

The Last and Final Prophet

Muhammad

(Salla Allah-u alaihi wa-sallam)

VOLUME: 1

Rana Muhammad Sarwar Khan

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In the Name of Allah, the Most Gracious, the Most Merciful

PREFACE

It was my earnest desire to write a most courteous, humble and informative book on the great sanctified subject of Seerat-e-Nabvi (The Holy Prophet's Biography i.e. the life of Prophet Muhammad: *Salla-Allah-u-Alaihi wa-sallam*= May Allah's Blessings and Peace be upon him). By the grace of Almighty Allah "Seerat-e-Sarwar-e-Kaunain (in Urdu Language) (The life of the Prophet Muhammad (peace be upon him) containing 11 (eleven) Volumes have been completed on Yak-Shamba the 12th Rabi-ul-Awwal 1428 AH: Sunday, April 04, 2007 AD) and have started with meekness the composition in English language, though not a translation but based on what have been explained and supported by authentic references in "Seerat-e-Sarwar-e-Kaunain". I entreat earnestly to the Benificent Allah, for its early completion in the best manner.

Seerat-e-Sarwar-e-Kaunain have already been published on Wednesday, 27th Ramadan 1428 A.H (10th October 2007 AD) and its first batch of nine sets was received on the auspicious *Laila-tul-Qadr*, the 27th Ramadan 1428 AH, which were distributed as sanctified gifts among own children, near relatives, friends and to a religious institution. Further distribution and marketing is now in progress.

This is an established fact that teachings of the Prophet's (peace be upon him) comprehensive religion are not only alive but also shall continue expanding till the Day of Judgement. He came adorned in a befitting and graceful manner. He came in finality of the Prophets and he who completed the Divine mission. Revelation ends and he came as a Final Seal of the Prophets.

The character and conduct of the Holy Prophet (peace be upon him) is not only full of wisdom, knowledge, skill and philosophy but also at the same time a legislator, a conqueror, a commander, a ruler, a mystic, a moralist and whose words constitutes everlasting value in all walks of life. He (peace be upon him) is thus comprehensively of a great and most learned, high dignity, chastity, purity,

decency and virtue. All the above and particularly the *Ahadis* (sayings of the Prophet) and additional personal qualities have most carefully been presented by the Companions, the narrators and religious scholars, having the knowledge of Traditions or sayings of the Holy Prophet (Peace be upon him).

Thousands of books on this subject have been written and this process will continue till the last day, the Day of Judgement. Whoever writes, he try to obtain reward for his own forgiveness as well as enrolment in the list of eulogists.

The Prophet's (peace be upon him) magnificence to which I bow innumerable thanks and gratitude is that I have been exalted by his (peace be upon him) appearance in dream. This is the major cause of writing the book of *Secrat-un-Nabi* (peace be upon him). During the process of writing the (Urdu) "*Secrat-e-Sarwar-e-Kaunain* (peace be upon him), it was Monday the 3rd Ziqad 1421 A.H (29th January 2001 AD) that at 02:30 AM, I was provided auspiciousness (third time in life) and bestowed with the appearance of the Prophet (peace be upon him) in dream. The state of circumstances was that an incurable meagre type of young aged goat, which is not in a movable position, is sitting near a steel tub of water, for the last about six months, outside the Prophet's Mosque (*Masjid-e-Nabvi Madinah*) and the praying persons were aware of this situation. After performance of prayers and adoration in the Prophet's Mosque, while I was passing through nearby the said meagre goat, I touched the goat with the name of Almighty Allah and his beloved Prophet (peace be upon him), with a view to cause to move, surprisingly she stood and accompanied me in slow running manner, like that she was never sick, while my hand was on her body. I was walking with a view to present my self with goat before the Munificent Prophet (*Rasul-e-Karim*). After walking a little distance, I was delightfully able to find the Compassionate Prophet (peace be upon him) in a fertile valley full of beautiful trees, who (peace be upon him) was then riding horse and was accompanied by many companions (may Allah be pleased with all of them) those were also riding the horses. I hastened to present myself before the munificent Prophet (peace be upon him), produced the goat and most humbly supplicated that goat have recovered good health because of your holy name and generosity. I shall obey your (peace be upon him) orders and instructions. The Munificent Prophet (peace be upon him) pointing his forefinger towards the sky commanded that "This is all by the Grace of Allah". I then humbly petitioned for permission of proclamation,

which was granted magnanimously. There was another humble request from me for kindness, favour and patronage, which was very graciously granted and consented, saying with splendid and smiling Face (peace be upon him) that "Yes, My Patronage will continue". At this stage I wake up abruptly and then pledged to complete earliest the "Seerat-e-Sarwar-e-Kaunain" and to go on pilgrimage to Makkah and Madinah, to present the published books.

I gone to sleep then, with sending benediction and salutations (darud-o-salam) on the Prophet of Mercy (peace be upon him) and again I had the opportunity to be present in the *Masjid-e-Nabawi* (Prophet's Mosque) and negotiating for writing pens with the *Imam* (spiritual leader) of the Prophet's Mosque. The *Imam* has many pens in a small box, he was kind enough to show me all the pens, different types including one of my favourite, and authorized me to select the pen of my choice and favourite. In the meantime there was a "Call for Juma Prayers" (Azan). After completion the Juma Prayers I wake up again.

Allah provided me the prosperity of first-Hajj (pilgrimage) in 1974 A.D., have paid respects to almost all the visitable sacred places during this and following two pilgrimages and many number of *Umrahs*. I could get the opportunity of visiting the burial place i.e. shrine of Hazrat Aaminah (may Allah be pleased with her) on 6th Jamadi-ul-Sani 1404 A.H. (9th March 1984 A.D) at the place of Abwa, which is about 15 kilometres from Mastura, off old Road leading to Madinah Munawwarah via Badr, where Campaign of Badr (battle of Badr) taken place in 2 A.H.

By the Grace of Allah, Seerut-un-Nabi i.e. The Last and the Final Prophet Muhammad: peace be upon him; is containing three volumes mainly covering different aspects of "The life of the Last and Final Prophet Muhammad (may Allah's Blessings and Peace be upon him) starting briefly from history of Arabia, Arab tribes, stories and Prophecies of the Prophets (*Alaihimus-Salam*), predictions, Birth, worldly life of Makkah and Madinah, Battles, *Ghazwat and Saraya*, i.e. Campaigns and Expeditions, Letters, Delegations and Miracles. This Book is being adorned with important pictures and maps.

Rana Muhammad Sarwar Khan

12th Rabi-ul-Awal 1432 A.H

16th February 2011 AD

26 Indus Block, Green forts-2, Lahore

BIBLICAL EQUIVALENTS OF NAMES

Aadam	آدم	Adam
Aazir	عازر	Elazar
Afrathim	افرايم	Ephraim
Alyas' AL-Yasa	اليسع	Elisha
Anoosh	انوش	Enos
Armiya	ارميا	Jeremiah
Ays	ايس	Esau
Ayyub	ايوب	Job
Babil	بابل	Babel
Bakhtnash	بخت نصر	Nebuchadnezzar
Bayt Lahm	بيت لحم	Bethlehem
Binyamin	بنامين	Benjamin
Danyal	دانيال	Daniel
Dawud(Dawood)	داود	David
Fir'awn	فرعون	Pharaoh
Habil	هابيل	Abel
Hajarah (Hajar)	حاجر	Hagar
Harun	هارون	Aaron
Hawwa	حوا	Eve
Hizqiya	حزقيا	Hezekiah
Hizqil	حزقييل	Ezekiel
Hud	هود	Juda
Ibrahim	ابراهيم	Abraham
Ibrani	عبراني	Hebrew
Ilyas	اليسا	Elias, Elijah
Imran	عمران	Amran
Injil	انجيل	Gospel, Bible
Eesa (Isa) (Messiah)	عيسى	Jesus (Christ)
Ishaq	اسحاق	Isaac
Isma'il	اسماعيل	Ishmael
Israfil	اسرافيل	Sarafil
Jalut	جالوت	Goliath
Jibril / Jibra'il	جبريل	Gabriel
Kalib	كالب	Caleb
Karun	قارون	Korah
Khidr	خضر	Khizr
Khunuk Idris	خنوخ/ ادريس	Enoch. Akhnooj

La ban	لابان	Laban
Liya	ليا	Leah
Luqman	لقمان	Aesop
Lut	لوط	Lot
Majuj	ماجوج	Magog
Madyan	مدين	Median
Mahaweel	محاديل	Mehujael
Maryam	مریم	Mary
Mata	متی	Matta
Mika'il	میکائیل	Michael
Misr	مصر	Egypt
Musa	موسی	Moses
Nuh (Nooh)	نوح	Noah
Qabil	قابیل	Cain (kane)
Qaynan	قینان	Kenan
Rafaqa/Rifqa	رفق	Rebecca/Rebekah
Rahil	راحیل	Rachel
Saam	سام	Shem
Saba	سباء	Sheba
Sedum	سدوم	Sodom
Salih	صالح	Saleh
Sarah	ساره	Sarah
Sha'ya	شیجا	Isaiah
Sham'oon	شمعون	Simeon
Shamweel/Shamwil	شمویل	Samuel
Sheaya	شعیا	Jethro
Shu'ayb	شعیب	Solomon
Sulayman (Sulaiman)	سلیمان	Saul
Talut	طالوت	Terah
Tarih/Tarikh	تاریخ	Seth
Theeth/Thith	ثیث	Torah
Torah/Tourah/Taurat	توراة	Ezra
Uzayr	عزیر	Gog and Magog
Yajuj and Majoj	یاجوج ماجوج	Jew
Yahudi	یہودی	John
Yahya	یحیی	Jacob
Y'aqub	یعقوب	Jonah
Yunus (Dhun-Nun)	یونس	Joshua
Yusha	یوشع	Joseph
Yusuf	یوسف	

Zabur	زبور	Psalms
Zakariya	زکریا	Zachariya
Zaradasht	زراداشت	Zoroaster
Zul Kifl/Dhul Kifl	ذوالکفل	Ezakiel
Tur mountain	تور	Mount Sinai
Habakkak	ہابکک	Kabakkuk
Bani Israel	بنی اسرائیل	Children of Israel

HISTORY OF ARABIA

The Early history of Arabia was dominated by three kingdoms, the Mineans (1200-650 B.C.), the Sabaean (930-115 B.C.) and the Himyarite (115 B.C.-525 A.D.). The Romans attempted unsuccessfully (24 B.C.) to conquer Arabia in order to control spice trade. The Abyssinians invaded South Arabia and established a Kingdom (340-378 A.D.) and (525-575 A.D.). The South then came under Persian rule (579 A.D.), while the north was influenced by Byzantium and Syria. The rise of Islam changed the history of Arabia. Makkah and Madinah became the spiritual centres of the Arab world. Companions (may Allah be pleased with all of them) of The Holy Prophet (peace be upon him) i.e. Orthodox Caliphs, unified Arabia into a single Islamic State (632-661 A.D.) and conquered Syria, Lebanon, Palestine, Iraq, Egypt and Persia. But the Omayyad caliphate (661-750 A.D.) moved its capital to Damascus, and the Abassids (750-1258 A.D.) moved to Baghdad, causing Arabia to diminish in importance. The Mamelukes (1250-1516 A.D.) and the Othoman Turks claimed or held parts of Arabia. The Portuguese seize Oman (1508 A.D.) but were expelled (1650 A.D.). Britain secured Aden (1839 A.D.). Revolt against Turkish rule was begun in 18th century and brought to success by Ibn Saud with the creation of Saudi Arabia in 1932 A.D.

The Ottoman (Othman=Osman) Empire founded in 1288 A.D. in Asia Minor by Osman-I. It expanded throughout Asia Minor and into Thrace (1345 A.D.). The Ottomans captured Adrianople (1361 A.D.), won a great victory at Kosovo Polje (1389 A.D.) and took Serbia and Bulgaria. They captured Constantinople (Istanbul-Turkey) in 1453 A.D. The Othoman Empire reached its height during the reign (1520-1566 A.D.) of Sultan Suleman II, when its power extended through the Balkans and South Russia, throughout Asia Minor and down the Tigris and Euphrates to the Arabian Gulf (Persian Gulf) and throughout North Africa as far west as Algeria. Its rulers captured Hijaz (1517) and assumed the caliphate in 1517 A.D. The Othmans were defeated at Lepanto (1571 A.D.) and failed in their attempts to capture Vienna in 1529 and 1683 A.D. Russia's desire to take advantage of the weakness of the Othman Empire (17th-19th Century) gave rise to the Russo-Turkish Wars and the Eastern Question. The empire was severely weakened (19th Century). It was overthrown in 1922 A.D. by Ataturk and in 1924 A.D. the Othman caliphate was abolished.

GEOGRAPHY

Saudi Arabia, an area of about 2,300,000 square Kilometres and covers about 22° of longitude and 17° of latitude. The western most 34° 56E and the

northern west point is 34° 17N. To the greater extent it can be classified into seven Regions

1. Tihame Plain. Red Sea alongside coastal area between 25 Km-45 Km and called Tihama of Hijaz and Tihama of Asir.
2. Sarawat Mountains: Having an average height of 1800 Metres above sea level between Makkah and Najran and about 1200 Metres between Makkah and Aqaba. In this region the sacred cities of Makkah Mukarramah and Madinah Munawwarah are located and historical places like, Khaiber, Tabuk, Taif, Khamis Mushayt, Abha etc also located there in.
3. The central Plateau (Najd). It covers the Rub al Khali in the south and Nafud in the North covering distance of about 800 KM.
4. Rub al Khali (Empty Quarter). It occupies an area of about 640,000 square kilometres of elevated sand dunes.
5. The Great Nafud: This sand area comprises about 56,300 square kilometres.
6. The Northern Plateau. From Kuwait borders in the east it reaches in the North upto the Sarhan Valley.
7. The Eastern Province. On its northern side is extension of Rub' al Khali and towards east are hills having different heights.

ANCIENT HISTORY

Assyria, an ancient kingdom on North Mesopotamia lying mainly between the Tigris and Euphrates rivers, with its capital first at Assur and later at Nineveh. Linked culturally with Babylonia, Assyria expanded to form an Empire (1950-1750 B.C.), but then declined until 1500 B.C. Although Assyria belonged to the kingdom of Mitanni for a long time, it seems that Ashur retained a certain autonomy. Located close to the boundary with Babylonia, it played that empire off against the Mitanni whenever possible. Puzur Asher III concluded a border treaty with Babylonia in 1490 B.C. as did Ashur-belnisheshu in 1415 B.C. Ashur-uballit I (1365-1330 B.C.) was a first subject to king Tushratta, taking away from the Mitanni parts of northeastern Mesopotamia. Aded-nirari I (1307-1275 B.C.) defeated Kassite king and his son Shalmaneser I (1274-1245) attacked Urartu in southern Armenia. His son Tukulti (1244-1208) carried off Hittites from eastern Anatolia. A new period of conquest especially during the reign (1116-1078 B.C.) of Tiglath-pileser I, created a state specimen of harsh laws. The reigns of Shalmaneser III (858-824 B.C.) and Tiglath - pileser III (746-728 B.C.) saw renewed conquests over neighbouring peoples. Assyria attained its greatest extent, reaching Armenia, Arabia and Egypt, in the reigns of Sargon II (721-705 B.C.), Sennacherib (705-681 B.C.), Erashaddon (680-669 B.C.) and Ashurbanipal (668-633 B.C.). After Ashurbanipal's death, the empire fell to the Medes, Persians and

Babylonians (616-606 B.C.) and Nineveh was destroyed. Nebuchadnezzar II, (Bakht Nasr) king of Babylonia (605-562 B.C.), destroyed Jerusalem (586 B.C.), taking many Jews into captivity in Babylonia and built the hanging gardens of Babylon, those became one of the seven wonders of the world. (The Time of Hazrat Moses (A.A.) and the exodus from Egypt is estimated to have been in the thirteenth century B.C. The Hebrews were never an important people politically and the great empires of Egypt, Mesopotamia, Greece and Rome ruled them successively). His successor Nabonidus abandoned Babylon in 550 B.C. and moved his royal residence to Tayma, in north west of Arabia, where he reside for about ten years. In 539 B.C. Babylon fell to king Cyrus (550-529 B.C.) founder of the Achaemenid dynasty in Persia. Persians were finally based at Marathon in 490 B.C., by the Greeks, who after a setback at Thermopylae and the plundering of Athens in 480 B.C., forced the Persians to return to Asia. Persians, the Aryans, practised version of Zoroaster (660-538 B.C.). Alexander conquered Achaemenid Persian Empire in 334-323 B.C. and having conquered most of the part from Macedonia to India, he died in Babylon in 323 B.C. Parthians revived the Persian Empire between 250 B.C.-226 A.D. those were followed by Sassanids from 226-650 A.D. The Roman leader Crassus led an army into Mesopotamia in 54 B.C. but was defeated by Parthians at Carshae in 53 B.C. In AD 114-117 the emperor Trajan conquered the area and made it a Roman province but it was abandoned again to Parthia by Hadrian (117-138 A.D.). From the third century AD, the Lakhsnids, a small dynasty of South Arabian origin, ruled at Al-Hirah, on the Euphrates, as vassals of the Sasanid rulers of Persia, who had entrusted them with keeping the Bedouins in check and holding the borders of Persia against Byzantines. Lakhsnid capital was flourishing centre of trade between Persia and Arabia. At this time, there were good connections between the Mesopotamia and Arabian Gulf and Persians had their capital at Ctesiphon, a city on Tigris, now ruins. It was the capital of Parthia (250 B.C. -226 A.D.) and of the Sassanid Empire from 226 to 641 A.D. The Sassanids were conquered by Muslim Arab Armies in the holy wars (Jihad) of 637-650 A.D.

Mesopotamia is the area south of Ramadi, 110 Kilometres of Baghdad, between the Euphrates and and Tigris rivers of modern Iraq, north-west of the Baghdad. South of this lies Babylonia. From 1594 B.C. several dynasties reach back to the beginning of the 3rd dynasty of Ur, 2112 B.C. From this point to the beginning of the dynasty of Akkad (2334 B.C.). With Ur-Nanshe (2520 B.C.) the first king of the first Langash dynasty came into being. Sumer and Akkad period has been assumed to be between 2350 and 2000 B.C. The name of Akkad becomes synonymous with a population group that stand side-by-side with the Summerians of southern Mesopotamia. Utu-khegal was a brother of the Ur-Nammu who founded the third dynasty of Ur (because it is third time that Ur is listed in the Sumerian King list). The end of Ibhi-Sin ruler came as captive and Ur

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came about through a concatenation of misfortunes, a famine broke out and Ur was besieged, taken and destroyed by the invading Elamites, and their allies among the Persian tribes. The Isim and Lassa Dynasty lasted from 2017-1794 B.C. From Gungunum (1932-1906 BC) conquered Ur and from him until the temporary unification of Mesopotamia under Hammurabi, (1792-1750 BC), the political picture was determined by the disintegration of the balance of power. About 150 years after the death of Hammurabi, his dynasty was destroyed. The Kassites had settled by 1800 BC in what is now Persia (Iran) in the region of Hamadan and Kerman shah. Increasing numbers of Kassites gradually reached Babylonia and southern Mesopotamia. It was Ulamburiash who finally annexed Babylonia about 1450 BC and began negotiations with Egypt and Syria. Shortly after 1500 BC the Kingdom of Mitanni arose near the sources of Khabur River in Mesopotamia. Numerous groups of Aryans, closely related to Indians, pushed into Asia Minor from the north east and political and cultural influence of the Aryans in Asia Minor relative to that of Hurrians. Karaindash built a temple with bas-relief tile ornaments in Uruk around 1420 BC. A new capital west of Baghdad, Dur Kurigalzu, was named after Kurigulzu-I (1415-1390 BC). His successors Kadashman-Elil-I (1390-1375) and Burniabusiash II (1375-1347) were in correspondence with Egyptian rulers, Amenhotep III and Akhenaton. Kusigalzu II (1345-1324) fought against the Assyrians but was defeated by them. During the reign of Kashtiliash IV (1242-1235), Babylonia waged war on two fronts of Elam and Assyria, ending destruction of Babylon which could gain prosperity again during the time of kings Adad-shun-nasir (1218-1189) and Melishpak (1188-1172 B.C.). Elamites finally destroyed the Kassites dynasty by about 1150 B.C.

The Phoenicians, a Semitic people, settled in Phoenicia (3000 B.C.). Centered on Byblos, Tyre (ancient seaport, modern Sur, Lebanon) Jubaye and Sidon (modern Saida, Lebanon), they were at the height of their power (1200-800 B.C.) trading throughout the Mediterranean. Phoenicia was conquered (6th B.C.) by Persia. The Phoenicians, the northern Cannanites, whose homeland was Lebanon and the coast of Syria, developed alphabet, resulting great improvement in communication and other spheres of life, was a major development which took place in the Semitic territory, between Sinai and Syria, their native place. This became basis of the European alphabets and those of India and adjoining region. Carthage was their great colonial possession, situated in North Africa, not far from present-day Tunis. Carthage almost defeated Rome in the three Phoenician (Punic) wars of the third and second centuries B.C., but was finally destroyed by the Romans in 146 B.C. The Syrians, known earlier, known Aramaeans, whose capital was Damascus, fluctuated between alliance and war with Hebrew people. Aramic, which survived as the language of the people of Palestine until it was replaced by Arabic after the Dawn of Islam. Of the very early civilizations the Egypt left the most splendid cultural legacy. Ruling over Egypt changed from a

Libyan to a Nubian dynasty, but was later returned to the Egyptians. Kingdoms of Upper and lower Egypt were united (3110 BC) by Menes, who founded the first of the thirty dynasties. The Archaic period (3110-2665 B.C.) (1 to 2) is little known. "The old kingdom (2614-2180 B.C.) (3 to 6) saw the building of the pyramids of Giza. The capital was probably at Memphis. The power of the Pharaoh was at its height, but it then disintegrated into feudal anarchy (dynasties 2180-2052 B.C. (7 to 10). The middle kingdom (dynasties (11 and 12) (2052-1786 B.C.) centered on Thebes, was the classic period of Egyptians. The Hyksos, who had invaded the delta, over ran Egypt (dynasties 13 to 17, 1785-1570 B.C.). Under the new kingdom (dynasties 18-20, 1570-1075 B.C.) the Hyksos were expelled and a strong central government was set up with a large bureaucratic administration. A great empire was established from Nubia to the Euphrates, but it collapsed under the invasion of the Hittites. The late new kingdom (dynasties 21 to 25, 1075-657 B.C.) saw Egypt under foreign rule, begun by Libyan Shashong I of the 22nd dynasty (940-730 B.C.) and continued by the Ethiopians. Egypt was occupied by the Assyrians (670-654 B.C.). After the native rule of the Saite period (26th dynasty, 684-525 B.C.), Egypt was occupied by the Persians (525-332 B.C.) who were expelled (332 B.C.) by Alexander. After his death (323 B.C.), the Ptolemies ruled as his successors, extending their empire to Palestine and Syria and making Alexandria a center of Hellenistic culture. After the death of Cleopatra (30 B.C.) Egypt became a Roman province (30 BC-395 A.D.). Christianity was introduced in 3rd century. Egypt passed to the Byzantine Empire (395-642 A.D.) and was conquered by the Muslims in 640 A.D.

ISLAMIC PERIOD

As part of Islam (642-1517 A.D.), it was govern first as a province of the Caliphate (646-968 A.D.), then by the Fatimid rulers (969-1171 A.D.), who founded Cairo (969 AD) and then by the Ayyubi rulers (1171-1249 AD) who united Egypt and Syria. The rule of Mamelukes (1249-1517) was notable for its architecture. With the discovery of the route around the cape of Good Hope, Egypt lost its commercial importance and became an impoverished province of the Ottoman Empire (1517-1879), administered by Turkish Pashas.

In 1517 AD, the Ottoman Sultan Salim I, conquered Egypt and proclaimed the Hijaz part of Ottoman dominions, his son Suleyman I, munificently subsidized the Holy Cities of Makkah and Madinah, devoting large sums to new buildings. The Persian plateau saw the growth of an early civilization al-Elam (4000 BC). The Persian, an Aryan people, settled north west Persia (1st millennium BC), coming into conflict with the Assyrians (9th BC). The Medes established a strong kingdom (7th BC) and conquered Assyria (616-606 BC), but were themselves conquered by the Persians (mid 6th BC) under Cyrus II. His successors, the

Achaemenids (550-331 BC), built up a vast empire extending from Egypt to the Punjab and from the Dardandles to Samarkand. The empire, founded on Zoroastrianism, was remarkable for its efficient organization, based on that of the Assyrians, and for its art, influenced by Egypt and Babylonia. The empire was weakened by the dynastic disputes of Cambyses II (529-521 BC) and Darius I (521-485 BC) and by the Greek victories over Darius I and Xerxes I (519-465 BC) during the Persian wars (499-449 BC). It fell (331 BC) to Alexander at Arbela and power passed to Seleucids (312-65 BC). Parthia broke away (mid 3rd BC) and formed an Empire which rivalled Rome and which in turn was replaced by the Sassanids (226-641 AD). The Arabs took Ctesiphon, (Madain) the capital in 641 AD and brought Islam to the whole region.

YEMEN

Yemen was ruled by the Minaean (1200-650 BC) Sabaean (930-115 BC) and Himyarite (115 BC-525 A.D.) and such civilizations dominated the area. Almost whole of the Yemen embraced Islam in 628 A.D. and was part of the Ottoman Empire (mid 16th-mid 17th century and 1849-1918 A.D.).

By 300 B.C., the cities of the Yemen exported its frankincense and myrrh, silk, spices, jewellery, ivory and precious metal across Arabia into the Fertile Crescent, Egypt and the eastern Mediterranean, India and East Africa and mostly in exchange import their needs of Arms, cloth and luxury commodities. They built a well designed *Sadd-e-Ma'rrrib* (Maarib Dam) of Limestone, Ma'in and Saba, the probable domain of the Queen of Sheba, were two of the earliest which rose to power. Others included Awsan, covering almost the whole area now known as Aden, Qataban to its north east and Hadhramawt to the east of Qataban. The Powerful tribe of Himyar in the south-west gave its name to contemporary civilization there. In the south-east Arabia, Oman had been a centre of trade and ship-building for centuries and Dhofar the source of frankincense.

Nabatean, having their capital at Petra, (Jordan) taken over the control of north-western region, in second century B.C., but their southernmost stronghold at Madain Salih, in north western Saudi Arabia, was of great importance in controlling the trade routes. The influence of Madain Salih evident in the fine facades of the tombs, with the pilasters and pediments, is wholly Hellenistic. The Nabataeans, too, controlled the trade route to the Greek and later, Roman territory from the northern Gulf through Al-Jawf. Their remarkable technology involved the construction of dams, rock cisterns and irrigation systems, some of which are said to be usable today. With the rise of Rome, the peninsula's commercial wealth came under military threat, but an invasion launched by Aelius Gallus in 24 B.C. ended in failure. Having overcome of one obstacle, however, south-western spice

trade routes based on such cities as Dedan, Yathrib (modern-Madinah Munawwarah) and Najran, fell at another; trade began to decline when the Greeks and Romans discovered how to sail to India on the Monsoon winds.

In the fourth and sixth centuries (CE), south-western Arabia fall under Abyssinian rule and it was in about the year 571 AD, when Makkah successfully rebuffed an attack by the Abyssinian Abraha, that the Prophet Muhammad (may Allah's Blessings and Peace be upon him) was born in the Holy City.

TRIBAL HISTORY

Western Historians, Hutchinson and Gregory, writes in "The Living Races of Mankind" that the Arabs are one of the extensive Semitic families, differing from each other in some details, but in all important racial characteristics essentially Caucasian in type. Few countries continue a more homogeneous population. They are remarkably handsome race, lithe and well formed. The typical Bedouin of the desert has bronze-coloured skin, black coarse hair, large eyes, dark and bright, aquiline nose and features generally well shaped. The beard and moustache are apt to be scanty. The Arabs are clean in their persons and take great care of their teeth, which are generally fine. Courage and temperance are the Arab's leading virtues. The basis of the Arab character is frank and bold. His intellect is active, his perceptive faculties acute and his judgement sound. They are quick to resent any injury and are extremely sensitive to the slightest violation of established etiquette. Hospitality is a leading trait of the Arab character; it is regarded as a sacred duty. The most law less Arab never fails in his obligations as a host. The life and property of a stranger are always safe under his roof. The Arab is eminently polite. Even the fierce nomads have a code of etiquette which they rigidly preserve. "Peace be with you" is the usual salutation. The national dress is simple but picturesque. The under-garment is a long white shirt. Over this comes a close-fitting tunic of cloth or cotton, according to the means of the wearer. It is generally of a striped material. The head-dress is peculiar, but highly practical and comfortable. The weapons of the Arab consist as a rule of a short sword or dagger, a spear and a long flint-lock gun. He is proud of his weapons and they are handsomely ornamented. Oranges, melons, cucumbers and many delicious fruits are abundant, but the date (palm) is the chief article of food and the staple of commerce. It is sometimes called "The bread of the land" and "The staff of life." Muhammad (peace be upon him) enjoined his followers to "honour the date palm-tree, for she is your expediency." The Arabs are fanatical adherents of Islam. The Holy Quran is the basis of their laws. Their religion dominates their individual lives as well as their political existence. The Holy cities of Mecca (Makkah) and Madinah are within their territory and the constant procession of

devout pilgrims to these places naturally stimulates the pride and zeal of the Arabs in their religion.

Encyclopaedia Britannica mention Arabia as the birthplace and homeland of the Semitic nations. Inscriptions in a variety of languages, dialects and scripts: Lihyani, Thamudi, Safaitic, Aramic, Greek and Latin, have been found in various parts of the peninsula. Four main states are known to have been established themselves in South Arabia, Ma'in of the Minaeans, Saba (of the Sabaeans), Qataban (Qitban) and Hadramawt. Ma'in occupied al-Jawf, with Qurnaw, the capital (now Khisbah Ma'in) and Sabaeans were centred around Ma'rib (Yemen). For a longtime Saba was based in its capital, Ma'rib, on the trade route and closely hemmed in, on both sides to the north and south, by Ma'in and Qatban. After a long and occasionally militant history, Saba first battlefield and later suffered, from the emergence of the state of Himyar in part of the territory under the authority of Qataban. Himyar made its capital at Zufar in the highlands. The beginning of this era has been placed sometime around 115 B.C. Around this time also, the straits of Bab el-Mandeb at the southern tip of Arabia was opened for direct traffic from Egypt to India. Some what later the Himyarites occupied Ma'rib and conquering king styled themselves "Kings of Saba and Dhu Raydan". With the reign of Yasir Yahan'im and his sons, beginning late in 3rd century A.D., order re-emerged in South Arabia. The whole region including the kingdoms of Qataban and Hadramawt, fell into these kings, who styled themselves "Kings of Saba and Dhu Raydhan and Hadramawt and Yamanat."

Qataban occupied the territory now known as Bayhan, with its capital at Timna (now Hajar Kuhlan). Hadramawt had its capital at Shabwah, set in the mountains of upper Hadramawt; but its power extended to the coastland, especially over Mahra land and farther into Dhofar (Zufar), now in the sultanate of Oman.

Central and Northern Arabia were the homeland of the Arabs and bordered on all sides land of ancient civilizations. According to the Assyrian records of 9th-7th centuries B.C., the Assyrians were concerned with keeping open the trade routes through the lands of these Arabs as well as ensuring the control of the nomads living on the edges of Mesopotamians cultivation. The last king of Babylon, Nabonidus (Nabu-naid; ruled 556-539 B.C.), spent ten years of reign in Tayma, in north-eastern Arabia, making it the seat of his power and he subdued Northern Arabia as far south as Yathrib (Madinah).

The Thamud tribe, known from the Assyrian records, from classical authors and above all from the Holy Quran, lived in northern Arabia and particularly northern Hijaz, near the Red Sea. Thamudic inscriptions and graffiti, in a script derived from that of South Arabia, have been found all over Arabia.

with the greatest concentration in Northern and central Arabia. The inscriptions show a similarity in language and a unity in religion that suggest the existence of a Thamudi form of authority over Northern and Central Arabia. It is doubtful however whether Thamud enjoyed full sovereignty there.

The immediate task of policing the Syrian desert for both the Romans and Persians fell to the Lakhmids of Hawran and Trans-Jordan, perhaps in collaboration with or possibly successors to, the Tanukh, the tribe in charge of the Arabian outskirts of Mesopotamia, when the Persians under Shapur II retaliated about A.D. 325 against the Arabs of Eastern and Central Arabia, the second Lakhmid prince was entrusted by the Persians with the control of all the Arabian tribes.

Christianity was adopted in 312 A.D. on the eve of a battle, Roman Emperor Constantine I, who ruled from 306 to 337 A.D. He established toleration of Christianity throughout the empire and dealt with the Donatist schism (Donatism) and the Arian heresy (Council of Nicaea, 325 A.D.). He defeated the Eastern Emperor (324) and moved his capital in Constantinople (now part of Istanbul) in 330 AD to face the Goths. Constantinople Council of the second ecumenical, convened in 381 AD by Theodosius I, confirmed the decisions of the council of Nicaea (325) and elaborated the Nicene Creed.

Late in the 5th century Qusai Ibn Kilab, established the rule of Quraish in Mecca and gave a fresh significance to its sanctuary.

The fall of Kindah tribe was precipitated by the fall of their supporter, South Arabia, to the Abyssinians (Ethiopians) about 525 A.D. Later Abrahah, the commander of the Abyssinian forces in South Arabia, seized the throne and styled himself with the full title of kings of South Arabia. Abrahah marched against Mecca (in the year of Prophet's birth) but was miserably wretched by *Ababil* (Swallows).

When the Kindah fell in 528 AD, the Ghassanid king al-Harith ibn Jabalah defeated the Lakhmid al-Mundhir, received recognition from the Byzantines and lived a long active life.

In the 6th century Quraish (Quraish), the noble and holy house of the Kinanah confederation of the Hijaz controlling the sacred enclave (*Haram*) of Makkah (Mecca) contrived a chain of Agreements with the northern and southern tribes that operated the highways of Arabia to commerce. Under Quraish aegis, caravans moved freely from the Aden and Hadramawt coast in the south to Makkah (Mecca) and thence northward to Byzantium or eastward to Iraq. Another

agreement made trade with Aksum (in what is now Ethiopia) and the African coastal sea route. Furthermore, members of the Quraish house of Abd Manaf concluded pact with Byzantium, Persia and rulers of the Yemen and Abyssinia, promoting commerce outside Arabia. The Abd Manaf house could effect such agreements because of Quraish's superior detached position with the tribes. Quraish had some sanctity as lords of the Makkan sanctuary (The Ka'bah) and were themselves known as the People of Allah or the Protected Neighbours of Allah; the tribes on pilgrimage to Mecca were called the Guests of Allah; Quraish made a contribution towards entertaining these pilgrims. In its Haram, Quraish was secure from attack; it-arbitrated in tribal disputes, attaining thereby pre-eminence and hegemony over many Arabian tribes.

EARLY RACES OF MANKIND

Originating from the sons of Hazrat Noah (*alaihis salam*) after flood the settlement of tribes and tribal system started flourishing. Prophet Hazrat Noah (AS) had three sons namely:-

1. Yaapheth
2. Haam
3. Saam

Yaapheth had seven sons namely:-

- (1) Ghamir (2) Majooj (3) Jaadan-Yaadan (4) Tobaal (5) Maadi (6) Moshookh (7) Tairas

Haam had four sons, namely:-

(1) Kosh. He was ancestor of Abyssinians (Ethiopians) and had five sons, namely, Huvaila, Satbah, Ragmah, Saba and Sabgiyah. His descendants settled in Babylonia and originated the ruling dynasty of Babylon.

(2) Mysriam. He was ancestor of Mysries (Egyptians) and had seven sons, namely, Naafoti, Laibi, Loeadi, Anaami, Phitrose, Kiftori and Qukslohi. Palestinians originated from this breed and settled there.

(3) Saam. Saam had five sons, namely, Eelaam, Arfakhshand, Laudh, Ashood and Irum. Saam originally settled in Ar'ab Peninsula, his descendants settled in Syria and were ancestors of Syrians.

Irum had four sons, namely, Ivaz, Hasahas, Haul and Habshar.

Arfakhshand had one son, namely, Salaa and Salaa had one son, namely, Abir. Abir was ancestor of Banu Qahtan, Banu Ibrahim, Banu Ismail and Banu Israel. Abir had two sons, namely Falaj who was ancestor of the Arabs. Sayyidina Hazrat Ibrahim (upon him peace) was from sixth generation of Falaj ibn Abir. Qahtan was second son of Abir.

DESCENDANTS OF SAYYIDINA HAZRAT IBRAHIM (UPON HIM PEACE)

Hazrat Ibrahim (*alaihis salam*) had three sons, Sayyidina Hazrat Ismail (*AS*) from Hazrat Hajarah (*Salamullah alaiha*), Sayyidina Hazrat Ishaq from Sara (*SA*). Third son Madyan was born to Qantura daughter of Yaqtan, who settled on the coastal side of Red Sea.

SAAM RACES FIRST MIGRATION

Saam's were originally settled in Arab Peninsula and in about 2500-3000 B.C. migrated to Egypt, Kanaan, Babylonia and Syria.

SECOND MIGRATION

In about 500 B.C., Adumi, Mawabi and Madyani tribes migrated to the adjoining territories.

THIRD MIGRATION

At this moment Sabaeans and Mineans migrated to the nearby regions.

FOURTH MIGRATION

The last immigration took place after about six hundred years of Hazrat Eesa (Christ-*AS*) and at this time, Allah had already enlightened the world with the birth of the Last and the Final Holy Prophet Hazrat Muhammad (peace be upon him). The Islamic Mujahideen (warriors of true faith) have already marched successfully on one side upto Ganges (India) and on the other side upto Mediterranean Sea.

Hazrat Ibrahim (*alaihis salam*) was of the same race of Saam (9th generation from Saam), to whom he has been preaching and thus reached Arab via Egypt, Syria and Palestine, those were also of the line age of Saam. The Jurham (Jerham) those were inhabiting the suburbs of Makkah, were also from the Saam family and their genealogy was Jerham ibn Qahtan Ibn Abir Ibn Salaa Ibn Arfakshand ibn Saam ibn Hazrat Noah (*AS*).

Above referred Qahtan ibn Abir had the following descendants namely (1) Almadaad (2) Salaf (3) Hadarmawt (4) Hadurim (5) Yaerib (6) Aael (7) Waqla (8) Auzaal (9) Abi Maail (10) Saba (11) Ofar (12) Havelah (13) Obaab

Almost all of them settled in Yemen. Falaj ibn Abir, had the following descendants:-

Rawoo father of Sarooj father of Nahoor father of Tarih or Tarikh Aazar. Hazrat Ibrahim was son of Tarikh Aazar. This family was inhabiting Babylonia and Hazrat Ibrahim (upon him peace) migrated to Kanaan along with his nephew Hazrat Lut (upon him peace) son of his brother Haran bin Tarih i.e. Tarikh Aazar. From that time this region called Palestine and in wideness Syria. Hazrat Lut (upon him peace) had two sons, namely, Amoon and Mowab. Amoon's territory now called Amman and Mowab settled in northern Arabia region of Saefa and ruled that area.

Hazrat Ismail (upon him peace) and Hazrat Ishaq (upon him peace) both the sons of Hazrat Ibrahim (upon him peace) were Prophets of Allah.

Hazrat Ishaq (upon him peace) had two sons Hazrat Yaqub (upon him peace) and Esan (Al-Ays) is the ancestor of northern Arabian tribes and Romans, while Hazrat Yaqub (upon him peace) also known as Israel, is forefather of the Banu Israel and was Messenger of Allah as well as ruler of Kanaan. He migrated to Egypt, as requested by his son Hazrat Yusuf (upon him peace).

Hazrat Ismail (upon him peace) had twelve sons, namely:-

- | | |
|-----------------------|----------------------|
| (1) Nabut or Nebajoth | (2) Kedar |
| (3) Mibsam or Mibsham | (4) Mishma |
| (5) Massa | (6) Duma |
| (7) Adbeel or Arbel | (8) Hadar or Hadur |
| (9) Kedemah or Qedma | (10) Tema |
| (11) Naphsh or Nafash | (12) Jetur or Jebtur |

All the Arabs of Al-Hijaz are descendant from Nabit and Kedar. Hazrat Ismail's daughter, Nasmah was married to Al-Ays (Esan) son of Hazrat Ishaq (*alaihis-sal'am*) and their descendants were known as Banu Asfar.

Linguistic scholars have given their established view though Aramaic and Arabic were, to some extent different, in pronunciation but their origin and articulation was the same.

Historians have given the list of ancient Arab races, mainly, as follows:-

- | | | |
|--------------|-------------------|---------------------|
| 1. Aad | 2. Samud (Thamud) | 3. Jerham or Jurhem |
| 4. Lihyan | 5. Tasm | 6. Jadees |
| 7. Hadramawt | | 8. Usnaim |
| 9. Hazur | | 10. Abeel (etc.) |

ANCIENT INHABITANTS OF ARABIA

The historians states that the descendants of Saam bin Noah (Nooh-*Alaihi's-salam*), were ancient dwellers of the Arabia, all the Arabs are their descent and have divided these people into three nations, namely:-

1. Arab Baeda
2. Arab Ariba
3. Arab Mustaerba

(1) ARAB BAEDA

Arab Baeda, consisting number of tribes were the descendants of Saam ibn Noah (upon him peace) and were the oldest dwellers of Arabia. Their main Aad, Thamud (Samud), Amaliqa, Tasm, Jurhem, Hadarmawt and Umaim etc. Masudi writes that Aas father of Aad was also a ruler and king. Gerun Ibn Saad Ib Aad Ibn Aas, who conquered Syria, was of the same lineage. Aad was strongest among these tribes and their remains in Yemen, Hadarmawt, Najd and Ahqaf etc. witness to their political might and physical strength. Ahqaf is considered to be their centre of power and first king of Arabia was Aad ibn Aas ibn Irum ibn Saam. Zamakhshari, the historian of repute, wrote, that Shaddad ibn Aad was the founder of Madinah and city of Erum. Aad were conquered by Dakham and in return Yasab bin Qahtan defeated them. The Jurhem tribe was inhabiting the suburbs of Makkah, Jadees and Tasm dwelling in Tahama and Yamama and Samud use to live at Hajar.

AAD TRIBE

Aad tribe of Arab Baeda was most powerful and widespread and also ruled Babylonia, Egypt and Syria. Saam's descendants conquered Egypt and Babylonia in about 2200 B.C. and therefore their period should be around or before 3000 B.C. Aad have mentioned in the Holy Quran twenty three times, as exemplary and admonitory warning, Allah send to them His Prophet, Hazrat Hud, because of their adoption of idolatry system, first people to worship idols after the flood of Hazrat Noah (AS) (Nooh). They refused to believe him. ALLAH, as a punishment, sent on them a painful wind, which:

"Plucked people away, as if they were trunks of uprooted palm-trees." (the Holy Quran Surah Al-Qamar, 54.20)

In Surah al-Fajr of The Holy Quran, mention have been made:-

"Have you not considered how your Lord dealt with the Aad, of Iram, having lofty pillars, the like of whom were never created in the lands." (89: 6,7,8)

SAMUD (THAMUD) TRIBE

Samud bin Athir bin Irum bin Saam bin Noah (*Alaihis-Salam*) and Jaddes were brothers and tribe borrow the name from Samud. Their period is considered to be between 1800 B.C.-1600 B.C. because they are mentioned in The Holy Quran before Moses period (14th or 13th century B.C.) and were political successors to Aad. Their inhabitation was in Hijr between the Hijaz and Tabuk. They hewed out their houses, palaces and tombs in the mountains, those are still found there surrounding Madain Saleh. They are mentioned in The Holy Quran twenty six times. They became idolaters and Hazrat Saleh (upon him peace) was raised as a Prophet by Allah. Hazrat Saleh (*AS*) tried his best for reformation but invain. Therefore they were killed by a terrible thunder from sky. None of them survived.

The Holy Quran tells us, the Prophet Saleh said, before the people were punished:-

"So Saleh turned away from them and said, O my people, I have indeed delivered to you the messages of my Lord and advised you sincerely, but you love not advisers (Quran, Al-Aaraf 7:79)

EMALQA TRIBE (JAALUT NATION)

They were descendants of Saam bin Noah (*alaihis salam*) and were from the lineage of Hazrat Ismail (*AS*). They with the help of Syrians, conquered Egypt and established the Shepherd (Grazier) dynasty there. They are referred in Surah Al-Baqarah (246-251) of the Holy Quran.

(2) ARAB AARIBA

Aariba are considered to be descendants of Yathrib bin Yashjib bin Qahtan bin Yemen bin Kedar (Quedar) bin Ismail (*AS*). Qahtani tribes were the inhabitants of Yemen during the period of about 2500 B.C. Qahtan had thirteen sons and their names were:-

- | | | | |
|---------------|-------------|---------------|----------------|
| (1) Saba | (2) Hazur | (3) Hadarmawt | (4) Yaarikh |
| (5) Al-Mudaad | (6) Yaduram | (7) Shalif | (8) Waqlai |
| (9) Ozal | (10) Havela | (11) Ofar | (12) Abi Maail |
| (13) Aubhal | | | |

Their descendants Sabaeans ruled Yemen from 930 to 115 B.C. and Himyarite 115 B.C. to 525 A.D.

(3) ARAB MUSTAERBA

They are known as Adnani Arabs and are descendants of Hazrat Ismail (*Alaihis-Salam*). Prophet Hazrat Ibrahim (*Alaihis-salam*) left his wife Hajarah (SA) and his son Hazrat Ismail (AS) in Makkah, that is why they call Arab Mustaerba. Hazrat Ismail first married Ammarah daughter of Saeed bin Osama bin Akeel Amaliqa and on direction of his father divorced his wife and married with Sayyada, daughter of Maghagh bin Amir of Jurhem tribe.

The Holy Prophet (Peace be upon him) said that:-

"The first one to open his tongue to eloquent Arabic was Ismail (AS) while he was fourteen years old."

HISTORY OF MAKKAH MUKARRAMAH

The holiest city of Makkah the most sacred and centre of the Muslim world, is situated at an elevation of 277 Metres (909 feet) above sea level in the dry beds of *Wadi Ibrahim (AS)* and several of its tributaries. It is situated 21.27 latitude and 39.49 longitude. It is surrounded by the Sirat Mountains and peaks of which Jabal Ajyad, which rises to 406 metres (1332 feet) Jabal Hind to 370 metres (1210 feet) and Abu Qubays, which attains 372 metres (1220 feet), to the east and Jabl Quayqan, which reaches 427 metres (1401 feet), to the west. Jabal Hira rises to 634 metres (2080 feet) on the northeast and contains the famous cave in which the Prophet (*Salla Allah-u alaihi wa sallam*) sought isolation and vision before his (peace be upon him) commissioning of Messenger by ALLAH the Almighty. It was also in this cave that he received the first verse (Surah) of the Holy Quran. South of the city, Jabal Thawr (759 Metres – 2490 feet) contains the cave in which the Prophet (peace be upon him) hid from the people of Makkah before he moved to Madinah. Temperatures are high throughout the year and in summer may reach 45° C.

Ancient Makkah was an oasis on the old caravan trade route that linked the mediterranean world with south Arabia, East Africa and South Asia. Located about midway between Maarib (Yemen) in the south and Petra (Jordan) in the north, the town developed into an important trade and religious centre.

First of all Kaabah was built by the Angels as per Orders of the Almighty Allah and its second construction taken place at the hands of Prophet Aadam (*Alaihis salam*). It was built for the third time by Hazrat Shith (*AS*) son of Hazrat Aadam (*AS*). Hazrat Ibrahim (*AS*) built Kaabah for the fourth time in about 2200 B.C. with the physical help and accompanied by his Hazrat Ismail (*AS*). For the fifth time it was built by Bani Jushem, continuing as previously, on the original foundations of Hazrat Aadam (*AS*). It was sixth time the Qusai bin Kilab built the Kaabah, followed by Quraish, after 160 years of Qusai. At that time Hazrat Muhammad (Peace be upon him) was of the age of 35 years and as per joint undertaking and decision of the Quraish, Hajr-e-Aswad (The Black Stone) was placed at its site by Hazrat Muhammad (may Allah's blessing and peace be upon him). Kaabah was built for the eighth time by Hazrat Abdullah bin Zubair (may Allah be pleased with him) during his Caliphate (62-73 AH) and Ninth time was built by Hajjaj bin Yusuf in 74 A.H. as per instructions of the Umayyad Caliph Abdul Malik bin Marwan (65-86 AH). The Almighty ALLAH bestowed the opportunity on the fortunate Sultan Murad of Ottoman Caliphate, who built the Kaabah on its original foundations in 1044 AH and could be completed with day and night working in six months on 2nd Zil Haj, is in existance nowadays and at this stage *Masjid Al-Haram*, (Sacred Mosque) having an area of 278,000 Sq. Metres.

After that Kaabah was built; for the fourth time, by Hazrat Ibrahim (*Alaihis-Salam*) (about 2200 BC) and Hazrat Ismail (*Alaihis-Salam*) became trustee of Kaabah. He died at the age of 137 years. After his death, he was succeeded by his sons, Nabit and Kedar, those followed by Mufaz bin Amr Jurhemi of Jurhem tribe, the family of in-laws of Hazrat Ismail (*AS*). After some time Qusai (bin Kilab bin Murrah bin Kaab bin Luai bin Ghalib bin Fihri bin Maalik bin Nazar (Nadr) bin Kinanah bin Khuzaimah bin Mudrikah, bin Alyas bin Muzar bin Nizar bin Maad bin Adnan. Adnan was descendant of Hazrat Ismail (*AS*) bin Hazrat Ibrahim (*AS*) became trustee. When Nehuchadnezzar (Bakht Nasr: King of Babylonia, 605-562 BC) invaded Makkah in 587 BC, Maad bin Adnan was trustee and chief of the Adnani Tribe, who was miraculously saved by taking to Syria by Hazrat Yarmiah (*Armiya-AS*). Maad bin Adnan, after feebleness of Bakht Nasr, returned to Makkah and married the daughter of Jusham bin Jalma who was tribal chief of Jurhems. She gave birth to her son Nizar (bin Maad). Sometime after wards Banu Khazaa with the physical help of a clan of Adnani tribe, namely, Banu Bakr bin Abd Manaf bin Kinana expelled Banu Jurhem from Makkah. Banu Jurhem filled up the Zamzam, accumulating with the benedictions and presents of *Bayt-Allah Sharif* (Kaabah), *Hajr-e-Aswad* (Black Stone), two Deers made of gold and other things, after this Zamzam remained hidden till it was put into working condition by Hazrat Abdul Muttalib, grand father of the Prophet (Peace be upon him).

The waters of *Ayn Zubayduh* (Zubaydah Canal), built during the Abbasid Caliphate of Harun Rashid (170-193 AH=786-809 AD) as dreamed by his wife Zubaydah, from Taif to Makkah, to meet the water requirements of pilgrims and of Makkah peoples, having astonishing covered construction of a length of about 80 Kilometres.

During Saudi period, first extension of 153,000 Metres in *Masjid-al-Haram* was made during the reign of Shah Saud bin Abdul Aziz (1953-1964 AD) in addition to previous area of 27,850 Sq. Metres, making the total 180,850 Square Metres. During the period of Shah Fahd bin Abdul Aziz, (1982-2005) additional extension of 76,000 Sq. Metres was made in *Masjid-al-Haram* and roof expansion of 42,000 Sq.M, now covering the total area of 278,000 Square Metres.

Imam Ahmad narrated from Abdullah ibn Adi (may Allah be pleased with him) that he heard from the Prophet of the Almighty Allah (peace be upon him), at Hazrwarah in Makkah, that:-

"Surely, you (Makkah) you are the best of Allah's earth and the dearest to him. If I was not exiled then I would not have gone."

SACRED PLACES OF HOLY MAKKAH MUKARRAMAH

1. *Bait-Allah (SHARIF)* the most sacred sanctuary of Islam (Kaabah) in centre of most sanctified Masjid-al-Haram.
2. Maqaam-e-Ibrahim.
3. Birth place of the Holy Prophet Muhammad (Peace be upon him).
4. Aab-e-Zamzam.
5. Hira-Cave (*Ghar-e-Hira*) in *Jabl-e-Hira*.
6. *Ghar-e-Thaur* (Cave of Thaur) in *Jabl-e-Thaur*.
7. Masjid-e-Khaif.
8. Mina
9. Arafat (plain)
10. Muzdalifah
11. Jabal-e-Rehmat (Mercy Mountain)(Jabal Ar-Rahmah)
12. Masjid Namirah
13. Masjid Masharal Haram (Muzdalifah)
14. Masjid Taneem
15. Masjid Hilal (Bilal)
16. Masjid Jaarana
17. Masjid al-Khaif
18. Masjid Jinn
19. Masjid-e-Namra (Arafat)
20. Masjid-e-Aishah (*Ayeshah*)
21. Masjid al-Raya

The cemetery of Makkah, *Jannat-ul-Maala*, where wife of the Holy Prophet (peace be upon him) Hazrat Khadeejah (Khadijah) (may Allah be pleased with her) and his son as well as Hazrat Abdul Muttalib and Abu Talib are buried, is still in use to this day. Al-Tarikh al-Qaweem mention that:

"on the Day of Judgment 70,000 out of buried human beings of this grave yard will be pardoned by Allah and permitted to proceed to Paradise and every one of them shall be allowed to recommend 70,000 human beings to Paradise."

Ibn Maajah narrated from Hazrat Anas bin Maalik that: the Prophet (Peace be upon him) said:

"The prayer (Salah) in Masjid-e-Nabawi is 50,000 excellence requital to other mosques but in Masjid -al-Haram one prayer (Salah) is excellence to 100,000 prayers (*Salah*)."

Imam Fakhruddin Razi writes in *Tafseer-e-Kabeer* that the Prophet (Peace be upon him) said:-

"*Masjid-al-Haram* have the preference over *Masjid-e-Nabawi* as *Masjid-e-Nabawi* have the preference over other Mosques."

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated that the Prophet (Peace be upon him) said:-

"Allah, first of all created water and implanted the water over the wind. Wind was then culminated to storm and then a small hill was created at the site of Bayt-Allah. After passage of two thousand years Bayt-Allah sharif was built at that site and then expanded the earth over terrestrial globe."

HISTORY OF MADINAH MUNAWWARAH

Madinah Tayyabah is situated at a longitude of 39.36 and latitude of 24.28 and is 445 kilometres (277 miles) from Makkah Mukarramah. It is 210 Kilometres from Yanbuh sea port and is 619 Metres above sea level. Its towards north is Jabl Uhud and towards south is Jabl Eer, at a distance of 4 kilometres. Jabl Taweeq have 850 metres height in the vicinity of Madinah, where-as this mountain area have the height of 1067 metres (above sea level) nearby Al-Riyadh.

Maajumal-Baldan mention that Yathrib (Madinah) was founded by Yathrib bin Qania bin Mehlaael bin Irum bin Abail bin Ivz bin Arbud bin Saam bin Nooh (Noah-*alaihis-salam*), who was seventh in descendant from Hazrat Noah (*alaihis salam*). Historians state that Amalqa and Jurhem were originally residents of Yemen and after migration they settled partly in Makkah and Madinah (Yathrib). Banu Saam were at their height in the period 2200-1500 BC and because of their tyranny in Hijaz, Hazrat Moses (Musa-upon him peace) defeated them about 1400 BC. Originally referred to as Canaan, Palestine was conquered by Egypt (1468 BC). After several other invasions, Egypt regained control (1300BC), but Philistines settled on the coast, Aramaeans in Northern Syria and Israelites united under Saul (1040-1012 BC, first-king of Hebrews), David (Hazrat-Daud, 1012-972 BC) and Hazrat Sulaiman (*AS*) (Solomen, 972-932 BC), but spilt (932 BC) into two kingdoms, Israel in the north and Judah in the south. The former fell (722 BC) to the Assyrians under Sargon II and the latter was conquered (586 BC) by the Babylonians under Nebuchadnezer II (605-562 BC). He destroyed Jerusalem, taking many Jews into captivity in Babylonia. The whole area was conquered by Cyrus II (550-529 BC: Persian king and founder of Achaemenid dynasty) of Persia (539 BC) and by Alexander (333 BC). Attempts to impose Hellenism provoked the revolt of the Maccabees (168-142 BC), after which the Jews obtained political independence (142-63 BC) until occupied by

the Romans under Pompey (106-48 BC). During the reign (37-4 BC) of the Roman puppet, Herod, Christ (Hazrat Isa: AS) was born in Bethlehem, increasing Roman control provoked a Jewish revolt (66 AD). The destruction of Temple (70 AD) and the expulsion of the Jews from Palestine. During this dispersion, three sub-tribes of the Jews, namely Banu Nadir, Banu Quraiza and Bani Qainuqa settled at Yathrib (Madinah). Aws and Khazraj, those embraced Christianity, were already settled in Madinah about 3rd century B.C. after destruction of the Maarib Dam of Yemen. Maarib Dam was constructed in 800 BC, between two mountains, and its construction work was initiated by Saba ibn Yaarib but was completed by Himyar. The Dam was destroyed (about 300 BC) and the people were compelled to quit. Ibn Ishaq narrated from Abu Zayd Ansari that Amr ibn Aamir said that rats had burrowed holes in the Dam. The people lived there in prosperity and luxury. Allah turns people who reject His Messengers and disobey His commands and perpetrate sins into stories and tales.

Aws and Khazraj tribes were originally from the family of Adnan descendant of Hazrat Ismail (*alaihis salam*) and belonged to their Bani Azd clan. Jews by conspiracy created enmity and were successful in continuing hostility and destruction between these two tribes of the same stock. This combat and conflicting was continued for about one hundred and twenty one years from 497 to 618 AD.

TUBBA HIMYARI EMBRACED ISLAM

Allamah Abdul Rehman al-Sohaili writes in *Rauz-al-Anf* that "about (in about 520 AD) 50 years before the birth of the Final Prophet Muhammad (peace be upon him), King of Yemen, Tubba Asad Abu Karib Himyari. (Tubba Asad was the last Tubba, being the son of (1) Kuli Karib bin (2) Zayd (being the first Tubba) (3) bin Amr Dhul Adhar bin (4) Abraha Dhul Manar bin (5) Al-Rayash bin (6) Adiy bin (7) Safi bin (8) Saba al-Asghar bin (9) Kab Kalif bin (10) Zayd bin (11) Sahl bin (12) Amr bin (13) Qays bin (14) Muawiya bin (15) Jusham bin (16) Abdu Shams bin (17) Waayal bin (18) al-Ghauth bin (19) Qatan bin (20) Arib bin (21) Zuhayr bin (22) Ayman bin (23) al-Hamaysa bin (24) al-Aranjaj Himyar bin (25) Saba al-Akbar bin (26) Yarub bin (27) Yashoob bin (28) Qahtan. Historians are of the view that all the Arabs are descended from Hazrat Ismail (AS) and Qahtan, but some people of the Yemen claim that Qahtan was a son of Ismail and so according to them, Hazrat Ismail (AS) is the ancestor of all the Arabs) during his expedition towards eastern regions, camped al-Saffah (Madinah) where tribal chief of Madinah, Amar bin Talha was residing. Tubba intends to destroy the city and general massacre because his son was murdered there. But the religious scholars of Jews led by Sahal and Manba, beg to solicit protection and foretold of the coming of Allah's Messenger (peace be upon him). When enquired the reason by Tubba they submissively explained that, "Yathrib

(Madinah) is a place of Migration and the house of peace for the Final Prophet of Almighty ALLAH (peace be upon him) and therefore Allah has taken the responsibility of security and safety of Yathrib. Tubba, greatly impressed on this wise and accomplished request of relief, pardoned them. He at that time, was accompanied by four hundred religious scholars of Taurat, those petitioned to permit them to reside in Yathrib, because they already have this knowledge from the religious books of the Prophets of Allah. He allowed them, married them, and provided each of them a residential accommodation. Forefather of Hazrat Abu Ayub Ansari (may Allah be pleased with him), was one among them and most important religious scholar, who was entrusted with the duties of care-taker of the house built for the Final Prophet (peace be upon him). Tubba wrote a Petition addressing the final Prophet of Allah, requested that

"I testify that the Prophet Muhammad (peace be upon him) is the just, right and true Messenger of Almighty Allah. If my span of life provided me sufficiency and could alive, till his (peace be upon him) manifestation, I shall be his disciple, sincere helper and shall wage Jihad (religious war) against his enemies."

Tubba sealed this petition and delivered this letter to the important religious scholar, an ancestor of Hazrat Abu Ayub Ansari (may Allah be pleased with him), entrusting him with the emphatic commitment that if he could alive to attend the audience of the Final Prophet (peace be upon him) then submit this written petition, in other case leave such an bequeath for the next generation. Thus the same humble petition, in succession, generation after generation, reached Hazrat Abu Ayub Ansari (may Allah be pleased with him), and the house built for the Prophet (peace be upon him) by king Tubba, was also in possession of Hazrat Abu Ayub Ansari (may Allah be pleased with him) at the time of migration of The Prophet (peace be upon him) to Madinah. (genealogical Table; Hazrat Abu Ayub Khalid Ansari: may Allah be pleased with him: bin Kulaib bin Thalba bin Auf bin Laheem bin Maalik bin Najjar). Thus both the most important things passing through declivity and acclivity of the time were in possession of Hazrat Abu Ayub Ansari (may Allah be pleased with him) and were most cordially submitted to the Final Prophet (peace be upon him) at the time of His migration (*Hijrah*) to Madinah in 622 AD. Hazrat Abu Ayub Ansari (may Allah be pleased with him) had already embraced Islam at the hands of the Prophet (peace be upon him) in *Bait-al-Aqaba* (Aqaba pledge-Makkah)(Ibn Hisham (d.213AH) has also recorded in his book 'Seerat-un-Nabi' as well as by ibn Kathir in 'Seerat-un-Nabi'.

Hazrat Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) of Allah, said:-

"Do not revile Tubba Himyar. He became a Muslim"
and that:-

"Do not curse Tubba Asad Himyar. He was the first to cover Kaabah."

Kitab-al-Quboor by Ibn Abu ad-Dunya, mention that when a grave was dug up in Sana (Yemen), two female corpses were found. There was a silver tablet on which it was inscribed in gold: "This is the grave of Laamis and Hubba, daughters of Tubba. Both of them died as believers in Allah, the One, who has no partner. Other people also died before them making the same declaration."

WARDS AND PALACES

When The Prophet (*Salla Allah-u-alaihi wasallamu*) migrated to Madinah there were nine Mahalls (wards and palaces) called "Daar." Every Mahal or Daar was covering a complete settlement like a town, containing palm gardens and irrigation system. These are enumerated as follows:-

1. Daar Bani Ghanam
2. Daar Bani Biyaza
3. Daar Bani Dinar bin Al-Najjar
4. Daar Bani Saada
5. Daar Bani Saalam bin Auf
6. Daar Bani al-Haris bin al-Khazraj
7. Daar bani Hazra
8. Daar Bani Maalik bin al Najjar
9. Daar Bani Abdul Ashahal

Shah Abdul Aziz ibn Saud appointed his son Muhammad as governor of Madinah in 1935 AD and after that Madinah started flourishing rapidly. In 1401 AH (1980 A.D.) the following palaces and wards of population, were enumerated:

- | | |
|---------------------------------|----------------------------------|
| (1) Hayye Quba | (2) Hayye Qurban |
| (3) Hayye al-Zarab | (4) Hayye Hurra-al-Gharbia |
| (5) Hayye al-Asaba | (6) Hayye Umm-e-Ashar |
| (7) Hayye Qiblatain | (8) Hayye Al-Aaqool |
| (9) Nazla-tul-Jaboor wal-Wusta | (10) Hayye Sultania |
| (11) Hayye al-Khalil | (12) Hayye al-Haboob |
| (13) Hayye al-Mutaar | (14) Hayye Abyar Ali (Zulhalifa) |
| (15) Hayye Urwa | (16) Hayye al-Dawaima |
| (17) Hayye al-Shuhada | (18) Hayye Umm-e-Haani |
| (19) Hayye al-Aseefreen | (20) Hayye al-Juraizyat |
| (21) Hayye al-Awaali | (22) Hayye al-Manaakha |
| (23) Hayye al-Mughaisla | (24) Hayye Baab-e-Kuma |
| (25) Hayye al-Yusaa | (26) Hayye Salaa |
| (27) Hayye Sayyid-us-Shuhada | (28) Hayye Baab-e-Quba |
| (29) Hayye al-Hurrat-ul-Sharqia | (30) Hayye Asmahan |
| (31) Hayye Bab-e-Shami | (32) Hayye Baab-e-Majidi |

ANCIENT TRAVEL ROUTES BETWEEN MAKKAH AND MADINAH

There were five routes to travel, between Makkah and Madinah, namely:-

- (1) Tareeq al-Shujra
- (2) Tareeq al-Sultani
- (3) Tareeq al-Faraie
- (4) Tareeq al-Ghabir
- (5) Tareeq al-Mashriqi

TREEQ AL-SHUIJRA

- (1) Madinah to al-Shujra (adjacent Zulhalifah)= 6 miles
- (2) Al-Shujra to Mallal (wells)= 12 miles
- (3) Mallal to al-Siyalat (wells) =19 miles
- (4) Al-Siyalat to al-Ruvaisa (rainy pond)= 34 miles
- (5) Al-Ruvaisa to al-Saqia (canal+gardens)= 34 miles
- (6) Al-Saqia to al-Abqra =29 miles
- (7) Al-Abqra to al-Hajfa (wells, *Meeqat-e-Sham*)=8 miles
- (8) Al-Hajfa to al-Qadeema (wells)=27 miles
- (9) Al-Qadeema to Asfan =24 miles
- (10) Asfan to Batan-e-Murrah (fountain,pond) =33 miles
- (11) Batan-e-Murrah to Makkah Mukarramah = 16 miles

Total distance:242 miles

EXCELLENCE OF MADINAH

Hazrat-Abu Hurayrah (*Radiya Allah-u Taala Anhu*) narrated that Messenger of ALLAH (*Salla Allah-u-alaihi wa-sallam*) has said:-

"I was commanded to migrate to such a land that will over shadow all other lands, that is, Madinah. And this Madinah purifies people from sin just as bellows purifies the dross from iron."
(Sahih Muslim: 1436, Vol.2)

Hazrat Imam Bukhari narrated from Hazrat Abu-Hurayrah (may Allah be pleased with him) that Messenger of Allah (*Salla Allah-u-alaihi wa-sallam*) said:-

"Surely faith and Islam will recede to Madinah in the same way as snake curls up and enters its hole."
(Sahih Bukhari: 103, Vol.3)

Holy Madinah is the place of honour and distinction because of migration of the Prophet and first-Mosque, *Masjad-e-Nabawi* as well as most sanctified dome and mausoleum of the Prophet (Peace be upon him).

Imam Muslim narrated from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Prophet of Almighty Allah (Peace be upon him) said that:-

"The internal piece of land between my house and my pulpit (*minbar*) is a garden of the gardens of Paradise. And on the Day of Resurrection, my pulpit will be placed on my fountain in Paradise (*Hauz-e-Kauthar*)." (Sahih Muslim: 1453, Vol.2)

The Prophet (peace be upon him) said:-

"To offer Prayer (Salah) in Masjid-e-Nabawi is more excellent than a thousand Prayers, except at Bait-Allah, where it is better than this."

Abdullah ibn Zaid ibn Asim (may Allah be pleased with him) narrated that the Messenger (peace be upon him) of Allah said:-

"Ibrahim (Abraham) declared Makkah sacred and prayed for its people. I have declared Madinah sacred as Ibrahim declared Makkah sacred and I have prayed twice as much as Ibrahim (upon him peace) has prayed for the people of Makkah for its Saa and its mudd (*sa* and *mudd* are measures used by the Arabs)

Bukhari and Muslim narrated from Anas ibn Maalik (*Radiya Allah-u Taala anhu*) that Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) said:-

"None of you is a believer till I become dearer to him than his father, his child and whole of mankind." (Muslim: 71, Vol.1)

The cemetery of Madinah, the *Baqi al-Gharqad* or *Jannat-ul-Baqi*, where more than ten thousand companions are buried, together with the daughters of the Prophet (peace be upon him), His wives, aunts and descendants (may Allah be pleased with him). It is still in use to this day.

FAMOUS MOSQUES OF THE MADINAH

- | | |
|---------------------------------------|------------------------------|
| 1. Masjid-ul-Nabawi | 2. Masjid Al-Quba |
| 3. Masjid Bani Zafar | 4. Masjid Al-Ujaba |
| 5. Masjid al Fateh | 6. Masjid Qiblatain |
| 7. Masjid Aynain | 8. Masjid Uhud |
| 9. Masjid Abu Bakr | 10. Masjid Umar |
| 11. Masjid Osman (Othman) | 12. Masjid Ali |
| 13. Masjid Hazrat Abu Zar Ghifari | 14. Masjid Al-Baqi |
| 15. Masjid Al-Sabaq (Bani Zuraiq) | 16. Masjid Bani Abdul Ashhal |
| 17. Masjid Bani Adi bin Najjar(Najar) | 18. Masjid Shams |

- | | |
|-------------------------------|-------------------------------|
| 19. Masjid Bani Quraizah | 20. Masjid al-Shaikhain |
| 21. Masjid Muaz bin Jabal | 22. Masjid Jabir bin Abdullah |
| 23. Masjid Athan bin Maalik | 24. Masjid Masleah |
| 25. Masjid al-Tauba | 26. Masjid al-Minaratain |
| 27. Masjid Bani Dinar | 28. Masjid Al-Saqia |
| 29. Masjid Umm-e-Ibrahim | 30. Masjid Zulhalaifa |
| 31. Masjid Dar-ul-Nabighh | 32. Masjid al-Fazeeh |
| 33. Masjid al-Mustarah | 34. Masjid al-Haaras |
| 35. Masjid al-Ghamama | 36. Masjid al-Raya |
| 37. Masjid Binnat Bani Najjar | 38. Masjid Syed-us-Shuhada |
| 39. Masjid al-Wadi | 40. Masjid Arafat |
| 41. Masjid Bani Haram | 42. Masjid Maalik bin Sannan |
| 43. Masjid Zubab | 44. Masjid Istaraaha |
| 45. Masjid Hamzah | 46. Masjid Bilal |

Sahih Bukhari (Vol.1) describe that Hazrat Musa bin Uqba (may Allah be pleased with him) has narrated that: "I saw Salem bin Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there and had seen the Prophet (peace be upon him) praying at those places. Hazrat Nafi (may Allah be pleased with him) narrated on the authority of Hazrat Abdullah bin Umar (may Allah be pleased with him) who said: 'I used to pray at those places.' Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated from his father (may Allah be pleased with him)

'While the Prophet (peace be upon him) was passing the night at his place of rest (he was sleeping at Dhul-Hulaifah) in Dhul Hulaifah in the bottom of the valley (of Aqiq), he saw a dream a dream in the last portion of the night and it was said to him: You are in a blessed valley.' Musa (may Allah be pleased with him) said: 'Salem let our camels kneel at the place where Abdullah (may Allah be pleased with him) used to make his camel kneel, seeking the place where, Allah's Prophet (peace be upon him) used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road.'

**PROPHETS OF ALLAH
HOLY PROPHETS AND MESSENGERS OF THE
ALMIGHTY ALLAH
(THE BENEFICENT THE MERCIFUL)**

**HAZRAT AADAM (ADAM) *ALLAHI-S-SALAM*
(UPON HIM PEACE)**

Allah, Glorified is He and High, the Creator of the Universe, created the Aadam (*alaihis salam*), the first man. Allah has revealed guidance and instructions for the people injunction and righteousness through the Messengers (*Rasul*) and Prophets (*Anbiya*), which began with Aadam (upon him peace), the first of these and was completed with finality of the Final Messenger Muhammad (may Allah's Blessings and Peace be upon him). In the Holy Quran, Allah the Exalted mention only a few of the Prophets, Hazrat Aadam (AS) have been mentioned in the following Surahs (Chapters):-

- | | |
|--|-------------------------------------|
| 1) Al-Baqarah, verses:30,31,33,34,35,37 | |
| 2) Al-Aaraf, verses: 11,19,26,27,31,35,172 | 3) Al-Hijr, verse: 33 |
| 4) Al-Isra (Bani Israil), verses: 61,70 | 5) Taha, verses:115,116,117,120,121 |
| 6) Aal-e-Imran, verses: 33,59 | 7) Al-Maedah, verse: 27 |
| 8) Al-Kahf, verse: 50 | 9) Maryam, verse: 58 |
| 10) Yaseen, verse: 60 | 11) Sajdah verse: 7 |
| 12) Surah Suad, verse: 71 | 13) Al-Rehman, verse: 14 |

In Surah Al-Baqarah, Allah has revealed about Hazrat Adam (AS) that:-
"And behold when your Lord said to the angels,"I am about to create a vicegerent on the earth" (2:30)
" Verily we created man in the best of forms" (Al-Teen, verse 4) (95:4)

Allah has revealed about the creation of mankind, Al-Aaraf, verse: 189:-

"He (Allah) it is who created you from a single human being and made of him his mate of like nature in order that he might incline to her. And when he consorts with her she bore a light burden and she carries it with ease, but when it grows heavy, they both pray to Allah, their Lord, saying, If you grant us a perfect child, we shall indeed be among the grateful." (7:189)

In Surah Ta Ha: verse: 55, Allah revealed:-

"From it (the earth) We created you, and unto it We shall restore you and from it we shall bring you forth a second time: (20:55)

Allah, the Merciful, informed the angels that He would create Aadam as vicegerent on earth and his descendants in succession would succeed generation after generation. The angels supplicated why He was doing that. The angels may have meant to say that if the purpose in creating mankind was to have them worship Allah then the angels were doing that duty without break. But Allah, the Exalted, told them that they did not know what He (Allah) knew. Allah commanded them that there would be Prophets and Messengers, the Pious, the Truthful, the Martyrs and the Righteous among the descendants of Aadam. Allah, the Creator, created Aadam from clay, then as per orders of the Almighty Allah all the angels prostrated to Aadam, except Iblis (Satan-Devil) who was Jinn (Demon) and refused to be of those who prostrate and said, "I am better than he; You have created me of fire, while You have created him of clay. Allah ordered "Go you forth from here, surely you are accursed and surely My curse shall be on you till the Day of Judgement, (Al-Quran 38:68-78)

Iblis (devil) said; My Lord respite me till the day when they are raised.

Allah, the Exalted, given him punishment, and ordered him to go forth from here, for you are rejected, ostracized.

Allah, the Grandeur, said," The truth is and the truth I speak that I shall fill Hell with you and with whosoever of them follow you, all together (Al-Quran, Surah Suad, 38:68-85)

Al-Tabari (ibn Jarir Tabari, d. 310 AH) described from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:

"When Allah created Adam (on Friday), He touched his back and all souls which are to be created upto the Day of Resurrection fell from his back, then He created a glow of light between their eyes, then He presented them to Adam, who asked as to who they were. (Allah) said: Your offspring. Then he saw a man whose light was much liked by him and he (Adam) inquired about. He was informed that his name was Dawud. Then he inquired as to how long he will live; he was informed that his life would be sixty years. Then Adam supplicated: Enhance his life by forty years and the same may be diminished from mine. He (Allah) said:

"That it was to be noted and sealed and that there would be no change in it. He (The Prophet) said, when Adam's life came to an end and the angel of death came to him; he (Adam) said: Do not

yet remain forty years out of my life? He was informed that these he had bestowed on Dawud, one of his offspring. The Prophet (peace be upon him) remarked that he denied it and like him his children also deny; and Adam forgot, so his children forgot; and Adam committed a mistake and so his children commit mistakes."

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated that Hazrat Hawwa (Eve- *Salamu-Allah alaiha*) was created from the left rib of Hazrat Adam (*Alaihis-Salam* = upon him peace) while he was sleeping. When he woke up he found her sitting by his head. He asked her, "Who are you?" She said "A woman"

Imam Bukhari narrated from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Holy Prophet (Peace be upon him) said:-

"Behave kindly towards women, for they are created from a rib. The most crooked portion of a rib is its part. If you try to straighten it, it will break. If leave as it is then its crookedness will continue. So I urge you to take care of women." (Bukhari: 593, Vol.4)

Hazrat Aadam (*AS*) and Hazrat Hawwa permitted to stay in Paradise and benefit by any thing except a certain tree of which they were not to approach and eat. Iblis (Satan) found an opportunity to deceive, tempting them that the forbidden tree was the tree of Eternal Life and eating of its fruit would bring them everlasting comfort and abode and guarantee the Divine vicinity. They were deceived by hope when and did eat of the forbidden fruit and Aadam (*AS*) felt uneasy in his heart and he discovered that both of them were naked. So, both of them tried to veiling their privities with leaves. Divine wrath came down and Aadam was questioned about his disobedience of the command. He admitted that he had made a mistake by weakness of forgetfulness and repented and begged forgiveness; supplicating the petition:-

"They said: Our Lord! We have been unjust to ourselves, and if you do not forgive us and have not upon us your mercy, we shall certainly be of the losers. (Al-Quran, Aaraf; 7:23)

Allama Abu Bakr Ahmad Husain Bayhaqi and ibn Asaakir narrated from Hazrat Umar ibn-e-Khattab (may Allah be pleased with him) who described the Messenger of Allah (may Allah's Blessings and Peace be upon him) as saying, "When Aadam committed the mistake. He said: O Lord, I petition you with the affinity of Muhammad that You forgive me."

Allah commanded him: "How do you know Muhammad while I have not yet created him?"

Aadam said: Almighty Allah! When you had created me with Your hands and blown in me of Your spirit, I had raised my head and I saw inscribed on the pillars of Your Throne (لا اله الا الله محمد رسول الله) "There is no lord but Allah and Muhammad is the Messenger of Allah." So I comprehended that You did not put that same beside Yours except that he was dearest to you of all your creation.

Allah, the Gracious, commanded to him, "Yes, you spoke the truth. Surely, he is the most Beloved of all the creatures to Me, and when you asked Me on the affinity he enjoys, surely I have forgiven you. And if it were not for Muhammad, I would not have created you." (Al-Bidaya wa An-Nihayah: Vol.1, P. 171-2)

Allah, the Gracious, accepted his prayer and forgave him and commanded that he and his children would have to live on the earth for a stipulated period and would have to exist abstemiously in two opposite forces, angelic and satanic. Paradise shall be bestowed as living Garden by Allah, the Gracious, to his sincere, righteous and true vicegerents. Allah has, thus, created good and evil, contradictory virtues in the human being. Surah Ta Ha, verse 115, and 121, 122 mention:-

"And verily We have already taken a covenant with Aadam, before hand; but he forgot: and We did not find in him any determination." (20:115)

"Then his Lord chose him, (by His grace): therefore, He accepted his repentance and guided him" (20:122)

Ibn-e-Jarir Tabari has recorded on the authority of Hazrat Abdullah ibn Abbas (may Allah be pleased with him) that Allah commanded to Hazrat Aadam (AS), "Oh Aadam, I have a Sanctuary (*Haram*) resembling My Throne. Go there and built for Me a house. Go round it circumambulation as do the angels here." And Allah, the exalted, sent an angel with him to point out to him the place.

Hazrat Kaab Ahbar states that "Hazrat Aadam appellation (*Kunya*) was Abu-al-Bashr in the world and Abu Muhammad in the Paradise."

The Holy Quran, mention about two sons of Hazrat Aadam (Habil i.e. Abel and Qabil i.e. Cain) in Surah Al-Maedah. (5:27-31) Cain (Qabeel) killed Abel (Habil).

Hazrat Imam Ahmad has narrated from Hazrat Ibn Masud (may Allah be pleased with him) that The Messenger of Allah (Peace be upon him) said:

"No soul is killed unjustly but the first son of Aadam bears a part of that sin because he was first to initiate the sin of murder."

Muhammad Ibn Ishaq has stated that. When Hazrat Aadam was about to die, he taught his son Shith (AS), the acts of worship and hours of day and night. Hazrat Adam bequeathed to Hazrat Shith to deposit the light and splendour of Final Prophet into purified cleansed and direct for continuation of this legacy, generation by generation. Thus this light shined in the forehead of Hazrat Abdul Muttalib and from his progeny the Last Prophet Hazrat Muhammad bin Abdullah (Peace be upon him) borns. When Aadam (AS) died, it was a Friday. Ibn Jarir Tabari states that Aadam (AS) died at the worldly age of 957 years and 43 years of Paradise added it comes to 1000 years.

Allama Bayhaqi have narrated in "*Dala'at-ul-Nabuwat*" from fourth Caliph Hazrat Ali bin Abu Talib (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:-

"Those whose abode is Paradise shall be given appellations (*Kunyat*) but for honour and reverence Hazrat Adam's appellation shall be Abu Muhammad and that Hawwa's grave is in Jeddah and that of Aadam's grave is in Masjid al-Khaif (Mina Makkah).

HAZRAT THITH (SHEES=SETH=THEETH) (UPON HIM PEACE)

Shith (Thith) (Gift of Allah) means *hibah* Allah and he was so named after murder of Habil. Hazrat Abu Zarr has narrated a *hadith* from the Messenger of Allah (May Allah's Blessings and Peace be upon him) that:-

"Surely, Allah descended a hundred scriptures (*Sahifah*), fifty on Shith, and four complete books (Quran, Torah, Bible and Zabur)."

Ibn Hibban narrated from Hazrat Abu Zarr Ghiffari (may Allah be pleased with him) that Shith (AS) was a Prophet, Allah descended scriptures upon him and he was successor to Hazrat Aadam (AS).

When Shith was about to die, he assigned his responsibilities to his son, Anush, who was succeeded by his son Qinan (Qineen) and after him, his son Mahlabeel (Malabeel=Mahlail) was entrusted with the obligations. He was a provident brave and courageous person, consolidated most of the descendants of Aadam and had to fight for that with many of them.

Wicked and evil were taken to task and set right. He initiated the cutting of trees and building the towns, forts and population of villages for habitation. He ruled successfully for forty years and made his son, Yarz (Yasud), his successor, who after him, made his son Akhanooj, his successor. This Akhnooj is the Prophet, namely, Hazrat Idrees.

HAZRAT IDREES (IDRIS) (AKHNOOJ) (KHUNUK) (ENOCK) (UPON HIM PEACE)

Hazrat Idris (Khunukh) bin Yarz (Yarud) bin Mahlabeel (Mahlail) bin Qinan bin Asush bin Shith (Theeth) bin Aadam (*Alaihi-s-salam*). In the Holy Quran, he is mentioned in Surah Maryam (verses: 56-57) and Anbiya (verse: 85). Ibn Ishaq states that he was the first among mankind who used the Pen and invented geomancy inscription.

Bukhari and Muslim narrated from Muawiya bin Hakam Salmi that the Messenger of Allah (peace be upon him) said that "He was a Prophet of high dignity who preached abstinence and real truth to astray wandering nation."

Most of the learned religious scholars are of the view that Idrees (*Alaihi-s-salam*) was the first Prophet who delivered speeches on the Revealed laws: He used the fighting instruments in religious wars against Banu Qabil. Prior to his period animal skin was used as wearing dress, he originated the cloth dress, Pen, arithmetic, medicine, astronomy, measuring system and fighting implements. He use to address every tribe and clan in their linguistic manner. Few of his preachings and sayings are as follows:-

1. A tailor when intends sew, he always had in hands the needle not hammer and therefore desirous of perfection in knowledge and goodness should not approach evil deed.
2. Sincerity of morality and virtuous practice is essential to worship Allah.
3. Blessed is he who controls himself and his virtuous deeds intercede with Allah for him.
4. In conjunction with faithful belief in Allah, patience leads to victory.
5. Worship Allah and Allah alone.
6. Real religious festivals are hidden in safeguarding the duties to Allah, Religion is the performance of Revealed law (*Shariah*) and the perfection of religion is meditateness.
7. It is impossible for a human being to thank Merciful Allah for his graciousnesses.

8. Welfare of world is intensity and cause of shame is evil.
9. Others happiness should not be felt jealously, because it is short lived.
10. The man who is desirous of more than his actual necessity, will never be contented.
11. Wisdom is splendour of the soul.
12. Candour is indispensable for acquaintance of Allah and righteous practices.
13. Neither False oath should be taken nor make Allah's name in vain. Do not make others to take false oaths, because you will then be sharing the sin of others.
14. You should be courteous and humble before your elders and keep your tongue moist with remembrance of Allah.
15. Do not adopt abject profession, such as horn-cupping or castrating animals for money.
16. Obey the rulers appointed by the Prophets for promulgating the Revealed law (*Shariah*).
17. Adopt probity and good character as protection against the punishment of the Hereafter.

Mention have been made in the Holy Quran that:-

"And commemorate in the book Idris that surely he was a truthful man, a Prophet. And we raised him to high position. (Surah Maryam 19:56-57)

His original home was Babylon, between Tigris and Euphrates and is said to have lived for eighty two years.

HAZRAT NOOH (NUH) (NOAH) (ALAIHI-S-SALAM)

Hazrat ibn Abbas (may Allah be pleased with him) narrated a *Hadith* in Bukhari Sharif that the Messenger of Allah (Peace be upon him) said:-

"Between Aadam and Nooh were ten centuries and all of them followed Islam."

Hazrat Nooh (*alaihis salam*) was the son of Lamik bin Matushalkh bin Akhnooj i.e. Khunukh (Idrees-*AS*) bin Yarud bin Mahlael (Mahlail) bin Qinan bin Asush bin shith (Shees-*AS*) bin Hazrat Aadam (*AS*).

After Hazrat Idrees (*AS*) people had taken up erroneous ideas like worship of idols and false deities. Allah, the Merciful, thus sent Hazrat Nooh for preaching of Islam. In the Holy Quran, mention have been made:-

"And certainly we sent Nooh to his people (saying) "Surely I am for you plain warner that you worship none but Allah. Surely I fear for you the punishment of a painful day".

(Surah Hud, 11:25-26)

Allah, The Gencious, revealed in Surah Al-Ankabut (The Spider) that:-

"And verily we sent Nooh (as Our Messenger) unto his people, and he tarried with them for a thousand years save fifty years (950 years), and the flood engulfed them, for they were wrong doers. And we rescued him and the occupants of the Ark (boat) and We made of it a portent for the peoples." (29:14-15)

Allah, The Merciful sent Nooh (AS), he invited them to give up associating any one with Allah and to worship only one Allah. But they rejected and instead pleaded that he was a mere mortal and called him swindler. Allah commanded him to built an Ark (boat) and take with him a pair of species of animals and his true followers. When the great flood came, only Prophet Nooh (AS) and his entourage in the boat were saved, but all who rejected his call were drowned.

The story of Hazrat Nuh (AS) have been mentioned in Quran, at 43 times, as follows:-

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|--|---------------------------------------|
| 1. Surah Hud, versus 25,32,36,42,45,46,48,89 | 2. Surah Nuh, verses 1,21,26 |
| 3. Surah al-Ankabut, verses 14,15 | 4. Sura al-Shuara, verses 105,106,116 |
| 5. Surah Aal-Imran, verse 33 | 6. Sura al-Qamar, verse 9 |
| 7. Sura Aaraf, verses 59,69 | 8. Sura al-Nisa, verse 163 |
| 9. Al-Anaam, verse 84 | 10. At-Tawbah, 70 |
| 11. Yunus, verse 71 | 12. Sura Ibrahim, verse 9 |
| 13. Al-Isra (Bani Israil), 3,17 | 14. Maryam, 58 |
| 15. Al-Anbiya, 76 | 16. Al-Hajj, 42 |
| 17. Al-Mominoon, 23 | 18. Al-Furqan, 37 |
| 19. Ahzab, 7 | 20. Al-Saffaat, 75,79 |
| 21. Suad, 12 | 22. Momin (Ghafir) 5,31 |
| 23. Al-Shura, 13 | 24. Qaf, 12 |
| 25. Al-Zaariyaat, (Dhariyat): 46 | 26. Al-Najm, 52 |
| 27. Al-Hadeed, 26 | 28. Al-Tahreem, 10 |

Allah, the Gracious, ruined the rebellious people by drowning them in the flood while those who had responded positively were saved with Hazrat Nooh (AS) in the Ark.

Bukhari have narrated from Hazrat Umm Salamah (may Allah be pleased with her) and Hazrat Umm Habibah (*Radiya Allah-u Taala Anha*) that the Messenger of Allah (*Salla Allah-u Alaihi wa-sallam*) (peace be upon him), while describing about cathedral called Masia in Habshah (Abyssinia) said that:-

"People, when, their pious persons died, built a place of worship on their graves, and then make the images there in. They were the worst of inventors in the sight of Allah.

Imam Bukhari narrated on the authority of Hazrat Abu Saeed that the Messenger of Allah (Peace be upon him) said:-

"Nuh and his people will present and Allah will command him (Nooh) if he had conveyed the message and he will answer in the affirmative, 'Yes Lord.' His people will be asked, 'Did he conveyed the message to you?' They will deny, 'No, Their did not come us a Prophet.' Nooh will be asked 'If anyone would testify for him.' He will say, 'Muhammad and his people.' So, we will bear witness that he had conveyed the message."

Khawaja Hasan Basri (May Allah's Mercy be upon him) give the length as six hundred *ziraa* (a cubit measure-half yard) and breadth three hundred cubits. Hazrat Abdullah bin Abbas give the length as one thousand cubits and breadth six hundred cubits and the height was thirty cubits and it was three storied Ark. The cattle and beasts were placed in the lowest deck, mankind occupied the central deck and the birds were placed in the topmost deck.

The Holy Quran, mention, in Surah al-Muminun:-

"Then we inspired in him, (with this messege), Make the Ark under Our observation and according to Our inspiration. Then when Our command comes and the oven gushed out, insert in it every (kind) pair of species male and female and your household, except him against them the Word has already gone forth and do not address Me (in favour of) those who have done evil: surely they are to be drowned." (23:27)

The Ark (boat) sailed in Allah's protection on waves that looked like mountains, as the water poured down heavily from the sky and gushed forth forcefully from every conceivable corner and according to Ibn Jarir it happened on thirteenth August. Commentators explain that the waters rose up fifteen cubits above mountains and flooded all the earth, its length and its breadth, its plains and high lands, its deserts and wild lands and nothing survived on earth.

The Holy Quran mention in Surah Hud, verses 44, that:-

"And was commanded to earth for swallowing the water and ordered the sky to be cleared of the clouds and the water was

make to subside. And the decree was concluded. And it (the Ark) came to rest upon the Mount Al-Judi and it was commanded that curse for wrongdoing people" (11:44)

Research scholars are of the view that Al-Judi is a mountain in Turkey which is covered by thick snow and they said: Ark (boat) of Hazrat Nuh (AS) is still there, concealed under the heavily thick snow. Hazrat Nooh (AS) embarked the Ark on 10th of Rajjab and it came to rest on 10th of Muharram. Hazrat Nooh (AS) observed the fast as acknowledgement of gratitude.

Ibn Saad narrated from Qabisah ibn Uqbah and Sufan ibn Saeed that Ikrimah (may Allah be pleased with him) said:-

"Between Adam and Nuh (Nooh AS) that were ten generations of believers."

Ibn Saad transmitted from Muhammad ibn Umar ibn Waqid al-Aslami and Hisham ibn al-Saleh that:-

"There were ten *qarns* (periods) between Adam and Nooh and every *qarn* is a span of one hundred years. There were ten *qarns* between Nooh and Ibrahim. (*Alaihi-s-salam*) and a *qarn* was of a span of century. Between Ibrahim (AS) and Musa (AS) Ibn Imran there was a span of ten *qarns* and a *qarn* was equal to one hundred years. There was a span of one thousand nine hundred years between Musa ibn Imran and Isa (Eesa) Ibn Maryam (AS)."

Ibn Jarir Tabari and Azraqi narrated from Abdul Rehman bin Sabit that Hazrat Nooh (AS) is buried in Masjid al-Haram. Imam Ahmad have related from Abdullah ibn Umar that the Messenger of Allah said:-

"At the time when the Prophet of Allah, Hazrat Nooh was at the death bed, he instructed to his son. I admonish you with my desire. I enjoin upon you two things and forbid you from two things. I enjoin you strictly to believe that there is no one worthy of worship except Allah. If the seven heavens and the seven earths were placed on one side of a pair of scale and Kalimah (There is none worthy of worship except Allah) on the other side of a pair of scale, the latter would be heavy and outweigh the former. And if seven heavens and the seven earths were to form darkness, that would be enclosed by the Kalimah and the words Glory be to Allah and with praise for him. Allah is Glorified and praise be to Allah, the Beneficent, the Merciful. And I forbid you from associating anyone with Allah, and from arrogance and haughtiness."

HAZRAT HOUD (HUD) (JUDA) (UPON HIM PEACE)

Allah, The Gracious, sent Prophet Hud, unto the tribe of Aad, those lived as inheritor of Hazrat Nooh people, approximately two thousand years before Christ. He has been mentioned seven time in the Holy Quran as follows:-

- (1) Surah Hud, verses 50,53,58,60,89
- (2) Surah al-Aaraf, verse 65
- (3) Surah Shuara, verse 124

According to genealogical table, he was, Hud (AS) bin Shalikh bin Arfakhshaz bin Saam bin Nooh. It is stated by ibn Jarir that his name was Hud bin Abdullah bin Ribah bin Aad bin Aws bin Iram bin Saam bin Nooh (AS).

In the Holy Quran, Aad have been mentioned eighteen times. The central inhabitation of Aad was Ahqaf, (Rumal) known as Mughees valley north of Hadramawt and were first idolaters, after the flood of Hazrat Nooh (AS). Their idols were: Wud, Sawaa, Yaghous, Yadooq, Nasr, Samood and Hata etc. They were great experts at sculpture and strength and wealth so alienated them from the Almighty Allah that they drifted into evil conduct and set up a number of idols to worship.

Prophet Hud (*alaihis salam*) preached them the worship of Allah, called for probity and that they give up oppression of one another. Allah has given you wealth, grandeur and strength, made you inheritors of the earth after Nooh's people and bestowed many a blessing on you, thus you must gratitude and should become thankful to Allah. But they did not cease their obstinate disbelief and said that it makes no difference to us whether you admonish us or not, insisting that they would never be punished and that one could not be revived after death and turning into dust and bones.

Hazrat Hud (AS) admonished without reservation that if the Aad continued stubbornly in their obduracy, destruction was inevitable for them and Allah would bring another people to inherit them and that they should learn a lesson from Hazrat Nooh's (AS) people. Aad were saturated with good advice, to be ashamed of what they were doing and were warned in their own handmade idols and look upon them as their intercessors.

Hazrat Hud (Houd) (AS) when despair utterly because of their transgression, he prayed Almighty Allah that:-

"He (the Prophet) said: My Lord! Help me because they accuse me of falsehood. Allah commanded: "In a little while they surely will awake repenting." So the terrible blast seized them rightfully and we made them as rubbish of dead leaves. So curse upon evildoing people. (Sura al-Muminun; 23:39-41)

Their punishment began with sudden and unexpected appearance of clouds, which they exclaimed the signs of rains. But that was a dreadful wind which lasted seven nights and eight days, was so ferocious, that it raised and then tumble down a man on the ground with his head which smashed into pieces and the body stood upside down like the stump of an uprooted tree. They were destroyed whether they went into mountain caves strong houses or their solid and fortified castles. It was a terrible wind and was followed by sparks and fire. Allah, thus, manifested clearly that who was Strongest and Magnificent.

Imam Bukhari and Muslim have narrated through Hazrat Abdullah ibn Abbas (may Allah be pleased with him) that the Messenger (Peace be upon him) said:-

"I was granted victory with As-Saba and the Aad were destroyed by Ad-Dubar."

Hazrat Hud (AS) died at the age of 464 years and is buried in Barhoot valley near Tarmeem city in the eastern region of Hadramawt and Hazrat Ali (may Allah be pleased with him) narrated that his tomb is at a Red mound in Hadramawt and there is a riverine tree. Palestinians say his grave in Palestine but believable and authentic position is of Barhoot.

HAZRAT SALIH (SALEH) (ALAIHI-S-SALAM)

Hazrat Salih (*alaihis salam*), the Prophet, was raised from amongst themselves, for reformation towards the people of Thamud and his genealogy is given as follows:-

Hazrat Salih (AS) bin Obayed bin Asif bin Masheh bin Obayd bin Hadar bin Thamud bin Aamir (Aathir) bin Irum bin Saam bin Hazrat Nooh (AS)

Hazrat Salih (AS) is mentioned in the the Holy Quran nine times in the following Chapters (Surahs):-

- (1) Aaraf, verses 73,75,77
- (2) Al-Naml, 45
- (3) Hud, verses 61,62,66,89
- (4) Shuara,verse 142

The tribe of Thamud came after the Aad people, they hewed their houses in mountains, were worshippers of idol and lived Hijar, between Hijaz and Syria, which comes on way to Tabuk and lies south-east of Madain city, facing Gulf of Aqaba. Historians estimate the period of Thamud between 1800 B.C. and 1600 B.C.

Allah, the Creator, sends Prophets, warners and guides from among the erring people themselves, who teach them correct path and truthfulness. Miracles (*Mojizat*) are given to a Prophet because of the presence of the Divine scripture and the abstemiously preaching Islam and intellectual arguments presented to us, denying would be, infidelity. Intellectual humanists admits the truth and true faith. It depends entirely on Allah's pleasure, when He thinks the time that He may demonstrate something beyond the common natural process. The vicious and impious people demanded from Salih (A.S) miracle and thus she-camel had come as a miracle (sign) demanded by the people. The people of Thamud could not be punctual and stand to their promise for long and conspiring among them persuaded one Kadar bin Salif to be the first to kill the she-camel and the rest would help him. The she-camel was, thus, killed and on receipt of this information, Hazrat Salih (A.S) wept and said: "Accursed ones! You could not keep patience. Now wait for Allah's inevitable punishment which will be descended upon you in three days and you will become extinct for ever."

The Holy Quran, mention is Surah Al-Shams:-

"Thamud denied (the truth) in their extreme wickedness. When the most wretched among them uprose: And the Messenger of Allah said: it is the she-camel of Allah, so let her drink. But they falsified him and they hamstrung her, so Allah destroyed them for their sins and sent an equal destruction upon them all." (91:11-14)

In Surah Ibrahim of the Holy Quran, mention have been made that:-

"And Musa said, if you and all on earth, all together reject the faith, yet surely Allah is Absolute, Worthy of all Praise. Has there not come to you the news of those who were before you, the people of Nooh, Aad, Thamud, and of those after them, whom none knows but Allah? Their Messengers came to them with clear proofs (Ibrahim, 14:8-9)

Hazrat Ammar bin Yasir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said to Hazrat Ali (*Radiya Allahu Taala anhu*): "Shall I not tell you about the most hard-hearted cruel man?" He said, yes do tell me. The Prophet (peace be upon him) said: "These are two men,

one of them is the Thamud who killed the she-camel, and the one who hit you, O Ali."

Thamud disobeyed Allah and His Messenger, by doing what they were disallowed, rather, they conspire to kill Prophet Salih (*alaihis-Salam*) his household and then they planned to free from blame and reject their hand in the murder if the heirs demanded blood money or revenge.

Their contrive was smashed by Allah when Allah, the Gracious, sent on this group of people who were said to be nine, had planned to kill Hazrat Salih (*AS*), a rock that smashed them before the others of their-tribe were destroyed. When the first of three days, the Thamud, on Thursday morning, got-up, their faces were pale yellow, just as Prophet Salih (*AS*) had cautioned them. Then on Friday, the second day they woke up, their faces had become red. On Saturday morning, the third respite day, their faces had turned black. Sunday morning Thundering roar from the sky, over head and quake from their beneath rotted them, movement ceased, every sound silenced, they expired and they were destroyed rigorously, so that it may be serving as a warning for the future generations.

Muhammad bin Ishaq has narrated from Hazrat Abdullah bin Umar (may Allah be pleased with him) that we were on travel during the course of battle of Al-Taif and we passed by a grave, the Messenger of Allah (peace be upon him) said: "This is the grave of Abu Righal, he was father of Thaqif and belonged to Thamud. He was protecting himself in the sacred Mosque (*Haram*) and the Haram of Allah hindered punishment from descending on him. When he came out, he was subjected the same punishment, which his nation suffered. So he is buried here and a piece of gold was buried with him. If you dig out the grave you will find it with him." The people hurried and searched with the swords and discovered the gold.

The Holy Quran, mention in Surah al Aaraf:-

"So Salih turned away from them and said, O my people! I did certainly deliver to you the message of my Lord and I gave you good admonish, but you do not love good admonish." (7:79)

In the valley of Badr, the final Messenger of Allah (peace be upon him) similarly addressed the dead bodies of idolaters lying in the well after the Battle of Badr.

Imam Ahmad and Bukhari has narrated from Abdullah ibn Umar (may Allah be pleased with him) that: when Messenger of Allah (peace be upon him) camped at Al-Hijr, on way to the Battle of Tabuk, near the

ruins of Thamud, people drank from the Thamud wells and used the water too for kneading the flour and cooking. The Messenger of Allah (peace be upon him), as soon as comes to his notice, commanded them: "To destroy what was cooked and fed the flour to their camels and then they were taken to the well from which she-camel had been drinking. And Advised not to enter these dwelling places of those who were punished except that you weep as you enter. If you cannot weep them do not enter lest you will be subjected to the same affliction as these people had suffered."

When The Messenger of Allah (peace be upon him) passed through their dwellings he concealed his face and paced up his camel and forbade entry into their inhabiting places except in weeping state.

According to research scholars Hazrat Salih (*Alaihi-s-salam*) (*AS*) and those who believed had become Muslims were saved, numbering one hundred and twenty survivors and they came to Makkah lived there. Hazrat Salih (*AS*) lived and died in Makkah and Salih's grave is within the Sacred Mosque (*Haram*) west of the Kaabah.

HAZRAT IBRAHIM (ABRAHAM) (UPON HIM PEACE)

Hazrat Ibrahim's (*alaihis salam*) title was Khalil Allah (The friend of Allah) and was a distinguished Prophet. His magnificence and dignity have been mentioned, some times briefly and sometimes distinctly, in the Holy Quran and his name has been related in the following (Chapters) Surahs:-

- | | |
|--|----------------------------------|
| (1) Al-Baqarah: verses 124,125,126,127,130,132,135,136,140,258,260 | (3) Al-Nisa. 54,125,163 |
| (2) Aal-e-Imran, 33,65,67,68,84,95,97 | (4) At-Tawbah. 70,114 |
| (4) Al-Anaam, 74,75,83,161 | (5) Ibrahim: 35 |
| (6) Hud, 69,74,75,76 | (6) Al-Anbiya; 51,60,62,69 |
| (8) Al-Nahal: 120,123 | (7) Al-Ahzaab; 7 |
| (10) Al-Shuara; 69 | (8) Al-Zukhruf; 26 |
| (12) Suad ; 45 | (9) Al-Mumtahinah ; 4 |
| (14) An-Najm ; 37 | (10) Al-Hijr; 51 |
| (16) Yusuf ; 6,38 | (11) Al-Hajj ; 26,43,78 |
| (18) Maryam ; 41,46,58 | (12) Al-Saffat ; 83,104,109 |
| (20) Al-Ankabut ; 16,31 | (13) Al-Zariyaat (Dhariyat) ; 24 |
| (22) Al-Shura ; 13 | (14) Al-Aala; 19 |
| (24) Al-Hadeed; 26 | |

The genealogical table of this great Prophet have been recorded as follows:-

Hazrat Ibrahim (AS) bin Aazar (Tarikh) bin Nahur bin Sarukh bin Ragu bin Faligh bin Aabir bin Shalih bin Arfakhshan bin Saam bin Hazrat Nuh (Nooh) (AS). The Historians have given the ages of the ancestors of Hazrat Ibrahim (AS) respectively from Aazar to Saam as follows:-

250, 148, 230, 239, 439, 464, 433, 438 and 600 years.

Some historians are of the view that in Kaldi language Aazoor means "elderly worshipper," which is the meaning in Arabic also, because Tarikh was a sculptor and the biggest of the idol worshipper he came to be known as Tarikh Aazar.

In Surah Al-Anaam (verse 74) mention have been made in the Holy Quran as follows:-

" And behold when Ibrahim said to his father Aazar; do you take the idols as deities? Surely I see you and your people, in manifest deviation?" (Al-Anam, 6:74)

The Holy Quran Surah Tawbah mention that:-

"And Ibrahim's invoking forgiveness for his father was not except because of a promise he had made to him (his father) but when it became clear to him that he (his father) was an enemy of Allah, he (Ibrahim) dissociated himself from him. Surely Ibrahim was tender hearted, forbearing." (At-Tawbah, 9:114)

Religious scholars have given further lineage from Hazrat Nuh, as under:-

Hazrat Nuh bin Lamk bin Mattushalakh bin Akhnuk (who is the Prophet Idris, he was the first of mankind to whom prophecy and writing with a pen were given) bin Y'ard bin Mahlil bin Qaynan bin Yanish bin Shith bin Adam (AS).

Allama Suhaylee, Mujahid and Abdul Wahab Najjar, Ibn Jarir Tabari believes that Aazar is the real name of Ibrahim's father and Tarikh is either a translation of Aazar or like other Biblical names, because permanently known as his name, losing its translation origin.

Hazrat Ibrahim (AS) saturated first with his father with good advice to refrain from idol worship and instead of following the evil way, he should worship Allah, the Compassionate and save himself from the punishment of the day of Judgement. His Father in retaliation said, are you averse to my deities? If you do not cease of doing so, I shall lapidate you, so go away from me forever.

Subsequently Hazrat Ibrahim (*alaihis salam*) carried the message of Islam to non-believers, arguing to the people and looking at the shining star in dark night calling it: "My expectant Lord," but when it disappeared, he said that he loved not those that disappear. Then he looked at the moon and gave it the same status but it vanished, he rejected it as he rejected the star, saying " If my Lord does not guide me, I would surely be of the people who have gone out of the right way." Then he saw the sun rising and exclaimed that it was the high in dignity but as it disappeared, he told the people that "He reject of that which they associated with Allah, these bodies are not divine, certainly I turn the face towards my Allah. The Creator, Who created the heavens and the earth. Do you have difference of opinion with me attributing to Allah, the Almighty, whereas indeed He has guided me and I dread not whom you associate with him." "Are you trying to threaten and frighten me with your self fabricated false deities? The One and One true Allah has shown me the right path of truth and rectitude while you have nothing but stray wandering about and I care nothing for your idols. Only what my Allah wishes will take place and real peace is only for him who has faith in Allah and Oneness of Allah, and curse upon duality, only he is alone on the perfect article of faith."

The Holy Quran, mention in Surah (Chapter) Fussilat, that:-

"And of his portents are the night and the day, the sun and the moon. Adore not yourselves before the sun or the moon, but prostrate yourselves before Allah alone Who created them if you truly worship Him whom you worship"

(Fussilat 41:37)

The people had a yearly festival outskirts of the city in which they all participated but inspite of invitation by his father, Hazrat Ibrahim (*AS*) did not accompany saying that he was sick. Instead, when people went away, he went hastily towards their idol-temple and found the deities surrounding with splendid offerings lying before them. He asked them scornfully "What is wrong with you, you neither eat nor speak" (*Al-Saffat*, 37:91-92). Then he started smiting them and he broke all of them into fragments, except a big one and he placed the axe in the hand of this spared one, to seem its appearance as though it had been jealous at the smaller ones being worshipped. On return the people found destruction to their deities and decided to summon Hazrat Ibrahim (*AS*) before grand assembly, which in fact was the main purpose of Hazrat Ibrahim (*AS*) to prove the falsehood and futility of idol worship, at one place where all the people would assemble. They had gathered and brought him before the grand assembly and inquired:-

The Holy Quran mention in Surah (Chapter) Al-Anbiya:-

"They said: It is you who has done this with our deities, O Ibrahim, he said, but this their chief has done it. So question them,

if they can speak. Then they conferred among themselves and said: surely you yourselves are the one in wrong. And they were utterly confounded, and they said: certainly you know fully well that they speak not. He said: Do you then worship besides Allah that which profits you nothing, nor hurts you? Shame upon you and upon that which you worship besides Allah. Have you then no sense?

(Surah, Al-Anbiya, 21: 62-67)

Mujahid stated that, "They hastened, and he asked them how was it that they worshipped idols which they had sculptured with their own hands from stone and wood and have carved them to their statue, how such things worth worshipping.?"

They were too ashamed to say a word and instead of enjoin the religious instructions, the crookedness of their hearts, rebellious nature, obstinate and haughty mindedness did not permit them to retreat and became hostile and argued that Ibrahim (AS) must be punished for his insolence to their deities.

Namrud, at that time, was king of Iraq and in addition to crown and throne, he was worshipped as Lord, even Lord of their deities, with greater reverence and regard. He thought that if Ibrahim's (AS) religious teachings continued, he might succeed in stirring up the people against him and therefore he ordered that Ibrahim (AS) should be brought before him. On arrival of Hazrat Ibrahim (AS) he started dialogue and asked him:-

Namrud: why do you oppose the religion of you ancestors and do you reject to look upon me as your Allah?

Ibrahim (AS): I worship the One True Allah and there is none comparable unto him, the One and Only. I associate none as sharer with Him and he has Created the whole Universe. You too are of a mankind just as we all are. Thus how can you be Allah or Lord? How can these deaf and dumb idols, made of wood, be like a Divine. I am a righteous person and all of you are on erroneous way. How can I give up my true faith teachings and accept the faith of your fathers and forefathers.

Namrud: If you have any Allah other than me, explain some sort of his quality, which I do not possess.

Ibrahim (AS): "My Lord is He Who gives life and Who gives death."

Namrud: I too possess the same power and ordered the executioner to slay an innocent man. After execution he ordered that a prisoner under death punishment be released. On carrying out these orders, the stupid king said to

Ibrahim (AS): you have perceived that I have the power to give death or life, to my pleasure, where then is any distinction of your Allah?

Ibrahim (*alaihiss Salam*) comprehended that he wished his people to remain ignorant of the real meaning of giving life and death. No one knows how many were buried and how many yet to go. Discussion and debate was not his purpose and his sole mission was to imprint into the hearts the glory of One Allah and faith in Him. He changed his discourse towards an every day matter of fact and said:

Ibrahim (AS): "I believe in that Allah who causes the sun rise in the east and set in the west so if you are Allah, cause the sun to rise in the west and set in the east. Allah has fixed the timings of its rising and setting. Thereupon, the rejecter of faith was disconcerted. And Allah guides not the people who are tyrannical." (Quran: Al-Baqarah, 258)

Resultantly they were disconcerted and badly defeated in debate and find no way out but to use their power and authority and decided to burn Hazrat Ibrahim (AS). They marked an extensive part of land and began to gather firewood for the fire in the open from every place. A catapult was devised to place Hazrat Ibrahim (AS) into it and tied his hands in back and hurled him into the huge fire everseen. Hazrat Ibrahim (AS) reiterated that:-

"There is no Lord except You are without blemish, Lord of the worlds! Praise belongs to You as the empire belongs to You. You have no sharer."

Bukhari has narrated from Hazrat Abdullah ibn Abbas (may Allah be pleased with him) that he continued saying:-

"Allah (Alone) is sufficient for us and an excellent Protector He is (for us)."

Abu Yaala transmitted from Hazrat Abu Hurayrah (may Allah be pleased with him) that Messenger of Allah (Peace be upon him) said that:-

"When Ibrahim was hurled into the huge fire he said, O Allah! You are alone in the heavens and I am alone on the earth who worships you."

At this stage, Hazrat Jibril (AS) asked Hazrat Ibrahim (AS)

Al-Dahhak has stated that "It is reported that Jibril (AS) was with him wiping his perspiration from his face and nothing except the perspiration was observed on him of the effect of fire"

"O Ibrahim ! is there anything you wish?" Hazrat Ibrahim (AS) answered "From you, No!"

Hazrat Abdullah ibn Abbas and Hazrat Saeed bin Jubayr (may Allah be pleased with him), narrated that "The angel of rain asked when he would be directed so he could release rain. But, the command of Allah is more speedy."

The Holy Quran mention in Surah Al-Anbiya:-

"We said: O fire! Be cool and a means of safety for Ibrahim. (Anbiya, 21:69)

Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated "The best of the words were expressed by the father of Ibrahim (AS), when he saw his son in predicament, 'how excellent a Lord is your Lord, O Ibrahim!"

Ibn Asakir has narrated from Ikrimah, "The mother of Ibrahim (named: Aaneelah) was present and called out to him, 'O my son I wish you to reach you. Pray Allah to protect me from the fire around you. He prayed and said "yes," Thus she went to him and nothing of the fire caused any harm to her. She embraced him, kissed him and returned.

Minhal bin Amr stated that Ibrahim (AS) remained there in the huge sparked fire for forty or fifty days and he (Ibrahim AA) declared "There have not been days and nights more luxurious for me than I was in the fire. I wish I had lived all my life like I lived when I was there."

Zayd bin Aslam has stated that Allah commanded an angel to this tyrannic king who directed him to believe thrice but he refused each time, then the angel said to him, " you call your throng and I will call mine."

Nimrud gathered his forces at the time of sunrise but Allah commanded to him armies of mosquitoes, so excessively that sun was eclipsed by their enumeration. They caused destruction to Namrud and his forces, eating their flesh and sucking their blood. All that lasting of them was bony skeletons, One of the mosquitoes enter into the nostril of the king and remained there as Allah's punishment to king, for four hundred years and king, all this period, used to strike his head with a hammer until Allah caused him death.

Hazrat Imam Ahmad has narrated from Thumamah (Maula of Al-Fakih bin Al-Mughairah), that when she went to visit Hazrat Ayesah Siddiquah (may Allah be pleased with her) she found in her house a lance, grounded. She asked, 'O Mother of the Faithful, what do you do with this lance?' She replied, 'We kill lizards with it for the Prophet of Allah (Peace be upon him) informed us that when Ibrahim (AS) was thrown into the fire, there was no animal on earth that did not try to extinguish the fire except the lizard, which provoked it by blowing on it. So the Messenger of Allah (peace be upon him) commanded us to kill it.'

The religion practised by Hazrat Ibrahim (AS) was the total submission and surrender to the will of Allah. This is the religion of all the Prophets who came to different nations.

EMIGRATION TO KANAAN

Ibrahim (*alaihis salam*) left Babylon for the sake of Allah. He had with him his wife, Sarah who was barren and did not have a child and Lut (Lot: AS), the son of his brother Haran and migrated to Kananeen. They then set off to Kanaan, the land of Bayt-al-Maqdis and to Yemen and then to Egypt. King of Egypt gave him his daughter Hajarah, to whom Ibrahim (*Alaihi-s-salam*) (AS) married.

Hazrat Ibrahim (AS) returned to Kanaan and he had also Hajarah with him. Then Hazrat Lut (AS) migrated, with his possessions, on the instruction of Hazrat Ibrahim (AS), to Sadum (now as Dead Sea in Jordan). Its people were disbelievers, evildoers and immoral. Allah commanded Hazrat Ibrahim (AS) to preach Egypt and to all sides around him, revealing that these territories to be under him and his descendants upto the Day of Judgement.

BIRTH OF HAZRAT ISMAIL (*ALAIHIS SALAM*)

After sometime, Hajarah (*Salamullah alaiha*) did become pregnant and she felt a little proud, which displeased, Sarah, who complained to Ibrahim (AS). This frightened Hajarah and sat down by a nearby spring. An angel appeared, pacified her and assured her that her child had a good future from Allah. The angel foretold her that she would give birth to a son whom she should name Ismail and predicted that her son would be a strong man and of good fortune. This prediction points out to Prophet Muhammad (Peace be upon him) for he is the one who became chief of the Arabs and possessed all the country.

At the time Hajarah (SA) gave birth to Hazrat Ismail (*alaihis salam*), the age of Hazrat Ibrahim (AS) was then eighty six years. Hazrat Ishaq (AS) was born to

Sarah, thirteen years later and when Allah gave tidings of Ishaq, Hazrat Ibrahim (AS) fell down in prostration to Allah. Allah granted that Ismail will have many offsprings and he would father twelve greatmen.

MIGRATION TO MAKKAH

Sarah became too envious of Hajarah and demanded of Hazrat Ibrahim that he disperse her. So Hazrat Ibrahim (AS) migrated with his son Ismail and Hazrat Hajarah to Makkah. Thus he asked them to stay there and placed near them a leather bag containing some dates and a small water skin. He left them there and turned back to return home, Hajarah held his garment and pleaded, 'O Ibrahim, why you leave us here, while we do not have what we need?' But he did not respond. When he did not answer, she inquired: 'Has Allah commanded you to do this?' He said "Yes." She said: 'Then, we will not perish.'

The Holy Quran mention in Surah (Chapter) Ibrahim that:-

"Our Lord! Surely I have settled some of my progeny to dwell in a valley uncultivable near Your Sacred House, (the Kaabah) Our Lord! That they may fear Him establish proper worship (Salah), so incline some hearts of mankind that they may yearn towards them and provide them with fruits that may give thanks." (Ibrahim, 14:37)

Water in the water-skin was exhausted, she and her child became thirsty. She stood on the nearest mountain of Al-Safa and started looking at the valley keenly so that she might see some body. She tucked up her robe and ran in distress and trouble, till she reached the mountain of Al-Marwa. She repeated running between Safa and Marwa seven times.

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's blessings and peace be upon him) said:-

"This is the source of walking (Sai) between As-Aafa and Al-Marwa."

On reaching Al-Marwa, for the last running, she noticed the water flowing towards the heels of Ismail, to which she said: 'Zamzam' (draw tight), while trying to make something like a basin around it.

Hazrat Ibn-e-Abbas (may Allah be pleased with him) narrated that the Messenger of Allah (Salla Allahu alaihi wa-Sallam) said:-

"May Allah show mercy to the mother of Ismail! Had she let Zamzam flow (without trying to control it), it would have been a stream flowing on the surface of the earth."

She lived in that way the tribe of Jurhum coming from Kada, landed in the lower part of Makkah. They requested her, "Do you permit us to stay here?" She permitted them, having no right to possess the water. They agreed to that.

Ismail grew up and learnt Arabic from them and they married him to an Al-Amaleeq tribe woman amongst them. After Ismail's mother had died, Ibrahim (*alaihis salam*) came to see his family, but he did not find Ismail. He inquired about Ismail from his wife and about their condition. She complained of misery, hardship and destitution. On return, she told Ismail that an oldman came left for you the message that: "convey his salutation and to change the threshold of your gate." Ismail (*AS*) said, "He was my father and he has asked me to divorce you." He divorced her and married another woman, from the Jurhum tribe.

Hazrat Ibrahim (*alaihi-s-salam*) visited, after sometime, again but did not find Ismail. She dealt in a noble manner and Hazrat Ibrahim (*Alaihis-salam*) left the message that: "Give my salutations to your husband and tell him that he should keep firm the threshold of his gate."

On return, she informed Hazrat Ismail (*alaihi-s-salam*) about the advice Hazrat Ismail told him that: "He was my father. You are the threshold and he has ordered me to keep you with me."

Hazrat Ibrahim, afterwards, visited them (in all it was fourth visit) and found Ismail under a tree near Zam Zam sharpening his arrows, he immediately rose in respect and rush to welcome affectionately and they then greeted each other. Hazrat Ibrahim (*AS*) informed him that Allah, the Beneficent, had commanded him to built the Kaabah (Bayt-Allah) and he pointed out the particular place. They then raised the foundations as commanded by the Almighty Allah. Hazrat Ibrahim was raising the structure and Ismail brought the stone. When the walls of the structure became high, Ismail (*AS*) brought the stone and placed it for Ibrahim (*AS*) to stand for carrying out the works at height. Now-a-days this stone lies between Kaabah and Zam Zam and has the Ibrahim's (*AS*) footmarks image, calling "Place where Ibrahim stood" or "*Maqam-e-Ibrahim*" (Al-Baqarah, 125). On completion Ibrahim (*AS*) first circumambulated himself, followed by Hazrat Ismail and then by other males of his household, servants and others. Hazrat Ibrahim (*AS*) supplication also included the prayer (Surah Al-Baqarah, 2:127-129) that He (Allah) raise their midst a Messenger from among them who would speak their language so that two blessings would be perfected on

them in respect of the world and of the Hereafter. That part of the supplication too was granted and Allah sent to them a Messenger, The Final Messenger! The offices of Prophet and Messenger ended with him. His message was directed to all the people on the earth irrespective of their descent, creed, language or nature as well as all the regions, valleys, cities, times and periods until the Day of Judgement.

Hazrat Ali ibn Abu Talib (*Radiy Allah-u Taala anhu*) narrated that: 'The Kaabah is in the same position as the Bayt-al-Maamur in the heavens and if it were to be allowed to fall down, it would drop over Kaabah.'

SACRIFICIAL OF HAZRAT ISMAIL (ISHMAEL) (UPON HIM PEACE)

Allah commanded His Khalil Hazrat Ibrahim in his dream that he offer Ismail in sacrifice. It has been narrated in Hadith that: "The dreams of Prophets are Divine revelations." Ibrahim (*AS*) hastened to obey the command of his Lord and he told his son that he be prepared for it. The obedient son immediately confessed to his father.

The Holy Quran, mention in Chapter (Surah) As-Saffat:-

"And when (his son) was old enough to walk with him, He (Ibrahim) said, my dear son, verily, I have seen in a dream that I must sacrifice you, so consider what you think. He said: O my father! do as you are commanded. If Allah so wills, you will find me one of the persevering. Then, when they had both surrendered (to Allah) and he had flung him down upon his face. We called unto him, O Ibrahim! you have indeed fulfilled the dream. Surely! Thus do we reward the pious. Surely this was a manifest trial. And We ransomed him with a mighty sacrifice. And We left for him among the later folk (the salutation). Peace be unto Ibrahim. Thus do we reward the righteous people." (As Saffaat, 37:102-110)

Hazrat Ibn Abbas, Saeed bin Jubayr and Qatadah (*Ridwan Allah-e-Taala ajmaeen*) stated that Ismail was laid down, Hazrat Ibrahim glorified Allah after beginning in his name and Ismail recited, I testify that Allah is one (*Kalma Shahadah*) before sacrifice. Hazrat Ibrahim taken the small dagger and moved it over the neck, but it did not cut. Allah replaced his son with a white sheep.

BIRTH OF HAZRAT ISHAQ (ISAAC) (ALAIHI-S-SALAM)

The angels, who were on their way to punish the people of Hazrat Lut (Lot) (AS) at Sadum for their evil deeds, came to Hazrat Ibrahim (AS), convey the tidings of Hazrat Ishaq and from him Hazrat Yaqub Allah, the Gracious, commanded in The Holy Quran:-

"And We granted him the glad tidings (of birth) of Ishaq, a Prophet, one of the righteous people. And We blessed him and Ishaq. And among their progeny some are gooddoers and some are manifestly wrongdoers to themselves." (As-Saffaat, 37:112,113)

Hazrat Ibrahim (AS) and Hazrat Sarah were surprised and indeed happy too at the unexpected news.

Muslims are instructed to invoke blessings on Hazrat Ibrahim (AS) as transmitted in the Bukhari and Muslim and narrated by Kaab ibn Ujrah that the Messenger of Allah (peace be upon him) instructed to convey Salah (blessing) and directed:-

دُرُودِ اِبْرَاهِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مُجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ ۝

"O Allah! Shower Your blessings on Muhammad and on the family of Muhammad and You did shower Your blessings on Ibrahim and on the family of Ibrahim and bestow favours on Muhammad and on the family of Muhammad as you did bestow favours on Ibrahim and on the family of Ibrahim. Surely, You are most praiseworthy, Glorious."

Hazrat Allama Suhayli mentions that Hazrat Ismail (*alaihis salam*) was his first son born to Hajarah and Hazrat Ishaq was his second son born to Sarah, daughter of the paternal uncle of Hazrat Ibrahim (AS). Later on, he married Qantura daughter of Yaqtan and had six children from her, namely, Madyan, Zamran, Sarj, Yaqshan and Nashq and another. He married after her, Hajun daughter of Amin, she gave birth to five children namely: Kisan, Suraj, Ameem, Lutan and Nafis.

Hazrat Ibrahim (AS) died at the age of one hundred and seventy five years and buried in Habrun, now known as Al-Khalil. The graves of his son Ishaq (AS) and of his son Yaqub (AS) are in Al-Khalil and the enclosure was built by Sulayman (Solomon) bin Dawud (David) (AS).

HAZRAT LUT (LOT) (ALAIHIS-SALAM)

Hazrat Lut (Lot) (AS) was son of brother of Hazrat Ibrahim and the genealogical table was Hazrat Lut (AS) bin Haran bin Aazar (Tarikh).

In The Holy Quran, he is mentioned in the following Surahs (Chapters):-

- | | |
|----------------------------|---------------------|
| 1. Al-Anaam, verse 87 | 2. Al-Aaraf, 80 |
| 3. Hud, 70,74,77,81,89 | 4. Al-Hijr, 59,61 |
| 5. Al-Anbiya, 71,74 | 6. Al-Hajj, 43 |
| 7. Al-Shuara, 160,161,167 | 8. Al-Naml, 54,56 |
| 9. Al-Ankabut, 26,28,32,33 | 10. Al-Saffaat, 133 |
| 11. Suad, 13 | 12. Al-Qamar, 33,34 |
| 13. Al-Tahreem, 10 | |

Hazrat Lut (AS) shifted to Sadum, as per instruction of Hazrat Ibrahim (AS). People of this region were robbers, practised indecency, evil doers and had innovated an immoral act. They were like cattle or worse than that and were unrepentant and unconcerned of the past, present and future.

Hazrat Lut preached them to worship Allah and forbade them from the evil, detestable and immoral acts but they obstinately continued their disbelief and sinful activities. They challenged Hazrat Lut (AS) to bring upon them punishment.

Hazrat Lut (AS) prayed to Allah and entreated to help him. Allah, the Almighty, commanded angels to punish them and the angels came to these peoples after visiting Hazrat Ibrahim (AS), to whom they had informed their mission to punish the people of Hazrat Lut (AS).

Hazrat Ibrahim (alaihis salam) appealed but Allah asked to refrain because their fate has been ordained and punishment was written down for them. Hazrat Lot (AS) and his household shall be saved, except his wife, who is of those who stay behind.

When the angels arrived, Hazrat Lot (AS) took them as his guest, people came to him and had become sinful and lustful. In spite of forbidding they did not come to terms and instead became aggressive.

Jibril (AS) then disclosed the reality and went out to them and hit them so they lost their eyes completely. Hazrat Jibril (AS) directed Hazrat Lot (AS) to leave the city in the last part of the night with his family. Hazrat Jibril (AS) rooted out the city from its foundations and lifted them as high as near to the sky so the (sky) angels heard the crowing of the cocks. He then turned them upside down so the top side, became the bottom and sunk (below sea level) into the soil and water filled up the cavity. Those who were away were also punished and smashed with stones that rained from above were marked with their names too.

How Allah, the Almighty, transformed the condition of that town of wicked and sinful inhabitants, is a sign for the people keen in perception and those who fear the chastisement of the Day of Judgement.

Dead Sea or Sea of Lut, is in existence on the northern borders of Jordan, as a sign of exemplary admonition. Dead Sea is about 50 miles long, having average width of 8 miles, and 1290 feet below sea level, having north-south altitude. One billion and three hundred million (1,300,000,000) Gallons of Jordan river water, falls daily into it but because of acute heat, evaporates after turning into steam and water surface remains at the same level. No soul can remain alive in Dead Sea. Some ancient scriptures have been found along the bank inscribed in mountain caves and rock-stones.

HAZRAT ISMAIL (ISHMAEL) (UPON HIM PEACE)

Hazrat Ismail (*alaihis salam*) was eldest son of Hazrat Ibrahim (*alaihis salam*) and was born to Hazrat Hajarah (*salam ullah alaiha*). She was daughter of king of Egypt, namely Malik Jabbar and was second wife of Hazrat Ibrahim (AS). Final Messenger and The Prophet of Peace Hazrat Muhammad (Peace be upon him) was from the progeny of Hazrat Ismail (AS) and all other Prophets, after Hazrat Ibrahim (AS) were from the progeny of Hazrat Ishaq (AS) son of Hazrat Ibrahim (AS).

Hazrat Ismail (AS) have been mentioned in the following Chapters (Surahs) of the Holy Quran:-

1. Al-Baqarah: 125,127,133,136,140	2. Aal-e-Imran, 84
3. Al-Nisa: 163	4. Al-Anaam: 87
5. Ibrahim : 39	6. Maryam : 54
7. Al-Anbiya:85	8. Suad : 48

The Holy Quran mention in Surah Al-Baqarah that:-

"And when Ibrahim and Ismail (Ishmael) were raising foundations of the Bayt-Allah (Kaabah), (Ibrahim prayed): Our Lord! Accept from us (this service). Surely, You, only You, are the All Hearing, All Knowing. Our Lord! And make of us Muslims bowing to You and of our progeny a nation submissive unto You, and accept our repentance. Surely! You, only You, are the Relenting, the Merciful. Our Lord! And raise up in their midst a Messenger from among them who shall recite unto them Your revelations, and shall instruct them in the Scripture (Book) and in Wisdom and shall purify them. Surely, You, only You, are the Exalted in Might, the Wise.

(Al-Baqarah: 2:127, 128, 129)

These Quranic verses provide clear tidings of exaltation of the Messenger Hazrat Muhammad (may Allah's Blessings and peace be upon him).

A great honour and distinction of Hazrat Ibrahim (*alaihis salam*) begins with his two sons, Ismail from Hajarah and Ishaq from Sarah, both the great Prophets. From Ishaq (*AS*) descended Hazrat Yaqub (*AS*) and so many Prophets including Yusuf, Ayyub, Musa, Harun, Zakariya, Yahya, Dawood, Sulaiman and Eesa (*AS*). So for as Hazrat Ismail (*AS*), the Arabs, disregard of their tribes, descended from him. No Prophet came from his noble lineage except the Final of them, the Prophet of the Peace, the Last of the Prophets and Chief of the Prophets, Hazrat Muhammad (may Allah's Blessings and Peace be upon him) bin Abdullah bin Abdul Muttalib bin Hashim. Allah, the Gracious, had revealed him the religion of Islam, perfected it for him and granted him what He had not given to any Prophet or Messenger before him.

Surah Maryam of the Holy Quran mention that:-

"And commemorate in the Book (the news of) Ismail. Surely, he was true to his promise and he was a Messenger, a Prophet. And he enjoined upon his people, the worship and almsgiving (Zakat), and he was with his Lord an approved one. (Maryam,: 19: 54,55)

Allah made him His Prophet and Messenger and commanded that the Believers verily trust in what was revealed to him.

Historians have stated that Hazrat Ismail (*AS*) was the first one to ride a horse and upto that time horses were not domesticated so he tamed them and

travelled upon them. Hazrat Abdullah ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (Peace be upon him) said:

"Take up horse riding and persuade it for it is the legacy of your father, Ismail."

He learnt Arabic from the Jurhum and was the first one to speak eloquent Arabic.

It has been narrated from the Holy Prophet (Peace be upon him) that:-

"First one to open his tongue to eloquent Arabic was Ismail (AS) while he was fourteen years."

Ibn-e-Saad narrated from Umar al-Aslami and other scholars that "Ismail (AS) had received an inspiration to speak Arabic from the day he was born and all other sons of Ibrahim were speaking the language of their father."

Ibn Saad transmitted from Ulayyi ibn Rahah al-Lakhmi (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:

"All the Arabs are the descendants of Ismail ibn Ibrahim, may Allah's peace be upon them."

Hazrat Ismail's first marriage was from the tribe of Amaleeq and as desired by his father, she was divorced and he had his second marriage with daughter of chief of the tribe (Madhadh) of Jurhum. All the Arabs of Al-Hijaz are descended from his sons, Nabit and Kedar. Historians have stated that descendants of Nabit came to be known as *Ashab-ul-Kahf* and of Kedar (Qaydhar) as Shab-ul-Rann.

Ibn Ishaq described the names of the twelve sons of Hazrat Ismail as follows:-

- | | |
|--------------------|--------------|
| 1. Qaydhar (Kedar) | 2. Nabit |
| 3. Adhbul | 4. Misma |
| 5. Mabsha | 6. Mashi |
| 7. Yatur | 8. Dimma |
| 9. Tayma | 10. Adhr |
| 11. Nabish | 12. Qaydhuma |

In all he had twelve sons, but these two are the most famous. Hazrat Umar bin Abdul Aziz has narrated that Hazrat Ismail (AS) complained to his Lord about

warmth summer of Makkah. Thus, Allah, the Merciful, revealed to him: "I shall open for you one of the doors of Paradise in the grave where you will be buried. It will blow over you the breeze of Paradise till the Day of Resurrection."

Hazrat Ismail was the Messenger of Allah to the people of that region and surrounding this area, the tribes of Jurhum, Amaleeq and the people of Yemen. When death was near, he bequeathed for his brother Hazrat Ishaq (AS) and he gave his daughter, Nasmah, in marriage to Al-Ays (Eran) bin Hazrat Ishaq (AS). Their descendants were known as Banu Asfar.

Turikh-e-Tabari mention that Hazrat Ismail died at the age of 137 years and by that time his descendants settlements were scattered over the Hijaz, Iraq, Syria, Palestine and as far as Egypt. Some notify his grave in Palestine, but Arab historians are assuredly confident that he and his mother Hazrat Hajarah (who died at the age of ninety) are buried within the Haram Sharif (Makkah).

Ibn Saad recorded that Khalid ibn Khidash ibn Ajlan; Abdullah ibn wahab al-Misri and Hurmulah ibn Imran described on the authority of Ishaq ibn Abdullah ibn Abi Furwah that he informed:

The grave of Ismail (AS) is beneath the Mizab, the grave of Hud (AS) is under a mound of sand beneath the clips of Yemen and there is a tree over it and the grave of Prophet (Peace be upon him) is in Madinah."

HAZRAT ISHAQ (ISAAC) (UPON HIM PEACE)

Hazrat Ishaq (*alaihis salam*) was second son of Hazrat Ibrahim (AS) from Hazrat Sarah (AS). Hazrat Ibrahim (AS) was at that time 100 years old and Hazrat Sarah (AS) who was also daughter of his uncle, was of ninety years old.

Hazrat Ishaq (AS) have been mentioned in the following Surahs (Chapters) of The Holy Quran:

- | | |
|----------------------------|---------------------|
| 1. Al-Baqarah: 133,136,140 | 2. Aal-e-Imran : 84 |
| 3. Al-Nisa : 163 | 4. Al-Anaam: 85 |
| 5. Hud: 71 | 6. Yusuf : 6, 38 |
| 7. Ibrahim:39 | 8. Maryam: 49 |
| 9. Al-Anbiya : 72 | 10. Al-Ankabut : 27 |
| 11. Al-Saffaat : 112, 113 | 12. Suad: 45 |

Allah had commanded the tiding to Hazrat Ibrahim:-

"And we granted him the good tidings of the birth of Ishaq, a Prophet, one of the righteous people. And we blessed him and Ishaq. And of their progeny some are good-doers, and some are manifestly wrongdoers to themselves." (As-Saffaat, 37:112,113)

Hazrat Ishaq (*alaihis salam*) during the life time of his father, married Rifaqa, daughter of Batwahil bin Nahur (Nahur, uncle of Hazrat Ibrahim) who was inhabiting in the valley of Fidan. She gave birth to twin boys, Al-Ays (Esau) and Yaqub. Al-Ays (Esau) is the ancestor of Romans while Hazrat Yaqub (*AS*) also known as Israil is the Ancestor of Banu Israil.

Rifaqa advised Yaqub to shift to her brother's house in Harran and requested Hazrat Ishaq (*AS*) to command him to marry one of the daughters of her brother, which Hazrat Ishaq agreed and blessed him to do so. On way to Harran he dreamed while he was sleeping at the site of Bayt-ul-Maqdis, during the journey, that the Lord Blessed to him, saying, "I will bless you and multiply your progeny. I will grant you this piece of land and to your children after you."

Hazrat Yaqub (*alaihis salam*) later on, bought a piece of land built at the dream site namely, Shakheem, Bayt-ul-Maqdis, house of worship of Allah, which was renovated by Sulayman (Solomon) bin Dawud (*AS*).

Laban, uncle of Hazrat Yaqub (*AS*), married his elder daughter, namely Liya and after ten years, the younger daughter, namely, Rahil and bestowed female slaves Zalfa to Liya and Balha to Rahil. (Marry of two sisters was allowed at that time and subsequently was abrogated in the Torah). Hazrat Yusuf (Joseph) (*AS*) was his son from Rahil, and her second son was Bin Yamin (Benjamin). Yaqub (*AS*) continued to tend the sheeps of his uncle, twenty years and in all he had twelve sons.

Hazrat Ishaq (*AS*) died at the age of one hundred and eighty years and was buried in Al-Khalil, next to Hazrat Ibrahim (*AS*).

HAZRAT YAQUB(JACOB) (ALAIHI-S-SALAM)

Hazrat Yaqub (Jacob) (*AS*) is mentioned in the Holy Quran, sixteen times by name as follows:-

- | | |
|---|------------------------------|
| 1. Surah Al-Baqarah, verses: 132, 133, 136, 140 | 2. Surah Al-Anaam, verse: 84 |
| 3. Maryam : 6, 49 | 4. Al-Anbiya : 72 |
| 5. Aal-e-Imran : 84 | 6. Hud : 71 |

7. Al-Nisa : 163

8. Yusuf : 6, 38, 68

9. Al-Ankabut : 27

10. Suad : 45

Hazrat Yaqub (AS) bin Ishaq (AS) bin Hazrat Ibrahim (AS) had twelve sons, as follows:-

- a) Reuben, Simeon, Levi, Judah, Issachar and Zebulun from his wife Liya.
- b) Hazrat Yusuf (AS) (Joseph) and Bin-Yamin (Benjamin) from his wife Rahil.
- c) Dan and Naphtali from Balha (Rahil's handmaid)
- d) Jaad and Aseer from Zulfā (Liya's handmaid)

Hazrat Yaqub (AS) also known as Israil, came to his father Ishaq (AS) in Hibrun, Kinaana preached the Kinaan people for a very long period. As have already been stated he built the Bayt-al-Maqdis.

The Holy Quran mention that:-

"The same did Ibrahim enjoine upon his sons and also Yaqub, (saying) O my sons! Surely, Allah has chosen for you the (true) religion; therefore you die not, except as Muslims. Or were you witness when death appeared to Yaqub, when he said unto his children: What will you worship after me? They said: we shall worship your Allah, The Allah of your forefathers, Ibrahim and Ismail and Ishaq, One Allah, and unto Him alone we have surrendered." (2:132,133)

HAZRAT YUSUF (JOSEPH) ALAIHI-S-SALAM

In the Holy Quran Hazrat Yusuf (Joseph: *alaihis salam*) have been mentioned twenty seven times, as follows:-

- 1) Surah Al-Anaam, verse :84
- 2) Surah Mumin (Ghafir); verse:34
- 3) Yusuf: 4, 7, 8, 9, 10, 11, 17, 21,
29, 46, 51, 56, 58, 69, 76, 77,
80, 84, 85, 87, 89, 90, 94, 99.

Once the Quraish, the idolaters of Makkah were so much worried about the preaching of Islam and the Messenger (Peace be upon him) that they approached the Jews scholars, those directed and suggested them to enquire from the Messenger of Allah (peace be upon him) that how the progeny of Hazrat Yaqub (AS) migrated to Egypt and what was the reason behind their inhabitation

there and that what was the story and salient details of Hazrat Yusuf (AS) Jews were indeed confident that only a Prophet shall be able to reply these questions and this test shall be convincing proof of his genuineness and truth.

SURAH YUSUF

The Messenger of Allah (Peace be upon him) answered their queries by Divine inspiration.

In the Holy Quran, Surah Yusuf, mention that:-

"Alif, Lam, Ra. These are verses of the Scripture (Book) that make manifest (the clear plain). Surely! We have revealed it a Quran in Arabic (language) so that you may understand. We narrate unto you (Muhammad-peace be upon him) the best narratives in that we have revealed you this Quran, though aforetime you were of the heedless. When Yusuf said unto his father: Surely, I saw in a dream eleven stars and the sun and the moon. I saw them prostrating in front of me. He said: O my dear son! narrate not your brethren of the vision, lest they plot a plot against you. Surely! Satan is for man an open enemy. Thus your Lord will prefer you and will teach you the interpretation of events, and will perfect His grace upon you and upon the family of Yaqub as He perfected it your forefathers, Ibrahim and Ishaq. Surely! your Lord is All Knowing, All Wise. Verily in Yusuf and his brethren are signs (of Allah's Sovereignty) for the inquiring." (Yusuf, 12:1-7)

Story of Hazrat Yusuf (AS) contains numerous exemplary lessons, patience over trouble and severe affliction, expression of constant stability and submissive, consent, importance of guidance, magnificence, rising and characteristic of a person or nations, human deception and its consequences, astonishing attainment of virtuous continence, candid sincerity, endurance and self restraint, untottering faith and top of all astonishing justice and Mercifulness of Almighty Allah, the Gracious, the Beneficent.

Hazrat Jabir (may Allah be pleased with him) narrated that a Jew came to the Prophet (Salla Allah-u-alaihi wa-sallam) and asked "O Muhammad, tell me the names of the stars that prostrated before Yusuf." The Messenger of Allah (peace be upon him) kept quiet a while until Jibril (AS) descended with the names and then he asked the Jew, "Will you believe If I tell you the names?" He said, "Yes!" And the Messenger of Allah (peace be upon him) elucidated the names of the stars and the Jew affirmed the correctness.

In Surah Yusuf, Allah, the Gracious, commanded us the jealousy of his brothers taunting, teasing and throwing him in the bottom of a well and tried to deceive their father pretending that a wolf devoured him, while they were playing. To support their cunningness, they presented his shirt tarnished with goat blood but forgotten to tear off his shirt. Their father (Hazrat Yaqub AS) was not convinced and thus declared that:-

"And they brought with false blood on his shirt, He said: Nay, your minds have enticed you to invent the matter. (For me) goodly patience and Allah is He Whose help is ever there to seek against that (predicament) which you describe." (Al-Quran; Yusuf, 12:18)

In the meantime Hazrat Yusuf (AS) was waiting for Allah's help. A caravan came that way and a person dropped a bucket in the well to collect water. Hazrat Yusuf (AS) adhered to the rope and was thus brought out. These people disguised him a slave to be sold in Egypt as part of their merchandise. Egyptian Minister of treasury known as Aziz-e-Misr, bought him.

YUSUF IN EGYPT

His wife, Zulaikhah, tried to seduce him. Allah, the Gracious, protected him and kept him away from immorality and vileness of the evil woman. He ran fast to get out, towards the door, while she pursued him. Incidentally they encountered her husband at the door. She abruptly pretended and accused Hazrat Yusuf (AS) of intending indecency and called for imprisoning him as punishment. But Hazrat Yusuf (AS) explained the truth and accused her, saying that: In fact she inclined him against his wish. By chance, at that time, there was another noble person from her own folk also along with her husband. The noble and sensible person comprehended the settlement that if his shirt is torn from the front she would be defending herself but in case the shirt is torn from behind, she would be pursuing him. When they inspected the shirt tearing from behind, her husband pleaded that it was a treachery of women and argued Yusuf (AS) not to mention it to any one. With passage of time news spread among the city chiefs women, those ridiculed her. When it came to her notice, she arranged a feast and invited them to her residence. She served them the food items and fruit Lemon or Apple, needed to be cut (Lemon or Apple) with knife and each of them had a knife before her. She then called Hazrat Yusuf (AS) who came before them like a personification. "When they saw him they exalted him and cut their hands, exclaiming: Allah Blaimless! This is not a human being. This is no other than gracious angel! (Yusuf, 12:31) They kept praising him, desired him, while the knives in their hands were moving to and away. The other women sided with her and persuaded him but he refused vehemently and prayed his Lord that," I am feeble unless You

strengthen me and protect me." So, Allah, The Gracious, saved him, for a time, from treachery and cunningness and caused him imprisonment.

Two youngmen in prison observed him worship Allah with great devotion and affectionative behaviour with companions, words and deed and thus were very much impressed. One night, each of them saw a dream, they narrated their dreams to Hazrat Yusuf (AS) and requested for interpretation. He promised to do so but before that he preached them that he was a believer in Oneness of Allah and the system of religious belief of his ancestors, Ibrahim, Ishaq and Yaqub. He instructed them to follow the belief in Unity of Allah.

Who does what He selects and guides whom He wishes and you refrain from adoration anyone beside him. He enjoined them the futility, belittling, indigency and helplessness of idols. Then interpreting their dreams, Hazrat Yusuf (AS) explained them that one of them would be spared and serve wine to his master the other would be crucified and birds will strike his head with beak. He asked the spare one to remember him. The king had a dream and related it to the people for interpretation but they have no explanation. The earlier referred spared man then reminded the king about him suddenly on events reminded him, Hazrat Yusuf (AS)

The Holy Quran, Surah (Chapter) Yusuf mention that:-

"(And when the exprisoner came to Yusuf, he exclaimed) O, Yusuf, O man of truth! Expound for us in regard to seven fat cows which seven lean ones were devouring and seven green ears of corn and seven others dry, that I may return to the people, so that they may know." (Yusuf, 12:46)

Hazrat Yusuf explained him that they would sow for seven years as usual but they should store in the ear except for a little they may eat. They would face then seven years dry season in which all the stored would be consumed except what they preserved and after that they would have felicity and rainy season in which they would rinse wine, grapes, olive and other fruits.

The king was deem highly and impressed of the intelligence and deep knowledge of Hazrat Yusuf (AS) and asked that he be brought to him. When the representative reached prison to get him, Hazrat Yusuf (AS) desired that, before whatever, he should be pronounced of all accusations and his innocence and chastity should be confirmed. He thus asked the representative to return to the king and enquire him about the women who had cut their hands for, indeed, his Lord was well aware of their treachery and cunningness. When the women were enquired, they, including (Zulaikha) wife of minister confessed:

"They said, "Allah forbid! We know not of any evil against him. Now the truth has become absolutely clear, it was I who sought to seduce him. And surely, he is of the truthful" (Yusuf, 12:51)

King decided to retain him as one of the chief men and on his demand placed him over the store houses of the land. Hazrat Yusuf (AS), 30 years old at that time, married by the king to Zulaikha, widow of the minister, she informed that she was a virgin because her dead husband was impotent. She gave birth to two sons and daughter from Hazrat Yusuf, sons namely, Afaeem (Ephraim) and Meisha (Mumsi), and daughter namely Rehmat. Rehmat was married to Hazrat Ayub (AS).

Archaeological finds show that Hazrat Yusuf (AS) came to Egypt during the reign of the sixteenth Pharaoh (Firawn) named Ababi-I, about 1600 B.C. and Hazrat Yaqub (AS) entered Egypt about twenty seven years after Hazrat Yusuf (AS):

Hazrat Yusuf (AS) was custodian of food commodities when his brothers came there during extreme scarcity, although he recognized them but they could not. Evidently they could not expect such a high position for him. During conversation they conferred of being twelve brothers in all, but one has gone away and his real brother (Bin Yamin) is with our father. Hazrat Yusuf (AS) instructed them, it is necessary to bring him during next visit. On their insistence, Hazrat Yaqub (AS) agreed to send him only if they gave him a pledge in the Name of Allah that they would protect him and bring him back unless they impeded. When they attended next time with Bin Yamin, Hazrat Yusuf (AS) confided him that he was his brother, asked him to keep it secret and that he would keep him here with him and he has devised a scheme for that. He was detained because Allah willed it and there is wisdom behind His decisions.

When returned and told the circumstances of Bin Yamin, Hazrat Yaqub (AS) expressed that Allah would create a way for him and remove him from his predicament. During this visit, brothers of Yusuf (AS) requested for fresh consignment and for release of Bin Yamin, relating the conditions of their father. Hazrat Yusuf (AS) felt much sympathy and said:-

"Do you know what you did to Yusuf and his brother when you were ignorant?" (Yusuf, 12:89)

They were very much surprised and looked at him again and again and finally argued: "Are you indeed Yusuf" (Yusuf, 12:90). He then exposed himself and told them that indeed he was Yusuf and with him was his brother and asserted

gratefully," Allah had clemency for them and indeed those who afraid Allah and steadfastly find that He does not waste their retribution." They confessed that Allah had selected him above them. Yusuf was generous and accepted that they had been erroneous. Hazrat Yusuf (AS) then instructed his brothers to take his shirt, lay down on his father's eyes and the eye sight would be restored with the permission of Allah. This was the emblem of nobility, testimony of Prophethood and dignified miracle. He then directed them to come with father and to shift to Egypt with Families.

Hazrat Yaqub (AS) was certain that the dream of Yusuf would be approbated and he and all of them would prostrate before Yusuf and thus when caravan left Egypt, he perceived Hazrat Yusuf's fragrance and he told his family of that. When Yusuf brethren reached back, with glad tidings, Hazrat Yaqub (AS) reminded them that he had been telling them that he knew from Allah what they did not know that Yusuf would rejoin and they would all be together once again. His sons requested Hazrat Yaqub (AS) to pray Allah, for their pardoning, which was agreed by their father.

Hazrat Yusuf (AS) given warm welcome on their arrival in Egypt and he seated his parents with him. His parents and eleven brothers prostrated before him as a respect and this was the custom those days and it continued to be proper until it was prohibited in Islam.

Hazrat Yusuf requested Pharaoh (king Firawn) to grant his folk the land of Goshen, which Pharaoh happily granted. Goshen is to the north of Balbees and a town by the name of Falusa (Sift-ul-Hanna) still stands there.

Hazrat Yaqub (AS) lived with Hazrat Yusuf for seventeen years. When he was on death bed, he directed Hazrat Yusuf (AS) to bury him next to his parents Hazrat Ibrahim and Hazrat Ishaq (AS) and thus his dead body was taken to Al-Khalil (Hibrun) and buried there. Hazrat Yusuf (AS) bequeathed, at the time he was on death bed, that he should be buried next to his forefathers, when Allah's promise is there, that is to say when Bani Israil migrate to Palestine. After death, at 110 years of age, his body was preserved by embalming in a bier coffin of marble and secured in Nile river as trust for goodness and blessings. After about four hundred years Hazrat Musa (Moses, AS), when during the course he led exodus of six hundred thousand Bani Israilites passed through Nile river, Allah the Gracious, revealed Hazrat Musa and he carried the coffin bier along with him to Palestine and buried there at the bequeathed place, alongside his ancestors.

HAZRAT AYUB (AYYUB) (JOB) (ALAIHI-S-SALAM)

Prophet Hazrat Ayub, a symbol of patience and gratefulness, has been mentioned in the Holy Quran in the following Surahs (Chapters):-

- | | |
|-------------------------------|-----------------------------|
| (1) Surah An-Nisaa, verse 163 | 2) Surah Al-Anaam, verse:85 |
| (3) Surah Al-Anbiya:83 | 4) Surah Suad :41 |

Hazrat Ayub (AS) was son of Moos bin Razih bin Al-Ays bin Hazrat Ishaq bin Hazrat Ibrahim (AS).

His period is being mentioned about 1500 B.C., in between Hazrat Ishaq and Hazrat Musa (Moses: AS). In Torah, the most antiquated part is a Leaf of Ayyub (Sahifa Safr-e-Ayyub) which was translated by Hazrat Musa (AS) from Arabic to Hebrew.

The Holy Quran in Surah Suad mention that:-

"And remember (O Muhammad) Our servant Ayyub when he invoked to his Lord, (saying) surely Satan has afflicted me with distress and torment. (And it was said unto him) strike the ground with your foot: this is (water) a cool washing place, and a drink. And we bestowed on him his household and alongwith them the like of them as a mercy from Us, and a remembrance to men of understanding. And take in your hand a bundle of twigs and strike with it (your wife) and break not your oath. Surely we found him persevering. How excellent is the servant! Surely he was ever turning to (Us) in repentance." (Suad, 38:41-44)

Inspite of the fact all his belongings were seized from him, which not only includes his children and large family but also wealthy property, vast land, cattle, sheep and retinue of slaves. He passed through all these hardships with patience and submission. His adoration for Allah continued all the times steadfastly with utmost devotion and reverence. His illness so prolonged that friends and relatives quitted him, only his wife (Rehmat daughter of Hazrat Yusuf AS) tended and nursed him and remembered his kindness to her in earlier times.

The Messenger of Allah (Peace be upon him) said:

"The most afflicted of people in trials are the Prophets, then the righteous, then their likes and their likes." (Tirmizi)

However, all the difficulties, trials, disasters and miseries that Hazrat Ayyub (AS) went through did not but increase him in patience and gratitude for Allah. His patience became proverbial and even his misery and distress was referred as an example.

Ibn Jarir Tabari and ibn Hatim, have recorded that Hazrat Ayyub (AS) remained under severe illness for eighteen years.

One day his wife said, you should pray to your Lord to give you relief. Hazrat Ayyub was displeased and said, "I lived contented for seventy years."

Ibn-e-Abu Hatim has narrated from Abdullah bin Ubayd bin Umayr that Hazrat Ayub had two brothers, one day, they came to him and one of them said; If Allah had known any good in him, He would not have afflicted him like that. Hazrat Ayub became angry on him and prostrated before Allah; saying: "Surely affliction has touched me but you are the Most Merciful of the mercifuls." (Al-Anbiya, 21:83)

Allah, the Gracious, revealed to him strike the ground with your feet." A fountain of cold water gushed forth and Allah commanded him to take bath with it and drink. Allah, the Merciful, perfected his body and health and cured him from all types of pain, disease and sickness, visible or invisible and was given back his beauty and wealth. Hazrat Ayub (AS) lived seventy years after that, in the city of Damascus (Rome) and his wife Rehmat gave birth to twenty seven sons. Torah narrates that he died at the age of 140 years. His tomb is in Damaseus, Syria.

HAZRAT SHUAYB (JETHRO) ALAIHI-S-SALAM (UPON HIM PEACE)

Allah, the Merciful, sent Hazrat Shuayb (AS) unto the tribe of Madyan and this tribe of Madyan was descended from Hazrat Ibrahim's (AS) son Madyan born of his third wife Katura and the clan came to be known as Bani Katura. Madyan bin Ibrahim (AS) had inhabited in Hijaz near his step brother Hazrat Ismail (AS) and with the passage of time became a big clan and styled as people of Shuayb. The Holy Quran mention two features, first that it was settled on a permanent high way (Imam-e- Mubeen) by which Hijaz traders travelled to Syria, Palestine

and Egypt, nearer to the eastern banks of Red Sea, continued towards south as far as Yemen. Second, that they were people of the bushes. (*Asahab-e-eika*).

The Holy Quran mention eleven times (in eight verses) the name of Hazrat Shuayb (AS) as follows:-

- (1) Al-Aaraf, verses: 85,88, 90, 92
- (2) Hud: 84, 87, 91, 94
- (3) Shuara : 177
- (4) Ankabut : 36

The Holy Quran, mention the Madyan tribe, as follows:-

- | | |
|-----------------------|---------------------|
| 1) Al-Aaraf : 85, 111 | 2) At-Tawbah : 70 |
| 3) Hud : 84,95 | 4) TaHa : 40 |
| 5) Al-Hajj: 44 | 6) Al-Qasas: 23, 45 |
| 7) Al-Ankabut : 36 | |

Asahab-e-Eika, have been mentioned as follows:-

- | | |
|---------------------------|-----------------|
| 1) Surah Suad, verse : 13 | 2) Al-Hijr : 78 |
| 3) Surh Qaf : verse 14 | 4) Shuara : 176 |

Asahab-al-Hijr, have been mentioned as follows:-

- 1) Al-Hijr, verse 80

The Holy Quran, mention in Surah (Chapter) Al-Aaraf, clearly about his period, that:-

"Then after them We raised Musa (Moses) with Our signs unto Pharaoh (Firawn) and his chiefs, but they disbelieved in them wickedly. Now, see the nature of the consequence for the corrupters! (Aaraf: verse 103)

His peoples were idolaters, polytheists, dishonests, perfidious and cheaters in business, buying and selling and instead of conscious were proud of their sin deeds. Hazrat Shuayb (AS) was greatly afflicted at seeing the evils of the society around him and invited the people to worship only the One True Allah, for no one else worthy of worship, as well as told them to be honest in business and measuring, repent infidelity and mischief.

Hazrat Shuayb conveyed the people his message in the best of ways but they remained impudent. Resultantly, the everlasting Divine verdict was executed and Allah, the Almighty, annihilated their sinful life making them an example for coming generations. Suddenly the earth began to shake because of severe earthquake and fire began to come down from the skies above. Thus the arrogant rebels of yesterday, lay on their faces, burnt and scared skeleton.

After punishment of the rebellious and vainglorious nation, Hazrat Shuayb (AS), it is told by scholars, migrated to Hadramawt and his tomb is at Shabaan near the city of Shayom.

HAZRAT YUNUS (JONAH) ALAIHI-S-SALAM

Hazrat Yunus bin Matta (upon him peace) period has been determined by the chronicles to be earlier than 690 B.C., explaining that Nineveh (Iraq) was destroyed by the Chaldeans in 612 BC after Yunus's time when his followers, about 690 B.C. renegaded to idolatry and oppressing and their extortion became excessive, an Israili Prophet, namely Nahun, came to guide them but when they paid no heed, he foretold them of the destruction of Nineveh (*Naynwah*) and seventy years later Nineveh was destroyed. Some commentators hold that Yunus was contemporary of Hizkeel.

The Holy Quran, mention Hazrat Yunus (AS) name in four Chapters by name and two by *Sahib-al-hoot* and *Zool-noon*, as follows:-

- | | |
|-------------------------------|------------------------|
| 1) Surah An-Nisa, verse : 163 | 2) Surah Al-Anaam:87 |
| 3) Yunus: 98 | 4) Al-Saffaat: 129-148 |
| 5) Al-Anbiya: 87 | 6) Al-Qalam: 48-50 |

Hazrat Yunus (*alaihis salam*) was twenty eight years old when Allah bestowed Prophethood on him and commanded him to guide the people of Nineveh. He counselled and tried to admonish but they did not care and thus warning them of dreadful punishment, he went off in anger, but was swallowed by fish. when he was thrown or he himself jump into the river from boat, where he is said to have remained for three or forty days. He prayed and supplicated to Allah, the Merciful, and thus he was cast up on dry by fish, alive and became healthy in few days, resting under a plant of gourd.

In the Holy Quran, Surah (Chapter) Yunus, it is mentioned that:-

"The people of Yunus, when they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while (Yunus, 10:98)

Imam Bukahri, in his book *Kitab-ul-Anbiya*, recorded the name of Hazrat Yunus between Hazrat Musa (AS) and Hazrat Dawud (*alaihis salam*). According to the western historians his period was 8th century B.C.

It is stated that he died in the city of Nineveh and is buried there. But according to other tradition, his grave is in Halole, a township near the Palestinian city of Al-Khalil and near it there is another grave, which is said to be of his father Matta (Amittai).

HAZRAT MUSA (MOSES) ALAIHI-S-SALAM (UPON HIM PEACE)

Hazrat Musa (*alaihis salam*) was son of Imran bin Qahith bin Aazar bin Lavi bin Hazrat Yaqub (AS) bin Hazrat Ishaq (AS) bin Hazrat Ibrahim (AS) bin Aazir (Tarikh) bin Nahur bin Sarukh bin Ragu bin Faligh bin Aabir bin Shalikh bin Arfakhshan bin Saam bin Hazrat Nooh (AS)

(a) MENTION IN THE HOLY QURAN

The Holy Quran mention in 514 verses of forty three Surahs (Chapters), the events relating to Hazrat Musa (AS).

Quran-e-Majid, mention Hazrat Musa by name 136 times, as follows:-

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|--|--|
| 1) Surah Al-Baqarah, verses: 51, 53, 54, 55,60,61,67,87,92,108,136,246,248 (13) | 2) Surah An-Nisa: 153,164 (3) |
| 3) Yunus: 75,77,80,81,83, 84, 87, 88 (8) | 4) Maaedah:20, 22, 24, (3) |
| 5) Al-Anaam: 84, 92, 155 (3) | 6) Al-Aaraf: 103, 104, 115, 117, 122, 127, 128, 131, 134, 138, 142, 144, 148, 150, 154, 155, 159, 160 (21) |
| 7) Hud: 17, 96, 110 (3) | 8) Ibrahim: 5, 6, 8 (3) |
| 9) Shuara:10,43,45,48, 52, 61, 63, 65(8) | 10) Naml: 7, 9, 10 (3) |
| 11) Qasas: 3, 7, 10, 15, 18, 19, 20, 29, 30, 31, 36, 37, 38, 43, 44, 48, 76 (18) | 12) Al-Ahzab:7, 6 9 (2) |
| 13) Sajdah: 23 (1) | 14) Ankabut:39 (1) |
| 15) Mumin (Ghafir):23,26,27, 37, 53(5) | 16) Aal-e-Imran: 84 (1) |
| 17) Zukhruf: 46 (1) | 18) Bani Israil (Al-Isra-e) : 2,10 (3) |
| 19) Al-Kahf : 60,66 (2) | 20) Maryam: 51 (1) |

21) Muminun: 45,49 (1)	22) Talla: 9,11,17,19,36,40,49, 57, 61, 65, 67,70,77,83,86,88,91 (17)
23) Al-Zaariyat: 38 (1)	24) As-Saff: 5 (1)
25) Al-Naziat: 15 (1)	26) Al-Anbiya : 48 (1)
27) Al-Hajj: 44 (1)	28) Hameem Sajdah (Fussilat): 45 (1)
29) As-Shura: 13 (1)	30) Al-Aalaa: 19 (1)
31) Al-Najm : 36 (1)	32) Al-Aala: 19 (1)
33) Al-Furqan: 35 (1)	34) Al-Saffat: 114,120 (2)

Quran-e-Karim mention Hazrat Harun (Aaron AS) 19 times in the following Chapters (Surahs):

1) Surah Al-Baqarah, verse, 248	2) Al-Anaam: 84
3) Al-Aaraf: 122,142	4) An-Nisa: 163
5) Yunus: 75	6) Maryam: 53
7) Taha: 30,70,90,92	8) Al-Anbiya : 48
9) Al-Muminun: 45	10) Al-Furqan: 35
11) Al-Shuara : 13,48	12) Al-Saffat: 114,120
13) Al-Qasas: 34	

Quran-e-Majid, mention Hazrat Musa (AS) and Hazrat Harun (AS) together 12 times, as follows:-

1) Surah Al-Baqarah, verse:248	2) Al-Anaam: 84
3) Al-Aaraf: 122,142	4) Yunus: 75
5) Taha: 70	6) Al-Anbiya: 48
7) Al-Muminun: 45	8) Al-Furqan: 35
9) Al-Shuara : 48	10) Al-Saffaat: 114,120

(b) WRETCHED FIRAWN (PHARAOH):

Archaeological finds and stone inscriptions reveal that Pharaoh (Firawn) of Hazrat Musa (AS) was Manphetah (Merneptah) thirteenth son of Ramses II and ruled from 1236 B.C. to 1223 B.C. Pharaoh had two cities, Ramses (Bou) and Pithom (Bastoum), built by Israelites, using them as labourers. Pithom was located in the region of Maskhuta and of Ramses region now called Qanteer. Hazrat Musa (AS) was born during the reign of Ramses II and brought up in his palace who was of the nineteenth dynasty of Pharaoh and ruled from 1304 B.C. to 1237 B.C. Several of Merneptah's inscriptions found in usual literary style. Merneptah was the king at the time of migration in the 13th century B.C. of the people of Israel (Israil) exodus led by Hazrat Musa (AS). Upon the drowning of Merneptah, competing factions contended for the succession. Following a five year reign of a usurper, Amenmesse (ruled 1222-1217 B.C.), Merneptah's son Seti-II (ruled 1216-1210 B.C.) acquired the throne.

When Ramses-II became feeble and too weak he made his son Merneptah, the thirteenth of his one hundred and fifty children, to administer the kingdom. Merneptah was the Pharaoh, whom Hazrat Musa (AS) and Hazrat Harun (AS) stimulated to Islam and whom Hazrat Musa (AS) asked for Israelites permission to migrate and he who was drowned along with his troops. His father Ramses II had already died and Merneptah had seen Hazrat Musa (AS) being brought up in the royal palace, whereas his body is lying as an example of admonition. It is stated that the front portion of the nose of his body is vanishing, bitten off by some animal, probably a fish, the body being, then thrown up on the shore as Allah has decreed.

Quran-e-Majid mention in Chapter (Surah) Yunus about this that:-

"So this day, We shall preserve your body so that you can be a sign to those who come after you. But verily, many among mankind are heedless of Our signs (10:92)

Pharaoh had a dream that a violent fire coming up from the side of Bait-ul-Maqdis, which destroyed the Egypt and the people of Kabt (Egyptians) but Bani Israil remained secure and safe. His astrologers and magicians interpreted that a child will born in Bani Israil (Israel) who will not only terminate your rule but also will cause you death.

These tidings were frequent that among Banu Israil, the descendants of Hazrat Ibrahim (AS), a child would be born who would destroy the tyrant king of Egypt, fearing that the king proclaimed that every new born male among Banu Israil should be put to death.

(C) BIRTH OF HAZRAT MUSA (MOSES: AS)

Hazrat Musa (*alaihi-s-salam*) was born, was kept concealed for three months with great difficulty and then his mother was inspired to prepare a box, lay Musa in it and place it floating in the Nile. Allah shall preserve him. So, it was complied and Hazrat Musa's sister walking along the shore was watching the movement of box. Box reached fully secured in Pharaoh palace, through a Nile stream leading to palace and luckily, Aasia, the wife of Pharaoh, good natured and a noble woman, was there along with female servants. She instructed the female servants to bring out the box and on looking the handsome child, she decided to adopt him as a son and asked the servants to carry him to the palace. Thus, Allah, the Gracious, commanded his protection and nourishment in the palace of Pharaoh.

He grew up and attained maturity. Allah, granted him wisdom, probity and knowledge. One day he found an Israilite and an Egyptian fighting each other. The former appealed for help and Hazrat Musa (AS) struck the Egyptian, who died, unexpectedly. He was worried and fearful, but he found the same Israilite again fighting an other Egyptian and again appealed for help but Hazrat Musa (AS) refused. Israilite remarked that you will slay me as you did slay Egyptian yesterday.

(d) HAZRAT MUSA'S MIGRATION FROM EGYPT

Pharaoh came to know that Musa (AS) was a murderer of Egyptian, thus he directed his soldiery to fetch him. A righteous courtier immediately informed him that he was being pursued and he advised him to flee from here. Thus Hazrat Musa (AS) departed Egypt, frightened and vigilant and prayed, "My Lord, protect me from the disobedients and oppressors." He then, on way eating leaves and plants, arrived at Madyan well, where people were watering their large number of animals but two girls held back their animals. These girls could use left over water only after the people had finished watering their animals and the people had placed an heavy stone over the mouth of the adjoining well, which require at least ten strong men to remove. Hazrat Musa (AS) lifted the stone alone and watered the animals of the girls. They told their father who invited Hazrat Musa (AS) through one of his daughters and he then related to their father that why he had fled Egypt. One of the girls requested her father to hire him to look after the sheep. Father agreed and told Musa (AS) his desire to marry one of his daughters against his hiring for eight years and if he completed ten years that would be to his choice. After completion of the period, he left with his family and in a cold dark night he sighted fire in the direction of Mount Tur. He instructed his family to lodge there while he went out with a view that they might warm themselves. Hazrat Musa (AS) reached near fire and found it burning in a green prickly tree. The tree was getting brighter and greener with every passing moment. The Holy Quran mention, the first command of Almighty Allah, to Hazrat Musa, as follows:-

"When he came to it (the fire), he was called (by name): "O Musa! Surely I am your Lord, so take off your shoes; Surely you are in the sacred valley of Tuwa ! And I have chosen you, so listen to what is revealed: Surely I am Allah, there is no adorable but I, so worship me and establish prayer (Salah) for my remembrance. Surely the Hour (of Judgement) is coming, I will keep its time concealed, so that every soul may be recompensed for what it striven. So let not him who believes not in it and follows his own caprice bar you from it, lest you perish." (TaHa,20:11-16)

Allah, The Almighty, bestowed Hazrat Musa (AS) with two miracles, one that his staff turned into serpent, second insertion of his hand in bosom and came out white.

(e) RUNISM OF FIRAWN (PHAROAH) AND HIS FORCES

Allah, the Gracious, commanded Musa (AS) to go to Pharaoh, who was disbeliever, transgressor and oppressor. Musa (AS), supplicated of killing some one there and appealed to appoint as his deputy, his brother (Hazrat) Harun to help him. Allah, granted him his prayer and assured him that both of them would be victorious.

The Holy Quran mention in Surah (Chapter) Ash-Shuara, that:-

"So go forward both of you to Firawn and say, surely, we are the Messengers of the Lord of the worlds; you should send with us the Children of Israil. Firawn (Pharaoh) said; Did we not nourish you among us as a child? Did you not dwell among us many years of your life? And you commit that deed of yours which you commit, and you are one of the ingrates." (Ash-Shuara, 26:16.19)

Hazrat Musa (AS) reached Pharaoh, then a discourse taken place but Pharaoh refused to accept his arguments and instead asked to show him evidence. Hazrat Musa (AS) described to him his Lord as One who gave everything in creation, made the earth as a cradle and sent down water from the heavens, brought forth all kinds of plants and shown both the miraculous signs of serpent and hand turning white. Pharaoh claimed it enchantment and he summoned from all over the country and called upon his magicians to contest on the fixed day, called the day of feast (festival) with Hazrat Musa (alaihis-s-salam), assuring them valuable gifts and honours. Firawn, his chiefs seated and a large number of people gathered. Before discharging the code of conduct, Hazrat Musa (AS) delivered a sermon, rejecting the magic and admonishing a lie against Allah and told them that Allah would punish them for that. To begin with, the magicians threw their ropes and sticks and they appeared as snakes and serpents, Musa (AS) frightened but Allah commanded him not to afraid for he would be successful. As soon as Hazrat Musa (AS) cast his staff (sceptre) it turned into a large serpent and it swallowed all the fabrications of magicians. Allah, the Gracious bestowed on them guidance. They acknowledged the truth without frightening of repercussions and fell down in prostration and then conclusively declared their believe in the Lord of Harun and Musa (AS). In spite of vigorous punishment warnings from Firawn they declared with full confidence and certainty that their Lord poured out on them perseverance and cause them to die as Muslims. They prayed to

Almighty Allah to tolerate the tyranny of Firawn patiently. Firawn cut off their hands and feet of opposite side and crucified all together. In this manner other people admonished of severe reprove and this debasement caused Firawn and his chiefs became more obstinate and decided to slay the sons of Banu Israil cruelly and spare their women.

Firwan's oppressive and cruel extortion upon Banu Israil continued. Nine signs of punishment on Egyptians have been mentioned in the Holy Quran, as follows:-

"And certainly We afflicted the Firwan's people with famine and the diminution of fruits, so that they may be mindful. So, when tranquility came to them they would say, this is ours, but whenever distress smote them, they would augur ill by Musa and those with him. Behold! Their ill augury was only from Allah but most of them knew not. And they said, what ever sign you may bring to us, to bewitch us therewith, we shall not believe in you. Therefore We sent upon them the deluge, and the locusts and the lice and the frogs and the blood, a successor of clear signs. But they were swamped in insolence and they were those who were criminals." (Al Aaraf, 7: 130-133)

Allah, the Almighty, punished them for denying the truth and their transgression, by sending forth the flood that drowned them and destroyed their fields; by sending locusts that consumed their crops; lice that disrupted their life, frogs that swarmed their water, food and homes; blood that flowed from their noses and filled their pots etc.etc. Is not it clear that such devastating punishment could come only from the Almighty Allah? But indeed Allah had sealed their minds, and they could neither hear nor see.

Hazrat Musa (AS) instructed Banu Israil to faith in Allah they assured their trust in him and prayed to Allah to protect them and rescue them, through his Mercy. Firawn planned to kill Musa (AS) but a righteous man of the household of Pharaoh, who had concealed faith, hindered and warned Musa (AS) of the conspiracy to kill him.

The Holy Quran mention the supplication of Musa (AS) as follows:

"And Musa said: Our Lord! Surely you have given to Firawn and his chiefs splendour and riches in the life of this world, our Lord (have you given them this to them) that they may lead people astray from your way? Our Lord! Destroy their riches and harden their hearts so that they may not believe till they see the painful chastisement." (Yunus, 10:88)

Allah commanded him that his supplication was granted and revealed him to leave Egypt. They left about mid-night and set out towards Syria moving impetuously. Firawn hastily left in pursuit with a large force and caught up with them at about sunrise, Banu Israil complained to Musa (AS), fearing mortality, that they were apprehended, ocean lay front and enemy was behind them. Allah, the Gracious, revealed:

"Strike with your staff the sea" (As-Shuara, 26:63)

Obeying the command of Allah, the water stood like a mountain on either side and made dry and comfortable passage. Allah commanded Hazrat Musa (AS) to proceed with his people and cross over to other side. When Firawn descended with his force on the dry passage, the sea returned to its original condition and none of them survived and Firawn, his people and their prestige, wealth, pomp and show ruined miserably.

The Holy Quran mention in Surah (Chapter) Yunus that:-

"And We brought the Children of Israel across the sea and Firawn with his forces pursued them in rebellion and transgression, till, when the (fate of) drowning over took him, he exclaimed: I believe that there is no adorable but He in whom the Children of Israel believe, and I am one of the Muslims. What! Now! And indeed before this you did rebel and were of the mischievous! So this day we shall preserve your body, that you may be exemplary portent to those (who come) after you. And surely most of the people heedless of Our portents." (Yunus, 10: 90-92)

(f) BANU ISRAEL MANNERS AFTER RUINISM OF FIRAWN (PHARAOH)

The Holy Quran mention in Surah (Chapter) Al-Aaraf that:-

"And We made the people who had been persecuted to inherit (Syria) the eastern part of the land and the western part there of which we had blessed. And the good Word of your Lord was fulfilled to the Children of Israil because of their endurance; and we annihilated (all) that what Firawn and his people had wrought and the (edifices) which they raised."

(Al-Aaraf, 7:137)

In process of exodus, Banu Israel, on way to Syria, passed by idolaters, their idols were of the shape of cows and meditate gain and mischief from them. Some of them demanded Hazrat Musa (AS) to make for them similar idols. He

enjoined them that they should worship none but Allah, the One who has no partner, Who is the Creator, the Sustainer, the Omnipotent and the Greatest and the Merciful. Hazrat Musa (AS) proceeded further towards Bait-ul-Maqdis, they encountered a folk including Kanaan given to violence and extortion. Hazrat Musa (AS) instructed Banu Israel to fight them and expel them because Allah has promised the land of Bait-ul-Maqdis to his ancestor Ibrahim (AS) and to him also. They refused to admit and said that there inhabit the wicked and we will never enter the land while they are in it. So you and your Lord go inside and fight them, we will sit here. On hearing this Musa and Harun (AS) fell down in prostration and prayed for salvation from such an intensity. Allah the Almighty, commanded Hazrat Musa that as a punishment, they would be prohibited that land for forty years and shall roam about astray. All died, except their descendants, during this aimless wandering.

Banu Israil did not followed except for a while the ten commandments of Hazrat Musa (AS) and cancelled them by making changes and refused to believe him unless they heard Allah with their own ears.

(g) HAZRAT MUSA SUPPLICATED TO SEE ALLAH

Hazrat Musa (AS) completed the appointed time thirty days at Tur Mountains, then, Allah, the Supreme, commanded him to stay for ten days more. After completion of forty days he begged his Lord, to remove invisibility to enable him to see Allah. Allah, the Majestic, commanded that he cannot endure the sight of His Glory and even the mountain, which is bigger, firm and solid, shall not be able to with-stand the Glory if revealed to it.

The Holy Quran mention in Surah (Chapter) Al-Aaraf that:-

"And when Musa came to our appointed tryst. (mountain Tur) and his Lord had spoken unto him, he said: My Lord! Splendour Yourself to me, that I may gaze upon You. He commanded: you will not be able to see Me, but gaze upon the mountain! If it stand still in its place, then you will be able to see Me. So when his Lord revealed His Glory to the mountain. He made it crumble to dust; and Musa fell down swooningly. So when he recovered, he said, Glorified be You! I repent to You, and I am the first of the true believers. He (Allah) commanded, O Musa! Surely I have chosen you above mankind by My messages and by My speaking (to you). So hold that which I have given you and be among the thankful. And we wrote for him, upon the Tablets, the lesson to be drawn from all things, then (bade him); Hold it fast; and instruct your people (saying): Take the better (course made

clear) therein, I shall soon show you the abode of transgressors. I shall soon turn away from My communications those who behave insolently in the land."

(Al-Aaraf, 7:143-146)

(h) WORSHIP OF CALF BY BANU ISRAEL

Before leaving for his appointment with his Lord he had delegated authority to continue his mission to his brother Hazrat Harun (AS), he stayed at Mountain Tur, supplicating Allah. In his absence, Samiri, collected the jewellery from the people they had borrowed from Egyptians and he moulded there from a calf. He put a handful of dust (earth) he had picked from beneath the Jibril's (AS) horse footprints (hoof), into the calf made of gold which began to moo as a real calf. Banu Israil started dancing around it, without realizing that the calf could in no way help them nor answer their prayers. Hazrat Harun (AS) prohibited them and urged them to refrain from such sinful character, but they refused to listen. When Hazrat Musa (AS) returned back, he become enraged because of people's behaviour and the Tablets tumbled down. He asked his brother with severity that what had prevented him from prohibiting his people from idol worship. He explained the causes of his inability and frightening and thus Hazrat Musa (AS) in penitent to Allah, the Beneficent, praying:-

"My Lord! Forgive my brother and me and admit us to Your mercy, for You are the Most Merciful of those who show mercy." (Al-Aaraf, 7:151)

Hazrat Musa (AS) prayed against him and directed him to run away and as a punishment continue saying, 'touch me not' for the rest of his life. His idol was burnt and its ashes were thrown into the sea. Penitence of calf worshippers was not accepted and were sentenced to death. The Holy Quran mention that:-

"And (recall) when Musa said to his people, O My people! You have wronged yourselves by taking the calf (for worship), yourselves. Therefore turn in repentance (penitently) to your Creator; thereby kill yourselves (the guilty). That will be best for you in the sight of your Creator. Thereupon He relented towards you. Surely He is the One who accepts repentance, the Most Merciful." (Al-Baqarah, 2:54)

It is said that seventy thousand calf worshippers were put to death in one day. When they persisted that they would believe only if they see Allah conspicuously, a thunder-clap seized them but Hazrat Musa (AS) prayer was granted commanding that His mercy would be showered on him too who followed

the unlettered (who can neither read nor write) Messenger, Prophet (described in the Torah and the Gospel). (Al-Aaraf, 7:157). They were then raised up after death.

Allama Hafiz Imaduddin Ibn Kaseer (Kathir) (700-774 AD) writes that Hazrat Qatada (may Allah be pleased with him) narrated that Hazrat Musa (AS) prayed, "My Lord! I find in the Tablets a people (Ummah) which is mentioned as the best people (Ummah) raised up for nation who admonish what is right and prohibit the wrong. O Lord! Cause them to be my people." He (Allah) commanded, "That is the people (Ummah) of Ahmad."

Hazrat Musa (AS) begged, "My Lord! I find in the Tablets a people who are the last of the creation but leaders in admittance to Paradise. Lord! Cause them to be my people." He (Allah) commanded "That is the people (Ummah) of Ahmad."

Hazrat Musa (AS) requested, "My Lord! I find in the Tablets a people who have their book in their hearts which they recite but people before them recited by observation of the book so when that book was taken away they had nothing in memory. You have bestowed on them a memory prior to them none could hope for. O Lord! Let that be my people." He (Allah) commanded, "That is people (Ummah) of Ahmad."

Hazrat Musa (AS) supplicated, "My Lord! I find in the Tablets a people who believe in the first book as also in the last and they fight deceptives and will also fight one-eyed liar. Cause them to be my people. He (Allah) commanded, "That is the people (Ummah) of Ahmad."

Hazrat Musa (AS) further supplicated: "My Lord! I find in the Tablets a people (Ummah) who eat their alms and are recompensed in that conjunction but before them when a people offered alms and it was approved, a fire from heaven devoured it, in case of rejection, it remain as it was for plunderers and birds to eat it. You command Your wealthy to pay charity to their poor. My Lord! Let that be my people." Allah commanded: "That is the people (Ummah) of Ahmad."

Hazrat Musa (alaihis salam) prayed further, "My Lord! I find in the Tablets a people (Ummah) who if they intend to do an excellent deed and do not perform it, yet they are recompensed for that ten times to seven hundred times. My Lord! Let that to be my people." Allah, the Gracious, commanded, "That is the people (Ummah) of Ahmad."

Hazrat Musa (AS) prayed once more, "My Lord! I find in the Tablets a people (Ummah) who intercede and whose intercession is granted. Cause that to be my people. Allah, the Beneficent, commanded, "That is the people (Ummah) of Ahmad."

Hazrat Musa (AS) put aside the Tablets and prayed "O Allah! The Merciful, cause me to be of the people (Ummah) of Ahmad." (Qasas-ul-Anbiya by ibn Kathir Damascus)

Hazrat Musa (AS) instructed his people to act upon the injunction of Torah, but they resisted stubbornly and refused to follow. So at the command of Allah, the Almighty, the angel carried and elevated the Tur Mountain over the heads of the Bani Israel and were cautioned that if they did not accept the Torah, they shall be crushed by dropping the mountains over them. So, they submitted in obedience and in subjection prostrated before Allah.

But vicious Bani Israel returned to their evil-doings, even after this experience.

(i) EVENT OF THE COW

Abdullah ibn-e-Abbas (*Radiya Allah-u Taala anhu*) narrated that, a rich man was killed by his nephew to fetch his wealth and threw his body at the doorsteps of another man. Murderer started wailing and mourning. Relatives informed the matter to Hazrat Musa (AS) and requested him to get guidance of Allah in making decision for this matter. Hazrat Musa prayed Allah, who commanded him to instruct them to sacrifice a cow (Sura Al-Baqarah verses, 67-74). After controversial altercation a cow was purchased at too high price against gold. They sacrificed the cow and smite him with the dead body. Allah caused him to restore to life, Hazrat Musa (AS) asked him, "Who killed you?" He answered, "The son of my brother killed me." After having said that, he reversed to death, as before.

(j) HAZRAT MUSA AND HAZRAT KHIDR (AS)

Imam Bukhari has narrated from Hazrat Ubayy bin Kaab (may Allah be pleased with him-d. Madinah: 39 AH) that he heard the Messenger of Allah say: "Musa rose to deliver a Sermon to Bani Israel. He was enquired "Who is the most learned among the people?" He immediately replied, "I". Allah admonished him for that because he did not name Him as the source of knowledge. Allah, revealed to Him: "I have a slave at the meeting place of the two seas who is more learned than you." Hazrat Musa requested, " O Lord! How may I reach him?" Allah

commanded, "Take a fish and put it in a basket and depart, wherever you lose the fish, there you will find him."

Hazrat Musa, accompanied by Hazrat Yusha bin Nun, proceeded and reached a rock, placed their heads on it and went to sleep. The fish unexpectedly revived and taken its course in the sea, incidentally at the same time Yusha arose. When Hazrat Musa arose and asked for fish, after some further travel, Yusha informed him what has happened. Musa (AS) exclaimed it was that place which he was searching.

The Holy Quran mention in Surah (chapter) Al-Kahf as follows:-

"They found one of Our servants whom We had bestowed mercy from Ourselves, and We had taught him knowledge from Our presence. Musa said to him, may I follow you, so that you may teach me of what you have been taught of right direction and guide. He said, surely you will not be able to bear with me patiently. And how can you have patience in that you have not encompassed in your knowledge? He (Musa) said, if Allah wills, you shall find me patient; and I shall not contradict you in any thing in any matter. He said, if you go with me, question me not about anything until I myself narrate it to you about it." (Al-Kahf, 18:65-70)

Both of them went along the bank side of the river and found a boat, the sailor comprehending Hazrat Khidr (AS) let them board without charge. Hazrat Khidr pulled out the planks of the boat. Hazrat Musa (AS) said to him: "these boat men have taken us on board free of charge, yet you have damaged their boat, you have done a grievous thing. Hazrat Khidr said, "Did I not say that you would not be able to tolerate with me patiently?" (18:72) Hazrat Musa (AS) said, "Reprove me not for what, I forgot and oppress me not in my affair distressingly." (18:73)

After that they get down of the boat and walking ahead, Hazrat Khizr noticed a boy playing with other boys, he got hold and killed him instantly. Musa (AS) disliked and said: "Have you slain an innocent person who has slain no one? Certainly you have done desolate thing." (18:74) Hazrat Khidr said, "Did I not say that you would not be able to tolerate with me patiently? (18:75) Musa (AS) said in a strong manner than before;" If I question you about anything after this, keep not company with me; Surely you have received an excuse from me. (18:75)

So they travelled further and reached the people of a city, they asked the residents for food but they refused to entertain them. They found therein a wall, which was about to fall down. Hazrat Khizr set it up with his hands. Musa (AS)

said to him "We asked these people for food but they did not entertain us and if you so desire, you could have taken payment for it.

The Holy Quran mention in Chapter (Surah) Al-Kahf (verses 78-82) that:-

"He (Khidr) said: This is the separation between you and me. Now I will explain you the interpretation of that you were not able to tolerate patiently. As for the boat, it belonged to the poor people, who worked upon the river and I intended to damage it for, there was behind them a king who was seizing every boat forcibly. And as for the boy, his parents were believers, and we feared lest he should oppress them by insolence and disbelief. So we desired that their Lord might give to them in exchange one better than he in purity and nearer in affection. And as for the wall, it belonged to two orphan boys in the city and there was beneath a treasure belonging to them, and their father had been righteous man. So your Lord intended that they should attain their maturity and then take out their treasure as a mercy from your Lord, and I did not do it of my own accord. That is the interpretation of what you were not able to tolerate patiently." (Al-Kahf, 18:78-82)

There are different opinions on whether Hazrat Khidr was a Prophet or not. The Words of Allah "Mercy from your Lord" suggest strongly that he was a Prophet. He did not do any thing of his own choice but according to what his Lord commanded him, and that reflects that he was a Prophet.

(k) MALICIOUS AND WRETCHED KARUN (KORAH)

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said that Karun was the son of paternal uncle of Hazrat Musa, he was hypocrite, arrogant and the abundance of his wealth, he claim, it was because of his knowledge and was thus destroyed and devastated. Hazrat Abdullah ibn Abbas (may Allah be pleased with him) further narrated that Karun bribed some money to woman of bad character and enter into a conspiracy that she should accuse Musa (AS) immodesty in front of his people. Hazrat Musa (AS) was taken unaware unexpected and was dreadful at the accusations. He prayed to Allah, the Gracious, and inquired her on oath, she disclosed the conspiracy. Hazrat Musa (AS) prostrated before Allah and prayed against Karun. The Holy Quran mention in Surah Al-Qasas:-

"Therefore, We caused the earth to swallow him (Karun) along with his dwelling place. Then he had no group to help him

against Allah, nor was he of those who could defend themselves (28:81)."

PILGRIMAGE OF HAZRAT MUSA (ALAIHIS-SALAM)

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has narrated in Masnad Imam Ahmad and Muslim that: "The Messenger of Allah (peace be upon him) passed by the valley of Al-Azraq and inquired: "What valley is it?" Companions of the Holy Prophet replied: It is the valley of Al-Azraq. The Messenger of Allah (peace be upon him) affirmed: "It is as if I see Musa descending from Ath-Thaniyah (mountain) raising his voice to Allah with the Talbiyah." (The words uttered by pilgrims at the time of Hajj proclaiming 'I am present to serve thee, My Lord).'" Then when caravan reached a narrow pass and the Messenger of Allah, inquired, "Which pass is it?" The companions of the Holy Prophet replied, It is the Thaniyah Harsha. The Messenger of Allah (peace be upon him) affirmed: "As if I see Yunus bin Matta on a red she-camel wearing a fur coat, the bridle of the she-camel strong thin string, while he recited the Talbiyah."

The Holy Quran mention in Chapter (Surah) Al-Aaraf (Verses 163-166):

"And Ask them (Jews), concerning the town (Aylah), which stood by the sea-shore. When they exceeded the limits in the matter of the Sabbath (Saturday), for on the day of their Sabbath (the day when the fishing is prohibited), their big fish appearing on the surface of the water but on the days other than the Sabbath, they appear not. Thus, We try them because they were miscreants. And when one party of them said to the other: Why do you admonish a people whom Allah would destroy, or afflict with a severe chastisement. They said: It is an excuse before your Lord, and (the hope) that they may fear Him. But they neglected that with which they had been admonished, We delivered those who forbade evil; but We afflicted the tyrants with a grievous punishment, because they were rebellious. And when they insolently rebelled against that which they had forbidden, We said to them: Be you apes (monkeys) despised and hated (and rejected)!" (Al-Aaraf, 7:163-166)

Allah, the Gracious, commanded His Prophet Muhammad (peace be upon him) that: "O Muhammad! Ask the Jews about the village, and what happened to it." Some say, the village is Aylah, while other say it is Madyan or Tabriyyah. The village located on the bank of the sea where they transgressed the command of

Allah, by fishing on Saturday. They had promised not to work on Saturday, but to devote the entire day to worship Allah. These were three groups of that village:-

1. Those that transgressed by fishing on Saturday.
2. Those that warned the transgressors.
3. A group that blamed those who warned the transgressors.

They remained arrogant despite Allah's warning of the punishment incurred by their predecessors for rejecting Allah's signs. They were then humiliated and transformed to apes (monkeys) and turned away from the mercy of their Lord.

(I) DEATH OF HAZRAT MUSA (AS)

Allah, The Beneficent, commanded Izrael (AS) (Angel of the Death) and when he came to him, he slapped him; so, he returned to his Lord and complained, "You sent me to a slave who does not wish to die." Allah commanded him, "Go back to him and say, put your hand on the back of a bull and against every hair your hand covers you will live a year."

Hazrat Musa (AS) supplicated "My Lord! What after that?"

"Death of Course" he was commanded. He (Musa AS) prayed, "Then, let it be now."

Thus Hazrat Musa (AS) died at the age of 120 years. He remained alive eleven years after the death of Hazrat Harun (Aaron). Historians describe his period about 1400 B.C. His tomb is at red mound at the place of 'Areeha'

HAZRAT YUSHA BIN NUN (AS)

Hazrat Yusha (Joshua) bin Nun bin Afraem bin Yusuf bin Yaqub bin Ishaq bin Ibrahim (AS) has not been mentioned by name but have been referred in the Quran in two Surahs, Al-Kahf verses 60 and 62, in the account of Al-Khidr.

In the Holy Quran, mention have been made in Surah (Chapter) Al-Maddah (verse 23) of two righteous comrades of Hazrat Musa (AS). Some scholars describe them as (1) Yusha and (2) Kaalib bin Yuqana. About Hazrat Yusha it is related that he was husband of the sister of Hazrat Musa (AS) namely Maryam bin Imran. But was not a Prophet.

After the death of Hazrat Musa (AS), forty years of Seena (Sinai) desert wandering of Bani Israel could be completed. Allah, commanded Yusha (AS), who assembled Bani Israel and conquered Bayt Al-Maqdis and took them over the River Jordan into the surroundings of Areeha.

Imam Ahmad has transmitted from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) affirmed:

"Surely the sun have never been stopped from setting down for a human being besides for Yusha on the evening he invaded the Bayt Al-Maqdis."

Bani Israel were commanded to enter the city stoopingly prostrating themselves down in humbleness and gratitude to Allah, the Glorious, to beseech in gratitude the great victory.

The Holy Quran, mention in Surah (Chapter) Al-Baqarah that:-

"And when We commanded: Enter into this township and eat freely of that which is therein and enter the gate prostrating, and say: "Repentance." We will forgive you your faults and will increase (favour) for the right doers. But those oppressors who did wrong perverted the word which had been told them for another saying, so we sent down upon the evil-doers a filthy pestilence punishment from Heaven because they acted infringingly."

(Al-Baqarah, 2:58-59)

Hazrat Yusha (AS) lived for one hundred and twenty seven years, that reflects that he ruled for twenty seven years after Hazrat Musa (AS).

HAZRAT HIZQIL (EZEKIEL) (AS)

The Holy Quran mention in Chapter (Surah) Al-Baqarah (verse 243) that:-

"Have you (O Prophet) not considered those who went forth from their habitations in their thousands of numbers fearful of death? Then Allah said to them, "DIE." Then he restored them life. Surely Allah is Gracious to mankind, but most of the people are not grateful." (2:43)

Ibn Abbas (*Radiya Allah-u-Taala anhu*) narrated that the people of Dawardan were afflicted with plague, some of them fled from there and camped in the far off place of the town. Allah commanded them to, "Die!" and all of them died. They remained dead for a long duration until Hizqil (AS) came that way. He

looked at them and was lost in deep thought. He was revealed, "Would you like that Allah revive them while you observe the process." He submitted that he would like to witness that. Allah, the Gracious, bestowed his prayer and commanded for revival the dead. Thus before his eyes the bones wear the flesh over them and join the muscles together and they all stood revived and in voice extolled, Allah is the Greatest.

HAZRAT ILYAS (ELIJAH-ELIAS) **(ALAIHIS SALAM)**

According to the historians his genealogical table is:-

Hazrat Ilyas bin Yasin bin Fakhas (Fanhas) bin Abdaz (Al-Izar) bin Harun (AS) bin Imran.

He was deputed for rectitude and injunction of the people of Baal Bak, habitating to the west of Damascus and were cursed in idol worship, an idol to whom they have named Baal.

He enjoined them and stressed upon them to desist from idol worship. They resisted and opposed him but ultimately a large number of people became believers.

In the Holy Quran he is mentioned in Chapter (Surah) Al-Anaam (verse 6:86) and As-Saffaat (verses 37: 123-130).

The Holy Quran mention in Chapter As-Saffaat, that:-

"And Surely Ilyas was one of the Prophets. Behold! when he instructed to his people; will you not be Lord fearing? Do you call upon Baal and abandon the best of the creators, Allah, your Lord and the Lord of your forefathers? But they denied him, so they shall surely be shoved (to the Hell), except the servants of Allah, the sincere and faithful ones. And We left for him (praise) among the later generations, peace be upon Ilyasin. Surely do We recompense to the good dispositions. Surely he was one of Our faithful servants." (As Saffaat, 37:123-132)

He associated his cousin Alyas (Elisha) for conducting the guidance of Bani Israel. After his death he is said to be buried and his tomb is at the place Baal Bak, situated in the west of Damascus. Hazrat Alyas carried out the preaching. Western scholars have described his period as 870 B.C. -840 B.C.

HAZRAT AL YASA (AL-YAS=ELISHA) (AS)

Hazrat Al-Yasa continued preaching of Bani Israel as per directions of Hazrat Ilyas (AS). Western scholars have described his period as 850 BC-795 BC. Muslim historians have given his genealogical table as follows:-

Al-Yasa bin Iddi bin Shotlam bin Afracem bin Yusuf bin Yaqub bin Ishaq bin Ibrahim(AS).

Hazrat Al-Yasa was cousin of Hazrat Ilyas and his assistant and vicegerent. In the Holy Quran his name is mentioned in Surah (Chapter) Al-Anaam: (verse 86)) and Surah Suad (verse 48). In Surah Suad, he is mentioned, that:-

"And remember Ismail and Al-Yasa and Zul Kifl, and they were all of the excellent ones." (Suad, 38:48)

Hazrat Al-Yasa (AS) invited the people to straight and good conduct, the path of Allah, continuing the teaching of Hazrat Ilyas (AS), throughout his life time. After his death, Bani Israil indulged into grievous sin and oppressive outrage and they opposed severely and killed their Prophets. The Ark of Covenant (*Tabut Sakina*) was snatched from them in the battle with the Amaliqah people of Gaza and Asqalan and were routed. They continued their ill manners and evil ways until Allah, the Merciful, sent to them Prophet, Shamweel (Samuel-AS), four hundred and sixty years after the death of Prophet Yusha bin Nun (AS)

HAZRAT SHAMWEEL (SAMUEL) (AS)

His genealogical table was: Hazrat Shamweel bin Baali bin Alqama bin Yarkham bin Yahu bin Tahu bin Sauf bin Alqama bin Mahis bin Amoos bin Azaya bin Harun (AS).

He was a descendant of Hazrat Harun (AS) and was born in reply to his mother's supplication to Allah, the Creator, to bless her with a son who would preach Bani Israil, His (Allah's) right path. This was the critical period when the Amaliqah of Gaza and Asqalan defeated Bani Israel and taking over possession, slew many of them and enslaved large number. Allah blessed her with a son, a Prophet, Hazrat Shamweel (AS).

The Holy Quran mention in Chapter (Surah) Al-Baqarah:-

"Have you (O Prophet) not considered the chiefs of the Children of Israil after the period Musa, when they said to a Prophet of theirs; Appoint for us a king that we may fight in the way of Allah. He said, Might it be that, if fighting is prescribed for you, you would not fight? They said, why should we not fight in Allah's way, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah has full knowledge of those who are evil doers." (2:246)

"And their Prophet said to them; Indeed Allah has appointed Talut (Saul) to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and he has endowed him abundantly with knowledge and physique, and Allah grants His Kingdom to whom He pleases, and Allah is Bountiful, All Knowing.

And (further) their Prophet said to them: A sign of his kingship is that there shall come to you the Ark of the Covenant (*Tabut Sakinah*), with (an assurance) therein a security from your Lord, and the relics left by the family of Musa and the family of Harun, carried by angels. Most surely, there is a sign in this for you if you are indeed believers." (Al-Baqarah, 2:246-248)

When Talut marched forward with the forces, he cautioned them that Allah would test them with a river. They were cautioned not to drink thereof except a handful. When they crossed the river, those drank so terrified that they refused to fight, but those did not drink were brave and believed in Allah and patiently said that it often happened that a small party over came a large party with the help of Allah. Historians states that Talut has 80,000 forces but only 4,000 out of them remained stable by not drinking river water. Imam Bukahri narrated from Al-Bara bin Aazib, that who fought with Talut and crossed the river, they did not exceed three hundred and nineteen. (The river is said to be the River Jordan). These people supplicated to Allah for firm preservance and help against the unbelieving people. Allah granted their prayer and thus they defeated them by Allah's leave.

The Holy Quran mention in Surah Al-Baqarah:-

"Thereupon they put them to fight by Allah's permission. And Dawud (David) slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for

Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to all the worlds."

(Al-Baqarah, 2:251)

Talut (who was from the family of Bin Yamin bin Hazrat Yaqub (AS) ruled from 1040 B.C. to 1012 B.C. and then abdicated in favour of Dawud, surrendering the entire kingdom to him.

HAZRAT DAWOOD (DAWUD) (DAVID, 1012 B.C.-972 B.C.) (AS)

The Holy Quran mention the name of Hazrat Dawood in nine Chapters (Surahs) at sixteen times as follows:-

- | | |
|--------------------------------|-------------------|
| 1. Al-Baqarah : 251 | 2. Al-Nisaa : 163 |
| 3. Al-Maedah : 78 | 4. Anaam : 84 |
| 5. Bani Israel (Isra) : 55 | 6. Anbiya : 78-79 |
| 7. Al-Naml : 15,16 | 8. Saba : 10-13 |
| 9. Sad (Suad) : 17,22,24,26,30 | |

The Holy Quran mention in Chapter Anbiya that:

"And Dawud and Sulaiman when they passed their judgement in the matter of the field into which the sheep of certain people had pastured therein by night: We did witness their judgement. To Sulaiman We inspired the (right) understanding of the matter to each of them We gave judgement and knowledge; It was Our power that made the hills and the birds glorifying Our praises with Dawud. And it is We Who do (do all such things)."

(Anbiya, 21:78,79)

According to historians, Hazrat Dawood inhabiting Bayt-ul-Maqdis and was the son of Easha bin Obid bin Aabir bin Salmoon bin Nakhshoon bin Auniyazab bin Irum bin Hasroon bin Foras bin Yahuda bin Hazrat Yaqub bin Hazrat Ishaq bin Hazrat Ibrahim (AS).

Allah bestowed on him the Prophethood and also granted him the kingdom. Allah had softened iron in his hands and he was the first one skilled in making armour from iron. He spends his night in prayer and fast during the day. His voice was such a charming that when he recited the Book (Zabur: Psalms) the birds stood still in the air and also the mountains glorified Allah with him. The jinns (demons) human beings, birds and animals stood devotedly listening to him and some of them died of hunger and thirst.

Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) narrated in Sahih Bukhari that the Messenger of Allah (Peace be upon him) said:

"Recitation was made light for Dawud. He would instruct that his riding animals be saddled but he would finish reciting the Zabur before it was saddled. And he never ate except the earnings of his own hands."

Hazrat Abdullah bin Abbas (may Allah be pleased with him) (d.68 AH, Taif) has narrated that two men appeared before him to decide their dispute about the cow. One of them accused the other that he had seized his cow but he denied the blame. Hazrat Dawud adjourned the case for next day. At night he received a revelation from Allah that the complainant should be killed. Next morning Hazrat Dawud informed the complainant that Allah had revealed to him that he should slay him. He inquired him to disclose the truth. He said, By Allah, O Prophet, I am rightful in my claim but before that I had murdered his father. Thus, Hazrat Dawud (AS) sentenced the man to death. Bani Israel recognized the judgement and held Hazrat Dawud (AS) in high esteem and respect.

DEATH OF HAZRAT DAWOOD (AS)

Hazrat Dawood died at the age of one hundred years, and because of too hot, Hazrat Sulaiman directed the birds to provide shade to the large funeral gathering with out suffocating breathing trouble.

His tomb is in the city of 'Sihoon', where his father and grand father are also buried.

HAZRAT SULAIMAN (SOLOMON, 986-933 BC) A.S.

The Holy Quran mention Hazrat Sulaiman bin Dawud (AS) seventeen times in seven Chapters (Surahs):-

- | | |
|-----------------------------------|----------------------|
| 1. Al-Baqarah : verse 102 | 2. Al-Nisaa : 163 |
| 3. Al-Anaam: 84 | 4. Anbiya : 78,79,81 |
| 5. An-Naml : 15,16,17,18,30,36,44 | 6. Saba : 12 |
| 7. Sad (Suad): 30,34 | |

The Holy Quran mention in Surah An-Naml:-

"And We indeed gave knowledge to Dawud and Sulaiman and they both said: Praise be to Allah, Who has favoured us above many of His believing servants. And Sulaiman was Dawood's heir, and he said: O mankind! We have been taught the language of

birds, and we have been given of every thing, this is indeed manifest grace (from Allah). And to Sulaiman, were assembled his hosts, of Jinn (demon) and men and birds and they were also formed into separate groups. (While marching), when they reached the valley of ants (Wadi An-Naml), one of the ants said, O you ants, enter into your habitations, so that Sulaiman and his hosts may not crush you (under foot), while they perceive not (An-Naml, 27: 15-18)

Ibn Majah has narrated from Hazrat Jabir bin Abdullah (may Allah be pleased with him) (narrated 540 *Ahadith* and died in 74 AH at the age of 94 in Madinah) that the Holy Prophet (Peace be upon him) said:

"Umm Sulaiman bin Dawud said to Sulaiman, My son, does not sleep constantly at night because too much sleep at night will consign man destitute on the Day of Resurrection."

Number of companions, Specifically Hazrat Abu Hurairah (may Allah be pleased with him) narrated (for the world is meaningless to them) that the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) said:-

"We (the Prophets) do not have any heirs; what we leave behind is a charitable endowment." (Sahih Muslim: 749, Vol.3)

Hazrat Sulaiman thus inherited his father Hazrat Dawood (AS) Prophethood and vicegerency and not wealth.

QUEEN SABA'S SUBMISSION

The Holy Quran mention (Surah An-Naml, verse 20,21), Sulaiman found the hoopoe missing and said, he would punish him unless he had a clear reason for absence. It reached a short while after that and assured Hazrat Sulaiman saying that I have compassed and have come from Saba with tiding true that over the folk a woman ruled possessing the abundance of requisite and magnificent throne, but they adore the sun instead of Allah, the Creator, the Gracious. Hazrat Sulaiman sent the hoopoe back, with a letter to the queen (Bilquis) and instructed the hoopoe to drop his letter to queen and investigate her reaction. She informed and read out her courtiers the honourable letter that:-

"In the name of Allah, the compassionate, the Merciful. Exalt not against me, but come to me in submission." (An-Naml, 27:30-31)

The courtiers argued that they being strong, powerful and combat the challenge of the enemy but she told them that she would try to make friendship by sending gifts, because she feared that Hazrat Sulaiman could not be confronted or suppressed. Her messengers reached with gifts but were returned disappointed. He told them that: "What Allah has given me is better than what He has given you. Nay you are exultant because of your present (27:36)." He would send forces which they would not be able to counter and will be humiliated and expelled.

Hazrat Sulaiman learning that queen is coming, then asked his people, which of them would bring to him her throne. A giant of the jinn (demon) offered to bring it to him even before he rose from his seat. But one, whose name was said to be Asif bin Barkhiah, and who had some-knowledge of the book said:

"I shall bring it to you before in the twinkling of an eye. (It was brought from Yemen to Bait-ul-Maqdis). Then he saw it settled beside him, he said: This is of the grace of my Lord that He may test me whether I am grateful or ingrate, and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Gracious."

(An-Naml, 27:40)

So when she reached, Hazrat Sulaiman inquired, after making minor changes: "Is your throne like this?" She replied; it is as it were the same. Queen Bilquis was invited to the palace of Hazrat Sulaiman which was built of crystal glass beneath which were water streams. As she walked on the glass, she thought it was great expanse of water and thus she uncovered her shanks. Hazrat Sulaiman told her that his palace was smoothed with glass and she submitted saying:

"My Lord! Surely I have been unjust to myself, and I submit together with Sulaiman to Allah, the Lord of the worlds." (27:44)

Hazrat Sulaiman (AS) married her and the jinns (demons) built three palaces in Saba (Yemen)

WIND SUBJECTION

On the subject of the horses the scholars states that when Hazrat Sulaiman (AS) gave up the horses, Allah, the Beneficent, replaced them for him with something better than that and that was his authority over wind, which was faster and stronger while he was not obliged to look after it.

The Holy Quran, mention in Surah (Chapter) Saba:-

"And to Sulaiman (We subjected) the wind, of which the morning stride was a month's journey, and its evening stride was a

month's journey, and We made a fountain of molten copper to flow for him; and of the jinn there were those who worked before him by the command of his Lord; and whoever deviated from Our command from among them, We made him taste of the punishment of burning." (Saba, 34:12)

DEATH OF HAZRAT SULAIMAN (ALAIHIS SALAM)

The Holy Quran mention in Surah (Chapter) Saba:

"Then, when We decreed death upon him, nothing indicated them his death, except the worm of the earth which devoured his staff. So when he fell down, the jinns came to know clearly that if they had known the unseen, they would not have tarried in the humiliating chastisement." (Saba, 34:14)

Hazrat Sulaiman, enclosed himself in an enclosure and with wooden staff in hand, occupied himself in prayer. The Angel of Death took out his soul and he remained standing on the staff. The jinns who were employed continued their task. The white ants (worm) kept eating the wooden staff and when it weakened, he fell down. Hazrat Sulaiman died at the age of fifty three years. His son Ruhbaam succeeded him and reigned for seventeen years, after him the kingdom spoiled.

HAZRAT SHEAYA BIN AMSIYA (ALAIHI-S-SALAM)

Muhammad bin Ishaq has stated that after the death of Hazrat Sulaiman and before the birth of Prophet Zakariya (*Alaihi-s-salam*), Prophet Hazrat Shaeya (*Alaihi-s-salam*) was sent by Allah, the Gracious, towards Bani Israel. He had prophesied that Prophets of Allah, Hazrat Eesa (Jesus: *Alaihi-s-salam*) and Hazrat Muhammad (Peace be upon him) would be sent by Him.

Hizqiya (Hezekiah) was King (727 B.C-698 B.C) during the time of Prophet Sheaya, who was a staunch follower of the Prophet. His reign was marked by two invasions by Sennacherib King (705 B.C-681 B.C) of Assyria, who ravaged (Judah of) Bayt-ul-Maqdis in 701 B.C (destroyed Babylon 689 B.C and rebuilt Nineveh) and plundered and massacred Bani Israel.

In such a critical situation Hizqiya sought advice of Prophet Sheaya, who informed by revelation from Allah that his infected leg will be cured and that his time of death has come and must hand over his throne to a successor. The King turned to prayer and made supplication to Allah, weeping and meekly. His prayer was granted and revealed to Hazrat Sheaya to inform him that he would be cured and saved from enemy.

Allah, the Almighty, caused all the forces of Sennacherib to die and only he and five of his comrades were spared, one of them was Bakht Nasr (Nebuchadnezzar; 605 B.C-562 B.C).

They were brought to the King as captives and were taken round the cities for seventy days tightened, shackled and humiliated. After imprisonment for a period, they were sent back to their country on the command of Allah to make an exemplary warning for their people. He remained for seven years like a decaying. Priests reminded that they had advised him, against plundering the Bayt Al-Maqdis, but he did not care. When he was about to die he nominated the successor and handed over the ruling rights to his grand son-in-law Bakht Nasr (Nebuchadnezzar, King 586 B.C-562 B.C). In the meantime Hizqiya also died and Bani Israel became wicked and sinful. Hazrat Sheaya warned them but they did not heed and instead brutally killed him.

Bani Israel remained captive in Babylon for seventy years in a disgraced manner. After the death of Bakht Nasr, Cyrus king of Persia (550 B.C-529 B.C) conquered Babylonia in 539 B.C and not only released the captives but also helped them on their return from exile in rebuilding of the Bayt-ul-Maqdis.

Rebuilding could not be completed during in his lifetime and was thus, completed in 516 B.C.

HAZRAT ARMIYA (JEREMIAH)BIN HILQIYA (ALAIHI-S-SALAM)

Allah, the Gracious, sent Hazrat Armiya (Jeremiah, 7th-6th century B.C.) for preaching the Bani Israel. He was descended of Ladi bin Hazrat Yaqub (*Alaihi-s-salam*) and prophesied that Allah will send Hazrat Iesa and Hazrat Muhammad (Peace be upon him).

When wickedness and maliciousness became common with Bani Israel; Allah, the Beneficent, revealed to Hazrat Armiya to instruct them and prohibit them from obstinacy and rebelliousness. He gathered Bani Israel and transmitted, as commanded by Allah that: "you people have lost the right way and have forgotten why your ancestors were distinguished instead you have gone astray misled by astrologers and magicians. I swear with the Grandeur of my Allah, that He (Allah) shall appoint a tyrannical ruler from external country accompanied by huge army and horses, whose forces will be oppressive and will not show any mercy even if you scream or utter loudly out of grief. They will demolish your all and the beautiful buildings and will turn your vallies into desolate. Allah will cause the heaven to be hard on you and the earth to be unproductive. Rain will not grow grain except grass fodder through Mercy of Allah on the animals. You will be depraved of all blessings and your fate will be worst than deprived and evil doers. If you pray to Allah, your prayers will not be granted and you will not find any Mercy from Allah."

Instead of acceptance the instructions of the Prophet they started taunting, called him liar and imprisoned him. The revealed warning began to take shape and Bakht Nasr King of Babylon (586 B.C- 562 B.C) destroyed Jerusalem in 586 B.C, in addition to booty, taking about 80,000 Bani Israel into captivity to Babylonia. Seventy thousand Bani Israel were already massacred in Bayt-ul-Maqdis. Captives of Bani Israel included the descendants of Hazrat Dawood, Hazrat Yasuf and his brother Banyamin and the chiefs of the tribes etc.

Muslim research scholars of repute have described that due to the violation of the laws by the Israelites, and their arrogance, the wrath of Allah was poured out on many occasions, upon the Jews. In particular the great temple of the Jews was destroyed by Nabuchadnezzar (Bakht Nasr) of Babylon in 586 B.C, and the people were taken as captives. Hundred years later, they returned home with the assistance of the Persian Empire. Soon after this, they again returned to their arrogance and violation of the teachings of the Taurah (Torah), and thereby, they faced their second destruction by Emperor Titus of Rome in 70 A.D.

According to some Muslim historians, Jews remained in captivity from 609 B.C to 539 B.C, whereas western historians states from 586 B.C to 538 B.C. Bakht Nasr was informed that their Prophet had warned the fate before this and directed to adopt the right ways but they did not heed him. Thus Bakht Nasr asked for release of Hazrat Armiya and brought to him. He inquired Hazrat Armiya, if he had warned his people of what would happen to them. He replied in the affirmative. Bakht Nasr asked; Then who told you that? He replied, "Allah has sent me to them but they belied me."

Bakht Nasr commented, they belied you, assault you and imprisoned you? He answered. "Yes." Bakht Nasr said, "The wretched are those people who belie their Prophets and give false notion to the Messenger of their Lord." Bakht Nasr requested him to accompany him, but he declined and said, "I will not abandon from fulfilling the trust of Allah." So Bakht Nasr respected his desire and promised to provide him all possible facilities to stay where he was and himself left for Babylon.

It is stated that Bakht Nasr died and was succeeded by Lahrasib and he was succeeded by his son Bashtasih, during his reign the religion of Zoroastrianism (*Majusis*) flourished in his lands. The founder, Zoroaster (660 B.C-583 B.C), was a companion of Hazrat Armiya, but he had annoyed him so Hazrat Armiya (*alaihis salam*) prayed against him and he was afflicted by leprosy and went away to Azerbaijan. Bashtarib became follower of his religion and compelled the public to follow.

HAZRAT DANYAL (DANIEL) (ALAIHI-S-SALAM).

Scholars have some controversy over the Prophethood of Hazrat Daniyal but majority concede them as Prophet. It is said that during the invasion of Bayt-ul-Maqdis, Bakht Nasr found only two persons bravely fighting against his forces, one of them was Hazrat Daniyal. At last he was also captured in concourse, taken to Babylonia with captives and hanged in a well a reversing condition. Allah, the Gracious, revealed to Hazrat Armiya who was in Bayt-ul-Maqdis to prepare food for Daniyal who was in Babylon, Allah had him carried along with the food to Daniyal. Hazrat Armiya informed him that Allah had commanded him to deliver food to him and remarked, certainly Allah had remembered him and he praised Allah, the Merciful, for numerous favours. Allah do not disappoint His thankful servants. Thus he came out of the well supplicated Allah, The Merciful. Some historians have narrated that Bakht Nasr respected him too much and provided all the facilities and he resided there honourably.

Abu Bakr bin Abu-ad-Dunya states in his book "Ahkam-al-Qaboor" and narrated from Abu Bilal bin Harith bin Abdullah bin Abi Burdah bin Abu Musa Ashari, that the Messenger of Allah (Peace be upon him) said:

"Daniyal prayed to Allah that he may be buried by the people (*Ummah*) of Prophet Muhammad."

So, when Taster was conquered, under the command of Hazrat Abu Musa Ashari (*Radiy Allah-u Taala anhu*), they found a dead body in the house of Al-Harmuzan, with a scripture near his head. The scripture was carried to Caliph Hazrat Umar bin Al-Khatab and he got it deciphered by Kaab, who notified that the dead body was of Hazrat Daniyal. He was thus buried by Hazrat Abu Musa Ashari (*Radiy Allah-u Taala anhu*). Booty was distributed among Muslim forces less Khums (One fifth) and had taken the 'ring' himself by Abu Musa, as a benediction.

HAZRAT UZAYR (ALAIHI-S-SALAM)

Majority of the historians concede him to be descendant of Hazrat Harun (*Alaihi-s-salam*) and genealogical table was:-

Hazrat Uzayr bin Jarwah bin Saurique bin Adya bin Ayub bin Darzna bin Ari bin Taqi bin Ashooh Fakhas bin Aariz bin Hazrat Harun (*Alaihi-s-salam*) bin Imran.

His name is mentioned in Surah At-Tawbah (verse 30). He was a great scholar of Torah.

Quran-e-Majid mention in Surah Al-Baqarah:-

"Or (have you considered) the like of him (Uzair) who passed by a township which had fallen down upon its roofs: he said: How shall Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay, but you tarried a hundred years: just look at your food and drink which have not spoiled and look at your ass: and We would make you a sign for mankind. And look at the bones (of your ass) how We set them together and then clothed them with the flesh; So when it became clear to him, he exclaimed, I know that surely Allah has power over everything." (Al-Baqarah, 2:259)

It is stated by Kaab Ahbar and Wahb that when Bani Israel were released by Cyrus, King of Persia (550-529 B.C) and they started reconstruction of Bayt-ul-Maqdis, Hazrat Uzayr was also working for the constructional works. Bani Israel not only remained deprived of Torah but also all the Torah books were burnt by Bakht Nasr. Bani Israel had respects too much for Hazrat Uzair because of his virtuous and literary knowledge of Torah, but were very much worried

because of non-availability of the book Torah. When it came to the notice of Hazrat Uzair, he gathered all peoples, he told the people that he remember by memory of heart the full Torah and recited the same, which under his directions, reduced into writing. A noble man told the people that while Bakht Nasr burnt the books of Torah, his father hid a copy, which he buried and only he knew where it was. Thus the Torah was discovered and compared with Hazrat Uzair recitation and was found correct, word to word.

Hazrat Ibn Abbas (*Radiya Allah-u Taala anhu*) explained that Hazrat Uzayr reappeared at the same age (of 40 years) at which he had disappeared (Al-Baqarah, 259) but also his son was of 118 years and grand children were elder than him.

HAZRAT ZULKIFL ALAIHI-S-SALAM

Hazrat Zulkifl (Ezakiel) (*Alaihi-s-salam*) have been mentioned in Surah Al-Anbiya (verse 85) and Sura Suad (verse 48).

It is said that when Prophet Al-Yasa (*Alaihi-s-salam*) became an aged person, he prayed for carrying out his preachings. Allah granted his prayer and Hazrat Zulkifl appointed.

The Holy Quran mention in Surah Al-Anbiya:

“And Ismail and Idris and Zulkifl, all were of the patient one. And We caused them to enter into Our mercy; surely they were of the good ones.” (Al-Anbiya, 21:85-86)

HAZRAT ZAKARIYA (ZACHARIYA) ALAIHI-S-SALAM

Hazrat Zakariya has been mentioned seven times in four Surahs of The Holy Quran.

(1) Aal-e-Imran: 37,38

(2) Anaam : 85

(3) Maryam: 2.7

(4) Anbiya :89

Commentators and historians have given their genealogy as Hazrat Zakariya bin Aun (Dan or ibn Barkhiya) bin Muslim bin Sadooq bin Habshan bin Dawud bin Suleman bin Muslim bin Siddiqa bin Barkhiya bin Bilata bin Nahoor bin Shaloom bin Behfashat bin Anamin bin Rajaam bin Sulaiman bin Dawud (*Alaihi-s-salam*). His wife Eishaa was from the progancy of Hazrat Harun (*Alaihi-s-salam*) and he was husband of Hazrat Maryam's mother's sister.

Quran Majid mention in Surah Al-Anaam:-

“And Zakariya and Yahya and Eesa (Isa) and Ilyas, every one was of the righteous.” (4:85)

He was inspired to pray for a son when he observed Maryam with out of season fruits. He realised that Lord who could grant fruits out of season, could also grant him a son in his and his wife's old age.

Imam Tirmizi has narrated the Hadith, that the Messenger of Allah said:

“We the community of Prophets are not inherited.”

The Holy Quran mention in Surah Aal-Imran:-

“Forth with Zakariya prayed to his Lord saying, My Lord, grant unto me from your Bounty a goodly offspring; surely You are the Hearer of prayers. The angels called to him as he stood praying in the sanctuary: That Allah gives you the glad tidings of Yahya confirming a Word from Allah, and noble and chaste and a Prophet from among the company of the righteous.” (3:38,39)

He thus prayed Allah for grant of a son who may inherit him in the functions of Prophet. Imam Ahmad transmitted from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) that the Messenger of Allah said:

“Zakariya was a carpenter.”

Imran bin Nashi was a righteous person and was a descendant of of Hazrat Sulaiman (Alahi-s-salam). He married a virtuous woman named Hanna bint Faqood, of the same family. Hazrat Maryam (*Alaihi-s-salam*) was born when Allah granted her prayers. Her nourishment was awarded to Hazrat Zakariya as a result of ballot. After birth of Hazrat Eesa (Isa) (*Alaihi-s-salam*) she, fearing oppressive attitude of Bani Israel, migrated to Egypt for protection of Hazrat Eesa (*Alaihi-s-salam*) (And came back to Bayt-ul-Maqdis when Hazrat Eesa was of 13 years of age). Peoples enquired about them from Hazrat Zakariya (*Alaihi-s-salam*) but he declined. They became so harsh that Hazrat Zakariya (*Alaihi-s-salam*) had to leave sanctuary and fled towards forest. Peoples pursued him, a tree opened for him and requested him to enter in it. Hazrat Zakariya (*Alaihi-s-salam*) entered the trunk of a tree but an edge of his clothing was held by devil and remained out of the tree. Peoples notified from that and he sawed into two pieces.

HAZRAT YAHYA (JOHN) ALAIHI-S-SALAM.

Quran Majid mention Hazrat Yahya (*Alaihi-s-salam*) in four Surahs (Chapters):-

(1) Aal-e-Imran: 39

(2) Al-Anaam : 85

(3) Maryam: 7, 12

(4) Al-Anbiya: 90

Hazrat Yahya (*Alaihi-s-salam*) bin Hazrat Zakariya (*Alaihi-s-salam*) was from the family of Hazrat Dawud (*Alaihi-s-salam*). He was told that he should hold firmly the Book and was given wisdom while he was yet child. Whenever he was called by the children to play he refused and reminded them that they were not created to play. He had purity in character, manner and purity from defects. He was devoted and feared greatly from Allah, obeying his commands, following what He allowed and shunning from what He prohibited. He was obedient to his parents not arrogant or insolent. He was commanded to instruct Bani Israel, mainly five things: (1) Worship Allah and associate none with Him (2) offer Prayers (3) observe fasting (4) give charity (5) Remember Him abundantly.

Hazrat Yahya wept much from fear of Allah. His diet was leaves of trees and drank water of springs.

Hadad bin Radar, King of Damascus divorced his wife three times, they then intended to revoke the divorce but Hazrat Yahya prohibited them and instructed them that the woman first marry some else and after that he divorce willingly only then she can marry the King.

This offended the queen and she demanded that Yahya (*Alaihi-s-salam*) be killed. The murder of innocent Hazrat Yahya (*Alaihi-s-salam*) caused chastisement to the queen and she was swallowed by the earth.

Ibn Asakir narrates from Zayd bin Waqid that he saw the head of Hazrat Yahya (*Alaihi-s-salam*) when they intended to rebuild the mosque in Damascus. It was found under a pillar on the direction of the *qiblah*. There had been no efface or decay in the head or hair.

HAZRAT EESA (ISA-JESUS) ALAIHI-S-SALAM.

The Holy Quran mention Hazrat Eesa (*Alaihi-s-salam*) in the names of Eesa (9 Times), Eesa ibn Maryam (16 Times), Masih (11 Times), Abdullah (1 Time) and ibn Maryam (2 Times) in thirteen Surahs thirty nine times:-

- | | |
|--|---------------------------------|
| (1) Al-Baqarah: 87, 136, 253 | (2) Aal-e-imran: 45,52,55,59,84 |
| (3) An-Nisa: 157,163,171,172 | |
| (4) Al-Maedah: 17,46,72,75,78,110,112, 114,116 | |
| (5) Al-Anaam: 85 | (6) At-Tawbah : 30,31 |
| (7) Maryam: 30,34 | (8) Al-Mauminoon: 50 |
| (9) Al-Ahzab: 7 | (10) Al-Zakhrif : 57,63 |
| (11) Al-Hadeed: 27 | (12) Al-Saff : 6,14 |
| (13) Al-Shura: 13 | |

The Holy Quran mention in Surah (Chapter) A-S-Saff:

“And remember, when Eesa (Isa) the son of Maryam, said: O Bani Israel (Children of Israel)! I am the Messenger of Allah (sent) to you, confirming the Taurat (Torah that came) before me, and giving you glad tidings of a Messenger

who will come after me, whose name shall be Ahmad." But when he came to them with clear signs, they said: "This is evident sorcery" (A-S-Saff, 61:6)

Imran and his wife, the mother of Maryam were both righteous people and the mother of Maryam vowed to dedicate her son for the service of Bayt-ul-Maqdis, but when Maryam was born she expressed her despair. Maryam was then taken to the mosque to be taken care of and the dispute of nourishment was decided in favour of Hazrat Zakariya (*Alaihi-s-salam*) by ballot, who was also husband of the sister of Maryam's mother.

SEPARATE ROOM FOR MARYAM IN MOSQUE

Hazrat Zakariya built a separate room for Hazrat Maryam in side the mosque, where no body was permitted to enter. She worshipped Allah day and night in solitude and was cited an example of devoutness. Whenever Hazrat Zakariya (*Alaihi-s-salam*) entered her room, he found that she had the out of season fruits. She explained that she received that from Allah who provide nourishment to whomsoever He wills. She was chosen above truthful women of her time. Imam Bukahri has narrated from Hazrat Ali bin Abu Talib (*Radiy Allah-u Taala anhu*) that the Messenger of Allah said:-

"Maryam, the daughter of Imran was the best among the women of the world of her time and Khadijah daughter of Khuwaylid is the best amongst the women."

Imam Ahmad has narrated from Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrated 2286 Ahadith.d.93 AH) that the Messenger of Allah said:

"The best of the women of the world are four: Maryam daughter of Imran, Aasiyah wife of Firawn, Khadijah daughter of Khuwaylid, and Fatimah daughter of Muhammad."

BIRTH OF HAZRAT EESA (ALAIHI-S-SALAM)

The angel Jibril (Gabriel-upon him peace) commanded by Allah, the Creator, appeared in the guise of a human being with tidings that she would conceive and gave birth to a son who would be the chosen one of Allah, who would be His Prophet and helped with miracles. She was astonished that a son would be born without there being a father for him for she had no husband. The angel assured her that Allah is Creator of all things and whatever he likes to do He (Allah) only says "Be" and what he wishes becomes.

The Holy Quran mention in Surah Maryam:-

“So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the most Gracious Allah, so I shall not speak to any man today. And she came to her people with him, carrying him with her. They said, O Maryam, surely you have done a strange thing. O sister of Harun! Your father was not a man of evil, nor was your mother an unchaste woman. But she pointed to the baby. They said; How should we speak to one who was a child in the cradle? He (Child) said: Surely I am a servant of Allah, He (Allah) has given me the Book and made me a Prophet.” (Maryam, 19:26-30)

This was his (Eesa) confirmation that he was the servant of Allah, His slave and worshipper. He also absolved his mother of blame by confirming that Allah had given him a Book and made him Prophet, for, Surely, Allah does not prescribe the functions of Prophet to one who is the product of shameful behaviour. Quran mention in Surah At-Tahrim:-

“And Maryam, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit and she accepted the truth of the words of her Lord and His Books, and she was of obedient ones.” (At-Tahrim, 66:12)

Allah, the One and Only, has refuted the accusations of liar and false people that He (Allah) has taken a son. In fact, he is the Supreme Being and Lord of the worlds and every thing belongs to Him and existence is due to His Alone. He begets not nor was He begotten. He is the Creator and He has no partner and no son. And there is none co-equal with Him. Quran mention:-

“And they say: The Most Gracious has taken Himself a son. Certainly you have brought a thing hideous.” (Maryam, 19:88-89)

Quran mention about the Christians and the Jews:-

“And the Jews say: Uzair is the son of Allah; and the Christians (Nasara) say: The Messiah is the son of Allah. That is their sayings by their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; How they are perverted.” (At-Tawbah, 9:30)

They did not even spare the Torah (Taurat) and made alterations in it out of their greed and in order to extort money from people, they sold verses and transformed permissible things into forbidden and vice versa.

APOSTLES OF HAZRAT EESA (ALAIHI-S-SALAM)

Bani Israel became vulgar, wicked deeds and faithless, and in these circumstances, inspite of the oppositions, Hazrat Easa (Jesus:upon him peace)

started preaching and adopted every tooth and nail to communicate the message of truth through clear arguments and manifest tokens. There were a few seekers of righteousness and these were the sacred disciples who submitted to his call and devoted their lives and properties for the cause of the truthful mission and were termed as apostles (*Havariuns*: the helpers)

MIRACLES

The Holy Quran mention in Surah Aal-e-Imran:

“And (will appoint him) a Messenger to Bani Israel: I have come to you with a sign from your Lord, that I determine for you out of clay like a form of a bird, then I breathe into it and it becomes a bird with the permission of the Allah and I heal the blind the leprous and bring the dead to life by Allah’s leave and I informed you of what you eat and what you store in your houses. Surely, in that there is a sign in this for you, if you are (true) believers.” (Aal-e-Imran, 3:49)

Thus, Allah has granted miracles to His Prophets along with other arguments and a miracle is a kind of argument which takes place on the demand of the opponents and disbelievers. It is obligatory on us to accept, without doubt all the miracles and signs that have been granted to different Prophets, and they demonstrated them before their opponents.

PREACHING OF HAZRAT EESA (ALAIHI-S-SALAM)

Hazrat Eesa (*Alaihi-s-salam*) neither married nor make a house for residence. He preached the message of piety, virtue and abstinence, travelling from place to place and wherever night fell, he stayed without any means of provisions. He was called Al-Masih because he travelled continually in the cause of Allah and endured affliction and distress. When Christ was raised (to the heavens), he was thirty two years and six month old. Allah raised him to heaven with his body. His impartial and pious preaching started attracting the people and was becoming popular day by day. His increasing popularity could not be tolerated by the Jews, they thus became malignant and jealous started fearing danger from him. Their endurance reached the intolerable limits and thus their leaders and priests started to planning conspiracy and was concluded that King should be instigated against him. Roman emperor Caesar who was an idolater had appointed Pontius Pilate (26 A.D-36 A.D) as governor (Judea and Samaria) for the major part of the Jewish region. Jewish King Herod (37 B.C-4 B.C) was ruling only nominal ruler of the one fourth of their forefathers territory. Herod

Antipass son of Herod ruled 4 B.C to 39 A.D and Herod Agrippa-I, grandson of Herod was King of Judea 41-44 A.D. Jews were successful in their conspiracy by arguing to idolater Roman King's governor Pontius Pilate that Eesa (*Alaihi-s-salam*) is gaining popularity and he will not only be serious threat to their religion but also shall become a danger for the authority of the government. Pontius, thus permitted them to arrest and present him as a criminal in his court.

St. Mark's Gospel describe (Ch.14, Verses 1-2) that:-

"After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft (cunning) and put him to death. But they said, not on the feast day, lest there be an uproar (Commotion) of the people."

PROPHECY IN GOSPELS

Western historian writes that Cosntantine-I (280-337 AD), first Christian Roman emperor (306-337 AD), converted (312 AD) on the eve of a battle. He established toleration of Christianity throughout the empire (Edict of Milan, 313 AD), and dealt with the Donatist schism and the Arian heresy (Council of Nicaea 325 A.D). He defeated the Eastern emperor (324 A.D) and shifted his Capital to Constantinople (now part of Istanbul-Turkey) in 330 AD to face the Goths.

There are four Gospels (Injeels) by Lawqa, Mata, Marqas and Yuhana, adopted by ballot out of 21 Gospels as decided by Nicaea Coucil in 325 AD. Even these four have much discrepancy and varying among them. Gospel of Barnabas an important one was one of the Gospels declared as abandoned. This Gospel mention in the verse 42 and verse 97 the Prophecy of Hazrat Eesa (*Alaihi-s-salam*) saying:-

"Then the disciples wept after this discourse, and Jesus was weeping. When they saw many who came to find him, for the chiefs of the priests took counsel among themselves to catch him in his talk. Wherefore they sent the Levites and some of the scribes to question him, saying: Who art thou?"

Jesus confessed, and said the truth: 'I am not the Messiah; they said Art thou Elijah or Jeremiah or any of ancient Prophets? Jesus answered: 'No' Then said they: Who art thou? Say, in order that we may give testimony to those who sent us."

Then said Jesus: 'I am a voice that crieth through all Judaea, and crieth: "Prepare ye the way for the Messenger of Lord", even as it is written in Esasias.' (Verse, 42)

Gospel of Barnabas verse 97 mention:-

Then said the priest: How shall the Messiah be called, and what sign shall reveal his coming?

Jesus answered: The name of the Messiah is admirable, for God (Allah) himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said:

“Wait Muhammad; for thy sake I will to create paradise, the world, and a great multitude of creatures, whose of I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as My Messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail, Muhammad is his blessed name.”

Then the crowd lifted up their voices, saying:

“O God, send us thy Messenger: O Muhammad, come quickly for the salvation of the world!”

JEWISH HOSTILITY AND DETESTATION

Jewish hostility and detestation was noticed by Eesa (*Alaihi-s-salam*) with confidence and said to his disciples:

“Determental and harmful designs of enemy and also their activities are before you. In such a critical moment I ask you that who among you will be a helper of me and the religion of Allah. The disciples dedicatedly submitted. “We are the helpers, the devotees to you and the Divine religion. We believe in Allah and His Scripture and have faith in His Prophet.”

Gospel of Barnabas, mention in verse 19, that Hazrat Eesa (*Alaihi-s-salam*) said:-

“And having said this Jesus sighed, saying: ‘O Lord, what thing is this? For I have chosen twelve and one of them in a devil.’

Allah, the Gracious, revealed Hazrat Eesa that he would receive no harm through the hands of his opponents. So when Hazrat Eesa (upon him peace) was in a house with his twelve (some say seventeen) disciples, it was surrounded by chiefs of Bani Israel supported by the astrologers, priests and the soldiers. Allah, the Beneficent modified the face of a hypocrite disciple in resemblance like Hazrat Eesa (upon him peace), who was picked, arrested and crucified.

The Holy Quran, the true and real Book of Allah, mention in Surah An-Nisa:

“And their saying: verily we have killed the Messiah, Eesa son of Maryam, the Messenger of Allah. Whereas they had neither slain him, nor crucified him, but they mistook the crucified one for him. And surely those who differ therein are only in full of a doubt about it, they have no knowledge of it but merely follow a conjecture. And certainly they killed him not. But Allah raised him to Himself, and Allah is Mighty, Wise.” (An-Nisa, 4:157-158)

Hazrat Hasan Basri (12 AH-112AH, d. Busra-Iraq) has said that the age of Hazrat Eesa, when he was raised to the heavens was thirty four years and Hazrat Maryam (*Salam-ullah alaiha*) lived for five years after that and her age was fifty three years.

Hazrat Imam Ahmad (164 AH-261AH, Nishapur) narrated from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*, d. 57 AH, narrated 5374 *Ahadith*) that the Messenger of Allah (Peace be upon him) said:

“The Prophets are brothers with different mothers. They follow one religion. I am analogous of Eesa than others because there was no Prophet between me and him. He will descend from heaven and you will recognize him when you see him. He is a man of average height, a red complexion and handsome body. His head will be dribbling with water but it will not be wet when he descends. He will carry two staffs (wooden sticks). He will smite the cross, kill the swine, impose the tribute and wipe out religions till you find only Islam. Allah will cause him to destroy Dajjal and there will be peace and comfort everywhere. Camels will graze fearless of the lions and the tigers who will roam nearby; also the cows and sheep will be near the wolves. Children will play with snakes. Eesa will stay for a period determined. He will then die. His funeral prayers will be offered by Muslims who will bury him.”

He will descend on white Minaret in Damascus. The morning Prayer (Salat) will be about to be offered. The Imam will request him to lead the Prayer, but he will not lead and tell the Imam that *Iqamah* was called for him so he should lead the Prayer and Eesa will pray behind him.

HAZRAT LUQMAN (AESOP) (ALAIHI-S-SALAM)

The Holy Quran mention in Surah Luqman:-

“And we indeed bestowed wisdom upon Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. And behold when Luqman said to his son, while he was admonishing him: O my dear son! do not associate partners with Allah; most surely polytheism is indeed tremendous act of tyranny. And we have enjoined upon man in respect of his parents, his mother bears him with faintings upon faintings and his weaning takes two years. (So) give thanks to Me and to your parents; to Me is the eventual destination. But if they strive to make you associate partners with Me what you have no knowledge of, then do not obey them, but keep company with them in this world in an honourable manner and follow the way of those turn to Me in repentance. Then unto Me will be your return: And I shall inform you of what you used to do. O my son! Allah will bring forth all things (to light) be they the weight of a grain of a mustard seed and it were (hidden) inside a rock, or (any where) in the firmaments or in the earth: Surely, Allah is above all comprehension, and All Aware. O my son! Be steadfast in prayer and enjoin what is just, and forbid the evil; and bear with patience whatever may befall upon you. Surely these acts require courage. And do not turn your face away from people in contempt, nor walk in an insolent manner through the land; surely, Allah loves not every proud and arrogant boaster. And be moderate in your walking, and lower your voice. Surely the most hateful of voices is the braying of the ass.” (Luqman 31:12-19).

Tafseer Ibn Kathir narrates from Hazrat Abu Hurayrah (*Radiy Allah-u-Taala anhu*) that the Holy Prophet (Peace be upon him) said:-

“When you hear the voice of cock, seek Allah’s grace. When you hear the braying of a donkey, seek refuge from Satan because it brays when it look at him.”

Muhammad bin Ishaq writes that Luqman Hakim was an Arab and belonged to a famous Arabian tribe known as Aad. He was a king and not a slave. Waheb bin Munabbih narrates that: Hazrat Abdullah bin Abbas (*Radiy Allah-u-Taala anhu*) used to say that genealogy of Hazrat Luqman bin Aad was: Luqman bin Aad bin Almiltat bin Al-Salak bin Vyle bin Hameer. He was a Prophet but not a Messenger.

Hazrat Waheb further narrates that after the death of king Shaddad bin Aad, ruling rights were transferred to his brother Luqman bin Aad. He was no

doubt, one of the noble kings of Aad (2 nd) and was a very wise person. His period would be about 2000 B.C.

Hazrat Imam Bukhari writes that when Surah Nisa verse 48 was revealed:

“Surely Allah does not forgive that anything should be associated with Him, and he forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he has invented a heinous sin.”

This terrified the Companions (*Radiy Allah-u-Taala anhum*) those submitted to the Messenger of Allah that: There will be no person who, in view of Allah’s commandment, has not committed any act of injustice.

The Holy Prophet (*Salla Allah-u alaihi wa-sallam*) then replied:-

“The verse does not mean what you have understood. Have you not heard this saying of Luqman, My son! Ascribe no partners unto Allah. Behold; to ascribe partners unto him is gross injustice.”

PHILOSOPHICAL SAYINGS OF HAZRAT LUQMAN.

Hazrat Luqman was famous among Arabs for his philosophy, knowledge and wisdom. Some of the Quranic and Ahadith directives and instructions are described here. In addition to that quotations of the Companions (*Radiy Allah-u Taala anhum*) are also stated hereunder:-

1. As you sow, so shall you reap.
2. The worst human being is one who is unmindful of the fact that he will be known as a bad person if he is found doing something immoral.
3. Softness of temperament is the foundation of wisdom.
4. Knowledge and prevision transform a penniless into a king of kings.
5. Seek counsel only from the scholars known for their integrity and frankness.
6. The one who enhances his knowledge from others is the biggest scholar.
7. A generous person is one, if he tries to find goodness in himself, he finds it otherwise. He should keep himself away from others.
8. Let it be clear that the tongues of wise men charged with Divine power. None of them says anything unless Allah wants to say so.
9. The most patient person is whose patience is not backed by any harm.
10. When you join some gathering, you should, in the first instance, offer greetings and then sit down one side.
11. Unless you have listened to the conversation of participants of a meeting, do not start speaking. If they are busy in conversation pertaining to Allah, do take

part in it. If the participants are busy in extravagance, leave them and join nice meeting.

12. Love your father and his friends.
13. When Allah grants trust-worthiness to some person, it becomes responsibility of the trustee that he should guard the trust reposed in him.
14. Some body inquired from Luqman, who is the best person. He replied "Opulent." Asked does it mean rich or wealthy person. He said, No, 'the person who seeks goodness in him.'

ADMONITIONS OF HAZRAT LUQMAN TO HIS SON.

1. Do not associate anything with Allah. It is tyranny above all and Allah shall never forgive.
2. Obedience is essential for children. In case they ask for partner or associate of Allah, then on no account should be accepted.
3. It will be good, if a good number of noble persons should enjoy your hospitality.
4. Avoid anger and indignation because intensity of anger deadens the hearts of wise men.
5. Be really afraid of Allah and do not forge to be Allah fearing so that the people may respect you for it, when you are a sinner at heart.
6. Do not feel sorry for silence. If speech is silver, silence is gold.
7. Be soft spoken and try to acquire rhetoric by virtue of which you will become very popular among people in comparison to a person who is all the time distributing charity among them.
8. Always remain away from wickedness and it itself will remain away from you because wickedness breeds wickedness.
9. Do not make an ignorant man your friend, lest he shall start thinking that you like his conversation soaked in ignorance.
10. Do not indifferently ignore the anger of a wise man lest he shall separate himself from you.
11. Save yourself from all types of evil-doing and mischief because Allah has its knowledge even if it is very little and may it be on earth or rocks.
12. Devout prayers as adoration prescribed.
13. Precept for virtuous probity and forbid from mischief.
14. Be patient in case of affliction. Certainly these are deeds of courageous.
15. Always be courteous and it is mischievous to turn face proudly.
16. Don't walk swaggerly on earth because Allah do not like arrogant or ostentation.
17. Maintain counterbalance while walking
18. Discourse in tender voice.
19. Dont be harsh and cruel, these are not desirable.

HAZRAT ZULQARNAIN (ALAIHI-S-SALAM).

The Holy Quran mention in Surah Al-Kahf:-

“And they ask you about Zulqarnain, say: I will recite to you an account of him. Surely We established him in the land and granted him means of access to everything. So he followed a course. Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain! Either give them a chastisement or do them a benefit. He said: As to him who is unjust, we will certainly punish him and then he will be sent back to his Lord, and He will punish him with an exemplary punishment. But whoever believes and does righteous deeds, he shall have the best reward and also We shall facilitate every thing for him by our command. Then he followed (another) course. Until when he reached the land of the rising of the sun, he found it rising on a people for whom We had given no shelter from it. Even so! We encompassed full knowledge of what was before him. Then he followed (another) course. Until when he reached (a valley) between the two mountains, he found there some other people who scarcely understood the speech. They said: O Zulqarnain! Surely Gog and Magog make mischief in the land. Shall we provide a tribute to be paid to you on condition that you might erect a barrier between us and them. He said: That in which my Lord has established me is better (than your tribute), therefore you only help me with workers, I will make a fortified barrier between you and them. Bring me large pieces of iron; until when he had filled up the space between the two steep mountain sides, he said: Blow; until when he had made it fiery, he said: Bring me molten brass which I may pour over it. So they (Gog and Magog) were not able to scale it (the mountain) nor were they able to dig through it. He said; this is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground and the promise of my Lord is ever true. And on that day We shall leave them to surge like waves (of the ocean) on one another. The trumpet will be blown and We shall gather them all together (for the Judgement). (Surah, Al-Kahf; 18: 83-99).

Quraish of Makkah had asked for assessment, this question from the Messenger of Allah (Peace be upon him) on the pursuation of the Jews, which related to a king whose expeditions spread across the east and the west and who is mentioned only once in the Old Testament.

Hazrat Ali (*Radiy Allah-u-Taala anhu*) narrated (Futh-ul-Bari, vol. 6, p.295) that:-

“Zulqurnain was neither a Prophet nor an angel.”

Hazrat Abdullah bin Abbas (*Radiy Allah-u-Taala anhu*) narrates (Al-Bidaya wal Nihaya, vol.2, p.132) that:-

“Zulqarnain was a righteous and gentle king. Allah liked his virtues and praised him in His Book (the Holy Quran), and he was a successful king.”

ALLAH, THE CREATOR MADE COVENANT WITH THE PROPHETS (ALAIHISMUS-SALAM)

The Holy Quran mention in Surah Aal-e-Imran that:-

“And behold! Allah took the covenant of the Prophets. Saying: “I have given to you of the Book and wisdom. And afterwards, there will come to you a Messenger, confirming what you possess. Then you must believe in him and must help him.” He (Allah) said: “Will you affirm and accept to take up the burden of My covenant, in this matter?” They said: We do affirm. He said: “Then bear witness, and I am with you among the witnesses.” Then Whoever turns away, after this (covenant) those surely are perverted miscreants.” (Aal-e-Imran 3:81, 82).

The people of the Book are commanded to fulfil their promises, taken in the presence of their own Prophets, that is, to believe and obey and help the Prophet Muhammad (may Allah’s blessings and peace be upon him), when they shall trace him. The Holy Quran categorically declares that he was the real Messenger whose appearance was foretoled by the earlier Prophets, and surely, in letter and print, he is the last in the line of Prophets of Islam. The people of Book are warned regarding their wrongful statements on the Prophets, that a faithful servant of Allah never directs the people to him, but would direct them towards Allah. The transgressors are those who disregarded the covenants by rejecting Prophet Muhammad (Peace by upon him) and opposing his mission.

The Holy Quran mention in Surah Al-Ahzab (verse 7) that: -

“And remember when We took from the Prophets their covenant: and from you, from Nuh, Ibrahim, Musa and Eesa the son of Maryam: And we took from all a firm covenant.” (Al-Ahzab 33:7)

Allah, the Creator, took a particular pledge from the Prophets (upon them peace) more special from bearers of significant code of law (*Shariah*), the five prominent Prophets (*Alaihi-s-salam*). There are some distinctive features (in verse 33:7), more particularly, that the Prophet Muhammad (Peace be upon him) is not

only addressed first of all and other four Prophets are addressed according to the periods of their Prophethood, but also exclusively word, 'min' (from) has been used for the Prophet Muhammad (Peace be upon him) individually and separately and for all the others 'min' (from) have been used separately and jointly. This manifest the superiority and magnificence over all the Prophets (*Alaihim-uss-Salam*). This also indicates that he (peace be upon him) will finally complete the Divine mission of the Prophets.

BY VIRTUE OF MUHAMMAD (PEACE BE UPON HIM)

Hazrat Umar (may Allah be pleased with him) has narrated in 'Mustadrak Hakim' that the Messenger of Allah (may Allah's blessings and peace be upon him) said: "When Hazrat Adam (upon him peace) committed a mistake, he pleaded; 'O Allah! I entreat You by virtue of Muhammad, forgive me. Allah said to him; 'I have not yet created Muhammad, how do you know about him?' He solicited; 'O Lord! When you blew soul in my model and I raised my head the *kalimah Tawheed* (Word of Unitarianism) (there is no Lord but Allah and Muhammad is Allah's Messenger) was inscribed on the base of the throne. I knew then that You had placed alongside Your name the name of one dearest to You.' Allah, the Creator, said: "You are right, O Adam. He is dearer to Me than all the creatures. Since you ask for his sake, I forgive you. If he were not there, I would not have created you."

Hazrat Ali and Hazrat Abdullah Ibn Abbas (May Allah be pleased with both of them) narrated that Allah took a firm covenant from every Prophet that if Muhammad (Peace be upon him) was sent in their times then they would believe him and support him. Similarly, every Prophet was required to take such a covenant from his people (*Ummah*). In every past period the Prophets (*Alaihimus-salam*) declared his greatness, respect and confirmed that he was last of them.

SUPPLICATION OF HAZRAT IBRAHIM (ABRAHAM) (UPON HIM PEACE)

The Holy Quran mention in Surah Al-Baqarah (verse 129) that: -

"Our Lord! Raise their midst them a Messenger from among them, who shall recite to them Your verses; instruct them the Book and wisdom, and purify them. Surely, you are the Exalted in Might, The Wise." (Al-Baqarah 2:129).

Hazrat Ibrahim was among the people of Babylon in Iraq, who worshipped stars and had forsaken the fundamental doctrine of faith of Unity of Allah. He suffered persecution and left his home, and his people, and settled in the land of 'Aram' south of Canaan, in Palestine. Some years later, he was commanded to

travel towards Makkah. At all these places, Ibrahim (*Alaihi-s-salam*) was put to hard test, and successfully came through all the trials, thus proving his ability to carry out the great responsibility of being a Messenger of Allah.

Ibrahim requested the Almighty to grant Prophethood to his progeny. Hazrat Ibrahim (*Alaihi-s-salam*) prays to Allah to bring forth a Messenger, who shall be an exemplary model for all mankind, from among the descendants of his son Hazrat Ismail (*Alaihi-s-salam*).

COMPANIONS (ASAHAB) AL-KAHF

The Holy Quran mention Surah Al-Kahf:-

“And in that manner, We raised them up (from their sleep, so) that they might question one another. Said one of them: How long have you tarried (here)? They said: we have tarried for a day or a part of a day. They (all) said: your Lord alone knows best how long you have tarried (here). Now send one of you with this silver coin of yours to the city, then let him find out the purest and best food, and bring you some provision out of it. And let him behave with gentleness, and let him not inform anyone about you. For surely if they prevail against you they would stone you to death or force you back to their religion, and in that case, you will never be successful. And thus We disclosed (to the people of the city, so) that they might know that the promise of Allah is true, and verily the Hour of Judgement (is also true) and there is no doubt concerning it. You remember when the people of the city disputed among themselves regarding their affair, then they said: construct a building over them. Their Lord knows best about them. Those who prevailed in their affair, said: We will certainly raise a mosque (*Masjid*) over them. (Some of them) will say they were three, their dog being the fourth and others say they were five, their dog being the sixth, making conjecture at what is a secret affair. And (yet others) say they were seven, their dog being the eighth. Say: my Lord knows best their numbers. It is but few that know their (real fact): therefore contend not in the matter of them but with an outward contention and do not question concerning them any of them. And do not say of anything: Surely, I will do it tomorrow. Except ‘If Allah wills;’ and remember your Lord when you forget and say: I hope that my Lord will guide me ever closer, (even) than this, in the right and true direction. And they remained in their cave three hundred years, and increase by nine (more years). Say, Allah knows best how long they remained. To Him is (the knowledge of) the secrets of the heavens and the earth. How perfectly He sees, how finely He hears (every thing)! They have no protector other than Him, nor does He share in His command with any person whatsoever. (Al-Kahf, 18: 19-26).

Quraish gathered and decided to send a delegation to Jew Priests for questioning, to put to test the Prophethood of the Messenger of Allah (Peace be

upon him). So Nadar (Nazar) bin Haris and Uqba bin Abi Moeet were sent as tormentors to Jew preists of Madinah to inquire for three questions:-

- (1) What are the events of Zulqarnain?
- (2) Who were the companions of Al-Kahf, for they have a strange story?
- (3) And the Spirit, What is it?

The Commentators and research scholars have explained that till such time the descendants of Hazrat Ismail have been inhabiting Makkah Mukarramah they were dutiful followers of the Faith of Hazrat Ibrahim. But with the passage of time and growth in population, they came into contact with Egyptians, Syrians and Iraqi people those were idolaters of number of idols. Thus, Amr bin Luhayy purchased some idols and laid the foundation of idolatry in Makkaḥ and Arabia. Allah sent Hazrat Eesa (*Alaihi-s-salam*) as Prophet and because of his preaching some of the peoples of Bani Israel became followers and then rulers of the area also became Christians. During this period ruler of "Aqsoos", near Eila, whose name was 'Daqianoos' was idolater. He learnt about these "companions" becoming Christians and thus ordered to present them before him. When inquired these companions admitted with full zeal without any fear, of becoming the Christians. He gave them one day otherwise shall be dealt with severely. They decided to hide them in the cave, to save their religion. Incidentally their dog also followed them. Thus when they enter the cave sleepy overcame them by the commandments of Allah, the Gracious. Allah, the Creator, raised them and they sent one of them to city with the coin they had. But shop keepers were astonished of such an old-coin and thus was presented to the then ruler who was a follower of Christianity. Thus he came to the cave and learnt the 'life after death' issue, and asked his courtier for construction of a building and then mosque was built. When the writer (Rana Muhammad Sarwar Khan: had the chance to visit the cave near Damascus in 1974 A.D., a multistorey mosque was under construction from the foot of the mountain).

Cave was sealed and is said to be supported with a concealed inscription containing the story of the 'Companions of Cave.'

Situated on trade routes between the Mediterranean and Mesopotamia, Syria was settled (3 rd Millennium B.C) by Semite Amorites. Canaanites settled on the coast (2nd Millennium B.C) and the Armaeans established their capital at Damascus (11th B.C). Parts of Syria were over run by Egyptians and the Hittites (18 th -10 th B.C), the Assyrians (8 th B.C), the Babylonians or Chaldeans (7 th B.C) and the Persians (6 th B.C). Control passed (333 B.C) to Alexander and after his death (323 B.C) to the Seleucides, under whom Hellenisitic culture was introduced. Syria was conquered (63 B.C) by the Romans under Pompey (106- 48 B.C). It flourished under Roman rule and south of the country saw the rise of Christianity. Syria passed to the Byzentine Empire (395 A.D) and was fully converted to the Christianity. Syria was conquered by Muslims in 14 AH (633-635 A.D) during the caliphate of Hazrat Abu Bakr Siddique and Hazrat Umar Farooq-e-Azam (*Radiy Allah-u-Taala anhum*).

PROPHECIES OF THE PROPHETS (ALAIHI-MUS-SALAM)

It has already been stated in the account of Hazrat Adam (*Alaihi-s-salam*) that Allah forgiven him out of the love of his most dearest creation of Muhammad the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*)

Ibn Asaakir and Bayhaqi transmitted from Hazrat Umar bin Al-Khattab (*Radiy Allah-u Taala anhu*) who quoted the Messenger of Allah (Peace be upon him) as saying, "when Adam committed the mistake, he supplicated: O Lord! I beg You with the right of Muhammad that you forgive me. Allah commanded him: "How do you know Muhammad while I have not yet created him." Hazrat Adam petitioned: when You have created me and blown in me of Your spirit I had raised my head and I saw inscribed on the pillars of your throne:

(*Kalima-e-Tawheed*)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

(There is no adorable (Lord) but Allah; and Muhammad is Messenger of Allah). So I understood that You did not put that name beside Yours except that he was dearest to You of Your creation. Allah, the Gracious, commanded him: "Yes, you, spoke the truth, surely, he is the most beloved of creatures to Me. And when you requested me on the right he enjoys, surely I have forgiven you. And, if it were not for Muhammad, I would not have created you and the universe."

PROPHECY AND DIVINE SHEETS OF HAZRAT ADAM (*ALAIHI-S-SALAM*)

Divine sheets (Leaves) descended upon Hazrat Adam (*Alaihi-s-salam*) are not available securely, but a book captioned "Adam And Hawwa (Eve)" written about 200 years B.C is found among the Hebrews. Hazrat Musa (Moses) has quoted in his sayings about Divine Sheets of Hazrat Adam (*alaihi-s-salam*). Admittedly the Torah contains the story of Hazrat Adam (*Alaihi-s-salam*) and is being described herein in light of the same.

The Torah, Deuteronomy, chapter (5)33:2 mention that Hazrat Musa (*Alaihi-s-salam*) said: The Lord came from Mount Sinai and manifestation came from Mount Seir and shined forth from Mount Faran; He came with ten thousand of virtuous and from his right hand with revealed law for them.

It refers to Hazrat Musa (*Alaihi-s-salam*) who received his Torah (Taurat) on the Mount of Sinai, after that it points to Jesus, who received his Injeel (Bible) on the Mount of Seir, a hill near his birth place and the final reference is to the mount Faran of Makkah Mukarramah, which undoubtedly points to the Prophethood of the Muhammad the Last Messenger of Allah (Peace be upon him) and to the revelation of Holy Quran.

The Holy Quran mention in Surah Al-Hijr:-

“He (Allah) said: this is for me a straight path. Surely as regards my servants, you have no authority over them except those who follow you of the deviators.” (15:42)

The Messenger of Allah (Peace be upon him) said:-

“Satan run away even from the shadow of Hazrat Umar (*Radiy Allah-u-Taala anhu*).”

The ‘enthusiasm law’ refers to nothing but Quran Majid that ordains war against the unbelievers, apostates, renegade, retaliation and vengeance etc.

The Messenger of Allah (Peace be upon him) is the only and the Last Prophet who appeared and shine forth from Faran and fill the earth with his light.

The law given to Hazrat Musa (Upon him peace) on Mount Sinai was followed by the law of Hazrat Eesa (Jesus-*Alaihi-s-Salam*) that rose from mount Seir, which were obscured and obliterated by the shining sun splendour from the Mount Faran, which enlightened the whole world. The twelve chiefs were the twelve successors and on this subject the Messenger of Allah (Peace be upon him) said: “Islam will revolve around the twelve successors, and they will all be from Quraish.”

According to the Christians there were only twelve disciples with Hazrat Eesa (Jesus) (*Alaihi-s-salam*), who fled at the first signal of danger, leaving Hazrat Eesa (Isa) (*Alaihi-s-salam*) alone and one among them Juda of Isariot even, betrayed him for just thirty despiseable pieces of silver.

PROPHECY OF HAZRAT IDREES (KHUNUK-ENOCK) (*ALAIHI-S-SALAM*)

The Holy Quran mention in Surah (Chapter) Maryam:-

“And (also) commemorate in the book Idrees (Idris-Khunuk, *Alaihis-salam*). He was indeed a man of truth and a Prophet. And we exalted him to a lofty place.” (Maryam 19: 56-57).

Hazrat Idrees is referred in Torah, Chapter 5:22-24 and also Juda's well known letter (14-15) referred to in "New Mandate" in which he writes:-
 "Khanuk who was seventh in descent from Hazrat Adam (*Alaihi-s-salam*), he prophesied that Lord will come with ten thousand pious epithets for equity and convict the disbelievers and sinners."

This prophecy of Hazrat Idrees, no doubt, relates to the magnificent conquer of Makkah. The Messenger of Allah (Peace be upon him) at that time said:-

"No blame, in any way, will fall upon you today."

PROPHECY OF HAZRAT NOOH (NOAH) **(ALAIHI-S-SALAM)**

Hazrat Noah (*Alaihi-s-salam*) is known as "Adam the second" among not only the Muslims but also the Hebrews and Christians. Torah, Genesis, chapter 9:13-15 (relating to Hazrat Noah) mention:-

"(Allah commanded) I shall keep the bow in clouds which shall be a sign in the midst of earth. When I descend the clouds on earth bow shall be visible in clouds. And I shall remember the promise made with you and all having the life and there shall not be flood of water."

Inspite of wickedness, evil, mischief, idolatry, tyranny and atrocity, there was no flood. Allah, the Gracious, sent his Final and Last "Prophet of the Peace" as a mercy for all the worlds.

PROPHECY OF HAZRAT IBRAHAIM **(ALAIHI-S-SALAM)**

The Holy Quran mention in Surah Ibrahim:-

"O our Lord! I have settled some of my offspring to dwell in an uncultivated valley, (near) Your Sacred House (*the Kaabah*): our Lord! that they may establish regular prayer. So make the hearts of some people yearn towards them and provide them with fruits, so that they may be grateful." (Ibrahim, 14:37)

The Holy Quran clearly mention in *Surah Al-Baqarah*:-

"And when his Lord tried Ibrahim with certain commands, which he fulfilled (successfully). He (Allah) commanded; "I shall

make you a leader (*Imam*) of mankind." He pleaded to his Lord: And also (leader) from my offspring! (to which his Lord) said: But my covenant is not for those who are tyrants. And when We made the House (*Kaabah*), a congregational resort for mankind and a place of sanctuary. And use the place where Ibrahim stood (*maqam-e-Ibrahim*), as a place of worship. And We enjoined Ibrahim and Ismail saying: purify My House for those who circumambulate it and those abide in devotion and who bow down and fall prostrate (in prayer). And when Ibrahim said: My Lord make this city (a region) of security and bestow on its people, fruits, who believe in Allah and the Last Day. Lord commanded (so shall it be) and on him too, who disbelieves, I shall grant him enjoyment for a short while, then I shall compel him to the torment of the Fire, and that is an evil destination. And when Ibrahim and Ismail raised the foundations of the House; (and they prayed): Our Lord! Accept this service from us. Surely You, are All Hearing, All Knowing. Our Lord! And make us submissive (Muslims) to You, and make our descendants. (progeny) a nation submissive unto You and show us our appropriate ways of devotion and accept our repentance. Surely, You are the One Who accept repentance, the Most Merciful. Our Lord! Raise up their midst in them a Messenger from among them, who shall recite to them Your verses; instruct them, the Book and Wisdom and purify them. Surely, You are the Exalted in Might, the Wise." (Al- Baqarah 2:124-129).

Hazrat Ibrahim (*Alaihi-s-salam*) migrated to Hijaz, the valley of Faran, with Hazrat Hajarrah and with Hazrat Ismail (*Alaihi-s-salam*), settled them there and returned alone. When Ismail had grown up. Hazrat Ibrahim (upon him peace) returned and raised the foundation of Kaabah.

Abul Aliya (may Allah's mercy be upon him, d. 93 AH) has narrated the *Hadith*, that when Hazrat Ibrahim (upon him peace) prayed for the advent of One Prophet from among the progeny of Hazrat Ismail (*Alaihi-s-salam*) he was commanded that his prayer was granted, the Prophet would be the last of all, in the future period after cessation. The exclusive selection of Hazrat Ibrahim (upon him peace) as his friend (*Khaleel* Allah) from among all the Prophets for such blessings is a proof of the granting of his prayer.

It is also transmitted by Suddi, Qatadah and Ibn Kathir (R.A) Messenger of the Allah (Peace be upon him) said: "I am the fulfilment of the prayer of my father Ibrahim."

The Holy Quran mention in Surah As-Shuara that:-

“O my Lord! Bestow upon me wisdom (and knowledge), and join me with the righteous. And make me among those who are the most truthful, among the later people (who come after me).” (As-Shaura 26: 83-84).

Thus it is the reality that after Hazrat Ismail bin Hazrat Ibrahim (*Alaihi-s-salam*) and Hazrat Ishaq (Isaac, *Alaihis-salam*) bin Hazrat Ibrahim (*Alaihi-s-salam*) for thousands of years Prophets arose from the house of Hazrat Ishaq upto Hazrat Eesa (*Alaihi-s-salam*) bin Maryam (*Salam-ullah alaiha*) and when the time to fulfil the chief part of the promise arrived, the promised Last Prophet emerged from the house of Hazrat Ismail, the sun rose from Sinai and Seir and glitteringly shone on Faran.

PROPHECY OF HAZRAT ISMAIL (*ALAIHI-S-SALAM*)

Torah, Genesis, chapter 17: 20 mention:-

Allah, commanded Hajarah (Hagar) thus:-

“And as for Ismail I have heard thee: Behold, I have blessed him, I will make him fruitful, and will multiply his progeny exceedingly; twelve chiefs shall he be get and I will make him a great nation.”

In Torah, Genesis, chapter 17:8, Allah commanded to Hazrat Ibrahim (upon him peace) :-

“And I will bestow unto thee and to thy progeny after thee, generation by generation, the land wherein thou art a stranger, all the land of Canaan, for permanent possession, and I will be their Lord.”

The angel of the Lord told Hajarah (*Salam-ullah alaiha*):-

“Ismail will be a wild man, his hand will be against every man and every man's hand against him; and he shall inhabit in presence of all his brethren.”

The Holy Quran mention in Surah Al-Jumaa:-

“He is the One who has raised amongst the nation of unlettered (*ummiyyoon*) a Messenger from among themselves, reciting to them His verses (of the Quran and purifying them from idolatry and evils) and teaching them the Book (The Holy Quran); and the wisdom, even though they had been , before in manifest error.” (Al-Jumua, 62:2)

Torah, Genesis, chapter 17:20-21 mention:-

“And Lord was with the child; and he grew and he dwelt in wilderness and became an archer. And he dwelt in the wilderness of Faran.”

The dwelling of Hazrat Ismail is fully admitted and acknowledged by all and is indisputable, thus, this verse clearly signifies the Prophet who will shine forth from Faran and fill the earth with his light. Allah, the Gracious, created the Holy Prophet Muhammad (*Salla Allah-u alaihi wa-sallam*), so that the light penetrated every nook and corner of the world with full glory and splendid lustre.

PROPHECY OF HAZRAT YAQUB (JACOB) ALAIHI-S-SALAM

Torah, Genesis, chapter 49 mention:-

“And Hazrat Yaqub directed his sons and said, assemble yourself together that I may tell you that which shall befall you in the last days. Assemble yourselves together and listen yours father Israil” (49:1-2).

The sceptre (Prophethood) shall not be abolished from Judah; nor a sovereignty from between his feet, until ‘Shiloh’ come; and unto him nations shall be subject to obsequious.” (49:10).

Judah, son of Hazrat Yaqub (Jacob), Hebrew patriarch, he was ancestor of the Israelites tribe. The ancient kingdom established by this tribe in the south of Palestine lasted 932 B.C-586 B.C.

The above verses establishes the version that ‘Shiloh’ must be from outside the fold of Judaism, so that the ‘Sceptre’ should be transferred from the Israelites into that of non-Israelites. Mathews Gospel (1-1)(traditionally attributed to St. Mathew and thought to have been written in the late 1st century. It contains five of Christs discourses, including the Sermon on the Mount contains:-

“The Book of the generation of Jesus Christ son of David, the son of Ibrahim (Abraham).” There is no doubt that David (Hazrat Dawood, *Alaihi-s-salam*) was the progeny of Hazrat Yaqub (Israel) and thus Jesus (Hazrat Eesa bin Maryam: *Alaihi-s-salam*) was from Bani Israel, who was sent to Israelite alone and therefore ‘Shiloh’ can only be one who is not of Judah and was to come by the end of the time as it appear from the above verses.

Hazrat Abu Hurayrah (*Radiy Allah-u-Taala anhu*) narrated that:-

“The Prophet (Peace be upon him) was so elegant and comely that had not seen any one more elegant than the Messenger of Allah (Peace be upon him). It appears as if the sun revolves around his face and when he smiles his radiant teeth cast a glow.”

Hazrat Ayesha Siddiqah (*Radiy Allah-u-Taala anha*) narrates: 'that the women of Egypt cut their fingers on the seeing of Hazrat Yusuf (Joseph), had they seen Muhammad (peace be upon him) they would have lacerated their hearts.'

Thus this above referred Prophecy applies only to the Last and Final Messenger of Allah, the Holy Prophet Hazrat Muhammad (peace be upon him) who was from the progeny of Hazrat Ismail (*Alaihi-s-salam*) and came at the end to end the Israelitish Prophethood and ended the Jewish habitation of Banu Nuzair and Khaibar etc.

Commentators explain that the above referred word of 'Shiloh' is meant for :-

- (a) Peace (b) Tranquility (c) security (d) submission

The Messenger of Allah (Peace be upon him) was the only bearer of all these qualities and thus attributes to the Holy Prophet Muhammad (Peace be upon him).

The Holy Quran mention in surah A-Z-Zumar:-

"And (also) I am commanded to be the first (in rank) of those who submit to Allah in Islam." (A-Z-Zumar, 39:12).

(Word "first" refers to being the foremost in abiding by all the commandments of Allah).

PROPHECY OF HAZRAT MUSA (MOSES) **(ALAIHI-S-SALAM)**

The Jews and Christians were looking forward to the arrival of the Last Prophet Muhammad (peace be upon him), as they had received various prophecies in their Scriptures, regarding him. Who (the Prophet) would bring from Allah a new and more lenient law.

However, when the Holy Prophet (Peace be upon him) finally arrived, their racial arrogance made the Jews withdraw their acceptance of the long-awaited Prophet. The reason was that, he was an Arab, and thereby considered as a foe to them. Their claims were not only from arrogance, but also blasphemy. The believers, however, put their trust upon Allah, the Cherisher of world, Who chooses for mankind, for their guidance whom He (Allah) desires.

Sahih Bukhari (335, vol-3) had transmitted from Ata bin Yasar, who narrated that: I met Abdullah bin Amr bin Al-Asi and asked him; Tell me about the description of Allah's Messenger (Peace be upon him) which is mentioned in the Torah. He replied; yes, by Allah, he is described in the Torah with some of the qualities to him in the Quran as follows:-

"O Prophet! We have sent you as a witness (for Allah's true religion) and a giver of glad tidings (to the faithful believers). And a Warner (to the disbelievers). And guardian of the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allah). You are neither discourteous, harsh nor a noise maker in the markets. And you do not do evils to those who do evil to you, but you deal with them with forgiveness and kindness." (33:45-48, 3:159)

Torah, 5th Chapter, section 31:28-29, mention,

"Hazrat Musa (Moses) asked (Bani Israel) to assemble all your revered and nobles, so that I may instruct them and upon them he witness the earth and heaven. Because I know you will create deterioration after my death and will revoke from my preachings. Then because of evil deeds, those shall cause enrage to the Lord, in the last days you will be subject to disastrous misfortunes.

It thus, so, happened that Bani Israel because of their sinful character and wickedness, destruction not only ruined them but also at a time there was no Torah in existence, which though after hundred of years Hazrat Uzayr (Ezra) have recorded by word of mouth but even after that they made changes with evil mindedness to such an extent that now originality cannot be identified. Because of their continued hypocrisy, treachery, imposture and malavolence, Jews were expelled from Madinah and Khaibar.

Torah, Deuteronomy, 5th Chapter, section 33, verse: 2 mention:

"The Lord came from Sinai, manifestation came forth for us from Seir and splendid from Faran; He came with ten thousand of virtuous and revealed law in his right hand."

There is a clear tiding in eloquent wording in Torah, Deuteronomy, chapter 18 verses 15, 17, 18; wherein it is mentioned that:-

"Hazrat Musa said that your Lord will send unto you a Prophet like me from among the progeny of your brothers. You should concede him. And Allah

commanded its correctness. "I (Allah) shall sent a Prophet like you, unto them, from out of the progeny of their brothers who shall recite my revealed verses and shall communicate My commandments as ordained."

Brothers of Bani Israel (descendents of Hazrat Yaqub son of Hazrat Ishaq *Alaihis-salam*) were only the descendants of Hazrat Ismail, inhabiting in the Makkah Mukarramah and thus attribute these verses only to the Last Prophet and the Prophet of Peace Hazrat Muhammad (Peace be upon him)

Hazrat Abu Imama Bahli (*Radiy Allah-u-Taala anhu*) is one of the good fortunate companions, who were present in Bait-e-Rizwan (*Hudaybiyah*) and have narrated 250 *Ahadith*. He fought for Hazrat Ali (*Radiy Allah-u-Taala anhu*) in Safain battle. At a later stage he shifted to Damascus, Syria and died there in 86 AH. Hazrat Tabarani has narrated from him that one day he heard from the Messenger of Allah, that:-

"When offsprings of Maad bin Adnan reached at forty numbers of men, they attacked the army of Hazrat Musa and caused devastation. At this time Musa imprecated against them. Allah, revealed to Musa that: "O Musa do not imprecate them, from their progeny an unlettered Messenger of good news and one who frightens (Peace be upon him) shall born. Also will born people those will be satisfied on meagre subsistance and Allah will be pleased on their meagre deeds. That people (*Ummah*) of nation will enter the Paradise saying that there is no Lord but Allah and Muhammad (Peace be upon him) is Messenger of Allah. Prophet of these people is (Hazrat) Muhammad (Peace be upon him) bin Abdullah bin Abdul Muttalib. He, in his personality, shall be most attractive and humbling in manner and elegance. His silence will be for wisdom and knowledge. His conversation shall be based on wisdom and ingenuous. His nature shall be clement, endurance, solemnity and constansy. I (Allah) shall create him from the best family of Quraish. He shall be having a choosed service. His followers shall be inclined pious, righteous and virtuous. They shall be sincere and truthful obedient."

Thus Allah, the Gracious, rejected the prayer of Hazrat Musa against Hazrat Maad bin Adnan.

PROPHECIES OF HAZRAT DAWUD (DAVID) (ALAIHI-S-SALAM)

Zaboor (Psalm) was the Divine Book revealed on Hazrat Dawud (*Alaihi-s-salam*) whose period is estimated to be 1012 B.C- 972 B.C.

Zaboor (Psalm) mention that: -

“King (Possessor) will have accession for ever. He has adorned the throne for justice and equity and shall rectitude sincerely among nations. He is firm abode for oppressed and will protect Your (Allah’s) believers in their adversity. The believers shall have the confidence that You (Allah) have not abandoned them. Strange nations will fell into the pit they dug and to be entrapped into their own concealed stratagem.” (Verses 8-9, 10-15)

These verses clearly attributes to the Messenger of Allah (Peace be upon him) because there is no Prophet for him and his Prophethood is applicable for ever i.e. till the Day of Judgement. Every Prophet was sent towards a particular nation whereas Prophet Muhammad (Peace be upon him) was sent towards all the nations of the world.

Quran mention in Surah Al-Aaraf:-

“Say: O mankind! Surely, I am to you all, a Messenger of Allah, to Him belongs the dominion of the firmaments and the earth. There is no Lord but He. He (Allah) brings forth life and causes death. So believe in Allah and His Messenger, the unlettered (*the ummi*) Prophet, who believes in Allah and His words: and follow him so that you may be guided (to the truth)” (Al-Aaraf 7:158).

Allah has revealed in the Holy Quran, Surah Al-Maedah, verse 78 that:

“Those of the Children of Israel who rejected the faith were cursed the tongue of Dawood (David) and of Isa (*Alaihi-s-salam*), the son of Maryam (Mary). That was because they rebelled and persisted in excesses.” (Al-Maedah: 5:78)

Curses were pronounced on the Israelites, in the Zabur (The Psalms) by Prophet Dawood (upon him peace) when the people of the city of Iiyat transgressed the ‘*Sabbath*’ and went fishing, Prophet Dawood (upon him peace) said: O Allah! Send your wrath on them, and let them be sign to others. And they turned into monkeys. When the people of the ‘*Maedah*’ (the ‘table spread’ those to whom the food was sent from the sky) denounced Allah’s favour on them after eating what was sent to them. Prophet Isa (upon him peace) cursed them and they turned into pigs.

The mission of Prophet Muhammad (Peace be upon him) and the message, The Quran, was similar to the revelations which the Children of Israel had received. But despite holding clear proof regarding the Message, a group of them ignored it. Though the communities towards whom scriptures were revealed, fabricated many of its articles, but the prophecy of the Prophet Muhammad (peace be upon him) still remains in many of the revealed books, despite alterations and additions made by them.

The Message of Allah therefore provided the right of equation to all the nations and liberated the oppressed. Strange nations means other than Bani Israel and they were Arabs; those Arabs who did not embrace Islam fall into the pit they themselves dug in enmity against Islam.

Psalm further mention:-

1. "King's equity became celebrated. Vicious get entangled in self created difficulties. Consider thoughtfully that vicious will be reversed and to be thrown into hell. Nations forget Allah's command by fault that indigent will not be neglected for ever. Hope of distress will not be relinquished for the times to come. Get up, king; mankind may not to take over. Nations court of justice proceedings be in your exalted presence. King! Frighten them so that they should conceive themselves to be human being." (Psalm 9: 16-21).
2. "He will beautify the humble and submissiveness with salvation. Let the saints be cheerful in eulogizing. Let them encomium aloud upon their beds. Let the high praises of Allah be in their mouth and a double edged sword in their hands; to execute retribution upon the heathen and chastisement upon the people; to bind their ruler with chains and their chiefs with shackles of iron, to execute upon the judgement written: This honour have all his saints. Praise ye the Lord." (Psalm 1-9).
3. "Indigent submit himself to you. You are protector of orphan. Smite the arms of vicious and sinful so that his wickedness may not be available to seek. King is sovereign for ever. Alien nations completely perished from his land." (Psalm 10:14-18)
4. "Allah has blessed you for ever. Gird your sword upon the thigh, you are of great strength with the the glory and the majesty. And in the majesty ride thriving successfully because of truth, humble, and humane and righteousness; and the right hand shall instruct the dreadful things. Thine arrows are piercing in the heart of the king's enemies; whereby the folk fall under the Almighty Allah's throne is for ever and ever. The sceptre; of thy kingdom is a right sceptre, and your affection for righteousness and abomination, for wickedness. Allah, the Gracious, anointed you with the oil of gladness above your fellows. King's daughters were among the

honourable women. Upon your right hand did stand the queen in gold of Ophir. And the daughter of the Tyre (Sur-Lebanon) shall be there with a present. Instead of your ancestors, your children will be princes in all the earth. I will make your name remembered in all generations. Therefore shall the people praise you for ever and ever." (Psalm 5-9, 12, 16, 17)

5. "The mountains shall bring peace to the nation and the little hills by virtuosness. He shall be the cherisher of the destitute, he shall protect the children of the needy and shall destroy the oppressor. They shall be frightful of you as long as the sun and moon constant, for all times to come. In his days shall the righteous prosper, plenty of peace. He shall have dominion from sea to sea and from the river unto the the end of earth. They that dwell in wilderness shall bow before him: and his foe shall lick the dust. The rulers of Tarshish and Isles shall bring gifts: The kings of Sheba (Saba, Yemen) and Saeba shall offer presents. Indeed, all kings shall fall down before him. All nations shall call him blessed and shall serve him. And blessed be his glorious and illustrious name for ever."(Psalm 4-18)
6. "The word of Allah (the Quran) is the purest, like that silver is purified seven times in a crucible. O Lord you are protector and protect them till the day of judgement." (Psalm 16:6-8)
7. "Would that Bani Israel's salvation in Sihun (Bayt-ul-Maqdis). When prisoners will be liberated then Yaqub (Jacob) will be delighted and Bani Israel happy." (Pslam 53:6)
8. "O Lord, who shall inhabit your pavillion (sacred territory of Makkah) and who shall rule over the sacred mountain. He who adopts the right way and fortunate to truth and sincerity." (Psalm 1:5)
9. "Evil-doers shall be severed. But the people waiting with impatience for the Liberator King shall take the earth into their legacy. So that in the near future there will be no vicious. Wicked's breed shall inherit the earth and revealed law of Allah, the Benificent, shall be in their heart for ever. He will never loose footing." (Psalm 37:9-13)
10. "I (Dawood: *Alaihis-salam*) shall supplicate Allah, the Gracious, to praise and applause. You have assented my prayer and caused absolution. The stone which was neglected by masons, became the pre-eminent and on the top of the summit." (Psalm 118:23-26)

Hazrat Dawood (*Alaihi-s-salam*) in the prophecies notified above has clarified many tidings relating to the Last and Final Mesenger of Allah (*Salla Allah-u alaihi wa-salam*), some of them are:-

- (1) Vicious get entangled in self created difficulties;
- (2) Evil doers shall be severed;
- (3) Kings will offer presents;

- (4) He will beautify the humble and submissiveness with salvation;
- (5) Praises of Allah shall be in their mouth and double edged sword in hands;
- (6) Execution of retribution upon the heathen and chastisement upon the people;
- (7) Execution of written judgement;
- (8) Submission of indigent and protector of orphan;
- (9) Sovereign for ever;
- (10) Gird your sword on the thigh;
- (11) Thriving successfully because of truth, humble and righteousness;
- (12) The sceptre is the right sceptre;
- (13) Daughter of the Tyre shall be there with a present;
- (14) Your children will be princes in all the earth;
- (15) Cherisher of the destitute and protector of the children of needy;
- (16) Shall destroy the oppressor;
- (17) They shall be frightful for all the times to come;
- (18) Shall have dominion from sea to sea;
- (19) The kings of Sheba (Saba-Yemen) and Saeba shall offer presents;
- (20) All the nations shall call him blessed;
- (21) Blessed be his glorious and illustrious name for ever;
- (22) The Word of Allah (Quran) is the purest and will be protected till the Day of Judgement.
- (23) Inhabitation of sacred territory;
- (24) Veracious shall inherit the earth and Revealed Law of Allah;
- (25) The stone which was neglected became the pre-eminent and on the top of summit;

Historical facts witness to the truth that all these prophecies, undoubtedly, certainly and verily, indeed relates to the Last and Final Messenger of Allah (Peace be upon him).

PROPHECY OF HAZRAT SULAIMAN (SOLOMON) (ALAIHI-S-SALAM)

Historians have quoted the book on the sayings of the Hazrat Sulaiman(Solomon)(*Alaihi-s-salam*) namely Ode in Odes (Ghazal-lil- Ghazliat), in which his impressive foretold have been described, which clearly relates to the Messenger of Allah (Peace be upon him) and alleged as follows: -

“The true and beautiful complexion Muhammadain (Muhammad, Peace be upon him) shall be from our cousins.”

Bani Ismail were cousins of Bain Israel.

PROPHECY OF HAZRAT SHAEYA (*ALAIHI-S-SALAM*)

In the book of Hazrat Shaeya (Saheef-e-sheaya) mention has been made that:-

“Allah commanded: “I shall reveal my commandments upon him, his name shall be “*Ahmad*” and he shall praise Me. He is My dearest beloved and I am happy about him. He is selected Messenger. He strengthens the veracious and is light of Allah which cannot be extinguished. Reciter of his Revealed Book (Quran) became obedient and submissive amenable.”

Hazrat *Shaeya*'s book further mention that:-

“All the forests (jungles) and cities shall be populated by inhabitation of the descendants of Kedar (*Aal-e-Kadar*, who was son of Hazrat Ismail). They will praise Allah and count the beads of rosary and will to prayers from the top of the summits. There people will relate the Greatness, Exaltation and Magnificence of Allah, the Gracious. They will kiss the black stone of *Kaabah*. Holy *Kaabah* shall be thickly populated than of my dwelling place (Bayt-ul-Maqdis). Fountains shall sprout in jungle and full of water rivulets shall cause saturation. Dry, desolate and thirsty forests shall be well watered. Here shall be the place of Hajj. Infidels being filthy and nasty shall be forbidden to enter. Here shall not be any rapacious or ferocious and tiger etc. At this place of high in dignity, great, venerable and blessed holy site, only and exclusively shall be the righteous and virtuous people.”

PROPHECIES OF HAZRAT AL-YASA (ALYAS-ELISHA) (*ALAIHI-S-SALAM*)

Hazrat *Al-Yasa* prophesied with the elucidation, relating to the Last Prophet, the Messenger of Allah (Peace be upon him) about 740 years Before Christ (B.C). To explain the details of prophecies of the Prophet shall be requiring a separate subject and therefore I am incorporating the operative parts and the same case is here.

Hazrat *Al-Yasa* in his book, said:-

- (1) “Remembrance and dignity of Bani Israel lies in the feet of Prophet Muhammad (Peace be upon him)” (*Al-Yasa*, 9:1)
- (2) “Prior to this dwelling place of Zabloon and Naftali (Sons of Hazrat *Yaqub Alaihis-salam*) were given eminence but in later time a splendid child will

born in the people of darkness. Dominion will be at his shoulders and called "wonderful Messenger of Allah, The Omnipotent, Leader of Righteousness" and Prince of Peace. Prosperity, auspiciousness and pace of his dominion will be unlimited. He will administer the throne and domain of Hazrat Dawood (*Alaihi-s-salam*) upto the day of eternity and will bestow it with his rectitude and candour" (Al-Yasa, 9:2-8)

- (3) "A bud of new leaf will be sprouting from the trunk of Yashi (Jesse i.e. Yashi is contracted from Yeshmail- i.e. *Ismail*, Encyclopaedia Britannica) and from its root a fruitful branch (bough) will grow. Allah will cause him, His revelation. Equipped with Wisdom, Knowledge, expedience, Fear of the Allah, he will be intelligent. His decisions will be based on justice and equity for poor, deprived and indigent. His mouth and lips will be afflictive for vicious and wicked. His waist girdle will be braced with honesty and veracity." (Al-Yasa, 9:12-15)
- (4) "The root of Yashi will be standing upright like flag, and nations will be candidate, and his resting place become glorious. And remainder Egypt, Kosh, Elam, Sana, and Hammat and from sea-side will be folded to turn." (Al-Yasa, 11:10-12)
- (5) You will have the night's lodging in forest of Arab's revelation book. Caravans of Deedan should come out for reception of thirsty. O inhabitants of Taima (*Madinah*) rush with food to welcome emigrant, because he has migrated from naked sword and stringed bow and tribulations of fight. I have been commanded by my Lord that dignity of Kedar's descendants will be finished and remaining will be courageous Kedar's lineage." (Al-Yasa, 21: 13-17)

These are true and indisputable some of the conspicuous and remarkable prophecies of Hazrat Al-Yasa, related to the exaltation and descending of the last Prophet, the Messenger of Allah (Peace be upon him).

PROPHECY OF HAZRAT HABAKKUK (ALAIHI-S-SALAM)

Hazrat *Habakkuk (Alaihi-s-salam)* was a Prophet sent towards Bani Israel and was contemporary of Hazrat *Danyal (Alaihi-s-salam)*. He has prophesied in his book about descending of the Messenger of Allah (Peace be upon him) and mentions that:-

"Allah came from Faran mountains with Praise and Sanctification and earth filled with the magnification and applause of 'Ahmad' who is owner of people (*Ummah*) and earth. His glory covered the heavens and the whole world full of his praise. The earth shined because of his light and his horses will cross

the sea. Expeditiously his bow will shoot the arrows and O "Ahmad" (Muhammad, Peace be upon him) will be well saturated by your order."

PROPHECIES OF HAZRAT EESA (ISA-JESUS) (ALAIHI-S-SALAM)

(AS MENTIONED IN THE GOSPEL (BIBLE) OF *BARNABAS*),

European research scholars and historians describe that the Bible is a collection of religious books comprising the Old Testament, sacred to both the Jewish and Christian faiths and the New Testament, acknowledged only by the Christians. The *Old Testament* consists of 39 books, most of which were written, originally in Hebrew, some in Aramic. Its books were written revised, edited and re-edited between approximately 1,000 B.C and 100 A.D. It is divided into the Pentateuch, the five books of the Law, the Prophetical books, and the Hagiographa, or sacred writings. Containing the poetical and sapiential books and the remainder of the historical books. Some of the Old Testament books, the Apocrypha, were not placed with in the sacred canon by the Jews of Palestine, and are regarded by Protestants as sources of edification rather than doctrine: they are included in the Canon of the Vulgate and are therefore regarded as authoritative by the Roman Catholic Church.

BIBLICAL LITERATURE

Esdras in a passage usually dated. 100 CE and is frequently mentioned in rabbinic (postbiblical) literature, but no authentic tradition exists to explain it. Josephus, a first century CE Jewish historian, and some of the Church Fathers, such as Origen (the great 3rd century Alexandrian theologian), appear to have had a 22-book canon.

English Bibles list 39 books for the Old Testament because of the practice of bisecting Samuel, kings, and Chronicles, and of counting Ezra, Nehemiah, and the 12 Minor Prophets as separate books,

The Christian canon. The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status.

The New Testament, written originally in Greek, comprises 27 books, the four *Gospels* record the life and teaching of Jesus Christ. Acts records the spreading of the Gospel by his Apostles. The Epistles are letters by the Apostles to the young Christian Churches of the Mediterranean world. It is thought that the Gospels are based on collection of the sayings and acts of Christ, current in 50 years or so after Christ. The Jewish community, in which the Christianity developed, was mainly Greek-speaking, and was spread throughout the Roman Empire. The Old Testament was early translated (3rd and 2nd B.C.) into Greek. This version, and an old Latin one, were used by Jerome in the 4th A.D. as the basis for a new version, the Vulgate, still the official version of the *Roman Catholic Church*. During the Latin Middle ages, the Vulgate was the source of all biblical teaching. Theology took the form largely of expositions of the Scripture, more allegorical than literal. But textual scholarship was not unknown. Alcuin circulated a purified Latin text, and later scholars debated with learned Jews. There were attempts to render the Bible into the vernaculars, and versions circulated in France, Germany, Italy, Holland and England. But they were associated, sometimes rightly, with heresy. The Gospel, one of the first four books (Matthew, Mark, Luke, John) of the New Testament, part of these books read at Mass or of the Communion service. Gospel the record of Christ's life contain the sayings of Jesus and accounts of significant events in his life and especially the circumstances of his (so called?) death in 30 A.D. were preserved orally by the early Church, possibly finding some written from 50 A.D. The Apostle Paul the founder of the Christian theology whose missionary journeys ensured that Christianity would not be simply another Jewish sect. (Barnabas has also been mentioned as Apostle).

Constantine 1st (280- 337 A.D), first Christian Roman emperor (306-337 A.D), converted (312 A.D) on the eve of a battle. He established toleration of Christianity throughout the empire (Edict of Milan, 313 A.D) and dealt with the Donatist schism and the Arian heresy (Counsel of Nicaea, 325 A.D). He defeated the eastern emperor (324 A.D) and moved his capital to Constantinople (330 A.D), (now part of Istanbul-Turkey), to face the Goths. Second *Constantinople council* of the second ecumenical council, convened in 381 A.D, by Theodosius 1st (379-395 A.D). It confirmed the decisions of the council of Nicaea (325 A.D) and elaborated the *Nicene* creed. The council of Ephesus (431 A.D) was held during the reign of Theodosius 2nd (408- 450 A.D).

As recorded by historians, *Barnabas* (a Jew born in Cyprus) represented those Apostles who had become personal disciples of Jesus and Paul (a Jew inhabitant of Tarsus in Cilicia) co-operated with them for sometime. Paul's compromise with Roman polytheistic beliefs, caused a fissure between them. Pauline Christians grew in number and a stage was reached when kings were used as pawns to promote the ends of the Church. On the other side due to devotion of

the followers of Barnabas they started flourishing. The clash between the Jew and Christians was started by the Jews because they perceived that the Christians would undermine their authority. At the time of the siege of Jerusalem in 70 A.D., the Christians migrated from the city and refused to take part in Bar Coachaha in 132 A.D. These events manifested the difference between the Christians and Jews.

Bishop of Antioch, Paul of Samosta, was a strong believer and priest that Christ was, but as Prophet and a man. Bishop of Antioch (Antakya- Turkey), Lucian, came down strongly against the belief of Trinity and deleted all the references of Trinity from the Bible as he believed it to be a later interpolations not found in the earlier *Gospels*. He was martyred in 312 A.D. Arius (250-336 A.D. Libyan by birth) was a well known disciple of Lucian became a headache for the church who had a large following and was a strong preacher that Christ was only a Prophet and a human being as any other man and thus shook the very foundation of Pauline Church. The boiling controversy became conflagration. In 325 A.D. emperor Constantine called the counsel of all denominations of Christianity at *Nicaea* (now Isnik) and because of ruling convenience thrown his weight behind Athanasius and banished Arius from the realm, and thus the belief of *Trinity* became the official religion of the empire. Christians who did not believe in Trinity were massacred and it became penal offence to keep a Bible not authorised by the Church. Four versions of *Bible* (Matthew, Mark, Luke and John) were selected as official and as many as 270 different versions of Bible were burnt. This displeased the Princess Constantina and she ultimately succeeded in persuading the emperor and thus Arius was called back in 346 A.D. He died suddenly on the day of rejoicing scheduled visit to the Cathedral of *Constantinople*. Thus *Monotheism* (Belief in only one Allah) became the official religion. Constantine died in 337 A.D and ruling authority taken over by emperor Constantianus accepting the faith of Arius. In 341 A.D a meeting for discussion was held in Antioch and Monotheism was accepted as correct interpretation of Christian faith. The exposition was confirmed by another council was held in Sirmium in 351 A.D. Arianism was adopted as faith by a cumbersome majority to Christians. Pope Honorius, a contemporary of the Prophet Muhammad (Peace be upon him) saw the rising tide of Islam whose tenets were similar to those of Arius, he, perhaps, thought middling way between Islam and Christianity and his doctrine was not challenged for about half a century. He died in October 638 A.D and in 680 A.D., a council was held in Constantinople where Pope Honorius was anathematised, which uniquely happend in the history of Papacy when a pope was cursed by succeeding Pope and the Church. Papin-II, King of Franks, intervened (754 AD) in favour of the papacy. The investiture controversry (1075-1122 AD) alienated emperors and popes and semi independant city states arose in northern and central Italy.

Laelius Sozzini (1525-1562 A.D) was an Italian Theologian. His anti-Trinitarian rationalistic teachings resemble those of modern Unitarians (Universalist Church), and were spread into Poland, Hungary and the Netherlands by his nephew, Faustus Socinus (1539-1604 AD). (Universalist Church, a liberal Protestant denomination of the U.S.A and Canada, founded Late 18th C. in the U.S.A. Under the leadership of Hosea Ballou, it established colleges, seminaries and newspapers. In 1961 A.D. it merged with the American Unitarian Association to form the Unitarian Universalist Association). Sozzini challenged Calvin (Calvin, John= 1509-1564 A.D.) French Theologian, who spread the Protestant Reformation in France. Calvin taught that it was the right and duty of the State to aid the Church, that biblical authority was to be set above Church tradition, that the sacraments were of value but not essential, and he taught predestination. His teachings, contained in his 'Institutes of the Christian Religion' (1536 AD), spread to the Netherlands and Scotland and influenced the Puritans in England and in New England; on the doctrine of Trinity. He amplified the the doctrine of Arius, denied the divinity of Christ and renounced the doctrine of original sin and atonement. According to him the object of adoration could only be the One and only One Allah. In 1562 he published the research on St John's Gospel denying the divinity of Jesus. In 1578 AD he migrated to Klausenberg in Transylvania (north western region of Rumania) whose ruler John Sigisumund, was against the doctrine of Trinity. Here Bishop Francis David (1510-1579 A.D) was acrimoniously anti-Trinitarian. Bishop Bible, the english translation of the Bible was produced in 1568 A.D. under the authority of Archbishop Parker, as a challenge to the Calvinistic Geneva Bible.

GOSPEL OF BARNABAS

It has been established that Barnabas was one of the twelve apostles of Hazrat Eesa (Jesus-*Alaihi-s-salam*) and the Gospel of Barnabas was conceded an authentic and genuine Bible.

Acts of the apostles describe Barnabas. In Act 12:25 mention have been made as follows:-

“And Barnabas and Paul returned from Jerusalem, when they fulfilled their ministry, and took with them John, whose surname was Mark.”

In act 13, mention have been made as follows:-

“Now there was in the Church that was at Antioch certain theologians and teachers, as Barnabas, as Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought with the Herod the Tetrach, and Paul.”

Aranius when started preaching against the polytheistic creeds of St.Paul then passages of the Gospel of Barnabas were referred to as proof of arguments and discussions. Though in 325 AD, except four official, all the Bible books were

burnt but Allah, the Gracious, protected, as a Divinely sign, for disclosure of His Divinity. Thus in 383 AD Pope could get one book of 'Gospel of Barnabas' and preserved in his personal library. During the fourth reigning year of King Rino, digging of the grave of Barnabas was taken place. A manuscript of Gospel, written by Barnabas, was found, in perfect condition, at the chest of body of Barnabas. Farama Rino was a fast friend of Pope. He obtained Gospel of Barnabas, written in Italian language, from the Pope for study and to establish the factual position. This Italian manuscript of the 'Gospel of Barnabas' cause to reach in the hands of a reputed person of Amsterdam (Holland). This remained there for sometime and in 1713 AD. Prince Yugine could get it and after twenty five years when his personal library was shifted to Vienna (capital of Austria), this 'Gospel of Barnabas' was an important part of that which is still lying preserved in the Vienna Library.

Lonsdale and Laura Ragg, a British couple, translated into english in 1907 AD, from this Italian manuscript of the 'Gospel of Barnabas.' It was printed in 1907 A.D by Claredon Press, Oxford, England but amazingly were removed and disappeared from the market in few days. During this time some of the people could purchase that. Out of this english translated book, one set is preserved in (author) the British Museum London and other one is in Congress Library Washington. I could (author) receive this english version of "Gospel of Barnabas" with compliments from Ahmad Muhammad Salah Jamjoom, Jeddah (Saudi Arabia).

Many of the verses of the "Gospel of Barnabas" provide clear and distinct documentary proof of the exaltation of the great Prophet, Messenger of Allah (Peace be upon him). I therefore, auspiciously, quote and describe the selected extracts of 'verses' of the Gospel of Barnabas as follows:-

10. I KNOW EVERY PROPHET

'Believe, Barnabas, that I know every Prophet with every prophecy, insomuch that whatever I say, the whole hath come forth from that book.'

12. FIRST SERMON OF JESUS

"Blessed be the holy name of God, who created the splendour of all the saints and prophets before all things to send him for the salvation of the world, as he spake by his servant David, saying: "Before Lucifer in the brightness of the saints I created thee." Blessed be the holy name of God, who created the angels that they might serve him. And blessed be God, who punished and reprobated

Satan and his followers, who would not reverence him whom God willeth to be revered.

17. SPLENDOUR OF ALL THE PROPHETS

Philip answered: "Master, what sayest thou? It is surely written in Isaiah that God is our father: how, then hath he no sons?"

Jesus answered: "There are written in the prophets many parables wherefore thou oughtest not to attend to the letter, but to the sense. For all the prophets, that are one hundred and forty-four thousand, whom God hath sent into the world, have spoken darkly. But after me shall come the Splendour of all the Prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the Messenger of God."

19. JESUS PREDICTED HIS DEVIL

And having said this Jesus sighed, saying: "O Lord, what thing is this? For I have chosen twelve, and one of them is a Devil."

36. ALL PROPHETS CREATED EXCEPT MESSENGER OF GOD

"Now that all the prophets are come except the Messenger of God who shall come after me, because so God willeth, and that I may prepare his way.

39. ADAM KISSED UPON HIS NAIL NAME OF MUHAMMAD

Then God gave his soul to man, while all the holy angels sang: "Blessed be thy holy name, O God our Lord."

"Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Muhammad is the Messenger of God." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me, I pray thee, what meaneth the message of these words: "Muhammad is Messenger" of God." Have there been other men before me?"

Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou hast seen mentioned is thy son, who shall come into the world many years hence, and shall

be my Messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour sixty thousand years before I made anything."

Adam besought God, saying: "Lord, grant me this writing-upon the nails of the fingers of my hands." Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God", and upon thumb-nail of left is said: "Muhammad is Messenger of God." Then with fatherly affection of the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when thou shalt come to the world."

42. MESSENGER OF GOD WHOM YE CALL THE "MESSIAH"

Then the disciples wept after this discourse, and Jesus was weeping, when they saw many who to find him, for the chiefs of the priests took counsel among themselves to catch him in his talk. Wherefore they sent the Levites and some of the scribes to question him, saying: "Who art thou?"

Jesus confessed, and said the truth: "I am not the Messiah."

They said: "Art thou Elijah or Jeremiah or any of the ancient Prophets?" Jesus answered: "No"

Then said they: "Who art thou?" Say, in order that we may give testimony to those who sent us."

Then said Jesus: "I am a voice that crieth through all Judaea, and crieth: "Prepare ye the way for the Messenger of the Lord." even as it is written in Esaias."

They said: "If thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more account than the Messiah?"

Jesus answered: The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the lachets of the shoes of the Messenger of God whom ye call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end."

43. SALVATION AND MERCY TO ALL NATIONS

‘Verily I say unto you, that every Prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the Messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded. For so promised God to Abraham, saying: “Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do.”

James answered: ‘O master, tell us in whom this promise was made: for the Jews say “in Isaac,” and the Ishmaelites say “in Ishmael.”

Jesus answered: ‘David, whose son was he, and of what lineage?’

James answered: ‘Of Isaac; for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David.’

Then said Jesus: ‘And the Messenger of God when he shall come, of what lineage will he be?’

The disciples answered: ‘Of David.’

Whereupon Jesus said: ‘Ye deceive yourselves; for David in spirit calleth him lord, saying thus: God said to my lord sit thou on my right hand until I make thine enemies thy foot-stool. God shall send forth thy rod which shall have lordship in the midst of thine enemies.’ If the Messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.’

44. THE LINEAGE OF MESSIAH

Thereupon said the disciples: ‘O master, it is thus written in the book of Moses, that in Isaac was the promise made.’

Jesus answered, with a groan: ‘It is so written, but Moses wrote it not, not Joshua, but rather our rabbins, who fear not God. Verily I say unto you, that if ye consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: “Abraham, all the world shall know how God loveth thee: but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God.” Abraham answered: “Behold the servant of God, ready to do all that which God shall will.”

“Then spake God, saying to Abraham: “Take thy son, thy first born Ishmael, and come up the mountain to sacrifice him.” How is Isaac first born, if when Isaac was born Ishmael was seven years old?

Then said disciples: 'Clear is the deception of our doctors: therefore tell us thou truth, because we know that thou art sent from God.'

Then answered Jesus: 'Verily I say unto you, that Satan ever seeketh to annul the laws of God: and therefore he with his followers, hypocrites and evil doers, the former with false doctrine, that latter with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites! For the praises of this world shall turn for them into insults and torments in hell.'

'I therefore say unto you that the Messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe that I have seen him and have done him reverence, even as every Prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Muhammad, God be with thee, and may he makes me worthy to untie thy shoelatchet, for obtaining this I shall be a great Prophet and holy one of God."

And having said, Jesus rendered his thanks to God.

53. JESUS SMOTE HIS FACE

Jesus Smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: 'Cursed be every one who shall insert into my sayings that I am the son of God, 'At these words the disciples fell down as dead, whereupon Jesus lifted them up, saying: "Let us fear God now, if we would not be affrighted in that day.'

54. ALL PROPHETS WOULD REQUEST MUHAMMAD TO PROTECT AND FAVOUR THEM

'When these signs be passed, there shall be darkness over the world forty years, God alone being alive, to whom be honour and glory for ever. When the forty years be passed, God shall give life to his Messenger, who shall rise again like the sun, but resplendent as a thousand suns. He shall sit, and shall not speak, for he shall be as it were beside himself. God who shall seek the Messenger of God, and, having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the Messenger of God. Next shall God give life to

all his Prophets, who, following Adam, shall go every one to kiss the hand of the Messenger of God, committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: "O Muhammad, be mindful of us!" At whose cries pity shall awake in the Messenger of God, and he shall consider what he ought to do, fearing for their salvation. Next shall God give life to every created thing, and they shall return to their former existence, but every one shall besides possess the power of speech. Next shall God give life to all the reprobates, at whose resurrection, by reason of their hideousness, all the creatures of God shall be afraid, and shall cry: "Let not thy mercy forsake us, O Lord our God." After this shall God cause Satan to be raised up, at whose aspect every creature shall be as dead, for fear of the horrid form of his appearance. May it please God, 'said Jesus, 'that I behold not that monster on that day. The Messenger of God alone shall not be affrighted, by such shapes, because he shall fear God only.

'Then the angel, at the sound of whose trumpet all shall be raised, shall sound his trumpet again, saying: "Come to the judgement, O creatures, for your Creator willeth to judge you." "Then shall appear in the midst of heaven over the valley of Jehoshaphat a glittering throne, over which shall come a white cloud, whereupon the angels shall cry out: "Blessed be thou our God, who hast created us, and saved us from the fall of Satan." Then the Messenger of God shall fear, for what he shall perceive that none hath loved God as he should. For he who would get in change a piece of gold must have sixty mites; wherefore, if he have but one mite he cannot change it. But if the Messenger of God shall fear, what shall the ungodly do who are full of wickedness?"

55. MUHAMMAD AT THE JUDGEMENT

The Messenger of God shall go to collect all the Prophets to whom he shall speak, praying them to go with him to pray God for the faithful. And every one shall excuse himself for fear: nor, as God liveth, would I go there, knowing what I know. Then God seeing this shall remind his Messenger how he created all things for love of him, and so his fear shall leave him and he shall go nigh unto the throne with love and reverence, while the angels sing: "Blessed be thy holy name, O God, our God."

And when he hath drawn nigh unto the throne, God shall open his mind unto his messenger, even as a friend unto a friend when for a long while they have not met. The first to speak shall be the Messenger of God, who shall say: "I adore and love thee, O my God, and with all my heart and soul I give thee thanks for that thou didst vouchsafe to create me to be thy servant and madest all for love of me, so that I might love thee for all things and in all things and above all things; therefore let all thy creatures praise thee, O my God." Then all things created by God shall say: we give thee thanks, O Lord, and bless thy holy name.' Verily I say unto you, the demons and reprobates with Satan shall then weep so that more

water shall flow from the eyes of one of them than is in the river of Jordan. Yet shall they not see God.

And God shall speak unto his Messenger, saying: "Thou art welcome, O my faithful servant; therefore ask what thou wilt, for thou shalt obtain all." The Messenger of God shall answer: "O Lord, I remember that when thou didst create me, thou saidst that thou hadst willed to make for love of me the world and paradise, and angels and men, that they might glorify thee by me thy servant. Therefore, Lord God, merciful and just. I pray thee that thou recollect thy promise made unto thy servant."

And God shall make answer even as a friend who jesteth with a friend and shall say: "Hast thou witnesses of this, my friend Muhammad?" And with reverence he shall say: "Yes, Lord." Then God shall answer: "Go, call them. O Gabriel." The angel Gabriel shall come to the Messenger of God, and shall say: "Lord, who are thy witnesses?" The Messenger of God shall answer: "They are Adam, Abraham, Ishmael, Moses, David, and Jesus son of Mary."

Then shall the angel depart, and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: "Remember ye that which my Messenger affirmeth?" They shall reply: "what thing, O Lord?" God shall say: "That I have made all things for love of him, so that all things might praise me by him." Then every one of them shall answer: "There are with us three witnesses better than we are, O Lord." And God shall reply: "who are these three witnesses?" Then Moses shall say: "The book that thou gavest to me is the first"; and David shall say: "The book that thou gavest to me is the second," and he who speaketh to you shall say: "Lord, the whole world, deceived by Satan, said that I was thy son and thy fellow, but the book that thou gavest me said truly that I am thy servant; and that book confesseth that which thy Messenger affirmeth." Then shall the Messenger of God speak, and shall say: "Thus saith the book that thou gavest me, O Lord." And when the Messenger of God hath said this, God shall speak, saying: "All that I have now done, I have done in order that every one should know how much I love thee." And when he hath thus spoken, God shall give unto his Messenger a book, in which are written all the names of the elect of God. Wherefore every creature shall do reverence to God, saying: "To the alone, O God, be glory and honour, because thou hast given us to thy messenger."

56. PLACE AND ROLE OF MUHAMMAD ON THE DAY OF JUDGEMENT

God shall open the book in the hand of his messenger, and his Messenger reading therein shall call all the angels and Prophets and all the elect, and on the forehead of each one shall be written the mark of the Messenger of God. And in the books shall be written the glory of paradise.

Then shall each pass to the right hand of God; next to whom shall sit the Messenger of God, and the Prophets shall sit near him, and the saints shall sit near the Prophets and the blessed near the saints, and the angel shall then sound the trumpet and shall call the Satan to Judgement.

72. JESUS CAME TO PREPARE WAY FOR MESSENGER OF GOD (MUHAMMAD)

Jesus answered: 'Let not your heart be troubled, neither be ye fearful: for I have not created you, but God our creator who hath created you will protect you. As for me, I am now come to the world to prepare the way for the Messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false Prophets shall come, who shall take my words and contaminate my gospel.' Then said Andrew: Master, tell us some sign that we may know him.

HOW TO RECOGNIZE MUHAMMAD

Jesus answered: 'He will not come in your time, but will come some years after you, when my gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true, and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt and slew the children; for to an old wound one applieth fire.

He shall come with truth more clear than that of all the Prophets, and shall reprove him who useth the world amiss. The towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall to the ground

and confess me a man like other men, verily I say unto you the Messenger of God shall be come.'

83. A NIGHT (LAILATUL-QADAR) WOULD COME EACH YEAR IN THE TIME OF MESSIAH MUHAMMAD

After the prayer of midnight the disciples came near unto Jesus, and he said to them: 'This night shall be in the time of the Messiah, Messenger of God, the jubilee every year that-now cometh every hundred years. Therefore I will not that we sleep, but let us make prayer, bowing our head a hundred times, doing reverence to our God, mighty and merciful, who is blessed for evermore and therefore each time let us say: 'I confess thee our God alone, that hast not had beginning nor shalt ever have end; for by thy mercy gavest thou to all things their beginning, and by thy justice thou shalt give to all an end that hast no likeness among men, because in thine infinite goodness thou art not subject to motion nor to any accident. Have mercy on us, for thou hast created us, and we are the works of thy hand.'

84. JESUS HEARD VOICE OF MUHAMMAD DURING BLESSED NIGHT (AL-QADAR)

Having made the prayer, Jesus said: 'Let us give thanks to God, because he hath given to us this night great mercy; for that he hath made to come back the time that needs must pass in this night, in that we have made prayer in union with the Messenger of God. And I have heard his voice.'

96. "THE MESSIAH SHALL COME AFTER," SAID JESUS

When the prayer was ended, the priest said with a loud voice: "Stay Jesus, for we need to know who thou art for the quieting of our nation.'

Jesus answered: 'I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.'

The priest answered: In the book of Moses it is written that our God must send us the Messiah, who shall come to announce to us that which God willeth, and shall bring to the world the mercy of God. Therefore, I pray thee tell us the truth, art thou the Messiah of God whom we expect?

Jesus answered: 'It is true that God hath so promised but indeed I am not he, for he is made before me, and shall come after me.'

The priest answered: By the words and signs, at any rate we believe thee to be a Prophet and an holy one of God, wherefore I pray thee in the name of all Judaea and Israel that thou for love of God shouldst tell us in what wise the Messiah will come.

Jesus answered: 'As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: "In thy seed will I bless all the tribes of the earth." But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithfull ones: whereupon God will have mercy upon the world and will send his Messenger for whom he hath made all things, who shall come from the south with power, and shall destroy the idols with the idolaters: who shall take away the dominion from the Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words.'

97. (PART A) NO TRUE PROPHETS SHALL COME AFTER MESSENGER OF GOD (MUHAMMAD)

Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him.

Then answered the priest, with the governer and the king, saying: "Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate in such wise that by imperial decree none shall any more call thee God or son of God."

Then said Jesus: "With your words I am not consoled, because where ye hope for light, darkness shall come: but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation in that his faith shall have no end, but shall be kept inviolate by God."

The priest answered: "After the coming of the Messenger of God shall other Prophets come?"

Jesus answered: 'There shall not come after him true Prophets sent by God, but there shall come a great number of false Prophets, whereat I sorrow. For Satan shall raise them up by the just Judgement of God, and they shall hide themselves under the pretext of my gospel.'

Herod answered: 'How is it a just judgement of God that such impious men should come?'

Jesus answered: 'It is that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Wherefore I say unto you, that the world hath ever despised the true Prophets and loved the false, as can be seen in the time of Michaiah and Jeremiah. For every like loveth his like.'

97. (PART B) MESSENGER OF GOD-MUHAMMAD IS HIS BLESSED NAME-GOD SAID.

Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?'

Jesus answered: 'The name of Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Muhammad; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my Messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail." Muhammad is his blessed name'

Then the crowd lifted up their voices, saying: 'O God, send us thy messenger: O Muhammad, come quickly for the salvation of the world!'

98. JESUS-NEITHER GOD-NOR THE SON OF GOD DECREE OF THE ROMAN SENATE

And having said this, the multitude departed with the priest and the governor with Herod, having great disputations concerning Jesus and concerning his doctrine. Whereupon the priest prayed the governor to write unto Rome to the senate the whole matter; which thing the governor did: wherefore the senate had compassion on Israel, and decreed that on pain of death none should call Jesus the Nazarene, Prophet of the Jews, either God or son of God. Which decree was posted up in the temple, engraved upon copper?

112. GOD SHALL TAKE JESUS UP FROM EARTH.

'Know, O Barnabas, that for this I must have great persecution, and shall be sold by one of my disciples for thirty pieces of money. Where-upon I am sure that he who shall sell me shall be slain in my name, for that God shall take me up

from the earth and shall change the appearance of the traitor so that every one shall believe him to be me; nevertheless, when he dieth an evil death, I shall abide in that dishonour for a long time in the world. But when Muhammad shall come, the sacred Messenger of God, that infamy shall be taken away. And this shall God do because I have confessed the truth of the Messiah; who shall give me this reward, that I shall be known to be alive and to be a stranger to that death of infamy.'

124. THE MESSENGER WOULD CLEAR TRUTH

Jesus answered: "Everything that conformeth to the book of Moses, that receive ye for true; seeing that God is one, the truth is one; whence it followeth that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one. Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father the second. And if the book of David had not been contaminated, God would not have committed the Gospel to me, seeing that the Lord our God is unchangeable, and hath spoken but one message to all men. **Wherefore, when the Messenger of God shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my book.**"

136. (PART A) SATAN SHALL SMITE HIMSELF

Jesus answered: "Every one, be he who he may, must go into hell. It is true, however, that the holy ones and Prophets of God shall go there to behold, not suffering any punishment; and the righteous, only suffering fear. And what shall I say? I tell you that thither shall come (even) the Messenger of God, to behold the justice of God. Thereupon hell shall tremble at his presence. And because he hath human flesh, all those that have human flesh and shall be under punishment, so long as the messenger of God shall abide to behold hell, so long shall they abide without punishment. But he shall abide there (only) so long as it taketh to shut and open the eyes.

And this shall God, do in order that every creature may know he hath received the benefit from the messenger of God.

When we shall go there all the devils shall shriek, and seek to hide themselves beneath the burning embers, saying one to another: 'Fly, fly, for here cometh Muhammad our enemy!' Hearing which, Satan shall smite himself upon the face with both his hands, and screaming shall say: 'Thou art more noble than I in my despite, and this is unjustly done!'

136. (PART B) TWO LAST GRADES FAITHFUL WOULD REMAIN IN HELL FOR 70,000 YEARS.

As for the faithful, who are in seventy two grades, those of the the last grades, who shall have had the faith without good works---the one being sad at good works, and the other delighting in evil--- they shall abide in hell seventy thousand years.

After those years shall the angel Gabriel come into Hell, and shall hear them say: 'O Muhammad, where are thy promises made to us, saying that those who have thy faith shall not abide in hell for evermore?'

Then the angel of God shall return to paradise, and having approached with reverence the Messenger of God, shall narrate to him what he hath heard.

Then shall his Messenger speak to God and say:

"Lord my God, remember the promise make to me thy servant concerning them that have received my faith, that they shall not abide for evermore in hell."

God shall answer: "Ask what thou wilt, O my friend, for I will give thee all that thou askest."

137. ON PETITION OF MUHAMMAD FAITHFUL WOULD BE FREED FROM BITTER PUNISHMENT.

'Then shall Messenger of God say: "O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy? I pray thee Lord, to free them from those bitter punishments."

'Then shall God commanded the four favourite angels of God that they go to hell and take out every one that hath the faith of his messenger, and lead him into Paradise. And this they shall do.'

'And such shall be the advantage of the faith of God's Messenger that those that shall have believed in him, even though they have not done any good works, seeing they died in this faith, shall go into paradise after the punishment of which I have spoken.'

163. BLESSED SHALL THEY BE WHO SHALL LISTEN TO WORDS OF MUHAMMAD

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done he sat down near to a palm-tree, and under the shadow of the palm-tree his disciples sat down.

Then said Jesus: 'So secret in predestination, O brethren that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God, are so clear that, when he cometh into the world, blessed shall they be that shall listen to his words, because God shall overshadow them with his mercy even as this palm-tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so the mercy of God will protect from the Satan them that believe in that man.'

The disciples answered: 'O master, who shall that man be of whom thou speakest, who shall come into the world?'

Jesus answered with the joy of heart: 'He is Muhammad, Messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.'

176. GOD CREATED ALL THINGS OUT OF LOVE OF MUHAMMAD

'To what doth it serve to say, 'They shall feast?' said Jesus to his disciples. Surely God speaketh plain. But to what purpose are the four rivers of precious liquor in paradise, with so many fruits? Assuredly, God eateth not, the angels eat not, the soul eateth not, the sense eateth not, but rather the flesh, which is our body. Wherefore the glory of paradise is for the body the meats, and for the soul and the sense God and the conversation of angels and blessed spirits. That glory shall be better revealed by the Messenger of God, who (seeing God hath created all things for love of him) knoweth all things better than other creature.'

189. THEY ARE CHILDREN OF SATAN

'Woe, therefore, to this faithless generation, for upon them shall come the blood of every Prophet and righteous man, with the blood of Zechariah son of Berachiah, whom they slew between the temple and the altar!

What Prophet have they not persecuted? What righteous man have they suffered to die a natural death? Scarcely one! And they seek now to slay me. They boast themselves to be children of Abraham, and to possess the beautiful temple. As God liveth, they are children of Satan, and therefore they do his will: therefore the temple, with the holy city, shall go to ruin, in so much there shall not remain of the temple one stone upon another.'

191. MOSES CRIED WITH JOY

Whereupon Moses Cried with joy: "O Ishmael, thou hast in thine arms all the world, and paradise! Be mindful of me, God's servant, that I may find grace in God's sight by means of thy son, for who God hath made all."

216. JUDAS WAS CHANGED IN FACE AND SPEECH

Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled and answered: Thou, Lord, art our master; hast thou now forgotten us?

And he, smiling said: 'Now are ye foolish, that know not me to be Judas Iscariot!'

And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus.

GOSPEL OF BARNABAS

On the proposition of authenticity of 'Gospel of Barnabas,' an authentic research article by Steve A. Johnson, an eminent Christian research scholar, have been published in esteemed magazine of the Islamic world, namely, "Islamic Horizon," in February 1985 A.D. This article is being reproduced as it was published, as follows:-

AUTHENTICITY OF GOSPEL OF BARNABAS.

What exactly is the Gospel of Barnabas? How old is it? Was it written by a Muslim convert from Christianity who wanted to attack his former religion? Is the present Gospel of Barnabas the same work mentioned in the 6th century as the Evangelium nomine Bernabae? Does the Barnabas Gospel's teaching confirm

the teaching of other gospels also excluded from the present day Bible? These are interesting, if not important questions for anyone interested in the history of the Bible's development, and for those who in the field of careful study for such questions. With these issues in mind, I have researched a little more into the mysterious past of the Gospel of Barnabas.

One issue must be cleared up before discussing the Gospel of Barnabas in any detail and that is the distinction between the Epistle of Barnabas and the Gospel of Barnabas. The two are often confused, although they are not the same document. The Epistle of Barnabas dates between 70 and 100 C.E. and is counted among many New Testament scholars as a part of the Apostolic Fathers (important early Church writers and leaders). For example, the Epistle is mentioned very early by both Origen (185-254) and Eusebius (256-340). It is found in the Codex Sinaiticus, an important Bible manuscript ascribed by Biblical scholars to sometime midfourth to the early fourth century C.E. The Epistle is not found in any version of today's Bible.

The Gospel of Barnabas has a much more elusive past than the Epistle. The translations of the Gospel that one finds floating around today usually include a preface recounting a sketchy history of the Gospel. Unfortunately, the historical claims are made without adequate scholarly documentation. Insha Allah (by the grace of Allah), that is what I hope to supply at least in part here.

ANCIENT DOCUMENTS

There are two important ancient documents that mention the Gospel of Barnabas. "The Decretum Gelasianum de libris recipiendis et non recipiendis." (The Gelasian decree of Books to be received and not to be received) is a list of apocryphal gospels, which were supposed to have been in existence by the sixth century C.E. The Gelasian Decretal lists the Evangelium nomine Barnabae, the Gospel of Barnabas. The Gospel is also mentioned at the end of the list of sixty books in the Cod. Barocc. 206, dated in the sixth or seventh century C.E. Christians Scholars such as Montague Rhodes James in his *The Apocryphal New Testament* (1924), attempt to dismiss the inclusion of the Gospel in these two ancient lists by saying that the existent version of the Gospel is 'a forgery of the late fifteenth or sixteenth century, by a renegade from Christianity to Islam.' As early as A.D. 1908, M.R. James made the same claims offering no evidence supporting his belief that the Gospel was from the fifteenth or sixteenth century, and using as his evidence that a Muslim convert was the author, the observation that there are some similarities in wording between the Latin Vulgate Bible and the Gospel. Such an observation is hardly a substantive argument.

CONTEMPORARY SCHOLARSHIP

It is obvious that James's religious beliefs prompted him to dismiss the possibility that the present Gospel is in fact the text referred to in the Gelasian Decretal. However, Muslims must not let their religious beliefs permit them to dismiss James's claim without sufficiently investigating the matter. James Hastings in the Dictionary of the Apostolic Church (1922) writes, "If there ever was a Gnostic Gospel of Barnabas it may have supplied part of the basis for the Muhammadan (Italian) Gospel of Barnabas- a curious, docetic production." It is obvious from the ancient account that there was such a Gospel, thus the relationship of the ancient text to the present Gospel must be determined. Some more historical background is necessary to make such a determination.

In April, 1902 article by Dr. William F.A Axon entitled, "On the Muhammadan Gospel of Barnabas," relates a very interesting history of the Gospel. It seems that John Toland in his book Nazarenus (London 1718) described an Italian Manuscript of the Gospel. Toland said that the Gospel was mentioned in the 206th manuscript of the Barocccian collection in the Bodleian Library. Consistent with the observation by Grabe in Spicilegium Patrum, I, 302, Toland found that the 39th Barocccian manuscript contains a fragment that is an Italian equivalent to the Greek text. Thus Toland's conclusion was that the extant Gospel was identical to the ancient Gospel of Barnabas. In the same year, Reland in De Religione Mahommedica (A.D. 1718) discovered that the Gospel also existed in Arabic and Spanish.

Another interesting bit of history known to Toland was the description of an Italian Gospel by Monsieur de la Monnoye in Menagiana, Edit. Amstom 4, p.321; which was owned by Prince Eugene. Prince Eugene's copy was also mentioned by George Sale in his "preliminary discourse," a preface to his 1734 A.D. translation of the meaning of the Quran. Sale himself possessed a Spanish copy of the Gospel, which was loaned to him by Rev. Holme, the rector of Headley. Evidently, the Spanish edition was a translation of the Italian edition, carried out by Moustafa de Aranda. The preface of the Spanish translation contains a very interesting story. It says that the Christian monk, Fra Marino, read in the early Church Fathers, including Iranaeus (c.130-202), an argument against Paul on the authority of the Gospel of Barnabas. The story continues that one day while in the Vatican library with the Pope Sixtus V (A.D 1521-1590), Fra Marino discovered the Gospel while the Pope slept. Supposedly Marino sneaked the Gospel out of the Vatican, afterwards reading it and embracing Islam.

Another Spanish version of the Gospel existed in England in the eighteenth century. The Rev. Joseph White in the Brampton Lectures (Oxford,

1784 xxxiii-xxxvii, lviii) transcribed some chapters of the Gospel from Rev. Monkhouse's Spanish copy of the Gospel.

At the conclusion of Sr. Axon's article, he notes that extracts of the Gospel could be found in J.A. Fabricius's, *Codex Apocryphus Novi Testamenti* (part 3, Hamburg A.D. 1743 pp. 365-394). Dr. Axon also traced the Italian manuscript to the imperial Library of Vienna where it rested among the books of Prince Eugene.

In A.D. 1905, Lonsdale Ragg noted that Clarendon Press acted upon Dr. Axon's discovery. Clarendon had already been corresponding with Sr. Hastie of Glasgow on the subject and finally obtained a transcript of the document. Ragg discovered that one third of the Gospel was identical to the content of the four canonical Gospels of Mathew, Mark, Luke and John. Another third extended the content of the Christian canonical Gospels to overlap with accepted Islamic doctrine. A final third, Ragg believed described events outside both these religious traditions. I should note that Ragg's divisions must not to be taken as infallible, because he assumes that the belief that Jesus (upon him peace) was not crucified. It is highly significant that this doctrine is identified by Ragg as among the body of events in which experts would find traces of the last Evangelium Barnabae as mentioned in the Gelasian Decretal. In other words, Ragg identifies a Quranic statement as the most plausible content of the early Gospel of Barnabas. I should also note in passing that the Gospel of Barnabas is not the only Gospel excluded from the Bible that asserts that Jesus did not die on the cross. For example, the Gospel of Peter also has Jesus taken up into heaven before he could be killed.

Conclusion

Garbe's knowledge of a Greek version of the Gospel and its equivalence to the later Italian manuscript makes it highly plausible that today's Gospel of Barnabas is in fact the Evangelium Barnabae listed by the sixth century Gelasian Decretal and the sixth or seventh century Cod. Barocc. 206s list of 60 books. I say, "highly plausible" because no early Greek manuscript is known to be in existence today. However, it is equally certain that Christian claims that the Gospel of Barnabas is a forgery of some fifteenth or sixteenth century renegade Muslim, are simply vain attempts to dismiss a Gospel that strikes at the heart of contemporary Christian Christology. Paul in his letter to the Corinthians admitted the centrality of this doctrine to the entire body of Christian faith.

"Tell me, if Christ is preached as raised from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the

dead, Christ himself has not been raised. And if Christ has not been raised, our preaching is void of content and your faith is empty too. Indeed, we should then be exposed as false witnesses of God, for we have borne witness before him that he raised up Christ." (1-Corinthians 15:12-15).

By Steve A. Johnson

Islamic Horizons-February 1985.

GLAD TIDINGS IN THE BIBLE

Musa bin Yaqub Al-Zamai has narrated on the authority of Sahl salve of Utaybah: he was a Christian of Mirris and an orphan under the guardianship of his mother and his uncle. He used to recite from Bible. He said: I took possession a copy of my uncle's which I read. I had the chance to find a leaf, writing on which was uncommon. I discovered that some leaves seems to be pasted with an adhesive. I torn them and discovered the qualities of Muhammad (Peace be upon him). That he will not be of short stature nor of tall one. He will be of white complexion with two locks of hair. Between his two shoulders there is a 'seal of prophethood.' He will often sit with leg folded. He will not accept *sadaqah* (Charity for himself). He will ride the ass and the camel. He will milk the goat and will put on patched shirt. He will be descendant of Hazrat Ishmael (Ismail); His name will be "Ahmad." Sahl said; when I had reached this account of Muhammad (Peace be upon him) my uncle stepped in and when noticed the leaf he struck me a blow and said: What have you to do with the opening of this leaf and reading it? I said: In it are the qualities of the Prophet, Ahmad (peace be upon him). Thereupon he said: He has not yet come.

Abdul Wahab bin Ata has narrated from Qatadah (*Radiy Allah-u Taala anhu*) that he said: It had reached us that distinguished peculiarities of the Messenger of Allah (Peace be upon him) are in some Scripture; Muhammad, the Prophet of Allah, is neither harsh nor coarse. He does not make noise in the market and does not return evil but excuses and forgives. His people will be praising Allah in all circumstances.

Hazrat Ayesah (*Radiya Allah-u Taala anha*) has narrated: 'Verily, the Prophet of Allah (peace be upon him) is scribed in al-Injeel (Bible) as one not harsh or coarse or making noise in the market and that he does not return evil for evil but excuses and pardons.'

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated: The polytheists of the Quraish asserted that Muhammad, the Messenger of Allah, is mentioned in al-Torah and al-Injeel.

GLAD TIDINGS OF THE TORAH.

Hazrat Jarir bin Hazim has described that: 'A Jew said: no quality of the Prophet of Allah (peace be upon him) in Al-Torah remained unobserved by me except forbearance. I loaned him thirty *dinars* repayable at a fixed time. I kept quiet till one day remained in the payment. I approached him and said: O Muhamad! Clear my dues. O members for Banu Abdul Muttalib, delay in payments has been common among you. Thereupon Hazrat Umar (May Allah be pleased with him) said: O the cursed Jew! Had it not been his (Prophet's) place I would have amputated that in which your two eyes are set. The Messenger of Allah (Peace be upon him) said: "O Abu Hafs! may Allah pardon you, we needed better counsel than this; you should have asked me to pay what is due from me. He deserved help in realizing his dues." Jew said: my brutality did not but enhances his forbearance. He said: "O Jew, the payment of your loan will be due tomorrow." Then he said: "O Abu Hafs! Take him to such and such a garden, for which he had asked before. If he likes, give him dates weighing so many S.I.F.'s (one measure of Saa is equal to about 3 KG) and so much more (to compensate) for what you said. If he does not like, then give him from such and such garden."

Hazrat Umar (*Radiy Allah-u Taala anhu*) said: 'He accompanied me to the garden and he agreed to take the dates.' So Hazrat Umar (*Radiy Allah-u Taala anhu*) gave him as the Prophet of Allah (Peace be upon him) had directed and added as much as he had asked him. Hazrat Umar (*Radiy Allah-u Taala anhu*) said: When the Jew took the dates into his possession, he said: I bear witness that Allah alone is worthy of worship and that Muhammad (Peace be upon him) is the Prophet of Allah. Continuing he said: O Umar! What you saw me doing was because I had found all peculiarities in him as mentioned in Torah, except forbearance. I have tested his forbearance today and I found it as it has been mentioned in Torah. I make you witness that these dates and half of my assets will be for the indigent among Muslims. Hazrat Umar (*Radiy Allah-u Taala anhu*) said: 'I said, say: For some of them.' He repeated: For some of them. He said: the members of Jew's family embraced Islam excepting an old man who was one hundred years old and adhere to his polytheism.

Hazrat Abdullah bin Abbas (*Radiy Allah-u Taala anhu*) has related that he inquired Hazrat Kaab al-Ahbar: 'What peculiarities of the Messenger of Allah (Peace be upon him) do you find in Torah? He replied: We find as Muhammad ibn Abdullah, his place of birth as Makkah, his place of migration to Tabah (Madinah) and his sovereignty over Syria; he is not indecent in conversation, neither noisy in the markets nor take revenge for evils, but forgives and pardons.'

Hazrat Abdullah bin Amr al-Aas (*Radiy Allah-u Taala anhu*) has stated that he asked Ata ibn Yasaar about the distinguished peculiarities of the Prophet of Allah (*Salla Allah-u Alaihi wa-sallam*) in Torah. He said: Yes by Allah , he is described in Torah (Taurat) as has been described in al-Quran:

“O Prophet! Truly we have sent you as a witness and bear of glad tidings, and a warner.” (Al-Ahzab 33: 45).

The same in Torah is: ‘O Prophet! Behold! We have sent you as a witness and bringer of good tidings and a warner as a protector for the unlettered. Thou art my servant and my Prophet, I named you that one having confidence (*al-mutawakkil*) and one who does not make noise in the markets and one who does not return for evil but forgives and pardons. I shall not cause him die until the crooked nation is straightened and they recite: there is no lord but Allah. With him the blind eyes, the deaf ears and encased hearts will receive revelations to recite: there is no lord but Allah.’

Abdul Wahab bin Ata has described from Hazrat Qatadah (*Radiy Allah-u Taala anhu*) respecting the revelation of the verse 159 of Surah Al-Baqara:-“

“Verily, those who conceal what We have sent down, of the clear proofs and the guidance after We have made it clear for mankind in the Book, Allah curse such of them, and also curses those entitled to be cursed.”

He (Qatadah) said: They are the Jews and they hide the name of Muhammad, and they find it written in what is with them Al-Torah and Al-Injeel. He (Qatadah) said: The cursers curse them, refers to the angels of Allah and the faithful.

QURANIC DIVINE REVELATIONS

The Holy Quran is living truth and the whole Quran is not only the greatest miracle of the Messenger of Allah (Peace be upon him) but also attributes the exalted qualities of the Prophet (Peace be upon him). For auspiciousness, some of the Surahs are referred hereunder.

The Holy Quran mention in some Surahs (Chapters) as follows:-

- 1) "(Hazrat Ibrahim prayed) Our Lord! Raise their midst them a Messenger from among them (from my Ibrahim's and the progeny of Ismail), who shall recite to them Your verses; instruct them the Book and Wisdom, and purify them. Surely You are the Exalted in Might, the Wise." (Al-Baqarah, 2:129).
- 2) "And before this, we have already written in the Zabur (Psalm-the book of Dawood-David) after the Message (given to Musa): My righteous servants shall inherit the earth." (Al-Anbiya, 21:105).
- 3) And remember, when Eesa (Jesus-*Alaihi-s-salam*), the son of Maryam said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Torah (Taurat) that came before me, and giving you glad tidings of a Messenger who will come after me, whose name shall be Ahmad (praised one). But when he came to them with the clear signs, they said: this is evident sorcery." (A-S-Saff, 61:6).
- 4) "Those of the Children of Israel who rejected the faith, were cursed by the tongue of the Dawood (David) and of Eesa (Isa) the son of Maryam (Mary). That was because they rebelled and persisted in excesses." (Al-Maedah 5:78).
- 5) "And when there came to them a Messenger from Allah, confirming that which they have with them, a group among the people of the Book, threw away the Book of Allah behind their backs, as if they knew nothing about that." (Al-Baqarah, 2:101).
- 6) "Surely, those who falsified Our verses and treat them with insolence, for them, the gates of the firmament shall not be opened, nor shall they enter Paradise, until the camel can pass through the eye of the needle. And thus do We retribute the delinquents." (Al-Aaraf, 7:40).
- 7) "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Last of the Prophets; and Allah has full knowledge of all things." (Al-Ahzab 33:40).
- 8) "O Prophet! Truly We have sent you as a witness and a bearer of glad tidings, and a warner." (Al-Ahzab, 33:44)
- 9) "But those, who believe and do righteous deeds, and believe what has been sent down to Muhammad and it is the truth from their Lord. Then He will

- remove from them their evil actions, and will make fit and better their condition.” (Muhammad, 47:2).
- 10) “Muhammad is the Messenger of Allah; and those who are with him are stronger against the rejecters (of faith), but compassionate amongst each other. You shall see them bowing and prostrating (themselves in prayer), seeking bounty from Allah and His good pleasure. On their faces are their marks, (being) the traces of their prostration that is their description in the Torah (Taurat, the Book of Musa-upon him peace) and their description in the Injeel (Bible, the book of Isa) is: like seed which sends forth its shoot, then strengthens it; it then becomes thick and it stands firm on its own stalk, (filling) the sowers with wonder (and delight), (as a result by that) He may cause the rejecters to burn with rage at the sight of them. And Allah has promised those of them who believe and do righteous deeds, forgiveness and a great reward.” (Al-Fatah 48:29).
- 11) “O people of the Book! There has come to you Our Messenger, who unfolds to you, much of what you had concealed of the book, and also passes over much. There has come to you (now) indeed, from Allah, a (new) Light (*Noor*) and a Clear Book.” (Al-Maedah 5:15).
- 12) “He is the One Who has sent His Messenger with guidance, and the religion of truth, so that He may cause it to prevail over all other faiths. And Allah is enough as Witness.” (Al-Fatah 48:28).
- 13) “And if you are in doubt of what We have revealed to Our servant, then produce just a chapter (*Surah*) of the like there of, and call your witnesses (or helpers if there are any), besides Allah, if you are truthful. But if you do not, and never shall you do it, then fear the Fire, whose fuel is men and stones, which has been prepared for those who reject the faith. (infidels).” (Al-Baqarah, 2:23-24).
- 14) “You are the best nation (*Khaira Ummah*) that has ever been raised up for mankind. You enjoin what is right and forbid the wrong and believe in Allah. And had the people of the book believed; it would have surely been better for them. Some among them are believers, but most of them are perverted miscreants. They shall never harm you, but with a slight hurt. And if they fight against you, they shall turn their backs and flee; and then they will not be helped. Abasement is made to cleave over them, wherever they are found, unless they make a covenant with Allah, and a treaty with men (believers), they have incurred the anger from Allah. And humiliation is made to cleave them. That is because they (continuously) rejected the verses of Allah and slew the Prophets in defiance of right; that is because they rebelled and tyrannized beyond limits.” (Aal-e-Imran 3:110-112).
- 15) “This day the rejecters of faith have fully despaired of vanquishing your religion. Therefore do not fear them, but fear Me (alone). This day (*Hajjatul-Wada*) I have completed for you your religion and have fulfilled My

favour upon you, and I am pleased for you to have Islam as your religion.” (Al-Maedah, 5:3).

- 16) “O Messenger! Convey (to the people) what has been revealed to you from your Lord, and if you do it not, then you will not have conveyed. His message. And Allah will protect you from the (evil of) mankind. Surely, Allah will not guide those people who reject faith.” (Al-Maedah 5:67).
- 17) “Surely the cause of approach is only against such who ask you for permission (to stay behind in Madinah) while they are rich. They were pleased to be among those who remain behind; Allah has sealed up their hearts, so they know not. They will present their excuses to you when you return to (Madinah) them. Tell them: Do not make excuses. We shall never believe you. Allah has already informed us about the matters concerning you. It is your actions that Allah and His Messenger will see. (In the end) you will be brought back to the Knower of the unseen and the visible; then He will inform you (the truth of) all that you used to do.” (At-Tawbah 9:93-94).
- 18) “Surely, we have Revealed the reminder (The Quran), and we will assuredly be its guardian.” (Al-Hijr, 15:9).
- 19) “Truly, Allah has confirmed for His Messenger, the truth of his vision (wherein He told) you shall most certainly enter the Sacred Mosque (*Masjid-al-Haram*), if Allah pleases, secure (having) your heads shaved and (others) hair cut short, and without any fear. And He Knew that which you knew not; and He has ordained besides that, a near victory.” (Al-Fatah 48:27).
- 20) “Allah has sent down (to you now) the best of Scriptures, a Book (Quran) conformable to itself in (or as to its) repeated portions, whereby the skins of those who fear their Lord, are set tingling: then, their skins and hearts do soften in remembrance of Allah. Such is the guidance of Allah. He guides there with whom He pleases. But such as Allah adjudges astray, he shall have no guide.” (Az- Zumar, 39:23).
- 21) “If We have sent down this Quran upon a mountain, you would certainly have seen it (the mountain) humble itself and shattered into pieces, by fear of Allah. And such are the parables which We strike forth for men, so that they may reflect.” (Al-Hashr, 59:21).
- 22) “Glory be to Him Who took His servant on a Journey by Night, from the Sacred Mosque (*Masjid-e-Haram*) to the remote Mosque (*Masjid-e-Aqsa*), whose surroundings We had blessed in order that We might show him some of Our signs. Surely, He is the all-Hearing, the All-Seeing.” (Al-Isra, (Bani Israel) 17:1).
- 23) “(On the day of Badr), it was not you who killed them, but it was Allah Who killed them. And it was not you who threw, when you did throw the handful of gravel at their faces, but it was Allah who threw (it). So that He

- might test the believers by a fair test from Him. Surely, Allah is All Hearing, All-Knowing.” (Al-Anfal 8:17).
- 24) “And thus We made you a justly balanced nation, (*Ummat Wasata*) so that you might be the bearers of witness over all mankind and the Messenger might be a witness over yourselves.” (Al-Baqarah, 2:143) .
- 25) “He is the Knower of Unseen, and He divulges His unseen (affairs) to none. Except a Messenger with whom He is well pleased. And then He appoints a guard (of angels) to go before him and behind him.” (Al-Jinn, 72:26-27).
- 26) “The Prophet is more worthy (of respect) to the believers, (even) over their own selves. And his wives are their mothers.” (Al-Ahzab 33:6).
- 27) “And whoever does not believe in Allah and His Messenger, We have indeed therefore, prepared a blazing fire (in Hell), for those who reject.” (Al-Fatah, 48:13)
- 28) “Say: If you indeed love Allah, then follow me: Allah will love you and will forgive you, your sins. And Allah is Most Forgiving, Most Merciful.” (Aal-e-Imran, 3:31)
- 29) “O you who have believed! Do not obtrude your opinions (with words or actions) before Allah and His Messenger (without their permission). But be mindful of your duty to Allah. Allah is surely All Hearing, All Knowing. O you who have believed! Raise not your voices above the voice of the Prophet. Nor speak aloud to him while speaking, as you may speak aloud to one another, lest your deeds (actions) become vain, while you do not perceive. Surely, those who lower their voices in the presence of the Messenger of Allah, those are (the ones) whose hearts Allah has tested towards piety. For them, have forgiveness and a great reward. Verily those who call you from behind private chambers, most of them have no sense. And if only they had patience until you come forth them, it would have been better for them. But Allah is Ever Forgiving, the Most Merciful.”(Al-Hujurath,49:1-5)
- 30) “Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared a humiliating punishment for them.” (Al-Ahzab, 33: 57)
- 31) “Surely, Allah and His angels send blessings on the Prophet: (therefore) O you who believed! Do you (also) invoke blessings upon him, and salute him with the becoming salutation.” (Al-Ahzab, 33:56).
- 32) “O mankind! Surely, there has come to you the Messenger (Muhammad), bearing the truth, from your Lord. So believe (in him-that will be) best for you. But you reject him, then remember that to Allah (belongs) whatever is in the firmaments and in the earth. And Allah is All Knowing, All wise.” (An Nisa, 4:170)

- 33) "Those who follow the Messenger, the unlettered (*Ummi*) Prophet whom they find mentioned in their own (Scriptures), in the Taurat (Torah) and the Injeel (Bible), he (the Prophet Muhammad) commands them what is just and forbids them what is evil; he makes lawful for them what is good and pure, and forbids them all filthy and impure things; and he removes from them their burdens and the shackles that were upon them. Therefore, it is those who have believed in him and strengthened him, and helped him, and followed the Light (Quran) that has been sent down with him, it is they who shall be successful." (Al-Aaraf, 7:157)
- 34) "Say, O mankind! Verily, I am to you all, a Messenger of Allah, to Him belongs the sovereignty of the firmaments and earth. There is no Lord but Allah. He brings forth life and causes death. So believe in Allah and His Messenger, the unlettered (*the Ummi*) Prophet, who believes in Allah and His Words: And follow him so that you may be guided to the truth." (Al-Aaraf, 7: 158)
- 35) "O people of the Book! Now has come to you, surely, Our Messenger, who declare (things) clear to you, after an interval during which there were no Messengers, lest you should say: No bearer of glad tidings, nor any warner came to us. So now, has indeed come to you, a bearer of glad tidings, and a warner. And Allah has Power over all things. (Al- Maedah 5:19).
- 36) "Those who rejected (the faith) among the people of the Book, and the polytheists, were not going to depart (from their ways) until there should come to them clear evidence. A Messenger from Allah recites (to them) the pure valuable Scriptures. Therein are lasting (straight forward) commandments." (Al-Bayyinah i.e the Clear Evidence, 98:1-3)
- 37) "Verily, We have given you the abundance (*Kausar*). Therefore, Pray to Lord and sacrifice to Him alone. Surely it is your contradictor who is without posterity." (Al-Kawthar, 108:1-3).
- 38) "When the help of Allah and the victory, has been achieved. And you have seen the people enter the religion of Allah in large numbers: then, glorify the praise of your Lord and ask His forgiveness. Surely, He is the One who accepts repentance." (A-N-Nasr, 110:1-3)
- 39) "And when there came to them a Book from Allah, verifying what is in their possession, even though previously they, used to pray for a victory over those who disbelieve, yet when there came to them (the Prophet) which they had recognized, (to be the truth) they rejected it. But the curse of Allah is on those who rejected faith." (Al-Baqarah, 2:89).
- 40) "And we have not sent you, but as a Messenger to all mankind giving them glad tidings, and warnings them (against sin): but most of the people do not know." (Al-Saba 34:28).

- 41) "And Behold! Allah took the covenant of the Prophets, saying: "I have given to you of the Book and Wisdom. And afterwards there will come to you a Messenger, confirming what you possess. Then you must believe in him, and must help him." He (Allah) said: "Will you affirm and accept to take up the burden of My covenant, in this matter?" They said: 'We do affirm,' He (Allah) said: "Then bear witness and I am with you among the witnesses." (Aal-e-Imran 3:81).
- 42) "And remember when We took from the Prophets their covenant: and from you (Muhammad), from Nuh, Ibrahim, Musa and Eesa, the son of Maryam: And We took from them (all) a firm covenant. (Al-Ahzab, 33:7).

The Holy Prophet was sent as a witness to mankind and to whole of the universe, to confirm the Unity of Allah and that none should be worshipped besides Him. To give glad tidings of great rewards in the Hereafter, to the believers, and a warner of serious chastisement in the Hereafter for the rejecters of the faith. To invite the people to worship their, Lord alone-the Creator and Sustainer of every thing around us, and that he (the Prophet-peace be upon him) is a Light to illuminate the whole world (with the message of Allah), like the sun in all its brightness. Allah, the most Gracious, has sent the Holy Prophet (peace be upon him) as a blessing to all the worlds. It is thus obligatory upon each one of us to respect and revere him above any one else. Hazrat Ibrahim (*Alaihi-s-salam*) has prayed to Allah, while they built the House of Allah (Kaabah) to bring forth a Messenger, who shall be exemplary model for all mankind, from among the descendants of his son Ismail (upon him peace). Allah, the Most Gracious, has sent Prophet Muhammad (Peace be upon him) as the Last and the Final Prophet and a mercy for all of Allah's creations in the world. The Holy Quran stands a living greatest miracle and forever is a universal message to serve all mankind without discrimination of colour of race. It does not make separate legislations for the white or black, eastern or western nations. We believe all the Books that were revealed prior to the Holy Quran are all from Allah. Those communities, to whom they were revealed, fabricated many of its articles of faith as well as its legal commandments, which wiped out its originality. But the glad tidings of the prophecy of Muhammad, the Messenger of Allah (Peace be upon him) still exist in many of the revealed books. The Holy Quran categorically declares that the Prophet Muhammad (Peace be upon him) was the real Messenger whose appearance was foretold by the earlier Prophets and surely, in letter and print, he is the Last in the line of Prophets in Islam.

THE MESSENGER OF ALLAH (PEACE BE UPON HIM) SAID:

- (1) Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) narrated that the Messenger of Allah said:
 "I am the first of all Prophets to be created and the last to be sent."
- (2) Hazrat Abdullah Ibn Abbas (may Allah be pleased with him) narrated that the Messenger of Allah said:
 "I was Prophet while Adam was between soul and body."
- (3) Imam Ahmad has narrated from Abu Umamah (*Radiy Allah-u Taala anhu*) that the Messenger of Allah said:
 "I am Ibrahim's prayer, Eesa's glad tidings and my mother's dream. A light emerged from her illuminating the castles of Syria."
- (4) Imam Ahmad transmitted from Irbad ibn Sariyah that the Messenger of Allah said:
 "I am Allah's slave, seal (last) of the Prophets. Adam (*Alaihi-s-salam*) was yet in his basic substance. I inform you of this beginning. I am the prayer of my father Ibrahim (*Alaihi-s-salam*), the glad tidings by Eesa (*Alaihi-s-salam*), and the dream of my mother. This is how mother of the Prophets dream."
- (5) Anas bin Malik (*Radiya Allah-u-Taala anhu*) narrated: The Messenger of Allah (*Salla Allah-u-alaihi wa-sallam*) said:
 "I would be the first among people to intercede in the Paradise and amongst the Prophets I would have the largest following (on the Day of Resurrection). I would be the first to knock at the door of Paradise." (Sahih Muslim 381-382 Vol. 1)
- (6) Abu Hurairah (*Radiya Allah-u-Taala anhu*) narrated: Verily the Messenger of Allah (*Salla Allah-u-alaihi wa-sallam*) said:
 "There is for every Prophet a prayer and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah (people) on the Day of Resurrection." (Sahih Muslim 386 Vol.1)
- (7) Jabir bin Samura (may Allah be pleased with him) narrated: Allah's Messenger (peace be upon him) said:
 "I recognize the stone in Makkah which used to pay me salutations before my advent as Prophet and I recognize that even now." (Sahih Muslim 171, Vol.4)

PREDICTIONS OF REFORMERS, PRIESTS AND ANCIENT BOOKS.

Predictions of some of the reputed reformers, priests and ancient books are being recorded so that after the commencement of the subject relating to the "Ancestors of the Holy Prophets," continuity of the *Seerat* (Biographical account of the Holy Prophet: peace be upon him) could be maintained.

TUBBAN HIMYARITE, KING OF YEMEN.

The Minaean (1200 B.C-650 B.C), Sabaeen (930 B.C-115 B.C) and Himyarite (115 B.C-525 A.D) civilizations dominated the area. Himyarite developed a flourishing kingdom in South Arabia. Himyar was name of a traditional ruler of Yemen. Hasan Himyar ibn Tubbah Asad Abu Karib became king after the death of Rabiah Ibn Nasr. He invaded the north eastern countries proceeding through Madinah. He left there his son as vicegerent and by the time he returned his son was murdered and the slayer could not be traced and King Tubbah ordered the general slaughter. Two learned Jews of Banu Quraizah requested him to refrain from such actions lest he may incur rapid chastisement. When he inquired for the reason, then enlightened him that Madinah shall be the place of migration for the Last Prophet from the Quraish of Makkah. So he gave up his deliberations and departed from Madinah to Yemen through Makkah, There is a saying of the Messenger of Allah (Peace be upon him) that:-

"Do not imprecate Tubba. He had become a Muslim."

Allama Abdul Rehman Suhayli, narrated from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said:

"Do not reproach Asad Himyar. He was the first to cover the Kaabah."

When the Jew scholars foretold of the coming of the Messenger of Allah (Peace be upon him) Tubba recited verses to the evidence that 'Ahmad' shall be the Messenger of Allah to which he testified and if he survived he would support him against his foe and relieve his discomfort and affliction. He wrote a petition and left with the ancestors of Hazrat Abu Ayub Ansari (may Allah be pleased with him), testifying the Prophecy of the Messenger of Allah and embracing of Islam. This letter was presented to the Messenger of Allah (Peace be upon him), on his migration to Madinah. (Abu Ayub Khalid, b. Zayd b. Kulyab b. Thabba b. Abd Auf Khizraji Najjari, died Istanbul, Turkey, 52 AH)

He was already told by the religious scholars that: "Allah has selected only Kaabah on earth for his worship. He reached Makkah, circumambulate (*Tawaf*) the Kaabah. So he covered the *Kaabah* with fine striped Yemeni cloth and became the first man to do it.

DREAM OF PERSIAN KING NUSHIRWAN KISRA.

For the last about one thousand years after Zoroaster (660 B.C- 583 B.C.), Persian Kingdom rule was continuing on strong footing. The rulers were addicted to pleasure and became voluptuous and cruel. Persian king Nushirwan Khusrau Kisra (531 A.D-579 A.D) dreamed that an earthquake jolt caused collapse and fourteen pinnacles fell down. Fire of temple, which was burning for the last about one thousand years extinguished. He waked up panic stricken and in the morning held the court of royal audience. All the courtiers summoned and informed them of his dream at the same time emissary entered and informed about the extinguishing of the fire of the 'fire temple.' At the same time chief priest Mubzan related the king about his dream that he also had a terrible dream tonight, that fast going camels are rapidly pressing forward followed by Arabian horses, those have already crossed the river Tigris (*Dajlah*) and have penetrated our country. Assesing that some incident has taken place in Arabia, king wrote a letter to Numan bin Manzar governer Yemen, and directed him to send a well informed astrologer. He immediately sent Abdul Masih bin Amr bin Hayan Alkhasani, who appeared before the king and noticing the gravity of the dream, informed the king Kisra, that his uncle Satih is the well informed and knowledgeable, and have the elegibility to interpret, but is residing near the borders of Syria. Thus Abdul Masih was sent to Satih for interpretation. At that time Satih was at his death bed, but he interpreted that; "Abdul Masih have been sent by king Kisra for interpretation of his dream relating to falling down of royal palace pinnacles and extinguishing of fire of the fire temple as well as Mubzan's dream of rapid camels and Arabian horses etc. "O Abdul Masih when recitation will excessively performed and bearer of sceptre will emerge, valley of Sumawah will prosperous and Lake of Sawa will be dried and fire of Persia extinguished and number of Sassanids ruler's equivalent to the fall of pinnacles of royal palace. Every appearbale thing shall have to happen."

Abdul Masih reached back, interpretation told to King. There was an end to Kisra royalty after 3164 years ruling and the last king Yazdgurd was fourteenth from Nushirwan.

SATIH IN MAKKAH MUKARRAMAH.

Hazrat Abdullah bin Abbas (may Allah be pleased with him, d. Taif, 68 AH) said; as stated, by Allama Abu Nuyam on the authority of Abdullah ibn Daylami, that:-

Allah created him (Satih) but like a piece of flesh on palm bask without bones or sinews except in the skull and hands. He could be wrapped up like a piece of cloth. Only his tongue moved or limbs. He was brought to Makkah on a beast. Four of the Quraish tribe, received him with pleasure and to test him, they said that they had come to him because of his knowledge and excellence and requested him to tell them about the present and future. Satih said, listen this is a blessing of Allah on me. O Arabs, you are backward. You are in state of equality with non-Arabs in intelligence and you lack the power of harmony in opinion. But there will arise from your offspring, intelligent and knowledgeable people. They will fissure in pieces all idols, reach the limits and subjugate the non-Arabs confiscating the booty. They will curse the devil (Satan), worship One Lord, preach his religion and built beautiful houses. They will be noble, progeny of Abd Shams and Abd Manaf. Many people will differ. A young man will appear from this sacred city. He will command to the right path and direct people to keep away the obsence and indecent and to quit polytheism but worship only one Allah. Then Allah will cause him to die. He will be succeeded by Abu Bakr (*Radiy Allah-u Taala anhu*) who will judge correctly and give rights of people. Then a broad minded and experienced Caliph will follow. He will strengthen Islam, help weak and will not be hard hearted. People will generally obey him but will subjugate him and slay him. The next Caliph will support religion, follow the war minded and will organise the forces. His son will succeed him, will be admired on his face and will accumulate wealth for selfish ends. His progeny will be rich. Then there will be some kings who will shed blood. A poor Caliph will follow and will wrap them up like a piece of cloth. He will be succeeded by a cruel person, unjust and barbarous conqueror. A short sighted man will succeed him having a mark on his back. After his death there will be stability. A bachelor will succeed causing the country to destruction. His brother an impudent will succeed and will repeat his actions, grasping all sources of revenue. A silly person will come next, whom his relations will overthrow and slay. The seventh Caliph would lead the country to ruinism. Every one will be intensely desirous for power. His successor will be weak, Qahtan pleasing Nizar. When the two forces combat between Lebanon and Bunyan at Damascus, the Yemen will be separated into two parts, one taking counsel and the others disgraced. Friends will live in pleasantness of life and antagonists is prison. Forces will encompass people and houses will be destroyed. Wealth and assets will be snatched from widows and pregnant women will suffer mis-carriage.

There will be many earthquakes. The Wail tribe will look for the power and the Nazalah will suffer grief. Slaves and sin will support the government while the virtuous and noble will be in disfavour. Prices will soar beyond limit in Safar and everyone will butcher the other. The one covered with tents will remove this away. The nobles and the elite will succeed. They will be distressed. Neither will slumber benefit, nor peace and comfort. They will proceed to a city and succumb to destiny. The archers will pursue targeting those to kill the armed and apprehend the defenders. The wicked will be killed. He will appear at higher level of water. Religion will be ravaged and heavenly books will be rejected. Only the islanders will be secure. Fields will be destroyed and the indecent will not be censured. People will look with expectation for a reformer but the words are not enough and an oppressor will rise from Yemen. He will subdue wickedness.

INTERPRETATION OF THE DREAM OF KING OF YEMEN.

Ibn Ishaq has stated that Rabiah ibn Nasr, king of Yemen, had a vision which frightened him, causing continued distraction. He called to appear every wizard, magician, astrologer, Priest and sorcerer and inquired what his vision was, its significance and said that if I tell you my dream, I can have no credence in your interpretation. Satih and Shiqq were more knowledgeable than others. Satih's name was Rabi bin Rabi bin Masud bin Mazin bin Dhib bin Adiy bin Mazin Ghassan. Shiqq was the son of Saab bin Yashkur bin Ruhm bin Afrak bin Qasr bin Abqar bin Anmar bin Nizar, and Anmar was father of Bajila and Khatham.

Satih arrived first and when king repeated his words, he answered, 'you have seen a fire manifesting from the darkness.' The king affirmed his words and asked for purport. Satih said; 'The Ethiopians will penetrate on your territory and rule every where from Abyan to Juresh.' On further enquiry from the king, he explained him that 'they would arrive after a period of sixty or seventy years and their kingdom will cause termination after seventy years when they would be massacred or expelled. Irm bin Zu Yazan, from Aden, would assault against them and will not be spared one of them alive in Yemen. Their kingdom, also, would not remain escaped, but a true Prophet who would receive revelation from Allah, the Gracious, would take over. He would be from the progeny of Ghalib Ibn Fihr and his dominion would last to the end of time.' The king interfered; Has time an end?

Satih said: 'Yes! That day the first and last would be assembled. The virtuous for happiness and the evil for punishment.' Then Shiqq reached and the king put an inquiry and got the resembling answers.

Ibn Ishaq stated that the king prudently shifted his family members to Iraq supported by a letter to Iraqi King Sabur ibn Khuraz. The family was settled in Hirah. Numan Ibn Muzir, Persian king Kisrah's governor of Hirah was a descendant of Rabiah Ibn Nasr. Arab delegations used to go to see him and admire him.

Persian king Khosroe Kisra appointed his son Murzuban ibn Wahriz over Yemen. Then Taynujan succeeded him and after his removal Bazan was appointed in his place. It was during his period that the Messenger of Allah (Peace be upon him) was manifested. The Ethiopian ruled over Yemen for seventy two years. There bring four rulers over this period, Aryat, Abrahah, Yaksum and Masruq.

BOOKS OF HINDUISM

Western historians describe the Hinduism as amalgam of traditions and rituals, of devotional and philosophical systems built up over the past 4500 years arising from indigenous (*Dravidian or Indus valley*) cults and successive invasions by the Aryans. The earliest recorded scriptures are the Brahmanas (8th B.C). Of the philosophical systems, by tradition six in number, the Shads (500 B.C) and the later commentaries of Sankara, Ramanuja and others. The basis of Vedantist teaching is that ultimately reality is one, and that the variety of apprehension which comes to us through the senses is illusory. Man must rid himself of his illusions and ignorance reality (*Brahma*). This knowing is not a mere intellectual knowledge, but an enlightenment of one's whole being. If one fails to find this release (*moksa*), one is bound by the law of punishment and reward (*Karma*) to return to this world in a further incarnation, still tied to the wheel of rebirth (*Samsara*). The attainment of *moksa* will come, according to the teaching most characteristic of the Upanishads. The thoroughgoing monistic pantheism of the Vedantists was too cold a creed, however, for the majority of Hindus, who, while respecting the *yogis*, sought other ways of escape from this world of illusions (*Maya*). Ramayana (written in the 5th century) the Mahabharata (*Mahabharata* war was fought in 3102 B.C at the place of Kurukshetra, pre-partition in Punjab, now a district in Haryana province of India. According to western historian Mahabharat war was fought in 2807 B.C, I have described these events in my two volumes english language book 'The Rajputs', first- edition, published from Lahore in 2005 A.D and that can be consulted if desired), and the less important Puranas tell of the *avatars* of the lord Vishnu. The most influential section of the Mahabharata is known as the song of Lord (Bhagvad-Gita). It

teaches the way of *yoga*, but also the way of devotion (*bhakti*) to a personal adorable and of nonattached every day living, like, carrying out of daily tasks and caste duties without self involvement. The teaching of Bhagvad-gita is the justification for the variety of Hindu practice today. Polytheism, in some cases animism, is still the basis of much popular Hindu worship, at the temple, and processions, but outward forms are not felt to be of any real consequence. The *bhakti* of the worshipper is what matters. Reform movements within modern Hinduism look for a purified cult and lay a greater stress on social responsibility than non-attachment would seem to imply.

Atharva Veda, kand 20, Sokat-21, describe in Mantras 6, 7 and 9 that:-

“O Lord of the truthful, throughout the battle with the enemy brave soldiers pleased you with their bravery and their inspiring songs. When you defeated the 10,000 powerful enemies for the sake of your slave ‘Ahmed’, without any combat.”

“You press forward from one battle to the other valiantly to obtain a victory over the enemy stronghold one after the other. O Mighty and Supreme! You killed a swindler non-credible person known as Namochi.”

“You, O Lord, who are vigorous and supreme, through the popular orphan Muhammad, by mean of the invincible battle chariot, routed 20 chiefs and plundered sixty thousand and ninety nine enemy soldiers.”

These predictions relates to singing of the martial songs, the truthfulness of the companions (*Radiy Allah-u Taala anhumu*) and events of Ghazva-e-Ahzab, as well as 20 enemy commanders of the twenty battles fought with the opponents.

Rig Veda, Mandal 8 Sokat 96, describes in Mantras 13, 14 and 15 as follows:-

“I sighted the moon, like dark clouds, going down the gliding bank of *Anshomati*. Bravo! I direct you, go and join the war. In the wrap of Anshomati, the moon adjusted its shining, and with the support of the mighty and powerful Lord, defeated the polytheists who rose against him.”

Rig Veda, kand 5, Mandal 27, describe in Mantra=1:-

‘The glorious, righteous, justified, truthful, veracious and philanthropist Mamch addressed me. This companion for the worlds, distinguished himself with his ten thousand brave and noble companions.’

The above *mantras* distinctly refer to the conquest of Makkah by the Messenger of Allah (peace be upon him) with ten thousand devoted companions (may Allah be pleased with all of them).

Tulsidasa, who re-write the Ramayana in simple Hindi language. The Sangram Purana Kand 12, Odhaya; 6, of this book relates a prediction and description, as follows:-

‘In the Arabian country, a brightening star would cause this land having enviable glory. Miracles and amazements would be accomplished by this man who would be called, a friend of Allah. He would be born in seventh century Bikrami and would come into view with the shine of the four suns in midst of acute darkness. He would preach his religion with discreet, wise and cautiously, from time to time, giving glad tidings and forewarning. He would have four virtuous caliphs, with whose help and support believers will prosper. From the day his religion and message start flourishing no one would find absolution except without Muhammad’s words.

The Prophet Muhammad (peace be upon him) was born in 7th century Bikrami i.e 628 Bikrami. Four orthodox Caliphs were, Abu, Bakr, Umar, Usman, and Ali (may Allah be pleased with all of them). Manifestation of Miracles was conspicuously occurred.

Bhoshia Purana comprises that divine inspirations of *Maharishi Wayas*, author of the Vedas. In chapter 3 titled *Parti Surg Kand 3*, Surg 3 Mantras 5 to 8 of Surg, contains quite clear prediction about the Holy Prophet Muhammad (peace be upon him) as follows:-

“Unexpectedly, at once, I see a non Arya religious instructor known as Mahamad (i.e Muhammad) arrives along with his companions. King Bhauj cheerfully welcomed this revered personality from Arab country and in veneration gave him bath with the Ganges water and other neat articles and presented him sandalwood and other curiosities. King Bhauj, then, solicited to him: peace be upon you, you are the splendour of mankind! O resident of Arabia and O you who are a source of great strength that dispel the devils.”

The Prophet Muhammad (peace be upon him) was free from all sorts of evils, here reference to Ganges and others is only symbolic, according to Hindu beliefs.

Atharva Veda in the Mantra 28, kand 10 Sokat 2, describe as follow:-

“Though it is built at a height, and is unseen, yet its surroundings are glittering with Allah’s light. The wise people believe it is the house of Allah. Therefore, they supplicate Allah.”

This is the centre of worship Kaabah. Its location is at a height and in physical characteristics being uneven. Allah showers His blessings at this place.

Puranas have 18 volumes and Bhoshia Purana (narration of future events) and Kalki Purana, Odhiyae-2 Ashlok 11, 15 and 18 have predicted as follows:-

The Kalki Avtar, will be born to 'Somati' and his father's name will be 'Vishnu Vesh'. The Kalki Avtar will be born in the seventh century on the twelveth Besakh. The Kalki Avtar would be born at Shumbal Gram to Vishnu Vesh in the family of the Brahman Mahant (religious leader), but his father would die before his birth while his mother would die in his early age."

In the above Hindi Ashloks:

Kalki Avtar is meant by literally for Prophet

- Somati is meant literally for Aaminah.
- Vishnu Vesh is meant literally for slave of Allah (Abdullah)
- Shumbal Gram is meant literally for city of peace (Makkah)
- Brahman Mahant is meant literally for religious leader (after Hashim his son Abdul Muttalib became the leader and his son was Abdullah).'

Bhagwat Purana, Skand 12, Odhiyae 2, Ashlok 20; has narrated as follows:-

"Kalki Avtar will be supplied a horse, flying swiftly faster than light Riding on it, he would travel all over the earth and to the heavens."

The Messenger of Allah (peace be upon him) on the night of his Ascension to Heaven (Asra), rode on this heavenly gift, first from Makkah Mukarramah to Bayt-ul- Maqdis and then from there to Heavens.

PREDICTIONS OF ZOROASTER DESCRIBED IN AVESTA.

Zoroaster (660 B.C-583 B.C), a reformer of ancient Persia. After establishment of his reformation, he converted the king and court of Bactria to his faith. Bactria was an ancient kingdom, once a part of the Persian and Seleucid Empires, between the Hindu Kush Mountains and the Oxus. The empire founded on Zoroastrianism, was remarkable for its efficient organization, based on that of the Assyrians, and for its art, influenced by Egypt and Babylonia. Zoroaster instituted the caste of Magus and founded a religion based in the belief that good and evil are absolutes. They are represented by the Lords Ormazd and Ahriman who are engaged in constant warfare. His sayings are collected in the Avesta written in the Old Iranian (Zend). There are seven main parts, one of which (the Yasna) is ascribed Zoroaster. Others are believed to have been composed in fourth century A.D. The followers of Ormazd must strive for purity in thought, word and deed, based on a strict code of ethics. Man can attain perfection by

individual choice of good. Zoroastrianism was the national religion of Persia and influential in the near East until the rise of Islam (7th century A.D). The Parsees of India and Pakistan adhere to a form of this faith.

It has been stated in first part chapter Yastun, Part 70-71 of Avesta:

“A woman will take bath in pond of Paradise river and will become pregnant. She will give birth to a predicted Prophet of peace (*Shad Shaneet*). He will slaughter the devil, obliterate the idolatry and rectify the delusions of Zoroastrians.”

Though Zoroasterians consider the Sistan as Pond of Paradise river where their emperor Kaikhusrau is said to have been disappeared while taking bath. Instead Paradise River (*Kausar*) is one and only one as referred in the Holy Quran, Surah (Surat) Al-Kausar (108:1) and thus these predictions relate to only the Great Prophet of Allah, Muhammad (may Allah's blessings and peace be upon him).

Avesta narrates from Zoroaster that:-

“Convey to the people that you cannot see the Lord with these eyes. It requires some other type of sight.” (Dasateer; p.60).

The Holy Quran mention in Surah Al-Anaam:-

“Vision comprehends Him not, and He comprehends all vision; and He is the Knower of subtleties, the All Aware.” (Al-Anaam 6:103).

Avesta (p.33, Dasateer) narrates from Zoroaster that:-

“Spirit and materialism are not His contemporary.”

The Holy Quran mention in Surat (Chapter) Al-Hadeed, verse: 3:-

“He is the First and the Last, the Manifest, and the Hidden; and He has full knowledge of everything.”

Avesta narrates from Zoroaster (Dasateer, P.33) that:-

“Do not become despair of his kindness.”

The Holy Quran mention in Surah (Chapter) Az-Zumar,

“Say: O my servants who have transgressed against their own souls! do not despair the mercy of Allah. Surely, Allah forgives all sins. He is indeed, Ever-Forgiving, the Most Merciful.” (Az-Zumar, 39:53)

Here in Quran is an advice to those who transgress the limits set by Allah. This is the time to seek forgiveness from the Almighty, the Most Merciful. It is

only in this world that we have a chance to realize His signs and pray and hope to be forgiven.

On the subject of necessity of Prophet, descending and his signs, Avesta narrated from the Zoroaster that:-

- (1) 'Reason for the necessity of Prophet is because people are needy of one another in their performance of daily affairs. For them dignified rules are required, so that they should accept them and there should neither be any type of oppression, injustice or tyranny nor betrayal or deception. These should be Divine rules, so that all the people should accept them. That is why the Prophet is sent.' (Chapter: 1 part 45-48).
- (2) 'The souls of the true believers will be vigorous, those are not yet born. They will give afresh life to people. That folk will be classified as conqueror and kind and the name of their guide (Prophet) will be praised one (i.e Muhammad). He will be personified with kindness for the whole world. He will be a perfect and accomplished human being and because of spiritual human-being, will come towards whole mankind. He will reform the polytheist and will rectify the true faithful.' (Chapter 1, part 50-54).
- (3) 'Fire will continue burning and flourishing in 'fire temple' up to a certain period, till the time of reformation of the world, virtue takes place and vigorous revolution.' (chapter 1, part a)
- (4) 'An human being will born in Arabs and the kingdom and dominion of Iran including faith will be compounded at the hands of his companions. Arrogent people will be subdued. Kaabah built by Ibrahim in the desert of Arabia, where some idols have been placed, will be unpolluted and purified from idols. They will pray with their faces towards cleaned Kaabah. He (the Prophet) will be mercy for the worlds and his followers will seize and occupy the Iran, Madain, Tus, Bulkh, sacred places and the adjoining countries. Their law giver (the Messenger of Allah-peace be upon him) will be equipped with miracles and his conversation will be eloquent and learned.' (chapter 2 of Dasateer, Avesta).

PREDICTIONS BY SOME SENSIBLE PEOPLE.

(1) Qays bin Saaedah,

Hazrat Jalaluddin Suyuti (d. 911 AH) states in 'Al-Khasaes Al- Kubra' that Qays bin Saaedah use to address gathering of Akkaz fair, every year, first of all indicating towards Makkah Mukarramah and then addresses that: 'O nation truth will be visible and become prosperous in the near future and one person will appear from Makkah Mukarramah, who will be cheerful and open countenance, black eyed and affectionate manners. He will be from the progeny of Luayy bin

Ghalib. He will invite the people towards the word of truth and sincerity and durable affluence. If upto his descending I am alive; would endeavour to become his follower, forthwith.' He was waiting anxiously, but died before the exaltation of the great Prophet (Peace be upon him).

(2) BEQUEST OF AUS BIN HARITHA, Chief of Banu Aamar.

Ibn-e-Asakar has decribed the Arabic verses of bequest by Aus bin Harisa (Haritha) that:

'Have not been able my nation to learn that there is an invitation by Allah, which will cause successfulness for the obedient and virtuous, when that dignified person wil appear from the progeny of Ghalib, in sacred Makkah Mukarramah amidst Zam Zam and Hajr-e-Aswad (Balck Stone). At that moment it is essential to cooperate in most affective manner. O Bani Aamar, doubtlessly, your prosperity and auspiciousness bound together with his victory.'

(3) TRADING CARAVAN OF QURAISH.

Allama ibn Hajar Asqalani (d. 852 AH) records in 'Fath-ul-Bari' that, 'once Iddi bin Rabiya, Yazid bin Amr, Safan bin Majasheh and Osama bin Maalik, travelled to Syria in a business caravan. They encamped near a reservoir of water. A Church was also located nearby, the priest of which came to the caravan with a smiling face . He inquired about the caravan and then told in a most gentle manner that: In the near future in your tribe a truthful Prophet will be sent, and therefore you should immediately accept his religion. We inquired that what will be his name. He said; Muhammad (Peace be upon him).

(4) UMMAYA BIN ALLAT ADVICE TO ABU SUFYAN.

Allama ibn Hajar states both were fast friends and Ummaya was a learned person of Taurat and was respected by the Arabians, because he was a devotee and of good disposition. They were travelling together and during journey, they had to pass nearby a Christian town. They invited both but Abu Sufyan excused, therefore Ummaya alone stayed with them as guest. After that he came back he advised Abu Sufyan that; I find the mention of the Prophet in former holy books, who will be sent out of the lineage of Abd Manaf. These are the findings of my discussions with a Christian learned person here. Previously I have been thinking about myself to be a Prophet, but he was to declare Prophethood at the age of forty years, which I have already crossed.

Abu Sufyan says, this impressed and instil in my mind. When Prophethood was announced by Hazrat Muhammad (*Salla Allah-u alaihi wa-*

salam), I visited Umayya and asked his opinion. He said: Surely, He is a true and that I should become believer immediately. When asked, why you do not believe, he said, I have many time told the people of my Prophethood. Now I feel shame, by doing this.

(5) ZAID IBN AMR AND WARAQAH IBN NAWFAL.

Abu Dawood describes that Zaid examined and Waraqah become a Christian scholar. Both set out seeking religions till they met a Priest at Mawsil. Priest asked Zaid, O camel-rider, from where you have come?

Zaid said: from Makkah. The Priest advised him to go back for: the religion will arise in your land. Saeed bin Zaid (*Radiy Allah-u Taala anhu*) one of the ten companions (*Ashrah-Mubasharah: Ridwan Allah-e Taala ajmaeen*) who were given glad tidings of Paradise by the Messenger of Allah (Peace be upon him) and was brother-in-law of Hazrat Umar (*Radiy Allah-u Taala anhu*) the Orthodox Caliph.

(6) AAMIR IBN RABIAH AND ZAID IBN AMR.

Waqidi transmits that Zaid ibn Amr told Aamir ibn Rabiah: I await a Prophet from the progeny of Abdul Muttalib. It is possible that I may not find his times. I believe in him and confirm that he is a Prophet. If you live till then, convey to him my greetings. Zaid described the signs of the Prophet as: Average height, redness in the eyes, enough hair, and Seal of Prophethood between the shoulders. His name will be "Ahmad," and place of birth in Makkah. Place of Commissioning will be Makkah and his people will compel him to migrate to Yathrib (Madinah) where he will gain authority. Every Christian, Jew and Magian told me that this religion will appear in my land and they described him to me and said that he would be the Last Prophet.

ADMITANCE OF YUSHA AND OTHER JEWS

Hazrat Jalaluddin Suyuti transmitted from Hazrat Abu Saeed Khudri (*Radiy Allah-u Taala anhu*), who narrated from his father Hazrat Maalik bin Sannan (*Radiy Allah-u Taala anhu*) that I have heard reputed Priest of Jews, Yusha, repeatedly saying: O Bani Abdul Ash-hal, appearance of the Last Prophet is due in the near future, his name will be "Ahmad" and will born in the sacred city of Makkah, this is what we find written in Taurat. He will neither be low nor tall in stature. His eyes will bear the red blood shots and will ride the camel and will swing the sword on shoulder. This city of Madinah will be the place of his migration. After this a person of my tribe told me that it is not only the Yusha but

other Jews of the Yathrib are also relates this tiding. Then I (Maalik) visited Banu Quraiza, they were also relating in a gathering, like this about the Last Prophet. One Jew named Zubair, in the gathering declared that the Red Star, which rise only at the time of birth of a Prophet, has already risen and since no Prophet is now due except the Last Prophet: It is therefore true and indisputable that the birth of Last Prophet has taken place.

Mahmud bin Baseed narrates from Muhammad bin Salma that when the Messenger of Allah (Peace be upon him) migrated to Madinah, peoples asked the Jew Yusha to become believer, but out of jealousy, obstinacy and stubbornness, he remained unfortunate and died as unbeliever in the Prophethood of the Last Messenger of Allah (Peace be upon him).

JEW PRIEST ABU AAMAR OF AUS AND KHAZRAJ

Aus and Khazraj were reputed tribes of Yathrib (Madinah) and in this tribe Abu Amar was a skilful Jew priest of Taurat. Before birth of the Prophet (Peace be upon him) he use to praise and eulogize and was one of the best eulogists. Tribal people use to listen his rhetorical speech with distinctive peculiarity. He started wearing a kind of woollen cloth and started waiting for appearance of the Last Prophet. When the declaration of Prophethood taken place in Makkah, he remained immersed in his own state of affairs and did not visit Makkah. When the Messenger of Allah (Peace be upon him) migrated to Madinah, he paid a meeting with the Prophet (Peace be upon him) but out of the jealousy and perverseness migrated to Makkah. After that of the conquest of Makkah, he left for Syria and died wandering there homeless, helpless and friendless.

SOME MUHAMMAD NAMED DURING THE PERIOD OF IGNORANCE

Ibn Saad described from Ali bin Muhammad bin Abdullah bin Abi Sayf that Saeed Ibn Musayyab said: 'The Arabs knew from the men of Scripture, astronomers and astrologers that a Prophet named Muhammad, would be raised. So any one of the Arabs who came to know of it, named his son Muhammad, in the hope of receiving Prophethood.'

Qatadah bin Al-Sakan Al-Urani has narrated that 'In the Banu Tamim there was Muhammad bin Sufyan bin Mujash. He was a preist; his father had been told that in Arabia there would be a Prophet bearing the name Muhammad; so he had named him Muhammad. There were Muhammad al-Jusahmi in Banu

Suwaah, Muhammad al-Usayyid and Muhammad al-Fuqaymi; they were all so named in the hope of receiving Prophethood.'

HAZRAT MAALIK BIN SANAAN (RADIYA ALLAH-U TAAAL ANHU)

Hazrat Maalik bin Sanaan (may Allah be pleased with him) was father of reputed companion Hazrat Abu Saeed Khudri (may Allah be pleased with him) and was one of the chiefs of his tribe of Madinah. He describe that one day he visited the gathering of the Jew branch of tribe Bani Abdul Ash-hal, after the temporary cease of the war. I heard Yusha Jew's speech arguing for appearance in the near future of the Last Prophet in the name of "Ahmad," from the sacred city of Makkah. Khalifa bin Thalba Al-Ash-hali questioned Yusha about the features of the Prophet. Yusha replied; that he will neither be low nor tall in stature and his eyes will bear the reddish stripes. He will put on a turban, ride the camel and will sling the sword across the shoulders. Maalik states when he returned to his tribe and told them what he has heard, peoples informed me that not only Yusha but all the Jews of Yathrib (Madinah) are converse like that. I (Maalik) then visited the gathering of Bani Quraiza; there also the same issue was under discussion. Zubair bin Baetta of that tribe asserted that red star has risen, which only rises at the time of appearance of the Prophet. Except "Ahmad" the Last Prophet; there remains no Prophet and this city Yathrib (Madinah) is his migration place.

MUGHAIRA BIN SHAABAH IN ALEXANDRIA WITH MAQAWQIS

The chief of Qubti tribe and king of Alexandria, Jurj ibn Mina Maqawqis was a reputed learned person of Taurat and Injeel (Bible) and was aware of the predictions and foretold glad tidings of Taurat and Bible. When Mughaira bin Shaabah, esteemed tribal chief of Makkah Mukarramah, reached there, he was summoned to the royal audience.

King inquired Mughaira about appearance of the Prophet in Makkah. Mughaira replied; Respectable king, I am not taking any interest and therefore unable to provide details of the new religion. Of course, I am aware that He (The Prophet) stress to believe in One and only One Allah and forbid from polytheism and idol worship. He is extremely against wickedness, usury, adultery, murder and pillage, oppression and tyranny, alive burial of infant daughters. As a whole his all preaching is based on ethics and moral virtues. Maqawqis advised him in admonitory manner and told him the predictions and tidings of Taurat and Injeel

(Bible) and said: He is a Prophet and Messenger and is sent towards the whole mankind. If he is exalted in Qabt (Egypt) or Rome, then all should have become his followers.

Hazrat Eesa (Jesus- upon him peace) also directed them like this. The teachings you have described are the teachings of the Prophets. All the Prophets had been sent with these teachings. Remember that eventually he will be a successor and no one will strive against him and his religion will excel and predominant. Mughaira was greatly impressed and astonished of his speech and started thinking amazingly that we are of the same tribe, dwelling in the same place but are far away from him and truth where as Maqawqis inspite of farness, admit him to be true. He visited for inquiring almost all the churches there and met a most learned Priest of a Church. Who told Mughaira that there remains only one Prophet; the Last and Final, Seal of the Prophets, and no Prophet amidst him and Hazrat Eesa (AS) and that they had the instructions of Hazrat Eesa (upon him peace) to follow and believe him.

He will be unlettered Arabian Prophet and his name will be "Ahmad". He will neither of low nor tall stature and bear the red stripe in eyes. His followers, friends, companions and apostles will be true lovers, zealous and devotees. Their sincere affection will be much more than their own children as well as possessions.

Mughaira narrates that after this awareness I reached Makkah, attended the audience of the great Prophet and embraced Islam.

ASIM BIN UMAIR BIN QATADA (RADIYA ALLAH-U TAALA ANHU)

Ibn Ishaq has transmitted from Asim bin Umair his narration of embracement of Islam, that:

·We were polytheists worshipping idols, while Jews were people of scriptures with knowledge which we did not possess. There was continual enmity between us, and when we got better of them, they said; the time of a Prophet, who only one remains to be sent has now come. We will destroy you with his aid as Udd (Probably Aad) and Iram perished. We often use to hear them say this. When Allah sent His Prophet, we accepted him and followed him. He called us to Allah and we realize what their snubbing meant and believed him before them, but they denied him.

SALMA BIN SALAAMA BIN WAQSH (RADIY ALLAH-U TAALA ANHU)

Salma (of Aus tribe, *Radiy Allah-u Taala anhu*, d. Madinah, 45 AH) has narrated that 'We had a Jewish neighbour of the Bani Abdul Ashhal, one day he came to us. He spoke of the resurrection, the Day of reckoning, the Scale, the Paradise and the hell. But we thought that there could be no resurrection after death and thus we inquired that: Do you think that such things could be that mankind can be raised from the dead to the place where there is a garden and fire in which they will be recompensed for their deeds? He said, yes, and by Him when mankind swear by, he would wish that he might be in largest habitation in his house rather than in that fire; that they would heat it and thrust him into it. When asked for sign, he pointed towards Makkah and Yemen. A Prophet will be sent from the sacred land of Makkah. When inquired about the period of his appearance he looked at me (Salma) and said: this young boy, if he lives his natural term, will see him. And the Almighty Allah sent his Prophet Muhammad (*Salla Allah-u alaihi wa-sallam*) and we have been living with him. We believed him but he denied because of jealousy and viciousness.'

THALABA BIN SAYA AND ASAD BIN SAYA AND ASAD BIN UBAYD OF BANI HADL (OFF-SPRING OF BANU QURAIZA, A JEWISH TRIBE)

Asim bin Umair bin Qatadah (*Radiya Allah-u taala anhu*) narrated that: 'Ibnul Hayyaban, a Jew came from Syria, before advent of Islam, and dwelt among the people of Madinah. I have never seen a better man than he who was not a Muslim. When we were living in the period of drought we asked him to come with us and pray for rain. He declined to do so unless we paid him something and when we asked how much he desired, he said, a bushel of dates or two bushels of barley. When we had duly paid up he went outside our *harra* (valley) and prayed for rain for us; and hardly had he left his place when clouds passed over us and it rained. He done it number of times. When he was about to die he said, O Jews, what do you think made me leave a land of bread and wine to come to a land of hardship and hunger?

On showing our inability he said that he had come to this country expecting to see the emergence of the Prophet whose time was at hand and this was the town where he would migrate. He was hoping his emergence soon so that he could follow him. He said: His time has come and do not let any one believe him before you, O Jews; for he will be sent to shed blood and to take captive the

women and children of his opponents. When the Prophet of Allah was sent and besieged Bani Quraiza, those young men who were growing youths said; This is the Prophet of whom Ibnul-Hayyaban testified to you. They said that he was not that but the others that he had been accurately described, so they went and embraced Islam at the hands of the Prophet (Peace be upon him) and saved their lives, their possessions and their families.

Zaid Bin Amr Bin Nufayl

Zaid of Makkah Mukarramah, abandoned the religion of his tribesmen and abstained from idols, animals that had died, blood and things offered to idols. He forbade the killing of infant daughters, saying that he worshipped the Allah of Hazrat Ibrahim (*Alaihi-s-salam*) and he publicly rebuked his tribesmen for their practices. He went forth seeking the religion Hazrat Ibrahim (Abraham-upon him peace) questioning priests and Rabbis until he had traversed the Mausil and the whole Mesopotamia, Iraq and then he went through the whole of Syria, until he came to a Priest of Christianity. He asked him about the Hanifiya, the religion of Hazrat Ibrahim (upon him peace), and the priest replied; you are seeking a religion to which no one today can guide you, but the time of the Prophet who will come forth your own country which you have just left has drawn near. He will be sent with the Hanifiya, the religion of Ibrahim, so stick to it, for he is about to be sent now and this is the time. Now Zaid had sampled Judaism and Christianity and was not satisfied with either of them; so listening there words, he went away at once returning to Makkah. But when he was well inside the country of Lakhm, he was attacked and murdered.

HAZRAT SALMAN FARISI (MAY ALLAH BE PLEASED WITH HIM)

Ibn Hisham transmitted from Aşim bin Umair bin Qatadah Ansari, on the authority of Muhammad bin Labid from Hazrat Abdullah bin Abbas (may Allah be pleased with him) narrating that Hazrat Salman explained while I listend to him, as follows:-

"I am a Persian from Ispahan from a town called Jayy. My father was principal land lord of that town and I was dearest to him than any thing, so much so that he shut me in his house. I was such a zealous Magian that I became keeper of the sacred fire replenishing it and not even for a moment let it extinguish. One day he could not attend his large farm, he asked me to go there giving some instructions and learn about the farm. He said; do not stay there more than the limited schedule time because you are more important to me than my farm and apprehension about you will hinder me effectually going about my business. So I

(Salman) proceeded to the farm and when I passed by a Christian Church I heard the voices of the people praying. I was not aware about them because my father kept me shut up in his house. When I heard their voices I went inside to see what they are doing; their prayers pleased me and I felt drawn to their worship and thought that it was better than our religion and I decided to stay there till sunset. So I could not go to farm. When I inquired them about the originality of their religion, they told me; Syria. I returned home, in the meantime, out of anxiety and business interruption, father had sent some persons after me. He asked me where I had been and upbraided me for not obeying his instructions. I informed him that I had passed by some people who were praying in their Church and was so pleased with what I saw of their religion that I accompanied them until sunset. He said: My son, there is no good in that religion, the religion of your fathers is better than that. I said: No, it is better than our religion. My father was frightened of what I would do, so he bound me in fetters and imprisoned me in his house. I sent a message to the Christians and requested them to inform me when a caravan of Christian merchants came from Syria. They informed me and I said to them: When they have finished their commercial affairs and intend to go back to Syria, ask them if they will take me along. They did so and I cast off the fetters from my feet and went with them to Syria. On Arrival I inquired about the most learned person in their religion and they directed me to the bishop. I went to him and requested him that your religion is laudable and I intend to be with him and serve him in Church, to learn from him and to pray with him. He stimulated me to come in and I did so. He was an erroneous person who used to instigate people to give charities and induce them to do so and when they brought him money he put it in his own coffers and did not give to the poor until he had collected seven jars of gold and silver. I conceived a violent hatred for that man when I noticed what he is doing.

Sometime later when he died and Christians assembled to bury him I told them about his knavery who exhorted them and persuaded them to give charity and when they brought money put it in his coffers and gave nothing to the poor. They inquired how I know this, so I led them to his treasure and when I showed them the place they brought out seven jars of gold and silver. As soon as they saw them they said: By Lord; we will never bury the fellow, so they crucified him and stoned him and appointed another in his place. I have never seen any non-Muslim, more pious, dutiful, austere and devoted to the next life. I loved him as I have never loved anyone before. I stayed with him a long time until he was about to die. I told him how I loved him and inquired him to whom he would confide me and what instructions he would give me now that he was about to die. He said; I do not know who is as I am. Men have died and have either altered or abandoned most of their true religion, except a man in Mausil, he follows my faith so join yourself to him. So when he died and was buried, I attached myself to the Bishop

of Mausil, informing him that so and so have confined me to him. I stayed with him and found him just as he had been described, but he could not live for a long period and before he died I requested him to do for me what his predecessor had done.

He answered that he knew of only one man, in Nasibin, who followed the same path and he directed me to go to him. I stayed with this pious man in Nasibin for sometime and when he was about to die he directed me to go to a colleague in Ammuriya. I stayed with him for sometime and work hard until I possessed some cows and small flock of sheep; then when he was about to die I requested him to recommend me to someone else. He told me that he is not aware of any one who followed his way of life, but that a Prophet is about to rise, who would be sent with the religion of Ibrahim; he would come forth in Arabia and would migrate to a territory between two lava belts, amidst which were palms. He has unmistakable signs.

He will eat what is given to him but not things given as charity (*sadaqah*). Between his shoulders is the Seal of Prophecy. If you are able to reach that country, do so. Then he died and was buried. I stayed in Ammuriya for sometime until a caravan of Kalbite merchants passed by and I requested them to take me to Arabia and I would give them those cows and sheep of mine. They accepted the offer and took me with them until we reach Wadi-ul-Qura, where they sold me to a Jew as slave. When I sighted the palm trees and look for expectation that this would be the town, which the bishop had described to me, for I was not certain. Then his cousin from Banu Quraiza of Madinah came, bought me and carried me away to Madinah, and by Allah, as soon as I saw it I recognized it from the bishop's description. I dwelt there and the Messenger of Allah (Peace be upon him) was sent and lived in Makkah, but I did not hear him. When Allah's Messenger (peace be upon him) came to Madinah, I embraced Islam at his hands and at his advice arranged *Mukatibat* (freedom) with his Jew Master, which was completed with the help of Allah's Messenger (peace be upon him).

EMISSION AND ABANDONMENT OF POLYTHEISM.

Quraish of Makkah gathered and reverend and circumambient the idol to which they offered sacrifices, on the annual feast day. But four friends:

- (1) Uthman bin al-Hwayrith bin Asad bin Abdul Uzza bin Qusayy (Qusai).
- (2) Waraqa bin Naufal bin Asad bin Abdul Uzza bin Qusayy bin Kilab bin Murra bin Kaabb bin Luayy (Luai).
- (3) Zayd bin Amr bin Nufayl bin Abdul Uzza bin Abdullah bin Qart bin Riyab bin Razah bin Adiyay bin Kaabb bin Luayy

- (4) Ubaydullah bin Jahsh bin Riab bin Yamar bin Sabra bin Murra bin Kabir bin Ghanm bin Dudan bin Asad bin bin Khuzayma; whose mother was Umayma daughter of Abdul Muttalib, drew apart secretly and agreed to keep their counsel in the bonds of friendship.

They were of the opinion that their people had corrupted the religion of their father Ibrahim, and the idol they went round was of no account; it could neither see, nor hear nor help or hurt. Thus find a religion, because we have no religion. So they whirled in the several lands, seeking the religion of Ibrahim. Waraqa studied the Christianity and its scriptures, until assented to Christianity. Ubaydullah carry on searching untill Islam; then he with his Muslim wife, Umm Habibah (*Radiy Allah-u taala anha*) daughter of Abu Sufyan, migrated to Abyssinia (Ethiopia) and after arrival there he adopted Christianity, parted from Islam and died in Abyssinia as a Christian. After his death the Prophet (Peace be upon him) sent Amr bin Ummayya al-Damri to the Negus to ask for her and he married him to her. He gave her four hundred *dinars* as a dowry, on Prophet's behalf. The man who hand over her over to the Prophet was Khalid bin Saeed bin Al-Aas. Zaid bin Amr accepted neither Judaism nor Christianity, but abandoing the religion of his people, abstained from idols, things offered to idols and forbade the killing of infant daughters, saying that he worshipped the Allah of Ibrahim. Uthman bin al-Huwayrith joined the Byzantine and became a Christian, who was given high office there.

ABDULLAH BIN KAAB

Abdullah bin Kaab transmitted that Hazrat Umar (*Radiy Allah-u Taala anhu*) said; "in the time of ignorance, a month or so before Islam I was standing by an idol with a number of the Quraish, when an Arab sacrificed a calf. I heard a voice more penetrating than I have ever heard coming out of the belly of the calf, saying: the blood is red one, the deed is done, a man will cry, beside Lord (Allah) none.

ABRAHA TERMINED TO ATTACK THE KAABAH.

Abraha bin Al-Sabah Alashram built Qulays, an unmatched and counterfeit Church in Sana (Yemen) having brought marble from the palaces of queen Sheba, and placed many restrictions on Yemenis in this regard. He laid its foundation on the name of the two idols, Kuayb and his wife, and to distract worshippers from Kaabah, directed the people for its adortion instead of Kaabah Mukkarmah. One Kinanai (Kinana, a tribe akin to Quraish) entered the Qulays, make filthy there and returned to the Hijaz. Abraha made enquiries and found out

that it was a retaliatory step by one of the Arabs. So he separated a sixty thousand army with eleven elephants and marched towards Makkah. The Arabs were alarmed, but considered it a duty to thwart his ambitions. On their way they devastated different tribes who had openly opposed the plan.

Thaqif (Saqif) of Taif afraid of Abraha's destruction provided him a man as guide to Makkah. About two miles from Makkah, the guide died at a place of Mughammis and buried there. Afterwards the Arabs took to stoning his grave. His name was Abu Righal. But he was from Saqif of Taif.

There was an Abu Righal among the Thamud, who went unpunished because he was in the *Haram*. But when he came out of the territory, a stone struck him and he died. Messenger of Allah (Peace be upon him) pointed out his place of the burial and said that the signs were the two pieces of gold buried with him. The people dug up his grave and found the gold pieces.

At the place "Mughammis" area called "Tihama", this army had taken away about two hundred camels belonging to Abdul Muttalib, the grand father of the Holy Prophet Muhammad (Peace be upon him). When Abdul Muttalib came to Abraha, he came down from his throne in a terrified position and asked Hazrat Abdul Muttalib of his desire. Hazrat Abdul Muttalib asked Abraha to return his camels. Abraha said; I am surprised to hear you, the custodian of the Kaabah, asking for his camels instead of protecting the Kaabah, which is the seat of worship for Makkans and your forefathers. Abdul Muttalib replied: 'The camels belongs to me and I am owner of those camels, whereas the Lord is the owner of the Kaabah, and He will take care of it.' Abraha returned the camels to Abdul Muttalib. The Holy Quran mention in Chapter i.e Surat al-Feel:-

"Have you not seen how your Lord dealt with the possessors of the elephants? Did He not make their treacherous plan go astray? And He sent down upon them the swallow birds in flocks. Flinging at them stones of baked clay. Then He made them like eaten straw." (Al-Feel, (Elephant), 105:1-5).

Hazrat Abdul Muttalib returned and took hold of the metal ring in the middle of Kaabah door and supplicated; "O Lord, Thy slave protecteth his house. Protect Thou Thy house!"

Next morning Abraha prepared to march, intending to destroy Kaabah but to the surprise and deter of Abraha and army, the elephants slowly and deliberately knelt themselves down to the ground. The keepers tried their best to rise them but their words had coincided with a command more powerful than that of any man, and the elephants would not move. This was the betoken portent not

to move one step further forward. Suddenly the western sky grew black, and a strange sound was heard; its volume became loud and strongly tumultuous as a great wave of darkness swept upon them from the direction of the sea and the air above their heads, as high as they could see was full of birds. Some of the people managed to flee and reached Yemen and explained that they flew with a flight like that of swifts and each bird had three pebbles the size of dried peas, one in its beak and one between the claws of each foot (i.e. two between its claws and one in its beak). They swooped far and near over the forces, pelting as they swooped and pebbles were so hard and launched with such velocity that they pierced even body war garments. Every pebble killed its marked man, for as soon as body was struck its flesh began to rot and the entire army was disintegrated miserably.

Abraha too was hit and as they carried him away, pieces fell off his body and the place exuded pus and blood. When they reached Sana, he was like a fledgeling and he died there, his heart bursting from his body. Now this place of event is known as *Wadi-e-Mahassir*.

Abraha occupied the throne of Yemen in 543 A.D and this strange event occurred in the month of Muharram 571 A.D., forty or fifty days before the birth of Holy Prophet (Peace be upon him) and the Arabs named the year as the 'Elephant Year' (*Aam-al-feel*). This occurring was so familiar with the Arabs that when "Surat-al-Feel" was revealed, none among the Polytheists, Christians and Jews, despite their ever present and active animosity with the Last Messenger of Allah (*Salla Allah-u alaihi wa-salam*), could deny the admonitory occurrence. Thus, this event is a manifest portent for the birth of the Holy Prophet (peace be upon him).

IMPOSITION OF PUNISHMENT OF BLASPHEMY

Allah, the Gracious, revealed verses in the Holy Quran and commanded the people to preserve the dignity, honour, respect and exaltation of his dearest Prophet, the last Messenger Muhammad (Peace be upon him). Accordingly, the Holy Quran commanded in many Chapters (Surahs) and some of them are as follows:

- (1) "But (they should know that) the Honour (Power and Might) belongs to Allah and to His Messenger, and to the believers, but the hypocrites do not know (that)." (Al-Munafiqun: hypocrites, 63:8).
- (2) "Therefore, believe in Allah and His Messenger, and in the light (of Revelation i.e. Quran) that we have sent down. And (know that) Allah is well acquainted with all that you do." (At-Taghabun: loss and gain, 64:8).
- (3) "So obey Allah, and obey His Messenger. But if you turn away, then (know that) it is upon Our Messenger to (only) convey the Message clearly (and openly to mankind)." (At-Taghabun, 64:12).
- (4) "O you who have believed! Raise not your voices above the voice of the Prophet. Nor speak aloud to him while speaking, as you may speak aloud to one another, lest your deeds become vain, while you do not perceive." (Al-Hujurat: Apartments 49:2).
- (5) "The punishment of those who wage war against Allah and His Messenger, and strive to create disorder in the land, is that they shall be put to death, or crucified, or have their hands and feet cut off from opposite sides, or be banished from the land. That shall be a disgrace for them in this world; and in the Hereafter (on the Day of Judgement) they shall have a mighty torment." (Al-Maedah: The Food, 5:33).
- (6) "And if you (O Prophet) ask them (hypocrites), they will most certainly answer we are only talking idly and jesting. Say: 'Was it at Allah, His verses and His Messenger, that you are mocking (at)? Make no excuse. You have certainly rejected faith, after having believed. Even if We are to pardon a faction of you, We will punish another faction (among you), for being criminals.'" (At-Tawbah: Repentance, 9: 65-66).
- (7) "And when you see those who meddle Our signs, then keep away from them until they meddle with a discourse other than that. And if the devil (Satan) ever makes you forget, then do not continue to sit with the unjust people, after remembering (and realizing the mistake). (Al-Anaam: Cattle, 6:68).
- (8) "And already, He (Allah) has revealed to you in the Book, that when you hear the verses of Allah being rejected and mocked at (by men); so you do not sit

with them until they engaged in a talk other than that. Or else, you shall yourselves surely become like them. Surely, Allah will assemble the hypocrites and the rejecters of the faith—all in Hell.” (An-Nisa : women, 4:140)

- (9) “The Prophet is more worthy (of respect) to the believers, (even) over their own selves. And his wives are their mothers. But those who are related by blood are nearer of kin among each other, in the Book of Allah than the rest of the believers and (the believers among those) who have fled their homes (Muhajirs, those who have emigrated in the cause of Allah) unless that you do kindness (bond of the brotherhood between the *Muhajir* and *Ansar* in the early Madinian period) to your closest friends. Such is inscribed in the Book (of Allah).” (Al-Ahzab: Confederates, 33:6)
- (10) “Do they not know that whoever oppose Allah and His Messenger, then Hell-fire awaits him, wherein he shall abide for ever. That is the supreme humiliation.” (At-Tawbah: Repentance, 9:63)
- (11) “If the hypocrites and those in whose hearts is a decease and those who stir up sedition in the city (by circulating the false rumours): desist not, we shall certainly give you authority over them; then they will not dwell therein as your neighbours, but for a little while. They are cursed people and whenever they are found, (they are to be) seized and killed, with a fierce slaughter” (Al-Ahzab: Confederates 33:60-61)
- (12) “That is because they have contended against Allah and His Messenger. And whoever contends against Allah and His Messenger, then verily, Allah is severe in punishment.” (Al-Anfaal: Spoils of War, 8: 13)
- (13) “And if they assail your religion, then fight the chiefs of infidelity (and kill them immediately). Verily, they have no oaths (binding them) that they may restrained.” (At-Tawbah: Repentance, 9:12)
- (14) “And if Allah had not decreed banishment for them, He would certainly have punished them in this world. And in the Hereafter (the Day of Judgment), they shall certainly have the punishment of Fire. That is because they resisted Allah and His Messenger, and if any one resists Allah, verily Allah is severe in punishment.” (Al-Hashr: The Gathering, 59:3-4)
- (15) “And among them, there are some who injure the Prophet, and they say: He (Prophet) is (only) an ear. Say: He listens to what is best for you; he believes in Allah, and puts his trust in the faithful, and is a mercy for those of you who believe. But those who injure the Messenger of Allah will have a painful punishment.” (At-Tawbah: Repentance, 9:61)
- (16) “And it is not right for neither you cause annoyance to the Messenger of Allah; nor that you should ever marry his wives, after him. Truly such a thing

would be a dreadful offence in the sight of Allah.” (Al-Ahzab: Confederates, 33:53)

(17) “Verily, those who cause vexiousness to Allah and His Messenger, Allah has cursed them in this world and in the Hereafter (the Day of Judgment), and has prepared an outrageous punishment for them.” (Al-Ahzab: Confederates, 33:57).

(18) “We shall punish (hypocrites, Blasphemers, Apostates and non-believers) twice; and then they will be brought back to a grievous punishment.” (At-Tawbah: Repentance, 9:10).

Sirat ibn Hisham (vol-1) mention that when these five blasphemers

(1) Al-Aswad bin Abd Yaghuth (2) Al-Walid bin Mughira,

(3) Al-Aswad bin Al-Muttalib bin Asad (4) Al-Aas bin Wajl

(5) Al-Harith bin Tulala; persisted in their harmful and insolent behaviour

and constantly insulted and mocked the Prophet (Peace be upon him). One day when Al-Aswad bin Al-Muttalib bin Asad bitterly reviled the Prophet (Peace be upon him) the Messenger of Allah (Peace be upon him) cursed him for insults and said:-

“O Allah! Blind him and deprive him of his son.”

Because of their (blasphemers) continues arrogance and rudeness, Allah, the Almighty, promised of teaching blasphemers unforgettable lesson and revealed in the Holy Quran, Surah Al-Hijr:-

“(O Muhammad) Truly, We are sufficient for you to protect against the mockers and We are enough to teach them an unforgettable lesson.” (Al-Hijr: Rocky Tract:15:95)

One day when these five were making circumambulating around the Kaabah, the Angel Gabriel appeared to the Messenger of Allah (Peace be upon him) and stood beside him. After completing their circumambulating, the five passed by the angel and The Messenger of Allah (Peace be upon him), one by one. First came Al-Aswad bin Al-Muttalib. The angel threw a green leaf in his face and he immediately turned blind:

Then Al-Aswad bin Abd Yaghuth came by. The angel pointed at his belly which began to swell. This caused his death. Then came Al-Walid. The angel pointed at an old scar on his ankle and the wound began to cause suppuration again, leading to his death. Then came Al-Aas. The angel pointed to his feet, setting him off on a journey to Taif. There, as he was tying his donkey, a thorn pierced his foot of which he later died. Finally, as Al-Harith passed by, the angel pointed at his head which immediately started to fill with purulent leading to his death.

Thus the Holy Quran, according to circumstances, imposed four kinds of punishment for blasphemers and apostates, and those who are constantly at war

with Allah, the Creator and His Prophet; cause disorder, mischief, treason, instigation and rebellion against Allah and his Prophet (Peace be upon him):

- (1) They should be executed or crucified.
- (2) They should be imprisoned for life or exiled from the valley.
- (3) They should be killed without mercy.
- (4) Their hands and feet should be amputated from opposite sides.

There is a severe punishment for those who wage war against Allah, the Gracious and His Prophet (Peace be upon him) or revile him, his family or companions and those who renounce Islam.

SOME OF THE SAYINGS OF THE HOLY PROPHET (PEACE BE UPON HIM) ON BLASPHEMY

(1) Hazrat Jabir bin Abdullah narrates in Sahih Al-Bukhari (no.430 Vol.6) that Abdullah bin Ubai (an hypocrite of Madinah) said: 'Have they, (the emigrants) done so? By Allah, if we return to Madinah, indeed, the more honourable will expel therefrom the meaner.' Hazrat Umar Farooq Azam (*Radiy Allah-u Taala anhu*) said, "O Messenger of Allah! Let me chop off the head of this hypocrites!" The Prophet (Peace be upon him) said, "leave him, lest the people say Muhammad (Peace be upon him) murder his companions."

(2) Sahih Muslim narrated from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) (Vol.1, Chapter 240) that the Messenger of Allah (Peace be upon him) said: "By Allah, in whose hand Muhammad's soul is, there is none from amongst the Jews and the Christians who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism), but he will be from the dwellers of The (Hell) Fire."

(3) Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) narrates in Sahih Bukhari (No. 384, Vol.9) that The Messenger of Allah (Peace be upon him) said:

"All my followers will enter Paradise, except those who refuse." It was said, O Messenger of Allah! who will refuse? He said: "whoever obeys me will enter Paradise and whoever disobeys me is the one who refuses to enter it."

(4) Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrates in Sahih Bukhari(369, Vol.6) that, the Prophet (Peace be upon him) found absent Thabit bin Qais (*Radiy Allah-u Taala anhu*), so the Prophet (Peace be upon him) inquired about him. A man said, O Allah's Messenger! I will bring you his news. So he went to Hazrat Thabit and found him sitting in his house and bowing his head. The man asked Thabit; What is the matter with you? Thabit replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet (Peace be

upon him) and so all his good deeds had been annulled, and considered himself as one of the people of the Fire. Then the man returned to the Prophet (Peace be upon him) and told him that Thabit had said, so and so. The Messenger of Allah (Peace be upon him) said to the man; "Go back to him and say to him. You are not from the people of the Hell-Fire, but from the people of Paradise."

(5) Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrates in Sahih Bukhari (794, Vol.8) that "Some people from the tribe of Ukla (Uraina) from Bahrain appeared before the Messenger of Allah (Peace be upon him) and embraced Islam. So the Prophet (Peace be upon him) directed them to go to the (herd of milch) camels. After they had recovered from their sickness and became healthy, they turned renegades, reverted from Islam and killed the shepherd Hazrat Yasir (*Radiy Allah-u Taala anhu*) of the camels, mutilated his body by sticking thorns in his eyes and took the camels away. The Prophet (Peace be upon him) sent some people with Hazrat Kurz bin Jabir (*Radiy Allah-u Taala anhu*) in their pursuit and so they were caught and brought, and the Prophet (Peace be upon him) ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterised, throw them in Al-Harra, till they die."

(6) Sahih Bukhari (33, Vol.I) narrated from Hazrat Abdullah bin Amr (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:

"Whoever have the following four characteristics will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

- (i) Whenever he is entrusted, he betrays;
- (ii) Whenever he speaks, he tells a lie;
- (iii) Whenever he makes a pledge he proves treacherous;
- (iv) Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(7) Hazrat Muadh Bin Jabal (*Radiy Allah-u Taala anhu*) narrates in Sahih Bukhari (470, Vol.9) that the Messenger of Allah (Peace be upon him) said; "O Muadh! Do you know what Allah's right upon his slave is? I said; Allah and His Messenger know best. The Messenger of Allah (Peace be upon him) said: "To worship Him (Allah) Alone and to join none in worship with Him (Allah)." "Do you know what their right upon Him is?" I replied, Allah and his Messenger know best. The Prophet (Peace be upon him) said: "Not to punish them (if they do so)."

(8) Sahih Bukhari (415, Vol.9) narrated from Abu Humaid Al-Saidi that the Messenger of Allah (Peace be upon him) said:

“If Allah, the Gracious, wants to do good to a person, He makes him comprehend the religion (the understanding of the meanings of the Quran and the Sunna (legal ways of the Prophet: Peace be upon him). I am but a distributor, but the grant is from Allah. The state of this nation (true Muslim, real follower of Islamic Monotheism) will remain good till the Hour is established, or till Allah’s Order Comes.”

(9) Sahih Bukhari (304, Vol.6) narrated from Hazrat Abu Hurayrah (*Radiya Allah Taala-u anhu*) that the Messenger of Allah (Peace be upon him) said:

“There is no believer but one, of all the people. I am the closest and dearest to him (than ownself) both in this world and in the Hereafter. Recite if you wish:

“The Prophet is closer to the believers than their own selves.” (33:6) So if a believer (dies) leaves some property then his relatives will inherit that the property, but if he is in debt or he leaves poor children, let those (Creditors and Children) come to me (that I may pay the debt and provide for the Children), for them I am his supporter and protector.”

(10) Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) narrates in Sahih Bukhari (621, Vol.8) that the Messenger of Allah (Peace be upon him) said:

“We (Muslims) are the last (to come) in the world, but will be foremost on the Day of Resurrection.”

(11) Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*) narrates in Sahih Bukhari (288, Vol.5) that I (ibn Masud) witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of the scene. He (Al-Miqdad) came to the Prophet (Peace be upon him) while the Messenger of Allah (Peace be upon him) was urging the Muslims to fight with the pagans. Al-Miqdad said: ‘We will not say as the people of the Musa said: So go you and your Lord and fight you two, we are sitting here (Quran 5:24). But we shall fight on your right and your left and in front of you and behind you.’ I saw the face of the Prophet (Peace be upon him) getting bright with happiness, for that saying delighted him.

(12) Hazrat Rifaa (*Radiya Allah-u Taala anhu*) was one of the companions and warrior of Ghazvah of Badr. He narrates in Sahih Bukhari (327, Vol.5) that Jibril (Gabriel) came to the Prophet (Peace be upon him) and said, “How do you look upon the warriors of Badr among yourselves?” The Prophet (Peace be upon him) said:

“As the best of the Muslims,” or said a similar statement. On that, Gabriel (Jibril) said, “And so are the Angels who participated in the Badr (battle).”

(13) Sahih Bukhari (181, Vol.6) transmitted from Hudhaifa (*Radiya Allah-u Taala anhu*) who said; ‘None remains of the (pagans) people described by the verse

(9:12), those are rebellious wrong doers, hypocrites, but one of them, a very old man who, if he drinks water, does not feel its coldness, because of Allah's punishment he has incurred."

(14) Hazrat Abdullah ibn Umar (*Radiy Allah-u Taala anhu*) narrates in the Sahih Bukhari (362, Vol.5) that, "Bani An-Nadir and Bani Quraiza fought (against the Prophet: Peace be upon him: violating their peace treaty), so the Prophet (Peace be upon him) exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Madinah) taking nothing from them (till they fought against Prophet, (Peace be upon him) again. He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet (Peace be upon him) and granted them safety, and they embraced Islam. He exiled all the Jews of Bani Qainuqa, the tribe of Abdullah bin Salam (*Radiy Allah-u Taala anhu*) and the Jews of Bani Haritha and the other Jews of Madinah."

(15) Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated in Sahih Bukhari (78, Vol.8) that the Messenger of Allah (Peace be upon him) passed by two graves and said, "Both of them (persons in the graves) are being retributed, and they are not being retributed for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, i.e. one goes to a person and tells him that so-and-so says about him such and such evil things)." The Messenger of Allah (Peace be upon him) then asked for a green leafless branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried."

(16) Sahih Bukhari (454, Vol.4) narrated from Hazrat Ayesha Siddiqua (may Allah be pleased with her) that she asked the Messenger of Allah (Peace be upon him), 'Have you encountered a day harder than the day (the battle) of Uhud? The Messenger of Allah replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of Aqaba (Taif), when I presented myself to ibn Abd Yalail bin Abd Kulal and he did not respond to my preaching. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Thalib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may command him to do whatever you wish, to these people. The Angel of the Mountains called and greeted me, and then said, 'O Muhammad! Command what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them.' The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone and will worship None besides Him."

(17) Ibn Hisham described that the Messenger of Allah (Peace be upon him) directed that:

“Muslims you are obliged by Divine command to fight in the way of Allah, and kill those Blasphemers who disbelieve in Allah. Do not act unfaithfully not be neglected of your duties. Be steadfast in your fight for the noble cause of Islam. And do not mutilate (bodies) nor kill children. This is the law of Allah and the way of His Prophet (Peace be upon him) among you.”

(18) Samara bin Jundal (*Radiya Allah-u Taala anhu*) narrated that the Messenger of Allah (Peace be upon him) said:

“Any body (from among the Muslims) who meets and stays (permanently) with a polytheist or a disbeliever in the Oneness of Allah and agrees to his opinions etc and enjoys his living with him, then he (that Muslims) is like him (polytheist).”

(19) Abu Hurayrah (may Allah be pleased with him) narrates in Sahih Bukhari (509, Vol.8) that the Messenger of Allah (Peace be upon him) said:

“Allah commanded, “I will declare war against him who shows hostility to a pious worshipper of Mine. And the Most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him, and My slave keeps on coming closer to Me through performing supplementary prayers (*Nawafil*) till I love him, so I become his sense of hearing with which he hears and his sense of sight, with which he sees and his hand with which he grips, and his leg with which he walks and if he asks Me, I will give him, and if he asks My protection (refuge), I will protect him (gave him My refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death and I hate to disappoint him.”

(20) Sahih Bukhari (450, Vol.2) narrated from Al-Bara Bin Azib (*Radiya Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:-

“When a faithful believer is made to sit in his grave, then (the Angels) come to him and he testifies that “None has the right to be worshipped but Allah and Muhammad (Peace be upon him) is Allah’s Messenger (*Laa ilaha ill Allah wa Anna Muhammad-ar-Rasul-Allah*).”

SOME OF THE EVENTS OF BLASPHEMY

Reviling the Great Prophet creates disorder, mischief, hatred, harm, arrogance, molestation, enmity, abhorrence, wickedness, viciousness, and

detestation and is thus determined a great sin, grievous offence and unpardonable crime, transgression, oppression and tyranny. There is unanimous consensus (*ijma*) among the Companions (*Radiy Allah-u Taala anhum*) of the Messenger of Allah (Peace be upon him), the Muslim Theologians, accomplished and virtuous persons, Muslim jurists and expounders on the imposition of four kinds of punishments as described earlier. Some of the events those have been recorded by Muslim scholars are being recounted for explanation and elucidation.

KILLING OF AL-JARRAH, UBAID BIN UMAIR AND UTBA ETC

Number of companions of the Prophet vowed to kill their own relatives because they had reviled the Prophet (Peace be upon him) and shown open enmity to Islam. Thus Hazrat Abu Bakr, the first caliph of Islam, had resolved to kill his own son who used to revile the Prophet (Peace be upon him), Hazrat Abu Ubaida killed his father, Al-Jarrah, in the battle of Badr, who was a staunch enemy of Islam and a harsh reviler of the Holy Prophet (Peace be upon him). Hazrat Musaab bin Umair killed his brother Ubaid bin Umair, who reviled and use to bring false accusations against the Prophet (Peace be upon him). Hazrat Ali (*Radiy Allah-u Taala anhu*) and Hazrat-Ubaida bin Harith killed Utba, Shaiba and Walid bin Utaba, all the revilers of the Prophet (Peace be upon him) and enemies of Islam.

BLASPHEMOUS KILLED

The Prophet (Peace be upon him) asked the companions and said; "Who among you will free me from the blasphemer who harm me by accusing my family?"

Hazrat Saad bin Maadh (*Radiy Allah-u Taala anhu*) stood up and said: 'I will do it.' And he killed that person.

Hazrat Ismail bin Ishaq said: 'Any person who reviles Hazrat Ayesah (may Allah be pleased with her), the wife of the Prophet (Peace be upon him), or Hazrat Fatimah (may Allah be pleased with her), the daughter of the Prophet (Peace be upon him), should be executed.

Hazrat Al-Saaib Al-Qadi narrated (Al-saif Al-Sarim); 'One day I was with Al-Hassan bin Zaid, a preacher of Islam in Tabristan. A man sitting beside him reviled Hazrat Ayesah (*Radiy Allah-u Taala anha*). Upon hearing this, Al-Hassan bin Zaid ordered his servant to cut off the neck of the blasphemous and the order was immediately carried out.

Hazrat Urwa bin Muhammad transmitted in Al- Mahalli from Hazrat Balqeeni who narrated that: A man used to revile the Prophet (Peace be upon him) and the Prophet inquired his companions:

“Who among you will help me to get rid of that man, who is my enemy?”

Upon hearing this Hazrat Khalid bin Walid (may Allah be pleased with him) stood up and replied: ‘O Prophet of Allah (Peace be upon him). I will kill him.’

The Prophet was very pleased and sent him to carry out order and was done.’

Al-Shifa reported that on hearing a woman’s reviling, the Messenger of Allah (Peace be upon him) said:

“Who among you will help me get rid of this blasphemous woman, my enemy?”

Hazrat Khalid bin Walid (may Allah be pleased with him) took the responsibility and killed her.

Al-Saif Al-Sarim transmitted from Moghazi of Al-Omavi that Hazrat Hassan bin Atiyya narrated that:

“A Muslim force was dispatched by the Prophet (Peace be upon him) on an invasion. When the Muslims contended the enemy in the battle field, a man came forward and started reviling the Prophet (Peace be upon him). A Muslim jumped out of the line and tried to stop him saying: “I am so and so and my father is so and so and my mother is so and so.” If you wish, you can abuse me, my father and my mother, but stop reviling Prophet (Peace be upon him).

When the enemy continued the abusive language, the Muslim soldier threatened to kill him if he failed to heed the warning. The man continued to revile, whereupon the Muslim penetrated the lines of the enemy and struck the blasphemer with his sword, killing him on the spot. Upon hearing this heroic deed of the Muslim soldier, the Holy Prophet (Peace be upon him) said:

“How wonderful is this man who helped Allah and His Prophet.”

Abu Dawood narrated from Hazrat Muhammad bin Hamza Al-Aslami (may Allah be pleased with him) that;

“The Messenger of Allah (Peace be upon him) appointed me commander over a detachment of force and commanded me all the orders and instructions. The most important was that: “if certain persons were found they were to be burned alive.” But before we set out for the expedition, the Prophet (Peace be upon him) called me back and directed me that: “If those persons were found they should be killed but not burned, for no one can punish with fire except Allah, the Lord of fire.”

Hazrat Abdullah bin Abbas (may Allah be pleased with him) narrated:

“A reviler of the Prophet’s wives should be condemned to death and murdered. There is no room for accepting the apology of such person.”

Muhammad bin Zaid narrated (Al-Saif Al-Sarim, Beirut) that a man had come to see him from Iraq and reviled Hazrat Ayesha (*Radiy Allah-u Taala anha*). Muhammad bin Zaid stood up, took hold of a sturdy wooden stick and struck the man on the head, killing him instantly and said; ‘this man deserve it.’

After revelation of verses about hypocrites (9:65-66) the Prophet (Peace be upon him) called those hypocrites who had mocked him and asked them to admit what they had said. They lied to the Prophet (Peace be upon him), denying having said anything but they were sharply reproached and their blasphemy and apostasy were exposed.

The Quranic injunctions and the saying of the Holy Prophet (Peace be upon him) are ample proof that the Prophet’s reviler, arrogant, audacious, slanderer, and calumniator should be condemned to death and crucified. The Messenger of Allah (Peace be upon him) himself not only approved of this kind of punishment but in some cases he personally commanded the execution of such blasphemous persons. When he wanted to get rid of Jew Kaab bin Ashraf, the harsh enemy and reviler of the Prophet (Peace be upon him) he said:

“Who will take responsibility for killing Kaab bin Ashraf (Jew) because he has Always annoyed Allah and reviled His Prophet?”

KILLING OF KAAB BIN ASHRAF

Muhammad Ibn Maslamah Al-Ansari (*Radiy Allah-u Taala anhu*) from the tribe of Banu Abdul-Ashhal, requested him, “I will deal with him for you, O Messenger of Allah.” So ibn Maslamah (*Radiy Allah-u Taala anhu*) set out,

accompanied by Salkan ibn Salamah ibn Waqsh and Abbad ibn Bishr ibn Waqsh, Abu Abs bin Jabr, Harith bin Aus, ibn Maaz (*Radiy Allah-u Taala anhum*). The Messenger of Allah (Peace be upon him) went with them as far as *Jamat-ul-Baqi*, then they went on to the fortress of Kaab, where ibn Maslama and Salkan ibn Salamah ibn Waqsh (tribe of Abdul Ashhal) called out to him. They apprehended him and stabbed him, Kaab screamed in a shrill voice, thus, ibn Maslama (*Radiy Allah-u Taala anhu*) thrust the sword in his stomach, which passed through the umbilical centre and was thus killed. They cut his head, reached back, appeared before the Prophet (Peace be upon him) and put his head in front of Him. The Prophet (Peace be upon him) was still busy in supplementary affairs and could not take rest or go to bed, and said:

“You have reached back after success.”

KILLING OF ABU RAFI SALAM IBN ABI HUQAIQ

The Messenger of Allah (Peace be upon him) directed his companions, that, “Abu Rafi Salam, a Jew satirist, hurt and revile the Messenger of Allah (Peace be upon him). He incite and urge the others. And thus he should be killed.”

Abu Rafi Salam a Jew of Khaibar went to Quraish of Makkah to plan to incite them to fight against Muhammad (Peace be upon him) and to crush his followers and then went to Qais Ailan and Ghatafan to stir them up and then reached back Khaibar.

The Messenger of Allah (Peace be upon him) commanded Abdullah ibn Atik making him incharge, with four others i.e. Masud ibn Sanan, Abu Qatadah, Khuzai Ibn Aswad and Abdullah ibn Unain and gave them permission to kill Abu Rafi, who was in Khaibar, and dissuaded them from killing of women or children. They reached Khaibar at night and Abdullah bin Atik (*Radiy Allah-u Taala anhu*) reached the upper storey of the fortress house of Abu Rafi. He in darkness, struck Abu Rafi by guess but invain. Abu Rafi screamed but all the doors had already locked by Abdullah (*Radiy Allah-u Taala anhu*) and again he struck with sword estimating Abu Rafi from the tune of his voice and killed him. On return his foot slipped and fell down from the upper storey, causing hurt and wounding feet and calf of the leg. They reached back Madinah, appeared before the Prophet (Peace be upon him) and gave him good news. The Prophet (Peace be upon him) was very pleased and appreciated the discharge of their duty.

KILLING OF NADR (NAZR) IBN HARITH

Sirat Halabi narrated that Nadr Ibn Harith not only always annoyed Allah and reviled his Prophet but also use to severely persecute and molest the companions imprisoned in Makkah. He was imprisoned in the Battle of Badr.

The Messenger of Allah (Peace be upon him) at the place of Safraa (on way to Madinah) ordered for Nadr Ibn Harith to be killed, and said:

“Because of your blasphemy and false accusations against me, I give the order for your death.”

KILLING OF THE UQBA BIN ABI MUEET.

Al-Shifa narrated that Uqba bin Abi Mueet of Makkah was imprisoned in the Battle of Badr. He was a vehement reviler of the Prophet (Peace be upon him) and even once caused spitting (Allah forbid) at the mouth of the Prophet (Peace be upon him).

On way to Madinah, at the place of Arq-Zabia; the Messenger of Allah (Peace be upon him) ordered Uqba bin Abi Mueet to be killed and he said:

“Because of your blasphemy and false accusations against me, I give the order for your death.”

Uqba was killed, as per order of the Prophet (Peace be upon him) by Asim bin Thabit (but some stated he was crucified) at the place of Arq Zabia.

DEATH SENTENCE FOR MUAWIYA BIN MUGHIRA

Sirat ibn Hisham narrated that Muawiya bin Mughira used to revile and abuse the Messenger of Allah (Peace be upon him). He participated and was taken as prisoner in the battle of Badr and was brought to Madinah. He pledged never again to revile the Prophet (Peace be upon him) and or to take in any hostile acts against Islam. The Messenger of Allah (Peace be upon him) released him and set him free to go back to Makkah. But he broke his pledge on returning to Makkah joined to enemies of Islam and started blasphemous deeds and reviling the Prophet (Peace be upon him) again. Later, he participated in the battle of Uhud against the Muslims and he was again taken prisoner and brought before the Messenger of Allah (Peace be upon him).

Muawiya bin Mughira again requested for pardon, but the Prophet (Peace be upon him) rejected his request saying:

“A true believer (Muslim) is never bitten twice by the same snake. O Muawiya bin Mughira, you will never be able to go back to Makkah and say” ‘ I have deceived Muhammad twice.’ Listen carefully! A true believer cannot be bitten twice. O Zubair, O Asim! Strike off his head.”

And the order was immediately carried out.

THE MESSENGER OF ALLAH (PEACE BE UPON HIM) HIMSELF KILLED UBAI BIN KHALAF

Sirat Ibn Hisham described that during the battle of Uhud, Ubai bin Khalaf, a bitter enemy and polytheist, came forward from enemy army and challenged 'a personal fight' by name of the Prophet (Peace be upon him). Ubai used to insult and derision the Prophet (Peace be upon him) and on seeing him start saying, 'O Muhammad, I feed my horse Audh well every day so that one day I will ride on it to kill you.'

The Messenger of Allah (Peace be upon him) used to reply:

"You will never be able to do it, but if Allah wills (Insha Allah), I will kill you."

During the battle of Uhud, when the Messenger of Allah (Peace be upon him) along with some companions, ascended the Mount of Uhud, Ubai bin Khalaf challenged by name to the Great Prophet (Peace be upon him) for combat and said: 'O Muhammad, if you save your life from me now I would consider it my death.' The Prophet's (Peace be upon him) companions seek permission for one of them should attack him, but the Prophet (Peace be upon him) advised them to leave Ubai and said:

"He has challenged me and I will attack him."

The Prophet (Peace be upon him) took the spear of Al-Harith bin Assamat and struck him. Ubai fell from his horse and was sent to hell.

ABU AFAK KILLED

Sirat ibn Hisham narrated that at the time of migration of the Prophet (Peace be upon him) to Madinah, Abu Afak was an aged person of 120 years. He, out of the enmity towards the Prophet (Peace be upon him) started inciting people against him and against Islam. The victory of the battle of Badr, intensified his enmity, abhorrence and detestation and started composing the abusive and insulting poems. When Al-Harith bin Suwaid bin Samit, a malicious adversary of Islam, was executed, Abu Afak composed an invective poem, in which he used abusive and insolent language about the Prophet (Peace be upon him) and hold in derision the Islam and the Muslims. When the Messenger of Allah (Peace be upon him) heard the poem, he commanded:

"Who among you will kill this filthy vicious man?"

Salim bin Umair (*Radiy Allah-u Taala anhu*) volunteered for the task. He attacked Abu Afak and plunged his sword into his liver with such force that it passed right through his bed. Though his people rushed to him on his shriek, but he had already died.

SAFWAN BIN UMAYYA

Safwan was an enemy of Islam and use to revile and hurt the Prophet (Peace be upon him) and cause him severe mental torture. The Prophet (Peace be upon him) condemned him to death. Safwan was certain that no body could save him, he fled to Jeddah, to board a ship for Yemen. Umair bin Wahab, a former associate of Safwan, who was deputed to kill the Prophet (Peace be upon him) but who had by now accepted Islam, appeared before the Prophet (Peace be upon him) and begged for immunity, which was granted. He reached Jeddah and informed Safwan that the Prophet (Peace be upon him) who is the most kind hearted and best of mankind, has forgiven you and promised you immunity. Then his wife, Fakhita bint Al-Walid, a Muslim, produced Safwan before the Messenger of Allah (Peace be upon him) where he embraced Islam and served it faithfully for the rest of his life.

END OF BLASPHEMOUS LEADERS OF MAKKAH.

Hazrat Abdullah bin Masud (*Radiy Allah-u Taala anhu*) narrates in Sahih Bukhari that when the Messenger of Allah (Peace be upon him) was praying, some people of the Quraish tribe deride, jest and scornfully laughed at him. Uqba bin Abu Mueet, the wretched brought the guts (entrails) of a slaughtered camel and threw it on the back of the Prophet (Peace be upon him) as he went into prostration. The Messenger of Allah (Peace be upon him) did not raise his head from prostration, until Hazrat Fatimah (*Radiy Allah-u Taala anha*), the Prophet's daughter reached and removed it from his back and reproved the responsible person for such a hateful and abominable act. Then the Messenger of Allah (Peace be upon him) prayed to Allah to punish those hurt and indulging in such detestables acts. He prayed "O Allah, deal with these blasphemous leaders of the Quraish and destroy them all, Abu Jahl bin Hisham, Uqba bin Abu Mueet, Umayya bin Khalaf, Utba bin Rabia and Shaiba bin Rabia."

Abdullah bin Masud (*Radiy Allah-u Taala anhu*) further narrates that; 'I saw that all these blasphemous leaders of the Quraish were killed in the battle of Badr, and their dead bodies were thrown into a well except for that of Umayya, which was first cut into pieces and then thrown into well.'

HABAR BIN AL-ASWAD AND NAFI BIN ABD.

Sahih Bukhari narrated form Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) that:

“We were sent by the Messenger of Allah (Peace be upon him) to carry out his order against two blasphemous enemies of Islam, Habar and Nafi. The Prophet (Peace be upon him) commanded that If you find these persons, burn both of them to death.”

When we were about to set out for expedition the Prophet (Peace be upon him) called us back and directed:

“I have ordered you to burn those persons, but it is not allowed for us to do so. It is Allah’s punishment, so if you find them, kill them immediately, but do not burn them.”

BANI FARAZA

Sirat ibn Hisham narrated that Hazrat Zaid bin Harith (*Radiy Allah-u Taala anhu*) was sent with a detachment of force against the Bani Faraza, the blasphemous ignobles of humanity, who has shown continuous detestation and hostility towards Islam and invective the Messenger of Allah (Peace be upon him). He fought them in the Qura area, killing many of them. Others were wounded or taken prisoner and brought to the Prophet (Peace be upon him).

JEWISH WOMAN OF MADINAH.

Abu Dawood reported from Hazrat Ali bin Abu Talib (*Radiy Allah-u Taala anhu*) that:

‘A Jewish woman in Medinah used to revile the Prophet (Peace be upon him). A Muslim strangled her to death. After hearing the news of her death, the Prophet (Peace be upon him) approved the shedding of her blood without any claim.’

Abu Dawood reported from Hazrat Shabi (*Radiy Allah-u Taala anhu*) that:

‘A blind man used to take shelter in the house of a Jewish woman who provide him food and was hospitable. The Jewish woman also used to abuse the Prophet (Peace be upon him). One night when she was busy in her usual manner, abusing the Prophet (Peace be upon him), the blind man, unable to control himself, strangled her to death. The Prophet (Peace be upon him) had the information next morning, he inquired as to who had done it. The blind man stood up and stated the whole story. When the Prophet (Peace be upon him) learned of the insulting behaviour of the Jewish woman, he approved of her killing.’

PERFORMANCE OF HAZRAT ZUBAIR BIN AWWAM (*RADIY ALLAH-U TAALA ANHU*)

Al-Saif al-Sarim narrated that Hazrat Abdullah bin Masud (may Allah be pleased with him) said:

‘A polytheist, who use to revile and insult the Prophet (Peace be upon him) was commanded to death. The Messenger of Allah (Peace be upon him) once asked his companions:

“Who will kill this enemy for me?”

Hazrat Zubair bin Awwam (may Allah be pleased with him) stood up and said:

‘I will do it., O Messenger of Allah (Peace be upon him).’

Then he left to carry out the orders. When the cursed blasphemous was killed, the Prophet (Peace be upon him) gave all of the polytheist possessions to Hazrat Zubair.

PERFORMANCE OF HAZRAT KHALID BIN WALID (*RADIY ALLAH-U TAALA ANHU*)

Hazrat Abdul Razzaq recorded in ‘Ahkam al-Ridda wal- Murtaddin’, that:-

‘A man used to revile the Prophet (Peace be upon him). One day he asked his companions:

“Who among you will kill this enemy for me?”

Hazrat Khalid (*Radiy Allah-u Taala anhu*) stood up and pledged, “I will do it, O Prophet of Allah (Peace be upon him). Then the Prophet (Peace be upon him) sent him to carry out the order and he did.”

AL-HARITH BIN SUWAID BIN SAMIT KILLED

Sirat Ibn Hisham narrates that Al-Harith went out for the battle of Uhud, with Muslims, but by deception he attacked and killed two Muslims and fled to join the enemy’s forces. He was a hypocrite and a revile enemy of Islam. The Messenger of Allah (Peace be upon him) ordered Hazrat Umar bin Khattab (*Radiy Allah-u Taala anhu*) to kill Al-Harith, but he escaped. After the battle of Uhud, Al-Harith appeared from one of the walls of Madinah. The Messenger of Allah (Peace be upon him) immediately ordered Hazrat Uthman bin Affan (*Radiy Allah-*

u Taala anhu) to kill that hypocrite and blasphemer and the orders were carried out forth with.

BLASPHEMOUS KILLING ON CONQUEST OF MAKKAH

The Messenger of Allah (Peace be upon him) had announced a general amnesty for all the people, except 10 or 15 blasphemous men and women and were ordered to be killed, even if they were found hiding behind the curtain of the Kaabah. They will be enumerated in the battle of Makkah.

IKRIMA BIN ABI JAHL

Ikrima followed the hatred enmity of his wicked father Abu Jahl, used to hurt and slander the Prophet (Peace be upon him) and he fought against Muslims in several battles. When on the day of conquest of Makkah, the Prophet (Peace be upon him) ordered for execution of Ikrima, he fled towards Yemen. His wife, Umme Hakim, a believer (Muslimah), sought immunity for him from the Prophet (Peace be upon him), who granted it. She caught him hold at Jeddah and brought back her husband and presented before the Messenger of Allah (Peace be upon him). Then Ikrima embraced Islam and served it faithfully for the rest of his life. (Abu Jahl was slaughtered in battle of Badr).

Hazrat Imam Bukhari, Hazrat Imam Malik, Hazrat Imam Ahmad, Hazrat Imam Muslim, Hazrat Imam Abu Hanifa, and all the Muslim scholars and jurists have unanimous consensus of death punishment for blasphemous and apostates.

IMPOSITION OF PUNISHMENT FOR APOSTASY.

The Holy Quran mention in Surah Al-Maedah, that:

- (1) "The punishment of those who wage war against Allah and His Messenger, and strive to create disorder in the land, is that they shall be put to death, or crucified, or have their hands and feet cut off from opposite sides, or be banished from the land. That will be a disgrace for them in this world; and in the Hereafter, they shall have a mighty torment" (Surah Al-Maedah, 5:33).
- (2) "Verily, those who believed, and then rejected faith, and thereafter believe again and again rejected the faith and go on again increasing in the rejection of the faith, Allah will not forgive them nor guide them on the right Way." (Surah An-Nisa, 4:137)

(3) "Whoever among you turns back from his religion and dies while he is a unbeliever, then the works of those such (people) shall be invain, in this world and in the Hereafter. And such are the inmates of the Fire and therein shall they abide for ever." (Surah Al-Baqarah, 2:217)

(4) "O you who have believed! if any from among you turn back from his religion, then soon, will Allah bring forth a people whom He loves, and they will love Him. (They shall be) humble with the believers (and) mighty against the rejecters; (and they shall be those who will strive hard in the way of Allah and are never afraid of the reproach of the fault finder. That is the grace of Allah, which he bestows upon whomever He pleases. And Allah is Bountiful, All Knowing." (Surah Al-Maedah, 5:54)

Hazrat Ibn Jarir reported from Qatadah:

"Allah revealed this verse as he knew that the apostasy from Islam would take place. Many had renounced the truth from among the tribes, about eleven groups had renounced Islam, of which there groups had done so during the time of Holy Prophet (Peace be upon him)"

(5) "And whoever desires a religion other than Islam, then it shall not be accepted from him, and in the Hereafter he will be one of the losers." (Surah Aal-e-Imran, 3:85)

(6) "They swear by Allah that they said nothing (wrong), but certainly they spoke the word of blasphemy and they rejected the faith after their accepting of Islam and they designed a plot which they were to achieve, and their only reason for disliking (the plot to destroy the Prophet) was that Allah and His Messenger had enriched them from His bounty. If they repent, it will be best for them; but if they turn away (to their evil ways), Allah will punish them with a painful punishment, in this life and in the Hereafter. And they shall not have on the earth any protector, or any helper." (At-Tawbah 9: 74)

(7) "Verily, those have turned away(apostatize) after the guidance has been clearly shown to them. And devil (Satan) has seduced them, and inspire them with false hope. That is because they said to those who hate what Allah has revealed; we shall obey you in some affairs. But Allah knows well their secrets. But how will it be, when the angels cause them to die, beating their faces and their backs? That is because they followed that which angered Allah; and hated which is pleasing to Him, and therefore, He shall make their deeds of no avail." (Surah Muahmmad, 47: 25.28).

SAYINGS OF THE MESSENGER OF ALLAH (PEACE BE UPON HIM) UPON APOSTASY

(1) Ikrima (*Radiy Allah-u Taala anhu*) narrated in Sahih Bukhari (57, vol. 9) that:
 "Some of the apostates were brought to Hazrat Ali (*Radiy Allah-u Taala anhu*) and he burnt them. The news of this event, reached Hazrat Abdullah Ibn Abbas (may Allah be pleased with him) who said, "If I had been in his place, I would not have burnt them, as Messenger of Allah (Peace be upon him) prohibited it, saying:

"Do not punish any body with Allah's punishment (Fire)."

I would have killed them according to the statement of the Messenger of Allah (Peace be upon him), "Whoever changed his Islamic religion, then kill him."

(2) Sahih Bukhari (58, Vol.9) described from Abu Barda that Abu Musa Ashari (*Abdullah bin Qais; Radiy Allah-u Taala anhu*) narrated that:

"The Messenger of Allah (Peace be upon him) directed Abu Musa Ashari to go to Yemen. The Prophet (Peace be upon him) then sent Muadh bin Jabal (*Radiy Allah-u Taala anhu*) after him and when Muadh reached him, he spread out a cushion but there was a fettered man beside Abu Musa. Muadh asked: who is this man? Abu Musa said: He was a Jew and became Muslim and then reverted back to Judaism. Abu Musa requested Muadh to sit down but Muadh (*Radiy Allah-u Taala anhu*) said: 'I will not sit down till he has been killed. This is the judgement of Allah and His Messenger (Peace be upon him) for such cases and repeated it thrice. Then Abu Musa (*Radiy Allah-u Taala anhu*) ordered that the man be killed, the orders were carried out forth with, and the man was killed. Abu Musa added: then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'

(3) Hazrat Jabir bin Abdullah (may Allah be pleased with him) narrates in Sahih Bukhari (385, Vol.9) that: 'Some angels came to the Messenger of Allah (Peace be upon him) and said: 'His eyes are sleeping but his heart is awake.' And then they said, 'The house stands for Paradise and the call maker is Muhammad (Peace be upon him), and whoever obeys Muhammad (Peace be upon him), obeys Allah; and whoever disobeys Muhammad (Peace be upon him), disobeys Allah. Muhammad (Peace be upon him) separated the people (i.e. through his message, the good is distinguished from the bad, and the believers from the disbelievers).'

- (4) Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrates in Sahih Bukhari (20, Vol.1) that the Messenger of Allah (Peace be upon him) said:
 "Whoever possesses the following three qualities will taste the sweetness of faith:
- (i) The one to whom Allah, the Gracious and His Messenger become dearer than anything else.
 - (ii) Who loves person and he loves him only for Allah's sake.
 - (iii) Who hates to revert to disbelief (apostasy) after Allah, the Beneficent has brought (saved) him out from it as he hates to be thrown in fire."
- (5) Hazrat Abu Huraira (may Allah be pleased with him) narrated (Bukhari 587, Vol.8) that the Messenger of Allah (*Salla Allah-o-Alaihi Wa-sallam*) said: "While I was sleeping a group (of my followers were brought close to me), and when I recognized them a man (an angel) came out from amongst (us) me and them, he said (to them). 'Come along'. I asked where, "Where?" He said, to the (Hell) Fire, by Allah.' "I asked, "What is wrong with them?" He said, they turned apostate as renegades after you left. Then behold! (another) group (of my followers were brought close to me, and when I recognized them, a man (an angel) came out from (me and them), he said (to them); 'Come along'. "I asked, Where?" He said; 'to the (Hell) Fire by Allah.' "I asked, "What is wrong with them?" He said, they turned apostate as renegades after you left. "So I did not see anyone of them escaping except a few who were like camels without a shepherd."
- (6) Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) has narrated (Bukhari 832, Vol.8) that: 'Some people from the tribe of 'Ukl' came to the Prophet (Peace be upon him) and embraced Islam. The climate of Madinah did not suit them, so the Messenger of Allah (*Salla Allah-o-alaihi Wa-Sallam*) ordered them to go to the herd of milch camels of charity and to drink their milk, They did so, and after they had acquired the good health the turned renegades (reverted from Islam) and killed the Shepherd of the camels and took the camels away. The Prophet (Peace be upon him) sent some people in their pursuit and so they were caught and brought and thrown at Al-Harra, and the Prophet (Peace be upon him) inflicted in retaliation of their barbarian killing of shepherd and ordered that there hands and legs be cut off and that their eyes be branded with heated pieces of Iron and that their hands and legs be cut and not to be cauterized till they die." Abu Qilaba said: Those people committed theft and murder and fought against Allah and His Messenger (Peace be upon him).
- (7) Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated (Bukhari 59, Vol.9): 'A bedouin came to the Prophet (Peace be upon him) and said: O Allah's Prophet (Peace be upon him)! What are the biggest sins? The Prophet (Peace be upon him) said: "To join others in worship with Allah." The bedouin said: what is next? The Prophet (*Salla Allah-u-alaihi Wa-Sallam*)

said: "To be undutiful to one's parents." The Bedouin requested what is next? The Prophet (Peace be upon him) said: "To take an oath (Al-Ghamus). The false oath through which one deprives a Muslim of his property (unjustly).

(8) Hazrat Ikrima (*Radiy Allah-u Taala anhu*) narrated:

"Some *Zanadiqa* (atheists) were brought to Hazrat Ali (*Radiy Allah-u Taala anhu*) and he burnt them. The news of this event reached to Hazrat Abbas (*Radiy Allah-u Taala anhu*), who said: if I had been in his place I would not have burnt them, as Allah's Messenger (Peace be upon him) prohibited it, saying; "Do not punish any body with Allah's punishment (Fire)". I would have slain them according to the commandments of Allah's Prophet (Peace be upon him). "Whoever changed his Islamic religion, then kill him."

(9) Hazrat Ali (*Radiy Allah-u Taala anhu*) narrated (Bukhari, Vol. 9): No doubt I heard Allah's Messenger (Peace be upon him) saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they have no faith) and will go out from their religion as an arrow goes out of the bow. So, where ever you find them, kill them, for whoever kills them shall have a reward on the Day of Resurrection.

ABDULLAH BIN KHATAL SENTENCED TO DEATH.

Sahih Bukhari (Bab Qatlul Aseer, Vol.1 and Seerat Ibn Hisham) narrated that:

Abdullah came to Madinah and embraced Islam. His name was Abdul Uzza but on embracement of Islam, the Messenger of Allah (Peace be upon him) changed his name to Abdullah. He was deputed for realization of Alms (Zakat) and for that purpose was sent with a servant. He asked servant who was a Muslim, for preparation of food, but causing delay in cooking, he killed the servant. Fearing the punitive punishment, he fled to Makkah, became apostate and started reviling the Prophet (Peace be upon him). Abdullah had two girls namely Farratni and Qariba and trained and encouraged them to sing satirical, insulting and derision songs about the Prophet (Peace be upon him). Whereupon the Messenger of Allah (Peace be upon him) sentenced Abdullah bin Khatal and his two singing girls to death. On the day of conquest of Makkah, it was reported to the Messenger of Allah (Peace be upon him) that ibn Khatal is hiding himself beside the Kaabah holding its curtain. The Prophet (Peace be upon him) ordered for his immediate execution and it was carried out, was killed beside Kaabah. Singing girl Qariba was killed and the other Farratni fled, until the Prophet (Peace be upon him) gave her immunity by accepting her apology and repentance. The death orders were carried out

by Hazrat Zubair bin Awwam, Ammar bin Yasir and Saeed ibn Zaid or by Hazrat Saeed bin Harith and Abu Burza al-Salami (*Riday Allah-u Taala anhum*). Another narration mention all of them were together in carrying out the orders of killing.

KILLING OF MIQYAS BIN SABABA

Sirat ibn Hisham narrated that Miqyas was a Muslim, but incidentally his brother was killed by a fellow Muslim. But he murdered his brother's killer in retaliation and fled to Makkah to join the enemies of Islam. He became an apostate and launched violent attacks upon the Prophet (Peace be upon him), who condemned him to death and ordered his immediate execution. Hazrat Numala bin Abdullah (may Allah be pleased with him) of Miqyas's tribe, carried out the order of the Prophet (Peace be upon him) and killed the apostate.

VERDICT OF HAZRAT ABU BAKR SIDDIQUE (RADIYA ALLAH-U TAALA ANHU)

Al-Ridda wal-Futuh described that Muhajir bin Abi Umayya (may Allah be pleased with him) was governor of Yamama, during the (orthodox) Caliphate of Hazrat Abu Bakr Siddique (*Radiy Allah-u Taala anhu*). Two female singers were brought to Muhajir (*Radiy Allah-u Taala anhu*), one of whom in her songs reviled the Messenger of Allah (Peace be upon him). After listening his reviling song, the governor ordered that her hands be cut off and her teeth pulled out. The order was carried out immediately. When the news reached the Caliph Abu Bakr Siddique (*Radiy Allah-u Taala anhu*), he wrote to the governor, telling him that if his (the Caliph's) opinion had been sought in the case, he would have advised her execution.

VERDICT OF HAZRAT UMAR BIN AL-KHATTAB (RADIY ALLAH-U TAALA ANHU)

Hazrat Abdullah ibn Abbas (d.Taif 66 AH, *Radiy Allah-u Taala anhu*) narrated that: 'A hypocrite named Bishr and a Jew had a dispute and the Jew took the Bishr to the Holy Prophet (Peace be upon him) for decision. After hearing the dispute, the Prophet (Peace be upon him) decided in favour of the Jew, but the hypocrite Bishr rejected the Prophet's (Peace be upon him) verdict, reviled him and came to Hazrat Umar (*Radiy Allah-u Taala anhu*) and placed thier case before him. The Jew informed Hazrat Umar (*Radiy Allah-u Taala anhu*) that they had already appeared before the Prophet (Peace be upon him) who had settled the dispute in his favour but Bishr rejected it. Hazrat Umar (*Radiy Allah-u Taala anhu*) inquired of Bishr: Whether what the Jew had stated was true. When hypocrite Bishr confirmed his statement, Hazrat Umar (*Radiy Allah-u Taala*

anhu) asked them to wait while; he fetched something from the house. He returned with his sword and chopped off Bishr's head saying that was the only way to deal with those who reject the decision of Allah and his Prophet (Peace be upon him). The Quranic verse 60 of Surah Al-Nisa (4:60) was revealed regarding this incident and Hazrat Umar's (may Allah be pleased with him) surname became Al-Farooq (distinguisher) on drawn of a clear distinction between absolute truth and falsehood.

The four Orthodox Caliphs followed the footsteps of the Holy Prophet (Peace be upon him) in all aspects and were strictly just and pious.

HAZRAT ABI OMAMA BAHLI (RADIY ALLAH-U TAALA ANHU)

Hazrat Abi Omama (*Radiy Allah-u Taala anhu*; d. 86 AH) narrated in Al-Tirmidhi that he heard the Messenger of Allah (Peace be upon him) said:

“Those blasphemers and apostates who are executed are the worst of those slain in this world. And if a Muslim is killed by them, he ranks among the best.”

Then the Messenger of Allah (Peace be upon him) recited the verses 106-107 of Surah Aal-e-Imran:

“On the Day (of Judgement) when some faces will be brightened with the glorious light of Allah, and some faces will be black. Then those whose faces will be black will be told: Did you reject faith, after having believed? Therefore, taste the punishment, because you were rejecting faith (because of your blasphemy and apostasy). But those whose faces are brightened, they shall rejoice in the mercy of Allah, and therein will they abide forever.”

(Aal-e-Imran 3: 106-107).

HAZRAT ABDULLAH BIN MASUD (RADIY ALLAH-U TAALA ANHU)

Sahih Bukhari (Kitab Al-Diyat, Vol.2) narrated from Hazrat Abdullah bin Masood (*Radiy Allah-u Taala anhu* d. Madinah 32 AH,) that the Messenger of Allah (Peace be upon him) said:

“The blood of Muslim who testifies to Allah's Oneness and Muhammad's (Peace be upon him) Prophethood (as the Last Prophet of Allah) can never be shed except for one of three reasons:

- (i) "Fornication, an adulterer i.e. one who is married will be stoned to death.
- (ii) The murderer of illegal and unauthorized killing will be executed."
- (iii) An apostate who separates himself or herself from Islam and reviles the Prophet (Peace be upon him), turns away from the Muslim community by abandoning Islam in its entirety in part.

HAZRAT ANAS BIN MAALIK (RADIY ALLAH-U TAALA ANHU)

Sahih Muslim (Vol.I) narrated from Anas bin Maalik (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:

"None of you is a believer till I am dearer to him than his child, his father and whole of the mankind."

The Messenger of Allah (Peace be upon him) has been made for us the focus of loyalty, because it is through him that we have learnt the true concept of Allah, the real implication of Unitarianism; the role of man, his accountability in the Hereafter, in fact the whole of the religion (Faith-Din).

ALL THE ANCESTORS OF THE MESSENGER OF ALLAH (PEACE BE UPON HIM) WERE PURE AND CHASTE AND DIGNIFIED EXCELLENT AND VENERABLE

The genealogy of the Last and Final Messenger of Allah (Peace be upon him) is the most distinguished, most dignified elevated, chaste, supreme and most venerable. All his ancestors were faithful believers, theist and unitarian, lovers of Allah and were dear to Him.

Allah, the Gracious, commanded in the Holy Quran, Surat Al-Shuara:-
"Who (Allah) observes you, at the time when you are constantly standing up; And also observes your movements, among those who prostrate themselves before Allah." (As-Shuara : 26:218-219)

Imam Jalaluddin Sayuti (d. 911 AH), Allama Muhammad bin Ali bin Muhammad Al-Shaukani (d. 1250 A.H), Alauddin Ali bin Muhammad bin Ibrahim Al-Baghdadi (d. 725 AH), Abu Muhammad Al-Hussain bin Masud Al-Faraa Al-Baghvi (d. 516 AH), Jamaluddin Abdul Rehman bin Ali Al-Jauzi Al-Qarshi Al-Baghdadi (d. 597 AH) and Allama Abu Abdullah bin Muhammad bin Ahmad Al-Ansari (d. 671 AH) in their books of commentaries of the verses of Quran, explain on the above verses of Quran, narrated from Hazrat Ikramah and Hazrat Abdullah bin Abbas (*Radiy Allah-u Taala anhuma*) that the meanings of these verses are that The Messenger of Allah (Peace be upon him) remained in the loins of the faithful believers and theists, to hetherto descended as the Holy Prophet of the Allah , the Creator.

Ibn Saad said that Ibn Abbas interpreted the above quoted verses (26: 218-219) "(And your turning in those prostrating) as from Prophet to Prophet, till (Allah, said) I shall raise you as Prophet."

Allama Qartabi transmitted from Hazrat ibn Abbas (*Radiy Allah-u Taala anhu*) that, "The Prophet (Peace be upon him) remained in his progenitors, Adam, Nooh and Hazrat Ibrahim (*alaihim-us-salam*) indeed Allah, the Creator, descended (*alaihim-us-salam*) him as the Last Prophet.

Allama Suyuti in 'Jalalain' writes that Aazar (Tarikh) was father of Hazrat Ibrahim(*Alaihis-salam*). Our solemn declaration is that till such time Muhammadi Light remained in his loins, he was unitarian and theist. Adoption of infidelity and polytheism was after the Muhammadi Light transferred towards Hazrat Musa (*Alaihis-salam*).

Jalalain, commentary of Mazhari and Fatuhat-e-Ilahia (Suleman Jamal); transmits from Hazrat Abdullah Ibn Abbas (*Radiy Allah-u Taala anhu*) that:-

“Light of the Prophet (Peace be upon him) descended from immaculate ancestors to immaculate, from candid to candid, from chaste to chaste, from unitarian to unitarian, from theist to theist, from virtuous to virtuous and undefiled to undefiled and devotee to devotee and thus indeed Allah created the Last Prophet Muhammad (Peace be upon him) bin Abdullah son of the Hazrat Aaminah, the candour, the chaste.”

The Holy Quran mention in Surah As-Shuarah:-

“That is the favour where of Allah announces glad tidings to His servants who believe and do righteous deeds. Tell them; I do not ask you of any reward (in return) for it, except the loving kindness among kin. And whoever earns a good action; We shall give him an increase of an excellent reward, in respect thereof. Allah is truly Ever Forgiving, Ever Appreciative.” (As-Shuara, 42:23).

Imam Bukhari has narrated from Hazrat Ibn Abbas (*Radiy Allah-u Taala anhu*) that Allah the Most High and Exalted revealed to His Prophet to say: “I want no return for my solicitations except the relationship that subsists between us, you should have a consideration for it and protect me. Show me consideration of my relationship with you.”

Hazrat Abu Huryarah (may Allah be pleased with him) narrated that the Messenger of Allah (Peace be upon him) said:

“I have been raised in the best period of mankind i.e. every successive period was better and mine is the best.”

Ibn Saad narrated from Hazrat Qatadah that the Messenger of Allah (Peace be upon him) said:

“When Allah wants to raise a Prophet. He chooses the best tribe of the people and then He chooses the best man.”

Ibn Saad narrated from Hazrat Abdullah bin Khalid (*Radiy Allah-u Taala anhu*) that the Messenger of Allah said:

“Do not abuse Maadd ibn Adnan since he had embraced Islam.”

Hazrat Abu Nuaym transmitted (in Dalaael-al-Nabuwat) from Hazrat Wathila (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:-

“Verily, Allah chosen Ibrahim from among the Bani Adam and made him His friend and chosen Isamil from among the progeny of Hazrat Ibrahim, then chosen Nizar from among the

progeny of Hazrat Ismail, then chosen Mudar from among the progeny of Nizar, then chosen Kinanah from among the progeny of Mudar, then chosen Quraish from among the progeny of Kinanah, then chosen Bani Hashim from among the progeny of Quraish, then chosen Bani Abdul Muttalib from among the progeny of Bani Hashim and then chosen me from among the progeny of Bani Abdul Muttalib."

Hazrat Abu Nuaym (d.430 AH) transmitted from Hazrat Abdullah bin Umar (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:

"Surely, Allah created the creatures and liked Bani Adam (mankind) from among creatures, and liked the Arabs from among the mankind and liked the Mudar from among the Arabs, and liked the Quraish from among the Mudar, and liked the Bani Hashim from among the Quraish, and appointed me as His (Allah's) Prophet. Thus I am superior in lineage and descent and have been sent towards the best nation."

Imam Tirmidhi (d.279 AH) narrates from Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:

"Verily, when Allah created me, He kept me in the best creature. Then, when tribes were created I was kept in the best tribe and when individuals were created I was kept as a best person and when families were created I was kept in best family. I am thus best in progeny and in personal status."

Imam Tabarani in 'Aust' and Imam Bayhaqi (d. 458 AH) in 'Delaal-al-Nabuwat' narrated from Hazrat Ayesah (*Radiy Allah-u Taala anha*) that the Messenger of Allah (Peace be upon him) said:

"I have been described by Hazrat Jibreel (Alaihis-salam) that he quest for search in east and west but have not been able to find a person better than Muhammad, the most distinguished of the Prophets, and found none of tribe better in excellence than of the Bani Hashim."

Hazrat Imam Bukhari narrates from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:

"I have been sent (as Prophet) in the best of all generations of Adam's lineage since creation."

Ibn Saad narrated from Hasan that the Messenger of Allah (Peace be upon him) said:

“I am superior among the Arabs.”

Ibn Saad transmitted that Abdullah ibn Ubayd ibn Umair narrated that the Prophet of Allah (Peace be upon him) said:

“Verily, Allah, the Gracious choose the Arabs, then He choose Kinanah from among the Arabs. then He choose Quraish from among the Kinanah, then from among the Quraish He choose the Bani Hashim from among the Quraish and He choose me from among the Banu Hashim.”

Arim Ibn Al Fazlal Suduri transmitted from Muhammad Ibn Ali (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:

“Surely, Allah the Creator, choose the Arabs, then from among them He choose Kinanah i.e. Nadr Ibn Kinanah, then from among them he choose the Quraish, then from among them He choose the Banu Hashim, and from them He choose me.”

In Sirah Al-Halabiya, Abu Damarah Al-Madani Anas ibn Iyad Al-laythi narrated from Muhammad Ibn Ali ibn Ali Talib (may Allah be pleased with them) described that the Prophet of Allah (Peace be upon him) said:

“Verily, Allah, the Beneficent, divided the earth in two halves and placed me in the better of two, then He divided the half in three parts and I was in the best of them, then he choose the Arabs from among the people, then He choose the Quraish from among the Arabs, then He choose the Banu Hashim from among Quraish, then He choose the children of Abdul Muttalib from among the Banu Hashim, then He choose me from among the children of Abdul Muttalib.”

Sunan Abu Dawood narrated from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:-

“I am the chief (Sayyid) of the children of Adam.”

Sirat Al-Halabi described that Hazrat Wathila ibn al-Asqa narrated that the Messenger of Allah (peace be upon him) said:

“Surely, Allah choose Ismail from the progeny of Hazrat Ibrahim, He choose Banu Kinanah from the children of Ismail, He choose the Quraish from the Banu Kinanah, He choose the Banu Hashim from the Quraish and He choose me from the Banu Hashim.”

Al-Tabari (ibn Jarir Tabari, d. 310 AH) described that Abu Musa al-Ashari (may Allah be pleased with him) narrated that the Messenger of Allah (Peace be upon him) said:

“Verily, Allah created Adam out of a handful of dust. He seized from every kind of soil of the earth, so that children of Adam became of various types according to the soil; such as red, white, black and other shades of them, soft and hard and impertinent and decent.”

Al-Tabari transmitted from Abd Al-Rahman bin Abd Al Mundhir that the Prophet (Peace be upon him) said:

“Friday is the chief of days and greatest of them before Allah. He created Adam in that day, he was cast on the earth in that day and in that day Allah made him die.”

Allama Ibn Hajr Asqlani (d. 852 AH) described in his book, ‘Lisan-ul-Meezan’ that: ‘according to His (Prophet’s) personal soul perfection, he is a dignified pure, chaste and excellent, like-wise his family lineage is pure, undefiled, immaculate and chaste, that is to say from Hazrat Eve (Hawwa, *salam-ullah alaiha*) to Sayyidah Aaminah (*Radiy Allah-u Taala anha*) and from Hazrat Aadam (*Alaihis-salam*) up to Sayyidna Hazrat Abdullah (*Radiy Allah-u Taala anhu*) all his ancestors were pure, chaste, virtuous, excellent and devoted.’

Thus all the ancestors of the Messenger of Allah (Peace be upon him) were pure, chaste, excellent dignified and venerable. The pure descent enumerated by the religious scholars from Hazrat Ibrahim (Upon him peace) up to the Final, Last and the dearest Messenger of Allah (Peace be upon him) is as follows:-

- (1) Hazrat Ibrahim (*Alaihis-salam*)
- (2) Hazrat Ismail (*Alaihis-salam*)
- (3) Qaydhar
- (4) Himul
- (5) Nabat (Nabut)
- (6) Yashjub
- (7) Yarub
- (8) Tayrah
- (9) Nahur
- (10) Muqawwam
- (11) Udad (Udd)
- (12) Adnan
- (13) Maadd
- (14) Nizar
- (15) Mudar (Muzar)
- (16) Ilyas
- (17) Mudrikah (whose name was Amir)

- (18) Khuzayma
- (19) Kinana
- (20) Al-Nadr
- (21) Maalik (Malik)
- (22) Fihir
- (23) Ghalib
- (24) Luayy (Luai)
- (25) Kaab
- (26) Murrah
- (27) Kilab
- (28) Qusayy (whose name was Zayd) (Qusai)
- (29) Abd Manaf (whose name was al-Mughira)
- (30) Hashim (whose name was Amr)
- (31) Abdul Muttalib (whose name was Shayba)
- (32) Abdullah
- (33) The Messenger of Allah, Muhammad (Peace be upon him)

(1) HAZRAT IBRAHIM (*ALAIHIS-SALAM*)

(2) HAZRAT ISMAIL (*ALAIHIS-SALAM*)

In the chapter of the Holy Prophets of Allah, the Creator, the Gracious, mention of (1) Hazrat Ibrahim (*Alaihis-salam*) and (2) Hazrat Ismail (*Alaihis-salam*) have already been made which includes the related description also.

(3) HAZRAT QAYDHAR BIN HAZRAT ISMAIL (*ALAIHIS-SALAM*)

Hazrat Qaydhar was of a good appearance, a man of knowledge and virtue, prudent and intellectual personality. His forehead was glittering with blessings of the "Light of Muhammad" (Peace be upon him) and therefore everyone rever and regard with high respect.

Imam Diyar-al-Bikri states in *Tarikh Al-Khamees* that, "because of glittering of "Light of Muhammad" he was commanded to marry only pure, clean and chaste woman, because polytheist woman belly do not deserve to carry the sanctified "Holy Light." He married one after the other hundred women from the lineage of Hazrat Ishaq (*Alaihis-salam*) but discontented. One day he gone to forest (jungle) for hunting and there the birds and animals ashamed him of modesty and said: O Qaydhar instead of our hunting, you better determine to deposit properly the "Sanctified Light" of your face. You be frightened of the Allah of (Hazrat) Ibrahim (*Alaihis-salam*).

Hearing such amazing discourse of birds and animals Qaydhar was very confounded, reached back home in perturbation and told the family people that

‘By Ibrahim’s Allah, what I have heard from the birds today, till much time the reality is not known to me I will neither eat nor drink and sit down in a corner grieved and depressed. In this condition, one day an angel came in appearance like a young man and said: ‘You have been made chief of existing human beings, when you would sacrifice sheep for the Allah of Ibrahim, you will be told to which woman you should marry, so that the sanctified ‘Light of Muhammad’ (Peace be upon him) could be deposited in her belly.’ Soon after listening this conversation of angel, Hazrat Qaydhar proceeded with seven hundred sheep, to the same sacrificial place of Mina, where Hazrat Ibrahim (*Alaihis-salam*) had determined to sacrifice Hazrat Ismail (*Alaihis-salam*). Hazrat Qaydhar asked for the sheep and started their sacrificial, supplicating the prayers before Allah, the Gracious, the Creator of the universe, for acceptance of the sacrifice and to bestow the highly dignified child, guide me for the woman to marry. As soon as he sacrifice a sheep a fire get down from the firmament in shape of chain and carry off the sacrificed sheep. During this process he heard a heavenly commandment that, ‘O Qaydhar, we have approved your prayer and sacrificial, now you go and sleep below *Shujrat-ul-Waghd* tree (Shujrat = tree and Waghd a sort of tree) and follow the guide lines to be given to you in dream. Qaydhar, after this, had a sleep under the tree and in dream, received a voice from an invisible speaker that:

‘O Qaydhar, the glittering light of your face is a ‘Light of Muhammad’ and this is the light out of which created the whole mankind. He is Arab and therefore should be deposited with the Arab woman. So search for Arab woman, her name is Ghadrah (Ghazirah).

Thus wake up and started inquiring about the women and incidentally, she was a daughter of the chief of Bani Jushum tribe. Qaydhar sent a matrimonial message, which was accepted and he was married with Ghadrah. Thus in such a pure and chastely process of marriage, the splendid and shining ‘Light of Muhammad’ was deposited with Arab woman, and Hazrat Himul born to Hazrat Ghadrah.

Hazrat Imam Diyar-Al Bikri have enumerated the elegant peculiarities of Hazrat Qaydhar, some of them are as follows:

- (1) Hazrat Qaydhar was a brave, bold and courageous.
- (2) He was a strong and vigorous.
- (3) He was an entertaining person.
- (4) He was an expert archer and accurately hit the target.
- (5) He was proficient in humanity the birds and animals.
- (6) He was most chivalrous person of his time.
- (7) He had his hairs hanging over the ear and was therefore known as a man of ringlet.

- (8) His hunted bird or animal speak forth to "sacrifice him saying: "In the name of Allah, Allah is the greatest" and never eat the meat, which have not been slaughtered in the name of Allah.

Meaning of the word Qaydhar is king and since he was a 'King of Arabia' of his period, therefore Qaydhar became prevalent.

All the Arab tribes of Hijaz are descended from Qaydhar (Qayzar) and Nabut.

(4) HAZRAT HIMUL BIN QAYDHAR

Hazrat Imam Diyar-al-Bikri states in 'Tarikh-âl-Khamees' that "Hazrat Himul born during the period of Hazrat Yaqub (Jacob) bin Hazrat Ishaq (*Alaihis-salam*), in other words he was a contemporary of Hazrat Yaqub (*Alaihis-salam*). When he attained puberty, his father Qaydhar taken oath from him that he shall protect the 'glittering sanctified light of Muhammad' which is shining in his forehead. After taking oath from him, Qaydhar alongwith Himul, climbed over the Shabbir Mountain (Jabal-e-Shabbir), situated just near the Makkah Mukarramah, where they met a young man, who infact was the angel Hazrat Izrael. He asked Hazrat Qaydhar "O Qaydhar, bring your ear near me, so that I could speak a secret thing." As soon as Hazrat Qaydhar brought his ear near the angel, he was confined to death and Qaydhar fell down. Himul was observing all this tacitly and on this incident said to the man (angel) with displeasure that why you have killed my father. The angel asked Himul to see your father whether he is dead? As soon as he bend his body to see the condition of his father, the angel disappeared. He looked around and right and left, finding no one he believed that the man (angel) was in reality Hazrat Izrael. In the meantime a man from the lineage of Hazrat Yaqub (*Alaihis-salam*) reached there and both of them washed the dead body, arranged the funeral and buried Hazrat Qaydhar over the Jabal-e-Shabbir (The Shabbir Mountain).

(5) HAZRAT NABUT BIN HIMUL

Tarikh-Al-Khamees mention that:

Hazrat Nabut was son of Hazrat Himul and was father of Hazrat Yashjuh. (But according some other sources he was father of Hazrat Hameeh). The shining "sanctified Light of Muhammad" was splendid in his forehead. Following the footsteps of his forefathers he was a staunch believer of the religion of Hazrat Ibrahim (upon him peace)

(6) HAZRAT YASHJUB BIN NABUT

Hazrat Yashjub was son of the Hazrat Nabut and father of Hazrat Yarub. His circumstances could not be found in the related books.

(7) HAZRAT YARUB BIN YASHJUB

Hazrat Yarub bin Yashjub was father of Tayrah, but his life circumstances could not be available from the concerned books.

(8) HAZRAT TAYRAH BIN YARUB

Hazrat Tayrah bin Yarub was father of Nahur. His life conditions are not available in the books.

(9) HAZRAT NAHUR BIN TAYRAH

Hazrat Nahur was son of the Tayrah. His life circumstances could not be available from the concerned literature.

(10) HAZRAT MUQAWWAM BIN NAHUR

Hazrat Muqawwam bin Nahur, was father of Udad. His life circumstances could not be available from the concerned literature.

(11) HAZRAT UDAD (UDD) BIN MUQAWWAM

Hazrat Udad (Udd) bin Muqawwam (some mention Humseeh) was father of Hazrat Adnan. He had a loud voice and was a man of dignity. He was the man who learnt and wrote Arabic language with pen and was known a learned person.

(12) HAZRAT ADNAN BIN UDAD (AUS)

Tarikh-Al-Khamees mention that Hazrat Adnan bin Udad (or Aus) was father of Hazrat Maadd. The Messenger of Allah (Peace be upon him) said:

“Adnan Maadd, Mudar, Rubaya, Khuzayma, and their forefathers were believers of the religion of Hazrat Ibrahim. Therefore memorize them with beneficence.”

The Messenger of Allah (Peace be upon him) have specifically clarified the faith of Hazrat Maadd, Hazrat Adnan and their forefathers and therefore doubtlessly they were believers of Islam.

Allama Zair Dahlan have stated that, “Hazrat Maadd’s father was Adnan was so named because Allah, the Creator, had deputed the angels for his protection and the angels were commanded to remain with him, all the time.”

Tarikh-al-Khamees mention that, "because Allah had deputed the angels for his protection, that is why he was so named. Angels were deputed because demon (Jinn) and mankind had determined to martyr him, because they say that if he is spared alive, then from his progeny, a man will born, who will be chief of all the mankind. Therefore Allah, the Protector, deputed angels for his safety.

Hazrat Adnan had two brothers: Labnat and Amaro.

Abdullah Ibn Abbas (*Radiy Allah-u Taala anhu*) narrated that in Seerat-e-Nabi (of Ibn Kathir) that "There were thirty unknown generations between Adnan and Hazrat Ismail (*Alaihis-salam*) and after stating the genealogy upto Adnan, he would say that genealogists err. Abdullah Ibn Masud (*Radiy Allah-u Taala anhu*, d. Madina 32 AH) said the same things and Hazrat Umar (*Radiy Allah-u Taala anhu*) said that the line of descent should be traced upto Adnan only. It is agreed generally that no genealogist was known who could trace it beyond Adnan. If any did it then that could be imaginative. The line of the descent of the Arabs back to Adnan is clear as day light, and the Prophet's (Peace be upon him) lineage upto Adnan is undisputably clear and admitted.

PERIOD BETWEEN HAZRAT MUSA AND HAZRAT IBRAHIM (UPON THEM PEACE)

Hazrat Imam Abu Jaffer Firtori states that there is a 575 years period between Hazrat Musa and Hazrat Ibrahim (upon them peace).

Hazrat Imam Ibn-ul-Wardi states that there is a period of 545 years between Hazrat Musa and Hazrat Ibrahim (*Alaihis-salam*). When Hazrat Yaqub (*Alaihis-salam*) born, Hazrat Ishaq was of 60 years, then at the time of birth of Ladi, Hazrat Ishaq (*Alaihis-salam*) was of 86 years. When Kahath son of Ladi born, Ladi was of 46 years and when Kahath's son Imran born, Kahath was of 63 years. When Imran's son Hazrat Musa (*Alaihis-salam*) was born, Imran was of 70 years and so the period between Hazrat Musa and Hazrat Ibrahim (*Alaihis-salam*) comes to 525 years, and the total age of Hazrat Musa (*Alaihis-salam*) was of 120 years and thus period between the birth of Hazrat Ibrahim (*Alaihis-salam*) and the age of Hazrat Musa (*Alaihis-salam*) reaches to 575 years. Total age of Hazrat Ishaq (*Alaihis-salam*) was 180 years, Hazrat Yaqub (*Alaihis-salam*) 147 years, Ladi 137 years, Kahath 127 years, Imran 136 years, and that of Hazrat Musa (*Alaihis-salam*) 120 years.

PERIOD BETWEEN HAZRAT ADNAN AND

HAZRAT ISMAIL (*ALAIHIS-SALAM*)

Period between Hazrat Adnan and Hazrat Ismail have been estimated at about 500 years, because after the death of Hazrat Ismail (*Alaihis-salam*) his son Nabut became trustee of the Kaabah Muazzamah and after the death of Nabut Bani Jurhum taken over the superintendence and Bani Jurhum maintained that position for about 300 years and Mudad Ibn Amr Jurhumi, was the first to have the care taken position for 100 years and after his death his son Amr bin Mudad became care taker for 120 years. After this Haris bin Amr, remained for 40 years. Thus the total Jurhum period comes to 260 years and then Bani Khuzaah taken over as care takers.

AMR BIN LUHAYY KHUZAAH AND IDOLWORSHIP.

Amr Ibn Luhayy, the cursed, was chief and rich man of the tribe of Khuzaah and through his wealth and generosity he earned the authority of words and deeds. He once travelled to Syria and at Balqa which was ruled by the Amaliq, he observed people worship idols. So, he was prompted to take an idol, Hubal to Makkah, where he set it up prominently and encouraged and directed the people to worship it.

Imam Bukhari narrates from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*) that the Messenger of Allah (Peace be upon him) said:

“Abu Khuzaah Amr Ibn Amir was the first person who left an animal to pasture at will (which is called Saibah) and worshipped idols. I saw him in Hell dragging his entails.”

Amr, the cursed, innovated in religion and most of the Arabs followed him and went astray. Thus accursed Amr Ibn Luhayy introduced polytheistic customs which his people adopted blindly thereby changing the creed of Hazrat Ibrahim (*Alaihis-salam*) which had emphasized on monotheism and rejection of polytheism and idol worship.

Muhammad bin Ibrahim bin Al-Harith Al-Tamimi transmitted from Abu Salih Al-Samman and narrated from Hazrat Abu Hurayrah that the Messenger of Allah said: “O Akhtam (bin Al-Jaun al-Khuzai) I saw Amr bin Luhayy bin Qama bin Khindif, dragging his intestines in Hell and never did I see two men so much as you and he!” Akhtam requested; Will this resemblance injure me? The Prophet (Peace be upon him) replied; “No, for you are a believer and he is an infidel. He was the first to change the religion of Ismail, to set up idols and institute the custom of the bahira, saiba, wasila and hami.”

Ibn Al-Kalbi described (in Al-Asnam) that the beginning of the stone adoration among the Bani Ismail (*Alaihis-salam*) was when Makkah became too small for them and they wanted more area in the country. Everyone who left the

town with him a stone from sacred place to do honour to it. Wherever they settled they set it up and walked round it as they went round the Kaabah. This led to the adoration what stone they pleased and those which made an impression on them. Thus as generations passed they forgot their primitive faith and adopted another religion for that of Ibrahim and Ismail (upon them peace). They worshipped idols and adopted the same errors as the people before them. Yet they retained and held fast practices going back to the time of Hazrat Ibrahim, such as honouring the Kaabah and going round it, the great and little pilgrimage and the standing on Arafaat and Muzdalifah, sacrificing the victims and the pilgrim cry at the great and little pilgrimage, while introducing components which had no place in the religion of Ibrahim. Thus, Kinana and Quraish used to pilgrim utterance: 'At thy service, O Lord at thy service! At thy service, thou without an associate but the associate thou hast. Thou ownest him and what he owns.' They used to acknowledge his unity in their cry and then include their idols:

The Holy Quran mention in Surah Yusuf that:

"And most of them believe not in Allah without associating (others as partners) with him."

The Holy Quran mention in verse 23 of Surah Nuh that:

"And they said: Do not abandon your lords at all and do not abandon either Wadd and Nasr." (The name of their idols)

(13) HAZRAT MAADD BIN ADNAN

Hazrat Maadd bin Adnan was father of Hazrat Nizar and was a prudent statesman and influential person of his time.

Tarikh Tabari described the name of the Maadd's mother as Mihaddad bin Lilhim bin Jaljab bin Jadees bin Yaqshan.

Yaqshan was from the lineage of Hazrat Ibrahim (*Alaihis-salam*). Maadd and Akk are sons of Adnan and according to Suhayli; Harith, Mazhab, Dahhak, Abyan and Adan were also sons of Adnan. Adan founded the city of Aden.

Maadd had four sons namely, Nizar, Iyad, Qudaah, and Qanas. Numan bin Munzir, Kisrah's governor of Hirah, was from the lineage of Qanas. Khatham and Bajilah were from the progeny of Maadd settled in Yemen and Jarir Ibn Abdullah Bajali was of the tribe of Yamani tribe of Bajilah.

Allama Tabari describes that when the peoples of Huzur (or Husur, name of a city), martyred Hazrat Shoaib (*Alaihis-salam*), then Allah, the exalted deputed a tyrant in shape of Nebuchadnezzar (Bakht Nasr, 605 B.C- 562 B.C) who subdued and conquered them. At that time Hazrat Armiya (Jeremiah 7th and early 6th century BC: Prophet: *Alaihis-salam*) and Hazrat Barkhia (*Alaihis-salam*)

taken Maadd along to a safe place and at the end of war, they came back to Makkah Mukarramah along with Maadd bin Adnan.

Huzur was a city of Yemen founded by Huzur bin Adeef bin Malik bin Zaid bin Suddad bin Himyar bin Saba and the people dwelling there were Arabs. Allah, the Gracious, sent Hazrat Shoaib for their religious reformation. They martyred Hazrat Shoaib (*Alaihis-salam*), the city was destroyed by Bakht Nasr and the people in large number were taken into captivity.

The Holy Quran have mentioned in Surat Al-Anbiya, about this dreadful event as follows:

“And how many townships that acted wrongly, We have utterly destroyed, and We raised up other people after them. So, when they perceived Our punishment (coming), behold, they (tried to) flee, from it. Do not flee but return to the comforts and luxuries (of this life), wherein you delighted, and to your places (where you lived) in order that you may be asked. They said: O woe to us! we were indeed wrong doers. And they went on crying out in that form, till We made them as a field that is mown down as ashes silent and quenched.”
(Al-Anbiya, 21: 11-15).

REVELATION TO PROPHET ARMIYA (JEREMIAH-ALAIHIS-SALAM)

Allama Tabari described that Allah sent revelation to Prophet Armiya (*Alaihis-salam*) that he should inform Bakht Nasr that Allah, the Gracious, had made ruler over the Arabs. He (Allah) also commanded Prophet Armiya (*Alaihis-salam*) to take Hazrat Maadd along so that none may harm him for he would cause to be the ancestor of the Seal of the Prophet (Last and Final Prophet: Peace be upon him). So, Prophet Armiya (*Alaihis-salam*) took along Maadd on the Buraq to Syria. There, he grew up with the Children of Israel till he returned to the Makkah Mukarramah the most sacred place of Arabian peninsula, at the age of 12 years, when peace was restored there. In Makkah, he had married Maana bint Jawshin bin Julhuma of the lineage of Harith bin Madhad Jurhumi. Hazrat Nizar was born to Maana bint Jawshin.

HURAN

Huran is a large city of Aqoor valley at the roadside of Rome, leading from Mosul to Syria. In fact its name was Haraan and was founded by Haraan brother of Hazrat Ibrahim (*Alaihis-salam*). After the flood of Hazrat Nuh (Noah)

upon him peace), it was the first large city came into existence. This city was conquered by Hazrat Ayaz bin Ghanam (*Radiy Allah-u Taala anhu*) during the Caliphate of Hazrat Umar Farooq-e-Azam (*Radiy Allah-u Taala anhu*).

RESOOB

Probably Its name was Rasib which was situated between Makkah and Taif and was populated by Bani Khashaam. With the passage of time it lost its originality and became known in the name of Rasoob.

PERIOD OF HAZRAT MAADD.

Hazrat Abu Imama (*Radiy Allah-u Taala anhu*, d. 86 AH at the age of 106) narrates and most of the religion scholars unanimously agree that Hazrat Maadd was contemporary of Hazrat Musa (*Alaihis-salam*). Hazrat Imam Ibn Hajr Asqalani had adopted this affirmation as best and distinguished eminence in his 'Fath-ul-Bari' commentary of Sahih Bukhari, because of its affirmation by the Messenger of Allah (Peace be upon him) and narrated as follows:

"The sanctified light of the Prophet Muhammad (Peace be upon him) was glittering in the forehead of Hazrat Maadd and he was a war-monger fighter against the Children of Israil. And whenever there is a battle he was a successor because he bears the "sanctified Light of the Prophet Muhammad."

Hazrat Allama Zaini Dahlan had added to it the words of: "On account of the Light of the Prophet; Peace be upon him."

Masalik-al-Hanfa, have recorded that that Messenger of Allah (Peace be upon him) said:

"Adnan, Maadd, Mudar, Rabiea, Khazeema, and their ancestors were followers of the religion of Hazrat Ibrahim (*Alaihis-salam*) and therefore memorize them with excellence."

Ibn Saad mention that Hisham Ibn Muhammad Ibn-al-Saaib al-Kalbi informed him on the authority of his father; he said: I penned down the names of five hundred female ancestors of the Prophet (Peace be upon him), but I did not find any one to have been an adulteress or having indulged what was in vogue in the days of ignorance (*Jahiliyyah*).

Ibn Saad had narrated from Abu Damrah Anas Ibn Iyad al-Laythi on the authority of Jaffar Ibn Muhammad, he on the authority of Muhammad Ibn Ali Ibn Husain; he said; Veirly, the Prophet (Peace be upon him) said:

"I have been born of valid wed locks, from the time of Adam, and not of adultery. The adultery of the people in the days of

ignorance (*Jahiliyyah*) has not stained me, and I have not been born but out of purity.”

The Messenger of Allah (Peace be upon him) have vividly manifested in these sayings the faithfulness and believing of the Hazrat Maadd, Adnan and all their ancestors and therefore conspicuously affirmed that all the ancestors of the Prophet (Peace be upon him) were chaste and dignified venerable.

PRAYER OF HAZRAT MUSA (ALAIHIS-SALAM) AGAINST BANI MAADD WAS NOT GRANTED BY ALLAH

Hazrat Allama Diyar-al-Bikri transmitted in *Tarikh-al-Khamees* that Hazrat Zubair bin Bakaar related on the authority of Hazrat Makahool that Hazrat Dahhak bin Maadd along with a force of forty soldiers from Bani Maadd wearing woollen armour, while their horses putting on woollen saddles, attacked Bani Israel and defeated them miserably. They slaughtered the Bani Israel, disgraced them and were triumphant victorious. Bani Israel appeared before Hazrat Musa (*Alaihis-salam*) and told Hazrat Musa (*Alaihis-salam*), in number they were much less than us, instead they plundered and ravaged us, in case they more in numbers, we shall be ruined, while you are present herein. Hazrat Musa (*Alaihis-salam*) prayed against Maadd for their destruction, complaining their plunder and ravage etc. and supplicated for the ruination of Bani Maadd. Allah, the Gracious, commanded Hazrat Musa (*Alaihis-salam*) “not to imprecate Bani Maadd, they are beloved people and verily from their progeny shall be my dearest Prophet and I love his lineage and the nation (*Ummah*).” Hazrat Musa made a request for how much love you have for that Prophet? Allah, commanded, “love to the extent that because of that Prophet I shall pardon the sins of his ancestors and future generations.” Hazrat Musa begged for how much love for his nation?

Allah commanded, “If any person of his nation supplicate for pardoning, I shall grant him and shall bestow his pray.” Hazrat Musa begged, make me from that nation. Allah, the Beneficent, commanded, “Their Prophet shall be from out of their lineage.” Then Hazrat Musa begged, O my Creator and the Supreme Being, make me out of that nation. Allah commanded, “O Musa, you are before him and he shall be afterwards you.”

(14) HAZRAT NIZAR BIN MAADD

Hazrat Nizar Bin Maadd was father of Hazrat Mudar (Muzar) and his patronymic appellation was Abu Rabia (or Abu Aya). *Tarikh-e-Tabari* and *Tarikh-e-Khamees* mention that when Nizar born, his charming forehead between the two eyes was shining with the “glittering light of the Prophet Muhammad”, and his father was rejoiced because of that light. He sacrificed for the feast

number of camels in this event of happiness, and said even sumptuous feast of these number of camels is little (little in Arabic means Nizar) therefore he was named Nizar. He was a charming and most sensible person of his time.

Hazrat Allama Jalauddin Suyuti states that:

“The parents of the Prophet (Peace be upon him) are most excellent, honoured, revered and most venerable and from pedigree point of view, they are purest, candid, undefiled and chaste from the whole mankind. Allah created the universe because of him and He sent him towards the earth for coolness and comforts of the believers and faithful.”

Hazrat Allama Halabi narrates that the Messenger of Allah (Peace be upon him) said:

“I am most venerable, most excellent, pure and chaste in genealogy among you all.”

His mother's name was Maana bint-Jawshin and Tabari have enumerated fourteen brothers as follows:

- | | | | | |
|------------|------------|-----------|-----------------|-------------|
| (1) Qans | (2) Qanama | (3) Sanam | (4) Haydan | (5) Hayarah |
| (6) Junaid | (7) Junara | (8) Qaham | (9) Abdul Ramah | |
| (10) Araf | (11) Auf | (12) Shik | (13) Qazayaa | (14) Sallam |

Hazrat Nizar and one of his sons Rabia is buried at the place of Zaat-ul-Haish, near Madinah. In all he had three sons namely, Mudar, Rabia and Ahmar.

(15) HAZRAT MUDAR (MUZAR) BIN NIZAR

Hazrat Mudar bin Nizar had two sons namely Ilyas and Aylan. Hazrat Allama Zaini Dahlan narrates in his book ‘Sirat-Nabvia’ wa Aasar-al-Muhammadiyah that “Hazrat Mudar was of an elegant and charming personality and was an attractive and fascinating. He was sweet-voiced and melodious. In fact all this grace was due to auspiciousness of the Prophet (Peace be upon him). Hazrat Mudar and Rabia were followers of the religion of Hazrat Ibrahim (upon him peace) and were pious Muslims.” Tarikh-e-Khamees narrates from Hazrat Abdullah bin Abbas (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said: “Do not accuse Mudar and Rabia, because they were faithful believers of Islam.”

Thus doubtlessly, has been established that Hazrat Mudar was abstemious, virtuous and follower of the religion of Hazrat Ibrahim (*Alaihis-salam*). He is buried at the site of Roha, which is said to be at the distance two days journey from Madinah. Hazrat Mudar use to say:

“Peoples will love the affectionate, faithful and benevolent and there will be bashfulness for mischief and harmful.”

Mudar and Rabia considered four months sacred in a year. The Messenger of Allah (Peace be upon him) said in his Sermon (*Khutbah*) of Hajjat-ul-Wada (Farewell Pilgrimage) that:

“Moving round and round, time has established its own form. There are twelve months in a year, four of which are sacred. Three of these are consecutive, the eleventh and twelfth and the first (Zu Al-Qaadah, Zu Al-Hajj, Muharram) and Rajab which is between Jumadi-uth-Thani and Shaaban.”

(16) HAZRAT ILYAS BIN MUDAR

Allama Tabari states that Hazrat Ilyas bin Mudar had three sons, namely, Mudrika, Tabikha and Qama and their mother was Khindif. The name of Mudrika was Aamir and the name of Tabikha was Amr. It is narrated that when they were pasturing their camels they hunted some game and sat down to cook it, when some raiders swooped upon their camels.

Aamir said to Amr: will you go after the camels or will you cook this game? Amr replied that he would go on cooking, so Aamir went after the camels and brought them back. When they returned and told their father, he said to Aamir: ‘you are Mudrika’ (the one who overtakes) and to Amr he said, ‘you are Tabikha (the cook)’. When their mother came to know the events she came hurriedly from her tent and he said, ‘You are trotting (*Khandafat*)’ and she was called Khindif.

Allama Suhayli states in ‘Rauz-al-Anf,’ that his original name was Habili, his surname was Ilyas and was born in his father’s old age. He was an abstemious and virtuous person. Hazrat Allama Diyar Al-Bikri have stated that, “Ilyas was pious person and during the Hajj days he listen the confounded voice of Hajj pilgrimage utterance from his back and amazed to listen. “I am present, O Allah I am present to serve thee my Lord. There is no lord but Allah. Here I am to do thy bidding! My Lord. Surely, wholly and entirely all the Praise are for You, there is no Lord but Allah.”

Allama Ahmed bin Zaini Dahlan, Muslim Jurist Makkah (Mufti Makkah) mention in Seerat-e-Nabvia wa Aasar-e-Muhammadiyah that:-

“It is established fact that Hazrat Ilyas, ancestor of the Prophet (Peace be upon him) listen the Hajj pilgrimage utterance from his back bone. And the sayings of the Prophet (Peace be upon him) is that: “do not accuse Hazrat Ilyas, surely he was a virtuous.” The “sanctified Light of the Prophet Muhammad” was glittering in his forehead.”

Tarikh-al-Khamees mention that "Hazrat Ilyas was a wise, knowing, learned and intelligent person in Arabs like Hazrat Luqman was in his nation and was this much respected among the Arabs. He was known as leader of the Arab (Qaid-e-Arab) and chief of Asheerah (*Sayyid-ul-Asheerah*). He was ruler of the Arabs and all the Arabs do not take decision without him and was acted according to the decision made by Hazrat Ilyas."

"Rukn-e-Yamani of Kaabah after the death of Hazrat Ismail (upon him peace) was hidden and people were unaware of it. First of all Hazrat Ilyas became aware and placed it at its proper location. He who sent first, the sacrificial cattle taken to Makkah for sacrifice. Allah made this tradition as one of his signs."

The Holy Quran mention in (verse, 36) Surat Al-Hajj:

"And the sacrificial camels, which we have made for you, as one of the sacred signs of Allah: in them there is (much) good for you. So pronounce the name of Allah over them when they stand in rows for sacrifice. When they have fallen dead after sacrificial, then eat yourselves thereof, and feed the contented and the one who does not beg, though poor. Thus We have subjected them to you, that you may be grateful."

Tarikh-e-Tabari mention that the name of his mother was Rybah bint Haidah bin Maadd. His brother Aylan bin Nizar was a generous person and use to spent on poor and needy people with magnanimity. Hazrat Ilyas died because of hectic fever and his wife Laila also after some days because of sorrowfulness of her husband's death.

(17) HAZRAT MUDRIKA (AAMIR) BIN ILYAS.

Hazrat Mudirka (Aamir) was father of Hazrat Khuzayma. Hazrat Mudrika had two brothers namely Tabikha and Qama. Hazrat Mudrika story have been related in the chapter (16) of Hazrat Ilyas. Hazrat Mudrika was carrying the "glittering sanctified Light of Hazrat Muhammad," in his forehead and was therefore respected and loved by All the people. He was an abstemious pious person and follower of the religion of Hazrat Ibrahim (*Alaihis-salam*).

Khuzaymah and Huzayr were sons of Mudrika and their mother being of the tribe of Qudaah.

(18) HAZRAT KHUZAYMA BIN MUDRIKA

Hazrat Khuzayma bin Mudrika was father of Hazrat Kinana. Hazrat Salma bint Saad was the mother of Hazrat Khuzayma.

Tarikh-al-Khamees mention that Khazeema means accumulation of the scattered pearls together and this his father assessed by insight prudence, probably, therefore he was named Khuzayma. It is farther mentioned that since his forefathers were bearers of the sanctified knowledge, virtue and righteousness and was therefore named Khuzayma, whose forehead was shining with the 'glittering light of Prophet Muhammad (Peace be upon him)'. The name of his brother was Huzayl.

Hazrat Habib has narrated from Hazrat Ibn Abbas (*Rady Allah-u Taala anhu*) that, "Remember Hazrat Maadd, Rabia, Mudar and Khuzayma with beneficence, they were faithful believers of the religion of Ibrahim."

(19) HAZRAT KINANA BIN KHUZAYMA

Hazrat Kinana bin Khuzayma was father of Al-Nadr. In youth he was unaware to whom he should marry. Once he seen in dream that he had married Birrah bint Tabigha. After awakeing he arranged the marriage with Birrah and Kinana was born to her. The name of his mother was Awana bint Saad bin Qays bin Ghaylan bin Mafar and three other brothers were born to Birrah bint Marakhat Tamim bin Murrah bin Udd bin Tabaghat wife of Khuzayma.

Sirat Halabia mentions that Kinana bin Khuzayma was an intellectual and accomplished person and was a reputed tribal chief. Because of his knowledge, gentleness, endurance and good manners, he was conferred honour and was held in high esteem by all the Arabs. He use to held congregation and address the gathering that:

"The Last Prophet, the name of which will be "Ahmad", will born in this city of Makkah and will preach the people for believing in the Oneness of Allah. He will guide for virtue, probity and noble conduct. O Arabs you should obey, believe and follow him. Do not belie him, because grandeur, eminence, dignity and excellence of the mankind is bound together with the obedience of the Prophet (Peace be upon him) and this very substance is just, right and true."

(20) HAZRAT AL-NADR (AL-NAZAR) BIN KINANA

Hazrat Al-Nadr bin Kinana was father of Hazrat Maalik. Syed Ahmad Zaini Dahlan states that according to ibn Hisham and ibn Haban, Al-Nadr's name was Quraish and therefore his progeny will be Quraishi. The "glittering Light of

Prophet Muhammad" was shining in his forehead and therefore his face always remains brilliant. According to religious scholars he was comprehensive and amass of Quraish and narrate that when asked from the Messenger of Allah (Peace be upon him); who are Quraish. He (Peace be upon him) replied: "The progeny of Al-Nadr." Hazrat Al-Nadr had three brothers namely; Malkan, Hadal and Abd Manat. The name of Al-Nadr's wife is given as Akhrisha bint Adwan Harith bin Amr bin Qays bin Aylan."

(21)HAZRAT MAALIK BIN AL-NADR

Hazrat Maalik bin Al-Nadr was father of Hazrat Fihir and Fihir's mother was Jundla bint Al-Haris bin Jundal bin Amir bin Saad bin Al-Harith bin Mudad Al-Jurhumi. Hazrat Maalik was ruler of the Arab. He was a gentle; gallant and a competent administrator. His forehead was shining with the "sanctified glittering light of the Prophet Muhammad" therefore all the Arabs remained submissive to obey his instructions. People of all walks of life love him and respect him. He was a follower of the religion of Hazrat Ibrahim (Alaihis-salam) and liked by all.

(22)HAZRAT FIHR (QURAISH) BIN MAALIK

Hazrat Fihir or Quraish bin Maalik was father of Hazrat Ghalib. According to some religious scholars his name was Fihir where as title was Quraish but some of the religious scholars are of the view that his name was Quraish and title was Fihir. His Mother's name was Jundla bint Al-Haris bin Jundal bin Amir bin Saad bin Al-Harith bin Mudad Al-Jurhumi. Tarikh-al-Khamees mention that his name was Fihir and title was Quraish and that he was named Fihir by his mother Laila bint Saad bin Hadal bin Mudrika. Seerat-e-Halabia mention that only the descendants of Fihir are being titled Quraish and the descendants of Hazrat Maalik or above are not given this title. Genealogists had the unanimity on this issue that only the descendants of Fihir are titled Quraish and that is why he is titled at Abu-al-Quraish (father of that Quraish).

Hazrat Quraish (Fihir) is called comprehensive of Quraish (Jami-ul-Quraish), because when Hisaan bin Abd Kalal with Banu Himyar came to Makkah to transport and shift the stones from Kaabah (Bayt-Ullah) to Yemen and build a counterfeit Kaabah in Yemen and compel the people for pilgrimage the Hajj there in Yemen. Hazrat Fihir opposed and confronted him with tough fight, by gathering and preparing the Arab force under one flag. A fierce fight taken place at the site of Nakhla, in which Fihir was triumphantly victorious and he imprisoned Hisaan who remained in imprisonment for three years. Though he was released against a heavy ransom but he died on his way to Yemen. All the Arab tribes collectively and unanimously accepted and conceded as chief of all the

Arab tribes and thus he acquired the respected and venerated ruling position. He was a faithful of the religion of Hazrat Ibrahim (*Al-hayy-salam*), a prudent, cautious, foresighted and a man of generosity. He bequeathed his son Ghalib, skilled in devising and containing countless knowledge and wisdom as follows.

"Little thing which contented you that is much better than that abundance of wealth, inspite of which you feel indigence"

(23)HAZRAT GHALIB BIN FIHR

Hazrat Ghalib bin Fihir was father of Hazrat Luayy. He had three brothers namely Al-Harith, Muharb and Asad, and had one sister namely Jundla bint Fihir. Hazrat Ghalib married Wahshat bint Madlai bin Murrab bin Abd Manat bin Kinanah, who gave birth to Hazrat Luayy. Name of another son was Laym. Hazrat Ghalib had a dignified signification among the Arabian people because of his endurance, good disposition, amiability towards the mankind. Because of his father's title Quraish, majority of the Arabs was cause to say Quraishi.

(24)HAZRAT LUAYYY BIN GHALIB

Hazrat Luayy bin Ghalib was father of Hazrat Kaab. His other sons were Aamir, Saad Al-Harith and Khuj. Brother of Hazrat Luayy was Laym and his descendants called Banu Al-Adram. Hazrat Luayy was fascinated and respected among the Arabs because of his virtuous good disposition, hospitality and kindness to destitute, helpless, poors and strangers.

(25)HAZRAT KAAB BIN LUAYY (LUAI)

Hazrat Kaab bin Luayy was a believer and follower of the religion of Hazrat Ibrahim. He was an abstemious, virtuous, intelligent and a learned man. The religious research scholars, commentators and narrators, those have enumerated the undermentioned noble characters in their literary compositions, following are some of them:-

- (1) Hazrat Abdul Rehman (d.581 AH) in Rauz-al-Anf.
- (2) Allama Jalaluddin Suyuti (d.911 AH) in Masalik-al-Hunfa.
- (3) Allama Ali bin Burhanuddin Halabi (d. 1044 AH) in Seerat-e-Halabia.
- (4) Hazrat Diyar-al-Bikri (d.966 AH) in Tarikh-e-Khamees.
- (5) Qazi Muhammad Sanaullah (d. 1225 AH) in Tafseer-e-Mazhari.

"Hazrat Kaab bin Luayy assembled the people, for the first time, on the day of Friday (*Yaum-al-Arooba*) and after the congregation, he uses to address the nation informing them about the descending of the Messenger of Allah (Peace be upon him) and that Prophet (Peace be upon him) will be from my progeny. He use to direct the nation that if the Prophet (Peace be upon him) is descended during your time then believe him faithfully and obey his preaching.

- (1) Hafiz Abu Nuaym (d. 430 AH) in 'Dalail-al-Nabuwwat.'
- (2) Hazrat Ibn Kathir (d. 774 AH) in 'Sirat Nabvia.'
- (3) Jalaluddin Suyuti (d. 911 AH) in 'Al-Khasais-al-Kubra'
- (4) Allama Abu-al-Hasan Ali Al-mavardi (d.450 AH) in 'Aylam-al-Nabuwwat,' had narrated that Hazrat Kaab bin Luayy, *use* to address the congregation of the Quraish, on every Friday, as follows:

"Listen with full inclination and attention, understand, know, believe and comprehend that the night is full of darkness and the day is bright. Earth is plain, the heaven its roof and the mountains are pegs. Stars are signs and guides and are like the ancients and the moderns. The ancient are like the followers. Men and women and everything that moves will decay. The whole human being are mortal, thus join ties of relationship, treat your relatives well and tender heartedly. Increase your wealth by spending and sacrificial in the way of Allah. Have you ever seen that any body have come back after his death and dead body have ever became alive. You will see the real house. Your real home is in front of you, and the reality is in its perplexity of your minds. Your irrelevant speech is not a knowledge and faith. Furnish the *Har'am* (Kaabah) and venerate it. Elegant the Kaabah (*Al-Haram*) and provide full honour and respect with reverence. Connect in adherence with Kaabah, so that a magnificent and of high dignity tiding may be listened and the noble Prophet Muhammad (Peace be upon him) take birth here in this city of Makkah. If my limbs are sound at that time, I will fulfil my part like a strong camel."

After this Hazrat Kaab use the poem verses as follows:

"Day and night and every coming human being is mortal. Day and night take turn over with new occurrences. When the days and nights take turn like guests and are confidential like keeping one's secret. During the period of negligence the Prophet bearing the name of Muhammad will descend and will preach the truthful commandments of Allah. By Allah, if I am alive by that time of negligence, with my eyes, ears, arms and feet, then it was indispensable for me and I would have taken a stand like strong and robust camel and provide him help like his faithful assistant. Alas, I would have been alive at time of his invitation when my descendants will desire to disgrace the truth and the rectitude."

The above speech wording of Hazrat Kaab is direct proof of a faithful believer and friend of Allah and being a righteous and Muslim. He was a man of

high in rank of his period. He was a contemporary of Hazrat Eesa (Jesus: *Alaihis-salam*) and the Last Prophet (Peace be upon him) was born in 571 AD. He is related to have been died after 25 years of Hazrat Eesa (Jesus: *Alaihis-salam*) carried to heaven.

‘Al-Rauz-al-Anf’ narrated from Hazrat Zubair (*Radiy Allah-u Taala anhu*) that “Hazrat Kaab was busy in prayers along side Kaabah, and the catapult thrown stones were hurting as passing by right and left. But he did not feel any effect of this grievous situation and continued his prayers with patience and toleration. Ultimately, a stone hit him and was thus martyred during prayers.

Hazrat Salma bint Muharib Fihria was mother of Hazrat Kaab. Hazrat Kaab had five brothers namely: Aamir, Sama, Auf, Saad and Khuzayma. Aamir’s mother was Mufshaba bint Shayhan bin Muharib bin Fihri, whereas other four brothers mother name was Mavia bint Kaab bin Al-Yaqeen bin Jarr bin Qazaa.

(26) HAZRAT MURRAH BIN KAAB

Hazrat Murrah bin Kaab was affectionate father of Hazrat Kilab whose mother was Washiat bint Shayban bin Muharib Fahmia of the tribe of Fahm. Two other brothers of Murrah were, Husais and Adi.

Hazrat Jalaluddin Suyuti has mentioned that:

“Hazrat Murrah was a strict follower of his father’s bequeath and was thus a righteous and faithful believer. He was kind hearted, courteous, generous and of good disposition. Allah, the Gracious, kept the “sanctified Light of Muhammad” within his back bone and was then transferred to Hazrat Kilab which ultimately, transferred to the Hazrat Abdullah and then Hazrat Aminah, to which the Last and the seal of the Prophets Muhammad (Peace be upon him) was born on twelveth of Rabi-ul-Awwal (571 A.D) which glittered the universe. Hazrat Murrah was one of the chiefs of Quraish and was a man of prudence and sagacity.

(27) HAZRAT KILAB BIN MURRAH

Hazrat Kilab bin Murrah was kind hearted father of Quraish. Some are of the view that his name was Hakeem or Urwa and title was Kilab. He was a famous hunter with dogs. He died in young age and had two sons namely, Qusayy and Zuhra. He died in the infancy of Qusayy and therefore his widow Fatima bint Saad, married with Rabiah bin Haram. Hazrat Abdullah, father of the Holy Prophet Muhammad (Peace be upon him) and mother of the Prophet (Peace be upon him) Hazrat Aminah’s genealogical tree join together at Hazrat Kilab and thus both the families are descendants of Hazrat Kilab. Thus from Hazrat Kilab onwards ancestors are the same.

Now there remained the generations of Kilab, Qusayy, Abd Manaf, Hashim, Abdul Muttalib and Hazrat Abdullah to be explained. The ancestors of the Prophet Muhammad (Peace be upon him) were virtuous, doubtlessly faithful believers, pure and immaculate from polytheism and there is not a single instance which could create any doubt.

Hazrat Abdullah bin Abbas (*Radiy Allah-u Taala anhu*) narrated in *Seerat-ul-Halabia* that the Messenger of Allah (Peace be upon him) said:

“Allah, the Gracious, intends to keep the members of the family of the holy Prophet pure, clean and immaculate from swamp.”

And then further said:

“Therefore the members of my family are chaste and pure from sinfulness.”

Hazrat Kilab bin Murrah was in interval period (*Fatrah*-time when no Prophet was sent) and direct his offsprings for abstinence and righteousness and is thus indispensable that he himself was a righteous and virtuous person.

It is interesting that Hazrat Kilab was 7th in ancestral tree of the Messenger of Allah (Peace be upon him) and was also 7th in ancestral tree of Hazrat Abu Bakr Siddique (*Radiy Allah-u Taala anhu*).

(28) HAZRAT QUSAYY (QUSAI) BIN KILAB

Hazrat Qusayy bin Kilab (some says his original name was Zayd) was father of Abd Manaf. He was yet in infancy when his father died and thus his mother Fatimah married Rubiah bin Haram of the tribe of Uzra and shifted to Syria with her husband and infant Qusayy. When he became a young man, Qusayy returned to Makkah and married Hublah, the daughter of the Hulayl ibn Hubshiyah, the custodian of the Kaabah and chief of his tribe and last king of Khuzaah. Abd Manaf, Abdul Daar and Abd born to him. Allah gave him many children and much wealth. According to some scholars Barraah and Tahmur were his sons. He had two daughters namely, Birrah and Takhmar. When Hulayl died, Qusayy thought that he had more right to guardianship of Kaabah and leadership of Makkah than any one else because the Quraish were distinguished among the descendants of Hazrat Ismail (*Alaihis-salam*) Ibn Ibrahim (*Alaihis-salam*) and declared: we have better title to this office than others have and Quraish and Kinanah responded to his appeal and followed him. So he induced the Quraish and Bani Kinanah to drive out Khuzaah and Banu Bakr out of Makkah Mukarramah. Then he sent a message to his maternal brother, Rizah ibn Rabiah Ibn Haram Al-Udhri for support and he bought his brothers and members of Qudaah tribe. Thus Qusayy ousted the Khuzaah from Makkah and assumed guardianship over Kaabah. However, the Khuzaah believed that Hulayl had himself given over control of the Kaabah to Quraish because of the large number

of his grandsons and because he thought Qusayy was more deserving. But majority of the religious scholars and commentators narrated that as a leader of his people Qusayy brought together the Quraish from the entire Arab peninsula at Makkah. There was vigorous fighting between Khuzaah and Qusayy and much blood was shed. Finally, Yaamur ibn Awf decided in favour of Qusayy as guardian over Kaabah. He also gave the verdict that all blood shed by Qusayy was abrogated and he had to pay no compensation, but Khuzaah and Bakr must pay ransom for the blood shedding of the men of Quraish, Kinanah and Qudaah who they had killed, and the Qusayy should be given a free hand with the Kaabah and the Makkah. After this verdict Yaamur ibn Awf was called Shaddah, one who crushes.

Ibn Ishaq said that when Qusayy had won the war, Rizah returned to his native land with his brothers. Allah increased him and Humn, his brother, in numbers to this day, they are known as Uzrah.

Qusayy was recognized as king and held the responsibilities of guardianship, provision of water and food, presiding over the meetings and allotting banners.

Qusayy oversaw provision of water to the pilgrims. The well of Zam Zam was hidden from the times of the Jurhum since it had been closed from the mouth. According to the Waqidi, Qusayy was the first person to arrange for lights at Muzdalifah for pilgrims arriving from Arafat. He distributed land for residence to all Quraish. Some of the Quraish tribes he settled in the plains and were thus the Quraish of the plains. Some others were settled in distant mountains and they were the Quraish of the highlands. He let the sub-tribes of Safwan, Adwan, Qulammas and Murrah retain their rights to movement of pilgrims, intercalation and *basl*: (Basl: These people practised a system of *basl* which called for putting aside eight months of a year as sacrosanct, the Arabs respected this practice of theirs). They regarded these practices as sacrosanct, wherein no change could be made.

Qusayy arranged for the provisions of the food and water to the pilgrims during the days of Hajj till they return home. He assembled the Quraish and instructed them, "O Quraish! You are neighbours of the House of Allah. The pilgrims are guests of Allah visiting the Kaabah and have to giving feast, so provide food to them till they return." Therefore the Qusayy amass the funds annually and put these funds at the disposal of Qusayy and he spent it on provision for the pilgrims during their stay at Mina. This practice was observed even in the days of Islam till 151 A.H. (during the period of Abbasid Caliph Mansur-136-158 A.H), when it was abolished and some money was spent from the State Treasury for that purpose, drawn from the most lawful portion of the exchequer.

DAR-UN-NADWAH

A building known as *Dar-un-Nadwah* was constructed by him for chiefs and general assembly and to resolve the mutual disputes. All the important decisions relating to business, war, marriage, tribal affairs and environment connections etc. The banner of war offensive or defensive was hoisted in Dar-un-Nadwah and the banner was the chief prerogative of Qusayy. No boy was circumcised but in the Dar-un-Nadwah. No Caravan of the Quraish set out its journey but from it, nor returned but alighted in it, as a mark of respect to him and for being blessed by his advice and recognition of his excellence. Its ownership was then passed on to Hakim ibn Hizam, who sold it for 100,000 dirhams in the reign of Muawiyah bin Abu Sufyan (*Radiy Allah-u Taala anhu*) who reproached him saying: that, "you have sold the people's honour for hundred thousand dirhams." However Hakim reminded him; 'Today in Islam honour lies in abstinence and virtue. I have bought it for a skinful of wine and sold it for 100,000 dirham. Listen, I gave away all the money as charity, and now tell me, who is on the losing side?' Ibn Saad mention that the Dar-al-Nadwah remained with the Banu Abd-al-Darr, till Ikrimah ibn Aamir ibn Hashim ibn Abd Manaf ibn Abdul Dar ibn Qusayy, sold it to Muawiyah ibn Abu Sufyan (*Radiy Allah-u Taala anhu*) who converted it into *Dar-al-Amarah* (Government house).

In his old age Qusayy handed over the arrangements of feeding, providing water, supervision of pilgrims movement, the banner and Dar-un-Nadwah to his eldest son Abd-ud-Darr, to brought Abd-ud-Darr at par with them, because his other sons were very well-off and respected persons of the tribe. During the life time of his brothers, these offices remained with him, but after their death, this issue brought about a division in the tribe, a group swearing allegiance to the children of Abd-ud-Darr and another to Abd Manaf. When swearing they put scent in a bowl and dipped their hands into it and then rub on the scent to the walls of the Kaabah, and this swearing was known as confederacy of the scented. Banu Taym, Banu Asad, Banu Harith and Banu Zuhrah were with Banu Abd Manaf. Banu Sahn, Banu Adiy, Banu Jumah and Banu Makhzum were with Banu Abd-ud-Darr. Aamir ibn Luayy and Muharrib ibn Fihri remained neutral. Before that a fight would take place they conciliated to carry out the arrangements on the formula that Banu Abd Manaf have the rights of feedings watering the pilgrims, while Banu Abd-ud-Darr should retain the other rights. Ibn Ishaq has said that Qusayy had four sons; Abd Manaf, Abd Shams, Abdul Uzza and Abdul Darr, and two daughters, Takhmur and Barraah.

Ibn Saad narrated that in accordance with the peace terms, Hashim took over the charge of watering (*al-siqayah*) and *al-rifadah* (pilgrims facilities). He was a man of means and when the times of pilgrimage approached he stood among the Quraish and declare: O People of Quraish! Verily, You are the

neighbours of the House of Allah and its custodians, pilgrims comes to you during the season, they show respect to His House; they are the guests of Allah and are entitled to the high honour. Verily, Allah has chosen you for this, and has honoured you with it; He protects your rights more than any other neighbour does; so respect His guests who come with dishevelled hairs, covered with dust from every city on camels as lean as the arrows, and have crawled and stink, have lice in their clothes, and have exhausted their provisions; so entertain them to such an extent that the people living there sent the smallest thing that they could spare. Hashim ibn Abd Manaf used to spent a large portion of his wealth for this purpose and the wealthy from among the Quraish supported him by sending one hundred *Heraclian Mithqal* (weight equal to four and a half *Mashah*) of gold.

Seerat-ul-Halabia mention some of the golden sayings of Qusayy as follows:-

- (1) He who respected the wicked, he himself is an associate with the wicked;
- (2) He who liked the bad things or deed, he himself joined the bad thing or deed;
- (3) He who not reform himself because of honour and dignity, then humiliation cause him mending;
- (4) Jealousy is a concealed adversary of human being and any how should save oneself of it.
- (5) Qusayy advised his sons to keep yourself away from wine, for the time being it reflects like strong physique but perishes the highly valuable sense, intelligence;
- (6) War and killing are prohibited during the sacred months of Zulqaadah, Zul-Hajjah, Muharram and Rajab.

Seerat-e-Halabia mention that; "Qusayy (Qusai) was a courageous brave man of good appearance and had a high rank and dignity among the Quraish and was a firm, just and righteous person.

(29) HAZRAT ABD MANAF BIN QUSAYY (QUSAI)

Hazrat Abd Manaf (Mughira) bin Qusayy's patronymic appellation was Abu Abd Shams and was father of Hazrat Hashim. Genealogical tree of Hazrat Uthman bin Affan (*Radiy Allah-u Taala anhu*) joins at Hazrat Abd Manaf and it was Imam Shaafi's ninth. Abd Manaf was of very good appearance and physical structure and because of gracefulness was called the moon. He was chief of the Quraish tribe. Hazrat Zuhayr Musa bin Aqba narrates that after the death of Hazrat Abd Manaf a stone was found near the Kaabah (Bayt-Allah) inscribed the following wording:

“I Mughira (Abd Manaf) bin Qusayy order you of fearing from Allah and treating the mankind loving well.”

The sacred Light of the Prophet Muhammad (Peace be upon him) was glittering in the forehead of Hazrat Abd Manaf and in his hands were the flags of Hazrat Nizar and arch of Hazrat Ismail (*Alaihis-salam*).

It is an established and recognized fact that abstinence is contrary to polytheism, in other words very first stage of righteousness is that no performance of infidelity and paganism. It is therefore obvious that Hazrat Abd Manaf Mughira was a virtuous, chaste and was dear slave of Allah, the Gracious. Conspicuously he advises his children for adoption of righteousness and piety and therefore his son Hazrat Hashim was doubtlessly a virtuous, benevolent and faithful. So like this it conspicuously has become visible that Hazrat Qusayy father of Hazrat Abd Manaf Mughira was also a pious, righteous and virtuous. It is impossible that if father is not following the righteous way and his children adopts the righteousness without a religious guide and conductor. In addition these venerable person were in the period of interval and no Prophet was sent during that time. Hazrat Abd Manaf had five sons namely (1) Hashim (2) Muttalib (3) Nawfal (4) Abd shams (5) Abu Amr Abd.

The four brothers were leaders of their people who called them productive yielder (*mujirun*), for they had concluded with the leading kings safe passage for their people to be able to trade in their lands and beyond. Hashim was chief of this group and he himself was instrumental in having concluded it with the kings of Syria and Ghassan, Abd Shams with the King of Ethiopia, Nawfal with Chosroes (Kisra Faris), and Muttalib with the Himyar Kings. They had a fifth brother, Abu Amr Abd and was not well known.

Abd Manaf had six daughters namely (1) Tumadir (2) Haiyyah (3) Raytah (4) Ummal Akhthum (5) Qalabah (6) Umm Sufyan.

Hazrat Abd Manaf had three wives namely:

- (1) Atika bint Murrah bin Hilal bin Falij bin Zakwan Saleematah. Nawfal and Raytah were born to her but according to some except Amr, all the children born to her.
- (2) Wafidah bint Amr Al-Mazniah
- (3) A women from Banu Thaqaif, to whom Amr and Raytah were born.

(30) HAZRAT HASHIM BIN ABD MANAF

Hazrat Hashim bin Abd Manaf was father of Hazrat Abdul Muttalib. The mother of Hashim ibn Abd Manaf was Atika bint Murah bin Hilal bin Falij bin Dhadwan bin Thalabah bin Sulaym bin Mansur.

Religious scholars mention that his name was Amr and patronymic appellation was Hashim and was called father of Batuha (*Abu-ul-Batuha*) and chief of the Batuha (*Sayyed-ul-Batuha*). He was chief of Quraish and was a generous, brave and courageous. After observation of the moon of Zul-Hajjah, he assemble the Quraish and use to address as follows:

“O People of Quraish, you are chief of the Arabs, and are most learned and wise men. From the account of descent you are excellence in perfection and superiority. You have vicinity with the House of Allah (*Baitullah*) and Allah has bestowed upon you the honour of being the custodian of His house and none other among Bani Ismail had this eminence. People from near distance come to pay visit to the Holy House of Allah, they are guests of Allah, you host them with respect and dignity and serve them with your pure, clean and right merchandise and possessions. By Allah if I alone had the resources to host and serve them, surely I would do it.”

Thus Quraish deposit their pure possessions and goods with Hazrat Hashim and he use that to serve and host the Hajj Pilgrims.

He was eldest son of his father and attained the name of Hashim because he compress the bread with broth during the years of famine for the people. It both was called Tharid (bread soaked in soup).

Ibn Saad narrated that the Quraish had to face a famine which lasted for many years and all that food and provisions they had exhausted. Then Hazrat Hashim went to Syria and ordered for bread which was baked in large quantity for him. He loaded it in bags on camels till he reached Makkah and broke them into small pieces and soaked them in soup. He slaughtered many camels and then ordered the people to be cooked. The people of Makkah ate to their satisfaction and after years of distress first showers came to them. So he (Amr) received the appellation of Hashim.

Hashim built cisterns near the well of Zam Zam and filled them for pilgrims, with water drawn from the wells of Makkah. He commenced feeding them from the 8th day of Dhul Hajjah (*tarwiah*) at Makkah and Mina and on the day of assembling on 9th Dhul Hajj at Arafat. He soaked the crumbs of bread in the soup of meat mingled fat, gruel of parched barley (*sawiq*) and dates. He supplied them with drinking water in Mina, when water in the cisterns became scanty. When people returned from Mina the entertainment came to an end and they returned to their home lands.

Hashim was a noble; and he secured a written guarantee for safe travel with duty free merchandise, from Roman emperor Caesar for the Quraish. Caesar

also written to Negus to admit the Quraish into his country. Hashim started with merchandise caravan of the Quraish, he passed by Madinah and halted at Suq Al-Nabt, where a market was held every year and a number of people assembled.

He was the originator of the two journeys during winter and summer. The first journey during winter was made towards Yemen and Ethiopia (Abyssinia), its ruler Al-Najjashi (Negus) provided them all facilities. The other journey during summer was towards Syria and Ghazzah and some times they reached Ankara (Turkey). They were admitted before the Roman Emperor Caesar who honoured them and they loved him.

Hazrat Abdul Muttalib was the youngest son of Hazrat Hashim. The other sons were (2) Asad (Father of Hazrat Fatima bint Asad mother of Hazrat Ali (*Radiy Allah-u Taala anhu*)), (3) Abu Saifi (Amr) and (4) Nafla. Hazrat Hashim had five daughters, namely (1) Shifa, (2) Khalidah (3) Safiyyah (4) Haiyyah (Ruqayyah) (5) Nadiyah or Humnah.

CHILDREN OF HAZRAT HASHIM AND THEIR MOTHERS:

- (1) Hazrat Abdul Muttalib and Ruqayyah's mother was Salma bint Amr bin Zaid bin Lubaid bin Khidash bin Aamir bin Ghanam bin Adi bin Najjar.
- (2) Asad's mother was Qailah bint Aamir Al-Khuzaai.
- (3) Abu Saifi and Hamnah's mother was Hind bint Amr bin Thalba Al-Khazrajia.
- (4) Nafla and Shifa's mother was from the tribe of Qazaa.
- (5) Khalidah and Hazrat Safia's mother was Waqidah bint Abi Adi Al-Maznia.

Hazrat Hashim died in Ghazzah in Syria and it is an amazing co-incidence that all the brothers died at different and distant places. Abd Shams died in Makkah, Nawfal at Salaman in Iraq and Muttalib at Rayhan (Al-Bardman) in Yemen.

Hazrat Hussain bin Muhammad ibn ul Hasan Diyar al-Bikri states in *Tarikh-al-Khamees* that:

"The sacred glittering Light of the Prophet Muhammad (Peace be upon him) was shining in the forehead of Hazrat Hashim and his face splendour because of its brilliance. Whoever of mankind see him, kiss his hands and when he passes by something, that prone him. Arab tribes sent him presents. The learned men and proficient people solicit for matrimonial rites with their daughters and ask earnestly to glorify them by accepting this desire. Indeed, Roman Emperor when became known of his generosity, magnanimity, highly

noble family, prudence, knowledge and clemency, he sent a message, saying that: "my daughter is charming, wise and intelligent, you come to me so that I marry my daughter with you." Roman Emperor was interested in this matrimonial rite because he was desirous to have the "sanctified Light of the Prophet Muhammad (Peace be upon him) the ascribed magnificent qualities and generous attributions of whom, he had already read in Bible, could be deposited and shifted to his daughter. But Hazrat Hashim continued his refusal for marriage and instead proceed towards Thahir Mountain (*Jable-Thahir*) and supplicate Allah to solicit and guide him the right and true way. Indeed, he was commanded in the dream to arrange marriage with Hazrat Salma bint Amr of Bani Al-Najjar. Thus, Hazrat Abdul Muttalib (*Shiba-Al-Hamd*) bin Hazrat Hashim born to Hazrat Salma bint Amr. Hazrat Salma was a generous, wise, intelligent and literary woman like Hazrat Khadeejah-tul-Kubra (*Radiy Allah-u Taala anha*). In this manner the sanctified glittering light of the Prophet Muhammad (Peace be upon him) shifted to Hazrat Abdul Muttalib.

(31) HAZRAT ABDUL MUTTALIB BIN HASHIM.

Hazrat Abdul Muttalib's original name was Shayba and his title was Abdul Muttalib and he was father of Hazrat Abdullah (*Radiy Allah-u Taala anhu*) and grandfather of the Last Prophet Muhammad (Peace be upon him). He attained the age of 140 years. He had twelve sons and six daughters from five wives, the detailed account of which is as under:

- (1) Safiyyah (Samra) bint Junaydib ibn Hujayr ibn Zubbah ibn Habib ibn Suwaah ibn Aamir bin Sasah. She was mother of (1) Harith (The eldest son from whom he derived appellations, died in the life time of his father; and according to Waqdi Arvi, the daughter)
- (2) Lubna bint Hajir ibn Abd Manaf ibn Datir ibn Hubashiyyah ibn Salul ibn Kaab ibn Amr; from the tribe of Khuzaah. She was mother of (2) Abu Lahab (Abd-ul-Uzza).
- (3) Fatima bint Amr ibn Ayidh ibn Imran ibn Makhzum ibn Yaqazah ibn Murrah ibn Kaab ibn Luayy. She was mother of (3) Abu Talib (Abd Manaf), (4) Zubair, (5) Abdullah (father of the Prophet Muhammad (Peace be upon him) and had five daughters (i) Al-Baydah, (ii) Atikah, (iii) Barraah (iv) Umaymah and (v) Arwa.
- (4) Haalah bint Wuhayab ibn Abd Manaf ibn Zuhrah ibn Kilab. (Mother of the Prophet Muhammad: Peace be upon him; Hazrat Aaminah bint Wahb ibn Abd Manaf, was daughter of Haalah's paternal uncle). She was mother

of (6) Hamzah (the lion of Allah), (7) Al-Muqawwim, (8) Hajl (al-Mughira) and one daughter (vi) Safiyyah.

- (5) Nutaylah bint Janab ibn Kulyab ibn Maalik ibn Amr ibn Aamir ibn Zayd Manaf ibn Aamir ibn Saad ibn al-Khazraj ibn Taym ibn Al-Namir ibn Qasit ibn Hinh ibn Afsa ibn Dumi ibn Jadilah ibn Asad ibn Rabiah ibn Nizar ibn Maadd ibn Adnan. She was mother of (9) Abbas and (10) Dirar.

Abdul Muttalib's sons Abdul Kaabah, Dirar and Qutham (Kasm), died in their age of infancy, that is why some of the religious scholars have enumerated twelve sons and his sixth wife in the name of Safiyyah bint Junaib bin Hijeer of the tribe of Bani Nafar. Dirar and Qutham ibn Abdul Muttalib left no children and their mother was Nutaylah bint Janab ibn Kulayb, Al-Ghaydaq bin Abdul Muttalib, whose name was Musaab and whose mother was Mumannaah bint Amr bin Maalik ibn Muwammal bin Suwayd bin Asad bin Mashnu bin Abd bin Habtar bin Adi bin Salul bin Kaab bin Amr of the tribe of Khuzaah.

COUSINS OF THE PROPHET (PEACE BE UPON HIM)

- (1) Hazrat Abbas bin Abdul Muttalib (*Radiy Allah-u Taala anhu*) had ten sons, all of them embraced Islam:
- (i) Fazal bin Abbas (ii) Abdullah bin Abbas (iii) Obaidullah (iv) Kasm (v) Abdul Rehman (vi) Maabad (vii) Kathir (Kaseer), (viii) Harith (Haris), (ix) Aun (x) Tumam (may Allah be pleased with all of them).
- (2) Haris (Harith) bin Abdul Muttalib's five sons embraced Islam.
- (i) Abu Sufyan bin Harith (ii) Nawfal (iii) Rabia (iv) Mughira (v) Abd Shams (may Allah be pleased with all of them).
- (3) Zubair bin Abdul Muttalib had one son who embraced Islam.
- (i) Abdullah bin Zubair (may Allah be pleased with him)
- (4) Abu Lahab bin Abdul Muttalib had four sons out of them two embraced Islam.
- (i) Atba bin Abu Lahab (ii) Maatab bin Abu Lahab (may Allah be pleased with both of them)
- (5) Hazrat Ameer Hamzah had two sons those embraced Islam.
- (i) Ammar bin Hamzah (ii) Yaala bin Hamzah (may Allah be pleased with both of them)
- (6) Hazrat Abu Talib bin Abdul Muttalib had three sons, those embraced Islam:

(i) Hazrat Ali bin Abu Talib (ii) Hazrat Jaffar bin Abu Talib (iii) Aqeel bin Abu Talib. (may Allah be pleased with all of them)

THE PROPHET'S UNCLE'S DAUGHTERS

- (1) Hazrat Abu Talib bin Abdul Muttalib had two daughters those embraced Islam.
 (i) Umm-e-Hani bint Abu Talib (*Radiy Allah-u Taala anha*) (ii) Jumana bint Abu Talib (*Radiy Allah-u Taala anha*)
- (2) Hazrat Abbas bin Abdul Muttalib had three daughters those embraced Islam:
 (i) Umm Habib bint Abbas (*Radiy Allah-u Taala anha*), (ii) Safiyya bint Abbas (*Radiy Allah-u Taala anha*), (iii) Ameena bint Abbas (*Radiy Allah-u Taala anha*)
- (3) Harith bin Abdul Muttalib, had one daughter namely:
 (i) Hazrat Arwa bint Harith
- (4) Zubair bin Hazrat Abdul Muttalib had two daughters namely:
 (i) Dhubaah bint Zubair (ii) Umm Hakeem bint Zubair.
- (5) Abu Lahab bin Hazrat Abdul Muttalib, had one daughter, namely:
 (i) Durrah bint Abu Lahab
- (6) Hazrat Hamzah bin Abdul Muttalib, had one daughter who embraced Islam:
 (i) Hazrat Imamah bint Hamzah (*Radiy Allah-u Taala anha*)

Hazrat Safiyyah (*Radiy Allah-u Taala anha*) was the only one out of six father's sisters (paternal aunt) who embraced Islam. Her first marriage was with Abu Sufyan's (*Radiy Allah-u Taala anhu*) brother Harith bin Harb. After his death was married to Awam bin Khuwailid who was real brother of Umm-ul-Momineen Hazrat Khadeejah-tul-Kubra (*Radiy Allah-u Taala anha*). Hazrat Zubair bin Awam (*Radiy Allah-u Taala anhu*) was born to her. She died in 30 AH and was buried in Jannat-ul-Baqeeh, Madinah.

'Mustadrik Haakam' and 'Al-Asaba' narrates with confidence that Hazrat Arwa bint Abdul Muttalib also embraced Islam, because of pursuance by her son Tulayb (*Radiy Allah-u Taala anhu*) bin Umair (bin Wahb bin Abd bin Qusay bin Kilab bin Murrah Qarshi).

DAUGHTERS OF (The Prophet's) FATHER'S SISTERS

There were two daughters of the father's sisters those embraced Islam. They were:

- (i) Umm-ul-Momineen Hazrat Zainab bint Jahsh (*Radiy Allah-u Taala anha*). Daughter of Umaymah bint Abdul Muttalib.
- (ii) Hazrat Hamna (*Radiy Allah-u Taala anha*) sister of Hazrat Zainab bint Jahsh (*Radiy Allah-u Taala anha*)

SONS OF THE (PROPHET'S) FATHER'S SISTERS

There were ten sons of the father's sisters, out of them nine embraced Islam (*Radiy Allah-u Taala anhum*), (except Obaidullah bin Jahash), namely:-

- (1) Hazrat Zubair bin Awam bin Khuwailid bin Asad bin Abdul Uzza bin Qusayy bin Kilab. His mother was Safiyyah bint Abdul Muttalib.
- (2) Hazrat Saib bin Awam. His mother was Hazrat Safiyyah bint Abdul Muttalib.
- (3) Hazrat Abdullah bin Awam. His mother was Hazrat Safiyyah bint Abdul Muttalib.
- (4) Hazrat Tulayb bin Umayr bin Wahb bin Abd bin Qusayy bin Kilab. His mother was Arwa bint Abdul Muttalib.
- (5) Hazrat Amar bin Kurayz bin Rabia. His mother was Baydha (Bayza) bint Abdul Muttalib.
- (6) Hazrat Abdullah bin Zubair bin Abu Ameer Makhzumi. His mother was Atika bint Abdul Muttalib.
- (7) Hazrat Abdullah Abu Salma bin Abdul Asad Makhzumi bin Hilal bin Abdullah bin Amr bin Makhzum Al-Qarshi. His mother was Birrah bint Abdul Muttalib.
- (8) Hazrat Abdullah bin Jahash bin Rubah bin Yamar bin Sabrah bin Murrah bin Kathir (Kaseer) bin Ghanam bin Dudan bin Asad bin Khazeemah al-Asadi. His mother was Umayma bint Abdul Muttalib.
- (9) Hazrat Abu Ahad bin Jahash bin Rubah. His mother was Umaymah bint Abdul Muttalib.

HAZRAT ABDUL MUTTALIB WAS A RIGHTEOUS

Hazrat Abdul Muttalib was chief of the Quraish and was trustee for the responsibilities of water (*siqaya*) and provisions (*rifadah*) to the Hajj pilgrims. Because of his generosity Quraish gave to him the appellation of the beneficent (*al-Fayd*).

VISION OF ZAM ZAM

The Zam zam was a spring of Allah, which was bestowed to Hazrat Ismail (upon him peace) and was lying hidden for a long period. When the Jurhum had sensed their defeat and departure from Makkah, they buried two gazelles, five Marj al-Qalah swords, and five complete armours, which Abdul Muttalib now

took out. He was man of piety and considered cruelty and fornication great sins. So he dedicated the two gazelles which were of gold to the Kaabah and fixed the swords at its two gates indicating the protection of treasure of Kaabah, and then he put a golden lock and key. Earlier when the people saw this find they wanted to fight him. (on this occasion he made a vow to slaughter one of his sons, if he begot ten. It will be explained later in the related description). It was shown to him in dream several times and he was ordered to dig the place shown to him for Zam zam well, which the angel said, will not exhaust nor will it be disliked. The pilgrims will drink water of it and that well is hidden where a crow of red beak pecks. It would be source of water supply for you and your descendants after you.

Thus, next morning Abdul Muttalib went with his pickaxe and shovel along with his son, Al-Harith, and at that time he had no other son except him. Abdul Muttalib began to dig with his pickaxe, filling the earth in a vessel with the shovel, and Harith took it to throw it away. He dug it for three days, after which he found the traces of the well. He said:

"Allah is Great, and the traces were of the spring of Ismail (*Alaihis-salam*). The Quraish knew that Abdul Muttalib had succeeded in reaching the water level and therefore they argued for partnership. But he refused and said: I am not going to do this because I have been specially ordered to dig it, and if you like you may appoint an arbitrator. They said Hudhaym the sorceress of Banu Saad, who resides at Muaan near the border of Syria will arbitrate. Then they left towards her, Abdul Muttalib was accompanied by twenty persons of Banu Abd Manaf and the other Quraish had twenty men of their tribes. When they reached Hadwah their stock of water was exhausted and they were so thirsty that death seems ahead. They decided that every one of us dig a pit for himself, so when a man expires other will bury him, till the last man may die without burial. Consequently they dug pits and sat there awaiting death. Abdul Muttalib said: By Allah! To surrender our selves to death would mean weakness. Let us go about in the area, it is likely that we might get water.

So they departed and Abdul Muttalib stood up to ride his steed, but suddenly he noticed a spring of sweet water gushing out of the earth from under the feet of his steed. On this Abdul Muttalib said: Allah is Great. His partisans also joined in calling out: Allah is Great, and all of them drank water: then he called the people of the Quraish tribes; come along, and quench your thirst; verily Allah has bestowed water on us. They drank and made others drink. Thereupon they said: The matter has been decided. He who has bestowed water on you in this wilderness, has also bestowed the Zam Zam on you. By Allah, we will never dispute with you. Then all of them returned back to Makkah.

GLAD TIDINGS

Ibn Saad transmitted from Hisham ibn Muhammad ibn Al-Saib that Ja'far ibn Abdul Reman ibn al-Miswar ibn Makhramah al-Zubair had narrated that:

"Whenever Abdul Muttalib visited Yemen he stayed with one of the Himyarite chiefs. Once he stayed at the fountain of Al-Marr, where a man from Yemen met him; he was a very old man and had studied the books. He said to Abdul Muttalib: Allow me to examine your body. Abdul Muttalib replied: I cannot allow you to examine every part of my body. Thereupon he said: Let me examine your nostrils. Abdul Muttalib agreed. Thereupon he examined a hair in the nostril and said: I find Prophethood and sovereignty in you, but I also find that one of these two will be shared by Banu Zuhrah and therefore you should set up matrimonial relations with Banu Zuhrah, as soon as possible. Then Abdul Muttalib returned to Makkah proceeded to Madinah, and married Halah bint Wuhayb ibn Abd Manaf ibn Zuhrah ibn Kilab bin Murrah. Abdul Muttalib took his son Hazrat Abdullah to Wahb ibn Abd Manaf, who was chief of Banu Zuhrah in all respects. He gave away his daughter Hazrat Aaminah (bint Wahb ibn Abd Manaf ibn Zuhrah ibn Kilab) in marriage to Abdullah. According to custom, he slept with her in her own house and she conceived Allah's Messenger (Peace be upon him). Thus as a result of this union the Prophet Muhammad (Peace be upon him), was born. Thus Allah bestowed Prophethood and sovereignty on the family of Abdul Muttalib, and Allah knoweth best as to how He did it.

VOW TO SACRIFICE HIS ONE SON.

Ibn Saad transmitted from Muhammad ibn Umar ibn Waqid al-Aslami that Muhammad ibn Rabiah ibn al-Harith had narrated that: "When Abdul Muttalib perceived that he had few supporters in digging the well of Zam Zam, that is, he had only his son al-Harith to help him in digging, he took a vow that he would sacrifice one son if Allah, bestowed on him ten sons. Accordingly when their number of sons reached ten, namely (1) Al-Harith (2) Zubair (3) Abdullah (4) Abu Talib (5) Quthm (6) Abu Lahab (7) Al-Ghaydaaq (8) Al-Muqwim (9) Al-Abbas (10) Dirar (Hamzah was born after Abdullah's demise. His mother Halah was married to Abdul Muttalib when Hazrat Aaminah was married to Abdullah and only three months after that Abdullah died).

Abdul Muttalib assembled them, informed them of his vow and called them to fulfil it for Allah's sake. None objected; they said with uniform of opinion: Fulfil your vow and do whatever you like. He asked them to write their names and illiterates should put some marks on an arrow each, which they did. Then Abdul Muttalib entered the Kaabah and asked the priest to cast them. Abdullah's arrow was drawn. Although Abdul Muttalib loved him, he caught him by the hand and wanted to go to the place of sacrifice, with a dagger. Thereupon

the daughters of Abdul Muttalib, who were standing nearby, wept and said to their father: In his place offer camels for sacrifice from among those which were in the sanctuary. The priest asked him to cast arrows, between him and ten camels, which at that time were considered to be a ransom for a man's life (*al-diyah*). He cast the arrows but again it was drawn in the name of Abdullah. So he went on increasing the numbers by ten and each time it was drawn in the name of Abdullah. Ultimately when it was cast for the tenth time it was drawn in the name of camels. Abdul Muttalib repeated it thrice for perfection but every time it was for sacrificial of one hundred camels. There upon Abdul Muttalib and his comrades shouted, Allah is Great. The daughters of Abdul Muttalib took their brother and Abdul Muttalib offered the camels and sacrificed them between Al-Safa and Al-Marwah. After sacrificial them Abdul Muttalib left the camels for any one, a human being, a beast or a bird, and did not prevent them from taking their meat; but he and his sons or family members took nothing out of it.

In those days ransom for a man's life (*al-diyah*) was ten camels but Abdul Muttalib was the first to make it one hundred camel for a human soul. The Quraish and the Arabs recognized it and the Messenger of Allah (Peace be upon him) confirmed it.

RAIN AND END OF FAMINE

Ibn Saad related from Hisham ibn Al-Saaib Al-Kalbi that Mukharmah ibn Nawfal al-Zuhri narrated from his mother Ruqayyah bint Ali Sayfi ibn Hashim ibn Abd Manaf (who was Abdul Muttalib's contemporary) that: "The Quraish faced several years of drought; their wealth exhausted and they were near the point of extinction. In a dream she heard a person saying: O people of the Quraish! The Messenger of Allah (Peace be upon him) who is to be raised will be from among you; it is now the time of his emergence and with him you will get excess and abundance; so make a search of the man who is of noble birth, of high stature, white in complexion with eye brow joined, eye lashes long, hair curly, cheeks smooth and the cartilage of his nose thin. Then ask the person bearer of these descriptions to come out with his children, and one member from every family should accompany him. All of them should be cleansed; then apply the perfumes, kiss pillar (*rukn*) of the sanctuary and mount the peak of Abu-Qubays; this man should come forward and pray for rain; others only says 'to be it' (*Ameen*)! Then rains will come to you. In the morning she related her dream to the people who made a search and found Abdul Muttalib bearing the described qualities. They gathered round him and from every family a person came out and did as the woman instructed them to do. They mounted Abu Qubays, and the Messenger of Allah (Peace be upon him) only a boy of early childhood, was with them. Abdul Muttalib came forward and supplicated: 'O my Lord! They are Thy slaves and children of Thy slaves and Thy maids and daughters of Thy maids:

Thou considerate what has be fallen us; several years have elapsed since it has rained our animals which have humps have perished and we are also on the point of death. O Lord! Keep away this famine from us and bring abundance and prosperity to us!' They had not yet returned to their abodes, when the valleys were flooded with the rain water. They had received rains due to blessings on the Messenger of Allah (Peace be upon him)."

ABRAHAH'S PLUNDER AT MAKKAH.

Ibn Saad described from Abdullah ibn Amr Ibn Zubair Al-Kalbi and Mujahid narrated from Abdullah ibn Abbas (may Allah be pleased with him) that: "Al-Najashi (Negus of Habsh=Ethiopia) sent Abu Asham Aryat with four thousand strong army to Yemen, which entered and grasped. A person from Abyssinia named Abu Yaksum Abrahah al-Ashram revolted and sl w Aryat and taken possession of Yemen. He observed the people making preparations for the pilgrimage of the sanctuary of Allah at Makkah. Thereupon he constructed an edifice of white, red, yellow, and black marble and decorated it with gold and silver, beset with jewels and placed a red ruby of large size in it. Then he ordered the people to visit that place as pilgrims instead of Makkah. Nufayl Al-Khathami, an Arab, entered applied excrements, -threw carcasses and fetid with filth and urine. Abrahah was informed about the incident, he got extremely angry and said: Surely, the Arabs have done it, having been annoyed for what I did to the sanctuary, which I shall now demolish, stone by stone. Abraha then marched to Makkah with his force, the Himyarite king and Nufayl ibn Halih Al- Khatami. When he reached near Makkah (*valley of Muhassar*) he ordered his army to seize their animals. Consequently they seized the camels of Abdul Muttalib, who visited Abraha and said: 'Return my camels to me'. Abraha said that I was under the impression that you would talk to me about your sanctuary for which you have earned respect. Abdul Muttalib said: 'Return my camels to me and talk not of the sanctuary which has a Lord (Rabb), Who will protect it.' Thereupon Abrahah directed his camels to be returned to him. When he (Abdul Muttalib) took possession of them (camels), he applied leather on their hoofs, branded them and left them in the sanctuary to be sacrificed, fearing the wrath of its Lord. Afterwards Abdul Muttalib climbed up the mount of Hira along with Amr ibn Ayidh ibn Imran ibn Makhazum ibn Adi and Abu Masud al-Thaqafi. There he supplicated: "O my Lord! Surely a man protects his luggage; Thou protect Thy property. Neither their (invaders) cross, nor their manoeuvres can overpower Thy might. If Thou shall let them do what ever they like to do with our Kaabah, Thou canst." Then flocks of the swallow birds came from the side of sea and every bird have three pebbles, two in its claws and one in its beak, and so sooner did pebble hit a thing then it smashed it causing eruption, it was the first occasion when small pox and measles spread in the area. Subsequently Allah sent a flood, which swept them away and pushed them into the sea. Abraha fled away with those who

remained there, and ultimately Abrahah's limbs began to fall one by one. Elephant Mahmud (of Najashi) abstained from attacking the sanctuary, so it was saved, but other elephants were rash and thus crushed; it has been stated that there were thirteen elephants with Abrahah. After the death of Abrahah and his two sons, the church called Qullays, he had built was deserted. It was not demolished, however, until the era of Saffah Abbasi (132 AH-136 AH). When he learnt how the material was brought for it from the palace of Queen Bilqis, he sent them who brought down the church, stone by stone and all precious material was handed over to Saffah Abbasi, the first Abbasid Caliph.

Allah protected His House from Abrahah, and He wished that it should be honoured and the Prophet's coming increased its honour, prayer (*Salah*) being the most important part of it, nay 'the pillar of the religion'. The Kaabah became the *qiblah* of prayer. Further the victory was not for the Quraish, rather the natural demonstration was to protect the Kaabah and to herald the mission of the Prophet (Peace be upon him). This event is said to have taken place forty days before the birth of the Prophet (Peace be upon him).

ATTRIBUTIVE QUALITIES

Thabit ibn al-Mudhir ibn Haram, father of poet Hasan ibn Thabit, came to Makkah on pilgrimage on days other than Hajj days (*i.e. Umrah*) and visited al-Muttalib bin Abd Manaf and said to him: If you had seen your new Shaybah amidst us you would have seen a combination of beauty, reverence and nobility, which I have noticed in him. Al-Muttalib ibn Abd Manaf set out on a trade journey to Yemen where he expired at Al-Bardman.

Hisham ibn Muhammad ibn al-Saaib al-Kalbi, described that Abdul Muttalib had a handsome face, straightness in gait; very forbearing and very generous, and abstained from all that spoils the character of a man. No king saw him but honoured him and accepted his recommendation; and he remained the chief of the Quraish till his death. Once a few persons of Khuzaah came to him and said: We are neighbours, so let us pledge to help each other. Abdul Muttalib agreed to it and went to Dar-al-Nadwah with seven persons among the descendants of al-Muttalib; Al-Arqam ibn Nadlah ibn Hashim and Al-Dahhak and Amr sons of Abi Sayfi ibn Hashim, none from the descendants of Abd Shams or Nawfal joined with him. They prepared a document of pledge and mutual help and assistance and suspended it at the Kaabah.

Abdul Muttalib composed the following verses relating to it: "I enjoin on Zubair, if I die, stick to the terms of the treaty that I have made with the sons of Amr.

I enjoin on him to honour the commitments of his old father and never show faithlessness and cruelty.

They are the descendants of Fihir who honoured the old friendship and pledged (friendship) to your father.”

EVIDENCE OF FAITHFUL BELIEVER

In testimony of the description that Hazrat Abdul Muttalib, the grand father of the Messenger of Allah (Peace be upon him) was a faithful believer and pure, chaste and virtuous person. Ibn Kathir in his “Commentary of the Quran” as well as compilers of the “Tarikh-al-Khamees”, “Masaalik-al-Hunfa”, “Tabaqat-ibn-e-Saad”, “Sahih Bukhari”, “ibn Jarir Tabari” and “Shaab-al-Eemaan” and many other religious scholars have enumerated that Hazrat Abdul Muttalib was certainly, not only bearer of the above referred qualities but also carried many others like well mannered, well conducted and of good disposition.

- (1) Hazrat Abdul Muttalib was a gentle and shelter for the Quraish and was called most munificent. He was one whose prayers were granted by Allah. He always directed his children for virtue and probity and forbade from tyranny and injustice. Often say that a tyrannical did not leave this world without retribution of his oppressions. Once a person perceived that a Syrian was unjust and his cruelty continued till his death and could not had punishment in this world. What do you think about him?

Hazrat Abdul Muttalib kept quiet for some time and then replied; “By Allah, after this world there is another world, where virtuous will be remunerated good reward and mischievous will be punished.” This can relate a person who believe in the day of resurrection and this confidence is a mark of faithfulness. He was a Unitarian and disbelieve in wine, adultery and marriage with forbidden women. He punish the thief with cutting of hand and concede the fulfilment of vow as essential. He dissuade with severity from naked circumambulation and forbid the burial of alive female child. All these conditions confirmed by Islam and this is a sign of his being faithful believer.

- (2) Hazrat Abdul Muttalib had so much affection with the Messenger of Allah (Peace be upon him) that he never ate meals without the Prophet (Peace ne upon him) and use to affirm that a day, my this son, shall be a Prophet to the nation, that is why he bequeathed to Hazrat Abu Talib. ‘To protect Muhammad (Peace be upon him) more than your life.’ Hazrat Abdul Muttalib died when the Prophet (Peace be upon him) was only of eight years of age. His affirmation of prophethood of Hazrat Muhammad (Peace be upon him) is testimony of his being a prudence and contemplative.

- (3) He was during the time of interval and could not attain the perod of Isalm. According to the general agreement of the followers of the Holy Prophet

(Peace be upon him), a man who saved himself from the wickedness and mischief and protected himself from polytheism and paganism and died, then his abode is paradise and he is a man of paradise.

- (4) Hazrat Abdul Muttalib use to say: 'The life is short and there is no escape from death or old age. A man's bounty and prosperity will not afford help on the day his throne is to be demolished. So the praised death coming soon is dearer to me.'
- (5) Hazrat Abdul Muttalib, after death, was buried in the grave yard of Hajoon (*Jannat-ul-Maala*). Hazrat Jalaluddin Suyuti had related from Imam Fakhruddin Raazi 'that Hazrat Abdul Muttalib was follower of the religion of Hazrat Ibrahim (*Alaihis-salam*) and therefore there is no shadow of doubt on him being a virtuous, righteous and unitarian.'
- (6) Hazrat Jalaluddin narrated that Hazrat Masudi have proved the virtuousness of Hazrat Abdul Muttalib saying that: "Hazrat Abdul Muttalib died on Islam because he bear witness of proofs of Prophethood of the Messenger of Islam and unitarianism."
- (7) Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated that during the period of ignorance, ransom for a man was ten camels. Abdul Muttalib affirmed to one hundred camels. This ransom was retained and confirmed by the Holy Prophet (Peace be upon him). Thus, ransom (*diyat*) of 100 camels for a man and 50 camels for a woman will be maintained till the day of resurrection.
- (8) Hazrat ibn Jarir Tabari had narrated from Hazrat Baraa bin Aazib (*Radiy Allah-u Taala anhu*) that: "On the day of the battle of Hunain, infidels invasion reached near the Prophet (peace be upon him). He got down from his riding and was declaring affirmatively that:-

"I am rightfully true Prophet and grand son (lit: son) of Abdul Muttalib. O Allah, bestow your help."

Then the Prophet (Peace be upon him) taken some dust in hand and thrown towards the army of infidels. Immediately after this infidels were defeated and the particles of dust hit eyes of every infidel.

Ibn Ishaq narrated from Hazrat Al-Baraa ibn Aazib (*Radiy Allah-u Taala anhu*) that he heard the Prophet (Peace be upon him) reciting on the day of Hunain that:

"I am Prophet and there is no falsehood in (this claim), and I am the grandson (lit:son) of Abdul Muttalib."

(32) MARRIAGE OF HAZRAT ABDULLAH TO HAZRAT AAMINAH BINT WAHB.

Ibn Saad narrated from Umair ibn Muhammad ibn umair ibn Ali ibn Abi Talib (*Radiy Allah-u Taala anhu*) that Hazrat Aaminah bint Wāhb ibn Abd Manaf ibn Zuhrah ibn Kilab bin Murrah, was under the guardianship of her paternal uncle Wuhayb ibn Abd Manaf ibn Zuhrah. Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusai, approached him along with his son Abdullah and proposed Hazrat Aaminah bint Wahb for his son Abdullah. Wuhayb married her with Abdullah. In this very meeting Abdul Muttalib bin Hashim proposed for himself, Halah bint Wuhayb and consequently Wuhayb married his own daughter Halah bint Wuhayb to Hazrat Abdul Muttalib. So, both were married in the same sitting. Halah bore to Abdul Muttalib Hazrat Hamzah, who was the Prophet's (Peace be upon him) paternal uncle in relation and also foster brother. After marrying Hazrat Aaminah bint Wahb, Hazrat Abdullah lived with her for three days; it was their custom at that time and during this period, the glittering Light of the Prophet Muhammad (Peace be upon him) was shifted to Hazrat Aaminah.

Saeed ibn Muhammad ibn Jubayr had narrated that a woman namely Qutaylah bint Nawfal (she was sister of Waraqah ibn Nawfal ibn Asad ibn Abd al-Uzza ibn Qusay) was interested to develop sexual relations with Hazrat Abdullah bin Abdul Muttalib and for this purpose she tried her best to persuade. Hazrat Abdullah rebuffed her request snappishly and said: "It is preferable for me to die instead of (forbidden) adultery and what is forbidden, shall not be done." Hazrat Abdullah happened to pass by her and therefore she continued her efforts but he took no notice and remained indifferent. Qutaylah bint Nawfal, was well versed in divination. After few days of his marriage with Hazrat Aaminah, when Hazrat Abdullah passed by Qutaylah, she did not show any inclination. A day Abdullah asked about the change in her behaviour. She replied: There was brightness in your face, it has now vanished, but I had perceived a glow of brightness of Prophethood in your countenance and I desire to have it. Allah, however denied it to me and placed it where it now rests.

Hundred camels were sacrificed by Hazrat Abdul Muttalib and Hazrat Abdullah was spared, it being Allah's will to bring from his loins the unlettered Prophet who would be the seal of the Prophets too. So he was married to Hazrat Aaminah bint Wahb and according to custom, consummated marriage at her home. She became pregnant.

PREGNANCY OF HAZRAT AAMINAH WITH THE PROPHET (MAY ALLAH BE PLEASED WITH HER)

Ibn Saad narrated from Muhammad ibn Umar ibn Waqid al-Aslami who narrated from Ali bin Yazid bin Abdullah bin Wahb bin Zamah on the authority of his father, who related from his paternal aunt, that when Aminah bint Wahb was pregnant, she said: "I became pregnant with him (the Prophet, Peace be upon him) but I perceive no discomfort, till I delivered him. I did not feel as if I was pregnant and I felt no heaviness as women do, except that my periods stopped, but I had a vision when I was in a state between sleep and awake; I dreamt that a light emanated from my body which illuminated the palaces of Syria and that a visitor came in and said: Do you know that you are pregnant? I felt as if I answered: No. Then he said: you are bearing the chief of this nation and its Prophet; that was on Monday. Hazrat Aminah said: This fact assured me of my pregnancy. Then he allowed me a respite till the time of delivery approached, and the same visitor came to me and said: say: 'I place him under the protection of the One, to Whom people supplicate in afflictive situation to defend themselves from envious; and name him Muhammad.' She said: I was repeating these words and I related the circumstances to the women of my family. They gave me opinion to suspend a piece of iron with my arms and neck. So, I did accordingly, but after a day only it was broken to pieces, so I gave up suspending it."

Ibn Ishaq had narrated that the Prophet's mother said: "During pregnancy someone told me that I had in my womb the leader of these people and should say when he is born: 'I put him in the care of the One Allah from the evil of every envious. May He protect me from every evil person. Indeed, He is with the praiseworthy, Glorious.' This I was to say repeatedly till I see him. And the sign was that a light will accompany him at birth that will illuminate the Busra in Syria. I was to name him Muhammad, his name Ahmad being mentioned in the Torah. Those on earth and in heaven will praise him. He also named in the Injeel (Bible)."

The fate had already prepared, Hazrat Abdullah for the noblest fatherhood that history had known, just as it prepared Aminah bint Wahb to be a mother to the son of Abdullah. Hazrat Abdullah passed away a few months after their marriage.

HAZRAT ABDULLAH BIN ABDUL MUTTALIB PASSED AWAY.

Hazrat Ayub bin Abdul Rehman bin Abi Saasaah had narrated that Hazrat Abdullah bin Abdul Muttalib accompanied a company of business travellers of the Quraish that was going to Ghazzah in Syria for trade. When they had

completed their business they returned, passing by Madinah Munawwarah on their way home (Makkah). Since Hazrat Abdullah was ill, he asked his co-travellers to continue their journey and told them that 'I shall stay behind with my maternal uncles in Banu Adi ibn al-Najjar.' Consequently he stayed there for a month in his sickness and in the meantime his associates reached Makkah. There Hazrat Abdul Muttalib inquired about Hazrat Abdullah and they informed him: We left him behind with his maternal uncles in Bani Adi bin al-Najjar, because he was ill. Thereupon Abdul Muttalib rushed his eldest son Harith who found him dead and buried in the house of Al-Nabighah, a member of the tribe of Bani Adi ibn al-Najjar. The house was a small building in the habitation of Bani Adi. (Author of this Sirat book had the prosperity to visit his grave in 1974 A.D. followed by repeated visits, but now because of extension of the Prophet's Mosque, there remains no signs or marks of the grave or burial place). His uncles informed him regarding the nature of his ailment, his stay there, his treatment and his burial. So he returned afflicted to his father and informed him about the death of Hazrat Abdullah. Hazrat Abdul Muttalib vehemently mourned him sorrowfully, Hazrat Abdullah's brothers and sisters also felt extremely grieved. Hazrat Abdullah died at the age of twenty five years. Hazrat Aaminah bint Wahb recited the following lamented elegy in mourning for her husband:

"With the death of a child of Hashim apparently it looks like that the edge of Batha is effaced; and it was laid into the grave far from this place amidst mourning."

"The death invited him with invitation he accepted and death has not left in mankind a child like that of Hashim."

"By night when they were carrying his funeral, the people, in large numbers, changed it from hand to hand."

"No matter, if he is dead; because his noble deeds have survived him, as he was very generous and sympathetic."

Hazrat Abdullah left behind Umm Ayman (slave maid) five camels living on a thorny tree and a flock of sheep, which the Prophet (Peace be upon him) inherited.

Hazrat Jalaluddin Suyuti mention in 'Al-Taazeen wal Mannat' that "Hazrat Abdullah was a faithful believer in Oneness of Allah, a unitarian, virtuous, abstemious and temperance person. His being pious and follower of the religion of Ibrahim (*Alaihis-salam*) is an established fact from the sayings of the Holy Prophet (Peace be upon him), definite proofs and arguments of the religious scholars. When predictions of the followers of the revealed books, people of the book, soothsayers, priests and astrologers regarding descending the last Prophet (Peace be upon him) scattered in the Arabia, Hazrat Abdullah as well as Hazrat

Aaminah authenticated, confirmed it and use to tell the people as glad tidings that there son will be descended as Prophet by the Almighty Allah. He will invite the people towards unitarianism and will destroy the idols. They testified these preachings of the Prophet (Peace be upon him) and they never had indulged in infidelity or polytheism."

Thus all the ancestors of the Messenger of Allah (Peace be upon him) were pure, chaste, unitartian, virtuous and dignified generous, magnanimous and venerable.

THE PROPHET'S (Peace be upon him) BIRTHDAY CELEBRATIONS (EID MILAD-UL-NABI).

It is simply impossible to reduce into writing the innumerable grants, beneficence, graciousness and great blessings of the Almighty Allah, the Gracious. But it is essential to be thankful to His countless benevolence and magnificence. Allah, the Merciful has commanded repeatedly to be thankful to His kindness. Allah has commanded in his different Surahs of The Holy Quran:

- (1) "Therefore, seek sustenance from Allah, and worship Him alone. And be grateful to Him. For unto Him, you will be returned."(Al-Ankabut, 29:17)
- (2) "And cling on, all of you together, by the rope of Allah (stretched out for you), and be not disunited (among yourselves) and remember the favour of Allah which He bestowed upon you at the time when you were enemies and then He united your hearts in harmony and therefore you became brethren by His favour. And in fact, you were on the brink of pit of Fire. Then He rescued you from it. Thus does Allah manifest His signs to you, so that you may be rightly guided." (Aal-e-Imran 3:103)
- (3) "So eat from what Allah has provided for you, lawful and good; and be grateful for the favour of Allah, if it is Him only that you worship." (An-Nahl, 16:114)
- (4) "And remember the favour of Allah upon you, and his covenant that He ratified with you, when you said: We have heard and we have obeyed. And be mindful your duty to Allah. Surely, Allah knows well the secret of your hearts."(Al-Maedah, 5:7).
- (5) "Said Eesa (Isa-Jesus) the son of Maryam: O Allah, our Lord! Send down to us from the heaven, a table spread food (with viands), which should be to us an ever recurring happiness (Eid festival: a holy day), for the first of us and for the the last of us, and a sign from You and provide us for our sustenance for You are the Best Sustainer." (Al-Maedah, 5: 114)
- (6) "And therefore, with favour of your Lord, proclaim(do announce it)." (Ad-Duha, 93:11)
- (7) "O Children of Israel! Remember My kindness which I have bestowed upon you and that I preferred you to other nations." (Al-Baqarah, 2:47)
- (8) "And remember (also) when your Lord declare: If you are grateful I will certainly add more favours unto you. But if you show ingratitude, (then) truly My punishment is terrible indeed." (Ibrahim, 14:7)
- (9) "And peace be upon the day when I was born." (Maryam, 19:33)
- (10) "And peace be upon the day when he was born and the day he dies and the day he will be raised up alive." (Maryam, 19:15)

THE HOLY PROPHET, A DIGNIFIED GREAT BLESSING

Allah, the Gracious, has commanded in The Holy Quran to be thankful to His blessings and favours and to your gratefulness. Allah shall bestow upon you more and more affluence, but in case of ungratefulness, you will deserve the imposition of rigorous punishment.

The Last Prophet of Allah, Chief of the Prophets, Hazrat Muhammad (Peace be upon him) is a dignified Greatest Blessing of Allah, the Beneficent, for which is abundance and maximum possible gratitude should be paid by the whole mankind. Sincere affection, firm belief and true love with the Prophet (Peace be upon him) is essential and inseparable part of the faithfulness of the religion.

The Holy Quran mention that:-

- (1) "Surely, Allah has conferred a great favour on the believers, when He raised up among them a Messenger from among themselves, who recite unto them His verses, and purifies them and teaches them the Book and Wisdom, although they were earlier certainly, in manifest error." (Aal-e-Imrat, 3:164)
- (2) "O Mankind! Indeed there has come to you an evident proof (the Prophethood of Muhammad), from your Lord and We have sent down to you a manifest Light (The Quran)." (An-Nisa 4: 174)
- (3) "O people of the Book! Now has come to you, surely, Our Messenger, who declares (things) clear to you, after an interval during which there were no messengers, lest you should say: No bearer of glad tidings, nor any warner came to us. So now, has indeed come to you, a bearer of glad tidings, and a warner. And Allah has Power over all things." (Al-Maedah, 5: 19)
- (4) "Now there has come unto you indeed a Messenger from amongst yourselves: your ruin is distressful to him, and he is (ardently) anxious over you, and he is most kind and merciful to the believers." (At-Tawbah 9:128)
- (5) "And We have sent down (the Quran) in truth, and in truth it has descended: and We have sent you only as a bearer of glad tidings and a warner. And (it is) a Quran which We have divided (into parts from time to time), in order that you might recite it to the people slowly and deliberately, and We have sent it down gently and gradually." (Al-Isra: (Bani Israel), 17:105-106)
- (6) "And We have sent you only as a bearer of glad tidings, and a warner. Tell (them): I do not ask you for aught in return for conveying that (message of Allah to you), except that one who wishes may take a straight path(which leads) to his Lord." (Al-Furqan, 25:56-57)
- (7) "O Prophet! Truly We have sent you as a witness and a bearer of glad tidings and a warner. And as one who invites (people) to Allah's way, by His command, and as lamp spreading light." (Al-Ahzab, 33:45-46)

- (8) "Verily, We have sent you with truth, as a bearer of glad tidings and as a warner. And there never was a nation, but a warner has passed away among them." (Fatir, 35:24)
- (9) "We have truly sent you, bearing witness, and a bringer of glad tidings, and as a warner. In order that you may believe in Allah and His Messenger and you may assist and honour him, and glorify him, morning and evening." (Al-Fatah 48:8-9)
- (10) "And remember when Eesa (Isa-Jesus), the son of Maryam said: O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Torah (Taurat, that came) before me, and giving you glad tidings of a Messenger who will come after me, whose name shall be Ahmad (praised one). But when he came to them with clear signs, they said: this is evident sorcery." (As-Saff, 61:6)
- (11) "And when there came to them a Messenger from Allah, confirming that which they have with them, a group among the people of the Book, threw away the Book of Allah behind their backs, as if they knew nothing about that." (Al-Baqarah 2:101)
- (12) "O mankind! Surely, there has come to you the Messenger (Muhammad) bearing the truth, from your Lord. So believe in him (that will be) best for you. But if you reject him, then remember that to Allah belongs whatever is in the heavens (firmaments) and in the earth. And Allah is All knowing, All Wise." (An-Nisa, 4:170)
- (13) "I (Muhammad) am conveying to you the Messages of my Lord, and giving you good counsel; and I know from Allah, what you do not know." (Al-Aaraf, 7:62)
- (14) "And We have sent you (O Muhammad) not but as a mercy for all the worlds." (*Rahmat-lil-Aalameen*) (Anbiya 21:107)
- (15) "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Last of the Prophets (*Khatam-an-Nabiyyeen*): and Allah has full knowledge of all the things." (Al-Ahzab, 33:40)
- (16) "Ya-Seen. By the Quran, full of Wisdom. Truly, you are one of the Messengers. Upon a straight way." (Ya-Seen, 36:1-4)
- (17) "Muhammad is the Messenger of Allah; and those who are with him are stronger against the disbelievers, but compassionate among each other. You shall see them bowing and prostrating (themselves in prayer), seeking bounty from Allah and (His) good pleasure. On their faces are their marks, (being) the traces of their prostration, that is their description in the Taurat and their description in the Injeel is: Like a seed which sends forth its shoot, then strengthens it; it then becomes thick and it stands firm on its own by stalk, (filling) the sower with wonder (and delight). (As a result by that) He may cause the disbelievers to burn with rage (at the sight) of them. And

- Allah has promised those of them who believe and do righteous deeds, forgiveness, and great reward." (Al-Fath, 48:29)
- (18) "Those who follow the Messenger the unlettered Prophet (who can neither read nor write), whom they find mentioned in their own (Scripture), in the Taurat and the Injeel (Bible), he (the Prophet Muhammad) commands them what is just and forbids them what is evil; he makes lawful for them what is good (and pure), and forbids them all filthy (and impure) things, and he removes from them their burdens and the shackles that were upon them. Therefore, it is those who have believed in him and strengthened him and helped him, and followed the light (Quran) that has been sent down with him, it is they who shall be successful. Say: O mankind! Verily, I (Muhammad) am to you all (*jamee'atan*) a Messenger of Allah, to Him belongs the sovereignty of the heavens (firmaments) and the earth. There is no Lord but He (Allah). He brings forth life and causes death. So believe in Allah and His Messenger, the unlettered Prophet (*the Ummi*) who believes in Allah and His words; and follow him so that you may be guided to the truth)." (Al-Aaraf, 7:157-158)
- (19) "Say: With the bounty of Allah and by His Mercy, in that, let them rejoice. That is better than (anything) they accumulate." (Yunus, 10:58)
- (20) "He is the One who has raised amongst the (the nations of) unlettered (*Ummiyyoon*) a Messenger from amongst themselves, reciting to them His verses (of the Quran), and purifying them (from idolatry, polytheism) and teaching them the Book (The Quran); and the Wisdom, even though they had been, before, in manifest error." (Al-Juma, 62:2)
- (21) "Verily, Allah and His angels send blessings on the Prophet: (therefore) O you who believe! Do you (Also) invoke blessings upon him and salute him with the becoming salutation." (Al-Ahzab, 33:56)
- (22) "And remember when Allah made His covenant with the Prophets (saying): Take that which I have given to you of the Book and Wisdom. And afterwards, there will come to you a Messenger, confirming what you possess. Then you must believe in him, and must help him." He (Allah) said: "Will you affirm (to that) and accept to take up the burden of My covenant, (as binding on you)?" They said: We acknowledge it. He said: "Then bear witness, and I am with you among the witnesses." (Aal-e-Imran 3:81)

The Holy Quran categorically declares that he was the real Messenger whose appearance was foretold by the earlier Prophets, and surely in letter and print, he is the Last in the line of the Prophets.

SAYINGS OF THE PROPHET (Peace be upon him)

It has been a great benignity of Allah, the Gracious, to bestow upon his creatures, the Holy Prophet (Peace be upon him) who was declared as a universal Messenger, to the rest of the Arabs and to all other nations. The Arabs had not received any Messenger of Allah, after Hazrat Ismail (*Alaihis-salam*). However it must be emphasized that Prophet Muhammad (Peace be upon him) was not sent only for the Arabs, but to all mankind.

The Prophethood of Muhammad (Peace be upon him) came as a ray of light (after a period of break in the revelation) as he called mankind to the true path. The Prophet (Peace be upon him) had delivered the message of the Lord in the best possible way. He was sent as a witness to mankind and the whole of the universe, to confirm the Unity of Allah, the Almighty, and that none should be worshipped besides him.

To give glad tidings of great rewards in the Hereafter, to the believers, and a warner of serious chastisement on the Day of Resurrection for the disbelievers and to invite the people to worship their Lord alone, the Creator and the Sustainer of everything around us, and that the Prophet Muhammad (*Salla Allah-u alaihi wa-sallam*) is a light to illuminate the whole world with the message of Allah, like the sun in all its brightness. The prophecy of Prophet Muhammad (Peace be upon him) still remains in many of the revealed books, despite alterations and additions made by other nations. Hazrat Ibrahim (*Alaihis-salam*) had prayed to the Almighty, at Makkah, supplicating and seeking a Messenger to be risen from the people of Makkah. The Holy Prophet (Peace be upon him), who was born in Makkah, was sent as a mercy to the whole world.

Some of the sacred sayings of the Messenger of Allah are being related as follows:

Sahih Bukhari (387, Vol.9) have mentioned that Hazrat Abu Musa Ashaari (*Radiy Allah-u Taala anhu*; d. Makkah 44.AH) narrated that the Messenger of Allah (Peace be upon him) said:

“My example and the example of what I have been sent with is that of a man who come to some people and said; ‘O people I have seen the enemy’s army with my own eyes I am the naked warner; so protect yourselves!’ Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that

truth which I have brought (The Quran and Sunnah) and the example of the one who disobeys me and disbelieves the truth I have brought.”

Hazrat Imam Bukhari had narrated (735, Vol: 4, Al-Bukhari) from Hazrat Abu Hurayrah (*Radiy Allah-u Taala anhu*; d.57 AH, Madinah) that the Messenger of Allah (Peace be upon him) said:

“My similitude in comparison with the other Prophets before me, is that of man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go around about it and wonder at its beauty, but say: Would that this brick be put in its place! So I am that brick and I am the last (end) of all the Prophets.”

Sahih Bukhari (365, Vol.1) mention that Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) narrated that on the day of *Nahr*, (10th of Dhul-Hajjah: Zul Hajj), in the year prior to the Hajj tul-Wada of the Prophet (Peace be upon him), when Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) was the leader of the pilgrims in that Hajj), Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) sent me along with other announcers to Mina to make a public announcement: “No poly-theist, pagan idolater and disbeliever in the Oneness of Allah and His Messenger Muhammad (Peace be upon him) is allowed to perform Hajj after this year, and no naked person is allowed to perform the circumambulance around the Kaabah.” Then Allah’s Messenger sent Hazrat Ali (*Radiya Allah-u Taala anhu*) to read out the verse Al-Tawbah to the people; so he made the announcement along with us on the Day of Nahr in Mina. “No *Mushrik* (Polythiest, pagan, idolater and disbeliever in the Oneness of Allah and in His Messenger Muhammad; (Peace be upon him) is allowed to perform the circumambulance (*Tawaf*) around the Kaabah.”

Sahih Muslim (240, Vol.1) have mentioned that Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) narrated that the Messenger of Allah (Peace be upon him) said:

“By Allah in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians, who hears about me and then dies without believing in the message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers of the (Hell) Fire.”

Hazrat Jabir bin Mutim (*Radiya Allah-u Taala anhu*; Al-Qarshi, d.57 AH) had narrated in the Sahih Bukhari (732,vol. 4) that the Messenger of Allah said:

“I have five names, I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-

Hashir who will be the first to be resurrected, the people being resurrected there after; and I am Also Al-Aqib (i.e. there will be no Prophet after me).”

Hazrat Imam Bukhari recorded (621 Sahih Bukhari , Vol.9) that Hazrat Al-Mughira narrated that our Prophet (Peace be upon him) has informed us our Lord’s message that:

“Whoever of us is martyred, will go to Paradise.”

Sahih Bukhari (79, Vol.1) had narrated from Hazrat Abu Musa Ashari (*Radiy Allah-u Taala anhu*, d.44 AH, Makkah) that the Prophet (Peace be upon him) said:

“The example of guidance and knowledge (Quran and Sunnah) with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. Another portion of it was hard and hold the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. A portion of it was barren which could neither hold the water nor bring forth vegetation (then the land gave no benefits). The first is the example of the person who comprehends Allah’s religion (Islam) and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah’s guidance revealed through me (He is like that barren land).”

Sahih Bukhari (385, Vol.9) had transmitted from Hazrat Jabir bin Abdullah (*Radiy Allah-u Taala anhu*, d.74 AH Madinah) who narrated that:

“Some Angels came to the Prophet Muhammad (Peace be upon him) while he was sleeping. Some of them said, He is sleeping; Others said; ‘His eyes are sleeping but his heart is awake.’ Then they said, ‘There is an example for this companion of yours.’ One of them said, ‘Then set forth an example for him,’ Then they said: ‘His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (Messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat

of the banquet. Then the angels said: Interpret this example to him, so that he may understand it.' The others said: His eyes are sleeping but his heart is awake. And then they said: 'The house stands for Paradise and the call maker is Muhammad (Peace be upon him) and whoever obeys Muhammad (Peace be upon him) obeys Allah; and whoever disobeys Muhammad, disobeys Allah.'

Sahih Bukhari (331, vol.1) narrated from Hazrat Jabir bin Abdullah (*Radiy Allah-u Taala anhu*) that the Prophet (Peace be upon him) said:

"I have been given five things which were not given to any one else before me:

- (i) Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
- (ii) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore any one of my followers can pray wherever the time of prayer is due.
- (iii) The booty has been made lawful (*Halal*) for me, yet it was not lawful for any one else before me.
- (iv) I have been given the right of intercession (on the Day of Resurrection).
- (v) Every Prophet used to be sent to his nation only but I have been sent to all mankind."

Hazrat Imam Bukhari (Sahih Bukhari, 362, Vol.6) has narrated from Hazrat Abdullah bin Amr bin al-Aas (*Radiy Allah-u Taala anhu*) that verse 48:8-10 of The Holy Quran command that:

"Verily, We have sent you (O Muhammad - peace be upon him) as a witness, as a bearer of glad tidings and as a warner. In order that you (O human beings) may believe in Allah and His Messenger (and) you may honour him and venerate him, and eulogize His (Allah's) praises morning and evening. Indeed those who pledge their fealty to you, they are (the ones) who pledge their fealty in truth to Allah. The Hand of Allah is over their hands. So whoever infringes (his pledge) only infringes it against his own soul. But whoever performs what he has covenanted with Allah, He (Allah) will soon grant him magnificent Reward."

“None has the right to be worshipped but Allah Alone, Who has no partners and that Muhammad (Peace be upon him) is His slave and His Messenger”).

Hazrat Abdullah bin Masud (*Radiy Allah-u Taala anhu*, d.32 AH Madinah) had narrated in Sahih Bukhari (73, Vol.1) that the Messenger of Allah (Peace be upon him) said:

“Do not wish to be like anyone except in two cases: (the first is) A person whom Allah has given wealth and he spends it righteously, (according to what Allah has ordered in a just and right way), (the second is) the one whom Allah has given wisdom (*Al-Hikmah*) the knowledge of the Quran and the Prophet’s Sunnah and he acts according to it and teaches it to others.”

Sahih Bukhari (589, vol.4) described that:

“Abdul Rehman bin Abi Laila narrated that Kaab bin Ujzrah met me and said, shall I not give you a present I got from the Prophet (Peace be upon him)? Abdul Rehman said, ‘Yes give it to me,’ I said, ‘we asked Allah’s Messenger (Peace be upon him) requesting, ‘O Allah’s Messenger! How should one (ask Allah to) send ‘*As-Salat*’ upon you, the members of the family for Allah has taught us how to greet you? He (Prophet-Peace be upon him) said, say:

“O Allah! Send Your Graces, Honours and Mercy (*Salat*) on Muhammad and on the family (or the followers) of Muhammad as You sent Your Mercy on Ibrahim (Abraham) and on the family (or the followers) of Ibrahim, for You are the most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad (or his followers), as You sent Your Blessings on Ibrahim and on the family or the followers of Ibrahim for you are the Most Praise-worthy, the Most Glorious.”

“(Allahumma Salli Alaa Muhammadin wa Ala aali Muhammadin, Kamaa Sallaita Ala Ibrahhima wa Ala aali Ibrahima Innaka Hamidun Majid. Allahuma barik Ala Muhammadin wa Ala aali Muhammadin. Kamaa barakata ala Ibrahima wa ala aali Ibrahima, innaka Hamidun Majid)”

HAZRAT AAMINAH WITNESSED AMAZING RADIANT SPLENDOUR.

It is an established fact that in case of happiness, cheerfulness and reward, human being used to festive rejoicingly and to grace the occasion, illumination and religious ceremonies are inseparable part of that. Almighty Allah, the Creator, descended His dearest Prophet (Peace be upon him) as a greatest blessing. On the day he (the Prophet) was sent as mercy for the worlds, Allah, the Gracious, beneath from heaven the stars, nearer to the earth, thus splendour the universe for commandments to the creatures that a highly dignified Creation have been descended. Thus Allah, the Beneficent, made the universe, a place dazzling with light. To conjecture the nature of circumstances, we must take advantage of the account described by Hazrat Aaminah, the state of affairs she witnessed at the time of the birth of the Prophet (Peace be upon him). It has been recorded by number of religious scholars that she had narrated:

“At the time of the birth of the Muhammad (Peace be upon him) glittering light manifested from my body and in its brightness I observed the palaces of Syria.”

Allah be Praised, what a wonderful rejoicing jubilation, that while dwelling Sayyidah Hazrat Aaminah in Hazrat Abdullah's house in Makkah, she is observing in the sacred light the palaces of Syria, thousands of miles away. Allah, the Gracious, not only deputed the innumerable angels and paradise winged creature but also commanded seventy thousands celestial virgin of Paradise (Maiden) (*Hoor*), entrusted with the duty to look after Hazrat Muhammad (Peace be upon him), Hazrat Aaminah and the house. The celestial maidens caused Hazrat Aaminah to drink the Paradise Syrup which they brought with them as commanded by Allah, the Merciful. On the day of birth, Allah, the Bountiful, caused the mountains, oceans, hills and rivers to joy according to their situation. They celebrated the birth day in a way that peaks of the mountains were higher and rivers and oceans water waves became glow and glory. During this auspicious year, Allah, the Creator, caused the birth of only male children and no female child was born. Arabian peninsula was under the state of drought, Allah, the Gracious, on account the blessing of the Prophet of Mercy (Peace be upon him), caused enough rain to the extent that it became verdurous succulent. Indeed, Allah, the Beneficent, caused heaven equipped with pillars of emerald and ruby, those were exposed to the Messenger of Allah (Peace be upon him) during ascension of the Holy Prophet (Peace be upon him) to heaven and was guided that these were arranged on the Birth Day and are illuminating continuously.

TRADITIONS OF THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Allama Jalaluddin Suyuti mention in his book 'Al-Havi Lil-Fatawa' that "The Prophet (Peace be upon him) himself celebrate the 'Birth Day' by 'fasting' as 'acknowledgement of gratitude' and enjoin the followers (*Sahaba kraam*) for thankfulness to Allah, the Almighty. He (the Prophet) sacrificed goat as thanksgiving during his abode in Madinah, because he was sent as Mercy for the worlds and to make it prescribed by law and dogma and doctrinal system for his people (*Ummah*), like he (the Prophet) also upon himself send blessings. In view of this fact it is obligatory for us to celebrate the birth day of the Prophet (Peace be upon him) as an announcement for manifestation of happiness and acknowledgement of gratitude. The Prophet (Peace be upon him) used to 'fast' every Monday, when asked once Hazrat Qatadah (*Radiy Allah-u Taala anhu*) requested the Prophet asked for the reason of every Monday fasting, the Messenger of Allah (Peace be upon him) replied:

"I was born on Monday and it was Monday when first revelation came to me."

Sahih Bukhari (Fateh-ul-Bari, Vol.9) had narrated from Hazrat Urwa bin Zubair that: "Thuwaibah was a slave girl of Abu Lahab. Abu Lahab bin Abdul Muttalib was uncle of the Prophet (Peace be upon him) who set free the Thuwaibah (Suwaibah) on having from him the glad tidings of the birth of the Prophet (Peace be upon him) indicating by his forefinger. But afterwards he remained the worst enemy of the Prophet and died as a disbeliever. Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him) seen him in the dream and asked about his circumstances after death. He replied that from the time of death I am in severe and painful chastisement. Only on Monday, I could get water to quench thirst from my forefinger, with which I freed Thuwaibah. Hazrat Abbas (*Radiy Allah-u Taala anhu*) has explained that the reason of minimization in punishment on every Monday was that he set free Thuwaibah on Monday with a sign of forefinger, on listening from her the glad tidings of the birth of the (Prophet-Peace be upon him (his nephew), son of Abdullah."

Large number of religious scholars have elucidated in their literary compositions regarding the above said saying. Only few of them are being related as follows:

Hazrat Sheikh Abdul Haq Muhaddath Dehlvi has recorded in 'Madaraj-al-Nabuwat' that: "This narration is argument, demonstration and accredited testimonial for the celebration of the Birth Day and sacrifice of wealth. Abu Lahab in whose contempt there is a chapter (Surah) in the Quran, inspite of that, because he freed his slave girl on providing information about the glad tidings of the birth of the Prophet (Peace be upon him), his punishment is minimized, think

about the position of a Muslim, whose heart is abundantly emotional in love and affection of the Prophet (Peace be upon him)."

Allama Hafiz Shamsuddin Al-Jazri records in "Al-Fareef bil-Maulood al-Sharif" that: "Since enemy of Allah had the Prophet (Peace be upon him), Abu Lahab, in whose contempt Allah has revealed a Surah in Quran, gets reduction in chastisement in lieu of liberation of his slave girl, on account of her information of glad tidings of the birth of Hazrat Muhammad (Peace be upon him), then what will be the dignity of a follower, monotheist and sincere affectionate Muslim of the Holy Prophet (Peace be upon him), who celebrate the Birth day with full fervour and zealous and spent cheerfully? By Allah such a Muslim will be admitted to Paradise by the Bounty and Graciousness of Almighty Allah."

Al-Shaikh Muhammad bin Abdul Wahab Najdi, records in his "converse" "Seerat-e-Rasul" that: "After his death Abu Lahab was seen in dream and was inquired about his conditions. Abu Lahab said, he has been thrown away in the terrible fire, but torment is decreased on Monday. Then indicating towards his fingers he said: water flows from between my these two fingers which I drink and quench my thirst, this happens every Monday; cause of reduction in my torment is due to the fact that I freed my slave girl Thuwaibah in happiness on hearing from her the glad tidings of the Prophet Muhammad (Peace be upon him)." After recording as above he has commented in reference to Hazrat Abdul Rehman Jauzi that: "Since an infidel like Abu Lahab, in whose condemnation a Surah of Quran has been revealed, gets relaxation in punishment due to his cheerfulness on Birth Day of the Prophet (Peace be upon him). Then what will be the state of reward and requital of a monotheist Muslim celebrate the Birth Day with passion and vehemence."

DESCRIPTION OF CELEBRATION AND CONGREGATIONS

Most of the distinguished religious scholars has recorded in their literary compositions in a very productive manner, the venerable subject of the celebrations and congregations of the august birth day of the Prophet (Peace be upon him). It is therefore absolutely necessary to have the prosperity to relate their narrations, those have been reproduced from "Seerat-e-Sarwar-e-Kaunain" (Urdu: eleven volumes, published 2007, Lahore) compiled and published by me (Rana Muhammad Sarwar Khan).

Some of them being described as follows:-

1. Hazrat Allama Abu Shama, was not only a renowned theologian but also a tutor of Imam Novi, the reputed interpreter of Sahih Bukahri, had written in "Seerat Ann Nabi" that: "During our period, what splendid deeds have been functioned is that people sacrifice and abundantly spent on charity on the birth day of the Prophet (Peace be upon him). On this blessed day, houses and

markets are being beautifully decorated. This provides many benefits. The destitutes, indigent and needy are being treated with the humanity and kindness. Whoever make such arrangement, reflects that his heart is shining and is full of probity and virtue and he is of well mannered and good disposition. Best of all is that Allah, the Gracious, caused birth on this consecrated day to His dearest Prophet Hazrat Muhammad (Peace be upon him), bestowed and descended him as Mercy for the worlds. This is magnificent kindness of Allah, the Beneficent, upon his slave mankind and His (Allah's) servants announce thankfulness in acknowledgement of gratitude, through faithful demonstration."

2. Hazrat Jalaluddin Suyuti has recorded in "Hasan Al-Maqsad Fi Amal Al-Mulad" as narrated from Hazrat Ibn Hajar Asqalani (composer Fatah-ul Bari , d.852 AH) that "It was inquired from Hazrat Ibn Hajar Asqalani, about the birth day celebrations process. He replied that it has been evidenced from the traditions that Hazrat Abdullah ibn Abbas (Rady Allah-u Taala anhu) had narrated (Sahih Bukhari, 202, vol.6) that: "When the Messenger of Allah (Peace be upon him) arrived at Madinah, the Jews were observing the fast on Ashura (the 10th Muharram) and they said, 'This is the day when Hazrat Musa (Alaihis-salam) became victorious over Pharoah.' On that, the Prophet (Peace be upon him) said to his companions; "you (Muslims) have more right to celebrate the Musa's victory than they have, so observe the fast on this day." Sahih Bukhari (609, vol.4) have further narrated from Hazrat Abdullah bin Abbas (may Allah be pleased with him) that when the Prophet came to Madinah, he found the Jews fasting on the day of *Ashura* (10th Muharram). They used to say: 'this is great day on which Allah saved Musa (Moses-Alaihis-salam) and drowned Pharaoh and his folk. Musa (Alaihis-salam) observed the fast on this day, as a sign of gratitude to Allah.' The Prophet said, "I am closer to Musa than they." So, he observed the fast on that day and ordered the Muslims to fast on it. So, in this saying of the Holy Prophet (Peace be upon him) (Hadith), it is confirmed that in case of a gratuity, beneficence or graciousness of Allah on a prescribed day, it becomes incumbent, to acknowledgement the gratitude vehemently."
3. Hazrat Jalaluddin Suyuti states in "Hasan al-maqsad fi Amal al-Mulad" that: "Hence it is obligatory for us to hold congregation of the Muslims in demonstration of gratefulness on the birth day celebrations of the Prophet (Peace be upon him). Needy and Muslim brethren should be served sumptuous meal and other religious gathering should be held. Thus, in this manner, demonstrate passionately and delightfully the cheerfulness of the auspicious birth day."
4. Hazrat Allama Abdul Rehman ibn Jauzi's son has mentioned in 'Mirat-uz-Zaman wal-Mulad-al-Urs', (Abdul Rehman Jauzi, d. 597 AH, author of 'Al-wafa Ba-Ahwal-e-Mustafa' SallAllahu-Alaihi-Wasallam) that: "Birth Day

celebration of the Messenger of the Allah (Peace be upon him) is one of the distinctive blessings of the Prophet (Peace be upon him) and whoever make arrangement for this, Allah, the Gracious, secure him and immune him the whole year. Thus, this is glad tiding for success in aim and object." He then elaborate that "King of Arbal, al-Malik al-Muzaffar Abu Saeed, first of all made formal arrangements of the congregations and birth day celebrations of the Prophet Muhammad (Peace be upon him). His contemporary a famous theologian, Hafiz ibn Dahia, composed a literary book, 'Al-Tanveer fi Mulad al-Bashir al-Nazir', and presented to the king, who rewarded him one thousand *Guineas* (golden coins). King Muzaffar use to make annually in Rabi-ul-Awwal arrangements for holding the congregation for celebrations of the birth day of the Prophet (Peace be upon him). He was a righteous, intelligent, wise, brave and valiant famous for his justice and bravery, and he reigned for quite a long period. Al-Malik al-Muzaffar died in 630 AH (1232 AD) during the time of his siege of the Christians owned city of Akka." Ibn-e-Abdul Rehman Ibn-e-Jauzi has described in 'Mirat-uz-Zaman wal Mulad-Al-Urs' the sumptuous feast and celebrations of the anniversary of the Holy Prophet's birth, which were arranged by King Muzaffar. The participants of this august congregation were specifically include the theologians, narrators having the knowledge of traditions and sayings of the Holy Prophet (Peace be upon him), abstemious, noble and men of distinction. He has related the celebrations account by a person who himself was a participant and describe that, "Malik Al-Muzaffar arranged a congregation in cheerfulness of the birth day celebrations of the Prophet (Peace be upon him). On conclusion, the arrangement of feast for the guests which witnessed include sacrificial 5,000 sheep and goats, 10,000 poultry, 100,000 plates (earthen vessels) of pudding of ground rice and milk and 30,000 bowls of sweet dish made of flour, ghee and sugar. All the participants were conferred personally by the king Muzaffar, a dress and a robe of honour as a mark of distinction. In this munificence manner he spent plentifully, which amounts to 300,000 Dinars."

5. Allama Shamsuddin ibn Khalkan (608-681 AH) records in 'History of Khalkan' (*Tarikh ibn Khalkan*) that "Abu Saeed Muzaffaruddin, king of Arbal, celebrates the birth day festivity in Jubilant manner. Religious preachers, Quranic reciters and readers, poets, equipped with Prophet's praiseful poetry and the literary men having the bibliographical knowledge and the sayings of the Holy Prophet (Peace be upon him) are managed to be assembled in the capital Arbal; between Muharram and early Rabi-ul-Awwal, from the country and the adjoining territories of Baghdad, Mosul, Iraq and foreigners. To receive cordially, king Muzaffar arrange to erect the beautifully fabricated wooden pavilions having four or five storeys and usually twenty or more in numbers. One pavilion reserved for the king and remaining are for the noblemen, courtiers and government officials. During the month of Safar

adornment and ornamentation of pavilions and the place of assembly is being completed. Then participants are settled in their places in proper order and during this period birth day celebration is the only central point of activities, whereas other customary practices are not carried out. Pavilions and tents are pitched in a formation, starting from the main door of the fort up to the place of general assembly. King visits daily after evening (*Asr*) prayer to examine the arrangements and attends for the whole night the recitation of the Holy Quran and praiseworthy poetry relating to the attributions and peculiarities of the Holy Prophet (Peace be upon him). In this connection twelfth Rabi-ul-Awwal is a vigil day and night of prayers and worship. Two days before the birth day innumerable camels, cows and goats are being brought to the open area for and sacrificial process starts, side by side cauldrons cooking arrangements are made to cook various type of foods for the feast. On 12th Rabi-ul-Awwal after full day recitations, prayers and worship, king come out of the fort with a large torch bearer procession, thus hither to it reaches the main assembly place. Thus, at the time of the dawn of the day, the birth moments the Prophet (Peace be upon him), dress and robes were brought from fort to the king, in abundance, to invest the nobles, scholars and other important persons and participants. After completing this ceremony and distribution of cash prizes as rewards, the King witness the pompous and grand salute of the army. Then extensive sumptuous feast is being taken by all the participants." After completion of the birth day celebrations, people depart for their destinations. King Muzaffar, established the Muzaffari University in the skirt Qausiyoon. Ibn Dahiya, the illustrious theologian, when visited Iraq and Syria, in 604 AH, he found king Muzaffar occupied in arrangements of the birth day celebrations. I have recorded the abstract of the birth day celebrations, detailed account would have caused prolonging and protractedness.

6. Allama Shihabuddin Maqri states in "Nafa-al-Tayyab" that Sultan Abu Hamu Musa, king of the Tulmsan, use to celebrate the birth day of the Prophet (Peace be upon him) with full fervour and zeal, in eighth century Hijri, in a manner like the kings of Algiers, Spain and Morocco etc."
7. Allama Kamaluddin al-Adfwi records in 'Al-Taleh al-Saeed' that "Hazrat Abu Tayyab Muhammad bin Ibrahim Sabti Maliki Nazeel Kaus was a theologian and learned man of a such high standard that he was tutor of the renowned theologian Abu Hayan and he died in 695 AH. He use to observe holidays in his large educational institution and instead, birth day celebrations taken place."
8. Hazrat Allama Dahlan Makki states in "Seerat-un-Nabi" that "it is a practice of the people that immediately on listening birth day of the Prophet (Peace be upon him) they raise to stand to show respect. This act is preferable because it carries the reverence and high respect of the great Prophet (Peace be upon him). It has been transmitted by many religious scholars that Hazrat Allama

Subki was seated in a meeting with his contemporary theologians, that at the same time some person read the following praise-worthy verses of the poem of renowned poet, Imam Sarsari: "If a scribe writes with the golden words the commendable attributes of the Prophet Muhammad (Peace be upon him), even then it is a nominal. The noble lovers to commemorate, rise to stand or drawn up in a line immediately."

As soon as Hazrat Allama listened, he rise up to stand and all the participants followed him."

9. Hazrat Hafiz Syed Abu Abdullah al-Tunsi was learned person and well versed in the religious laws. He was contemporary of king Abu Hamu Musa (707 AH-718 AH), who celebrate the birth day with passion and vehemence. Syed Abu Abdullah records in "Rah-al-Arwah" that: "I participated in the birth day celebrations of the Prophet Muhammad (Peace be upon him), festivity arranged by king Abu Hamu Musa, Sultan (ruler) of Tulmasan. (Tulmasan is a famous business centre of Algeria). It was a sumptuous convocation and people of all walks of life were invited. Assemblage place was covered with valuable carpets, large pillows were placed in them and candles were lighted on all sides. Large cloth were spread on the ground on which meal dishes were placed. In stoves, saffron and other fragrant articles were burnt to make the environment perfumed and sweet smelling. All the participants were entertained with grand feast. Face of everyone was full of veneration and respect for this day of reverence, the birth day of the Last Prophet (Peace be upon him). Quranic verses were recited, preachers explained about the different aspects of the life of the Holy Prophet Muhammad (Peace be upon him) and the poets presented their tributes in a faithful manner. By observing and listening all this, mind of every one was greatly impressed and was delightful heartily by all this fascinating and attractive. King of the Tulmasan had royal treasury placed there and intermittently a servant came out with a list of prize worthy people. This way, distribution of rewards continued for the whole night of 12th of Rabi-ul-Awwal and dispersed after prayers of early morning (*Fajr*). After morning prayers, before departing, all together supplicate with humiliation and meekly, in relation to the respect and veneration of the birth day of the Prophet (Peace be upon him), for safety and well-being of the Muslim *Ummah* (nation) as well as constancy, proficiency, elevation and grandeur of belief, true faith, firm confidence and righteousness."
10. Hazrat Muhammad bin Abdul Baqi Al-Zurqani (d.1172 AH) has stated in "Seerat Al-Mawahih-ul-Dunyah", that; "Muslims after three decades of elementary period, to which the Prophet (Peace be upon him) declared; "The period of benefaction" had been celebrating the birth day of the Prophet (Peace be upon him) with full fervour, passion and vehemence, Even specifically during the month of Rabi-ul-Awwal all the Muslims should give

gifts and alms to the poors, charity in abundance to the deservings and perform the virtue and probity in a just righteous manner.”

11. Hazrat Maulana Mula Ali Qari Al-Makki (d. 1014 AH = 1605 AD) has recorded in the “Al-Murad al-Rawi fi Mulad-al-Nabi: SallAllahu alaihi wasallam” that: “Congregation of the birth day celebrations were instituted for benevolence and piety, after three elementary decades. During this all the Muslim countries continuously holding for deposition of their happiness, delight and faith, the assemblage, sumptuous banquets, abundance in charity, gifts and illuminations. So, in this manner, prosperity, auspiciousness and blessings of Allah, the Gracious, bestowed upon the Muslims. After celebrating, there remains the safety, peace, security and well-being the whole year. Egyptians and Syrians arrangements are specially noteworthy. King of Egypt Zahir Barqooq (784 AH-801 AH) arranged the congregation of the birth day celebrations in 785 AH (1383 AD) and dignified theologian Hazrat Shamsuddin bin Al-Jazri Al-Maqri, participated in that assemblage, in the fort of Al-Jabal Al-Uliah. His narration relating to this event have been recorded by many religious scholars. He narrated that; “I was greatly impressed by the fervour and impetuous arrangements of recitation of the Holy Quran, preaching of religious laws and explaining the different aspects of the Life of the Prophet (Peace be upon him), and poets with praiseworthy and epithet poems for the commendable attributes and peculiarities of the Holy Prophet (Peace be upon him). I reduce into writing on the spot, whatever I witnessed there. King distributed 10,000 Misqals (one Misqal is equal to four and a half Mashah and twelve Mashahs equal to one Tola=11.6363 gram. 10,000 Misqal=43.543 kilogramme) of gold and large number of dress and robes were conferred as a mark of distinction, in respect, honour and veneration of the birth day. At least twenty five reciters of the Holy Quran were rewarded valuable prizes. Two of the Egyptian kings, those were also servants (custodian) of the two sacred places, Makkah and Madinah (*Harmain Sharifain*) were abstemious, virtuous, chaste and candid. I am of the opinion that Romans (Turkish) were not lag behind and celebrate the birth day with full zeal and vehemence and the literary men have informed me that Indian Muslims celebrate the birth day with accomplished fervour and passion.”
12. Hazrat Mula Ali Qari has recorded in the above referred book, that “In addition to Arabian countries, especially in the Indian sub-continent, splendid and extensive arrangements are made for the celebrations of the sanctified birth day of the Holy Prophet (Peace be upon him). As soon as the very venerable month of the Rabi-ul-Awwal begins, glorified congregations are arranged and whole time recitation of the Holy Quran, preaching of Islam and manifestation of the noble properties and commendable attributes of the sanctified life of the Holy Prophet (Peace be upon him) and affectionate fundamental poems related with loud voice. Thus in different honouring

manners, pleasures and cheerfulness are being expressed. So much so that women spin the yarn and its realizations of the sale proceeds, spent to participate for the celebrations. Once emperor Nasiruddin Humayun (1530 AD-1556 AD) invited Hazrat Shaikh Zainuddin Mahmud Naqshbandi, to help him financially and arranged a royal banquet in his honour. But he refused to attend saying that "He is contented of all such things and the king also should not come to me."

The king was upset. Bairam Khan, his famous general and courtier, informed Humayun that Shaikh Zainuddin participate only in the birth day celebrations of the Holy Prophet (Peace be upon him: Eid Milad-un-Nabi) and requested the king to arrange the congregations for 'birth day' celebrations of the Prophet (Peace be upon him). Thus, it was arranged accordingly and on invitation Hazrat Shaikh Zainuddin participated with some disciples. Humayun with warmth cordiality press forward and welcomed him elegantly and delightfully and served personally with the help of Bairam Khan for his ablutionary process of washing of hands, face and feet and thus by this way they could get auspiciousness of entreaty and intercession before Allah, the Gracious, and His Last Prophet (Peace be upon him)."

13. On the subject of 'birth day' celebrations and congregations by the people of Makkah Mukarramah, the renowned scholar and commentator of high dignity: Hazrat Mulla Ali Qari (d. 1014 AH) records in the above said reputed book as related from Hazrat Imam Shamsuddin Sakhavi, that: "People of Makkah are a quarry of prosperity and blessings. They turn the attention towards 'birth place' in sacred month of Rabi-ul-Awwal. This place is situated in Sauq-al-Lail and all of them are attentive to achieve their aims and objects. They specifically make arrangements on the birth day of the Prophet (Peace be upon him), on account of firm belief and faith and to express their high respect and reverence. Almost all the people participate delightedly and especially the Sharif-e-Makkah (Governor Hijaz) participate without any hesitation, cheerfully and joyfully. On arrival of the governor a sign is marked as token, this was not the former practice. The chief Judge (Qazi) of Makkah, Al-Burhani Al-Shafiyy has adjudged desirable to provide food and sweetness to the participant pilgrims, visitants, servants and present in attendance. Governor Hijaz arrange for extensive banquet at residence for well being, prosperity and fortune. His son Al-Jamali also followed same tradition of his father."

14. While describing birth day celebrations by the people of Madinah as related from Hazrat Imam Shamsuddin Sakhavi, Hazrat Mulla Ali Qari Makki Hanfi, records that: "People of Madinah rejoice festivity and hold congregations of the 'birth day celebrations' of the Prophets (Peace be upon him) in a manner like that of resembling with the king Muzaffar of Arbal, who was an eminent and venerated and administer the arrangements with high esteem and warmth

of affection. Such virtuous and well disposed and well mannered practices are conducted for delight and cheerfulness of the faithful believers and righteous Muslims and for debasement and abasement of reprobated devil (*Satan*). Christians perform with full pomp and show the birth day of Hazrat Eesa (Isa-Jesus: *Alaihis-salam*), whereas we are having much more right to celebrate the 'birth day' of the Chief of the Prophets and Seal of the Messengers of Allah, the Creator."

15. Hazrat Maulana Mulla Ali Qari Al-Makki Hanfi has recorded in his above referred literary composition 'Al-Murad-ul-Ruvi fi Mulad-ul-Nabi; *Sallallahu Alaihi Wa Sallam*, ' the views of the learned religious scholars and theologians and have expressed his definite verdict for celebrations and congregations on the 'birth day' of the Prophet Muhammad (Peace be upon him) saying that birth day celebrations with dignity and venerations are essential and thus refer that "Quran Majid mentions in Surah Al-Tawbah. (verse 9:128) that:

"Now there has come unto you indeed a Messenger from amongst yourselves: your ruin is distressful to him, and he is ardently anxious over you and he is most kind merciful to the believers."

This verse, Mulla Ali Qari says, directs towards the birth of the Holy Prophet (Peace be upon him).

16. Hazrat Allama Shihabuddin Ahmad bin Abi Bakr Qastlani (851-923 AH), was a reputed theologian and writer. He writes in the literary composition 'Muwahib-ul-Iduniyah fi Makh al-Muhammadiya', that: "Muslims have been celebrating the Prophet's (Peace be upon him) birth day, incessantly and continually and have been spending on charity, sacrifice and alms to their affordable extent. They arrange for the banquet on this blessed day, participate to rejoice and act auspiciously for good disposition. Every Muslim is blessed from all aspects by prosperity of the sacred birth day. This is an experienced fact that the year in which, celebrations are hold, the whole year being passed in happiness and auspiciously. In addition deed of birth day celebration is glad tiding for heartily inclinations and good intentions. Allah, the gracious, may mercy upon such a person who by delightful 'birthday celebrations' caused augmentation in ailment of malicious and hatred man."
17. Hazrat Allama Jalaluddin Kahtani has recorded in "Subul-ul-Huda" that; "the birth day of Prophet (Peace be upon him) is highly sanctified, consecrated, venerable and reverential. It is peculiarity of the Prophet (Peace be upon him): that a faithful Muslim, if celebrate the birth day happily and cheerfully, he on account of this prosperity, gets salvation and allowed to enter paradise. If a hellish non-Muslim, celebrate the birth day, his punishment is reduced. Hence demonstration of pleasure and cheerfulness on this day, as per means and ability, is proper and pertinent."

18. Hazrat Imam Ibn Taymia (661 AH-728 AH), renown scholar has mentioned in "Iqtiza al-Seraat-al-Mustaqeem" that: "Muslims congregate the birth celebrations of the Holy Prophet (Peace be upon him) with fervour and high respect, like the Christians celebrate the birth day of Hazrat Eesa (Isa-Jesus: upon him peace). Allah, the Beneficent will bless them with reward for that affection, emotion and for exertions, endeavour and arrangements. Therefore efforts for birth day celebrations, its honour and respect which comprise the true love for the Holy Prophet (Peace be upon him) cause dignified blessings."
19. Hazrat Shaikh Abdul Haq Muhaddis Dehlvi (958 AH-1073 AH, compiler 'Madaraj-ul-Nabuwwat') has recorded in "Maa Sabt Min-al-Sannah" that: "Muslims have incessant custom that they celebrate the birth day of the Prophet (Peace be upon him) with sincere affection and for the sake of expression cheerfulness and pleasure, arrange for the assemblage and congregation of the Prophet's 'birth day celebrations'. They attempt for performance of virtue and probity excessively. On this blessed day they arrange to relate for description of the birth day events and occurrences."
20. Shah Abdul Rahim Syed Dehlvi was a renown learned man and theologian and committed follower of the Prophet (Peace be upon him). He arrange passionately with firm belief, every year for the birth day celebrations. His able son Hazrat Shah Waliullah Muhaddis Dehlvi, has described in "Al-Dar-al-Sameen" on account of his father saying that "I (Shah Abdul Rahim Dehlvi) use to arrange a banquet for the blessed birth day celebrations, every year. But due to economical reasons, one year could not be arranged reasonably and properly. During the night I had a blessing to see the Holy Prophet (Peace be upon him) in dream and observed that very fried grams in the same condition in front of the Prophet (Peace be upon him) which that I distributed in cheerfulness of the 'Holy Birth Day'. The Messenger of Allah (Peace be upon him) was seated cheerfully and happily."
21. Hazrat Allama Zahiruddin Jaffar Al-Misri, has stated in "Sabal-al-Huda" that: "If; organizer assemble together the righteous and virtuous and arrange for holding the benedictory congregation to send blessings and salutations upon the Holy Prophet Muhammad (Peace be upon him) and distribute the food to the poors and indigent, then this deed will cause retribution and reward."
22. Hazrat Shah Waliullah Muhaddis Dehlvi (d.1176 AH i.e. 1762 AD) was renowned theologian and a literary person. He himself participated in the Propeht's birth day celebrations, held in Makkah Mukarramah., He records the events of this resplendent congregation in "Fuyuzul-Harmain" that: "I participated in a congregation arranged to celebrate the Holy Birth Day of the Prophet (Peace be upon him) and participants were sending the blessings and salutations upon the Prophet (Peace be upon him) and were recounting the occurrences and circumstances happened at that time of the birth and before descending of the Prophet-hood. Suddenly I observed the alighting of the

- brilliance of the luster and light upon the congregation. May it be physical or spiritual, but on deep thorough consideration the reality was established that this is a brightness of glory and manifestation of the angels, those are commanded by Allah, the Gracious, to participate in such congregation. I sighted the Divine Mercy descended and Allah knows better what the affairs were.”
23. Hazrat Allama bin Jarullah ibn Zaheera records in “Al-Jamiul-Latif Fi Fazal Makkah wa Ahlha wa Bana Al-Bait Al-Sharif” that: “It is an established practice of the inhabitants of Makkah that they after evening (*Maghrib*) prayer led by Qazi Makkah who is a Shafiyy proceed in a great concourse, bearing the candles and lamps, for pilgrimage to the birth place of the Holy Prophet (Peace be upon him), and this procession includes the followers of all the Muslim institutions. On arrival at the birth place, an oration is delivered and Qazi Makkah lead the prayer for well-being prosperous and providence for the Muslims, specially for the governor (*Amir*) of Makkah and the ruling king. The process continues upto the time of the prayer of the first watch of the night (*Isha Prayer*) and before Isha prayer they reach collectively in Mosque Al-Haram and again supplicate near the site of Hazrat Ibrahim (*Alaihis-salam*). Then after Isha Prayer they bid farewell.”
24. Haji Imadadullah Muhajir Makki is a well known religious scholar, he states in “Shumaaem-e-Imdadia” that: “At the time of birth day celebrations our belief should be that the Messenger of Allah honour the congregations with his presence. Because all the creation of the world is confined by time and habitation, whereas immortal behest world is unrestrained and free of time and dwelling. Therefore the Prophet’s (Peace be upon him) blessing of coming to the congregation is not impossible. Rememberance and commemoration is a great prosperity. I have the honour to attend the congregations of birthday celebrations on the contrary I myself arrange to convene for the congregations of birthday celebrations and enjoy the gratification and benignity.”
25. Hazrat Allama Muhammad bin Yusuf Salihi was reputed Syrian religious scholar. He states in “Subul-Al-Huda” that: “All of us should perform the virtuous, excellent and pious deeds on the birth day of the Prophet (Peace be upon him), which should demonstrate the acknowledgment of gratitude and benevolence by Allah, The Gracious. For Instance recitation of the Holy Quran, Alms and charity for the pious needy, entertainment of feed the indigents and meeks. Description and to relate the dignity and brilliant splendour of the Holy Prophet (Peace be upon him) and to recounts the adored events and laudatory poems and stories, those should cause augmentation in faithfulness and commemorate the day of resurrection. Thus in this manner people incline towards virtuous deeds and righteousness.”
26. Allam Qutbuddin Al-Hanfi records in “Al-Elam ba Alaam Bait-ul-Haram” that: “every year, on 12th of Rabi-ul-Awwal the holy birthday of the Prophet (Peace be upon him) announcement have made for assemblage in the Masjid

Al-Haram (Makkah) and people gather after the Maghrib prayers, which includes the nobles, theologian, and religious scholars of all the four religious institutions. After the evening prayer (Maghrib Prayer) they all proceed in a well organized procession via Sauq-ul-Lail to the birth place of the Prophet Muhammad (Peace be upon him) for pilgrimage, with candles, lamps and chandeliers in the hands of such a plentiful congregation, where it is difficult to get place. A religious scholar of note, then address the gathering and then pray for all the Islamic world. After that people reach the Masjid Al-Haram and the ruling king cause to put on the organizers the turban of honour. Then after Isha prayer (prayer of the first watch of night) people dispersed for their homes. People from very distant places, even from Jeddah, participate in this sanctified congregation of the birth day celebrations of the Holy Prophet (Peace be upon him)."

27. Hazrat Maulana Abdul Hayee Lucknowi have stated in "Fatawa Abdul Hayee" that: "People of Hurmain (Hijaz), Yemen, Busra, Syria, and of other countries celebrate rejoicingly, the birth day of the Prophet (Peace be upon him) after sighting the moon of Rabi-ul-Awwal and spend on charities and arrange for reciting of the Quran and occurrences relating to the birth day celebrations of the Holy Prophet (peace be upon him). Confidence should also be placed to believe that birth day celebrations can be held at any time during the year and its congregation at that time shall be rewarded, requital and excellence. Other countries also celebrate the birth day in other months and during the whole year."
28. Shaikh Muhammad Raza Misri (Egyptian) has described in "Muhammad Rasul Allah, *Sall Allah-u-alaihi-wasallam*" that: "During our period of time, Muslims all over the world arrange for the assemblages in connection with the Prophet's (Peace be upon him) birth day celebrations. In Egypt the arrangements are made with pomp and dignity and recitation of Quran, birth day related addresses are delivered, preaching and generosity of the Prophet (Peace be upon him) is being recounted and charities are given to the indigents and needy. Wealthy people spent excessively on alms and charity, specifically people residing in Cairo, after Asr prayers (Afternoon prayer) proceed towards Abbasia Ground in a well arranged procession. Police force and army contingents also accompany them for safety and security. This grand procession proceed via Ghauria, Koele and Husainia and ends at Abbasia Ground. People continues joining the procession on way, which is officially organized by the government. King himself and his vicegerent along with senior officials present in attendance the meeting and on arrival of the king army contingents march past takes place. Then king enters his pavilion and receive with honour the religious scholars and speakers, those address the gathering recounting the prophesies and predictions as well as events relating to birth day celebrations of the Prophet (Peace be upon him). In the meantime

the procession route and the Abbasia Grounds remain illuminated with candles, lamps and chandeliers. In the end king distribute the rewards, dress and robe of honour and arranged for a sumptuous feast and king returned to his palace with a pompous salute of guns.”

29. Syed Muhammad bin Alvi al-Maliki al-Makki al-Husaini - was a reputed literary writer. He has stated in, “Haul Al-Ihtifal Bizikr-al-Mulad Al-Nabvi” that: “Certainly birth day celebrations and congregations are expression of the delight, cheerfulness and happiness of the Holy Prophet’s prosperous birth. Even infidels had taken benefit on demonstration of a state of delight. It is recorded in Sahih Bukhari that Abu Lahab is given curtailment in his punishment, on every Monday, because he set free his slave girl Thuwaibah (Suwaibah) on account of listening from him the glad tidings of the birth of the Prophet (Peace be upon him).”
30. In conclusion and auspiciousness I have the prosperity to reproduce hereunder the report on the Prophet’s birth day celebrations published in the monthly (magazine) “Tareeqat” of January and March 1917 AD. This ‘Report’ have described that practice of the people of the Hijaz and their process of the birth day celebrations, as follows:

“The birth day of the Messenger of Allah (Peace be upon him) is being celebrated in Makkah cheerfully and joyfully with full fervour and vehemence and it called “The Festival of the Holy Birth Day of the Messenger of Allah (Peace be upon him).” On this delightful festive day, specially prepared sweetmeat is sold in abundance. A blackish red colour carpet is spread in rear of the Hanfi oratory (place of prayer of Hanfi Imam). Sharif-e-Makkah and commander of the Hijaz army, dressed in splendid excellent clothing, accompanied by the staff present to attend and then proceed in a procession for appearance at the birth place and in front of the procession and at the birth place they recite the Quran, the praise-worthy poetry and send the blessings, benediction and salutation upon the Holy Prophet (Peace be upon him). After participation upto 02 AM in this sacred congregation, they return to Haram Sharif (Kaabah Mukarramah). During and after this procession other delegations continue sending the blessings and salutation upon the Holy Prophet (Peace be upon him) for the whole night. Birth place and both sides the route of procession is specially illuminated with candles, lamps and chandeliers and the enroute shops and buildings are well decorated. In this way the distinguished and sacred light composed birth place of the Messenger of Allah (Peace be upon him) becomes a place dazzling with brilliant splendour. From evening prayers (Namaz-ul-Maghrib) of the 11th Rabi-ul-Awwal upto the after noon prayer (Asr prayer) of the 12th Rabi-ul-Awwal, twenty one gun salute is presented, after every prayer, performed by the Turkish Artillery deputed at the Al-Jiyad Fort. During these days the people of Makkah Mukarramah festive jubilantly and organize frequently and plentifully the congregations and assemblages in a consecrated manner.”

“As soon as one who calls Muslims for prayer (*Muazzan*) call for Asr Prayer (Azan for Asr prayer) on 11th Rabi-ul-Awwal called saying: “Allah is the Greatest; Allah is the Greatest,” every nook and corner of the holy city of Makkah Mukarramah resounded by cannonade gunfire, people forth with rejoicingly started saying congratulations to each other for the auspicious, blessed, cheerful and delighted birth day of the Prophet (Peace be upon him). Sharif-e-Makkah (governor Makkah) prayed the Evening Prayer (Maghrib Prayer) at the Hanfi place of prayer and after completion of the Evening Prayers the chief Judge (Qazi-ul-Qazat) first congratulated the governor Makkah and then to ministers, nobles and government officials. Plentiful illumination and decoration was arranged from the royal palace upto the birth place. The sanctified birth place was exceedingly illuminated and decorated in a unique manner, incomparable and unequalled. So after evening prayers, in Masjid Al-Haram, this grand splendid congregation, containing people from all walks of life, proceeded towards the birth place and halt there in the state of standing. Then one orator started delivering his rhetoric address on the subject of the Prophet’s (Peace be upon him) Biography (Seerat-e-Nabvi). Assemblage was full of silence and peace and were listening with complete respect and veneration the eloquent speech. Birth place of the Prophet (Peace be upon him) is the most blessed and sanctified piece of land, where none can dare to move and thus there was complete quietness and tranquility. Everyone was holding this holy birth day in complete respect and veneration and was amiably cheerful and delighted. In conclusion, Shaikh Fawad, minister of state for Foreign Affairs (deputy Foreign Minister) delivered a prompt speech, through which he described the great revolution vivified and produced by the Holy Prophet (Peace be upon him) which induced the universal mankind towards peace, righteousness, virtue and probity. He then presented a laudatory poem relating to the birth day of the Holy Prophet (Peace be upon him), which exhilarated the spiritual inspiration of the audience. Then all in due course and turn after visiting the holy birth place, reached back Masjid Al-Haram in a regular manner and offered the prayer of the first watch of night (Isha Prayer). After Isha prayer all assembled in prescribed gallery of the Masjid Al-Haram, with firm belief and veneration, where annual proceedings arranged for this particular occasion commenced. In this congregation the eloquent orators addressed impressively and the Prophet’s biography (Seerat-e-Nabvi), noble properties and distinctive peculiarities were related for the whole night.”

“Next day, i.e. 12th Rabi-ul-Awwal, all the government offices, schools, courts, educational institutions and business houses, observed the holiday on account of pleasure and cheerfulness of the Prophet’s birth day (Eid-Milad-ul-Nabi). In this manner, the most sanctified day of Eid Milad-ul-Nabi came to conclusion. We supplicate before Allah, the Gracious, and pray that Allah, the Beneficent, bestow us opportunity with the ability to see and celebrate this holy consecrated day.”

THE BIRTH OF THE LAST AND THE FINAL PROPHET (May Allah's Blessings and Peace be upon him) THE MERCY FOR ALL CREATURES

The Prophet (Peace be upon him) was born at the time of the most pleasant moment of early morning on Monday the 12th Rabi-ul-Awwal, in the year of elephant. According to religious scholars it was 23rd April 571 AD. Ibn Ishaq has given the date as 12th Rabi-ul-Awwal, and ibn Abu Shaybah has stated that Affan, Saeed ibn Mina, Jabir and Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*) say that the Prophet (Peace be upon him) was born on 12th Rabi-ul-Awwal, in the year of elephant, on Monday. Some of the scholars have stated that Abrahah's (elephant) invasion took place forty days before birth of the Prophet (Peace be upon him) whereas some have mentioned born on elephant day and some fifty five days. But majority concede forty days. Hazrat Imam Ahmad has narrated from Hazrat Abdullah ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) was born on Monday and was bestowed Prophethood on this day and it was on this day that he went out of the Makkah for migration and entered Madinah on this day and again it was a Monday on which he died. The day when he placed the Black Stone in the House of the Allah (Kaabah) was also Monday. Sahih Muslim have narrated from Hazrat Abu Qatadah (may Allah be pleased with him) that once asked the Allah's Messenger (Peace be upon him) about his fasting on every Monday. He replied:

"This is day on which I was born and on this day I was commissioned as Prophet."

Ibn Saad described that Talhah ibn Amr related on the authority of Hazrat Abdullah ibn Abbas (may Allah be pleased with him) that "Hazrat Aaminah bint Wahb said: I became pregnant with him (the Prophet, Peace be upon him) but I felt no discomfort till I delivered him. But when he was separated from me there emitted with him a light which made everything of the earth between the east and west bright. Then he fell on the earth and raised his head to the heaven, and there emitted with him a light which illuminated the palaces of Syria and its bazaar, till I observed the necks of camels at Busra."

Abu Amamah al-Bahli (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) said:

"My mother perceived as if light emitted from her with which the palaces of Syria illuminated."

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated on the authority of his father Hazrat Abbas bin Abdul Muttalib; he described: "The Prophet (Peace be upon him) was born circumcised and with navel chord cut;

thus caused Abdul Muttalib wonder and he was pleased; he remarked: "This child of mine will achieve greatness, which he did."

Ali Ibn Yazid ibn Abdullah ibn Wahb ibn Zamah narrated on the authority of his father, he on the authority of his paternal aunt; she said: "When Aaminah bint Wahb was delivered of the Messenger of Allah (may Allah bless him), she sent for Abdul Muttalib. When the messenger of glad news came to him, he was sitting in the al-Hijr with his sons and some people of his tribe. It was informed him that Aaminah was delivered of a boy. The news delighted Abdul Muttalib and he stood up along with them and then he entered her apartment. Thereupon she informed him of what she had comprehended and what was said to her and to what she was commanded. Abdul Muttalib carried the child to the Kaabah and standing there he supplicated to Allah and thanked Him for what He had bestowed on him and prayed:

"All praises be to Allah who bestowed on me this boy of pure character. He has been the leader of the boys in his cradle, so I entrust him to the protection of Allah, the Lord of Kaabah. I wish to see him attain maturity, and I seek shelter from the evil of malicious person. I seek protection from the evil of the excited hostile person."

Ibn Asakir has narrated from Hazrat Anas bin Malik (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:

"This is an honour for me that I was born circumcised and no one saw my private parts."

THE NAME MUHAMMAD (Peace Be Upon Him)

Ibn-e-Kathir (700-774 AH) mention in Seerat-un-Nabi that the Arabs had a custom that when a child was born it was entrusted to the Quraish women until morning. They placed over it an inverted vessel. So, Abdul Muttalib too entrusted the child to some women. However, in the morning the vessel was split in two and the child was looking at the heaven. They informed Hazrat Abdul Muttalib and he asked them to care him. On the seventh day he sacrificed some camels and invited the Quraish to a banquet. They then inquired the name of the child. He replied: "Muhammad." They shouted, why have you not given him a traditional name? He replied; 'I have a desire that Allah may praise him in the heaven and His creatures on earth?' Some of the religious scholars state that Allah inspired him with the name "Muhammad" to match his features, peculiarities and distinction.

Allama Ahmad ibn Husain Bayhaqi Neshapuri (384-458 AH) records in "*Dalael-ul-Nabuwwat*" that Hazrat Abbas bin Abdul Muttalib (*Radiya Allah-u Taala anhu*) related:

“O Messenger of Allah! I inclined to accept your religion because of a sign of Prophethood in you. I had seen you in your cradle you were conversing with the moon and beckoning to it with your finger. The moon bowed down according to where you beckoned your finger. The Prophet (Peace be upon him) replied:

“Yes, it made me silent, when I wept and when it went under the throne prostrating to Allah, I could hear it glorifying Allah.”

When the Prophet (Peace be upon him) born, most of the idols fell down, the Negus of Habshah (Ethiopia-Abyssinia) saw a dream, the room where he was born shined full of light and the stars came closer.

RED STAR OF THE PROPHET'S BIRTH

Zaid ibn Amr Nufayl has stated that a priest in Syria told him; ‘A Prophet has come, or will come, to your land. His star has risen. Go home, obey him and confirm him.’ Zubair ibn Bata, a Jew, stated that the red star has risen that arises on the coming of a Prophet and only Prophet Ahmad was awaited. Madinah would be his place of migration. Afterwards, when the Messenger of Allah (Peace be upon him) migrated to Madinah, and he was told of the migration, he remarked; “If Zubair becomes a Muslim then all chiefs will become Muslims because they obey him.” Umm Saad bint Saad ibn Rabi has narrated in “Dalaal-Nabuwat” compiled by Abu Nuaym, that the Jewish priests of Banu Quraizah and Bani Nadir use to relate about the Prophet (Peace be upon him). When the red star arose they said that it was a sign of one after whom was no other Prophet. They gave his name as Ahmad and that Madinah would be his place of migration. But, when he migrated to Madinah they rejected him out of jealousy and grudging contemplation.

Hassan ibn Thabit (may Allah be pleased with him) has stated that when he was about seven or eight years old a Jew shouted early in the morning in Madinah, ‘O Jews! Tonight the star of Ahmad has risen, under which he is to be born.’

SIGN OF THE LAST PROPHET (PEACE BE UPON HIM)

Ibn Hisham (d. 213 A.H. Fostat, Cairo, Egypt) has narrated from Hazrat Sayyidah Ayesah Siddiqua (may Allah be pleased with her) that a Jew trader of Makkah went to a gathering of Quraish and inquired from them whether a child was born to any Quraish that night. On expression of their ignorance, he informed

them, 'Tonight the last Prophet is born. He has a sign between his shoulders on which is successive hair like a horse's mane.' When those people reached their homes, they learnt, that indeed a son was born to Abdullah ibn Abdul Muttalib and named "Muhammad". Those people gathered again and met the Jew and intimated him what they had learnt. On his entreaty they took him to Aminah's home where he rubbed his fingers between the child's shoulders and swooned. On recovery, he lamented with passionate expression of grief that the Prophethood had been taken away from Bani Israil. He warned them that the Prophet would dominate and punish them and drive them out and would be known all over the world.

KHUSRAU'S PALACE TURRETS FELL DOWN

Shah Abdul Haq Muhaddis Dehlvi (d.1052 A.H=1642 A.D) described in "Madaraj-ul-Nabuwwat" and Khairaiti in "Hawatif al-Jan" mention that on the night the Messenger of Allah (Peace be upon him) was born the palace of Khusrau (Chosroe) trembled and fourteen of its turrets fell down. The fire of Persian fire temple extinguished which had never blown out for over one thousand years and the Persian river Sawah, went dry. The Khusrau had a frightful dream and the chief priest Mubzan also had dreadful dream that wild camels lead Arab horses and had crossed the Tigris and spread over the extensive region. Khusrau also decided to tell the courtiers about his frightful dream and summoned them and during the course of assemblage a message was received that the Persian temple fire had extinguished.

KAABAH MUZZAMAH

Hazrat Shaikh Abdul Haq Muhaddis Dehlvi have recorded in "Madaraj-ul-Nabuwwat" as related from Hazrat Abdul Muttalib that; On the night of birthday I was sitting near the Kaabah. At midnight the Kaabah bent towards the Site of Ibrahim (*Maqam-e-Ibrahim*) and I heard creed from it saying:

"Allah is the Greatest, Allah is the Greatest. He is the Lord (*Rabb*) of Muhammad. Now my Lord shall purify me from defilement of idols and filthiness of polytheists."

I (Abdul Muttalib) heard the mysterious voice saying:

"By Lord of Kaabah, Kaabah got Grandeur. Be ware, for him Kaabah have been selected as place of prayer and habitation. Muhammad born to Sayyidah Aminah and cloud of Allah's mercy and grace have alighted."

Idols fixed around the Kaabah broken into pieces and big idol, Hubl was lying subverted fell headlong.

SUCKLING AND REARING OF THE PROPHET (PEACE BE UPON HIM)

Umm Ayman (Barakah- *Radiya Allah-u Taala anha*) used to look after him. The Messenger of Allah (Peace be upon him) had inherited from his father. She was set free by the Prophet (Peace be upon him) and married her to his freed slave Zaid ibn Harithah (may Allah be pleased with him) and Hazrat Usamah bin Zaid (may Allah be pleased with him) was born to her.

Thuwaibah had suckled the Prophet (Peace be upon him) and she was the freed-slave girl of Abu Lahab. After Abu Lahab died, his brother Hazrat Abbas bin Abdul Muttalib (*Radiya Allah-u Taala anhu*) saw him in a dream, a year later after the Battle of Badr. Abu Lahab was in a very bad shape except for the water given to him in the hollow between his thumb and adjoining finger. Abu Lahab said that Chastisement was reduced to him on Mondays. This was because he freed Thuwaibah on Monday, pointing with my forefinger, when she had brought him glad news of the Prophet's birth.

SUCKLING AND BLESSINGS

Halimah bint Abu Zuayb of Ba'ni Saad bin Bakr was selected to suckle the Messenger of Allah (Peace be upon him). Abu Zuayb was Abdullah bin Harith bin Shijna bin Jabir bin Rizam bin Nasira bin Qusayya bin Nasr bin Saad bin Bakr bin Hawazin bin Mansur bin Ikrima bin Khisafa bin Qays bin Aylam. Halima's husband was Harith bin Abdul Uzza bin Rifaa bin Mallan bin Nasira bin Qusayya bin Nasir bin Saad bin Bakr bin Hawazin. Halimah had one son Abdullah and three daughters: Hudhafa (Shayma), Unaysa and Huzafa. Shayma (Hudhafa) used to carry him in her arms to help her mother. Halimah her husband Harith, their son Abdullah and daughter Shayma embraced Islam, about others books are silent.

Ibn Hisham has narrated from Hazrat Abdullah bin Ja'far ibn Abu Talib (*Radiya Allah-u Taala anhu*) that: Halimah went forth from her country to Makkah with her husband and little son, whom she was nursing, among the ten women of her tribe, in search of other babies to nurse. She rode a white donkey that had to be persuaded with difficulty to move, and an old she-camel which did not yield a drop of milk. Halima said: This was a year of famine when they were destitute. They could not sleep the whole night because of weeping of her hungry child. She had no milk to give him, nor could their she-camel provide milk, but we were hoping for rain and relief. I rode upon my donkey which had kept back the other riders through its weakness thus the other member of the caravan were fed up with them because of their lagging behind on the weak donkey. At Makkah we looked out for foster children and the Messenger of Allah was offered to everyone and each women refused him when she was told he was an orphan.

because women hoped to get payment from child's father. Women said: An orphan! and what will his mother and grand father do? So all the other women refused him because he was an orphan. The other women got a suckling each but Halimah did not get any. So, she decided to take the orphan, her husband approved this idea saying: 'Perhaps Allah will bless us on his account.' Halimah said: 'The moment I reached my baggage and I put him to my bosom, my breasts overflowed with milk, both he and his foster brother drank from it. Then both of them slept whereas before this we could not sleep with him.'

They also found that the udders of her she-camel were full, her husband milked it and they drank her milk to their satisfaction and passed a happy night. In the morning Halimah's husband said: 'Do you know Halimah, you have taken a blessed creature?' Halimah replied: 'By Allah I hope so.' Then, as they started return journey, their donkey out paced all other donkeys. The companions asked in wonder if it was the same donkey and Halimah confirmed that it was certainly the same. When they reached the territory of Banu Saad the place was barren yet their flock returned with a full belly in the evening after grazing but flocks of other people came back hungry. Halima's folk used to yield milk in abundance, milked them and drank while other people had not a drop, not could they find anything in the udders of their folk. Tribesmen instructed their shepherds to graze them at the same place as Abu Zuayb's daughter's. Even so, their flocks came back hungry not yielding a drop of milk, while Halimah's had milk in abundance and came with a full stomach. For two years they lived in blessing and the Prophet (Peace be upon him) was growing up as none of the other children grew and by the time he was of two years age, he was a well-grown child. Though they were most anxious to keep him with them because of blessing which he brought them, they took him back to Aaminah reluctantly. There they induced her to allow them to keep him for a year more and they persisted until sent him back with them.

SPLIT OPENING OF THE THORAX (CHEST)

Some months after their return, the Prophet (Peace be upon him) and his foster brother were behind their dwellings with their folk. Suddenly, Halimah's son came running to the home and told her that two men clothed in white had thrown his Quraishi brother down and opened up his belly (thorax) and are stirring it up. So, she and her husband ran towards him and found him standing up with a pale face. They took hold of him and asked what was the matter. He (the Prophet: Peace be upon him) replied:

"Two men in white raiment came and throw me down and opened up my belly and searched therein and thrown out something from inside my belly."

Halimah and her husband, afraid of this incident, decided to take him back to his family. Thus they took him to his mother. She was surprised at that because they had been very anxious to take him with them. At first they tried to conceal, but when she insisted, they told her everything. She asked them; Do you fear a demon possessed him? On their affirmative reply, Hazrat Aaminah answered that; 'no demon had any power over her son who had a great future before him;' and related to them her experience during pregnancy and at the time of delivering a light went out from her which illuminated the castles of Busra in Syria. Hazrat Aaminah said: "Leave him then and go in peace."

PRAYER OF HAZRAT IBRAHIM (ALAIHI SALAM)

Imam Ahmad Abdullah bin Mubarak and Thaur bin Yazid have narrated that some of the companions of the Prophet (Peace be upon him) solicited him to tell them about himself. The Messenger of Allah (Peace be upon him) replied:

"I am what Ibrahim (Abraham) my father prayed for and the glad tidings of (my brother) Eesa (Jesus), when my mother was carrying me she saw a light proceeding from her which showed her the castles of Syria. I was suckled among the Bani Saad bin Bakr, and while I was with a brother of mine behind our dwellings shepherding the lambs, two men in white raiment came to me with a gold basin full of snow. Then they seized me and opened my belly, extracted my heart and split it; then they extracted a black drop from it and throw it away; they then washed my heart and my belly with snow until they had thorough cleaned them. Then one said to the other, weigh him against ten of his people, they did so and I outweighed them. Then they weighed me against a hundred and then a thousand and I outweighed them. (He said) Leave him alone, for by Allah, if you weighed him against all his people he would outweigh them."

Hazrat Anas bin Malik (*Radiya Allah-u Taala anhu*) has narrated that:

"Verily the Messenger of Allah (Peace be upon him) during his childhood was playing with the boys when a man came to him. He caught him and opened his belly and took out a clog which he threw away and said: it is the lot of devil (Satan) in you. Then he washed it in a basin of gold with Zam Zam water; then he stitched it. Thereupon the boys rushed to his nurse saying 'Muhammad (Peace be upon him) is slain. The Prophet (Peace be upon him) returned and his colour was changed. We could notice the effect of stitching in his breast."

Ibn Hisham records that a number of Abyssinian (Ethiopian) Christian saw him with her, when she brought him back after he had been weaned. They looked at him struck with astonishment and inquired about him, and scurtinise him carefully ,then they said to her. Let us take this boy and bring him to our king and our country; for he will have a great future. We know all about him? She (Halimah) could hardly get him away from them. This urged his (Prophet's) foster mother to return him to his mother, apart from what have stated above.

The Messenger of Allah (Peace be upon him) used to say to his companions:

“I am the most Arab of you all. I am of Quraish and I was suckled among the Banu Saad bin Bakr.”

When Halimah brought him to Makkah he escaped her among the throng while she was taking him to his family. She searched him, but could not find him. So she went to Abdul Muttalib and said: I brought Muhammad tonight and when I was in the upper part of Makkah he escaped me and I am not aware where he is. So, Abdul Muttalib went to the Kaabah praying to Allah to bring him back. Waraqa bin Nawfal bin Asad and other men of Quraish found him and brought him to Abdul Muttalib, who took him and put him on his shoulder as he went around circumambulating Kaabah, confiding him to Allah's protections and praying for him.

The Prophet's blessedness was manifest on Halimah and her family during the days of his suckling. Later her whole tribe of Hawazin experienced his blessedness when they are taken captives in the battle of Hawazin, after the liberation of Makkah in 8 A.H. Ibn Ishaq has recorded from Amr ibn Shuayb and Zubair ibn Surad that they were with the Allah's Messenger (Peace be upon him) in the Battle of Hunain (Hawazin). When their belongings were taken into possession and prisoners were taken, their delegation embraced Islam and met him at Jiranah. They said, 'O Messenger of Allah we are members of a respectable family. Our difficulties are not unknown to you. Have mercy on us and Allah will show you mercy. With you, your aunts and nurses are your prisoners. If the same thing had happened to us with Harith ibn Abu Shamar Ghussan or Numan ibn Manzir, then we would have hoped for mercy from them. But you are the best of all. Have mercy on us and Allah will show you mercy.'

The Messenger of Allah (Peace be upon him) had set free captives, belongings to him and to the family of Abdul Muttalib and then the Ansar did the same thing. In all about six thousand children and women were set free and they were given unlimited cattle and property valuing 500,000 Dirhams.

DEATH OF HAZRAT AAMINAH (may Allah be pleased with her)

Hazrat Abdullah bin Abu Bakr bin Muhammad bin Amr bin Hazm has narrated that the Prophet's (Peace be upon him) mother died in Abwa between Makkah and Madinah on her return from a visit with him to his maternal uncles of Banu Adiy bin Najjar, when he was six years old. Umm Ayman was with them. She said that at Madinah two Jews came and saw Muhammad then they uttered one another that he would be the Prophet who would migrate to this city of Madinah, where there would be much killing. When his mother heard this, she set out for Makkah with him, but died at Abwa. (The compiler of this book has the prosperity to pay visit to the sacred grave of Hazrat Aaminah at Abwa, on 13th March 1984 AD. What an amazing scene I have seen there that the grave is on the top of a dry hill and miraculously a verdant green acacia tree lacerating the hill, existing towards the headside casting shadow to the grave of Hazrat Aaminah). Abwa is situated about 15 Kilometres from sea coastal town of Mastura, there is no metalled road and one have to pass through roughly and by guess about 12 Kilometres of difficult desert way and then three Kilometres Zig-Zag hilly way.

CAREFULNESS BY HAZRAT ABDUL MUTTALIB

After Hazrat Aaminah's death the Messenger of Allah (Peace be upon him) was in the care of his grandfather Hazrat Abdul Muttalib, for whom a carpet was spread in the shade of the Kaabah. His sons used to sit round the bed until he came out to it, but none of them sat upon it out of respect for him. However at 6 years age, the Messenger of Allah (Peace be upon him) climbed on it and if any of his uncles forbid him, Abdul Muttalib would direct them to let him sit and strike his on the back with the palm of the hand. It used to please him to see what he did. Then he would make him sit beside him on his spread and would stroke his back with his hand and use to say: Let my son alone, for by Allah he has a great future. Some of physiognomist (expert in judging character from appearance) had intimated him that the child's foot resembled exactly the impression of Hazrat Ibrahim's foot-print of *Maqam-e-Ibrahim* (Hazrat Ibrahim's site). So he instructed Abu Talib to pay attention to what they said. Thus Abu Talib took great care of him.

Muhammad Ibn al-Fadl narrated on the authority of Abu Hazim, he said: An astrologer came to Makkah when the Messenger of Allah (Peace be upon him) was five years old; his foster mother (Halimah Saadia) accompanied by him came to Abdul Muttalib. She used to bring him every year to show him to his grandfather and mother. The astrologer saw him with Abdul Muttalib and said: O people of the Quraish, kill this child or he shall kill you and disperse you.

Thereupon Abdul Muttalib gone away with him, and the Quraish were frightened of him because the astrologer terrified them. Hazrat Abdul Muttalib used to impress upon Umm Ayman, to take care of him thoroughly and not let him alone because the people of the book said that he would be a Prophet. He never had his food without him. On his death-bed he directed Abu Talib to look after Muhammad (Peace be upon him). On his death, he was buried at Hajun and the Prophet was 8 (eight) years of age. Before his death, he summoned his six daughters Safiyah, Atikah, Barra, Umm Hakim al-Bayda, Umayma and Arwa, and asked them to sing elegies for him. So he heard them before his death and made a sign to the effect that he was satisfied with the elegies.

After the death of Hazrat Abdul Muttalib, his youngest son Hazrat Araf took charge of Zamzam and the watering of pilgrims. When Islam came, it was still in his hands and the Messenger of Allah (Peace be upon him) confirmed his right to it and so it remains with the family of Hazrat Abbas (may Allah be pleased with him).

CAREFULNESS BY HAZRAT ABU TALIB

He was the real brother (brother by the same mother) of Hazrat Abdullah, and, Hazrat Abdul Muttalib had confided the Prophet (Peace be upon him) to his care. He held the Messenger of Allah (Peace be upon him) dearer than his own children. Whenever his family members had taken the food by themselves, they were not satisfied fully, but when the Prophet (Peace be upon him) was with them at the meal all of them were satiated and some food was saved too. So, Abu Talib used to say that he was blessed. Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has narrated that Abu Talib's children woke up in the morning with tired, watery eyes while the Messenger of Allah (Peace be upon him) woke up with clear, bright eyes and hair in proper place. Abu Talib used to feed them in one tray and they would wrench the food. So, Abu Talib gave him a separate vessel.

A SOOTH SAYER CAME IN MAKKAH

Ibn Hisham has narrated from Abbad bin Abdullah bin Al-Zubair, that a man of the Lihb tribe was a soothsayer. Whenever he visited Makkah the Quraish took their children to him so that he could look at them and tell their fortunes. So, Abu Talib brought the Prophet (Peace be upon him) to him with some other children. The sooth-sayer looked at him but suddenly something else occupied his attention. When he had finished it, he asked for the boy to be brought to him. When Abu Talib saw his insistence and eagerness he hid him and the sooth-sayer

began to cry again and again; 'Grief to you, bring me that boy I saw just now, for by Allah he has a great future.' But Abu Talib left that place forthwith.

SAYF IBN ZU YAZAN RULER OF YEMEN

Khairaiti (may Allah's mercy be upon with him) has recorded in "Hawatif Janan" that Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) narrated that two years after the birth the Holy Prophet (*Salla Allah-u Alaihi wa sallam*) Sayf ibn Zu Yazan, King of Yemen, conquered Ethiopia. Many Arab delegations went to congratulate him, among them Abdul Muttalib, Umayyah bin Abd Shams, Khuwaylid bin Asad, Abdullah bin Judan and others. He was not at Sana but at Raas Ghumdan where they met him. Hazrat Abdul Muttalib introduced himself and disclosed their objective and he invited them to stay in the palace. They stayed for a month because he did not give them leave to depart. Suddenly he summoned Abdul Muttalib and had a private conversation with him. He said: 'Abdul Muttalib, I wish to share a secret with you. Do keep it for me till Allah decrees it to transpire.' He then disclosed that he knew from their books and his own personal knowledge that; 'a child would be born in Arabia. He will have a mole (seal of Prophethood) between his shoulders and he will be the leader of the world and because of him the Arabs will dominate till the Last Day.' He said; 'The child is either already born or the time is up. His name is Muhammad and he is an orphan. His grandfather and paternal uncle will be his guardians. Allah will bring from us his helpers. He will cause his friends to gain in honour and disgrace his enemies. He will break idols, extinguish the fire, worship Allah and defeat the devil (satan). He will admonish piety and forbid evil.' Then on Hazrat Abdul Muttalib enquiry he made it clear that he (Abdul Muttalib) was his grand-father. Hazrat Abdul Muttalib confirmed to Sayf Zu Yazan that he had a grandson by the name of Muhammad whose guardian he was, as also the child's uncle, his father having died. Sayf Zu Yazan advised him to: 'protect-child from the Jews who were his enemies. Allah will never let them harm him and he should keep the secret from his fellow travellers, too, lest they became jealous. If I did not foresee my death before his mission, I would have migrated to Yathrib (Madinah) and I know he will have authority there and those people will support him. His grave will be in Yathrib. If it will not to protect him, I would have announced him earlier and inclined the Arab nobles to obey him, but I cannot trust others so entrust the responsibility to you.'

All the members of the deputation were given considerable gifts and to Abdul Muttalib he gave ten times of that. He got him to promise that he would return after a year but he died before the year was out. Hazrat Abdul Muttalib said very often that he did not yearn for the gifts which were perishable, but desired

for which were not perishable, but yearned for that which would bring honour to his progeny for ever.

ABBAS IBN MARDAS

Hazrat Abu Nuaym (may Allah's Mercy be upon him) has recorded in 'Dalel-al-Nabuwwat' that Abbas ibn Mardas had described that while one afternoon he was occupied with his camels, a white dove came before him, white-clad rider mounted over it. He said: O ibn Mardas! Do you know that the heavens are protected, the Prophet who preaches piety and righteousness was born on Monday and rides the camel Qaswa. He ran to his idol Dimad and kissed it. Suddenly he heard a voice say: 'Tell all tribes of Sulaym that the time of Dimad is over, the Monotheist is victorious.' Worried about that, he discussed this with his people. Finally, the idol Dimad was burnt down and three hundred of them went to the Holy Prophet (*Salla Allah-u alaihi wa-sallam*) at Madinah. On seeing him Allah's Messenger (may Allah's blessings and Peace be upon him) said, "O Abbas! How were you inclined to Islam?" He recounted his story and then all of them embraced Islam.

BAHIRA, A LEARNED CHRISTIAN PRIEST

Hazrat Abu Talib proposed to join a merchant caravan to Syira. When all preparation had been made for the journey, the Messenger of Allah, yearned strongly to accompany him and he too felt the parting burdened on him. So, he said, 'By Allah, I will take him along and never part from him.' When the caravan reached Busra in Syria, the priest Bahira, who was well versed in knowledge of Christianity, was there in his Church. He was learned Christian and since times ancient only learned and noble priests resided in this Church. There he gained his knowledge from a book that was in the Church, so they allege, handed on from generation to generation. They had often passed by him in the past halted there and he never paid attention or spoke to them or took any notice of them until this year. This year, however, he arranged a great feast for them. This is alleged that he had observed a cloud overhead the caravan as it travelled and then stop over shadowing the tree where the Messenger of Allah (Peace be upon him) rested and the branches of the tree bow down towards him, bending and drooping over the Prophet (Peace be upon him). When Bahira observed that, he came out of his Church and invited them all, nobles and slaves to a special feast prepared for them. Someone commented, 'Bahira, there is something extra-ordinary today, for, you have never before paid any attention to us. He agreed with them and said that he had earnest desire to entertain them.' All of them went leaving the Prophet (Peace be upon him) behind being a child, with the baggage. When Bahira observed that the peculiar sign was missing, he inquired them if they had left behind anyone, they admitted that only a young child was left behind. He dwell

emphatically that he should be brought and one of the Quraish also admitted that to leave behind Muhammad ibn Abdullah was blameworthy. Then he got up and embraced him and made him sit with the people. So, Bahira observed him carefully for the signs he had known already and found the traces of Christian Books description. When they had eaten and dispersed, he stated to the Prophet (Peace be upon him), 'O Boy, by Laat and Uzza, give me true answers to my question.' He followed the Arab custom by this form of address. But the Prophet (Peace be upon him) said, "Do not ask me by Laat and Uzza. I regard them as evil." So, he asked him, 'By Allah and the Messenger of Allah (Peace be upon him) said, "Ask me what you like."' Bahira then asked him about sleep and got the replies he expected.

He then searched diligently him back and found the Seal of Prophethood between his shoulders in the very place described in the Book, that he hoped to see. He then asked Abu Talib about their relationship. He replied, 'He is my son.' Bahira said, 'No that is not so. The boys father cannot be living.' Abu Talib then disclosed the facts that he is my nephew and his father had died while his mother was pregnant with him. The Priest (*Rahib*) then said 'you have told me the truth and advised him to take the child back to his native place, and guard him carefully,' for, he feared the Jews might harm him if they become acquainted with what he had acquainted. By Allah! if they see him and know about him what I know, they will do evil; a great future lies before this nephew of yours.

Ibn Hisham (d.213 AH Fastat, founded by conqueror of the Egypt, Amr bin al-Aas: may Allah be pleased with him: now part of Cairo, Egypt) has described that the Jews Zurayr, Thamam and Dasis had noticed the same thing in the Messenger of Allah (Peace be upon him) what Bahira had seen. So they tried to get let at him but Bahira dissuaded them from it and reminded them of Allah and the mention of the description they find in the sacred Books and that they would not succeed if they tried to harm him. He gave them no peace until they recognized the truth of what he had said and they finally gave in.

Ibn Saad has described that Amir ibn Saeed had narrated that: "Verily Abu Talib said: 'I was ay Dhu al-Majaz and my nephew, (the Prophet-Peace be upon him), was with me and I felt thirsty and this I informed to him when I started severity of thirst, though I could feel that he is also thirsty, but he was not uneasy. Abu Talib said: Then he folded his heel and said: "O uncle! Are you thirsty?" I said: Yes. Then he knocked the earth with his heel and behold, there was a water. Then he said: "O uncle! Take it." Abu Talib Said: Then I drunk the Water.'

Abdullah bin Muhammad bin Aqil has narrated that Abi Talib was on a business tour in Syria accompanied by the Prophet (Peace be upon him) and stayed with a Priest, also a master of convent. He said: how this boy is related to you? He said: (He is) my son. Priest said: 'He cannot be your son and his father

can't be alive.' Abu Talib said: why? The priest said: 'Because his face is that of a Prophet and his eye is that of a Prophet.' Abu Talib said: Glory to be Allah! Allah is great, what you say? And he said: O my brothers's son! Do you hear what they say? The Prophet (Peace be upon him) said: "O uncle! Do not deny the might of Allah."

Kharaiti has recorded a very similar account on the authority of Hazrat Abu Musa, and have also transmitted by Bayhaqi, ibn Asakir and Tirmizi. The Priest adjured them by Allah not to take him to Syria otherwise the Romans recognized him. Unexpectedly, he found seven Romans coming to them. He welcomed them and inquired about their purpose of visit. They informed, 'We have been intimated that a Prophet will appear this month. Thus we have not spared any path where some of our men do not search for him. We have learnt that he is on this path.' The Priest asked them, 'Tell me if Allah had decreed something, can anyone avert it?' They replied, 'certainly not.' They then swore allegiance to him and stayed along with him. The Priest made persistent requests to Abu Talib until he agreed to return the boy to Makkah in the care of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Bilal (may Allah be pleased with him). The Priest gave them bread and provision for the journey.

ALLAH'S PROTECTION.

Ibn Hisham has described that the Messenger of Allah (Peace be upon him) grew up in Allah's protection from badness of polytheism because He wished to honour him with the mission of a Messenger. He grew up the best in character, noble lineage and manliness and other moral excellence. He removed from him all kinds of the filthiness and ill-manners. He was to be the leader and guide of the world. He was superior to his people in human values, good morals, social and more cultured in mutual dealings and behaviour and earned the title of the trustworthy (Al-Ameen).

BUSINESS TOUR TO YEMEN AND BAHRAIN

The Prophet (Peace be upon him) was of seventeen years when his uncle Hazrat Zubair (or some say Hazrat Abbas) (may Allah be pleased with him) made a programme for business tour to Yemen and Bahrain, and came to Hazrat Abu Talib to seek his permission to take the Prophet (Peace be upon him) along with them, whose honesty and perception had already renown by that time. He was fame for bestowal of the Allah's blessings and kindness. His uncle was confident of his business success because of participation of the Prophet Hazrat Muhammad (Peace be upon him). Hazrat Abu Talib permitted them to take him along and thus the Prophet (Peace be upon him) left with the caravan. During the course of this

business tour his uncle witnessed many unusual events, which impressed him of His prudence sagacity. Thus they returned to Makkah successful and satisfied the Prophet (Peace be upon him) also visited twice the city of Jarsh of Yemen, joining the successful trading carvans of Hazrat Khadijah (*Radiya Allah-u Taala anha*).

Religious Scholars have described that the Prophet (Peace be upon him) had visited Bahrain in connection with a business tour. During that period Manzar bin Sawa was governor there on behalf of the Persian King. Christians and Jews were also inhabiting this region reasonably. Such travels also caused social intimacy and he use to meet cheerfully with the old trading conversants.

BATTLE OF AL-FIJAR

The battle of al-Fijar broke out when the Prophet (Peace be upon him) was twenty years of age. It was called the sacrilegious war (al-Fijar) because these two tribes, Kinana and Qays Aylan, fought in the sacred month. The chief of Quraish and Kinana was Harb bin Umayya bin Abd Shams. At the beginning of the day Qays got the upper hand but by mid-day victory went to Kinana. Hakim ibn Hizam said: I noticed the Prophet (Peace be upon him) attending the battle accompanying his uncles but without archery or physical participation.

HALAF AL-FUZUL (OATH OF AL-FUDUL)

Muhammad ibn Umar ibn Waqid al-Aslami narrated that the battle of al-Fijar was fought in the month of Shawwal and this oath was taken in the month of Dhul-al-Qadah. It was the best of the treaties that had ever been concluded. The first person who took the initiative was al-Zubair ibn Abdul Muttalib. Thereupon the Banu Hashim, Zuhrah and Taym gathered in the house of Abdullah ibn Judaan who served them a feast. Then they took an oath and entered into an agreement saying: 'By Allah! as long as the ocean drenches wool we will be with the oppressed until he gets recompense for his rights and we will see that all receive equal treatment.' The Quraish called this the Oath of al-Fudul.

Hazrat Jubayr ibn Mutim has narrated that the Messenger of Allah (may Allah's Blessing and Peace be upon him) said:

"I do not like to break the oath which I had taken in the house of ibn Judaan even for red camels. The members of the tribes of Hashim, Zuhrah and Taym swore to side with the oppressed till the sea drenched wool, and if I am called for I shall heartily respond; it was (known as) the Oath of al-Fudul."

MARRIAGE WITH HAZRAT KHADIJAH (MAY ALLAH BE PLEASED WITH HER)

Ibn Hisham has described that Hazrat Khadijah bint Khuwaylid (*Radiy Allah-u Tuala anha*) was a respectable woman of dignity and wealth engaged in high level trading. Quraish were a people given to commerce and she used to hire men to carry merchandise outside the country on a profit sharing basis.

Tabaqat ibn Saad had recorded that when-ever a business caravan of Quraish travel, her merchandise use to be equivalent to the aggregated quantity of all other Quraish. She heard of the Prophet's trustworthiness, sincerity, truthfulness and honourable character, she offered him to go along with her slave Maysarah to Syria and her near relative Khazeema bin Hakam for business against a rate of profit higher than usual. The Messenger of Allah (Peace be upon him), consulted the matter with his uncle Hazrat Abu Talib and accepted the proposal. Thus, they set forth for the journey and encamped near Busra (Syria) under a tree nearby the same Church. Priest Bahira had already died and Nastur was priest in his place. The old aforesaid tree had already dried and became emaciated, but on arrival of the Prophet (Peace be upon him) environments changed miraculously and the dried tree became verdant green and vicinity like a place adorned with the bloom of spring. Nastur priest had witnessed all this amazingly and struck with astonishment, while he was sitting in a balcony of the Church. Nastur helter-skelter came to the Prophet (Peace be upon him) with a book in his hand sometime observing the Prophet (Peace be upon him) and some time looking at the writing of the Book and was repeatedly exclaiming that: 'By Allah he is the Last Prophet and Messenger of Allah about whom our sacred Books have foretold. His obedient will be liberated and his enemy will be destroyed.'

Nastur then taken Khazeema and Maysarah to the Church and significantly told them some close secrets about the Prophet (Peace be upon him), he found in the sacred Books and said; 'it is recorded in our sacred Books that: 'This blessed man will seize and take possession of all the cities, people will admire him with full adherence and pledge and no one is aware of his high dignity and rank of honour. Too many people are his mortal enemy, chiefly of them are Jews. I swear and say that he is the Last Messenger of Allah. May it so happen that I am alive by the time he is bestowed as the Prophet, I will certainly obey him.'

Nastur advised them not to proceed to Syria because most of the Jews are his deadly foe. Keeping in view the reasonableness the Prophet (Peace be upon him) sold the merchandise in Busra at even better price and also bought the goods what he wanted for marketing in Makkah and began the return journey. At the

height of the noon, Maysara saw two angels shading the Prophet (Peace be upon him) from the rays of the sun. Allah, the Beneficent, put his love in Maysarah's breast, as he was his slave.

When at midday riding the camel, he entered Makkah in intense heat, Hazrat Khadijah (*Radiy Allah-u Taala anha*) who was sitting with her female friends in balcony of her house, she also amazingly witnessed two angels shading the Prophet (Peace be upon him) from the extreme heat of the sun.

She let other women see this, and they wondered at it. She came down and received the Prophet (Peace be upon him) cordially. 'When he brought Khadijah (*Radiya Allah-u Taala anha*) her merchandise she sold it and it amounted to double or there about. Maysara for his part told her about the two angels who shaded him and also what he had seen the angels do and priest's words.

Maysara also relate to Hazrat Khadijah (*Radiy Allah-u Taala anha*) that when we went to the market of Busra and sold the merchandise and purchased the other ones; there was a dispute between him (Muhammad-Peace be upon him) and other man about something. The disputant (that man) said to him: Swear by al-Laat and al-Uzza. The Messenger of Allah (Peace be upon him) said: I never swear by them, and whenever I happen to pass by them I turn my face from them. The man said: 'Your word is true.' Then he (the priest) said to the Maysarah in confidence: 'O Maysarah! By Allah! He is the Prophet. By Him in whose possession is my life! He is really the person who answers the description which our scholars find in the Scriptures.

Now Hazrat Khadijah was a determined, noble and sensible woman possessing the competence with which Allah, the Gracious, willed to honour her. So when Maysarah told her these events she sent the Proposal of marriage to the Prophet (Peace be upon him) through Nafeesa bint Munyah, saying that; 'O son of my uncle! I like you because of our relationship and your high reputation among your people, your nobility, trustworthiness, truthfulness and high moral character.' Khadijah (*Radiya Allah-u Taala anha*) at the time was 40 years of age, the best born woman in Quraish of the great dignity and the richest. All her people were eager to marry her if possible, many wealthy people and chiefs had proposed to her all of whom she refused. It was destined that she should be a wife of the Messenger of Allah (Peace be upon him), who was then 25 years of age.

Genealogically Khadija's ancestors join together the ancestors of the Prophet in fifth generation at Qusayy (Qusai). Khadijah was the daughter of Khuwaylid bin Asad bin Abdul Uzza bin Qusayy bin Kilab bin Murrah bin Kaab bin Luayy (Luai) bin Ghalib bin Fihr. Her mother was Fatimah bint Zaida bin Asamm bin Rawaha bin Hajar bin Abd bin Mais bin Amir bin Luayy bin Ghalib

bin Fihir. Her mother was Hala bint Abd Manaf bin Harith bin Amr bin Munqidh bin Amr bin Mais bin Aamir bin Luayy bin Ghalib bin Fihir. Hala's mother was Qilaba bint Suayd bin Saad bin Sahn bin Amr bin Hurays bin Kaab bin Luayy bin Ghalib bin Fihir.

Hazrat Khadijah (*Radiya Allah-u Taala anha*) was now a widow. Earlier she was married with Abu Hala and after his death to Ateeq bin Aaez Makhzumi. From both husbands two sons namely, Hind and Hala and one daughter namely Hind born to her.

The Prophet (Peace be upon him) discussed the proposal with his uncles, and His uncles Abu Talib and Hamzah bin Abdul Muttalib accompanied him to the house of Khuwaylid bin Asad. Her father had died before the battle of al-Bijar and her uncle Amr ibn Asad gave her into marriage to the Messenger of Allah (peace be upon him). Abul Hasan bin Faris has described that marriage oration was conducted by Abu Talib saying that: 'All the praises are for the Allah, who made us descendants of Hazrat Ibrahim (upon him peace) and born from the progeny of Maadd bin Adnan; made us custodians of the house of the Allah, the Kaabah, to which perform the pilgrims the pilgrimage (Hajj); made us sovereign upon the people and blessed us with the Kaabah, which is place of peace and satisfaction: My nephew Muhammad bin Abdullah (Peace be upon him) has attained such an high dignity that in case of comparison he will be comprehensive to all: Though there is a financial paucity, but wealth is like a declining shadow and therefore no confide on it: Who is unaware of my relationship with the Muhammad (Peace be upon him): He has proposed Khadijah bint Khuwaylid for marriage: I fix the dower at 500 golden *dirhams*, this marriage portion payable at the time of marriage and marriage portion payable at the fix time is my responsibility: By Allah after a little period his magnificence and grandeur will attain perfection to the utmost height and will be conspicuous upon all the people.'

This was the Prophet's first marriage and till she was alive, he did not marry any one else. All his children, except Ibrahim (May Allah be pleased with him) were born to Hazrat Khadijah (May Allah be pleased with her). They were Qasim, Tayyeb, (Tahir), Zainab, Ruqaiyyah, Umm Kulthum and Fatimah (May Allah be pleased with all of them). The Prophet's patronymic appellation Abul Qasim was from his eldest son Qasim and was first of the Children died at the age of two years. Hazrat ibn Abbas (*Radiya Allah-u Taala anhu*) said that Hazrat Khadijah (*Radiya Allah-u Taala anha*) gave birth to two sons Qasim and Abdullah and four daughters Fatimah, Umm Khulthum, Zainab and Ruqaiyyah. The male children died before Prophethood while the female migrated with the Prophet (Peace be upon him) in period of Islam. Ibn Bakkar has stated that Abdullah's titles were Tayyeb and Tahir because he was born after Prophethood.

Muhammad ibn Umar has narrated that; Salma, the freed maid of Safiyyah bint Abdul Muttalib served as nurse in maternity to Khadijah in her deliveries.

Khadijah (*Radiy Allah-u Taala anha*) sacrificed two goats for a male child and one goat for a female one. Between two births there was a span of one year and she before delivery engaged nurse to cherish her children.

DAUGHTERS OF THE PROPHET (Peace be upon him) ***hazrat zainab (may allah be pleased with her)***

Hazrat Zainab (*Radiya Allah-u-Taala anha*) was the eldest daughter, born five years after the marriage. She was married to Abul Aas bin Rabi Laqet bin Abdul Uzza bin Abd Shams bin Abd Manaf, who was his aunt's son (cousin). She died in 8th A.H in Madinah.

HAZRAT RUQAIYYAH ***(may Allah be pleased with her)***

It is stated in reputed narrations that she was the Prophet's second daughter born eight years after marriage.

Primarily her engagement was made with Uqba son of Abu Lahab, but was later cancelled and instead married with Hazrat Usman (Uthman) bin Affan (*Radiy Allah-u Taala anhu*), the third orthodox Caliph. She died in 2 A.H in Madinah.

HAZRAT UMM KULTHUM ***(may Allah be pleased with her)***

She was third daughter of the Prophet (Peace be upon him). She was, earlier, engaged with Utaybah son of Abu Lahab, but later on it was abrogated and after the death of Hazrat Ruqaiyyah, was married to Hazrat Usman bin Affan (*Radiya Allah-u Taala anhu*). She died childless in 9 A.H in Madinah.

HAZRAT FATIMAH ***(may Allah be pleased with her)***

She was the youngest daughter and born to Hazrat Khadijah (*Radiya Allah-u Taala anha*) when the Prophet (Peace be upon him) was 40 years of age. She was married to Hazrat Ali bin Abu Talib (*Radiya Allah-u Taala anhu*) the

fourth orthodox Caliph, in *Zel Hujjah* 2 A.H. She was mother of Hazrat Imam Hasan, Hazrat Imam Hussain, Hazrat Mohsin, Hazrat Umm Kulthum and Hazrat Zainab (may Allah be pleased with all of them). Hazrat Mohsin (*Radiya Allah-u Taala anhu*) died in the childhood. Hazrat Imam Hasan, Hazrat Imam Hussain and Hazrat Zainab and Umm Kulthum (may Allah be pleased with all of them) are reputed for the most important events of the Islamic history. She died in Ramzan 11 A.H in Madinah.

THE SON OF THE PROPHET (Peace be upon him) **HAZRAT IBRAHIM** **(may Allah be pleased with him)**

Muhammad ibn Umar ibn Waqid al-Aslami has described that: When the Messenger of Allah (may Allah's Blessings and Peace be upon him) returned from Hudaibiyah in Dhu al-Qadah 6 A.H. He sent Hatib ibn Abi Baltaah to al-Muqawqis the Copt, the ruler of Alexandria (Egypt) and wrote a letter to him inviting him to embrace Islam. When he read the letter he appreciated it, and handed it over to a maid. Then he wrote answer to his letter, but he did not embrace Islam. He presented to the Prophet (Peace be upon him) Mariyah, her sister Shireen, a donkey and a mule Duldul which was white, and in those days there was none of that colour in Arabia. Al-Bidayah wan-Nihayah has recorded that: Mariyah belonged to Hafn, district Ansina. Mariyah and Shireen both embraced Islam. And the Prophet bestowed and married Shireen on Hassaan bin Thabit. (bin Muazar bin Haram bin Amr bin Zayd Menat bin Adi bin Amr bin Malik bin Najjar bin Thalba bin Khazraj bin Kaab bin Saada) the Poet. She bore him Abdul Rehman. The Messenger of Allah (Peace be upon him) married Mariyah Al-Qibtiyah, who became the mother of his son Ibrahim (may Allah be pleased with him)

The Prophet (Peace be upon him) sent Mariyah (may Allah be pleased with her) to al-Aliyah to his property which he had acquired from Banu al-Nadir, here she lived in summer. She also lived at Khurafat al-Nakhl. The Prophet (Peace be upon him) visited her there. Mariyah (*Radiy Allah-u Taala anha*) bore a male child to the Messenger of Allah (Peace be upon him) in Zual-Hijjah 8 A.H (March 630 AD).

He gave him the name of Ibrahim (after the name of his ancestor, Hazrat Ibrahim-*Alaihi-s-salam*) and on the occasion of shaving the head of child (*Aqiqah*) ceremony on the seventh day, he sacrificed a goat, shaved his head and gave silver in charity equal in weight to his hair to the poor and ordered the hair to be buried, which was done accordingly. His nurse was Salma, the freed maid of

the Prophet (Peace be upon him). She informed her husband Abu Rafi, who went to the Prophet (Peace be upon him) and greeted him. In return the Prophet (Peace be upon him) gave him a slave. Abdullah ibn Abdul Rehman ibn Abi Sasaah has narrated that 'When Ibrahim (*Radiy Allah-u Taala anhu*) was born, the Messenger of Allah (Peace be upon him) handed him over to Umm Burdah-bint al-Mundhir ibn Zayd ibn Labid ibn Khidsh ibn Aamir ibn Ghanam ibn Adi ibn al-Najjar and her husband was al-Busra ibn Aws ibn Khalid ibn al-Jaad ibn Awf ibn Mabdhul ibn Amr ibn Ghanam ibn Adi ibn al-Najjar. She suckled him and he lived with his (foster) parents with Banu al-Najjar. The Messenger of Allah (Peace be upon him) used to visit Umm Burdah and had a siesta there. When Ibrahim (may Allah be pleased with him) was struggling against violent pain of death, the Messenger of Allah (Peace be upon him) entered, resting on Abdul Rehman ibn Awf. When Ibrahim (may Allah be pleased with him) passed away the eyes of the Prophet (Peace be upon him), were full of tears. When his tears ceased he said, "It is only compassion, and he who does not show compassion, will not receive compassion. Verily we prohibit from wailing and mourning for (virtues etc.) which the deceased did not possess. Had there not been the promise of resurrection and had death not been a path for all through which our successors would meet our predecessors, we would have mourned for him more than this; but we are grieved, our eyes shed tears, hearts feels sorry, and we do not utter what makes the Lord angry, the remaining of his suckling period will be completed in Paradise."

Hazrat Ahmad bin Hanbal has recorded in Masnad-e-Ahmad from Hazrat Ayeshah (may Allah be pleased with her) that:

"When Allah's Messenger (may Allah's Blessings and Peace be upon him) showered praise enormously on Hazrat Khadijah (may Allah be pleased with her) one day, she became jealous, the Prophet (may Allah's Blessings and Peace be upon him) said: "Allah has not given me a woman better than her. When people denied my Prophethood, she confirmed me sincerely. When people rejected me, she confirmed and supported me with her heart. When people stopped supporting me monetarily, she placed her wealth and property at my disposal. While Allah gave me no children from other wives He blessed me with children from her."

REBUILDING OF THE KAABAH

The Holy Quran has mentioned in Surat (Chapter) Aal-e-Imran, that:

"Surely, the first House of worship established for mankind, is the one at Bakkah (Makkah), a place full of blessings and guidance for all the worlds." (3:96)

It is stated in Both, Sahih Bukhari and Sahih Muslim, that:

“Indeed Allah made Makkah sacred from the first day and with the very creation of earth and time. It will remain sacred till the Day of Resurrection.”

Allama Abu Bakr Ahmad Hussain Bayhaqi (384 A.H-458 A.H) has narrated from Abdullah ibn Amr that House of Allah (*Bayt Allah*) was there two thousand years before earth was created.

Quraish settled to rebuild the Kaabah when the Prophet (Peace be upon him) was thirty five years of age. They were planning to roof it and feared to demolish it, for it was made of loose stones above a man's height, and they pledged to raise it and roof it because men had stolen part of the treasure of the Kaabah which used to be in a pit in the middle of it. The treasure was detected from the custody of Duwayk an enfranchised man of Banu Mulayh bin Amr of the tribe of Khuzaa. Quraish cut his hand off; they had come to know that the people who stole the treasure entrusted in with Duwayk and the suspected guilty were al-Harith bin Amr bin Naufal and Abu Ihab bin Aziz bin Qays bin Suwayd al-Tamami, who shared the same mother, and Abu Lahab bin Abdul Muttalib. Quraish alleged them culprit but they informed against Duwayk and so his hand was cut off. Musa ibn Uqbah has narrated that the dam built by the Quraish was damaged by floods and there was risk water might enter into the House of Allah (*Bayt Allah*). Thus, they settled to rebuild it stronger and raise its door higher so that no one may enter it without their consent. So they collected labour force for that and amass the funds. Incidentally a ship belonging to a Roman merchant had been cast ashore at Jeddah and became a total wreck. The Quraish procured it they took its timbers and made the wood suitable to roof the Kaabah. It also contained other building material, marble and iron bars. When they had decided to demolish it and rebuild it, Abu Wahb bin Amr bin Aidh bin Abd bin Imran bin Makhzum got up and took a stone from the Kaabah and it leapt out of his hand so that it returned to its place. He said, ‘O Quraish, do not bring into this building incredible or deceitful gains, the hire of a harlot, not money taken in usury, nor any thing resulting from wrong and violence.’ Abu Wahb was the maternal uncle of the Prophet's father and was a noble man.

Quraish, then, distributed the construction work among them: the portion near the door was assigned to Banu Abd Manaf and Zuhra. The section between the Black Stone and the southern corner, to Bani Makhzum and the tribes affiliated to them. The back of the Kaabah to Bani Jumah and Sahn, the two sons of Amr bin Husays bin Kaab bin Luayy (Luai). The section of the Black Stone (*Hajr Aswad*) to Bani Abdul Daar bin Qusay (Qusai) and to Bani Asad bin al-Uzza bin Qusayy, and to Bani Adiy ibn Kaab bin Luayy which is the Hlateem.

The people were frightened to demolish it. Walid ibn Mughirah began the work saying, 'O Allah, we intend only what is best, our intention is pious.' He demolished the portion between the Black Stone and Yemini corner. Others remained overnight to be on the look for if Walid was put in trouble in which case they would repair what he had done, otherwise begin the demolition. Next day, early in the morning, Walid and others began the work and soon came up to the foundation laid by the Prophet Ibrahim (Upon him peace) and found green stones interlocking each other like camel humps joined one to another. A Quraish inserted a crow bar between two stones in order to get one of them out, and when he agitate to dislodge one, the whole of Makkah shook, so they ceased further digging. Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has also narrated that a light shone nearly blinding the men from whose hand the stone slipped to return its place firmly. Thus, they decided to raise the building from that level.

ANCIENT INSCRIPTION NEAR KAABAH

Quraish found at the Yemini corner an inscription written Syrian. They could not understand it until a Jew scholar deciphered it for them. It was as follows:

"I am Allah, Lord of Makkah. I created it on the day of creation of earth and heaven and formed the sun and moon and have surrounded it with the wings of seven angels. It will exist as long as its mountains exist. Its water and milk is blessed for its people." At the place of Ibrahim (*Maqam Ibrahim*), there was another inscription, "The sustenance in the sacred territory of Makkah comes from three directions; let its people not be the first to profane it." Layth ibn Sulaym alleged that an inscription was found 40 years before the coming of the Prophet (Peace be upon him) in which was written, "He who sows good shall reap joy; he who sows evil shall reap sorrow; can you do bad and be rewarded with good? Nay, as grapes cannot be gathered from thorns."

BLACK STONE (*HAJR-E-ASWAD*) UMPIRE

The tribes of the Quraish gathered stones for the building, each tribe collecting and building be itself according to distribution of the work until the building was finished upto the Black Stone, a controversy arose, everyone wanting to lift it to its place, until they went their several ways formed alliances and got ready for battle. Bani Abdul Daar dipped their hands in a bowl of blood and then they and Bani Adiy bin Kaab bin Luayy (Luai) pledged themselves unto

death and thrust their hands into the blood. For this reason they were called the blood lickers. Such was the state of affairs for four or five nights, and then Quraish assembled in the mosque and held jury but were equally divided on the question. Abu Umayya bin al-Mughira bin Abdullah bin Umar bin Makhzum who was at that time the oldest man of Quraish, urged them to make the first man of Quraish, urged them to make the first man to enter the gate of the mosque umpire in the matter in dispute. They all agreed to this and the first to come in was the Messenger of Allah (Peace be upon him). When they saw him they alleged, "This is the trustworthy (*Ameen*) one. We are satisfied. This is Muhammad (Peace be upon him). When he came to them and they intimated the matter, he said, "Give me a cloak." When it was brought to him, he spread it on the earth, then he put the Black Stone (*Hajr-e-Aswad*) on it. He then instructed: "Let a person from every quarter of the Quraish come. Then from the quarter of Abd Manaf, Utbah bin Rabiah, from the second quarter Abu Zamah, from the third quarter Abu Hudhayfah ibn al-Mughirah and from fourth quarter Qays ibn Adi came forward. Then the Messenger of Allah (Peace be upon him) said: "Let every one of you hold a corner of the cloth." Then all of them raised it and the Messenger of Allah (Peace be upon him) put it in its place with his own hands. Then Abbas ibn Abdul Muttalib (may Allah be pleased with him) gave a stone to the Prophet (Peace be upon him) and he strengthened the Black Stone with it. Then they constructed it, till they reached the place of roof. There were fifteen girders on which they put its roof and there were six pillars on which they constructed it. They excluded the portion Makred al-Hijr (*Hateem*) from the Kaabah.

Allama ibn Saad describe that Hazrat Ayeshah Siddiqua (may Allah be pleased with her) has narrated that Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"Verily your people reduced the dimensions of the Kaabah. If their period of polytheism had not been short, I would have included what they have left out. If your people happen to rebuild it after me, they should include it; let me show it to you."

Then he showed me about seven cubits of space of Al-Hijr She said: The Messenger of Allah (Peace be upon him) said:

"I would have kept two doors, eastern and western, in the level of the earth. Do you know why they raised its door?"

I said I do not know, the Prophet (Peace be upon him) said:

"For the sake of greatness, so that none but whom they liked could enter, and whom they disliked, they allowed him to make an attempt, and they pushed him so that he fell down."

EXTENSION OF AL-HARAM MOSQUE

Hazrat Umar ibn Khattab (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) the second Orthodox Caliph, (13-23AH), was the first man to extend the area around the Kaabah. He bought the buildings around it, pulled them down and included the land in the mosque. Hazrat Uthman (may Allah be pleased with him), the third Orthodox Caliph (23-35 A.H) also made extension. Hazrat Abdullah bin Zubair bin Awam (may Allah be pleased with him) (Caliphate, 63-73 AH, martyred 73 A.H in Makkah) rebuilt the Kaabah beautifying it. Hazrat ibn Zubair (may Allah be pleased with him) built in 73 A.H in line with the wishes of the Messenger of Allah (Peace be upon him) that: "The Quraish did not include the Hateem in the building because of lack of funds. If they were not recent Muslims then I would have demolished the Kaabah and enclosed the Hateem into it and given it doors on the east and west side." And it was an excellent structure on the foundation of Prophet Hazrat Ibrahim's (*alaihis salam*) original base. There were two doors on ground level on the east and west for entry and exit. Then when Hajjaj ibn Yusuf martyred ibn Zubair (may Allah be pleased with him) he wrote to Caliph Abdul Malik ibn Marwan to restore the structure to its original style. Abdul Malik ibn Marwan (65-86 A.H) raised the walls and gave it a covering of silk brocade. Later Abbasid Caliphs Mehdi (158-169 A.H) or Mansur (136-158 A.H) consulted Hazrat Imam Maalik (103 A.H-179 A.H, died: Madinah 179 AH) on whether it should be reconstructed according to ibn Zubair's model. He said: 'I fear that the rulers will make it a playing,' so he gave up his idea. Ibn Ishaq has recorded that, the length of the Kaabah in the era of the Messenger of Allah (Peace be upon him) was 18 cubits (one cubit-equal to one and a half feet) and the covering was Qabati cloth.

WORSHIP BEFORE PROPHETHOOD

The Messenger of Allah (*Salla Allah-u' alaihi wa-sallam*) liked to be alone because people were misguided into idols. Muhammad (*Salla Allah-u alaihi wa-sallam*) (may Allah's Blessings and Peace be upon him) thought during his solitary seclusion in the cave of Hira, and it was his object of spirit and life that he sought to discover the truth. His meditation, imagination and intellect diverted his reflection, consideration and attention. Just before receiving Divine revelation, his priority for loneliness increased. Ibn Ishaq has stated that the Messenger of Allah (Peace be upon him) went to the cave of Hira every year in the month of Ramazan for one month's worship. If any needy person came to him he fed him. Some scholars say he observed the pattern of the religion of Hazrat Ibrahim (upon him peace) and some others say that he observed the form that was his own religion. When he intended to return, he first circumambulated the Kaabah before going

home. The cave is three miles from Makkah towards Mina on a mountain of the left hand. The apex of the mountain is inclined to the Kaabah. The Messenger of Allah used to see strange happenings before his mission. Sahih Muslim have recorded the narration from Jabir ibn Samurah (may Allah be pleased with him) that the Messenger of Allah (Peace be upon him) said:

"I know the stone that used to greet me before I was bestowed Prophethood. I recognize it even now." (Sahih Muslim, Vol.4: 171)

When ever the Messenger of Allah (Peace be upon him) went deep into the distance to relieve himself, the stones and trees there greeted him. They said, "*Ass-salamu alaykum* (Peace be upon you), O Messenger of Allah. Ibn Ishaq has transmitted from Abdul Malik bin Ubaydullah bin Abu Sufwan bin al-Alaa bin Jariya the Thaqafite, the Prophet (Peace be upon him) at the time when Allah willed to bestow His grace upon him and endow him with Prophethood would go forth for his affair and journey far afield until he reached the valley of Makkah and the beds of its territory where no house was in sight; and not a stone or tree that he passed by but say, 'Peace be unto thee, O Messenger of Allah.' When the Prophet (Peace be upon him) turn to his right and left and look behind him and he would see nothing but trees and stones. Thus he stayed seeing and hearing so long as it pleased Allah that he should stay.

The Holy Quran mention in Surat (Chapter) Al-Qasas that:

"And you were not hoping that the Book would be delivered to you, but it is a Mercy from your Lord: therefore never be a helper to those who reject (the Message)." (Al-Qasas 28-86)

Sahih Bukhari (379, Vol. 9) had described that Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) narrated that the Prophet (Peace be upon him) said:

"There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine inspiration which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet of the Day of Resurrection."

BESTOWAL OF PROPHETHOOD

When Muhammad, the Messenger of Allah, *Salla Allah u-alaihi wa sallam* (may Allah's Blessings and Peace be upon him) reached the age of forty, Allah sent him in compassion to mankind, as an evangelist and a preacher to all mankind, as the Quran Majid has mentioned in Surah Saba (verse 28) that;

"And we have not sent you, but as a Messenger to all mankind (giving them) glad tidings, and warning them (against sin): but most of the people do not know." (34:28)

Sahih Bukhari (331, Vol 1) have recorded that Hazrat Jabir bin Abdullah (Al-Khazraj, d 74 A.H, Madinah), (may Allah be pleased with him) had narrated that the Messenger of Allah (Peace be upon him) said:

"I have been given five (things) which were not given to any one else before me:

- (1) Allah made me victorious by reverential fear, (by His frightening my enemies) for a distance of one month's journey.
- (2) The earth has been made for me a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever the time of prayer is due.
- (3) The booty has been made *Halal* (lawful) for me yet it was not lawful for anyone else before me.
- (4) I have been given the right of intercession (on the Day of Resurrection)
- (5) Every Prophet used to be sent to his nation only but I have been sent to all mankind."

Ibn Saad transmitted from Nadr bin Sufyan al-Hudhali, who narrated on the authority of his father; he said: we set out with a business travellers entourage to Syria. When we were between Al-Zarqa and Muan, we passed the night asleep lightly, and behold! there was a horseman saying: 'O sleeping peoples! Get up, it is not the time for lay and rest since Ahmad (Peace be upon him) has appeared and the demons (Jinns) have been expelled to the utmost.' We feared although we were men of courage. Every one heard this voice, so we returned to our home. And so we heard the people talk of the difference of opinion at Makkah among the Quraish about a Prophet who had appeared and who belonged to Banu Abdul Muttalib and whose name was Ahmad (Peace be upon him).

Asim ibn Umar bin Qatadah (may Allah be pleased with him) has narrated that: "Verily Kaab ibn Asad said to Banu Quraiza, when the Messenger of Allah (Peace be upon him) entered their fortified buildings: O People of Judaism! Follow this man, by Allah, he is the Prophet who has been described as

commissioned Prophet and whom you will find mentioned in the Scriptures, and verily he is the person relating whom Eesa (Jesus .AS) gave tidings, and verily you recognize his attributes. They said: He is the same person, but we will not give up the Taurat.

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has described that: The Quraish sent Nadr bin Harith bin Alqamah and Uqbah bin Abi Muayt and others to Jews of Madinah and instructed them to ask them (Jews) about Muhammad (Peace be upon him). They came to Madinah and asked the Jews: We have come to you because a great disputed event has taken place amidst us. There is an humble orphan who makes a big claim, considering himself to be the Messenger of al-Rehman, while we do not know any al-Rehman except the Rehman of al-Yamamah. They said: Give his description before us. They gave his description on which they asked them who were his followers. They said: The lowly people among us. Thereupon a scholar of Taurat from among them laughed and said: He is the Prophet whose attributes we find mentioned in our Scriptures; we also know that his people will be most hostile to him.

Saeed ibn Amr al-Hudhali has narrated that his father told him that: "I went to our idol Suwa with a party of people and we had taken sacrificial animals to it. I was the first to offer in sacrifice a fat cow which I slaughtered before the idol. Thereupon we heard a voice coming from inside it: Wonder! Wonder! All wonder! The emergence of a Prophet between mountains! He declares adultery unlawful and offerings to idols unlawful. The heavens are guarded and we are beaten and striked with shooting stars. Then we dispersed and returned to Makkah. We made a search about him but did not find any one who could intimate us about the emergence of Muhammad (Peace be upon him) till we met Abu Bakr (*Radiya Allah u-Taala anhu*) the truthful, thereupon he said: Yes, he is the Messenger of Allah and proposed us to embrace Islam. We said: Let us see what our people do. I have a desire that we had embraced Islam then; but we embraced Islam afterwards.

FIRST REVELATION

The first five verses of Surat Al-Alaq were the first to be revealed of the Holy Quran. It was a Monday.

The Holy Quran mentioned in Surah (Chapter) Al-Alaq (verse 1-5) that:

"Read in the name of your Lord, Who created, created man from a clot of blood. Read and your Lord is Most Generous; Who taught (man) by the pen? He taught Man, what he knew not."

(96:1-5)

This Chapter (Surah) begins with the first Message of Allah. It mainly deals with the importance of knowledge to man for his development. Mankind has a common origin. His development, progress and status mainly depends on the knowledge he gains. For this, Allah has provided man with the sense of observation and thinking. One gets the knowledge by different means. Reading and writing are two ways, specially pointed out here.

Sahih Muslim has described that Hazrat Abu Qatadah has narrated that the Prophet (Peace be upon him) was asked about his fast on Monday, he said:

“It is the day I was born and also the day when the Quran was revealed.”

It is stated that first revelation of the Quran was revealed on Monday. A large number of Companions (*Sahabah-Ridwan Allah-e Taala ajmaeen*) and the successors of the Companions (*Tabieen*) regard 27th Ramadan as the night (*Laylatul Qadar*) when the Quran was revealed.

When the Angel Jibreel (upon him peace) said, “Read,” the Prophet (may Allah’s Blessings and Peace be upon him) said:

“I am unable to read.” Then Jibreel (upon him peace) pressed him hard. Squeezing him was to test his patience and to train him and he had to be made worthy of the Prophethood. This is why he had a condition like fever, when revelations (*Wahi*) descended on him and he perspired heavily. The face of the Messenger (Peace be upon him) turned red, exude and he breathed heavily. Even in winter his forehead had perspiration.”

The Prophet (Peace be upon him) reached home and first he asked Hazrat Khadijah (may Allah be pleased with her) that she should cover him with blanket and then he told to her all that had happened. He said, “I fear my life,” because he had experienced different kinds of circumstances. This is why Hazrat Khadijah (may Allah be pleased with her) said to him that he should not worry and she congratulated him, “Allah will not let you down.” She then enumerated his virtuous qualities.

“You carry the burden, providing for those in need so that they find their obligation minimized. You hurry to execute chastity. You make the needy self sufficient before others. Their living and death are same to them because of their circumstances. It is to give sufficient to the poor to make him free of want. You are hospitable to guests and respected them. You help the one in affliction and remove his affliction causing him to be happy.”

Hazrat Khadijah (*Radiy Allah-u Taala anha*) took the Prophet (Peace be upon him) to his cousin Waraqah ibn Nawful, a literary person of the holy books. He was a very old and blind man. He had become a Christian along with Uthman ibn Huwayrith and Ubaydullah ibn Jahsh. Zaid ibn Amr another of their group had not elected to join Christianity. He had seen that Christianity had lost its originality and there were innovations in it. Besides, the Christian scholars had intimated that a Prophet would come, so he awaited the Prophet. He was Monotheist till his death which occurred before the commissioning of the Prophet (Peace be upon him). Waraqah did find the Prophet's period and detected signs of Prophethood in him. He was also aware of his noble qualities. When he heard from the Prophet (Peace be upon him) the circumstances he had gone through, he exclaimed that the same angel had come to him as had come to Musa (*talathus-salam*) and that the demon (Jinn) also said the same thing. Waraqah desired that he would have been a young at the time of the Prophet's (Peace be upon him) mission, and he desired that he was alive when the Messenger of Allah (Peace be upon him) would be driven out of Makkah. The Prophet (Peace be upon him) expressed astonishment at that because it is very troublesome for a man to leave his native territory. Only a little time after that, Waraqah died. His discourse was a demonstration of his virtuous feelings. Abu Yaala has described from Hazrat Jabir ibn Abdullah (may Allah be pleased with him) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"I have seen him (Waraqah). He had a white dress on him. He was in the centre of Paradise and his upper garment was of Silk."

The Prophet (Peace be upon him) was asked, "Where is Hazrat Khadijah (may Allah be pleased with her) because she had died before the obligations and regulations were prescribed. The Prophet (Peace be upon him) said:

"I have seen her in a house made of pearls besides a river in Paradise, there being no noise or hardship."

Sahih Muslim (301 Vol. 1) has described that Hazrat Ayesah (may Allah be pleased with her) has narrated that:

"Truth came upon him (the Prophet) while he was in the cave of Hira. There came to him the angel and said: Recite. To which he replied: "I am not lettered." The Prophet (Peace be upon him) said. "He took hold of me and pressed me, till I was hard pressed, thereafter he let me off and said: 'Recite;' I said: "I am not lettered." He then again took hold of me and pressed (This process was repeated three times with a view to making him fully conscious of the heavy responsibility which was about to be placed on his shoulders) me for the second time till I was hard pressed and

then let me go and said: "Recite in the name of your Lord who created, created man from a clot of blood. Recite, And your most bountiful Lord is He who taught the use of pen, taught man what he knew not." (al-Quran 96: 1-4)

Then the Prophet (Peace be upon him) returned therewith, his heart was trembling and he went to Hazrat Khadijah (may Allah be pleased with him) and said:

"Wrap me up, wrap me up! So they wrapped him till the fear had left him. He then informed her of the happening: saying: "I fear myself" (He must have never felt any fear at the sight of the angel. The Prophet develops a sort of spiritual affinity with the Divine revelations.) Hazrat Khadijah (may Allah be pleased with her) replied: It cannot be. Be Happy. I swear by Allah that. He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people. Khadijah (may Allah be pleased with her) then took him to Waraqah bin Naufal bin Asad bin Abd-al-Uzza and he was the son of Hazrat Khadijah's uncle, i.e. brother of her father. He was the man who has embraced Christianity in the days of Ignorance (i.e. before Islam) and he used to write books in Arabic and, therefore, wrote Injil in Arabic as Allah willed that he should write. He was very old and had become blind. Khadijah (may Allah be pleased with her) said to him: O Uncle! Listen to the son of your brother. Waraqah bin Naufal said: O my nephew! What did you see? The Messenger of Allah (may Allah's Blessing and Peace be upon him), then informed him what he had seen, and Waraqah said to him: it is *Namus* (*Namus* means the angel who is entrusted with the Divine Secrets) that Allah sent down to Musa. Would that I were then (during your Prophetic career) a young man: Would that I might be alive when your people would expel you! The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Will they drive me out?" Waraqah said: Yes. Never came a man with a like of what you have brought but met hostilities. If I see your day I shall help you whole heartedly.

SURAH (CHAPTER) AL-FATIHAH REVEALED

Allama Abu Bakar Ahmad Hussain Bayhaqi (384-458 A.D) in 'Dalael-al-Nabuwwat' as well as Hafiz Abu Nuaym al-Asbahani (d.430 A.H) also in his 'Dalael-al-Nabuwwat' have narrated from Hazrat Amr ibn Sharahbil that the

Messenger of Allah (Peace be upon him) said to Hazrat Khadijah (may Allah be pleased with her) that: "When I am alone, I hear the voice from unseen. By Allah, I am afraid, this might be something perplex." She said, "We seek refuge in Allah, may he protect you. You entertain the trust promptly, join ties of relationship and treat kindly and are veracious." Hazrat Abu Bakr Siddique (may Allah be pleased with him) visited them but the Prophet (Peace be upon him) was not at home. Hazrat Khadijah (may Allah be pleased with her) related to him the Prophet's (Peace be upon him) words and he beseeched him to take him to Waraqah. Thus, when the Messenger of Allah (Peace be upon him) came, Hazrat Abu Bakr (may Allah be pleased with him) held his hand and requested, "Come to Waraqah, I have been told your words by Khadijah (may Allah be pleased with her)." So, they visited Waraqah and the Prophet (Peace be upon him) told him that when "he was solitary, he heard some one call, "O Muhammad!" and he disappear from there." Waraqah said, "Do not be perturbed, but listen to what you are told and then tell me about that." So, when he was in solitary, he heard, "O Muhammad!"

Recite (Surat-ul-Fatihah):

"In the name of Allah, the Most Gracious, the Most Merciful."

"All praise be to Allah Lord of the worlds, The Most Gracious, the most Merciful, Possessor of the Day of Judgement, Thee alone do we worship, and from Thee alone do we implore help, Guide us to the straight path, The path of those on whom you have bestowed your favour, not the path of those upon whom Your wrath has been incurred, nor those who have gone astray." (1:1-7)

The Prophet (Peace be upon him) told Waraqah all that had happened. Waraqah asked him whether the surroundings were bright or dark when the visitor had come to him. The Prophet (Peace be upon him) drew a complete state of affair of Jibril (Gabriel) (AS) for Waraqah. At that, he said that he had no doubt whatever that the visitor was Jibril (AS) and the verses were words of Allah. He said: "Congratulations! I bear witness that you are the one of whose Prophethood, Hazrat Eesa (Jesus-AS) had given glad tidings. The angel of Hazrat Musa (AS) came to you. Indeed, you are a Prophet and Messenger. Soon, you will be given the command to wage the Muslim religious war (*Jihad*), by Allah, if I am alive. I would join you in *Jihad*. Allama Bayhaqi recorded on the authority of Sayyidina Hazrat Ali bin Abu Talib (*Radiy Allah-u Taala anhu*) that: "We were with the Messenger of Allah in Makkah. He went to a side and every tree and mountain on the way greeted him as; *salamu alaykum* O Messenger of Allah (may Peace and Blessing be upon you). According to him in another version: In whichever valley I entered with the Prophet (Peace be upon him), every tree we encountered said *assalamu alaykum*, O Messenger of Allah!"

Hazrat Imam Bukhari has described in Sahih Bukhari (444, Vol. 6) that Hazrat Jabir bin Abdullah (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) said:

“I was in seclusion in the cave of Hira, and after I completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right, but saw nothing. Then I looked up and saw the same angel who had visited me at the cave of Hira, sitting on a chair between the sky and the earth. I got afraid of him and came back home. So I said to Khadijah and told her envelop me in mantle and pour cold water on me. So they enveloped me up and poured cold water on me.”

At that time the verses of Al-Muddaththir were revealed:

“O you enwrapped in mantle! Arise and warn (the People)! And magnify your Lord. And purify your raiment. And abstain from all impure acts.” (75:1-5)

With that the series of revelation re-commenced.

It was then continuous and intense in a high degree. This was not at all the first revelation. The first was Surah al Alaq. Some of the Religious scholars have described that Surat al-Alaq signifies that Prophethood was bestowed on him while al-Muddaththir signifies the bestowal of the Messengership.

PREACHING OF ISLAM

Then revelation came fully to the Messenger of Allah (Peace be upon him) while he was believing in Him and in the truth of His message. He received it willingly, and took upon himself what it entailed whether of man's good will or anger. He engaged in preaching and propagation with full determination and eloquenced his message to every one, the noble, the elite, the common man, the free man and the slave calling them to Monotheism. Every intelligent man who was fortunate responded positively and was thus blessed with faith. On the contrary, every delusive, arrogant and adamant person continued to oppose the call. Prophecy is a troublesome burden, only strong, resolute Messengers can bear it by Allah's help and grace, because of the opposition which they meet from men in conveying Allah's message. The Messenger of Allah carried out Allah's commandments inspite of the opposition and ill treatment which he met with.

THE FIRST MUSLIMS

There is some difference of opinion among the scholars, that who was the first to embrace Islam. Majority is of the point of view that Hazrat Khadijah

(*Radiya Allah-u Taala Anha*) was the first to embrace Islam and she testified the Prophethood. After her, Hazrat Abu Bakr (may Allah be pleased with him) embraced Islam, as have been narrated by Hazrat ibn Abbas, Hassaan bin Thabit and Isma bint Abu Bakr (may Allah be pleased with him). Hazrat Salman Farisi, Abu Zar (Dhar), Jabir, Abu Saeed Khudri and Zayd bin Arqam (may Allah be pleased with them) had stated that Hazrat Ali bin Abu Talib (may Allah be pleased with him) was the first who embraced Islam. Theologians have assessed as follows:

1. Among the women, Hazrat Khadijah (may Allah be pleased with her) bint Khuwalid was the first Muslim;
2. Of the free men, Hazrat Abu Bakr (*Radiya Allah-u Taala Anhu*) was the first to embrace Islam;
3. Hazrat Ali bin Abu Talib (may Allah be pleased with him) was the first among children to embrace Islam;
4. Hazrat Zaid ibn Harithah Kalbi (may Allah be pleased with him) was the first of the slaves to embrace Islam.

The revelations stopped for a time so that the Messenger of Allah was distressed and grieved. At such times, certain Arabs taunted the Prophet (Peace be upon him) saying: 'Your Lord has forsaken you.' The Surat-Ad-Duha (The Forenoon) was revealed at that time:

"By the forenoon. By the Night when it becomes quiet. Your Lord has not forsaken you, nor does he hate you. And certainly the Hereafter shall be better for you, than the former. And your Lord will soon give unto you (all good qualities) and you will be well pleased." (Ad-Duha, 93: 1-5)

So the Messenger of Allah (Peace be upon him) began to mention secretly, Allah's kindness to him and to his servants in the matter of prophecy to everyone among his people whom he could trust.

Sahih Muslim had narrated from Ubadah ibn Samit (may Allah be pleased with him) that:

'When revelation came to him, he felt severe pain and his face turned dark and he shut his eyes.'

Sahih Muslim and Sahih Bukhari had narrated from Hazrat Zaid (may Allah be pleased with him) that: 'The Thigh of the Prophet (Peace be upon him) was on my thigh while I was writing down the revelation. As it came down, it seemed that my thigh would break down to pieces'. Ahmad has transmitted from Abdullah ibn Amr (may Allah be pleased with him) that he asked the Prophet (Peace be upon him) if he sensed the coming of the revelation (*Wahi*), he said:

“Yes as though water fell on earth. I stop there and it seems as though my life was being taken away.”

RITUAL ABLUTION

When prayer was laid down on the Messenger of Allah (Peace be upon him) Jibril, (Gabriel-upon him peace) came to him while he was on the heights of Makkah and dug a pit for him with his heel in the side of the valley from which a fountain gushed forth, and Jibril (AS) performed the ritual ablution as he had seen Jibril (AS) do it.

PRESCRIPTION OF THE PRAYER

After the completion of the ritual ablution, the Jibril (upon him peace) offered a prayer with him while the Messenger of Allah (Peace be upon him) prayed with his prayer. Then the Prophet (Peace be upon him) came to Hazrat Khadijah (may Allah be pleased with her) and performed the ritual ablution for her as Jibril done for him, and she copies him. Then he prayed with her as Jibril (AS) prayed with him. Then he prayed his prayer. Utba bin Muslim and ibn Abbas (may Allah be pleased with them) have narrated that: ‘When prayer was laid upon the Prophet (Peace be upon him) Jibril (AS) came to him and prayed the noon prayer when the sun declined. Then he prayed the evening prayer when his shadow equalled his own length. Then he prayed the sunset prayer when the sunset. Then he prayed the last night prayer when the twilight had disappeared. Then he prayed with him. The morning prayer when the dawn rose. The prayers by Jibril (upon him peace) was distinct from the prayer in which he conducted the Messenger of Allah (Peace be upon him) twice in the *Bayt Allah* (Kaabah), and taught him the timings of the prayers of Divine command.

Ismail bin Iyas bin Afif al Kindi from his grand father (Afif’s father) said, ‘When I was a merchant I came to al-Abbas during the days of pilgrimage; and while we were together a man came out to pray and stood facing the Kaabah; then a woman came out and stood praying with him; then a young man came out and stood praying with him. I said to Abbas, ‘What is their religion? It is something new for me.’ He replied, ‘This is Muhammad (Peace be upon him) bin Abdullah who alleges that Allah has descended with it and that the treasures of Khusrau (Chosroes of Persian) and Caesar (Rome) will be opened to him. The woman is his wife Khadijah (may Allah be pleased with her) who believes in him, and this young man is his nephew Ali (may Allah be pleased with

him) who believes in him'. Afif said, after he had become Muslim and Islam was firmly established in his heart; 'Would that I had been a forth!' Yunas ibn Bukayr, has also narrated the same from Afif. Then Hazrat Abu Bakr bin Abu Quhafa (may Allah be pleased with him) whose name was Ateeq became a Muslim. His father's name was Uthman bin Amir bin Amr bin Kaab bin Saad bin Taym bin Murrah bin Kaab bin Luayy (Luai) bin Ghalib bin Fihri. When he became a Muslim, he showed his faith openly and called others to Allah and his Prophet (Peace be upon him). He was a man whose society was desired and was a merchant of high character and kindness. Then on his invitation those accepted invitation include: (1) Uthman bin Affan bin Abul Aas bin Umayya bin Abd Shams bin Abd Manaf bin Qusayy (2) Zubair bin al-Awwan bin Khuwalid bin Asad bin Abdul Uzza bin Qusayy (3) Abdul Rehman ibn Awf bin Abd bin al-Harith bin Zuhra bin Kilab (4) Saad bin Abu Waqqas Malik bin Ubayy bin Abdu Manaf bin Zuhra (5) Talhah bin Ubaydullah bin Uthman bin Amr bin Kaab bin Saad bin Taym bin Murrah bin Kaab bin Luayy. (6) Uthman ibn Mazoon, (7) Abu Ubaydah ibn Jarrah, (8) Abu Salamah ibn Abd Al-Asad (9) Arqam ibn Abu Arqam (may Allah be pleased with all of them), (10) Zayd bin Haritha bin Sharjeel bin Kaab bin Abdul Uzza bin Amra-ul-Qays bin Aamir bin Nauman bin Aamir bin Abdud bin Auf bin Kinana bin Bakr bin Auf bin Uzza bin zayd bin Rafeedah bin Thaur bin Kalb bin Dubrah bin Thalbah bin Halwan bin Imran bin Alhaf bin Qazaa (married to Hazrat Umm Ayman-may Allah be pleased with him-martyred in Ghazwa-e-Ma'utah 8 A.H.)

PRIEST OF BUSRA CHURCH ADVISED TALHAH

Priest of Busra Church made announcement that if any one from the Makkah was there. Talhah bin Ubaydullah was there for business and he introduced himself as a visitor from *Haram* (Makkah). The Priest inquired: 'Has Ahmad, Muhammad declared the Prophet himself there?' Talhah, asked, 'Who is Ahmad?' The Priest replied, 'Ibn Abdullah ibn Abdul Muttalib.. He will appear this very month at the Haram. He is the Last Prophet and will migrate to the land of date-palm, rocky and difficult place. You (Talhah) must be the first to go to him. Those words impressed Talhah and he returned to Makkah immediately. There he asked for the latest news. His friends informed him that Muhammad ibn Abdullah (Peace be upon him) has declared that he was a Prophet and Abu Bakr (may Allah be pleased with him) had confirmed him. Talhah went to Hazrat Abu Bakr (may Allah be pleased with him) and asked him if he had testified to the

Prophet's (Peace be upon him) declaration. He affirmed that he had and advised him that he too should meet him. Talhah related to Hazrat Abu Bakr (may Allah be pleased with him) what the priest has said and they went to the Messenger of Allah (Peace be upon him) before whom Talhah embraced Islam. He solicited the Prophet (Peace be upon him) of his meeting with the priest, and he was pleased at that. Nawfal ibn Khuwaylid ibn Adawiyah caught hold of Abu Bakr (may Allah be pleased with him) and Talhah (may Allah be pleased with him) and tied them together with one rope. This is why both of them are known as two companions (*Qarinyan*). Banu Tamim did nothing to help them.

In Makkah Mukarramah, Talhah (may Allah be pleased with him) was bonded in brotherhood with Hazrat Zubair bin al-Awan (may Allah be pleased with him), by the Prophet (Peace be upon him). After migration he was bonded in fraternity with Hazrat Abi bin Kaab (may Allah be pleased with him) (Najjar clan of Khazraj; bin Qays bin Ubayd bin Zayad bin Muawiya bin Amr bin Maalik bin Najjar). Martyred 36 A.H.

Imam Bukhari (Vol. 5) has narrated from Abu Uthman (may Allah be pleased with him) that, "During the Battle of Uhud, in which the Allah's Prophet (may Allah's Blessings and Peace be upon him) was fighting, none remained with the Prophet (Peace be upon him) but Talhah and Saad. Qays bin Abu Haazem narrated that: I saw Talhah's paralysed hand with which protected the Prophet (Peace be upon him) from arrow on the day of Uhud. ♪

HAZRAT ABU BAKR SIDDIQUE (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Ayesah (may Allah be pleased with her) narrated that; when the number of companions reached thirty eight, Hazrat Abu Bakr (may Allah be pleased with him) requested persistently for open invitation. The Prophet (Peace be upon him) said, "Abu Bakr we are small in number." On his insistence the Prophet (Peace be upon him) made the proclamation and the Muslims expanded around in the mosque, each proceeded towards the people of his tribe. The Prophet (Peace be upon him) was seated while for the first time. Abu Bakr (may Allah be pleased with him) stood up and addressed the people, but the polytheists furiously beaten the Muslims and Utbah bin Rabiah, the wicked, violently beaten Hazrat Abu Bakr (may Allah be pleased with him) on his stomach with his shoes that he became unconscious. The Banu Tamim rush to rescue him from the polytheists and they thought that he had died and they took him home wrapped in a piece of cloth and announced that in case of his death they would kill Utbah. As soon as he came out of his unconsciousness he asked: 'How is the Messenger of

Allah (Peace be upon him)?' The disbelievers vehemently admonished him that even after such a thumping and beating severely, he asked after the Allah's Messenger (Peace be upon him). Umm Jamil Bint Khattab came and finding Hazrat Abu Bakr (may Allah be pleased with him) in a very bad condition, she screamed; 'Indeed they are guilty and culprits who treated you in this way. I am sure Allah will punish them.' He inquired from her about the Messenger of Allah (Peace be upon him) she informed in confidence that he was safe and sound in ibn Arqam's house. Hazrat Abu Bakr (may Allah be pleased with him) then pledged that he would neither eat nor drink anything till such time he saw the Prophet (Peace be upon him). Then after tranquility they supported him upto the lodging of the Messenger of Allah (Peace be upon him). He bent down to kiss Abu Bakr (may Allah be pleased with him) and could not hold back his tears. Hazrat Abu Bakr (may Allah be pleased with him) said, 'O Messenger of Allah! May my parents be ransomed to you, it is only the body where I am injured. This is my mother. Invite her to Islam and pray to Allah to keep her away from Hell.' Thus the Messenger of Allah (Peace be upon him) prayed for her and she embraced Islam.

SLAVES FREED BY HAZRAT ABU BAKR (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Bilal bin Ribah (*Radiy Allah-u Taala anhu*) (may Allah be pleased with him) was a slave of Umayyah bin Khalaf and he use to torture him severly. Hazrat Abu Bakr (may Allah be pleased with him) purchased him at a momentous cost and set him free straight away. Before migration to Madinah, Hazrat Abu Bakr (may Allah be pleased with him) freed seven slaves in Islam, namely: (2) Aamir bin Fuhayrah (martyred at the battle of Bir Mauna (3) Umm Ubays (4) Zinnira (5) al-Nahdiya and her (6) daughter (slave girls of Bani Abdul Darr (7) a slave girl of Banu Muammil, a clan of Bani Adiy bin Kaab.

HAZRAT ABU BAKR (may Allah be pleased with him) LEFT MAKKAH

Sahih Bukhari (245, Vol.4) have narrated from Hazrat Ayeshah Siddiquah (may Allah be pleased with her) that "I never remembered my parents believing in any religion other than the true religion (i.e. Islamic monotheism), and I do not remember a single day passing with out our being visited by Allah's Messenger (may Allah's Blessings and Peace be upon him) in the morning and in the evening. When the Muslims were put to cruelty (by the polytheists) Abu Bakr set out to migrate to the land of Ethiopia (Habshah) and when he reached Bark-al

Ghimad (140 KM from Makkah on the way of Yemen), Ibn Ad-Daghina, the Chief of the tribe of Qara met him and said, "O Abu Bakr! Where are you going? Abu Bakr (may Allah be pleased with him) answered, 'my people have turned me out of my country, so I want to wander in the land and worship my Lord.'

Ibn Dhaghina said; O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously and help the calamity stricken persons. Therefore I am your protector. Go back and worship your Lord in your town. So Abu Bakr returned and Ibn Al-Dughina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of the Quraish and said to them. A man like Abu Bakr should not leave his homeland, nor he should be driven out. Do you (Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, help the feeble, entertain guests generously and helps the calamity stricken persons? So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina: Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes but he should not hurt us with it and should not do it publicly, because we are afraid that he may influence our women and children. Ibn Ad-Daghina told Abu Bakr of all that: Abu Bakr (may Allah be pleased with him) stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite the Quran outside his house. Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the polytheists began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr (may Allah be pleased with him) was a man given to weep much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the Quraish pagans, so they sent for Ibn Ad-Daghina. When he came to them they said, "We accepted your protection of Abu Bakr on condition that he should worship Lord in his house, but he had violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may influence our women and children unfavourably. So prevent him from that. If he likes to confine the worship of his Lord to his house he may do so, but if he insists on doing that openly ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly. Ibn Ad-Daghina went to Abu Bakr and said, O Abu Bakr! You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my pact of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man. Abu Bakr (may Allah be pleased with him) replied, "I release you from your pact to protect me, and I am contented with the protection of Allah, the Glorious.

HAZRAT UMAR
(MAY ALLAH BE PLEASED WITH HIM)
EMBRACED ISLAM

The Messenger of Allah (Peace be upon him) prayed on Wednesday that Umar or Abu Jahl, to whom Allah liked, may become Muslim. Some of the scholars narrates that the Messenger of Allah prayed for Umar and Hamzah (may Allah be pleased with him). On Thursday, Umar embraced Islam. The Messenger of Allah (Peace be upon him) and his companions in the house called out "Allah is the Greatest" (*Allah-u-Akbar*) so loudly that it was heard in distant areas of Makkah. Hazrat Umar (may Allah be pleased with him) requested, "O Messenger of Allah (Peace be upon him), why should we keep our religion secret while we are on the side of truth and they are liar yet they courage?" He said, "O Umar, we are few and you can see how we are treated." But Hazrat Umar (may Allah be pleased with him) begged that he would declare his faith to all the people who knew him. He went to Kaabah performed circumambulation (*Tawat*) and met the Quraish who awaited him. Abu Jahl asked him that someone had told him that Umar had given up his forefathers religion. He said: "Yes! I bear witness that there is no Lord beside Allah, the One who has no partner and Muhammad is his slave and Messenger." The polytheists jumped on him, and he knocked down Utbah sitting on his chest and thrusting his eyes and on this he cried out in a loud shrill voice screamingly. On that the others remained terrified at a distance and Umar (may Allah be pleased with him) stood up and said: "If any one comes near him: He resumed his pressure on him:" till they scattered in different directions. He then visited every gathering of the Quraish and declared enthusiastically his faith. After which he appeared before the Messenger of Allah (Peace be upon him) and submitted, "May my parents be ransomed to you! I have declared my religion to every one of their gatherings. Do not worry." The Messenger of Allah (Peace be upon him) came out of the House, Hamzah (may Allah be pleased with him) and Umar (may Allah be pleased with him) leading him. They circumambulated the Kaabah and offered the Noon prayers (Zuhr prayer). The Prophet (Peace be upon him) came back to Dar Arqam.

HAZRAT HAMZAH
(MAY ALLAH BE PLEASED WITH HIM)
EMBRACED ISLAM

Ibn Hisham recorded that Abu Jahl blocked the passage of Allah's Messenger (Peace be upon him) at Safa. He afflicted him vehemently and spoke ill of Islam but the Prophet (Peace be upon him) shown endurance. When he came

back from hunting someone reported that to Hamzah who went straight to Abu Jahl and hit him on the head with his bow wounding him severely. Some of the people of Bani Makhzum came to Abu Jahl's help and said, O Hamzah, it seems that you have forsaken your religion. He said; 'Who can stop me from becoming a Muslim. Truly, I declare openly that he is a Messenger of Allah (Peace be upon him) and I will not forsake him. Try and stop me.' Abu Jahl said to them; Leave him alone I had been abusive to his nephew. After that Hamzah (may Allah be pleased with him) became a Muslim, the Quraish knew that the Messenger of Allah (Peace be upon him) was strong and safe. So, they stopped to distress him.

SOME OTHER EARLY MUSLIMS

- (1) Hazrat Ubaydah bin Harith (*Radiy Allah-u Taala anhu*) died, while returning from the Battle of Badr.
- (2) Hazrat Saeed ibn Zaid (may Allah be pleased with him), died 50 A.H
- (3) Hazrat Fatimah bint Khattab (may Allah be pleased with him) wife of Saeed ibn Zaid (may Allah be pleased with him) and mother of Abdul Rehman (may Allah be pleased with him).
- (4) Hazrat Ayesah bint Abu Bakr, Umm-ul-Mommineen (may Allah be pleased with her), died 57 A.H.
- (5) Hazrat Asma bint Abu Bakr (may Allah be pleased with her) wife of Zubair bin Awaam (may Allah be pleased with him), d. 73
- (6) Hazrat Khabbab ibn Arat (may Allah be pleased with him), (teacher of Saeed ibn Zaid and his wife, Fatimah) (may Allah be pleased with him), died 37 A.H.
- (7) Hazrat Masood ibn Qari (may Allah be pleased with him), d. 30 A.H.
- (8) Hazrat Qudamah ibn Mazoon (may Allah be pleased with him), d. 36 A.H.
- (9) Hazrat Abdullah ibn Mazoon (may Allah be pleased with him), d. 30 A.H.
- (10) Hazrat Umayr ibn Abu Waqqas (may Allah be pleased with him), martyred at Battle of Badr 2 A.H.
- (11) Hazrat Abdullah ibn Masood (may Allah be pleased with him), d. 33 A.H
- (12) Hazrat Saleet ibn Amr (may Allah be pleased with him), d. 14 A.H.
- (13) Hazrat Umm Ayman (may Allah be pleased with her), wife of Zaid bin Harithah and mother of Hazrat Usamah bin Zaid-may Allah be pleased with him) d. during Caliphate of Hazrat Uthman (may Allah be pleased with him).

- (14) Hazrat Abu Zar Ghiffari Jandab bin Junadah (may Allah be pleased with him). d. 31 A.H.
- (15) Hazrat Ayyash bin Abu Rabiah (may Allah be pleased with him). d. 15 A.H.
- (16) Hazrat Asma bint Salamah Taymi wife of Hazrat Ayyash bin Abu Rabiah (may Allah be pleased with her).
- (17) Hazrat Abu Ahmed bin Jahsh (may Allah be pleased with him). d. after 20 A.H.
- (18) Hazrat Abdullah bin Jahsh (may Allah be pleased with him). martyred in Uhud Battle.
- (19) Hazrat Khunays bin Hazafah (may Allah be pleased with him). died after battle of Uhud.
- (20) Hazrat Aamir bin Rabiah (may Allah be pleased with him)
- (21) Nuaym bin Abdullah (may Allah be pleased with him). d. 15 A.H.
- (22) Hazrat Hatib bin Harith (may Allah be pleased with him). d. 7 A.H. (Habshah-Ethiopia)
- (23) Hazrat Fukayhah bint Yasar (may Allah be pleased with her). wife of Hatib bin Harith (may Allah be pleased with him).
- (24) Hazrat Muttalib bin Azhar (may Allah be pleased with him)
- (25) Hazrat Ramlah bint Abu Awf (may Allah be pleased with her)
- (26) Hazrat Aamil ibn Fuyayrah (may Allah be pleased with him). d. 4 A.H.
- (27) Hazrat Khalid bin Saeed (may Allah be pleased with him). d. 13 A.H.
- (28) Hazrat Ja'far bin Abu Talib (may Allah be pleased with him) martyred in Mu'tah battle 8 A.H.
- (29) Hazrat Asma bint Umays (may Allah be pleased with her), wife of Hazrat Ja'far bin Abu Talib, d. after 40 A.H.
- (30) Hazrat Maamar bin Harith (may Allah be pleased with him). d. during Caliphate of Hazrat Umar (may Allah be pleased with him).
- (31) Hazrat Saib bin Uthman (may Allah be pleased with him) (martyred in battle of Yamama, 12 A.H.)
- (32) Hazrat Khalid bin Bukayr (may Allah be pleased with him). d. 4 A.H.
- (33) Hazrat Aamir bin Bukayr (may Allah be pleased with him). d. 12. A.H.
- (34) Hazrat Aaqil bin Bukayr (may Allah be pleased with him). martyred at al-Badr, 2 A.H.
- (35) Hazrat Iyas bin Bukayr (may Allah be pleased with him)
- (36) Hazrat Ammar ibn Yasir (may Allah be pleased with him). martyred at Siffeen 37 A.H.

- (37) Hazrat Suhayb bin Sinan (may Allah be pleased with him), d 38 A.H.
- (38) Hazrat Hatib bin Amr (may Allah be pleased with him), d; after Uhud battle.
- (39) Hazrat Abu Huzayfah bin Utbah (may Allah be pleased with him) martyred at Yamama battle in 12 AH.
- (40) Hazrat Waqid bin Abdullah (may Allah be pleased with him), d, during caliphate of Hazrat Umar (may Allah be pleased with him)
- (41) Hazrat Masaab bin Umayr (may Allah be pleased with him), martyred at Uhud battle.

COMMANDMENTS OF ALLAH FOR OPEN PUBLIC PREACHING

The Holy Quran mention in Chapter (Surah) Al-Hijr (verse 94) that:

“Therefore, expound only (Allah’s Message) what you have been commanded, and turn away from those who join false Lords.” (with Allah) (Al-Hijr, 15:94) .

Three years had passed away from the time that the Prophet (Peace be upon him) secretly executed the mission, until Allah commanded him to preach openly and commanded him to declare the truth of what he had revealed and to make known His commands to people and to call them to him. Both men and women began to accept Islam, in large numbers and its fame was spread through out Makkah and became a subject of discussion. Hazrat Ali bin Abu Talib and Hazrat Abdullah bin Abbas (may Allah be pleased with them) have narrated that Allah, the Gracious, revealed the verse 214 of Chapter (Surah) Ash Shuara that,

“And warn your nearest kinsmen.” (26:214)

When this revelation came the Prophet (Peace be upon him) called Hazrat Ali (may Allah be pleased with him) and said:

“Get some food ready with a leg of mutton and fill a cup with milk and then assemble the family of Abdul Muttalib so that I can address them and tell them what I have been commanded to preach.”

Hazrat Ali (may Allah be pleased with him) related that: I did what he ordered and summoned them. There were at that time about forty men including his uncle Abu Talib, Hamzah, Abbas and Abu Lahab. When they gathered he told me to bring in food which I had prepared for them, and when presented it the

Prophet (Peace be upon him) took a bit of the food and split it in his teeth and threw it into the dish. Then he asked, "Take it in the name of Allah." Then all the men ate till they could eat no more and all I could see (in the dish) was the place where their hands had been. And surely if there had been only one man he could have eaten what I put before all of them. Then he said, "Give the people to drink." So, I brought the bowl and they drank until they were all satisfied and surely one man could have drunk the bowl. When the Prophet (Peace be upon him) wanted to speak to them, Abu Lahab got in first and said: Your host has bewitched you. So, they dispersed before the Prophet could speak to them. Next day the same arrangement was repeated and the Prophet (Peace be upon him) said:

"O sons of Abdul Muttalib, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and then next, Allah has commanded me to call you to Him. So which of you will associate with me in the matter, my brother, me executor and my successor being among you?"

Then men remained silent and I, though the youngest discharging-eyed, fattest in body and thinnest in legs, said: 'O Prophet of Allah, I will be your helper in this matter.' He laid the hands on the back of my neck and said: "This is my brother, my executor, and my successor among you. Listen to him and obey him." People got up reproach stingingly and taunting to Abu Talib: 'He has ordered you listen to your son and obey him!'

The Companions (may Allah be pleased with him) of the Prophet (Peace be upon him) gather in narrow valley for prayers, hiding themselves from the people and while Hazrat Saad bin Abu Waqqas (may Allah be pleased with him) was with a number of Prophet's companions in one of the narrow valley of a mountain of Makkah, a band of polytheists came up to them while they were praying and violently interrupted them and it was on that occasion that Saad (may Allah be pleased with him) strike a polytheist with the jawbone of a camel and wounded him. This was the first blood to be shed in Islam and the polytheists concerned was Abdullah bin Khatal, the accursed.

Sahih Bukhari (293, Vol.6) had narrated from Hazrat Abdullah bin Abbas that: 'The Prophet ascended the Safa mountain and started calling, "O Bani Fihri! O Bani Adi!" addressing various tribes of Quraish till they were assembled. Those who could not attend themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came, and the Prophet (Peace be upon him) then said, "Suppose I told you there is an enemy cavalry in the valley intending to attack you, would you believe me?" They said, 'Yes, for we have not found you telling anything other than the truth.' He then said; "I am a plain

warner to you of a coming severe punishment.” Abu Lahab said: (to the Prophet Peace be upon him), ‘May your hands perish all this day. Is it for this purpose you have gathered us.’

Masnad Ahmad have recorded from Hazrat Abu Hurayrah that when verses 214-220 of Surah (Chapter) Ash-Shuara were revealed, the Messenger of Allah (Peace be upon him) assembled everyone and said:

“O Quraish! Save yourselves from the Fire! O Banu Kaab! Protect yourself from Hell Fire. O Banu Hashim! Preserve yourselves from the Fire of Hell. O Banu Abdul Muttalib! Escape yourself from the Hell Fire. O Fatimah’ the daughter of Muhammad! Ask what you wish from my property. Save yourself from the Fire; by Allah! I cannot do anything for you before Allah. You are related to me and I will keep ties of relationship intact.”

Thus the Messenger of Allah (Peace be upon him) vehemently started striving in inviting people the Allah’s religion, devotedly and whole heartedly, open and secret, individually and in gatherings. He and his feeble followers have to face the strong opposition of powerful Quraish including his uncle Abu Lahab and his wife Umm Jameela bint Harb, sister of Abu Sufyan, were ardent adversaries.

ABU LAHAB (THE ACCURSED)

Abu Lahab bin Abdul Muttalib was uncle of the Messenger of Allah (Peace be upon him) and was he who freed his slave-girl on hearing the glad news of the birth of the Prophet (Peace be upon him). He became stubborn opponent of the Messenger of Allah (Peace be upon him) on bestowal of the Prophethood. Hazrat Ruqayyah (may Allah be pleased with her) daughter of the Prophet (Peace be upon him) was engaged with his son Uqbā bin Abu Lahab, and Hazrat Umm Kulthum (Kulsum) (may Allah be pleased with her) daughter of the Holy Prophet (Peace be upon him) was engaged with his son Utayba bin Abu Lahab. Formal marriages of both were not yet taken place. Abu Lahab asked both of his sons for abrogation and thus engagements were cancelled. Later Hazrat Ruqayya (may Allah be pleased with her) was married to Hazrat Uthman bin Affan (may Allah be pleased with him) and after her death in 2 A.H. Hazrat Kulthum (may Allah be pleased with her) was also married to Hazrat Uthman (may Allah be pleased with him). Uqba, the wretched, had a severe evil speaking with the Prophet (Peace be upon him). On this; “the Messenger of Allah (Peace be upon him) solicited Allah, the Gracious, to appoint ravenous beast on him.” Thus with a business caravan, when he stayed at a lodging place, a tiger came, he perceived Uqba by smell inspite of his safe place, sparing his other associates, lion teared him to pieces.

Allah, the Gracious, revealed Chapter (Surah) Al-Lahab (Al-Masad-The Flame) with the commandments that:

“Perish the hands of Abu Lahab, and he may (himself) perish! His wealth and what he earned has not availed him! He shall be burnt in a Fire of blazing flame: And his wife, the carrier of firewood: On her neck, is a rope of palm-leaf fibre.”

Whenever, the Messenger of Allah (Peace be upon him) turned towards the Arab tribes inviting them to Islam, Abu Lahab falsified and insulted him. Abu Lahab's wife, Ummu Jameela (the sister of Abu Sufyan bin Harb), was a woman of equal hostility and cruelty against the Holy Prophet (Peace be upon him). She moved among the people spreading false news and tied bundles of thorns with ropes of palm leaf fibre, and straw them on the path the Holy Prophet (Peace be upon him) was expected to take, just to cause him injury.

Abu Lahab died in a miserable condition and no body was nearing his rotten dead body. Thus could not be buried for many days. Because of fetidness and severe bad smell, people of the tribe hidden the stinked skeleton by throwing the stones on it from a distant.

ACCUSATIONS OF QURAISH DEPUTATION TO HAZRAT ABU TALIB

When Quraish assessed that he (the Prophet: Peace be upon him) will not concede to them they formed a deputation of the leading men to call upon Abu Talib. The deputation include Utba bin Rabia bin Abd Shams, his brother Shayba bin Rabia, Abu Sufyan bin Harb, Abul Bakhtari al-Aas bin Hisham bin al-Harith bin Asad, al-Aswad bin Muttalib bin Asad, Abu Jahl (Amr, Abul Hakam) bin Hisham bin Mughira, Walid bin Mughira, Nubayh bin Hajjaj bin Aamir ibn Hudayafa and his brother Munabbih bin Hajjaj and al-Aas bin Wail. They said, ‘O Abu Talib, your nephew has anathematized our idols, disgraced our religion, ridicule our way of life and reproach our forefathers of sin. If he is desirous of becoming a wealthy, we can amass the funds to the extent which should be enough for his whole life and in case he wish to marry we can arrange the marriage to his satisfaction. In the event of that he has an idea of leadership, we can make adjustment for that and if he is sick let us make arrangement for his treatment. So, either you must forbid him or you must allow us to subdue him, for you yourself are in the same position as we are in hatred to him and we will set you free of him.’ He gave them appeasable reply and they returned back.

The Messenger of Allah (Peace be upon him) continued his mission diligently, preaching Allah's religion and in consequence his connection with Quraish were deteriorated. They again went to Abu Talib and said, 'You have respectable position with us and we have warned you to forbid your nephew, but nothing have been done. By Lord, we cannot tolerate our fathers should be abused, our customs ridiculed and our deities insulted. Until you release us of him, we will fight both of you until one side annihilated.' Thus saying this they went off. Abu Talib was deeply oppressed at the deterioration with his people but he could not abandon the Prophet (Peace be upon him) and consign him up to them.

Yaqub bin Utba bin Mughirā bin Akhnas narrated that after hearing these dialogues from Quraish, Abu Talib told his nephew what his people had said and asked the Prophet (Peace be upon him): 'Spare me and yourself and do not put on me a burden more than I can bear.' The Prophet (Peace be upon him) replied, "O my uncle, by Allah, if they put the sun in my right hand and the moon in my left on condition that I give up my mission, until Allah has made it successful, or I perish therein, I would not abandon it." Then the Prophet (Peace be upon him) had tears in the eyes and got up. As soon as he turned his back, his uncle called him and said, 'Come back my nephew, go and say what you please, for, by Allah I will never give you up in any circumstances.'

When the Quraish got knowledge that Abu Talib had refused to give up the Prophet (Peace be upon him), they went to him with Umarah bin Walid bin Mughira and said, "O Abu Talib, this is Umarah, the most handsome and strong young man among your tribe, so adopt him as son and hand over to us the nephew of yours, who has assailed our religion with bitter abuse and have severed the unity of your people, so that we may kill him. This will be man for man. He replied: 'By Allah, this is a sinful thing that you would put upon me, should I give you my son that you should kill him? By Allah, this shall never be.' Mutim bin Adiy said; Your people have given you a fair proposition and have taken trouble to avoid what you dislike. You do not seem to be interested to accept any equitable proposal. Abu Talib answered: 'They have not treated me justly, by Allah, but you and your supporters have planned a treachery, so I will face what ever the circumstances be.' They grew angry and displeased and got up saying among themselves: Keep fast to your deities, verily that is our ultimate objective. Next evening Abu Talib along with other family members came to the residence of the Prophet (Peace be upon him) but did not find him and his whereabouts were not known. Abu Talib gathered the young men of Banu Hashim and Banu Abdul Muttalib and directed them: Every one of you should take a sharp sword and then follow me. When I enter the Kaabah every young man of you should select one chief from among the opponents including Abu Jahl; because if Muhammad is

slain he cannot be innocent. The young men said: We will do it. In the meantime Zaid bin Harithah (may Allah be pleased with him) stepped in and noticed Abu Talib in this condition. Abu Talib said: O Zaid! Have you seen my brother's son? He said: Yes, just now I was with him. Abu Talib said: I shall not enter my house unless I see him. Zaid (may Allah be pleased with him) immediately returned and approached the Prophet (Peace be upon him), who was in a house near al-Safa preaching to his companions. He conveyed the news to him. The Prophet (Peace be upon him) came to Abu Talib. He said: O my brother's son! Where had you been and were you all right? He said: "Yes" Abu Talib said: Enter your house. The Messenger of Allah (Peace be upon him) entered his residence. When Abu Talib got up in the morning he came to the Prophet (Peace be upon him), caught him by hand and stood near the place where the Quraish used to assemble, and the youth of Banu Hashim and Banu Muttalib were with him. Then he said: O People of the Quraish! Do you know what I intend to do? They said: No. He conveyed the news to them and said to the young men: Show what is in your hands. They showed; and so! Every one had a sharp sword. Then he said: Had you slain him (the Prophet Peace be upon him), none of you would have remained alive and you and we would have perished. They all ran away and the quickest to run was Abu Jahl.

Thus the situation became intensely violent and the Quraish stirred up people against Muslims. Every tribe fell upon the Muslims among them, thumping and drubbing them severely and enticing forcibly and by extortion to renounce their religion. Allah, the Almighty, protected His Messenger from them through his uncle, who noticing the violent hostility, called upon Bani Hashim and Bani Muttalib to stand with him in protecting the Prophet (Peace be upon him). This they decided to do, with the exception of Abu Lahab, the accursed enemy of Allah and His Messenger. Abu Talib was highly cheerful at the kindness and favourable response for his tribe and he praised the superiority of the Prophet (Peace be upon him) among them and said: 'From the ancient period we have never tolerated injustice and we protected their sanctuary whenever threatened by any danger and drove the invader from its buildings. In the event of nobles of Abd Manaf were computed, amongst Hashim would be their noblest and prominent. In case they talk of glorious, then Muhammad (Peace be upon him) would be selected noble and honourable one.'

UTBA'S PROPOSALS TO THE PROPHET (PEACE BE UPON HIM)

Muhammad bin Kaab al-Qurazi has narrated that one day Utba bin Rabia, who was a chief, was sitting in the gathering of the Quraish while the Prophet

(Peace be upon him) was also sitting in the mosque. Utba said; Why should I not go to the Muhammad (Peace be upon him) and make some proposals to him which if he accepts in part, we will fulfil his requirements and he will leave us in peace? They thought it was a good idea, and Utba went and sat by the Prophet (Peace be upon him) and suggested, 'O my nephew! you are one of us, the noblest of the tribe and hold a worthy position in ancestry. You have come to your people with an important matter, dividing their community and mocking their customs, insulting their deities and religion and accursing the forefathers. So, listen to me and I will make some proposals, perhaps you will be able to accept one of them. The Prophet (Peace be upon him) agreed to listen and he continued saying, 'If what you want is money, we will amass you our property so that you may be the richest of us; if you want leadership, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you king, and if this ghost which comes to you, is such that you cannot get rid of him, we will arrange him to drive off and will cure you.' The Prophet (Peace be upon him) said: "Have you finished?" Utba said: Yes. The Prophet (Peace be upon him) then said: "Now listen to me"

"In the Name of Allah, the Most Gracious, the Most Merciful"

"Ha Meem, A revelation from the Most Gracious, Most Merciful; A Book, whereof the verses have expounded in detail; a Quran in Arabic for people who know; A herald good news and admonition, but most of them have turned away, so they do not hear. And they say: Our hearts are under coverings from that to which you invite us.

(Surat Fussilat, 41:1-5)

Then the Prophet (Peace be upon him) ended the recitation at verse 38 and prostrated himself, and said, "You have heard what you have heard, Abul-Walid (Utba); the rest remains with you." Utba listened with bent of mind and attentively, putting his hands behind his back looking obliquely and struck with astonishment. Utba returned to his assemblage they noticed his expression had completely changed and they inquired what had happened. He said that; 'he had heard a unit of spoken language such as he had never heard before, which were neither poetic composition, hyperbole, sorcery or enchantment. I admonish you to leave this man as solitary, by Allah, the words which I have heard will be blazed. If other Arabs slay him, then others will release you of him, if he subdue others his eminence will be your eminence, his authority your authority and you will be successful and fortunate through him.' They said: 'He has conjured you with his pronouncement.' Utba replied, 'You have my advice, you must act upon what you think proper.

One day Abu Jahl blustered, saying; 'I call deities to witness that I will strike him (The Prophet-Peace be upon him) with stone when he prostrate himself

in prayer and will rend his skull with it, let Abd Manaf do what they like after that. People supported his plan strongly. Abu Jahl took a stone. The Prophet (Peace be upon him) rose to pray as per regular course while Quraish sat in their meeting, waiting for what Abu Jahl was to do. When do Prophet (Peace be upon him) prostrated himself, Abu Jahl pick up the stone and proceeded towards him, until when he got near him, he turned back in fugitive, faintly terrified and his hand withered upon stone. The Quraish inquired him what has happened. He answered, "when he got near him a dreadful jaw of an awful camel hindered the way and have never seen anything tremendous like his head, shoulder and teeth and he roared as he would lacerate me. The Prophet (Peace be upon him) said:

"That was Jibril (Gabriel AS). If he had come near me, he would have grasped him."

SUMAYYAH (may Allah be pleased with her) **(Wife of Hazrat Yasir may Allah be pleased with him)** **THE FIRST FEMALE MARTYR**

Hazrat Sumayyah (*Radiya Allah-u Taala anha*) bint Khubat was mother of Hazrat Ammar bin Yasir (Yasir bin Aamir bin Maalik bin Kinana bin Qays bin Al-Haseen bin al-Wudain bin Thalba bin Auf bin Harithah bin Aamir al-Akbar bin Yam bin Ans bin Malik bin Al-Ansi al-Qahtani). Yasir (may Allah be pleased with him) was originally from Yemen and he along with his two brothers Harith and Malik came to Makkah searching for his missing brother whose where about were not known. Other brothers returned to Yemen but Yasir (may Allah be pleased with him) became ally of Banu Makhzum and decided to settle in Makkah Mukarramah, there he married Hazrat Sumayyah, a slave girl of Abu Hudhayfa bin al-Mughirah Makhzumi. The family embraced Islam in the early Islamic days and that is why Banu Makhzum used to oppress Ammar, his father Yasir and the mother Sumayyah (may Allah be pleased with them) in the extreme sun heat hot grounds of Makkah. The Prophet (Peace be upon him) would say to them as he came their way, "Patience, O family of Yasir, you are assured of Paradise." Hazrat Imam Ahmad reports that Hazrat Sumayyah (may Allah be pleased with her) Ammar's (may Allah be pleased with him) mother was the first woman martyr in Islam. Abu Jahl, the accursed, thrust his spear into her chest. Bayhaqi transmits similar report from Hazrat Jabir bin Abdullah (may Allah be pleased with him). Hazrat Ammar (may Allah be pleased with him) was martyred in battle of Siffeen in 36 A.H. at the age of 91 years. He was fighting in favour of Hazrat Ali bin Abu Talib (may Allah be pleased with him) against the forces of Hazrat Ameer Muawiyah bin Abu Sufyan (may Allah be pleased with him).

COMPANIONS (may Allah be pleased with all of them)
FIRST EMIGRATION TO ETHIOPIA (HABSHA)
(5th YEAR OF PROPHEHOOD)

When aggravation, violence, tyranny and barbarousness of Quraish intensified, the Messenger of Allah (Peace be upon him) directed the companions to be scattered in the earth. They solicited: 'Where are we to go.' The Prophet (Peace be upon him) pointed towards Ethiopia, (Habsha-Abyssinia), and said: "That way and it was the dearest of lands to migrate to." Ubaydullah bin al-Abbas al-Hudhali has narrated that: The Muslims migrated secretly and their number consisted of eleven men and four women, some for them were riding while others were walking on foot, till they reached al-Shuaybah. When they reached the coast, luckily two boats of the merchants were there; they boarded them. They emigrated in the month of Rajab in the fifth year of Prophethood. The Quraish tried to chase them but by the time they reached the coast, the companions (may Allah be pleased with all of them) of the Prophet (Peace be upon him) had already boarded and thus they did not find them. The emigrants reached Abyssinia where they could get the best neighbours and were in peace about their faith. They worshipped Allah and were not hurt, nor they heard any offending word. The names of the emigrants were as follows:

1. Hazrat Uthman (Usman) bin Affan (may Allah be pleased with him)
2. Hazrat Ruqayyah (may Allah be pleased with her) the daughter of the Prophet (may Allah's Blessings and Peace be upon him); The wife of Hazrat Uthman bin Affan (may Allah be pleased with him).
3. Hazrat Zubair (may Allah be pleased with him) bin Awwam bin Khuwaylid bin Asad.
4. Hazrat Abdul Rehman (may Allah be pleased with him) bin Awf bin Abd Awf bin Abd bin Harith bin Zuhrah.
5. Hazrat Uthman (may Allah be pleased with him) bin Mazum al-Jumahi.
6. Hazrat Abdullah (may Allah be pleased with him) bin Masud bin Ghafil bin Habib bin Shamkh bin Faar bin Makhzum.
7. Hazrat Suhayl (may Allah be pleased with him) bin Bayda Wahb bin Rabia bin Hilal bin Malik bin Dhaba bin Harith bin Fihri bin Maalik.
8. Hazrat Hatib (may Allah be pleased with him) bin Amr bin Abd Shams
9. Hazrat Aamir (may Allah be pleased with him) bin Rabiah al-Anzi.
10. Hazrat Laylaa (may Allah be pleased with her) bint Abu Hathmah, wife of Hazrat Aamir bin Rabia
11. Hazrat Abu Hudhayfah (may Allah be pleased with him) bin Utbah ibn Rabiah.
12. Hazrat Sahlah (may Allah be pleased with her) bint Suhayl bin amr, wife of Hazrat Hudhayfah (may Allah be pleased with him).

13. Hazrat Musab (may Allah be pleased with him) bin Umayr bin Hashim bin Abd Manaf bin Abd al-Daar.
14. Hazrat Abu Salamah (may Allah be pleased with him) bin Abd al-Asad bin Hilal bin Abdullah bin Makhzum.
15. Hazrat Umm Salamah (may Allah be pleased with her) bint Abu Umayyah bin Mughirah

Hazrat Anas bin Maalik narrated that for a long time Allah's Messenger (Peace be upon him) received no news from them till a woman came and solicited him that she had seen them. On his inquiry, she informed, 'I saw him riding a donkey.' The Prophet (Peace be upon him) prayed:

"O Allah, be with them. After Prophet Lut (upon him peace), Uthman (may Allah be pleased with him) ibn Affan is the first to emigrate with his family."

Abu Bakr bin Abdul Rehman bin al-Harith bin Hisham, has narrated that they treated well by the Negus, but in the meantime emigrants had the news that Quraish have embraced Islam including Walid bin Mughirah and Umarah.

So they returned; but it was a misconception. When they reached near Makkah after three months in Shawwal, they confronted some horsemen of Kinanah. Who informed them that there is no such change? They entered Makkah in perplexity. Hazrat Abdullah Ibn Masud (may Allah be pleased with him) stayed in Makkah for a short time and returned to Ethiopia (Habsha).

COMPANIONS (may Allah be pleased with all of them) SECOND EMIGRATION TO ETHIOPIA (ABYSSINIA) (6TH YEAR OF PROPHETHOOD)

Hazrat Abdul Rehman bin Sabit has narrated that; When the migrating Companions (may Allah be pleased with all of them) of the Prophet (may Allah's Blessings and Peace be upon him) returned to Makkah, Quraish treated them in repugnance and their tribesmen were tyrannical to them; they suffered much cruelty and the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*), permitted them to migrate to Ethiopia second time. Hazrat Uthman bin Affan (may Allah be pleased with him) solicited;

'O Messenger of Allah (Peace be upon him)! Our first emigration as well as the second one to Negus (*Najjashi*) has been without your being with us.' The Prophet said: "You are migrating for Allah and for me; and you will have these two migrations at your credit."

Hazrat Uthman (may Allah be pleased with him) said:

‘O Messenger of Allah (Peace be upon him)! This is enough for us.’

The number of emigrants this time were eighty three men and eleven women of the Quraish and seven others. Hazrat Umm Salamah bint Abu Umayyah bin Mughirah, wife of the Prophet (Peace be upon him) said; ‘When we reached Abyssinia the Negus gave us a kind reception. We safely practised our religion and we worshipped Allah, and suffered no wrong in word or deed.’ The emigrants lived with the Negus in Ethiopia in a pleasant neighbourhood. When they heard the news of the emigration of the Messenger of Allah (Peace be upon him) to Madinah, thirty three men and eight women returned. Two men out of them died at Makkah, and seven were imprisoned at Makkah. Twenty four of them participated in the Battle of Badr. When it was seventh year of the emigration (*Hijrah*) of the Prophet (Peace be upon him) to Madinah, the Messenger of Allah (Peace be upon him) wrote a letter to the Negus inviting him to embrace Islam. The letter was carried by Amr bin Umayyah al-Damri. When the letter was read to him, he embraced Islam and said: ‘I would have come to him if I could.’ The Messenger of Allah (Peace be upon him) wrote him to wed him (the Prophet-Peace be upon him) to Umm Habibah bint Abu Sufyan bin Harb; she had migrated to Ethiopia (Habsha) with her husband Ubaydullah bin Jahsh, who had turned Christian and had died. So the Negus wedded him (the Prophet-Peace be upon him) to her and paid a dower of four hundred dinars to her. The person who acted her attorney (*Wakil*) was Khalid (may Allah be pleased with him) ibn Saeed bin al-Aas. In that Negus (may Allah be pleased with him) himself read the oration matrimony, in the assemblage of Hazrat Ja’far bin Abu Talib (may Allah be pleased with him) and other Muslims. The Messenger of Allah (Peace be upon him) wrote to him to send those of his companions who had remained. He obeyed accordingly and boarded them in two boats with Amr bin Umayyah al-Damri. They landed at Bawla which also known as al-Jar. Then they hired cavalcade and reached Madinah. There they came to know that the Messenger of Allah (Peace be upon him), was at Khaibar. They proceeded to Khaibar and found the Khaibar conquered. The Messenger of Allah (Peace be upon him) said to the Muslims to include them in dividing the shares of booty and they did accordingly.

QURAISH’S ATTEMPT FOR EMIGRANTS RETURN

The Quraish were extremely upset on the safe migration of the companions to Abyssinia. So they decided to send two determined men Abdullah bin Abu Rabia and Amr bin al-Aas bin Wail, to the Negus and to present him the gifts of the choicest wares of Makkah. Leather goods were especially prized there, so they amassed skins and great many gifts not only for Negus but also for every

courtier as well to side with them and given them gifts before meeting the King Negus. Thy seduced the courtiers saying: 'Some stupid persons from our tribe have taken refuge in your country. They have given up our religion and not accepted yours, but have caused to come and devise new religion which neither we nor you know anything about. Our tribal Chiefs have deputed us to get them return and to make a courteous and efficacious request to the King Negus for that. So, when we lodge a petition to the king for their return, please favour us and advise the king to surrender them to us.' The courtiers agreed to their plan. Thus they presented their gifts to the king and when he had accepted them. They made a courteous entreaty to hand over to them the emigrants of their tribe, arguing as above, and were supported by the courtiers. The Negus became furious and said, 'No, I will not be ungrateful and hand them over who have sought my preservation, colonist of my country, until I order to appear them and inquire about what these two men accuse. If they found culpable of the accusations, I will render them and send them back, in case they are right and true, I will defend them and they will be provided my perfect guest entertainment.' When they reached royal audience they found that the king had summoned his priests with their sacred books displayed around him. King inquired from them what was the religion for which they have broken off with their nation. Hazrat Ja'far bin Abu Talib (may Allah be pleased with him) replied:

"O noble king, we were discourteous and obstinate people. idolatry was our adoration and were carrion eaters, performers of detestation, exterminators of relations, unbecoming behaviour with the guests, our powerful eat the poor ravenously and we behave the feeble cruelly. These were the tormenting state of affairs until Allah sent us the blessed Prophet (Peace be upon him) whose ancestors, honesty, truth, faithfulness and endurance is apparent to us. He invited us to acknowledge the Unity of Allah and to worship him and to disown the idols and deities which we and our forefathers here-before worshipped. He directed us to speak truth, true to our words, taking case of kinship relations and friendly reception of guests and strangers and restrain from sin, fault, guilt, abominations, falsehood and carnage and eat ravenously the belongings of orphan and to defame virtuous women. The Prophet (Peace be upon him) preached us to worship Allah alone and not to associate anything with him and he guided us about prayers, sacrifice, offering the gift, almsgiving and fasting. We acknowledged and accepted his truth, believed in him and obeyed his preachings in what he brought from the Almighty Allah and we worshipped Allah alone without anything with him. We dissuaded from what he prohibited and carried out orders strictly in accordance with his commandments. Thereupon our people

became offensive, tyranny, oppression, injustice, violence, extortion and outrage became every moment practice to thrust to push back to idols worship instead of the worship of Allah, the Creator and to esteem the sinful and wicked deeds, we one occasion perpetrated. So joining with partners in adversity they became so cruel, unjust and tyrant and our life became vexacious, distasteful, burdensome difficult and intricately, we, to protect our religion and life emigrated to your country, have chosen you above all others. In your protection we are living quite comfortably and cheerfully and we trust, we shall be treated with kindness and justly while, O just minded king, we are with you."

The King Najashi (Negus) inquired if they have with them any words revealed by Allah and if they had asked Ja'far (may Allah be pleased with him) to read it to him. So Hazrat Jaafar (may Allah be pleased with him) read him initial verses of Surah Maryam (Mary: 19). On hearing the recitation, the Negus wept until his beard was soaked with tears and the priests wept until their tears drenched the scrolls and the Negus said; 'Truly, this is what Jesus (Eesa: *alaihis salam*) brought have really come from the same derivation. Both of you go back, for, by Allah, I will never surrender them and they shall not be abandoned.'

Amr bin al Aas bin Wail said to Abdullah bin Abu Rabia that 'By Allah, tomorrow I will tell the king that they believe that Jesus, son Mary, is a creature.' So, went to the royal audience next morning and informed him that they trust a terrible thing about Jesus, son of Mary and that he should summon them and inquire them about it. So when they appeared in the royal presence and question was put to them. Hazrat Ja'far (may Allah be pleased with him) replied, 'We say about him what revealed to our Prophet (Peace be upon him) saying; he is the slave of Allah, his Prophet and his spirit, and his word, which He cast into Mary (Maryam) the blessed virgin.' The Negus picked up a stick from the ground and said, 'By Allah, Jesus son of Mary, does not exceed what you have said by length of this stick.' His courtiers snorted furiously. Negus said: 'Though you snort, by Allah! Go, for you are secure in my country.' Then he repeated the words thrice, saying, 'He who reproaches you will be fined. Not for a mountain of gold would I permit a man of you to be afflictive. Return them their presents, for I have no use for them. Allah took nothing from me when He gave me back my kingdom, and Allah did not do what men wanted against me, so why should I do what they want against Him.' So, taking away their rejected presents, they left back ashamed and oppressed in mind, while emigrants lived with him in best tranquility and protection.

During the period the emigrants were there, a traitor revolted to grasp the Kingdom of Negus. Hazrat Zubair bin al-Awwam, the youngest man among the Companions (may Allah be pleased with all of them) volunteered and proceeded to the battle field, whereas the companions prayed to Allah to give the Negus victory. A day Zubair (may Allah be pleased with him) came riding camel, running and waving his clothes, he informed, the Negus has conquered and Allah has perished his enemy.

Ja'far bin Muhammad narrated from his father that Abyssinians revolted against Negus and said: 'You have given up our religion.' So he called Ja'far bin Abu Talib (may Allah be pleased with him) and his associates and provided ships to them, saying: "Board these and be ready. If I am foiled, go where you like; if I am successful, then stay where you are." Then he took paper and wrote, 'He testifies that there is no Lord but Allah and that Muhammad (Peace be upon him) is His slave and Prophet; and he testifies that Jesus, Son of Mary, is His slave, His Prophet, His spirit and His word, which he cast into Mary.' Then he put it in his gown near the right shoulder and went out to Abyssinians, who were assembled to meet him. He addressed saying, 'O people!, have I not the best claim among you?' They replied, 'Surely.' 'What do you think of my life among you?' They said, Excellent. Negus said: Then what is the cause of your disturbance? They said: 'You have given up our religion and declare that Jesus is slave.' Negus asked: 'Then what do you say about Jesus?' They replied, 'We say that he is son of God.' The Negus put his hand upon his breast over his gown, signifying that, 'He testifies that Jesus, the son of Mary, was no more that what he had written.' They were satisfied and went away. News of these events reached the Messenger of Allah (Peace be upon him). When Negus died he prayed over him and entreated that his faults may be pardoned. Hazrat Urwah bin Zubair narrated from Hazrat Ayesah (may Allah be pleased with him) that she said: "When the Negus died it used to be said that a light was constantly seen over his grave."

AFFLICTION TO HAZRAT BILAL (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Bilal bin Ribah (may Allah be pleased with him) was Habshi by descent but was born in Makkah. His mother name was Hamama. He was slave of Umayya bin Khalaf bin Wahb bin Hudhafa bin Jumah, who used to bring him out at the hottest part of the day and throw him back in the heat in the open valley and have a weighty rock put on his chest; then he say to him, 'You will stay here till your death or deny Muhammad and adore our deities, al-Laat and al-Uzza.' He used to say repeatedly, while he was submit to bear this, 'One, One (Ahad, Ahad)!' Hisham bin Urwah has narrated that; 'Waraqah bin Naufal was going by Bilal while he was being thus afflicted and was saying, One, One, and he said,

One, One by Allah.' Then he went to Umayya and those who had thus giving him torment and said; 'I swear by Allah that if you kill him in this way I will make his grave shrine.' One day Hazrat Abu Bakr (may Allah be pleased with him) passed by while they were thus torturing him. He said to Umayya, 'Have you not afraid of Allah that you are persecuting this indigent like this? How long is to go on?' He answered; you are the one who deteriorated him, so secure him from trouble that you see. Hazrat Abu Bakr (may Allah be pleased with him) said, 'I will do so.' Thus he purchased for momentous amount and freed him on the spot. The Prophet (Peace be upon him) asked Hazrat Abu Bakr (may Allah be pleased with him) for his participation. Hazrat Abu Bakr (may Allah be pleased with him) solicited, 'but I have already set him free.' He participated in all the battles of the Prophet (Peace be upon him) and killed Umayya bin Khalf in Badr. He died in 20 A.H. at Damascus.

HAZRAT AMMAR BIN YASIR AND HIS MOTHER SUMAYYA (RADIYA ALLAH-U TAALA ANHUMA)

Ammar bin Yasir (may Allah be pleased with him) and his father Yasir and mother Sumayyah (may Allah be pleased with her) who were Muslims and were slaves of Bani Makhzum. Bani Makhzum use to take them out in extreme heat of the day and expose them in the hot of Makkah and some time, laid on burning charcoal. The Prophet (Peace be upon him) passed by them and said, so I have heard, "Patience, O family of Yasir! Your meeting place will be Paradise." Abu Jahl killed Sumayya (may Allah be pleased with her) brutally, for she refused to abandon Islam. She was the first martyred of Islam. Hazrat Yasir (may Allah be pleased with him) was also died because of such persecutions.

SALMA BIN HISHAM AND AYYASH BIN ABU RABIA (MAY ALLAH BE PLEASED WITH THEM)

Some of the people of Bani Makhzum went to Hisham bin al Walid, when his brother Walid bin al-Walid embraced Islam. They had agreed to grasp suddenly some young men who had become Muslims, among whom were Salma bin Hisham and Ayyash bin Abu Rabia (may Allah be pleased with all of them). They were frightened of his violent state of mind and so they said, 'We wish to rebuke these men because of the religion they have instituted; thus we shall be safe in the said case of others. Hisham said, rebuke them beat them severely, but be ware that you do not kill them.'

SPLITTING OF THE MOON

Sahih Bukhari (387, Vol. 6) have described that Hazrat Anas bin Maalik (may Allah be pleased with him) had narrated that, the people of Makkah requested the Messenger of Allah (Peace be upon him) to show them a Miracle, so he showed them the Splitting of the Moon. The moon was split into two parts; one part remained on one side of the mountain, and the other part went on the other side of the mountain. On that Allah's Messenger (Peace be upon him) said:

"Bear witness to this (Miracle)."

Peoples of Makkah said, 'It is upon us sorcery, let us inquire and confirm from the caravans reaching here whether they have seen the Splitting of Moon, if they affirm only then we will believe it.' So the coming caravans confirmed the Splitting of the Moon. This is a great Miracle of the Messenger of Allah (Peace be upon him) and will (by the grace of Allah) will be described, in detail, in Chapter of the Miracles

INCARCERATION IN SHAAB ABU TALIB (7TH YEAR OF PROPHEHOOD)

Ibn Saad has transmitted that Abu Bakr bin Abul Rehman bin Harith bin Hisham has narrated that 'When the news of the treatment and honour of Ja'far and his companions by Negus reached the Quraish, it enraged and Quraish idolaters retaliated, became indignant against the Prophet (Peace be upon him) and his Companions (may Allah be pleased with all of them) and they decided to assassinate the Messenger of Allah (Peace be upon him) and they prepared a document against the Hashimite, to fulfil the accomplishment that they would have no matrimonial relations with them, neither business relations nor would be having mutual contact, till they hand over the Prophet (peace be upon him) to them. The document was reduced into writing as pact by Mansur bin Ikrimah al-Abdari, whose hand was subsequently withered and became dry. The Prophet (Peace be upon him) cursed him, his hand was put out of use and he became to be cited as an example among the Quraish; 'Look at Mansur's fate.' Quraish suspended the pact document inside the Kaabah. They confined Banu Hashim in the Shaab of Abu Talib, on the night when the new moon of Muharram was sighted of the seventh year of Prophethood. Banu Muttalib bin Abd Manaf took refuge with Abu Talib in his mountain glen with Banu Hashim. Abu Lahab associated with the Quraish and supported them against the Banu Hashim and Banu Abdul Muttalib. The Quraish prohibited and blocked the food grain and other provision and necessities of life. The Hashimites were forbidden to come out except during the season of pilgrimage. The vehemence of confinement so

worsened that the screams of their children could be heard from behind the mountain pass. Most of the Quraish were delightful at this, while others regretful by saying, 'see, how Mansur bin Ikrimah has adversity.' Thus the Banu Hashim remained confined in the mountain glen for three years. They were facing disastrous calamity and affliction. Quraish idolaters bought all the food grains and all other essential merchandise from the market and store them so that they could force the Banu Hashim to surrender to them the Messenger of Allah (Peace be upon him). Abu Talib took so much precautionary measures that at the time of sleep, he would ask the Messenger of Allah (Peace be upon him) to lie down on the bed but fearing some-one malicious ill-will, he would wake up a relative and ask him to exchange beds with the Messenger of Allah (Peace be upon him). They remained confined in the mountain glen, then Allah revealed this fact to his Messenger the affair of that pact document and also that white ants had consumed that portion which related to oppression and extortion and had left what referred to Allah. Ubaydullah ibn Musa related that every thing in the document was consumed except: "In thy name O Allah."

The Messenger of Allah (may Allah's Blessings and Peace be upon him) disclosed this to Abu Talib. He went to the Kaabah with some elders of Banu Abdul Muttalib. Quraish imagined that Banu Hashim were utterly dejected with the confinement and had come out, and would hand over the Allah's Messenger to them. Abu Talib said to them. 'We shall not talk of your misbehaviour. Fetch your tyrannical document that we may come to a mutual understanding.' The strategy behind speaking in this way was to prevent their examining the document before bringing it in the assemblage. They brought the envelope of document delightfully with full confidence that certainly the Allah's Messenger (Peace be upon him) would be handed over to them. They said; 'Let us strengthen our unity which has been confounded by this one man.'

Abu Talib said, 'I have brought to you a courteous proposal. My brother's son has disclosed to me, and he has never spoken a lie, that Allah, the Glorious for proclamation of his strong aversion, made the white ants consume your document so He has left His name, erasing from it the rest concerning your persecution tyrannical conclusions and unjust pact. If my brother's son be true then be sensible and give up your evil intentions. By Allah, we shall never give him up to you even if every child of us is slaughtered. If what he say is incorrect then we will give him up. You may spare him or slay him.' They replied; 'You have done justice to us, we agree with you whole-heartedly. They sent for the document and the envelope was opened. They found it just as the Messenger of Allah (Peace be upon him) described.

It fell down from their hands and their heads were lowered. Then Banu Abd Manaf, Banu Qusayy (Qusai) and maternal relatives of Banu Hashim specifically Abul Bakhturi, Mutim bin Adiy, Zubair bin Abu Umayyah, Zamah bin Aswad and Hisham bin Mughirah Aamri, said: 'We are fed up with the cruel contents of the document.' Then Abu Talib said: 'Why should we be encompassed, besieged and surrounded? The matter is now clear.' He and his companions, then, entered the Kaabah through its curtains and prayed: 'O Allah! Help us against those who commit tyrannies on us, severe relationship and abandon with us and make admissible what is forbidden for us.' They, then, returned back to the mountain pass. Some of the Quraish reviled them for hindering provisions reaching the Hashmites. Those were Mutim bin Adiy bin Qays, Zamah bin al-Aswad, Abu al-Bakhturi bin Hisham and Zubayr bin Abi Muttalib and asked them to return to their homes. Accordingly they returned to their houses. When the Quraish noticed, they were crazy and they realized that they could not leave them without supporters. Their emergence from mountain glen was in the tenth year of Prophethood and remained in confinement for about three years. During this period if any Quraish thought of keeping relationship alive, he sent any gift in secret. Once Abu Jahl met Hakim bin Hizam on the way. His slave accompanying him was carrying wheat for Hazrat Khadijah (may Allah be pleased with her) who too was besieged there. Abu Jahl wrangled with Hakim and said that he would not allow him to carry it to them and warned him that he would opprobrium in the Quraish as a violator of the pact. Abul Bakhturi ibn Hisham came up there and asked about the dispute. Abu Jahl told him that Hakim was carrying food grain to the besieged Banu Hashim. Abu al-Bakhturi said, 'This food grain belongs to his aunt (Hazrat) Khadijah (may Allah be pleased with her). Why you prevent him from taking it to her? Move out, give way. But Abu Jahl obstructed the passage and they had clenched hand fight. Abu al-Bakhturi picked up a camel's jawbone and struck Abu Jahl on his head wounding him and then stepped on him. The Quraish did not like that the Muslims should know about this incident and make it a jest perception.

DEATH OF HAZRAT ABU TALIB

Hazrat Abu Talib was lying on the death bed and in the meantime the Messenger of Allah (Peace be upon him) came to him. Abu Jahl and Abdullah were also sitting along side there. The Holy Prophet (Peace be upon him) said: "My loving uncle, you have been very kind to me for the whole of your life. I wish to compensate your kindnesses." Abu Talib asked: How can you do it? The Prophet (Peace be upon him) said: "If you say; there is no Lord but Allah, even at the time while you are dying, so that I may be able to witness your faith of monotheism before Allah."

Sahih Bukhari and Muslim had described that Abu Talib said: 'I am dying at the religion of Abdul Muttalib. Then said, what ever you invite, I would certainly have said those words but these Quraish will say that Abu Talib have abdicated his religion from fear of the death. I know you are sympathizer to me and admonish me and your religion is better than all the other religions. If I have no fear of rebuke from the people, then you would have found me courageous brave man and I would have accepted your religion.'

HAZRAT KHADIJAH (MAY ALLAH BE PLEASED WITH HER) PASSED AWAY

Hazrat Khadijah's (*Radiya Allah-u Taala anha*) title was Tahirah, she was daughter of Khuwaylid bin Abdul Uzza bin Qusayy (her genealogy) amalgamated at Qusayy with the genealogy of the Holy Prophet (Peace be upon him). She was first married to Abu Hala and after his death was married to Ateeq bin Abid Makhzumi. From Abu Hala she had two children, one son Hala and one daughter Hind, whereas from Ateeq she had one daughter also namely Hind. She died on 11th Ramzan 10th year of Prophethood (10 Nabvi) at the age of 64 years and 6 months and buried in *Jannat-ul-Maala*, Hajoon, Makkah Mukarramah. The Holy Prophet (Peace be upon him) himself alighted and buried her in the grave. She died few months after end of the event of intricate hardship of *Shaab Abu Talib* (confinement) and only three or five days after the death of Hazrat Abu Talib. That is why the Messenger of Allah named this year as "Year of the Grief." (*Aam-ul-Huzn*)

MARRIAGE AFTER THE DEATH OF HAZRAT KHADIJAH (MAY ALLAH BE PLEASED WITH HER) WITH HAZRAT AYESHAH (MAY ALLAH BE PLEASED WITH HER)

Hazrat Imam Bukhari has recorded that three years after the death of Hazrat Khadijah (may Allah be pleased with her), the Messenger of Allah (Peace be upon him) contracted marriage with Hazrat Ayesha (may Allah be pleased with her) who was six years old. The marriage was however, consummated in 2 A.H. when she was nine years old. Hazrat Ayesha (may Allah be pleased with her) narrated that the Prophet (Peace be upon him) said; You are shown to me in dream twice brought in silk cloth by an angel who said: 'This is your wife. See her.' I removed the cloth and it was you. I said, If Allah approves it, he will make

it real." The Prophet (Peace be upon him) married Hazrat Ayesah (may Allah be pleased with her) first of all after the death of Hazrat Khadijah (may Allah be pleased with her). Hazrat ibn Abbas (may Allah be pleased with him) described that Allah's Messenger (Peace be upon him) did not marry a virgin other than Hazrat Ayesah (may Allah be pleased with her).

MARRIAGE WITH HAZRAT SAWADAH (MAY ALLAH BE PLEASED WITH HER)

Hazrat Imam Ahmad bin Hanbal has recorded that: when Hazrat Khadijah (may Allah be pleased with her) died, Khawlah bint Hakim wife of Hazrat Uthman bin Mazoon (may Allah be pleased with him) (bin Habib bin Wahb bin Hadhafa bin Jamha bin Amr bin Hasees bin Kaab bin Luayy bin Ghalib al-Qarshi) requested to the Messenger of Allah (Peace be upon him), "O Messenger of Allah (Peace be upon him) will you not marry? He said, "With whom?" She said, Either to a virgin Ayesah bint Abu Bakr (may Allah be pleased with her) or a previously married woman, Sawadah bint Zamah. The Prophet (Peace be upon him) said, "Go and mention me to them." She said that she went to Abu Bakr's (may Allah be pleased with him) house and congratulated Umm Ruman that the Prophet (Peace be upon him) has sent her with a proposal for Ayesah and when Abu Bakr (may Allah be pleased with him), came home she gave him the good news and he asked if that was possible because she was his brother's daughter. So, she went to the Prophet (Peace be upon him) and placed the difficulty before him. He said: "Tell them that he is my brother-in-religion and I can lawfully marry his daughter." She informed this to Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*). He said to Khawlah, Request the Messenger of Allah (Peace be upon him) to come here. He arrived at their house and his marriage with Ayesah (may Allah be pleased with her) was contracted.

Khawlah bint Hakim then went to Sawadah bint Zamah and congratulated her saying, Allah's Messenger (Peace be upon him) has sent me with a proposal for you. Sawadah (may Allah be pleased with him) said to her, 'Go to Abu Bakr (may Allah be pleased with him) and intimate her willingness.' He requested Khawlah to bring her to him and when she came, he asked her: 'if he may perform her marriage to the Prophet (Peace be upon him).' To which she said, "Yes." Hazrat Abu Bakr (may Allah be pleased with him) sent Khawlah to: 'request the Prophet (Peace be upon him) to come to him.' When he came, Abu Bakr (may Allah be pleased with him) conducted the marriage between the two.

Thus, Hazrat Ayesah (*Radiya Allah-u Taala anha*) marriage was contracted before Hazrat Sawadah (may Allah be pleased with her), but the

Sawadah (may Allah be pleased with her) was sent to the bridegroom at Makkah, immediately, while Hazrat Ayeshah (may Allah be pleased with her) was not sent to him until 2 A.H. at Madinah.

THE MESSENGER OF ALLAH'S (may Allah's blessings and peace be upon him) JOURNEY TO TAIF

Ibn Saad has described that "Abdullah bin Thalabah bin Suayr have narrated that Hazrat Abu Talib and Hazrat Khadijah (may Allah be pleased with her) died within a period of one month and five days between their deaths; thus two afflictions befell the Messenger of Allah (Peace be upon him). He, therefore, stayed in his place, going out seldom only and remained in this condition for several days. After the death of Abu Talib, Quraish turned to cruelty and became courageous in tyranny. Abu Lahab, Hakam bin Abu al-Aas, ibn Asad Huzali, Uqba bin Abu Mueet and Adi bin Hamra were neighbours of the Prophet (Peace be upon him) and they caused him severe tyranny even in his home. Only Hakam ibn Abu al-Aas became a Muslim. Some of them threw goat's entrails on him while he was busy in prayers or throw it in his cooking vessel. He made himself a hidden area to offer prayers, but when they threw unclean matter in his cooking vessel, he took it out with a stick and threw it at the gate of the blame-worthy, calling out, "O Children of Abd Manaf! what kind of neighbourhood is this?" He would then take it away and throw it away elsewhere. The Prophet (Peace be upon him) thus felt it trouble-some to live in Makkah. So he went to Taif with Zaid bin Harithah (may Allah be pleased with him); this happened a few days before the end of Shawwal of the tenth year of Prophethood (10 Nabavi). He met there Thaqif tribal chiefs those were three brothers namely, Abd Yalil, Masud and Habib, all sons of Amr ibn Umayr. One of them was married to a Quraish woman of Banu Jumah. He invited them to Islam to help him against the Quraish. One of them teased that: 'he could scratch the covering of the Kaabah if Allah had sent him as Messenger.' Another said, 'Did Allah find no one besides you?' The third humorously said; 'I will never had a conversation with you. As you say, if you really is a Messenger, then it is not pertinent to respond to such a great man's conversation. But, if you create a lie against Allah then you are unworthy to talk.' He stayed there for ten days and there was no leading person whom he did not approach and speak to. They did not respond and fearing that their youg-men would respond, they said; 'O Muhammad! Get out of our city and proceed to the place where your mission has been accepted.' They induced their slaves and foolish men to sat down on either side of the path to revile him. They shouted at him and made jest of him and more people gathered around him to pelt him with stones till the body wounded, the feet of the Messenger of Allah (Peace be upon

him) injured and bled and the shoes of the Prophet (Peace be upon him) filled and adhered with blood. Zaid ibn Harithah (may Allah be pleased with him) shielded him desperately and devotedly. Ultimately Zaid (may Allah be pleased with him) was wounded in his head. Thereupon the Messenger of Allah (Peace be upon him) was compelled to seek protection in the garden of Utbah and Shaybah sons of Rabiah. Incidentally they were inside and miscreants, vulgar and wretched of Thaqif retreated.

The Prophet (Peace be upon him) sat down in the shadow of a vine of grapes. In the course of his visit to Thaqif he also met the Quraish woman of Banu Jumah and complained to her of the treatment of her brothers-in-law. When he perceived some tranquillity, he made the following supplication before Allah:

“O Allah! to You is my entreaty of grievances of my feebleness, destitution, affliction. O Allah! the Most Merciful, You are the Lord of the weak and You are my Lord. If you are not angry at me then that worries me not, but, Your absolution and graciousness are far extensive for me. I seek protection in the Light of Your countenance by which the darkness is brightly shining and the affairs of the world and the Hereafter are set right, lest Your anger come down upon me or Your rage fall upon me. You the right to take and call me to account, till You are pleased. There is no power to keep away from sins and no force to do abstemious deeds, save with Your pleasure and bountifulness.”

The sons of Rabiah, in sympathy, called their Christian slave, Addas, and directed him to take a cluster of grapes to him (The Prophet-Peace be upon him). He presented the cluster of grapes to the Messenger of Allah (Peace be upon him) who said “In the name of Allah” “*Bismillah*” before beginning to eat. Addas looked at him struck with astonishment and said, ‘People of this country do not recite pronouncing the name of Allah, saying, in the name of Allah.’ The Messenger of Allah (Peace be upon him) inquired; “To which country do you belong and what is your religion.” He replied, ‘I am a Christian and belong to Nineveh.’

The Prophet (Peace be upon him) said; “The territory of the righteous Yunus (Upon him peace) ibn Matta.” Addas asked him, ‘How do you know about him?’ The Prophet (Peace be upon him) said; “He is my brother. He was a Prophet, and I am too a Prophet.” Instantaneously, Addas inclined down to kiss his head, feet and hand. The sons of Rabiah were keeping in view Addas and they said to each other, ‘He has vitiated our slave.’ When Addas turned back, they asked him why he kissed him. He said, ‘O Masters! There is no one in the world better than him. He has informed me something that only a Prophet could do.’

They cautious him; It should not be like this that he turn you away from your better religion.

Sahih Bukhari has described that Hazrat Ayesah Siddiqua (may Allah be pleased with her) asked the Messenger of Allah; 'Did you face a situation more difficult than the Battle of Uhud?' The Prophet (May Allah's Blessings and Peace be upon him) said: "The suffering at the day of Taif was more severe than that. When I visited Abd Yalil to preach, he belied me. After that I left afflicted severely and lost in thought till I recollected myself at Qarn Thalib. I looked up and found a cloud casting shadow over me. Jibril (Gabriel-upon him peace) was in it. He called out to me and said, 'Allah has heard the harsh replies of your people to you. He has sent to you the angel of the mountains. Give him a command you wish.' Then the angel of the mountains addressed me and offered greetings and said, 'O Muhammad, give me your command and if you say, I will bring the two mountains to gather, enclosing them inside.' But, I said that I hoped that Allah would create among their off spring those will believe in monotheism and will worship him and associate none with him."

NAKHLAH

Nakhlah is a territory consisting of two valleys of al-Shamiyah, and al-Yamaniyah at a distance of about 25 kilometres from Makkah on a route from Taif to Makkah. On his return from Taif, Allah's Messenger (Peace be upon him) spent the night at Nakhlah and was offering his night prayers when a party of demons (Jinns) from Nasibin (Nasibin, was the headquarter of the tribe of Rabi'ah) passed by him. The demons heard him recite the Quran. Surah Al-Ahqaf (verse 29) of the Quran Majid mention that:

"And when we have reverted a party of Jinns towards you, listening to (the recitation of) the Quran. When they were present thereof, they said: Be silent! And when the reading was finished, they returned to their people (admonishing them) as warners."

(46:29)

Sahih Bukari (199, Vol.5) have recorded a description that Abdul Rehman narrated: 'I asked Masruq, who informed the Prophet (Peace be upon him) about the demons at the night when they heard the Quran? He said, 'Your father Abdullah informed me that a tree informed the Messenger of Allah (Peace be upon him) about them.'

RETURNED TO MAKKAH

Zaid ibn Harithah (*Radiya Allah-u Taala anhu*) solicited before the Prophet (Peace be upon him) that: How will you enter Makkah. Quraish have banished you. The Prophet (Peace be upon him) said: "O Zaid! Verily, Allah will make for us a way in what you see, and verily Allah is the supporter of His faith and helper of his Prophet." Then he retired to Hira and sent Urayqit to Akhnas bin Shariq requesting his protection in Makkah. He said that as an ally he could not give protection to him. Then he sent them to Suhayl bin Amr, but he too refused to provide protection, saying: "Off-spring of Amir bin Luayy cannot give protection to the progeny of Kaab bin Luayy. The Prophet (Peace be upon him) then sent him to Mutim bin Adi, who consented to extend protection to him and asked him to come. Urayqat conveyed this message to the Prophet (Peace be upon him) and he spent the night at his house. In the morning, Mutim and his six or seven sons escorted the Messenger of Allah (Peace be upon him), swords in their hands, to the House of Allah (Kaabah). Mutim bin Adi stood on his steed and proclaimed: O people of Quraish! I have taken Muhammad (Peace be upon him) in my protection, so none should attack him. Mutim remained seated till the Prophet (Peace be upon him) completed his circumambulation of the Holy Kaabah, offered prayers and returned to his dwelling while Mutim bin Adi and his sons were encircling him. Soon after the migration of the Prophet (Peace be upon him) to Madinah, Mutim died and the Messenger of Allah (Peace be upon him) said about the captives of the Battle of Badr, "If Mutim were alive and had pleaded for them, I would have released all of them."

PREACHING TO THE ARAB TRIBES

The animosity and hostility against the Prophet (Peace be upon him) of the Quraish was at height: So during the month of Hajj, the Messenger of Allah (Peace be upon him) presented himself and go around to the different Arab tribes who came there. He invited them to Allah and informed them of his mission. He also asked them to protect him so that the mission with which he was entrusted may be executed. He spoke to every noble and chief requesting them to take him to their territory under their protection that he may preach to their people. He would say, "Worship Allah. Do not associate partners with him and discard idolatry. He who agrees with me, may accept my message, otherwise there is no compulsion. My aim is that you protect me that I may shed abroad the message of my Lord. I will preach earnestly till Allah decides for me and my companions. Ibn Saad has described that Asim bin Umar bin Qatadah, Abdullah bin Kaab bin Malik and Muhammad bin Salih etc. have narrated that: "The Messenger of Allah (may Allah's Blessings and Peace be upon him) remained in secret execution of

mission at Makkah in the first three years of his commission to Prophethood. In the fourth year he declared it and invited the people to embrace Islam, continuing it for ten years. In every season of pilgrimage (Hajj) he used to approach the pilgrims at their halting place, Ukaz, Majannah and Dhu al-Majaz, and asked them to protect him so that he might convey to the people the message of his Lord, and in return they would get a place in Paradise. But he did not find any one to support him or respond to his appeal. Again he approached each tribe in its halting place saying: "O people! Say there is no Lord but Allah; you will prosper and become masters of Arabia, and the Persians will surrender before you in humiliation, and if you believe you will become kings in Paradise." Abu Lahab bin Abdul Muttalib who chased him and would say: Do not obey him since he has become a false *Sabi*. Therefore they answer worst in retaliation to the Messenger of Allah (Peace be upon him) and misbehave him. They said: Members of your family and tribe know you well and they have not followed you. They object him and quarrelled with him. He would, however, invite them towards Allah and say: "O Allah! If thou hadst willed they would not have been as they are. He (the Prophet: Peace be upon him) approach the tribes of Muharib bin Khasafah, Banu al-Bakka, Banu Amir bin Sasaah, Abs, Banu Nadr, al-Hadarimah, al-Harith bin Kaab, Udhrayh, Kalb, Kindah, Ghassan and Fazarah. None of them responded in favourable manner.

The Messenger of Allah (Peace be upon him) went to Banu Aamir, and invited Aamir ibn Sasaah and Bahriah bin Faras Aamiri and invited them to Allah. Bahriah said, If we follow you and Allah makes you victorious over your opponents then will I rule after you? The Prophet (Peace be upon him) replied, "Authority and Power belongs to Allah. He may bestow it to whomsoever He will." Bahriah said; in that, case we have nothing to do with your invitation. When they reached back to their original place of residence they intimated to an old man, who passionately expressed his grief over what mistake they have made, saying, no offspring of Ismail would make a wrong claim.

The Prophet (Peace be upon him) visited and invited to Islam, Banu Hanifah and Banu Kalb, Branch of Banu Abdullah and Mulayh, Chief of Kindah tribe as well as Bakr ibn Wail, Thalbah and Bahriah Qushayri, Hamadan, Ghassan, Fazarah, Banu Murrah, Banu Hanifah, Banu Sulaym, Banu Nasr, Ibn Hawazin, Banu Uzrah, Orays bin Hatim and others; but all refused to believe and they gave very rude reply. The Prophet (Peace be upon him) accompanied by Hazrat Abu Bakr, Hazrat Ali and other companions went to Banu Shayban and Rabiah and met their chiefs Mafruq ibn Amr, Hani bin Qabisah, Muthannah bin Harithah and Numan bin Shurayk. They said they dwelled between Yamamah and Samawah, one of these was in Arab territory while other among the rivers of Chosroe (Khusrau of Persia). They had a pact with Chosroe not to do anything

against law or allow anyone who broke his law and it may be that Chosroe might not like your religion. The Messenger of Allah (Peace be upon him) said: "Soon changes will come over. The land of Chosroe will come to your hands. Will you then obey Allah and hymn his praise?" Numan bin Shurayk said: "Let Allah be witness, O Quraish brother that we agree to that." After sometime, there was war in which they had adopted "Muhammad" as their war slogan, and they were victorious. The Messenger of Allah (Peace be upon him) said to his companions, "Give thanks to Allah that the tribe of Rabi'ah has today conquered the battle with Persia. They killed the king and captured the army. It is because of me that they are victorious, having fought at Qaraqir."

Abdullah bin Wabisah Absi narrated from his father that the Prophet (Peace be upon him) came to them in Mina during the days of Hajj, while Yazid bin Harithah rode a she-camel behind him. Maysarah bin Musruq suggested to follow the religion of the Prophet (Peace be upon him). On their refusal Maysarah suggested to them that they should consult the Jewish rabbis at Fadak. So they went to them, they after confirmation of the prophethood signs, to obey him and join his followers. But they returned homeward saying: we will meet him next year in the Hajj season. When the Prophet (Peace be upon him) performed the Farewell Hajj, Maysarah had the chance to meet him. The Prophet (Peace be upon him) recognized him. He said, "O Messenger of Allah! It was from that very day at Mina that I had a keen desire to obey and follow you, but only that happens what Allah wishes. I embraced Islam after such a long time while many of my friends have departed from the world. O the Prophet of Allah! tell me where will they be? The Messenger of Allah said, "Every one who died following a religion other than Islam will go to Hell." He said: Praise belongs to Allah that He saved me from going to Hell. He embraced Islam.

TUFAIL BIN AMR DAUSI (AL-AZDI) EMBRACED ISLAM

Tufail bin Amr of the tribe of al-Daus was a poet and an intelligent man. When he came to Makkah, Quraish provoked him against the Prophet (Peace be upon him) and asked him not to speak or listen him. Tufail stuffed cotton in his ears and went to Kaabah, where the Prophet (Peace be upon him) was standing at prayer by Kaabah, so he stood near the Prophet (Peace be upon him). Allah had decreed that he should hear something of his speech and he heard the recitation, which affected his impression positively. After completion his prayers the Prophet (Peace be upon him) went to his house and Tufail followed him thinking that: 'I am an intelligent man, knowing perfectly well the difference between good and evil. So if it is good I shall accept it; if it is bad I shall reject it.' Tufail told the Prophet (Peace be upon him) what his people had instructed him, so he requested

to explain the Islam and Quran. Tufail embraced Islam, saying: 'By Allah, I never heard anything finer nor anything more just.' Tufail (may Allah be pleased with him) solicited the Prophet (Peace be upon him) for a sign which help him to preach Islam to his tribesmen. The Prophet (Peace be upon him) said, "O Allah give him a sign." So when he went back, a light like a lamp played between his eyes. He then entreated: 'O, Allah, not in my face! For I fear that they will think that a dreadful chastisement has befallen my face because I have abdicated their religion.' So the light moved and lighted on the top of his scourge. When Tufail (may Allah be pleased with him) reached home, his father came to him, Tufail (may Allah be pleased with him) said, "Be off with you, father, for I have nothing to do with you or you with me! His father said; But why my son? Tufail (may Allah be pleased with him) said; I have become a Muslim and follower of the religion of Muhammad (Peace be upon him). He said, All right, my son, then my religion is your religion. So Tufail (may Allah be pleased with him) said; then go and wash yourself and clean your clothes; then come and I will teach you what I have been taught. He did so and Tufail (may Allah be pleased with him) explained Islam to him and he became a Muslim. The same course was repeated with his wife and she also embraced Islam. Tufail (*Radiya Allah-u Taala Anhu*) then preached his tribe Daus, but they were not agreeable, thus he went again to Makkah and requested the Prophet (Peace be upon him) to invoke a curse on them. But the Prophet (Peace be upon him) said, "O Allah, guide Daus! Go back to your people and preach to them gently." Tufail (may Allah be pleased with him) reached back and continued calling them to Islam. In the meantime the Prophet (Peace be upon him) migrated to Madinah and the Battles of Badr, Uhud and Trench were fought. Tufail (may Allah be pleased with him) then reached at Khaibar with seventy or eighty Dausis and the Prophet (Peace be upon him) gave them equal share of the booty with the Muslims. When some Arabs revolted, he sided with the Muslims and fought with them until they disposed of Tulayha, the liar, and whole of the Najd. Then he went with the Muslims to Yamama with his son Amr (may Allah be pleased with him). He was martyred at Yamama while his son Amr was martyred in the Yarmuk in the Caliphate of Hazrat Umar (*Radiya Allah-u Taala anhu*).

ABU JAHL HAD TO PAY THE PRICE OF CAMELS

Abdul Malik bin Abdullah bin Abu Sufyan al-Thaqafi narrated that a man from Irash came to Makkah with some camels and Abu Jahl purchased them from him, but afterwards refused, to pay the amount. The man came to a gathering of Quraish, where the Prophet (Peace be upon him) was sitting at the side of the mosque and lodged a complaint for help, saying, who among you will help me to get what is due to me from Abul Hakam bin Hisham? I am a stranger and a way from my dwelling territory. They frivolously said: Do you see that man sitting

there?, pointing towards the Prophet (Peace be upon him). Go to him. He will help you for your realization. He went to the Prophet (Peace be upon him) and informed him the story. The Messenger of Allah (Peace be upon him) got up and proceeded with him to the house of Abu Jahl and knocked on the door, and when he asked who was there, the Prophet (Peace be upon him) said, "Muhammad! Come out to me." He came out to him fainting timidly and the Prophet (Peace be upon him) said: "Pay this man his due." He said: One moment, I give him his money, and paid it. The Irashite went back to Quraish and said: May Allah reward him, for he has got me my due. The Quraish representative was watching all this, he told gathering: It was unusual, he knocked on the door, he came out disturbed and in panting breath and related the happenings. Abu Jahl came up, during this, the Quraish said: We have never seen anything like what you have done. He said, "Perplex you, By Allah; as soon as he knocked at my door and I heard his voice, I was filled with extreme fear. And when I went out to him there was a stout and tall camel and was stubbornly violent above his head. I have never experienced such a terrifying head, shoulders and teeth. If I had refused to pay up, he would have swallowed me.

CHRISTIANS DELEGATION EMBRACED ISLAM

Abyssinian Christians heard the news of the Prophet (Peace be upon him) in their country and thus a delegation of about twenty Christians reached Makkah. They found the Messenger of Allah (*Salla Allah-u alaihi wa-salam*) in the mosque and thus asked all the questions they wished. The Prophet (Peace be upon him) invited them to Islam and recited the Quran to the them. When they heard the Quran, their eyes flowed with tears and they embraced Islam. They recognized the signs which had been said about him in their Scriptures. When they left back for home, Abu Jahl with a number of Quraish obstructed them, saying, Allah, what a unfortunate group of people you are! Your people at home sent you to cause to come with information about this fellow and instead you have given up your religion and believed what he said. They answered: 'Peace be upon him. We will not engage in stupid disputation with you. We have our religion and you have yours. We have neither reflected nor slackened in seeking what is best.'

PORTENT FATE OF REVILERS

The Holy Quran mention in Chapter (Surah) Al-Hijr (verses 94-95) as follows:

"Therefore, expound openly what you have been commanded, and turn away from the polytheists. Truly, we are sufficient for you against the scoffers."
(15: 94-95)

Hazrat Urwah bin Zubair have narrated that the under mentioned five Quraish leaders use to revile the Prophet (Peace be upon him):

1. From Asad bin Abdul Uzza bin Qusayy bin Kilab, was al Aswad bin al-Muttalib bin Asad Abu Zamaa.
2. From Bani Zuhra bin Kilab was, al-Aswad bin Abd Yāghoos bin Wahb bin Abd Manaf bin Zuhra.
3. From Banu Makhzum bin Yaqta bin Murrah, was, al-Walid bin Mughria bin Abdullah bin Amr bin Makhzum.
4. From Bani Sahm bin Amr bin Hasees bin al Kaab, was, al-Aas bin Wail bin Hisham.
5. From al-Aas bin Wail bin Hashim bin Saeed bin Sahm and Bani Khuzaah, was, Al-Harith bin Atlatla bin Amr bin al-Harith bin Amr bin Luayy bin Malkan.

Allah, the Glorious, caused exemplary agony to all these and died in one day.

THROWING DOWN OF RUKANAH ATHLETE

Rukanah bin Abd Yazid was stout and sturdy athlete of the Quraish. He met the Messenger of Allah (Peace be upon him), once, in the mountain valley of Makkah. The Prophet (Peace be upon him) said, "Rukanah, do you not fear Allah and do you not accept the religion to which I invite." He said, If knew that what you say is true, I would follow you. The Messenger of Allah asked him: "Would you believe that I speak the truth; "If I knock you down." He said; "Yes". They began to wrestle and the Prophet (Peace be upon him) got him grasped tightly and threw him down on the back. He said; O Muhammad! Try again. And the Prophet (Peace be upon him) knocked him down again. He said; This is unusual. The Messenger of Allah, said: "If you fear Allah and follow me then I can show something more wonderful than that." He said, 'what' The Prophet (Peace be upon him) said: "I will call this tree that you see and it will come to me." He said, 'Call it.' The Prophet (Peace be upon him) called it and it came and stood before him. He said, "Go back", and the tree obeyed so. Then Rukanah came to Quraish and recounted his experience saying; 'O Abd Manaf! I have not seen a sorcerer better than Muhammad.' Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has described that; 'Rukanah was a strong wrestler and he wrestled with the Messenger of Allah (Peace be upon him) three times and was knocked down each time and they have a wager of 100 goats in each wrestling. The third time Rukanah was thrown down flat on his back and said, O Muhammad, no one else have thrown me down flat before you and no one was bad in my eyes than you. Today, I testify that there is no Lord but Allah and you are the Messenger of Allah (Peace be upon him).' Then the Prophet (Peace be upon him) got up from his chest and returned him all the goats.

RIDICULE OF FEEBLE MUSLIMS

The feeble Muslims, those used to sit around the Messenger of Allah (Peace be upon him), were, Khabbab ibn Aratt bin Jundla bin Saad bin Hazeema bin Kaab bin Zaid Manat bin Tamim (d.37 A.H., Kufah), Ammar bin Yasir martyred by Muawiyah 36 A.H. in battle of Safeen at the age of 91, fighting from the side of Hazrat Ali (may Allah be pleased with him), Fakihah, Basar (the freed slave of Safwan bin Umayyah), Suhayb ibn Sanan (Al-Rubai al-Namri) of Uballa (imprisoned by Roman forces and sold in Makkah to Abdullah bin Al-Judaan, who freed him, D.38 A.H. Madinah) etc. The Quraish would tyrannize them and put them on the burning charcoals.

HAZRAT ABU BAKR (MAY ALLAH BE PLEASED WITH HIM) WAGERED ROMAN'S VICTORY

The Romans experienced a great defeat by the Persians and they lost many places close to the Arabs in the Asiatic region. The Muslims desire strongly that the Romans must defeat the Persians because they were the people of the Book. Quraish, the idolaters, were in particular very happy with this defeat, for the Persians were too, idol worshippers, and they thought that this would lead the collapse of the new faith brought by the Messenger of Allah (Peace be upon him). The Muslims intimated about this to Hazrat Abu Bakr (may Allah be pleased with him) who solicited the Prophet (Peace be upon him) about their view. At this stage the Surah Ar-Rum (The Romans) was revealed:

“Alif, Lam Meem. The Romans have been defeated in the nearest part of the earth but they after (this) defeat of theirs, shall soon be victorious, within a few years time. The (supreme) authority is with Allah, in the past and in the future. But on that Day, shall the believers rejoice, with the help of Allah. He grants victory to whom he pleases. And He is exalted in Might, Most Merciful. (Ar-Rum, 30:1-5)

The Prophet (Peace be upon him) said:

“Listen! The Romans will gain the upper hand in the next few years.”

Hazrat Abu Bakr (may Allah be pleased with him) disclosed this to the polytheists, their leader was Umayyah bin Khalaf, and they ventured him to set a limit saying that: ‘If the Romans won, you will be entitled to a reward of hundred camels. If the Persians became conquerors, we will be entitled to a reward of

hundred camels. Hazrat Abu Bakr (may Allah be pleased with him) intimated this wager to the Messenger of Allah (Peace be upon him). He said,

“Why did you not set a period of less than ten years?”

On the suggestion of the Prophet (Peace be upon him), Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) determined the period of nine years, for the event to take place. The Romans defeated the Persians on the day of the Battle of Badr, that is within nine years and thus Hazrat Abu Bakr (may Allah be pleased with him) received hundred camels on successfulness of his bet. Zubair Kilabi has narrated that he had seen Persian defeat Rome and then Romans emerged conquerors over Persians. Then he also witnessed the Muslims became victorious over Persians territory of Iraq and Roman's territory of Syria, which happened within a period of fifteen years.

VISIT TO UKAZ FAIR

Ukaz was one of the leading fairs of Arabia, where annual gathering was held for marketing of merchandise as well as wrestling, poetry and war techniques etc. The Prophet (Peace be upon him) decided to visit the fair to invite the people towards Islam. Sahih Bukhari (443, Vol.6) have described from Hazrat Abdullah ibn Abbas (may Allah be pleased with him) that: ‘The Messenger of Allah (Peace be upon him) went out along with a group of his companions towards Ukaz Market. At that time something intervened between the devils (Jinns) and the news of the Heaven, and flame were fired upon them, so the devils returned. Their fellow devils said; What is wrong with you? They said; Something has intervened between us and the news of the Heaven, and flames have been shot at us. Their fellow devils said; Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore travel all over the world east and west and try to find out what has happened. So they set out and travelled all over the world east and west looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards Tihama, went to the Messenger of Allah (Peace be upon him) at Nakhla (a place between Makkah and Taif) while he was on his way to Ukaz Market. (They met him) while he was offering the *Fajr* prayer (early Morning Prayer) with his companions: when they heard the Holy Quran being recited (by Allah's Messenger-May Allah's Blessings and Peace be upon him), they listened to it and said (to each other); This is the thing which has intervened between you and the news of the Heaven. Then they returned to their people and said; O our people! We have really heard a wonderful recital (the Quran). It guide to the right way and we have believed therein. We shall not join in worship, anything with our Lord. Then Allah, the Gracious revealed to His Prophet (The Surah al-Jinn 72:1-2).

Say (O Prophet)! It has been revealed to me (from Allah) that a company of jinn kind (demons) listened (to my recitation of the Holy Quran), thereupon they said: We have indeed heard a wonderful recitation. It guides true direction, so we have believed therein. And definitely, we never associate anyone with our Lord (in worship). (72:2-1)

Sahih Bukhari (544, Vol.6) have recorded the narration from Hazrat Abu Hurayrah (Dausi, *Radiya Allah-u Taala anhu*, d. 57 A.H. Madinah at the age of 78, narrated 5374 *Ahadith*) that the Messenger of Allah (Peace be upon him) said, "Not to wish to be the like of except two men. A man whom Allah has taught the Quran and he recites it during the hours of the night and during the hours of the day and his neighbour listens to him and says: I wish I had been given what has been given to so and so that I might do what he does, and a man whom Allah has given wealth and he spends it on what is just and right, whereupon another man may say: I wish I had been given what so and so has been given, for then I would do what he does." Hazrat Imam Bukhari (Sahih Bukhari 379, Vol.9) has recorded from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Prophet (Peace be upon him) said,

"There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine inspiration which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

ASCENSION OF THE HOLY PROPHET (May Allah's Blessings and Peace Be Upon Him) TO HEAVEN (*MIRAJ-UN-NABI*)

The Holy Quran, have mentioned in Surat-ul-Isra that:

“Glory be to Him who took His servant on a journey by night, from the Sacred Mosque (*Masjid-al-Haram*), to the farthest Mosque (*Bayt al Maqdis i.e Masjid Aqsa*) whose surroundings We had blessed the precincts that We might show him some of our signs. Verily, He is the All-Hearing, the All-Seeing.” (Al-Isra-Bani Israil 17:1)

The Holy Quran have mentioned in Surat-un-Najm, that:

“Endued with wisdom thereupon he appeared himself firmly. While he (appeared) in the highest point of the Horizon. Then he approached and came closer. And was at a distance of but two bow lengths or (even) nearer; so did (Allah) convey the inspiration to His servant (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way denied that which he saw. Will you then dispute with him concerning what he saw? For indeed he saw him at another descent. Near the lote-tree (*Sidratul-Muntaha*) of the utmost boundary. Behold the Lote-Tree was covered with what covers (whereupon) the eye (of the Prophet) did not swerved, nor did it exceed the limit. Certainly he saw of the greatest Signs of his Lord. (An-Najm, 53:6-18)

Sahih Bukhari (227, Vol. 5; by Imam Bukhari 192-256 A.H.) have narrated from Hazrat Anas bin Malik (may Allah be pleased with him) (bin Nadr bin Dhimdhim bin Zaid bin Haram bin Janb bin Aamir bin Ghanam bin Adiy bin Najjar. His mother Umm Sulaym was maternal aunt in relation, Anas narrated 2286 *Ahadith*. Died at the age of 103 years in 93 A.H. in Tuff near Basra) that Malik bin Saraa (may Allah be pleased with him) said that the Messenger of Allah (may Allah's Blessings and Peace be upon him) described to them his Night Journey (Ascension to Heaven i.e *Miraj-un-Nabi*) saying:

“While I was lying in *Al-Hatim* (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 (May Allah's Blessings and Peace be upon him) further said: “He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was 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 Hamzah? (i.e. Anas) replied in the affirmative.) The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. A container full of wine and another full of milk were brought to me. I took the milk. Gabriel remarked: This is the Islamic religion which you and yours followers are following. I was carried on it and Jibril (Gabriel upon him peace) 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? Jibril answered: Jibril. It was asked: Who is accompanying you? Jibril (Gabriel) replied: Muhammad. It was asked: Has Muhammad been called? Jibril replied in the affirmative. Then it was said: He is welcomed. What an excellent visit his is! The Gate was opened and when I went over the first heaven, I saw Adam there. Jibril (Gabriel) said (to me): This is your father, Adam pay him your greetings. So I greeted him and he returned the greetings to me and said: You are welcomed, O pious brother and pious son and pious Prophet. Then Jibreel (Gabriel) ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked: Who is it? Gabriel answered: Gabriel. It was asked: Who is accompanying you? Gabriel replied: Muhammad. It was asked: Has he been called? Gabriel answered in the affirmative (He has indeed been sent for). Then it was said: He is welcomed. What an excellent visit his is! The gate was opened. When I went over the second heaven, there I saw Yahya (John) bin Zakariya and Isa (Jesus) bin Maryam who were cousins of each other. Gabriel said to me: These are Yahya and Isa: pay them your greetings. So I greeted them and both of them returned my greetings to me and said: You are welcomed, pious brother and pious Prophet. Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked: Who is it? Gabriel replied: Gabriel. It was asked who is accompanying you? Gabriel replied: Muhammad. It was asked: Has he been called? Gabriel replied in affirmative. Then it was said: He is welcomed what an excellent visit his is! The gate was opened, and when I went over the third heaven there I saw Yusuf (Joseph), Gabriel said (to me), this is Yusuf (Joseph) pay him your greetings. So I greeted him and he returned the greetings to me and said: You are welcomed, O pious brother and pious Prophet. Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked: Who is it? Gabriel replied: Gabriel. It was asked: Who is accompanying you? Gabriel replied: Muhammad. It was asked: Has he been called? Gabriel replied in affirmative. Then it was said: He is welcomed. What an excellent visit his is! The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me): This is Idris: pay him your greetings. So I greeted him and he returned the greetings to me and said: You are welcomed, O pious brother and pious Prophet. Then Gabriel ascended with me to the fifth heaven and asked for

its gate to be opened. It was asked: Who is it? Gabriel replied: Gabriel. It was asked: Who is accompanying you? Gabriel replied: Muhammad. It was asked: Has he been called? Gabriel replied in the affirmative. Then it was said: He is welcomed. What an excellent visit his is. So when I went over the fifth heaven. There I saw Harun (Aaron). Gabriel said: (to me). This is Harun: pay him your greetings. I greeted him and he returned the greetings to me and said: You are welcomed, O pious brother and pious Prophet. Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked: Who is it? Gabriel replied: Gabriel. It was asked: who is accompanying you? Jibril replied: Muhammad. It was asked: Has he been called? Jibril replied in the affirmative. It was said: He is welcomed. What an excellent visit his is! When I went (over the sixth heaven) there I saw Musa (Mosés), Gabriel said (to me) This is Moses, pay him your greeting. So I greeted him and he returned the greetings to me and said: You are welcomed, O pious brother and pious Prophet. When I left him (Moses) he wept. Someone asked him, what makes you weep? Moses said: I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers. Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked: Who is it? Gabriel replied: Gabriel. It was asked: Who is accompanying you? Gabriel replied: Muhammad. It was asked: Has he been called? Gabriel replied in affirmative. Then it was said: He is welcomed. What an excellent visit his is! So when I went (over the seventh heaven), there I saw Ibrahim (Abraham). Gabriel said (to me). This is your father: pay your greetings to him. So I greeted him and he returned the greetings to me and said: You are welcomed, O pious son and pious Prophet. Then I was made to ascend to *Sidrat-ul-Muntaha* (i.e. the Lote Tree of the farthest limit). Behold! Its fruits were like the jars of Hajr (i.e. place near Madinah) and leaves were as big as the ears of elephants. Gabriel said: This is the Lote Tree of the farthest limit. Behold! There ran four rivers, two were hidden and two were visible. I asked: What are these two kinds of rivers, O Gabriel? 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-Mamur* (i.e. the Sacred House) was shown to me. Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Musa (Moses) who asked (me): What you have been ordered to do? I replied: I have been ordered to offer fifty prayers a day. Moses 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 Israil (in vain). Go back to your Lord and ask for reducing your followers burden. So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, 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 Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, 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 Moses, he said: What you have 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 Israil, so go back to your Lord and ask for reducing 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 reduced the burden of My Worshippers."

Sahih Bukhari (228, Vol. 5) have recorded that Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated: "Regarding the saying of Allah (the Exalted and Almighty): And we granted the vision (17:60) (Ascension to the Heavens) which we made you see. (we showed you as an actual eye-witness) was only made as a trial for the people."

The sights which the Messenger of Allah (may Allah's Blessing and Peace be upon him) was shown on the Night-Journey (*Miraj*) when he was taken to Bait-ul-Maqdis (i.e. Jerusalem) were actual sights, (not dreams).

Sahih Bukhari (232, Vol. 6) have described that Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) has narrated that "the Messenger of Allah (Peace be upon him) was presented with two cups one containing wine and the other containing milk on the night of His Night Journey at Jerusalem. He looked at both and took the milk. Gabriel said: "Thanks to Allah who guided you to the Islam (*Fitra*): If you had taken the wine, your followers would have gone astray."

Sahih Bukhari (233, Vol.6) have described that Hazrat Jabir bin Abdullah (may Allah be pleased with him) has narrated that Messenger of Allah (Peace be upon him) said, "When the Quraish disbelieved me (concerning the Night Journey), I stood up in *Al-Hijr* (the unroofed portion of the Kaabah i.e. *Hatim*) and Allah displayed *Bait-ul-Maqdis* before me, and I started to inform them (Quraish) about its signs while looking at it."

Hazrat Imam Muslim bin Hujajj (Neshapuri, 204-261 A.H) has recorded in Sahih Muslim, the Ascension of the Holy Prophet (Peace be upon him) to Heaven, and before explanation its other aspects, I have the prosperity to recount the same as follows:

Sahih Muslim (309, Vol.1) has described that Anas bin Malik narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "I

was brought *al-Buraq* who is an animal white and long, longer than a donkey but smaller than a mule, who would place his hoof at a distance equal to the range of vision. I mounted it and to al-Aqsa (*Bait-ul-Maqdis* in Jerusalem) then tethered it to the ring used by the Prophets. I entered the mosque and prayed two *rakahs* in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. (then the *Hadith* continues). Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthen vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the created has the power to praise its beauty. (Then the *Hadith* continues). I then kept going back and forth between my Lord Blessed and Exalted and Moses (Musa), till He said: there are five prayers every day and night. O Muhammad each being credited as ten, so that makes fifty prayers. He who intends to do good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded.”

Sahih Muslim (310, Vol.I) described that Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: “(The angels) came to me and took me to the Zamzam and my heart was opened and washed with the water of Zamzam and then I was left (at my place).”

Sahih Muslim (313, Vol I) recorded that Hazrat Anas bin Malik (*Radiya Allah-u Taala anhu*) reported that Hazrat Abu Dharr Ghaffari (may Allah be pleased with him) used to relate that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: “When I was in Makkah, Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by the hand, he ascended with me to the heaven and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who what there, he replied: It is Gabriel; He again asked whether there was someone with him. He replied: Yes, it is Muhammad with me. He was asked, if he had been sent for. He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked upon to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous Prophet and righteous son. I asked Gabriel who he was and he replied: He is Adam (Upon him peace) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left

side are the inmates of Hell: so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He opened it. Anas bin Maalik (may Allah be pleased with him) said: He (the Holy Prophet-peace be upon him) mentioned that "he found in the heavens Adam, Idris, Eesa (Jesus), Musa (Moses) and Ibrahim (Abraham) (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Ibrahim (Abraham) in the seventh heaven. When Gabriel and the Messenger of Allah (may Allah's Blessings and Peace be upon him) passed by Idris (upon him peace) he said: Welcome to the righteous Prophet and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (upon him peace) and he said: Welcome to the righteous Prophet and righteous brother. I said (to Gabriel): Who is he? He replied: It is Musa. Then I passed by Eesa (Jesus: upon him peace) and he said: Welcome to the righteous Prophet and righteous brother. I said (to Gabriel): Who is he? He replied: Eesa (Jesus), son of Maryam (Mary). He (the Holy Prophet-Peace be upon him) said: Then I went to Ibrahim (upon him peace). He said: Welcome to the righteous Prophet and righteous son. I asked: Who is he? He (Gabriel) replied: It is Ibrahim (Abraham)." Ibn Shihab said: Ibn Hazm told me that Ibn Abbas and Abu Habba al-Ansari (may Allah be pleased with them) used to say that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens." (The Holy Prophet, may Allah's Blessings and Peace be upon him) came so near Allah that he could hear the scraping of the pens of angels as they were writing the decrees of their Lord. It is a symbolic way of saying that the Messenger of Allah (May Allah's Blessings and Peace be upon him) was lifted to such heights of spiritual experience where he could distinctly perceive the destiny of human race being decreed. Ibn Hazm and Anas (may Allah be pleased with them) told that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Allah then made fifty prayers obligatory for my Ummah (People) and I returned with that and passed by Musa. Musa (Upon him peace) said: What has thy (your) Lord enjoined on the people? I said: Fifty prayers have been made obligatory on them. Musa (upon him peace) said: Return to thy Lord, for thy Ummah (people) would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of that. I then again went to Musa (upon him peace) and informed him about it. He said: Return to thy Lord, for thy Ummah (People) shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Musa and he said: Go back to thy Lord, whereupon I said: I feel ashamed of my Lord. Jibril then travelled with me till we came to the farthest Lote-tree. Many a colour had

covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk.”

MIRAJ-UN-NABI (ASCENSION TO HEAVENS)

Sahih Muslim (314, Vol. 1) has described that Hazrat Anas bin Maalik (may Allah be pleased with him) narrated on the authority of Hazrat Malik bin Sasa (may Allah be pleased with him) that the Messenger of Allah (may Allah's Blessings and peace be upon him) said: “I was near the Kaabah in a state between sleep and wakefulness when someone (angel) came to me and took me with him. Then golden basin containing the water of Zamzam was brought to me and my heart (Thorax) was opened upto such and such part (i.e. upto the lower part of breast) (then the *hadith* continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast, which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Then we came to Adam (upon him peace)” (Then *hadith* continued). The Holy Prophet (peace be upon him) observed that he met Jesus in the second heaven, Yahya in the second heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth. Then we travelled on till we reached the sixth heaven and came to Moses and in the seventh heaven, I came to Ibrahim (peace be upon them). (Then *hadith* continued). Then the *Bait-ul-Mamur* was raised up to me. I said: O Gabriel! What is this? He replied: It is the *Bait-ul-Mamur*. Seventy thousand angels enter into it daily and after they come out, they never return again.” (Then *Hadith* continued) (*Bait-al-Mamur* i.e. The Much Frequented House, is mentioned in the Holy Quran i.e. At-Tur, 52:4. It is the House which numerous heavenly beings frequently visit for the adoration of their Creator. It is said to have been the spiritual prototype of the Kaabah in Makkah, which is the earthly symbol of the Oneness of Allah in the same sense as the ‘Much Frequented House’ is its heavenly symbol. It is the House, situated on the seventh sky, right over the latitudinal height of the Kaabah, which was visited by the Holy Prophet (peace be upon him) on the night of Ascension).

Sahih Muslim(317, Vol.1) has narrated from Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhum*) that the Messenger of Allah (Peace be upon him) had observed: “On the night of my Night Journey, I passed by Moses bin Imran (upon him peace), a man light brown in complexion, tall, well built as if he was one of the men of Shanua (tribe), and saw Jesus son of Mary as a medium-statured man with white and red complexion and crisp hair. I saw nearest in resemblance with him was Urwa bin Masud, and I saw Ibrahim (upon him peace)

and I have the greatest resemblance with him. I was shown Malik the guardian of Fire, and *Dajjal* amongst the signs which were shown to me by Allah.

OPENING OF THE THORAX (HEART) (SHAQQ-AL-SADR)

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated (Muslim 315, Vol.1) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "The angels came to me and took me to the Zamzam. I was brought a golden basin full of wisdom and faith, and then the (part of the body) right from the upper end of the chest to the lower part of the breast was opened and it was washed with the water of Zamzam and then filled with the wisdom and faith."

The opening of the heart was an experience which the Prophet (Peace be upon him) had more than once. The best known which has been recorded by theologians is four times. The first which happened in his childhood, while he was in the charge of his nurse, Halima Saadia. The second was at the age of about ten years, before attainment of the age of maturity, third time was, just before commissioning of the Prophethood and fourth time was at the time of Ascension to the Heavens (Miraj Nabvi). This was necessary to clean and purify the heart of the Holy Prophet (Peace be upon him) of all kinds of alloys and finally before Ascension to the Heavens and meeting the Almighty Allah.

PRAYERS AT BAIT-AL-MAQDIS

Majority of the religious scholars agree that the Ascension to Heaven (Miraj-un-Nabi) took place on the night of 27th Rajab. This event took place sixteen months before emigration to Madinah and according to some twelve months before migration and some state eighteen months. Ibn Hisham and Ibn Saad have described that Hazrat Umm Hani bint Abu Talib (may Allah be pleased with her:) (She was real sister of Hazrat Ali and Hazrat Ja'fer Tayyar, may Allah be pleased with both of them. She narrated in all, forty six *Ahadith*) said that the Messenger of Allah (may Allah's Blessings and Peace be upon him) was taken on the Night Journey from her home. He slept at her house after Isha prayer (The prayer of the first watch of the night). They woke up little before Fajr (Early Morning) and offered the prayers with him. He said, "Umm Hani! I offered Isha prayer here with you. Then I went to Bait-al-Maqdis and offered prayers (*Salah*) and now I offered the Fajr prayer with you." Then he stood to go out and she held him by the cloak and said; 'O Prophet of Allah ! Do not tell the people about it. They will falsify you and cause you hurt; He said; "By Allah, I will tell them

certainly." He told them and they refused to believe. Then he gave a sign that he had come across a caravan at a certain place belonging to a certain tribe and their camel was scared on hearing the sound of Buraq. He disclosed to them the whereabouts of the camel. On his return journey, he came across a caravan in the valley of Dajanan. They were asleep and had water in the covered vessel. Their sign is that the caravan by this time nears the Pass Baida of Taneem. A dusky camel leads them loaded with two sacks, one black the other bright-white. The people hurried to the pass to verify his account. Indeed, they found the described camel at the head of a caravan from whom they also received confirmation of the water vessel and of the restive camel. Ibn Saad said; it refers to the vision of the eye which he saw with eye.

THE PROPHET (PEACE BE UPON HIM) LED THE PRAYERS OF THE PROPHETS (UPON THEM PEACE)

Ibn Hisham has described that the Messenger of Allah (Peace be upon him) and Gabriel travelled their way until they arrived at the Bait-al-Maqdis (Jerusalem). There he found Abraham, Moses and Jesus among an assemblage of the Prophets (AS). The Messenger of Allah (Peace be upon him) acted as their *Imam* (leader) in prayer. Then he was brought two vessels, one containing wine and the other milk. The Prophet (Peace be upon him) took the milk and drank it leaving the wine. Gabriel said, 'You have been rightly guided to the way of nature and so will your people be, Muhammad (Peace be upon him). Wine is forbidden for you.' Then the Messenger of Allah (Peace be upon him) returned to Makkah and in the morning he told the Quraish about the Night Journey. Most of them said, 'By Allah, this is inconceivable! A caravan takes a month to reach Syria and a month to return and can Muhammad do the return journey in one night?' Some went to Abu Bakr (may Allah be pleased with him) and said, 'What is your opinion now about your friend? He alleges that; he proceeded to Bait-al-Maqdis (Jerusalem) last night and prayed there and came back to Makkah; He replied that they were falsifying about the Messenger of Allah; but they informed him that he was in the mosque at the very moment telling the people about it. Hazrat Abu Bakr (*Radiy Allah-u Taala anhu*) said, 'If he says so then it is true. And what is so surprising in that? He tells me the communications from Allah from heaven to earth come to him in a moment of a day or night, and I believe him, and that is more contrary to reason that at which you hesitate!' He then went to the Messenger of Allah (Peace be upon him) and asked him if these reports were true, and when he said they were, he asked him to describe Bait-ul-Maqdis (Jerusalem) to him; He told Abu Bakr what *Bait-ul-Maqdis* (Jerusalem) was like. Whenever he described a part of it he said, 'that's true. I testify that you are the

Messenger of Allah (Peace be upon him); until he had completed the description, and then the Messenger of Allah (Peace be upon him) said, "And you, Abu Bakr, are the Siddiq (Testifier to the truth, veracious). This was the occasion on which he got this honorific. Ibn Saad has described that Hazrat Abdullah Ibn Abbas and Muhammad Ibn Umar al-Aslami and Abdullah bin Ja'fer bin Abu Talib (may Allah be pleased with all of them) have narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "I was mounted on a beast whose size was between a donkey and a mule, with two wings in its thighs, which came up to its hoofs and were set in them. When I went near it to ride, it became saucy. There upon Gabriel placed his hand on its head and said: O Buraq! Are you not ashamed of what you are doing? By Allah, no servant of Allah has ridden you before Muhammad (Peace be upon him), more honoured in the sight of Allah. It felt ashamed till it was covered with sweat, and became calm; then I mounted it. It moved its ears, and the earth shrank to such an extent that its hoofs (seemed to touch its surface) at the end of the range of our sight. It had a long back and long ears. Gabriel (Jibril) accompanied me and he never lost touch with me nor did I until we reached Bait-al-Maqdis, and al-Buraq reached its halting place. It was tied there and it was the place where the beasts of the Prophets were tied before the Messenger of Allah (may Allah's Blessings and Peace be upon him). The Prophet (Peace be upon him) said: I saw the Prophets (upon them peace) who had assembled there for me. I saw Ibrahim (Abraham), Moses and Jesus and, I thought there must be some one to lead them in prayers: Gabriel made me go forward till I offered prayers in front of them and inquired from them (about their mission). They said: We are commissioned with Unity (of Allah).

DESCRIPTION OF BAIT-AL-MAQDIS

Abu Jahl and other assemblage of idolaters asked the Messenger of Allah (Peace be upon him) to describe the building of Bait-al-Maqdis. Some of them had visited and seen the Bait-al-Maqdis. The Messenger of Allah (Peace be upon him) gave to them a full description of the building. When he was a little confused, Allah placed before him the whole of Bait-al-Maqdis (Jerusalem) and he answered their questions looking at that they confirmed that he had drawn a correct picture.

PHYSICAL ASCENSION (MIRAJ)

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said that this was not a dream, but sights seen by his eyes. Abu Hurayrah (may Allah be pleased with him) and Imam Ahmad (Baghdad: 164-241 AH. Masnad Ahmad) maintain that he saw Allah with two eyes. This is held by ibn Jarir, Abul Hasan

Ashary and Imam Nawawi, too. Thus, the unanimity of religious scholars, both ancient and later ones hold that the night journey took place with body and soul. This is explicit in the word of the *Hadith* 'riding the Buraq' and 'Ascension to Heaven; Besides, the style of expression of the Quran is the one that speaks of something that is significant, well arranged according to custom. The account begins: (Al-Quran, Al-Isra, 17:1), "Glory to Him (Allah) who took his Servant, on a journey by night" Besides, the word 'abd' is a combination of body and spirit. If this were a dream, the disbelievers would not have belied it. Thus, 'the night journey' was physical, in a state of awakening, not a dream. The *Hadith* literature gives details of this journey and its study helps to elucidate its mystic meaning. The Holy Prophet (Peace be upon him) was first transported to the seat of earlier revelations in Bait-al-Maqdis and then taken to the seven heavens, and is a fitting prelude to the journey of the human soul in its spiritual growth in life. He (Peace be upon him) ascended to the heavens while he was awake. 'He mounted the *Buraq* and proceeded to *Bait-al-Maqdis* from where he travelled to the heavens and whatever he saw there was real in state of awakening. It was not a dream.

Every dream that the Messenger of Allah (Peace be upon him) saw became a reality there after and therefore before *Isra* and *Miraj*, the Messenger of Allah (Peace be upon him) may have seen a dream first and then having been dignified to that he had the real experience whole that.

DISTINCTIVE COMPANIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM) THOSE RELATED THE EVENTS OF ASCENSION TO HEAVEN.

1. Hazrat Ali bin Abu Talib (may Allah be pleased with him) bin Abdul Muttalib bin Hashim bin Abd Manaf bin Qusayy (Orthodox Caliph 35AH-40AH, related 586 *Ahadith*)
2. Hazrat Abdullah bin Abbas (may Allah be pleased with him) bin Abdul Muttalib bin Hashim bin Abd Manaf, related 2660 *Ahadith*. Died 68AH at Taif.
3. Hazrat Umm Hani bint Abu Talib (may Allah be pleased with her) Her mother was Fatima bint Asad and she was real sister of Hazrat Ali and Hazrat Ja'fer al-Tayyar (may Allah be pleased with him). Related 46 *Ahadith*. Died during caliphate of Muawiyah bin Abu Sufyan (may Allah be pleased with him).
4. Hazrat Abdullah bin Masud (may Allah be pleased with him) bin Ghafil bin Habib bin Shamkh bin Far bin Makhzum bin Sahila bin Kahil bin al-Harith bin Tameem bin Saad bin Hudhayl bin Madrikah bin Ilyas bin Muzir (Mudhir). Related 848 *Ahadith*. Died 38 AH in Madinah Munawwarah.

5. Hazrat Abu Hurayrah Umayr bin Aamir Dausi (may Allah be pleased with him) bin Abd Zul-Shara bin Tareef bin Ghuyas bin Lahnia bin Saad bin Thalba bin Sulaym bin Fahm bin Ghanam bin Daws. Related 5374 *Ahadith*. Died 57AH at the age of 78 years, at Madinah Munawwarah.
6. Hazrat Abu Zar (Dhar) Ghaffari Jandah (Masih-ul-Islam) (may Allah be pleased with him) bin Janadah bin Qays bin Amr bin Mulayb bin Saer bin Hizam bin Ghaffar bin Mulayl bin Hamzah bin Bakr bin Abd Manaf bin Kinanah bin Khazeema bin Mudrika Ghaffari. Related 281 *Ahadith*. Died Rabzah, a village between Madinah Munawwarah and Makkah Mukarramah, in 31 A.H.
7. Hazrat Huzafah bin al Yaman Haseel (may Allah be pleased with him) bin Jabir bin Amr bin Rabiya bin Firodah bin Harith bin Mazan bin Qatiya bin Abs bin Bughayz bin Reeth bin Ghatfan al-Absi. Related over 100 *Ahadith*. Died 36 A.H Madain, Capital of Kisra Persian.
8. Hazrat Abu Saeed Khudri Saad bin Maalik (may Allah be pleased with him) bin Sanan bin Ubayd bin Thalba bin al-Jabr Khudra bin Awf bin Harith bin Khazraj. Related 1170 *Ahadith*. Died Madinah in 74 A.H at the age of 86 years.
9. Hazrat Anas bin Maalik (may Allah be pleased with him) bin Nadr bin Dhumdhum bin Zayd bin Haram bin Janb bin Aamir bin Ghanam bin Adiy bin Najjar. His mother Umm Sulaym was maternal aunt of the Prophet (Peace be upon him) in relation. He related 2286 *Ahadith*. He died at Tuff near Busra in 93 A.H at the age of 103 years.
10. Hazrat Jabir bin Abdullah (may Allah be pleased with him) bin Amr bin Haram bin Kaab bin Ghanam bin Salma Al-Khazraji. He related 540 *Ahadith*. Died in 74 A.H. at the age of 94 years, at Madinah Munawwarah.
11. Hazrat Abdullah bin Ja'fer bin Abu Talib (may Allah be pleased with him) bin Abdul Muttalib bin Hashim. First child born in Habsha in 1 A.H in the Quraish emigrants to Ethiopia (Abyssinia-Habsha). Died in 80 A.H in Madinah. Aban bin Uthman was Amwi Governor of Madinah on behalf of Omayyad Caliph Abdul Malik bin Marwan and he led the funeral and burial arrangements.

INVITATION TO AL-AWS AND AL-KHAZRAJ

Ibn Saad has described that Hazrat Jabir bin Abdullah, Hazrat Umar bin al-Khattab and Hazrat Abu Hurayrah (may Allah be pleased with all of them) had narrated that "The Messenger of Allah (may Allah's Blessings and peace be upon him), remained at Makkah inviting the tribes towards Allah and asking them every year at Majannah, Ukaz and Mina, to "Support him so that he might convey the message of his Lord and they in return might have an abode in Paradise." None of the Arabian tribes responded to him. He was misbehaved and abused till Allah willed to propagate his creed and help His Prophet (Peace be upon him) and to fulfil what He had promised. So he led the Prophet (Peace be upon him) to a tribe of al-Ansar whom He wanted to honour. He (The Prophet: Peace be upon him) invited them to Allah and recited the Holy Quran before them. They responded to the call of Allah and His Prophet (Peace be upon him). They hurried up, and believed, confirmed, protected, supported and helped him. They had rhetoric oratorical manner of speaking and sharp swords. They were allies of the Jews and were receptive because though themselves were idolaters, they were living with the Jews who often told them of the coming of a Prophet. They listened to the Prophet (Peace be upon him) willingly. The Prophet (Peace be upon him) when invited them to believe in Allah and preached them what Islam was and recited the Holy Quran to them. They discussed with each other and realized that he was the same Prophet of whom the Jews had told them. They, therefore, desired to be on his side before the Jews learnt of him. They accepted Islam and said to the Prophet (Peace be upon him); 'We have been in very bad form of pattern and we do not think that there would be any people in the world who fight each other desperately as we do. Perhaps Allah will cause us to be united through you. We will return to our original abode and invite our people to this religion, which we will explain to them. If they accept it then no one will be more honoured and respected than you.' It is said that the first to embrace Islam were a group of six persons. Some describe Asad bin Zurarah was the first to embrace Islam. The six Ansars those embraced Islam were:

- (1) Asad bin Zurarah (may Allah be pleased with him) (Banu al-Najjar)
- (2) Awf bin al-Harith (may Allah be pleased with him) (Banu Al-Najjar) (His mother was Afra)
- (3) Uqbah bin Aamir bin Maalik (may Allah be pleased with him) (Banu Haram bin Kaab)
- (4) Qutbah bin Amir bin Hadidah (may Allah be pleased with him) (Banu Salamah)
- (5) Jabir bin Abdullah bin Riab (may Allah be pleased with him) (Banu Ubayd bin Abiy bin Salamah)
- (6) Rafi bin Maalik bin Ajlan (may Allah be pleased with him) (Banu Zurayq)

Then they reaced back Madinah and called upon their people to embrace Islam; he who liked it embraced Islam and there was not a single house of al-Ansar in which the Messenger of Allah (may Allah's Blessing and peace be upon him) was not remembered. It is said that the first mosque in Madinah, where the Quran was recited, was the mosque of Banu Zurayq.

FIRST AL-AQABAH ALLEGIANCE

Allah the Gracious willed exaltation of his religion Islam and magnificence and eminence of His Last Messenger (may Allah's Blessings and peace be upon him) and thus Prosperity and thrivingness started rising. It was Rajab 12th year of Prophethood (12 Nabvi) that first Al-Aqabah allegiance took place. Hazrat Ubadah bin Samit (may Allah be pleased with him) (d-34 AH Bait-ul Maqdis, narrated 181 *Ahadith*) has narrated that a party of twelve members from Madinah came and met the Messenger of Allah (Peace be upon him) and the event is known as Al-Aqabah al-ula. They were;

- 1- Asad bin Zurarah (may Allah be pleased with him) Banu al-Najjar)
- 2- Awf bin Harith (may Allah be pleased with him) (his mother was Afra *Radiya Allah-u Taala Anha*) (Banu al-Najjar)
- 3- Muadh (Muaz) bin Harith (may Allah be pleased with him) (his mother was Afra *Radiya Allah-u Taala Anha*) (Banu al-Najjar)
- 4- Dhakwan (Zakwan) bin Abd Qays (may Allah be pleased with him) (Banu Zurayq)
- 5- Rafi bin Maalik (may Allah be pleased with him) (Banu Zurayq)
- 6- Ubadah bin al-Samit (may Allah be pleased with him) (Banu Awf bin al-Khazraj)
- 7- Abu Abd al-Rahman Yazid bin Thalabah (may Allah be pleased with him) (Banu Awf bin al-Khazraj)
- 8- Abbas bin Ubadah bin Nadlah (may Allah be pleased with him) (Aamir bin Awf)
- 9- Uqbah bin Aamir bin Naabi (may Allah be pleased with him) (Banu Salamah)
- 10- Qutbah bin Aamir bin Hadiyah (may Allah be pleased with him) (Banu Sawad, al-Khazraj)

All these above ten belonged to al-Khazraj.

From al-Aws were the following two:-

11. Abu Al-Haytham bin Tayyihan (may Allah be pleased with him) (of the tribe of Balla, an ally of Banu Abd al-Ashhal)
12. Uwaym bin Saidah (may Allah be pleased with him) (a member of Banu Amr bin Awf)

Sahih Bukhari (17, Vol. I) described the Ubadah bin Samit (may Allah be pleased with him) narrated that he pledged, taking an oath that; "We will not associate partners with Allah, we will not steal, will not live in adultery, will not kill our children, not to utter slander intentionally forging falsehood or accuse an innocent person and will not disobey commands." The Prophet (Peace be upon him) added: "Whoever amongst you fulfils his allegiance will be rewarded by Allah, the Glorious, and whoever indulges in any one of them (except, the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them and Allah conceals his sin, it is upto Him to forgive or punish him (in the Hereafter)." Then they returned to Madinah, and Allah manifested Islam. Fighting had not been ordained upto that time. Asad bin Zurarah (may Allah be pleased with him) used to call together in Madinah those who had embraced Islam. Al-Khazraj and al-Aws requested to the Messenger of Allah (Peace be upon him) to send a reader of the Quran to teach them. The Prophet (Peace be upon him) sent Hazrat Musab ibn Umayr al-Abdari (may Allah be pleased with him) (bin Hashim bin Abd Manaf bin Abdul Darr bin Qusayy al-Qarshi. Martyred in the Battle of Uhud) to them. He resided with Hazrat Asad bin Zurarah and taught them to recite the Quran. Some of the narrators describe that Hazrat Musab (may Allah be pleased with him) used to call them together, then Hazrat Musab (may Allah be pleased with him) came with seventy of them and met the Messenger of Allah (Peace be upon him) during the season of Pilgrimage.

SAAD IBN MUAZ EMBRACED ISLAM

Saad ibn Muaaz and Usayd ibn Hudayr were leaders of the polytheists of Banu Abdul Ashhal. They learnt that Asad bin Zurarah (may Allah be pleased with him) had brought Musab ibn Umayr (may Allah be pleased with him) in their tribe of Banu Abdul Ashhal and at this moment, they are gathered in a garden with other Muslims. They gone with swords to garden and said; 'Why do you come to our neighbourhood and misguide our foolish people. If you wish to stay alive, keep away from us.' Musab (may Allah be pleased with him) suggested to him, 'Listen to us. If you like it, join us otherwise reject us.' He agreed, saying, you are reasonable. Musab (may Allah be pleased with him) told him what Islam is and the Holy Quran, Surah Zukhruf (43: verses 1-5):-

"Ha-Meem. I swear by the Book which makes things manifest. We have indeed made it a Quran in the Arabic language (so) that you may be able to understand. And verily, it is in the original of the Book with Us. Truly, (He is) High and Wise. Shall We then deprive you of the Reminder neglecting (you) because you are a profligate people?"

Both of them embraced Islam and Saad (may Allah be pleased with him) went to his people and said to them that till they did not become Muslims, he would not speak to them. All of them became Muslims.

BATTLE OF BUATH

Due to the intrigues of the Jews of Madinah war was started between Aws and Khazraj and it continued for a long period. Hazrat Ayesah (may Allah be pleased with her) has narrated in Sahih Bukhari (Vol.5) that, 'the day of Buath (i.e. the Day of fighting between the two tribes of the Ansars, the Aws and the Khazraj) was brought about by Allah for the good of his Prophet (may Allah's Blessings and Peace be upon him) so that when Allah's Messenger (May Allah's Blessings and Peace be upon him) reached Madinah, the tribes of Madinah had already divided in different hostile groups and their chiefs and nobles had been killed and wounded. So Allah had brought about the battle for the good of His Messenger (May Allah's Blessings and Peace be upon him) in order that they (the Ansar) might embrace Islam.'

BATTLE OF DAHIS

Qays bin Zuhayr ran his horse named Dahis in a race with Ghabra the horse of Huzayfah bin Badr. Dahis took the lead so Huzayfah incited some one to strike it on the head. Maalik bin Zuhayr, too, leaped to give a blow to Ghabra on the head. At that, Hamal bin Badr gave a cuffing blow on the face of Maalik and Abu Junaydah Absi killed Awf bin Huzafah. In inflect in return, a man of Banu Fazarah slaughtered Maalik bin Zuhayr. This caused outbreak of a battle between Banu Abs and Banu Fazarah. Many people including Huzayfah and his brother Hamal bin Badr were killed in the battle and it was a famous battle of the ignorance period.

BATTLE BETWEEN AWS AND KHAZRAJ

From the tribe of Aws a man namely Hatib bin Harith Awsi slaughtered a Jew neighbour of Khazraj. In retaliation Zayd bin Harith Khazraji joined with some men attacked and killed Hatib, that is why it is also known as battle of Hatib. Khazraj killed Aswad bin Samit, thus fighting between them lengthened. Hazrat Musab (may Allah be pleased with him) invited Abu Qays ibn Salat, to Islam but inspite of his wisdom and sensibility he could not utilize to gain and did not respond positively. In the neighbourhood of Madinah all the tribes had become Muslim, except the tribe of Abu Qays who prevented them from

accepting Islam. Abdullah ibn Ubayy kept him away although he himself had disclosed to ibn Ubayy hypocrite, that the Jews spoke of the coming of a Prophet. Abu Qays did mention in his poetry the favours of Allah in Islam and the Prophet's (Peace be upon him) emigration to Madinah.

SECOND AL-AQABAH ALLEGIANCE

Ibn Saad have described that Usamah bin Zayd al-Laythi, Kaab ibn Maalik, Ubadah bin al-Samit, Muadh ibn Rifah, Sufyan bin Abi al-Awja, Asim bin Umar bin Qatadah and Abu Burdah bin Niyar (may Allah be pleased with all of them) have narrated that "when the period of pilgrimage approached the companions of the Messenger of Allah (Peace be upon him) contact each other to obtain promises of going on pilgrimage and appear before the Prophet (Peace be upon him). By that time Islam was fully recognized in Madinah. They consulted each other and decided that as long as the Prophet (Peace be upon him) stayed at Makkah, he lived in danger. Thus Seventy three men (some stated seventy) and two women, Nasibah bint Kaab, mother of Umarah, and Asma bint Amr reached Makkah, secretly in one's and two's during pilgrimage and sought an appointment with the Prophet (Peace be upon him) at Aqabah. Out of seventy three, sixty two were from Khazraj and eleven from the Aws tribe. He promised to meet them at Mina during the days of al-Tashriq on the night of al-Nafr al-Awwal, when the people had started dispersing and asked them to meet him in the mountain pass to the right, which is below Aqabah, when coming down from Mina, and where a Mosque has been erected, and it is at this time in existence. He had ordered them not to wake any sleeping person nor to wait for an absentee. After it was calm, the people reached there, single or in two's and the Messenger of Allah (may Allah's Blessings and Peace be upon him) had reached the place before all others, accompanied by Hazrat Abbas bin Abdul Muttalib; besides him there was no one else with him. The first person who appeared before the Prophet (Peace be upon him) was Rafi bin Maalik al-Zurayqi, then the rest of the seventy three, seventy five or seventy including two women came. The first person to speak was Hazrat Abbas bin Abdul Muttalib. He said; O people of Khazraj! You hve invited Muhammad (Peace be upon him), the most respected person in his kinsmen. By Allah, amidst us those who follow him (naturally) protect him, and those of us who do not follow him also protect him to maintain the honour of kinship. Muhammad (Peace be upon him) has rejected the offers of all people other than you. If you are strong, powerful, endure, skilled in warfare and capable of facing the enmity and hostility of the Arabs who will assault at you as if by single bow, then you think over the matter, consult among yourselves and do not be disunited; do every thing collectively; and the most direct speech is the best of speeches. Al-Baraa ibn Maarur said: We have listened to what you have said: Had there been some other idea in our mind we should have expressed it. We mean to fulfil our

promises and want truth, and we are ready to sacrifice our lives for the Messenger of Allah (Peace be upon him). Thus they were fully determined, constant and resolute to the Allah, the Gracious, and the Messenger of Allah (may Allah's Blessings and Peace be upon him).

They solicited him; 'What allegiance shall we seek.' The Prophet (Peace be upon him) said:

"Pledge for the Allegiance that willingly or unwillingly you will listen to what is said and act on that. And whether you are in difficulty or ease, you will propagate Islam and not for expression for disapproval. Co-operate with me and when I come to you, protect me as you protect yourselves, your properties and your families. The reward for you is Paradise."

Al-Baraa ibn Maarur (may Allah be pleased with him), Chief of the Salamah clan of al-Khazraj, responded to him by accepting the faith and testified to his words. Then he said: O Prophet of Allah (Peace be upon him)! Take an oath of allegiance from us as we are a people belonging to a lineage, who have inherited nobility from the ancestors. It is also said: The first person to speak was Abu al-Haytham bin al-Tayyhaan (Aws tribe) and some had stated he was Asad bin Zurarah (may Allah be pleased with him), thus he responded to what the Prophet (Peace be upon him) had preached them. He testified to his words. They said: We shall accept him even though we lose our property and our noblemen are killed. Hazrat Abbas bin Abdul Muttalib, who was holding the Messenger of Allah (Peace be upon him) by hand, said: Speak in a low tone because idolaters spies are watching us. If they find out then you will face disgrace. Let your elders come forward so that we may discuss with them. Indeed, we fear your own people will turn against you. When you have taken oath of allegiance, go to your houses. Then al-Baraa bin Maarur made a speech and Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him) answered it, on which Hazrat al-Baraa said: O Messenger of Allah (Peace be upon him)! Stretch your hand. So the first person who put his hand in the hand of the Messenger of Allah (Peace be upon him), was al Baraa ibn Maarur. Then all the seventy five (or seventy three or seventy) put their hands in his (Prophet's) hands and pledged help. Then the Messenger of Allah (Peace be upon him) said: "Verity, Musa choose twelve proclaimers (*naqeebs*) from the Israelites, (so twelve will be chosen from amongst you); none of you should be jealous him, who is chosen, because Gabriel (Jibril-AS) choses for me. Out of twelve proclaimers (*naqeebs*) nine were from Banu Khazraj and three from Banu Aws.

Out of twelve proclaimers (*Naqeebs*) nine were from Banu Khazraj and three from Banu Aws, namely;

1. Asad bin Zurarah (Khazraj)
2. Abdullah bin Rawahah (Khazraj)

3. Saad bin Ubadah (Khazraj)
4. Saad bin Rabi (Khazraj)
5. Abdullah bin Amr (Khazraj)
6. Ubadah bin Samit (Khazraj)
7. Raafi bin Maalik (Khazraj)
8. Munzir bin Amr (Khazraj)
9. Baraa bin Maarur (Khazraj)
10. Saad bin Khaythamah (Aws)
11. Usayd bin Huzayr (Aws)
12. Abdul Haytham Badri bin Tayhan (Aws)

When he had chosen them, he said to them: "You are the custodians of others like the apostles (*Hawaris*) of Isa (Jesus), son of Maryam, and I am the custodian of my people." They said: Yes, When they had taken the oath of the allegiance and the ceremony was over, the Messenger of Allah (Peace be upon him) said: "Get to your camel saddles:" Al-Abbas bin Ubadah bin Nadlah (may Allah be pleased with him) said: O Messenger of Allah (Peace be upon him)! By him who commissioned you with truth, if you like it we are ready to fall on the people in Mina with our swords. The Messenger of Allah (Peace be upon him) said: "We are not commanded to do it (fight), so disperse and proceed to your camel-saddles." They dispersed and proceeded to their camel saddles. In the morning a group of the leaders of the Quraish entered the camp of al-Ansar and said: O people of al-Khazraj! We have come to know that you met our man last night and have promised him on oath to fight with us. By Allah, there is no tribe in Arabia, fighting against whom is more disgusting to us than yours. But they shown their ignorance. Ibn Ubayyi said: This is wrong; my people could not have taken courage to do such a thing without taking my permission at Yathrib, and what prevented them from consulting me here. When the Quraish left the camp, al-Baraa bin Maaroor (may Allah be pleased with him) departed, and on reaching Batan Yaajaj he joined his people who were believers, The Quraish in the meantime started pursuing them and proceeded in each direction, but did not chased towards the direction of Madinah. They had sent groups who found Saad bin Ubadah (may Allah be pleased with him). They tied his hands on his neck with a rope of the camel saddle and began to beat him and pull along with force, catching his hairs which were long; ultimately they brought him to Makkah. Then Mutim bin Adi and Harith bin Umayyah bin Abd Shams came there and got him released. When Ansar lost Saad bin Ubadah (may Allah be pleased with him) they started planning to recover him. Meanwhile Saad appeared before them and all the people returned to Madinah, safe and sound. Sixty-two of the Khazraj were:

PARTICIPANTS

1. Baraa bin Maarur (*Radiya Allah-u Taala anhu*)
2. Bishr bin Bara (may Allah be pleased with him)
3. Ubadah bin Samit (may Allah be pleased with him)
4. Abbas bin Ubadah (may Allah be pleased with him)
5. Muaz bin Jabal (may Allah be pleased with him)
6. Jabir bin Abdullah (may Allah be pleased with him)
7. Rifaah bin Amr (may Allah be pleased with him)
8. Saad bin Ubadah (may Allah be pleased with him)
9. Kaab bin Maalik (may Allah be pleased with him)
10. Abu Talhah Zayd bin Sahl (may Allah be pleased with him)
11. Abu Ayub Khalid bin Zayd (may Allah be pleased with him)
12. Abdullah bin Rawahah (may Allah be pleased with him)
13. Muaz bin Harith (may Allah be pleased with him)
14. Awf bin Harith (may Allah be pleased with him)
15. Muawwiz bin Harith (may Allah be pleased with him)
16. Kharijah bin Zayd (may Allah be pleased with him)
17. Abdullah bin Zayd (may Allah be pleased with him)
18. Khalad bin Suwayd (may Allah be pleased with him)
19. Zakwan bin Abd Qays (may Allah be pleased with him)
20. Rafi bin Maalik (may Allah be pleased with him)
21. Abdullah bin Umayy (may Allah be pleased with him)
22. Abdullah bin Amr (may Allah be pleased with him)
23. Umayr bin Harith (may Allah be pleased with him)
24. Muaz bin Amr (may Allah be pleased with him)
25. Abdul Munzir Yazid bin Aamir (may Allah be pleased with him)
26. Thalabah bin Ghanamah (may Allah be pleased with him)
27. Amr bin Ghanamah (may Allah be pleased with him)
28. Maqil bin Munzir (may Allah be pleased with him)
29. Yazid bin Munzir (may Allah be pleased with him)
30. Abu Umamah Asad bin Zurarah (may Allah be pleased with him)
31. Qays bin Abu Sasaah (may Allah be pleased with him)
32. Umarah bin Hazm (may Allah be pleased with him)
33. Amr bin Ghaziyyah (may Allah be pleased with him)
34. Munzir bin Amr (may Allah be pleased with him)
35. Abu Abdul Rehman Yazib bin Thalabah (may Allah be pleased with him)
36. Khadij bin Salamah (may Allah be pleased with him)
37. Masud bin Zayd (may Allah be pleased with him)
38. Saad bin Rabi (may Allah be pleased with him)
39. Sahl bin Atik (may Allah be pleased with him)

40. Uqbah bin Wahb (may Allah be pleased with him)
41. Amr bin Harith (may Allah be pleased with him)
42. Aws bin Thabit (may Allah be pleased with him)
43. Thabit bin Jaz (may Allah be pleased with him)
44. Bashir bin Saad (may Allah be pleased with him)
45. Khalid bin Amr (may Allah be pleased with him)
46. Abu Masud Uqbah bin Amr (may Allah be pleased with him)
47. Sayfi bin Suwad (may Allah be pleased with him)
48. Ziyad bin Labid (may Allah be pleased with him)
49. Abdul Yasr Kaab bin Amr (may Allah be pleased with him)
50. Farwah bin Amr (may Allah be pleased with him)
51. Qutbah bin Aamir (may Allah be pleased with him)
52. Sulaym bin Aamir (may Allah be pleased with him)
53. Abbad bin Qays (may Allah be pleased with him)
54. Harith bin Qays (may Allah be pleased with him)
55. Tufayl bin Maalik (may Allah be pleased with him)
56. Sinan bin Safi (may Allah be pleased with him)
57. Jabbar bin Sakhar (may Allah be pleased with him)
58. Tufayl bin Numan (may Allah be pleased with him)
59. Yazid bin Khazam (may Allah be pleased with him)
60. Abs bin Aamir (may Allah be pleased with him)
61. Dahhak bin Harithah (may Allah be pleased with him)
62. Khalid bin Qays (may Allah be pleased with him)

Eleven of the Aws tribe were:

63. Maan bin Adi (may Allah be pleased with him)
64. Salamah bin Salamah (may Allah be pleased with him)
65. Abdullah bin Jubayr (may Allah be pleased with him)
66. Fuhayr bin Haytham (may Allah be pleased with him)
67. Usayd bin Hudayr (may Allah be pleased with him)
68. Uwaym bin Saadah (may Allah be pleased with him)
69. Rifaah bin Abd Munzir (may Allah be pleased with him)
70. Abdul Haytham Badri bin Tayhan (may Allah be pleased with him)
71. Saad bin Khaythamah (may Allah be pleased with him)
72. Abu Burdah bin Dinar (may Allah be pleased with him)
73. Zuhayr bin Rafi (may Allah be pleased with him)

Ubaydullah bin Rifaah has narrated that when these people returned to Madinah, they began to preach Islam and Ubadah bin Samit (may Allah be pleased with him) destroyed the containers of the wine brought to Madinah, through a trader, saying, 'we have pledged allegiance to the Messenger of Allah (may Allah's Blessings and Peace be upon him) to obey him willingly and

unwillingly on the basis of 'we hear and we obey; whether we are wealthy or impoverished, we will spend in Allah's path, we will enjoin abstinence and dissuade sin and we will not fear the expression of disapproval and displeasure of interposers and objectors, when following Allah's religion. When the Messenger of Allah (Peace be upon him) migrates to Madinah, we will protect him with full diligence and persistent efforts much more than as we protect our lives and property and family. The reward is Paradise.'

THE MESSENGER OF ALLAH **(may Allah's blessings and peace be upon him)** **GRANTED PERMISSION TO MUSLIMS FOR** **MIGRATION TO MADINAH (13th NABAWI)**

Hazrat Abu Umamah ibn Sahl ibn Hunayf and Hazrat Urwa bin Zubayr bin Awwam on the authority of Umm-ul Momineen Hazrat Ayesah (may Allah be pleased with her) narrated that: when the group of (about) seventy three persons returned, the Messenger of Allah (peace be upon him) was much pleased that Allah, the Gracious, had provided him with supporters and have helped him through men of spirit and bravery. Meanwhile, the unbelievers had intensified their oppression and cruelty on Muslims since they had learnt of their migration. Therefore they had encumbered their life distressful. They committed tyranny and reproach them violently. The Companions (may Allah be pleased with him) lamented their griefs to the Prophet (Peace be upon him) and requested him to permit them to migrate. He said: "I have been shown the place of your migration which is a salty region full of date-palms between two stony places. I have been informed of the place of your migration; it is Yathrib; he who likes may go to it." The people started preparations helping and supporting each other and keeping it a secret. The first person from among the Companions (may Allah be pleased with him) of the Prophet (Peace be upon him), to arrive at Madinah was Abu Salamah Abdullah bin Abdul Asad (may Allah be pleased with him: bin Hilal bin Abdullah bin Amr bin Makhzum al-Qarshi al Makhzumi, died 3rd Jamadi-ul-Aakhar 4 A.H at Madinah, because of wound he had in Sarya Qatan in 4 AH). When he left for Madinah with his wife Umm Salamah, the men of Banu Mughirah interrupted him saying, 'you may go but we cannot permit Umm Salamah. She is one of us.' They took possession of the beast. Seeing this Abu Salamah's Abdul Asad said, 'we shall not leave our child with Umm Salamah because you have taken forcible possession of her from Abu Salamah. They pulled Salamah and the Banu Mughirah let them have him. Thus Abu Salamah (may Allah be pleased with him) went all alone towards Madinah. Every morning she came to Abtah and stayed there till evening, weeping. This continued for about a year. Eventually Banu Asad returned her son and they allowed her to go

to her husband. She rode a camel and left with her son for Madinah, all alone, but at Tanim, she met Uthman bin Talhah who led her till she reached Quba (Madinah) safe and sound, the village of Amr bin Awf, he said, 'Your husband lives here go to him with Allah's blessings!

After him Aamir bin Rabiah Anzi (may Allah be pleased with him) with his wife Layla bint Abi Hathmah (may Allah be pleased with her). She was the first woman to reach Madinah. Next to migrate was Abdullah bin Jahash (may Allah be pleased with him) (bin Rubab bin Yaamar bin Sabrah bin Murrah bin Kathir bin Ghanam bin Doodan bin Asad bin Khazeema al-Asadi. His mother was Umaymah bint Abdul Muttalib. He was martyred in 3 AH in the battle of Uhud) with his family and brother Abd Abu Ahmad and his wife Fariah sister of Ameer Muawiyyah (may Allah be pleased with him).

MIGRATION OF HAZRAT UMAR (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Umar (may Allah be pleased with him) (bin Khattab bin Nufayl bin Abdul Uzza bin Ribah bin Abdullah bin Qarat bin Razah bin Adiy bin Kaab bin Luayy. Orthodox caliph 13 AH-23 AH) said, 'when decided to migrate, Ayyash bin Abu Rabiah, Hisham bin Abu al-Aas and I agreed to gather at Tanadub beyond Saraf and decided that if any one of us did not reach there early morning then the rest would leave for Madinah. Hisham could not reach, we left for Madinah and at Quba we stayed with Banu Amr bin Awf (Rifaah bin Abdul Munzir).

Then the companions (may Allah be pleased with him) came to Madinah in groups and stayed in the houses of the Ansars who provided them shelter and all type of support. The prayer was led by Saalim (may Allah be pleased with him), the freed slave of Abu Huzayfah (may Allah be pleased with him) because he had committed more of the Quran to memory. It is narrated that Hazrat Hamzah bin Abdul Muttalib and those with him stayed at Quba with Kulthum (may Allah be pleased with him) bin Hadam or with Asad (may Allah be pleased with him) bin Zurarah. Mistah and Khabbab (may Allah be pleased with him) stayed at Quba with Abdullah bin Salamah (may Allah be pleased with him). Abdul Rehman bin Awf (may Allah be pleased with him) with few others stayed with Saad bin Rabi (may Allah be pleased with him). Hazrat Zubair bin Awam (may Allah be pleased with him) stayed in the neighbourhood of Jahjabi at Usbah with Munzir bin Muhammad (may Allah be pleased with him), while Musab bin Umayr stayed with Saad bin Muaz (may Allah be pleased with him). Utbah bin Ghazwan (may Allah be pleased with him) stayed with Ubad bin Bishr (may

Allah be pleased with him) and Hazrat Uthman bin Affan stayed with Aws bin Thabit (may Allah be pleased with him). Abu Huzayfah (may Allah be pleased with him) and his slave stayed with Saalim bin Salamah (may Allah be pleased with him) and the unmarried emigrants stayed with Saad bin Khaythamah (may Allah be pleased with him) because he too was a bachelor. Quraish behaved rapidly towards and became enraged passionately with those of their young men who had left. After the first group of immigrants had reached Quba, some of Ansars came to Makkah and then migrated with the companions (may Allah be pleased with him), so that they might get the reward of emigration (*hijrah*). They are known as immigrant Ansars. They were: Dhakwan (Zakwan) bin Abd Qays, Uqbah bin Wahb bin Kaldah, al-Abbas bin Ubadah bin Nadlah and Zaid bin Labid. Subsequently, all the Muslims migrated to Madinah, except the Messenger of Allah (may Allah's Blessings and peace be upon him), Hazrat Abu Bakr and Hazrat Ali (may Allah be pleased with both of them).

Meanwhile the following companions (may Allah be pleased with all of them) have been stated those had migrated to Madinah: (may Allah be pleased with all of them)

1. Hazrat Zubair bin Ubayd
2. Hazrat Tumam bin Ubaydah
3. Hazrat Sanjrah bin Ubaydah
4. Sanjrah bint Tamheem
5. Hazrat Hamna bint Jahsh
6. Hazrat Juzamah bint Jundel
7. Umm Qays bint Mohsin
8. Umm Habib bint Tumammah
9. Aaminah Bint Raqeesh
10. Abdullah bin Jahsh
11. Zainab bint Jahsh
12. Umm Habibah bint Jahsh
13. Thaqif bin Amr
14. Rabia bin Aktam
15. Qays bin Jabir
16. Amr bin Mihsan
17. Safwan bin Amr
18. Thaqif bin Amr
19. Maalik bin Amr
20. Arbad bin Jameerah
21. Munkaz bin Banata
22. Saeed bin Ruqaysh
23. Mahraz bin Naflah
24. Yazid bin Ruqash

25. Uqbah bin Wahb
26. Shiya bin Wahb
27. Ukashah bin Mihsan
28. Amr bin Awf
29. Umayr bin Abu Waqas
30. Ibn Rabia along with twenty beast riders. Emigrants after that.
31. Hazrat Umar Farooq
32. Hazrat Zaid bin Khattab
33. Amr bin Suraqah
34. Abdullah bin Suraqah
35. Husain bin Hudhafah Sahmi
36. Saeed bin Amr bin Nafeel
37. Waqid bin Abdullah al-Taymi
38. Kholi bin Kholi
39. Maalik bin Abi Kholi
40. Ayyas bin Bukayr
41. Aaqil bin Bukayr
42. Aamir bin Bukayr
43. Khalid bin Bukayr
44. Talhah bin Ubaidullah
45. Suhayb bin Sanan
46. Hamzah bin Abdul Muttalib
47. Zaid bin Harith
48. Abu Mursad Kinaz bin Hadn
49. Ansa
50. Abu Kabsar
51. Ubaydah bin Harith
52. Tufayl bin Harith
53. Haseen bin Harith
54. Satah bin Asasa
55. Suwaylut bin Saad
56. Tulayb bin Umayr
57. Khubab bin Arat
58. Abdul Rehman bin Awf
59. Zubair bin Awam
60. Abu Sabra bin Abi Rehm
61. Musab bin Umayr
62. Abu Huzayfah
63. Salam Maula Abu Huzafah
64. Utba bin Ghazwan
65. Usman bin Affan (may Allah be pleased with him)

THE PROPHET'S (MAY ALLAH'S BLESSINGS AND PEACE BE UPON HIM) MIGRATION TO MADINAH

Migration of the Messenger of Allah (may Allah's Blessings and Peace be upon him) is the beginning of the history of Islam. Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) was commissioned to prophethood at the age of forty years. Thirteen years after that he was in Makkah and received revelations. Then he was commanded to migrate to Madinah. He migrated and resided in Madinah for (about) ten years and died at the age of sixty three years.

Ibn Saad has described that Hazrat Ali, Hazrat Abdullah bin Abbas and Hazrat Abdullah bin Muhammad bin Umar bin Ali bin Abi Talib (may Allah be pleased with all of them) have narrated that, 'When the Quraish polytheists found that the companions (may Allah be pleased with him) of the Messenger of Allah (Peace be upon him) had dispatched their family members and relatives to al-Khazraj and al-Aws of Madinah, they impress on the mind that they are influential people possessing martial spirit, so they instil to fix in the mind the fears of emigration of the Messenger of Allah (Peace be upon him). All the men of prudence, wisdom and intelligence assembled in Dar al-Nadwah and everyone of them expressed his opinion about this matter. Some of the chiefs of Quraish were;

1. Abu Jahal bin Hisham (from Banu Makhzum)
2. Nabih bin Al-Hajjaj (Banu Saham)
3. Munabbih bin Al-Hajjaj (Banu Saham)
4. Zama bin Aswad
5. Ummayya bin Khalif (Banu Jumah)
6. Abul Bakhtari bin Hisham
7. Utbah bin Rabia
8. Sheba bin Rabia
9. Hakim bin Hizam (Banu Asad)
10. Abu Sufyan bin Harb (Banu Umayyah)
11. Nazar bin Harith (Banu Abd Addar)
12. Jubair bin Mutim (Banu Nofil)
13. Harith bin Aamir (Banu Nofil)
14. Tamiya bin Adi

Devil (Satan) also attended the gathering in the guise of an old man of Najd and his sword was hanging by his side. They had a detailed discussion relating to the affair of the Messenger of Allah (Peace be upon him) and every one gave his opinion; Devil did not approve any of them. After much discussions, someone suggested that he should be bound in iron chains and locked in cell and

then wait for his end. The Shaikh from Najd said, 'No not at all. His companions would attack you as soon as they notice it and will get him free. It was suggested that he should be exiled from Makkah. If he is far away from us then indeed we need not to worry. The Shaikh from Najd refuted and said,' Do you forget how pleasant and fascinating is his speech. He will win over the Arab tribe he stays with and embolden them to invade you. He will then persecute upon you his terms. Some other suggestions should be taken into account. At length Abu Jahl said that he had a proposal which none had imagined: let us select a dextrous and strong young person from every tribe of the Quraish and supply him with a sharp sword, then they should attack him altogether simultaneously and slay him. The blood feud will thus be shared by all of them, and Banu Abd Manaf will not be in a position to fight all tribes and will thus agree to receive bloodmoney and we shall pay that: The Najdi said: The excellent opinion of this youth is from Allah! This is the real opinion and there is no other better than this. This was accepted by all. Religious Commentators are of the view the verse 30 of Surah Al-Anfal of the Holy Quran, indicate towards this event of conspiracy:-

“And remember how infidels devised plans against you, that they might confine you or kill you, or expel you. And they devised plans, but Allah too had arranged a plan. But Allah is the best of planners.”

(Al-Anfal, 8:30)

EMIGRATION PERMISSION

Most of the theologians have stated that Allah, the Gracious, gave permission for migration to Madinah and has revealed verse 80 of Surah Al-Isra (Bani Israil):

“And say: O my Lord! Cause me to enter with a favourite entrance, and bring me forth (also) with a favourable exit; and grant me from You, an authority to help (me).” (Al-Isra, 17:80).

Gabriel came to the Messenger of Allah (Peace be upon him) and revealed this information and instructed him not to sleep in his bed that night. He (the Prophet: Peace be upon him) instructed Hazrat Ali (may Allah be pleased with him) to sleep in his bed that night, without any type of fear and come to me after handing over all the things committed to my trust by the people, to their rightful owners. Hazrat Ali (may Allah be pleased with him) passed the night there, having covered himself with the red Hadrami sheet in which the Messenger of Allah (Peace be upon him) used to sleep. A party of Quraish gathered there and began looking through narrow openings and fissures in the door, and sat in ambush with the intention to grasp him suddenly. They were whispering as to which of them was to attack the person sleeping in the bed. In the meantime the

Messenger of Allah (Peace be upon him), came out, and they were sitting at the door; he took a handful of dust and sprinkled at their heads and recited:

“Ya-seen. By the Quran, full of Wisdom. Most surely, you are one of the Messengers. Upon a straight way. Being a (Divine) revelation of the Exalted in Might, the most Merciful. That you may warn a people whose fathers were not warned, so they are heedless. Indeed the word is proved true against most of them: so they do not believe. Surely, We have placed chains round their chins, and that their heads shall be forced up aloft (so that they cannot see). And We have set up a barrier in front of them, and a barrier behind them; and further, We have covered them up, so that they cannot see. And it is equal to them, whether you warn them or you do not warn them: they will not believe.”

(Al-Quran Surah Yaseen, 36:1-10)

The Messenger of Allah (may Allah's Blessing and Peace be upon him) passed by them. Then a person said: what are you waiting for? They said: (for) Muhammad. He told them: You are disappointed and have suffered a loss. By Allah, he passed by you and sprinkled dust at your heads. They said: By Allah! We did not notice him. They stood up, removing dust from their heads; They were Abu Jahl bin Hisham, Hakam bin Abi al-Aas, Tuaymah bin Adi, Nubayh bin al-Hajjaj, Munabbih bin al-Hajjaj, Abu Lahab, Uqbah bin Abi Muayt, Ubayyi bin Khalaf, Umayyah bin Khalaf and al-Nadr bin al-Harith. Hazrat Ali (may Allah be pleased with him) got up from his bed, in the morning. They enquired about the Messenger of Allah (Peace be upon him). He said I have no information.

IN THE CAVE OF THAWR

Sahih Bukhari (245, vol. 5) have recorded that: when most of the Muslims migrated to Madinah, Hazrat Abu Bakr (may Allah be pleased with him) also prepared to leave for Madinah, but Allah's Messenger (Peace be upon him) said to him; “Wait for a while, because I hope that I will be allowed to migrate also.” Abu Bakr (may Allah be pleased with him) said; ‘Do you indeed expect that? Let my father be sacrificed for you! The Messenger of Allah (Peace be upon him) said: “Yes.” So Abu Bakr (may Allah be pleased with him) did not migrate for the sake of Allah's Messenger (Peace be upon him) in order to accompany him to Madinah. He fed two camels he possessed with the leaves of As-Samur tree that fell on being struck by stick for four months those two he had purchased for 800 *dirhams*. One day, the Messenger of Allah (Peace be upon him), came to the house of Abu Bakr (may Allah be pleased with him) at a time at which he never used to visit before. Hazrat Abu Bakr (may Allah be pleased with him) said, ‘may my parents be sacrificed for him. By Allah, he has not come at this hour except for

a great necessity.' So Allah's Messenger (Peace be upon him) came and asked permission to enter. When he entered, he said to Abu Bakr, "Tell every one who is present with you to leave." Abu Bakr (may Allah be pleased with him) replied, 'There are none but your family, may my parents be sacrificed for you, O Allah's Messenger!' The Messenger of Allah (Peace be upon him) said: "I have been given permission to migrate." Abu Bakr (may Allah be pleased with him) requested: 'Shall I accompany you? May my parents be sacrificed for you O Allah's Messenger!' The Prophet (Peace be upon him) said, "Yes." Abu Bakr said; 'O Allah's Messenger! may my father be sacrificed for you, take one of these two she-camels of mine; Allah's Messenger (Peace be upon him) replied: "I will but with payment." Thus he paid 400 dirhams. And the Prophet (Peace be upon him) chosen 'Quswa' named She-camel. Hazrat Ayesah (may Allah be pleased with her) narrated that "So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma bint Abu Bakr (may Allah be pleased with him), cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she was named 'the owner of two belts' (*Dhat-un-Nitaqain*). The Messenger of Allah (may Allah's Blessings and peace be upon him) and Hazrat Abu Bakr (may Allah be pleased with him) reached a cave on Mount Thaur and stayed there for three nights. Hazrat Asma bint Abu Bakr (may Allah be pleased with her) said; 'When the Messenger of Allah (Peace be upon him) and Hazrat Abu Bakr (may Allah be pleased with him) had gone, a number of Quraish including Abu Jahl came to our house and stood and knocked at the door. When I went out to them they asked where my father was and when I told them that I did not know. Abu Jahl, who was a rough dissolute man, slapped my face so violently that my earring flew off.' Abdullah bin Abu Bakr (may Allah be pleased with him) who was intelligent sagacious youth, used to stay with them over night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any conspiracy against them, and when it became dark he would go and inform them of it. Aamir bin Fuhaira, the freed slave of Abu Bakr (may Allah be pleased with him), used to bring the milch sheep (of his master, Abu Bakr-may Allah be pleased with him) to them a little while after night fall in order to rest the sheep there. So they always have had fresh milk at night, the milk of their sheep. Aamir bin Fuhaira would then call the herd away when it was still dark (before day break). He did the same in each of those three nights. Allah's Messenger (Peace be upon him) and Abu Bakr (may Allah be pleased with him) had hired a man from the tribe of Banu Wail ibn Bakr namely Abdullah bin Urayqit from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-Aas bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Messenger of Allah (Peace be upon him) and Hazrat Abu Bakr (may Allah be pleased with him) trusted him and gave him their two she-camels to the cave of Mount Thaur in the morning after three nights later. Bayhaqi and Hafiz

Asqalani have described that 'when Allah's Prophet (Peace be upon him) accompanied by Hazrat Abu Bakr (may Allah be pleased with him) left the house of Abu Bakr for the Cave of Jabal Thaur, due to apprehension of atrocious enemies, Hazrat Abu Bakr (may Allah be pleased with him) some time walk in front of the Prophet (Peace be upon him) and some time in the rear. The Prophet (Peace be upon him) asked for the cause of such anxiety. Hazrat Abu Bakr (may Allah be pleased with him) said, 'When I fear the foe from front I came in front and by the time I fear foe from back side I came in rear. So that, I may be killed but you should remain safe.' When they reached the Cave of Thaur Hazrat Abu Bakr (may Allah be pleased with him), with the permission of the Holy Prophet (Peace be upon him) went inside the cave for clearance. He cleansed the cave and all the holes were prevented by cloth pieces except one due to non availability of cloth, which he prevented by his heel and requested the Prophet (Peace be upon him) to come-in. The Prophet (Peace be upon him) gone to sleep by putting his head on the knees of Abu Bakr (may Allah be pleased with him). Some injurious worm, like snake, started biting from inside the heel prevented hole but inspite of severe pain Abu Bakr (may Allah be pleased with him) did not remove the heel, fearing that the Prophet (Peace be upon him) may not awake. By intensity of affliction, tears poured out of the eyes of Hazrat Abu Bakr (may Allah be pleased with him) and fell on the face of the Prophet (Peace be upon him) which caused the awakes of the Messenger of Allah (Peace be upon him). He asked Abu Bakr (may Allah be pleased with him) "What happened to you?" Hazrat Abu Bakr (may Allah be pleased with him) solicited that 'some injurious worm have bitten me; The Prophet (Peace be upon him) caused his spittle applied at the bitten place, this blessing removed the affliction in total.

When the Prophet (Peace be upon him) entered the cave of Thaur, by the Commandments of Allah, the Gracious, spider caused web on the mouth of the cave. By the commandments of Allah, the Glorious, a tree grown up at the mouth of the cave in front of the Holy Prophet (Peace be upon him) which concealed him and a pair of wild pigeons laid eggs and began to live on it. Infidels of the Makkah, in hot pursuit reached the cave and by seeing the pigeon eggs, spider's web and the grown tree, said, Muhammad (Peace be upon him) cannot be here, if he had entered the cave there could not be the spider's web intact, it should have broken. More over there could not be the pigeons eggs in existence and the pigeons should also have flown away.

Hazrat Abu Bakr (may Allah be pleased with him) has narrated (Sahih Bukhari 5, vol. 5) that ' I said to the Prophet (Peace be upon him) while I was in the cave, ' if any of them should look under his feet, he would see us.' He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

The Holy Quran have mentioned in Surah AT-Tawbah (Repentance) (verse: 40) relating to this event, that: "If you help him not, Allah has already helped him when the infidels had expelled him out (of Makkah), being the second of the two, when both of them were in the cave, and when he said to his companion: "Do not despair, verily, Allah is with us." Then Allah sent down his tranquility upon him, and strengthened him with forces, which you did not see, and made lowest the word of the infidels: And the word of Allah, that is exalted in the heights: And Allah is the Almighty the Wise. (9:40)

And when they set-out Aamir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

SURAQAH EMBRACED ISLAM

Ibn Saad have described that Umayr bin Ishaq and Uthman bin Umar have narrated and the nephew of Suraqah bin Maalik bin Jusham Mudlaji said that his father unformed him that he heard Suraqah bin Maalik bin Jusham saying,

'The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Messenger (Peace be upon him) and Abu Bakr (may Allah be pleased with him) a reward equal to their blood-money (100 camels each). While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, 'O Suraqah!' No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad (Peace be upon him) and his companions.' Suraqah added, 'I too realized that it must have been they, but you have seen so-and-so and so-and-so whom we saw set out. I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse mounted it and made it gallop. When I approached them (Muhammad: Peace be upon him and Abu Bakr *Radiya Allah-u Taala Anhu*), my horse stumbled and I fell down from it. Then I stood up, got hold of my bag of arrows and took out the divining arrows and drew lots as to whether I should harm them (the Prophet Peace be upon him and Abu Bakr *Radiya Allah-u Taala Anhu*) or not, and lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Messenger (Peace be upon him) who was unconcerned and did not look hither and thither while Abu Bakr (may Allah be pleased with him) was doing it often, suddenly the forelegs of my horse sank into the ground upto its knees, and I fell down from it. According to the description narrated by Uthman bin Umar, the

Holy Prophet (Peace be upon him) cursed Suraqah and his beast sank in the earth upto the belly and he jumped from that and said: Muhammad! I am fully aware of it that it is your doing. Supplicate Allah that He should rescue me from it in which I am pitchforked and I give you a solemn pledge that I shall keep this as a secret from all those who are coming after me. Then I beat it back and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I requested the Allah's Messenger (Peace be upon him) and his companions (may Allah be pleased with him) to give me protection. They stayed and I mounted my horse and rode up to them. Thus it was clear to me that the Messenger of Allah (Peace be upon him) would be having the upper hand. I informed him that Quraish have offered a reward of a 100 camels to one who captivate him and I disclosed to him what they had conspired to do. Hazrat Anas bin Maalik said: 'In the first part of the day he was fighting against the Prophet (Peace be upon him) and by the close of the day he was armed to fight for him.' I (Suraqah) offered him my journey food and what I had but he refused. He told me not to disclose their movement to any body. I requested him to write down a letter of safety and peace for me and he directed Aamir bin Fuhayrah to do that which he wrote on a piece of leather. Before departing, surprisingly, he said, "Suraqah! How would be your condition when Kisra's bracelets will cause to put on you." Suraqah has narrated that, 'At the time of return from Taif (Battle of Taif), I presented that writing to the Prophet (Peace be upon him) at Jaranah.' He said, "It was a day of kind treatment, come near!" 'I went near him and embraced Islam.' Suraqah sent back every pursuer, after he returned receiving the writing of safety, saying, 'I have not found any one in this direction.' After that he received the information of the Prophet (Peace be upon him) had reached Madinah, he recounted the Prophet's (Peace be upon him) miracle to the people and it was spread out far and wide. The chiefs of the Quraish were frightened of that and feared that many people would be tempted to Islam because of that. Suraqah was chief of the Bani Mudlij tribe. Abu Jahl, the accursed, wrote slanderous poetry about Suraqah and sent it to Banu Mudlij, to restrain from Islam. In retaliation, Suraqah wrote praiseworthy poetry telling Abu Jahl that seeing is believing and assuring him that one day the Prophet (Peace be upon him) would be predominant and Abu Jahl would seek his help.

Imam Bukhari has narrated from Urwah bin Zubair bin Awam that on the way Allah's Messenger (Peace be upon him) met Hazrat Zubair bin Awam (may Allah be pleased with him) who was on his return journey with a trade caravan of Muslims from Syria. He presented white garments to the Allah's Messenger (Peace be upon him) and Abu Bakr (may Allah be pleased with him).

UMM MAABAD'S PROSPERITY

Abu Maabad al-Khuzai Abdul Malik bin Wahb al-Madhhaji and Abu Ahmad al-Sukkari have narrated that the Messenger of Allah (may Allah's Blessings and peace be upon him) passed by Umm Maabad Aatikah bint Khalid of Banu Kaab bin Khuzaah (of Qudayd village) along with his companions. Her sons were, Maabad, Nadrah and Hunaydah sons of Akhtam bin Abdul Uzza whose title (*Kunyah*) was Abu Maabad. Hazrat Asma bint Abu Bakr (may Allah be pleased with him) said that for three nights they did not know where Allah's Messenger (Peace be upon him) was proceeded. Then a demon (jinn) came from the lower part of Makkah singing poetry, people heard him but could not see him. They followed the voice which said, 'May Allah reward the two companions who stayed at the tents of Umm Maabad, leaving from there in the evening, the friend of Muhammad (Peace be upon him) is successful. May the place of the women of Banu Khuzaah be a blessing for him and her residence a comfort for the Muslims; The Messenger of Allah (Peace be upon him) stayed at the tent of Umm Maabad. Umm Maabad gave them a knife and asked to slaughter the available goat. But the Prophet (Peace be upon him) asked her for food but she said we are facing acute dry season and had nothing not even a milk yielding or milch she-goat. She only had a lean and barren she-goat. Allah's Messenger (Peace be upon him) directed her to bring that barren she-goat to him. He patted the goat on its back and cleaned its udder, made a prayer to Allah and it yielded milk in a large bowl, foaming. He (The Prophet (Peace be upon him) said, "O Umm Maabad, drink it."

She said that he should drink it, having more might to it, but he insisted that she should drink it. Then he asked to bring another vessel and got her milk which he drank and gave to Hazrat Abu Bakr. Then he yielded milk in a large bowl and gave it to the guide and to Amir (may Allah be pleased with him). He yielded milk again and filled to bowl and utensil and leaving it with Umm Maabad, departed from there. The narrator thought that Hazrat Abu Bakr (may Allah be pleased with him) said that she became a Muslim. Bayhaqi has described from Abu Maabad that Umm Maabad was a healthy woman of nearly old age. She would sit in the courtyard of her tent, legs drawn up and was hospitable to guests. The Prophet's (Peace be upon him) party reached there and asked her if she had anything to feed them. They would buy that from her. She said, 'She had nothing. If we had something we would not withdraw our hospitality. Our people are hardpressed from dry season.' There was a goat in the corner. He asked her about it: She said that it was too lean to go out with other goats. He asked her if it gave milk and she said that it was barren and gone past that: The Prophet (Peace be upon him) said, "Do you permit me to milk it?" She said, If she has no milk, how will you get it? Allah's Messenger (Peace be upon him) directed for it to be brought to him. He recited "In the name of Allah" (*Bismillah*), He striked it with

the palm of hand, wiped its teats and asked for a large bowl. The she-goat spread out its legs and the Prophet (Peace be upon him) pressed its teats and milk flowed out in a large quantity. Everyone, including Umm Maabad drank it and the Prophet (Peace be upon him) was the last to drink. Then he yielded the milk again and left the full bowl with her. After some time Abu Maabad came and he was astonished on seeing the milk. He inquired, 'Whose did you get it from?' She told him about the blessed visitor and described him too. Umm Maabad said: 'He is well mannered, handsome with an elegant, smart look, black and large eyes, bright eyelids, long and thick eyebrows, heavy voice, high arched brows, dense beard, plaited hair, long neck. His speech showed his sagacity and intelligence and his silence reflected his dignity. His words are like pearls on their string. He is very beautiful and handsome from a close range and is very splendid and pretty from a distance. He has a medium height. His Companions are quick to attend him. They obey him spontaneously and listen him attentively and never hesitate to him.' Abu Maabad was greatly impressed by her words and said, 'Surely, he is the one the Quraish pursue. If had met him, I would have requested him to take me along. If I get an favourable chance, I would do my utmost towards that end.' Abu Nuaym mentioned that Abu Maabad and Umm Maabad migrated to Madinah and embraced Islam.

Qays bin Numan narrated another miracle stating that, during their journey, Allah's Messenger (Peace be upon him) and Abu Bakr (may Allah be pleased with him) met a grazier and asked him for milk, but he replied that he had no milch goat. The Prophet (peace be upon him) said, "Bring one here." So he held it, wiped its teats, made a supplication and it had milk in its udder. Then Abu Bakr (may Allah be pleased with him) the shepherd and the Prophet (Peace be upon him) drank milk. Grazier asked; who are you? The Prophet said, "I am Muhammad, Allah's Messenger." The shepherd said, 'I bear witness that you are a Prophet (Peace be upon him) and that your Quran is true. Such unique miracles are performed only by the Prophets and I am obedient to you and I am your follower.'

BURAYDAH ASLAMI EMBRACED ISLAM

Buraydah Aslami was from the tribe of Banu Sahn and was pursuing the Prophet with 70 armed men of his tribe for 100 camels reward. He met the Prophet at the place of Ghumaym (*Maqam-e-Ghumaym*) and embraced Islam along with his 70 tribesmen. At the time of shifting from Quba to Madinah, Buraydah carrying flag made of piece provided by the Prophet (Peace be upon him) of his turban was travelling in front of the procession. The people of Madinah climbed upon house tops and women also, boys scattered in them and

they were all crying: 'Muhammad, Messenger of Allah, Muhammad, Messenger of Allah.'

EMIGRATION OF HAZRAT ALI (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Ali stayed at Makkah for three days and nights and handed over to their owners, the trusts that they had placed with Allah's Messenger (Peace be upon him). Then he migrated to Madinah to the Prophet (Peace be upon him) at the house of Kulthum bin Hadam. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Asad bin Zurarah (Peace be upon him).

THE PROPHET'S (PEACE BE UPON HIM) ARRIVAL AT QUBA

Ibn Saad has described that the Prophet (Peace be upon him) left cave of Jabal-e-Thaur, adopted the sea-shore below Usfan, entered Amj, reached Qudaid. He left Qudaid and then he passed through Thaniyat al-Murrah, then he passed through Laqb and passed by Mulijat Laqf; then he crossed Mulijat Hajja; then he passed through Marjah Mahaj, then Batn Marjah, then Batn Dhat Kashd, then al-Hadaid, then al-Adhakhir, then Batn Righ, where he offered Maghrib (sunset) prayers. Then he crossed Dhu Salam, then he passed Madlajah, then al-Uthaniyah, Then he passed through al-Jadawat, then al-Ghabir to the right of Rakubah, Batn Rim, Mallal then he descended down Batn al-Aqiq till he reached al-Jathjathah. Then he proceeded by the way of al-Zabyi until he emerged at al-Quba. Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that, 'I was among young boys, running around, grownups were saying, 'Muhammad has come! More than 500 of Ansars came to receive him and said, 'Welcome! You are safe, our *Imam* (chief) and leader.' I have never seen such a pleasant scene till now. I saw the people of Madinah came out of their homes and young women looked at him from roof-tops.' Imam Bukhari and Muslim have described from Hazrat Abu Bakr (may Allah be pleased with him) that when they came to Madinah, men came out of their homes on the streets and women went up to roof tops, all including children and servants raised slogans of 'Allahu Akbar! Allahu Akbar! Allah's Messenger has come!' (Peace be upon him). Allah-u-Akbar! Messenger has come. (Peace be upon him). Young girls of Banu Najjar were singing the reputed welcoming song, by beating tambourine (*Daff*);

“The full moon has risen (*Tallaal Badru-Alaina*) over us from the passes of Al-wada. It is incumbent on us to give thanks as long as Supplicants supplicate Allah. We are girls of Banu Najjar what a good neighbour Muhammad is:”

The Prophet (Peace be upon him) turned with them to the right and alighted at the quarters of Bani Amr bin Awf, and this was a Monday the 12th Rabi-ul-Awal; 13th year of Prophethood (corresponding to 24th September 622 AD). Abu Bakr (may Allah be pleased with him) stood up, receiving the people while Allah's Messenger (Peace be upon him) sat down quietly. Some of the Ansar who came and had not seen Allah's Messenger (Peace be upon him) before, began greeting Abu Bakr (may Allah be pleased with him), but when the sunshine fell on Allah's Messenger (Peace be upon him) and Abu Bakr (may Allah be pleased with him) came forward and shaded him with his cloak standing behind him, only then the people came to know Allah's Messenger (Peace be upon him). The Messenger of Allah (Peace be upon him) stayed with Bani Amr bin Awf at the house of Kulthum bin al-Hadam bin Amra-al-Qays (Aws) (He was the first companion: may Allah be pleased with him: died after emigration) for four days (some say eleven days and more) and established the Mosque (mosque of Quba). The Messenger of Allah (Peace be upon him) prayed in it and then on Friday mounted his she camel and proceeded on, accompanied by the people till his she camel knelt down at the place of the Mosque of Allah's Messenger (Peace be upon him) at Madinah.

BESTOWAL TO HAZRAT ABU AYUB ANSARI (MAY ALLAH BE PLEASED WITH HIM)

The Ansar gathered before the Messenger of Allah's (Peace be upon him) setting out on Friday from Quba to Madinah. They walked in a procession around the Prophet's (Peace be upon him) she-camel, every one sought the honour of holding his camel's bridle. Residents of every clan solicited him to stay with them but he told them that “The camel would follow Allah's commandments and would stay where it stopped.” Anas bin Maalik (may Allah be pleased with him) narrated that the day when the Prophet (Peace be upon him) entered Madinah, everything, looked very bright. At the door of the Abu Ayub Ansari (may Allah be pleased with him) the camel knelt down and put down its neck on the ground billowing. The Prophet (Peace be upon him) alighted from it and Abu Ayub Khalid bin Zayd Ansari (may Allah be pleased with him) came to it and picked up the baggage with the permission of the Prophet (Peace be upon him).

When the she-camel knelt down, Allah's Messenger said, "This place, if Allah, The Glorious, will, will be our abiding place." This was nearest to the house of Hazrat Abu Ayub Ansari (may Allah be pleased with him) (Najjar clan of Khazraj Tribe) (Abu Ayub Khalid bin Zayd bin Kulayb bin Thalba bin Abd Awf Khazraji, died Istanbul-Turkey 52 AH) and thus Hazrat Abu Ayub Ansari requested the Allah's Prophet (Peace be upon him) for permission to take the baggage to his residence. On having consented by the Prophet (Peace be upon him) for that he picked up the baggage and taken to this residence. Where the Prophet (Peace be upon him) stayed for seven months.

TUBBA HIMYARI, KING OF YEMEN EMBRACED ISLAM

It has already been described in the chapter of 'History of Madinah' that Tubba Himyari, king of Yemen, advanced to fight the north eastern countries, going through Madinah, where he left his son. When he returned, his son had been killed and the slayer could not be traced. So he decided to destroy Madinah. Two learned Jews of Banu Quraizah told to renounce from his plans lest something happen to him and he may incur swift retribution. When he inquired for the reason, they enlightened him that Madinah was the place of migration for the Last Prophet from the Quraish of Makkah. So, he deserted his idea and recognizing their knowledge wrote a letter to be presented to the Last Prophet (Peace be upon him) which was in the custody of Hazrat Ayub Ansari, generations by generation. Hazrat Abu Ayub Ansari (may Allah be pleased with him) presented that letter to the Messenger of Allah (Peace be upon him). There is a saying of the Prophet (Peace be upon him) that:

"Do not curse Tubba. He had become a Muslim."

Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) said;

"Do not revile Asad Himyar. He was the first to cover Kaabah."

According to Suhayli, 'when the Jew scholars foretold of the coming of Allah's Messenger (Peace be upon him), Tubba read verses to the purport that Ahmad was Allah's Messenger to which he testified and if he survived he would support him against his enemies and relieve him of all disgust and affliction. These verses generation after generation, in succession, were in possession of Hazrat Abu Ayub Ansari (may Allah be pleased with him) and the Ansars used to repeat them often.'

BEGINNING OF HIJRAH CALENDAR

Banu Ismail had calculated dates from the fire of Ibrahim (upon him peace) (in which he was flung), then the construction of Bayt Allah (*Kaabah*) was the base, and after that the death of Kaab ibn Luayy (Luai), and after that the event of the elephants. Then during the caliphate of Hazrat Umar (may Allah be pleased with him) in 17 AH or 18AH, the migration (*Hijrah*) became the base of calendar. Although the Messenger of Allah (may Allah's Blessing and Peace be upon him) was in Makkah, the year of *hijrah* is commenced. The Ansar had pledged at the second Aqabah and returned to Madinah and the Messenger of Allah (may Allah's Blessings and peace be upon him) had permitted the Muslims to migrate to Madinah. Many of the Companions (may Allah be pleased with all of them) had migrated to Madinah and only the Prophet (peace be upon him), Hazrat Abu Bakr and Hazrat Ali (may Allah be pleased with both of them) remained in Makkah. They emigrated and reached Quba on Monday 12th Rabi-ul-Awwal.

Hazrat Abdullah ibn Abbas (may Allah be pleased with both of them) referred to the 1st Muharram. Ubayd ibn Umayr said that it was respected month in Allah's sight and the year begin with it. A new covering (curtain) is put over Kaabah in this month.

THE FIRST SERMON FRIDAY PRAYERS AT BANU SAALIM (MADINAH)

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) set out from Quba on Friday and when the day had advanced, he asked for his she-camel, al-Qaswa. The Muslims had thronged around him and they had put on their arms. The Messenger of Allah (Peace be upon him) rode his she-camel Qaswa: The people were on his right and on his left. On the way, the Prophet was among the Banu Saalim ibn Awf when it was time for Friday prayer, so he led the first Friday prayer (*Salah*) in Madinah at the valley of Ranuna. This was the Friday congregation, of the first Friday prayer in Madinah or anywhere else. He delivered the sermon (*Khutbah*) that:

“Praise belongs to Allah. I praise Him, requested for His help and seek His absolution, beneficence and entreat Him for guidance. I believe in him. I disgust those who disbelieve Him. And I bear witness that there is no lord but Allah, the One, Who has no partner and that Muhammad is His slave and His Messenger who sent with guidance and true religion, light and admonition when there has not been a Messenger for a long time, when knowledge is but little, men are

misguided, and end of time is near, death being at hand. He who obeys Allah and His Messenger is indeed guided and he who disobeys them is lost on the wrong path, is fallen down to a dreadful misguidance. And I urge you to fear Allah, the best advice a Muslim may give to another Muslim stimulating him to prepare for the Hereafter and to fear Allah. O people disgust from that which Allah has asked you to abstain, And there is no counsel greater than that and no remembrance greater than that: Know! For him who fears Allah in his quest, the best course is righteousness (*Taqwa*) in events of the Hereafter. He who keeps his secret and open dependence with Allah, being true and faithful, that will be an asset for him after death. But if any-one deficient in that then he would desire that his deeds were kept away from him.”

“That is the command of Allah, which He has sent down to you. And (Allah), He will remove evil deeds from him, who is mindful of his duty to Allah; and (He) will make great, his reward.”

(AT-Talaq, 65:5)

“And those who fear Allah will gain a great success. It is fear of Allah that keeps away His rejection, chastisement and calamity. It is fear of Allah (*Taqwa*) that shine the features, pleases the Lord and raises ranks. O Muslims! Pursue good fortune but do not sluggish in right of Allah. He taught you His Book and commanded you on the path that the righteous and the wrong may be distinguished. O People! Allah has been affectionate to you and you should be like that to others. Abstain from his enemies and endeavour in his cause with determination. He has chosen you and named you Muslims so that he who extinct, does so for worthy cause and he who is alive, follow a worthy cause. An every devoutness is done with his help. O people! Send forward virtuous deeds for yourself. Allah will ask you without any intermediary; “Had my Messenger not come to you? I had bestowed on you prosperity and wealth and shown you favour. What have you sent forward for your soul?” He (People) will look sideways but will not find any virtuous deed. He will see nothing ahead but Hell. So, he who can save himself from Hell by giving half a piece of date in charity (*sadaqah*), may at least sacrifice that much. And he who is unable to do even that much then he must at least speak a virtuous word. Indeed the reward of devoutness is from tenfold to seven hundred times. O people! Remember Allah. Struggle for the Hereafter. Know! Allah judges over people but is not judged by anyone. He is their Lord but they have no power over Him. Allah is the Greatest. And there is no power except with Allah the Almighty. He who corrects dependence with Allah then Allah

correct his consideration with other people. Peace be on you and on Allah's Messenger (Peace be upon him), and Allah's mercy and His blessing."

Then the Messenger of Allah (Peace be upon him) delivered the second sermon:

"Indeed praise belongs to Allah. I praise him and seek his help. We seek protection in Allah from the evil of ourselves and the evil of our deeds. Be true to Allah. Act on that which you speak with your tongue as true. Show mutual affection to each other. If you do not stick to your promise to Allah then He is displeased. Worship Allah and do not ascribe partners to Him. Love Allah from deep routes of your heart and do not weary from Allah's words and remembrance. Thereby your hearts will not stern. The best words are the Words of Allah. He is prosperous whose heart Allah has adorned with it and after disbelief, commanded him to Islam, and made him opulent of all words except these. Indeed, the Holy Quran is the best of the Words and the most eloquent:

"O you who believed! fear Allah as He should be feared: and die not, except as Muslims."

(Aal-e-Imran, 3:102)

"Allah chooses the best and He has chosen the best of deeds and the best of His Servants, and the best of speech and of everything that man is given of the lawful and prohibited. Peace be on you and the mercy of Allah and His blessing."

Shurahbil bin Saad has narrated that Itban bin Maalik, Abbas bin Ubadah and other men of Banu Saalim requested the Prophet (Peace be upon him) and holding the muzzle of his she-camel, solicited, O Messenger of Allah (Peace be upon him)! Come to a large number of people well prepared in arms and defence. He said, "Leave her way, she is commissioned." Then Banu al-Harith bin al-Khazraj met him and said to him something and he gave them similar answer. Then Banu Adi bin Najjar, nearrelatives of Salmah bint Amr, mother of Abdul Muttalib, approached him and said similar words, and he gave the same answer. In short words, on the way, the Ansars met him and he did not pass by a house but its occupants said: O Prophet of Allah (Peace be upon him)! Come here and you will have power, protection and prosperity. In reply he gave them blessings, prayed for them and said: "She (*al-Qaswa*) is divinely commissioned, leave her way." Ultimately, she came to Banu Maalik bin Najjar and sat down as Allah had commissioned her. Hazrat Abu Ayyub Khalid Ansari (may Allah be pleased with him) bin Zayd bin Kulayb came and with permission of the Prophet, removed the saddle from the camel and carried it inside his residence. Asad bin Zurarah (may Allah be pleased with him) came and caught the bridle of the she-camel, thus she remained with him. He stayed there till the Masjid Nabawi and his houses were

built. Hazrat Abu Ayyub Ansari (may Allah be pleased with him) narrated that: The Prophet (Peace be upon him) stayed in my house which was two storeyed. I solicited to him, 'O Messenger of Allah! May my parents be ransomed to you, I find it extremely impudent that I should reside in the upper storey while you reside in the lower one. Do please shift upstairs and I will come downstairs. He said, "O Abu Ayyub! Be kind to me and my visitors and let me reside in the lower portion." So, he was on the ground floor and I am the first.

THE FAMILY OF THE PROPHET (PEACE BE UPON HIM) ARRIVES

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that, 'The Prophet (may Allah's Blessings and peace be upon him) sent Zaid bin Harithah and Abu Rafi (may Allah be pleased with him) from the house of Hazrat Abu Ayyub with two camels and five hundred *dirhams* to Makkah. They brought Hazrat Fatimah (may Allah be pleased with her) and Umm Kulthum (may Allah be pleased with her) the daughters of the Messenger of Allah (Peace be upon him) and his wife Sawadah bint Zamah (may Allah be pleased with all of them).

Hazrat Ruqayyah (may Allah be pleased with her) the daughter of the Prophet (Peace be upon him) had migrated to Ethiopia, with her husband Hazrat Uthman bin Affan (may Allah be pleased with him), prior to that. Abu al-Aas bin al-Rabi, prevented his wife, Hazrat Zainab (may Allah be pleased with her), the daughter of the Prophet (Peace be upon him) from migrating. Hazrat Zaid bin Harithah (may Allah be pleased with him) brought his wife Umm Ayman (may Allah be pleased with her) with her son Usamah bin Zaid (may Allah be pleased with him). Hazrat Abdullah bin Abu Bakr (may Allah be pleased with him) migrated with the children of Hazrat Abu Bakr (may Allah be pleased with him) including Hazrat Ayesah. They arrived at Madinah and stayed in the house of Harithah bin al-Numan (may Allah be pleased with him).

FOUNDATIONS OF THE PROPHET'S (PEACE BE UPON HIM) MOSQUE (MASJID-E-NABAWI)

The Messenger of Allah (may Allah's Blessing and peace be upon him), then called both the brothers, Suhail and Sahl, two orphan boys, and told them to suggest a price for that land-yard, so that he might take it as a mosque. The two boys said, 'No, but we will give it as a gift, O Allah's Messenger!' But he declined to take it and, ultimately, he bought it from them. It is narrated that

Hazrat Abu Bakr Siddique (may Allah be pleased with him) paid ten dinars as price of that piece of land. There were graves of pagans in it and some portion of it was unlevelled and there were some date-palm trees in it. The Prophet (Peace be upon him) ordered that the graves of the pagans be dug out, shift the bones some where outside and the unlevelled land be levelled and the date-palm trees be cut down. So all that was done. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone side-walls of the mosque. His companions brought the stones and kept-on saying: 'There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the Emigrants.' The Messenger of Allah (Peace be upon him) then built a mosque there. The Prophet (Peace be upon him) himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious in the sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Here-after, so bestow Your Mercy on the Ansar and the Emigrants."

EXTENSIONS OF THE PROPHET'S MOSQUE (MASJID-E-NABAWI)

- 1- After the Battle of Khaibar, the Messenger of Allah (may Allah's Blessings and Peace be upon him) rebuilt the *Masjid-e-Nabawi* in 7 A.H. and towards the north-western side two more roofed pillars were added. (Total area 2475 Sq. Metre)
- 2- During the caliphate of Hazrat Umar bin Al-Khattab (may Allah be pleased with him) in 17 A.H., Masjid-e-Nabawi was further extended (additional 1600 Sq. Metres Total= 4075 Sq. Metres)
- 3- In 29-30 A.H., during the caliphate of Hazrat Uthman (Usman) bin Affan (may Allah be pleased with him) additional extension was made, keeping in view the prayers requirements of the Muslims. (additional 496 Sq. Metres Total= 4571 Sq. Metres)
- 4- In 88-91 A.H., further extension was made during the caliphate of Omayyad caliph Walid bin Abdul Malik (86 A.H. – 96 A.H.) (additional=2369 Sq. Metres, Total= 6940 Sq. Metres)
- 5- Next extension of the Prophet's Mosque took place in 161 A.H. -165 A.H. during the Abbasid Caliph Mahdi bin Mansur (158-169 A.H.) (additional 2450 Sq. Metres, Total= 9390 Sq. Metres)
- 6- In 888 A.H. further extension was made during the period of Sultanate of Sultan Ashraf Qaitbai (additional area 120 Sq. Metres, Total= 9510 Sq. Metres)
- 7- During the period of 1265 A.H. – 1277 A.H. an additional area of 1293 Sq. Metres was added during the sultanate of Sultan Abdul Majid

- Uthmani. (additional area 1293 Sq. Metres, Total area reached 10803 Sq. Metres)
- 8- In 1372 A.H. further extension was made of an additional area of 12272 Sq. Metres during the Sultanate of al-Malik (king) Saud. (additional area 12272 Sq. Metres, Total area=23075 Sq. Metres)
- 9- Extensive additional extensions, covering additional area of 75425 Sq. Metres, was made during the period of 1405 A.H. – 1412 A.H., during the Sultanate of King Fahd bin Abdul Aziz (1982-2005 A.D.) making the total covered area of the Prophet's mosque at 98500 Sq. Metres. Generally the Mosque is sufficient for prayers of 650,000 persons and can be 1,000,000 during Ramadan and Hajj, for which an additional space have made on the roof consisting of an area of 67,000 Sq. Metres.

RIYAZ (RIYADH)-UL-JANNAH

Area between the *Minbar* (Pulpit) of the Prophet (Peace be upon him) and the Mausoleum called Riyadh-ul-Jannah, because the Prophet (Peace be upon him) said:-

“ Place between my *Minbar* (Pulpit) and my house is one of the gardens of Paradise.”

TRENCH OF THE LEAD (KHANDAQ-E-RASSA'S)

In 577 A.H. (1410 A.D.) king of Egypt, Sultan Noor-ud-Din Zangi was commanded by the Prophet (Peace be upon him) in dream, showing the faces and shapes of two Christians, and ordered to deal with them because they are causing afflictions. Sultan set out from Egypt immediately and rapidly travelling day and night reached Madinah in sixteen days. He could locate these two with strenuous efforts because in appearance they were *dervish* (mendicant) and virtuous. They admitted that they have been sent by Christian rulers. They dug the underground mine to take away the body of the Prophet (Peace be upon him). They were thus slaughtered on the spot. Mine was refilled and for safety Sultan dug the trench, to the water level, covering all sides of Mausoleum and filled it with the Lead.

GUMBAD-E-KHIDHRAH (KHIZRAH DOME)

In 678 A.H Sultan Qulawoon Salihi built the dome of a special type of marble and was extended by Nasir Hasan Qalawoon (689-737 A.H) and was renovated in 886 A.H by Sultan Ashraf Qaitbai. It was re-constructed by the Turkish King Sultan Muhammad bin Sultan Abdul Hameed in 1233 A.H and was

given the green colour. This is the most sanctified dome and is now called Gumbad-e-Khidhra (Khizra Dome).

THE CALIPHS (KHALIFAHS)

Hazrat Abdul Rehman Bayhaqi has recorded in "Dala'el-al-Nabuwwat" from Hazrat Safinah (may Allah be pleased with him) (freed slave of the Prophet-Peace be upon him, narrated 14 *Ahadith*, died during the time of Hajajj) as saying that when Hazrat Abu Bakr (may Allah be pleased with him) brought a brick and placed it, then Hazrat Umar (may Allah be pleased with him) and Hazrat Uthman (may Allah be pleased with him) did the same after him. Allah's Messenger (may Allah's blessing and Peace be upon him) said, "They are Khalifahs (Caliphs) after me."

Imam Ahmad has described Hazrat Safinah (may Allah be pleased with him) as saying that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said, "The period of caliphate is 30 years. Thereafter kingdom will dictate." Safinah (may Allah be pleased with him) then explained it that Hazrat Abu Bakr's (may Allah be pleased with him) Khilafat will be for two years, Hazrat Umar's (may Allah be pleased with him) for ten years, Uthman's (may Allah be pleased with him) for twelve years and Hazrat Ali's (may Allah be pleased with him) for six years.

SOME DISTINCTIVE JEWS THOSE EMBRACED ISLAM

ABDULLAH BIN SALAM (A JEWISH CHIEF) EMBRACED ISLAM

Abdullah bin Salam bin Harith was from Banu Qainuqa tribe of the Jews of Madinah, was one of the chiefs of his tribe, and was a descendant of Hazrat Yusuf (Joseph: AS). Originally his name was Haseen and on the embracement of Islam, he was named Abdullah, by the Holy Prophet (Peace be upon him). He was an intelligent learned man among the Jews and was in alliance with Al-Khazraj tribe. Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated in Sahih Bukhari that: 'When the news of the arrival of the Messenger of Allah (may Allah's Blessings and Peace be upon him) to Madinah reached: Abdullah bin Salam, went to him to ask him about certain questions. He said: I am going to ask

you about three things which only a Prophet can answer: (1) what is the first sign of the Hour? (2) What is the first-food which the People of Paradise will eat? (3) Why does a child attract the similarity to his father or to his Mother. The Prophet (Peace be upon him) replied: "Gabriel has just now informed me of that." Ibn Salam said: He (Gabriel) is the enemy of the Jews amongst the angels. The Prophet (Peace be upon him) said: (1) As for the first sign of the Hour, it will be a fire that will collect the people from the East to the West. (2) As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish liver. (3) As for the child, if the man's discharge precede the woman's discharge. The child attracts the similarity to the man, and if the woman's discharge precedes the man's then the child attracts the similarity to the woman." On this, Abdullah bin Salam said: 'I testify that none has the right to the worshipped except Allah, and that you are the Messenger of Allah; and' added, 'O Prophet! The Jews invent such lies as make one astonished, so please ask them about me before they know that I have embraced Islam. The Jews came, and the Prophet (Peace be upon him) said: "What kind of man is Abdullah bin Salam among you?" They replied: The best of us and the son of the best of us and the most superior among us. The Prophet (Peace be upon him) said: "What you think if Abdullah bin Salam should embrace Islam?" They said: May Allah protect him of that. The Prophet (Peace be upon him) repeated his question and they gave the same answer. Then Abdullah (may Allah be pleased with him) came out to them and said: 'I testify that none has the right to be worshipped except Allah and that Muhammad is the Prophet of Allah.' On this the Jews said: He is the most wicked among us and the son of the most wicked among us. So they demoted him. On this Abdullah bin Salam (may Allah be pleased with him) said: 'It is this that I was afraid, O Messenger of Allah.'

Zurarah bin A'waf has narrated that Hazrat Abdullah bin Salam (may Allah be pleased with him) said, 'When the Prophet of Allah (Peace be upon him) arrived at Madinah, people ran to him and it was said: 'The Prophet of Allah has arrived.' I came along with other people to have a glittering blink. When I saw the resplendent face of the Messenger of Allah (Peace be upon him); Behold! Indeed, it was not the face of liar.'

Qays bin Ubada narrated: I was sitting in a gathering in which there was Saad bin Maalik and ibn Umar (may Allah be pleased with both of them) Abdullah bin Salam (*Raiya Allah-u Taala Anhu*: d. 43 A.H. Madinah) passed in front of them and they said: This man is from the people of Paradise. I said to Abdullah bin Salam. They said so-and so. He replied Glory to Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in green garden. At the top of the post there was a hand hold and below it there was a servant. I was asked to climb the post. So I climbed it till I got hold of the hand hold. Then I narrated this dream to Allah's Messenger

(Peace be upon him). He said: "Abdullah bin Salam is from the people of Paradise."

Allah the Gracious, in Quran revealed. Verse 10 of Surah Al-Ahqaf:
 "Ask (them): What do you think? If (this message) be from Allah, and you disbelieve in it, and a witness from among the Children of Israel bears witness to its similarity (with earlier scripture, and) thereupon he believed (in it), while you were arrogant (how unjust you are)! Truly Allah guides not the iniquitous people." (Al-Ahqaf, 46:10)

THALBAH BIN SALAM

Thalba bin Salam was brother of Hazrat Abdullah bin Salam and he also embraced Islam after him.

MAMOON BIN BENYAMEEN

Mamoon bin Benyameen was one of the leading nobles of the Jews and was from the tribe of Banu Quraizah. He is one of the leading Jews those embraced Islam. His legend is similar to that of Hazrat Abdullah bin Salam (may Allah be pleased with him). He was made an arbitrator by the Jews but when he testified that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah. Then Jews rejected him and refused to accept him.

ASAD BIN UBAYD AND USAYD BIN SAEED

Asad bn Ubayd al-Hadli and Usayd bin Saeed of Hadli were from the tribe of Banu Quraizah and were learned reputed Jewish scholars. They appeared before the Prophet (Peace be upon him) and embraced Islam. Thalba bin Saeed was brother of Usayd bin Saeed and he also embraced Islam, immediately after his brother. Thalba bin Qays was also a Jewish scholar, he also embraced Islam at that time.

MUKHAYRIQ OF BANU NUDHAYR (NUZAYR)

Mukhayriq was not only a wealthy person having a size-able date grove but also a learned scholar from the tribe of Banu Nadir (Nudhayr) of Madinah. On the day of the Battle of Uhud he tried to convince Banu Nudhayr to take part in

the war in favour of the Prophet (Peace be upon him) but they did not agree for that. He then equipped himself with the arms and appeared before the Prophet (Peace be upon him) at Uhud. He bequeathed to the members of his family that in case he is killed in the battle, his property shall become the property of the Muhammad (Peace be upon him) and he may make use of that, he desire. He was thus, killed in the Battle of Uhud and his property came into the possession of the Prophet (Peace be upon him) and in Madinah, its income was utilized for charities.

TWO JEWS FROM SYRIA

Two Jew scholars came to Madinah expecting the migration of the Prophet (Peace be upon him) and when they learnt the arrival of the Prophet (Peace be upon him) they appeared before him and embraced Islam.

The Holy Quran mention in Surah Aal-e-Imran that:

“Allah (Himself) bears witness that there is no lord but He; and (so do) the angels, and those endowed with knowledge, maintaining His creation in justice. There is no lord but He, the Almighty, the Wise. Truly, the religion in the sight of Allah is Islam. Those to whom the Book was given, disagreed among themselves, only after the knowledge had been given to them, out of envy amongst themselves. And whoever rejects the verses of Allah, should remember that Allah is swift in reckoning.”

(Aal-e-Imran, 3: 18-19)

Here is mentioned, the declaration of Islam as the universal religion. Allah, the angels, and all the righteous persons, who have been bestowed with the gift of knowledge, firmly witness to the Unity of Allah, the Most High. We should worship Allah and surrender to Him alone, who has created the entire universe. The followers of the revealed Scriptures and the idol worshippers are not willing to understand the truth. This was the religion preached and professed by every Prophet. All Scriptures, right from the first Prophet upto the final Prophet contained the teachings of Islam, which were revealed to different Prophets.

An old age man from Banu Quraizah has narrated that a Syrian Jew namely Abu-al-Hayban came to Madinah, many years before advent of Islam and stayed with them. Syrian Jew disclosed that he came to Madinah, expecting the emigration of Last Prophet to this place and to become a follower of that: He directed the Jews saying that: ‘O group of Jews, the Prophet will migrate to Madinah, will shed blood of his enemies and will confine their women and children. Believe him, follow him, as he migrate to Madinah.’ After some period

when Banu Quraizah were besieged, man of the people from their clan Banu Hudayl, appeared before the Prophet (Peace be upon him) and embraced Islam.

Hazrat Abbas bin Abdul Muttalib (*Radiy Allah-u Taala anhu*) has narrated that he along with Abu Sufyan gone to Yemen on a business tour. A Yemeni Jew came with the news of the emergence of the Prophethood of Muhammad (Peace be upon him) at Makkah. He enumerated his signs and said: 'The Jews have been slaughtered. The Jews have been killed.' At the time of invasion of Makkah, I asked Abu Sufyan, 'Do you remember the talk of that Yemeni Jew. He said "Yes".'

ABDULLAH BIN SURIYA EMBRACED ISLAM

Abdullah was an aged and learned Jewish scholar. He inquired from the Prophet (Peace be upon him) about the facts of some of the things, which only a Prophet could reply. On receipt of the truthful answers, he embraced Islam and testified the Prophethood of the Messenger of Allah (Peace be upon him)

ABDULLAH BIN UBAYY, THE HYPOCRITE

Abdullah bin Ubayy bin Salul was from Jasli clan of Khazraj tribe. He was an imposter, cunning, intelligent, had great influence on the tribes of Aws and Khazraj and was considered the chief by the people unanimously. Aws and Khazraj had fought the battle of Baas and made them weak by killing each other warriors, and both of tribes were thinking to announce Abdullah bin Ubayyi as the King in the assemblage. For this purpose they had made a crown for him. Meanwhile Islam spread in Madinah and the Prophet (Peace be upon him) entered in it and the Muslims became the biggest power. Quraish infidels of Makkah made a conspiracy with Abdullah, who gathered the infidels of Madinah and compelled them to fight against the Muslims. The Prophet (Peace be upon him) came to know the conspiracy, gathered them and said that the Makkans tried to deceive them. If you fight with Muslims of Madinah, you will kill your own brothers, sons and relatives. But if the Quraish attack Madinah it would be easy for us to encounter and fight. Hearing the speech of the Prophet (Peace be upon him) the whole assemblage confirmed his words and dispersed. The plan of Abdullah bin Ubayy failed.

UMM-UL-MOMINEEN HAZRAT SAFIYAH (MAY ALLAH BE PLEASED WITH HER) BINT HUYAY BIN AKHTAB

Hazrat Safiyah (may Allah be pleased with her) bint Huyay bin Akhtab was from the tribe of Banu Nudhayr (Nadir). Huyay was chief of his Jew tribe of Banu Nadir and was from the lineage of Hazrat Harun (alaihis salam). Safiyah's mother Samwal was daughter of the chief of Jew tribe of Banu Quraizah. Both these tribe were eminent among Bani Israil. She has narrated that when the Prophet (Peace be upon him) migrated to Madinah, his father and uncle Abu Yasir went to the Prophet. Both of them were discussing and were fully convinced that he is the Last Arab Prophet (Peace be upon him) from Makkah and have migrated to Madinah, about whom have been mentioned in the Taurah and Scriptures and old Testaments. Abu Yasir persuaded Huyay to embrace Islam but he did not agreed because of jealousy. This impression influenced Safiyah to become Muslim, at the time of Battle of Khaibar.

THE PROPHET (PEACE BE UPON HIM) SAID ABOUT THE JEWS

Sahih Bukhari (Vol. 5) have described that Hazrat Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

FRATERNIZATION (MUWAKHAH) BETWEEN THE EMIGRANTS (MUHAJIRS) AND THE ANSARS

Ibn Saad has described that Ibrahim bin Yahya bin Zayd bin Thabit has narrated that, 'When the Messenger of Allah (Peace be upon him) arrived at Madinah, he established fraternity between the *Muhajirs* and the *Ansars* and some others. He established brotherhood on the condition that they would support each other and sympathize with each other. He himself took Hazrat Ali (may Allah be pleased with him) by hand and said: "This is my brother."

Thus the fraternity (Muwakhah) was arranged namely:

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|---|---|
| 1. The Holy Prophet Muhammad
(Peace be upon him) | Hazrat Ali (<i>Radiya Allah-u Taala anhu</i>) |
| 2. Hazrat Hamzah (may Allah be | Hazrat Zaid bin Harithah (may Allah |

- pleased with him)
3. Hazrat Abu Bakr Siddique (may Allah be pleased with him)
 4. Hazrat Umar Farooq (may Allah be pleased with him)
 5. Hazrat Abu Ubaydah bin Jarrah (may Allah be pleased with him)
 6. Hazrat Zubair bin Awam (may Allah be pleased with him)
 7. Hazrat Uthman bin Affan (may Allah be pleased with him)
 8. Hazrat Abdul Rehman bin Awf (may Allah be pleased with him)
 9. Hazrat Saeed bin Zayd bin Amr (may Allah be pleased with him)
 10. Hazrat Talhah bin Ubaidullah (may Allah be pleased with him)
 11. Hazrat Salman Farisi (may Allah be pleased with him)
 12. Hazrat Bilal bin Rabi (may Allah be pleased with him)
 13. Hazrat Usman bin Muzoon (may Allah be pleased with him)
 14. Hazrat Safwan bin Baydha (may Allah be pleased with him)
 15. Hazrat Zul Shamalyn (may Allah be pleased with him)
 16. Hazrat Arqam (may Allah be pleased with him)
 17. Hazrat Zaid bin Khattab (may Allah be pleased with him)
 18. Hazrat Tufail bin al Harith (may Allah be pleased with him)
 19. Hazrat Musab bin Umayr (may Allah be pleased with him)
 20. Hazrat Abu Salama bin Abdul Asad (may Allah be pleased with him)
 21. Hazrat Ammar bin Yasir (may Allah be pleased with him)
- be pleased with him)
- Hazrat Kharijah bin Zaid (may Allah be pleased with him)
- Hazrat Itban bin Maalik (may Allah be pleased with him)
- Hazrat Saad bin Muaadh (may Allah be pleased with him)
- Hazrat Salamah bin Salamah b. Waqsh (may Allah be pleased with him)
- Hazrat Aws bin Thabit (may Allah be pleased with him)
- Hazrat Saad bin Rabi Khazraji (may Allah be pleased with him)
- Hazrat Ubayy bin Kaab (may Allah be pleased with him)
- Hazrat Kaab bin Maalik (may Allah be pleased with him)
- Hazrat Abul Darda Uwaymir bin Thalba (may Allah be pleased with him)
- Hazrat Abu Ruwayha Abdullah bin Abdul Rehman (may Allah be pleased with him)
- Hazrat Abul Haitham bin Tayhan (may Allah be pleased with him)
- Hazrat Rafi bin Maala (may Allah be pleased with him)
- Hazrat Talhah bin Zaid (may Allah be pleased with him)
- Hazrat Talhah bin Zaid (may Allah be pleased with him)
- Hazrat Maan bin Adi (may Allah be pleased with him)
- Hazrat Sufyan Nasr Khazraji (may Allah be pleased with him)
- Hazrat Abu Ayub Khalid bin Zaid (may Allah be pleased with him)
- Hazrat Saad bin Khaythema (may Allah be pleased with him)
- Hazrat Hudhayfa bin al-Yaman (may Allah be pleased with him)

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| 22. Hazrat Hatib bin Abu Balta (may Allah be pleased with him) | Hazrat Uwaym bin Saada (may Allah be pleased with him) |
| 23. Hazrat Abdullah bin Jahash (may Allah be pleased with him) | Hazrat Asim bin Thabit (may Allah be pleased with him) |
| 24. Hazrat Abu Dharr, Burayr bin Jundla Ghafari (may Allah be pleased with him) | Hazrat Mundhir bin Amr (may Allah be pleased with him) |
| 25. Hazrat Abu Murthad (may Allah be pleased with him) | Hazrat Ubadah bin Thamit (may Allah be pleased with him) |
| 26. Hazrat Utba bin Ghazwan (may Allah be pleased with him) | Hazrat Abu Dajjana Ismak bin Luzan (may Allah be pleased with him) |
| 27. Hazrat Ubayda bin Harith (may Allah be pleased with him) | Hazrat Ghamayr bin al-Haman (may Allah be pleased with him) |
| 28. Hazrat Miqdad ibn Amr (may Allah be pleased with him) | Hazrat Abdullah bin Saada (may Allah be pleased with him) |
| 29. Hazrat Abu Hudayfa bin Utba (may Allah be pleased with him) | Hazrat Ubad bin Bishr (may Allah be pleased with him) |
| 30. Hazrat Ukashah bin Mihsan (may Allah be pleased with him) | Hazrat Majdhar bin Damar (may Allah be pleased with him) |
| 31. Hazrat Aamir bin Fuhayrah (may Allah be pleased with him) | Hazrat Harith bin Hatma (may Allah be pleased with him) |
| 32. Hazrat Khunays bin Hudhafa (may Allah be pleased with him) | Hazrat Mandhar bin Muhammad (may Allah be pleased with him) |
| 33. Hazrat Amr bin Suraqah (may Allah be pleased with him) | Hazrat Saad bin Zaid (may Allah be pleased with him) |
| 34. Hazrat Aaqil bin Bukayr (may Allah be pleased with him) | Hazrat Mabshar bin Abdul Mundhar (may Allah be pleased with him) |
| 35. Hazrat Sarah bin Abi Rehm (may Allah be pleased with him) | Hazrat Ubada bin al-Khaskhash (may Allah be pleased with him) |
| 36. Hazrat Mastah bin Assassa (may Allah be pleased with him) | Hazrat Zaid bin al-Madheen (may Allah be pleased with him) |

Hammad bin Salamah has described that Hazrat Anas (may Allah be pleased with him) bin Malik has narrated that; 'Verily, the Messenger of Allah (may Allah's Blessings and Peace be upon him) established fraternization between the Muhajirs (emigrants) and Ansras at his (Anas) house.

Imam Bukhari (Bukhari Vol.5) has recorded that Hazrat Saad's (may Allah be pleased with him) father narrated that: 'When the emigrants reached Madinah, the Messenger of Allah (may Allah's Blessings and Peace be upon him) established the relationship of fraternity between Abdul Rehman (may Allah be pleased with him)-bin Awf bin Abd Jauf bin Abd bin al-Harith bin Zuhra bin Kilab

bin Murrah Al-Qarshi Al-Zuhri, one of the most pious ten companions of the Holy Prophet (Peace be upon him). (D.31 A.H. at Madinah) and Saad (may Allah be pleased with him) (bin Rabi al-Khazraji bin Amr bin Abi Zuhayr bin Maalik bin Amra-ul-Qays bin Maalik ibn Thalba bin Kaab bin Khazraj bin Harith bin Khazraj. Martyred in Battle of Uhud. Buried with his martyred uncle Kharja bin Zaid bin Abi Zuhayr). Hazrat Saad (may Allah be pleased with him) said to Abdul Rehman: 'I am the richest of all the Ansar, so I want to divide my property (between us) and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed waiting period (*iddat*) then marry her.' Hazrat Abdul Rehman said: 'May Allah bless your family and property for you; where is your market?' So they showed him the Qainuqa market. He went there and returned with profit in the form of dried yoghurt and butter. He continued going to the market till one day became, bearing the traces of yellow scent. The Prophet (may Allah's Blessings and Peace be upon him) asked: "What is this (Scent)?" He replied: 'I got married.' The Messenger of Allah (Peace be upon him) asked: "How much endowment did you give her?" He replied: 'I gave her a date stone of gold or a gold piece equal to the weight of a date stone.'

MADINAH COVENANT (MEESAQ-E-MADINAH) (THE WORLD'S FIRST POLITICAL DOCUMENT)

Allama Abi Jaffar ibn Jarir Tabari (d.310 A.H.) has recorded in 'History of Tabari' (*Tarikh Tabari*) that in Madinah, Banu Quraizah, Banu Nadir and Banu Qainuqa were three Jewish tribes inhabiting even before the Ansars, from the time of Bakht Nasar (King of Babylonia 605 BC-562 BC). When he had devastated Jerusalem in 586 B.C, the Awf and Khazraj tribe settled in Madinah after the flood of Yemen and they became allies of the Jews. They mimic them because they consider the Jews as following the teachings of the Prophets. But, Allah commanded these polytheists to Islam and debased the Jews because they were jealous and denied to follow the truth. The Holy Prophet (Peace be upon him) made a world's first political written document as covenant (*Meesaq-e-Madinah*) between the emigrants (*Muhajirs*) and the Ansars (helpers) in which he made a friendly agreement with the Jews and established them in their religion and their property and described the reciprocal obligation, as follows:

In the Name of Allah, the most Gracious, the Most Merciful

"This is covenant from Muhammad, the Prophet, between the Quraish and Yathribi Muslims, who are his followers, and those followed them and joined them."

1. The Quraish Muslims will maintain their present custom and pay the blood money as hitherto and the ransom for their prisoners with kindness and justice.
2. Banu Aws and Khazraj would maintain their obligations, shall pay their blood money and redeem their prisoners with kindness and justice.
3. Banu Awf, Banu Saida, Banu Harith, Banu Jusham, Banu Najjar, Banu Amr, Banu Nabit and Banu Aws, the clans of Ansars ensured that Muslims could not desert anyone who is encumbered and will help him out with the ransom and blood money.
4. No Muslim shall take an ally a slave of another Muslim or become his ally without him.
5. They will participate in religion war (*Jihad*) waged by Muslims, being one nation apart from other people.
6. All Muslims will join together against a tyrant, cruel, unjust refractory, indecent and arrogant person, even if he is their son.
7. Muslims are brothers of each other against non-Muslim.
8. Muslims have intimacy one of the other to the exclusion of the outsiders.
9. Allah's protection is one the least of them may give protection to a stranger on their behalf.
10. No Muslim will slay in retaliation for an unbeliever, nor shall he help an unbeliever against a believer.
11. The aim and object of all the Muslims is one. No Muslim will make peace in religious war (*Jihad*) without consent of other Muslims, it is equally advantageous and fair for all.
12. The warriors that take part in battle on our side will assist each other and allow equal opportunity to others.
13. Muslims will take care of the families of martyrs.
14. If any one kills a Muslim unjustly, then he will be subject to revenge unless the heirs of the killed agree to receive blood money. All Muslims will oppose the killer.
15. Indeed Muslims are guided and on the right path. No infidel will provide protection to Quraish neither meddle against a Believer nor help anyone against him.
16. None of the Muslims who believes in Allah and the Hereafter and verify the clauses of this document is allowed to provide help or give protection to any one who innovates in religion. If he helps or protects a person who invents new things then he will be subject to Allah's curse and calamity on the Day of Resurrection. His renunciation, entreat, supplementary prayers or obligatory duties will not be accepted.
17. No unbeliever will be assisted against a Muslim.
18. The Jews who are our allies and dependent, deserve our relief and commiseration.

19. As long as the Jews are allied in warfare as non-Muslims they share war expenditure with the Muslims.
20. The Jews of Banu Awf too will be a party with the Muslims.
21. The Jews will be independent to practice their religion while Muslims would follow their religion.
22. Jews and their slaves are defended except the delusive and evil doer.
23. The other Jewish tribes of Banu Najjar, Banu Harith, Banu Saaidah, Banu Jushm, Banu Aws, Banu Thalba, Banu Jaafna and Banu Shutayba will have the privileges as the Jews of Banu Awf.
24. Exemption will be made only with Muhammad's (Peace be upon him) permission.
25. Muslims and Jews must bear their own expenses.
26. In case of an invasion on Yathrib (Madinah) Jews and Muslims both will cooperate.
27. If Muslims make peace with a foe, the Jews will also adhere to it. In case the Jews make peace with anyone, the Muslims will also join them in peace but religion warfare is expected from this.
28. Quraish and their accomplice will not be given protection.
29. Every inhabitant is to adhere to defend the area of the inhabitation which is to his side.
30. No one will be blamed for the transgression of his ally.
31. No women can be given protection without permission of her people.
32. The oppressed one will be helped.
33. Inflict in return against injury and hurt shall not be prevented.
34. If any one slaughter another by treachery then he betrayed himself unless he is the oppressed one.
35. Allah is the Protector of one who is Abstemious and virtuous.
36. If any one goes out of Madinah for some object then he too is in protection and safety and he who is inhabitant in Madinah is also secure and protected from danger of offender and sinner,
37. One who requests protection will be as consecrated as the resident, provided he is not injurious or culprit.
38. Allah is Able to Chastise.
39. The conjointly relations of the parties to this covenant shall be based on cordiality, chastity and trustworthiness.
40. If anyone combat any of the signatories to this document then all of them will unite against the combatant.
41. For all the parties to this covenant, Madinah and its valley Jurf will be consecrated territory.
42. He who is faithful to the articles of this covenant and stand firm by them then Allah is his Protector.
43. Only a tyrant and harmful will obstruct the working of this document.

44. All the groups joining in warfare will be given the rest turn by turn.
45. None of the signatories will be admissible to proceed for battle or go out with intention of the battle without permission of the Prophet Muhammad (may Allah's Blessings and Peace be upon him)
46. In case of warfare, signatories to this document will mutually be well-wisher, sincere and faithful.
47. In case of dispute between the parties to this agreement or an event to cause hostile clash, then it would be referred to Allah and His Messenger.
48. Contents of the covenant are Allah's liked and therefore should be acted upon carefully and cautiously.
49. Committing carnage shall be upon the assassin and his family. Allah's help is with oppressed.
50. If there is wrangling in interpreting the clauses of this covenant then the matter would be submitted before Allah and His Messenger (Peace be upon him) for interpretation.

VIRTUES AND EXCELLENCE OF MADINAH

Hazrat Ali bin Abi Talib (*Radiy Allah-u Taala anhu*) narrated: 'We have nothing except the Book of Allah (Quran) and Traditions (*Ahadith*) of the Holy Prophet (*Salla Allah-u alaihi wa-sallam*) and *Ahadith* mention that Madinah is a sanctuary from the Aer Mountain to such and such place, and that who innovates in it heresy as commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people. None of his obligatory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured by all the other Muslims; and that who betrays a Muslim in this respect, incur the curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted, and that who takes as masters other than his emancipators without their permission, incur the curse of Allah, the angels, and all the people, and nor of his repentance or his ransom will be accepted.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: The Holy Prophet (*Salla Allah-u alaihi wa-sallam*) said: "Madinah is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated, nor any sin should be committed in it, and that who innovates in it a heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people."

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) narrated: Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) said:

“I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Madinah, and it turns out bad persons as a furnace removes the impurities of iron.”

Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrated: The Holy Prophet (*Salla Allah-u alaihi wa-sallam*) said:

“O Allah! Bestow on Madinah twice the Blessings you bestowed on Makkah.”

Hazrat Abu Huraraih (*Radiy Allah-u Taala anhu*) narrated: Allah’s Messenger (*Salla Allah-u alaihi wa-sallam*) said:

“There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake-Fount. (Al-Kauthar)

Hazrat Zaid bin Aslam (may Allah’s mercy be upon him) narrated from his father: Hazrat Umar (*Radiy Allah-u Taala anhu*) said: “O Allah! Grant me martyrdom in Your cause and let my death be in the city of your Prophet (*Sallah Allah-u alahi wa-sallam*)”

HAZRAT SALMAN FARISI (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Salman Farisi was a Zoroastrian from Isfahan (Persia) and his name was Maha. The Prophet (Peace be upon him) bestowed him the name of Salman al-Khair. Genealogical table was Salman al-Khair (Maha) bin Bu Zakhshan bin Moorslan bin Bahyood bin Feroz bin Sahook. His amazing story have already been described here to fore. He embraced Islam when the Prophet (Peace be upon him) migrated to Madinah. He has narrated 60 *Ahadith* and died at Madinah during the caliphate of Hazrat Uthman (may Allah be pleased with him) at the age 250 years or more.

KULTHUM BIN HADAM AND ASAD BIN ZURARAH (MAY ALLAH BE PLEASED WITH BOTH OF THEM)

The Prophet (Peace be upon him) after emigration resided in the Quba at the house of Hazrat Kulthum bin Hadam (may Allah be pleased with him). He was the first Muslim to die after the Messenger of Allah (Peace be upon him)

immigration to Madinah. Then Asad bin Zurarah (may Allah be pleased with him) died, who embraced Islam at Makkah during the first Al-Aqabah Allegiance.

ABDULLAH BIN ZUBAIR BIN AWAM (MAY ALLAH BE PLEASED WITH HIM)

The first child born to emigrants in Madinah was Hazrat Abdullah bin Zubair (may Allah be pleased with him). His mother was Hazrat Asma bint Hazrat Abu Bakr (may Allah be pleased with her)

CONSUMMATION OF MARRIAGE WITH UMM-UL-MOMINEEN HAZRAT AYESHAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Ayesha (may Allah be pleased with her) has narrated that the Prophet (may Allah's Blessings and Peace be upon him) had contracted marriage with her in Shawwal (as described here to fore) and again it was in Shawwal that the marriage was consummated. She narrated 2210 *Ahadith* and died at Madinah in Ramazan-ul-Mubarak 58 A.H. at the age of 67 years.

THE AZAN (CALL TO PRAYERS)

Hazrat Nafi bin Jubayr and Hazrat Urwah bin Zubair have narrated that 'During the time of the Prophet (Peace be upon him) before Azan was ordained, a crier called: The prayer is congregating (it is time to assemble for prayers). There upon people congregated. When the *qiblah* (the Holy Kaabah, object of veneration reverence, to which Muslims turn in prayer) was changed in the direction of the Holy Kaabah, the Azan was ordained. The Messenger of Allah (Peace be upon him) was much worried about the affair of the Azan. The companions (may Allah be pleased with him) suggested several ways by which people be made to assemblage for prayers. Some of them proposed the blowing of trumpet, while others suggested the ringing of bell. In the mean time Hazrat Abdullah bin Zaid al-Khazraji, dreamt the Azan. He saw someone in green garments, teach him the words of Azan as we know them. The Prophet (Peace be upon him) said; "Insha Allah, your dream is true. Teach these words to Bilal who will call out the Azan because he has a louder voice." When Hazrat Umar Farooq Azam (may Allah be pleased with him) heard him in his home, he came hurriedly dragging his cloak along and said; 'O Messenger of Allah, I had a dream of the same words. He said, "Praise be to Allah." Ibn Hisham has recorded that when

Hazrat Umar (may Allah be pleased with him) heard the Azan in his dream, he went to tell the Prophet (Peace be upon him) about it, but he had received a revelation about it already and Bilal (may Allah be pleased with him) called out the Azan. The Prophet (Peace be upon him) confirmed to Umar (may Allah be pleased with him) that he had been taught that in a revelation. Thus it also confirmed Abdullah ibn Zayd's (may Allah be pleased with him) dream.

FASTING IN THE MONTH OF RAMAZAN

The Holy Quran mention in Surah Al-Baqarah (verse 185) that:

“The month of Ramazan (Ramadan) is that in which the Quran was sent down as guidance to mankind, with distinct proofs of guidance, as the criterion (between right and wrong). Therefore, whoever of you is present, in this month let him fast therein. But whoever is sick or is on a journey, (he should complete) the number on other days (later on). Allah wishes for you ease, and He does not desire to put you to difficulties, (so) that you may complete the (prescribed) period, and that you may glorify Allah for His having guided you, and that you may be grateful.”

(Al-Baqarah, 2:185)

Hazrat Salman Farisi (may Allah be pleased with him) has narrated: On the last day of Shaaban, the Messenger of Allah (may Allah's Blessings and Peace be upon him) addressed to us saying:

“O people, Now there comes to you a great month in which there is a night greater in virtue than one thousand months. It is a month in which Allah (Glorified is He and High) has made compulsory that the days should be observed by fasting. And he has made tradition of the Holy Prophet (Peace be upon him) (*Sunnah*) the *Tarawih* (special prayers offered by Muslims in the month of Ramazan at-night) by night. Whoever intends to draw near to Allah by performing a virtuous deed shall find a reward like the one who has performed a prescribed duty (*Farz*). Whoever performs a prescribed duty, for that person there shall be the reward as if they perform seventy prescribed duties (*Farai-z-Faraid*) in any other month. This is indeed the month of patience (*Sabr*) and the reward for true patience is the Paradise. It is the month of sympathy with one's fellow human beings. It is the month in which the subsistence (*Rizq*) of a true believer (*Momin*) is increased. Whoever feeds another who fasted in order to break the fast for him, there shall be forgiveness for his sins and freedom from the Hell (Fire). That person shall have the same reward as him (whom he fed) without his reward being decreased in the last part.” On hearing these proclamations, we said: ‘O Messenger of Allah, not all of us have the means where by we can give a fasting person to break his fast,’ to which he replied: “Allah, the Most Gracious, grants

the reward to the one who gives a fasting person a date or a drink of water or a sip of milk to break the fast (*iftari*). This is a month, the beginning of which brings the Mercy of Allah, the Most Merciful, the middle of which brings His forgiveness, and the last of which brings freedom from the Fire. Whoever lessens the burdens of the servants of Allah in this month, Allah, the Beneficence, will forgive him and free him from the Fire. Whoever gives a person who fasted water to drink, Allah shall cause him to drink from my fountain such a drink that he will never be thirsty again until he enters the Paradise.”

Sahih Muslim mention that Hazrat Abu Hurairah (may Allah be pleased with him) has narrated the Allah’s Messenger (Peace be upon him) as saying: “Allah, the Majestic and the Exalted, said: Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of the fast is sweeter to Allah than the fragrance of musk.”

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Sahl bin Saad (may Allah be pleased with him) reported Allah’s Messenger (may Allah’s Blessings and Peace be upon him) as saying: “In Paradise there is a gate which is called Rayyan through which only the observers of fast would enter on the Day of Resurrection. None else would enter along with them. It would be proclaimed: Where are the observers of the fast that they should be admitted into it? And when the last of them would enter, it would be closed and no one would enter it.”

Hazrat Abu Saeed al-Khudri (Saad bin Maalik bin Sanan al-Khudri) al-Khazraji (may Allah be pleased with him). His father Maalik: may Allah be pleased with him: embraced Islam at the time of Aqaba Pledge. He narrated 1170 *Ahadith*. Died in 74 A.H. at Madinah at the age of 86 years) reported the Allah’s Messenger (Peace be upon him) as saying: “Every servant of Allah who observe

fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years distance.”

Sahih Muslim (Vol.2) have described that Hazrat Abdullah bin Umar (may Allah be pleased with him) has narrated that some persons among the Companions (may Allah be pleased with all of them) of the Messenger of Allah (may Allah's Blessings and Peace be upon him) were shown the Night of Decree (*Lailat-ul-Qadr*) while sleeping in the last week of Ramazan. Thereupon Allah's Messenger (Peace be upon him) said: "I see that your dreams agree regarding the last week; so he who wants to seek it should seek it in the last week (during the night)."

Hazrat Salim bin Abdullah bin Umar reported that his father said that a person saw *Lailat-ul-Qadr* on 27th of Ramadan. Thereupon the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "I see that your dreams agree regarding the last ten nights of Ramadan. So seek it on an odd number of these ten nights."

Hazrat Abu Hurayrah (may Allah be pleased with him) reported: "We were talking about *Lailat-ul-Qadr* in the presence of the Messenger of Allah (may Allah's Blessings and Peace be upon him) and he said: "He who amongst you remembers (the night) when the moon arose and it was like a piece of plate (at the fag end of the month is a state of wanning).

The night has innumerable blessings. According to some of the *Ahadith*, it is in this very night that the destiny is determined. But it is also translated as meaning the night of grandeur and majesty. The idea behind seeking the *Lailat-ul-Qadr* in last ten nights of Ramadan is that the Muslims should not be contented with prayer and devotion of one night; they should rather spend at least ten nights and especially the odd nights, in the worship of the Allah, the Almighty. The general explanation given for it is that the person who is fortunate enough to have the spiritual experience of *Lailat-ul-Qadr* perceives such an immensely grand celestial light that the light of the sun pales into insignificance before him and he feels as if the sun has been deprived of its light.

Hazrat Abdullah ibn Umar (may Allah be pleased with them) reported that the Messenger of Allah (may Allah's Blessings and Peace be upon him) used to observe 'retirement to a mosque for continuing prayer' (*Itkaf*) in the last ten days of Ramadan. Nafi said Hazrat Abdullah (may Allah be pleased with both of them) showed me the place in the mosque where the Messenger of Allah (Peace be upon him) used to observe itkaf.

THE NIGHT OF ALQADR (DECREE)

The Holy Quran mention Surah Al-Qadr (the Night of Decree) that:
 “Verily, we have sent it (the Quran) down in the Night of Decree. And what will explain to you what the Night of Decree is? The Night of Al-Qadr (Decree) is better than a thousand months. Therein come down the Angels and the Spirit (Jibreel) by the permission of their Lord, in every matter (with all Decree). Peace! It is, until the time of dawn appears.” (97:1-5)

Sahih Bukhari had described (231, Vol. 3) that Hazrat Abu Hurairah (may Allah be pleased with him) has narrated that the Prophet (may Allah’s Blessings and Peace be upon him) said:

“Whoever fasted the month of Ramazan out of sincere Faith (i.e belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of *Qadr* (Decree) out of the sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven.”

Sahih Bukhari (472, Vol.8) had recorded that Hazrat Ayesah (may Allah be pleased with her) has narrated that the Prophet (may Allah’s Blessings and Peace be upon him) said: “Search for the Night of Qadr (Decree) in the odd nights of the last ten nights of Ramadan.” Sahih Bukhari (241, Vol.3) further described that Hazrat Ayesah (may Allah be pleased with her) narrated that ‘With the start of the last ten days of Ramadan, the Prophet (Peace be upon him) used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.’

Ibn Saad has described that Hazrat Urwah bin Zubayr said that: The revelation making fasting obligatory in the month of Ramadan came in the month of Shaaban, a month after, the change of the Qiblah towards the Kaabah in the eighteenth month (some state during first years of migration) after the migration of the Messenger of Allah (Peace be upon him).

This night has innumerable blessings in store for the Muslims since it is an anniversary of the revelation of the Holy Quran. The Angels descend to Allah loving people with the infinite reward on His behalf for the person fasting. The Holy Prophet (Peace be upon him) said: “By Him, in whose Hand is the life of Muhammad, the breath of the observer of the fast is sweeter to Allah on the Day of judgement than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.”

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Hazrat Abu Saeed al-Khudri (Saad bin Maalik bin Sanan al-Khazraji (may Allah be pleased with him). (His father Maalik: may Allah be pleased with him; embraced Islam in Aqaba pledge. He narrated 1170 *Ahadith*. Died in 74 A.H. Madinah at the age of 86 years) reported the Allah's Messenger (Peace be upon him) as saying: "Every servant of Allah who observe fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years distance."

PULPIT HANNANAH (MINBAR-E-HANNANAH) WEPT

Ibn Saad has narrated from Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) that: "the Messenger of Allah (may Allah's Blessings and Peace be upon him) used to deliver his sermons on Fridays, standing in the mosque (*Masjid-e-Nabawi*) by the trunk (of a palm date tree). Tamim al-Dari (may Allah be pleased with him) requested: Should not I make a pulpit for you, like the ones I have seen being prepared in Syria. The Prophet of Allah (Peace be upon him) consulted the Muslims about it. They gave their opinion that he should do it. Hazrat Abbas ibn Abdul Muttalib (may Allah be pleased with him) said: There is a slave of mine named Kilab he is the most skilled of men (in this art). The Prophet (Peace be upon him) said: "Order him to prepare one." So he sent him to a forest to cut a piece from tamarack (a shrubby seashore plant). He cut it and prepared a pulpit (*minbar*) with two steps and one seat. He brought it and placed it where it is placed today. Then the Messenger of Allah (Peace be upon him) came and stood on it and said:

"The pulpit of mine is in front of one of the gates (*Ba'h*) of the Paradise, and the legs of my pulpit are the steps of the Paradise. My pulpit is on my cistern (Kawthar: a river in Paradise)."

Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"The space between my house and my pulpit is one of the gardens of heaven and my pulpit rests at my cistern (Kawthar)."

Hazrat Umm Salamah (may Allah be pleased with her) has narrated that the Prophet of Allah (Peace be upon him) said:

“The legs of my pulpit are the steps of Paradise.”

Hazrat Abdullah bin Zaid al-Mazini and Hazrat Abdullah bin Abu Bakr (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) said:

“The space between my house and my pulpit is a garden from the gardens of the heaven.”

Hazrat Abdullah bin Masalamah bin Qanab al-Harithi (may Allah be pleased with him) has narrated that: When the mosque was vacant I saw some Companions (may Allah be pleased with him) of the Prophet, catch hold of the plain pommel (knob) of the pulpit, which is close to the grave (of the Prophet: Peace be upon him), with their right hands and then turn their faces to the *qiblah* (Kaabah) and pray.

The Messenger of Allah (Peace be upon him) said:

“Between my pulpit and my house there is a garden from the gardens of Paradise.”

The Messenger of Allah (may Allah’s Blessings and Peace be upon him) also said:

“Whoever swore falsely on my pulpit, even though it be for a *miswak* (tooth-stick) of *arak*, he would have his abode in hell-fire.”

Hazrat Jabir bin Abdullah (may Allah be pleased with him) has narrated: that the Prophet (Peace be upon him) said: “None should take a false oath by the side of the pulpit lest his abode be in the hell fire, even though it might be relating to a green *miswak*.”

When he delivered the sermon, the people had their faces towards him; they attentively turn their ears to him and saw him with modesty with their eyes. He used to wear a Yamani sheet six cubits by three cubits (cubits: cubit=*Haath*, an ancient measuring length of about one and a half feet) and a span of hand, and an *Izar* woven in Umman (Oman), it was four cubits and a span long and two cubits and span wide. He used to put these (clothes) on Friday and Eid days; (after the prayers) they were (taken of), folded (and kept).

Sahl ibn Saad al-Saidi (may Allah be pleased with him) has narrated that: I saw the Messenger of Allah (may Allah’s Blessings and Peace be upon him) on

the first day he sat on it. He said: "Allah is great." The people also said "Allah is great." He knelt while he was on the pulpit, then he stood up and came down and prostrated near the pedestal of the pulpit. He repeated the prostrations until he completed his prayers. He has performed the second part (*rakah*) like the first one. When he was free, he turned his face towards the people and said: "O People! I did this so that you may follow me and know my way of offering prayers."

Pulpit Hannanah (*Minbar Hannanah*) was of date-palm and stood in his place of worship and so he leaned against it. When the Messenger of Allah (Peace be upon him) mounted on the new pulpit brought for him, the log of (date-palm) wood missed him began sobbing like animal convulsively and people were terrified. Thereupon, the Messenger of Allah (Peace be upon him) said: "Don't you wonder at the sobbing of this log of wood?" The people came forward and looked worried at its sobbing, till their weeping became excessive. Then the Messenger of Allah (Peace be upon him) rose from his seat and came down from the (new) pulpit, went near it stood by its side, touched it and placed his hands on it. It was thus consoled. After that day its sobbing was not heard. The Prophet (Peace be upon him), gave his orders about it and was buried beneath its place (where now exist the Hannanah pillar i.e. Sutoon-e-Hannanah). The Prophet (Peace be upon him) said, "Had I not embraced it, it would have sobbed till day of Resurrection."

THE MOST PIOUS TEN COMPANIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM) OF THE HOLY PROPHET (PEACE BE UPON HIM)

The ten good fortune Companions (may Allah be pleased with all of them) (*Ashrah-e-Mubasharah*) those providentially while living, were prophesied, by the Messenger of Allah (may Allah's Blessings and Peace be upon him) as people of Paradise:

- 1) Hazrat Abu Bakr Siddique (Abdullah) (may Allah be pleased with him) bin Uthman bin Aamir bin Amr bin Kaab bin Saad bin Taym bin Murrah bin Kaab bin Luayy al Qarshi al-Taymi. Pedigree joins with the genealogy of the Prophet (Peace be upon him) in sixth generation at Murrah. First orthodox caliph 11 A.H. 13 A.H. He has narrated seventy nine *Ahadith*.
- 2) Hazrat Umar Farooq-e-Azam (may Allah be pleased with him) bin al-Khattab bin Nufayl bin Abdul Uzza bin Ribah bin Abdullah bin Qart bin Rizah bin Adi bin Kaab bin Luayy bin Fahr. Murrah was Adi's brother. Thus pedigree joins with the genealogy of the Prophet (may Allah's Blessings and Peace be upon

him) in eighth generation. He was the second orthodox caliph from 13 A.H to 23 A.H. He has narrated seventy *Ahadith*.

- 3) Hazrat Uthman Ghani (may Allah be pleased with him) bin Affan bin Abi al-Aas bin Umayya bin Abd Shams bin Abd Manaf bin Qusay al-Qarshi. His pedigree joins with the genealogy of the Prophet (may Allah's Blessings and Peace be upon him) in fifth generation at Abd Manaf. He was third orthodox caliph from 23 A.H to 35 A.H. He has narrated 146 *Ahadith*.
- 4) Hazrat Ali (title: Haider, Abu Turab, Abul Hassan) (may Allah be pleased with him) bin Abi Talib bin Abdul Muttalib bin Hashim bin Abd Manaf bin Qusay (Qusai) bin Kilab bin Murrah bin Kaab bin Luayy (Luai). He was first cousin of the Prophet (may Allah's Blessings and Peace be upon him). He was the fourth orthodox caliph from 35 A.H to 40 A.H. He has narrated 586 *Ahadith*.
- 5) Hazrat Talhah (may Allah be pleased with him) bin Ubaidullah bin Uthman bin Amr bin Kaab bin Saad bin Taym bin Murrah bin Kaab bin Luayy bin Ghalib al-Qarshi al-Taymi. His pedigree joins with the genealogy of the Prophet (may Allah's Blessings and Peace be upon him) in seventh generation at Murrah. In Makkah he was adhered to brotherhood with Hazrat Zubair bin Awam (may Allah be pleased with him) and in Madinah he was bonded in fraternity with Hazrat Abi bin Kaab (may Allah be pleased with him). He was given the title of al-Khair by the Prophet (Peace be upon him). Hazrat Abu Bakr (may Allah be pleased with him) said: he had over seventy wounds in the Battle of Uhud while defending the Prophet (Peace be upon him) and Hazrat Umar (may Allah be pleased with him) said it was the day of (Hazrat) Talhah (may Allah be pleased with him). He was martyred in 36 A.H.
- 6) Hazrat Zubair (title: Hawari Rasul Allah) (may Allah be pleased with him) bin Al-Awwam bin Khuwaylid bin Asad bin Abdul Uzza bin Qusay bin Kilab bin Murrah bin Kaab bin Luayy al-Qarshi al-Asadi. His pedigree join the genealogy of the Prophet (may Allah's Blessings and Peace be upon him) at Qusay. He was son of Safiyah bint Abdul Muttalib (Safiyah was paternal aunt of the Prophet (Peace be upon him)). He was nephew of *Umm-al-Momineen* Hazrat Khadjiah (may Allah be pleased with her). He was son in law of Hazrat Abu Bakr Siddique (may Allah be pleased with him) being his wife, was Asma bint Abu Bakr (may Allah be pleased with him). He was martyred in 36 A.H. He was bonded in fraternity with Salma bin Salamah (may Allah be pleased with him) at Madinah.
- 7) Hazrat Saad (may Allah be pleased with him) bin Abi Waqqas Maalik bin Wuhayb bin Abd Manaf bin Zuhra bin Kilab bin Murrah bin Kaab bin Luayy bin Ghalib bin Fihri bin Nadhr bin Kinana al-Qarshi al-Zuhri. In relation, he was maternal uncle of the Prophet (may Allah's Blessings and Peace be upon him) because the Prophet's (Peace be upon him) maternal family (mother's family) was hereditary of Zuhri dynasty i.e. lineage. His pedigree joins the

- genealogy of the Prophet (Peace be upon him) at Murrah. He participated in all the Battles from the Battle of Badr to the Battles of Tabuk and was an attendant of the Farewell Pilgrimage (*Hajjatul Wada*) of the Prophet (may Allah's Blessings and Peace be upon him) He died in 55 A.H. at Madinah.
- 8) Hazrat Saeed (may Allah be pleased with him) bin Zaid bin Amr bin Nufayl bin Abdul Uzza bin Ribah bin Abdullah bin Qarz bin Zirah bin Adi bin Kaab bin Luayy al-Qarshi al-Adadi. His pedigree joins the genealogy of the Prophet (Peace be upon him) at Kaab bin Luayy and at Nufayl joins the lineage of Hazrat Umar bin Khattab (may Allah be pleased with him). Hazrat Saeed's (may Allah be pleased with him) wife Fatimah (may Allah be pleased with her) was real sister of Hazrat Umar (may Allah be pleased with him) He participated in all the Battles fought by the Prophet. He died in 51 A.H. at Madinah Munawwarah.
- 9) Hazrat Abdul Rehman (may Allah be pleased with him) bin Awf bin Abd Jawf bin Abd bin al-Harith bin Zuhra bin Kilab bin Murrah al-Qarshi al-Zuhri. His pedigree joins the genealogy of the Prophet (may Allah's Blessings and Peace be upon him) at Murrah. He participated in all the Battles fought by the Prophet (Peace be upon him). He died in 31 A.H. at Madinah.
- 10) Hazrat Abu Ubaidah (Aamir) (title: Ameen-ul-Ummah) (may Allah be pleased with him) bin Abdullah bin al-Jarrah bin Hilal bin Uhayb bin Dhibba bin al-Harith bin Fihri al-Qarshi al Fihri. His pedigree joins the genealogy of the Prophet (may Allah's Blessings and Peace be upon him) in fifth generation at Fihri. He participated in Battle of Badr and killed his polytheist father Abdullah. He was a witness to Hudaibiyah agreement. He participated in all the Battles fought by the Prophet (Peace be upon him). He conquered Syria (Damascus) in 13 A.H. as commander-in-chief of Islamic forces, conquered Hamas, Yarmuk and led many other battles and joined Hazrat Amr bin al-Aas at Jerusalem (Bayt-ul-Maqdis), which ultimately was taken over by Orthodox Caliph Hazrat Umar (may Allah be pleased with him) as per peace treaty. He was appointed Governor Damascus in 17 A.H. He died at Jabia (Syria) in 18 A.H because of plague.

CHANGE OF QIBLAH DIRECTION (PRAYERS DIRECTION)

The Holy Quran mention in Surah Al-Baqarah (verse 144) that:

“Surely, We have seen the turning of your face, frequently for guidance to the heavens. Now we shall, therefore, certainly make you turn (in prayers) to a “Qiblah” (prayer direction) that shall please you. So turn your face now (in the direction) towards the Sacred Mosque (*Masjid Al-Haram*, at Makkah); and where

ever you are, turn your faces in that direction (towards it in prayers). And surely, those who have been granted the Book, know well that (Commandments to change the direction towards the Kaabah), is the truth from their Lord, and Allah is not heedless of what they do.”

(Al-Baqarah, 2:144)

Sahih Bukhari (358, Vol. 9) has recorded that Al-Baraa bin Aazib (may Allah be pleased with him) (narrated 305 *Ahadith*, died in 72 A.H at Kufa) narrated that; ‘When Allah’s Messenger (may Allah’s Blessings and Peace be upon him) arrived at Madinah, he prayed facing Jerusalem (Bait-ul-Maqdis) for sixteen or seventeen months, but he wished that he would be commanded to face the Kaabah. So Allah, the Gracious, revealed verse 144 of Surah Al-Baqarah. Thus he was directed towards the Kaabah. A man prayed the *Asr* (afternoon) prayer with the Prophet (Peace be upon him) and then went out, and passing by some people from the Ansar, he said, ‘I testify that I have prayed with the Prophet (Peace be upon him) and the Prophet (Peace be upon him) has prayed facing the Kaabah.’ Thereupon, they who were bowing in the *Asr* prayer, turned towards the Kaabah.

The Holy Prophet (may Allah’s Blessings and Peace be upon him) was expecting the change of the Qiblah, and was therefore seeking the change of direction to the Kaabah, which was established by the Prophet Ibrahim (upon him peace). It is narrated that the command was given to the Holy Prophet (Peace be upon him), while he was leading the shadow equalled after noon (*Asr*) prayer (some of the commentators state it was noon-*Zuhr* Prayer) in the Bani Salamah Mosque situated in Aqeeq Valley of Madinah. This mosque now called *Masjid Qiblatain*. He at once turned his face towards the Kaabah, in the direction of the Sacred Mosque (Masjid-al-Haram) and those who were praying behind him, did the same.

The Holy Quran mention in Surah Al Baqarah (verse 142, 143) that:

“The fools among the people will say: what has caused them to turn away from the Qiblah (prayer direction) which they (had) formerly observed (in prayer towards Bait-ul-Maqdis)? Tell them: To Allah, belong the east and the west. He guides, whom He desires, to the right path. And thus, we have made you a justly balanced nation (*Ummat*), so that you might be bearers of witness over all the nations and the Messenger a witness over yourselves. And we appointed the Qiblah (prayer direction) which you formally observed (*Bait-ul-Maqdis*), except that we might distinguish, who follows the Messenger, from him who would turn

back upon his heels. Though indeed, it was a momentous except for those whom Allah had guided aright. And never would Allah make your faith to be fruitless. Most surely Allah is to all people, Full of Kindness, Most Merciful.”

(Al-Baqarah, 2:142-143)

The Kaabah at Makkah is the direction to which all Muslims turn in prayer. Bait-ul-Maqdis (Jerusalem) is also considered as a sacred city by Muslims, and the Holy Prophet (may Allah's Blessings and Peace be upon him) and his Companions (may Allah be pleased with all of them) used to turn towards this city in prayer, until he was commanded to establish the direction towards the Kaabah as the Qiblah. The wicked people among the people of the Book, created doubts in the minds of the faithful believers, with regards to this change. Here, the reference is made to the actual significance of this change, symbolizing the transition of leadership from the Israelites, to the followers of the Prophet Muhammad (may Allah's Blessings and Peace be upon him). The excellent qualities of the true followers of the Holy Prophet (Peace be upon him) are mentioned in verse 143, as a righteous and noble community who follow the middle course in all dealings, avoiding all extravagances. The followers of the Prophet Muhammad (Peace be upon him) shall be a living witness to the world, of righteousness, honour and justice, just as the Holy Prophet (Peace be upon him) himself bore witness.

THE AL-SUFFAH COMPANIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM)

Waqid ibn Abi Yasir al-Tamimi has narrated that:

‘The people of *al-Suffah* were those companions (may Allah be pleased with all of them) of the Messenger of Allah (may Allah's Blessings and Peace be upon him), who had no houses. During the time of the Prophet (Peace be upon him) they slept in the mosque and found shelter in it as they had no other place. The Messenger of Allah (Peace be upon him) used to call them at the time of evening meals and distributed them among his companions (may Allah be pleased with him). One of these groups took their meals with the Messenger of Allah (Peace be upon him), until Allah, the Gracious, gave them prosperity.’ Ibn Kaab al-Qurazi said: ‘They (the poor) were the people of Al-Suffah who had no houses in Madinah, nor relatives, so Allah exhorted the people to bestow (alms) on them. Hazrat Muhammad ibn Nuaym ibn Abdullah al-Mujammir narrated that he heard Hazrat Abu

Huraryrah (may Allah be pleased with him) saying: 'I saw thirty persons from Al-Suffah group (*ahl al-Suffah*) offering prayers behind the Messenger of Allah (may Allah's Blessings and peace be upon him), (with one sheet only and) they had no sheets (on their bodies).' Zaid ibn Firas has narrated that I heard from Wathilah ibn Al-Asqa (may Allah be pleased with him), he said: 'I saw thirty Companions (may Allah be pleased with him) of the Prophet (Peace be upon him), offering prayers behind the Prophet (Peace be upon him) in their trousers (*izar-sheet*) and I was one of them.'

Ishaq bin Salim has narrated that Hazrat Abu Hurayrah (may Allah be pleased with him) said: 'One night the Messenger of Allah (may Allah's Blessings and Peace be upon him) came out and directed. "Call my Companions to me." He meant the people of al-Suffah. I went in search of them and awoke them, one by one, till I collected them. Then we came to the door of the Messenger of Allah (Peace be upon him) and asked his permission. He granted the permission and placed a bowl before us containing food prepared from barley; he put his hand over it and said: "Eat from it in the name of Allah." We ate as much as we liked: Hazrat Abu Hurayrah (may Allah be pleased with him) said: Then we drew our hands. When the bowl had been placed (before us) the Prophet (Peace be upon him) had said: "By him in whose control is the life of Muhammad, this evening there is no food for the family of Muhammad other than that what you see." We said to Abu Hurayrah (may Allah be pleased with him): When you were satisfied how much of it had remained? He said: 'It was as it has been placed before us, except that there were marks of fingers.'

RELIGIOUS UNDERSTANDING

Sahih Bukhari have mentioned that

The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "If Allah (the Gracious the Merciful) wants to do good to a person, He makes him understand the religion and of course knowledge in attained by learning."

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said: 'You should be faithful slaves to your Lord, sensible affectionate, intelligent, proficient and competent. And the good instructor is the one who starts teaching people simple subjects of knowledge before touching big ones.' Hazrat Umar (may Allah be pleased with him) said: 'Understand religious knowledge before you prevail (and lead people).' Hazrat Abu Abdullah said: The companions of the Prophet had studied in spite of their old age. Hazrat Abu Zar Ghaffari (may Allah be

pleased with him) pointing towards his neck said: 'If you put the sword on this (my neck to kill me) and then I think that before this sword could work, I can say even one sentence, which I heard from the Prophet (may Allah's Blessings and Peace be upon him), I would surely say it.' Hazrat Anas bin Maalik (may Allah be pleased with him) narrated that the Prophet (may Allah's Blessings and Peace be upon him) said:

"Facilitate things to people (concerning religious matters), and do not make it rigid for them and give them good tidings and so not take them run away (from Islam)."

Sahih Bukhari (Vol. 1) have described that Muawiyah bin Abu Sufyan (may Allah be pleased with him) has narrated that he heard the Messenger of Allah (Peace be upon him) saying:

"When Allah wants good to a person, He makes him a scholar in religion. I am just a distributor, but Allah is the Giver. (And remember) that this nation (true Muslims) will keep on following Allah's commandments strictly and they will not be harmed by any one opposite to their path till Allah's order has come."

Hazrat Abdullah bin Masud (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"There is no envy but in two cases, the first is a man, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has been given wisdom (the Holy Quran) and he acts according to it and teaches it to others."

Hazrat Abu Musa (may Allah be pleased with him) has narrated (Bukhari Sharif) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that observed rain water and brought forth vegetation and grass in abundance. And other portion of it was hard and held the rain and Allah caused the People to benefit with it and they utilized it for drinking, making their animals drink from it and for irrigating the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who understands Allah's religion and makes use of it which Allah (the Merciful and Almighty) has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does

not care for it and does not take Allah's guidance revealed through me (He is like that barren land)."

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated (Sahih Bukhari 81, Vol.1) that the Prophet (may Allah's Blessings and Peace be upon him) said:

"Of the prerequisites of the Last Hour are (the following):

1. Religious knowledge will decrease
2. Religious ignorance will appear (and spread)
3. Drinking of Alcoholic drinks will be very common
4. Fornication will appear

Hazrat Abu Hurayrah (may Allah be pleased with him) narrated that Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"The Hour (the Day of Resurrection) will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims, of both of them will be one and the same. And the Hour will not be established till there appear thirty liars, all of whom will be claiming to be the messengers of Allah."

Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"The Day of Resurrection will not be established until the knowledge will be taken away. Earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you."

Hazrat Asma bint Abu Bakr (may Allah be pleased with her) narrated (Bukhari Sharif Vol.1) that: 'I came to Hazrat Ayesah (may Allah be pleased with her) during the solar eclipse while she was praying: I said to her: What is the matter with people? She pointed towards the sky. (I looked towards the mosque), and saw the people standing performing the prayer. Hazrat Ayesah (may Allah be pleased with her) said: 'Glory to Allah.' I said to her: Is there a sign? She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of Eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet (may Allah's Blessings and Peace be upon him) thanked and praised Allah and then said:

"Just now I have seen what I have never seen before, including Paradise and Hell. No doubt it has been revealed to me that you will be put to trials in your graves. Angels will come to every one of you. You will be asked: What do you know about this

man (The Prophet Muhammad: may Allah's Blessings and Peace be upon him)? Then the faithful believer will say, He is Muhammad (may Allah's Blessings and Peace be upon him), Allah's Prophet who has come to us with clear evidences and guidance and followed him. And he is Muhammad (may Allah's Blessings and Peace be upon him). He repeated it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person, will reply: "I do not know, but I heard the people saying something and so I said it (the same)."

Hazrat Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"Do not wish to be like any body except in two cases. The case of a man whom Allah has given and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e. Quran and Sunnah) and he gives verdicts according to it and he acts according to it and teaches it (to others)."

EXCELLENCE OF RECITAL PRAISE (ZIKR-DHIKR)

Sahih Bukhari (1226) has described that: Hazrat Thauban Himyarite (may Allah be pleased with him) narrated that: When the Messenger of Allah (may Allah's Blessings and Peace be upon him) finished his prayer he begged forgiveness three times and said:

"O Allah! You are Peace, and Peace comes from you
Blessed are you, O Possessor of Glory and Honour."

Walid narrated: I said to Auzai: How is the seeking of forgiveness? He replied: You should say: 'I beg forgiveness from Allah, I beg forgiveness from Allah, I beg forgiveness from Allah.'

Warrad, the scribe of Mughriah bin Shuba (may Allah be pleased with him) reported: Muwaiyah (may Allah be pleased with him) wrote to Mughirah (may Allah be pleased with him): Write to me any thing which you heard from the Messenger of Allah (may Allah's Blessings and Peace be upon him)

So, Hazrat Mughirah bin Shuba al-Thaqafi (He embraced Islam in the year of the Battle of Ditch: 5 A.H and settled in Madinah, He forbidden Urwa bin Masud Thaqafi from unceremonious talk with the Prophet (Peace be upon him) at

the time of Hudaibiyah. He was appointed Amir of Kufa by Muawiyah bin Abu Sufyan (may Allah be pleased with him). He narrated 133 *Ahadith*. He died in 50 A.H at Kufa, at the age of 85) wrote to Hazrat Muawiyah: When the Messenger of Allah (may Allah's Blessings and Peace be upon him) finished the prayer and pronounced salutation he entreated this supplication, "There is no lord but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to him Praise is due and He is Potent over everything. O Allah! No one can withhold what You give, or give what You withhold, and the riches cannot avail a wealthy person with You."

Hazrat Abdullah ibn Zubair (may Allah be pleased with him) (held Caliphate at Makkah 63 A.H to 73 A.H. narrated 33 *Ahadith*: martyred in Makkah by hanging in 73 A.H. by Hajjaj bin Yusuf) invoke blessings at the end of every prayer after pronouncing salutation: 'There is no lord but Allah. He is alone. There is no partner with him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is no lord but Allah and we do not worship but Him alone. To Him belongs all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no lord but Allah, to whom we are sincere in devotion, even though the unbelievers should disapprove it.' The narrator said: He (the Holy Prophet-Peace be upon him) beseeched it at the end of every obligatory prayer.

Hazrat Abu Zubair al-Makki (d.125 A.H) reported that he had heard Abdullah bin Zubair (may Allah be pleased with him) (bin Al-Awam. He was son of Asma bint Abu Bakr (may Allah be pleased with him) and born in 1 A.H and was the first child to be born in Madinah in emigrants. He was brought to the Holy Prophet (Peace be upon him) and he blessed him. He was a very pious man. He was executed by Hajjaj bin Yusuf in Makkah on 17th Jamadi-ul-Thaniya 73 A.H) addressing people on the pulpit and saying: When the Messenger of Allah (may Allah's Blessings and Peace be upon him) pronounced salutation at the end of the prayer or prayers, and he then made a mention of the *hadith* described before.

Hazrat Kaab bin Ujra (may Allah be pleased with him) reported the Messenger of Allah (may Allah's Blessings and Peace be upon him) as saying:

"There are certain commemoration to relate after the prayers, the repeaters of which or the performers of which after every prescribed prayer will never be caused disappointment:"

"Glory be to Allah", Thirty three times, "Praise be to Allah," thirty three times, and "Allah is most Great," thirty four time."

VISION IN DREAM

Sahih Bukhari have described that Hazrat Abu Huraryah (may Allah be pleased with him) has narrated that he heard the Messenger of Allah (may Allah's Blessings and Peace be upon him) as saying:

"He who saw me in a dream would soon see me in the state of wakefulness or as if he saw me in a state of wakefulness, for the satan (devil) does not appear in my form."

Hazrat Abu Qatadah described that Allah's Messenger (Peace be upon him) said: "He who saw me in dream in fact saw the truth."

Hazrat Abu Huraryah (may Allah be pleased with him) reported the Allah's Messenger (may Allah's Blessings and Peace be upon him) as saying:

"He who saw me in a dream in fact saw me, for the devil (Satan) does not appear in my form."

EXCELLENCE OF THE MESSENGER OF ALLAH (PEACE BE UPON HIM)

The Holy Quran is a clear statement and undoubtedly, the greatest among the Miracles of the Prophet (Peace be upon him). It is also distinguished greatest wonder of the world. It is Divine Light that dissipates darkness from all around. It stands as a miracle by its sheer existence, because the religion of Islam serves the spiritual needs of all human being in all ages, and will remain as such for all times to come.

The Quran and the Sunnah are the main sources for the establishment and clarification of Islamic rulings, to which all other sources are subsidiaries. The Holy Quran however, is the first source and the structure on which the Sunnah is based on and does not deviate from it. The Sunnah served to interpret and explain the Quran as in case of prayers, Zakat (alms) and the Pilgrimage which the Quran dealt with only in general terms, and had to be set out in detail through the Prophet's (Peace be upon him) Traditions, both verbal and practical. Of prayers the Prophet (Peace be upon him) prescribed times as well as the manner and all other matters relating to worship. In the case of Zakat he defined the forms of wealth on which it is due, and the amounts payable as Zakat (a certain percentage of the accumulated wealth.) While performing Pilgrimage he demonstrated practical ways and relevant conduct. The Messenger of Allah (Peace be upon him) was sent by Allah, the Creator as the Last and Final of the Prophets (*alaihmuss salam*) and as a witness to mankind and the whole of the universe to confirm the Unity of Allah and that none should be worshipped besides Him. He was commanded to give glad tidings of great rewards in the Hereafter, to the believers, and Warner of serious chastisement in the Hereafter for the rejecters of faith. He was descended in finality of the line of Prophets towards the whole mankind as Mercy for the worlds and to invite the people to worship their Lord alone, the Creator and sustainer of everything around us and that the Prophet Muhammad (Peace be upon him) is a light to illuminate the whole world (with the Message of Allah), like the sun in all its brightness.

DISTINGUISHED MENTIONS OF THE HOLY PROPHET (PEACE BE UPON HIM) IN THE HOLY QURAN

Allah, the Glorious, has mentioned in the Holy Quran not only the personal names of Muhammad (Peace be upon him) and Ahmad (Peace be upon him) but also has revealed the substantive attributes for manifestation of the Prophet (Peace be upon him) being dearest to Him and splendid greatness of the

Prophet (Peace be upon him). Distinguished mentions of the Quran are being described stating the Surah and verse number as follows:

1. Muhammad (1) Aal-e-Imran.. Verse 144 (2) Al-Ahzab: 40 (3) Muhammad : 2 (4) Al-Fatah: 29
2. Ahmad: (1) As-Saff: 6
3. *Abdullah* (Servant of Allah) (1) Al-Hadeed: 9 (2) Al-Jinn: 19 (3) Al-Kahf:1
4. *Mubashar* (Bearer of glad tidings) (1) Al-Fatah: 8 (2) Al-Ahzab: 45 (3) Al-Furqan: 56 (4) Yaseen:11 (5) As-Saff 6: (6) Isra i.e. Bani Israil: 105
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8. *Mudassir* (Muddathir) (The Enveloped one) (1) Mudassir (Muddathir):1
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23. *Muzakkir* (The reminiscent) (1) Al-Ghashiya: 21
24. *Ta Ha* (one of the names of the Holy Prophet (Peace be upon him) (1) Ta Ha:1
25. *Nemat* (Favour) (1) Al-Baqarah : 231
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39. *Iza najaitum al Rasul Faqaddemu bainu Yadayi naiwakum sadaqah* (when you desire to confer with the Messenger, then put forward something in charity before your consultation) (1) Al-Mujadilah: 12
40. *Ateeh Allah wa Rasul* (Obey Allah and the Messenger) (1) Aal-e-Imran: 32, (2) Aal-e-Imran: 132, (3) Al-Anfal: 1, (4) Al-Anfal: 20, (5) Al-Anfal: 46, (6) At-Tawbah: 71, (7) Al-Ahzab: 33, (8) Al-Mujadilah: 13
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42. *Yutee Allah wa Rasul* (Whoever obeys Allah and the Messenger) (1) An-Nisaa: 69 (2) An-Nur: 52 (3) Al-Hujurat: 14 (4) Al-Ahzab: 71 (5) Al-Fatah: 17 (6) An-Nisaa: 13
43. *Mun Yu tee ar Rasul Faqad Attaa Allah* (whoever obeys the Messenger, thereupon, has indeed obeyed Allah) (1) An-Nisaa: 80
44. *Atee ar Rasul* (Obey the Messenger) (1) An-Nur: 56
45. *La takhunu Allah wa ar Rasul* (Do not betray Allah and the Messenger) (1) Al-Anfal: 27
46. *Al-Anfal Lillahe wa ar Rasul* (spoils are at the disposal of Allah an the Messenger) (1) Al-Anfal: 1 (2) Al-Anfal: 41
47. *Fastaghtiru Allah ha wastaghfir lahum ar Rasul* (They had asked Allah's forgiveness, and the Messenger also had asked forgiveness for them (then they indeed would have found Allah as the One who accepts repentance, and the Most Merciful) (1) An-Nisaa: 64
48. *Iza duoo il Allah-e-wa Rasul-e-hi* (when they are called to Allah and his Messenger) (1) An-Nur: 48
49. *Yuofoon Allah wa Rasul ahu laanahum Allah fid-Duniya wal Aakhirah* (Those who annoy Allah and his Messenger, Allah has cursed them in this world and in the Hereafter) (1) Al-Ahzab: 57
50. *Wa munlum Yuomin bi Allah e wa Rasul ehi fa-inna aatadna lilkafireen a saeera* (And whoever does not believe in Allah and His Messenger, We have indeed therefore, prepared a blazing Fire (in Hell), for those who reject!) (1) Al-Fatah: 13
51. *Le tuominoo bi Allah e wa Rasul ehi* (In order that you may believe in Allah and His Messenger) (1) Al-Fatah: 9

52. *Laa taqaddemu baina yadi Allah wa Rasul ehi* (Do not obtrude your opinions (with words or actions) before Allah and His Messenger) (1) AL-Hujurat:1
53. *Laa turfaoo aswatakum fauqa sauté Nabi* (Raise not your voices of the Prophet) (Nor speak aloud to him while speaking, as you may speak aloud to one another, lest your deeds become vain, while you do not perceive) (1) Al-Hujurat:2
54. *Inn allazeena yaghudduna aswatahum inda Rasul il Allah e* (verily, those who lower their voices in the presence of the Messenger of Allah (those are the ones whose hearts Allah has tested towards piety. For them, have forgiveness and a great reward), (1) Al-Hujurat: 3
55. *Maa Afaa Allah ala Rasul ehi min ahl al Qura fa Lillah e wa al Rasul* (Whatever booty Allah has bestowed on His Messenger from the people of the townships, belongs to Allah and to the Messenger.) (1) Al-Hashr:7
56. *Rasul un min Allah yatloo Suhafa mutaharre* (A messenger from Allah recites to them the pure valuable Scriptures), (1) Al-Bayyinah: 2
57. *Wa mun yaase Allah ha wa Rasul ahu* (But whoever rebels, by committing sins, against Allah and His Messenger) (and transgresses His bounds. He will make him enter the Fire. Therein shall he abide forever and he shall have a humiliating punishment.) (1) An-Nisaa : 14 (2) Al-Ahzab 36 (3) Al-Jinn: 23
58. *Innama jazaullazeena yuhariboona Allah wa Rasul uhu* (The punishment of those who wage war against Allah and His Messenger) (and strive to create disorder in the land, is that they shall be put to death, or crucified, or have their hands and feet cut off from opposite sides, or be banished from the land) (1) Al-Maedah :33 (2) At-Tawbah: 107
59. *Innuma waliyyukumu Allah wa Rasul uhu* (Surely, your real authorities are Allah and His Messenger) (1) Al-Maedah: 55
60. *Waman yutaw Allah aa wa Rasul ahu* (And as to those who make Allah, His Messenger) (1) Al-Maedah: 56
61. *Qul Ya ayyuhannas inni Rasul Allah e alaikum Jamiya* (Say: O mankind! Verily, I am to you all, a Messenger of Allah) (1) Al-Aaraf: 158
62. *Zaalika bi annahum shaaqqu Allah wa Rasul ahu* (This is because they have contended against Allah and His Messenger) (And whoever contends against Allah and His Messenger, then verily, Allah is severe in punishment) (1) Al-Anfal: 13 (2) Al-Hashr: 4
63. *Baraatum min Allah wa Rasul ehi* (This is a declaration of immunity by Allah and His Messenger) (1) At-Tawbah:1
64. *Wazanun min Allah wa Rasul ehi elannase* (And a proclamation from Allah and His Messenger to mankind.) (1) At-Tawbah:3

65. *Kaifa yakoona lil mushrikeena ahda ind Allah wa inda Rasul ehi* (How can there be a treaty with the polytheists, with Allah and with His Messenger) (1) At-Tawbah: 7
66. *Walam yattakhezoo min dune Allah wala Rasul ehi walal mommeen waleejah* (And did not take anyone beside Allah, His Messenger and the believers, as an intimate friend) (1) At-Tawbah: 16
67. *Ahabba ilaikum min Allah wa Rasul ehi wa Jihadin fi sabeelini fatarabbasu hatta yatiya Allah biamrih wa Allah la yahdil qaumal fasiqeen* (Tell them, if your parents, your sons, your brothers, your wives, or your kinsfolk and the wealth that you have gained, the merchandise for which you fear of remaining unsold and the dwellings in you are pleased, are dear to you than Allah and His Messenger and striving in His cause, then wait until Allah brings His command to pass. And Allah guides not the profligates) (1) At-Tawbah: 24
68. *Wala yuharremuna ma harrama Allah wa Rasul ah* (nor hold as unlawful what Allah and His Messenger, have prohibited. (1) At-Tawbah: 29
69. *Illa annahum Kafarubi Allah wabe Rasul ehi* (And nothing prevents their contributions from being accepted) (except that they have rejected Allah and His Messenger) (1) At-Tawbah: 54
70. *Walo annahum razu ma tehumu Allah wa Rasul ah wa qalu hasbun Allah* (And if they had indeed been content with what Allah and His Messenger had given them, and had said: Allah is All-Sufficient for us) (and in case of need, Allah will soon bestow upon us of His Bounty, and will His Messenger, Verily, to Allah do we eagerly turn our hopes!) (1) At-Tawbah: 59
71. *Le yurdukum wa Allah wa Rasul uhu ahaqq* (But Allah is more fitting that they should please Him and His Messenger) (1) At-Tawbah: 62
72. *Alam yalamu annahu mun yujadid Allah wa Rasul ah* (Do they not know that whoever oppose Allah and His Messenger) (then Hell-Fire awaits him, wherein he shall abide forever? That is the supreme humiliation) (1) At-Tawbah: 63
73. *Qul aba Allah wa ayatehi wa Rasul ehi Kuntum tastahzoon* (And if you ask them, they will most certainly answer, we are only talking idly and jesting) (say: Was it at Allah, His verses and His Messenger, that you were mocking at?) (1) At-Tawbah: 65
74. *Yahlefunabe Allah ma qalu walaqad qalu Kalematal Kufre wa Kafaru Baada islam ehim wa hammu limalam yanalu wama naqamu illa unaghahum Allah wa Rasul uhu min fadlehi* (They swear by Allah that they said nothing wrong, but certainly, they spoke the word of blasphemy, and they rejected the faith, after their accepting Islam; and they designed a plot which they were unable to achieve; and their only reason for disliking (the plot to destroy the Prophet) was that Allah and His

- Messenger had enriched them from His Bounty) (If they repent, it will be better for them; but if they turn away to (to their evil ways), Allah will punish them with a painful punishment in this life and in the Hereafter. And they shall not have on the earth, any protector, or any helper) (1) At-Tawbah: 74
75. *Kafaru be Allah wa Rasul ehi* (They have rejected Allah and His Messenger;) (And Allah guides not those people who are perversely rebellious) (1) At-Tawbah: 80 (2) At-Tawbah: 84
76. *Aamanu bi Allah wa jahedu maa Rasul ehi* (Believe in Allah, and to strive and fight along with His Messenger) (1) At-Tawbah: 86
77. *Innamal mauminoona-llazheena Aamanube Allah wa Rasul ehi* (Truly the believers are only those who believe in Allah and His Messenger) (An-Nur: 62)
78. *Wa ja almazeroona min al arabe leyouzana lahum waqadallazeena kazabu Alalh wa Rasul ahu* (And those defaulters from among the dwellers of the desert (hypocrites of Arab nomads) came asking for permission exempt them from fighting, and those who falsified Allah and His Messenger merely stayed behind without asking permission) (Soon a painful chastisement will afflict those who rejected the faith among them) (1) At-Tawbah: 90
79. *Iza nasahu Lillah-e wa Rasul ehi* (provided they are sincere in duty to Allah and His Messenger) (1) At-Tawbah: 91
80. *Wa sayar Allah amalakum wa Rasul uhu* (It is your actions that Allah and His Messenger will see) (1) At-Tawbah: 94
81. *Innamal mauminoona allazeena aamanu bi Allah e wa Rasul ehi* (Truly the believers are only those who have believed in Allah and His Messenger) (1) Al-Hujurat : 15 (2) An-Nisaa 136 (3) An-Nur: 62
82. *Fa aaminu bi Allah wa Rusul ehi* (Believe in Allah and His Messenger) (1) Aal-e-Imran: 179
83. *Fa aaminubi Allah wa Rasul ehi* (Believe in Allah and His Messenger) (1) At-Taghabun: 8 (2) Al-Hadeed: 7 (3) Al-Aaraf 158 (4) An-Nisaa 171 (5) Al-Fatah 9 (6) al-Mujadilah 4 (7) As-Saff 11
84. *Aamanna bi Allah wabi Rasul e wa Ataana* (We believe in Allah and in the Messenger and we obey) (1) An-Noor : 47 (2) An-Noor: 62 (3) Al-Hujurat: 15 (4) al-Hadeed 7 (5) Al-Hadeed 19 (6) Al-Hadeed 21 (7) Nisaa 136 (8) Nisaa 152
85. *Laqad sadaqa Allah wa Rasul ahu* (Truly Allah as confirmed for His Messenger) (1) Al-Fatah: 27
86. *Wa inkuntunna turidna Allah wa Rasul ahu* (But if you seek Allah and His Messenger) (and the abode of the Hereafter, then verily, Allah has prepared for the righteous women amongst you, a great reward) (1) Al-Ahzab: 29

87. *Waman Yaqtut minkunna Lillah wa Rasul ehi* (And who ever of you is devout in complete obedience to Allah and His Messenger) (1) Al-Ahzab: 31
88. *Iza Qada Allah wa Rasul uhu* (When Allah and His Messenger have decided a matter) (1) Al-Ahzab: 36
89. *Yaa ayyuhallazeena aamanuttaqu Allah wa aaminu bi Rasul ehi* (O you who have believed! Be mindful of your duty to Allah, and believe in His Messenger) (and He will bestow upon you a double portion of His mercy, and He will provide for you a light by which you shall walk on the right path; and He will forgive you your past. And Allah is ever Forgiving and Most Merciful) (1) Al-Hadeed: 28
90. *Le tauminu bi Allah wa Rasul ehi* (In order that you may believe in Allah and His Messenger) (and you may assist and honour him, and glorify Him, morning and evening) (1) Al-Fatah: 9 (2) Al-Mujadilah: 4
91. *Inn allazeena yuhaddunana Allah wa Rasul ahu Kubitu* (Verily, those who oppose the ordinance of Allah and His Messenger shall be humiliated) (as those before them were humiliated. And We have already revealed clear communications which confirms the Messenger, and the infidels, will have a humiliating punishment) (1) Al-Mujadilah: 5 (2) Al-Mujadilah: 20 (3) Al-Mujadilah: 22
92. *Maa afa Allah ala Rasul ehi* (Whatever booty Allah has bestowed on His Messenger) (1) Al-Hashr: 6 (2) Al-Hashr: 7
93. *Wa yansuroona Allah wa Rasul ahu ulaeka humus sadiqoon* (And constantly help in the cause of Allah and His Messenger. Such are indeed the truthful) (1) Al-Hashr: 8
94. *Taaminoona bi Allah wa Rasul ehi* (That you believe in Allah and His Messenger) (1) Ass-Saff: 11
95. *Wali Allah el izzat wale Rasul ehi* (The Honour belongs to Allah and to His Messenger) (1) Al-Munafiqun: 8
96. *Allazeena stajabul Allah war Rasul* (Those who respond to the call of Allah and the Messenger) (1) Aal-e-Imran: 172
97. *Fa aamenoobe Allah wa Rasul ehi* (So believe in Allah and His Messenger) (1) Al-Aaraf: 158
98. *Aamanu astajeebul Allah wabir Rasul* (Give your response to Allah and His Messenger) (when he calls you to that which will give your life)(1) Al-Anfal: 24
99. *Innama waliyyakum Allah wa Rasul uhu* (Surely, your real authorities are Allah and His Messenger) (1) Al-Maedah: 55
100. *Qurubat Inda Allah wa Salawat al Rasul* (As a means of bringing him nearer to Allah and obtaining the prayers of the Messenger) (1) At-Tawbah: 99

101. *Wa irsād ellemun harb Allah wa Rasul ahu* (As an ambush for one who (hypocrites) previously made war against Allah and His Messenger) (1) At-Tawbah: 107
102. *Ulaik allazeena yaminoonabe Allah wa Rasul ehi* (Verily, those who ask you for permission are the men who believe in Allah and His Messenger). An-Nur:62
103. *Innamual mominoona allazeena aamanoobe Allah wa Rasul ehi* (Truly, the believers are only those who believe in Allah and His Messenger) (1) An-Nur: 62
104. *Inna al-izzata Lillah a Jameea Huwas Samee ul Aleem* (Surely, all honour (and Power) belongs to Allah. He is the All Hearing, the All knowing!) Yunus: 65
105. *Wa Atee ur-Rasul-a Allah-kum Turahamoon* (And obey the Messenger, that you may be shown Mercy). An-Nur 56
106. *Sadaga Allah-u Wa Rasul-uhu* (and Allah and His Messenger told us what was true) Al-Ahzab 22

Hazrat Wathila bin Al-Asqa (may Allah be pleased with him) (Kinani; died in 85 A.H. at the Bait-ul-Maqdis, narrated 86 *Ahadith*) narrated that he heard the Messenger of Allah (may Allah's Blessings and Peace be upon him) as saying:

“Verily Allah granted eminence to Kinana from amongst the descendants of Ismail and He granted eminence to the Quraish amongst Kinana and He granted eminence to the Quraish amongst Banu Hashim and He granted me eminence from the tribe of Banu Hashim”

Hazrat Jabir bin Samura (may Allah be pleased with him) reported the Allah's Messenger (may Allah's Blessings and Peace be upon him) as saying:

“I recognize the stone in Makkah which used to pay me salutations before my advent as a Prophet and I recognize that even now.”

Hazrat Abu Hurayrah (may Allah be pleased with him) described the Messenger of Allah (may Allah's Blessings and Peace be upon him) as saying:

“I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah.)”

Hazrat Anas bin Maalik (Radiya Allah-u Taala anhu) has narrated (Sahih Bukhari 3, Vol.6) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: “On the day of Resurrection the Believers will assemble and say: ‘Let us ask some body to intercede for us with our Lord.’ So they will go to

the Adam and say: 'You are the father of all the people, and Allah created you with His own Hands, and ordered the angels to prostrate to you, and taught you the names of all the things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say: 'I am not fit for this.' Then Adam will remember his sin and feel ashamed thereof. He will say: 'Go to Noah, for he was the first Messenger, Allah sent to the inhabitants of the earth.' They will go to Him and Noah will say: 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something, of which he had no knowledge, then he will feel ashamed thereof and will say: 'Go to the Ibrahim (Abraham).' They will go to him and he will say, 'I am not fit for this undertaking. Go to Moses, the slave to whom Allah spoke (directly) and gave him the Torah.' So they will go to him and he will say: 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to Jusus, Allah's slave, His Messenger and Allah's word and a Spirit coming from him.' Jesus will say: 'I am not fit for this undertaking, go to Muhammad (Peace be upon him) the slave of Allah, whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I will ask my Lord's Permission. When I see my Lord, I will fell down in prostration and He will let me remain in that state as long as He wishes and then I will be addressed: '(Muhammad!) Raise your head, Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allah with a saying (i.e invocation). He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me to intercede whom I will admit into Paradise, then I will come back for the third time, and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Quran has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated (Sahih Bukhari 115 Vol. 8) that 'A man came to the Messenger of Allah (may Allah's Blessings and Peace be upon him) on a Friday while he (the Prophet Peace be upon him) was delivering a sermon at Madinah, and solicited, there is lack of rain, so please invoke your Lord to bless us with the rain. The Prophet (Peace be upon him) looked at the sky when no cloud could be detected, then he invoked Allah for rain. Clouds started gathering together and it rained till the Madinah valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet (Peace be upon him) was delivering the Friday sermon, and requested, 'We are drowned; please invoke your Lord to withhold it (rain) from us.' The Prophet (Peace be

upon him) smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Madinah to the right and to the left, and it rained round about Madinah. Allah showed them (the People) the miracle of His Prophet (Peace be upon him) and his response to his invocation.

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated (Sahih Bukhari 831, Vol.4) that; the Makkan people requested Allah's Messenger (Peace be upon him) to show them miracle: 'and so he showed them the splitting of the moon.'

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated (Sahih Bukhari 488, vol.6) that; when the Prophet (Peace be upon him) was made to ascend to the Heavens, he said: (after his return), "I came upon a river the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), "What is this (river)?" He replied: This is the Kauthar."

Hazrat Jabir bin Abdullah (may Allah be pleased with him) (al-Khazraji, narrated 540 *Ahadith*. Embraced Islam is second Aqabah pledge along with his father. Died in 74 A.H. at Madinah at the age of 94) has narrated that: we went along with the Messenger of Allah (may Allah's Blessings and Peace be upon him) on an expedition towards Najd, we reached Dhat-ur-Riqah and the Allah's Messenger (may Peace be upon him) found us in a valley abounding in the thorny trees. The Allah's Messenger (Peace be upon him) stayed for rest under a tree and he suspended his sword by one of his branches under which he was taking rest. The persons scattered in the valley and they also began to take rest under the shade of trees, and the Allah's Messenger (Peace be upon him) said: "A person came to me while I was asleep and he took hold of the sword. I woke up and found him standing near my head and I had hardly become alert and saw that the sword was in his hand. And he said: Who can protect you from me? I said: Allah. He put his sword in the sheath (and you can see) this man sitting here." The Allah's Messenger (Peace be upon him) did not in any way touch him.

These words clearly show the implicit and unshakeable firm faith that the Holy Prophet (Peace be upon him) had in Allah. Such was the close relation of the Messenger of Allah (Peace be upon him) with his Creator that no one can read the account of his sacred life without having deepened within him a sense of the Majesty of Allah and of His infinite Might and Power. How much trust be reposed in the help and protection of Allah can be seen in the fact that, though all the Companions (may Allah be pleased with him) of the Messenger of Allah (may Allah's Blessings and Peace be upon him) kept a close watch that no harm might be done to his life, yet a few amongst them constantly remained with him as his

sentinels. Amongst these Zubair bin Awam, Saad bin Muadh, Abbad bin Bishr and Muhammad bin Maslamah are prominent. But when this verse of Surah al-Maedah: "And Allah will protect you from the (evil of) mankind." (5:67) was revealed to him, he directed all the sentinels to leave him to the protection of Allah, as He has promised it to him, and there is no protecting hand more powerful and mighty than the Hand of Allah.

Hazrat Abu Musa Ashaari (may Allah be pleased with him) (narrated 360 *Ahadith*. Died in 44 A.H at Makkah) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

"The similitude of mine and of that with which Allah sent me is that of person who came to us and said: O People, I have seen an army with my eyes and I am a plain warner that you should immediately manage to find escape. A group of people from amongst them paying heed (to this warning) fled to a place of protection and a group amongst them belied him and the morning overtook them in their houses and the army attacked them and killed them and they were routed. And that is the similitude of the one who obeyed me, followed with which I had been sent and the similitude of the other is of one who disobeyed and belied me and the Truth with which I have been sent."

Hazrat Abu Huraryah (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) said: "A person lit fire and when the atmosphere was aglow, moths and insects began to fall into the fire, but I am there to hold them back, but they are plunging into it despite my efforts. That is your example and mine. I am there to hold you back from fire and to save you from it, but you are plunging into it despite my efforts."

Hazrat Abu Huraryah (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) said: "The similitude of mine and that of the Prophets before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it appreciating the building and the building pleased them and they would say: But for this brick your building would have been perfect." Muhammad (Peace be upon him) said: "And I am that final Brick."

Hazrat Imam Bukhari (Sahih Bukhari, 331 Vol.1) has described that Hazrat Jabir bin Abdullah (may Allah be pleased with him) (al-Khazraj tribe, narrated 540 *Ahadith*. Died at Madinah in 74 A.H at the age of 94 years) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

- “I have been given five things which were not given to any one else before me:
- 1) “Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.
 - 2) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform Tayammum), therefore anyone of my followers can pray wherever the time of prayer is due.
 - 3) The booty has been made *Halal* (lawful) for me yet it was not lawful for anyone else before me.
 - 4) I have been given the right of intercession (on the Day of Resurrection)
 - 5) Every Prophet used to be sent to his nation only but I have been sent to all mankind.”

Hazrat Imam Bukhari (Sahih Bukarhi 849, Vol. 8) has described that Hazrat Abu Huraryrah (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) said:

Avoid the seven great destructive sins.

1. To join partners in worship with Allah;
2. To practice sorcery;
3. to kill the life which Allah has forbidden except for a just cause (according to Islamic law);
4. to eat up Riba (Usury);
5. to eat up the property of an orphan;
6. to give one’s back to the enemy and fleeing from the battle field at the time of fighting; and
7. to cause chaste women who never even think of anything touching chastity and are good believer.”

Uqba bin Amir (may Allah be pleased with him) (narrated 55 *Ahadith*.d.55 A.H) has narrated that the Messenger of Allah (may Allah’s Blessings and Peace be upon him) one day went out and he offered prayer over the martyrs of Battle of Uhud just as prayer is offered over the dead. He then came back and sat on pulpit and said: “I shall be present there, at the Cistern, before you. I shall be your witness and, by Allah, I perceive as if am seeing with my own eyes my Cistern (Kawthar, Paradise fountain or river) at this very stage and I have been given the keys of the treasures of the earth or the Keys of the earth and, by Allah, I am not afraid concerning you that you would associate anything (with Allah after me), but I am afraid that you would be carrying out rivalry with one another, for possession of the treasures of the earth.”

Uqba bin Amir (may Allah be pleased with him) reported the Allah’s Messenger (may Allah’s Blessings and Peace be upon him) as saying: Allah’s Messenger (Peace be upon him) offered prayer over those who had fallen martyrs

at Uhud. He then climbed the pulpit as if someone was saying good bye to the living and the dead, and then said: "I shall be there as your predecessor on the Cistern (Kawthar) before you, and it is as wide as the distance between Aila and Juhfa (Aila is at the top of the Gulf of Aqaba). He who drinks out of it (the Cistern) would never feel thirsty. It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise. I am not afraid that you would associate anything with Allah after me but I am afraid that you may be (enticed) by the world and (rivaling) with one another, and you would be destroyed as were destroyed those who had gone before you."

Hazrat Saad bin Abu Waqqas (may Allah be pleased with him) reported that on the Day of Uhud I saw on the right side of Allah's Messenger (may Allah's Blessings and Peace be upon him) and on his left side two persons dressed in white clothes and whom I did not see before nor after that and they were Jibreel (Jibril: Gabriel and Michael (upon them peace))

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated (Sahih Bukhari, 549, Vol: 8) the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and the other Prophet passing by with only a small group of people, and another Prophet passing by with only ten persons, and another Prophet passing by with only five persons and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibril (Gabriel-upon him peace), "Are these people my followers?" He said: "No, but look towards the horizon." "I looked and saw a very large multitude of people." Gabriel said: "Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning on their accounts nor will receive any punishment." "I asked, why?" He said, "For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some verses of the Quran) and they used to see evil omen in things, and they used to put their trust (only) in their Lord." On Hearing that Ukasha bin Mihsan (may Allah be pleased with him) got up and said (to the Prophet-Peace be upon him), "Invoke Allah to make me one of them." The Prophet: (Peace be upon him) said, "O Allah, make him one of them." Then another man got up and said (to the Prophet Peace be upon him): Invoke Allah to make me one of them. Then Prophet (Peace be upon him) said, Ukasha has preceded you."

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated that Allah's Messenger (may Allah's Blessings and Peace be upon him) was the sublimest among people (in character) and the most generous amongst them and he was the bravest of men. One night the people of Madinah felt disturbed and set forth in the direction of a sound when Allah's Messenger (Peace be upon him)

met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talhah (which was called Mandub) which had no saddle over it, and a sword was slung round his neck, and he was saying: "There was nothing to be afraid of, we found it (this horse) like a torrent of water." (indicating its swift-footedness), whereas the horse had been slow before that time.

Hazrat As-Saib bin Yazid (may Allah be pleased with him) narrated that: My mother's sister took me to the Messenger of Allah (may Allah's Blessings and Peace be upon him) and said: Allah's Messenger (Peace be upon him), here is the son of my sister and he is ailing. He touched my head and invoked blessings upon me. He then performed ablution and I drank the water left from his ablution: Then I stood behind him and I saw the seal (of Prophethood) between his shoulders.

Hazrat Jubair bin Mutim (may Allah be pleased with him) (bin Adi bin Naufal bin Abd Manaf al-Qarshi al-Naufali; narrated 60 *Ahadith*. D. 57 A.H. Madinah) reported (Sahih Muslim 4:327) on the authority of his father that he heard Allah's Messenger (may Allah's Blessings and Peace be upon him) as saying:

"I am Muhammad and I am Ahmad and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will be gathered, and I am Aqib (the last to come) after whom there will be no Prophet."

Hazrat Abu Musa Ashari (may Allah be pleased with him) narrated (Sahih Muslim 4:330) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) mentioned many names of his and said:

"I am Muhammad, Ahmad, Muqaffi (the last in succession. One after whom there is no Prophet), Hashir, the Prophet of repentance, and the Prophet of Mercy."

Jabir bin Jabir bin Mutim (may Allah be pleased with him) narrated (Sahih Bukhari 4:732) that the Holy Prophet (Peace be upon him) said:

"I have five names. I am Muhammad, and I am Ahmad, and I am Al-Mahi (the effacer), by whom Allah (the Exalted and Almighty) effaces the infidel. And I am Al-Hashir (the gatherer), before whom people are gathered. And I am Al-Aqib (the last)."

Hazrat Ishaq bin Yusuf al-Azraq said: Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) said:

"I am Allah's Messenger to those whom I found living and those who will be born after me."

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) narrated: Verily, the Holy Prophet (*Salla Allah-u alaihi wa-sallam*) said:

“I am commissioned for all mankind and in me the Prophets are sealed.”

Hazrat Habib ibn Abi Thabit has narrated (Tabaqat ibn Saad) that the Holy Prophet (*Salla Allah-u alaihi wa-sallam*) said:

“I am commissioned with the simple Hanifi system (of Ibrahim).

Hazrat Waki ibn al-Jarrah has narrated that Allah’s Messenger (*Salla Allah-u alaihi wa-sallam*) said:

“O People! I am mercy (given to you) in gift.”

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) has narrated (Tabaqat ibn Saad) that the Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*) said:

“I am commanded to wage war against the people till they profess: There is no lord but Allah. When they profess they save their persons and property except what is due from them, and their reckoning will be with Allah.”

Ibn Saad has recorded in “Tabaqat al-Kabir” on the authority of Abu Zakariyya al-Ijlani: He said: “Allah revealed to Hazrat Yaqub (Jacob: upon him peace):

“I shall raise kings and Prophets from your descendants till I raise the Prophet of the Sanctuary (Kaabah), whose followers will construct the building of Bait-ul-Maqdis. He will be the Last of the Prophets and his name will be Ahmad.”

Humayd ibn Abi al-Bakhtari has reported (Tabaqat) on the authority of al-Shabi: he said: “In the scriptures of Ibrahim (Abraham: upon him peace) is mentioned, that there shall be branches of your descendants until the untutored (*Ummi*) Prophet, who is the Last of the Prophet’s comes.”

Hazrat Abdullah bin Abbas (*Radiy Allah-u Taala anhu*) reported, he said: “When Hazrat Ibrahim (upon him Peace) was commanded to turn out Hazrat Hajar (Hazrat-Hajirah, mother of Hazrat Ismail: upon him peace), he was made to ride on *al-Buraq*. He did not pass by a fertile and verdant land but said to Jibril (Gabriel-upon him peace) “Get down here” He replied: No Then he came to Makkah where Jibril (Gabriel-upon him peace) said: Get down, O Ibrahim. He said: “Where there are no verdure and no cultivation. “He said: Yes, here shall emerge a Prophet from among your descendants, with whom the elevated word will be fulfilled (he will be the Last of the Prophets).”

Hazrat Abu Amr al-Zuhri reported: “When Hazrat Hajirah set out with his son Hazrat Ismail (upon him peace), a person, confronted her and said: “O Hajirah! Verily this son of yours will be the ancestor of many tribes and from his descendants shall rise the unlettered (*Ummi*) Prophet, the resident of the Sanctuary Kaabah.”

JIHAD (STRIVING IN THE WAY OF ALLAH)

The Holy Quran has mentioned in Surah Al-Hajj, that: "Verily, Allah will defend those who believe. (And) verily, Allah does not love infidels and the ungrateful. Permission to fight is given to those who are fought because they have been indeed oppressed; and verily, Allah is the Omnipotent to their support. They are those who have been expelled from their homes in defiance of right (unjustly), except that they say: Our Lord is Allah." (Surat-ul-Hajj.22:38-40)

Allah, the Almighty, will defend the believers from the persecution they suffer at the hands of polytheists, and he will rescue them and eventually, they will be the victors. Verses 38-40 form the first revelations where permission is granted by Allah to fight in his way. For self protection, it was imperative that the Muslim defend themselves against their enemies. If adequate measures were not taken at that time, the lives of many believers would have been lost, and consequently the spread of the Message would have been stopped.

The Holy Quran has mentioned in Surah Al-Baqarah (verse 190) that:

"Fight in the way of Allah against those who fight with you; and do not transgress limits. Surely, Allah does not love transgressors." (Al-Baqarah, 2: 190)

The Holy Quran mention:

"And if Allah had not repelled a section of mankind by another (section), then earth would indeed become filled with disorder. But Allah is Gracious to all the worlds."

(Al-Baqarah:2:251)

The Holy Quran mention in Surah At-Tawbah:

"And fight the polytheists collectively, as they fight you collectively. But know that Allah is with those who are mindful of their duty to Him." (At-Tawbah, 9:36)

Jihad (striving in the way of Allah) has been mentioned in the Holy Quran particularly in the following Surahs:

1. Al-Baqarah, 2: Verses 190, 191, 192-194, 216-218, 244
2. Aal-e-Imran, 3: verses 122-128, 132, 135-137, 139-142, 145-151, 152-179
3. An-Nisaa, 4: verses 70, 71, 72-77, 84, 94-96
4. Al-Maedah; 5: verse 35
5. An-Anfal, 8: verse 65, 74
6. At-Tawbah, 9: 23, 36, 41, 88, 91, 93, 111, 123
7. Al-Nahl, 16: verse 110

8. Al-Hajj, 22: verses 38-41
9. Al-Furqan, 25:51, 52
10. Al-Ankabut, 29:69
11. Muhammad (Peace be upon him), 47:20,21
12. As-Saff, 61:10,17

The Holy Quran mention in (verse 65) Surah Al-Anfal that:

“O Prophet! Instigate the faithful to the battle. If there are twenty (men) among you who are persevering, they shall surmount hundred. And if there are a hundred (men) among you, they shall surmount a thousand of those who are infidels; because they are a people who do not really understand.”

(Al Anfal, 8:65)

The believers fight with patience anticipating one of the two blessings from Allah, victory or martyrdom. The latter is the greater and more honourable to them.

Sahih Muslim (Vol. 3) has narrated from Hazrat Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: “Allah has undertaken to look after the affairs of one who goes to fight in His way believing in Him and affirming the truth of His Prophet (Peace be upon him). He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. By the Being in whose Hand is Muhammad's Life, if a person gets wounded in the way of Allah, he will come on the Day of Judgement with his wound in the same condition as it was when it was first inflicted: its colour being the colour of blood but its fragrance will be of sweet-scented musk. By the Being in whose Hand is Muhammad's life, if it were not too tough upon the Muslims, I would not lag behind any expedition which is going to fight in the cause of Allah. But I do not have abundant means to provide them (the *Mujahids*) i.e the warriors in the defence of true faith with riding beasts, nor have they (i.e. all of them) abundant means (to provide themselves with all the means of *Jihad*) so that they could be left behind. By the Being in whose Hand is Muhammad's life, I love to fight in the way of Allah and be martyred to fight and again be martyred and to fight again and be martyred.”

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: “No body who enters Paradise will (ever like it) return to this world even he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honour that has been bestowed upon him.” Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace

be upon him) said: "Leaving (for Jihad) in the way of Allah in the morning or in the evening (will merit a reward) better than the world and all that is in it."

Hazrat Abu Huraryah (may Allah be pleased with him) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Of the men he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. (Next to Him) is a man who lives with his sheep at a hill top or in a valley, says his prayers regularly, gives Zakat (two and a half percent annual alms) and worship his Lord until death comes to him. There is no better person among men except these two."

Hazrat Abu Saeed Khudri (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said (to him): "Abu Saeed, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Muhammad as his Prophet is necessarily entitled to enter Paradise." He (Abu Saeed) wondered at it and said: Messenger of Allah (Peace be upon him) repeat it for me. He (the Messenger of Allah-Peace be upon him) did that and said: "There is another act which elevates the position of man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth." He (Abu Saeed) solicited: What is that act? (the Prophet:Peace be upon him) replied: "*Jihad* in the way of Allah! *Jihad* in the way of Allah!" *Jihad* is one of the pillars of Islam and is prescribed as an obligatory duty to Allah, on every Muslim, and he who does not fight in Allah's cause and does not even speak to his personal-self for fighting in Allah's cause then he will die, while committing one of the crime, items of hypocrisy. Sahih Bukhari (41, Vol-4) have recorded that Hazrat Abdullah bin Masud has narrated that I asked the Messenger of Allah (may Allah's Blessings and Peace be upon him) O Allah's Messenger what is the best deed? He replied, "To offer the prayers at their early stated fixed times." I asked, what is next in goodness? He replied, "To be good and dutiful to your parents." I further asked, What is next in goodness? He replied: "To Participate in Jihad in Allah's cause."

Hazrat Abu Huraryah (may Allah be pleased with him) has narrated (Sahih Bukhari, 54: Vol 4) that the Messenger of Allah (may Allah's Blessings and Peace be upon him Peace) said:

"By Him in whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Campaign (*Ghazwah*) going out for *Jihad* in Allah's cause. By Him in whose Hands my life is! I would love to be martyred in Allah's cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred."

Hazrat Abu Qatadah (may Allah be pleased with him) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) delivered his sermon in which he told them that: "Jihad (striving) in the way of Allah and belief in Allah (with all his attributes) are the most meritorious of acts." A man stood up and requested: The Messenger of Allah (Peace be upon him), do you think that if I am killed in the way of Allah, my sins will be stained out from me? The Messenger of Allah (Peace be upon him) said: "Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy and never turning you back upon him (all your lapses would be forgiven) except debt. Jibreel (Gabriel) has told me this."

It has been narrated by Masruq, who said: We asked Hazrat Abdullah (may Allah be pleased with him) about the Quranic verse (Aal-e-Imran 3:169)

"And think not of those who are slain (martyred) in the way of Allah, as dead. Indeed, they are alive and well (and) provided sustenance from their Lord."

He said: We asked the meaning of the verse (from the Holy Prophet-Peace be upon him) who said: "The souls of the martyrs live in bodies of green birds who have their nests in chandeliers hung from the throne of the Al-mighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: "Do you want anything?" They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question), they said: O Lord, we wish that Thou may return our souls to our bodies so that we may be slain in Thy way once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven)."

The martyrs would like in heaven wrapped in celestial light and this indicates the exalted position which the martyrs would be made to occupy in heaven and their nearness to Allah. It is significant to note the high position of martyrs. The martyrs who sacrificed themselves in the cause of Allah, are in fact, not dead, but alive with Allah. This is because of their sporadic deeds of heroism against the infidels when they indulged in uncalled for criticism against the Islamic faith. This stirs such emotions in the heart of the Muslims, that it makes him fight and face hundreds of his opponents, single-handedly or jointly. The history of Islam is completely filled with instances when its brave heroes were called upon to draw swords for the voice of Truth (*Haq*) against falsehood (*Batil*). They are the real faithful servants who rallied behind the Messenger of Allah (may Allah's Blessings and Peace be upon him), at the critical moment. Martyrs those strived in the way of Allah, are the heroes who wish they should be sent to this world again, to once more enjoy the pleasure and rejoice greatly while sacrificing their lives in the cause of Allah.

THE PROPHET'S (PEACE BE UPON HIM) CAMPAIGNS (GHAZWAT) AND EXPEDITIONS (SIRAYAH)

The battles (*Ghazwat*) against infidels in which the Holy Prophet (may Allah's Blessings and Peace be upon him) himself took part are enumerated to be 24,27,29 and 31 by different religious scholars. This difference is mainly because some of the campaigns took place either with very short interval or were additional war of main campaign. Keeping in view this state of affairs I have already enumerated thirty one Ghazwat (Campaigns) in my urdu book "Seerat-e-Sarwar-e-Kaunain" (Containing 11 volumes, published in October in 2007) and therefore these 31 Prophet's (Peace be upon him) Campaigns are being repeated and recorded in this book. Expeditions (*Sirayah*) those have been dispatched by the Holy Prophet (Peace be upon him) under the commands of the leading Companions (may Allah be pleased with all of them) have been enumerated at seventy one in my above referred book. Though the Campaigns (Ghazwat) and Expedition (Sirayah) are side by side including many other important events, but I will enumerate by marking serial numbers indicating the Campaigns (Ghazwat) because of their sanctity, followed by expeditions, as follows:

The Campaigns (Ghazwat-un-Nabi)

1. The Campaign (*Ghazwah*) of Abwa or Waddan (End: 1 Hijri or early 2 A.H.)
2. The Campaign of Buwat (Rabi-ul-Awwal, 2 A.H.)
3. The Campaign of Safwan (valley) or the first Badr invasion (2 A.H.)
4. The Campaign of Ushairah (2 A.H.)
5. The Campaign of Badr (Ghazwa Badr) (Ramadan 2 A.H.)
6. The Campaign (of) against Buni Sulaim (2 A.H.)
7. The Campaign (of) against Banu Qainuqa (2 A.H.)
8. The Campaign (of) against Sawiq (2 A.H.)
9. The Campaign of Al-Kudr or Qarqarat-al-Kudr (2 A.H.)
10. The Campaign of Zu Amarr Dhi Amiar or Najd or Ghatafan (3 A.H.)
11. The Campaign of Buhran or Najran or Hijaz (3 A.H.)
12. The Campaign of Uhud (3 A.H.)
13. The Campaign of Hamra-al-Asad (3 A.H.)
14. The Campaign (of) against Banu Nadir (Nudayr) (4 A.H.)
15. The Campaign of Badr-al-Mawid or Badr Sughra; 6(Dhul-Qada 4 A.H.)
16. The Campaign to Dhat (Zat) ur-Riqa or (Najd-Ghatafan) Bani Moharib or Bani Thalabah (5 A.H.)
17. The Campaign of Daumat il-Jandal (Rabi al-Awwal 5 A.H.) (August-627 A.D.)
18. The Campaign of Bani Mustaliq or Muraisi (5 A.H.)
19. The Campaign of Ditch (Trench) or Ahzab or Khandaq (Shawal 5 A.H.)

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14. The Expedition of Muhammad bin Masalamah (may Allah be pleased with him) towards Qurata (Muharram 6 A.H)
15. The Expedition of Ukasha ibn Mihsan (may Allah be pleased with him) towards Ghamr (6 A.H)
16. The Expedition of Muhammad bin Masalamah (may Allah be pleased with him) towards Zul-Qassah (6 A.H)
17. The Expedition of Abu Ubaidah bin Jarrah (may Allah be pleased with him) towards Zul-Qassa (6 A.H)
18. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards Banu Sulaim (6 A.H)
19. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards Al-Ais (6 A.H)
20. The Expedition of Abdul Rahman bin Awf (may Allah be pleased with him) towards Daumat-il-Jandal (6 A.H)
21. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards Bani Thalbah (al-Tarf 6 A.H)
22. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards Juzam (Hisma 6 A.H)
23. The Expedition of Hazrat Zaid bin Harithah (may Allah be pleased with him) towards Wadi al-Qura (6 A.H)
24. The Expedition of Hazrat Kurz bin Jabi al-Fihri (may Allah be pleased with him) towards al-Urinah (Shawwal 6 A.H)
25. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards Madyan
26. The Expedition of Hazrat Abu Bakr Siddique (may Allah be pleased with him) towards Banu Fazarah (7 A.H)
27. The Expedition of Hazrat Ali (may Allah be pleased with him) against Banu Saad bin Bakr (towards Fadak 6 A.H)
28. The Expedition of Abdullah bin Rawahah (may Allah be pleased with him) towards Usayr (Khaibar) (6 A.H)
29. The Expedition of Amr bin Umaiyah Zamri (Damri) and Salamah bin Aslam (may Allah be pleased with him) against Abu Sufyan towards Makkah Mukarramah (6 A.H)
30. The Expedition of Muhammad bin Maslamah (may Allah be pleased with him) towards al-Qurata against Kilab (6 A.H)
31. The Expedition of Muhammad bin Maslamah (may Allah be pleased with him) towards Thalbah (6 A.H)
32. The Expedition of Ukkashah bin Mihsan (may Allah be pleased with him) towards Al-Ghamr against Bani Asad (6 A.H)
33. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards the town of Jamum against Banu Sulaym (6 A.H)

34. The Expedition of Zaid bin Harithah (may Allah be pleased with him) towards the town of Ees i.e. Ais (6 A.H)
35. The Expedition of Zaid bin Harithah (may Allah be pleased with him) toward Umm Qirfah (6 A.H)
36. The Expedition of Hazrat Saeed bin Zaid (may Allah be pleased with him) towards Urniyan.
37. The Expedition of Hazrat Umar bin al-Khattab (may Allah be pleased with him) against Hawazin (Turabah) (7 A.H)
38. The Expedition of Hazrat Abu Bakr Siddique (may Allah be pleased with him) against Banu Kilab at Najd: (Shaaban: 7 A.H)
39. The Expedition of Bashir bin Saad Al-Ansari (may Allah be pleased with him) to Fadak against Banu Murrah (7 A.H)
40. The Expedition of Ghalib Laithi (may Allah be pleased with him) against Banu Uwaal (7 A.H)
41. The Expedition of Bashir bin Saad (may Allah be pleased with him) towards Yemen and Jabar (7 A.H)
42. The Expedition of ibn Abi Awja Salami (may Allah be pleased with him) towards Banu Sulaim (7 A.H)
43. The Expedition of Ghalib bin Abdullah Laithi Kalbi (may Allah be pleased with him) towards Bani al-Mulawwah at Al Kadid (7 A.H)
44. The Expedition of Ghalib bin Abdullah Laythi towards al-Fadak against Bani Murrah (8 A.H)
45. The Expedition of Shuja bin Wahb Asadi (may Allah be pleased with him) towards Bani Aamir (8 A.H)
46. The Expedition of Kaab bin Umayr Ghafari (may Allah be pleased with him) towards Dhat Atla (8 A.H)
47. The Expedition of Amr bin al-Aas (may Allah be pleased with him) towards Zat-al-Salasil (Dhatus-Salasil) (8 A.H)
48. The Expedition of Khabat led by Hazrat Abu Ubaidah bin Al-Jarrah (may Allah be pleased with him) (8 A.H)
49. The Expedition of Hazrat Ghalib Laithi (may Allah be pleased with him) towards Banu al-Mullawwih) (8 A.H)
50. The Battle of Mu'tah (8 A.H)
51. The Expedition of Hazrat Abu Qatadah (may Allah be pleased with him) towards Khadirah against Ghatafan (8 A.H)
52. The Expedition of Hazrat Abdullah bin Abi Hadrah Aslami (may Allah be pleased with him) towards Ghabah (8 A.H)
53. The Expedition of Hazrat Abu Qatadah (may Allah be pleased with him) towards Batn-e-Idam (Izam) (8 A.H)
54. The Expedition of Hazrat Khalid bin Walid (may Allah be pleased with him) against Uzza (Nakhlah) (8 A.H)

55. The Expedition of Hazrat Amr al-Aas (may Allah be pleased with him) against Suwa (Banu Hudhail) (8 A.H)
56. The Expedition of Hazrat Saad Ibn Zaid Ashhali (may Allah be pleased with him) against Manat (Al-Mushallal) (8 A.H)
57. The Expedition of Hazrat Khalid bin Walid (may Allah be pleased with him) Jazimah (Banu Judhimah) 8 A.H. Najran
58. The Expedition of Abu Aamir Ashari (may Allah be pleased with him) towards Awtas (8 A.H)
59. The Expedition of Hazrat Tufail ibn Amr Dausi (may Allah be pleased with him) against (idol) Zul-Kaffain (8 A.H)
60. The Expedition of Hazrat Uyainah bin Hisn Fazari (may Allah be pleased with him) against Bani Tamim (9 A.H)
61. The Expedition of Hazrat Qutbah bin Aamir (may Allah be pleased with him) to Tabalah against Khatham (9 A.H)
62. The Expedition of Hazrat Zahak (Dahhak) ibn Sufyan Kilabi (may Allah be pleased with him) against Banu Kilab (9 A.H)
63. The Expedition of Hazrat Alqamah ibn Mujazziz Mudliji (may Allah be pleased with him) to Jeddah against a hostile group from Al-Habashah (9 A.H)
64. The Expedition of Hazrat Ali bin Abi Talib (may Allah be pleased with him) to Tai to demolish the idol al-Fuls (9 A.H)
65. The Expedition of Hazrat Ukashah bin Mihsan Asadi (may Allah be pleased with him) against al-Jinab (9 A.H)
66. The Expedition Hazrat Abdul Rahman bin Awf (may Allah be pleased with him) towards Daumat il-Jandal against Bani Kalb (10 A.H)
67. The Expedition of Hazrat Khalid bin Walid (may Allah be pleased with him) towards Najran (10 A.H)
68. The Expedition of Hazrat Ali bin Abu Talib (may Allah be pleased with him) Towards the Yemen (10 A.H)
69. The Expedition of Hazrat Khalid bin Walid (may Allah be pleased with him) towards Bani al-Harith bin Kaab (10 A.H)
70. The Expedition of Jarayr bin Abdullah Bajali (may Allah be pleased with him) towards Zul-Kalaa (10 A.H)
71. The Expedition of Hazrat Usamah bin Zaid (may Allah be pleased with him) against Ubna, the Romans territory (11 A.H)

(1) THE PROPHET'S (PEACE BE UPON HIM) ABWA CAMPAIGN

The Prophet (may Allah's Blessings and Peace be upon him) led the first campaign at Abwa (Waddan). He had come to Madinah on Monday, 12th Rabi-ul-Awwal 1 A.H and after about a year he set out with sixty immigrants

(*Muhajireen*) in Safar to wage *Jihad* (striving in the way of Allah) appointing Hazrat Saad bin Ubadah (may Allah be pleased with him) as his vicegerent of Madinah. The Messenger of Allah (Peace be upon him) went to Abwa (Waddan) to reconnoitre on Banu Damarah and the Quraish caravan coming back from Sayrian business trip, the white banner was carried by Hazrat Hamzah (may Allah be pleased with him) and this place is about 80 miles from Madinah (on way to Makkah) (Here is the grave of Hazrat Aminah: may Allah be pleased with her: mother of the Prophet). (The Compiler of this book have the prosperity to visit the grave on Friday, 6th Jamadi-us-Sani; 1404 A.H i.e 9th March 1984 A.D.). The Quraish caravan had already crossed and the peace agreement was concluded with Makhshi ibn Amr Damri, chief of the Banu Samrah tribe.

Peace Agreement with Banu Damarah (those were from the tribe of Banu Kinanah)

“This writing is from Muhammad Rasul Allah (Peace be upon him) for Banu Damarah. Their lives and property will be protected and they will be given succour encountering the invader. Provided that whenever they are called for help by the Prophet (Peace be upon him) they will present themselves to be at the service of the Prophet (Peace be upon him). They will neither give any help to the enemy of Muslims nor will deceive the Muslims.”

EXPEDITION (SARIYAH) OF HAZRAT HAMZAH (RADIA ALLAH-U TAALA ANHU)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him) in Ramazan (Ramadan) 1 A.H. with thirty striving immigrants (*muhajir mujahideen*) to Saif-ul-Bahr to interrupt the trade caravan of the Quraish. They confronted with Abu Jahl who had 300 Quraish with him and decided to fight. The flag bearer for Hazrat Hamzah (may Allah be pleased with him) was Hazrat Abu Murthid Ghanavi (may Allah be pleased with him). Majdi bin Amr Juhani, who was ally of both the parties, intervened, his efforts were successful and they did not fight.

EXPEDITION (SARIYAH) OF HAZRAT UBAYDAH BIN HARITH (MAY ALLAH BE PLEASED WITH HIM)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent Hazrat Ubaidah bin Harith bin Abdul Muttalib (may Allah be pleased with

him) in Shawwal 1 A.H (May 623 A.D) (martyred because of wound in battle of Badr, died at the place of Safra) to the valley of (Batn) Rabigh. He was accompanied by 60 striving immigrants (*muhajir mujahideen*) and their flag bearer was Mistah bin Athathah bin Abdul Muttalib bin Abd Manaf (may Allah be pleased with him). They encountered the 200 infidels cavalry-men, under the command of Abu Sufyan bin Harb at Ahya a part of Batn Rabigh, but there was no fight. Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) (Saad bin Abi Waqqas Maalik bin Wuhayb bin Abd Manaf bin Zurha bin Kilab bin Murrah bin Kaab al-Qarshi al-Zuhri. Since maternal grand father's family of the Prophet-Peace be upon him; was in Zuhra family, Saad was thus his maternal uncle in relation d. 55 A.H Madinah) thrown the arrow and it was the first arrow thrown after the advent of Islam

EXPEDITON (SARIYAH) OF SAAD BIN ABU WAQQAS (MAY ALLAH BE PLEASED WITH HIM)

After the commencement of ninth month from emigration, in Dhu al-Qadah (June 623 A.D) the Messenger of Allah (may Allah's Blessings and Peace be upon him) prepared a white flag for him and sent him towards al-Kharrar with twenty immigrant footmen (*muhajir mujahideen*) to intercept the caravan of the Quraish which was due to pass that route. Kharrar is a valley near Juhfah to the left of al-Muhajjah adjoining Khumm and the Prophet (Peace be upon him) directed them not to proceed beyond al-Kharrar. So they used to conceal themselves during the day and travelled by night. On the fifth day it was discovered that the caravan had already passed the evening before and therefore the contingent returned to Madinah.

(2) CAMPAIGN (GHAZWAH-E-NABAWI) OF BUWAT

Campaign (*Ghazwah*) of Buwat occurred in the month of Rabi-ul-Awwal 2 A.H (September 623 A.D) after thirteen months of emigration. The bearer of the banner was Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) and the flag was of white colour. Hazrat Saad bin Ubadah (may Allah be pleased with him) was left as his vicegerent at Madinah. The Prophet (Peace be upon him) set out with two hundred of his Companions (may Allah be pleased with him) to intercept the caravan of Quraish led by Umayyah bin Khalaf al-Juhani who had a party of one hundred men of Quraish and two thousand five hundred camels. The Prophet (Peace be upon him) reached Buwat which is one of the mountains of Juhaynah, in the region of Radwa adjoining Dhu Khushub, which lies on the route to Syria at a distance of about 50 miles from Madinah. The Messenger of Allah

(Peace be upon him) learnt that the caravan had already passed and therefore did not have to fight and so he returned to Madinah.

(3) CAMPAIGN (GHAZWAH-E-NABAWI) OF SAFWAN OR THE FIRST BADR INVASION

Kurz bin Jabir al Fihri attacked at night the grazing land of Madinah and carried away some animals including the camels of the Prophet (Peace be upon him). This incident took place 2 A.H. in the month of Rabi-ul-Awwal (September 623 A.D) after thirteen months from emigration. The Prophet (Peace be upon him) set out to chase the Kurz bin Jabir along with some Companions (may Allah be pleased with him), the banner bearer was Hazrat Ali bin Abu Talib (may Allah be pleased with him) and the flag was white. Hazrat Zaid bin Harithah was left behind as vicegerent at Madinah. Al-Jamma is a mountain in the nearness of Al-Aqiq towards al-Juruf and the distance between al-Jamma and Madinah is three miles. The Messenger of Allah (Peace be upon him) pursued Kurz and reached the valley known as Safwan in the nearness of Badr, which Kurz bin Jabir had crossed. That is why it called first-Badr invasion or Badr-e-Ula. Thus the Prophet (Peace be upon him) did not find him so he returned to Madinah. Kurz bin Jabir Fihri was one of the chiefs of Quraish and he embraced Islam in a later period. Kurz was made commander of the 20 cavalry men contingent sent by the Prophet (Peace be upon him) to pursue Urniyan. He was martyred at the time of conquest of Makkah in 8.A.H.

(4) CAMPAIGN (GHAZWAH-E-NABAWI) OF AL-USHAIRAH (DHUL-USHAIRAH)

The campaign of al-Ushayrah took place in 2 A.H in the month of Jamadi al-Akhirah (December 623 A.D) after about sixteen months of emigration. The Prophet (Peace be upon him) learnt that a trade caravan of Quraish led by Abu Sufyan is going to Syria, he proceeded with one hundred and fifty or two hundred companions (may Allah be pleased with all of them) and thirty camels, which they rode turn by turn. The banner bearer of this campaign was Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him) and the flag was white. He (Peace be upon him) appointed Abu Salamah bin Abdul Asad al-Makhzumi as his vicegerent at Madinah. The news of caravan departure from Makkah for Syria had reached him and therefore he arrived at al-Ushairah which belongs to Banu Mudlij in the Yanbu region, which is at a distance of 108 miles from Madinah. He found that they had already passed a few days earlier. The news of the movement of the Messenger of Allah (Peace be upon him) had already reached the Quraish. It was the same caravan to intercept, which while returning from Syria, it has

passed, travelling along the coast of sea. The Quraish set out to protect it and they came into clash for the first time, confronting front, with the Messenger of Allah (Peace be upon him) at Badr. There was a heavy fighting held at the place of Badr and seventy of the Quraish were slain. In this *Ghazwah* (Campaign) he concluded peace with the Banu Mudlij and their allies Banu Damrah as follows:

“In the name of Allah, The Most Gracious, the Most Merciful.”

“From Muhammad, Rasul Allah (Peace be upon him) for Banu Mudlij which include Banu Damurah. Their lives and property will be protected and any one who invade will be fought provided that Banu Mudlij and Banu Damurah do not cause an obstacle in the way of religion. Every virtuous and abstinent will be given protection. Whenever they are called for assistance by the Prophet (Peace be upon him) they will present themselves.”

EXPEDITION (SARIYAH) OF HAZRAT ABDULLAH BIN JAHSH (MAY ALLAH BE PLEASED WITH HIM) TOWARDS NAKHLAH

Hazrat Abdullah bin Jahsh (*Radiya Allah-u Taala anhu*) (bin Rubab bin Yamar bin Sabrah bin Katheer bin Ghanam bin Dudan bin Asad bin Khuzeemah al-Asadi. His mother was Umaymah bint Abdul Muttalib. Martyred in Campaign of Uhud in Shawwal 3 A.H. On breakage of his sword in Ghazwah-e-Uhud, he was given a branch of palm-date tree by the Prophet (Peace be upon him) which miraculously became sword and was thus slaughtered many infidels with that) was sent with twelve emigrants (*Mujahideen*) garden of Banu Aamir adjoining Makkah. The contingent consists the following Companions:

1. Commander of the contingent Hazrat Abdullah bin Jahsh (may Allah be pleased with him)
2. Hazrat Saad bin Abi Waqqas (may Allah be pleased with him)
3. Hazrat Ukkashah bin Mihsan (may Allah be pleased with him)
4. Hazrat Utba bin Ghazwan (may Allah be pleased with him)
5. Hazrat Waqid bin Abdullah Taymi (may Allah be pleased with him)
6. Hazrat Miqdad bin Amr (may Allah be pleased with him)
7. Hazrat Aamir bin Iyyas (may Allah be pleased with him)
8. Hazrat Khalid bin Bukayr (may Allah be pleased with him)
9. Hazrat Safwan bin Baydha (may Allah be pleased with him)
10. Hazrat Suhayl bin Baydha (may Allah be pleased with him)
11. Hazrat Aamir bin Rabia (may Allah be pleased with him)
12. Hazrat Abu Huzayfa (may Allah be pleased with him) bin Atba bin Rabia bin Abd Shams bin Abd Manaf al-Qarshi.

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11. Hazrat Aamir bin Rabia (may Allah be pleased with him)
12. Hazrat Abu Huzayfa (may Allah be pleased with him) bin Atba bin Rabia bin Abd Shams bin Abd Manaf al-Qarshi.

before Abdullah bin Ubai (apparently) embraced Islam. In that gathering there were Muslims, polytheists and Jews and among the Muslim were Hazrat Abdullah bin Rawahah. When a cloud of dust raised by (the movement) the animal covered that gathering; Abdullah bin Ubai covered his nose with his garment and said, 'Do not cover us with dust.' Allah's Messenger (Peace be upon him) greeted them, stopped, dismounted and invited them to Allah and recited to them the Holy Quran. On this Abdullah bin Ubai bin Salul said to him, 'O men! there is nothing better than what you say, if it is truth. So do not trouble us with it in our gatherings, but if some body comes to you, you can preach to him.' On that Hazrat Abdullah bin Rawahah said, 'Yes, O Allah's Messenger (Peace be upon him)! Call on us in our gatherings for we love that.' So the Muslims, polytheists and Jews started abusing one another till they were about to fight with one another. Allah's Messenger (Peace be upon him) kept on quietening them till all of them became quiet, and then Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) rode his animal and proceeded till he entered upon Hazrat Saad bin Ubada (may Allah be pleased with him). Allah's Messenger (may Allah's Blessings and Peace be upon him) said, "O Saad! Did not you hear what Abu Habab (Abdullah bin Ubai) said? He said so and so." Hazrat Saad bin Ubada (*Radiya Allah-u Taala anhu*) said, 'O Allah's Messenger (Peace be upon him)! Let my father be sacrificed for you! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town (Madinah) decided unanimously to crown him (Abdullah bin Ubai) as their ruler. But when Allah opposed that decision through the truth and had prevented that with the truth. He had given you, he was grieved with jealousy and that, caused him to behave in such an impolite manner which you had noticed. So the Messenger of Allah (Peace be upon him) excused him. It was the custom of Allah's Messenger (may Allah's Blessings and Peace be upon him) and his companions to excuse the idolaters and the people of Scripture (Christian and Jews) as Allah ordered them, and they used to be patient with their mischief when annoyed by them. Allah, the Gracious, has revealed in the Holy Quran in Surah Aal-e-Imran (verse 186) that:

"You shall certainly be put to test, in your wealth and in your souls. And you shall certainly hear many hurtful annoying talks from those who have given the Book before you; and from those who are polytheists. But if you patiently persevere and abstemious, then, that indeed is a determining factor in all affairs."
(Aal-e-Imran, 3:186)

Allah, the Most Merciful, has also revealed that:

"Many a number from the people of the Book, wish they could turn you (people) back polytheists, after you have believed; out of selfish envy for their own selves, even after the truth has

become manifest to them. But forgive and overlook; till Allah brings forth his command. Surely, Allah has full power over all things." (Al-Baqarah, 2:109)

So the Prophet (may Allah's Blessings and Peace be upon him) used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting. So when Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) fought the Battle of Badr and Allah killed the nobles of Quraish infidels through him, Abdullah bin Ubai bin Salul and the pagans and idolaters who were with him said:

"This matter (i.e. Islam) has appeared triumphed (i.e. became victorious). So they gave the Baia pledge (for embracing Islam) to the Messenger of Allah (may Allah's Blessings and Peace be upon him) and became Muslims.

(5) CAMPAIGN (GHAZWAH) OF BADR

This Campaign (*Ghazwah*) was the most important which clearly separated the truth and falsehood, called *Ghazwah Badr al-Kubra* and was fought on 17th of Ramadan 2. A.H (13th March 624 A.D). The Prophet (Peace be upon him) appointed Hazrat ibn Umm Maktum (may Allah be pleased with him) as the vicegerent. Hazrat Abu Lubabah (*Radiya Allah-u Taala anhu*) was sent back at Rawha and made deputy vicegerent. The area of Badr was near the sea coast, and was considered a junction, with routes to Syria, Makkah and Madinah, and was surrounded by high mountain. At the time of the battle fought here, the Muslims force numbered only 313, and they were under the command of the Holy Prophet (Peace be upon him), while the Makkans were well equipped and numbered around one thousand. In spite of this, the Muslims won a brilliant victory, with the help of Allah. This help from Allah was miraculous. The Messenger of Allah (may Allah's Blessings and Peace be upon him) calculated the time of the return of trade caravan of Quraish from Syria led by Abu Sufyan for which He (the Prophet: Peace be upon him) had earlier led a campaign to Dhu al-Ushairah. The Prophet (Peace be upon him) sent Hazrat Talhah bin Ubaidullah al-Taymi and Hazrat Saeed bin Zaid bin Amr bin Nawfal (may Allah be pleased with him) to obtain information about the caravan. They reached al-Tajbar, in the valley of al-Hawra, and stayed with Kashd al-Juhani. He offered them hospitality but concealed from them the movement of caravan till it has passed. Then came out and Kashd accompanied them as guide and brought them to Dhu al-Marwah. The caravan had hastily passed by the sea-shore and travelled day and night for fear of being pursued. The route used by the Prophet (Peace be upon him) in the reputed pilgrimage of Hudaibiyah differed naturally from that of emigration and from that which he himself used at the time of the conquest of Makkah, and it differed also

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the Prophethood and now your women should do so also? If within three days nothing occurred, we will declare you as the greatest liars. On the third day while Hazrat Abbas (may Allah be pleased with him) was walking in the mosque towards Abu Jahl furiously, to accurse him, he heard the voice of Damdam crying out in low part of the valley, having cut the nose of his camel, turned its saddle round and torn his shirt, screaming: 'O Quraish, the trading caravan the trading caravan, Muhammad and his companions are waiting to strike your precious belongings which is with Abu Sufyan. I do not think that you will contrive it. Help! Help!' The Quraish prepared quickly to go to Badr.

THE PROPHET (PEACE BE UPON HIM) SET OUT FROM MADINAH TO BADR

The Messenger of Allah (may Allah's Blessings and Peace be upon him) set out from Madinah on Saturday, the twelfth of Ramadan 2 A.H. (8th March 624 A.D). It was ten days after Talhah bin Ubaidullah and Saeed bin Zaid (may Allah be pleased with them) had been sent. Badr is situated in south-west of Madinah, at a distance of 150 Kilometres. Ahmad bin Abdullah bin Yunus has stated that: 'The Prophet (Peace be upon him) emerged from Madinah for Badr, and appointed Amr bin Umm Maktum (may Allah be pleased with him) as his vicegerent.' In this campaign not only Emigrants (*Muhajreen*) emerged with him but also Ansars accompanied him, who had not accompanied him prior to this. The Messenger of Allah (Peace be upon him) encamped his army at the well of Inabah, one mile from Madinah. Here his companions presented themselves before him, and he commanded those who were young to go back. He set out with three hundred and thirteen warriors, out of which 85 were Emigrants and 228 were Ansars. (Some of historians have given the enumeration at 314 and some 315).

Eight persons remained behind on account of some valid reasons, three of them were Emigrants and five Ansars. The Prophet (Peace be upon him) gave them their shares and rewards in booty. Three emigrants were (1) Hazrat Uthman ibn Affan (may Allah be pleased with him) whom the Prophet (Peace be upon him) had left behind to look after his wife Hazrat Ruqayyah (may Allah be pleased with her) the daughter of the Prophet (Peace be upon him) as she was ailing. The two others were (2) Hazrat Talhah bin Ubaidullah and Hazrat Saeed bin Zaid (may Allah be pleased with both of them) sent to bring information about the caravan. The five Ansars were (1) Hazrat Abu Lubabah bin Abd al-Mundhir whom the Prophet (Peace be upon him) had appointed his vicegerent at Madinah (2) Asim bin Adi al-Ajlani (may Allah be pleased with him) whom the Prophet (Peace be upon him) had appointed his vicegerent over the people of al-Aliyah (3) Harith bin Hatib al-Amri (may Allah be pleased with him) whom the Prophet

(Peace be upon him) had commanded to return from al-Rawha to Banu Amr bin Awf, because of some information which had reached him (4) Khawwat bin Jubayr (may Allah be pleased with him) who had become exhausted at al-Rawha and (5) Harith bin Simmah (may Allah be pleased with him) who had also become exhausted there. They were so destitute of necessities of life that they had only seventy camels on which people rode alternatively and there were two horses, one belonging to Miqdad bin Amr (may Allah be pleased with him) and the other belonging Hazrat Zubair bin Awwam (may Allah be pleased with him). Hazrat Ali and Hazrat Murthad ibn Abu Murthad (may Allah be pleased with him) shared one camel. They offered to walk and requested the Prophet (Peace be upon him) to ride. But he said: "Neither are you stronger than I nor am I less in need of reward than you are?" The Prophet (Peace be upon him) sent two persons, on spying duty namely Basbas bin Amr and Adi bin Abi al-Zaghba (may Allah be pleased with him) belonging to Juhaynah and were allies of Ansars, to collect information about the polytheists. They reached the spring of Badr collected information and returned to the Prophet (Peace be upon him). The Prophet (Peace be upon him) took the route by al-Aqiq, Zul-Hulayfah, Ulat-ul-Jaysh, Turban, Malal, Gamisul Hamam, Sukhayrat ul-Yaman, Ayalah, Rawha and Shanuka. The polytheists had learnt in Syria that the Prophet (Peace be upon him) was watching their return. On their departure from Syria, they sent Damdam bin Amr Ghafari to intimate the Quraish at Makkah about the circumstances what they had learnt. They had also asked them to rush to defend their caravan. Consequently, the infidels immediately departed from Makkah, fully equipped and there were singing girls also with them. The Quraish had sent Furat bin Hayyan al-Ijli, at the time of the departure from Makkah, to Abu Sufyan to intimate him of their departure. He travelled by the route other than taken by Abu Sufyan and thus he joined the infidels at Juhfah and accompanied them. He was wounded in the Battle of Badr and fled away. The Banu Zuhrah having strength of one hundred men retired from al-Juhfah at the instance of and obeying their ally Al-Akhnas bin Shariq al-Thaqafi. Banu Adi bin Kaab also returned via coast route, when they reached Thaniyyah. Abu Sufyan bin Harb met them at Marr al-Zuhran and said: You are neither with the caravan nor with the party, O Banu Adi, how did you return? They said: you sent a message to the Quraish to return. Resultantly, no infidel of the Banu Zuhrah or Banu Adi participated in the Battle of Badr. In Battle of Badr, there were three flags of the polytheists, one with Abu Aziz bin Umayr, one with Nadr bin Harith and one with Talbah. All of them were from Banu Abd Ad-Darr. When the trading caravan, led by Abu Sufyan bin Harb arrived near Madinah, they got much frightened and they felt apprehension of the delay of Damdam and their people. Abu Sufyan reached Badr in this vacillation and asked Majdi bin Amr: Did you perceive any one of Muhammad's spies? Majdi replied: I did not see any one whom I could suspect except two riders who arrived at this place, and he pointed to the resting place of the camels of Adi and

Basbas. Then Abu Sufyan went there, took dungs of their camels and broke them. Seeing that there were date-stones in them, he remarked: This is the Yathrib's fodder, and they were the spies of Muhammad (Peace be upon him). He admonishes earnestly the chiefs of the caravan, and took the sea-shore route, leaving the Badr to the left, and proceed swiftly. Abu Sufyan bin Harb sent Qays bin Imra al-Qays to inform Quraish, those were coming from Makkah, that he had saved the caravan, and asked them to return. The Quraish declined to return and their messenger met and informed Abu Sufyan at the place of al-Haddah, seven miles from Usfan, towards the left side of the Makkah route. Banu Damrah and some people of Khuzaah abode that valley. Abu Sufyan was remorseful upon them and said: This is the action of Amr (Abu Jahl) bin Hisham, who has said: By Allah! We shall not go back unless we have encamped at Badr and enjoyed the dancing and singing of girls. Badr was a place where seasonal gathering of the Arabs were held, and it had a market. The route to Badr on which the Prophet (Peace be upon him) proceeded, passed through al-Rawha, then to al-Munsarif a further distance of 12 miles, then to Dhat-Ajdhal at about the same additional distance, then to al-Malat (a part of al-Salem) then to al-Uthayl, covering every encampment almost equal distance. From al-Uthayl the Badr is two miles. The Messenger of Allah (Peace be upon him) received information about the movements of Quarish, informed his companions (may Allah be pleased with him) and sought their advice. Hazrat Abu Bakr Siddique (may Allah be pleased with him) rose and pledged in address for sacrificing the lives. Then rose Hazrat Umar (may Allah be pleased with him) and devotedly declared the solemn affirmation.

THE COMPANIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM) PLEDGED TO FIGHT

Hazrat Imam Bukhari (Sahih Bukhari, 288, Vol.5) has described that Hazrat Abdullah ibn Masud (may Allah be pleased with him) (bin Ghafil bin Habib bin Shamkh ibn Faar bin Makhzum bin Sahla bin Kahil bin al-Harith bin Tameem bin Saad bin Hudhail bin Mudrikah bin Ilyas bin Mudar. He narrated 848 *Ahadith*. Died at Madinah in 32 A.H) narrated that: 'I witnessed Al-Miqdad bin Al-Aswad (may Allah be pleased with him) in a scene which would have been dearer to me than anything had I been the hero of that scene. Al-Miqdad came to the Prophet (Peace be upon him) while the Prophet (Peace be upon him) was urging the Muslims to fight with the polytheists. Al-Miqdad said; 'We will not say as the people of Moses (Hazrat Musa, upon him peace) said: So go you and your Lord and fight you two, but we shall fight on your right and on your left and in front of you and behind you.' I saw the face of the Prophet (Peace be upon him) getting bright with happiness, for that saying delighted him. Miqdad bin Amr (may Allah be pleased with him) al-Bahrani (d.33 A.H; Madinah) said: By Him,

Who (Allah) raised you with truth, you act upon commandments of the Allah, the Almighty, we shall obey you in any case. By Allah! On any account we shall not be saying according to Bani Israil that 'O Hazrat Musa (Moses) proceed you and your Allah and fight, we are sitting here.' Instead, we shall fight with full valour on your right side and your left side and in front and backside. Hazrat Abdullah bin Masud (may Allah be pleased with him) has narrated that at this the face of the Prophet (Peace be upon him) shined delightedly because of happiness. Then the Prophet (Peace be upon him) said: "Advise me." He meant only the Ansars. Hazrat Saad bin Muadh (may Allah be pleased with him) Chief of the Ansars stood up and said: 'I shall submit on behalf of the Ansars, since, O Prophet of Allah (Peace be upon him) you meant us.' The Prophet (Peace be upon him) said: "Yes" Hazrat Saad (may Allah be pleased with him) (bin Muadh bin Numan bin Amr al-Qays bin Zayd bin Abdul Ashhal bin Jushm bin Harith bin Khazraj bin Amr bin Maalik bin Aws. Ashhal branch of Aws tribe. Chief of Aws. He was wounded in the Battle of Trench i.e. Ahzab. Martyred because of this wound after the Campaign of Banu Quraizah in 5 A.H) said: O Prophet of Allah! Proceed to the place you intend. By Him (Allah), Who raised you with truth if you proceed to the sea and enter it, we shall enter it with you and not a single man of us shall stay behind.' The Messenger of Allah (may Allah's Blessings and Peace be upon him), said: "Proceed with the Blessings of Allah upon you. Verily, Allah has promised me one of the two groups and by Allah, I am visualizing the places of the slaughter of that group."

THE ENCAMPMENT AT THE BADR

About this occasion Allah, the Almighty, revealed verse 7-8 of Surah Al-Anfal of the the Holy Quran:

"And when Allah promised you that one of the two parties (Abu Jahl and Abu Sufyan's groups) would indeed be yours, and you wished that the one unarmed would be yours. But Allah desired to manifest the truth to triumph according to His orders, and to annihilate the root of the infidels. So that he might manifest the truth of what was true, and show the fatality what was futile, even though the offenders might displeased." (Al-Anfal 8:7-8)

The Prophet (Peace be upon him) put on his clothes relating to soldiery armed with chain armour namely 'Dhat-al-Uqool' and sword namely "Udhub" and entreated beseechingly before Allah, the Gracious:

"O Allah, these Muslims are on foot (walking) bestow them with beasts. These are naked bestow them clothes. They are hungry, bestow them subsistence. These peoples are indigent, bestow them sufficiency and prosperity."

Hazrat Anas bin Malik (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) marked on ground with his stick the places of slaughters of the infidels saying that, "So and so will be slaughtered at this point and such and such person at this place." The infidels were slaughtered exactly at the place of their markings.

On that day the flag of the Prophet (Peace be upon him) was the largest of all. The Emigrants flag was with the Musab bin Umayr (may Allah be pleased with him) (bin Hashim bin Abd Manaf al-Qarshi, Martyred in Ghazwah-e-Uhud in 3 A.H) the flag of al-Khazraj was with Hubab bin al-Mundhir (*Razi Allah taala Anhu*) and the flag of the Aws was with Hazrat Saad bin Muadh (*Razi Allah Taala anhu*) The Messenger of Allah (may Allah's Blessings and Peace be upon him) encamped near Badr early in the night of Friday, 17th Ramzan (13th March 624 A.D) He sent Hazrat Ali, Hazrat Zubair, Hazrat Saad bin Abi Waqqas and Hazra Basbas bin Amr (*Ridwan Allah-e Taala Ajamaeen*) to gather information about the polytheists on the side of the spring. They found two slaves (water carriers) of the Quraish, one was Aslma slave of Bani al-Hujjaj and the other Abu Yusr Uraiz a slave of Bani Aetas bin Saeed, those were captured and presented before the Prophet (Peace be upon him). The Prophet asked them: "Where are the Quraish." They replied: Behind this hill that you see. He asked: "How many." They said: In plenty. He asked: "How many camels do they slaughter?" They said: One day ten and the other day nine. The Prophet (Peace be upon him) then said: "Their people are between one thousand and nine hundred." The Prophet (Peace be upon him) asked from the captured slaves: "Which from among the Quraish chiefs are participating." The slaves replied: Utba bin Rabia, Shaiba bin Rabia, Abu Jahl bin Hisham, Abul Bakhtri bin Hisham, Hakim bin Hizam, Naufal bin Khuwalid, Harith bin Aamir bin Naufal, Tayma bin Adi bin Naufal, Nasr bin Harith, Zama bin Aswad, Umayya bin Aswad, Umayya bin Khalaf, Munibba and Nubayra sons of Hujjaj, Sahl bin Amr and Amr bin Abdood etc. On hearing this the Prophet (Peace be upon him) said: "O My Companions! Makkah has sent its cream towards you his dwelling souls."

Hubab bin al-Mundhir requested: O Prophet of Allah (Peace be upon him)! The place where you are now is not the suitable place for encamping, so move with us close to the water. I am acquainted with it and its wells. There is a well, the water of which is very sweet and it will never exhaust. Then we shall erect a tank from which we shall drink water and fight, and we shall fill up other wells. Hazrat Jibril (Gabriel-upon him peace) came to the Messenger of Allah (Peace be upon him) and said: The Proposal offered by Hubab is sound. Thereupon the Prophet (Peace be upon him) rose and did accordingly. The soil of the valley was sandy and soft, so Allah, the Gracious sent down rain; the ground became wet and the Muslims had no hindrance in their movement. The rain came

to the infidels also but an account of it they would not move because of slime, although there was a sand mound between the two parties. During the night the Muslims fell drowsiness, which caused them tranquility. About this occasion Allah, the Merciful, revealed verse 11, of Surah Al-Anfal, of the Holy Quran:

“Remember, when he covered you with sleepiness, to give you consolation as a sign of security from Him, and He sent down water (rain) upon you, from the sky, that He might cleanse you therewith, and take away from you the uncleanness of devil (Satan), and that He might fortify your hearts and steady your feet, therewith.” (Al-Anfal, 8:11)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) commanded his companions (*Ridwan Allah-e-Taala ujmaeen*) “not to adopt unnecessary torturous ways of killing, and the killing of women and children and those of enemy personnel who do not actually fight, such as cooks, personal servants and the like, are expressly prohibited.” An hut (Ureesh) was thatched for the Messenger of Allah (Peace be upon him) from date-palm leaves. The Prophet (Peace be upon him) and Hazrat Abu Bakr Siddiq (may Allah be pleased with him) entered in it and then Hazrat Abu Bakr Siddiq and Hazrat Saad bin Muadh (may Allah be pleased with him) stood on the door as guards with their drawn swords. The Messenger of Allah (Peace be upon him) spends his night in prayer and supplicated before Allah, saying:

“O Allah! Fulfil the promise you have made with me. O Allah! If this congregation of Muslims is killed, then you will not be worshipped till the Day of Resurrection.”

In the morning He (Peace be upon him) started arranging the rows of his companions (may Allah be pleased with him) by means of an arrow with which he commanded one to step forward and another to step back, like Sawad bin Ghazia Ansari who was in outstrip, till they were in a straight line. There was yet no uniform dress among the Muslims. So companions were generally distinguished from enemies by the use of watchwords shouted on both sides at each combat. The Prophet (Peace be upon him) told the companions that: “Allah's help has arrived. The angels have reached.” There blew a wind, like of which in intensity they had not experienced. This was Hazrat Jibril (Gabriel-upon him peace) at the head of one thousand angels, to be with the Messenger of Allah (may Allah's Blessings and Peace be upon him). Then it passed and in the second blast came Hazrat Michael (upon him peace) at the head of one thousand angels to be on the right-wing of the Prophet (Peace be upon him). The third blast was Israpheel (Israfil) (upon him peace), at the head of one thousand angels, to be on the left wing of the Prophet (Peace be upon him). Concerning this event, Allah the

Most Gracious, has revealed verse (124-125) of Surah Aal-e-Imran, in the Holy Quran, that

“When you said to the believers: “Does it not suffice you that your Lord will extend His support to you, with three thousand angels (who are) sent down? Continue steadfastly and act rightly and if the enemy attack you hurriedly, your Lord would help you with five thousand havoc making angels.”

(Aal-e-Imran, 3: 124-125)

The distinguished marks of the angels were their turbans which they had let loose between their shoulders. They were of green, yellow and red shades of light. There were fleece on the foreheads of their horses. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said to his Companions (may Allah be pleased with all of them): “Verily the angels have put marks so you also put marks.” So they put signs of fleece on their hoods and caps. The angels were on piebald horses on the day of Battle of Badr (Ghazwa-e-Badr).

INFIDELS REACHED BADR

In the meantime the infidel Quraish appeared and they sent Umayr bin Wahb al-Jumahi, an archer, to make an estimate for the strength of the Muslims forces. He reported back that there is no help for them and there is none in ambush. The warriors are three hundred and if there are more they must be very few. There are seventy camels and two horses with them. O People of Quraish distressful are the bearer of death. The water carrying camels of Yathrib are carrying sure death. They are people who have no protection or shelter except their sword. I do not feel that a man of them will be slaughtered unless a man is slaughtered from you. When the number of dead is equal to their number then what is the charm of life after that? Now determine your decision. He came to Hakim bin Hizam, Shaybah and Utbah, who were men of discreet among them. They advised the Quraish to retreat. Utbah said: Do not reject my deliberations nor perceive my considerations to be based on ignorance. Abu Jahl became jealous of him and his comprehension and instigated the people when he heard it rejected it, created dissimilarity among them and asked Aamir bin al-Hadrami, whose brother Amr was killed at the expedition of Nakhlah, to exclaim. Thereupon Aamir came forward and applied mud to his buttocks and cried: Alas for Amr! By this screaming he wanted to blackmail Utbah who was his ally among the Quraish. On this Abu Jahl remarked that Utba had been terrified. After this Utba furnished himself with arms and Quraish infidels army came forward to fight. The Messenger of Allah (Peace be upon him) supplicated before Allah, the Gracious: that:

“O Allah! This band of Quraish has come with arrogance and haughtiness. It is in Your disobedience and dissidence and to belie Your Messenger and desire to fight against You. O Allah! I await Your help promised with me. O Allah! destroy them.”

Hazrat Abu Bakr Siddique (may Allah be pleased with him) had consoled the Messenger of Allah (may Allah's Blessings and Peace be upon him) that Allah would answer his prayer, he had a brief drowsiness. When he woke up he told Abu Bakr (may Allah be pleased with him) that “There was good news for them.” He said; “Jibril (upon him peace) is here on his horse.” He went into the battle field and encouraged the Muslims to fight, saying: “The Muslims who shows patience and hopes for reward when he advances to join striving in the way of Allah (Jihad) and is then martyred will be rewarded with Paradise.”

Umayr bin Wahb came and attacked the Muslims. Then Aamir bin al-Hadrami attacked them, the arrow thrown by him struck Mihja (may Allah be pleased with him) slave of Hazrat Umar (may Allah be pleased with him) and thus he became the first martyred of the Battle of Badr. The first person of the Ansars who was martyred by Hibban bin Ariqah, was Hazrat Harithah bin Suraqah (may Allah be pleased with him). Hazrat Umayr bin Humam Ansari (may Allah be pleased with him) was eating the dates when he heard the Prophet (may Allah's Blessings and Peace be upon him). He remarked, ‘Is there only this small distance between me and Paradise that they may kill me?’ He threw the dates, picked up his sword and penetrated in the infidel lines and martyred while fighting enthusiastically and vigorously.

DUEL FIGHTING CHALLENGE

Aswad bin al-Asad Makhzumi came forward from the band of infidels Quraish and challenged for duel fight. Hazrat Hamzah bin Abdul Muttalib (*Radiy Allah-u Taala anhu*) killed him and sent him to Hell. Then Utba bin Rabia, accompanied by his brother Shayba bin Rabia and son Walid bin Utba came forward and threw a fighting challenge. From the Muslims side came forward three Ansars namely: Muawwidh and Awf sons of Harith (may Allah be pleased with him) (their mother was Afra-may Allah be pleased with her) and Abdullah bin Riwahah al-Khazraj (may Allah be pleased with him). Utbah cried: O Muhammad! Let our equals from our people come out. Thereupon the Messenger of Allah (Peace be upon him) said: “O Banu Hashim! Rise and fight for the truth with which Allah has raised your Prophet; since they have come with their falsehood to extinguish the light of Allah.” Thereupon Hamzah bin Abdul Muttalib, Ali bin Abu Talib and Ubaydah bin Harith bin Abdul Muttalib (may Allah be pleased with all of them), moved forward as combatants, with helmets

on their heads. Utba asked for acquaintance. Hazrat Hamzah (may Allah be pleased with him) replied: I am Hamzah bin Abdul Muttalib, the lion of Allah and the lion of His Prophet (Peace be upon him). Then Utbah said: You are a noble match for me. I am the lion of the Quraish force: who are these two with you? Hazrat Hamzah (may Allah be pleased with him) replied: Ali bin Abi Talib and Ubaydah bin Harith. Utba said: They are noble matches too. Then he sent forward, his son Walid, he was killed by Hazrat Ali (may Allah be pleased with him), then Utbah was killed by Hazrat Hamzah (may Allah be pleased with him) and Shaybah severely wounded by Hazrat Ubaydah (may Allah be pleased with him) and Hazrat Hamzah and Hazrat Ali (may Allah be pleased with him) killed Shaybah.. Hazrat Ubaydah (may Allah be pleased with him) also had a mortal wound at his calf of the leg and was brought before the Prophet (Peace be upon him) there he recited the Muslims confession of faith and embraced martyrdom. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "I bear witness that you are a martyr." Then came forward fully armed Abu Karsh Ubaydah bin Saeed bin al-Aas, only his eyes were visible. Hazrat Zubair bin al-Awwam, taken aim of his eye, and casting his spear in it, killed him. He pulled out his spear by putting foot on his corpse with difficulty. Hazrat Zubair (may Allah be pleased with him) has many injuries in the Battle of Badr, specifically his shoulders wound so deep that Hazrat Urwah bin Zubair use of play with it in his childhood. This spear remained with the Prophet (Peace be upon him) who taken it from Hazrat Zubair (may Allah be pleased with him) and then remained as memorable with the orthodox caliphs and was then given to Hazrat Abdullah bin Zubair (may Allah be pleased with him).

PECULIARITY OF HAZRAT AFRA (MAY ALLAH BE PLEASED WITH HER)

Hazrat Afra Ansariah (may Allah be pleased with her) bint Ubayd bin Thalbah bin Ghanam bin Maalik bin Najjar was from Najjar clan of Khazraj tribe. The peculiarity Allah bestowed upon her is that she had seven sons and all of them participated in the Battle of Badr. Her first marriage was with Harith and had three sons, namely Awf bin Harith, Muawwidh (Muawwiz) bin Harith (Haris) and Muadh (Muaz) bin Harith. Her second marriage was with Bukayr bin Abd Yaleel and had four sons, namely: Ayyas, Aaqil, Khalid and Aamir (may Allah be pleased with all of them) sons of Bukayr. When the Prophet (Peace be upon him) shifted in Makkah to the house of Arqam (may Allah be pleased with him) first of all these four brothers embraced Islam. Hazrat Aaqil was martyred in Ghazwah-e-Badr, Khalid martyred in 4 A.H. in Rajiy expedition. Aamir was martyred 13 A.H while fighting apostates. Ayyas died in 34 A.H. Muadh and Muawwidh (may Allah be pleased with him) sons of Hazrat Afra (may Allah be pleased with her) has the auspiciousness of wounding near to death to Abu Jahl in Ghazwah-e-Badr.

Awf bin Afra (Harith) requested the Prophet (Peace be upon him) and said: "Tell me O Messenger of Allah, 'When is Allah pleased with his slave?' The Prophet (Peace be upon him) said: "When he fights the enemy without him armour and fold of arms." At that he removed his protective armour and penetrated into the enemy with his sword till he was martyred.

GENERAL ATTACK

The Holy Quran has mentioned in (verse 123) Surah Aal-e-Imran that:

"Allah has helped you at Badr, when, you were utterly destitute. Fear Allah so that you may be grateful." (Aal-e-Imran 3:123)

Early in the morning of 17th Ramadan (2. A.H) The Prophet (may Allah's Blessings and Peace be upon him) arranged his small army in files and lines, and inspected them carefully to see if they were quite straight in formation. He had a baton in his hand, and wherever he found the volunteers (*mujahideen*) not falling in a perfect line, he pushed them with his baton backward or pulled them forward. When the Prophet (Peace be upon him) came to Sawwad bin Ghaziyah (may Allah be pleased with him), who was not straight in row, he gave a gentle strike at his belly with the stick and said: "Sawwad! Keep straight in line." He said: O Messenger of Allah (Peace be upon him) you have troubled me, Allah has sent you to distribute justice. Let me take revenge. The Messenger of Allah (may Allah's Blessings and Peace be upon him) uncovered his belly and said: "Take your revenge." But Sawwad embraced him and kissed his stomach. The Prophet (Peace be upon him) asked: "Sawwad, why did you do that?" He said: O Prophet (Peace be upon him) you are well aware of our position. I yearn in these last moments of life to touch my body to your pure body. The Messenger of Allah (Peace be upon him) supplicated for him.

The Prophet (Peace be upon him) said: "Hurry up for the Paradise. The expanse of which is equal to that of the earth and the firmament." Umayr bin al-Humam (may Allah be pleased with him) was eating dates which were in his hand in a corner. He said: 'Verygood! Verygood! I shall not add to you, O dates! Until I meet Allah. Get off! You kept me back.' Then he threw away those dates which were in his hand and went to his sword which was hanging wrapped in rags. He took it and went forward and fought till he was martyred.

Ikrimah (may Allah be pleased with him) bin Abu Jahl has narrated that 'necks were smitten on the day of Badr and a man's head was seen being cut but it was not seen who cut it. Likewise a man's hand was amputated but it was not seen who did it.' The Prophet (Peace be upon him) prayed to Allah:

“O Allah, they demonstrate their haughtiness. They oppose You and reject Your Messenger. O Allah! I await Your help as you have promise. O Allah, destroy them.”

The Messenger of Allah (may Allah's Blessings and Peace be upon him) retreated to his thatched hut after arranging the rows, only Hazrat Abu Bakr (may Allah be pleased with him) was with him. Hazrat Saad bin Muaz (Muadh) stood guard at the door. Abu Bakr (*Radiya Allah-u Taala Anhu*) was the Prophet's (Peace be upon him) friend in the thatched hut as he was in the cave. The Messenger of Allah (Peace be upon him) prayed to Allah most humbly in entreating and meekness manner and raised his hands so high that his cloak slipped down his shoulders; supplicating:

“O Allah! If You let this small congregation perish then You will not be worshipped on the globe of earth. O Allah! Fulfil Your promise. O Allah! I hope for Your help.”

Hazrat Abu Bakr Siddique (may Allah be pleased with him) set right his cloak and said sympathetically, “O Messenger of Allah (Peace be upon him)! That is enough. Soon Allah will fulfil His promise.”

The general fighting commenced and the Prophet (Peace be upon him) said to his companions (may Allah be pleased with him) that they should not attack before they have the permission. In case they are encompassed, they may shoot arrows and drive them away. They must economise on arrows. Hazrat Abdullah bin Zubair (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) commanded them that the battle slogan was “Ya Banu Abdur Rahman!” for the Khazraj and “Ya Banu Ubaydullah!” for the Aws. The name of the army was *Khayl Allah*.

Hazrat Ali (may Allah be pleased with him) has stated that: ‘I occupied myself in fighting in the battle of Badr and then I came to see how the Prophet (Peace be upon him) was. He was in prostration and repeated again and again ‘ya Hayyu Ya Qayyumu (The Alive, the Eternal).’ I reoccupied myself in the battle-field and then came back to him and he was reciting the same words and so the third time too. He continued that till Allah gave him victory.’

HANDFUL OF DUST THROWN BY THE PROPEHT (PEACE BE UPON HIM)

On the side of Quraish devil (Satan) had brought his army, himself countenance Suraqah's (bin Maalik) form and his pupils in Banu Mudlaj form. Here the Messenger of Allah (Peace be upon him) made a supplication and Hazrat Jibril (Gabriel: Upon him peace) advised him to pick up some dust and throw it towards the polytheists. It penetrated into the eyes, nose, mouth and face of each

of the idolaters and he was confounded in consternation. Gabriel (upon him peace) looked at the devil who had his hand in the hand of a polytheist. The dreadful devil released his hand and sacredly fled from there giving a blow on the chest of Harith ibn Hisham screaming that I see which you do not see. On his part Abu Jahl provoked his people on and to slaughter the Muslims and take them as captives to teach them a lesson.

Then the Messenger of Allah (Peace be upon him) picked a handful of dust and threw the dust on Gabriel's (Upon him peace) advice and threw it towards the enemy saying: "May their faces be scorched." Allah, the Almighty, revealed the verse 17 of Surah Al-Anfal:

"(On the day of Badr), it was not you who killed them but it was Allah who killed them. And it was not you who threw when you did throw the handful of gravel, but it was Allah who smote so that He might test the believers by a fair test from Him. Surely, Allah is All-Hearing, All-knowing."

(Al-Anfal, 8:17)

After throwing dust, the Prophet (Peace be upon him) and Hazrat Abu Bakr (may Allah be pleased with him) returned to the thatched hut (Arish, where now mosque al-Arish exist and the compiler had the auspiciousness of having supplementary prayers in the mosque and to invoke blessings at the graveyard of Badr martyrs in 1974 A.D and afterwards) where Hazrat Saad bin Muaz and other Companions (may Allah be pleased with all of them) stood guard for the Prophet (Peace be upon him). The Messenger of Allah (may Allah's Blessings and Peace be upon him) told his companions that "Banu Hashim's Abbas bin Abdul Muttalib and Abul Bakhtari (bin Hisham bin al-Harith bin Asad) should not be killed, if they come to the hands of Muslims, since they had participated in the battle out of compulsion. When Mujazzir bin Ziyad Balawi (may Allah be pleased with him) encountered Abul Bakhtari, he disclosed to him, 'The Prophet (Peace be upon him) has forbidden us to kill you.' He asked What about my friend Junadah bin Malihah? Spare him also. But Mujazzir (may Allah be pleased with him) said, 'I will certainly not spare him.' Abul Bakhtari said, 'Then both of us die fighting otherwise I hear the Makkan women say that I saved my life at his cost.' Thus, Mujazzir (may Allah be pleased with him) reported to the Messenger of Allah (Peace be upon him) that although he offered to take him as captive he refused to give up fighting and was thus killed. Khalaf ibn al-Walid al-Azdi narrated on the authority of Hazrat Ali (may Allah be pleased with him) that: 'On the day of the Battle of Badr a fighting took place, we feared about the Prophet of Allah (Peace be upon him). He was the most fearless of the people on that day and there was no person near to the infidels than him.'

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated that: 'The Prophet of Allah (Peace be upon him) reserved the sword Dhu-al-Faqar (Zulfiqar) for himself on the day of the Badr.'

ABU JAHL (ACCURSED) SLAIN

Sahih Bukhari have reported from Hazrat Abdul Rehman bin A'waf (may Allah be pleased with him) (bin Abd Jauf bin Abd bin al-Harith bin Zuhrah bin Kilab bin Murrah al-Qarshi al-Zurhi, d.31 A.H. Madinah) as saying, 'In the rows on the day of battle two young boys Muawwiz and Muaz (Muadh may Allah be pleased with both of them) sons of Hazrat Afra (may Allah be pleased with her) stood on either side of me. Both of them asked me if I could point out of them Abu Jahl who had been reviling the Prophet (Peace be upon him). When I pointed him out to them, they rushed forthwith to attack him and slew him suddenly. Hazrat Muawwiz bin Afra (may Allah be pleased with him) went to Abu Jahl and made him motionless with his strike but he still was breathing. The Muawwiz (may Allah be pleased with him) went on fighting till he was martyred. Hazrat Abdullah bin Masood (may Allah be pleased with him) located him for the Prophet (Peace be upon him). He (Abu Jahl) still had some breath in him. He was tyrannical to Hazrat Abdullah bin Masood (may Allah be pleased with him) in Makkah. Hazrat Abdullah (may Allah be pleased with him) put his foot on the cruel man's neck who lamented that his own people had killed him. Ibn Masood (may Allah be pleased with him) severed his head and took it to Allah's Messenger (Peace be upon him) who thanked Allah for that, saying that: "He was the Firawn of this people." When the Prophet (Peace be upon him) learnt that Abu Jahl was slain, he went down in prostration to express gratitude to Allah. The Prophet (Peace be upon him) prayed for two sons of the Afra (may Allah be pleased with her) saying that, "They were partners in killing the Firawn of the nation." He was asked, "Who else was associated with them in the killing? He said: "The angels and Abdullah ibn Masood." Hazrat Muaz (may Allah be pleased with him) has stated that: 'he had heard that Abu Jahl was at a very safe place unreachable by anyone. So, he determined to reach him and when he was within range he struck him with his sword severing his leg and it flew off like the Kernel of a nut when it was inflicted a blow. His son Ikrimah, hit one on the shoulders wounding it so violently that it hung loosely causing me inconvenience. So, I put my foot over it and pulled it off, and continued fighting enthusiastically.' He lived up to the caliphate Hazrat Uthman (may Allah be pleased with him) dying in 35 A.H. He and his brother A'waf bin Harith (may Allah be pleased with both of them) embraced Islam at the time of First Al-Aqabah Allegiance. His mother was Afra (may Allah be pleased with her) whose description have been given before. He accompanied the Prophet (Peace be upon him) in Farewell Pilgrimage (*Hajj-tul-Wadaa*). Hazrat Afra (may Allah be pleased with her) was wife of Harith bin

Rafaa bin Harith bin Swad bin Maalik bin Ghanam bin Malik bin Najjar bin Thalba bin Amr bin Khazraj.

Shabi has described that some one informed to the Messenger of Allah (Peace be upon him) that while passing through the battle field of Badr he saw a man's head emerge from ground and another strike him with an iron bar till he went back into the ground. This continued unceasingly. The Prophet (Peace be upon him) said: "This is Abu Jahl bin Hisham. He will be punished till the Last Hour."

SWORD OF HAZRAT UKKASHAH BIN MIHSAN (RADIYA ALLAH-U TAALA ANHU)

During the fierce fighting the sword of Hazrat Ukkashah bin Mihsan (*Radiya Allah-u Taala anhu*) (bin Harthan bin Qays bin Murrah bin Kabir bin Ghanam bin Dudan bin Asad bin Khazeema al-Asadi; Martyred in 12 A.H while invading Tulayha bin Khuwalid Asadi, the liar who became a Muslim later) was broken. He solicited the Prophet (Peace be upon him) about it. The Prophet (Peace be upon him) gave him his staff, saying: "Go, Ukkashah, fight with it." When he took it from the Prophet's (Peace be upon him) hands, it became a long sword. He fought with it till they became victorious. It was named "Awn" and he fought in the Battles of Uhud, Trench and almost all other Campaigns (and led expedition towards Bani Asad in 6 A.H. Ukkashah (may Allah be pleased with him) is the same Companion who had heard Allah's Messenger (Peace be upon him) say that: "Allah will admit seventy thousand Muslims of Muhammad's people (*ummah*) to Paradise without any sort of reckoning." He requested the Prophet (Peace be upon him) to pray that he should be one of them. So, he prayed for him. The Prophet (Peace be upon him) has also affirmed, "We have the best horseman of all Arabs." When asked about him, he told, "He is Ukkashah bin Mihsan."

THE SWORD OF SALAMAH BIN HURAYSH (RADIYA ALLAH-U TAALA ANHU)

The sword of Salamah bin Huraysh (may Allah be pleased with him) was broken while fighting vigorously in the battle of Badr. The Prophet (Peace be upon him) gave him a staff which he had. It turned into sharp edged shining sword. The sword remained with him till he was martyred in the battle of Jisr Abu Ubaydah.

THE EYE OF HAZRAT RAFI BIN MAALIK (MAY ALLAH BE PLEASED WITH HIM)

Eye of Hazrat Rafi bin Maalik (may Allah be pleased with him) (bin Ujlan bin Amr bin Aamir bin Zareeq bin Aamir bin Abd Harithah bin Maalik bin Jushm bin Khazraj. Embraced Islam in first al-Aqabah Allegiance. Martyred in Uhud Companion in 3 A.H) was severely hurt in the battle by a spear. The Prophet (Peace be upon him) spat on it and prayed for him. It was cured and did not have pain in the eye anymore.

THE EYE OF HAZRAT QATADAH BIN NUMAN (MAY ALLAH BE PLEASED WITH HIM)

In the Battle of Badr eye of Hazrat Qatadah bin Numan (may Allah be pleased with him) (ibn Zayd bin Aamir bin Swad bin Kaab (Zafar) bin Khazraj bin Amr bin Maalik bin Aws. Embraced Islam in second Aqabah Allegiance. Died 23 A.H. Madinah) was hit so violently that the pupil of the eye came down on his cheek. His friends thought cutting it off but the Messenger of Allah (may Allah's Blessings and Peace be upon him) put it back in its place with his palm.

Thereafter it became like entirely original and one cannot point which eye was repaired.

SUPPLICATION OF THE PROPHET (PEACE BE UPON HIM)

Sahih Bukhari (289, Vol.5) have recorded that Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated that: 'On the day of Battle of Badr, the Messenger of Allah (may Allah's Blessings and Peace be upon him) supplicated: "O Allah! I appeal to You (to fulfil) Your covenant and Your Promise. O Allah! If Your will is that none should worship You?" Then Hazrat Abu Bakr (may Allah be pleased with him) took hold of him by the hand and said, 'This is sufficient for you.' The Prophet (Peace be upon him) came out saying, "Their multitude will be put to flight and they will show their backs."

Hazrat Abdullah bin Masud (may Allah be pleased with him) (narrated 848 *Ahadith*. Died 32 A.H Madinah) has narrated that 'The Messenger of Allah (may Allah's Blessings and Peace be upon him) has turned his face to the Kaabah and cursed a party of the Quraish consisting of seven persons. Abu Jahl, Utbah bin Rabiah, Uqbah bin Abi Mueet, Umayyah bin Khalaf and Shaybah ibn Rabiah.

By Allah: I saw them fallen in the Battle of Badr and that the sun had changed their colour; it was a hot day.'

Al Bara bin Aazib (may Allah be pleased with him) (bin Harith bin Adi bin Jushm bin Majda bin Harithah bin Harith bin Khazraj bin Amr bin Maalik bin Aws. narrated 305 *Ahadith*. Died 72 A.H at Kufah) has narrated in Sahih Bukhari (293, Vol.5) that: "The companions (may Allah be pleased with him) of the Prophet Muhammad (Peace be upon him) who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three hundred and ten men. By Allah, none crossed the river with him but a believer."

PATRICPATION OF THE ANGELS (UPON THEM PEACE)

The Holy Quran mention in (verse: 9) Surah Al-Anfal that:

"Remember when you entreated for succour from your Lord, and He responded to your (saying): I will indeed help you with a thousand of the angels, following one another."

(Al-Anfal, 8:9)

On the role of angels on the day of Badr, it is stated that Hazrat Jibril (Gabriel-upon him peace) had descended on the right-side with one thousand angels along with Hazrat Abu Bakr (may Allah be pleased with him) and the angel Michael (Mikhail) (upon him peace) had joined Hazrat Ali (may Allah be pleased with him) on the left side, with another one thousand angels. The third was Hazrat Israfil (upon him peace) along with another one thousand angels. They fought alongside, until the infidels were over powered.

The Holy Quran mention in (verse 12) of Surah Al-Anfal:

"Remember, when your Lord inspired the angels,(saying), I am with you. So make those who have believed, stead fast. I will cast dread into the hearts of infidels. Therefore strike at their heads, and strike at every pore and fingertips of them."

(Al-Anfal, 8:12)

The Holy Quran mention in Surah Aal-e-Imran, that:

"When you said to the believers: "Does it not suffice you that your Lord will extend His support to you, with three thousand angels, sent down? Indeed, if you continue steadfastly and act rightly and if the enemy attack you hurriedly, your Lord would

help you with five thousand havoc making angels." (Aal-e-Imran, 3: 124-125)

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has narrated (Sahih Bukhari 330, Vol. 5) that on the day of the Battle of Badr, the Prophet (may Allah's Blessings and Peace be upon him) said: "This is Gabriel (Jibril) holding the head of his horse and equipped with arms for the battle."

HAZRAT ABBAS BIN ABDUL MUTTALIB (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Abu Rafi (may Allah be pleased with him) has narrated that: 'he was the slave of Hazrat Abbas (*Radiya Allah-u Taala anhu*) and Hazrat Abbas (may Allah be pleased with him), his wife Umm Fadal (may Allah be pleased with her) and he had embraced Islam. Hazrat Abbas (may Allah be pleased with him) was allowed by the Prophet (Peace be upon him) not to disclose his Islam as a prudent measure for observation of the Quraish activities. When news of perish of polytheists at the Battle of Badr came, Allah disgraced Abu Lahab and we felt strong and honoured. I and Umm Fadal (may Allah be pleased with both of them) were sitting near Zamzam when Abu Lahab came and by that moment Abu Sufyan Mulhirah announced that: 'the war fighting begun and they began to slaughter and arrest whosoever they liked. We fought while people who rode horses in the air and nothing could stop them.' Abu Rafi (may Allah be pleased with him) said that; 'he raised the rope with his hand, saying, 'They were angels.' At that Abu Lahab struck him with cuff. 'He (Abu Lahab) remained alive after that only for seven days more.'

Hisham bin Urwa (may Allah's Mercy be upon him) has described that: "The angels descended on the day of Badr and they had yellow turbans. Hazrat Zubair (may Allah be pleased with him) had put on his yellow Kerchief as turban.

THE ACCURSED ABU LAHAB

Abu Lahab did not join the infidel group of warriors and instead sent Aas bin Hisham on his behalf as proxy. When news of disaster came Abu Lahab came dragging his feet near the Zainzan well. At that time Abu Sufyan Mufhirah bin Harith shrieked. Abu Lahab called him and other people stood around them. He said: The fighting at Battle of Badr begun and they began to kill and arrest whomsoever they killed. We fought white people who rode horses in the air and nothing prevented them. Abu Rafi (slave of Hazrat Abbas bin Abdul Muttalib-may Allah be pleased with him) raised the rope of the tent with his hand and said:

'They were angels.' At that Abu Lahab given him blow with the hand on his face and threw him down and sat on his chest. Umm Fadal (may Allah be pleased with her) wife of Hazrat Abbas (may Allah be pleased with him) took a stick and hit Abu Lahab on the head giving him wound vehemently. She said: 'Because his master is not here you find him easy target.' Abu Lahab went away disgraced. He remained alive thereafter only for seven days and was distressed with pustules and died of that: His sons afraid of his infectious disease did not bury him for three days. Someone ashamed them of bad smell and offered his help in disposing the body. They took him to a far off place, put him against an obstacle and covered him with rock stones, throwing while himself remaining at distance.

Three sons of Aswad bin Muttalib were killed in the battle. He felt like screamer but was abandoned because of restrictions. He had gone blind. Unexpectedly, in the night he heard someone screaming, so he sent his slave to enquire if the Quraish had given permission to mourn the dead. But, he came back and told him that it was a woman whose camel was lost.

AFFLICTED MAKKAN POLYTHEISTS

Haysuman bin Habis al-Khuzai was the first to inform the Makkans about their defeat. He told the peoples about their killed chiefs. Safwan bin Umayyah commented; He is out of mind. Ask him about me. People asked him and he pointed out Safwan to them who was at that moment sitting in Hateem, and said: I have seen his father Umayyah and brother Ali among the dead. After confirmation the women pulled their hairs and started screaming. Initially, the Quraish mourned their dead but then they restrained from it, otherwise the Muslims rejoiced at that. The restrictions were in fact, a manifestation of divine chastisement, for, weeping on the dead gives a grief stricken heart consolation.

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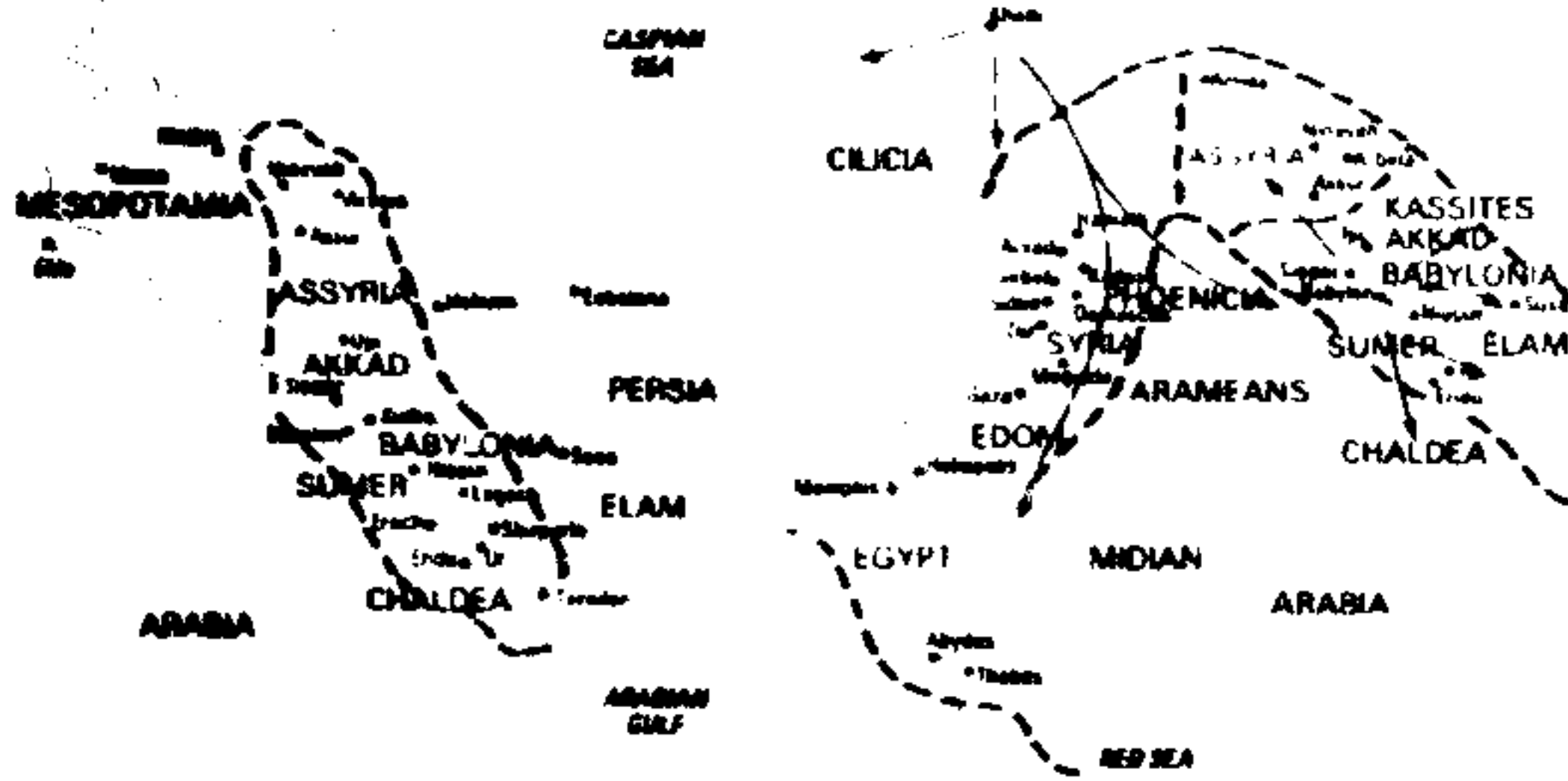
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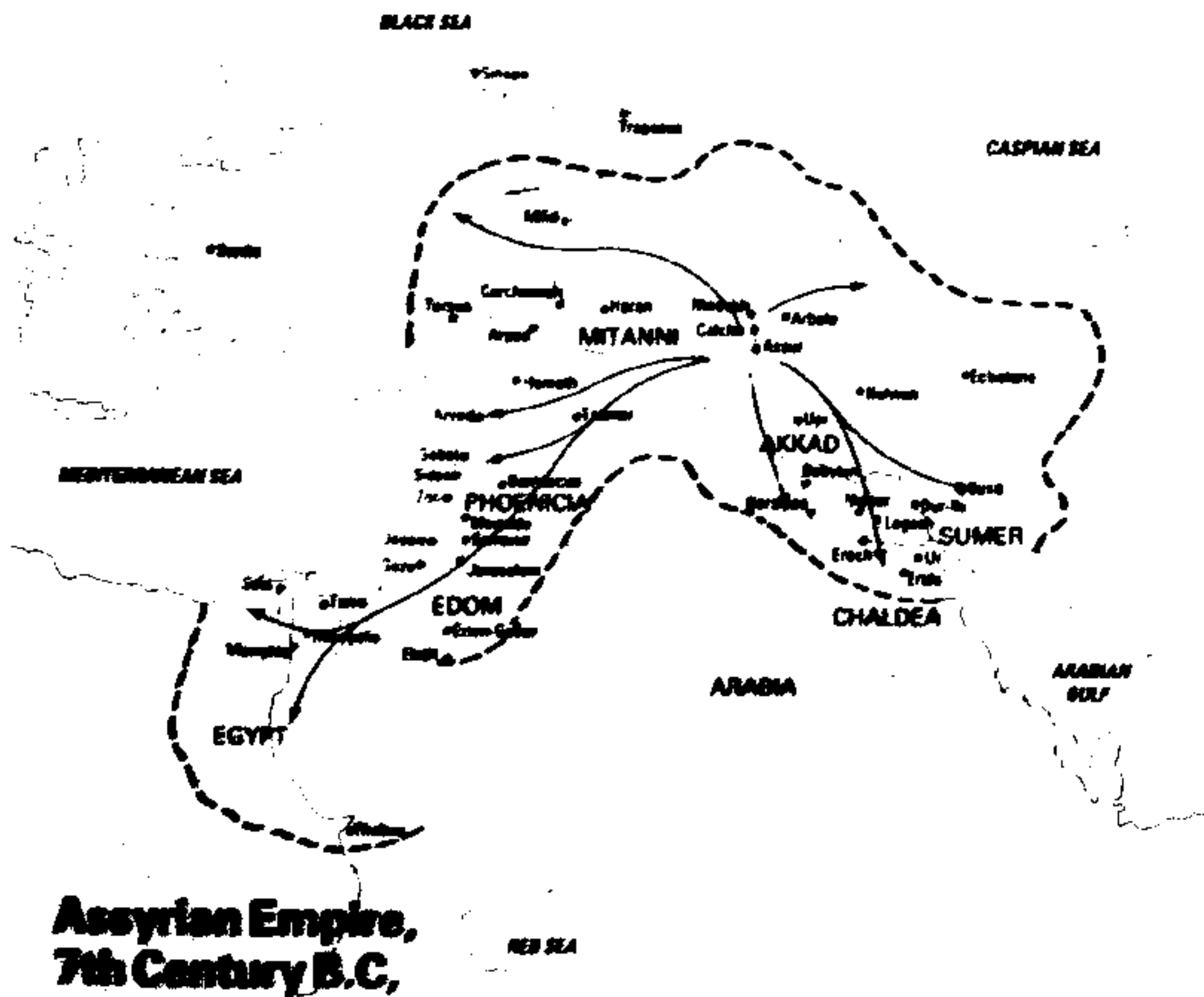
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Old Babylonian Empire, 1700 B.C.

Babylonia-Assyria, 1450 B.C.



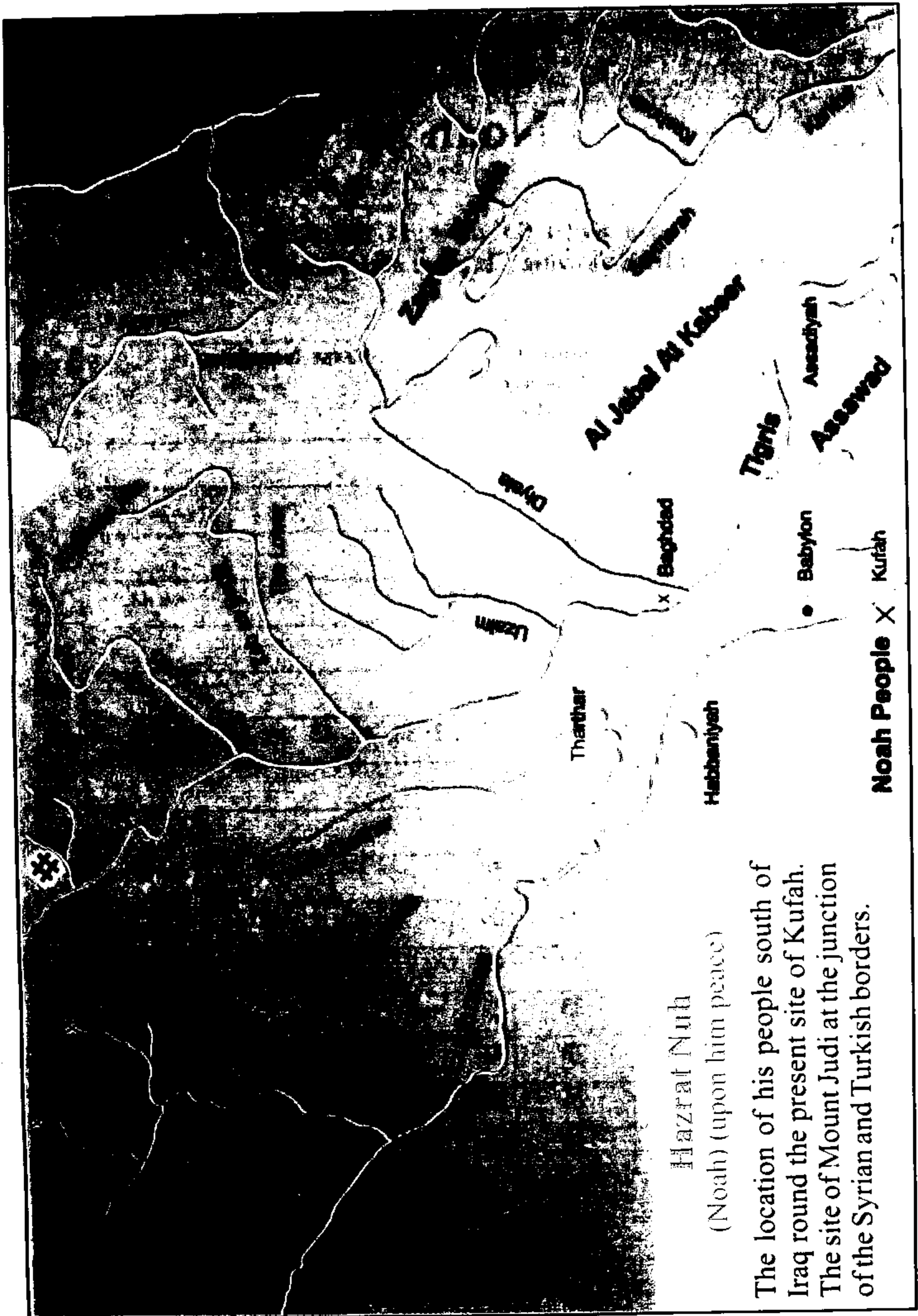
Assyrian Empire, 7th Century B.C.

**Median and Chaldean Empire,
6th Century B.C.**



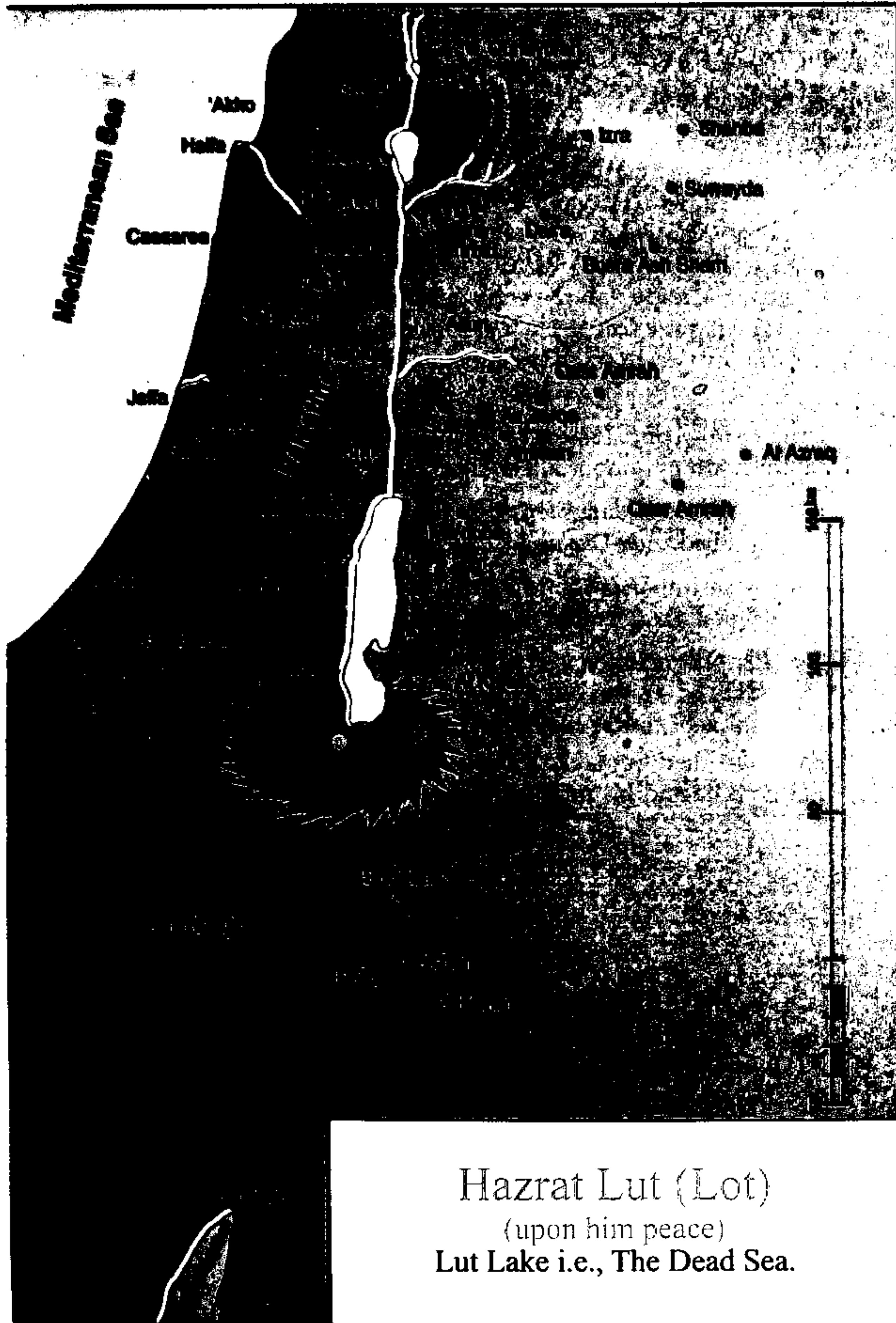
**Persian Empire,
500 B.C.**





Hazrat Ibrahim
(upon him Peace)

Khalil-Allah
(period round 1800 B.C.)



Hazrat Lut (Lot)
 (upon him peace)
 Lut Lake i.e., The Dead Sea.

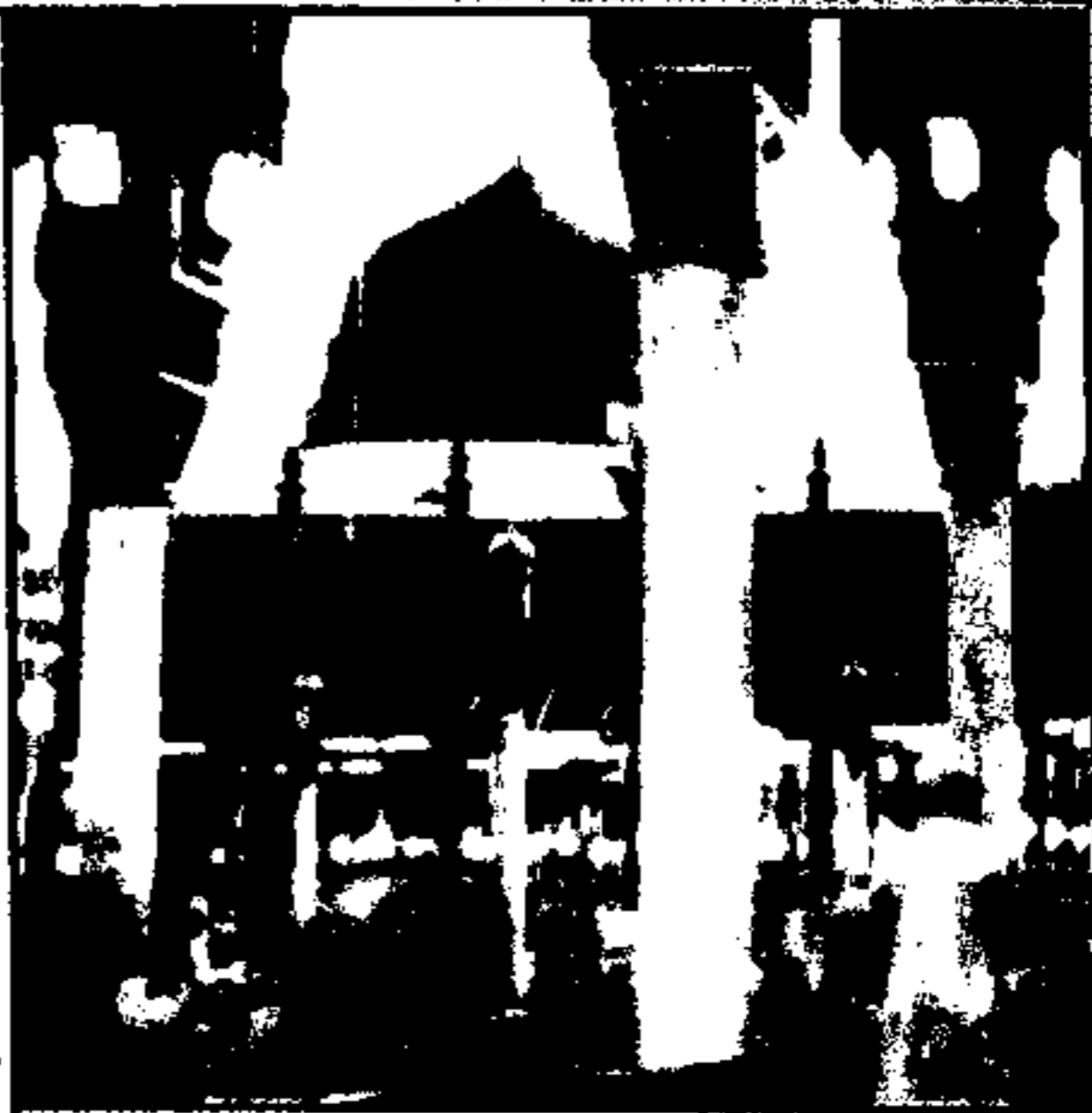
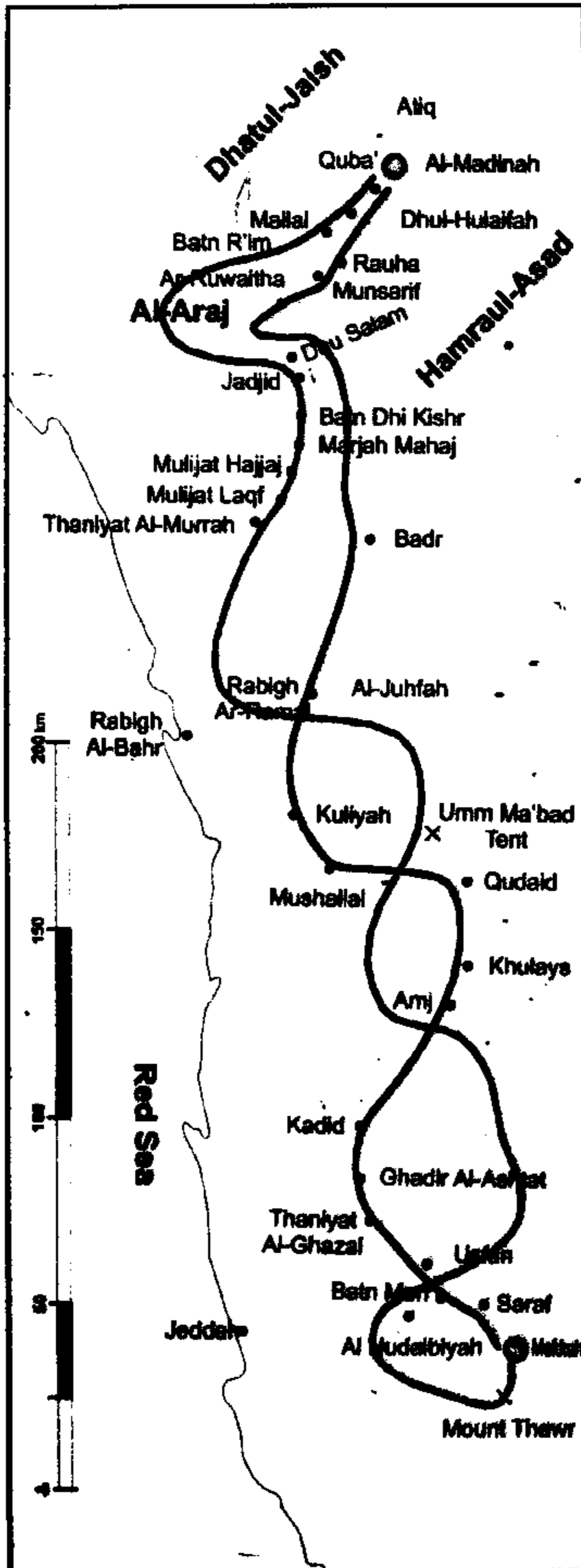
Hazrat Jibril (Gabriel: upon him peace) rooted out the cities of Sodom, Amoura and Sughar, from their foundations and lifted them high. He then turned them upside down so the top side became the bottom and sunk, (below sea level) in the soil and water filled up the cavity.



The Birth Place (Mulad-ul-Nabi) of the Holy Prophet Muhammad (May Allah's Blessings and Peace be upon him), Makkah Mukarramah



Cave of Hira (Ghar-e-Hira), Makkah Mukarramah



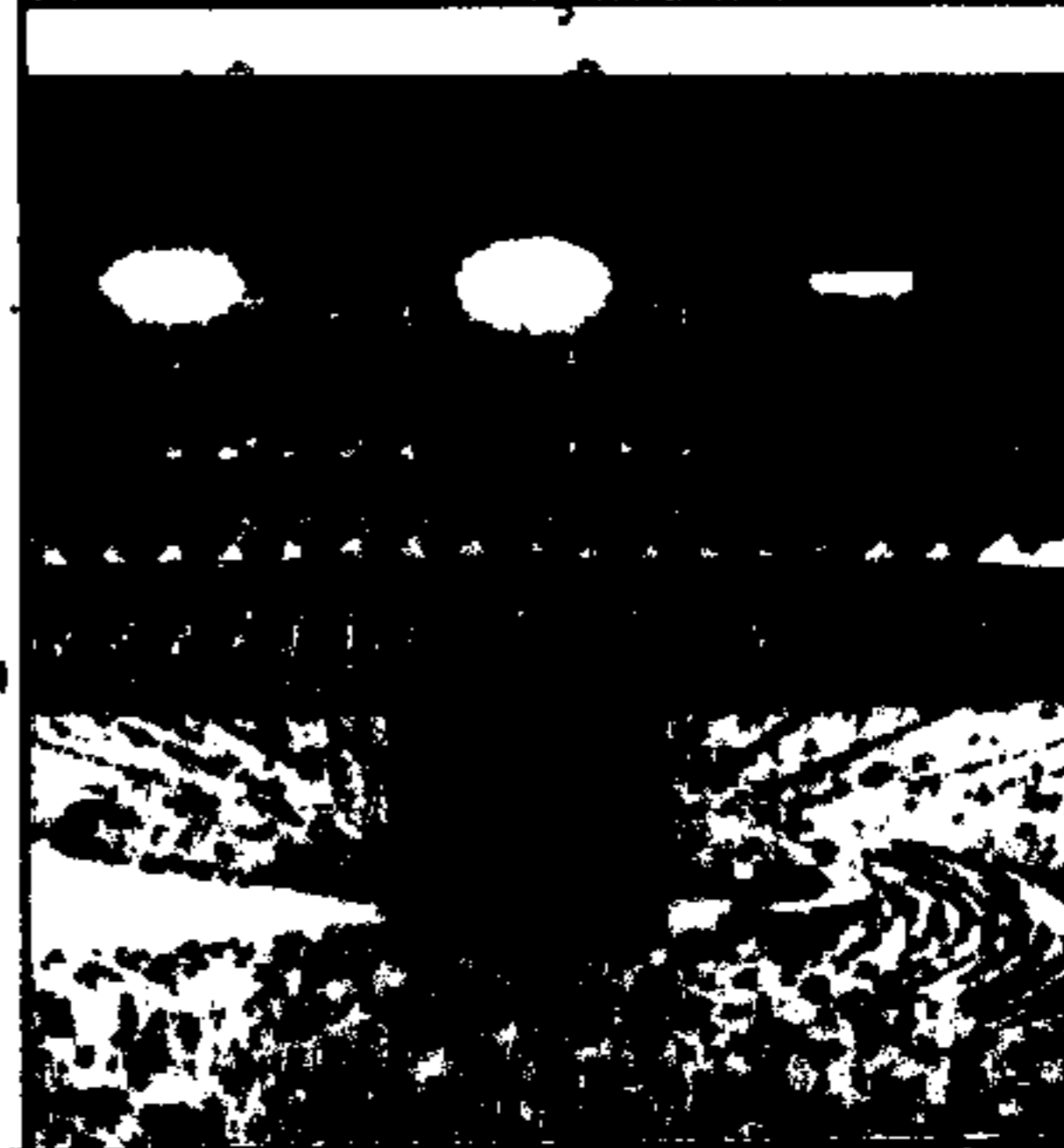
The Hijrah

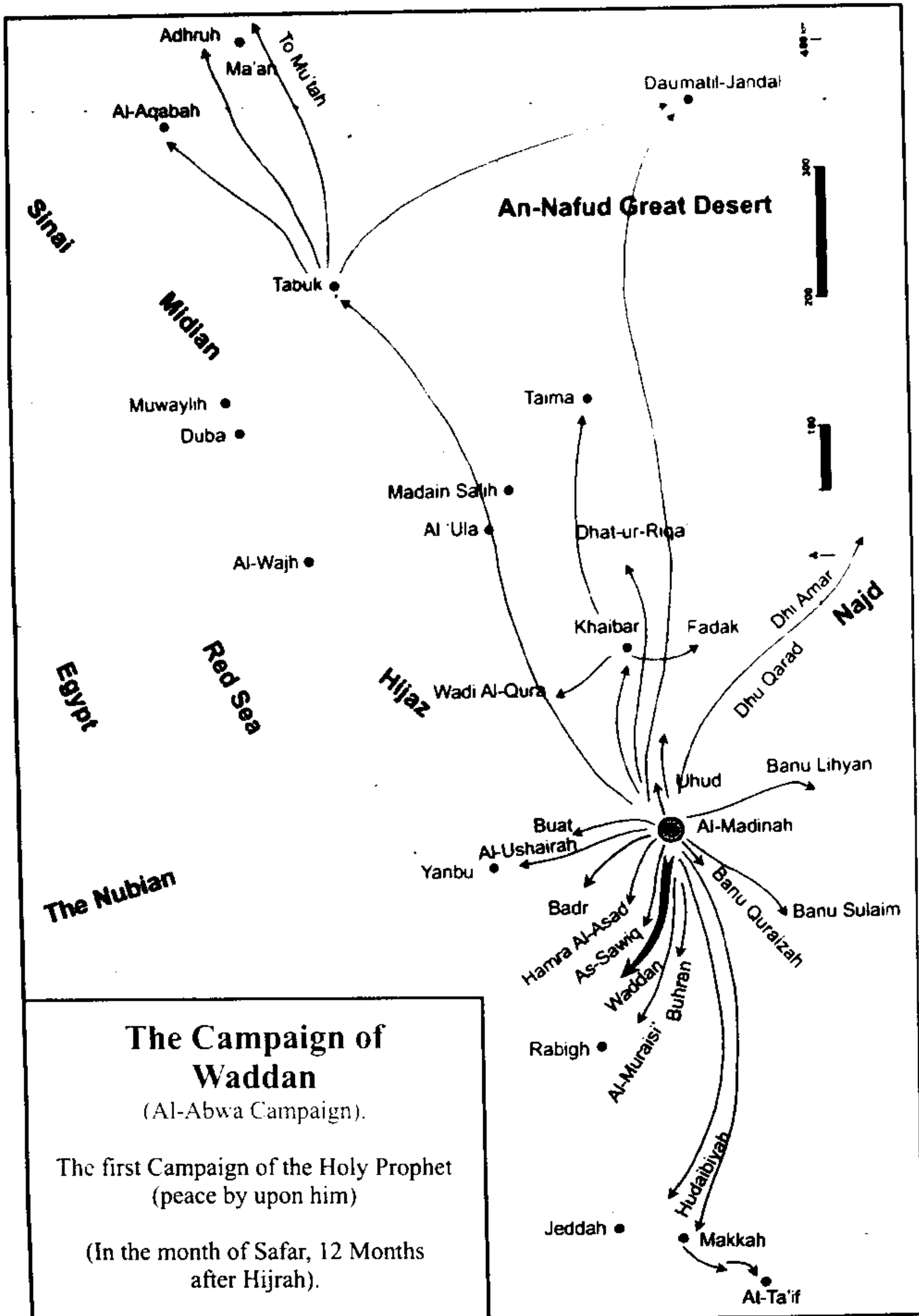
The route of the Hajj (Mecca) from Dhatul-Jalal (Makkah) to Dhatul-Hulafah (Makkah) and back to Dhatul-Jalal (Makkah).

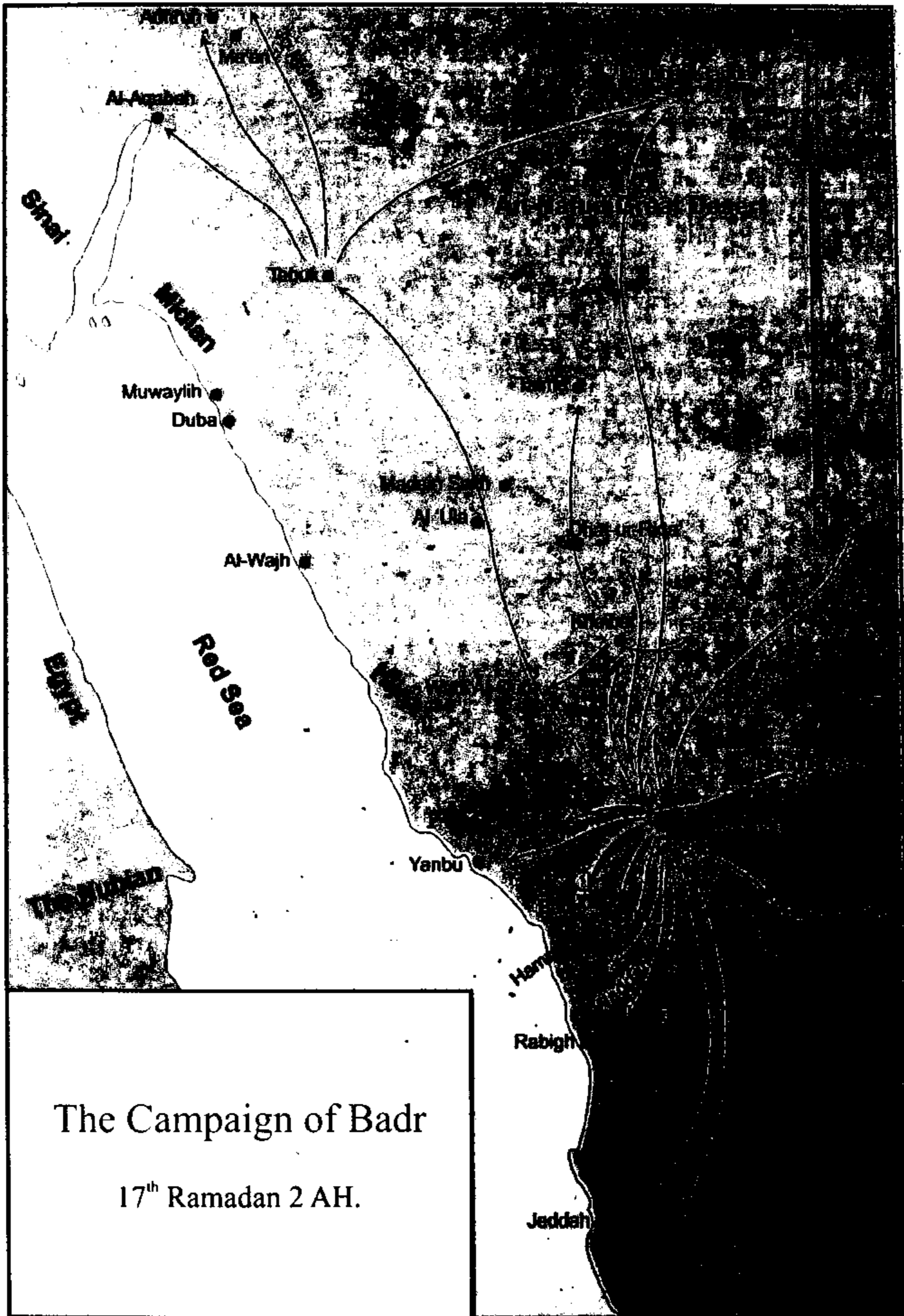
It is the Hajj of the Hajj (on Monday 12th Rabi-ul-Thani and on a Wednesday 12th Rabi-ul-Thani 1016 July 622 AD).

The route followed by the Prophet (peace be upon him)

— The caravan on that time







Though best efforts have been made to make it more readable by changing the method of transliteration the Arabic remains but is still the sacred language of the whole Muslim world because it is the language of Allah, but also is inimitable in point of style. The author has written in all the languages and therefore it is impossible to express every meaning. However, the author has tried to explain in the best possible manner.

First volume starts with the history of Arabia, which was inhabited by many tribes and have then described the history of Makkah and Madinah Munawwarah. The stories of the Prophets (upon them peace) are mentioned from Hazrat Adam (upon him peace) up to the last and greatest Prophet Muhammad (Salla Allah-u alaihi wa-sallam) and then refer to the Holy Prophet. I have mentioned what the Prophets (upon them peace) had prophesied about the coming of the Holy Prophet (Peace be upon him) including the names of his parents and also incorporated the predictions made on this subject by other prophets in their books. Letter submitted by Tuba Himyari, king of Yemen, regarding his father's genealogical table of Allah's Messenger (Peace be upon him) have also been put altogether from Hazrat Ibrahim (upon him peace) to the last and greatest Prophet Muhammad (may Allah's Blessings and peace be upon him).

Birth of the Holy Prophet (Peace be upon him) and the events relating to the period of infancy. He grown up as *Al-Mustafa*, the last and Final of the Prophets (Peace be upon him). Miracles of the Holy Prophet (Peace be upon him) (*Miraj-ul-Nabi*) and splitting of the moon (*Shaaq-ul-Qamar*).

Invitation to Al-Aws and Al-Khazraj tribes of Madinah and other tribes who they embraced Islam and pledged first and second pledge. The Holy Prophet (Peace be upon him) and his followers were subjected to oppressive and cruel treatment of idolater Quraysh and they were forced to migrate to Ethiopia. After the Aqaba pledge of Alliance (Peace be upon him) permitted the Muslims to migrate to Madinah and the Holy Prophet (Peace be upon him) is called Nabawi.

Allah, the Exalted, the Gracious, then sent the Holy Prophet (Peace be upon him) to the Holy Prophet (Peace be upon him) and the Holy Prophet (Peace be upon him) in the month of Rabi-ul-Awwal in the thirteenth year of his prophethood. The Holy Prophet (Peace be upon him) signed a document, Madinah Covenant (*Maethan-ul-Madinah*) with the people of Madinah and the Holy Prophet (Peace be upon him) is called Messenger of Allah. The detail of the Campaigns of the Holy Prophet (Peace be upon him) is given in the second volume (*Sirayah*).

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