

SAHIH IMAN SERIES

SEERA-TUN-NABI

(صلى الله عليه و آله وسلم)



SHAIKH MIR ASEDULLAH QUADRI

SEERA-TUN-NABI

(صلی اللہ علیہ و آلہ وسلم)

Written By

SHAIKH MIR ASEDULLAH QUADRI

Sahih Iman Publication

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا
محمد وعلى آله وصحبه أجمعين

Seera-tun-Nabi (صلى الله عليه و آله وسلم) is a unique compilation of the many facets of the life of the Prophet Mohammed (صلى الله عليه و آله وسلم). It is written keeping in mind the first-time readers and is concise and accurate.

I first wrote brief biography of Prophet Mohammad (سيرة النبي صلى الله عليه وسلم) in 2001 (published in 2002) as a chapter of my book titled 'The understanding of Islamic Faith and Practice'. The book was written in a question answer format consisting of answers of 40 questions on various issues related to Sahih Iman.

Later, I realized that book (consisting of 226 pages) provided answers in a brief format. Therefore, I decided to write independent books on issues related to Sahih Iman. This way I wrote more than 100 books which are all available on our network websites.

'This book Seera-tun-Nabi (صلى الله عليه و آله وسلم) is one of these 100 books. This will add to our long list of books on the Apostle of Allah (صلى الله عليه و آله وسلم). In Sha Allah it will be very useful for our readers.

Mir Asedullah Quadri

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سيرة النبي صلى الله عليه وسلم

SEERA-TUN-NABI (صلى الله عليه وسلم)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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محمد وعلى آله وصحبه أجمعين

1. THE ANCESTORS OF PROPHET MOHAMMAD (صلى الله عليه وسلم)

After Hadhrat Adam (عليه السلام), the most prominent among the prophets was Hadhrat Nooh (عليه السلام), followed by Hadhrat Ibrahim (عليه السلام). Hadhrat Ibrahim (عليه السلام) had two sons; namely, Hadhrat Ismail (عليه السلام) and Hadhrat Ishaq (عليه السلام) from his two wives, Sayyeda Hajira (عليها السلام) and Sayyeda Sara (عليها السلام) respectively. Prophet Ishaq (عليه السلام) lived with his mother Sarah (عليها السلام) in Palestine. The Prophets of Bani Israel, including Musa (عليه السلام) and Isa (عليه السلام) were the descendants of Prophet Ishaq (عليه السلام).

On Allah's (عَزَّ وَجَلَّ) command, Hadhrat Ibrahim (عليه السلام) shifted Sayyeda Hajira (عليها السلام) and infant son Ismail (عليه السلام) to an uninhabited desolate place known as Bakka valley where the provisions given to her finished soon.

It is in Quran - رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ [(Ibrahim عليه السلام said) I have settled some of my children, O Lord, in a barren valley near Your sacred House so that, O our Lord, they may be constant in devotion. So, put in the hearts of men some kindness for them, and provide fruits for them so that they may be grateful.] (Ibrahim - 37)

The above supplication was made by Ibrahim (عليه السلام) when he left his wife and infant son Ismail (عليهم السلام) in the valley between Safa and Marwa hillocks near Ka'ba. This was years before he built K'aba along with his grownup son Ismail (عليه السلام). The verse also confirms that the foundations of the building of Ka'ab were visible to Ibrahim (عليه السلام).

The infant Ismail (عليه السلام) could not live without water in the barren valley. In search of water, Sayyeda Hajira (عليها السلام) ran between the two hills 'safa' and 'marwa' seven times. When infant Ismail became excessively thirsty and started crying, grating his little legs on the ground, the overwhelmed divine mercy sprouted a spring of water (Zam Zam) from the ground which ensured the survival of the mother and the son in the desert. The inhospitable desert was gradually inhabited and became the town of Bakka. Later it was named as Makka. Later, Prophet Ibrahim (عليه السلام) and son Ismail (عليه السلام) constructed the building of Ka'ba.

It is in Quran - وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ [We showed Ibrahim the site of the House, saying, 'Do not assign partners to Me. Purify My House for those who circumambulate around it, those who stand to pray, and those who bow and prostrate themselves. (Al-Hajj - 26)

Allah (عَزَّ وَجَلَّ) says that His house is a sanctuary for people. People feel safe when they are in it. Ibrahim and Ismail (عليهم السلام) rebuild Ka'ba and took care of its maintenance as well. Allah (عَزَّ وَجَلَّ) commanded them to take care of the cleanliness the House (and its surroundings). Allah (عَزَّ وَجَلَّ) commanded Ibrahim and Ismail (عليهم السلام) to clean the place for everyone (i) who do Tawaaf, (ii) who take time to retreat, and (iii) who devote themselves for worship for a longer time in bowing and prostrating. It is obvious that Allah (عَزَّ وَجَلَّ) wanted to make Ka'ba a focal point and Qibla for all Muslims of the world. While building the Ka'ba, Prophet Ibrahim (عليه السلام) prayed, as follows.

It is in Quran - إِنَّكَ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ [O' Our Lord, send an Apostle from among them from whom they could hear your book, who would teach them from the divine book and wisdom and purify their animas (nufoos)] (Al-Baqara - 129)

Allah (عَزَّ وَجَلَّ) accepted the prayer and Prophet Mohammad (صلى الله عليه و آله وسلم) was born in Makka in 569 or 570 AD. He was from the direct descendent of Hadhrat Ismail (عليه السلام).

It is in Hadith - Anas Ibn Malik (رضي الله تعالى عنه) narrates that one-day Prophet (صلى الله عليه و آله وسلم) stood on the pulpit and informed (Sahabah) the names of his ancestors:

The Prophet (صلى الله عليه و آله وسلم) said : Ana, Mohammad Ibn Abdullah, bin Abdul Muttalib, bin Hashim, bin Abd Manaf, bin Qusa'i, bin Kilab, bin Murra, bin Ka'b, bin Lu'ayy, bin Ghalib, bin Fihir, bin Malik, bin an-Nadr, bin Kinanah, bin Khuzaimah, bin Mudrikah, bin Elias, bin Mudar, bin Nizar, bin Ma'ad, bin Adnan, bin Udad, bin Asha'b, bin Saleh, bin Salooq, bin Hameesa, bin Nabad, bin Khizaar, bin Ismail (عليه السلام), bin Ibrahim (عليه السلام), bin Tariq (عليه السلام). (Baihaqi, Hakim, Ahmed, Ibn Kathir in Bidaya wan Nihaya and Ibn Asakir).

Ancestors of Prophet Mohammad (صلى الله عليه و آله وسلم) consisted of Prophets, Saliheen and Momineen from Hadhrat Adam (عليه السلام) till Hadhrat Abdullah bin Abdul Mutallib (رضى الله عنه) and Ummul Momineen Amina bint Wahb (رضى الله تعالى عنها).

It is in Quran - وَتَقَلَّبَكَ فِي السَّاجِدِينَ [And your turning over and over among those who prostrate themselves before Allah.] (Ash Shuara - 219)

It is in Hadith - Abu Nua'im writes in Dala'il an-Nabuwwa, with the chain of Ibn Abbas (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, 'Allah (عَزَّ وَجَلَّ) continued to transfer me from the loins of the pure, to the wombs of the pure, clean and mannered. No two groups have appeared except I was the best of the two.'

It is in Hadith - Imam Tabrani writes in Awsat and Imam Baihaqi in Dala'il, from Ummul Momineen Aisha (رضى الله تعالى عنها) that the Prophet (صلى الله عليه و آله وسلم) said, 'Jibreel (عليه السلام) told me, I have searched the Earth, the Easts and the Wests, and I did not find a man better than Muhammad (صلى الله عليه و آله وسلم), and I did not find a clan better than the clan of Bani Hashim.'

The above Quranic verse and Ahadith testify that all ancestors of Prophet Mohammad (صلى الله عليه و آله وسلم) were Muslims of highest honor. Noor-e-Mohammadi (صلى الله عليه و آله وسلم) was transferred from Hadhrat Adam (عليه السلام) and Hawwa (عليها السلام) to all pious men and women till it illuminated in the person of Prophet Mohammad (صلى الله عليه و آله وسلم).

(i) It is in Hadith - Imam Tirmidhi has recorded a Hadith which he classified as Hasan, as well as Imam Baihaqi from Abbas ibn Abdul Muttalib (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, 'when Allah (عَزَّ وَجَلَّ) created me, He made me from the best of creations. Then when He created the tribes, He made me from the best of tribes. And when He created souls, He made me from the best of souls. Then when He created households, He made me from the best of households. Thus, I am the best in terms of household, and the best in terms of Nufoos.' (Tirmidhi, Baihaqi)

(ii) It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said, 'Allah (عَزَّ وَجَلَّ) chose me among the distinguished people of Arabia. I descend from the best people'. (Tabarani)

(iii) It is in Hadith - Ibn Abbas (رضى الله تعالى عنه) narrated (the Hadith-e-Qudsi) 'I transferred you from the generation of one prophet to the generation of another prophet. If a father had two sons, the Apostle of Allah (صلى الله عليه و آله وسلم) descended from the one that had the Prophet-hood." (Mawahib al-Ladunniyyah by Qastallani)

(iv) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) said, 'none of my grandparents committed fornication. I descend from the **best fathers and clean mothers**. If one of my grandfathers had two sons, I descended from the better one.' (Mawahib al-Ladunniyyah by Qastallani)

(v) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) said, 'all of my ancestors beginning from Adam (عليه السلام) were married couples. I am the best of you in terms of ancestors.' (Daylami)

(vi) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) said, 'I am the most honorable person among people. I am not saying it in order to boast.' (Daylami)

(vii) **It is in Hadith** - 'Prophet Mohammad (صلى الله عليه و آله وسلم) said, I descended from the best men of each century.' (Bukhari)

(viii) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) said, 'Allah (عَزَّ وَجَلَّ) chose **Kinanah** among the sons of Ismail (عليه السلام), the Quraish among the sons of Kinana and sons of Hashim among the Quraish. And He chose me among them'. (Muslim)

(ix) **It is in Hadith** - Suyuti reported in 'Al-Jami Al-Saghir' on the authority of Ali, (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, 'I was born of the best and noblest lineage after lineage, and nothing of the fornication of Jahiliyyah (pre-Islamic time of ignorance) touched my birth'. Tabarani in 'Al-Awsat'. Haythami said, 'the chain of Narrators of this Hadith is authentic'.

(x) **It is in Quran** - [يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ] [O you who believe! the idolaters are nothing but unclean.] (At-Tauba - 28)

(xi) **It is reported that** before the fall of Makkah, Abu Sufyan (who had not accepted Islam then) went to visit Ummul Momineen, Umm-e-Habibah (رضى الله تعالى عنها) who was his daughter. He wanted to sit down on the bedding of the Prophet Mohammad (صلى الله عليه و آله وسلم), but Umm-e-Habibah (رضى الله تعالى عنها) did not allow her father to sit on it as he was an unbeliever. She said, 'You are a polytheist and hence unclean and this is a pure, clean bedding of the Prophet (صلى الله عليه و آله وسلم)'.

All Quranic verses and Ahadith mentioned above confirm the fact that Prophet's (صلى الله عليه و آله وسلم) Grandfather Hadhrat Abdul Muttalib (رضى الله تعالى عنه) and his Father Abdullah bin Abdul Mutallib (رضى الله تعالى عنه) and all his ancestors till Adam (عليه السلام) were either Prophets or among the pious of highest order.

2. THE BIRTH OF PROPHET MOHAMMAD (صلى الله عليه وسلم)

Before the advent of Prophet Mohammad (صلى الله عليه وآله وسلم), the world had been covered with the darkness of ignorance and apostasy. People were captivated in fire and star worship. Polytheists used to make idols from their hands and worship them as their gods. Idol worship was common, and even in Ka'ba, three hundred and sixty idols were kept. These were the people who recognized God in one or the other form. The atheists and those who deny the existence of God were also not few. The world was covered by sinfulness and impiety.

Since Allah's (عَزَّ وَجَلَّ) practice s consistent to grow vegetation after drought, bring spring after autumn, light after darkness and divine light after sinful ignorance; this was the time Allah (عَزَّ وَجَلَّ) would provide guidance after apostasy, knowledge and gnosis after ignorance and guide his servants who were bewildered in sinfulness, by the advent of His Apostle (صلى الله عليه وآله وسلم) for guiding them to the right faith.

Prophet Mohammad (صلى الله عليه وآله وسلم) was born on Monday, 12 Rabi'a I, 53 BH (Before Hijri), corresponding to June 17, 569 AD in the year of Elephant. There are differences of opinions among historian and slight variations in recording the Gregorian date of Prophet's (صلى الله عليه وآله وسلم) birth. Some say it was 12th April, 571, some have recorded it was 20th April, 571 AD, etc.

Hadhrat Abdul Mutallib (رضى الله تعالى عنه), the grandfather of Prophet Mohammad (صلى الله عليه وآله وسلم) had 10 sons. The father of Prophet Mohammad (صلى الله عليه وآله وسلم), Hadhrat Abdullah (رضى الله تعالى عنه) was the noblest of them all. He was married to Sayyeda Amina bint Wahb bin Abdu Munaf (رضى الله تعالى عنها) of Babu Zuhra tribe.

The name Mohammad was given by the mother Sayyeda Amina (رضى الله تعالى عنها) as she was divinely directed about it in her dream. The grandfather however, affectionately called him 'Ahmad'.

3. THE EARLY LIFE

As per the practice in Arabia those days, Sayyeda Halima Sadia (رضى الله تعالى عنها) of the tribe of Banu Saad, had the honor of taking care of Prophet Mohammad (صلى الله عليه وآله وسلم) during his infancy.

During Prophet Mohammad's (صلى الله عليه وآله وسلم) early childhood when he was under the care of Sayyeda Halima Sadia (رضى الله تعالى عنها), it is reported by his foster sisters that one day when he was playing with them while their sheep were grazing, two angels appeared, who opened

the chest of Prophet Mohammad (صلى الله عليه و آله وسلم) and filled it with divine effulgence (noor). The matter was reported to Sayyeda Halima (رضى الله تعالى عنها) by her daughters who was naturally concerned and brought Prophet Mohammad (صلى الله عليه و آله وسلم) back to Makka.

It is historically established that when the Prophet (صلى الله عليه و آله وسلم) was in the womb of mother, his glorious father Hadhrat Abdullah (رضى الله تعالى عنه) died. Six years later his glorious mother Sayyeda Amina (رضى الله تعالى عنها) also passed away while she was returning from Madina after visiting her relatives. This way in a very tender age, the Prophet (صلى الله عليه و آله وسلم) was deprived of the education and training of the father and affection and kindness of the mother. After two years from the death of the mother, the shelter of the grandfather over his head was also gone.

When the loving care of his grandfather was gone, his uncle Hadhrat Abu Talib (رضى الله تعالى عنه) took care of Prophet Mohammad (صلى الله عليه و آله وسلم). However, no one could teach or train him to read and write.

Prophet Mohammad (صلى الله عليه و آله وسلم) spent 25 years under the care of his uncle Hadhrat Abu Talib (رضى الله تعالى عنه) in which he helped the family by trade and commerce. When he was 25 years old, he was married. When he was 40 years old, he was divinely guided about his Prophet-hood.

For a person who spent forty years without formal education and training, was it possible, without the behest of Almighty and revealed knowledge, all of a sudden at the age of 40, to create a revolution of an unprecedented magnitude, as the sun of guidance dazzled from his heart and spread its light in the entire universe and a river of knowledge and gnosis flowed from his chest and bloomed and watered the lands of confusion and faithlessness.

It is in Quran - [وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ - عَلَّمَهُ شَدِيدُ الْقُوَىٰ] Prophet Mohammad (صلى الله عليه و آله وسلم) does not utter anything of his own accord. It is nothing else than a revelation revealed to him. The Mighty in Power has afforded him the knowledge.] (An Najm 3-5).

Earlier, when Prophet Mohammad (صلى الله عليه و آله وسلم) was 12 years old, his uncle Hadhrat Abu Talib (رضى الله تعالى عنه) took him to a caravan journey to Palestine for trade. The Christian Palestine was full of monasteries where zealous monks encountered strangers-in-transit more for proselytization (converting people into Christianity) than for charitable hospitality. It is related that a Christian Buhira (monk) invited Hadhrat Abu Talib (رضى الله تعالى عنه) and his Caravan companions to a meal where he recognized the (ensuing) Prophet-hood of (the 12 years old) Mohammad (صلى الله عليه و آله وسلم). The detail account of this episode is provided in our book 'Hadhrat Abu Talib (رضى الله تعالى عنه)'.

Two years later there was a local war between the tribes of Quraish and Qays in Makka where Prophet Mohammad (صلى الله عليه و آله وسلم) is reported to have shielded his uncle Hadhrat Hamza (رضى الله تعالى عنه). After the war was over, the Prophet (صلى الله عليه و آله وسلم) also participated in the meeting of Hilf al-Fudul (جلف الفضول) at Ka'ba, where it was decided that the participants will help oppressed persons in the town of Makka.

At the young age of 25, the Prophet (صلى الله عليه و آله وسلم) had already acquired the surnames of 'Honest' (الامين) and Truthful (الصادق) for his honesty and truthfulness. About this time Hadhrat Abu Talib (رضى الله تعالى عنه) had become old to travel for commerce and it was now up to Prophet Mohammad (صلى الله عليه و آله وسلم) to undertake journeys in different regions, probably during annual fairs.

4. THE MARRIAGE

Ummul Momineen Khadija bint Khuwailid (رضى الله تعالى عنها), was a rich and respectable widowed woman who used to provide loans to people for her commerce. Hadhrat Abu Talib (رضى الله تعالى عنه) asked the consent of the Prophet (صلى الله عليه و آله وسلم) towards this opportunity. The case was presented to Ummul Momineen Khadija (رضى الله تعالى عنها) and she consented to confide her merchandise to Prophet Mohammad (صلى الله عليه و آله وسلم) along with a slave, named Maisara, to go to Palestine for selling goods. It is reported that she was impressed by Prophet Mohammad's (صلى الله عليه و آله وسلم) honesty and developed a liking for him and later sent a word to Prophet Mohammad's (صلى الله عليه و آله وسلم) family through her woman messenger for marriage. When this was communicated to the Prophet (صلى الله عليه و آله وسلم), he is reported to have consented to marry her. The marriage ceremony was solemnized by Hadhrat Abu Talib (رضى الله تعالى عنه) who also recited the marriage sermon. After marriage Prophet Mohammad (صلى الله عليه و آله وسلم) lived separately from his uncle.

The Prophet (صلى الله عليه و آله وسلم) who remained in commerce for the following few years had four daughters, namely, Zainab, Ruqaiya, Umm Kulthum and Fatima, and three sons, namely, Qasim, Tahir and Tayyib (عليهم السلام اجمعين). Later he had another son Ibrahim (عليه السلام) from Ummul Momineen Maaria (رضى الله تعالى عنها) in Madina. All sons of the Prophet (صلى الله عليه و آله وسلم) died in their tender ages.

When the Prophet (صلى الله عليه و آله وسلم) was 35, the Ka'ba was rebuilt by Quraish as it was damaged in fire and rain. During construction the Prophet (صلى الله عليه و آله وسلم) resolved the dispute among various tribes and placed the black stone into the wall of the building.

It was around this time, the Prophet (صلى الله عليه و آله وسلم) started spending more time in meditation. It was during this time that the Prophet (صلى الله عليه و آله وسلم) spent a whole month of Ramadhan in a cavern named Hira, at Jabal an-Nur, 4 kilometers from the town of Makka. He took some provisions which were replenished by Ummul Momineen Khadija (رضى الله تعالى عنها) from time to time. These experiences pleased the Prophet (صلى الله عليه و آله وسلم) and the long meditation became regular practice for the following five years when he used to spend time in seclusion, away from the worldly life.

5. THE DECLARATION OF PROPHET-HOOD

During the last days of the month of Ramadhan, during Prophet's fifth annual retreat, one-night Angel Jibreel (عليه السلام) appeared carrying a written document enveloped in a precious silk piece. Angel Jibreel (عليه السلام) requested the Prophet (صلى الله عليه و آله وسلم) to read the divine scripture to which the Prophet (صلى الله عليه و آله وسلم) replied, he is unfamiliar with the art of reading. The angel submitted again, to which the Prophet (صلى الله عليه و آله وسلم) replied the same. After his third submission, Hadhrat Jibreel (عليه السلام), in an attempt to divert Prophet's (صلى الله عليه و آله وسلم) attention towards sublime worlds, embraced him tightly. This happened on 27th Ramadhan 13 BH (corresponding to on 22nd December 609 AD). Some historians say it happened on another date, the same year.

Prophet Mohammad (صلى الله عليه و آله وسلم) came home immediately after the episode during the night. Since it was winter, asked Ummul Momineen Khadija (رضى الله تعالى عنها) to cover him with some blanket. This incident is reported in Bukhari, as follows.

It is in Hadith - Narrated Ummul Momineen Aisha (رضى الله تعالى عنها), 'the onset of Divine revelations to Allah's Apostle (صلى الله عليه و آله وسلم) was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he would pray continuously for many days till he would go back to see his family. He would take with him some food for his stay and then come back to Ummul Momineen Khadija (رضى الله تعالى عنها) to take his food like-wise again till suddenly (one day) the **Truth** descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (صلى الله عليه و آله وسلم) replied, "I do not know how to read. The Prophet (صلى الله عليه و آله وسلم) added, 'The angel caught me and pressed me so hard that I could not bear it any-

more. He then released me and again asked me to read and I replied, I do not know how to read. Then he caught me again and pressed me a second time till I could not bear it any-more. He then released me and again asked me to read but again I replied, I do not know how to read. Then he caught me for the third time and pressed me, and then released me and said,

It is in Quran - اَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - اَفْرَأْ وَرَبُّكَ الْأَكْرَمُ
[Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous."] **Al-Alaq - 1-3).**

(After that) Allah's Apostle (صلى الله عليه و آله وسلم) returned (home) with the revelation; his heart beating hard. He went to Ummul Momineen Khadija bint Khuwailid (رضي الله تعالى عنها) and said, 'Cover me! Cover me!' He was covered, till his state came back to normal and he told her everything that happened and said, 'I fear that something may happen to me.' Ummul Momineen Khadija (رضي الله تعالى عنها) replied, "Never! By Allah, Allah will always take care of you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.' Ummul Momineen Khadija (رضي الله تعالى عنها) then accompanied him to her cousin Waraqa bin Naufal bin Asad bin Abdul Uzza, who, during Pre-Islamic period, had become Christian and used Hebrew letters in his writing. He used to write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Ummul Momineen Khadija (رضي الله تعالى عنها) said to Waraqa, 'Listen to your nephew, O' my cousin!' Waraqa asked, 'O my nephew! What have you seen?' Allah's Apostle (صلى الله عليه و آله وسلم) described whatever he had seen. Waraqa said, 'This is the same one (angel Gabriel) who keeps the secrets, whom Allah had sent to Moses (عليه السلام). I wish I were young and could live up to the time when your people would turn you out.' Allah's Apostle (صلى الله عليه و آله وسلم) asked, 'Will they drive me out?' Waraqa replied in the affirmative and said, 'Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly.' But after a few days Waraqa died and the Divine revelation was also paused for a while. **(Bukhari, Book 1, Hadith # 3)**

Some people consider that the Prophet-hood of Prophet Mohammad (صلى الله عليه و آله وسلم) started in Hira cave when he was 40 years old and before that, he was not a prophet. This is not correct understanding.

The fact is that, Prophet-hood of Prophet Mohammad (صلى الله عليه و آله وسلم) is established from the beginning of creation.

(a) It is in Hadith - Abu Hurairah (رضي الله تعالى عنه) narrated, 'they asked, O' Allah's Apostle (صلى الله عليه و آله وسلم), when was prophet-hood established for you? He said, while Adam (عليه السلام) was between the soul and body' (Tirmidhi).

(b) It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said, truly I was in the sight of Allah (عَزَّ وَجَلَّ), the Seal of Prophets, when Adam (عليه السلام) was still kneaded in his clay. I shall inform you of the meaning of this. It is the supplication of my father Ibrahim (عليه السلام).

It is in Quran - رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ - [Our Lord, and send among them an Apostle from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted, Mighty and Wise.] (Al-Baqara - 129)

And the glad tidings of my brother Isa (عليه السلام) to his people.

It is in Quran - وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ [And when Prophet Isa, the son of Mary (عليه السلام) , said, "O children of Israel, indeed I am the Apostle of Allah to you confirming what came before me of the Torah and bringing good tidings of an Apostle to come after me, whose name is 'Ahmad'.] (Assaf - 6)

And the vision, my mother saw the night I was born. She saw a light that lit the palaces of Syro-Palestine so that she could see them. (Ahmad)

(c) It is in Hadith - Narrated Abu Huraira (رضي الله تعالى عنه), the Prophet (صلى الله عليه و آله وسلم) said, 'I was the first of the Prophets to be created and the last one to be sent.'

References - (i) (ar-Razi in his Fawa'id (4:207 #1399); (ii) at-Tabarani in Musnad al-Shamiyyin (4:34-35 #2662); (iii) Abu Nu`aym in Dala'il al-Nubuwwa (p.42 #3); (iv) Qatada by at-Tabari in his Tafsir (sub 33:7) and (v) with the wording 'the first of the people' by Ibn Sa`d in his Tabaqat (1:124).

6. PREACHING OF ISLAM

As reported in Bukhari, the second revelation contained the commandment to preach.

It is in Quran - وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ [And proclaim the blessings of your Lord (to the whole world).] (**Ad-Dhuhaa - 11**)

And the Prophet (صلى الله عليه و آله وسلم) began in right earnest to accomplish this task. The call gradually developed into a complete system of the outlook of life, but its basic teachings remained unchanged till today, which consist of (i) Iman, (ii) Islam and (iii) Ihsan.

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated that one day while the Prophet (صلى الله عليه و آله وسلم) was sitting in the company of some people, Jibreel (عليه السلام) came and sat and asked, 'What is Iman?' Allah's Apostle (صلى الله عليه و آله وسلم) replied, 'Iman is to believe in Allah (عَزَّ وَجَلَّ), His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he asked, "What is Islam?" Allah's Apostle (صلى الله عليه و آله وسلم) replied, "To pray Allah (عَزَّ وَجَلَّ) alone and none else, to offer prayers perfectly, to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan.' Then he asked, 'What is Ihsan (Tasawwuf)?' Allah's Apostle (صلى الله عليه و آله وسلم) replied, 'To pray Allah (عَزَّ وَجَلَّ) as if you see Him, and if you cannot see him then you must consider that He is seeing you.' (**Bukhari, Muslim and others**)

6.1 What is Iman?

The article of faith, the Islamic cradle testimony (Kalima Tayyiba) لَا إِلَهَ إِلَّا اللَّهُ (صلى الله عليه و آله وسلم) مُحَمَّدٌ رَسُولُ اللَّهِ [There is no god except Allah and Mohammad (صلى الله عليه و آله وسلم) is the Apostle of Allah]. It is the affirmation of your faith in Allah, His angels, His books, His meeting (on the Day of Resurrection), His prophets, destiny, fate, virtue and evil.

6.2 What is Islam?

Islam signifies that you pray Allah (عَزَّ وَجَلَّ) and do not associate anything with him and you establish obligatory Salah, give Zakat, observe the fasts in

Ramadhan and perform Hajj once in a lifetime, if you can afford it. **This is Sharia.**

6.3 What is Ihsan?

You pray Allah seeing Him and in case you fail to do so, do your prayer knowing well that He is seeing you. It was the Prophet's (صلى الله عليه و آله وسلم) practice (Tareeqa) of praying. Prophet (صلى الله عليه و آله وسلم) also taught us to see and refrain us from arguing in the meaning of spiritual vision. Most important is the state of Ihsan that can be achieved by Tazkia Nafs (purification of Self) under the teaching, training and guidance of a Shaikh of Ihsan. Ihsan is also known as Sahih Islamic Tasauuf (التصوف الإسلامي الصحيح) and Shaikh of Ihsan is also known as Sufi Shaikh.

Thus, Islamic teachings are based on two aspects, (i) the outer content – Sharia, and (ii) the inner content, Tareeqa. In other words, Sharia is the body and Tareeqa is the soul of Islam.

The first ones who embraced Islam were, among women, Ummul Momineen Khadija (رضى الله عنها), among men, Hadhrat Abu Bakr (رضى الله تعالى عنه) and among children, Hadhrat Ali (رضى الله تعالى عنه).

7. PERSECUTION BY THE MUSHRIKEEN OF MAKKA

As the time passed, the news of the religion of Islam gradually spread far and wide beyond the limit of the town of Makka. However, the Prophet (صلى الله عليه و آله وسلم) was subjected to a lot of hardship from Makkan pagans. The followers of Islam were also subjected to torture and victimization. The forerunner among those who opposed the Apostle (صلى الله عليه و آله وسلم) was Abu Jahl, who once said that, 'I know what (Prophet) Mohammad (صلى الله عليه و آله وسلم) says is the truth, but I shall never admit that he is a Prophet', a strange complex he had developed for the denial. The pagans used to spread thorns on the way and used to throw rubbish in front of Prophet's (صلى الله عليه و آله وسلم) house.

When nothing could stop the Prophet (صلى الله عليه و آله وسلم) from preaching Islam, the Pagans approached his uncle Hadhrat Abu Talib (رضى الله تعالى عنه) and offered that they would give everything, wealth, women and even proclaim the Prophet (صلى الله عليه و آله وسلم) as their King on the condition that he gives up his mission. When Hadhrat Abu Talib (رضى الله تعالى عنه) informed the Prophet (صلى الله عليه و آله وسلم) about the offer, he said, 'if they place the sun in my right hand and the moon in the left, then also I won't change an iota of what Allah (عَزَّ وَجَلَّ) has commanded me to preach'.

The Pagans came back again with another offer saying they were prepared to adore the God of the Prophet (صلى الله عليه و آله وسلم) and let him also adore some of their gods. The Prophet (صلى الله عليه و آله وسلم) replied by reciting this sura of Quran - **قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ - (عليه و آله وسلم)** [Say (O' Prophet ﷺ), O' Disbelievers, I do not worship that which you worship, nor will you pray (Allah) Whom I pray, And I will never worship those (deities) whom you worship, Nor will you pray (Allah) Whom I pray. Surely, I will be rewarded for my prayers, and you will be punished for your (Idol) worship] (**Al-Kafiroon - 1-6**).

The exasperated pagans increased the vehemence of their persecution. In order to protect Muslims from pagan tyranny, some were directed to migrate to Abyssinia (Ethiopia), where Negus was the King who treated them well.

Hadhrat Umar (رضى الله تعالى عنه) had not embraced Islam by then. He was a brave person in his late twenties and was under the influence of pagan rhetoric about the Prophet (صلى الله عليه و آله وسلم). One day, he came out in anger with his sword enquiring about Prophet Mohammad (صلى الله عليه و آله وسلم). On the way he went to his sister's house where he realized that his sister and brother-in-law both had already embraced Islam. On hearing this, he was angry initially, but after some persuasion he found out details about Islam and heard the verses of Quran and was deeply touched by them. He appeared in the audience of the Prophet (صلى الله عليه و آله وسلم) who asked him, 'how long will you err, 'O Umar' and placed his hand on the chest of Hadhrat Umar (رضى الله تعالى عنه). Hadhrat Umar's existence transformed, and he became zealous Muslim. After Hadhrat Umar (رضى الله تعالى عنه) accepted Islam, Muslims started offering prayers openly.

Meanwhile the persecution of Muslims by Makkan Pagans continued. One day they resolved to boycott the family of the Prophet (صلى الله عليه و آله وسلم) and his followers. They were forced to leave the town to reside in a secluded glen called Sheb Abi Talib. Their declaration in this context was hung on the wall of Ka'ba. The boycott lasted continuously for three years (6 to 3 BH) and was very painful to endure.

During this boycott, safety of the Prophet (صلى الله عليه و آله وسلم) was a major concern. It is reported that Hadhrat Abu Talib (رضى الله تعالى عنه) played a key role in this context. At nights Hadhrat

Abu Talib (رضي الله تعالى عنه) used to switch Prophet's (صلى الله عليه و آله وسلم) bed with his sons' beds to save Prophet (صلى الله عليه و آله وسلم) from possible Pagans' attacks.

After three years' boycott, six people of different tribes holding sympathetic views about the suffering, particularly of children of the Prophet's (صلى الله عليه و آله وسلم) and his followers, met secretly one night and resolved to raise their voices against the boycott and came to Ka'ba the next morning and realized that the pagan's declaration which was placed on the wall of the Ka'ba was eaten by the white ants except for two words, Allah and Mohammad (صلى الله عليه و آله وسلم). They announced that they no longer are party to the boycott. Abu Jahl opposed vehemently, but in vain. Thus, the family members and the followers of Prophet Mohammad (صلى الله عليه و آله وسلم) returned to the town but years of seclusion and sufferings had affected the health of many. Ummul Momineen Khadija (رضي الله تعالى عنها), and later Hadhrat Abu Talib (رضي الله تعالى عنه), both died.

After the death of Ummul Momineen Khadija (رضي الله تعالى عنها), there was no one to look after the children of the Prophet (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) had to marry Ummul Momineen Sauda (رضي الله تعالى عنها), a widow from the tribe of Amir Ibn Luaiy. She took care of the Prophet's (صلى الله عليه و آله وسلم) children affectionately.

After the demise of Hadhrat Abu Talib (رضي الله تعالى عنه), Abu Lahb became the head of the Prophet's (صلى الله عليه و آله وسلم) family and quickly declared Prophet Mohammad (صلى الله عليه و آله وسلم) as an outlaw. Now anyone could hurt the Prophet (صلى الله عليه و آله وسلم) with impunity.

The Prophet (صلى الله عليه و آله وسلم) needed to reach out and seek support beyond the city of Makka. He wanted to spread the message to the people of the neighboring town Taif, in the hope that they would believe and accept the message of Islam. He trekked from Makkah to Taif to invite the people of Taif. In Taif, he met with the chiefs of the major tribe Thaqeef. He told them about Islam, but they rejected his message and ill-treated him. Not only did they refuse to listen to his message, but they unleashed the goons and children of their tribe to throw stones at him and drive him out of their town. With people jeering at him as his ankles bled, he ran out, finding shelter in an empty orchard.

Alone, bleeding and rejected, he (صلى الله عليه و آله وسلم) rested on a rock and prayed to Allah (عَزَّ وَجَلَّ) اللهم إليك أشكو ضعف قوتي ، وقلة حيلتي ، وهواني على الناس ، يا أرحم الراحمين ، أنت رب المستضعفين ، وأنت - (وَجَلَّ ربي ، إلى من تكلني ، إلى بعيد يتجهمني ؟ أو إلى عدو ملكته أمرني ، إن لم يكن بك غضب علي فلا أبالي ، غير أن عافيتك هي أوسع لي ، أعوذ بنور وجهك الذي أشرقت له الظلمات ، وصلح عليه أمر الدنيا والآخرة ، أن يحل علي غضبك ، أو أن ينزل بي سخطك ، لك العتبى حتى ترضى ، ولا حول ولا قوة إلا بك. [To You, my Lord, I complain of my weakness, lack of support and the humiliation I am made to receive. Most Compassionate and Merciful, You, are the Lord of the weak, and You are my Lord. To whom do You leave me? To a distant person who receives me with hostility or to an enemy You have given power over me? As long as you are not displeased with me, I do not care what I face. I would, however, be much

happier with Your mercy. I seek refuge in the light of Your face by which all darkness is dispelled and both this life and the life to come are put in their right course against incurring your wrath or being the subject of your anger. To You I submit, until I earn Your favor. Everything is powerless without your support].

At that moment, Angel Jibreel (عليه السلام) came to the Prophet (صلى الله عليه و آله وسلم) and told him that if he wished, he would collapse the two mountains surrounding the people of Taif and crush them to death. The Prophet (صلى الله عليه و آله وسلم) was not overcome with rage or dismay. Instead of seeking revenge against the people of Taif, he said to Angel Jibreel (عليه السلام) 'I rather hope that Allah (عَزَّ وَجَلَّ) will raise from among their descendants, people who will worship Allah (عَزَّ وَجَلَّ) and will not ascribe partners to Him'.

The Prophet's (صلى الله عليه و آله وسلم) return to Makka was still more difficult. However, a relative of the family of Ummul Momineen Khadija (رضى الله تعالى عنها) escorted him back to Makka and supported him openly.

8. THE MIRACLE OF SPLITTING OF MOON

The miracle of the splitting of the moon occurred in Makka before Prophet Mohammad (صلى الله عليه و آله وسلم) immigrated to Madina. This was one of the most important moment in the history of mankind.

It is in Quran - اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ [The Hour draws near; the moon is split in two.] (Al-Qamar - 1)

Many Sahabah, like Ali bin Abi Talib, Anas bin Malik, Huzaifa bin Yaman, Abdullah bin Masud, Abdullah bin Abbas, Abdullah bin Umar, Jubair bin Mutim (رضى الله تعالى عنهم اجمعين) have narrated about this event in many Ahadith.

It is reported that Makkan Polytheists like Walid bin Mughira, Abu Jahl, A'as bin Wail, Aas bin Hisham, Aswad bin Yaghus, Aswad bin Muttalib, Zama bin Aswad, Nadr bin Harith, etc., demanded the Prophet (صلى الله عليه و آله وسلم) saying that 'If you are a true Prophet of Allah then split the moon in half. Let it be in such a way that one half will appear over Mount Abu Qubais and the other half will be seen over Mount Quayqian.' The Prophet (صلى الله عليه و آله وسلم) asked them, 'if I do that, will you accept Islam'. They said 'Yes, we will.' Then on the following 14th night moon, the Prophet (صلى الله عليه و آله وسلم) called all the people of Quraish polytheists and asked them to bear witness to it. He stood at an elevated place for all people to see him, looked at the Moon, raised his finger and gestured towards it, and Moon got split into two, and its two

halves were seen on the Mounts as requested by the polytheists. Once everyone had seen it, the Prophet (صلى الله عليه و آله وسلم) raised his finger and gestured again. The two halves came together and joined again.

It is in Hadith -It is narrated on the authority of Anas bin Malik (رضي الله تعالى عنه) who said that 'the people of Makkah asked the Apostle of Allah (صلى الله عليه و آله وسلم) to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Hira between them.' (**Bukhari, Muslim and others**)

It is in Hadith - It is narrated on the authority of Jubair bin Mut'im (رضي الله تعالى عنه) who said that the moon was split into two during the time of Allah's Apostle (صلى الله عليه و آله وسلم); a part of the moon was over one mountain and another part over another mountain. So, they said, (Prophet) Mohammad (صلى الله عليه و آله وسلم) has taken us by his magic.' They then said, 'If he was able to take us by magic, he will not be able to do so with all (other) people.' (**Musnad Ahmad, Baihaqi in Dalail.**)

When this miracle was witnessed by the Quraish, some said that the Prophet (صلى الله عليه و آله وسلم) has caused a spell on them. Some others were confused as they thought, if the Prophet (صلى الله عليه و آله وسلم) had cast a spell on the crowd gathered, then 'let us ask some wayfarers who came to Makka the following day if they had seen two halves of the moon at night'. They did that and it was confirmed by some wayfarers who happened to see that miracle on their way. After this, the Polytheists started claiming that the Prophet (صلى الله عليه و آله وسلم) had cast his spell on the sky itself so that whoever in the world looked up, he saw the moon got split into two that night.

The miracles performed by the Prophets are not required to be proven by any means, scientific or otherwise since it is the work of Allah (عَزَّ وَجَلَّ). Like the splitting of the water of the Sea and Musa (عليه السلام) and the children of Israel crossing it on their foot cannot be explained scientifically.

9. THE ASCENSION (ME'RAJ)

In these difficult days when pagans persecution was at its peak, Prophet Mohammad (صلى الله عليه و آله وسلم) one day, visited the house of his cousin sister Umm Hani (رضي الله تعالى عنها) (the sister of Hadhrat Ali - رضي الله تعالى عنه). From there, in the night, he came to rest in the courtyard of Ka'ba. Angel Jibreel (عليه السلام) came to awake the Prophet (صلى الله عليه و آله وسلم) and communicated him the invitation of Allah (عَزَّ وَجَلَّ) to come and see Him (تَجَلَّى ذَوْلَجَلال و الاكرام) on the Arsh. A heavenly Buraq was presented to ride while Jibreel (عليه السلام) flew along as a pilot.

It is in Quran - سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا [The Unity (ذات الهی) is pure who took His Servant during the night time from the honored mosque (the mosque of Makka al-Mukarrama which houses Ka'ba) to the far away mosque (Al-Aqsa Mosque in Jerusalem) around which We have abundant virtue (around all four sides of Al-Aqsa mosque, there is abundance of virtue) so that We show him our signs and traces of Omnipotence. Indeed He (Allah) is the (only) one who sees and listens.] (Al-Isra - 1)

The Prophet (صلى الله عليه و آله وسلم) was first taken to Jerusalem where all Prophets greeted him and he led a two rak'ua Salah along with them as their Imam. From there, the Prophet (صلى الله عليه و آله وسلم) went on to see his Lord (تجلّى ذولجلال و الاكرام). On Arsh-e-Mu'allah, at a place called Sidra, Jibreel (عليه السلام) took leave as the Lord wanted to see the Prophet (صلى الله عليه و آله وسلم) alone. The Prophet (صلى الله عليه و آله وسلم) advanced alone until he reached the precincts of his Lord. This was the meeting of the two lights (تجليات). When the distance between him and the Lord was about two bows length or even less - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ [Then (both) closed up like two bows, and indeed more closely.] (An-Najm - 9), the Prophet (صلى الله عليه و آله وسلم) submitted in Divine audience - التحيات لله والصلوات والطيبات [All salutations, prayers rendered (by praise, deeds and devotion) are due to Allah]. The Lord reciprocated السلام عليك أيها النبي ورحمة الله وبركاته [Peace be upon you O' Prophet and the mercy of Allah and His blessings]. And since in this Divine commandment there was no mention of Prophet's (صلى الله عليه و آله وسلم) Ummah; (keeping them in mind) the Apostle (صلى الله عليه و آله وسلم) complemented - السلام علينا وعلى عباد الله - [And peace be upon Us and the righteous servants of Allah]. By saying 'Alaina' (علينا), in plural form, the Prophet (صلى الله عليه و آله وسلم) took the guilty Muslims (with the pious) along with him. Then the Lord فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ [revealed to His servant (Prophet Mohammad ﷺ) what He wanted to reveal.]. (An-Najm - 10)

It is in Hadith - Abbas bin Malik narrated that Malik bin Sasaa (رضى الله تعالى عنه) reported that Allah's Apostle (صلى الله عليه و آله وسلم) described to them his Night Journey (Me'raj) saying, 'while I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here.' I asked Al-Jarud who was by my side, 'what does he mean'? He said, 'it means from his throat to his pubic area', or said, 'from the top of the chest'. The Prophet (صلى الله عليه و آله وسلم) further said, 'he then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and filled (with belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.' (On this Al-Jarud asked, 'was it the Buraq, O Abu Hamza? I (Anas رضى الله تعالى عنه) replied in the affirmative). The Prophet (صلى الله عليه و آله وسلم) said, 'the animal's step (was so

wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibreel (عليه السلام) set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'who is it?' Jibreel (عليه السلام) answered, 'Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم).' It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said, 'he is welcomed. What an excellent visit is it'. The gate was opened, and when I went over the first heaven, I saw Adam (عليه السلام) there. Jibreel (عليه السلام) said (to me). 'This is your father, Adam (عليه السلام); pay him your greetings.' So, I greeted, and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.'

Then Jibreel (عليه السلام) ascended with me till we reached the second heaven. Jibreel (عليه السلام) asked for the gate to be opened. It was asked, 'who is it'? Jibreel (عليه السلام) answered, 'Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم).' It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said, 'he is welcomed. What an excellent visit is it! The gate was opened. When I went over the second heaven, there I saw Yahya (عليه السلام) and 'Isa (عليه السلام) who were cousins of each other. Jibreel (عليه السلام) said (to me), 'These are Yahya and Isa (عليهم السلام); pay them your greetings.' So, I greeted them and both of them returned my greetings and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Jibreel (عليه السلام) ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'who is it'? Jibreel (عليه السلام) answered, Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم).' It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said, 'he is welcomed. The gate was opened. When I went over the third heaven, I saw Yusuf (عليه السلام). Jibreel (عليه السلام) said, 'this is Yusuf (عليه السلام); pay him your greetings.' So, I greeted, and he returned the greeting and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Jibreel (عليه السلام) ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'who is it'? Jibreel (عليه السلام) answered, Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم).' It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said,

'he is welcomed'. The gate was opened., and when I went over the fourth heaven, there I saw Idris (عليه السلام). Jibreel (عليه السلام) said, 'this is Idris (عليه السلام); pay him your greetings.' So, I greeted, and he returned the greeting and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Jibreel (عليه السلام) ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'who is it'? Jibreel (عليه السلام) answered, Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم)'. It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said, 'he is welcomed'. The gate was opened. It was said, what an excellent visit is it!' So, when I went over the fifth heaven, there I saw Harun (عليه السلام), Jibreel (عليه السلام) said, 'this is Harun (عليه السلام); pay him your greetings.' I greeted and he returned the greeting and said, 'You are welcomed, O pious brother and pious Prophet.'

Then Jibreel (عليه السلام) ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'who is it'? Jibreel (عليه السلام) answered, Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم)'. It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said, 'he is welcomed'. The gate was opened. It was said, what an excellent visit is it!'

When I went (over the sixth heaven), there I saw Musa (عليه السلام). Jibreel (عليه السلام) said, 'this is Musa (عليه السلام); pay him your greeting. So, I greeted, and he returned the greetings and said, 'You are welcomed, O pious brother and pious Prophet.' When I left Musa (عليه السلام) he wept. Someone asked him, 'What makes you weep?' Musa (عليه السلام) 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 Jibreel (عليه السلام) ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'who is it'? Jibreel (عليه السلام) answered, Jibreel (عليه السلام). It was asked, 'who is accompanying you'? Jibreel (عليه السلام) replied, 'Muhammad (صلى الله عليه و آله وسلم)'. It was asked, 'has Muhammad (صلى الله عليه و آله وسلم) been invited'? Jibreel (عليه السلام) replied in the affirmative. Then it was said, 'he is welcomed'. The gate was opened. It was said, what an excellent visit is it!'

So, when I went (over the seventh heaven), there I saw Ibrahim (عليه السلام). Jibreel (عليه السلام) said, 'this is your father; pay your greetings to him.' So, I greeted and

he returned the greetings and said, 'You are welcomed, O pious son and pious Prophet.'

Then I was made to ascend to Sidra-tul-Muntaha (the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (a place near Madina) and its leaves were as big as the ears of elephants. Jibreel (عليه السلام) said, 'this is the Lote Tree of the utmost boundary.' Behold! There ran four rivers; two were hidden and two were visible. I asked, 'what are these two kinds of rivers, 'O Jibreel (عليه السلام)?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibreel (عليه السلام) remarked, 'this is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Musa (عليه السلام) who asked (me), 'what have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Musa (عليه السلام) said, 'your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (but in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So, I went back, and Allah reduced ten prayers for me. Then again, I came to Musa (عليه السلام), but he repeated the same as he had said before. Then again, I went back to Allah and He reduced ten more prayers. When I came back to Musa (عليه السلام) he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Musa (عليه السلام), he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Musa (عليه السلام), he said, 'what have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much to my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Servants.' **(Sahih Al-Bukhari)**

The above Quranic verse and Hadith clarify that it was a great festivity in the Cosmos when the Prophet (صلى الله عليه و آله وسلم) was invited to visit the heavens and Allah's Arsh where prophets stood in his honor to welcomed him on every heaven. Prominent Prophets like Hadhrat Ibrahim and Hadhrat Musa (عليهم السلام) also helped him in formulations of prayers and in abundant rewards for Muslim Ummah.

The journey to the heavens was done in the night-time. The next day the Prophet (صلى الله عليه و آله وسلم) announced his heavenly journey to the people by standing in the vicinity of Ka'ba. The reactions of the people were varied. Abu Jahl denied and made a hue and cry about it. When he informed Hadhrat Abu Bakr (رضى الله تعالى عنه) about it, he testified it even before verifying it from the Prophet (صلى الله عليه و آله وسلم). On this, the Prophet (صلى الله عليه و آله وسلم) gave him the title of Siddique (the truthful).

10. IMMIGRATION TO MADINA

Prophet Mohammad (صلى الله عليه و آله وسلم) continued preaching Islam to the tribes in and around Makka in difficult circumstances. Meanwhile, the search for a suitable asylum for Muslims continued.

Unlike in Makka, the Muslims in Madina had the liberty of conscience, though it was not a Muslim town, Hadhrat Mus'ab Ibn Umair was from among the first Madinites (Ansaar) who embraced Islam. He played an appreciable role in spreading Islam in Madina. From time to time, he used to write to the Prophet (صلى الله عليه و آله وسلم) about his successful endeavors and also to enquire about certain difficult questions he faced from people.

The Prophet (صلى الله عليه و آله وسلم) decided to immigrate along with his followers to Madina. Small groups of people left one after the other secretly and within a matter of two months, there remained very few Muslims in Makka like the families of Prophet Mohammad (صلى الله عليه و آله وسلم) and Hadhrat Abu Bakr (رضى الله تعالى عنه). Pagans were outraged at this secret immigration and confiscated the properties of the people who left.

They hatched a plan to assassinate the Prophet (صلى الله عليه و آله وسلم), and one night with their evil intention to execute their plan, surrounded Prophet's (صلى الله عليه و آله وسلم) house and waited for him to come out. Prophet (صلى الله عليه و آله وسلم), who had pre-arranged his travel to Madina, given all 'entrusted things' (Anamah) to be returned to respective owners to Hadhrat Ali (رضى الله تعالى عنه) and instructed him to sleep in his bed that night, came out of the house in front of the pagans, picked up a handful of dust from the ground and threw it towards them.

It is in Quran - وَ مَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَىٰ - [And you threw not, (O' Prophet ﷺ), when you threw, but it was Allah who threw that.] (**Al-Anfaal - 17**)

Pagans could not see the Prophet (صلى الله عليه و آله وسلم) who went to the house of Abu Bakr (رضى الله تعالى عنه) and from there, they both traveled to Madina. On the way, they camped for three days in a cave at Mount Tur, where a spider webbed its cobweb at the entrance and a pair of pigeons laid their eggs. Searching for the Prophet (صلى الله عليه و آله وسلم), pagans reached up to the entrance of the cave but did not enter looking at the spider cobweb. Inside the cave, Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) was very much concerned about the safety of the Prophet (صلى الله عليه و آله وسلم).

It is in Quran - ثَانِيَانِ اِتَيْنَا فِي الْغَارِ اِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ اِنَّ اللَّهَ مَعَنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ [The second of the two when they were in the cave (with those in pursuit of them having reached the mouth of the cave), and he (the Prophet ﷺ) said to his companion (Abu Bakr رضي الله تعالى عنه), 'do not grieve. Allah is with us.' Then Allah sent inner peace and reassurance on him.] (**At-Tawba - 40**)

Later the Prophet (صلى الله عليه و آله وسلم) and Abu Bakr Siddique (رضى الله تعالى عنه) traveled on two camels through the desert. En route, they were recognized by one Suraqa, who tried to stop them but in vain. In the end, the Prophet (صلى الله عليه و آله وسلم) reached Madina after traveling 8 hot days on 12th Rabia I, corresponding 31st May, 622 AD. This date marks the beginning of Hijra calendar for Muslims.

When Prophet Mohammad (صلى الله عليه و آله وسلم) arrived in Madina, a large gathering of Sahaba welcomed him, and he was taken in a procession while they raised slogans in his praise. There was an atmosphere of celebration and festivity in Madina which was never witnessed before. Men, women and children joyously greeted the Prophet (صلى الله عليه و آله وسلم). Sahabah played Tambourines, they whirled in joy and following couplets were sung.

طلع البدر علينا

tala'a 'l-badru 'alaynā

The full moon rose over us

من ثنيتات الوداع

min thaniyyāti 'l-wadā'

From the valley of Wada''

وجب الشكر علينا

wajaba 'l-shukru 'alaynā
And it is incumbent upon us to show gratitude

ما دعى الله داع
mā da'ā li-l-lāhi dā'
For as long as anyone in existence calls out to God

أيها المبعوث فينا
'ayyuha 'l-mab'ūthu finā
Oh our Messenger (Emissary) amongst us

جئت بالأمر المطاع
ji'ta bi-l-'amri 'l-muṭā'
**Who comes with the exhortations (injunctions/commandments)
to be heeded**

جئت شرفت المدينة
ji'ta sharrafta 'l-madīnah
You have brought to this city nobility

مرحبا يا خير داع
marḥaban yā khayra dā'
Welcome you who call us to a good way

It is in Hadith - Narrated Anas Ibn Malik (رضى الله تعالى عنه) - When the Apostle of Allah (صلى الله عليه و آله وسلم) came to Madina, the Abyssinians played for his coming in joy, they played (danced) with spears (**Abu Dawood, Book 41, Hadith # 4905**)

It is in Hadith - Narrated Anas Ibn Malik (رضى الله تعالى عنه) - The news of Allah's Prophet (صلى الله عليه و آله وسلم) had come circulated in Madina. The people came out and were eagerly looking and saying 'Allah's Prophet (صلى الله عليه و آله وسلم) has come! Allah's Prophet (صلى الله عليه و آله وسلم) has come! So, the Prophet (صلى الله عليه و آله وسلم) went till he alighted near the house of Abu Ayub Ansari (رضى الله تعالى عنه) (part of the Hadith) (**Bukhari, Vol. 5, Book 58, Hadith # 250**)

It is in Hadith - Narrated Al-Bara bin Azib (رضي الله تعالى عنه) - The first people who came to us (in Madina) were Mus'ab bin 'Umar (رضي الله تعالى عنه) and Ibn Um Maktum (رضي الله تعالى عنه) who were teaching Quran to the people. Then came Bilal (رضي الله تعالى عنه), Sa'd (رضي الله تعالى عنه) and Ammar bin Yasir (رضي الله تعالى عنه). After that Umar bin al-Khattab (رضي الله تعالى عنه) came along with 20 other companions of the Prophet (صلى الله عليه وآله وسلم). Later on the Prophet (صلى الله عليه وآله وسلم) himself came and I had never seen the people of Madina so joyful as they were on the arrival of Allah's Apostle (صلى الله عليه وآله وسلم); for even the slave girls were reciting 'Allah's Apostle (صلى الله عليه وآله وسلم) has arrived'. (part of the Hadith) (**Bukhari, Book 58, Hadith # 262**).

After arriving in Madina, the Prophet (صلى الله عليه وآله وسلم) rested for four days in a locality called Quba where he laid the foundation of the first mosque of Islam. Here, Hadhrat Salman Farsi (رضي الله تعالى عنه) embraced Islam. Later, the Prophet (صلى الله عليه وآله وسلم) stayed for 9 months in the house of Hadhrat Abu Ayyub al-Ansari (رضي الله تعالى عنه) until a house for him and an adjacent mosque was built. Hundreds of Makkans had taken refuge in Madina who were helped by their Madinite Muslim (Ansaar) brothers.

The travel of the Prophet (صلى الله عليه وآله وسلم) to Madina was taken very seriously by Makkan pagans who tried extradition of the refugees without success. The Muslims who immigrated to Madina to avoid persecution by the Pagans left their houses and belongings behind them which were confiscated by the pagans.

11. THE CONSTITUTION OF MADINA

After immigration to Madina, those days it was known as Yathrib (يثرب), the Prophet (صلى الله عليه وآله وسلم) established the first Muslim State of Madina. He wrote the Constitution for this State that specified rights and duties of all citizens and the relationship of different communities in Madina, specifically the Jews and others. The Constitution established alliance among the Eight Ansaar tribes of Madina and emigrants from Makka. The State was established based on multi-religious and multi-cultural community. The Constitution provided protection to people from centuries' old tribal rivalries and bloodshed. It guaranteed freedom and peace to every single individual living in Madina. Everyone had specific responsibilities as well as rights, well defined in the Madina Charter.

The widely accepted text of the Constitution of Madina is available in Ibn Ishaq's Sirah of Rasulullah (صلى الله عليه وآله وسلم). We have provided below 'full text' of the Constitution in Arabic, along with English translation. There are 47 Articles of the Constitution.

The reason we have provided the full text of the Constitution of Madina is, to refute the claims of a deviant Sect known as Ammanis who claim that all Muslim sects, including Christians and Jews, are believers and they should be treated as Muslims. They misinterpret the Constitution of Madina to mislead Muslims in this context.

11.1 Full text of the Constitution of Madina

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most
Compassionate and Most Merciful

- هذا كتاب من محمد النبي (رسول الله - صلى الله عليه وسلم) بين المؤمنين والمسلمين من قريش وأهل يثرب ومن اتبعهم فلحق بهم وجاهد معهم

This is a writing of Prophet Mohammad (the Apostle of Allah - صلى الله عليه وآله وسلم); between the Believers and Muslims of Quraish and Yathrib (Madina), and those who follow them and are attached to them, and who fight together with them in war.

The Constitution clearly specifies that the document is between two parties - (1) Believers or Muslims of Quraish (Muhajirun) and Madina (Ansar), and (2) those who followed them and joined them and struggled with them.

Article (1) [إنهم أمة واحدة من دون الناس] [They are one community to the exclusion of (other) people.]

The first Article establishes that, under the constitution (Muslims, Jews, non-believers) are treated as "One Community (Ummah). Here Ummah should not be misunderstood as 'Ummatul-Islamia' or Umma-tul-Muslimeen'. The term Ummah is used in the meaning of 'a community of people belonging to different religions and background'. Like we call United Nations as (Al-Umam Al-Muttahida - الامم المتحدة).

المهاجرون من قريش على ربعتهم يتعاقلون بينهم وهم يفدون عانيها بالمعروف والقسط بين المؤمنين (2)
[The Muhajirun of Quraish (remain) in their condition. They pay jointly blood money and ransom their captives. [This is carried out) in an upright and just (manner) among the believers.]

In the second Article, the Prophet (صلى الله عليه وآله وسلم) is referring the Muhajirun of Quraish as 'Believers'.

There are no specific Articles related to Ansaar of Madina as a whole. Rather, the Prophet (صلى الله عليه وآله وسلم) addressed all 8 tribes of Ansaar; [(i) Banu al-Awaf, (ii) Banu al Harith (Ibn al Khazraj); (iii) Banu Sa'idah; (iv) Banu Jusham; (v) Banu al-Najjar; (vi) Banu Amr Ibn Awf; (vii) Banu al-Nabit; and (viii) Banu al-Aws] separately, by name of their tribe.

Thus, Articles 3 to 10 (total of 8 Articles) are related to Ansaar of Madina, identifying them with the name of their tribe. Their responsibilities and rights are same.

وبنو عوف على ربعتهم يتعاقلون معاقلمهم الأولى ، وكل طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين (3)
[Banu 'Awf (remain) in their condition; they pay jointly their previous blood-wite (blood money). Every group ransoms their captives. (This is carried out) in an upright and just (manner) among the **believers**.]

The above Article clarifies that Banu Awf, who were the Ansaar of Madina, will pay jointly their previous blood money as per their customs. The remaining 7 Ansaar tribes of Madina [(i) Banu al Harith (Ibn al Khazraj); (ii) Banu Sa'idah; (iii) Banu Jusham; (iv) Banu al-Najjar; (v) Banu Amr Ibn Awf; (vi) Banu al-Nabit; and (vii) Banu al-Aws] were to be governed by the same terms and conditions.

Therefore, we have avoided giving details about **Articles from 4 to 10** to avoid repetition.

وأن المؤمنين لا يتركون مفرحاً بينهم أن يعطوه بالمعروف في فداء أو عقل. وأن لا يخالف مؤمن (11) [The believers shall not fail to give just assistance to a debtor among them for redemption money or blood-wite (blood money). No believer shall enter into alliance with the client of a (blood money). No believer shall enter into an alliance with the client of a believer without the latter's consent].

وأن المؤمنين المتقين أيديهم على كل من بغى منهم أو ابتغى دسيعة ظلم أو إثماً أو عدواناً أو فساداً (12) [The Allah-fearing believers act against those of them who cause an act of injustice or fraud or hostility or harm among the believers. Their hands are all against him even if he is the son of one of them].

[No believer shall kill a believer on account of an unbeliever; neither shall he help an unbeliever against a believer.] (13)

[The protection of Allah is one; the protection granted by the least of them is binding on all. The believers protect each other to the exclusion of (other) people.] (14)

[Whoever of the Jews follow us (receives) help and support, without being wronged, and without the one helping the other against them.] (15)

وأن سلم المؤمنين واحدة لا يسالم مؤمن دون مؤمن في قتال في سبيل الله إلا على سواء وعدل بينهم (16) [The peace of the believers is one. No peace shall be made with a believer apart from another believer when there is fighting in the way of Allah. However, peace must be concluded) on the basis of mutual equality and justice.]

(17) [In every expedition made with us the parties shall take turns with one another.]

(18) [The believers, exact vengeance for the blood of one another (that is shed) in the way of Allah.]

(19) [The Allah-fearing believers (Muttaqeen) are under the best and most correct guidance.]

(20) [No polytheist may grant protection to the property or person of Quraish; neither shall he protect him against a believer.]

(21) [When evidence has been given that someone killed a believer then he is killed in retaliation for him unless the person entitled to revenge is satisfied (with blood money). The believers are against him as one man (individual). They must take action only against him.]

(22) [No believer who understands what is said in this document and who believes in Allah and the last day shall give assistance to a wrongdoer or to give him shelter. If anyone helps him or shelters such a person, upon him be the curse and wrath of Allah on the day of resurrection. No price or substitute shall be accepted from him.]

(23) [Whenever you differ about anything it is to be referred to Allah and (Prophet) Muhammad (صلى الله عليه و آله وسلم).]

(24) وأن اليهود ينفقون مع المؤمنين ما داموا محاربين [The Jews pay a share of the expenses of the believers so long as they are at war. (Same as Article 38)]

(25) وأن يهود بنى عوف أمة مع المؤمنين لليهود دينهم وللمسلمين دينهم مواليهم وأنفسهم إلا من ظلم أو [The Jews of the Banu Awf are one community with the believers. To the Jews their religion and to the Muslims their religion. (This applies) to their clients and to themselves with the exception of anyone who has done wrong or committed treachery, for he harms only himself and his family.

Articles 25 to 30 signify that the Tribes of Awf, Najjar, Saidah, Jusham, al-Harith, al-Aws, etc., consisted of Muslim Ansaar and Jews (both). Therefore, the Prophet (صلى الله عليه و آله وسلم) mentioned in the Constitution that 'to Jews their religion and to Muslims their religion'. Meaning, **Muslims and Jews were not treated as "believers", rather they were included in a Multi-Religious and Multi-Cultural Community (Ummah).**

(26) وأن ليهود بنى النجار مثل ما ليهود بنى عوف [To the Jews of Banu al-Najjar (applies) the like of what does to the Jews of Banu 'Awf.]

(27) وأن ليهود بن الحارث مثل ما ليهود بنى عوف [To the Jews of Banu al-Harith (applies) the like of what does to the Jews of Banu 'Awf.]

(28) وأن ليهود بنى ساعدة مثل ما ليهود بنى عوف [To the Jews of Banu Sa'idah (applies) the like of what does to the Jews of Banu 'Awf.]

(29) وأن ليهود بنى جشم مثل ما ليهود بنى عوف [To the Jews of Banu Jusham (applies) the like of what does to the Jews of Banu 'Awf.]

(30) [To the Jews of Banu al-Aws (applies) the like of what does to the Jews of Banu 'Awf.] وأن ليهود بني الأوس مثل ليهود بني عوف

(31) [To the Jews of Banu Tha'labah (applies) the like of what does to the Jews of Banu 'Awf. With the exception of anyone who has done wrong or committed treachery, he harms only himself and his family.] وأن ليهود بني ثعلبة مثل ما ليهود بني عوف إلا من ظلم وأثم فإنه لا يوتغ إلا نفسه وأهل بيته

(32) [Jafnah are a Sub-Division of Tha'labah. They are like them.] وأن جفته بطن من ثعلبة كأنفسهم

(33) [To Banu al-shutbah (applies) the like of what does to the Jews of Banu 'Awf. Honesty without treachery (is demanded)]. وأن لبني الشطبية مثل ما ليهود بني عوف وأن البر دون الإثم

(34) [The clients of the Tha'labah are like them.] وأن موالى ثعلبة كأنفسهم

(35) [The friends of the Jews are like them.] وأن بطانة يهود كأنفسهم

(36) وأنه لا يخرج منهم أحد إلا بإذن محمد صلى الله عليه و آله وسلم - وأنه لا ينحجز على ثأر جرح ، [No one of them shall go out (to war) without (Prophet) Mohammad's (صلى الله عليه و آله وسلم) consent. But no one shall be prevented from taking vengeance for wounds. Whoever acts on his own account (involves) himself and his family, except him who has been wronged. Allah is the truest (fulfiller) of this (document)].

(37) [The وأن على اليهود نفقتهم وعلى المسلمين نفقتهم ، وأن بينهم النصر على من حارب أهل هذه الصحيفة وأن بينهم النصح والنصيحة والبر دون الإثم - وأنه لا يأتهم أمره بحليفه وأن النصر للمظلوم ،

Jews must bear their expense and the Muslims must bear their expenses. They help one another against those who make war against the people of this document. Between them is good understanding, honorable dealing, and honesty, not treachery. No one is responsible for his confederate. Help (is to be given) to whoever is wronged.]

(38) [The Jews pay a share of the expenses of the believers so long as they are at war. (A repeat of Article 24)] وأن اليهود ينفقون مع المؤمنين ما داموا محاربين (38)

(39) [The Valley of Yathrib is sacred for the people of this document.] وأن يثرب حرام جوفها لأهل هذه الصحيفة (39)

(40) [The guest is as his host except he who causes harm or acts treacherously.] وأن الجار كالنفس غير مضار ولا آثم (40)

(41) [No woman can be treated as a guest except with the consent of her family.] وأن لا تجار حرمة إلا بإذن أهلها (41)

(42) [Whenever there is disagreement among the people of this document and trouble to be anticipated, the matter is to be referred to Allah and (Apostle) Mohammad (صلى الله عليه و آله وسلم، وأن الله على أتقى ما فى هذه الصحيفة وأبره صلى) (الله عليه و آله وسلم). Allah is the most scrupulous and truest (fulfiller) of this document.] وأنه ما كان بين أهل هذه الصحيفة من حدث أو اشتجار يخاف فساده فإن مرده إلى الله وإلى محمد (42)

(43) [No protection is to be given to the Quraish or to those who help them.] وأن لا تجار قريش ولا من نصرها (43)

(44) [They help one another against those who attack Yathrib.] وأن بينهم النصر على من دهم يثرب (44)

وإذا دعوا إلى صلح يصلحونه ويلبسونه فإنهم يصلحونه ويلبسونه ، وأنهم إذا دعوا إلى مثل ذلك (45) [فإنه لهم على المؤمنين إلا من حارب في الدين - على كل أناس حصتهم من جانبهم الذي قبلهم Whenever they are summoned to conclude and to accept a peace treaty, then they shall conclude and accept it. And whenever they (the believers) summon to the like of that, then they have the right for this vis-à-vis the believers except whoever makes war on account of religion. Everyone has his share from their side which is directed towards him.]

وأن يهود الأوس مواليهم وأنفسهم لأهل هذه الصحيفة مع البر المحض من أهل هذه الصحيفة ، وأن (46) [The Jews of al-Aws, their clients and they themselves, have the same rights as the people of this document, in pure honesty on the part of the people of this document. Honesty without treachery (is demanded). Every person who becomes guilty loads the guilt only upon himself. Allah is the most just and truest (fulfiller) of the contents of this document.]

وأنه لا يحول هذا الكتاب دون ظالم أو آثم ، وأنه من خرج آمن ومن قعد آمن بالمدينة إلا من ظلم أو (47) [This writing does not protect him who practices evil or treachery. He who goes out as well as he who remains is safe in the city except, he who does wrong or acts treacherously. Allah is a protector of whoever is good and faithful, and Mohammad (صلى الله عليه و آله) is the Apostle of Allah.]

A book has been written on 'The Constitution of Madina'. It is an interesting read. You can read it online or download free on [this link](#).

12. THE BATTLE OF BADR

Once the State of Madina was established, the immediate task was to establish peace and create defenses to protect the state.

It is in Quran - **إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ - أُذُنٌ لِلَّذِينَ يُقَاتَلُونَ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ** [Truly, Allah defends those who believe. Surely, Allah does not like any treacherous, ungrateful. Permission (to fight) has been given to those against whom war is being waged wrongfully, because they were wronged. And Allah is surely capable of giving them victory.] (**Al-Hajj - 38-39**)

The above Quranic verses, which were revealed in the first year of the Prophet's (صلى الله عليه و آله وسلم) immigration to Madina, testify that the small Muslim community was in danger from internal and external threats to their existence. Thus, permission was granted to fight to face these threats. After the command was given, the Prophet (صلى الله عليه و آله وسلم) adopted the following strategies.

- (i) He established peace treaties with the adjoining tribes of Madina.
- (ii) He started dispatching small groups to obtain intelligence on Pagans and their allies and to provide opportunities for those Muslims in Makka who wanted to immigrate to Madina.
- (iii) Certain groups of Muslims were made responsible to intercept the trade caravans of the Pagans that passed close by Madina to obstruct their trade route. One of the main causes of the battle of Badr was the interception of Pagans' trade caravans.

In the second year of Hijrah, in 623 A.D, Muslims came to know of Makkan caravan coming back from Syria to Makkah. So, they decided to intercept the convoy lead by Abu Sufyan. Abu Sufyan came to know about it, and he sent the news to Makka to protect him from the interception and to crush the interceptors. The Apostle (صلى الله عليه و آله وسلم) had no plan of going into the battle with Quraish of Makka; but when he came to know about the arrival of thousands of armed pagans for the purpose of demolishing the interceptors and the Muslims in Madina, they had to go into the first battle between them and the infidels at Badr, 70 miles south of from Madina. This clash is known as Ghazwa-e-Badr (غزوة بدر); the battle in which the Prophet (صلى الله عليه و آله وسلم) took part.



Bird's eye view of Battlefield of Badr

The battle of Badr (غزوة بدر) was fought on Tuesday, 13 March 624 AD (17 Ramadan, 2 AH). Muslims achieved a decisive victory in this battle in which thousands of angels also participated from the Muslims side. Badr is one of the few battles mentioned in the Quran. The pagan army consisted of over 1000 soldiers who fought with 313 Muslims.

It is in Quran - **فَدَّ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ** [Indeed there was a sign for you in the two groups that clashed; one army fighting in Allah's cause, against the other of disbelievers, whom they (the Muslims) saw with their eyes, as twice their own number; and Allah strengthens with His help whoever He wills; indeed in this is a lesson for the intelligent, to be learnt by observing.] **(Aal-i-Imran - 13)**

It is in Quran - **إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ** [When you (O Prophet ﷺ) were supplicating for the help of your Lord, He answered your supplication saying, 'I will help you with a row of thousands of angels'.] **(Al-Anfaal - 9)**

It is in Quran - **فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُ إِذْ رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ** [And you did not kill them, but it was Allah who killed them (at Badr). And you threw not, (O' Prophet ﷺ), when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is All Hearing and All Knowing.] **(Al-Anfaal - 17)**

When two armies stood face to face at the start of the battle of Badr, the Prophet (صلى الله عليه و آله وسلم) threw a handful of dust at the enemy saying, 'may their faces be scorched.' It impacted the Makkkan Army and marked the beginning of Muslims charge towards the Quraish and eventually they won the war decisively. The above verse refers to this incident.

Muslims casualties at Badr were 14 people dead. As against this, Makkans lost 70 people, including most of their famous Chiefs. Seventy more were made prisoners who were treated kindly by Muslims and later released. The prisoners of war captivated at Badr included Prophet's (صلى الله عليه و آله وسلم) bitterest enemies like Suhail Bin Amr, a fiery speaker famous for

his rhetoric against the Prophet (صلى الله عليه و آله وسلم). But all of them received the best of the treatment.

Makkans defeat at the Battle of Badr crushed their moral pride. They were badly humiliated in this battle.

The Jews of Madina, who were the signatories to the Constitution of Madina, openly expressed their anger on Prophet's (صلى الله عليه و آله وسلم) victory and expressed grief at the defeat of Makkan Mushrikeen. One of the Jewish chieftains, Ka`b al-Ashraf, is reported to have sent odes to the Quraish bemoaning their losses and motivating them to seek revenge.

The surprising success of Muslims put them in a formidable position in Arabian Peninsula and they were seen as a force to reckon with. The victory changed their equation with non-Muslims, especially their relationship with the Jews of Madinah.

13. BANU AN-NADHIR

Banu An-Nadhir was a Jewish community living in Madina. All tribes in Madina were the signatories to the Constitution of Madina (دستور المدينة) introduced by Prophet Mohammad (صلى الله عليه و آله وسلم). As per Article 37 of the Constitution of Madina:

وأن على اليهود نفقتهم وعلى المسلمين نفقتهم ، وأن بينهم النصر على من حارب أهل هذه الصحيفة ، وأن بينهم النصح والنصيحة والبر دون الإثم - وأنه لا يأثم أمره بحليفه وأن النصر للمظلوم [The Jews must bear their expense and the Muslims must bear their expenses. They help one another against those who make war against the people of this document. Between them is good understanding, honorable dealing, and honesty, not treachery. Help (is to be given) to whoever is wronged.]

In spite of the signatory to the above, the Jews of Banu An-Nadhir used to plot against the Muslims. Abdur Razzaq in his Musannaf, 5/359-60; Ibn Hajar in Fath al Bari, 7/331; Abu Dawood in his Sunan, 2/139-40, reported that an attempt on the life of Prophet Mohammad (صلى الله عليه و آله وسلم) was made by Jews of Banu An-Nadhir on the instigation of Makkan Quraish.

The Jews sent a message to the Prophet (صلى الله عليه و آله وسلم), inviting him to come with 30 of his companions to meet them. They promised to come out with a similar number of their Rabbis, to a designated place in Madinah, where they would listen to him. If the rabbis are convinced of

what he said, then all Jews of their tribe would accept Islamic faith. When the two parties approached each other, the Jews suggested that (there was no need for 30 people on each side). Let the Prophet (صلى الله عليه و آله وسلم) and three of his companions meet with three of their rabbis privately, and if he convinced them, then Banu an Nadhir would accept Islam. Since it was a formal preaching meeting, no one was allowed to carry weapons. However, the three rabbis carried daggers hidden in their clothing to attack the Prophet (صلى الله عليه و آله وسلم) and his three companions.

A Jewish woman, whose brother had become Muslim, knew about this plot and informed Muslims about it. Thus, the meeting was cancelled. The Prophet (صلى الله عليه و آله وسلم) took a punitive action against the Jewish tribe for their attempt on his life. The Muslims besieged Banu An-Nadhir. Within a few days they surrendered. They were asked to leave Madina along with their belongings. It is reported that before leaving, the Jews destroyed their homes and carried even the doors of their houses.

As per the authentic reports in Ahadith, the expulsion of Banu An-Nadhir took place in 2 AH after the Battle of Badr. However, there are some differences of opinions among scholars as to the timing of the expulsion of Banu An-Nadhir. Some consider that it took place in the 3 AH, after the battle of Uhad.

It is in Quran - هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۗ مَا ظَنَنْتُمْ أَنْ وَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۗ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۗ يُخْرَجُوا [It is He Who drove the disbelievers, the people of the book (the Jews of Bani An-Nadhir), from their homes at the very start of assembly (the siege against them). You never thought they would depart (without resistance). And they thought their strongholds would defend them against Allah. But Allah came upon them from where they least expected. He cast terror in their hearts, so they ruined their homes with their own hands, and the hands of the believers. So, learn the lesson, O you, endowed with sights!] (Al-Hashr - 2)

14. THE BATTLE OF UHAD

After the Battle of Badr, when the Muslims were victorious, the Makkkan pagans were enraged. They were humiliated and upset that their large army lost to smaller and unequipped army. Therefore, they pledged to redeem themselves and destroy Muslims once and for all. They prepared for one full year and in 3 AH they were able to gather a large Army to attack Madina. Their army consisted of 3000 soldiers, 300 camels, 200 horses and 700 coats of mail. The wives and daughters of slain chiefs in Badr accompanied the army to see from their own eyes the spectacle of the killers (Muslims) being killed (by Pagans). Hind, the daughter of Utbah was the leader of the women wing and her husband Abu Sufyan was the commander-in-chief of the Makkkan army. Both were the bitter enemies of Islam at that time. Their left and right flanks were commanded by Ikrimah ibn Abu Jahl and Khalid bin Waleed respectively. Amr Ibn al-Aas was the commander of cavalry and his task was to co-ordinate attack between the cavalry wings.

Prophet Mohammad (صلى الله عليه و آله وسلم) left Madinah with an army of 700 men. Zubair bin al-Awwam (رضى الله تعالى عنه) was the commander of the right wing and Mundhir bin Amr (رضى الله تعالى عنه) was given the left wing of the army. Hamza (رضى الله تعالى عنه), the uncle of the Prophet (صلى الله عليه و آله وسلم) was made the advance guard, Mus'ab bin Umair (رضى الله تعالى عنه) was chosen as the standard-bearer of Islam.



The Battle of Uhud took place on 7 Shawwal, 3 AH near Mount Uhud, about 5 kilometers north of Madina. Mount Uhud provided structural defense to the Muslim Army. The Prophet (صلى الله عليه و آله وسلم) placed 50 marksmen, archers, at the slope of Mount Uhud. This was to ensure that the backs of the Muslims

fighting below would be protected and that the opposing force could not attack them from behind. He commanded that these marksmen never leave their positions regardless of what happens on the ground.

In the beginning of the battle, Muslims gained momentum and rapidly overpowered the Makkans. Soon the Muslims were on the offensive as Makkkan pagans were retreating.

But, by a strategic mistake on the part of the marksmen, the battle was reversed. Looking at the success in the battlefield, the archers left their assigned places and went down into the battlefield as they considered there was no need to stand there. The Makkans got the opportunity to attack Muslims from behind as this area was left defenseless. A contingent of Makkkan pagans led by Khaled bin al-Walid who had not accepted Islam then, came from behind and attacked Muslims from their back. Muslims were caught in the middle and were

attacked from all sides. In this confusion, many Muslim army men retreated and left the battlefield. The Prophet (صلى الله عليه و آله وسلم) was held up on Mount Uhad along with his 14 loyal companions. He was also struck by an arrow and lost one of his teeth. On the ground, it was rumored that he was dead. This caused confusion among Muslim ranks. As the Muslims retreated, the Makkan army who had also suffered heavy losses in the beginning of the battle, also retreated and left for Makka. They were chased by brave Sahabah and the battle remained inconclusive.

It is in Quran - **وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَارَ غَتُّمَ فِي الْأَمْرِ وَعَصَيْتُمْ ۚ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مَنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمَنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ** - **إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ** [Allah did indeed fulfill His promise to you when you, with His permission, were about to annihilate the enemy, until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you, For Allah is full of grace to those who believe. Remember, as you were rushing up without turning back to look, though the Prophet (صلى الله عليه و آله وسلم) was calling you from behind, He called you to return with anguish, for an anguish that you do not worry for the missed opportunity and what befell you, for Allah is aware of all that you do.] (**Aal-i-Imran - 152-53**)

15.THE INCIDENT OF BIR MA'UNA

The Expedition of Bir Ma'una happened four months after the battle of Uhad in 4 AH.

A delegation of Banu Amir came to Madina from Najd, with certain gifts for the Prophet (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) refused to see them and accept the gift. After their insistence and convincing that they are sincere, the Prophet (صلى الله عليه و آله وسلم) met with them but refused to accept the gift and invited them to Islam. The delegation requested the Prophet (صلى الله عليه و آله وسلم) to send some Sahabah to their tribe to explain Islam so that they accept Islam. The Prophet (صلى الله عليه و آله وسلم) refused to do so for security reason. On this Abu Bara personally guaranteed their safety. After a great pursuance by the delegation, the Prophet (صلى الله عليه و آله وسلم) agreed to send Sahabah for that purpose. It is in Bukhari that 70 of the Sahabah, mostly from As-hab-e-Suffa

were selected for it. They were the most learned men capable of preaching Islam. The delegation of 70 Sahabah was led by Mundhir ibn 'Amr al-Khazraji (رضي الله عنه). (تعالى عنه).

On their way, when they arrived at a place called Bi'r Al-Mauna, Haram ibn Milhan (رضي الله تعالى عنه), who was part of the delegation of Sahabah, went ahead and took Prophet Mohammad's (صلى الله عليه و آله وسلم) letter of invitation to Islam to the Chief of Amir ibn Sa'sa' tribe. However, when he came to know that the Chief of Sa'sa tribe had died, Haram Ibn Milhan (رضي الله تعالى عنه) handed the letter to the deceased nephew Amir ibn Tufayl, and invited those around him to Islam.

Amir Ibn Tufayl was the long-term enemy of the Prophet (صلى الله عليه و آله وسلم) and Muslims. He ordered the envoy Haram Ibn Milhan (رضي الله تعالى عنه) be killed on the spot and incited the members of his tribe to launch an attack on the rest of the delegation who were unarmed and were staying at Bir al-Ma'una. His people got divided over it as they came to know that Amir Bin Balik had provided guarantee for the safety of the Sahabah. Amir ibn Tufayl did not stop, he went ahead and incited neighboring tribes of Banu Sulaym with whom they had friendly relations. The people were incited to kill the members of the delegation. The Sahabah who were halting at Bir Al-Mauna were totally in dark about these developments. A few hundreds armed fanatics then came to Bir Al-Mauna and slaughtered the unarmed Sahabah. Ka'b ibn Zayd al-Najjar (رضي الله تعالى عنه) was the only one, severely wounded, was lying on the ground and they left him considering him to be dead. Two other Sahabah who had taken the camels a little away for grazing came back later to see the horror. By that time the attackers were returning. They could not bear the massacre of their friends, and followed the attackers and fought with them. One of them was killed, the other, Amr Ibn Umayya (رضي الله تعالى عنه) was taken prisoner. Amir Ibn Tufayl released him to fulfil his mother's vow to emancipate a slave.

Prophet Mohammad (صلى الله عليه و آله وسلم) was aware of this incident by a revelation. He was extremely grieved over it and prayed Allah (عَزَّ وَجَلَّ) for the destruction of the enemies of Allah and His Apostle (صلى الله عليه و آله وسلم).

Later, the Prophet (صلى الله عليه و آله وسلم) sent 24 armed men under the command of Shuja Ibn Wahb for punishing the people responsible for the massacre at Bir Al-Mauna. They were punished, and many of their families were captured as prisoners of war. They were taken to Madina as captives. Later, a Muslim delegation from the tribe of Amir Ibn Sa'sa came to the Prophet (صلى الله عليه و آله وسلم).

(وسلم) and requested him to release the captives. Everyone was released and after their release, it is reported that they all became Muslims.

16. THE BATTLE OF TRENCH

The Battle of the Trench (غزوة الخندق), also known as the Battle of the Confederates (غزوة الاحزاب) was a 30-day long siege of Madina by the Confederation of non-believers consisting of Arab and Jewish tribes. Altogether they consisted of 10,000 men while the Muslim army defending Madina consisted of 3000 men. It was fought in the month of Shawwal, 5 AH. This was the third battle between the Makkan pagans and Muslims in Madina in the past 5 years. The earlier battles at Badr and Uhad occurred in 2nd and 3rd AH (624 and 625 AD).

To defend Madina against the formidable confederate army was a difficult task. Thus, the Prophet (صلى الله عليه و آله وسلم), on the suggestion of Salman Farsi (رضي الله تعالى عنه), ordered to dig a trench on the exposed side of Madina from where the attackers could possibly enter. The Prophet (صلى الله عليه و آله وسلم) assigned a group of 10 people each to dig a trench that is unassailable by a horse rider.

The ditch was dug in 6 days. Its total length was roughly 7500 feet (5000 cubits) and the depth varied between 11 to 15 feet. The ditch was dug continuously day and night in extremely cold conditions. Since Muslims did not have enough food those days, it is reported that they had tied stones to their stomach to defy hunger. The Prophet (صلى الله عليه و آله وسلم) also participated in digging by tying 2 stones on his stomach.

When the confederate army arrived, they were surprised to see the unassailable ditch, as this kind of war tactic was unknown in Arabia. They had no choice but to lay siege of Muslims that lasted for about a month. The long siege in an open area during peak winter was tiring for the confederate army. Meanwhile, misunderstanding among the partners of the confederates were also developed and they started suspecting each other. Many even became sick due to the harsh weather conditions and their horses started dying.

As the siege lengthened, the hypocrites (Munafiqeen) in the Muslims' camp (Army) started creating trouble for the Prophet (صلى الله عليه و آله وسلم) and demanded that they be relieved to go back home.

Then, one night, Allah sent a massive gust of wind that destroyed all the tents and cooking utensils of the Confederates' Army. Disappointed by their deteriorating condition, the Makkan Quraish decided to leave. Later, the other partners in the confederation also left.

Thus, the hardship of the battle was over for Muslims after a long testing month.

The battle of the Trench was the last battle fought between Makkan Quraish and Muslims in Madina as the Makkans never dared to attack Muslims again. Seven Muslims were martyred and four people from the enemy were killed in this battle.

It is in Hadith Ummul Momineen Aisha (رضى الله تعالى عنها) narrated that when Allah's Apostle (صلى الله عليه و آله وسلم) returned on the day (of the battle) of Trench, he put down his arms and took a bath. Then (Angel) Jibreel (عليه السلام), whose head was covered with dust, came to him saying, 'You have put down your arms! By Allah, I have not put down my arms yet.' Allah's Apostle (صلى الله عليه و آله وسلم) said, 'Where (to go now)?' Jibreel (عليه السلام) said, 'This way,' pointing towards the tribe of Banu Qurayza. So, Allah's Apostle (صلى الله عليه و آله وسلم) went towards them. **(Bukhari, book 52, Hadith # 68)**

17.BANU QURAYZA

When Prophet (صلى الله عليه و آله وسلم) migrated to Madina, there were three Jewish tribes living in Madina; **(i)** Banu Qaynuqa, **(ii)** Banu Nadhir, and **(iii)** Banu Qurayza.

Banu Qaynuqa and Banu Nadhir were earlier banished from Madina for creating trouble in the region and they left to live in Taif and other areas held by Jews. They were sore about their banishment. It is on the initiation and persuasion that a confederation of Makkan Quraish, and other Arab and Jewish tribes was formed, and the battle of trench took place.

Banu Qurayza had a pact with Muslims that bound them not to support the enemies of Muslims, particularly Makkan Quraish if they ever attack Madina. Thus, when the siege of Madina was carried out by the Confederates Army, they remained neutral initially. However, within a few days, as they predicted Muslims imminent defeat, they joined forces with the Confederates Army and started a massive tribulation within the neighborhoods of Madina.

Once the Confederates army left, they were left alone in Madina. The Muslims' retaliation against them was a natural course.

As per the command of Allah (عَزَّ وَجَلَّ), Muslims marched on Bani Qurayza neighborhood in Madina and lay a siege to their fortresses for 25 days. At the end of which, they surrendered to Muslim army.

Some of the fighters of Banu Qurayza were killed and others were held captives and the land held by them came under Muslim rule.

There are differences of opinions among the scholars and historians about Banu Qurayza. Some say that a large number of people who had revolted against the Muslims during the battle of Trench were killed, while others claim that only those who actually fought against Muslims were killed.

18. THE TREATY OF HUDAIBIYA

Six years had elapsed after the immigration of Prophet Mohammad (صلى الله عليه و آله وسلم) to Madina and in between these years, three wars were fought between Makkan Polytheists and Muslims; namely, (i) the battle of Badr 2 AH (624 AD), (ii) the battle of Uhad in 3 AH (625 AD), and (iii) the battle of Trench 5 AH (627 AD).

In 6 AH (628 AD) Prophet Mohammad (صلى الله عليه و آله وسلم) saw in a dream that he and his companions have entered Makka and they were doing Tawaf of Ka'ba. When this dream was disclosed to Sahabah, they were jubilant, and it was decided that the Prophet (صلى الله عليه و آله وسلم) and Sahabah will perform Umrah that year.

The Prophet (صلى الله عليه و آله وسلم), along with 1,400 Sahabah started in Ihram from Madina with the intention of Umrah in the month of Dhu'l Qa'dah, 6 A.H. They carried 70 camels with them for the sacrifice.

It is in Quran - لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسِكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا [Indeed Allah has, in all truth, shown the vision to His Apostle (صلى الله عليه و آله وسلم), that, Allah willing, you shall enter Masjid-al-Haram, fearless and secure, (to perform Umrah or Hajj) and some having their heads shaved and others having their hair cut, for He knows what you do not know. So, He granted you a near (manifest) victory before the fulfillment of that vision.] (Al-Fath - 27)

The above verse clarifies that Allah (عَزَّ وَجَلَّ) granted near and manifest victory to Muslims before the fulfillment of the dream of the Prophet (صلى الله عليه و آله وسلم).

It was the practice of Quraish for many centuries that they will not stop anyone from entering Makka who was coming unarmed, with the intention of Hajj and Umrah. However, when the news of the large group of Muslims coming with the intention of Umrah reached the Quraish,

they got alarmed and decided to stop Muslims from entering Makka. The Quran testifies that this was because of their arrogance and hatred of Muslims.

Muslims were halted at a place called Hudaibiya, which was close by Makka. To clear any of the Quraish's possible apprehensions, Prophet Mohammad (صلى الله عليه و آله وسلم) sent Othman bin Affan (رضى الله تعالى عنه) to Makka to explain them the intention of Muslims to perform Umrah as they were traveling in Ihram, unarmed, and even carrying animals for sacrifice. Othman (رضى الله تعالى عنه) explained the facts to the Makkans but they remained adamant not to allow Muslims in Makka. Rather he was held up in Makka and not allowed to go back to Hudaibiya.

As nothing was heard from Othman (رضى الله تعالى عنه) and he did not return from Makka, a rumor was spread that he was martyred by Makkian Quraish.

The Muslims were not expecting that kind of hostility by Makkans. Alarmed by the developments, the Prophet (صلى الله عليه و آله وسلم) took a pledge of allegiance from all 1400 Sahabah that they will fight with the Quraish until death. This is known as 'Bait-e-Ridhwan' (بيعة الرضوان) in Islamic history.

It is in Quran - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ - [Indeed, those who pledge allegiance to you, (O' Mohammad ﷺ), they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So, he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah, He will give him a great reward.] (Al-Fath - 10)

The news of pledge of allegiance reached Makkian polytheists, but the deadlock continued for some more days. In the meantime, four envoys from Quraish came to the Apostle of Allah (صلى الله عليه و آله وسلم) and they were explained that the Muslims did not come to fight, rather they came to perform Umrah. But the Quraish remained adamant and refused to allow Muslims to proceed any further. One of their envoys, 'Urwah ibn Mas'ud Ath-Thaqafi, went back to his people and reported as follows.

It is in Hadith Miswar (رضى الله تعالى عنه) narrated the account of the treaty of Al-Hudaibiya in which Urwah came to Prophet (صلى الله عليه و آله وسلم) to negotiate its terms and when returned to his people he said, 'O people! By Allah (عَزَّ وَجَلَّ) I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad (صلى الله عليه و آله وسلم) is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (Sahaba) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke,

they would lower their voices and would not look at his face constantly out of respect." **(Bukhari, Ahmad, Tabarani, Ibn Hibban, Baihaqi, etc.)**

The Quraish finally released Othman (رضى الله تعالى عنه) and sent Sohail bin Amr Al-Thaqafi to negotiate the terms of peace with Muslims. After negotiations, a peace treaty was signed by Prophet Mohammad (صلى الله عليه و آله وسلم) and Sohail on behalf of Makkan polytheists. This treaty is known as the 'Treaty of Hudaibiya'. The terms of the treaty were as follows.

- (i) There will be cessation of hostilities between the two sides (Quraish and Muslims) for the following 10 years.
- (ii) Any person or tribe who wishes to join Prophet Mohammad (صلى الله عليه و آله وسلم) and to enter into any agreement with him is free to do so. Likewise, any person or tribe who wishes to join the Quraish and to enter into any agreement with them is free to do so.
- (iii) If any Makkan went to Madinah, then Muslims would return him to Makkah, but if any Muslim from Madinah went to Makkah, he would not be returned.
- (iv) If any young man from Makka, or one whose father is alive, goes to Prophet Mohammad (صلى الله عليه و آله وسلم) without permission from his father or guardian, he will be returned back to his father or guardian in Makka. But if anyone goes to the Quraish from Madina, he will not be returned back.
- (v) Muslims will return back without entering Makkah. However, next year Prophet Mohammad (صلى الله عليه و آله وسلم) and his companions can enter Makkah, spend three days and perform Umrah.

After concluding the treaty, the Prophet (صلى الله عليه و آله وسلم) asked Sahabah to slaughter sacrificial animals at the same place (Hudaibiya) and get their heads shaved and come out of Ihram.

The terms of the above agreement showed that Muslims had accepted many of the demands of the Makkan polytheists. However, the treaty proved to be a massive victory for Muslims as Makkan Mushrikeen, for the first time, recognized the Islamic state in Madina by signing the treaty. The treaty allowed Muslims living in Makka to practice Islam publicly. Many people who had become Muslims at heart but were afraid to disclose their faith publicly, were now free to live as Muslims in Makka.

Following this treaty, many Arab tribes also entered into treaties with Islamic State in Madina. People realized the truthfulness and sensed the eventual triumph of Islam, thus, they started entering into Islamic fold in thousands.

The following year (7 AH - 629 AD), the Prophet (صلى الله عليه و آله وسلم) traveled to Makka for Umrah and this time he had over 2,000 pilgrims with him instead of 1400 earlier.

19. THE CONQUEST OF KHAYBAR

The Jews, earlier living in Madina, were hurt by their expulsion. Some of them resettled in Khaybar, an agricultural oasis situated 160 kilometers north of Madinah. Their leaders who settled in Khaybar were Salam ibn Abu al Haqiq, Kinanah ibn Abu al Haqiq, and Huyayy ibn Akhtab. They instigated the Jews to take retaliation from the Muslims. Their first move came in the Battle of the Trench, when the Jews of Khaybar, led by the leaders of Banu Al-Nadhir, played a prominent role in the incitement of Quraish and the desert Arabs against Muslims, and spent their own money for that purpose. Then they succeeded in persuading Banu Qurayza to betray the Muslims and cooperate with their enemies. After the battle of Trench and the Treaty of Hudaibiya, the Prophet (صلى الله عليه و آله وسلم) considered it necessary to deal with the Jews of Khaybar who had become a source of great danger to Muslims.

Ibn Ishaq reported a Hadith with (the chain of authorities attesting to the historical authenticity) that the Apostle (صلى الله عليه و آله وسلم) sent a letter to the Jews of Khaybar, inviting them to Islam but the Jews did not accept his invitation, nor did they apologize for inciting the enemies of the Muslims for the battle of Trench. The Prophet (صلى الله عليه و آله وسلم) sent an envoy, Abdullah Ibn Atik (رضى الله تعالى عنه) to Khaybar to reach to an agreement, but they killed him.

Thus, the Prophet of Allah (صلى الله عليه و آله وسلم) reached Khaybar with 1600 army men in Muharram, 7 AH, before dawn and prayed Fajr in its vicinity. The Jewish peasants, who came out to work with their cattle and baskets were surprised to see the Muslims and exclaimed, 'Mohammad (صلى الله عليه و آله وسلم) and his army'.

The Jews took refuge in their strongholds and the Muslims besieged the stronghold of al Naim. Tribe of Ghatafan quickly assembled and marched out to help the Jews of Khaybar but after a day's journey, they heard rumor that their families and properties are under attack, so they went back.

As the siege of the strong fort of Naim was inconclusive for a few days, one day, the Prophet (صلى الله عليه و آله وسلم) called Hadhrat Ali (رضى الله تعالى عنه) to give him the Muslim flag to lead

Muslim Army to attack the Jewish stronghold. When Hadhrat Ali (رضي الله تعالى عنه) came, it was realized that he was suffering from inflammation in the eyes. The Prophet (صلى الله عليه وآله وسلم) spat in his eyes and prayed for his recovery and Hadhrat Ali (رضي الله تعالى عنه) was cured instantly. The Prophet (صلى الله عليه وآله وسلم) asked him to lead the Muslim Army and attack the stronghold and said, when you enter their territory, call them to embrace Islam and inform them of Allah's rights which they should observe. If they agree, leave them, if they do not agree, attack them.

The conquest of Naim took ten days. Afterward, the Muslims conquered Al-Saab ibn Mudadh in the region of Al-Natah, which contained the richest food in Khaybar. Then came Qalaat Al-Zubayr, which was the last stronghold of Al-Natah. The fugitives from Naim, Al-Saab, and the other Jewish strongholds conquered by the Muslims had gathered in Qalaat Al-Zubayr to face Muslims. However, Muslims cut off the water supply and forced the Jews to come down and fight. They killed ten of the Jews and conquered the stronghold after a siege lasting three days. After they had dealt with the people of Al-Natah, who were strongest of the Jews, the Muslims moved from Al-Raji to Al-Manzilah. Position of the Muslims was much stronger after they had defeated the people of Al-Natah and the rest of the Jews of Khaybar were alarmed by the fall of Al-Natah. The last of the forts to fall were Al-Watih and Al-Sulaim.

It is in Hadith - Anas Ibn Malik (رضي الله تعالى عنه) narrated that the 'the Prophet (صلى الله عليه وآله وسلم) offered Fajr Prayer near Khaybar when it was still dark and then said, 'Allahu-Akbar! Khaybar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned'. Then the inhabitants of Khaybar came out running on the roads. The Prophet (صلى الله عليه وآله وسلم) had their warriors killed, their offspring and woman taken as captives. Ummul Momineen Safiya (رضي الله تعالى عنها) was amongst the captives, she first came in the share of Dahya Al-Kalbi but later on she was married to the Prophet (صلى الله عليه وآله وسلم). The Prophet (صلى الله عليه وآله وسلم) made her manumission as her 'Mahr' (dowry).' **(Bukhari)**

When the people of Fadak, the neighboring oasis in Khaybar, heard of what had happened to their neighboring Jewish strongholds, they requested the Prophet (صلى الله عليه وآله وسلم) to spare their lives and let them stay in their homes. The negotiations took place via an intermediary, Muhqyisa Ibn Masud, brother of Banu Harithah (one of Jews tribe).

Thus, the entire Khaybar fell to the Muslims. The Jews were not expelled from Khaybar, rather they were allowed to continue in their homes and properties and farms in exchange of 50% of their produce to be give to Muslims every year.

In spite of the generosity shown by the Prophet (صلى الله عليه و آله وسلم), the Jews of Khaybar deceived Muslims by poisoning a cooked sheep and inviting the Prophet (صلى الله عليه و آله وسلم) and Sahaba to eat it.

It is in Hadith - Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that the Prophet (صلى الله عليه و آله وسلم) used to say in his last ailment that he still feels the pain caused by the food he ate at Khaybar, and at this time, I feel as if my artery is being cut from that poison'. **(Bukhari)**

According to Ibn Ishaq, during the conquest of Khaybar, 93 Jews were killed while Muslim casualties were 20.

Bukhari relates that the Prophet (صلى الله عليه و آله وسلم) made the brother of Bani Adi tribe from the Ansaar as the ruler of Khaybar.

20.THE CONQUEST OF MAKKA

The reason for the Muslim attack on Makka and its eventual conquest was the breakage of the peace treaty of Hudaibiya by Makkan polytheists.

There were two tribes around Makka, namely, Banu Bakr and Banu Khaza'a, who had enmity between them for centuries and who were often involved in bitter fight with each other. After Hudaibiya agreement, Banu Bakr tribe joined Makkan Quraish and Banu Khaza'a tribe entered into alliance with Muslims.

The first year and a half went peacefully after the treaty of Hudaibiya. However, after 20 months from the treaty, Banu Bakr attacked Banu Khaza'a in Sha'ban, 8 AH. They killed many people from Banu Khaza'a and did not spare them even when they took shelter in Makka. In this attack, their allies, Quraish supported them with men and arms.

This, it was an open violation of the Hudaibiya peace treaty by Quraish as they were not supposed to help a tribe to attack another tribe who were in alliance with the Muslim State of Madina.

Banu Khaza'a sent a delegation to Madina to inform the Prophet (صلى الله عليه و آله وسلم) about the attack and the Prophet (صلى الله عليه و آله وسلم) demanded Quraish to pay ransom to Banu Khaza'a for all their persons killed in the attack and to terminate their treaty with Banu Bakr.

Quraish rejected the Prophet's (صلى الله عليه و آله وسلم) demands. Thus, the treaty of Hudaibiya got abrogated automatically. Muslims declared the abrogation of the treaty of Hudaibiya publicly.

Following Muslims' public declaration of the abrogation of the peace treaty, Quraish sent a delegation to Madina petitioning to continue with the treaty. The leader of Makkan Quraish, Abu Sufyan traveled to Madina to request Muslims to hold on to the treaty. Since Quraish refused to accept Muslims demands, Muslims did not agree for the continuation of the peace treaty and the matter got stalemated.

A few months on, the Prophet (صلى الله عليه و آله وسلم) asked Muslims to prepare for a battle, but it was kept secret that who will they fight with? On Prophet's (صلى الله عليه و آله وسلم) command, many tribes rushed to Madina to join forces for the impending battle. The volunteers came in thousands on Prophet's (صلى الله عليه و آله وسلم) call.

The Muslim army set out for the battle in early Ramadhan 8 AH (629 AD). On the way, many tribes joined. The volunteers and the contingents from various tribes swelled into 10,000 strong. The army reached near Makka and stayed at Marr-uz-Zahran, located ten miles northwest of Makka. The Prophet (صلى الله عليه و آله وسلم) asked everyone in the army to light a fire in the night. When 10,000 fires were lighted, it gave a scary look to Makkans. It looked as if tens of thousands of people were there in the Muslim Army.

Makka was effectively in siege as Muslims sealed all the routes of escape from Makka. The Quraish were perplexed with this sudden attack. The city eventually surrendered to Muslims without any bloodshed within a few days in Ramadhan 8 AH. The Prophet (صلى الله عليه و آله وسلم) recited the following verse while entering Makka.

It is in Quran - - [And proclaim (O' Prophet ﷺ) 'The Truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish.] (Al-Israa - 81)

After Muslims entered Makka, all idols, in and around Ka'ba, were taken down and the sanctuary was cleaned from all traces of idol worship.

The Makkan assembled at the Ka'ba, and the Prophet (صلى الله عليه و آله وسلم) delivered the following address.

'There is no god but Allah. He has no associate. He has made good His promise that He held to his servant and helped him and defeated all the confederates. Bear in mind that every claim of privilege, whether that of blood or property is abolished except that of the custody of the Ka'ba and of supplying water to the pilgrims. Bear in mind that for anyone who is slain the blood money is one hundred camels. O' People of Quraish, surely Allah has abolished from you all

pride of the time of ignorance and all pride in your ancestry, because all men are descended from Adam (عليه السلام), and Adam (عليه السلام) was made of clay.'

Then, turning towards people, the Prophet (صلى الله عليه و آله وسلم) said, O' Quraish, what do you think that I should accord you?' They replied, 'Mercy, O' Apostle of Allah (صلى الله عليه و آله وسلم). We expect nothing but good from you'. Then he declared, 'This day there is no reproof against you; go your way, for you are free'.

It was a general amnesty for the Makkans who had tortured Muslims for 13 long years and fought with them the previous 3 wars. The people of Makka realized the truthfulness of Islam and almost all of them became Muslims.

21. THE BATTLE OF HUNAIN

Battle of Hunain or Ghawa-e-Hunain is one of the few battles mentioned by name in the Quran.

It is in Quran – لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا ۖ وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ۖ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ - ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۗ وَذَلِكَ جِزَاءَ الْكَافِرِينَ - ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ [Allah has certainly helped you in many situations, and on the day of Hunain, when your great number elated you, but it did not avail you in any way, and the earth became narrow for you in spite of its expanse, whereupon you turned your backs and retreated. Thereafter Allah sent down His peace and composure upon His Apostle (صلى الله عليه و آله وسلم) and the believers, and He sent down invisible troops you did not see and punished those who disbelieved. Such is the retribution of the infidels. Yet Allah may turn (even) after this to whomsoever He pleases, for Allah is All Forgiving All Merciful.] **At-Tauba - 25-27)**

Hunain was the last battle led by the Apostle of Allah (صلى الله عليه و آله وسلم). It was fought by the Muslims against the Badawi nomadic tribes of Hawazin and the tribe of Thaqif (neighboring tribes of Makkah) in Shawwal, 8 AH, (630 CE). The battle took place in the valley of Hunain that lies between Ta'if and Makkah (about 20 kilometers from Makka and 60 kilometers from Ta'if) in Shawwal, 8 AH, a few days after the fall of Makka. The Muslim army consisted of 12000 fighters while the Hawazin fighters were 4000. Since Muslims outnumbered the Mushrikeen, some of them showed pride on the numerical strength of Muslims over the enemy.

However, this did not help Muslims as the archers of the Hawazin tribe wrought havoc among the Muslim army and compelled them to retreat in panic. But the Prophet (صلى الله عليه و آله وسلم) stood the ground along with a few of his bravest companions. The Prophet (صلى الله عليه و آله وسلم) called the fighters back to the battlefield. They regrouped and rallied and routed the enemy. In this battle also, Allah (عَزَّ وَجَلَّ) helped Muslims by sending angels to help them win the war.

After the initial retreat, the Muslims' counter-attacked was with such a mammoth courage that the enemy's ranks were split into two groups. One group went back, resulting in the Battle of Autas, while the larger group found refuge at Ta'if, where Prophet (صلى الله عليه و آله وسلم) besieged them. At the end of the fighting, it was found that four Muslims had been martyred and seventy enemy soldiers had been killed.

22. THE HAJJ OF 9 AH (631 AD)

A year later (9 AH, 631 AD), Hadhrat Abu Bakr (رضى الله تعالى عنه) was sent by the Prophet (صلى الله عليه و آله وسلم) heading a large number of Muslims for Hajj. In Makka, Hadhrat Abu Bakr (رضى الله تعالى عنه) announced the divine command that thenceforth no non-Muslim would be allowed to approach the Ka'ba.

It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۖ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ [O you who believe, the polytheists are indeed unclean. Let them not approach the Holy Mosque after this year. Should you fear poverty, Allah will enrich you out of His grace, if He wishes. Indeed, Allah is All Knowing, All Wise.] (At-Tawba - 28).

During that year people from all over Arabia embraced Islam.

It is in Quran - إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ - [When Allah's help comes and the victory, you shall see people throng (and embrace) the religion of Allah in crowds. Then glorify the praises of your Lord and seek His forgiveness (for your Ummah). Certainly, it is He Who accepts repentance and grants forgiveness!] (An-Nasr - 1-3)

Surah An-Nasr refers to Allah's (عَزَّ وَجَلَّ) help in the victory of Muslims. During 23 years of preaching of Islam, the first 13 years in Makka, the Prophet (صلى الله عليه و آله وسلم) faced extreme persecution in the hands of Makkan Pagans. After his immigration to Madina, the Prophet (صلى الله عليه و آله وسلم) had to deal with the machinations of Jews, disbelieving tribes, hypocrites plots

and Makkan attacks. Many battles were fought by Muslims during this period and gradually with the help of Allah (عَزَّ وَجَلَّ), all resistance to Islam was overpowered and people joined the fold of Islam in crowds. And, when the Prophet (صلى الله عليه و آله وسلم) did Hajj in 10 AH (March 632 AD), over 1,20,000 Muslims accompanied him.

By 10 AH (632 AD), practically the whole of Arabia had adopted Islam as their religion. If one were to meditate over the statistics, he will realize that for such magnitude of acceptance of a religion and Muslim rule, the use of arms and bloodshed was practically nonexistent.

The Prophet (صلى الله عليه و آله وسلم) fought defensive wars only on his arrival in Madina. The conquests of the decade (622-632 AD) extended over 3 million square kilometers, i.e., some 900 kilometers daily for ten years at an average. During these wars' enemy casualties were very less. Muslim losses were even lesser. Two to three hundred people martyred on the battlefield, a thing uncommon and unknown in the history of mankind. When Prophet Mohammad (صلى الله عليه و آله وسلم) migrated to Madina in 622 AD, he was acknowledge as the Prophet of Allah (صلى الله عليه و آله وسلم) by a handful of people from among the people of Madina and Makka together. But by 632 AD, the Prophet (صلى الله عليه و آله وسلم) left a Muslim empire over most of Arabian peninsula with over one million Muslims inhabitants.

23.HAJJATUL VIDA

In 10 AH (632 AD), the Prophet (صلى الله عليه و آله وسلم) decided to go for Hajj pilgrimage. This news attracted thousands of Muslims all over Arabia who were enthusiastic to perform Hajj along with the Prophet (صلى الله عليه و آله وسلم). An estimated one hundred and twenty thousand Muslims participated in that year's Hajj. The Hajjis assembled in Arafat where the Prophet (صلى الله عليه و آله وسلم) gave a brief sermon on Friday, 9 Dhul Hijja, 10 AH, corresponding to 6th March, 632 AD from the top of the Hill of Mercy (Jabal-e-Rahmat) in which he emphasized entire Islamic teachings in a nutshell and asked people 'have I communicated'? People testified that he did. The prophet (صلى الله عليه و آله وسلم) supplicated to Allah, O Allah be witness. Then came the divine commandment - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا [This day, the disbelievers are in despair concerning your religion, so do not fear them and fear Me. This day I have perfected your religion for you and completed My favor upon you, and have chosen Islam as your religion.] (Al-Ma'ida - 3).

It is in Hadith - Narrated Tariq bin Shihab, 'a Jewish man said to Hadhrat Umar (رضي الله تعالى عنه), 'O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have

taken that day (on which it was revealed) as a day of celebration.' `Umar bin Al-Khattab (رضى الله تعالى عنه) asked, `Which is that verse' The Jew replied;

It is in Quran - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
(Today I have perfected your religion and completed my favour upon you, and I was satisfied that Islam be your religion).” (Al-Ma’ida - 3)

Umar replied, 'By Allah! I know when and where this verse was revealed to Allah's Apostle (صلى الله عليه و آله وسلم) . It was the evening on the Day of `Arafah on a Friday.' (Bukhari, Muslim, Ahmad, Tirmidhi, Nasai).

23.1 The Sermon of Hajjatul Vida

The Apostle of Allah (صلى الله عليه و آله وسلم) performed Hajj only once after the immigration to Madina, therefore, it is known as 'Hajjatul Wida' or the Farewell Hajj. On this occasion, the Apostle of Allah (صلى الله عليه و آله وسلم) delivered a historical sermon (Khutbah) on the ninth of Dhul Hijjah 10 AH.

The Prophet (صلى الله عليه و آله وسلم) emphasized justice and equality and reiterated that racial supremacy is not acceptable in Islam as all human being are equal, including the women who also have economic and social rights.

It is in Hadith - Abdullah Ibn Abbas (رضى الله تعالى عنها) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) delivered a sermon on the Day of Nahr, and asked, 'O people! (tell me) what is the day today?' The people replied, 'it is the forbidden (sacred) day.' He asked again, 'what town is this?' They replied, 'it is the forbidden (Sacred) town.' He asked, 'which month is this?' They replied, 'it is the forbidden (Sacred) month.' He said, 'no doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Makka) of yours, in this month of yours.'” (Bukhari).

The Apostle of Allah (صلى الله عليه و آله وسلم) mentioned Tawhid (oneness of Allah), and the Prophet-hood of Mohammad (صلى الله عليه و آله وسلم) as the basis of Islamic faith. He emphasized universal brotherhood of Muslims. He emphasized the importance of protecting the life, honor and wealth of all people. He said, 'all mankind is from Adam (عليه السلام), and an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over a white, except by piety and good actions'.

In pre-Islamic times, women had no rights. The Prophet (صلى الله عليه و آله وسلم) said, 'O people, you have certain rights with regard to your women, and they also have rights over you. Do treat your women well and be kind to them. The Prophet (صلى الله عليه و آله وسلم) said, 'I leave behind two things, the Qur'an and my examples, the Sunnah and my Ahle Bait who are the portrait of Sunnah for you. If you follow them, you will never go astray'.

The Farewell Hajj Sermon is given below

O' People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah (عَزَّ وَجَلَّ) has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is owned by you. You will neither inflict nor suffer any inequity. Allah (عَزَّ وَجَلَّ) has Judged that there shall be no interest, and that all the interest due to Al-Abbas ibn Abdul Mutallib (رضى الله تعالى عنه) shall henceforth be waived.

Beware of Satan for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O' People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from Allah (عَزَّ وَجَلَّ) and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O' People, listen to me in earnest, worship Allah (عَزَّ وَجَلَّ), perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.

All mankind is from Adam and Hawwa (عليهما السلام). An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; (no one has superiority over the other) except by piety and good deed. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing

shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah (عَزَّ وَجَلَّ) and answer for your deeds. So, beware, do not stray from the path of righteousness after I am gone.

O' People, no Prophet or Apostle will come after me, and no new faith will be born. Reason well and understand words which I convey. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people.

After the Sermon, the following divine commandment was revealed.

It is in Quran - [Today I have perfected your religion and completed my favour upon you, and I was satisfied that Islam be your religion].” (Al-Ma’ida - 3)

The Prophet’s (صلى الله عليه و آله وسلم) Hajjatul Vida sermon is available in many authentic books of Ahadith like, **Bukhari, Muslim, Tirmidhi, Ahmad**, etc.)

24.GHADIR KHUMM

On his return from the Hajj, the Prophet (صلى الله عليه و آله وسلم) had a brief halt at a place called Ghadir Khumm where the Prophet (صلى الله عليه و آله وسلم) said, for whosoever I am Mawla, Ali (رضى الله تعالى عنه) is his Mawla.

It is in Hadith - Narrated by Ali Ibn Abi Talib, Zayd Ibn Arqam, S’ad bin Abi Waqqas, Buraida bin Husaib, Abu Ayyub al Ansari, Bara bin Azib, Abdullah Ibn Abbas, Anas bin Malik, Abu Sa’eed and Abu Hurraira (رضى الله تعالى عنهم اجمعين) - The Prophet (صلى الله عليه و آله وسلم) said : For whosoever I am Mawla then Ali (رضى الله تعالى عنه) is his Mawla. O' Allah befriend those who befriend Ali (رضى الله تعالى عنه) and be enemy of those who are enemy to Ali (رضى الله تعالى عنه). [Ahmed (4-370), **Ibn Hibban** (2205), **Ibn Abi Asim** (1367, 1368) **Haythami** (9/104) **Tirmidhi** (2/298)]

24.1 Shia Misinterpretations of facts

Shias claim that Hadhrat Ali (رضي الله تعالى عنه) was divinely appointed as Caliph and Successor to Prophet Mohammad (صلى الله عليه و آله وسلم) at Ghadir khumm, therefore, the caliphate of three Khulafa-e-Rashideen before Hadhrat Ali (رضي الله تعالى عنه), was illegal and usurped. The following is the Shia version of Ghadir Khumm.

SHIA CLAIM: After completing his last pilgrimage (Hajjatul-Vida), Prophet (صلى الله عليه و آله وسلم) was leaving Makka toward Madina, where he and the crowd of people reached a place called Ghadir Khumm. 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 Quran was revealed.

It is in Quran - يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ [O Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people]" (Al-Ma'ida - 67)

The last sentence in the above verse indicates that the Prophet (صلى الله عليه و آله وسلم) was mindful of the reaction of his people in delivering that message but Allah (عَزَّ وَجَلَّ) informs him not to worry, for He (عَزَّ وَجَلَّ) will protect His Apostle (صلى الله عليه و آله وسلم) from people. Then followed the key sentence denoting the clear designation of Hadhrat Ali (رضي الله تعالى عنه) as the leader of the Muslim Ummah. The Prophet (صلى الله عليه و آله وسلم) held up the hand of Hadhrat Ali (رضي الله تعالى عنه) and said:

" [For whoever I am his Leader (Mawla), 'Ali is his Leader (Mawla)]."

Immediately after the Prophet (صلى الله عليه و آله وسلم) finished his speech, the following verse of Quran was revealed:

It is in Quran - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ وَعَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا [Today I have perfected your religion and completed my favor upon you, and I was satisfied that Islam be your religion]." (Al-Ma'ida - 3)

The above verse clearly indicates that Islam without clearing up matter of leadership after Prophet (صلى الله عليه و آله وسلم) was not complete, and completion of

religion was due to announcement of the Prophet's (صلى الله عليه و آله وسلم) immediate successor.

There are four points in the above **Shia claim**, as follows.

(i) After completing his last pilgrimage (Hajjatul-Wada), Prophet (صلى الله عليه و آله وسلم) was leaving Makka towards Madina, where he and the crowd of people reached a place called Ghadir Khumm. Ghadir Khumm was a place where people from different provinces used to greet each other before taking different routes for their homes. Meaning everyone who performed Hajj with the Prophet (صلى الله عليه و آله وسلم) accompanied him till Ghadir Khumm.

(ii) At Ghadir Khumm, a Quranic verse was revealed asking the Prophet (صلى الله عليه و آله وسلم) to announce the Leadership/Caliphate of Hadhrat Ali (رضى الله تعالى عنه) after him. In the Quranic verse, Allah (عَزَّ وَجَلَّ) assured the Prophet (صلى الله عليه و آله وسلم) not to worry about his people, how they will react after the announcement, as He will protect him from them after the announcement.

(iii) The Prophet (صلى الله عليه و آله وسلم) announced the leadership of Hadhrat Ali (رضى الله تعالى عنه) on this place after the verse was revealed.

(iv) After the Prophet's (صلى الله عليه و آله وسلم) announcement, another Quranic verse was revealed announcing the completion of religion.

We have discussed these points below to see if Shia's claims are truthful.

(i) The place Ghadir Khumm is located in Rabigh Valley, Hejaz, Arabian Peninsula. During Prophet's (صلى الله عليه و آله وسلم) time there was a pond formed by a spring at this place.

Ghadir Khumm was located roughly 180 kilometers from both Makka and Madina on the route between Syria and Yemen where travelers used to replenish their drinking water supplies in order to survive in the desert. Shias claim that the Prophet (صلى الله عليه و آله وسلم) announced Hadhrat Ali (رضى الله تعالى عنه) to be his successor at this place in front of the huge crowd who had performed Hajj with him.

The claim of Shias that the Prophet (صلى الله عليه و آله وسلم) announced in front of the all the people who performed Hajj cannot be based on facts, because he did not instruct people during Hajj to accompany him to Ghadir Khumm. Hajj was performed in Makka and after the Hajj, a large number of people went back to their homes in Makka, Taif and other areas south of Makka. Madina is in the

north of Makka. The people who were the residents of Madina or probably Syria, accompanied the Prophet (صلى الله عليه و آله وسلم) till Ghadir Khumm. Thus, not everyone who performed Hajj was with the Prophet (صلى الله عليه و آله وسلم) at Ghadir Khumm. The announcement was made in front the people who were travelling to Madina or Syria.

(ii) Shias claim that when the Prophet (صلى الله عليه و آله وسلم) reached Ghadir Khumm, the following Quranic verse was revealed.

It is in Quran - يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ (O Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people)" (Al-Ma'ida - 67)

Above claim is not based on facts. Shias do not write the full verse which would make the whole issue clear. The following is the full text of the verse.

It is in Quran - يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ [O' Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people. Verily, Allah guides not the people who are kuffar.]" (Al-Ma'ida - 67).

Shias write only three parts of the above Quranic verse, and claim that in the Quranic verse, Allah (عَزَّ وَجَلَّ) assured the Prophet (صلى الله عليه و آله وسلم) not to worry about his people (Muslim Ummah), as to how they will take the announcement as He (Allah عَزَّ وَجَلَّ) will protect him from them after the announcement.

When we read the fourth part of that verse, it says: إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (Allah does not guide the people who are unbelievers). When we read the whole verse, we know that this verse was not meant for Muslims. It was meant for Kuffar. Shia hide the last part of the verse and impose it on Muslims and relate it to the announcement of Prophet Mohammad (صلى الله عليه و آله وسلم) in Ghadir Khumm.

If you read a verse in Quran before the above verse, you will know for whom this verse was revealed. We have provided below both these verses together.

It is in Quran - وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِن تَحْتِ - أَرْحُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ (And if they had kept up the Tourat and the Injeel and that which was revealed to them from their Lord, they would

certainly have eaten from above them and from beneath their feet, there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do) (Al-Ma'ida - 66)

It is in Quran - يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (O' Apostle! Deliver what has been sent down to you from your Lord; and if you don't do it, you have not delivered His message (at all); and Allah will protect you from the people. Verily, Allah guides not the people who are kuffar.)" (Al-Ma'ida - 67).

When you read both the verses together, you will know the reference to context of these verses. These verses were revealed with reference to Jews and Christians of Prophet's (صلى الله عليه و آله وسلم) time, and were **not meant** for Muslims, as claimed by Shias. Allah (عَزَّ وَجَلَّ) is commanding the Prophet (صلى الله عليه و آله وسلم) to proclaim Islamic faith fearlessly, assuring him divine protection against the conspiracies of Jews and Christians. Since the episode of Ghadir Khumm is completely unrelated with the subject matter of these verses, there is strong likelihood that these verses were revealed at another place, in another context.

(iii) Shias also claim that one more verse was revealed at Ghadir Khumm after the announcement of Prophet Mohammad (صلى الله عليه و آله وسلم) appointing Hadhrat Ali (رضى الله تعالى عنه) as leader of Ummah.

It is in Quran - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (Today I have perfected your religion and completed my favour upon you, and I was satisfied that Islam be your religion)." (Al-Ma'ida - 3)

Shias say: 'the above verse clearly indicates that Islam without clearing up matter of leadership after Prophet (صلى الله عليه و آله وسلم) was not complete, and completion of religion was due to announcement of the Prophet's (صلى الله عليه و آله وسلم) immediate successor'.

However, authentic Ahadith narrated in trusted Ahadith books like **Bukhari, Muslim, Ahmad, Tirmidhi, Nasai, etc.**, confirm the fact that this verse was revealed at Arafat, during Hajj when Prophet Mohammad (صلى الله عليه و آله وسلم) had finished his farewell sermon.

It is in Hadith - Narrated Tariq bin Shihab, "A Jewish man said to Hadhrat Umar, 'O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was

revealed) as a day of celebration.' `Umar bin Al-Khattab (رضى الله عنه) asked, 'Which is that verse' The Jew replied;

It is in Quran - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ - (Today I have perfected your religion and completed my favour upon you, and I was satisfied that Islam be your religion)." (Al-Ma'ida - 3)

Umar (رضى الله تعالى عنه) replied, 'By Allah (عَزَّ وَجَلَّ)! I know when and where this verse was revealed to Allah's Apostle (صلى الله عليه و آله وسلم). It was the evening on the Day of `Arafah on a Friday.' (Bukhari, Muslim, Ahmad, Tirmidhi, Nasai).

Thus, it is clear that, the Shia claim, that the verse was revealed in Ghadir Khumm after Prophet's (صلى الله عليه و آله وسلم) announcement, is not based on facts. They try to mislead people and sow the seeds of misgiving and hatred in people's minds about Sahabah.

(iv) We have provided below, Ahadith related to Ghadir Khumm.

(a) **It is in Hadith** - Narrated by Ali Ibn Abi Talib, Zayd Ibn Arqam, S'ad bin Abi Waqqas, Buraida bin Husaib, Abu Ayyub al Ansari, Bara bin Azib, Abdullah Ibn Abbas, Anas bin Malik, Abu Sa'eed and Abu Hurraira (رضى الله تعالى عنهم اجمعين) - The Prophet (صلى الله عليه و آله وسلم) said : For whosoever I am Mawla then Ali (رضى الله تعالى عنه) is his Mawla. O' Allah befriend those who befriend Ali (رضى الله تعالى عنه) and be enemy of those who are enemy to Ali (رضى الله تعالى عنه).

[Ahmed (4-370), Ibn Hibban (2205), Ibn Abi Asim (1367, 1368) Haythami (9/104) Tirmidhi (2/298)]

(b) **It is in Hadith** - Narrated Buraidah (رضى الله تعالى عنه) - "I invaded Yemen with Hadhrat Ali (رضى الله تعالى عنه) and I saw coldness from his part; so when I came (back) to the Apostle of Allah (صلى الله عليه و آله وسلم) and mentioned Hadhrat Ali (رضى الله تعالى عنه) and criticized him, I saw the face of the Apostle of Allah (صلى الله عليه و آله وسلم) change (in anger) and he said : 'O' Buraida (رضى الله عنه), am I not closer to the believers than they are to themselves?' I said 'Yes O' Apostle of Allah (صلى الله عليه و آله وسلم)'. He (then) said 'Whosoever's Mawla I am, this Ali (رضى الله تعالى عنه) is also his Mawla'.

(Musnad Ahmad - v5, p347, #22995 with a Sahih chain of transmission and all trustworthy [thiqa] narrators relied upon by Bukhari and Muslim; an-Nasa'i in Sunan al-Kubra - v5, p45, #8145; al-Hakim in al-Mustadrak - v3, p119, # 4578; Abu Nu'aym; Ibn Jarir and others)

Shia claim that the meaning of 'Mawla' in the above Ahadith is 'Leader and Master' and therefore, Hadhrat Ali (رضى الله تعالى عنه) was divinely appointed as Prophet's (صلى الله عليه و آله وسلم) successor.

Imam Shafi'i said with regards to Mawla in Hadith of Ghadir Khumm, it is meant '**the bond of Islam**'.

Al-Jazari said in **an-Nihaayah** - The word Mawla is frequently mentioned in Ahadith and it is applied in various meanings, like (1) Lord, (2) Owner, (3) Master, (4) Benefactor, (5) Who frees a slave, (6) Supporter, (7) Who loves another, (8) Follower, (9) Neighbor, (10) Cousin (son of paternal uncle), (11) Ally, (12) In-law, (13) Slave, (14) Freed slave, (15) To whom one has done a favor, etc. Therefore, the word Mawla should be understood in the manner implied by the context of the Hadith in which it is mentioned.

We are Ahle Sunnah wal Jama'a and we proclaim our unwavering faith in whatever meaning the Prophet (صلى الله عليه و آله وسلم) implied while declaring Hadhrat Ali (رضى الله تعالى عنه) as our Mawla.

Yes, Hadhrat Ali (رضى الله تعالى عنه) is our Mawla, our Master, our Leader, our Benefactor, our Supporter and our Guide in both the worlds. Yes, indeed, he is one of the successors (Khulafa-e-Rashideen) of Prophet Mohammad (صلى الله عليه و آله وسلم), there is no doubt about it. We believe in all Khulafa-e-Rashideen; Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthman, Hadhrat Ali, Hadhrat Hassan and Hadhrat Hussain (رضى الله تعالى عنهم اجمعين). All of them are our masters, leaders and guides in both the worlds.

Hadhrat Hussain (رضى الله تعالى عنه) sacrificed his life and life of his family and friends in protecting Khilafat-e-Rashida (الخلافة الراشدة). He showed us the highest standard of Islam; performed Salah while he had uncountable deep bleeding wounds on his body and asked his assassin to wait a few seconds until he finishes his Salah. His head was severed while he was in prostration in front of Allah.

We salute our Khulafa-e-Rashideen. Following the footsteps of the Prophet (صلى الله عليه و آله وسلم), you all have shown us the straight path of Islam.

24.2 Salafi Misinterpretation of facts

Salafis, Deobandis and their likeminded groups are famous for undermining the respect of Prophet Mohammad (صلى الله عليه و آله وسلم) and Ahle Bait in every way possible. They associate all human weakness with the Prophet (صلى الله عليه و آله وسلم) and members of Ahle Bait in a glaring way and spend their lifetimes in equating them with sinful human beings. But they refrain to do so with Ibn Taymiyyah, Abdul Wahhab, Gangohi, Maulvi Ismail, Ashraf Ali Thanvi and other scholars. They portray their scholars as saviors of Islam.

Like Shias, Salafis/Deobandis have also cooked up stories about Ghadir Khumm. They claim that Prophet's (صلى الله عليه و آله وسلم) praise of Hadhrat Ali (رضى الله تعالى عنه) at Ghadir Khumm was an attempt by the Prophet (صلى الله عليه و آله وسلم) to console Hadhrat Ali (رضى الله تعالى عنه).

Read the following Hadith which is generally presented by Salafis in order to portray a bad picture of Hadhrat Ali (رضى الله تعالى عنه) and relate it with Ghadir Khumm.

(i) It is in Hadith -Narrated Buraida (رضى الله تعالى عنه) - The Prophet (صلى الله عليه و آله وسلم) sent Hadhrat Ali (رضى الله تعالى عنه) to Khalid (رضى الله تعالى عنه) to bring the Khumus (1/5th of the war booty from Yemen expedition) and I hated Ali (رضى الله تعالى عنه) and Hadhrat Ali (رضى الله تعالى عنه) had taken a bath. I said to Khalid (رضى الله تعالى عنه). "Don't you see this (Ali - رضى الله تعالى عنه) taking a slave girl from the khumus?" When we reached the Prophet (صلى الله عليه و آله وسلم), I mentioned that to him. He (the Prophet - صلى الله عليه و آله وسلم) said, "O Buraida (رضى الله تعالى عنه)! Do you hate Hadhrat Ali (رضى الله تعالى عنه)?" I said, "Yes." He said, "Do you hate him, for he deserves more than that (more than a slave girl) from the khumus." (Bukhari, Vol 5, Book 59, # 637)

The subject matter of the above Hadith has no relation with the exclusive praise of Hadhrat Ali (رضى الله تعالى عنه) at Ghadir Khumm.

24.3 The Issue or Khumus

Some members of the Army who had taken part in Yemen expedition under Hadhrat Ali's (رضى الله تعالى عنه) command wanted to have a share of the Khumus (1/5th of war booty) before it was handed over to the Prophet (صلى الله عليه و آله وسلم). They demanded bracelets, cloths and Camels. Hadhrat Ali (رضى الله تعالى عنه) rejected these demands and cautioned the Army personnel about indiscipline in Army ranks. He instructed them not to touch the khumus till it reaches the Prophet (صلى الله عليه و آله وسلم). Hadhrat Ali (رضى الله تعالى عنه) then travelled to Makkah to join the Prophet (صلى الله عليه و آله وسلم) for Hajj. The Army command was assigned to his

deputy Abu Saeed (رضي الله تعالى عنه). The Army was scheduled to follow Hadhrat Ali (رضي الله تعالى عنه) later and perform Hajj with the Apostle (صلى الله عليه و آله وسلم). When the Army arrived, Hadhrat Ali (رضي الله تعالى عنه) went to receive them before they enter Makka. When he saw Army men riding the camels of the booty and using cloths and bracelets against his specific orders, he was furious and asked them to return back everything so that it can be presented to the Prophet (صلى الله عليه و آله وسلم).

After the Army reached Makkah, Buraidah (رضي الله تعالى عنه) complained to the Prophet (صلى الله عليه و آله وسلم) about Hadhrat Ali (رضي الله تعالى عنه) saying he stopped everyone from using the khumus, but he chose to take a slave girl from it.

As detailed in the Hadith we mentioned earlier in this book, the Prophet (صلى الله عليه و آله وسلم) showed a lot of unhappiness on Buraidah (رضي الله تعالى عنه) on this kind of complaint. The Prophet (صلى الله عليه و آله وسلم) said, Hadhrat Ali (رضي الله تعالى عنه) deserved much more than a slave girl from the Khumus. Seeing the Prophet (صلى الله عليه و آله وسلم) unhappy, Buraidah (رضي الله تعالى عنه) is reported to have said: "I wanted the Earth to split open for me so that I could be swallowed into it. Then I said, I seek refuge in Allah (عَزَّ وَجَلَّ) and I pleaded for Prophet's (صلى الله عليه و آله وسلم) pardon". The Prophet (صلى الله عليه و آله وسلم) forgave him.

It is clear that the **issue of khumus** is totally unrelated from the issue of Prophet's (صلى الله عليه و آله وسلم) praise of Hadhrat Ali (رضي الله تعالى عنه). In Ghadir Khumm, the Prophet (صلى الله عليه و آله وسلم) delivered a speech in front of a large audience. During the entire speech he did not say a word about the war in Yemen or the distribution of its khumus. At the end of his speech, he took Hadhrat Ali's (رضي الله تعالى عنه) hand into his hand and raised it and said - **من كنت مولاه فهذا علي - من كنت مولاه** (For whoever I am his Mawla, Ali (رضي الله تعالى عنه) is his Mawla). [Ahmed (4-370), Ibn Hibban (2205), Ibn Abi Asim (1367, 1368) Haythami (9/104) Tirmidhi (2/298), etc.]

The Prophet (صلى الله عليه و آله وسلم) was never complacent in any issue whatsoever during his entire life. But Salafis claim that the Prophet (صلى الله عليه و آله وسلم) meant to scare Hadhrat Ali's (رضي الله تعالى عنه) detractors and showed his support to Hadhrat Ali (رضي الله تعالى عنه) in an attempt to console him against his detractors. **Astaghfirullah al Azeem.**

We all know that this kind of talk is a slander on the Prophet (صلى الله عليه و آله وسلم). And indeed, it is one of the many attempts of Salafis / Deobandis to demonize Hadhrat Ali (رضي الله تعالى عنه) and other members of Ahle Bait.

25. PROPHET'S (صلى الله عليه و آله وسلم) RETURN TO MADINA AFTER HAJJ

After performing Hajj, the Prophet (صلى الله عليه و آله وسلم) returned to Madina. A few weeks later, in the month of Safar, 11 AH, the Prophet (صلى الله عليه و آله وسلم) fell ill. The illness increased day by day. One day with the help of two companions, the Prophet (صلى الله عليه و آله وسلم) came out of the house and gave a brief sermon from the pulpit of the mosque before noon prayer in which he praised Hadhrat Abu Bakr (رضي الله تعالى عنه), reminded people of the services of the Muslims of Madina and emphasized the Muhajirs and Ansar to be kind to each other. During this sermon, the Prophet (صلى الله عليه و آله وسلم) indicated that the time had come for him to return back to Almighty and everyone present or absent should claim any right they had upon him so that it could be fulfilled. People started weeping listening to the Prophet's (صلى الله عليه و آله وسلم) touching sermon.

During the Prophet's (صلى الله عليه و آله وسلم) illness, Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) was ordered to lead the congregation prayers. The Prophet (صلى الله عليه و آله وسلم) stayed in the house of Ummul Momineen Aisha (رضي الله تعالى عنها) during his illness.

26. THE ISSUE OF PEN AND PAPER

Prophet Mohammad (صلى الله عليه و آله وسلم) was not well for about 15 days before his death. During this time his condition gradually deteriorated. He had high fever, severe headache and some fainting spells. The incident of 'Pen and Paper' occurred during this period.

On Thursday, June 8, 632; 4 days before his death, the Prophet (صلى الله عليه و آله وسلم) asked for a pen and paper in order to write down some religious advice for Muslims. However, immediately after asking for the pen and paper, the Prophet (صلى الله عليه و آله وسلم) fainted and became unconscious. While the Prophet (صلى الله عليه و آله وسلم) lay unconscious, a person among the people in attendance, got up to get the pen and paper. Hadhrat Umar (رضي الله تعالى عنه) asked him to wait and prevented him from bothering the Prophet (صلى الله عليه و آله وسلم) as he had fainted. On this, the people attending the Prophet (صلى الله عليه و آله وسلم) got divided. Some said they should obey the Prophet's (صلى الله عليه و آله وسلم) instructions, some others said, looking at the condition of the Prophet (صلى الله عليه و آله وسلم), they should wait till the Prophet (صلى الله عليه و آله وسلم) recovers a little and is able to write/dictate something. Hadhrat Umar (رضي الله تعالى عنه) said "the Prophet (صلى الله عليه و آله وسلم) is seriously ill and you have Quran (from which we should be

able to deduce what the Prophet - صلى الله عليه و آله وسلم is intending to say now). In Hadhrat Umar's (رضي الله تعالى عنه) opinion, "the Book of Allah (عَزَّ وَجَلَّ) (and Prophet's صلى الله عليه و آله وسلم Sunnah throughout his life) is enough for us, and we should avoid bothering the Prophet (صلى الله عليه و آله وسلم) in this critical condition". However, the view of Hadhrat Umar (رضي الله تعالى عنه) was disputed by some Sahabah who felt that they should get the pen and paper and that they should implore the Prophet (صلى الله عليه و آله وسلم) to write for them so that "Allah's Apostle (صلى الله عليه و آله وسلم) may write a document for you and you would never go astray after him". The difference of opinion became a subject of debate between the Sahabah which resulted in loud arguments and counter arguments and a cause of disturbance to the Prophet (صلى الله عليه و آله وسلم). Among this disturbance, the Prophet (صلى الله عليه و آله وسلم) regained consciousness and the voices of Sahabah were painful for him as he had severe headache. He asked all of them to go away from the room.

This episode is described in many Ahadith books. We are providing below some Ahadith from Bukhari and Muslim for our readers.

(1) It is in Hadith - Narrated Sa'eed bin Jubair (رضي الله تعالى عنه): Ibn Abbas (رضي الله تعالى عنه) said, "Thursday! What (an un-forgettable thing) took place on Thursday!" Then he started weeping till his tears wet the gravel of the ground. Then he said, "On Thursday the illness of Allah's Apostle (صلى الله عليه و آله وسلم) was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a Prophet. They said, "Allah's Apostle (صلى الله عليه و آله وسلم) is seriously sick." The Prophet (صلى الله عليه و آله وسلم) said, "Let me be alone, as the state in which I am now, is better than what you are calling me for." The Prophet (صلى الله عليه و آله وسلم) on his death-bed, gave three orders saying, "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" **(Bukhari, Volume 4, Book 52, Number 288)**

(2) It is in Hadith - Narrated Ibn Abbas (رضي الله تعالى عنه): When Allah's Apostle (صلى الله عليه و آله وسلم) was on his death-bed and in the house there were some people among whom was Umar bin Al-Khattab (رضي الله تعالى عنه), the Prophet (صلى الله عليه و آله وسلم) said, "Come, let me write for you a statement after which you will not go astray." Umar (رضي الله تعالى عنه) said, "The Prophet (صلى الله عليه و آله وسلم) is seriously ill and you have the Quran; so, the Book of Allah is enough for us." The people present in the house differed and quarreled. Some said "Go near so that the Prophet (صلى الله عليه و آله وسلم) may write for you a statement after which you will not go astray," while the others said as Umar (رضي الله تعالى عنه) said. When they caused a hue and cry before the

Prophet (صلى الله عليه و آله وسلم), Allah's Apostle said, "Go away!" Narrated Ubaidullah (رضى الله تعالى عنه): Ibn Abbas (رضى الله تعالى عنه) used to say, "It was very unfortunate that Allah's Apostle (صلى الله عليه و آله وسلم) was prevented from writing that statement for them because of their disagreement and noise." **(Bukhari, Volume 7, Book 70, Number 573)**

(3) It is in Hadith - Ibn Abbas (رضى الله تعالى عنه) said: The illness of Allah's Apostle (صلى الله عليه و آله وسلم) took a serious turn (on Thursday), and he said: "Come to me, so that I should write for you a document that you may not go astray after me." They (the Companions around him) disputed, and it is not right to dispute in the presence of the Apostle (صلى الله عليه و آله وسلم). They said: "How is (Allah's Apostle - صلى الله عليه و آله وسلم) Has he lost his consciousness? Try to learn from him (the condition)." He (the Prophet - صلى الله عليه و آله وسلم) said: "Leave me. I am better in the state (than the one in which you are engaged). I make a will about three things: Turn out the polytheists from the territory of Arabia; show hospitality to the (foreign) delegations as I used to show them hospitality. He (the narrator) said: He (Ibn Abbas - رضي الله تعالى عنه) kept silent on the third point, or he (the narrator) said: But I forgot that. **(Muslim, Book 013, Number 4014)**

(4) It is in Hadith - Narrated Anas (رضى الله تعالى عنه). When the ailment of the Prophet (صلى الله عليه و آله وسلم) got aggravated, he became unconscious whereupon Fatima (رضى الله تعالى عنه) said, "Oh, how distressed my father is! He (the Prophet - صلى الله عليه و آله وسلم) said, "Your father will have no more distress after today. (Part of the Hadith) **(Bukhari, Book 5, Hadith # 739)**

When we read the above Ahadith, we realize that the opinion of Hadhrat Umar (رضى الله تعالى عنه) was very much natural and an act of utmost concern for the Prophet (صلى الله عليه و آله وسلم). It was not appropriate to bother the Prophet (صلى الله عليه و آله وسلم) in that critical condition. It was important to let the Prophet (صلى الله عليه و آله وسلم) recuperate a little, be able to write something, then the pen and paper is brought to him.

Shias claim that Hadhrat Umar (رضى الله تعالى عنه) rebelled (Astaghfirullah) against the Prophet (صلى الله عليه و آله وسلم) and prevented him from writing his 'will' in which he was going to appoint Hadhrat Ali (رضى الله تعالى عنه) as his successor. They write books on this episode adding all cooked-up material to mislead masses. If the Prophet (صلى الله عليه و آله وسلم) really wanted to write a will appointing Hadhrat Ali (رضى الله تعالى عنه) as his successor, then he had 4 full days to do so. After 'Thursday', he never asked people to bring him the pen and paper again. Also, he gave three specific instructions anyway, which are described in the above Ahadith.

Look at a similar episode. Hadhrat Ali (رضى الله تعالى عنه) was assigned to write the Treaty of Hudaibiya. When the Prophet (صلى الله عليه و آله وسلم) asked Hadhrat Ali (رضى الله تعالى عنه) to erase

the words "Mohammad Rasulullah (صلى الله عليه و آله وسلم)" and replace them with Mohammad Ibn Abdullah (صلى الله عليه و آله وسلم)" as per the unreasonable demand of Makkan Pagans headed by Abu Sufyan (who later became Muslim after the conquest of Makka), Hadhrat Ali (رضى الله تعالى عنه) refused to do so out of his love and commitment to the Prophet (صلى الله عليه و آله وسلم) and his mission. When Hadhrat Ali (رضى الله تعالى عنه) was not willing to erase those words, the Prophet (صلى الله عليه و آله وسلم) took the paper from his hands and erased it himself and wrote Mohammad Ibn Abdullah (صلى الله عليه و آله وسلم) and signed the treaty (**Bukhari, Vol 3, Book 49, # 862**). In this episode, not adhering to the instructions of the Prophet (صلى الله عليه و آله وسلم) was a show of love and concern for the Prophet (صلى الله عليه و آله وسلم) and his mission.

There is another incident when Hadhrat Abu Bakr (رضى الله تعالى عنه) acted against the specific command of the Prophet (صلى الله عليه و آله وسلم), but it was an act of utmost respect of the Prophet (صلى الله عليه و آله وسلم).

It is in Hadith - Narrated Sahl bin Sad (رضى الله تعالى عنه): There was a dispute among the people of the tribe of Bani Amr bin Awf. The Prophet (صلى الله عليه و آله وسلم) went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet (صلى الله عليه و آله وسلم) did not turn up; Bilal (رضى الله تعالى عنه) pronounced the Adhan for the prayer but the Prophet (صلى الله عليه و آله وسلم) did not turn up, so Bilal (رضى الله تعالى عنه) went to Abu Bakr (رضى الله تعالى عنه) and said, "The time for the prayer is due and the Prophet (صلى الله عليه و آله وسلم) is detained, would you lead the people in the prayer?" Abu Bakr (رضى الله تعالى عنه) replied, "Yes, you wish." So, Bilal (رضى الله تعالى عنه) pronounced the Iqama of the prayer and Abu Bakr (رضى الله تعالى عنه) went ahead (to lead the prayer), but the Prophet (صلى الله عليه و آله وسلم) came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr (رضى الله تعالى عنه) used not to look hither and thither in the prayer, but he turned round and saw the Prophet (صلى الله عليه و آله وسلم) standing behind him. **The Prophet (صلى الله عليه و آله وسلم) beckoned him with his hand to keep on praying where he was.** Abu Bakr (رضى الله تعالى عنه) raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet (صلى الله عليه و آله وسلم) went ahead and lead the people in the prayer. When the Prophet (صلى الله عليه و آله وسلم) finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. **O'Abu Bakr (رضى الله تعالى عنه)! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?"** Abu Bakr (رضى الله تعالى عنه) replied, "It did not befit the son of Abu Quhafa (رضى الله تعالى عنه) to lead the prayer in front of the Prophet (صلى الله عليه و آله وسلم). (**Bukhari, Vol 3, Book 49, # 855**)

Also, during the illness of the Prophet (صلى الله عليه و آله وسلم), he asked his attendants not to administer him medicines. He hated those medicines and asked people to avoid them. In spite of that, his attendants mixed these medicines in water, in food and sometimes administered him orally without his consent. These acts are not treated as a defiance. These are show of concern and love of the Prophet (صلى الله عليه و آله وسلم).

27. PROPHET (صلى الله عليه و آله وسلم) PULLED THE CURTAIN OF HIS WORLDLY LIFE

Hadhrat Abu Bakr (رضى الله تعالى عنه) continued to lead the prayers during Prophet's (صلى الله عليه و آله وسلم) illness. The last day, Monday, 12 Rabia, 11 AH, when the people were performing Salatul Fajr in the mosque, the Prophet's (صلى الله عليه و آله وسلم) lifted the curtain of his house and gazed on at the people performing Salah which was noticed by many companions. Some hours later, the illness increased. Ummul Momineen Aisha (رضى الله تعالى عنها) said the Prophet (صلى الله عليه و آله وسلم) dipped his hand in the cup of water kept beside him and wiped his face saying لَا إِلَهَ إِلَّا اللَّهُ [There is no God but Allah]. Then he lifted his forefinger and said, 'with the Exalted companion'. A little later, the Prophet (صلى الله عليه و آله وسلم) swooned, his head was resting on the arms of Ummul Momineen Aisha (رضى الله تعالى عنها) when he pulled down the curtain of his worldly life. It was Monday, 12th Rabia I, 11 AH, corresponding to 4th June, 632 AD. He was 63 years old then. The news fell like a thunderbolt on the companions who were, first stunned, and then in agonizing distress, started lamenting. Hadhrat Abu Bakr (رضى الله تعالى عنه) supported the grief-stricken Muslims by giving a brief sermon in Prophet's (صلى الله عليه و آله وسلم) Mosque. The initial shock and grief gave place to tranquility after Hadhrat Abu Bakr's (رضى الله تعالى عنه) address and people started performing funeral prayers in batches one after the other in which no one acted as Imam. The following day, Tuesday, the sanctified body of the Prophet (صلى الله عليه و آله وسلم) was put to rest on the same place where he died.

28.KHULAFEA-E-RASHIDEEN (الخلفاء الراشدين)

The Prophet (صلى الله عليه و آله وسلم) indicated during his lifetime about the roles of Khulafa-e-Rashideen after him. Ahadith books are full of praises of Khulafa-e-Rashideen. There are specific Ahadith in which the Prophet (صلى الله عليه و آله وسلم) indicated their roles as Caliphs after him. Some of these Ahadith are given below.

(1) It is in Hadith - Narrated by Hudaifa and Ibn Mas'ud (رضى الله تعالى عنه): The Prophet (صلى الله عليه و آله وسلم) said, 'I don't know up till when I remain with you, so follow the ones (who will become Caliphs) after me. [Prophet Muhammad (صلى الله عليه و آله وسلم) pointed towards Abu Bakr (رضى الله تعالى عنه) and Umar (رضى الله تعالى عنه)]. (Tirmidhi, Ahmad, Ibn Maja)

(2) It is in Hadith - Hadhrat Ali (رضى الله تعالى عنه) spoke from the pulpit in Kufa, 'the best of this Community after its Prophet (صلى الله عليه و آله وسلم) are Hadhrat Abu Bakr (رضى الله تعالى عنه) and Hadhrat Umar (رضى الله تعالى عنه).

(Narrated by Muhammad Ibn al-Hanafiyya - **Bukhari, Abu Dawud**; Narrated by Abd Khayr - **Ahmad**; Narrated by Abdullah Ibn Salama - **Ibn Majah**; Narrated by Shurayh - **Ibn Shadhan, al-Khatib, Ibn Abi Shayba, al-Lalika'i, Ibn Mandha, Ibn Asakir and others**). **Ad-Dhahabi** said it is a mass narrated Hadith.

(3) It is in Hadith - Narrated by Ummul Momineen Aisha (رضى الله تعالى عنه): The Prophet (صلى الله عليه و آله وسلم) said, 'O `Uthman (رضى الله تعالى عنه)! It may be that Allah (عَزَّ وَجَلَّ) shall vest you with a shirt. If they demand that you remove it, do not remove it. (**Ibn Hibban, Ahmad, Tirmidhi, Ibn Majah, al-Hakim**, all with sound chains).

Tirmidhi narration adds, "The Prophet (صلى الله عليه و آله وسلم) repeated it three times." Another sound version in **Ahmad** states: "If the hypocrites ask that you remove it, do not"

(4) It is in Hadith - Narrated by Sa'd Ibn Abi Waqqas (رضى الله تعالى عنه). The Prophet (صلى الله عليه و آله وسلم) left Hadhrat Ali (رضى الله تعالى عنه) behind, in the campaign of Tabuk. The latter said: "O Apostle of Allah (صلى الله عليه و آله وسلم)! Are you leaving me behind with the women and children?" The Apostle (صلى الله عليه و آله وسلم) replied: "Are you not happy to stand next to me like Hadhrat Harun (عليه السلام) next to Hadhrat Musa (عليه السلام), save that there is no Prophet after me. (**Bukhari, Muslim**).

(5) **It is in Hadith** - Narrated Anas (رضي الله تعالى عنه) (part of a long Hadith) The Prophet (صلى الله عليه و آله وسلم) said: "The most compassionate of my Community towards my Community is Hadhrat Abu Bakr (رضي الله تعالى عنه); the staunchest in Allah's (عَزَّ وَجَلَّ) Religion is Hadhrat Umar (رضي الله تعالى عنه); the most truthful in his modesty is Hadhrat Uthman (رضي الله تعالى عنه), and the best in judgment is Hadhrat Ali (رضي الله تعالى عنه). (Ibn Majah)

(6) **It is in Hadith** - Narrated Abu Huraira (رضي الله تعالى عنه) - On the eve of the campaign of Khaybar, the Prophet (صلى الله عليه و آله وسلم) said: "I shall give the standard to a person who loves Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم), and whom Allah (عَزَّ وَجَلَّ) loves and also His Apostle (صلى الله عليه و آله وسلم)." Umar (رضي الله تعالى عنه) said: "**I never liked to be entrusted leadership before that day.**" The next day the Prophet (صلى الله عليه و آله وسلم) summoned Ali (رضي الله تعالى عنه) and gave him the flag. (Bukhari, Muslim)

(7) **It is in Hadith** - Narrated by Ali Ibn Abi Talib, Zayd Ibn Arqam, S'ad bin Abi Waqqas, Buraida bin Husaib, Abu Ayyub al Ansari, Bara bin Azib, Abdullah Ibn Abbas, Anas bin Malik, Abu Sa'eed and Abu Huraira (رضي الله تعالى عنهم اجمعين) - The Prophet (صلى الله عليه و آله وسلم) said : For whosoever I am Mawla then Ali (رضي الله تعالى عنه) is his Mawla. O' Allah befriend those who befriend Ali (رضي الله تعالى عنه) and be enemy of those who are enemy to Ali (رضي الله تعالى عنه). [Ahmed (4-370), Ibn Hibban (2205), Ibn Abi Asim (1367,1368) Haythami (9/104) Tirmidhi (2/298)]

(8) **It is in Hadith** - Hasan al-Basri (رضي الله تعالى عنه) narrated, "I heard Abu Bakr (رضي الله تعالى عنه) say, 'I saw the Prophet, (صلى الله عليه و آله وسلم) on the pulpit while Hadhrat Hasan Ibn Ali (رضي الله تعالى عنه) was beside him. He would face the people one moment, and him the other. He said - *إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى أَنْ يُصَلِّحَ بِهِ* - (عَزَّ وَجَلَّ) (This son of mine is a **leader/master**. Perhaps Allah (عَزَّ وَجَلَّ) will make peace between two great parties of Muslims through him) (Part of the Hadith). (Bukhari)

(9) **It is in Hadith** - The Prophet (صلى الله عليه و آله وسلم) declared "these two sons of mine (Hadhrat Hassan - رضي الله تعالى عنه) and Hadhrat Hussain - رضي الله تعالى عنه) are **the leaders** of the youth in Paradise. (Tirmidhi, Vol 5, page 426).