



The Last and Final Prophet

Muhammad

(Salla Allah-u alaihi wa-sallam)

VOLUME:2

Rana Muhammad Sarwar Khan

Zia-ul-Quran Publications

Lahore . Karachi . Pakistan

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111968

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Title: The Last and Final Prophet Muhammad
(Salla Allah-u alaihi wa-sallam)
Author: Rana Muhammad Sarwar Khan
Publishers: Zia-ul-Quran Publications, Lahore.
Printed By: Watan-e-Aziz Printers, Lahore.
1st Edition: April, 2012. (Volume:2)
Code EN 59
Price:

ISBN 978-969-9116,15-5

Distributors

Pakistan

Zia-ul-Quran Publications

Data Darbar Road Lahore. Ph:- +92-42-37221953

9-Al-Karim Market, Urdu Bazar, Lahore

Ph:-+92-42-37225085-37247350-Fax:-37238010

14-Anfal Centre Urdu Bazar, Karachi.

Ph:-+92-21-32630411-32212011

E-mail:-info@zia-ul-quran.com

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Rana Muhammad Sarwar Khan Foundation
26-Indus Block, Green Forts-2,
Canal Bank, Lahore.

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CHEERFULNESS OF THE NEGUS ABYSSINIAN KING

Negus (Asahama Najashi, King of Habsha i.e. Ethiopia) summoned Hazrat Jafar bin Abu Talib (may Allah be pleased with him) and his companions and found him worried and in old, worn out garments. Negus said: 'I have good news for you. I have credible information that Allah has helped His Messenger (Peace be upon him) and vanquished the enemy. So-and-so are killed in the Battle of Badr and so-and-so are taken captives. I am observing Allah's command to Hazrat Eesa (Jesus: upon him peace) that Allah's slaves must show meekness when He (Allah) bestows favour on them. By helping His Prophet (Peace be upon him), He has favoured me.'

SLAIN QURAISH DISPOSAL

Hazrat Abu Talhah Zaid Ansari bin Sahl (may Allah be pleased with him: bin Aswad bin Haram bin Amr bin Zaid bin Manat bin Adi bin Maalik bin al-Najjar, embraced Islam in second Al-Aqabah Allegiance; narrated 92 *Ahadith*, d. 51 A.H.) has narrated (in Sahih Bukhari) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) commanded that "twenty four dead chiefs of Quraish must be thrown in an old unused well and the rest of the slain some where near by." It was his practice to stay on for three days at the place he conquered. On the third day at Badr, he ordered for departure readiness. He stood at the edge of the well and addressed those thrown in by their names. When Hazrat Umar (may Allah be pleased with him) pointed out that they were lifeless, he said, "By Allah, that which I say, you do not hear more than they do."

Umm-ul-Momineen Hazrat Ayesah (may Allah be pleased with her) said that Allah's Prophet (may Allah's Blessings and Peace be upon him) ordered that the dead men of the enemy should be thrown into an unused old well. The Messenger of Allah (Peace be upon him) halted at the well and standing at its edge addressed them, saying "O denizens of the well, have you found the promise of your Lord true. Verily, I found the promise He made to me to be true."

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) addressed them by their names. The companions then asked him, if he addressed those who had died. He said: "You do not hear this address more than they do. But they are unable to reply."

Infidel Umayyah bin Khalaf had to be buried at the spot his body lay, because it has swollen and decomposed within its armour.

The Messenger of Allah (Peace be upon him) observed grief on the face of Abu Huzayfah (may Allah be pleased with him) bin Utbah bin Rabia bin Abd Shams bin Ahd Munaf bin Qusay al-Qarshi. He participated in both emigrations to *Habshah*-Abyssinia. Martyred in invasion against Musailma Kazzab in 12 A.H. at the age of 54 years). When The Prophet (Peace be upon him) asked him about it (his father Utbah body was thrown into well), he replied: I had no doubt about my father's fate, but I knew the good qualities he possessed. I thought those qualities would incline him towards Islam. When inspite of my expectations, I saw him die as disbeliever, I was saddened. The Prophet (Peace be upon him) prayed for Abu Huzayfah.

MUSLIM MARTYRS (*SHUHUDA-E-BADR*)

Fourteen Muslims were martyred, in the Battle of Badr, six were emigrants (*Muhajirs*) and eight were *Ansars*. Out of eight *Ansars* six were from Banu al-Khazraj and two belongs to the Aws tribe. Following were the fourteen martyrs (*Shuhuda-e-Badr*) of Ghazwah-e-Badr:

1. Hazrat Mihja (may Allah be pleased with him) the slave of Hazrat Umar (may Allah be pleased with him) was the first martyr, in the Battle of Badr, when he was hit by an arrow. (emigrant-*Muhajir*)
2. Hazrat Ubaydah bin Harith bin Abdul Muttalib bin Abd Manaf (may Allah be pleased with him) (emigrant).
3. Hazrat Umayr bin Abi Waqqas bin Wuhayb bin Sufyan al-Qarshi (may Allah be pleased with him) (emigrant.)

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4. Hazrat Aaqil bin Abi Bukayr (may Allah be pleased with him) (They were four brothers: Aaqil, Ayyas, Khalid and Aamir bin Abi Bukayr bin Abd Yalayl bin Nashib bin Ghayrah bin Saad bin Lyth bin Bakr bin Abd Manat bin Kinanah Kinani Laythi. Their mother was Hazrat Afra (*Radiya Allah-u Taala anha*) bint Ubayd, (Najjaria al-Khazraji). This was her second marriage. Muawwiz, Muaz and Awf sons of Harith were from first marriage. All seven brothers participated in the Battle of Badr. (Her grand daughter *Sahabia* Rabi bint Muawwiz bin Afra (may Allah be pleased with her) narrated 21 *Ahadith* and was present in Campaign of Hudaibiyah) (emigrant).
5. Hazrat Dhul (Zul) Shumaleen Umayr bin Abd Amr (may Allah be pleased with him) (bin Nadhla bin Ghahshan bin Sulaym bin Maalik bin Absi bin Harithah bin Amr bin Aamir. After emigration fraternization (*Muwakkah*) with Yazeed bin Harith (may Allah be pleased with him) who also martyred in Battle of Badr.) (emigrant).
6. Hazrat Safwan bin Baidha Fihri (may Allah be pleased with him) (was brother of Hazrat Sahl and Suhayl) (may Allah be pleased with both of them) (Safwan bin Wahb bin Rabia bin Hilal bin Maalik bin Dhabha bin Harith bin Fihri Fihri) (emigrant).
7. Hazrat Harithah bin Suraqah (may Allah be pleased with him) (Najjar clan of al-Khazraj tribe) (bin Harith bin Adi bin Maalik bin Adi bin Aamir bin Ghanam bin Adi bin al-Najjar) (Ansar)
8. Hazrat Awf bin Harith bin Rifaa (may Allah be pleased with him) (son of Hazrat Afra bint Ubayd, Najjari al-Khazraji (may Allah be pleased with her) (Najjar clan of al-Khazraj tribe of Ansar.)
9. Hazrat Muawwiz bin Harith bin Rifaa (may Allah be pleased with him) (bin Harith bin Swad bin Maalik bin Ghanam bin Maalik bin Najjar bin Thalbah bin Amr bin Khazraj) (His mother was Hazrat Afra bint-Ubayd-may Allah be pleased with her) (Najjar clan of al-Khazraj)
10. Hazrat Umayr bin Humam (may Allah be pleased with him) (Banu Salma clan of the al-Khazraj tribe of Ansar.)
11. Hazrat Rafi bin Maala (may Allah be pleased with him) (Banu Habib clan of al-Khazraj tribe)
12. Hazrat Yazeed bin Harith bin Fasahim (may Allah be pleased with him) (Banu Qays clan of al-Khazraj tribe)

13. Hazrat Saad bin Khaythumah (may Allah be pleased with him) (bin Harith bin Maalik bin Kaab bin Nehat bin Kaab bin Harithah bin Ghanam bin Sulam bin Amra al-Qays bin Maalik bin Aws. Embraced Islam in the second al-Aqabah allegiance) (Banu Aws tribe)
14. Hazrat Mubashir bin Abdul Munzir (may Allah be pleased with him) (Banu Aws tribe).

Hazrat Ata bin Abi Rabah (may Allah be pleased with him) has narrated that: 'Verily, the Messenger of Allah (may Allah's Blessings and Peace be upon him) said funeral prayers over those who were martyred at al-Badr.'

Allah, the Almighty, bestowed the triumphant victory upon His Messenger (Peace be upon him). In this Battle seventy polytheists were slain and seventy were made captives.

SLAIN POLYTHEISTS

1. Shayba bin Rabia bin Abd Shams. Slain by Hazrat Hamzah (*Radhiya Allah-u-Taala anhu*; may Allah be pleased with him).
2. Utbah bin Rabia bin Abd Shams, Severely wounded near to death by Hazrat Ubaydah bin Harith bin Abdul Muttalib (*Radhiya Allah-u-Taala anhu*) and was then slain by Hazrat Hamzah and Hazrat Ali (may Allah be pleased with him)
3. Walid bin Utbah bin Rabia bin Abd Shams. Slain by Hazrat Ali bin Abu Talib (*Radhiya Allah-u Taala anhu*).
4. Aas bin Saeed bin Aas bin Umayya bin Abd Shams. Slain by Hazrat Ali (*Radhiya Allah-u Taala anhu*)
5. Abu Jahl bin Hisham bin Mughayra bin Abdullah bin Amr bin Makhzum. Hazrat Muawwiz and Hazrat Muadh (Muaz) bin Afra al Harith (*Radhiya Allah-u Taala anhuma*) wounded him near to death and he was motionless, but still breathing. Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*) severed his head.
6. Abul Bakhtari al-Aas bin Hisham bin al-Harith bin Asad. He was killed by al-Mujzir bin Ziyad Ansari al-Balvi (may Allah be pleased with him)

7. Hunzala bin Abi Sufyan bin Harb bin Umayya bin Abd Shams. He was killed by Hazrat Zaid bin Harithah (may Allah be pleased with him), a freed slave of the Messenger of Allah (may Allah's Blessings and Peace be upon him)
8. Harith bin Amir bin Nawfal. Slain by Hazrat Habib bin Asaaf (may Allah be pleased with him) of Bani Harithah bin al-Khazraj tribe.
9. Ubaydah bin Saeed bin al-Aas bin Umayya bin Abd Shams. Slain by Hazrat Zubair bin Al-Awwam (may Allah be pleased with him)
10. Utabah bin Abi Mueet bin Abi Amr bin Umayya bin Abd Shams. Slain by Hazrat Aasim bin Thabit bin Abi al-Aqlah (may Allah be pleased with him) at the place of Irq-uz-Zibiyah. He was made captive because he was a blasphemer and was commanded by the Holy Prophet (Peace be upon him) to be killed.
11. Harith bin Zamaa bin Aswad. Slain by Hazrat Ammar bin Yasir (may Allah be pleased with him).
12. Aqeel bin al-Aswad bin al-Muttalib. Slain by Hazrat Hamzah and Hazrat Ali (may Allah be pleased with both of them)
13. Al-Nadr bin al-Harith bin Kaldah bin Alqumah bin Abd Munaf bin Abd Aldar. Slain by Hazrat Ali (may Allah be pleased with him) as per orders of the Holy Prophet (Peace be upon him), at the place of Safra, because he was a reviler.
14. Umayr bin Uthman bin Amr bin Kaab bin Saad bin Taym. Slain by Hazrat Ali (may Allah be pleased with him); some states killed by Hazrat Abdul Rehman bin Awf (may Allah be pleased with him)
15. Uthman bin Maalik bin Ubaydullah bin Uthman bin Amr bin Kaab. Killed by Hazrat Suhayb bin Sanaan (may Allah be pleased with him).
16. Masud bin Abi Umayya bin al-Mughayra. Slain by Hazrat Ali (may Allah be pleased with him).
17. Abu Qays bin al-Fakah bin al-Mughayrah. Slain by Hazrat Ali (may Allah be pleased with him)
18. Abu Qays al-Walid bin al-Mughayrah. Slain by Hazrat Hamzah (*Radiya Allah-u Taala anhu*). Some states killed by Hazrat Ali (*Radiya Allah-u Taala anhu*).
19. Tuayma bin Adi bin Naufal. Slain by Hazrat Ali (*Radiya Allah-u Taala anhu*), some states killed by Hazrat Hamzah (*Radiya Allah-u Taala anhu*)

20. Zamaa bin Aswad bin Muttalib bin Asad. Slain jointly by Hazrat Hamzah, Hazrat Ali and Thabit bin al-Jazaa (may Allah be pleased with all of them)
21. Naufal bin Khuwaylid bin Asad (Naufal, at the time of embracement of Islam, tied Hazrat Abu Bakr Siddiq and Hazrat Talhah bin Ubaidullah (may Allah be pleased with both of them) with one rope. Slain by Hazrat Ali (*Radiya Allah-u Taala anhu*)
22. Aas bin Hisham bin Mughayrah Makhzumi (He was maternal uncle of Hazrat Umar (*Radiya Allah-u Taala anhu*). Slain by Hazrat Umar Farooq-e-Azam (may Allah be pleased with him)
23. Umayya bin Khalaf bin Wahb bin Huzafa bin Jumha. He was killed jointly by Muaz bin Afra, Kharjah bin Zaid and Khubayb bin Saaf (may Allah be pleased with all of them)
24. Ali bin Umayya bin Khalaf. Slain by Hazrat Ammar bin Yasir (may Allah be pleased with him)
25. Minbah bin Hujaj bin Aamir bin Huzayfah bin Saad bin Sahm. Slain by Hazrat Abul Yasr of Bani Salmah (may Allah be pleased with him)
26. Mueed bin Wahb of Bani Kalb bin Auf. He was slain by Khalid and Ayyas sons of Afra Bukayr (may Allah be pleased with them: Both were sons of Hazrat Afra (may Allah be pleased with her), some state, was killed by Abu Dujjana (may Allah be pleased with him)
27. Al-Harith bin al-Hazrami of Bani Shams. He was killed by Numan bin Asr (may Allah be pleased with him)
28. Aamir bin Al-Hazrami (Hadrami) of Bani Shams. Slain by Hazrat Ammar bin Yasir (may Allah be pleased with him).
29. Aamir bin Abdullah Nimri. He was slain by Hazrat Ali (may Allah be pleased with him)
30. Zaid bin Mulees (freed slave of Umayr, father of Hazrat Musaab bin Umayr-*Radiya Allah-o Taala anhu*). Killed by Hazrat Bilal bin Ribah and Hazrat Zaid (may Allah be pleased with him)
31. Aswad bin al-Asad Makhzumi. Killed by Hazrat Hamzah (may Allah be pleased with him)
32. Hajib bin al-Saaeb Makhzumi. Killed by Hazrat Ali (may Allah be pleased with him)

33. Uwaymar bin Al-Saaeb Makhzumi. Killed by Hazrat Numan bin Maalik (may Allah be pleased with him)
34. Amr bin Sufyan of Bani Taie. Killed by Hazrat Yazeed bin Ruqaysh (may Allah be pleased with him)
35. Jabir bin Sufyan of Bani Taie. He was killed by Hazrat Abu Budah Aamir brother of Hazrat Abu Musa Ashaari (*Radiya Allah-u Taala anhu*)
36. Al-Aas bin Mubna bin Hujaj Sehmi. He was killed by Hazrat Ali (may Allah be pleased with him)
37. Muawiya bin Aamir from Bani Abd al-Qays. He was killed by Hazrat Ukkashah bin Mihsan (may Allah by pleases with him)
38. Rifaa bin Abi Rifaa Aaez bin Abdullah Makhzumi. He was killed by Hazrat Saad bin Rabie of al-Khazraj (may Allah be pleased with him)
39. Abdullah bin al-Munzar bin Abi Rifaa Makhzumi. He was killed by Hazrat Ali (may Allah be pleased with him)
40. Abdullah bin al-Munzar bin Abi Rifaa Makhzumi. He was killed by Hazrat Ali (may Allah be pleased with him)
41. Hurmla bin Amr. He was killed by Hazrat Kharijah bin Zaid of al-Khazraj. Some recorded, was killed by Hazrat Ali (may Allah be pleased with him)
42. Yazeed bin Abdullah of Bani Tumaym. He was killed by Hazrat Ammar bin Yasir (may Allah be pleased with him)
43. Umayr bin Abi Umayr. He was killed by Hazrat Saalim, a freed slave of Hazrat Abu Huzayfah (may Allah be pleased with both of them)
44. Huzayfah bin Abi Huzayfah bin al-Mughayrah. He was killed by Hazrat Saad bin Abi Waqqas (may Allah be pleased with him)
45. Zuhayr bin Abi Rifaa. He was killed by Hazrat Abu Usayd bin Maalik bin Rabia (may Allah be pleased with him)
46. Saaeb bin Abi Rifaa. He was killed by Hazrat Abdul Rehman bin Auf (may Allah be pleased with him)
47. Harith bin Mubna bin Hujaj Sehmi. He was killed by Hazrat Suhayb Rumi bin Sanan (may Allah be pleased with him)
48. Aamir bin Auf bin Dhubayra. He was killed by Hazrat Abdullah bin Salmah (may Allah be pleased with him)
49. Hisham bin Abi Huzayfah bin al-Mughayrah. He was killed by Hazrat Suhayb Rumi bin Sanan (may Allah be pleased with him)

50. Bunayya bin Hujaj bin Aamir bin Huzayfah bin Saad bin Sehm. He was killed jointly by Hazrat Hamzah and Hazrat Saad bin Abi Waqqas (may Allah be pleased with both of them)
51. Abu al-Aas bin Qays Sehmi. He was killed either by Hazrat Ali or Hazrat Abu Dujjana (may Allah be pleased with both of them)
52. Ibn Umayr bin Abi Umayr, a slave of Banu Abd Shams. Probably, he was killed by Hazrat Saalim, a freed slave of Hazrat Abu Huzayfah (may Allah be pleased with both of them)
53. Aaez bin Saaeb bin Uwaymir. He was severely wounded by Hazrat Hamzah (may Allah be pleased with him) and was made captive, freed on payment of ransom, but later died on account of the intensity of wounds and is therefore reckoned among slain polytheists.
54. Ubayd bin Sulayt from Qays Tribe.
55. Maalik bin Ubaydullah bin Uthman (He was brother of Hazrat Talhah bin Ubaydullah. He was wounded and died in captivity)
56. Uthman bin Maalik bin Ubaydullah. He was nephew of Hazrat Talhah bin Ubaydullah and was killed by Hazrat Suhayb Rumi bin Sanan (may Allah be pleased with him)
57. Uqbah bin Zaid Yemeni. He was an ally of Banu Asad.
58. Aasim bin Auf bin Dhubayrah Sehmi. He was killed by Hazrat Uthman bin Mazun (may Allah be pleased with him)
59. Aus bin Muayr bin al-Wazan. He was killed by Hazrat Uthman bin Mazun (may Allah be pleased with him)
60. Saaeb bin Abi Saaeb bin Aabiz bin Abdullah Makhzumi.
61. Aamir bin Zaid
62. Sabrah bin Maalik
63. Amr bin Abdullah bin Judaan
64. Umayr Taie.
65. Khayar from Banu Qarah tribe.
66. Wahb bin Harith.
67. Nibia bin Zaid bin Mulees al-Tamimi
68. Abu Musafeh Ashari. He was killed by Hazrat Dujjana (may Allah be pleased with him)

69. Abu Qays bin Fakiha bin Mughairah. He was killed by Hazrat Ali (may Allah be pleased with him)
70. Umayr, a slave of Banu Asad.

CAPTIVE POLYTHEISTS

The Messenger of Allah (may Allah's Blessings and Peace be upon him) appointed Hazrat Abdullah bin Kaab al-Mazini (may Allah be pleased with him) from among the Ansars, its custodian.

The Messenger of Allah (Peace be upon him) distributed it at Sayar Shaab at al-Safra, which is about eighty kilometres from Madinah.

1. Naufal bin Harith bin Abdul Muttalib (Banu Hashim)
2. Abbas bin Abdul Muttalib (Banu Hashim)
3. Abul Aas bin Rabie (Husband of Hazrat Zainab, may Allah be pleased with her, daughter of the Holy Prophet (may Allah's Blessings and peace be upon him) (Later on Hazrat Abu al-Aas embraced Islam)
4. Aqeel bin Abi Talib bin Abdul Muttalib (Bani Hashim)
5. Adi bin Khayar bin Adi
6. Abu Aziz bin Umayr bin Hashim bin Abd Manaf bin Abd Uddar bin Qusayy al-Qarshi (Brother of Hazrat Musaab bin Umayr-*Radiya Allah-u Taala anhu*)
7. Al-Saaeb bin Ubayd bin Abd Yazeed bin Hashim bin al-Muttalib bin Abd Manaf (Flag carrier of the Quraish polytheists. Later on embraced Islam. He was ancestor of Hazrat Imam Shaafie)
8. Amr bin Abu Sufyan bin Harb bin Umayya bin Abd Shams.
9. Al-Harith bin Abi Wabzah bin Abi Amr bin Umayya bin Abd Shams
10. Abu al-Aas bin Naufal bin Abd Shams.
11. Amr bin al-Azraq (ally Banu Umayya)
12. Uqba bin al-Harith al-Hadhrami
13. Uthman bin Abd Shams bin Akhi Gharwan bin Jabir.
14. Al-Aswad bin Aamir.
15. Al-Saaeb bin Abi Hubaysh bin al-Muttalib bin Asad al-Asadi.
16. Al-Huwayrith bin Ibad bin Usman bin Asad.

17. Saalim bin Shuddakh or Shumakh.
18. Khalid bin Hisham bin al-Mughairah bin Abdullah bin Makhzum al-Makhzumi
19. Umayyah bin Abi Huzayfah bin al-Mughairah.
20. Uthman bin Abdullah bin Mughayrah bin Abdullah bin Amr bin Makhzum.
21. Abul Munzar bin Abi Rifaa bin Aaez bin Abdullah Amr bin Makhzum.
22. Walid bin Walid Mughairah Makhzumi (Brother of Hazrat Khalid bin Walid, *Radiya Allah-u Taala anhu*)
23. Abdullah bin Ubaye bin Khalaf
24. Suhayl bin Amr bin Abd Shams bin Abdood bin Nasr bin Maalik bin Hasl bin Aamir bin Luayy al-Qarshi al-Aamiri (Later on embraced Islam)
25. Abu Uzzah Amr bin Abdullah Jamhi (poet)
26. Wahb bin Umayr bin Wahb Jamhi.
27. Abu Wadaa bin Dhubairah Sehmi.
28. Saifi bin Ali Rifaa
29. Abu Ata Abdullah bin Abi al-Saaeb bin Aaez bin Abdullah bin Amr bin Makhzum.
30. Al-Mutlib bin Hantab bin al-Harith bin Ubayd bin Amr bin Makhzum.
31. Khalid bin al-Aalam (ally of Bani Makhzum)
32. Farwah bin Qays bin Adi bin Huzafah bin Saeed Sehmi.
33. Hunzalah bin Qubayshah bin Huzafah bin Saeed Sehmi.
34. Rabia bin Duraj bin Abs bin Hiban bin Wahb bin Huzafah bin Jumha Jumhi
35. Abd bin Zamaa bin Qays bin Abd Shams bin Abdood bin Nasr bin Maalik bin Hasl bin Aamir Aamiri (Brother of Umm-ul-Momineen Hazrat Sawdah bint Zamaa, may Allah be pleased with her, Later on he embraced Islam.)
36. Abdul Rehman bin Mashnu bin Waqdan bin Qays bin Abd Shams bin Abdood bin Nasr bin Maalik.
37. Al-Tufayl bin Abi Qaneeaa al-Fihri.
38. Utba bin Amr bin Hajdam al-Fihri
39. Uqayl bin Amr (ally of Banu Muttalib)
40. Tameem bin Amr (ally of Banu Muttalib, Brother of Uqayl)
41. Ibn Tameem bin Amr (son of Tameem bin Amr)
42. Khalid bin Usayd bin Abi al-Ais
43. Abu al-Urayz Yasaar (slave of Aas bin Umayyah)

44. Nubhan (slave of Naufal bin Abd Manaf)
45. Ubaydullah bin Hameed bin Zubayr bin Harith Asadi.
46. Uqayl Yamani (ally of Abd Aldar bin Qays)
47. Jabir bin al-Zubayr (ally of Banu Tameem)
48. Musafih bin Ayadh bin Sahhr bin Aamir bin Kaab bin Saad bin Taym Tamimi.
49. Qays bin al-Saaeb al-Makhzumi
50. Amr bin Abi bin Khalaf
51. Abu Rahm bin Abdullah (ally of Bani Jumhi)
52. Aslam (freed slave of Nibia bin Hujaj)
53. Habib bin Jabir (from Banu Aamir bin Luayy)
54. Shaafe Yamani (ally of Bani Harith bin Fihri)
55. Al-Saaeb bin Maalik (ally of Banu Aamir bin Luayy)
56. Shufi Yamani (ally of Bani Harith bin Fihri)
57. Abu Thaur (ally of Banu Naufal bin Abd Manaf)
58. Abu Raysha bin Abi Amr (ally of Bani Umayya)
59. Nustas (slave of Umayya bin Khalaf)
60. Numan bin Amr bin Anqam bin Abdul Muttalib
61. Abu Rafe (slave of Umayya bin Khalaf)
62. Wahb bin Umayr bin Wahb bin Khalaf Jumhi.
63. Uqba bin Abi Mueet (was a captive, but because of unpardonable deed of reviling against the Holy Prophet (Peace be upon him) was killed by Aasim bin Thabit (may Allah be pleased with him) at the place of Irbil, as per orders of the Messenger of Allah (may Allah's Blessings and Peace be upon him)).
64. Maalik bin Ubaydullah bin Uthman.
65. Utbah (ally of Bani Hashim)
66. Hujaj bin Qays bin Saad Sehmi.
67. Al-Faha (slave of Umayyah bin Khalaf, Bani Shumakh bin Muharib bin Fihri).
68. Abu Izzah Amr bin Abd bin Uthman bin Wahb Jumhi.
69. Abdullah bin Ubye bin Khalaf bin Wahb Jumhi.
70. Saifi bin Abi Rifaa bin Aaez Makhzumi.

COMPANIONS

(ASHAB-MAY ALLAH BE PLEASED WITH ALL OF THEM) OF THE CAMPAIGN (GHAZWAH) OF BADR

Sahih Bukhari has described in the "Chapter of Angels Present at Badr" that one day Hazrat Jibril (Gabriel-upon him peace) appeared before the Messenger of Allah (may Allah's Blessings and Peace be upon him) and requested; 'what rank you give to the Badr Companions,' The Prophet (Peace be upon him) replied that: "They are being considered most venerable among the Muslims." Hazrat Gabriel (Upon him peace) solicited, 'We also consider the Badr participant Angels as most venerable among the Angels.' Sahih Bukhari has also given the list of forty four participants of the Badri Companions (may Allah be pleased with all of them). Religious scholars have assessed that 313 Companions (may Allah be pleased with all of them) participated in the Battle of Badr under the Command of the Holy Prophet (Peace be upon him). Out of them 85 were emigrants (*Muhajir*) and 228 *Ansars*. I have the auspiciousness to enumerate their names as follows:

EMIGRANT (MUHAJIREEN) COMPANIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM)

1. Hazrat Abu Bakr Siddique (may Allah be pleased with him) Ateeq bin Uthman bin Aamir bin Amr bin Kaab bin Saad bin Taym.
2. Hazrat Umar Farooq-e-Azam (may Allah be pleased with him) bin Nafeel bin Abdul Uzza bin Ribah bin Abdullah bin Qart bin Rizah bin Adi.
3. Hazrat Uthman bin Affan (may Allah be pleased with him) bin Abi al-Aas bin Umayya bin Abd Shams.
4. Hazrat Ali (may Allah be pleased with him) bin Abi Talib bin Abdul Muttalib bin Hashim.
5. Hazrat Hamzah (may Allah be pleased with him) bin Abdul Muttalib bin Hashim.
6. Hazrat Zaid bin Harithah (may Allah be pleased with him) bin Sharjeel bin Kaab bin Abdul Uzza bin Amra al-Qays al-Kalbi.

7. Hazrat Abdul Fidha Habshi (may Allah be pleased with him), a freed slave of the Holy Prophet (may Allah's Blessings and Peace be upon him)
8. Hazrat Abu Kabsha Farisi (may Allah be pleased with him). (a freed slave of the Messenger of Allah-may Allah's blessings and peace be upon him)
9. Hazrat Abu Murthad Kinaz bin Hisn (may Allah be pleased with him) bin Yarjoo bin Amr bin Yasboo bin Jarsha bin Saad Zareef bin Julan bin Ghanam bin Ghani bin Yaasar bin Saad bin Qays bin Aylan.
10. Hazrat Murthad bin Abi Murthad (may Allah be pleased with him) (ally of Hazrat Hamzah-may Allah be pleased with him, and son of Hazrat Abu Murthad bin Kinaz No-9)
11. Hazrat Ubaydah bin al-Harith (may Allah be pleased with him) bin Abdul Muttalib bin Hashim.
12. Hazrat Tufayl bin Harith (may Allah be pleased with him) bin Abdul Muttalib bin Hashim.
13. Hazrat Hiseen bin Harith (may Allah be pleased with him) bin Abdul Muttalib bin Hashim.
14. Hazrat Mastaa Auf bin Uthathah (may Allah be pleased with him) bin Ibad bin al-Muttalib.
15. Hazrat Abu Huzayfah bin Utbah (may Allah be pleased with him) bin Rabia bin Abd Shams, from Bani Abd Shams.
16. Hazrat Saalam (may Allah be pleased with him), slave of Hazrat Abu Huzayfah (may Allah be pleased with him)
17. Hazrat Sabeeh (may Allah be pleased with him)(slave of Hazrat Abi al-Aas Umayya; may Allah be pleased with him)
18. Hazrat Abdullah bin Jahsh (may Allah be pleased with him) bin Raab bin Yaamar bin Sabrah bin Murrah bin Kabir bin Ghanam bin Dudan bin Asad).
19. Hazrat Ukkashah bin Mihsan (may Allah be pleased with him) bin Hirthan bin Qays bin Murrah bin Kabir bin Ghanam bin Dudaan bin Asad.
20. Hazrat Shujaa bin Wahb (may Allah be pleased with him) bin Rabia bin Asad bin Suhayb bin Maalik bin Kabir bin Ghanam bin Dudaan bin Asad).
21. Hazrat Uqbah bin Wahb (may Allah be pleased with him) (brother of Hazrat Shuja)
22. Hazrat Yazeed bin Ruqeesh (may Allah be pleased with him) bin Raab bin Yaamar bin Subrah bin Murrah bin Kabeer bin Ghanam bin Dudaan bin Asad).

23. Hazrat Abu Sanan bin Mihsan (may Allah be pleased with him) (brother of Hazrat Ukkashah bin Mihsan (No. 19) may Allah be pleased with him)
24. Hazrat Sanan bin Abi Sanan (may Allah be pleased with him) son of Hazrat Abu Sanan bin Mihsan (may Allah be pleased with him)
25. Hazrat Mujzir bin Naflah (may Allah be pleased with him) (or Mahriz bin Naflah bin Abdullah bin Murrah bin Kabir bin Ghanam bin Dudan bin Asad)
26. Hazrat Rabia bin Akram (may Allah be pleased with him) bin Sijzah bin Amr bin Lukayz bin Aamir bin Ghanam bin Dudan bin Asad).
27. Hazrat Thaqf bin Amr (may Allah be pleased with him) From Banu Kabir bin Ghanam bin Dudan bin Asad.
28. Hazrat Maalik bin Amr (may Allah be pleased with him) (Brother of Hazrat Thaqaf)
29. Hazrat Mudlij bin Amr (may Allah be pleased with him) (brother of Hazrat Thaqaf)
30. Hazrat Suwaid bin Makhshi (may Allah be pleased with him) (from Bani Taie)
31. Hazrat Utba bin Ghazwan (may Allah be pleased with him) bin Jabir bin Wahb bin Nusayb bin Maalik bin al-Harith bin Maazin bin Mansur bin Ikrimah bin Khasfah bin Qays bin Aylan.
32. Hazrat Zubair bin Awwam (may Allah be pleased with him) bin Khuwaylid bin Asad bin Abdul Uzza bin Qusayy bin Kilab al-Qarshi al-Asadi (Nephew of Ummul-Momoneen Hazrat Khadijah: may Allah be pleased with her)
33. Hazrat Khubab (may Allah be pleased with him) (slave of Hazrat Utba bin Ghazwan; may Allah be pleased with him)
34. Hazrat Hatab bin Abi Baltaa (may Allah be pleased with him) (from Bani Lakhm)
35. Hazrat Saad Kalbi may Allah be pleased with him (slave of Hazrat Hatab bin Abi Bultaa-may Allah be pleased with him)
36. Hazrat Musaab bin Umayr (may Allah be pleased with him) bin Hashim bin Abd Aldar. Bani Qusayy
37. Hazrat Sobait bin Saad (may Allah be pleased with him) bin Harimla bin Maalik bin Umayla bin al-Sabaq bin Abd Aldar.
38. Hazrat Abdul Rehman bin Auf (may Allah be pleased with him) bin Abd Jauf bin Abd bin al-Harith bin Zuhrah.

39. Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) bin Maalik bin Wahayb bin Abd Manaf bin Zuhrah.
40. Hazrat Umayr bin Abi Waqqas (may Allah be pleased with him) (brother of Hazrat Saad bin Abi Waqqas-may Allah be pleased with him)
41. Hazrat Miqdad bin Amr (may Allah be pleased with him) bin Thalba bin Maalik bin Rabia bin Thumama bin Mutsu bin Amr bin Saad bin Zubayr bin Thaur bin Thalba bin Maalik bin al-Shurid bin Faleesh bin Duraym bin al-Qays al-Behrani.
42. Hazrat Abdullah bin Masud (may Allah be pleased with him) bin al-Harith bin Shamakh bin Makhzum bin Sahila bin Kahil bin al-Harith bin Tameem.
43. Hazrat Masud bin Rabia (may Allah be pleased with him) bin Amr bin Saad bin Abdul Uzza bin Humala bin Ghalib bin Muhallan bin Aaedah.
44. Hazrat Zul Shumaleen Umayr bin Abd Amr (may Allah be pleased with him) bin Nadhla bin Ghabsan bin Sulaym bin Maalik bin Absi bin Harithah bin Amr bin Aamir.
45. Hazrat Khubab bin al-Urt (may Allah be pleased with him) (from Bani Tumaym)
46. Hazrat Bilal bin Ribah (may Allah be pleased with him) (freed slave of Hazrat Abu Bakr Siddique - may Allah be pleased with him. Died 20 AH in Damascus-title: The Prophet's (Peace be upon him) Muazzan i.e. caller to prayers)
47. Hazrat Aamir bin Fuhayrah (may Allah be pleased with him) (freed slave of Hazrat Abu Bakr-may Allah be pleased with him)
48. Hazrat Khalid bin Bukayr (may Allah be pleased with him) bin Abd Yalcel bin Nashib bin Ghayrah bin Saad bin Layth bin Bakr bin Abd Manat bin Kina Kinani Laythi. (Hazrat Khalid was son of Hazrat Afra-may Allah be pleased with her)
49. Hazrat Ayyas bin Bukayr (may Allah be pleased with him) (brother of Hazrat Khalid bin Bukayr-may Allah be pleased with him)
50. Hazrat Aamir bin Bukayr (may Allah be pleased with him) (brother of Hazrat Khalid bin Bukayr-may Allah be pleased with him)
51. Hazrat Aaqil bin Bukayr (may Allah be pleased with him) (brother of Hazrat Khalid (may Allah be pleased with him) (These four brothers were son of Hazrat Afra (may Allah be pleased with her) and all were first to embrace

- Islam, on shifting of the Holy Prophet (Peace be upon him) to the house of Hazrat Arqam (may Allah be pleased with him) and then migrated to Madinah with emigrants. These were (*Akhiani*) uterine brothers of Hazrat Muawwiz, Maudh (Mauz) and Auf sons of Hazrat Afra and all seven participated in the Battle of Badr (may Allah be pleased with all of them)
52. Hazrat Umayr bin Suhayl (may Allah be pleased with him) (slave of Hazrat Suhayl bin Amr-may Allah be pleased with him).
53. Hazrat Suhayl bin Sanan (may Allah be pleased with him) (from Namr bin Qasit bin Hanb bin Afsa bin Jadeela bin Asad)
54. Hazrat Saad bin Khaula Yamani (may Allah be pleased with him)
55. Hazrat Thalbah bin Ubaydullah (may Allah be pleased with him) (bin Uthman bin Amr bin Kaab bin Saad bin Taym bin Murrah bin Kaab bin Luayy al-Qurshi)
56. Hazrat Saeed bin Zaid (may Allah be pleased with him) (bin Amr bin Nafeel bin Abdul Uzza bin Ribah bin Abdullah bin Qarz bin Zirah bin Adi bin Kaab) (Hazrat Saad bin Zaid and Hazrat Talhah bin Ubaydullah (may Allah be pleased with both of them) were sent by the Prophet (Peace be upon him) on spying duty for the Abu Sufyan's trading caravan, both were given the share from the spoils of war of the Battle of Badr including reward, thus enumerated with the Companions (may Allah be pleased with all of them) of the Badr).
57. Hazrat Abu Ubaydah Aamir bin al-Jarrah (may Allah be pleased with him) bin Hilal bin Uhayb bin Dhaba bin al-Harith bin al Fihri, al-Qarshi.
58. Hazrat Abu Salma bin Abdul Asad (may Allah be pleased with him) bin Abdullah bin Abdul Asad bin Hilal bin Abdullah bin Amr bin Makhzum.
59. Hazrat Uthman bin Mazun Jumhi (may Allah be pleased with him) bin Habib bin Wahb bin Huzafah bin Jumha.
60. Hazrat Saeed bin Uthman (may Allah be pleased with him) (brother of Hazrat Usman bin Mazun-may Allah be pleased with him)
61. Hazrat Qudamah bin Mazun (may Allah be pleased with him) (brother of Hazrat Uthman bin Mazun-may Allah be pleased with him)
62. Hazrat Abdullah bin Mazun (may Allah be pleased with him) (brother of Hazrat Uthman bin Mazun-may Allah be pleased with him)
63. Hazrat Amr bin Harith (may Allah be pleased with him)

64. Hazrat Shumas bin Uthman (may Allah be pleased with him) bin al-Shureed bin Suwayd bin Harmi bin Aamir bin Makhzum.
65. Hazrat Arqam bin Abi al-Arqam (may Allah be pleased with him) bin Abd Manaf bin Asad bin Abdullah bin Amr Makhzum.
66. Hazrat Ammar bin Yasir (may Allah be pleased with him) bin Aamir bin Maalik bin Kinanah al-Ansi Muzhaff al-Qahtani.
67. Hazrat Safwan bin Wahb (may Allah be pleased with him) bin Rabia bin Hilal bin Abi Uhayb.
68. Hazrat Maatub bin A'uf (may Allah be pleased with him) (bin Aamir bin Fadal bin A'eeb bin Kulayb bin Jaysha bin Salool bin Kaab bin Amr)
69. Hazrat Suhayb bin Wahb (may Allah be pleased with him) bin Rabia bin Hilal bin Abi Uhayb.
70. Hazrat Maamar bin Harith (may Allah be pleased with him) bin Maamar bin Habib bin Wahb bin Huzafah bin Jumha.
71. Hazrat Amr bin Abi Sarah (may Allah be pleased with him) bin Rabia bin Hilal (cousin of Hazrat Safwan (No. 67) may Allah be pleased with him)
72. Hazrat Zaid bin al-Khattab (may Allah be pleased with him) (He was brother of Hazrat Umar Farooq-may Allah be pleased with him)
73. Hazrat Khunays bin Huzafa (may Allah be pleased with him) bin Qays bin Adi bin Sehm.
74. Hazrat Wahb bin Saad (may Allah be pleased with him) bin Abi Sarah bin Harith bin Juzayma bin Maalik bin Hasl bin Aamir bin Luayy.
75. Hazrat Mihja (may Allah be pleased with him). He was first martyr of Badr. He was from Bani Akk bin Adnan of Yemen and was a slave of Hazrat Umar Farooq-e-Azam - may Allah be pleased with him.
76. Hazrat Abu Sabrah bin Abi Rehm (may Allah be pleased with him) bin Abdul Uzza bin Abi Qays bin Abdood bin Nasr bin Maalik bin Nasr.
77. Hazrat Hatib bin Amr (may Allah be pleased with him) bin Abd Shams bin Abdood bin Nasr bin Maalik bin Hasl bin Aamir bin Luayy.
78. Hazrat Amr bin Suraqah (may Allah be pleased with him) bin al-Mautamar bin Ans bin Azat bin Abdullah bin Qart bin Ribah bin Rizah bin Adi.
79. Hazrat Abdullah bin Suraqah (may Allah be pleased with him) (brother of Hazrat Amr bin Suraqah-may Allah be pleased with him)

80. Hazrat Abdullah bin Mukhrimah (may Allah be pleased with him) bin Abdul Uzza bin Abi Qays bin Abdood bin Nasr bin Maalik.
81. Hazrat Ayyaz bin Zuhayr (may Allah be pleased with him) bin Abi Shuddad bin Rabiah bin Hilal bin Maalik bin Dhuba bin Harith bin Fihri al-Qarshi (d.30 AH)
82. Hazrat Abdullah bin Suhayl (may Allah be pleased with him) bin Amr bin Abd Shams bin Abdood bin Nasr bin Maalik bin Hasl bin Aamir bin Luayy al-Qarshi al-Aamiri. He travelled from Makkah with his father Suhayl bin Amr and when reached Badr, he escaped from Quraish and appeared before the Prophet (Peace be upon him) joined his forces and fought against the Quraish. Suhayl embraced Islam after conquest of Makkah. Abu Jundal bin Suayl (may Allah be pleased with him: was brother of Hazrat Abdullah (may Allah be pleased with him) whose account will be described in Peace of Hudaibiyah i.e Ridwan Pledge)
83. Hazrat Waqid bin Abdullah (may Allah be pleased with him) bin Abd Manaf bin Ayreen bin Thalbah bin Yarbue bin Hunzala bin Maalik bin Zaid bin Tamim.
84. Hazrat Maalik bin Abi Khauli (may Allah be pleased with him)
85. Hazrat Khauli bin Khauli (may Allah be pleased with him) bin Abu Khauli bin Ujl bin Lajeem bin Saab bin Ali bin Bakr bin Wael.

ANSAR COMAPNIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM)

1. Hazrat Saad bin Muaz (may Allah be pleased with him) bin Numan bin Imra-ul-Qays bin Zaid bin Abdul Ashhal-Aus (Aws) tribe.
2. Hazrat Amr bin Muaz bin Numan (may Allah be pleased with him)
3. Hazrat Masud bin Saad (may Allah be pleased with him) bin Aamir bin Adiy bin Jushm bin Majda bin Harithah.
4. Hazrat Harith bin Aus bin Muaz bin Numan (may Allah be pleased with him)
5. Hazrat Abu Abs bin Jubayr (may Allah be pleased with him) bin Amr bin Zaid bin Jushm bin Majda bin Harithah.

6. Hazrat Abu Bardah Haali bin Niyar (may Allah be pleased with him) bin Amr bin Ubayd bin Kilab bin Wuhman bin Ghanam bin Zayban bin Humaym bin Kahil bin Zayl bin Huni bin Bali bin Amr bin al-Haf bin Khizaa.
7. Hazrat Harith bin Ans (may Allah be pleased with him) bin Raafe bin Imra ul-Qays.
8. Hazrat Aasim bin Thabit (may Allah be pleased with him) bin Qays (from clan of Bani Dhabia bin Zaid bin Maalik bin Auf of the Aus tribe).
9. Hazrat Saad bin Zaid (may Allah be pleased with him) bin Maalik bin Ubayd bin Abdul Ashhal. From Abdul Ashhal clan of Aus tribe.
10. Hazrat Maatab bin Qayshar (may Allah be pleased with him) bin Mulayl bin Zaid bin al-Utaf bin Dhabia
11. Hazrat Salmah bin Salamah (may Allah be pleased with him) bin Waqsh bin Zaba bin Zaura, from Bani Abdul Ashhal.
12. Hazrat Ubad bin Bashir (may Allah be pleased with him) bin Waqsh bin Zaba bin Zaura. (from Bani Abdul Ashhal of Aus tribe)
13. Hazrat Suhayl bin Hanif (may Allah be pleased with him) bin Waahib bin al-Akeem bin Mujda bin al-Harith bin Amr.
14. Hazrat Salmah bin Thabit (may Allah be pleased with him) bin Waqsh, from Bani Abdul Ashhal of Aus tribe.
15. Hazrat Amr bin Maabud (may Allah be pleased with him) from Clan Bani Dhabia bin Zaid bin Maalik bin Auf of the tribe of Bani Amr bin Auf bin Aus.
16. Hazrat Mubashir bin Abdul Munzir (may Allah be pleased with him) bin Zunayr bin Zaid bin Umayyah. From Bani Umayyah bin Zaid bin Maalik.
17. Hazrat Rifaa bin Abdul Munzir (may Allah be pleased with him) bin Zunayr.
18. Hazrat Raafe bin Yazeed (may Allah be pleased with him) bin Karz bin Sukan bin Zaura, from Bani Abdul Ashhal.
19. Hazrat Saad bin Ubayd bin al-Numan (may Allah be pleased with him) bin Qays bin Amr bin Zaid bin Umayyah.
20. Hazrat Muhammad bin Maslamah (may Allah be pleased with him) bin Khalid bin Adiy bin Mujda bin al-Harithah bin Mujda bin al-Harith.

21. Hazrat Uwaym bin Saaedah (may Allah be pleased with him) (from Bani Umayyah bin Zaid bin Maalik)
22. Hazrat Salmah bin Aslam (may Allah be pleased with him) bin Huraysh bin Adiy bin Mujdaa bin al-Harithah bin al-Harith.
23. Hazrat Raafe bin Unjdah (may Allah be pleased with him) (Ibn-e-Hisham states Unjdah was his mother. He was from Bani Zaid bin Maalik)
24. Hazrat Abul Haysham bin al-Tayhan (may Allah be pleased with him) (Abdul Ashhal clan of Bani Aus)
25. Hazrat Ubayd bin Abi Ubayd (may Allah be pleased with him)
26. Hazrat Ubayd bin al-Tayhan (may Allah be pleased with him) (Abdul Ashhal clan of Aus tribe)
27. Hazrat Thalbah bin Hatib (may Allah be pleased with him) (from Bani Umayyah bin Zaid bin Maalik)
28. Hazrat Abdullah bin Sahl (may Allah be pleased with him) (Abdul Ashhal clan of Aus tribe)
29. Hazrat Abu Lubabah Rifaa bin Abdul Munzir (may Allah be pleased with him) (from Bani Umayyah bin Zaid bin Maalik) (He was appointed vicegerent over Madinah) bin Zuhayr bin Zaid bin Umayyah bin Zaid bin Maalik bin Auf bin Amr bin Auf bin Maalik bin Aus-Aus tribe.
30. Hazrat Qatadah bin Numan (may Allah be pleased with him) bin Zaid bin Aamir bin Swad.
31. Hazrat Harith bin Hatib (may Allah be pleased with him) (from Bani Umayyah bin Zaid bin Maalik)
32. Hazrat Ubayd bin Aus (may Allah be pleased with him) bin Maalik bin Swad.
33. Hazrat Hatib bin Amr (may Allah be pleased with him)
34. Hazrat Aasim bin Adiy (may Allah be pleased with him) bin al-Judd bin al-Ujlan.
35. Hazrat Maatab bin Ubayd (may Allah be pleased with him) (from Bani Abd bin Rizah bin Kaab)
36. Hazrat Anees bin Qatadah (may Allah be pleased with him) bin Rabia bin Khalid bin al-Harith bin Ubayd (from Bani Ummayah bin Zaid)
37. Hazrat Abdullah bin Tariq (may Allah be pleased with him) (from the clan of Bani Bali)

38. Hazrat Nasr bin al-Harith (may Allah be pleased with him) bin Abd (from Bani Abd bin Zirah)
39. Hazrat Maan bin Adiy (may Allah be pleased with him) bin al-Judd bin Ujlan bin Dhabia.
40. Hazrat Thabit bin Uqram (may Allah be pleased with him) (from Bani Thalbah bin Adiy bin Ujlan)
41. Hazrat Jaabar bin Ateek (may Allah be pleased with him)
42. Hazrat Abdullah bin Salmah (may Allah be pleased with him) bin Maalik bin Harithah bin Adiy-Bali tribe.
43. Hazrat Maalik bin Numeela (may Allah be pleased with him)
44. Hazrat Zaid bin Aslam (may Allah be pleased with him) bin Thalbah bin Adiy bin Ujlan.
45. Hazrat Numan bin Asr (may Allah be pleased with him).
46. Hazrat Rubai bin Raafe (may Allah be pleased with him) bin Zaid bin Harithah bin al-Judd bin al-Ujlan.
47. Hazrat Harith bin Khuzamah (may Allah be pleased with him) bin Adiy bin Ubi bin Ghanam bin Saalum bin Auf bin Amr bin Auf bin al-Khazraj.
48. Hazrat Kharijah bin Zaid (may Allah be pleased with him) bin Abi Zubayr bin Maalik bin Imra ul-Qays (Khazraj tribe).
49. Hazrat Abdullah bin Jubayr (may Allah be pleased with him) bin Numan bin Umayyah bin al-Bark Imra ul-Qays bin Thalbah
50. Hazrat Saad bin Rabi (may Allah be pleased with him) bin Amr bin Abi Zubayr bin Maalik bin Imra ul-Qays. Khazraj tribe
51. Hazrat Aasim bin Qays (may Allah be pleased with him) bin Thabit bin al-Numan bin Imra ul-Qays bin Thalbah (from Bani Thalbah bin Amr bin Auf)
52. Hazrat Abdullah bin Rawahah (may Allah be pleased with him) bin Thalbah bin Imra ul-Qays bin Amr bin Imra ul-Qays (Khazraj tribe)
53. Hazrat Abu Dhiyah bin Thabit (may Allah be pleased with him) bin Numan bin Umayyah bin Imra ul-Qays bin Thalbah.
54. Hazrat Abu Hina bin Thabit (may Allah be pleased with him) (He was brother of Hazrat Abu Dhiyah bin Thabit- may Allah be pleased with him)
55. Hazrat Khulad bin Suwaid (may Allah be pleased with him) bin Thalbah bin Amr bin Harithah bin Imra ul-Qays. Khazraj tribe.

56. Hazrat Bashir bin Saad (may Allah be pleased with him) bin Thalbah bin Khulas bin Zaid-Khazraj tribe.
57. Hazrat Sumak bin Saad (may Allah be pleased with him) (brother of Hazrat Bashir bin Saad- may Allah be pleased with him)
58. Hazrat Saalam bin Umayr (may Allah be pleased with him) bin Thabit bin Numan bin Umayya bin Imra ul-Qays bin Thalba.
59. Hazrat Harith bin al-Numan (may Allah be pleased with him) bin Umayya bin Imra ul-Qays bin Thalba.
60. Hazrat Sabie bin Qays (may Allah be pleased with him) bin Ishah bin Ummayah bin Maalik bin Aamir bin Adiy-Khazraj-tribe.
61. Hazrat Ubad bin Qays (may Allah be pleased with him) (brother of Hazrat Sabie- may Allah be pleased with him).
62. Hazrat Abdullah bin Abs (may Allah be pleased with him) (Bani Adiy bin Kaab bin al-Khazraj bin al-Harith bin al-Khazraj)
63. Hazrat Khuwat bin Jubayr bin al-Numan (may Allah be pleased with him) (from Thalbah bin Amr bin Auf)
64. Hazrat Khubayb bin Asaaf (may Allah be pleased with him) bin Utbah bin Amr bin Khudayj bin Aamir bin Jushm-Khazraj tribe.
65. Hazrat Munzar bin Muhammad (may Allah be pleased with him) bin Uqbah bin Ahibah bin al-Jalah bin al-Huraysh bin Hajbi bin Kulfa.
66. Hazrat Abdullah bin Zaid (may Allah be pleased with him) bin Thalbah bin Ubdria bin Zaid. Khazraj tribe.
67. Hazrat Hurayth bin Zaid bin Thalbah (may Allah be pleased with him) (brother of Hazrat Abdullah-may Allah be pleased with him)
68. Hazrat Abu Uqayl bin Abdullah (may Allah be pleased with him) bin Thalbah bin Tayjan bin Aamir bin al-Harith bin Maalik bin Aamir bin Aneef bin Jushm bin Abdullah bin Taym bin Arash bin Aamir bin Ameelah bin Kasmeel.
69. Hazrat Saad bin Khaythmah (may Allah be pleased with him) bin Harith bin Maalik bin Kaab bin Al-Nihat bin Kaab bin Harithah bin Ghanm.
70. Hazrat Sufyan bin Bishr (may Allah be pleased with him) bin Amr bin al-Harith bin Kaab bin Zaid. Khazraj tribe.
71. Hazrat Munzar bin Qudamah (may Allah be pleased with him) bin Urfjah (from Bani Ghanm bin al-Salm bin Imra ul-Qays bin Maalik).

72. Hazrat Maalik bin Qudamah (may Allah be pleased with him) bin Urfjah (brother of Hazrat Munzar bin Qudamah-may Allah be pleased with him)
73. Hazrat Harith bin Urfjah (may Allah be pleased with him) (paternal uncle of Hazrat Munzar bin Qudamah- may Allah be pleased with him)
74. Hazrat Tumaym bin Yuar (may Allah be pleased with him) bin Qays bin Adiy bin Umayyah bin Jidrah. Khazraj tribe.
75. Hazrat Abdullah bin Umayr (may Allah be pleased with him) bin Adiy bin Umayyah bin Jidrah (from Khazraj tribe)
76. Hazrat Zaid bin al-Muzeen (may Allah be pleased with him) bin Qays bin Adiy bin Umayyah bin Jidrah. Khazraj tribe.
77. Hazrat Abdullah bin Urftah (may Allah be pleased with him) bin Adiy bin Ummaya bin Jidrah- Khazraj tribe.
78. Hazrat Tumaym (may Allah be pleased with him) (slave of Hazrat Saad bin Khaythuma-No. 69-may Allah be pleased with him)
79. Hazrat Abdullah bin Rabie (may Allah be pleased with him) bin Qays bin Amr bin Ubad bin al-Abjar-Khazraj tribe.
80. Hazrat Mujzar bin Ziyad (may Allah be pleased with him) bin Amr bin Zamzamah bin Amr bin Umarah bin Maalik bin Ghusayna Khazraji.
81. Hazrat Abdullah bin Abdullah (may Allah be pleased with him) bin Abi bin al-Harith bin Ubayd bin Maalik. Khazraj tribe.
82. Hazrat Ubadah bin Hashaas (may Allah be pleased with him) bin Amr bin Umarah. (from Bali tribe ally of Khazraj tribe)
83. Hazrat Aus bin Khauli (may Allah be pleased with him) bin Abdullah bin Al-Harith bin Ubayd. Khazraj tribe.
84. Hazrat Nihab bin Thalbah (may Allah be pleased with him) bin Khuzmah bin Ahram bin Amr bin Ammarah. Khazraj tribe.
85. Hazrat Abdullah bin Thalbah (may Allah be pleased with him) brother of Hazrat Nihab bin Thalbah (may Allah be pleased with him)
86. Hazrat Zaid bin Wudaya (may Allah be pleased with him) bin Amr bin Qays bin Jazaa. al-Khazraj.
87. Hazrat Uqbah bin Wahb (may Allah be pleased with him) bin Kaldah bin Jaadah bin Hilal. Ghatfan tribe. (ally of Banu Saalam)
88. Hazrat Utbah bin Rabia (may Allah be pleased with him) bin Khalid bin Muawiyah. al-Khazraj.

89. Hazrat Rifaa bin Amr (may Allah be pleased with him) bin Zaid bin Amr bin Thalbah bin Maalik bin Saalan bin Ghanm. al-Khazraj
90. Hazrat Abu Dajjana Samak bin Kharshah (may Allah be pleased with him) (Bani Saedah clan of Bani Saedah bin Kaab bin al-Khazraj)
91. Hazrat Maabad bin Ubad (may Allah be pleased with him) bin Qushayr bin al-Maqdam bin Saalam bin Ghanm.
92. Hazrat Abdullah bin Qays (may Allah be pleased with him) bin Khalid bin Khaladah bin Al-Harith bin Sawad. (Sawad bin Maalik bin Ghanm clan of Khazraj tribe)
93. Hazrat Munzar bin Amr (may Allah be pleased with him) bin Khunays bin Harithah bin Luzan bin Abdood bin Thalba. al-Khazraj.
94. Hazrat Abu Usayd Maalik bin Rabia (may Allah be pleased with him) bin al-Budayhi bin Aamir bin Auf bin Harith bin Amr bin al-Khazraj. Saaedah clan of Banu al-Khazraj.
95. Hazrat Ubadah bin al-Saamat (may Allah be pleased with him) bin Qays bin Asram al-Khazraj.
96. Hazrat Aus bin Saamat (may Allah be pleased with him) bin Qays bin Asram bin Fihri bin Qays bin Thalbah bin Ghanm bin Saalam bin Auf bin Khazraj (from Banu Saalam clan of al-Khazraj tribe. He was brother of Hazrat Ubadah bin al-Saamat-may Allah be pleased with him)
97. Hazrat Maalik bin Masud (may Allah be pleased with him) (Bani Saaedah clan of al-Khazraj)
98. Hazrat Naufal bin Abdullah (may Allah be pleased with him) bin Nadla bin Maalik bin al-Ajlan al-Khazraj tribe.
99. Hazrat Abdarbah bin Haq (may Allah be pleased with him) bin Aus bin Waqsh bin Thalbah bin Tareef.
100. Hazrat Kaab bin Himar (may Allah be pleased with him) bin Thalbah (from Juhaynah. Ally of Khazraj tribe)
101. Hazrat Numan bin Maalik (may Allah be pleased with him) bin Thalbah bin Waad. al-Khazraj
102. Hazrat Dhumrah bin Amr (may Allah be pleased with him) (from Jubaynah tribe, ally of Khazraj tribe)
103. Hazrat Thabit bin Huzaal (may Allah be pleased with him) bin amr bin Qaryush. (from Khazraj's clan of Qaryush bin Ghanm bin Umayyah)

104. Hazrat Ziyad bin Amr (may Allah be pleased with him) (from Juhaynah, ally of al-Khazraj tribe)
105. Hazrat Maalik bin al-Dakhsham (may Allah be pleased with him) bin Mardha (from Khazraj's clan Mardha bin Ghanm)
106. Hazrat Basees bin Amr (may Allah be pleased with him) (from Juhaynah, ally of al-Khazraj tribe)
107. Hazrat Rabie bin Ayyas (may Allah be pleased with him) bin Amr bin Ghanm bin Umayyah bin Luzan. al-Khazraj tribe.
108. Hazrat Warqah bin Ayyas (may Allah be pleased with him) (brother of Hazrat Rabie bin Ayyas- may Allah be pleased with him)
109. Hazrat Amr bin Ayyas (may Allah be pleased with him) (brother of Hazrat Rabie bin Ayyas- may Allah be pleased with him)
110. Hazrat Abdullah bin Aamir (may Allah be pleased with him) (from Bani Bali)
111. Hazrat Kharash bin Summa (may Allah be pleased with him) bin Amr bin al-Jumua bin Zaid bin Haram. Bani Jushm clan of Khazraj.
112. Hazrat Tumaym (may Allah be pleased with him)(slave of Hazrat Kharash bin Summah- may Allah be pleased with him)
113. Hazrat Umayr bin al-Humam (may Allah be pleased with him) bin al-Jumua bin Zaid bin Haram. From Bani Jushm bin al-Khazraj.
114. Hazrat Hubab bin Munzar (may Allah be pleased with him) bin al-Jumua bin Zaid bin Haram. From Bani Jushm al-Khazraj.
115. Hazrat Abdullah bin Amr (may Allah be pleased with him) bin Haram bin Thalbah bin Haram. From Bani Jushm al-Khazraj.
116. Hazrat Muaz bin Amr (may Allah be pleased with him) Bin al-Jumua (from Bani Jushm clan of al-Khazraj tribe)
117. Hazrat Muawwiz bin Amr (may Allah be pleased with him) bin al-Jumua bin Zaid bin Haram. Bani Jushm al-Khazraj
118. Hazrat Abdullah bin Qays (may Allah be pleased with him) bin Sakhr bin Haram bin Rabia bin Adiy bin Ghanm (from Bani Khannas)
119. Hazrat Khilad bin Amr (may Allah be pleased with him) bin Jumua bin Zaid bin Haram. al-Khazraj.
120. Hazrat Abdullah bin Manaf (may Allah be pleased with him) bin al-Numan (from Bani Numan bin Sanan bin Ubayd)

121. Hazrat Uqbah bin Aamir (may Allah be pleased with him) bin Naabi bin Zaid bin Haram (from Jushm bin al-Khazraj)
122. Hazrat Jaabir bin Abdullah (may Allah be pleased with him) bin Manaf bin Raab bin al-Numan (Khazraj's clan Bani Numan bin Sanaan bin Ubayd)
123. Hazrat Habib bin Aswad (may Allah be pleased with him)
124. Hazrat Khulayd bin Qays (may Allah be pleased with him) bin al-Numan (from Bani Numan bin Sanan bin Ubayd)
125. Hazrat Thabit bin Thalbah (may Allah be pleased with him) bin Zaid bin al-Harith bin Haram (from Bani Jushm bin al-Khazraj)
126. Hazrat Numan bin Sanan (may Allah be pleased with him)
127. Hazrat Umayr bin al-Harith (may Allah be pleased with him) bin Thalbah bin al-Harith bin Haram (from Bani Jushm bin Khazraj)
128. Hazrat Abu al-Munzar bin Aamir (may Allah be pleased with him) bin Hudaydah (Bani Numan bin Sanan bin Ubayd)
129. Hazrat Bishr bin al-Beraa (may Allah be pleased with him) bin Maaroor bin Sakhr bin Maalik bin Khunsaa (Bani Ubayd clan of Bani Salmah)
130. Hazrat Sulaym bin Amr (may Allah be pleased with him) bin Hudaydah (Bani Hudaydah bin Amr bin Ghanm bin Swad clan of Bani Swad)
131. Hazrat Tufayl bin Maalik (may Allah be pleased with him) bin Khansaa (Bani Ubayd clan)
132. Hazrat Qutba bin Aamir (may Allah be pleased with him) bin Hudaydah (Bani Numan bin Sunan bin Ubayd)
133. Hazrat Tufayl bin Numan (may Allah be pleased with him) bin Khansaa (Bani Ubayd clan)
134. Hazrat Untrah (may Allah be pleased with him) (Hazrat Untrah may Allah be pleased with him was from Zukwan clan of Sulaym bin Mansur tribe and was slave of Hazrat Sulaym bin Amr, (No. 130) may Allah be pleased with him)
135. Hazrat Sunan bin Saifi (may Allah be pleased with him) bin Sakhr bin Khansaa. Khazraj's clan Bani Ubayd.
136. Hazrat Abdullah bin Jad (may Allah be pleased with him) bin Qays bin Sakhr bin Khansaa. Khazraj's clan Bani Ubayd.
137. Hazrat Abs bin Aamir (may Allah be pleased with him) bin Adiy (from Bani Adiy bin Naabi bin Amr bin Swad bin Ghanm)

138. Hazrat Thalbah bin Ghanmah (may Allah be pleased with him) bin Adiy (from Bani Adiy bin Naabi bin Amr bin Swad bin Ghanm)
139. Hazrat Utbah bin Abdullah (may Allah be pleased with him) bin Sakhr bin Khansaa (Bani Ubayd)
140. Hazrat Abul Yasr Kaab bin Amr (may Allah be pleased with him) bin Ubad bin Amr bin Ghanm bin Swad.
141. Hazrat Jabbar bin Sakhr (may Allah be pleased with him) bin Umayyah bin Khansaa (Bani Ubayd).
142. Hazrat Sahl bin Qays (may Allah be pleased with him) bin Abi Kaab bin al-Qain bin Kaab bin Swad (Bani Adiy bin Naabi)
143. Hazrat Kharijah bin Humayr (may Allah be pleased with him) (ally of Bani Ubayd from Ashjaa Bani Dahman)
144. Hazrat Amr bin Talq (may Allah be pleased with him) bin Zaid bin Umayyah bin Sanan bin Kaab bin Ghanm (from Bani Adi bin Naabi)
145. Hazrat Abdullah bin Humayr (may Allah be pleased with him) (ally of Bani Ubayd from Ashja Bani Dahman)
146. Hazrat Muaz bin Jabal (may Allah be pleased with him) (bin Amr bin Aus bin Aaez bin Adiy bin Kaab bin Adiy-Adiy bin Saad clan of al-Khazraj tribe)
147. Hazrat Yazeed bin al-Munzar (may Allah be pleased with him) bin Surah bin Khanas (from Bani Khanas bin Sunan bin Ubayd)
148. Hazrat Qays bin Mihsan (may Allah be pleased with him) bin Khalid bin Mukhallad (Khazraj's clan Bani Mukhallad bin Aamir bin Zurayq)
149. Hazrat Maaqul bin al-Munzar (may Allah be pleased with him) (Bani Surah bin Khanas)
150. Hazrat Harith bin Qays (may Allah be pleased with him) bin Khalid bin Mukhallad (Khazraj's clan Bani Zarayq)
151. Hazrat Abdullah bin Numan (may Allah be pleased with him) bin Yaldmah (from Bani Khanas bin Sunan bin Ubayd)
152. Hazrat Dhuhak (Zuhak) bin Harithah (may Allah be pleased with him) (bin Zaid bin Thalbah bin Ubayd bin Adiy (from Bani Khanas bin Sunan bin Ubayd)
153. Hazrat Saad bin Uthman (may Allah be pleased with him) bin Khuldah bin Mukhlid (Khazraj's clan Bani Zareeq)

154. Hazrat Jubayr bin Ayyas (may Allah be pleased with him) bin Khalid bin Mukhallad (Khazraj's clan Bani Zareeq)
155. Hazrat Muaz bin Zurayq (may Allah be pleased with him) bin Qays bin Khuldah (from Bani Khuldah bin Aamir bin Zurayq)
156. Hazrat Uqbah bin Uthman (may Allah be pleased with him) bin Khuldah bin Mukhallad (from Khazraj's clan Bani Zurayq)
157. Hazrat Maabad bin Qays (may Allah be pleased with him) bin Sakhr bin Rabia bin Adiy bin Ghanm bin Kaab bin Salmah-Bani Khanas.
158. Hazrat Zakwan bin Qays (may Allah be pleased with him) bin Khuldah bin Mukhallad (Khazraj's clan Zurayq)
159. Hazrat Masud bin Khuldah (may Allah be pleased with him) bin Aamir bin Mukhallad (Khazraj's clan Bani Zurayq)
160. Hazrat Adiy bin Zaghba (may Allah be pleased with him) (From Bani Aez bin Thalbah bin Ghanm)
161. Hazrat Ubad bin Qays (may Allah be pleased with him) bin Aamir bin Khalid (from Bani Zurayq)
162. Hazrat Masud bin Aus (may Allah be pleased with him) bin Zaid (Khazraj's clan Bani Zaid bin Thalbah bin Ghanm)
163. Hazrat Asad bin Yazeed (may Allah be pleased with him) bin Al-Fakah bin Zaid bin Khuldah (Bani Zurayq)
164. Hazrat Abu Khuzeemah bin Aus (may Allah be pleased with him) bin Zaid bin Asram bin Zaid (from Bani Zaid bin Thalbah bin Ghanm)
165. Hazrat Fakah bin Bashir (may Allah be pleased with him) bin Al-Fakah bin Zaid bin Khuldah (Bani Zurayq)
166. Hazrat Rafe bin Harith (may Allah be pleased with him) bin Swad bin Zaid (from Bani Zaid bin Thalbah bin Ghanm)
167. Hazrat Muawwiz bin Harith (may Allah be pleased with him) bin Rifaa bin Harith bin Swad bin Maalik bin Ghanm bin Maalik bin Najjar bin Thalbah bin Amr bin Khazraj. Clan Bani Ghanm bin Maalik bin al-Najjar of Khazraj tribe. His mother was Hazrat Afra bin Khuwaylid- may Allah be pleased with her.
168. Hazrat Muaz bin Harith (may Allah be pleased with him) (Brother of Hazrat Muawwiz bin Harith-may Allah be pleased with him)

169. Hazrat Auf bin Harith (may Allah be pleased with him) (Brother of Hazrat Muawwiz and Mauz- may Allah be pleased with him)
170. Hazrat Aaez bin Maaes (may Allah be pleased with him) bin Qays bin Khuldah (Bani Zurayq)
171. Hazrat Numan bin Amr (may Allah be pleased with him) bin Rifaa bin Swad (Khazraj's clan Bani Swad bin Maalik bin Ghanm)
172. Hazrat Rifaa bin Raafe (may Allah be pleased with him) bin Maalik bin al-Ajlan (Bani al-Ajlan bin Amr bin Aamir bin Zurayq)
173. Hazrat Khullad bin Raafe (may Allah be pleased with him) bin Maalik bin Ajlan (Brother of Hazrat Rifaa - may Allah be pleased with him)
174. Hazrat Aamir bin Mukhlid (may Allah be pleased with him) bin al-Harith bin Swad (Khazraj's clan Bani Swad bin Maalik bin Ghanm)
175. Hazrat Abu Ibadah Saad bin Uthman (may Allah be pleased with him) bin Khuldah bin Mukhallad (Bani Zurayq bin Abd Harithah bin Maalik bin Ghadhb bin Jushm bin al-Khazraj)
176. Hazrat Ubayd bin Zaid (may Allah be pleased with him) bin Aamir bin al-Ajlan (Bani Zurayq)
177. Hazrat Aseema Ashjaee (may Allah be pleased with him) (ally of Bani Swad bin Maalik bin Ghanm from Bani Ashjaa)
178. Hazrat Zaid bin Lubayd (may Allah be pleased with him) bin Thalbah bin Sanan bin Aamir bin Adiy bin Umayyah bin Bayadha (Bani Zurayq).
179. Hazrat Wadya bin Amr (may Allah be pleased with him) (ally Bani Swad bin Maalik bin Ghanm from Bani Juhayna)
180. Hazrat Farwah bin Amr (may Allah be pleased with him) bin Wazfa bin Ubayd bin Ubad bin Aamir bin Bayadha (Bani Aamir bin Zurayq)
181. Hazrat Abul Hamra (may Allah be pleased with him) (freedman of al-Harith bin Afra-may Allah be pleased with him)
182. Hazrat Khalid bin Qays (may Allah be pleased with him) bin Maalik bin al-Ajlan bin Aamir bin Bayadha (Bani Zurayq)
183. Hazrat Thalbah bin Amr (may Allah be pleased with him) bin Mihsan bin Amr bin Ateek (Bani Ateek bin Amr bin Mabzul)
184. Hazrat Jablah bin Thalbah (may Allah be pleased with him) bin Khalid bin Thalbah bin Aamir bin Bayadha (Bani Zurayq)

185. Hazrat Suhayl bin Ateek (may Allah be pleased with him) bin al-Numan bin Amr bin Ateek.
186. Hazrat Atiya bin Nuwayrah (may Allah be pleased with him) bin Aamir bin Atiya bin Aamir bin Bayadha (Bani Zurayq)
187. Hazrat Khaleefah bin Adiy (may Allah be pleased with him) bin Amr bin Maalik bin Aamir bin Fuhayrah bin Bayadha (Bani Zurayq)
188. Hazrat Harith bin Summa (may Allah be pleased with him) bin Amr bin Ateek (Amr bin Mabzul clan of al-Najjar)
189. Hazrat Ubayy bin Kaab (may Allah be pleased with him) bin Qays bin Ubayd bin Zaid bin Muawiya bin Amr bin Maalik bin al-Najjar.
190. Hazrat Ans bin Muaz (may Allah be pleased with him) bin Ans bin Qays (al-Najjar)
191. Hazrat Ammarah bin Hazm (may Allah be pleased with him) bin Zaid bin Luzan bin Amr (Khazraj's clan Auf bin Ghanm)
192. Hazrat Suraqah bin Kaab (may Allah be pleased with him) bin Abdul Uzza bin Azia bin Amr (Khazraj's clan Bani Amr bin Abd Auf bin Ghanm)
193. Hazrat Aus bin Thabit (may Allah be pleased with him) bin Al-Munzir bin Haram bin Amr bin Zaid bin Manat bin Adiy (Bani Adiy bin Amr)
194. Hazrat Harithah bin al-Numan (may Allah be pleased with him) bin Zaid bin Ubayd (Khazraj's clan Bani Ubaydah bin Thalbah bin Ghanm)
195. Hazrat Abu Shaikh Ubayy bin Thabit (may Allah be pleased with him) bin al-Munzir bin Haram bin Amr bin Manat bin Adiy (Bani Adiy bin Amr)
196. Hazrat Sulaym bin Qays (may Allah be pleased with him) bin Qahad (Bani Ubaydah bin Thalbah bin Ghanm)
197. Hazrat Abu Talhah Zaid bin Sahl (may Allah be pleased with him) bin al-Aswad bin Haram bin Amr bin Zaid bin Manat bin Adiy (Bani Adiy bin Amr)
198. Hazrat Suhayl bin Raafe (may Allah be pleased with him) bin Amr bin Aaez (Bani Aaez bin Thalbah bin Aaez)
199. Hazrat Harithah bin Suraqah (may Allah be pleased with him) bin al-Harith bin Adiy bin Maalik bin Adiy bin Aamir (al-Najjar)
200. Hazrat Abu Dawood Umayr bin Aamir (may Allah be pleased with him) bin Maalik bin Khansa (al-Najjar's clan of Bani Khansa bin Mabzul)

201. Hazrat Abdullah bin Kaab (may Allah be pleased with him) bin Amr bin Auf (al-Najjar)
202. Hazrat Usayman Asadi (may Allah be pleased with him) (Bani Asad bin Khuzaymah)
203. Hazrat Bilal bin Mualla (may Allah be pleased with him) bin Luzan bin Harithah bin Adiy bin Zaid bin Thalbah bin Maalik bin Zaid bin Manat bin Habib.
204. Hazrat Qays bin Saasa (may Allah be pleased with him) bin Zaid bin Auf (al-Najjar)
205. Hazrat Asmah bin al-Haseen (may Allah be pleased with him) bin Wabrah bin Khalid bin al-Ajlan.
206. Hazrat Haram bin Mulhan (may Allah be pleased with him) bin Maalik bin Khalid bin Zaid bin Haram (al-Najjar)
207. Hazrat Sulaym bin Mulhan (may Allah be pleased with him) (Brother of Hazrat Haram bin Mulhan-may Allah be pleased with him)
208. Hazrat Mulayl bin Wabrah (may Allah be pleased with him) (bin Khalid bin al-Ajlan)
209. Hazrat Utban bin Maalik (may Allah be pleased with him) bin Amr bin al-Ajlan
210. Hazrat Abul Awr bin Harith (may Allah be pleased with him) bin Zaalam bin Abs bin Haram (al-Najjar)
211. Hazrat Bujayr bin Abi Bujayr (may Allah be pleased with him) (Ally of the al-Najjar's clan Bani Qays bin Maalik bin Kaab bin Harithah bin Dinar)
212. Hazrat Abu Zaid Qays bin Sakan (may Allah be pleased with him) bin Qays bin Zaura bin Haram (al-Najjar)
213. Hazrat Kaab bin Zaid (may Allah be pleased with him) bin Qays (al-Najjar's clan Qays bin Maalik bin Kaab bin Dinar)
214. Hazrat Swad bin Ghaziya (may Allah be pleased with him) bin Uhayb (Ally of Bani Adiy bin Amr bin al-Najjar from Bani Bali)
215. Hazrat Abu Ayyub Ansari Khalid bin Zaid (may Allah be pleased with him) bin Kulayb bin Thalbah bin Abd Auf Khazraji al-Najjari (al-Najjar)
216. Hazrat Mahraz bin Aamir (may Allah be pleased with him) bin Maalik bin Adiy bin Aamir (al-Najjar)

217. Hazrat Jabir bin Khalid (may Allah be pleased with him) bin Abdul Ashhal bin Harithah (al-Najjar)
218. Hazrat Aamir bin Umayyah (may Allah be pleased with him) bin Zaid bin al-Hasehaas bin Maalik bin Adiy bin Aamir (al-Najjar)
219. Hazrat Sulaym bin Harith (may Allah be pleased with him) bin Thalbah bin Kaab bin Harithah bin Dinar (al-Najjar)
220. Hazrat Thabit bin Khansa (may Allah be pleased with him) bin Amr bin Maalik bin Adiy bin Aamir (al-Najjar)
221. Hazrat al-Dhuhak bin Abd (may Allah be pleased with him) bin Amr bin Masud (al-Najjar)
222. Hazrat Abu Sulayt bin Qays (may Allah be pleased with him) bin Maalik bin Adiy bin Aamir (al-Najjar)
223. Hazrat Numan bin Abd (may Allah be pleased with him) bin Amr bin Masud (al-Najjar's clan Masud bin Abdul Ashhal)
224. Hazrat Sulayt bin Qays (may Allah be pleased with him) bin Amr bin Ateek bin Maalik bin Adiy bin Aamir (al-Najjar)
225. Hazrat Qays bin Mukhallad (may Allah be pleased with him) bin Thalbah bin Sakhr bin Habib bin al-Harith bin Thalbah (al-Najjar)
226. Hazrat Amr bin Thalbah (may Allah be pleased with him)
227. Hazrat Suraqah bin Amr (may Allah be pleased with him) bin Atiya bin Khansa (al-Najjar)
228. Hazrat Raafe bin Mualla (may Allah be pleased with him) bin Luzan bin Harithah bin Adiy bin Zaid bin Thalbah bin Zaid bin Manat bin Habib (Bani Habib bin Abd Harithah bin Maalik bin Ghadhb bin Jushm bin al-Khazraj)

EMINENCE OF THE BADR COMPANIONS

When Hatib bin Abu Baltaah (may Allah be pleased with him) wrote a letter to the Makkans, at the time of campaign of Makkah in 8 A.H. and Hazrat Umar (may Allah be pleased with him) sought the permission of the Messenger of Allah (may Allah's Blessings and Peace be upon him) to slain him, he asked him, "Do you know that he participated in the Battle of Badr and Allah looks at the participants of Badr with generosity saying to them that they may do what they like, they are forgiven." Tear's dropped from Hazrat Umar's (may Allah be

pleased with him) eyes and he admitted that Allah and His Messenger (Peace be upon him) know the wisdom behind every deed. Hazrat Rifaah bin Rafe Zarqi al Khazraji (may Allah be pleased with him) has narrated (Sahih Bukhari) that Jibril (upon him peace) asked the Prophet (Peace be upon him), 'what status do you give to the participants of Badr? He replied "They are the most excellent of all Muslims." Jibril (Gabriel: upon him peace) said, 'They are more eminent than the angels too.'

Hazrat Anas bin Maalik al-Najjari (may Allah be pleased with him) narrated that Hazrat Harithah bin Suraqah (may Allah be pleased with him-Najjar clan of Khazraj tribe, first martyr among Ansars at Badr) was martyred at Badr. His mother lodged a petition to the Holy Prophet (peace be upon him) saying that she would be patient if he was in Paradise. Otherwise she would show him how she mourns him. The Prophet (Peace be upon him) said, "Alas! You are mad. Is there only one Paradise? Allah has many and Harithah (may Allah be pleased with him) is in Firdaus."

Huyayyi bin Abi Abdul Rehman has narrated that "The Prophet of Allah (Peace be upon him) set out for the Badr with three hundred and thirteen companions as Talut had set out. Then the Messenger of Allah (may Allah's Blessings and Peace be upon him) prayed for them and said: "O Allah, they are barefooted, so give them carriers, they are naked so provide them with garment, they are hungry, so make them satisfied of subsistence." Allah granted them victory in the Battle of Badr. When they returned not one of them returned but with one or two carriers and had clothes and were satisfied.

THE PROPHET'S (PEACE BE UPON HIM) RETURN JOURNEY TO MADINAH

The Messenger of Allah (may Allah's Blessings and Peace be upon him), as per his established practice, stayed at al-Badr for three days and left for return journey to Madinah, on Monday, along with captives and spoils of war. The Prophet (Peace be upon him) from the place of Athil, sent ahead Hazrat Zaid bin Harithah (may Allah be pleased with him) to Madinah who rode the Prophet's

(Peace be upon him) Adba, as carrier of the good news of the safety of the Messenger of Allah (Peace be upon him) and that of the Companions (may Allah be pleased with all of them) and the news of the victory of the Campaign (Battle) of Badr and spoils of war. Hazrat Abdullah bin Rawahah (may Allah be pleased with him) was sent in this manner to al-Aliyah, which consists of Quba, Khatmah, Waail, Waqif, Banu Umayyah bin Zaid Quraizah and al-Nadir. Hazrat Usamah bin Zaid (may Allah be pleased with him) who was left behind in Madinah to help to Hazrat Uthman (may Allah be pleased with him) said that they had buried Hazrat Ruqayyah (may Allah be pleased with her) the Prophet's (Peace be upon him) daughter and wife of Hazrat Usman bin 'Affan (may Allah be pleased with him), when the news of victory was conveyed to them. Hazrat Uthman (may Allah be pleased with him) was left behind by the Prophet (Peace be upon him) to look after his seriously sick wife. The Prophet (Peace be upon him) gave him a share of Spoils of War and assured him to reward in the Hereafter.

It was at the place of Athil that the Messenger of Allah (may Allah's Blessings and Peace be upon him) had sent the two couriers of good news to Madinah. They offered the prayers of Asr (after noon prayer) at the place of Athal and the Prophet (Peace be upon him) smiled. He said that he had seen Mikail (upon him peace) with dusty wings. Jibril (Gabriel- upon him peace) also came to him on a mare and said, 'Allah sent me to stay with you till you are happy. Are you happy now?' He said "I am happy."

Hazrat Atiyyah bin Qays (may Allah be pleased with him) has narrated that: "When the Prophet (Peace be upon him) was free from fighting with the infidels at Badr, Gabriel (upon him peace) came to him on a red mare. Gabriel's forehead had wrinkles with his coat of mail on him and his spear's edge covered with dust. Then he requested: "O Muhammad! Verily, Allah the Blessed, the High, has sent me to you and commanded me not to leave you until you are pleased. Are you pleased? The Prophet (Peace be upon him) said: "Yes, I am pleased."

The Captives were brought under the supervision of Hazrat Shaqran Saleh Badri, a freed slave of the Messenger of Allah (Peace be upon him). At the place

of Safra, Nadr bin Harith, a blasphemer, was ordered by the Prophet (Peace be upon him) to be killed, which according to the orders were killed by Hazrat Ali (may Allah be pleased with him). Then at the place of Irq uz-Zibiyah, another blasphemer Uqbah bin Abi Mueet was killed, carrying out the orders of the Prophet (Peace be upon him) by Aasim bin Thabit (may Allah be pleased with him). The Prophet (Peace be upon him) appointed Hazrat Abdullah bin Kaab bin Amr (may Allah be pleased with him), the supervisor over the spoils of the War.

MUNIFICENCE BEHAVIOUR TOWARDS CAPTIVES

There were enough spoils of war, so the prisoners were not required to march on foot to Madinah on the four-day journey.

The Prophet (may Allah's Blessings and Peace be upon him) divided the captives among the Companions (may Allah be pleased with all of them) and directed them to treat them kindly. Allah's Messenger (Peace be upon him) did not take ransom from Abu Aas, Muttalib bin Huntab, Sayfi bin Abu Rifaah, Abu Azza Amr bin Abdullah Jumahi and Wahb bin Umayr. He (Peace be upon him) took ransom from the rest of their release, Abbas bin Abdul Muttalib, was charged more than the others. The figure of ransom was not specified and ranged from 4000 to 10000 dirhams, but put under obligations those who had no money. Some had to pay 4000 dirhams, some 400 Uqiyah gold and some others had to work for their release like educating ten children of Ansars to read and write. He who had no ransom was, thus, entrusted with ten boys from the boys of Madinah; he taught them writing. They became proficient, and it was considered to be their ransom. (One Ooqiah i.e Uqiyah is equal to five ounces)

Hisham bin Haram has narrated that: 'Verily Jibril (Gabriel-upon him peace) came down to the Prophet (may Allah's Blessing and Peace be upon him), to relate about the captives of Badr.' He said 'Slay them if you like or take ransom from them if you like; and in the latter case seventy from you will be martyred in the coming year.' The Prophet (Peace be upon him) called his companions (may Allah be pleased with all of them) and said: "Here is Jibril who gives you choice that you bring the captives, slay them or take ransom, and then in the following year equal to their number from you will be martyred." They

said: We will take ransom and thus we will gain strength against them and in the coming year seventy of us will enter Paradise. So they took ransom.

Captives were bound with ropes and thus because of groaning of Hazrat Abbas, the Prophet (Peace be upon him) could not sleep. On noticing this the companions (may Allah be pleased with him) loosen the tightness of the ropes of Hazrat Abbas and the Prophet (Peace be upon him) was comfortable. The Messenger of Allah (may Allah's Blessings and Peace be upon him) ordered to loose the ropes of all the captives. Hazrat Abbas was a wealthy man and he paid gold, 100 Uqiyah towards ransom for himself and his two nephews, Naufal bin Harith bin Abdul Muttalib and Aqeel bin Abu Talib bin Abdul Muttalib and his ally Utbah bin Amr Harithi. Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated that the Ansar offered to waive the ransom of Hazrat Abbas but the Prophet (Peace be upon him) said "You will not give him concession of even one dinar". When Hazrat Abbas said that he had become a Muslim, the Prophet (Peace be upon him) said, "We have ruled against the apparent. As for your faith, Allah knows about it and He will reward against it." When he pleaded that he had no wealth. The Prophet (Peace be upon him) asked him, "Where is the wealth that you and Umm Fadal have buried? You had said, 'If I die in this journey, give to Fadal, Abdullah and Quthm'"

Hazrat Abbas said, 'By Allah, I know that you are Allah's Messenger (Peace be upon him) for only two of us had known of this.'

HAZRAT ABUL AAS

Hazrat Abul Aas (bin Rabie bin Abdul Uzza bin Abd Shams bin Abd Manaf bin Qusayy al-Qarshi, later embraced Islam and died in 13 A.H at Makkah) was a prisoner of Khirash bin Simmah (may Allah be pleased with him) and was a rich trust-worthy merchant of Makkah. He was son-in-law of the Prophet (Peace be upon him), husband of Hazrat Zaynab (may Allah be pleased with her) daughter of the Prophet (may Allah's Blessings and Peace be upon him). His mother Halah was the sister of Hazrat Khadijah (may Allah be pleased with her) bint Khuwaylid. They were married before the Messenger of Allah (may

Allah's Blessings and Peace be upon him) was commissioned and when Abu Lahab ordered his sons to revoke the marriages which had not been consummated till then, the idolaters also pressurised Abul Aas to divorce Hazrat Zaynab (may Allah be pleased with her) and offered to marry to him the girl of his choice, but he refused to divorce her. The Prophet (Peace be upon him) praised him for that. Hazrat Zaynab (may Allah be pleased with her) sent as ransom for Abul Aas the necklace that Hazrat Khadijah (may Allah be pleased with her) had given her in her dowry. The Prophet (Peace be upon him) was greatly touched on seeing it and the Companions (may Allah be pleased with all of them) released Hazrat Abul Aas without taking the necklace only taking an assurance from him that he would send Hazrat Zaynab (may Allah be pleased with her) to Madinah.

Before the conquest of Makkah, on his return journey from Syria with a trading caravan, a raiding party encountered them near Madinah and seized the possessions of the caravan. Abul Aas had a chance to escape in the darkness of the night, reached Madinah and sought protection of Hazrat Zaynab (Radiya Allah-u Taala anha). Hazrat Zaynab (may Allah be pleased with her) announced in a loud voice, 'O People ! I have extended protection to Abul Aas bin Rabi.' After the prayer (Salah) was over Allah's Messenger (may Allah's Blessings and Peace be upon him) asked the Companions (Ridwan Allah-e Taala ajmaeen), 'Have you heard that which I have heard? By Allah, I had not known this till I heard now what you have heard. Indeed, a junior Muslim too may give protection to someone.' The Prophet (Peace be upon him) then instructed her to: 'respect the guest but refrain from having intimate relationship with him. You are not lawful to him.' He convinced the companions (*Ridwan Allah-e Taala ajmaeen*) to return his property. Abul Aas took that and reached Makkah, where he handed over to everyone of his belongings and then he asked publicly, 'Does anyone have a claim over me anymore?' They replied that nothing was due upon him and had fulfilled his obligations honourably. Then, he embraced Islam in 8 A.H. and proclaimed; 'The only thing that hindered me from Islam was the dreadful that you would reproach me peculating your property.' Then he migrated to Madinah in 8 A.H. Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) entrusted Hazrat Zaynab (may Allah be pleased with her) to Abul Aas (may Allah be

pleased with him) without renewing their marriage. The Theologians take this case as evidence that if a woman becomes a Muslim and her husband does become a Muslim after her waiting period (*iddah*) then her marriage does not stand dissolved simply because the "waiting period" is over. Rather, it is valid on her option. She may marry another person or wait for her first husband to become a Muslim. As long as she does not marry anyone, she is the wife of her first husband. This is a firm testimony and also perfect from the juristic angle. Hazrat Zaynab migrated to Madinah in 2 A.H; one month after the Battle of Badr. It was in 6 A.H, with the treaty of Hudaibiyah that a Muslim woman was disallowed to a polytheist man Abul Aas (may Allah be pleased with him) became a Muslim in 8 A.H.

HAZRAT ZAYNAB (RADIYA ALLAH-U TAALA ANHA)

On his arrival at Makkah Hazrat Zaid bin Harithah along with an other Ansar Companion (may Allah be pleased with both of them) were sent to Makkah by the Holy Prophet (peace be upon him), to escort her to Madinah, with the instructions to: "wait at the valley Yaajuj, till she reaches there and then bring her to me." Abul Aas permitted her with full sincerity. Kinanah bin Rabi brother of Abul Aas equipped with bow and quiver brought his camel and led her on during day time. The Quraish learnt of that, pursued them and overtaken at the place of Zu Tuwa. Habbar bin Aswad Fihri reached them first and he terrified Hazrat Zaynab (may Allah be pleased with her) with his spear, she fell down and suffered miscarriage. Kinanah took position to throw the arrow and said; 'Any one who approaches will get this.' On Abu Sufyan's intervention for discourse they returned and resumed journey after a couple of days. Kinanah handed her over to Hazrat Zaid bin Harithah and his colleague (may Allah be pleased with both of them) and she was taken to the Messenger of Allah (Peace be upon him). 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) sent an expedition including him (Abu Hurayrah, may Allah be pleased with him) against Habbar bin Aswad and his supporters with the instructions, to slay them.

HAZRAT SUHAYL BIN AMR (RADIYA ALLAH-U TAALA ANHU)

Suhayl bin Amr has a split lower lip and was the captive of Maalik bin Dukhshum (He is the man who negotiated the terms of Agreement of the Hudaibiyah (in 6 A.H.) on behalf of Quraish, later on embraced Islam). Hazrat Umar (*Radiya Allah-u Taala anhu*) requested the Prophet (Peace be upon him) to allow him to pull out Suhayl's two front teeth that his tongue should hang out and he may no more be able to speak against the Prophet (Peace be upon him). But the Prophet (Peace be upon him) said, "If I do that then Allah will do it to me though I am a Prophet. It is not long before he holds a place which you will not regard as objectionable." Indeed after death of the Prophet (Peace be upon him) he addressed the people in such an efficacious manner which encouraged the people to be steadfast on true religion, when they had become hesitant.

Amr bin Abdullah Jumah the poet, requested the Prophet (Peace be upon him) to have pity on him because he is an indigent person, having many daughters. So the Prophet (Peace be upon him) released him on the condition that he would never cooperate with anyone against the Prophet (Peace be upon him). Initially, he praised for kindness but later he proved unfaithful. He joined the polytheist forces and was arrested in the Battle of Uhud and again appealed for mercy. The Messenger of Allah (may Allah's Blessings and peace be upon him) rejected his request and gave a verdict to kill him, saying,

"A Believer is not bitten from the same liar twice."

INTRIGUE OF UMAYR BIN WAHB

Umayr bin Wahb bin Safwan bin Umayyah atrocious anti Muslims, were in discourse while sitting in Hateem of al-Kaabah, where Safwan afflicted by the Battle of Badr, lamented that life has become belittling. Safwan's father and brother were killed in the Battle of Badr. Umayr responded that, 'If I was not burdened with debt and maintain my family, I would have taken a beast, proceeded to Madinah and killed Muhammad (Peace be upon him). I have a pretext to go there because my son is there captive.' Safwan promised to pay his debts and look after his family and Umayr decided to go to Madinah. Both agreed

to keep the agreement secret. Umayr sharpened his sword, treated it with deadly poison and proceeded to Madinah. Umayr wearing a sword, alighted from his beast near the Mosque at Madinah, where Hazrat Umar (may Allah be pleased with him) read his evil thoughts and reported Umayr's arrival to the Prophet (Peace be upon him), who said, "Bring him here." Hazrat Umar (may Allah be pleased with him) held the scabbard of his sword, grasped him by his neck and directed the Companions (may Allah be pleased with him) to be watchful around the Prophet (Peace be upon him). He was brought to the Prophet (Peace be upon him) who said, "O Umar, leave him alone." To Umayr he said, "come close to me." The Messenger of Allah (may Allah's Blessings and Peace be upon him) asked, "Umayr what has brought you here?" He said, 'I have come for the captive you have.' The Prophet (Peace be upon him) inquired. "What was in background of the sword he was wearing." He said, 'May Allah cause destruction these swords, of what use they were at Badr?' The Messenger of Allah (may Allah's Blessings and Peace be upon him) said, "Speak the truth why are you here? Is it not that you and Safwan conspired while sitting in Hateem primarily you had shown being distressful and were grieved over the people of pit and then on your determination Safwan agreed to pay your debt and look after your children if you kill me? Listen, Allah shall interrupt and He (Allah) is there to hinder your conspiracy. You can never carry out your plan." Umayr exclaimed, 'I testify and declare and bear witness that indeed you are Allah's Messenger.' He then praised Allah, acknowledged His gratitude, for guiding him to truth. The Messenger of Allah (may Allah's Blessings and Peace be upon him) directed the Companions (may Allah be pleased with all of them); "Teach the rulings and the Quran to your brother-in-religion and release his son."

He then solicited, 'O Messenger of Allah (Peace be upon him) ! I have been troublesome to the Muslims. Let me proceed to Makkah, so that I may invite them to Islam, it is liable to happen that they may see guidance, otherwise I will confound them.' He was permitted to go to Makkah. In the meantime Safwan bin Umayyah had learnt that he had embraced Islam, so he swore, never to speak to him or help him in anyway. Umayr (may Allah be pleased with him) preached in Makkah with devotion to duty and many people embraced Islam at his hands. He was stiff on his opponents.

EXPEDITION (*SARIYAH*) OF UMAYR BIN ADIY (MAY ALLAH BE PLEASED WITH HIM) AGAINST ASMA BINT MARWAN (2 A.H.)

In the beginning of the nineteenth month of Hijrah, on 26th of Ramadan, Hazrat Umayr bin Adiy bin Kharashah al-Khatmi (may Allah be pleased with him) set out for an expedition against Asma bint Marwan, a poetess, wife of Yazid bin Zaid bin Hirn al-Khatmi. She used to compose poetry, to revile Islam, transgress against the Prophet (Peace be upon him) and incite the people against him. Hazrat Umayr vowed to kill him on successful return of the Prophet (Peace be upon him). After the victory of the Battle of Badr, she repeatedly composed blasphemous poetry, inspite of residing in Madinah. Umayr bin Adiy (*Radiya Allah-u Taala anhu*) reached her residence along with a guide in the night and entered her house. Her children were sleeping around her and there was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced upto her back. He then reached Madinah and offered her morning (*Fajr*) prayers with the Prophet (Peace be upon him). The Messenger of Allah (may Allah's Blessings and Peace be upon him) said to him: "Have you killed Asma bint Marwan?" He replied: Yes; Is there any accountability for that? He said: "No: Two goats will not come to clash together about her" (These were the words of proverb first ever heard from the Prophet (Peace be upon him). Then the Prophet (Peace be upon him) said to the Companions: "If you want to see the person who had helped Allah and his Messenger, secretly, then see the Umayr bin Adiy (Peace be upon him). Don't say he is blind. He is seer (*Basir*)."

EXPEDITION (*SARIYYAH*) OF SAALIM BIN UMAYR (MAY ALLAH BE PLEASED WITH HIM) AGAINST ABU AFAK

Abu Afak, the Jew, was from Banu Amr ibn Awf, and was an old age of one hundred and twenty years. He was a satirist and use to chatter infamy poetry and instigate the people against the Messenger of Allah (Peace be upon him). In Shawwal 2 A.H. the Prophet (Peace be upon him) sent Hazrat Saalim bin Umayr

to keep the agreement secret. Umayr sharpened his sword, treated it with deadly poison and proceeded to Madinah. Umayr wearing a sword, alighted from his beast near the Mosque at Madinah, where Hazrat Umar (may Allah be pleased with him) read his evil thoughts and reported Umayr's arrival to the Prophet (Peace be upon him), who said, "Bring him here." Hazrat Umar (may Allah be pleased with him) held the scabbard of his sword, grasped him by his neck and directed the Companions (may Allah be pleased with him) to be watchful around the Prophet (Peace be upon him). He was brought to the Prophet (Peace be upon him) who said, "O Umar, leave him alone." To Umayr he said, "come close to me." The Messenger of Allah (may Allah's Blessings and Peace be upon him) asked, "Umayr what has brought you here?" He said, 'I have come for the captive you have.' The Prophet (Peace be upon him) inquired. "What was in background of the sword he was wearing." He said, 'May Allah cause destruction these swords, of what use they were at Badr?' The Messenger of Allah (may Allah's Blessings and Peace be upon him) said, "Speak the truth why are you here? Is it not that you and Safwan conspired while sitting in Hateem primarily you had shown being distressful and were grieved over the people of pit and then on your determination Safwan agreed to pay your debt and look after your children if you kill me? Listen, Allah shall interrupt and He (Allah) is there to hinder your conspiracy. You can never carry out your plan." Umayr exclaimed, 'I testify and declare and bear witness that indeed you are Allah's Messenger.' He then praised Allah, acknowledged His gratitude, for guiding him to truth. The Messenger of Allah (may Allah's Blessings and Peace be upon him) directed the Companions (may Allah be pleased with all of them); "Teach the rulings and the Quran to your brother-in-religion and release his son."

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(may Allah be pleased with him) and commanded to kill Abu Afak. Hazrat Saalim who was one of the great weepers had sworned either to slay Abu Afak or shall die. Saalim bin Umayr (may Allah be pleased with him) reached his residence in a hot night, when he was sleeping. So he placed the sword on his liver and pierced it till it reached his bed. Hazrat Saalim bin Umayr (may Allah be pleased with him) was a Badri participant and died during the caliphate of Hazrat Ameer Muawiyah bin Abu Sufyan (may Allah be pleased with him)

(6) CAMPAIGN (*GHAZWAH*) AGAINST BANI SULAYM.

Reports reached the Prophet (Peace be upon him) that a large assemblage of Banu Sulaym had gathered at Buhran, which lies in the region of al-Furu, and the distance between al-Furu and Madinah is about 150 Kilometres. The Messenger of Allah (may Allah's Blessings and Peace be upon him) set out against Banu Sulaym at Buhran on 6th Jamadi-ul-Ula 2 A.H. (some of the scholars have determined in 3 A.H.). He appointed Ibn al-Maktum as his vicegerent in Madinah. Marching swiftly, he arrived at Buhran and found that the people had dispersed. There was no encounter and the Prophet (Peace be upon him) returned to Madinah after ten nights.

(7) CAMPAIGN (*GHAZWAH*) AGAINST BANU QAINUQA (SHAWWAL 2 A.H.)

In the suburbs of Madinah, three powerful Jewish tribes lived. They had built their fortresses and these tribes were Banu Qainuqa, Banu Nuzair i.e Nadir (Nudayr) and Banu Quraizah. The Jews never liked the progress of the Muslims, that is why they always sympathized with the polytheists that tried to destroy the Muslims, and after the Battle of Badr their enmity increased. When Hazrat Zaid bin Harithah (may Allah be pleased with him) arrived Madinah with the good news of the victory in the Battle of Badr, one of the Jews named Kaab bin Ashraf told him that the Makkans consisted of the nobility of Arabia. If Muhammad (Peace be upon him) had got victory over them then there was no charm to live in this world and he went to Makkah. On his return to Madinah he started writing derogatory poetry and revile the Muslims. They engineered a plan in association

with hypocrites that apparently they in jest accept Islam and then they would say that they had seen Islam and is not a good Islam, that is why they returned to their ancestral religion. The Messenger of Allah (Peace be upon him) pointed out to them that; "They were awaiting a Last Messenger of Allah according to their Scriptures and He was the true Messenger of Allah. Fear from the wrath of Allah."

Banu Qainuqa were Jews and allies of Abdullah bin Ubayyi bin Salul. They were the bravest of the Jews and were goldsmiths. They had entered into a (Madinah Covenant) pledge with the Prophet (Peace be upon him). Well known Companion Hazrat Abdullah bin Salaam (may Allah be pleased with him) was from this tribe. When the Campaign (*Ghazwah*) of Badr took place, they transgressed and maliciously showed envy, and violated the pledge and the Madinah Covenant. Thereupon Allah, the Almighty, revealed to his Prophet:

"And if you fear treachery from any group (with whom you made a pact), then terminate the pact with them with equality. And (know that)surely, Allah loves not the treacherous."

(Al-Anfal; 8:58)

Shaas bin Qays was cunning aged person. He conspired the tribes of Aws and Khazraj to a position of fighting by foment the old and settled querrels, when they were together in a very cordial atmosphere at the place of Hurrah. Both the tribes decided to wage a war, and equipped themselves with arms. In the meantime this position came to the notice of the Messenger of Allah (Peace be upon him), he immediately rushed to the place of Hurrah and said:

"O congregation of Muslims, Allah, Allah, you are shouting like the period of ignorance while I am with you, and Allah, the Gracious, has bestowed upon you the true faith of Islam. Islam had discontinued the affairs of ignorance by liberation from polytheism and have pacified your heart to possess charming consolation."

As soon as they heard this admonishing speech of the Prophet (Peace be upon him) they all started weeping and Aws and Khazraj hung upon the neck and

embraced each other. The Messenger of Allah (may Allah's Blessings and Peace be upon him) came back then in an atmosphere of cordiality: It is an established historical fact that such occurrence never happened in the history after that

Banu Qainuqa had many treacherous designs and were constantly mischievous towards the Muslims and the Muslims were tolerating, expecting them to embrace Islam. When their abjectness gone extremely beyond limits and they martyred a Muslim, while he was trying to preserve the honour of a woman, they were trying to disgrace her, the Prophet (Peace be upon him) assembled Banu Qainuqa and said: "You should fear the Allah. It may not happen that you had to face the affliction and calamity like Quraish." They replied in a tit for tat manner, saying Quraish were unaware to strike with a sword, when one came to contact with us, shall get vehement reply. The Prophet (Peace be upon him) perceived by the circumstances that battle has become indispensable, he ordered the siege of Banu Qainuqa. His banner was white that day and was borne by Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him), and he left Hazrat Abu Lubabah bin Abdul Munzir (al-Mundhir) al-Aamiri (may Allah be pleased with him) as his vicegerent at Madinah. They were the first among the Jews to violate the pact and fight. They remained besieged for sixteen days. They shut themselves up in their fortress, so the Prophet (Peace be upon him) strongly tighten the siege, till Allah Allah cast fear in their hearts. They eventually surrendered, on Friday Shawwal 2, 2 A.H. with the condition that the decision made by the Prophet (Peace be upon him) shall be final and acceptable to them. Under his (Prophet's Peace be upon him) orders their hands were tied behind their backs and for this purpose Mudhir bin Qudamah al-Silmi of Banu al-Silm the tribe of Saad bin Khaythamah, was appointed. Abdullah bin Ubayyi, the hypocrite, argued with the Prophet (Peace be upon him) for release of them. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Leave them, may Allah curse them and curse him who is with them." The Prophet (Peace be upon him) ordered for their banishment from Madinah. Hazrat Ubadah bin Saamit (may Allah be pleased with him) (narrated 181 *Ahadith*, died Palestine 34 A.H.) was entrusted with the duty of banishing them. They were allowed to take their women and children alongwith them, but their property would be for the Prophet. After Badr it was the first booty, out of which one fifth (*Khums*) was

taken by the Prophet including three bows (Katum, Rawha, Bayda), three swords and three spears and two coats, *Sughdihah* and *Fiddah*. One chain armour was given to Muhammad bin Maslamah and one to Saad bin Muadh (*Ridwan Allah-e Taala ajmaeen*). They found in their fortress plenty of arms. Four fifth of the spoils of war were distributed among the Companions (may Allah be pleased with all of them).

(8) CAMPAIGN (GHAZWAH) OF AL-SAWIQ (2 A.H.)

Abu Sufyan bin Harb had made the use of oil and bath unlawful for himself after their defeat at the Battle of Badr, until they had taken the vengeance from Muhammad (Peace be upon him) and his companions (may Allah be pleased with all of them). So he set out at the head of two hundred warriors, marched to al-Najdiyah (about 12 miles from Madinah) and came with a detachment to Huyyi bin Akhtab of the Jew tribe of Banu al-Nadir in the night. On his refusal he knocked at the door of Sallam bin Mishkam one of the chiefs of al-Nadir, who not only opened the door, but also feasted them and offered them drink and provided all the desired information about the Messenger of Allah (Peace be upon him). In the morning, Abu Sufyan bin Harb set out and went to al-Urayd, about three miles from Madinah, There he martyred a man of the Ansars and his servant and put a few houses, date-palm trees and grass on fire. He believed that he had fulfilled his vow, thus turned his back and ran away.

The news reached the Prophet (Peace be upon him) and he set out on 25th Dhu al-Hijjah after the commencement of twenty second month after his *Hijrah* (emigration) at the head of two hundred persons from among the immigrants (*Muhajirs*) and *Ansars* in their pursuit. He appointed Abu Lubabah Rifaah bin Abdul Mundhir al-Aamiri (may Allah be pleased with him) as his vicegerent. As soon as they noticed the pursuers they did not encounter and instead fled in fear. Abu Sufyan and his army men were throwing bags of gruel of parched barley and their luggage goods etc. to render themselves light in weight. The Muslims seized their provisions and so it has come to be called campaign of Sawiq (*Ghazwah al-Sawiq*). The Messenger of Allah (may Allah's Blessings and Peace be upon him) returned to Madinah after five days.

(9) CAMPAIGN (*GHAZWAH*) OF QARIRAT-UL-KADR I.E. QARQARAT-UL-KUDR (2 A.H.)

Qarqarat al-Kudr is situated in the nearness of Maadan Banu Sulaym which is 96 miles from Madinah and is in the suburbs of al-Arhadiyyah beyond Sudd Maunah. Campaign of Qarqarat al-Kudr occurred in the middle of Muharram after commencement of twenty third month from his immigration i.e. 2 A.H. He appointed Hazrat Abdullah ibn Umm Maktum (may Allah be pleased with him) (some religions scholars have recorded Hazrat Sabaa bin Arftah Ghafari: may Allah be pleased with him) as his vicegerent in Madinah. He left with two hundred striving volunteers from immigrants and Ansars and his banner was borne by Hazrat Ali bin Abi Talib (may Allah be pleased with him). The information reached the Prophet (Peace be upon him) that Banu Sulaym and Banu Ghatafaan had assembled there with evil intention. The Prophet (Peace be upon him) made a raid on them but did not find anyone there. The Prophet (peace be upon him) searched for them in the heart of the valley and dispatched a detachment to the upper part of the valley. Some herdsmen could be found there and among them was a young boy named Yasar, from whom he inquired about the people. He replied: I visit the drinking place every fifth day and today is the fourth day; the people have gone to the springs and wells with beasts and are far away. The Prophet (Peace be upon him) stayed there for three days, returned from there, captured the herd consisting of five hundred camels and sent to Madinah. They distributed the Spoils of war at Sirrar, three miles from Madinah. Its fifth part was separated and the remaining four fifth was divided among the participants, every one of whom got two camels. The Prophet (Peace be upon him) remained out of Madinah for fifteen days. Yasar fell in the share of the Prophet (Peace be upon him) to whom he set free.

SOME IMPORTANT EVENTS OF 2 A.H. MUSLIM'S FIRST EID-UL-AZHA

The Prophet (Peace be upon him) reached back al-Madinah from the campaign of al-Sawiq on 9th Dhul Hajjah and on 10th of Dhul-Hajjah offered the Eid-ul-Azha. He sacrificed two sheeps and directed the Muslims to sacrifice. This was the Muslim's first *Eid-ul-Azha*.

THE PROPHET (PEACE BE UPON HIM) MARRIED HAZRAT AYESHAH (MAY ALLAH BE PLEASED WITH HER)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) married Hazrat Ayesha bint Hazrat Abu Bakr Siddique (may Allah be pleased with her) in the month of Shawwal. She narrated 2210 *Ahadith* and died at Madinah in Ramadan 58 A.H. at the age of sixty seven years.

BIRTH OF HAZRAT ABDULLAH BIN ZUBAIR

Hazrat Abdullah bin Zubair (may Allah be pleased with him) born during this year. He was the first child born among immigrants in Madinah. His father Hazrat Zubair bin Awwam (may Allah be pleased with him) was one of the ten Paradise Companions (*Ashrah-Mubasshirah*: may Allah be pleased with all of them) his mother was Hazrat Asma bint Abu Bakr Siddique (may Allah be pleased with her). He was Caliph at Makkah from 63 A.H to 73 A.H. and was martyred in Jamadi-us-Sani 73 A.H. by Hujjaj, carrying out the orders of Umayyad Caliph Abdul Malik bin Marwan. He has narrated 33 *Ahadith*.

MARRIAGE OF HAZRAT ALI (MAY ALLAH BE PLEASED WITH HIM) WITH HAZRAT FATIMAH (MAY ALLAH BE PLEASED WITH HER)

Hazrat Ali (may Allah be pleased with him) was thinking about to make a request to the Holy Prophet (Peace be upon him) for marriage with Hazrat Fatimah (may Allah be pleased with her), and was hesitant, but recognizing the Prophet's (Peace be upon him) kindness to him, he appeared before the Prophet (Peace be upon him) but kept silent: The Prophet (Peace be upon him) said, "Perhaps you have come for Fatimah?". He asked him to bring the Hutami armour, that had been given to him from booty and then married him. Allah's Messenger (Peace be upon him) gave his daughter, Hazrat Fatimah (may Allah be

pleased with her) a dowry consisting of a water skin, a cloak and a leather pillow. Hazrat Ali's (may Allah be pleased with him) children from Hazrat Fatimah (may Allah be pleased with her), were Hazrat Hasan, Hazrat Husain, Hazrat Muhsin (died in childhood), Hazrat Umm Kulthum and Hazrat Zainab (may Allah be pleased with all of them).

HAZRAT UTHMAN BIN MAZUN (RADIYA ALLAH-U TAALA ANHU) DIED

Hazrat Uthman bin Mazun (may Allah be pleased with him) (bin Habib bin Wahb bin Huzafah bin Jumha bin Amr bin Hasees bin Kaab bin Luayi bin Ghalib al-Qarshi) was fourteenth person who embraced Islam and migrated to Abyssinia (*Habsha*) in fifth Nabawi. He participated in Ghazwah-e-Badr. He was the first companion who died in Madinah and was buried at the place of Jannat-ul-Baqiye, declaring it to be Muslim's grave yard.

HAZRAT UMM KULSUM (MAY ALLAH BE PLEASED WITH HER)

Hazrat Umm Kulsum (Kulthum) (*Radiya Allah-u Taala anha*), daughter of the Holy Prophet (Peace be upon him) was married to Hazrat Uthman bin Affan (may Allah be pleased with him) and he was called 'Zun-Nooreen.' She died in Shaaban 9 A.H. The Prophet (Peace be upon him) offered the funeral prayer and laid to rest in grave yard of Baqiy by Hazrat Abu Talha, Hazrat Ali, Hazrat Fazal bin Abbas and Hazrat Usama bin Zaid (may Allah be pleased with all of them)

EXPEDITION OF HAZRAT MUHAMMAD BIN MASLAMAH (MAY ALLAH BE PLEASED WITH HIM) AGAINST JEW KAAB BIN ASHRAF (3 A.H)

After that of the Muslims victory of the Badr, Kaab bin Ashraf, who was chief of Banu Nabahan clan of Banu Nadir (Nuzair), was so humiliated that he said: Today it is better to be beneath the earth than the above to it. He then went

to Makkah to lament for the Quraish killed at Badr and enticed them to take revenge and on reaching back at Madinah he started treachery against the Muslims. The Messenger of Allah (may Allah's Blessings and Peace be upon him) solicited: "O Allah! Guard me as per Your will, against Kaab bin Ashraf, his evil declarations and contemptible poetry." And said: "Who is for me against Kaab bin al-Ashraf, as he has offended me?" Hazrat Muhammad bin Maslamah (may Allah be pleased with him; Aws tribe. died 46 A.H., Madinah. Narrated six *Ahadith*) said: I am; O Prophet of Allah (Peace be upon him) I shall kill him. The Prophet (Peace be upon him) said: "Do it and consult Saad bin Muadh (may Allah be pleased with him) about this affair." Muhammad bin Maslamah and four persons of the Aws tribe, namely: Abbas bin Bishr, Harith bin Aws bin Muadh, Abu Nailah Silkan bin Salamah and Abu Abas bin Jabr (may Allah be pleased with all of them), appeared before the Prophet (Peace be upon him) and requested: 'We shall kill him but permit us to speak to him.' He said: "Do speak." He went with them till he reached al-Baqi, then he sent them and said: "Go with the Blessing of Allah and his support." They reached his fortress (at, al-Awali) and Abu Nailah (may Allah be pleased with him), who was also his foster-brother, called him. He came down and talked for some time till he was pleased with them and became intimate with them. Now Abu Nailah (may Allah be pleased with him) put his hand into his hairs, grasped firmly and asked his companions: 'Kill the enemy of Allah.' They struck him with their swords. Muhammad bin Maslamah said: I thought of the rapier in my sword. I drew it and thrust it into his navel and pressed it and it pierced across. The enemy of Allah screamed so loudly that the Jews were startled by his screams and burnt fires for lighting in their fortresses. They then sever his head and brought it with them. When they reached al-Baqi they exclaimed the Muslim creed, saying Allah-u-Akbar (Allah is the Greatest). The Messenger of Allah (may Allah's Blessings and Peace be upon him) passed the night, offering prayers. When he heard their creed, "Allah is the Greatest", he also recited the creed "Allah-u-Akbar" (Allah is the Greatest). He knew that they had killed him. They cast his head before him. The Prophet (Peace be upon him) said: "These faces attained prosperity and became successful." They solicited: 'First of all yours, O Messenger of Allah (Peace be upon him).'

The Jews became panicky and they came to the Prophet (Peace be upon him) and said: Our chief has been slain by deception. The Messenger of Allah (Peace be upon him) reminded them of his satirizing poetry, evil deeds, wickedness and imposture and how he had been instigating them and inciting them to fight with Muslims and how he had been afflicting and hurting them. So, the Jews were frightened and afraid that they would be suddenly attacked as Kaab bin al-Ashraf was attacked in the night.

The Jews were struck dumb and aghast on the reply given by the Prophet (Peace be upon him), he then asked them to reduce into writing the terms which might be binding between him and them, and was thus signed a document which remained with Hazrat Ali (may Allah be pleased with him). It took place on 14th of Rabi-ul-Awwal 3 A.H. (September 4, 624 AD)

Hazrat Harith bin Aws (may Allah be pleased with him) was wounded seriously by a mistake slip of companions, who presented himself before the Prophet (Peace be upon him) who put his spittle on it and wound was cured instantly.

(10) CAMPAIGN (GHAZWAH) AGAINST GHATAFAN OR DHU AMR (ZU AMR) 3 A.H

Campaign against Ghatafan is of special importance which occurred in between the Campaign of Badr and the Campaign of Uhud, in the month of Rabi al-Awwal 3 A.H. The Messenger of Allah (may Allah's Blessings and Peace be upon him) received the information that Duthur bin al-Harith Muharibi of the Banu Muharib tribe had mobilized the assemblage of Banu Thalabah and Banu Muharib at Dhu (ZU Amr) Amarr in Najd in the region of al-Nukhayl, with a view to compass the Prophet (Peace be upon him) from all sides. The Messenger of Allah (*Salla Allah-u-alaihi wa sallam*) marched on 12th Rabi-al-Awwal at the head of four hundred and fifty horsemen, leaving Hazrat Usman bin Affan (*Radiya Allah-u Taala anhu*) as his vicegerent in Madinah. Learning about the Prophet's (Peace be upon him) invasion, all the peoples fled to mountains, only a person namely Jabbar of Banu Thalabah could be found at Dhu al-Qarrah. He was

captured and brought before the Prophet (Peace be upon him). Jabbar said: They will never contend you and will flee to the peaks of mountains. I shall accompany you. The Messenger of Allah (Peace be upon him) invited him to Islam, he embraced Islam and was made companion of Hazrat Bilal (may Allah be pleased with him). Because of the rain on that day all were drenched, so the Prophet (Peace be upon him) put off his two garments and spread them on the branch of tree to cause to wither, hanging sword on branch of a tree and lay himself down for rest. In the meantime a man from the enemy, namely, Duthur bin al-Harith, came with a drawn sword and stood near the head of Prophet (Peace be upon him) and said: Who will defend you from me today? The Messenger of Allah (Peace be upon him) said with grandeur: "My Allah." Hazrat Jibril (Gabriel-upon him peace) put this into his (Prophet's; peace be upon him) heart. The sword fell down from Duthur's hand. The Prophet (Peace be upon him) picked it and said: "Who will defend you from me?" He said : None. I bear witness that there is no lord but Allah and that Muhammad (Peace be upon him) is the Prophet of Allah. Then he returned to his people and invited them to Islam. Many of the infidels embraced Islam. The Messenger of Allah (may Allah's Blessings and Peace be upon him) returned to Madinah, without any encounter, after eleven days. Allah: the Almighty revealed verse 11 of Surah al-Maedah:

"O you who have believe! Remember the graciousness of Allah, bestowed upon you, when a certain people had determined to practise violence against you: but he restrained their hands against you. So fear Allah. And upon Allah alone should the believers put their perfect reliance." (5:11)

EXPEDITION (*SARIYYAH*) OF HAZRAT ZAID BIN HARITHAH (MAY ALLAH BE PLEASED WITH HIM) TOWARDS AL-QARADAH, NAJD (ZU AMARR i.e. AMR) 3 A.H

Al-Qaradah is a valley of Najd lying between al-Rabadhah and al-Ghamrah in the region of Dhat Irb. This was a successful enterprise before the Battle of Uhud. Hazrat Sulayt bin Numan (may Allah be pleased with him) informed the espionage news of Quraish caravan to the Prophet (Peace be upon

him) at Madinah. He dispatched on 1st Jamadi-al-Sani 3.A.H. one hundred cavalry men under the command of Hazrat Zaid bin Harithah Kalbi (may Allah be pleased with him) to intercept the caravan of Quraish in which there were Quraish chiefs like; Abu Sufyan bin Harb, Huwatib bin Abdul Uzza, Safwan bin Ummayah and Abdullah bin Abi Rabbiah. Out of fear Quraish had adopted the long Iraqi route, far away from Madinah and sea-coast, as suggested by Aswad bin Abdul Muttalib and Furat bin Hayyan al-Ijli of Banu Bakr bin Waail who was engaged as an expert guide. Though this trading caravan set out secretly but Sulayt bin Numan (may Allah be pleased with him) could get the news of it and informed the Prophet (Peace be upon him). Hazrat Zaid (may Allah be pleased with him) travelled swiftly and by the time Quraish trading caravan was encamping at the spring of Al-Qaradah, they got it and the chiefs of the people made good their escape. They brought the trading caravan's property worth about one hundred thousand Dirhams. Furat bin Hayyan was brought before the Prophet (Peace be upon him) as captive, who embraced Islam and saved his life.

(11) THE CAMPAIGN (GHAZWAH) BUHRAN I.E. AL-FUR I.E. HIJAZ 3 A.H.

The Messenger of Allah (may Allah's Blessings and Peace be upon him) had the news that a group of Banu Sulaym had gathered at Buhran with evil intentions. This valley is about ninety six miles from Madinah and is rich of minerals. On hearing these news, the Prophet (Peace be upon him) set out with three hundred Companions (may Allah be pleased with all of them) and marching swiftly reached there during the month of Rabi-ul-Awwal 3 A.H. Banu Sulaym sensing this dispersed and escaped to far off places. The Prophet (Peace be upon him) stayed there for over ten days and then returned to Madinah. No fighting took place during this campaign.

(12) THE CAMPAIGN (GHAZWAH) OF UHUD (7 SHAWWAL 3 A.H)

Allah, the Almighty, has revealed in Quran-e-Majid:

“Surely, those who rejected (the faith) spend the wealth debarring (men) from the path of Allah. And so they shall spend it

(till their end). It will become later an anguish from them, and in the end they will be over-come. And those rejecters (of the faith) will be gathered together to Hell.”

(Surah Al-Anfal, 8:36)

Allah, the Gracious, has revealed in the Holy Quran:

“And remember the time when you left your household (in Madinah) early in the morning to assign, the believers to their positions, for battle. And Allah is All Hearing, All Knowing.”

(Surah Aal-e-Imran: 3:121)

“That He (Allah) may cut off a portion from among those who reject the faith, or abase them to humiliation, so that they should return disappointed of attaining what they desired.”

(Surah Aal-e-Imran, 3:127)

“And reckon not of those who are slain in the way of Allah, as dead. Indeed, they are alive and are provided sustenance from their Lord. Rejoicing in what Allah has bestowed upon them, by His Bounty; and being glad for the sake of those who left behind them, who have not yet joined them; that upon them shall come neither fear, nor grief.”

(Aal-e-Imran 3:169-170)

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 the emotions in the heart of the Muslim, that it makes him fight and face hundred of his opponents single handedly. The history of Islam is replete with instances when its brave heroes were called upon to draw swords for the voice of truth (*Haq*) against falsehood (*Batil*). They are heroes who wish that they should be sent to this world again, to once more enjoy the pleasures and rejoice greatly while sacrificing their lives in the cause of Allah. The campaign of Uhud occurred thirteen months after the Battle of Badr, on 7th Shawwal 3 A.H. The Quraish of Makkah were extremely upset after the Battle of Badr and when their warriors returned from al-Badr, they found the caravan, with which Abu

Sufyan has come, staying at Dar al-Nadwah. The chiefs of the Quraish assembled and argued with Abu Sufyan to equip an army with the profit of this caravan, to encounter Muhammad (Peace be upon him). He said, I am the first person to respond to this and Banu Abd Manaf are with me. Then sold all the merchandise earning 100% profit, and returned the capital to the share holders and retained the profit. They, in return, got the gold and there were with them one thousand camels and fifty thousand dinars. They dispatched their emissary to almost every tribe and to different parts of Arabia asking the people to assist them. The Arabs who were with them unitedly decided to help them, and this include Banu Kinanah and Tihamah. Safwan bin Umayyah promised free released Badr captive, Abu Azza Amr bin Abdullah monetary help and persuade him to say poetry against the Prophet (Peace be upon him). Jubayr bin Mut'im's black slave named Wahshi was a proficient and skilled archer who rarely missed his target. To excite the warriors by exclaiming for the Badr slaughters, to encourage their men to fight bravely, beat drums and sang songs relating to war, certain women accompanied the Quraish army, which includes Hind bint Utbah wife of commander Abu Sufyan, Umm Hakim bint Harith bin Hisham wife of Ikrimah bin Abu Jahl, Barzah bint Masud wife of Safwan bin Umayyah, Umm Abdullah Raytah bint Munabbih wife of Amr bin Aas, Fatimah bint Walid, wife of Harith bin Hisham and sister of Khalid Salafah bint Saad wife of Talhah Hajbi and nine others. Along with them there was Abu Amir, the transgressor, who was formerly stayed as a monk. Idolaters Quraish army consisting of 3000 warriors, was under the command of Abu Sufyan, one hundred were equipped with armour, 200 were horse soldiers and rest were camel soldiers, and the number of camels was three thousand. One hundred horsemen were under Khalid bin Walid and Uthman bin Talhah being their flag bearer. Abu Sufyan, with a view to incite, said to Banu Abd Uddar, 'War is won or lost on how the standard is held and you were responsible for it in Badr. We are well aware what happened there. Tell us, will you shoulder the responsibility as is due, or resign from it and we will do something for it.' They said in a threatening accent, 'Shall we surrender it to you? Tomorrow, we will demonstrate absolutely and clearly how brave we are.' That what the object of Abu Sufyan from them. The Quraish set out from Makkah and ultimately they encamped at Dhu al-Hulayfah. The hypocrites and Jews spread alarming news.

PREPARATIONS FOR THE BATTLE OF UHUD

Hazrat Abbas bin Abdul Muttalib sent a written information about Quraish to the Messenger of Allah (may Allah's Blessings and Peace be upon him). The Prophet (Peace be upon him) informed Saad bin al-Rabi (Peace be upon him) of the letter of Hazrat Abbas.

Hazrat Abu Musa Ashary (may Allah be pleased with him) has narrated that The Prophet (may Allah be pleased with him) dreamt in Madinah that he swung sword and its edge was notched out. Thus Muslims were martyred at Uhud. He swing it again and it was repaired which was meant that eventually Allah gave victory to the Muslims.

The Campaign of Uhud, which was a great test and lesson for the Companions (may Allah be pleased with all of them) of the Prophet (Peace be upon him). It was on Saturday morning, the 7th of Shawwal 3 A.H., when it was realized that the Makkan enemies were determined to wipe out and annihilate the Muslims in Madinah, with a large number of armed persons, under the command of Abu Sufyan bin Harb. Their womenfolk as well, joined them. The Prophet (Peace be upon him) prepared his dispositions for the battle, and led an army of about 1000 men. At that moment, the two tribes of Banu Salma of Khazraj, and Banu Harith of Aws, numbering 300 armed persons, under the leadership of the hypocrite Abdullah bin Ubai, deserted the Muslim army. The Holy Prophet (Peace be upon him) arrayed the remaining faithful companions at the foot of Mount Uhud. With this move, the Makkans were in front of them while the Mount Uhud was behind them. Among the Muslims warriors, there was the great and gallant hero Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him). The Holy Prophet (Peace be pleased with him) was wounded in his head and face, and one of his front tooth was broken. The Muslims, however, had the upper hand in the battle and this caused confusion among the enemy's ranks. In the midst of this initial success, some of the upper hand in the battle and this caused confusion among the enemy's ranks. In the midst of this initial success, some of the companions were busy collecting the spoils of war, assuming the war is to be over. When the Muslims were thus engaged in the plunder of booty, the

Makkans overwhelmed them from behind. This turned the position of the battle against the Muslims. This battle was a lesson to the Muslims to stand firm and to obey the command of the Prophet (Peace be upon him). Apart from faith, there should be steadfastness and mindfulness to the duty, with righteousness. When the Holy Prophet (Peace be upon him) was wounded and his tooth was broken at Uhud, his companions requested him to invoke upon Allah to curse the enemies. Thereupon, the Holy Prophet (Peace be upon him) replied that: "he had not been sent as a person who curses but as a Messenger and a mercy to all."

Before the battle, when the Quraish idolaters were there, it was suggestion of the Prophet (Peace be upon him) that the Muslims must defend themselves from the enemy within Madinah, and keep women folk and children in houses. The Companions (may Allah be pleased with all of them) who had not participated in the Battle of Badr hoping to acquire the eminence that participants of Badr had gained, said: 'O Messenger of Allah (Peace be upon him)! We should advance and fight them at Uhud.' So Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) put on his armour. Seeing that, they repented and tracing back their early statement, requested: 'O Messenger of Allah (*Salla Allah-u alaihi wa-sallam*)! Stay on in Madinah: Your suggestion was better.' But he said: "It is not fit for a Prophet (Peace be upon him) to remove his armour till Allah decides between him and his enemies." Hazrat Hamzah bin Abdul Muttalib (*Radiya Allah-u Taala anhu*) said, 'By Him who has revealed the Quran to you we will surely fight them.' Other Companions (may Allah be pleased with all of them) also resolved to fight. The Prophet (Peace be upon him) sent two spies, Anas and Munis (may Allah be pleased with both of them) the sons of Fadal, of the Zafar tribe on Thursday 5 Shawwal. They brought their news to the Messenger of Allah (may Allah's Blessings and Peace be upon him) that idolaters had let loose their camels and horses in the fields at al-Urayd; resultantly no fresh greenness was left there. Then he dispatched Hubab bin al-Mundhir bin al-Jamuh (may Allah be pleased with him) towards them, who entered the assemblage, watched them and brought information about them. Hazrat Saad bin Muadh, Hazrat Usayd bin Hudayr and Hazrat Saad bin Ubadah (*Ridwan Allah-e Taala ajmaeen*) put their arms to keep watch at the door of the Messenger of Allah (may Allah's Blessings and Peace be upon him) in the Mosque, on the Friday, in the night. Madinah was

kept under guard till next morning. The Messenger of Allah (Peace be upon him) led the Friday prayers and in his sermon, he urged the people to wage religious war striving in the way of Allah (*Jihad*), ordered them to make preparations to confront the enemy and commanded them to make an effort, and informed them that there would be Divine succour with them if they exercised forbearance. The People were much pleased. He led the afternoon (*Asr*) prayers and in the meantime the people had gathered and the people of al-Awali had also come there. Then the Prophet (Peace be upon him) entered his house and Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them) were with him. They Put the turban and military dress on him and the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) came out wearing his armour, put on a leather belt in its middle, hang a sword, kept shield out his back and displaying his coat of mail. Then he asked for three spears and had three flags made.

THE PROPHETS (PEACE BE UPON HIM) MARCH TO UHUD

The Prophet (Peace be upon him) gave the flag of al-Aws to Hazrat Usayd bin Hudayr (may Allah be pleased with him) (bin Samak bin Ateek bin Rafi bin Imra al-Qays bin Zaid bin Abdul Ashhal bin Jushm bin Harith bin Khazraj bin Amr bin Maalik bin Aws. Played active part in Suqayfah Bani Saadah in favour of Hazrat Abu Bakr (may Allah be pleased with him); died Bayt-ul-Maqdis in 16 A.H.) and that of al-Khazraj to Hazrat Hubab bin al-Mundhir (may Allah be pleased with him) (bin Jamuh bin Zaid bin Haram bin Kaab bin Ghanam bin Kaab bin Salmah al-Khazraj tribe, died during caliphate of Hazrat Umar; may Allah be pleased with him) and according to another version, to Hazrat Saad bin Ubadah (may Allah be pleased with him). He handed over the flag of the immigrants (*Muhajirs*) to Hazrat Ali (may Allah be pleased with him). It is also said that originally he had the flag and the Prophet (Peace be upon him) then gave it to Hazrat Musab bin Umayr (may Allah be pleased with him) and then again to Hazrat Ali (may Allah be pleased with him). The Messenger of Allah (Peace be upon him) appointed Abdullah bin Umm Maktum (may Allah be pleased with him) his vicegerent at Madinah. Then the Prophet (Peace be upon him) rode his horse, placed the bow on his shoulder and took the spear in his hand. The

Messenger of Allah (may Allah's Blessings and Peace be upon him) then inquired if any expert guide take them near the Quraish by a shorter route. Abu Khaythamah Harithi took them through the valley of Banu Harithah. While in his date-palm garden Mirba bin Qayzi, a blind man and hypocrite, perceived their coming, he threw dust towards them, saying: Even if you are Allah's Messenger, I do not allow you to enter my garden. O Muhammad! If I knew it would fetid only your face then I would throw dust on you. The companions decided to kill him, but the Prophet (Peace be upon him) forbidden them, saying, "He is without sight and also without foresight." However, Hazrat Saad bin Zaid (may Allah be pleased with him) had already wounded him with his bow. So they advanced, one thousand and when reached at the place of Shawt, Abdullah bin Ubayy bin Salul, chief of the hypocrites deserted the Muslims with his three hundred henchmen, pretending that we should have fought in Madinah city and why should we put our lives to risk. Hazrat Jabir's (may Allah be pleased with him) father Abdullah bin Amr (*Radiya Allah-u Taala anhu*) tried to make him see reason while the enemy forces were upon them, but he did not agree and thus Hazrat Abdullah bin Amr (may Allah be pleased with him) said, "O enemies of Allah! May he destroy you. He will make his Prophet contented of you. Now the remaining participants were seven hundred, out of them one hundred persons were in armour and there were two horses. The Prophet (Peace be upon him) had one horse and Abu Burdah bin Niyar had another. Hazrat Saad bin Muadh and Hazrat Saad bin Ubadah (may Allah be pleased with both of them) were moving before him and both of them had ferric coats of mail, till he reached the place al-Shaykhan, where he looked a well equipped division of army. He said: "Who are these people?" They said: They are the Jews and are allies of Banu al-Khazraj. The Prophet (Peace be upon him) inquired; "Have they embraced Islam." They replied: 'No'. The Prophet (Peace be upon him) ordered the Companions (may Allah be pleased with all of them), "Tell them to return back, we do not seek support of the polytheists against polytheists." At Al-Shaykhan he reviewed the forces and sent back young boys, namely: Abdullah bin Umar, Usamah bin Zaid, Usayd bin Zubair (Bani Harithah), Arabah bin Aws, Usayd bin Khaythamah, Bara bin Aazib (Bani Harithah), Abu Saeed Khudri, Zaid bin Arqam, Amr bin Hadhmi (Bani Maalik bin Najjar) and Zaid bin Thabit al-Najjar. All of them were allowed to participate in the Battle of Trenches. The Prophet (may Allah's Blessings and

Peace be upon him) put on two 'iron coats of mail' and gave the banner to Hazrat Musab bin Umayr (may Allah be pleased with him). Samurah bin Jundab Fazari and Rafi bin Khadij (Bani Harithah) (may Allah be pleased with both of them) were fifteen year old, yet they were not allowed in the battle. Someone requested, 'O Messenger of Allah, Rafi is expert with bow and arrow,' so he allowed him. Then he allowed Samurah (Peace be upon him) too because he was a better wrestler than Rafi. At al-Shaykhan, the sun set and Hazrat Bilal (may Allah be pleased with him) called the *Azaan* (call to prayer) for *al-Maghrib* (sun-set prayer) and the Prophet (Peace be upon him) led his Companions (may Allah be pleased with all of them) in prayers and stayed the night there with Banu al-Najjar. He appointed Muhammad bin Maslamah (may Allah be pleased with him) at the head of fifty soldiers to keep watch by going round the army. The polytheists noticed the movements of the Muslim army and appointed Ikrimah bin Abu Jahl at the head of a detachment of the horsemen to keep a watch. The Messenger of Allah (Peace be upon him) marched in the early morning and reached al-Qantarah in the vicinity of Uhud and led the morning (*Fajr*) prayers. He arranged the people into the right and left wings and in the battle array, with Uhud to his back and Madinah in his front. The hill of Aynan and the channel were to his left. He deputed fifty archers under the command of Hazrat Abdullah bin Jubayr (may Allah be pleased with him) towards it (now known as Jabl-e-Rumat and was situated 150 metres from Muslim army towards south-east) and said to them emphatically: "Remain at your post and guard our rear; if you see us collecting booty do not join us, and if you see us being slain; do not help us." The polytheists arranged their rows and appointed Khalid bin Walid with one hundred horsemen over their right wing and Ikrimah bin Abu Jahl with one hundred horseman over their left-wing. Safwan bin Umayyah and according to another version Amr bin al-Aas was appointed over their horsemen and Abdullah bin Abi Rabbiah as commander of their one hundred archers. The flag was entrusted to Talhah bin abi Talhah of Banu Abd ud-Dar (Ibn Qusayyi)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) inquired: "Who is bearing the flag of the polytheists?" He was informed Abd al-Dar. He said: "It befits us to be more faithful than them. Where is Musab bin Umayr?" He replied : I am here. The Prophet (Peace be upon him) said: "Take this

flag." Hazrat Musab bin Umayr (may Allah be pleased him) took it and moved forward in front of the Messenger of Allah (Peace be upon him)

COMMENCEMENT OF FIGHTING

The women of idolaters began to beat bronze pair drums and shallow single-headed drums to excite their warriors reminding them of those slain at Badr. The first person to start fighting was Abu Aamir, the transgressor. His son Hanzalah (may Allah be pleased with him) is known by the name of *ghusil Malaikah* (one given bath by the angels). He faced Abu Sufyan and raised his hand to strike him but suddenly, Shaddad bin Aws, known as ibn Shaub, struck him and he was martyred. Allah's Messenger (Peace be upon him) said, "Your martyr is being given a bath by the angels. Ask his family, what is behind it?" His wife, Jamilah (bint Ubayy bin Salul, the hypocrite) whom he had married that very night, said, 'He was in a state of sexual defilement and, having heard the call to *Jihad* (striving in the way of Allah) he hastened to participate in the battle.' He was chief of the Aws tribe and during the period of ignorance was considered like a priest because of his probity and uprightness. When the Messenger of Allah (may Allah's Blessings and Peace be upon him) immigrated to Madinah, he was furiously enraged and because of intense jealousy migrated to Makkah. He assured the Quraish polytheists that to isolate the Prophet (Peace be upon him) he will separate the Aws from the Muslim army. He came forward with a party of fifty people and shrieked: I am Abu Aamir. The Muslims replied: No welcome to you and nor hospitality to you, O transgressor! He said: My people have suffered evil after me. Then, they and Muslims exchanged stone-throwing till Abu Aamir and his supporters turned their backs. The archers were shooting arrows on the horsemen of the idolaters, consequently the Bani Hawazin turned their backs.

Then ⁽¹⁾ Talhah bin Abi Talhah, flag bearer of the polytheists and most powerful among them, cried who would combat with him. Hazrat Ali bin Abi Talib (may Allah be pleased with him) came forward, attacked him first and struck at his head. His skull was split up and he fell dead. The Prophet (Peace be upon him), was pleased and loudly recited Allah-u-Akbar (Allah is the Greatest). The Muslims also recited "Allah-u-Akbar (Allah is the Greatest). Then ⁽²⁾ Uthman bin Talhah picked the flag of polytheists. Hazrat Hamzah bin Abdul Muttalib

(may Allah be pleased with him), strike so vehemently that both shoulders of Uthman bin Talhah were removed one after the other, he was dead and flag fell on the ground, which was picked by ⁽³⁾Abu Saad bin Abi Talhah. Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) thrown an arrow wounding him severely, his tongue became out of throat and then his head was severed by Hazrat Saad (may Allah be pleased with him). The flag of polytheists was then picked by ⁽⁴⁾Musafih bin Talha, he was killed by Hazrat Aasim bin Thabit. Then the flag was picked by ⁽⁵⁾Harith bin Talhah bin Abi Talhah, who was killed by Hazrat Zubair bin al-Awwam (may Allah be pleased with him). The flag was then picked by ⁽⁶⁾Kilab bin Talhah, who was instantly slain by Hazrat Zubair bin al-Awwam (may Allah be pleased with him). The flag bearing came then to ⁽⁷⁾Artaat Shurahbil bin Hashim bin Abd Manaf bin Abd al-Dar who was in one stroke slain by Hazrat Ali (may Allah be pleased with him). After this flag was picked by ⁽⁸⁾Julas bin Talhah and was killed by Hazrat Aasim bin Thabit (may Allah be pleased with him) and then flag was picked by ⁽⁹⁾Abu Yazid bin Umayr and was killed by Qizman. On this flag was picked by ⁽¹⁰⁾Qasit bin Sharih and was killed by Qizman. After this flag was picked by ⁽¹¹⁾Sharih bin Qariz and was killed immediately. All above killed belonged to one family and after their slain the slave of Sharih namely ⁽¹²⁾Suab picked the flag, Hazrat Hamzah (May Allah be pleased with him) or Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) killed him. After him none of Polytheists dared to pick the flag and it remained on the ground.

SLAIN POLYTHEISTS

Twelve flag bearers of the idolaters out of them eleven from one family of Abd Al-Darr, plus one their slave, were killed. In all twenty four idolaters were killed: Butt some scholars have described that 35 to 38 idolaters were killed but their names are not available.

13. Ubayyi bin Khalaf al Jumahi was killed by the Prophet (Peace be upon him) with his own hands.
14. Umayyah bin Abi Hudhayfah ibn al-Mughirah.
15. Hisham bin Abi Umayyah ibn al-Mughirah
16. Abul Hakam bin al-Aghnas bin Shariq al-Thaqafi, who was killed by Hazrat Ali bin Abi Talib (may Allah be pleased with him)

17. Humayd Abdullah bin Humayd bin Zuhayr bin al-Harith bin Asad bin Abd al-Uzza.
18. Khalid bin al-Alaam al Uqayli
19. Walid bin al-Aas bin Hisham.
20. Siba bin Abd al-Uzza al-Khuzai, who was also known as ibn Umm Ammar, and he was slain by Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him)

21. Abu Aziz bin Umayr

22. Abu Uzzah al-Jumahi whose name was Amr bin Abdullah bin Umayr bin Wahb bin Huzafah (Hudayfah) bin Jumah. He was a captive of the Battle of Badr, and the Messenger of Allah (may Allah's Blessings and Peace be upon him) had released him on the firm promise that he would never join party against the Prophet (Peace be upon him), but he came with the idolaters to fight in Battle of Uhud. The Messenger of Allah (Peace be upon him) captured him and had not taken any other captive besides him. He said: O Muhammad (*Salla Allah-u alaihi wa-Sallam*)! Oblige me. The Messenger of Allah (Peace be upon him) said: "Verily, a believer is not stung twice from the same hole. You will not return to Makkah to declare, rubbing your cheeks that you had befooled Muhammad twice."

Then he ordered Hazrat Aasim bin Thabit bin Abi al-Aqlah (may

Allah be pleased with him) who struck his neck.

23. Shiba bin Maalik bin Mudhrib (Banu Aamir) He was killed by Qizman.
24. Ubaydah bin Jabir (Banu Aamir). He was killed by Hazrat Abdullah bin Masud (may Allah be pleased with him)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) picked up his sword and asked: "Who will use this sword as is its right?" Many Yearn for the honour but he withheld it from them. Then Hazrat Abu Dajjana (may Allah be pleased with him) solicited; what its rights were. He said, "Strike the enemy till it bends." He promised to give it its right and the Prophet (Peace be upon him) gave it to him. He took it and walked very proudly putting on a red turban on his head. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said, "Allah does not like this manner of walking except on this occasion. He killed every enemy he faced polytheists with it. Hazrat Abu

Dajjanah (may Allah be pleased with him) (He was cousin of Hazrat Saad bin Ubadah; may Allah be pleased with him; chief of al-Khazraj tribe. He was martyred while fighting against Musaylmah Kazzab, the liar in the battle of Yamamah, 13 A.H) said, 'I saw someone inciting the enemy, cutting of limbs of the warriors. I draw my sword against him, he screamed. It was a woman. Thus I gave the right of the Prophet's (Peace be upon him) sword and did not use it against a woman.'

UBAYY BIN KHALAF (CHIEF OF THE HYPOCRITES)

Ubayy penetrated to the vicinity of the Prophet (Peace be upon him) and challenged the Prophet (Peace be upon him) by name for dual fight. Companions sought permission to fight but the Prophet (Peace be upon him) said: "He has challenged me to combat and I shall fight him". The Prophet (Peace be upon him) said to him "O liar! Where do you flee? I will kill you Insha Allah." Thus he pierced only a small visible part of his neck nearing armour with his spear. He received a simple wound and fell down and bellowed like a camel. His colleagues picked him up and comforted him that he had no serious wound, why do you lament? He said, 'Muhammad said to me that he will kill me. If the tribes of Rabbiah and Fihir stand before him, he will kill them too.' He died within a day. Hazrat Abdullah bin Umar (may Allah be pleased with him) has narrated that: 'he died at Rabigh. When he travelled there some time after that, he saw a bright fire and was scared. A man was dragging his chains and shown signs of extreme thirst. Suddenly another man appeared and said: Do not give him water. He was killed by the Prophet (Peace be upon him). He is Ubayy bin Khalaf.'

Hazrat Zubair bin al-Awwam (may Allah be pleased with him) said that Hind bint Utbah and other women fled tucking up their garments and they could easily be arrested.

FLIGHT OF POLYTHEISTS

As soon as all the flag bearers were slain, the polytheists took to flight though their women folk were invoking evil on them. The Muslims pursued them

and put them to sword, drove them away from the battle field and began to collect the 'war spoils.' The archers who were posted at Aynan hill, talked about them and they were divided in their opinions. Their commander Hazrat Abdullah bin Jubayr (may Allah be pleased with him) remained firm at his place with a party of less than ten archers. He affirmed: "I shall not go beyond the command of the Prophet (Peace be upon him) and advised the Companions. They said: that the Prophet (Peace be upon him) could not mean this as the idolaters have been defeated, what our stay here would mean? They left the place unprotected and began to pursue the army and collect the 'spoils of war': Khalid bin Walid noticed the unguarded part of the mountain and the small number of archers there. He attacked with his horsemen and Ikrimah bin Abu Jahl followed him and they martyred the remainder archers including their commander Hazrat Abdullah bin Jubayr (*Radiya Allah-u Taala anhu*) and the ranks of the Muslims were thrown into uproar. Iblis (devil) the accursed cried: Muhammad is slain. The Muslims in bewilderment began to fight and strike each other. Hazrat Musab bin Umayr (may Allah be pleased with him) was martyred and an angel appearing as Musab bin Umayr, raised the flag. The angels were present that day but they did not fight. The polytheists in this uproar martyred a large number of Muslims. The Messenger of Allah (Peace be upon him), stuck to his place and did not cease shooting arrows from his bow and when the arrows were exhausted, he then took to stone throwing.

FOURTEEN DEFENDING COMPANIONS (MAY ALLAH BE PLEASED WITH ALL OF THEM)

A party of fourteen of his companions (may Allah be pleased with all of them) seven immigrants (*Muhajirs*) and seven *Ansars* remained there, till they defended, those are being enumerated as follows:

1. Hazrat Abu Bakr Siddique (may Allah be pleased with him) (immigrant: *Muhajir*)
2. Hazrat Umar bin al-Khattab (may Allah be pleased with him) (immigrant)
3. Hazrat Talhah bin Ubaidullah (may Allah be pleased with him) (immigrant)
4. Hazrat Abdul Rehman bin Awf (may Allah be pleased with him) (immigrant)
5. Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) (immigrant)

6. Hazrat Zubair bin al-Awwam (may Allah be pleased with him) (immigrant)
7. Hazrat Abu Ubaidah bin al-Jarrah (may Allah be pleased with him).
(immigrant)
8. Hazrat Saad bin Muadh (may Allah be pleased with him) (Ansar)
9. Hazrat Usayd bin Hudhayr (may Allah be pleased with him) (Ansar)
10. Hazrat Hubab bin Munzar (may Allah be pleased with him) (Ansar)
11. Hazrat Aasim bin Thabit (may Allah be pleased with him) (Ansar)
12. Hazrat Harith bin Summah (may Allah be pleased with him) (Ansar)
13. Hazrat Suhail bin Hanif (may Allah be pleased with him) (Ansar)
14. Hazrat Abu Dajjana Samak bin Luzan (may Allah be pleased with him) (Ansar)

Hazrat Ali (may Allah be pleased with him) was entrusted the flag and therefore was vehemently slaughtering the polytheists with intensity and came to attend the Prophet (Peace be upon him) in respite. The Messenger of Allah (Peace be upon him) was attacked by Ibn Qamiah Harithi by his sword, some stated had thrown the stone, and struck at his right side but Talhah bin Ubaidullah (may Allah be pleased with him) saved him with his hand and his finger was disabled. The Prophet's (Peace be upon him) incisors received a blow and his cheek and forehead were wounded. Hazrat Anas bin Maalik (Peace be upon him) has narrated (Sahih Bukhari 397, Vol. 5) that; On the day of Uhud, the face of the Prophet (Peace be upon him) was wounded and he said, "How can a nation who injured their Prophet's face be successful. While he summons them to Allah?" Then the verse 128 of Surah Aal-e-Imran was revealed, as follows:-

“(O Messenger) You have no concern in the affair, whether He will accept their repentance, or punishes them for they are indeed transgressors.”

(Aal-e-Imran 3:128)

When the Holy Prophet (Peace be upon him) was wounded and his tooth was broken at Uhud, his companions requested him to invoke upon Allah to curse the enemies. Thereupon the Holy Prophet (Peace be upon him) replied that “he had not been sent as a person who curses, but a Messenger and Mercy to all.”

MARTYRDOM OF HAZRAT HAMZAH (MAY ALLAH BE PLEASED WITH HIM) THE CHIEF OF MARTYRS

Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him) killed the polytheist's flag bearers Uthman bin Abu Talhah and Artaat bin Abu Shurahbil. He then beckoned Siba bin Abdul Uzza Ghubshari known as Abu Nijar, "Come here, O son of a female circumciser." Abu Nijar's mother Umm Anmar, the female slave of Shariq, was one of this profession. Hazrat Hamzah (*Radiya Allah-u Taala anhu*) made short work of him. Wahshi was a black slave of Jubayr bin Mutim and was an expert archer. Jubayr promised him to set free if he kill Hazrat Hamzah (may Allah be pleased with him) in revenge of his uncle Tuaymah bin Adi. The Messenger of Allah (Peace be upon him) sought Hazrat Hamzah (may Allah be pleased with him) and found him in the battle field (valley), his nose and ears taken out, his liver taken out and his belly ripped open. He said, "If it were not that Safiyyah would be miserable and that it would become a custom, I would leave him as he is unburied that he would become food for beasts and birds. I will never grieve as I grieve for you and I have never stood at any place more sad and sorrowful." He said, "Jibril has told me that Hamzah's name is recorded in the seven heavens as Hamzah ibn Abdul Muttalib *Asadullah wa rasuluhu* (Allah's lion and His Messenger's) (Hamzah: may Allah be pleased with him) and Allah's Messenger (Peace be upon him) were foster brothers, their foster mother being Thuwaybah, the female slave of Abu Lahab). If Allah gives me victory in a battle, I will mutilate thirty of them." But after that Allah revealed verse 126 of Surah An-Nahal, Allah's Messenger (Peace be upon him) forgave them. He observed patience and disallowed mutilation of bodies. Hazrat Abdullah bin Abbas (may Allah be pleased with him) commanded that Hamzah's (Peace be upon him) corpse should be wrapped in a piece of cloth. When the mutilated body of Hazrat Hamzah (Peace be upon him) was found the Prophet (Peace be upon him) asked, "Has anything of his liver been eaten?" The companions (Peace be upon him) replied, "No, Nothing!" He said; "Allah did not approve that any part of Hamzah's body should go to Hell." Hamzah's sister Hazrat Safiyyah bint Abdul Muttalib (may Allah be pleased with her) went to see corpse with the Prophet's (Peace be upon him) permission and prayed for his forgiveness saying.

“To Allah we belong and to him we shall return.” Allah’s Messenger (Peace be upon him) said that he should be buried. Abdullah bin Jahsh (may Allah be pleased with him) was buried with him. He was son of Umayyah bint Abdul Muttalib and nephew of Hazrat Hamzah (may Allah be pleased with him).

Jafar ibn Amr said that he and Ubaidullah bin Adi had gone to Byzantine area in the period of Hazrat Ameer Muawiyah (may Allah be pleased with him). In the city of Hims, they learnt that Wahshi resided there and decided to meet him and got a first hand account of the martyrdom of Hazrat Hamzah (may Allah be pleased with him). So they met him and he recounted to them the story of Hazrat Hamzah’s (may Allah be pleased with him) martyrdom. He said, ‘I watched Hamzah (*Radiya Allah-u Taala anhu*) as he slay man upon man. I was waiting for an opportunity and as I found one, I poised my javelin until I was sure of my target. I shot it at him and it pierced the lower part of his body and came out between his legs. He tried to attack me but collapsed. I waited for him to die. Then I pulled out my javelin and went off to my camp, for I had nothing else to do.’ He said that apart from that he took no other part in the battle and returned to Makkah, where Jubayr bin Mutim set me free as he had promised. When Makkah was conquered, he fled to Taif. When a delegation from Taif, to appear before the Prophet (Peace be upon him), he found that all doors had closed upon him. He thought to escape to some other place but someone told him, what worries you? Whoever accepts his religion is not punished by him. This encouraged him to appear before the Messenger of Allah (may Allah’s Blessings and Peace be upon him). Wahshi said, ‘He knew of my arrival when I stood before him suddenly and recited the *Kalimah* (the Muslim confession of faith). He asked: “Are not you Wahshi?” Wahshi replied: ‘Yes, I am, O Messenger of Allah.’ He said: “Sit down. Tell me how did you martyr Hamzah?” So, Wahshi recounted the occurrence in detail. The Prophet (Peace be upon him) then said, “Keep out of my sight. Let me not see you.” So he kept away from the Prophet (Peace be upon him) all his life. Then he said, ‘I was with the warriors who invaded against Musaylimah Kazzab (the liar). I took with me the same javelin. Besides me, an Ansar, Abu Dajjanah Simak, was also in search of him. I found him and hurled the javelin at him, while Abu Dajjanah struck him with the sword. Only Allah knows who knocked him out. Even if I did it, I was occurred for martyring Hamzah (may Allah be pleased with him) the best person after Allah’s Messenger (*Salla Allah-u alaihi wa-sallam*).

MARTYRDOM OF HAZRAT MUSAB BIN UMAYR (RADIYA ALLAH-U TAALA ANHU)

Hazrat Musab bin Umayr (may Allah be pleased with him) (bin Hashim bin Abd Manaf bin Abd Al-Dar bin Qusayy al-Qarshi) was martyred fighting all the while to protect Allah's Messenger (Peace be upon him). He was martyred by ibn Qaniah Laythi. He thought that he had martyred the Prophet (Peace be upon him) and proclaimed that to all the idolaters. Once Abdul Rahman bin Awf (may Allah be pleased with him) (Hazrat Abdul Rahman lost his teeth in the Battle and had more than twenty wounds He hurt his leg and became lame) was fasting. Hazrat Imam Bukhari recorded that: "food was brought to him and he said, "Musab bin Umayr (*Radiya Allah-u Taala anhu*) was martyred. He was better than me. He was shrouded in such a small piece of grave cloth that if his head was covered with it, his feet became bare and if the feet were covered his head was bare. Hamzah (may Allah be pleased with him) was martyred and he was better than me. Then the worldly wealth and luxuries were given to us in abundance. We fear that we are given reward for our pieties in this very world." Then he wept for long. Hazrat Khabbab bin Aratt (may Allah be pleased with him) has narrated (Sahih Bukhari) that, "We migrated with His Messenger (Peace be upon him) for Allah's Pleasure and our reward is assured from Allah. Hazrat Musab bin Umayr (may Allah be pleased with him) was martyred in the Battle of Uhud and he left behind only a small piece of cloth that did not cover him from head to feet. So, the Messenger of Allah (may Allah's Blessings and Peace be upon him) commanded us to cover his head and put *Izkhar* (a type of grass) over his feet. Some of us have worldly wealth and are happy with it."

HAZRAT ZUBAIR (RADIYA ALLAH-U TAALA ANHU)

When Talhah bin Abu Talhah, the flag-bearer of the Quraish challenged the Muslims for duel fight, Hazrat Zubair bin al-Awwam (*Radiya Allah-u Taala anhu*) jumped up on his camel and throw him down and then slain him. Seeing that, the Messenger of Allah (Peace be upon him) said; "Every Prophet has a

disciple and close friend. My friend is Zubair. If he had not volunteered then I would have met him myself because the men hesitated to meet him in combat.”

THE PROPHET'S (PEACE BE UPON HIM) INJURIES

Abdullah bin Qamiah gave a prick to his cheek and two rings of his armour pierced his face. Abdullah bin Shahab Zuhri injured him on the forehead and strike of Utbah bin Abu Waqqas caused him lower right tooth lost and got a cut on his lower lip. The Prophet (Peace be upon him) prayed to Allah against Utbah “O Allah, let him die as a disbeliever within a year.” Indeed, he died in a year’s time. He fell down in pit which Abu Aamir had dug that Muslims may fell into it. Hazrat Ali and Hazrat Talhah bin Ubaydullah (may Allah be pleased with both of them) helped him come out. Hazrat Maalik bin Sinan (may Allah be pleased with him) (father of Hazrat Abu Saeed Khudri, *Radiya Allah-u Taala anhu*; who narrated 1170 *Ahadith*. died Madinah 74 A.H. at the age of 86 years) suck and swallowed the blood from his face. The Prophet (Peace be upon him) then said, “The person whose blood is mixed with my blood will be safe from Fire.”

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated that Hazrat Abu Talhah Ansari (from al-Najjar’s clan of Amr bin Maalik, embraced Islam in Pledge of Second Aqaba. D. 51 A.H. narrated 92 *Ahadith*) shot arrows in the Battle of Uhud standing ahead of Allah’s Messenger (Peace be upon him). If Allah’s Messenger (Peace be upon him) raised his head to see where the arrow landed, he would request him not to do so otherwise an arrow may hit him. ‘My chest shields you like a wall. I am a strong man. You can send me wherever you think I am needed.’ He broke two or three bows and the Prophet (Peace be upon him) commanded every warrior who passed by them with bows and arrows to deposit them before Abu Talhah (*Radiya Allah-u Taala anhu*). Hazrat Imam Bukhari has recorded that Hazrat Ayesah Siddiqua (may Allah be pleased with her) and Hazrat Umm Sulaym (may Allah be pleased with her) (She was mother of Hazrat Anas bin Maalik and in relation maternal aunt of the Prophet: Peace be upon him). Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) said, “Allah’s wrath is severe on the people who harmed His Prophet (pointing to his tooth). Allah’s wrath is severe on him whom Allah’s Messenger kills in Allah’s cause.”

Hazrat Sahl bin Saad (may Allah be pleased with him) has narrated in Sahih Bukhari that : "By Allah, I know well who washed the wounds of Allah's Messenger (Peace be upon him) and who poured water and with what he was treated. Hazrat Fatimah (may Allah be pleased with her) washed the wounds and Hazrat Ali (may Allah be pleased with him) poured water on the head. When she saw that water increased the gravity of bleeding, she burnt a piece of mat and applied its ashes on the wounds and it stopped bleeding. He lost a tooth, his face was injured and the rings of his helmet broke on his head."

Hazrat Ayesah (may Allah be pleased with her) narrated that:

"Hazrat Abu Bakr Siddique (may Allah be pleased with him) used to say that "Talhah deserved all credit for the Battle of Uhud. I came back to the Messenger of Allah (Peace be upon him) before any one else. I met Abu Ubaydah bin Jarrah (may Allah be pleased with him) who was walking swiftly. We came to Allah's Messenger (Peace be upon him). He had broken a tooth, his face was wounded and two chains of his helmet had pierced his cheek. He said; "Take care of Talhah his wounds are bleeding." We began to pull out the chains. Abu Ubaydah (may Allah pleased with him) so entreated for permission to pull them out. He did that with his mouth instead of his hands and a tooth came out with the chain. He again begged that he may be allowed to pull out the second string and another tooth came out with it. Because of that he was the most handsome. Then we turn the attention towards Talhah. He was down in a pit. He had more than seventy wounds and a finger was cut off. We treated him."

The rumours spread that the Prophet (Peace be upon him) was martyred so that some of the men thought unconcerned or leave the battle field. Hazrat Anas bin Nadr (may Allah be pleased with him) spoke words of encouragement saying; 'O People! If Muhammad is martyred do not lose hope. His Lord is Ever Living. Wage striving (*Jihaad*) in the way of Allah for the religion for which

Muhammad waged *Jihad*. O Allah, I regret their words and I am fed up with their conduct.' He drew his sword and attacked the enemy till he was martyred.

Hazrat Abdullah bin Jubayr (*Radiy Allah-u Taala anhu*) has narrated that Ibn Qamiyah Harithi had thrown the stone that hurt the Prophet (Peace be upon him). Most of the Muslim warriors dispersed in confusion, some fleeing to Madinah and some to mountain tops, while the Prophet (Peace be upon him) summoned them: "Come here, O slaves of Allah! Return to me, O slaves of Allah." Thirty of them gathered before him, Hazrat Talhah and Hazrat Sahl bin Hunayf (may Allah be pleased with both of them) were the only ones who hold the ground. Arrows rained down on Talhah's hand and it went out of use.

Allah's Messenger (may Allah's Blessings and Peace be upon him) continued to summon the warriors and gone to those on the mountain top. One of them shot an arrow, but he called out; "I am Allah's Messenger." They were happy on being reunited and he was satisfied that his companions (may Allah be pleased with all of them) were ready to protect him. Their grief vanished and they talked about victory and defeat and remember the martyrs.

HAZRAT KAAB BIN MAALIK (RADIYA ALLAH-U TAALA ANHU)

The warriors fled when it was feared that the Prophet (Peace be upon him) was martyred, Kaab (may Allah be pleased with him) was the first person to see him. He saw his bright eyes between his helmet and he proclaimed; 'O Muslims, be happy! Here is Allah's Messenger (Peace be upon him).' But Allah's Messenger (Peace be upon him) beckoned him to keep quiet. When the Muslims met him Hazrat Abu Bakr, Hazrat Umar, Hazrat Ali, Hazrat Talhah bin Ubaydullah, Hazrat Zubair bin al-Awwam, Hazrat Harith bin Simmah and others (may Allah be pleased with all of them) went with him. When he was at Shaab, a group of Quraish ascended the mountain to its peak. He said, "It is not proper that they should be on a higher level than us." So, Hazrat Umar (*Radiya Allah-u Taala anhu*) and others compelled them to descend. Since the Prophet (Peace be upon him) was wearing two armours, he found it difficult to ascend the mountain. Hazrat Talhah (may Allah be pleased with him) helped him up by sitting down for

him. The Prophet (Peace be upon him) said about him that; "he had earned Paradise." Amar (may Allah be pleased with him) the freed slave of Hazrat Afra said that Allah's Messenger (Peace be upon him) led the Zuhr prayers sitting down because of his injuries.

HAZRAT QATADAH BIN NUMAN'S (RADIYA ALLAH-U TAALA ANHU) EYE

During fight the eye of Hazrat Qatadah bin Numan (may Allah be pleased with him) (Aws tribe, embraced Islam in second Aqaba, narrated seven *Ahadith*. D. Madinah 23 A.H.) was hit and came down on his cheek. The Messenger of Allah (may Allah's Blessings and Peace be upon him) placed it back with his hand and it was more beautiful and he got a better sight than before.

A BRANCH OF TREE BECOMES SWORD

During the course of fierce fighting in the battle, sword of Hazrat Abdullah bin Jahsh (*Radiya Allah-u Taala anhu*) was broken. The Messenger of Allah (Peace be upon him) gave him a branch of a tree which turned in his hand into a sword. Later his son sold it for 200 dinars.

PARADISE

Hazrat Abu Hurayrah (may Allah be pleased with him) (Daus tribe of Yemen, narrated 5374 *Ahadith*, d. Madinah 57 AH at the age of 78 years) used to ask the people, 'show me a Muslim who will enter Paradise though he has never prayed in life.' When no one could name him, he said, 'Usayrim of Banu Abdul Ashhal.' The facts about Usayrim, Mahmud bin Asad, said, 'He refused to accept Islam but he accepted it on the day of Uhud. He took his sword and penetrated into the heart of the battle and fought until he was severely injured. While the Banu Abdul Ashhal searched for their martyrs on the battle field, they were astonished to find him there though they had left him at Madinah as a disbeliever. They asked him what brought him to the battle field and he said; 'it was his love for Islam. He had believed in Allah and His Messenger and become a Muslim.'

Soon afterwards he died in their hands. They informed the Prophet (Peace be upon him) about it and he said, "He was in Paradise."

HAZRAT YAMAAN (MAY ALLAH BE PLEASED WITH HIM) MARTYRED BY MISTAKE

Hazrat Ayesah (may Allah be pleased with her) has narrated (Sahih Bukhari) that the Polytheists were facing defeat in the Battle of Uhud. So, the devil deceived the Muslims and said, 'O slaves of Allah, beware of those coming from the rear!' So, those in the front assaulted those behind them and there was a terrible fighting. Huzafah (may Allah be pleased with him) (bin Yamaan of Ghatfan al-Absi tribe; narrated more than 100 *Ahadith*. D. Madaian i.e. Ctesphon capital of Kisra Faris in 36 A.H) saw that his father, Yamaan (may Allah be pleased with him) was the target of swords and he called out; 'O slaves of Allah! He is my father.' But no one took notice of that. Thus Yamaan (may Allah be pleased with him) was martyred by Muslims by mistake. Hazrat Huzafah (*Radiya Allah-u Taala anhu*) said, "May Allah forgive you." As long as he lived, his heart was dear about them and forgave them the blood money of his father.

HAZRAT UMM UMMARAH (MAY ALLAH BE PLEASED WITH HER)

Hazrat Umm Ummarah (*Radiya Allah-u Taala anha*) narrated the events of the Battle of Uhud and said; 'I proceeded to the battle field early morning to see what people were doing. I had a waterskin with me and I reached Allah's Messenger (Peace be upon him). The Muslims were having the upper hand but when they dispersed, I went to Allah's Messenger (Peace be upon him) again and participated in *Jihad*. I defended him with sword and arrows till I was wounded.' She was injured on her shoulder which was caused by ibn Qamiah. She, Hazrat Musab bin Umayr, some others (may Allah be pleased with all of them) encircled around Allah's Messenger (Peace be upon him), shielding him from ibn Qamiah. Abu Dajjanah (may Allah be pleased with him) also took many arrows on his back when he stood before the Prophet (Peace be upon him), to protect him. Allah's Messenger (Peace be upon him) also shot many arrows.

HAZRAT ANAS BIN NADR (RADIYA ALLAH-U TAALA ANHU)

An immigrant (*Muhajir*) passed by an *Ansari* who was bleeding. He said; 'Who knows if Muhammad is martyred?' The Ansar said to him; 'If he is martyred and he has accomplished his mission, you must defend his religion.' Perhaps the Ansar was Anas bin Maalik (may Allah be pleased with him) the Prophet's (Peace be upon him) servant. Hazrat Anas bin Maalik (may Allah be pleased with him) narrated that; 'his uncle could not participate in the Battle of Badr. So, he regretted the missed opportunity and said; 'If there is a battle with polytheists again then my prominent performance will be worth watching.' When warriors escaped in the Battle of Uhud, he said; 'O Allah, I beg for pardoning them and I am fed up with the conduct of the idolaters.' Then he and Saad (may Allah be pleased with both of them) fought bravely and Saad (may Allah be pleased with him) said, 'He had more than eighty wounds on his body.'

MUKHAYRIQ JEW

He advised the Jews, at the time of the Battle of Uhud, that, you are well aware that you are bound to help Muhammad. They told him that it was a Saturday and he said that was not an obstacle. He picked up his arms and said; 'If I am martyred then my gardens belong to Muhammad. He may utilize them as he likes.' Then he fought in the Battle of Uhud and was killed in the battle. Allah's Messenger (Peace be upon him) said, "Mukhayriq was a good Jew." And he endowed the seven gardens of Mukhayriq in Madinah to charitable cause. This was the first endowment (*Waqf*) in Madinah.

FAREWELL CONVERSATION

Sahih Bukhari (276, Vol.4) has narrated from Hazrat Bara bin Aazib (may Allah be pleased with him) (Harithah clan of Aws tribe. Participant of the Battle of Uhud, Trench, Hudaibiyah and Khaibar etc. narrated 305 *Ahadith*. Died Kufah 72 A.H.). that; the Prophet (may Allah's Blessings and Peace be upon him) appointed Abdullah bin Jubayr (may Allah be pleased with him) as commander of

the infantry men (archers) who were fifty on the day of the Battle of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes, their leg bangles and legs were in evidence. So, the companions of Abdullah bin Jubayr (may Allah be pleased with him) said; the booty! O People, the booty! Your companions have become victorious, what are you waiting for now? Abdullah bin Jubayr (may Allah bin Pleased with him) said; 'Have you forgotten what Allah's Messenger (Peace be upon him) said to you?' They replied, 'By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty.' But when they went to them, they were forced to turn back defeated. At that time Allah's Messenger (Peace be upon him) in their rear was calling them back. Only twelve men remained with the Prophet (may Allah's Blessings and Peace be upon him) and the infidels martyred seventy men from us. On the day of the Battle of Badr, the Messenger of Allah (may Allah's Blessings and Peace be upon him) and his companions had caused the pagan to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan said thrice, 'Is Muhammad present among these people?' The Messenger of Allah (may Allah's Blessings and Peace be upon him) ordered his companions not to answer him. Then he said thrice, 'Is the son of Abu Quhafa present amongst these people?' He said again thrice, 'Is son of al-Khattab present amongst the people?' He then returned his face towards his warriors and said; 'as for these (men) they had been killed.' Hazrat Umar (may Allah be pleased with him) could not control himself and said (to Abu Sufan); 'You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there.' Abu Sufyan said, 'Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.' After that he started crying cheerfully, "O Hubal, be high! (Hubal was the name of an idol in the Kaabah in the pre-Islamic period). On that the Messenger of Allah (may Allah's Blessings and Peace be upon him) said to his companions; "Why don't you answer him back?" They said, "O Allah's Messenger (Peace be upon

him)! What shall we say? He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, 'We have the (idol) Al-Uzza and you have no Uzza?' The Prophet (Peace be upon him) said (to his companions) "Why don't you answer him back?" They requested, "O Allah's Messenger (Peace be upon him)! What shall we Say. He said, "Say Allah is our 'Maula' (Patron, Lord, Protector, Helper and Supporter) and you have no 'Maula.'" When Abu Sufyan bin Harb wanted to return from the Battle of Uhud; he cried; There will be a recurrence of fighting between you and us in first quarter of Dhu al-Qadah next year at Badr al-Safra. Thereupon the Prophet (Peace be upon him) commanded Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*): "Say, Yes, if Allah will."

BURIAL OF THE MARTYRS (SHUHUDA-E-UHUD) (MAY ALLAH BE PLEASED WITH ALL OF THEM)

When the idolaters withdrew from the battle field of Uhud, 'the Muslims came to the martyrs. First of all the corpse of Hazrat Hamzah bin Abdul Muttalib (may Allah be pleased with him) was brought before the Prophet (may Allah's Blessings and Peace be upon him). He did not wash him nor did he wash other martyrs. He ordered "Wrap them up with their blood and wounds."

Hazrat Jabir bin Abdullah (may Allah be pleased with him) (al-Khazraj tribe, embraced Islam in second Aqabah pledge. His father Abdullah bin Haram; may Allah be pleased with him, was martyred in Battle of Uhud. He narrated 540 *Ahadith*. Died in 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) used to shroud two martyrs in one sheet and then ask, "which of them knew the Quran more?" Then he put him first in the grave, saying, "I will be a witness over them on the Day of Resurrection." He ordered them to be buried with their blood. The Prophet (Peace be upon him) said, "Every wound on their body will exude musk." Hazrat Hamzah and Hazrat Abdullah bin Jahsh (may Allah be pleased with both of them) were interred in the same grave. Hazrat Abdullah bin Amr bin Haram (father of Hazrat Jabir: may Allah be pleased with him) and Amr bin Al-Jamuh (may Allah be pleased with him), who were friends, were buried in one grave. Hazrat Kharijah bin Zaid and Hazrat Saad bin Al-Rabi (may Allah be pleased

with both of them) in one grave and Hazrat Human bin Maalik and Abah bin al-Hashas (may Allah be pleased with both of them) in one grave. Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) has narrated that corpse of Hazrat Musab bin Umayr was lying and the Allah's Messenger came there. He paused and made a supplicate and recited the verses of Holy Quran. The Messenger of Allah (Peace be upon him) visited the graves of the martyrs. When he was at the valley, he would say: "Peace be on you for what you endured with patience. Thus, how great the abode of the Hereafter!" After him Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (may Allah be pleased with all of them) visited the graves. Hazrat Fatimah (*Radiya Allah-u Taala anha*) would also visit them annually and pray for them. Hazrat Saad (may Allah be pleased with him) would also offer *salam* and ask his friends to do the same thing, for, the martyrs did give a response also Hazrat Abu Hurayrah, Abdullah bin Umar and Umm Salamah (may Allah be pleased with all of them) visited these graves.

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) said that: 'in 49 A.H. in the period of Hazrat Ameer Muawiyah (may Allah be pleased with him), someone told him that the labourers had dug up his father's grave. So, he went there and found him in the same appearance as when he was buried. After forty years Ameer Muawiyah (may Allah be pleased with him) made a canal near the graves of the martyrs. They began to shift the corpses and something struck Hamzah's (may Allah be pleased with him) foot and blood began to flow from it. It was as though he was buried a day earlier. When Hazrat Jabir (may Allah be pleased with him) dug out his father's (may Allah be pleased with him) grave he seemed to be sleeping and Amr bin Jumha (may Allah be pleased with him) who was buried with him, had his hand on his wound. When his hand was moved, blood began to flow and the graves gave out a smell of musk. This was forty six years after their burial.'

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) narrated (Sahih Bukhari): 'When the time of the Battle of Uhud approached, my father called me at the night and said: 'I think that I will be the first amongst the companions of the Holy Prophet (*Salla Allah-u wa Sallam*) to be martyred. I do not leave any one after me dearer to me than you, except Allah's Messenger's (*Salla Allah-u-alaihi*

wa-sallam) soul and I owe some debt and you should repay it, and treat your sisters favourably, nicely and politely. So, in the morning he was the first to be martyred and was buried along with another martyr. I did not like to leave him with the other martyr, so, I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear. I buried him in a separate grave.'

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) narrated: The Holy Prophet (*Salla Allah-u alaihi wa-sallam*): collected every two martyrs of Uhud (in one grave) and then he would ask: "Which of them knew the Quran more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the grave. The Holy Prophet (Peace be upon him) said: "I will be a witness for these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

THE (SEVENTY) MARTYRS OF THE GHAZWAH-E-UHUD

The Providential seventy fortunate companions (may Allah be pleased with all of them) those embraced martyrdom (*Shuhuda-e-Uhud*) in the *Ghazwah-e-Uhud* while striving in the way of Allah:

1. Hazrat Hamzah bin Abdul Muttalib (*Radiya Allah-u Taala anhu*: may Allah be pleased with him) (*Asad Allah wa Asad-a Rasul u hu*). He was from Bani Hashim and was martyred by Wahshi, a slave of Jubayr bin Mutim.
2. Hazrat Abdullah bin Jahsh (*Radiya Allah-u Taala anhu*); he was son of Hazrat Umaymah bint Abdul Muttalib and was from the clan of Bani Umayyah bin Abd Shams of the Qaraish tribe.
3. Hazrat Musab bin Umayr (*Radiya Allah-u Taala anhu*). He was flag bearer of Uhud and was from Bani Abd al-Dar bin Qusayy clan of Quraish. He was martyred by ibn Qumiah Laythi or some states by Abu al-Hakam bin Akhnas bin Shariq.
4. Hazrat Shamas bin Uthman bin al-Sharid al-Makhzumi (*Radiya Allah-u Taala anhu*). He was from Bani Makhzum clan of Quraish. He was severely

wounded in the Battle of Uhud and embraced martyrdom at Madinah, one day after the Battle. He was buried in Jannat-ul-Baqi.

5. Hazrat Amr bin Muadh bin Numan (*Radiya Allah-u Taala anhu*). He was from the Bani Abdul Ashhal clan of the tribe of Aws and was younger brother of Hazrat Saad bin Muadh (may Allah be pleased with him)
6. Hazrat Harith bin Anas bin Rafi (*Radiya Allah-u Taala anhu*). He was from Bani Abdul Ashhal clan of the Aws tribe.
7. Hazrat Ammarah bin Zayad bin Sakan (*Radiya Allah-u Taala anhu*) He was from Bani Abdul Ashhal clan of the Aws tribe. He was martyred while defending the Prophet (Peace be upon him) and while dying put his cheek on the feet of the Messenger of Allah (may Allah's Blessings and Peace be upon him) and said, 'This was my desire.'
8. Hazrat Salmah bin Thabit bin Waqsh (*Radiya Allah-u Taala anhu*). He was from Bani Abdul Ashhal clan of the Aws tribe.
9. Hazrat Amr Usayram bin Thabit bin Waqsh (*Radiya Allah-u Taala anhu*). The abode of Paradise who neither prayed nor observe any fasting. He was from Bani Abdul Ashhal clan of the Aws tribe.
10. Hazrat Thabit bin Waqsh (*Radiya Allah-u Taala anhu*) was an aged person but participated in *Ghazwah-e-Uhud* and embraced martyrdom. He was from Banu Abdul Ashhal of the Aws tribe and father of Hazrat Salamah and Hazrat Amr (may Allah be pleased with both of them)
11. Hazrat Rifaa bin Waqsh (*Radiya Allah-u Taala anhu*). He was brother of Hazrat Thabit bin Waqsh (may Allah be pleased with him) and from Banu Abdul Ashhal of the Aws tribe.
12. Hazrat Abu Huzayfah (Hudhayfah) Husayl al-Yamaan bin Jabir (*Radiya Allah-u Taala anhu*). He was father of Hazrat Huzayfah and was martyred ignorantly by the Muslims. Bani Abdul Ashhal of the Aws tribe.
13. Hazrat Sayfi bin Qayzi (*Radiya Allah-u Taala anhu*). Bani Abdul Ashhal of the Aws tribe.
14. Hazrat Hubab bin Qayzi (*Radiya Allah-u Taala anhu*). Bani Abdul Ashhal of the Aws tribe.
15. Hazrat Ubad bin Sahl (*Radiya Allah-u Taala anhu*). Bani Abdul Ashhal of the Aws tribe.

16. Harith bin Aws bin Muadh (*Radiya Allah-u Taala anhu*). He was nephew of Hazrat Saad bin Muadh (may Allah be pleased with him) and was martyred at the age of 28 years. Bani Abdul Ashhal of the Aws tribe.
17. Hazrat Ayyas bin Aws (*Radiya Allah-u Taala anhu*) (bin Ateek bin Amr Abdul Aalam bin Zaura bin Jushm bin Abdul Ashhal). Bani Abdul Ashhal of the Aws tribe.
18. Hazrat Ubayd Ateek bin Tayhan (*Radiya Allah-u Taala anhu*). Embraced Islam in Aqabah Pledge and participated in the *Ghazwah-e-Badr*. Bani Abdul Ashhal of the Aws tribe.
19. Hazrat Hubayb bin Yazid bin Taym (*Radiya Allah-u Taala anhu*). Hazrat Ayyas, Hazrat Ubayd and Hubayb were residents of Rabih near Madinah. Aws tribe.
20. Hazrat Yazid bin Khatib bin Umayyah bin Rafi (*Radiya Allah-u Taala anhu*). Bani Zafar clan of the Aws tribe.
21. Hazrat Abu Sufyan bin Harith bin Qays bin Zaid (*Radiya Allah-u Taala anhu*). Bani Dhubaya of Aws tribe.
22. Hazrat Hanzalah bin Abi Aamir (*Radiya Allah-u Taala anhu*) (bin Amr bin Sayfi bin Maalik bin Umayyah bin Dhubaya bin Zaid bin Awf bin Amr bin Awf bin Maalik bin Aws): Bani Dhubaya of the Aws tribe. His title was *Ghuseel-e-Malaikah* (Bath given by the angels), because he was given bath by the angels after his embracement of martyrdom.
23. Hazrat Unays bin Qatadah (*Radiya Allah-u Taala anhu*). Bani Ubayd bin Zaid of the Aws tribe.
24. Hazrat Abu Hayyah bin Amr bin Thabit (*Radiya Allah-u Taala anhu*). Participant of Badr. Bani Thalbah bin Amr bin Awf of the Aws tribe. Brother of Hazrat Saad bin Khaythamah, being from the same mother.
25. Hazrat Abdullah bin Jubayar bin Numan Rumat (*Radiya Allah-u Taala anhu*). Commander of the archers detachment. Bani Thalbah clan of the Aws tribe.
26. Hazrat Khaythamah Abu Saad bin Khaythamah (*Radiya Allah-u Taala anhu*). Hazrat Abu Bakr's (*Radiya Allah-u Taala anhu*) brother-in-law. Banu Aslam bin Imra al-Qays bin Maalik bin Aws clan of Aws tribe.
27. Hazrat Abdullah bin Salamah (*Radiya Allah-u Taala anhu*). He was from the tribe of Bali and was ally of Bani Ajlan clan of the al-Khazraj tribe.

28. Hazrat Sabi bin Hatib (*Radiya Allah-u Taala anhu*) (bin Harith bin Qays bin Habshah bin Muawiyyah bin Maalik). Badri Companion. Aws tribe.
29. Hazrat Amr bin Qays (*Radiya Allah-u Taala anhu*). Banu Swad bin Maalik bin Ghani of Najjar clan of the Khazraj tribe.
30. Hazrat Qays bin Amr bin Qays (*Radiya Allah-u Taala anhu*) (son of Hazrat Amr bin Qays-may Allah be pleased with him) Banu Najjar clan of the Khazraj tribe.
31. Hazrat Thabit bin Zaid (*Radiya Allah-u Taala anhu*) He was from Ashja tribe and was ally of Bani Najjar.
32. Hazrat Aamir bin Mukhlid bin Harith (*Radiya Allah-u Taala anhu*). Najjar clan of the Khazraj tribe.
33. Hazrat Abu Hubayrah bin Harith (*Radiya Allah-u Taala anhu*). bin Alqumah bin Amr bin Thaqf bin Maalik bin Mabzul. Banu Mabzul of the Najjar clan of the Khazraj tribe.
34. Hazrat Amr bin Mutrib (*Radiya Allah-u Taala anhu*) bin Alqumah bin Amr. Bani Mabzul of the Najjar clan of al-Khazraj tribe.
35. Hazrat Aws bin Thabit bin al-Mundhir (*Radiya Allah-u Taala anhu*). Banu Amr bin Maalik of the Najjar clan of al-Khazraj tribe.
36. (Hazrat Anas bin Nadr (*Radiya Allah-u Taala anhu*) bin Dhamdham bin Zaid bin Haram bin Jundab bin Aamir bin Ghanm bin Adiy bin al-Najjar. Paternal Uncle of Hazrat Anas bin Maalik *Khaadam-e-Rasul*, may Allah be pleased with him. Bani Adiy bin al-Najjar.
37. Hazrat Qays bin Makhlid (*Radiya Allah-u Taala anhu*) bin Thalbah bin Sakhr. Bani Maazan bin al-Najjar.
38. Hazrat Kaysan (*Radiya Allah-u Taala anhu*) slave of Bani Maazan bin al-Najjar.
39. Hazrat Sulaym bin Harith (*Radiya Allah-u Taala anhu*) bin Thalbah bin Kaab al-Najjari. Bani Dinar bin al-Najjar.
40. Hazrat Numan bin Abd Amr (*Radiya Allah-u Taala anhu*) bin Masud bin Kaab al-Najjari. Bani Dinar bin al-Najjar.
41. Hazrat Kharijah bin Zaid bin Abi Zuhayr (*Radiya Allah-u Taala anhu*). Bani Harith bin Khazraj of al-Khazraj tribe. Hazrat Habibah bin Kharijah (*Radiya Allah-u Taala anha*) was wife of Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*). She was mother of Umm Kulthum bint Abu Bakr (*Radiya Allah-*

- u Taala anha*). Hazrat Kharijah bin Zaid and Hazrat Saad bin al-Rabi (*Radiya Allah-u Taala anhu*) were buried in one grave.
42. Hazrat Saad bin al-Rabi (*Radiya Allah-u Taala anhu*) bin Amr bin Abu Zuhayr. Bani Harith clan of al-Khazraj tribe.
43. Hazrat Aws bin Arqam (*Radiya Allah-u Taala anhu*) bin Qays bin Numan bin Maalik bin Thalbah bin Kaab. Bani Harith clan of al-Khazraj tribe.
44. Hazrat Maalik bin Sinan (*Radiya Allah-u Taala anhu*) bin Ubayd bin Thalbah bin Ubayd al-Jabr. Father of Hazrat Abu Saeed Khudri. Banu al-Jabr i.e. Khudrah clan of al-Khazraj tribe.
45. Hazrat Saeed bin Suwayd (*Radiya Allah-u Taala anhu*) bin Qays bin Aamir bin Ubad bin al-Jabr. Banu al-Jabr clan of Khazraj tribe.
46. Hazrat Aqabah bin Rabi (*Radiya Allah-u Taala anhu*) bin Rafi bin Muawiyyah bin Ubayd bin Thalbah bin Ubayd. Bani al-Jabr clan of al-Khazraj tribe.
47. Hazrat Thalbah bin Saad (*Radiya Allah-u Taala anhu*) bin Maalik bin Khalid bin Thalbah bin Harithah bin Amr bin Khazraj, bin Saaidah. Banu Saaidah clan of al-Khazraj tribe.
48. Hazrat Thaqf bin Farwah (*Radiya Allah-u Taala anhu*) bin al-Badli. Banu Saaedah clan of al-Khazraj tribe.
49. Hazrat Abdullah bin Amr (*Radiya Allah-u Taala anhu*) bin Wahb bin Thalbah bin Waqsh bin Thalbah bin Tareef. Banu Tareef clan of al-Khazraj tribe. House of the chief of tribe Hazrat Saad bin Ubadah (may Allah be pleased with him)
50. Hazrat Dhamrah bin Amr (*Radiya Allah-u Taala anhu*) bin Kaab. Banu Juhayna tribe, ally of Banu Tareef clan of al-Khazraj tribe.
51. Hazrat Naufal bin Abdullah bin Nadlah (*Radiya Allah-u Taala anhu*). Banu Awf clan of Al-Khazraj tribe.
52. Hazrat Abbas bin al-Ubadah (*Radiya Allah-u Taala anhu*) bin Nadlah bin Maalik bin al-Ajlan. Banu Awf clan of al-Khazraj tribe. Embraced Islam in Aqabah pledge. He was the youngest person of Aqabah Allegiance.
53. Hazrat Numan bin Maalik (*Radiya Allah-u Taala anhu*) bin Thalbah bin Fihri bin Ghanm bin Saalam. Banu Awf clan of Khazraj tribe. Badri Companion.
54. Hazrat Mujazzar (Mujadhdhar) bin Zaidh (*Radiya Allah-u Taala anhu*). Badri Companion. He was from Bali tribe and was an ally of the tribe of al-Khazraj.

55. Hazrat Ubadah bin Hasahas (*Radiya Allah-u Taala anhu*) bin Amr bin Amarah. Badri Companion. He was from Bali tribe and was an ally of al-Khazraj tribe.
56. Hazrat Rifaa bin Amr (*Radiya Allah-u Taala anhu*) bin Naufal bin Abdullah. Banu Habli clan of Khazraj tribe.
57. Hazrat Abdullah bin Amr (*Radiya Allah-u Taala anhu*) bin Haram bin Thalbah bin Haram. Banu Salamah clan of al-Khazraj tribe.
58. Hazrat Amr bin al-Jumah (*Radiya Allah-u Taala anhu*) bin Zaid bin Haram. Banu Salamah clan of al-Khazraj tribe. He and Hazrat Abdullah bin Amr (may Allah be pleased with both of them) were buried in the same grave.
59. Hazrat Khallad bin Amr (*Radiya Allah-u Taala anhu*) bin al-Jamuh bin Zaid bin Haram. Son of Hazrat Amr bin al-Jamuh. Banu Salamah clan of al-Khazraj tribe.
60. Hazrat Abu Ayman (*Radiya Allah-u Taala anhu*). slave of Hazrat Amr bin al-Jamuh (may Allah be pleased with him)
61. Hazrat Sulaym bin Amr bin Hudaydah (*Radiya Allah-u Taala anhu*). Banu swad clan of al-Khazraj tribe. Embraced Islam in the Allegiance of Aqbah and was a Badri Companion.
62. Hazrat Antrah (*Radiya Allah-u Taala anhu*), slave of Hazrat Sulaym bin Amr bin Hudaydah (may Allah be pleased with him). He was a Badri companion and was from Zakwan clan of Bani Sulaym bin Mansur tribe.
63. Hazrat Sahl bin Qays (*Radiya Allah-u Taala anhu*), bin Abu Kaab bin Qayn. Banu Swad clan of al-Khazraj tribe. He was a Badri companion.
64. Hazrat Zakwan bin Qays (*Radiya Allah-u Taala anhu*), bin Khaldah bin Makhallad. He was from Banu Zurayq bin Aamir clan of al-Khazraj tribe. He and Hazrat Asad bin Zurarah Najjari al-Khazraj (may Allah be pleased with him) embraced Islam first of all from the people of Madinah in the Allegiance of Al-Aqbah.
65. Hazrat Ubayd bin Mualla (*Radiya Allah-u Taala anhu*) bin Luzan. Banu Zurayq clan of al-Khazraj.
66. Hazrat Maalik bin Ghayla (*Radiya Allah-u Taala anhu*). He was from Banu Muzayna tribe and was ally of al-Khazraj tribe.

67. Hazrat Harith bin Adilli (*Radiya Allah-u Taala anhu,*) bin Kharsha bin Umayyah bin Aamir ibn Khatmah Abdullah bin Jushm bin Maalik bin Aws. Banu Khatmah.
68. Hazrat Maalik bin Ayyas (*Radiya Allah-u Taala anhu*). Banu Swad bin Maalik clan of al-Khazraj tribe.
69. Hazrat Ayyas bin Adilli (*Radiya Allah-u Taala anhu*). Banu Amr bin Maalik bin Najjar clan of Khazraj tribe.
70. Hazrat Amr bin Ayyas (*Radiya Allah-u Taala anhu*). Banu Saalam bin Awf clan of al-Khazraj tribe.

The Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "I testify on the Day of Resurrection they are Allah's martyrs. Come to their graves and visit them till the Last Day, will get a response from them. Peace be on you for what you endured with patience."

PURSUIT OF ABU SUFYAN

Hazrat Musa bin Uqbah has stated that a man from Makkah met Allah's Messenger (may Allah's Blessings and Peace be upon him), who asked him about the polytheists army. He said, while I was with them for some time, they were accusing each other for sparing off the Muslims easily. They were arguing that there still were men among the Muslims who could reorganize against them. On hearing this the Messenger of Allah (Peace be upon him) ordered the Muslims to pursue Abu Sufyan's army although they were fatigued and wounded. He commanded that; "Only those warriors should go with him who had participated in the Battle of Uhud." Only Hazrat Jabir bin Abdullah (may Allah be pleased with him) was allowed to accompany them, for, 'his father had deputed him to look after his sisters at Madinah.' Thus Though they were very tired and exhausted, the participants of the Battle Uhud marched off with him. They are the real faithful servants who rallied behind the Holy Prophet (Peace be upon him) at the critical moment. Allah the Gracious; revealed in Surah Aal-e-Imran of the Quran Majid:

"Those who responded to the call of Allah and the Messenger after the festering wounds had

befallen them, for such of them, who do right and are abstinent there is a great reward.”

(Aal-e-Imran, 3:172)

(13) CAMPAIGN (GHAZWAH) OF HAMRA AL-ASAD (8 SHAWWAL 3 A.H)

The Prophet (may Allah's Blessings and Peace be upon him) returned from Uhud on the evening of Saturday 7 Shawwal, a group of leading Ansars kept watching the night over at his doors and the Muslims passed the night in dressing their wounds. When the Messenger of Allah (Peace be upon him) offered morning prayers on Sunday 8 Shawwal, he directed Hazrat Bilal (may Allah be pleased with him) to proclaim that the Prophet (Peace be upon him) had commanded them to search their enemy, and that no one who had not taken part in the Battle of Uhud, should come out. Hazrat Jabir bin Abdullah (may Allah be pleased with him) requested the Prophet (Peace be upon him); 'truly, my father had left me behind on the day of the Uhud to look after my sisters and I had not taken part in the battle, so permission may kindly be granted to me to march with you.' The Messenger of Allah (may Allah's Blessings and Peace be upon him) permitted him. The flag was entrusted to Hazrat Ali bin Abi Talib (may Allah be pleased with him) and it has also been said, to Hazrat Abu Bakr (may Allah be pleased with him). The Messenger of Allah (Peace be upon him) set out with his wounded face, a scarf on his forehead, his incisor broken, inner side of his lower lip wounded and right shoulder weakened by the strike of ibn Qamiah and his knees scratched. The inhabitants of al-Awali crowded to accompany him when they heard the call. The Messenger of Allah (Peace be upon him) appointed ibn Maktum as his vicegerent, rode his horse and the people marched with him. The Prophet (Peace be upon him) reached Hamra al-Asad, which is eight miles from Madinah, on the way of al-Aqiq to the left of Dhu al-Hulayfah, and encamped there with his companions. Maabad al-Khuzai who was a polytheist met the Prophet (Peace be upon him) at Hamra al-Asad and sympathized with the Muslims for the revocation they had faced and prayed for their safety. The Muslims and disbelievers of Tihamah of the Khuzai tribe were well wishers of the Allah's Messenger (Peace be upon him). Then he went to Rawha where Abu

Sufyan was encamped with his army, in perplexity. Abu Sufyan inquired Maabad if he had any news. He said, 'Muhammad is pursuing you with an army the like of which I have not seen. They are full of indignation and impatient to wreak retribution. People those could not participate in the Battle of Uhud, are also there by regretting their absence at the Uhud and hope to rectify.' Maabad asked him to come and see the heads of the horses marching towards him. Allah put fear in his heart and the terrified Abu Sufyan left for Makkah. In the meantime caravan of Banu Abdul Qays passed by Abu Sufyan, who asked them where they are going. They said they are going to Madinah to buy grain. He asked them to convey to Muhammad (Peace be upon him) his message and as a reward for that he would load all their camels at Ukaz with dried grape when they come there. He said, 'Tell him that we are determined to root out their remaining men.' The Muslims became stronger in faith when the Banu Abdul Qays delivered Abu Sufyan's message. The Messenger of Allah (may Allah's Blessings and Peace be upon him) stayed at Hamra al-Asad for three days and then returned to Madinah.

EXPEDITION (SARIYYAH) OF ABU SALAMAH AL-MAKHZUMI TOWARDS QATAN (3 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) dispatched three months after the Battle of Uhud, Hazrat Abu Salamah bin Abdul Asad al-Makhzumi, commanding one hundred and fifty warriors, against Qatan, a mountain in the nearness of Fayd, where there is a spring of Banu Asad bin Khuzaymah. It was reported to the Prophet (Peace be upon him) that Tulayhah and Salamah, sons of Khuwaylid, were mobilizing their people and allies to persuade them to fight against the Messenger of Allah (Peace be upon him). He commanded Abu Salamah (*Radiya Allah-u Taala anhu*); "Proceed till you reach the land of Banu Asad, and attack them before they attack you." Hazrat Abu Salamah set out and marched swiftly, leaving aside the customary way. He passed by al-Akhbar and reached the vicinity of Qatan where he attacked an open valley and seized it. They captured three slave shepherds and all other escaped. Then Hazrat Abu Salamah divided his men in three parties for going and in search of cattle and goats. They had brought camels and goats but did not find any person there. Hazrat Abu Salamah returned with all these to Madinah. Because of Uhud's

wound eruption, Hazrat Abu Salamah (may Allah be pleased with him) died soon after his return from expedition.

SOME IMPORTANT EVENTS OF 3 A.H.

1. Hazrat Imam Hasan (*Radiya Allah-u Taala anhu*) was born on 15th of Ramadan.
2. The Prophet (Peace be upon him) married Hazrat Hafsa bint Hazrat Umar (*Radiya Allah-u Taala anha*) during the month of Shaaban. She became widow because her husband Hazrat Khunays bin Hudhafah (*Radiya Allah-u Taala anhu*) martyred because of his wound, he had in the Battle of Badr, after returning from there.
3. Hazrat Umm Kulthum (*Radiya Allah-u Taala anha*), daughter of the Holy Prophet (Peace be upon him) was married to Hazrat Uthman bin Affan (*Radiy Allah-u Taala anhu*).
4. Wine was declared unlawful and forbidden forth with.
5. Heritage law was revealed

EXPEDITION (SARIYYAH) OF HAZRAT ABDULLAH BIN UNAYS (4 A.H.)

Reports were reached to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), that Sufyan bin Khalid al-Hudhali, later of al-Lihyan, inhabiting at Urnah was mobilized the people of his tribe and others to fight against the Prophet (Peace be upon him). Thereupon the Messenger of Allah (Peace be upon him) on 5th of Muharram 4 A.H., dispatched Hazrat Abdullah bin Unays (*Radiya Allah-u Taala anhu*) to kill him. Hazrat Abdullah requested: 'O Messenger of Allah! Describe him to me.' He said: "When you will see him, you will be terrified and confused and you will recall devil (Satan)." He said: "I am not afraid of him, and I beg for permission to revert to ostensible reason.' The Prophet (Peace be upon him) permitted him. Then ibn Unays (may Allah be pleased with him) took his sword, went out, pretending to be one of the Khuzaah, till he entered Urnah. There he met Sufyan with his followers from different tribes and those who had joined him. Ibn Unays (may Allah be pleased with him) recognized him by the

description given by the Messenger of Allah (Peace be upon him) as he was fearing from him and was exuded, thinking that assuredly Allah and His Prophet (Peace be upon him) are true. He said: who is this man. Hazrat Abdullah bin Unays (*Radiya Allah -u Taala anhu*) (may Allah be pleased with him), a man from Khuzaah and have come to join your mobilization against Muhammad (Peace be upon him). He said: Yes, I have been mobilizing the people against him. Then ibn Unays (may Allah be pleased with him) walked with him and had a sweet conversation with him till reached his tent. When his companions were dispersed and went to sleep, Hazrat ibn Unays (may Allah be pleased with him) killed him when he was unprepared, took his head and entered a cave in a mountain, where a spider wore its web. People came in pursuit, but they found nothing and returned. Then ibn Unays (may Allah be pleased with him) started return journey, hiding himself during the day and travelling by night. Hazrat ibn Unays (may Allah be pleased with him) reached Madinah, while the Messenger of Allah (may Allah's Blessings and Peace be upon him) was in the mosque. When he saw ibn Unays (may Allah be pleased with him) he said: "May your face prosper!" Hazrat ibn Unays (may Allah be pleased with him) said: 'O Messenger of Allah (Peace be upon him)! May your face prosper! I put his head before you.' The Prophet (Peace be upon him) bestowed a staff on Hazrat ibn Unays (may Allah be pleased with him) and said: "Walk with it to the Paradise." It remained with him. When he was on the verge of death he left a will to place it in his shroud. His absence from Madinah was for 18 days.

EXPEDITION (SARIYYAH) OF RAJI RESULTING OUT OF TREACHERY OF ADAL AND QARAH (4 A.H.)

Umar bin Asid bin al Alaa bin Jariyah who was an associate of Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) has narrated that "A group of seven wicked men of the Adal and al-Qarah, who were in association with al-Hun bin Khuzaymah, came to the Prophet (Peace be upon him) and said: O Allah's Prophet (Peace be upon him)! Islam has been introduced among us, so send some of your companions (*Ridwan Allah-e Taala ajmaeen*) to teach us Quran and make us understand it and instruct us in the laws of Islam. The Messenger of Allah (Peace be upon him) sent a group of ten persons including the followings:

1. Hazrat Aasim bin Thabit bin al Aqlah (*Radiya Allah-u Taala anhu*)
2. Hazrat Marthad ibn Abi Marthad (*Radiya Allah-u Taala anhu*)
3. Hazrat Khubayb bin Adiy (*Radiya Allah-u Taala anhu*) bin Maalik bin Majda bin Jahji bin Awf bin Kalfa bin Awf bin Amr bin Awf bin Maalik bin Aws. Aws tribe.
4. Hazrat Khalid bin Abi al-Bukayr (*Radiya Allah-u Taala anhu*)
5. Hazrat Abdullah bin Tariq (*Radiya Allah-u Taala anhu*)
6. Hazrat Zaid bin al-Dathinah (*Radiya Allah-u Taala anhu*) bin Muawiya bin Ubayd bin Aamir. Biyaza clan of al-Khazraj tribe.
7. Hazrat Muattib bin Ubayd (*Radiya Allah-u Taala anhu*) uterine brother of Abdullah bin Tariq. Balli tribe and allies of Banu Zafar.

They set out in Safar 4. A.H. and the Prophet (Peace be upon him) appointed Hazrat Aasim bin Thabit (may Allah be pleased with him) as their leader. They reached al-Raji which is spring of Hudayl on the way to al-Hadah. Al-Hadah is seven miles from al-Raji and seven miles from Usfan. Between Usfan and Makkah, one person out of the seven hypocrites and wicked men, came to Sufyan bin Khalid and told him about the companions of the Prophet and Hazrat Aasim bin Thabit (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him). The accursed Sufyan came forward with 100 archer-men. The Adal and al-Qarah tribe behaved them treacherously and sought the assistance of Hudhayl against the Muslims. Banu Lihyan marched against the Muslims but they did not fear them except those who had concealed sword in their hands. The Muslims drew their swords. Thereupon they said: By Allah! We do not want to fight with you. Indeed, we want to take wreak vengeance from the Makkans through you and we pledge and make promise that we will not fight with you. Hazrat Aasim bin Thabit, Hazrat Marthad bin Abi Marthad, Hazrat Khalid bin al-Bukayr and Hazrat Muattib bin Ubayd (may Allah be pleased with all of them) said: "By Allah! We shall not accept the pledge or promise of idolaters. They fought against them until they were martyred. So for as Hazrat Zaid bin al-Dathinah, Hazrat Khubayb bin Adiy and Abdullah bin Tariq (may Allah be pleased with all of them) is concerned they surrendered and were captured. The idolaters wanted to cut the head of Hazrat Aasim bin Thabit (may Allah be pleased with him) to sell it to Sulafah bint Saad bin Shuhayd who had taken a vow to drink wine in the skull of Hazrat Aasim (may Allah be pleased with him) as he had killed her two sons

Musafi and Julas on the day of Uhud, but the bees saved him. He also had killed eminent chief of the polytheists, Uqbah bin Abu Mueet, in the Battle of Badr. Sulafah bint Saad was wife of Talhah bin Abi Talhah, flag bearer to the polytheists in the Battle of Uhud. She vowed to give 100 camels as reward to the man who bring to him the skull (head) of Hazrat Aasim. Polytheists said: wait till evening when bees will go away. But Allah, the Almighty, made a flood sweep over the valley which carried away his corpse.

HAZRAT AASIM; HAZRAT KHUBAYB AND HAZRAT ABDULLAH (MAY ALLAH BE PLEASED WITH ALL OF THEM)

It has been described by the religious scholars that Hazrat Aasim (may Allah be pleased with him) had a will during his life time that He shall never touch the polytheist and will never allow any polytheist to touch him. Allah, the Gracious, protected his pledge. When it was informed to Hazrat Umar bin al-Khattab (may Allah be pleased with him), he said: "Allah is the Omnipotent (All Powerful), He protected his faithful servants."

They took with them three persons as captives, on reaching Marr al-Zahran, Hazrat Abdullah bin Tariq (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) released his hand from rope and drew his sword. Polytheists stoned him to death. His grave is at Marr al-Zahran. The polytheists brought Hazrat Khubayb and Hazrat Zaid (may Allah be pleased with both of them) to Makkah, where Safwan bin Umayyah bought Hazrat Zaid (may Allah be pleased with him) whom he martyred in revenge of his father, who was killed at Uhud; and Hijayr bin Abi Ihab bought Hazrat Khubayb bin Adiy (may Allah be pleased with him) for his sister's son Uqbah bin Harith bin Aamir bin Nawfal, to kill him in revenge of his father. They kept them imprisoned as prisoners till the sacred months (Rajab, Dhual-Qadah and Muharram) passed. Before being killed each of them offered two *rakahs* (bending and prostration) of prayers. Hazrat Khubayb (may Allah be pleased with him) was the first person who offered prayers before being hanged at Tanim. Aasim bin Umar bin Qatadah has narrated that; "A group of Quraish including Abu Sufyan intended to kill (martyr) Zaid (may Allah be

pleased with him). A person said to him; O, Zaid! Say by Allah! Do you like that you had been with your family and in your place Muhammad (Peace be upon him) had been with us so that we could have beheaded him. He said: 'No! by Allah! I do not like that even a thorn should prick Muhammad (Peace be upon him) and cause pain to him while I sit with the members of my family.' On hearing this, Abu Sufyan said: I did not see any people more attached their chief than the companions of Muhammad (Peace be upon him) were to him: Hazrat Khubayb (*Radiya Allah-u Taala anhu*) prayed before Allah and entreated that there is none who could convey my message and compliments to the Holy Prophet (Peace be upon him), O Allah! I beg to convey my message and compliments to the Prophet (Peace be upon him)

Hazrat Zaid bin Aslam (*Radiya Allah-u Taala anhu*) has narrated that; 'In my presence suddenly inspirations manifested upon the face of the Prophet (Peace be upon him) and he said: "Khubayb has been martyred by the Quraish. Here is Jibril (alaihis-slam) who conveys his compliments to me" Hazrat Amr bin Umayyah (*Radiya Allah-u Taala anhu*) stated that: 'he was sent by the Messenger of Allah (Peace be upon him) for spying the condition of Hazrat Khubayb (may Allah be pleased with him). I came near the hanging stand where his corpse was hanging. Though I was afraid of the guards but I mounted the stand and untied the body which fell on the ground. I dismounted from the stand immediately but Khubayb's (may Allah be pleased with him) corpse was not there and no body knows about the corpse.'

EXPEDITION (SARIYYAH) OF HAZRAT ABU SALAMAH (*RADIYA ALLAH-U TAALA ANHU*) (4 A.H.)

The Prophet (Peace be upon him) received an information that Tulayhah and Salamah sons of Khuwalid of the tribe of Banu Asad bin Khuzaymah, are mobilizing with their people and allies to launch an attack against the Messenger of Allah. The Prophet (Peace be upon him) dispatched 150 warriors under the command of Hazrat Abu Salamah (*Radiya Allah-u Taala anhu*) in Muharram 4 A.H. When they reached there, the people fled from there leaving behind there

camels and goats. Hazrat Abu Salamah (may Allah be pleased with him) seized all the booty and captured three of their slaves and returned to Madinah after ten days. When he came back the (Uhud's) wound on his hand re-opened and died on 27th Jamadi-ul-Awwal 4 A.H. The Prophet (Peace be upon him), after spent of four months and ten days (*iddah*), married his widow Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) in Shawwal. Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) has narrated 378 *Ahadith* and she died at Madinah in 63 A.H. at the age of 84 years).

ABU SUFYAN'S CONSPIRACY

Hazrat Abdul Wahid bin Awf has narrated that Abu Sufyan hired a bedouin to kill (Allah forbid) the Prophet (Peace be upon him) and gave him all the required provision and expenses. On seeing him Allah's Messenger (may Allah's Blessings and Peace be upon him) said, "This man has come with evil intention but Allah is between me and his deception." Hazrat Usayd bin Hudayr (may Allah be pleased with him) pulled him, it became apparent that he had a dagger. Allah's Messenger (Peace be upon him) said, "Tell us truly who you are? Why are you here? If you speak the truth, that will be good for you but if you utter a falsehood then know that I have been informed of your intentions." He begged, Do I have your protection? The Prophet (Peace be upon him) said, "Yes you have it." Then he disclosed the conspiracy Abu Sufyan had disguised. The Prophet (Peace be upon him) gave him to Hazrat Usayd bin Hudayr (may Allah be pleased with him) to take care of him and said; "You are safe and either you may go where you like or you have a better chance." He requested what is it? He said, "Bear witness to Allah's unity and my Messengership." So he recited the Muslim confession of faith, 'I bear witness that there is no lord but Allah and that you are Allah's Messenger (Peace be upon him).'

The Messenger of Allah (Peace be upon him) instructed Hazrat Amr bin Umayyah Damri and Hazrat Salamah bin Aslam (may Allah be pleased with both of them); "Go and if you find Abu Sufyan unaware, kill him." They tied their mounts at the valley of Yajah and decided to circumambulate the Kaabah. After they had finished, Muawiyah bin Abu Sufyan happened to meet Abu Sufyan,

eventually Makkans learnt their presence and gathered together, meanwhile Amr and Salamah (may Allah be pleased with both of them) made good their escape and concealed themselves in a cave. Uthman bin Maalik Taymi came at the mouth of the cave and saw them inside, thus Amr (may Allah be pleased with him) jumped out and slain him. He screamed so loud that Makkans hearing that reached the cave and Abu Sufyan said; We know he had not come for any good. Salamah (may Allah be pleased with him) travelled to Madinah and reported the experience to the Prophet (Peace be upon him), while Amr (may Allah be pleased with him) again hid himself in a cave, where a tall and squint-eyed man of Banu Bakr came and asked him, who he was. Hazrat Amr (may Allah be pleased with him) said, 'I belong to the Banu Bakr.' The man said; 'I too am from that tribe, and he began to sing that he would never accept Islam. When he went to sleep, Amr (may Allah be pleased with him) stabbed him to death. As he came out of the cave, he found two men on a spy mission for the Quraish. He said to them: 'Submit yourselves.' One of them refused to be arrested, so, Amr (*Radiy Allah-u Taala anhu*) shot him an arrow and killed him, took the other as captive and brought him to the Holy Prophet (Peace be upon him).

TREACHERY AT BIR MAUNAH (4 A.H.)

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated (Sahih Bukhari) that 'the Prophet (Peace be upon him) sent seventy reciters of the Quran under the leadership of Haram bin Milhan (*Radiya Allah-u Taala anhu*), maternal uncle of Hazrat Anas (may Allah be pleased with him), in the month of Safar 4. A.H. towards Ril Zakwan, Usayyab, Banu Aamir and Liyhan tribes to teach them Islam. Abu Bara Aamir bin Maalik came to Madinah. The Messenger of Allah (Peace be upon him) invited him to Islam but neither he did accept it nor rejected it. He said; 'O Muhammad (Peace be upon him) if you send some men to Najd then perhaps they might become Muslims. The Prophet (Peace be upon him) said, "There is danger from them." Abu Bara offered protection to the Prophet's (Peace be upon him) men. So he sent seventy reciters of Quran and Haram bin Milhan was given a letter from the Prophet (Peace be upon him) to deliver it to Aamir bin Tufayl, who killed (martyred) him. Aamir then sought support from Banu Aamir against the Companions (may Allah be pleased with all of them) but they excused themselves on the plea that Abu Bara had given them protection. He then sought

support of the tribes of Banu Sulaym (Zakwan, Rial, Usayyah and Qarah) and thus, they attacked the Muslims who defended themselves bravely but all of them except Hazrat Kaab bin Zaid Dinari (*Radiya Allah-u Taala anhu*) martyred. Hazrat Kaab (may Allah be pleased with him) too was near death but he survived until he was martyred at the Battle of Trenches. Amr bin Umayyah Damri (may Allah be pleased with him) and an Ansar Companion (may Allah be pleased with him) of Banu Amr bin Awf were very far from them, but sensed that their Companions had been martyred on seeing birds flying over their encampment. Amr bin Umayyah Damri (may Allah be pleased with him) took to fight and was martyred while Amr bin Umayyah Damri (may Allah be pleased with him) was taken captive. Aamir bin Tufayl cut off some hairs from his forehead and released him, saying: My mother had vowed to emancipate a slave. On his return journey to Madinah, Amr bin Umayyah Damri (may Allah be pleased with him) rested in shade at Qarqarah, situated in the valley of Qamah. By coincidence, two men of Banu Aamir came to him. When they went to sleep, Amr bin Umayyah Damri (may Allah be pleased with him) killed them. He did not know that the Prophet (Peace be upon him) had extended protection to them. Instead he was imagining there by that he had avenged the martyrs of Bir Mauna to some extent. When he appeared before the Prophet (Peace be upon him) and reported all, he said that the two men were under his protection and that he would pay their blood wit. The chief of the polytheists, Aamir bin Tufayl, had given the Prophet (Peace be upon him) three options: (1) retain authority over the bedouins and give authority to Aamir over urban area people, or (2) make him successor or (3) he should attack the Prophet (Peace be upon him) with two thousand men of the Ghatafan. But soon he was afflicted with plague, lying solitary in the house of a woman, got his horse and died on horse back in a miserable condition. Hazrat Haram bin Milhan (*Radiy Allah-u Taala anhu*) took a lame man and Munzir bin Muhammad instructing them to stay close to him. He said: I am going to have conversation with them. If they are peaceful, come to me but if they martyred me then return to our men. So Hazrat Haram bin Milhan (may Allah be pleased with him) went to them and requested safe conduct that he might convey the Prophet's (Peace be upon him) message, but he was stabbed and embraced martyrdom saying: 'I have succeeded by the Lord of the Kaabah.' His killer, Jabbar bin Salma asked, What is the success? He said; 'I have got Paradise.' Jabbar exclaimed, 'That is true' and he embraced Islam. The others too were martyred

while only the lame man survived having climbed up the mountain. The Messenger of Allah (may Allah's Blessings and Peace be upon him) recited the supplication 'Despair' (*Qunoot*) for thirty days against Ril, Zakwan, Usayyah and Lihyan. Hazrat Urwa bin Zubayr (may Allah's Mercy be upon him) has narrated (Sahih Bukhari) that "When Muslims were martyred and Amr bin Umayyah Damri (*Radiya Allah-u Taala anhu*) taken captive, Aamir bin Tufail pointed to a martyr and asked him, who is he? Hazrat Amr (may Allah be pleased with him) said, 'He is Amr bin Fuhayrah.' Aamir bin Tufail said, 'As he was slain, he was raised up towards the heaven. I saw him between the sky and the earth. After that his body was not found at Bir Maunah, perhaps the angels had buried him.'

(14) COMA PIGN (GHAZWAH) AGAINST BANU NADIR (NADIR) (4 A.H.)

Campaign against Banu al-Nadir taken place after 5 months of the Ghazwah-e-Uhud. Banu al-Nadir were inhabiting in the vicinity of Madinah at the place of al-Ghars and they were in alliance with Banu Aamir. The Messenger of Allah (may Allah's Blessings and Peace be upon him) accompanied by Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman, Hazrat Talhah, Hazrat Abdul Rehman bin Awf, Hazrat Zubair, Hazrat Saad bin Muad, Hazrat Saad bin Ubadah and Hazrat Usayd bin Hudayr (may Allah be pleased with all of them) visited Banu al-Nadir (a Jewish tribe) and had a talk with them in light of the "Madinah Covenant", about their assisting him in the realization of the ransom of the two persons of Banu Aamir whom Hazrat Amr bin Umayyah al-Damri had slain. They said: O Abu al-Qasim, we will do as you like. Then some of them went out into conspiracy consultation and decided to act treacherously against the Prophet (Peace be upon him). Amr bin Jihaash bin Kaab bin Basil al-Nadir was deputed to ascend on the roof of the house, along with wall of which the Prophet (Peace be upon him) was sitting down and throw a stone down on him. Thereupon Sallaam ibn Miskkam (Jew) said: Do not do so By Allah! He will come to know what you intend to do with him. It would be a violation of our agreement with him. Hazrat Jibril (Gabriel: *alaihis-Salam*) informed the Prophet (Peace be upon him) about their conspiracy and he rose hurriedly and returned to Madinah with his companions. The Jews were ashamed. They said: 'You left and we did not know

of it.' The Prophet (Peace be upon him) said; "The Jews had intended to act treacherously; Allah informed me and I left." The Messenger of Allah (Peace be upon him) sent Hazrat Muhammad bin Maslamah (may Allah be pleased with him) with a Message to Banu Nadir. "Go out from my land and you will not inhabit here because of the treachery you had intended to commit. You are given ten days to leave. He who is seen after this would be beheaded." They have been making preparations for several days and sent couriers to their allies and supporters of Dhu al-Jadr etc. and hired sturdy camels. In the meantime Abdullah ibn Ubayyi also incited them, saying: Do not leave your houses and stay in your fortresses. Indeed, there are two thousand people of my tribe and other Arab tribes are also with me. They will enter your fortresses to join you and will die to the last man. The Banu Quraizah and your allies from the Banu Ghatafan will come to your help. Huyayyi was tempted by what ibn Ubayyi had said; and sent a message to the Prophet (Peace be upon him) saying: we shall not leave our homes; you may do what ever you like. The Messenger of Allah (Peace be upon him) said: "Allah-u-Akbar" (Allah is the greatest) loudly, and the Muslims said 'Allah-u-Akbar' in response. The Jews initiated the war, so the Prophet (Peace be upon him) appointed Hazrat ibn Umm Maktum as his vicegerent and set out with his companions. Hazrat Ali (may Allah be pleased with him) was entrusted the flag and offered *Asr* (After noon) prayers in the plain of Banu al-Nadir. Banu al-Nadir climbed over their fortresses with arrows and stones. Banu Quraizah refrained from taking part and ibn Ubai and their allies of Ghatafan and others deserted them, so they lost all hope of their help. The Prophet (Peace be upon him) besieged them and cut their date-palm trees. Verily, the Prophet (Peace be upon him) cut the date-palm garden of al-Nadir which was known as al-Buwayrah. This siege continued for fifteen days. Then they said: we go out of your land. The Prophet (Peace be upon him) said: "You can leave it and save your lives; carry what your camel can except arms." The Jews accepted these terms. The Messenger of Allah (Peace be upon him) banished them from Madinah and appointed Hazrat Muhammad bin Maslamah (may Allah be pleased with him) to execute their banishment. They made their women and children ride and loaded their luggage on six hundred camels. They went to Khaibar and the hypocrites felt much grieved for them. Khaibar people welcomed them whole heartedly and given Huyyi bin Akhtab and Salam bin Abi al-Huqaiq the status of chiefship.

Only two persons out of them embraced Islam, namely Yasin bin Amr and Abu Saeed bin Wahb. They were provided full protection by the Muslims and their property was fully saved. The Prophet (Peace be upon him) said: "Among their people Banu Nadir are like Banu al- Mughirah among the Quraish." The Messenger of Allah (Peace be upon him), confiscated their property and arms which consisted of fifty coats of mail, fifty hoods and three hundred forty swords. The Property of Banu al-Nadir was personally for the Prophet (Peace be upon him) to meet his needs. He use to help orphans, widows and needy persons and spend to purchase to arms and horses etc for the battles. The Prophet (*Salla Allah-u alaihi wa-Sallam*) out of the property of Banu al Nadir, bestowed Hazrat Abu Bakr Siddiq; Bir Hajr, Hazrat Umar ibn al-Khattab, bir Jarm, Hazrat Abdul Rehman bin Awf, Sawalah, Hazrat Suhayl bin Sinan; al-Daratah, Hazrat Zubair bin al-Awwam and Hazrat Sahl bin Hunayf and Hazrat Abu Dajanah, property which was known as that of ibn Kharashah. These are some of the recipients. Out of the arms a fine sword of ibn Abi al-Huqaiq was bestowed to Hazrat Saad bin Muadh (may Allah be pleased with all of them).

On the subject of cutting of date palm-trees, Allah the Gracious, revealed verse 5 of Surah Al-Hashr:

"Whatever of the (tender) palm trees, you (O believers) cut down, or you left them standing upright on their roots, was done by the permission of Allah; and in order that He might cover with shame, the rebellious transgressors".

(Al-Hashr, 59:5)

AMR BIN SAAD AL-QURAYZI

Amr bin Saad was a noble Jew from the Jew tribe of Al-Quraizah and he passed by the desolated village of expelled Banu Nadir. He then went to a gathering of Banu Quraizah and admonished 'The homes of noble and intelligent Banu Nadir are desolated and the gardens are now occupied by strangers. Before that Kaab bin Ashraf had also been killed. The Banu Qainuqa were banished. So, come, let us follow Muhammad (Peace be upon him). You know well that he is a

Prophet. Abu Umayr bin Hayyiban and ibn Hirash were great Jewish scholars. They had given us glad tidings of his emergence and reprimanded us to obey him. They brought us here from Bayt-ul-Maqdis that we may settle here and their dying bequeath were that we should convey to him their greetings (*salam*). The People did not say anything. Zubayr ibn Batta said, 'I swear by the Torah, I have myself read his description in Torah, which was revealed to Hazrat Musa (Upon him Peace).'

Kaab bin Asad said: 'Then what forbid you from obedience to him. He inquired, 'But what pretext do you have? Kaab said: 'By the Torah, I never retarded you from him.' Zubayr said: 'You are our chief. If you will obey him, we too will obey him, but if you keep away we too will keep away.' Then Amr Quraizi and Kaab held negotiations and Amr said, 'I have only this much information about the Messenger of Allah (Peace be upon him) but my heart is not reconciled to obey him.'

(15) CAMPAIGN (GHAZWAH) TO BADR-UL-MAWID OR BADR SAFRA (4 A.H)

Thirteen months after the *Ghazwah-e-Uhud*, the campaign to Badr-ul-Mawid or Badr al-Safra taken place in Dhu al-Qadah 4 A.H. and is different from the *Ghazwah-e-Badr-al-Kubra* of 17th Ramazan 2 A.H. When Abu Sufyan bin Harb resolved to return from the Battle of Uhud; he cried loudly: There will be a recurrence of fighting between you and us in the beginning of next year at Badr al-Safra (Al-Safra is a village situated between Makkah and Madinah). Thereupon, the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) commanded Hazrat Umar (*Radiya Allah-u Taala anhu*): "Say, yes, if Allah will." The Quraish on return informed allies of the possible recurrence and made arrangements for that. When the time approached, Abu Sufyan was reluctant to march and in the mean times Nuaym ibn Masud al-Ashjai arrived in Makkah, Abu Sufyan said to him: 'I made a promise to confront Muhammad (Peace be upon him) and his companions at Badr. I do not like the Muhammad (Peace be upon him) should march and should not march, as he will be encouraged. We will carry out twenty of your commitments, shall reward you young camels for which Suhayl bin Amr will be

surety, only you have to go to Madinah and persuade the Companions to abandon him. He travelled swiftly and in Madinah he frightened the people by intimating them of Abu Sufyan's mobilization of army and of what he had of plenty of arms and equipments. The Messenger of Allah (Peace be upon him) said: "By him in whose hand is my soul! I shall surely march even if a single person does not accompany me." Allah, the Almighty, helped the Muslims and fear went out of their hearts. The Prophet (Peace be upon him) appointed Hazrat Abdullah bin Rawahah (*Radiya Allah-u Taala anhu*) as his vicegerent at Madinah and set out with one thousand and five hundred Muslims and Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) was entrusted the banner. There were only ten horses. Badr al-Safra was a trading place and it takes place from first Dhu Al-Qadah to eighth. The Muslims reached Badr al-Safra on first night of Dhu al-Qadah and stayed there for eight days and then returned to Madinah. Abu Sufyan bin Harb left Makkah with two thousand men and fifty horses and reached Majannah, also known as Marr al-Zahran, which is sixty miles from Makkah. He said: Return, indeed, a year of prosperity suits us when we graze our animals under the shade of trees and drink milk. This year is the year of dry season, so, I am going back and you should also return. Mabad bin Abu Mabad Khuzai came to Makkah with the news of the Prophet (Peace be upon him) and his march to Badr al-Safra with his companions. Safwan bin Umayyah said to Abu Sufyan: I forbade you that day from snubbing by fixing a period that day, now they have audaciousness as they have noticed that we have stayed behind. Then they began preparations for the *Ghazwah-e-Khandaq* (Campaign of the Ditch i.e. Al-Ahzab)

SOME IMPORTANT EVENTS OF 4 A.H.

1. Hazrat Abdullah bin Uthman bin Affan. (*Radiya Allah-u Taala anhuma*) son of the Prophet's daughter (Hazrat Ruqayyah, *Radiya Allah-u Taala anha*) died.
2. Hazrat Fatimah bint Asad (*Radiya Allah-u Taala anha*) bin Hashim bin Abd Manaf, mother of Hazrat Ali bin Abu Talib (*Radiya Allah-u Taala anhu*) was died and was buried at the grave yard of Baqi al-Gharqad. She embraced Islam at the beginning. Hazrat Umar bin Abdul Aziz (*Rahmat Allah alai-*

caliphate period 99 A.H-101 A.H) has narrated that the Prophet (Peace be upon him) alighted the graves of five, three women and only two men:-

- 1- Hazrat Khadijah-tul-Kubra (*Radiya Allah-u Taala anha*)
- 2- Son (*Radiya Allah-u Taala anhu*) of Hazrat Khadijah (*Radiya Allah-u Taala anha*) who bring up under patronisation of the Prophet (Peace be upon him)
- 3- Hazrat Abdullah Mazni Dhul-Majadin (*Radiya Allah-u Taala anhu*)
- 4- Hazrat Umm Ruman (*Radiya Allah-u Taala anha*) wife of Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*)
- 5- Hazrat Fatima bint Asad (*Radiya Allah-u Taala anha*) mother of Hazrat Ali, Hazrat Jafar Tayar, Talib and Hazrat Aqeel and Hazrat Umm Hani, Jumana and Rabtah (may Allah be pleased with all of them)
3. Death of Umm-ul-Momineen Hazrat Zaynab bint Khuzaymah (*Radiya Allah-u Taala anha*)
4. The Prophet (Peace be upon him) married Hazrat Umm Salamah (*Radiya Allah-u Taala anha*). Her Husband Abu Salamah bin Abdul Asad Makhzumi al-Qarshi (*Radiya Allah-u Taala anhu*) had martyred because of opening of the wound he had in the Ghazwah-e-Uhud. She narrated 378 *Ahadith* and died in 63 A.H. at the age of 84 years.
5. Birth of Hazrat Imam Hussain bin Hazrat Ali (*Radiya Allah-u Taala anhuma*) is Shaaban 4 A.H.
6. The Prophet (Peace be upon him) directed Hazrat Zaid bin Thabit (*Radiya Allah-u Taala anhu*) of the Najjar clan of al-Khazraj tribe to learn to read and write Hebrew and Taurat, which he learnt within fifteen days (Sahih Bukhari) by the kindness of the Prophet (Peace be upon him). He has narrated 92 *Ahadith* and died in 45 A.H. al-Madinah.
7. Prohibition of the wine
8. Hazrat Abu Salamah Abdullah bin Abdul Asad (may Allah be pleased with him) died. His mother was Barrah bint Abdul Muttalib. He, Abu Ubaydah, Uthman bin Affan and Arqam bin Arqam (may Allah be pleased with all of them) became Muslims on the same day.
9. In Ramadan Allah's Messenger (Peace be upon him) married Hazrat Zainab bint Khuzaymah (*Radiya Allah-u Taala anha*). She was called "mother of the poor and needy (*Umm ul-Masakeen*) because of her generosity to the orphans

and needy. She was the widow of Hazrat Abdullah bin Jahsh (*Radiya Allah-u Taala anhu*) who was martyred in the Battle of Uhud. She died only three or four months of her marriage.

(16) CAMPAIGN (GHAZWAH) TO DHAT AL-RIQA (5 A.H)

The Campaign of Dhat al-Riqa occurred in the month of Muharram of 5 A.H (September 635 A.D). It was informed to the Prophet (Peace be upon him) by a person who came to Madinah with merchandize, that the Anmar and the Thalabah had mobilized their forces. He appointed Hazrat Uthman bin Affan (may Allah be pleased with him) as his vicegerent at Madinah and set out on Saturday 10th of Muharram with four hundred his companions and reached Dhat al-Riqa, which is mountain near Nakhlah (Ibn Hisham considers it to be Nakhl, a place in Najd, in the territory of Ghatfan). It was known as Ghazwah of Dhat al-Riqa, because the Muslims had torn their flags. It is also said that was named after a tree known as Dhat al-Riqa. Some scholars have stated that Al-Nukhayl was a spring in the vicinity of Madinah. Frightening from the arrival of the Muslim force, people dispersed to the mountain peaks. There was none except women folk whom he captured. When the time of prayers came, the Muslim feared that they would be attacked, so the Prophet (Peace be upon him) offered the "Prayers of fear (*Salah al-Khauf*) which was the first prayer of fear. Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) has narrated that: 'When we were at Dhat al-Riqa and found a shady tree we left it for the Messenger of Allah (*Salla Allah-u alaihi wa sallam*). A man from among the idolaters came and seized the sword of the Prophet (Peace be upon him), which was hanging in the tree. He unsheathed it and said to the Messenger of Allah (Peace be upon him): Do you fear me? He said: "Allah will protect me from you." He was so terrified that he sheathed the sword and hung it. Then the Messenger of Allah (Peace be upon him) returned without any fight and during the course of return journey he purchased Hazrat Jabir bin Abdullah's (*Radiya Allah-u Taala anhu*) camel for an *uqiyah* (five ounces) of silver. The Prophet (*Salla Allah-u alaihi wa-sallam*) sent Jial bin Suraqah (may Allah be pleased with him) with good tidings of his safety and that

of the Muslims. He arrived at Sirar on 25th of Muharram, which was three miles from Madinah, on route to Iraq. He remained out of Madinah for 15 nights.

(17) CAMPAIGN (GHAZWAH) TO DAUMAT IL-JANDAL (5 A.H)

The campaign of Daumat il-Jandal occurred seventeen months after the *Ghazwah-e-Uhud*, in Rabi al-Awwal 5 A.H. (August 627 A.D.). The news reached the Prophet (may Allah's Blessings and Peace be upon him) that a large number of people had gathered at Daumat il-Jandal and intend to attack Madinah. Daumat il-Jandal lies near the borders of Syria at about seven hundred and fifty miles from Madinah. The Prophet (Peace be upon him) appointed Hazrat Siba bin Urfutah al-Ghafari as his vicegerent at Madinah and marched with one thousand Companions on 25th Rabi al-Awwal, travelling during the night and hiding himself during the day time. As a guide he hired Madhkur from Banu Udhrah tribe. So, by the time he reached Daumat il-Jandal, people were evacuating their inhabitants and they escaped hurriedly. He attacked their shepherds made them captive including their animals and goats. He encamped there and stayed for several days and sent expeditions which returned without having come across any one. One of their men was captured, who told that they fled when they heard of your invasion. The Prophet (Peace be upon him) offered Islam to him, and he embraced Islam. The Prophet (Peace be upon him) returned to Madinah on 20th Rabi al-Akhir and there had been no fighting. During the course of this *Ghazwah*, the Prophet (Peace be upon him) made an agreement with Uyaynah bin Hisan to the effect that he could graze his animals at Taghlamayn and the region adjoining to al-Marad. Taghlaman lies at two miles from al-Marad which is thirty six miles from Madinah on the route of al-Rabadhah. The historical city of Daumat al-Jandal is about 400 Kilometres from Tabuk. It is narrated during the Battle of Safeen, fought during the caliphate (35 A.H -40 A.H) of Hazrat Ali (may Allah be pleased with him) mediators namely: Hazrat Amr bin al-Aas and Hazrat Abu Musa Ashari (may Allah be pleased with both of them) had gathered at this place of mediation.

(18) CAMPAIGN (GHAZWAH) AL-MURAIISI (5 A.H)

Campaign of al-Muraisi or Bani al-Mustaliq was occurred on Monday, 2nd Shaaban 5 A.H. Banu al-Mustaliq were a branch of the Khuzaah tribe and were allies of Banu Mudlij and were inhabiting at a well, known as al-Muraisi which lies at a distance of about 12 miles from al-Fur. From Madinah the valley of al-Fur lies at a distance of 96 miles. Their tribal chief was al-Harith bin Abi Dirar. He mobilized his people, allies and those of Arab tribes, whom he could approach and tempted them to fight against the Prophet (Peace be upon him). The news of their preparations reached the Prophet (Peace be upon him), who sent Hazrat Buraydah bin al-Husayb al-Aslami to collect information about their activities. He met Harith bin Abi Dirar and had a conversation with him. He reached back and furnished the information to the Prophet (Peace be upon him). The Messenger of Allah (may Allah's Blessings and Peace be upon him) appointed Hazrat Zaid bin Harithah (may Allah be pleased with him) as his vicegerent at Madinah and set out with seven hundred companions, on Monday, 22nd Shaaban 5 A.H. They had thirty horses and many of the hypocrites, who had never accompanied in any campaign, joined him. He had two horses, Lizaz and al-Zarib, with him. The News of campaign grieved al-Harith bin Abi Dirar and his allies and thus most of the allies dispersed to be frightened. The Messenger of Allah (Peace be upon him) reached the spring of al-Muraisi and Hazrat Ayesah and Hazrat Umm Salamah (may Allah be pleased with both of them) were accompanied with him. The polytheists were ready to fight. The Prophet (Peace be upon him) arranged the rows of his Companions and gave the flag of the immigrants to Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) and of the Ansars to Hazrat Saad bin Ubadah (*Radiya Allah-u Taala anhu*). The Prophet (*Salla Allah-u alaihi wa-Sallam*), ordered for general attack and thus none of the polytheists could escape there. Ten of them were killed and the remaining combatants were captured. Their women and children were captured as slaves and goats and sheeps were seized. Hazrat Buraydah bin al-Husayb (*Radiya Allah-u Taala anhu*) was given their charge. The spoils of war were entrusted to Hazrat Shuqran (may Allah be pleased with him). The children were collected in one side, and Mahmiyah bin Jaz (*Radiya Allah-u Taala anhu*) was put in charge of the Khums (*Fifth*) and distribution of the shares of the Muslims. The slaves were distributed and sheeps and goats were divided and one camel was taken to be equal to ten goats. The household effects were sold to the highest bidders. Two

shares were allotted to a horse and one to a horse-man and one to a foot soldier. There were two thousand camels, five thousand sheep and two hundred war prisoners or families. Juwayriyah bint al-Harith bin Abi Dirar was allotted to Thabit bin Qays bin Shammās (may Allah be pleased with him) and one of his cousins. They promised to set her free for nine Uqiyah (one Uqiyah is equal to five ounces) of gold. She requested the Messenger of Allah (Peace be upon him) to pay her ransom. He paid it on her behalf and married her. It is said that her dower was that every prisoner of Banu al-Mustaliq was granted freedom. Sinan bin Wahb al-Juhani (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) an ally of Banu Saalim, a branch of the Ansars and the Jahjah bin Saeed al-Ghafari disputed over a spring. Jahjah given a blow to Sinan. There upon Sinan cried: O Ansars! Help me. Jahjah cried: O Quraish! O Kinanah! Help me. There upon the Quraish rushed and the Aws and Ansars came out. They took up the arms, but some persons from the Ansars and the immigrants discussed the situation. Sinan (may Allah be pleased with him) gave up his right and they made peace. There upon Abdullah bin Ubayyi (chief of the hypocrites) said: If we return to Madinah, our respected one will banish the mean persons. Then he turned to his people who were present and said: This you have done yourself. Hazrat Zaid bin Arqam (may Allah be pleased with him) heard it and conveyed his conversation to the Prophet (Peace be upon him). The Prophet (Peace be upon him) ordered to move and set out at once, the people followed him. Hazrat Abdullah (may Allah be pleased with him) bin Abdullah bin Ubayyi went forward and waited for his father on the way. When his father reached there, he made him sit down and said: 'I shall not allow you to go unless you realize that you have been humbled and Muhammad (Peace be upon him) is honourable.' The Messenger of Allah (Peace be upon him), passed by him and said: "Let him go. By my life! We will treat him well as long as he is with us." In this Ghazwah the necklace of Hazrat Ayesah (*Radiya Allah-u Taala anha*) was lost. They were restrained in its search and the verse of purifying or ablution before prayers with sand or dust where water is not available (tayammam verse, Surah al-Nisa 4:43) was revealed. There upon Hazrat Usayd bin Al-Hudayr (*Radiya Allah-u Taala anhu*) said: 'O family of Abu Bakr Siddique (*Radiya Allah-u Taala anhu*)! It is not the first blessings of you.' There was an incident of accusations by the accusers. Allah, the Gracious, revealed her innocence, in Surah al-Noor, verse 11 to 20. The Prophet (Peace be upon him) returned to Madinah after twenty eight days.

(19) THE CAMPAIGN (GHAZWAH) OF AL-AHZAB (AL-KHANDAQ) DITCH OR TRENCH 5 A.H

The Ghazwah al-Ahzab happened in Shawwal 5 A.H, which commenced on 23 February 627 and ended on 23 March 627 A.D. The banished Banu al-Nadir (Nadir) migrated to Khaibar and some of their chiefs and leaders went to Makkah and persuaded them to proceed against the Prophet (Peace be upon him) which includes Salam bin Abu Huqaiq Nadri, Huyayy bin Akhtab Nadri, Kinanah bin Rabi bin Huqaiq Nadri, Hawzah bin Qays Waili and Ammar Waili. They made a pact with them and then went to the tribes of Ghatafan and Sulaym and they made similar pact with them, for fighting together. The Quraish warriors were four thousand and their flag was given to Uthman bin Talhah bin Abu Talhah, and were having three hundred horses and one thousand five hundred camels. They marched under the command of Abu Sufyan bin Harb bin Umayyah. Banu Sulaym joined them at Marr al-Zahran with seven hundred warriors under the command of Sufyan bin Abd Shams. He was father of Abu al-Awar al-Sulami, who was later with Muawiyyah bin Abu Sufyan at the Battle of Siffin. Banu Asad marched under the command of Talhah bin Khuwaylid al-Asadi and one thousand Banu Fazarah marched under the command of Uyainah bin Hisn Fazari. Four Hundred warriors of the Ashja marched under the command of Masud bin Rukhaylah and four hundred Banu Murrah marched under Al-Harith bin Awf. Besides them their allies and supporters joined and in all the mobilized strong warriors for al-Ahzab were ten thousand and all these forces were under the command of Abu Sufyan bin Harb. When the news reached the Prophet (Peace be upon him) he consulted the affairs with his Companions (*Ridwan Allah-e Taala ajmaeen*). Hazrat Salman al-Farisi (*Radiya Allah-u Taala anhu*) suggested the digging of a ditch, which was approved. The Messenger of Allah (may Allah's Blessings and Peace be upon him) appointed Abdullah bin Umm Maktum (may Allah be pleased with him) as his vicegerent and encamped with three thousand companions in the valley of Sal having the mountain Sal on their rear. The Muslims dug the ditch in haste with the idea of completing it before the arrival of the enemy forces.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated (Sahih Bukhari, 87, Vol.4) that the Messenger of Allah (Peace be upon him) went towards the Khandaq (Ditch) and saw the Emigrants and the Ansars digging in a very cold morning and they did not have slaves to do that for them. When he noticed their fatigue and hunger, he said, "O Allah! The real life is that of the Hereafter, so please forgive the Ansar and the Emigrants." In its reply the Emigrants (*Muhajirun*) and the Ansar said, 'We are those who have given Bia

(Baya) a pledge to Muhammad (Peace be upon him) that we will carry on *Jihad* as long as we live.' Hazrat Muhallab bin Abi Sufrah (may Allah be pleased with him) has narrated that, 'When the Prophet (Peace be upon him) had dug the Ditch (Khandaq) and feared that Abu Sufyan could lead a surprise attack by night, he instructed; "If you have a surprise night attack then you should recites: "Ha Meem"..... "Allah is he who has made the night for you, that you might rest therein; and the day for seeing. Verily, Allah is full of grace and bounty to mankind, but most of mankind does not show thanks." (Ghafir, (Mumin) 40:1, 61)

MIRACULOUS OCCURRENCES

During the course of Ditch digging many miracles manifested from the Prophet (Peace be upon him) for instance, Hazrat Bara bin Aazib (*Radiya Allah-u Taala anhu*) has narrated (in Masnad Ahmed and Nisai Sharif) that the Muslims came across a large rock that did not break. He asked for some water in vessel. He recited something there on and spat into it. Then he sprinkled the water on the rock and strike with his sledge-hammer, which elevated brilliant flash and on first strike which cause partial breakage of rock. The Prophet (Peace be upon him) said: "Allah is Greatest. Allah has bestowed me the keys of Shaam (Syria)." On the second strike, which cause further breakage of the rock, Prophet (Peace be upon him) said: "Allah is Greatest. He has bestowed me the keys of Faris (Persia)" and he recounted the signs of the Kisras palaces of Madain to which Hazrat Salman Farisi (*Radiya Allah-u Taala anhu*) testified. Then on the third stike which finally shivered the rock into pieces, the Prophet (Peace be upon him) said, "Allah is Greatest." He has bestowed me the keys of Yemen. I can see the palaces of Sana, while standing here."

When the Prophet (Peace be upon him) striked the rock Hazrat Jabir bin Abdullah (may Allah be pleased with him) saw a stone tied to his belly, he went to his home with the permission of the Prophet (Peace be upon him) and aksed her wife for food, who told him that she had some barley and a kid of she-goat. Jabir (may Allah be pleased with him) slaughtered the kid and she ground the barley and cook the meat in an earthenware cauldron. He invited the Prophet (Peace be upon him) with one or two men according the availability of food. The Prophet (Peace be upon him) said: "It is abundant and good. Tell your wife not to remove the pot from the fire and not to take out any bread from the oven till I am there." He cut bread into pieces and put the cooked meal on it. Then the Prophet (Peace be upon him) invited all his Companions (may Allah be pleased with all of them) numbering one thousand and said: "Come in by turn and do not rush." All of them ate to their full: there still remained the full original quantity. He said to Jabir's wife, "Eat and present to others as the people are hungry these days."

Hazrat Amrah bint Rawahah (*Radiya Allah-u Taala anha*) wife of Hazrat Bishr bin Saad (may Allah be pleased with him) and mother of Hazrat Numan bin Bishr, sent her daughter with some dates wrapped in cloth and said: Go and give them to your father and maternal uncle Abdullah bin Rawahah (may Allah be pleased with him). On reaching there Allah's Messenger (Peace be upon him) called her, "O Girl, come here. What is that in your hand." She said: "O Messenger of Allah (Peace be upon him) these are dates. My mother has sent them for my father and maternal uncle. He said: "Give them to me." Thus, she put them on the Prophet's (Peace be upon him) hands but they did not fill his scoop of hands. He asked someone to extend a cloth sheet on which he spread the dates and ordered a Companion to invite all men occupied there, those were one thousand, and to come and eat in groups. They came and ate while the dates kept multiplying. When they had eaten the sheet overflowed with dates.

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) has narrated another miracle having similarity to the food prepared by Hazrat Jabir bin Abdullah (may Allah be pleased with him), which all the Companions ate to their full, ten men after ten men.

The Prophet (Peace be upon him) worked with them with his hand to encourage the Muslims. He assigned each side to a tribe, the immigrants (*Muhajirs*) were digging from the side of Ratij to Dhubab and the Ansar were digging from Dhubab to the mountain of Banu Ubayd. The Banu Abdul-Ashhal dug from behind the Ratij carrying the ditch beyond the mosque. The Banu Dinar dug close to Jurba to the site of the house of ibn Abi al-Janub. Its length was 5544 metres with an average width of 4.62 metres and depth 3.324 metres. They completed the digging in six days and shifted their women fold and children to fortresses. The Messenger of Allah (Peace be upon him) emerged on Monday, 8 Dhu al-Qadah, the flag for the Immigrants was borne by Hazrat Zaid bin Harithah (may Allah be pleased with him) and that of Ansars by Hazrat Saad bin Ubadah (may Allah be pleased with him). Abu Sufyan bin Harb sent Huyayyi bin Akhtab on secret mission to Banu Quraizah instigating them for violation of the covenant they had made with the Prophet (Peace be upon him) and join the hands with polytheists to which they agreed, thus hypocrisy became manifest. When this information reached the Messenger of Allah (Peace be upon him), he said: "Allah is sufficient for us and he is the best guardian." The Prophet (Peace be upon him) used to dispatch Hazrat Salamah bin Aslam (may Allah be pleased with him) with two hundred men and Hazrat Zaid bin Harithah (may Allah be pleased with him) with three hundred men to guard Madinah. They used to recite the *Takbir* (Muslim Creed) *Allah-u-Akbar* (Allah is Greatest) loudly. This they did because they feared that Banu Quraizah might attack their families. Hazrat Abbad bin Bishr (may Allah be pleased with him) with other Ansar guarded the tent of the Prophet (Peace be upon him) and they kept watch throughout the night. The

polytheists attacked by turn in a manner that one day Abu Sufyan bin Harb led the charge, other day Khalid bin Walid, next turn led the charge by Amr bin al-Asad and then a day Hubayrah bin Abi Wahb and another day led by Dirar bin Khattab al-Firhi. Hibban bin Ariqah shot an arrow on Hazrat Saad bin Muadh (may Allah be pleased with him) and it thrust in the median vein in his arm. Thereupon the Prophet (Peace be upon him) said to Hibban, "May Allah make your face perspire in the fire of Hell." The polytheists discovered a narrow spot in which their horses could cross and Ikrimah bin Abi Jahl, Nawfal bin Abdullah, Amr bin Abd Wudd, Dirar bin al-Khattab and Hubayrah bin Abi Wahb crossed the ditch from there. Amr bin Abd Wudd was ninety years old but powerful, gallant and was challenging for a duel fight, saying: "My voice is choked from crying to their crowd. Is there any combatant to accept my challenge? Hazrat Ali bin Abi Talib (may Allah be pleased with him) said: 'I shall fight him, O Messenger of Allah.' Thereupon the Messenger of Allah (Peace be upon him) bestowed his sword on him, placed a turban on his head and said: "O Allah! Assist him (Ali) against ibn Abd Wudd." Hazrat Ali (*Radiya Allah-u Taala anhu*) struck him vehemently and killed him. He said: 'Allah is Greatest.' In the Battle of Al-Ahzab, four polytheists were killed namely (1) Abd Wudd (2) Nawfal bin Abdullah (3) Munayyah bin Ubayd (4) Uthman ibn Manbuh of Banu Abd-al Darr. Abd Wudd's supporters turned their backs and fled hurriedly. Hazrat Zubair bin al-Awwam (*Radiya Allah-u Taala anhu*) attacked Nawfal bin Abdullah and cut him into two parts. Next day the polytheists attacked with their strongest force under the command of Khalid bin Walid, and they fought throughout the day. The Polytheists did not leave their positions nor he Messenger of Allah (Peace be upon him) and his Companions (*Ridwan Allah-e Taala ajmaeen*) found the opportunity to offer afternoon (*Zuhr*), late afternoon (*Asr*), Sunset (*Maghrib*) and early night (*Isha*) prayers. Ultimately Allah gave defeat to the polytheists and they returned to their army encampment. The Muslims returned to their camping ground and a two hundred warriors detachment under the command of Hazrat Usayd bin al-Hudayr (may Allah be pleased with him) took position at the Ditch. Khalid bin Walid with his cavalry repeated the ambush attack and fighting continued for some time. Wahshi was among the polytheists, who attacked al-Tufayl bin al-Numan (may Allah be pleased with him) of Banu Salimah with his spear and martyred him, before retreating. The Messenger of Allah (Peace be upon him) went into his tent and ordered Hazrat Bilal (may Allah be pleased with him) for *Azan* (proclamation for prayers) and offered all those prayers which he had missed and said: "They hindered us from offering middle prayers; may Allah fill their bellies with fire." Though there was no fighting except skirmishes inspite of the enemy raids during the night and thus the Prophet (Peace be upon him) and his Companions (may Allah be pleased with all of them) suffered every kind of hardship and remained restrained for more than ten nights. Nuaym bin Masud of Ashjai Ghatfani (Embraced Islam in 5A.H during the Campaign of al-Ahzab. After that participated

in campaigns of Tabuk and then in Makkah with his Banu Ashja clan of Ghatafan tribe. Died or martyred during the Battle of Jaml) had embraced Islam and by the permission of the Messenger of Allah (may Allah's Blessings and Peace be upon him) moved amidst the Quraish, Quraizah and Ghatafan and conveyed from one group to the other such words that they considered him to be their well wisher. Each group now distrusted the other. The Quraizah demanded pledge from the Quraish so that they could become manifest to fight with them, to which Quraish disagreed, the Quraizah mentioned *Sabbat* (Saturday) in apology and said: "We do not fight on the day of Sabbath because a group of our people has once deviated from the observation of Sabbath and they were metamorphosed into monkeys and boars (pigs). Accordingly, Abu Sufyan bin Harb said: I am not in need of the help of the brethren of monkeys and boars. Allah sent a tempest wind on Saturday night, which hit the polytheists and it was so violent that pegs were broken, no tent or kettle remained at its place. The Prophet (Peace be upon him) passed that night in offering prayers. A great number of miracles and signs were manifested in the course of this war, and that was the greatest favour of Allah, to His faithful servants. Hazrat Abdullah bin Awf (may Allah be pleased with him) has narrated that he heard the Messenger of Allah (may Allah be pleased with him) cursed of al-Ahzab the polytheists and said: "O Allah! The Revealer of the Scriptures, the Hastener in reckoning! Crush the armies. O Allah! Crush them and shake them."

The Prophet (Peace be upon him) sent Hazrat Abu Hudayfah bin at Yaman to collect information about them. Abu Sufyan bin Harb cried: O people of the Quraish! You are not in a position to stay. Horses and camels are destroyed, the plain become dry. Banu Quraizah deserted us and the tempest wind played a havoc role which you have seen, so you should mount your camels and I am also mounting mine. He then rose his camel who folded nose-strings were tied to its thighs. The whole army retreated fled in panic hastily and only Amr bin al-Aas and Khalid bin Walid remained for some time in rear with two hundred horsemen to guard them from the pursuit by Muslims. Hazrat Hudaifah (may Allah be pleased with him) returned to the Prophet (Peace be upon him) and furnished him with full information about the events. So, by the time the Prophet (Peace be upon him) offered the morning prayers, there was no polytheist army present. The Messenger of Allah (Peace be upon him) permitted the Muslims to go back to their houses. Allah, the Gracious, revealed many verses of Surah Al-Ahzab, few of them are as follows:

1. "O you who believe! Remember the favour of Allah (that He bestowed) upon you, when there came against you the hosts: Thereupon, we sent against them a strong wind, and forces that you could not see: but Allah see (clearly) every thing that you do. (Al-Ahzab: 33:9)

2. "And Allah repulsed the infidels for all their rage, which availed them nothing favourable. And enough is Allah for the believers in the fighting (by sending assistance against the enemies). And (Know that) Allah is All Powerful, Exalted in Might. (33:25)
3. "And behold! When a party of them said: O People of Yathrib (Madinah)! There is no place (of safety for you (from the attack!) Therefore go back! and a party of them ask for leave from the Prophet saying: Surely, our houses are bare and exposed: Though they were not exposed. They sought nothing but to flee away." (Al-Ahzab, 33:13)
4. "And certainly they had covenanted with Allah, that they would never turn their backs. And a covenant with Allah shall be inquired into." (Al-Ahzab: 33:15)
5. "And when the believers saw the confederates (allies) , they said: This is what Allah and His Messenger had promised us, and Allah and His Messenger told us what was true. And it only increased them in their faith and their submission." (33:22)

THE MARTYRS OF THE GHAZWAH AL-AHZAB (MAY ALLAH BE PLEASED WITH ALL OF THEM)

- (1) Hazrat Saad bin Muadh (may Allah be pleased with him) from Banu Abdul Ashhal and Chief of Aws tribe. Hazrat Saad bin Muadh (*Radiya Allah-u Taala anhu*) has a fatal wound struck by arrow thrown bin Hibban bin Ariqah. Hazrat Saad (may Allah be pleased with him) prayed: 'O Allah, keep me alive to the end of this battle for, I love to wage striving (*Jihad*) in your way against a people who have insulted and hurt your Prophet: O Allah, at the end of this battle, let this wound be the cause of martyrdom but do not let me die before my eyes are cooled by my desire upon Banu Quraizah.' So, he embraced martyrdom after that he passed a verdict on Banu Quraizah.
- (2) Hazrat Tufail bin Numan (*Radiya Allah-u Taala anhu*) Banu Jushm
- (3) Hazrat Kaab bin Zaid of Banu al-Najjar (*Radiya Allah-u Taala anhu*)
- (4) Hazrat Abdullah bin Sahl al Ashhali (*Radiya Allah-u Taala anhu*)
- (5) Hazrat Anas bin Aws bin Utayk of Banu Abd al-Ashhal (*Radiya Allah-u Taala anhu*)

Hazrat Abu Bishr has stated that: 'It has reached me that the Messenger of Allah (Peace be upon him) returned to his house, he had washed right side of his head when the left side had remained. Hazrat Jibril (Gabriel-upon him peace) said to him: 'Do I not see you washing your head? By Allah, we did not get down from our beasts.' Thereupon the Prophet (Peace be upon him) commanded his companions to march to Banu Quraizah.

(20) THE CAMPAIGN (GHAZWAH) AGAINST BANU QURAIZAH (5 A.H)

It has been described by some scholars that Quraizah and Nadir were two brothers from the progeny of Hazrat Harun (upon him peace) and Jew tribes of Banu Quraizah and Banu Nadir were from the lineage of them. Campaign of Banu Quraizah taken place in Dhu al-Qadah 5 A.H. When the infidels retreated from the Battle of Ditch and the Messenger of Allah (Peace be upon him) entered the closet of Hazrat Ayesah (may Allah be pleased with her) and began to wash his head, Hazrat Gabriel (Upon him peace) came to him and said: 'May Allah excuse you! You have put away your arms while the angels of Allah have not yet put them away. Meet your helper against your combatant. Indeed, Allah commands you to march to Banu Quraizah. I also intend to go there and I shall shake their forts.' Thereupon the Prophet (Peace be upon him) called Hazrat Ali (may Allah be pleased with him) gave the flag to him and ordered Hazrat Bilal (may Allah be pleased with him) to proclaim among the people not to offer late afternoon prayers (*al-Asr*) but in the locality of Banu Quraizah. Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) said: "I am visualizing the dust of the army of Jibril (Garbiel) (Upon him peace) rising in the lane of Banu Ghanam (a branch of al-Ansar) when the Prophet (Peace be upon him) marched to Banu Quraizah. He appointed Hazrat Abdullah bin Umm Maktum (may Allah be pleased with him) as his vicegerent and marched against Banu Quraizah with three thousand Companions and thirty six horses, on 23rd Dhu al-Qadah. He besieged them intensely for over fifteen or 25 days and Huyay bin Akhtab was also among them. The Messenger of Allah (Peace be upon him) encamped at the well *Ana*, Kaab bin Asad their chief proposed to them that they should approbate one of three choices.

- (1) We should embrace Islam and obey the Prophet (Peace be upon him) to save our life and property. Indeed, he is a Messenger of Allah (Peace be upon him) whose distinctive peculiarities are found in our books.
- (2) Let us kill our women and children and should attack Muhammad and his Companions without any hesitation and there is nothing for us to worry about.
- (3) Today is Saturday night and Muhammad (Peace be upon him) and his Companions (may Allah be pleased with him) are in our Sabbath impression. Let us attack them unaware and win the battle. They rejected all the proposals and after this they requested to send Abu Lubabah.

When the siege became rigorous they sent a message to the Messenger of Allah (may Allah's Blessings and Peace be upon him) to send Abu Lubabah Rifaa bin Abd Al-Mundhir (may Allah be pleased with him) of Aws tribe to them. They discussed with him their affair. He pointed them with his hand signaling their

affair. He pointed them with his hand signalling their slaughter and then he repented saying: We are for Allah and to Him we will return. He accused to himself by saying: I have betrayed Allah and His Messenger. Then he came back, tied himself to a pillar of mosque, known a pillar of Abu Lubabah, and vowed that he will not be untied until Allah revealed acceptance of his repentance and only the Prophet (Peace be upon him) will untie him. He remained in that state about twenty days. But some states six days. The Allah's Messenger (Peace be upon him) said: "After having gone, he is put to trial. If he had come to me straightaway then I would have sought forgiveness for him, but since he has decided for himself, I will not release him till Allah gives His judgement for him." Allah the Merciful, revealed verse 64 of Surah An-Nisa, accepting his repentance, while the Prophet (Peace be upon him) was in Hazrat Umm Salamah's (may Allah be pleased with her) home:

"And we sent not a Messenger, but he should be obeyed by the leave of Allah. But if they had come to you whenever they wronged themselves, and therefore 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 (often) and the Most Merciful." (An-Nisa, 4:64)

Hazrat Ali and Hazrat Zubair bin al-Awwam (may Allah be pleased with both of them) advanced forward and the former said in a loud voice: 'O Muslims! By Allah, I will fight a manly fight and die like Hamzah or capture the fort and go into it.'

Banu Quraizah then surrendered and the Messenger of Allah (Peace be upon him) gave direction to Hazrat Muhammad bin Maslamah (may Allah be pleased with him) about them. They were fettered and kept aside whereas their women folk and children were brought and placed on one side and were placed under the custody of Hazrat Abdullah bin Salam (may Allah be pleased with him). Their armours, household effects and clothes were collected, those found were one thousand five hundred swords, three hundred coats of mail, two thousand spears, one thousand five hundred shields and leather shields and the stock wine-jars was poured. Number of animal including goats, camels and cattle were also found. The Messenger of Allah (Peace be upon him) has placed Hazrat Saad (may Allah be pleased with him) in a tent in the courtyard of the Mosque. A woman, Ruyadah, used to treat his wounds there. The Prophet (Peace be upon him) authorized Hazrat Saad bin Muadh (*Radiya Allah-u Taala anhu*) to give a decision about them. He announced the decision that: 'All the warriors should be killed, women and children should be enslaved and property should be distributed among Muslims. The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) said: "You have decided in confirmation to the Judgement of Allah, above the seven

heavens.” The Prophet (Peace be upon him) returned to Madinah on 7th Dhul al-Hajjah after fifteen days of siege and the captives were imprisoned in the house of Nasibah bint Harith Bin Kurz al-Najjari. Ditches were dug in the market and six to seven hundred prisoners were brought in small groups those were killed by Hazrat Ali and Hazrat Zubair (may Allah be pleased with both of them). The Prophet (Peace be upon him) chose Rayhanah bint Shamoun Amr of the tribe of Banu Quraizah’s clan of Khanafah for himself from the women of Banu Quraziah and the booty divided into three thousand and seventy thousand and seventy two share i.e. two shares for the horse and one share for its owner. The Khums (*Fifth*) was entrusted to Hazrat Muhmiyah bin Jaz al-Zabaydi (may Allah be pleased with him). Hazrat Thalbah and Usayd, son of Sayah and Asad bin Ubayd were from Banu Hadl and their pedigree is far above the lineage of Banu Quraizah and Banu Nadir. They embraced Islam in the night on which the Banu Quraizah surrendered to the Prophet’s (Peace be upon him) judgement.

SOME IMPORTANT EVENTS OF 5 A.H

- (1) The verses of the veil were revealed in Surah Al-Noor (24) verses 31, 59 and Surah al-Ahzab (33) Verse 33,53,55 and 59 were revealed. Allah, the Gracious, has commanded providentially that:

“And direct to the believing women that they should cast down their gaze and guard their private parts, and that they should not display their adornment, except that which is apparent thereof. And let them draw their veils over their bosoms. And that they should not display adornments except to their husbands, or their fathers, or their husband’s fathers or their sons, or their husband sons, or their brothers or their brothers’ sons, or their sister’s sons, or their women, or what their right hands have already possessed (as slaves) or male attendants who have no need (of women for their sexual satisfaction) or very young children who still have no carnal knowledge concerning the pudendum of the women. And let them not strike their feet (on the ground) in order to draw attention to their hidden adornments. And turn all of you, towards Allah, O believers in a repentant manner, so that you may be successful.” (An-Noor, 24:31).

Islam being a perfect religion, its legislation has not left for only some classes but the followers in the eyes of Islam are equal and there is no place for any kind of discrimination. The Quran states men and women to have their looks cast down and to have their private parts guarded from being attacked or violated. It appears therefore from what has been stated that Islam has given permission to men and women to go out according to

the mentioned injunctions and restrictions. We know even during the Prophet's (Peace be upon him) life time, women used to be taken in Holy wars. Hazrat Umm Aliyyah (may Allah be pleased with her) accompanied the Prophet (Peace be upon him) in seven Campaigns (Ghazwat). Hazrat Safiyyah (may Allah be pleased with her) killed a Jew at the time of the Battle of the Ditch. The mother of the faithful (*Umm-ul-Momineen*) Hazrat Ayesha (*Radiya Allah-u Taala anha*) took part in the war along with the Prophet (Peace be upon him). But still Hijab (veil) is sometimes necessary, on account of the sanctity of conjugal happiness and domestic peace or the veneration to Islamic relationship of husband and wife.

- (2) The Prophet's (Peace be upon him) Marriage with Hazrat Umm Habibah (*Radiya Allah-u Taala anha*). She was married to Ubaydullah bin Jahsh, who migrated to Ethiopia (Habsha) and died there. The Allah's Messenger (Peace be upon him) sent Hazrat Amr bin Umayyah Damri (*Radiya Allah-u Taala anhu*) to the Negus (Najashi) of Abyssinia (Habsha) who performed the marriage of Hazrat Umm Habibah bin Abu Sufyan (*Radiya Allah-u Taala anha*) with the Prophet (*Salla Allah-u alaihi wa-sallam*) and paid four hundred *dinars* as dower. She named Hazrat Khalid bin Saeed (may Allah be pleased with him) guardian for the marriage. The Negus summoned Hazrat Jafar bin Abu Talib (*Radiya Allah-u Taala anhu*) and other Muslims in the evening and read the oration saying: 'To proceed: Allah's Messenger (Peace be upon him) has written a letter that I should conduct his marriage to Umm Habibah bint Abu Sufyan. I have obeyed his order and given four hundred *dinars* as dower and have placed him before these people.' Hazrat Khalid bin Saeed (may Allah be pleased with him) (bin Al-Aas bin Umayyah bin Abd Shams bin Abd Manaf bin Qusay al Qarshi) then read the oration: To proceed: I have accepted the Prophet's (Peace be upon him) order and married Umm Habibah bint Abu Sufyan (may Allah be pleased with her) to him. May Allah increase blessings for them.'
- (3) During the course of Campaign against Banu Quraizah, Hazrat Safiyah bint Abdul Muttalib (*Radiya Allah-u Taala anha*) was in the fort Fari, manned by Hazrat Hassan bin Thabit (may Allah be pleased with him) of al-Khazraj, the poet. A Jew came there and looked around the fort. Hazrat Safiyah (may Allah be pleased with her) said to Hassan (may Allah be pleased with him), 'This Jew will report our debility to others and therefore you go down and kill him.' : He replied: 'O daughter of Abdul Muttalib! May Allah bestow you. You know very well that I am blind and not built for that.' So, she decided to do something herself. Thus, she picked up a pole of a tent, went down to Jew and hit with it till his death, then she severed his head and thrown beneath the fort. This courageous act terrified the Jews atrociously.

- (4) Hazrat Saad bin Ubadah (*Radiya Allah-u Taala anhu*) purchased a well for conveying rewards of virtue (*Isal-e-Sawab*) to his mother, Amrah bint Masud (*Radiya Allah-u Taala anha*, she died in 5 A.H) and declared it as public charity, by naming it "Bir Umm Saad"

**THE EXPEDITION (SARIYAH) OF
HAZRAT ABDULLAH BIN ATIK
(MAY ALLAH BE PLEASED WITH HIM)
FOR KILLING OF ABU RAFI JEW AT KHAIBAR 6 A.H**

Abu Rafi Salam bin Abul Huqaiq was one of the chiefs of Khaibar, he played very active role in organization of assemblage the different tribes for the Battle of Trenches (Ditch) and he physically and financially helped for that. Thus Banu Khazraj sought permission to kill Abu Rafi. The Prophet (Peace be upon him) gave them permission instructed them not to kill a child or a woman, and thus five men from Banu Salimah of Khazraj tribe and Sahih Bukhari has narrated from Bara bin Aazib (may Allah be pleased with him) that they were Hazrat Abdullah bin Atik (Commander), Hazrat Abdullah bin Unays, Hazrat Khuzai bin Aswad Aslami, Hazrat Masud bin Sinan and Hazrat Abu Qatadah Harith bin Ribi (may Allah be pleased with all of them). When they reached his fort at Khaibar, it was the past sunset and people had returned to their homes with their sheep and goats. Hazrat Abdullah bin Atik instructed his companions to stay outside while he tried to enter. He sat down near the gate with his clothing over him to pretend that he was relieving himself. When everyone was inside, the gate-keeper called out him; Come in before I close the gate. So, he hurried the inside, the gate keeper locked the gate and placed the keys on the key hanger. Some people were sitting with Abu Rafi and Abdullah awaited for them to leave. When they left he went to the upper-chamber locking every door behind him. He entered Abu Rafi's room but was not aware of which one was Abu Rafi, so he called out his name and when he replied, he attacked him with his sword, but strike was not sufficient to kill him. Abu Rafi screamed and Hazrat Abdullah hastily concealed himself. After space of time he called him again in a different voice. He said: May your mother die, someone had just attacked me with a sword. Abdullah recovering the voice side swiftly stabbed him to death in the stomach. Then he returned back, opening one door after the other till he was at ladder. The moon was shining and erroneously put his foot forward and fell down. His ankle was injured seriously and he tied it with his turban and reached back upto the gate. He waited for the news of Abu Rafi. Early in the morning, with the crowing of the cocks, someone went up the tower and announced his death. Hazrat Abdullah (May Allah be pleased with him) proceeded upto his associates and said: Let us rush back. Thus, they appeared before the Prophet (Peace be upon him) and described the account

of their expedition. he said: "Stretch-out your leg." He stroked it mercifully and Hazrat Abdullah (may Allah be pleased with him) no more had any affliction.

THE EXPEDITION (SARIYYAH) OF MUHAMMAD BIN MASLAMAH (MAY ALLAH BE PLEASED WITH HIM) TOWARDS AL-QURATA (MUHARRAM 6 A.H)

The Prophet (*Salla Allah-u alaihi wa-sallam*) sent Hazrat Muhammad bin Maslamah (may Allah be pleased with him) as commander of thirty riders, against al-Qurata, a sub caste of Banu Bakr clan of the Kilab tribe, on 10th Muharram 6 A.H. They used to inhabit al-Bakarat, a valley in the nearness of Dariyyah, about 500 kilometres from Madinah. He marched, as directed by the Prophet (Peace be upon him), during the night and remained concealed during the day. He surrounded them and killed ten persons, others fled away. He collected the spoils of war containing one hundred and fifty camels and three thousand goats. His expedition lasted for nineteen days and he came back one day remaining of the month of Muharram. On their return journey, this body of troops captured Thamamah bin Aasal Hanfi one of the chiefs of the Banu Hanifa tribe, who had determined to kill (Allah forbid) the Prophet (may Allah's Blessings and Peace be upon him). As per orders of the Prophet (Peace be upon him) he was tied with a pillar of the mosque, After a few days, he was pardoned and freed by the Prophet (Peace be upon him). He then taken a bath, presented himself before the Prophet (Peace be upon him) and embraced Islam. Then he left for Makkah for pilgrimage with the permission of the Prophet (Peace be upon him) and remained stick to faithfulness inspite of instigation by the polytheists Quraish. Thamamah (may Allah be pleased with him) fought against the apostates of Bahrain under the command of Hazrat Ala bin Hadrami (may Allah be pleased with him) and was martyred there by Banu Qays.

(21) THE CAMPAIGN (GHAZWAH) AGAINST BANU LIHYAN (6 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) felt very much grieved for Hazrat Khubayb bin Adiy, Hazrat Aasim bin Thabit and his Companions (may Allah be pleased with all of them) those were martyred treacherously at the place of al-Raji. So, he set out in Rabi al-Awwal 6 A.H. with two hundred force, against Banu Lihyan, who inhabit in the nearness of Usfan. Usfan has a spring of water and is situated between Jahfa and Makkah at a distance of 35 miles from Makkah. He left Hazrat Abdullah bin Umm Maktum

(may Allah be pleased with him) as his vicegerent over Madinah. He then marched swiftly and reached the valley of Ghurfan, from where the martyrdom place of Al-Raji (valley of Batn-e-Ghuran) was five miles. He prayed for them and sought Divine mercy for them. Banu Lihyan, heard about the Muslim forces and they hurriedly fled to the mountain peaks. He stayed there for two days and sent expeditions in all directions. One expedition was dispatched under the command of Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) with ten horsemen. So that the Quraish may become frightened. They reached al-Ghamim but they encountered none and therefore returned back. Then after fourteen days, the Prophet (Peace be upon him) reached back Madinah entreating for repentance and beneficence from the Almighty Allah and praising him.

Hazrat Abdullah bin Abi Bakr (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) to give surprise to Banu Lihyan, the enemy apparently journeyed towards Syria by the route of Ghurab, Makhis, at-Batra, Saffaq and Dhat al-Yasar. Then he marched through Bayn, Sukhayrat al-Thuman and from there took the route of al-Sayalah and reached Ghuran, the dwelling place of Banu Lihyan (a clan of Hudyal)

(22) THE CAMPAIGN (GHAZWAH) AL-GHABAH I.E. DHU QARAD (6 A.H)

Hazrat Abu Dharr Ghaffari was deputed to Graze in al-Ghabah 12 miles to the route of Syria, twenty camels of the Prophet (Peace be upon him). Uyaynah bin Hisn led a surprise attack with forty horsemen and carried away the camels killing a son of Hazrat Abu Dharr and making his wife captive. Then it was proclaimed: O army of Allah! Ride on. The Messenger of Allah (may Allah's Blessings and Peace be upon him) mounted and emerged wearing an iron helmet and the first person to come out armed was al-Miqdad bin Amr (may Allah be pleased with him) who has a coat of arms, a helmet and a drawn sword. The Prophet (Peace be upon him) fastened a flag on his spear and said: "Proceed on till you meet the armies and I am also proceeding." He appointed Hazrat Abdullah bin Umm Maktum (may Allah be pleased with him) as his vicegerent at Madinah, and left Hazrat Saad bin Ubadah (may Allah be pleased with him) at the head of three hundred men of his people to guard Madinah and set out in Rabi al-Awwal 6 A.H with 700 men. Al-Miqdad (may Allah be pleased with him) marched on and reached the rear guard of the enemy and in the meantime Hazrat Abu Qatadah (may Allah be pleased with him) slain Masadah and the Prophet (Peace be upon him) gave him Masadah's horse and arms. Hazrat Ukashah bin Mihsan (may Allah be pleased with him) slaughtered Athar bin Amr bin Athar; Al-Miqdad bin Amr (may Allah be pleased with him) slaughtered Habib bin Uyaynah bin Hisn

and Qirafah bin Maalik bin Hodayfah bin Badr. Among the Muslims Muhriz bin Nadlah was martyred. Hazrat Salamah bin al-Akwa (may Allah be pleased with him) reached the enemy but he was on foot, and thus began to shoot arrows on them and say: 'I am ibn al-Akwa; then he reached Dhu Qarad, in the region of Khaibar adjoining al-Mustanakh and offered the early part of night (Isha) prayer where they seized ten she-camels. Hazrat Salamah (may Allah be pleased with him) requested for a contingent of a hundred men to seize the flock of animals and capture their chiefs. The Prophet said: "You can do but be gentle. Now they will mobilize in Ghatafan." Their exclamations reached Banu Amr bin Awf which came to their aid. Al-Dhu al-Qarad he stayed for a day and night to gather information and allotted a camel to be slaughtered (*Zabāh*) for every one hundred of his companions. Hazrat Saad bin Ubadah (may Allah be pleased with him) sent loads of dates and then camels which were sufficient to meet the daily food needs at mountain, cried three times facing towards Madinah. Woe the morning (*Ya Sabahu!*) and pursued the enemy and began to shoot arrow at them and wounding them. When a horseman turned to him. He shelter by the root of a tree and shot an arrow at him, so no horseman could reach him but he wounded him, shouting 'I am the son of al-Akwa. Today is the day of the annihilation of the ignoble.' Salamah (may Allah be pleased with him) snatched camels from them but he did not stop shooting them till they dropped more than thirty spears and more than thirty sheets one by one to lighten them, those were collected by him and putting some stones on them, placed on the way of the Prophet (Peace be upon him). By the time of full day light Uyaynah bin Badr al-Fazari came to help them; when they were in a narrow parts of a mountain. Salamah (may Allah be pleased with him) climbed up the mountain and was thus high above them. Then a party of four robust men was arranged and they climbed up the mountain and on noticing them Hazrat Salamah (*Radiya Allah-u Taala anhu*) said to them: 'Do you know me?' They said: Who are you? Hazrat Salamah replied: 'I am the son of al-Akwa By Him! Who honoured the face of Muhammad (Peace be upon him): any body pursuing me will not reach me and whenever I pursue them they will not escape me.' Then the polytheists turned their backs and fled away. Then he came before al-Akhram (may Allah be pleased with him) and said to him: 'Beware of the people, keep away from them, I am afraid they will plunder you.' AL-Akhram (may Allah be pleased with him) said: O Salamah! If you have faith in Allah and the Day of Resurrection, and if you know that the Paradise and hell are true, so do not intervene between martyrdom and me. He then attacked Abdul Rehman bin Uyaynah, they exchanged spear strikes, al-Akhram (may Allah be pleased with him) wounded and was then martyred by Abdul Rehman. Hazrat Abu Qatadah (may Allah be pleased with him) killed Abdul Rehman and then mounted the horse of al-Akhram and the enemy took refuge in a narrow pass known as Dhu Dhayr. The Hazrat Salamah (may Allah be pleased with him) snatched two horses, by killing an enemy person and brought before the Prophet (Peace be upon

him) at the place of Dhu Qarad. Hazrat Bilal (may Allah be pleased with him) was roasting a liver and hump for the Prophet (Peace be upon him) so I appeared before the Prophet (Peace be upon him) and solicited : 'O Messenger of Allah (Peace be upon him)! Permit me and choose a hundred of your Companions (may Allah be pleased with him). So that I may assault the polytheists by night and leave not but dead bodies excepting one to communicate the news to them.' He said: "Will you do it O Salamah?" Salamah (may Allah be pleased with him) said: 'Yes, by Him! Who honoured your face.' Hazrat Salamah (may Allah be pleased with him) states that 'The Prophet (Peace be upon him) smiled and I saw his molar teeth in the light of fire.' He said: "Now they are taking shelter in the land of Banu Ghatafan." They (Salamah leading one hundred men) reached there when the enemy people were skinning a slaughtered camel and by noticing the coming of Muslim riders, they abandoned it and fled away. When it was morning the Messenger of Allah (Peace be upon him) said: "Today our best horseman is Abu Qatadah and best footman is Salamah." Then the Prophet (Peace be upon him) allotted to Salamah (may Allah be pleased with him), the share of a foot soldier as well as of a horseman rider. Salamah (may Allah be pleased with him) rode behind him (Peace be upon him) on his she-camel (Adhb) as co-rider. (Hazrat Salamah Aslami (may Allah be pleased with him) narrated 77 *Ahadith* and died in 74 A.H at al-Madinah).

THE EXPEDITION (SARIYYAH) OF HAZRAT UKASHAH BIN MIHSAN AL-ASADI (MAY ALLAH BE PLEASED WITH HIM) TOWARDS AL-GHAMR (6 A.H)

The Ghamr Marzuq was the spring of Banu Asad at a distance of about 25 miles from Fayd, on the route to Madinah. The Messenger of Allah (Peace be upon him) sent forty horsemen led by Hazrat Ukashah bin Mihsan (*Radiya Allahu Taala anhu*) in the month of Rabi al-Awwal 6 A.H. He moved swiftly but the enemy scared the fear escaped in the mountain heights of their land. He sent Shuja bin Wahb (may Allah be pleased with him) as advance guarding troop, who following the footsteps of the camels, captured their spy whom they granted refuge: He led them to the camels of his cousins. They attacked them and seized two hundred camels. They set the spy man free and drove the camels to Madinah. Hazrat Ukashah (*Radiya Allahu Taala anhu*) of this expedition is the Hazrat Ukkashah (may Allah be pleased with him) of the Ghazwah-e-Badr whose sword was broken and then a branch of palm-tree was given to him by the Holy Prophet (peace be upon him), which turned into shining sharp sword.

THE EXPEDITION (SARIYYAH) OF HAZRAT MUHAMMAD BIN MASLAMAH (RADIYA ALLAH-U TAALA ANHU) TOWARDS DHU AL-QASSAH (6 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent in the month of Rabi al-Akhir: 6 A.H, Hazrat Muhammad bin Maslamah (may Allah be pleased with him) with ten men towards Banu Thalabah and Banu Uwal, who inhabiting at Dhu al-Qassah, situated at a distance of twenty four miles from Madinah on route of Al-Rabadhah. They arrived there at night and surrounded the enemy force consisting of one hundred men. They exchanged arrows in the night and then Bedouins attacked them with spears, wounding ankle to the point of death, Hazrat ibn Maslamah, so he could not move and killing others. Then by chance a Muslim passed by Muhammad bin Maslamah. Some religious scholars have recorded that they gone to sleep because of exhaustion and enemy martyred nine and wounding one severely, while they sleep.

THE EXPEDITION (SARIYYAH) OF HAZRAT ABU UBAYDAH BIN AL-JARRAH (MAY ALLAH BE PLEASED WITH HIM), TOWARDS DHU AL-QASSAH (6 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) dispatched in the month of Rabi ul-Akhir 6 A.H, Hazrat Abu Ubaydah bin al-Jarrah (may Allah be pleased with him) as commander of 40 Muslims (*Mujahideen*), to take revenge of nine martyrs and one wounding seriously. On the other side the lands of Banu Thalabah and Anmar had no rains and from al-Mirad to Taghlamayn there was no availability of water. Al-Mirad is situated at a distance of thirty six miles from Madinah. Banu Muharib, Thalabah, and Anmar, went to the dry place and planned to capture the animals of Madinah which used to pasture at Hayfa, a place seven miles from Madinah. Thereupon, the Prophet (Peace be upon him) sent Hazrat Abu Ubaydah bin al-Jarrah (may Allah be pleased with him) (one of the most pious ten companions (Ashra Mubashara) of the Holy Prophet), with forty Muslim warriors. They reached Dhu al-Qassah, when it was still dark, early in the morning. They assaulted them and compelled them to flee towards the mountains. Hazrat Abu Ubaydah (may Allah be pleased with him) captured one man who embraced Islam and so he set him free. He seized some camels, goats and cattles and brought them to Madinah.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ZAID BIN HARITHAH
(MAY ALLAH BE PLEASED WITH HIM)
AGAINST BANU SULAYM AT AL-JAMUM (6 A.H)**

The Messenger of Allah (may Allah's Blessings and Peace be upon him) dispatched in the month of Rabu ul-Akhir: 6 A.H, Hazrat Zaid bin Harithah (may Allah be pleased with him) against Banu Sulaym. He marched swiftly till he reached al-Jamum, in the nearness of Batn Nakhl. Bath Nakhl is at a distance of 48 miles from Madinah. They captured a woman of Muzaynah who was called Halimah. She conducted them to one of the inhabitation of Banu Sulaym. In that place they seized camels and goats and took some captives among whom was the husband of Halimah the Muzayni woman. Hazrat Zaid bin Harithah (may Allah be pleased with him) brought all this before the Holy Prophet (*Salla Allah-u alaihi wa-sallam*), he set the Muzayni woman free and gave her husband to her in gift. Hazrat Zaid bin Harithah (may Allah be pleased with him) was dear to the Prophet (Peace be upon him). He was martyred in the Ghazwahe-Mutah i.e Jaish al-Umra in 8 A.H.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ZAID BIN HARITHAH
(RADIYA ALLAH-U TAALA ANHU)
AGAINST AL-AIS (AL-EES) (6 A.H)**

The Prophet (may Allah's Blessings and Peace be upon him) received the information that a caravan of the Quraish was coming from Syria. Thereupon the Messenger of Allah (may Allah's Blessings and Peace be upon him) dispatched in the month of Jamadiul- Ula 6: A.H., one hundred and seventy horsemen under the command of Hazrat Zaid bin Harithah (may Allah be pleased with him) against Al-Ais which is about 48 miles from Madinah and about 12 miles from Dhul-Marwah, in the nearness of sea-shore. They captured them and all their belongings and seized a large quantity of silver belonging to Safwan bin Umayyah and imprisoned all those who were in caravan including Abu al-Aas bin al-Rabi, the husband of Hazrat Zaynab (*Radiya Allah-u Taala anha*) the daughter of the Prophet (Peace be upon him). They were married before bestowal of emergence of the Prophethood. Hazrat Zaid (may Allah be pleased with him) brought them to Madinah and there Abu al-Aas sought refuge of Hazrat Zaynab (may Allah be pleased with her). She provided him refuge and addressed the people, after the Prophet (Peace be upon him) had offered Early Morning (*al-Fajr*) prayers, saying: 'I have given protection to Abu al-Aas.' Thereupon the

Messenger of Allah (Peace be upon him) said: "I knew nothing about this but we have given protection to him whom you have given protection." The Prophet (Peace be upon him) returned what was seized from him. On this all the Companions (may Allah be pleased with him) returned all the belongings of the caravan those were seized. Abu Al-Aas then reached Makkah and handed over all their merchandise and belonging to each and every Quraish to their entire satisfaction and said: 'I abdicate your fictitious and absured religion and embrace the true religion of Islam: I stand witness to the fact that Allah and Allah alone is worthy of worship; I stand witness to the fact the Muhammad (Peace be upon him) in the Prophet (Peace be upon him).'

Hazrat Abu al-Aas died in Makkah in 12 A.H and before that he resided in Madinah for some period, but shifted to Makkah with the permission of the Prophet (Peace be upon him) because of his business occupations. Hazrat Abu al-Aas (may Allah be pleased with him) bin Rabi bin Abdul Uzza bin Abd Shams bin Abd Manaf bin Qusayy al-Qarshi was sister's son of Umm al-Momineen Hazrat Khadijah (*Radiya Allah-u Taala anha*).

THE EXPEDITION (SARIYYAH) OF HAZRAT ZAID BIN HARITHAH (MAY ALLAH BE PLEASED WITH HIM) TOWARDS AL-TARF (6 A.H)

Al-Tarf is spring adjoining al-Mirad before al-Nukhayl and is at a distance of 36 miles from Madinah. The Messenger of Allah (Peace be upon him) sent Hazrat Zaid bin Harithah (may Allah be pleased with him) with fifteen persons against Banu Thalabah in the month of Jumadi al-Akhirah: 6 A.H. He found camels and goats as booty but Bedouins had already fled away. He thus returned to Madinah after four days.

THE EXPEDITION (SARIYYAH) OF HAZRAT ZAID BIN HARITHAH (MAY ALLAH BE PLEASED WITH HIM) AGAINST HISMA (JUDHAM) 6 A.H

Hazrat Dihyah bin Khailfah al-Kalbi (*Radiya Allah-u Taala anhu*) came back from the Caesar of Rome who had entertained him and had given him a robe. When on return journey he reached at the place of al-Hisma, Al-Hunayd bin Arid and his son Arid bin al-Hunayd of the Judham tribe, encountered him with his people. They carried out high way robbery and did not leave anything except

wearing clothes. Hazrat Zaid bin Rifaah Judhami (may Allah be pleased with him) of Banu al-Dhubayb heard about it and then they attacked them and seized Dihyah's belonging and restored them to Dihyah (may Allah be pleased with him). Hazrat Dihyah Kalbi (*Radiya Allah-u Taala anhu*) came to the Prophet (Peace be upon him) and informed him about this incident. Thereupon, the Messenger of Allah (Peace be upon him) sent Hazrat Zaid bin Harithah (*Radiya Allah-u Taala anhu*) with five hundred men in Jumadi al-Akhira: 6 A.H. and sent back Dihyah (may Allah be pleased with him) also with him. Hazrat Zaid (may Allah be pleased with him) travelled by night and remain hidden during the day. He had a guide of Banu Hudhrah who conducted in a manner by which he reached al-Hisma by morning. Muslim soldiers killed al-Hunayd and his son and many others. They seized one thousand camels, five thousand goats and took one hundred women and children as captives. Hazrat Zaid bin Rifaah al-Judhami (may Allah be pleased with him) with a group of his tribesmen appeared before the Messenger of Allah (Peace be upon him) and he presented to him the grant which he has written for him and his tribesmen, when he had come and embraced Islam. The Prophet (Peace be upon him) said: "What shall I do about the dead?" Abu Yazid bin amr said: Set free those who are alive, and those who have slain are under my fact (i.e. no compensation is required). The Prophet (Peace be upon him) said: "Abu Yazid has spoken the truth." Then he dispatched Hazrat Ali (may Allah be pleased with him) to Hazrat Zaid bin Harithah (may Allah be pleased with him) ordering him to release their women and property. Hazrat Ali (*Radiya Allah-u Taala anhu*) left and on way met Rafi bin Makith al-Juhan (may Allah be pleased with him), the courier of the glad news from Hazrat Zaid bin Harithah (may Allah be pleased with him), who was riding on a she-camel belonging to the tribe. Hazrat Ali (*Radiya Allah-u Taala anhu*) returned the she-camel belonging to the tribe. Hazrat Ali (*Radiya Allah-u Taala anhu*) returned the she-camel to the people of Hazrat Zaid bin Rifaah (may Allah be pleased with him). Hazrat Ali (*Radiya Allah-u Taala anhu*) met Hazrat Zaid bin Harithah (may Allah be pleased with him) at the place of al-Falhatayn, which is situated between Madinah and Dhu al-Marwah and communicated the orders of the Prophet (Peace be upon him). On this Hazrat Zaid (may Allah be pleased with him) returned to Banu Judham, all that he has seized.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ZAID BIN HARITHAH
(MAY ALLAH BE PLEASED WITH HIM)
TOWARDS WADI AL-QURA (6 A.H)**

Hazrat Zaid bin Harithah (*Radiya Allah-u Taala anhu*) has visited Syria with a trading caravan, consisting of merchandise of many other Companions (*Ridwan Allah-u Taala alaihim ajmaeen*) also. On return journey at the place of

Wadi al-Qura the caravan was subjected to robbery and assault by Banu Badr clan of Fazarah tribe, because they were only few. This clan of Banu Badr was an offspring of Badr bin Adiy bin Fazarah bin Zayban bin Reeth bin Ghatafan and were not only leading Banu Fazarah but also were representatives of Banu Ghatafan. The Messenger of Allah (Peace be upon him) dispatched a party of the warriors against them in Jumadi al-Awwal: 6 A.H, those killed many of them in revenge and returned back with the spoils of war.

THE EXPEDITION (SARIYYAH) OF HAZRAT ABDUL RAHMAN BIN AWF (MAY ALLAH BE PLEASED WITH HIM) TOWARDS DAUMATIL JANDAL (6 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) called Hazrat Abdul Rahman bin Awf (*Radiya Allah-u Taala anhu*), placed a turban on his head and said: "In the name of Allah and in the way of Allah, fight him who believe not in Allah, do not defraud, do not deceive and do not kill Walid. If they respond to your teachings then marry Tumadir, the daughter of their Chief." He dispatched Hazrat Abdul Rahman (may Allah be pleased with him) in Shaban: 6 A.H with seven hundred soldiers against the tribe of Kalb in Daumatil Jandal, who stayed there for three days inviting them to Islam. Their chief al-Asbagh bin Amr al-Kalbi, who was Christian, embraced Islam. Abdul Rahman (may Allah be pleased with him) married Tumadir, the daughter of al-Asbagh and brought her to Madinah. She was the mother of Abu Salamah bin Abdul Rahman, a well known theologian. Daumat-il-Jandal is about 400 KM from Tabuk via al-Qulaybah and is about 38 miles from Sakaka, provincial headquarter of the Saudi Arab province of al-Jauf. Hazrat Abdul Rahman al-Qarshi Zuhri died in 31 A.H at Madinah Munawwarah.

THE EXPEDITION (SARIYYAH) OF HAZRAT ALI BIN ABI TALIB (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU SAAD BIN BAKR AT FADAK

This information reached the Messenger of Allah (may Allah's Blessings and Peace be upon him) that Banu Saad bin Biker have collected their forces at Fadak and intended to help the Jews of Khaibar. The Messenger of Allah (May Allah's Blessings and Peace be upon him) sent Hazrat Ali bin Abi Talib with one hundred men, in the month of Shaaban 6 A.H. He travelled during the night and remained hidden during the day and reached al-Hamaj, which was a spring

between Fadak and Khaibar. Fadak was at a distance of about 75 miles from Madinah. They found there a man who committed to provide information, if he is given amnesty. They granted him amnesty and he not only furnished them with the information that Banu Saad bin Bakr have decided to support the Jews of Khaibar against a certain quantity of Khaibar dates but also led them to their inhabitations. Thus Muslims attacked them and seized five hundred camels and two thousand goats. Banu Saad fled away with their chief Wabr bin Ulyam. Hazrat Ali (*Radiya Allah-u Taala anhu*) set a part a milch-camel named al-Hafdha, as a special share of the Prophet (Peace be upon him) and reached back Madinah with rest of the booty.

THE EXPEDITION (SARIYYAH) OF HAZRAT ZAID BIN HARITHAH (MAY ALLAH BE PLEASED WITH HIM) AGAINST UMM QIRFAH IN WADI AL-QURA (6 A.H)

Hazrat Zaid bin Harithah (*Radiya Allah-u Taala anhu*) left for Syria with merchandise. He had with him commercial goods belonging to the companions (may Allah be pleased with all of them) of the Prophet (Peace be upon him). By the time he was near Wadi al-Qura, some men of the Fazarah clan of Banu Badr, robbed them and afflicted them with injuries. After recovery from the injuries he arrived before the Prophet (Peace be upon him) and informed him about the confrontation. The Messenger of Allah (Peace be upon him) sent him against them in the month of Ramazan 6 A.H. They travelled in the night and remained in concealment during the day. Banu Badr became aware and they fled. Hazrat Zaid (may Allah be pleased with him) and his companions said loudly Muslim creed 'Allah is Greatest' and killed the warriors and surrounded those who were present there. They captured Umm Qirfah, whose name was Fatimah bint Rabiah bin Badr, she was considered to be chief of the region and her daughter al-Jariyah bint Maalik bin Hudayfah bin Badr. Umm Qirfah was not only a blasphemer but also an arrogant and reviler against the Prophet (Peace be upon him) and her insolence was the main cause of this occurrence and expedition. Hazrat Zaid (may Allah be pleased with him) tied her legs with a rope and then tied her between two camels. Then he made them run and killed her. Hazrat Zaid (may Allah be pleased with him) reached back Madinah and knocked at the door of the Prophet (Peace be upon him). He rushed to him, dragging his clothes which he had put off; embraced and kissed him, asking him to explain the events. Hazrat Zaid (may Allah be pleased with him) informed him about the conquest which Allah had granted him. The important place of Wadi Al-Qura in Al-Ula, which is about 30 miles from Thamud's ruined city of Madain Saleh. Al-Qura was a famous trading centre of Wadi-al-Qura.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ABDULLAH BIN ATIK
(MAY ALLAH BE PLEASED WITH HIM)
AGAINST ABU RAFI (RAMADAN 6 A.H)**

Abu Rafi Salam bin Abi al-Huqaiq al-Nadri had pursued Banu Ghatafan and the polytheists of Arabia inhabiting around them and thus there had assembled a great force to fight against the Prophet (Peace be upon him). Jewish community leaders, including Abu Rafi Salam bin Abu Huqaiq travelled from Khaibar and went to Quraish in Makkah and incited them to wage war on the Messenger of Allah (Peace be upon him) and assured to them their full support till eradication. To ensure their sincerity, they (Jews) prostrated the Quraish idols, as demanded by them. Allah, the Almighty revealed in Surah An-Nisa:

“Have you not considered those who have been given a portion of the Book? They believe in idols and false deities; and they say to the disbelievers, that these are better guided in the right-way, than those who believe. Those are they whom Allah has cursed. And whomever Allah curses; you shall never find for him any helper at all.”

(An-Nisa, 4:51,52)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent five men from al-Khazraj in Ramadan 6 A.H. Hazrat Abdullah bin Atik, Abdullah bin Unays, Abu Qatadah, Al-Aswad bin Khuzai and Masud bin Sinan (may Allah be pleased with all of them) and ordered them to kill him. They went to Khaibar and Abdullah bin Atik proceeded because he could speak the language of the Jews; he climbed up the staircase at night, where they were able to kill him as a punishment for his incitement of others and his own arrogance, reviling and insolence.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ABDULLAH BIN RAWAHAH
(MAY ALLAH BE PLEASED WITH HIM)
AGAINST USAIR (6 A.H)**

After that Abu Rafi Salam bin Abi al-Huqaiq was killed, the Khaibar Jews made Usair bin Zarim as their chief. He incited Banu Ghatafan and other tribes to mobilize them for a war against the Messenger of Allah. This information reached the Prophet (Peace be upon him) who dispatched Hazrat Abdullah bin Rawahah (may Allah be pleased with him) with three persons

secretly in the month of Ramadan. He came back with the information of the Jewish activities and reported to the Prophet (Peace be upon him); the Messenger of Allah (may Allah's Blessings and Peace be upon him) sent thirty men under the command of Hazrat Abdullah bin Rawahah (may Allah be pleased with him) in Shawwal 6 A.H. They arrived before Usair and said: 'Grant us amnesty till we convey to you what we have come for.' On his affirmative, they said: 'The Messenger of Allah (Peace be upon him) has sent us to you, if you meet him, he may appoint you administrator at Khaibar and confer favour on you.' Excited by this offer he set out with thirty Jews; every one of whom became a co-rider with a Muslim. When they arrived at Qarqarah Thibar, Usair became ill-intentioned and stretched his hand to the sword of Hazrat Abdullah bin Unays (may Allah be pleased with him) who was his co rider. Hazrat Abdullah understood his intention and took the camel aside and said: 'O enemy of Allah! You are treacherous,' and then struck him with the sword and dislocated a large portion of his thigh and shin and he in encounter injured the Abdullah. Thereupon Muslims attacked the Jews and killed twenty nine while one fled. The matter was then reported to the Prophet (Peace be upon him) who said: "Allah delivered you from a tyrannical people."

THE EXPEDITION (SARIYYAH) OF HAZRAT KURZ BIN JABIR AL-FIHRI (*RADIYA ALLAH-U TAALA ANHU*) TOWARDS AL-URAIN URAINAH

A group the Urainah tribe consisting eight people came to the Prophet (Peace be upon him) and embraced Islam but the climate of Madinah did not suit them. Thereupon the Messenger of Allah (Peace be upon him) directed them to inhabit with his milch camels, which used to graze at Dhu al-Jadr in the nearness of Quba close to Ayr at a distance of six miles from Madinah. They stayed there till they recovered and became stout. One morning they made a sudden attack and drove the milch-camels away. Hazrat Yasar (may Allah be pleased with him, freed slave of the Prophet-Peace be upon him) confronted them and fought with them. They amputated his hands and feet and thrust thorns in his tongue and eyes, thus, consequently he died. The information of this incident reached the Prophet (Peace be upon him) who sent in the month of Shawwal 6 A.H twenty horsemen under the command of Hazrat Kurz bin Jabir al-Fihri, to pursue them. They surrounded them, captured them and tying them on their horses brought to Madinah. The Prophet (Peace be upon him) was at al-Ghabah, they set out towards him and met him at al-Zaghabah. He gave orders and their hands and feet were amputated, their eyes were extracted and they were crucified. Allah, the Almighty has revealed in Surah Al-Maedah:

“The retribution of those who wage war against Allah and His Messenger, and strive to raise a tumult in the land, is that they shall be put to death, or crucified, or have their hands and feet should be amputated from opposite sides, or be banished from the land. That shall be an ignominy for them in this world: and in the Hereafter, they shall have a grievous torment.” (Al-Maedah, 5:33)

After that the Prophet (Peace be upon him) did not extract eyes of any one.

The milch-camels, which yielded much milk, were fifteen in number and one of the camels called al-Hinna had already slaughtered by them.

THE EXPEDITION (SARIYYAH) OF HAZRAT AMR BIN UMAIYYAH AL-KINANI AL-DAMRI (MAY ALLAH BE PLEASED WITH HIM) AGAINST ABU SUFYAN AT MAKKAH (6 A.H)

Abu Sufyan bin Harb (bin Umaiyyah bin Abd Shams bin Abd Manaf al-Qarshi al-Umwi) said in a gathering of the Quraish: Is there not any one who will kill (Allah forbid) Muhammad unexpectedly. Thereupon a Bedouin came to him and said: I am a stout and courageous man among the people and most quick to attack. If you help me, I shall do it by surprise. I have a sharp edged and poisonous dagger to attack and I know the ways fully. Abu Sufyan said: you are our sweat hearted friend. He gave him a camel and expenses saying: ‘Keep this dealing secret. He arrived at Zahr al-Harrah in six days and began to search for the Prophet (Peace be upon him) who was in the mosque of Banu Abd al-Ashhal. When the Messenger of Allah (may Allah’s Blessings and Peace be upon him) saw him, he said: “Indeed this is the person who has treacherous intentions.” He rushed forward to make an attack on the Prophet (Peace be upon him). Hazrat Usayd bin al-Hudayr (*Radiya Allah-u Taala anhu*) caught hold of his trousers and astonishingly there was a dagger in it which fell. He was confused and said: My blood! my blood! (i.e. do not kill me). Hazrat Usayd (may Allah be pleased with him) seized him by the neck and vehemently pushed him away. The Messenger of Allah (may Allah’s Blessings and Peace be upon him) said to him: “Tell me the truth, who are you?” He begged: Am I safe? The Prophet (Peace be upon him) said: “Yes”. Then he disclosed with full information about the dealing and what Abu Sufyan had done. The Prophet (Peace be upon him) set him free. Then he embraced Islam and said: I bear witness that Allah and Allah alone is worthy of worship; He is alone and has not partners and I bear witness that Muhammad (*Salla Allah-u alaihi wa sallam*) is the Servant and Prophet of Allah. The Messenger of Allah, sent in Shawwal 6 A.H. Hazrat Amr bin Umaiyyah and

Salamah bin Aslam against Abu Sufyan bin Harb and said to them: "If you find him unawares, kill him." They reached Makkah and Amr bin Umayyah (may Allah be pleased with him) went to circumambulate Kaabah by night. Muawiyah bin Abu Sufyan saw him, recognized him and informed the Quraish. Quraish became frightened and began to look for him because he was a dare murderer in the days of ignorance (*Jahiliyyah*). They assembled and argued that Amr has not come with good intentions. Hazrat Amr and Salamah (may Allah be pleased with both of them) escaped. Hazrat Amr (may Allah be pleased with him) met Ubaydullah bin Maalik bin Ubaydullah al-Taymi whom he killed. He also killed another person of Banu al-Du'il whom he heard singing: I shall not be a Muslim till I live, and I shall not join the faith of Muslims. He confronted two spies of the Quraish, killed one of them and made captive the other and brought him to Madinah. On his astonishing achievements the Prophet (Peace be upon him) was smiling. Hazrat Amr (may Allah be pleased with him) was also sent by the Prophet (Peace be upon him) towards Negus in connection with marriage with Hazrat Umm Habibah (*Radiya Allah-u Taala anha*). He died during the period of Hazrat Ameer Muawiyah (may Allah be pleased with him) in 60 A.H. Hazrat Salamah bin Aslam Ansari Awsi (may Allah be pleased with him) was martyred during the conquest of Iraq at the age of 82 years.

THE EXPEDITION (SARIYYAH) OF HAZRAT ZAID BIN HARITHAH (MAY ALLAH BE PLEASED WITH HIM) TOWARDS MADYAN (6 A.H)

Madyan is located towards Tabuk and in the place where Prophet Hazrat Shoaib (upon him peace) was descended. Hazrat Zaid (may Allah be pleased with him) imprisoned most of the people in this expedition and sold them individually in Madinah. The women were separated from their husbands and children from their parents. It came to the notice of the Prophet (Peace be upon him) when he passed by them and seen them weeping. So he ordered to make them slave the family in a consolidated manner.

THE EXPEDITION (SARIYYAH) OF HAZRAT MUHAMMAD BIN MASLAMAH (RADIYA ALLAH-U TAALA ANHU) TOWARDS AL-QURATA AGAINST KILAB (6 A.H)

The Prophet (may Allah's Blessings and Peace be upon him) dispatched thirty horseman led by Hazrat Muhammad bin Maslamah Al-Ansari (may Allah

be pleased with him) towards Al-Qurata on 10th Muharram 6 A.H against the clan of Banu Bakr of Kilab tribe. AL-Qurata was about 90 miles from Madinah and he travelled during the night and concealed during the day. Thus they attacked the enemy all of a sudden, killed many of them, and remaining fled. He seized 150 camels and 3000 goats as booty and reached back Madinah after nineteen days.

THE EXPEDITION (SARIYYAH) OF HAZRAT MUHAMMAD BIN MASLAMAH (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU THALABAH (DHUL-QASSAH) 6 A.H.

Hazrat Muhammad bin Maslamah (*Radiya Allah-u Taala anhu*) was sent in Rabi-ul-Awwal 6 A.H towards Dhul-Qassah which was 24 miles from Madinah, with ten men against Banu Thalabah and Bani Awal, who has gathered to raid Madinah. When they reached near the inhabitation it was night time and they went to sleep. Bedouins those were hundred in number and equipped with spear and swords, attacked them while they were sleeping and killed all others of them except Muhammad bin Maslamah (may Allah be pleased with him) wounding near to the death and left him considering dead. By chance a Muslim passed by dead bodies and noticing some movement in him, took him to Madinah. In these circumstances the Prophet (Peace be upon him) dispatched another force of 40 Muslims volunteers (*Mujahideen*) led by Hazrat Abu Ubaydah bin al-Jarrah (*Radiya Allah-u Taala anhu*) towards Dhul-Qassah in Rabi-ul-Thani 6 A.H, which was 24 miles from Madinah, against Banu Thalabah and Banu Muharib. Enemy had noticed their movement and fled before their arrival and thus could capture only one man, who later embraced Islam. The booty was brought to the Madinah.

THE EXPEDITION (SARIYYAH) OF HAZRAT UKKASHAH BIN MIHSAN (MAY ALLAH BE PLEASED WITH HIM) TO AL-GHAMR AGAINST BANU ASAD (6 A.H)

The Prophet (Peace be upon him) sent Hazrat Ukkashah bin Mihsan al-Asadi (*Radiya Allah-u Taala anhu*) with forty men against Banu Asad in Rabi-ul-Awwal 6 A.H Al-Ghamr, their dwelling place was about 30 miles from Madinah. But the enemy fled before their arrival.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ZAID BIN HARITHAH
(MAY ALLAH BE PLEASED WITH HIM)
TOWARDS AL-JAMUM AGAINST BANU SULAIM (6 A.H)**

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent with detachment in Rabi-ul-Thani: 6 A.H. Hazrat Zaid bin Harithah (*Radiya Allah-u Taala anhu*) towards Al-Jamum, located in the nearness of Batn Nakhl (presently Wadi Fatimah) and is about 48 miles from Madinah. A woman from the tribe of Muzayna along with some persons including her husband were made captives. She was freed along with his husband. Some camels, goats and cattles were brought to Madinah as booty.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT ZAID BIN HARITHAH
(MAY ALLAH BE PLEASED WITH HIM)
TOWARDS AL-EES (AL-AIS) 6 A.H.**

The Prophet (Peace be upon him) sent, for the second time, Hazrat Zaid bin Harithah (may Allah be pleased with him) as commander of the 170 horsemen (cavalry) toward Al-Ais, which is about 48 miles from Madinah. This expedition was to intercept the caravan of Quraish, which was on return journey from Syria and had a large quantity of silver. This trading caravan includes Safwan bin Umaiyah, one of the chiefs of Quraish of Makkah and Hazrat Abu Al-Aas bin Rabi, husband of Hazrat Zaynab (*Radiya Allah-u Taala anha*) bint Prophet Muhammad (Peace be upon him). Abu Al-Aas was provided protection at Madinah by Hazrat Zaynab (may Allah be pleased with her) and he was not only set free but all the goods seized, were returned to him. He then proceeded to Makkah, handed over all the goods of the Quraish to them and embraced Islam (may Allah be pleased with him)

**THE EXPEDITION (SARIYYAH) OF
HAZRAT SAEED BIN ZAID
(MAY ALLAH BE PLEASED WITH HIM)
TOWARDS URNIYA 6 A.H**

The cause of expedition was that an eight men delegation came from Urniya and embraced Islam. They were too weak and because of their feebleness, the Prophet (Peace be upon him) sent them to Hazrat Yasaar (may Allah be

pleased with him) who use to graze the fifteen milch she-camels in the nearness of Madinah. When they became healthy they martyred (killed) Hazrat Yasaar (may Allah be pleased with him) and fled with fifteen milch she-camels. The Prophet (Peace be upon him) sent Hazrat Saeed bin Zaid (*Radiya Allah-u Taala anhu*) with forty horsemen. Soon they reached them, captured them and killed them in retaliation in manner they brutally killed (martyred) Hazrat Yasaar (may Allah be pleased with him). This was the first instance of this kind and the Prophet (Peace be upon him) forbidden the Muslims from such brutal killing in future.

(23) THE PLEDGE OF ALLEGIEANCE (CAMPAIGN TOWARDS) AL-HUDAIBIYAH AND PEACE TREATY (DHU AL-QADAH 6 A.H)

Allah, the Gracious, has narrated in Surah Al-Fatah of the Holy Quran:

“And it was He Who has restrained their hands from you, and your hands from them, in the valley of Makkah (at Al-Hudaibiyah), after that he had granted you the victory over them. And Allah is Seeing what you do.”

(Surah Al-Fatah, 48:24)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) directed his Companions (may Allah be pleased with all of them) to accompany him for *Umrah* (pilgrimage to Makkah on days other than the Hajj days) and they made preparations forthwith. The Prophet (Peace be upon him), entered his house, took bath and wore two unstitched pieces of white cloth. He proceeded on his she-camel *al-Qaswa* on Monday the first of Dhu al-Qadah 6 A.H. (13th March 628 A.D) with 1500 Companions (some scholars records 1400) (may Allah be pleased with all of them). He appointed Abdullah bin Umm Maktum (*Radiya Allah-u Taala anhu*) as his vicegerent at Madinah. (Hazrat Abdullah bin Umm Maktum Amr bin Qays bin Zayadah bin Aalam bin Haram bin Rawahah bin Hajr bin Adiy bin Masees bin Aamir bin Luayy (Luai) al-Qarshi, has the auspiciousness of being the vicegerent for twelve or thirteen times). Umm al-Momineen Hazrat Umm Salmah (may Allah be pleased with her) has accompanied the Prophet (Peace be upon him). He emerged out unarmed but swords in sheath and he carried sacrificial animals, and his Companions (may Allah be pleased with all of them) also drove sacrificial animals. They offered *Zuhr* (noon) prayers at Dhul-Hulaifah. The sacrificial animals, which he was carrying were covered with cloth. Then he put the sacrificial scars on their right side and his companions (may Allah be pleased with all of them), also put scars on them. In all the sacrificial animals were seventy in number and they had their faces towards *al-qiblah* (Makkah Mukarramah). Among them was the camel of Abu Jahl which had been seized in

spoils of war on the day of Ghazwah-e-Badr. He put on *Ihram* (unstitched two pieces of white cloth) and said *Talbiyah* (O Allah! I am present). He sent Hazrat Abbad bin Bishr (may Allah be pleased with him) with twenty horsemen of the Muslim cavalry. The news of his setting out reached the idolaters and there was a consensus of opinion among them on preventing him from entering the Kaabah. They encamped at al Baldah and two hundred horsemen were sent to Kura al-Ghamim under the command of Khaild bin Walid. Busr bin Sufyan Kaabi al-Khuzai, who had heard their conversation and views, while he was in Makkah, he met the Prophet (Peace be upon him) at Ghadir al-Ashtat beyond Usfan and acquainted him of the situation. Khalid bin Walid with his cavalry came close to the Muslims and thus, the Messenger of Allah (may Allah's Blessings and Peace be upon him) ordered Hazrat Abbad bin Bishr (may Allah be pleased with him) to proceed. He advanced with his horsemen and he drawn up his detachment in rows. The time of Zuhr (Noon) prayer came and the Prophet (Peace be upon him) with his Compainions (may Allah be pleased with all of them) offered prayers of al-Khawf (*Salat-al-Khawf* i.e Fear). At the time of evening he said: "Stick to the right side of al-Asal because the spies of the Quraish are at Marr al-Zahran and Dajanan." Then he proceeded till he reached Hudaibiyah which lies at ten miles from Makkah and thrity miles from Jeddah. Now-a-days a village named Shameesi is located there. The Prophet (Peace be upon him) leaving aside the central route of Kura-al-Ghamim adopted the complicated and difficult mountain pass route leading to Thaniat-ul-Murra, thus they became obstacle between Khalid and Makkah and Khalid could not percieve and it came to the notice of Khalid when he saw the raising of far off area dust covered. Khalid hurried arranged to intimate the Quraish about the gravity of the situation. When the Messenger of Allah (Peace be upon him) reached Thaniat-al-Murra, his she-camel knelt down and stuck to the place. The Muslims said: 'Pass on! Pass on!' But it did not rise. They said: al Qaswa has become stubborn. Thereupon the Prophet (Peace be upon him) said: "It has not become stlubborn but it has been prevented from moving forward by Him, Who had prevented the people of elephants. By Allah, if they ask me for anything that retains the sanctity of Allah, I shall grant." Then he urged it and it stood up. By slightly changing the direction he reached a small spring with scanty water of Hudaibiyah. He took out an arrow from his quiver and directed Hazrat Najiyah bin Jundub (may Allah be pleased with him) to be fixed in it. It gushed out forth with, till they filled their utensils sitting on the edge of it. It rained several times during his stay there. Budayl bin Waraqa Khuzai and other riders of Khuzaah sent to him by Quraish and paid respects. Out of the People of Tihamah, Banu Khuzaah was the only well wisher tribe of the Prophet. Budayl said: 'Who have come to you from your lineage of Kaab bin Luai and Aamir bin Luai (Luayy) who gathered their people to support you until their notables do not perish. The Messenger of Allah (Peace be upon him) said: "We have not come to fight; we have come to circumambulate the Kaabah, but will

fight any one who opposes us. No doubt, the war has weakened Quraish and that they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab polytheists other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do; if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Then Budayl reached Makkah and informed the Quraish of what the Prophet (Peace be upon him) had said and the aim and object of the Prophet (Peace be upon him). Quraish sent Urwah bin Masud al-Thaqfi with whom the Prophet (Peace be upon him) had a conversation as he had talked to Budayl. Hazrat Al-Mughirah bin Shabah (may Allah be pleased with him) was standing near the head of the Prophet (Peace be upon him), holding a sword and wearing a helmet, Urwah then started looking at the Companions (may Allah be pleased with all of them) of the Prophet (Peace be upon him). Whenever Allah's Messenger (Peace be upon him) spitted, the spittle would fall in the hand of one of them (the companions) who would rub it on his face and skin; if he ordered them, they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwah then returned back and apprised the Quraish. 'O people! By Allah, I have been to the kings and to Caesar, Khosrau and Najashi (Negus), yet I have never seen any of them respected by his courtiers as much as Muhammad (Peace be upon him) is respected by his companions. By Allah, if he spitted, the spittle would fall in the hand of one of them (the Companions) who would rub it on his face and skin, if he ordered them, they would carry out order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.' Urwah added, 'No doubt, he has presented to you a good reasonable offer, so please accept it.' The Quraish being a vain quality of vanity, said: 'we will stop him from coming to the Kaabah this year but he may come next year, enter Makkah and circumambulate the Kaabah.' Then came Mikraz bin Hafs bin al-Akhyaf and after his return to Quraish they sent al-Hulays bin Alqamah. When he observed the sacrificial animals having collars by which their hair had disappeared as they had been placed there for a long time. He was so convinced that he returned without meeting the Prophet (Peace be upon him) praising him what he has seen. He was commander of the armies of various tribes and he said to Quraish: By Allah! You will have to find a way for him for what he has come or else I shall disperse the armed forces. They said: Let us have sometime so that we may select someone who may be acceptable to us. The first person whom the Messenger of Allah (*Sallah Allah-u alaihi wa-sallam*) sent to

the Quraish was Khirash bin Umayyah al-Khuzai to make them realize of the fact he had come for. They encompassed him and were desirous to slay him but there the men of his tribe, defended him. Then the Prophet (Peace be upon him) sent Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) and said: "Proceed to the Quraish and intimate them that we have not come for fighting, but we have come on a pilgrimage (*Umrah*) to Kaabah to pay respect to it. We have sacrificial animals which we shall sacrifice and go back." He went to them and apprised them. They said: This will never happen and he will not be allowed to enter the Sacred Territory of Makkah this year. In the meantime report reached the Prophet (Peace be upon him) that Hazrat Uthman (may Allah be pleased with him) had been martyred. This was the reason that the Messenger of Allah (Peace be upon him) called the Muslims to pledge of Obedience (*Bayat-al-Ridwan*) under the tree and received the pledge of allegiance of Hazrat Uthman (may Allah be pleased with him) by proxy, placing his left hand on his right one and said: "He had gone for the sake of Allah and for the sake of his Prophet." The Prophet (Peace be upon him) raised his left hand, saying, "This is the hand of Uthman," and he clapped it over his right hand and said, "This is for Uthman. Go and remember these answer." Allah, the Gracious, has revealed in Holy Quran in Surah Al-Fatah:

"Allah was certainly pleased with the believers when they swore allegiance to you, under the tree (al-Hudaibiyah): and He knew what was in their hearts, and He sent down tranquility upon them: and He rewarded them with a near victory."

(Al-Fatah, 48:18)

Then several envoys were exchanged between the Prophet (Peace be upon him), and the Quraish. They agreed on peace and reconciliation. Thereupon Quraish accompanied by some other persons sent Suhayl bin Amr, the Prophet (Peace be upon him) said, "Now the matter has become easy." Suhail said to the Prophet (Peace be upon him), Please conclude peace treaty with us. So, the Messenger of Allah (Peace be upon him) instructed Hazrat Ali (may Allah be pleased with him) to write: "By the name of Allah, the Most Beneficent, the Most Merciful." The Prophet (Peace be upon him) accepted all those things, suggested by Suhail, as he had already said. Then he dictated to write: When the Quraish objected to the words "Messenger of Allah" the Prophet (Peace be upon him) asked Hazrat Ali (*Radiya Allah-u Taala anhu*) to erase the words. However, he refused to do so. The Prophet (Peace be upon him) then himself made correction. "This is the peace treaty which Muhammad bin Abdullah has concluded. We (Quraish) also stipulate that you should return to us whoever, comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim?" While they were in this state Hazrat Abu Jandal (may Allah be pleased with him) bin Suhail bin Amr (son of Suhail bin Amr, the negotiator) came from

the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said: O Muhammad! This is the very first term with which we make peace with you, i.e. you will return Abu Jandal to me. The Prophet (Peace be upon him) said:

“The Peace Treaty has not been written yet.” Suhail said: I will never allow you to keep him. The Prophet (Peace be upon him) said: “Yes, do”. He said, I won’t do. Mikraz said: ‘We allow you to keep him.’ Abu Jandal (may Allah be pleased with him) said: ‘O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don’t you see how much I have suffered? Abu Jandal had been tortured severely for the cause of Allah, the Messenger of Allah (Peace be upon him), returning to Abu Jandal (may Allah be pleased with him) to Suhail, said: “O Abu Jandal! The treaty have been concluded just now, between the people and us, so endure it till Allah makes a way out of it.” Then men of the Banu Khuzaah came forward and said: We enter into a pact with Muhammad (*Salla Allah-u alaihi wa-sallam*) and made a compact with him. Then men of the Banu Bakr came forward and said: We enter into a pact with the Quraish and conclude a pact with them.

Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*) said: ‘I went to the Prophet (Peace be upon him) and said: ‘Are not you truly the Messenger of Allah (Peace be upon him).’ The Prophet (Peace be upon him) said: “Yes, indeed.” I said: ‘Is not our cause just and the cause of the enemy unjust?’ He said: “Yes”. I said: ‘Then why should we be humble in our religion?’ He said: “I am Allah’s Messenger and I do not disobey Him and He will make me victorious.” I said: ‘Did not you tell us that we should go to the Kaabah and perform *Tawaf* (circumambulation) around it?’ He said: “Yes, but did I tell you that we would visit the Kaabah this year?” I said: ‘No.’ He said: “So you will visit it and perform *Tawaf* around it?” Hazrat Umar (may Allah be pleased with him) further said: ‘I went to Hazrat Abu Bakr and said: ‘O Abu Bakr!; Is not he truly Allah’s Messenger?’ He replied: ‘Yes’ I said: ‘Is not our cause just and the cause of our enemy unjust?’ He replied: ‘Yes’. I said: ‘Then why should we be humble in our religion?’ He said: ‘Indeed he is Allah’s Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.’

When the writing of the peace treaty was concluded, Allah’s Messenger (Peace be upon him) said; to his companions (may Allah be pleased with all of them): “Get up and slaughter your sacrifices and get your head shaved.” So, the Prophet (Peace be upon him) slaughtered the sacrifice and called his barber who shaved his head and the Companions also completed the sacrificial, majority had their heads shaven while the rest of them got hair clipped. They slaughtered

seventy camels and each camel was shared by seven persons. The Prophet (Peace be upon him) invoked Divine pardon three times for those who had shaved and once for those who had their hair clipped. Ismail bin Abdullah bin Abi Uways has narrated that: 'When the Messenger of Allah (Peace be upon him) set out and the Muslims shaved their heads at al-Hudaibiyah and slaughtered sacrificial animals, Allah raised a wind which carried their hair dropping them in Haram (Sacred territory of Makkah).

The Peace Treaty was concluded on the following terms which were reduced in writing. 'This is on what Muhammad bin Abdullah and Suhayl bin Amr concluded peace. They agreed to suspend war for ten years during which time, people will be in peace and will not obstruct the others. There will be no secret stealing and no misappropriation. Verily between us this is a locked box. Verily he, who likes to enter into a pact with Muhammad (Peace be upon him) and conclude treaty with him, can do so. And he, who likes to enter into a pact with the Quraish and conclude treaty with them, can do so. Verily, whoever comes to Muhammad (Peace be upon him) without the permission of his guardian will be returned and whoever comes to the Quraish from the Companions of Muhammad (Peace be upon him), will not be returned. Verily, Muhammad (Peace be upon him) will go back this year with his companions and will enter the Kaabah! coming year with his companions. He will stay here for three days and he will not enter with arms except the arms carried by travellers, swords in sheath. Our obligations on you are like yours on us. Abu Bakr bin Abi Qahafah. Umar bin al-Khattab, Saad bin Abi Waqqas, Uthman bin Affan, Abdul Rahman bin Awf, Abu Ubaydah bin al-Jarrah, Muhammad bin Maslamah and from among the Quraish Huwaytib bin Abd al-Uzza and Mikraz bin Hafs bin al-Akhayf were witnesses. Ali (may Allah be pleased with all of them) wrote its headings. It remained with the Messenger of Allah (Peace be upon him) and its copy was with Suhail bin Amr.'

The Prophet (Peace be upon him) stayed at Hudaibiyah for twenty days and was on his return journey at the place of al-Dajnan or Karaa Ghamim that Allah, the Gracious revealed Surah Al-Fatah. Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that the Prophet (Peace be upon him) recited this Surah and said, "Allah has revealed this Surah, which is favourite to me than the whole world." Allah, the Almighty, revealed verses 9 and 10 of Surah Al-Fatah:

"That you may believe in Allah and His Messenger (and) you may assist and revere, and glorify Him, morning and evening. Verily, those who pledge their fealty to you, they are indeed (the ones) who pledge their fealty to Allah. The Hand of Allah is over their hands. So whoever violates (his pledge) only violates to the injury of his own soul. But whoever fulfils what he

had covenanted with Allah, He (Allah) will soon grant him a great reward.”

(Al-Fatah, 48; 9-10)

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) (al-Khazraj tribe. Narrated 540 *Ahadith*: d. 74 A.H at the age of 94 years in Madinah) has narrated that ‘We were thirsty on the Day of the Treaty (*Bayat al-Ridwan*). Water was brought in a small vessel to the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) who placed his hand in it and water began to gush out from the space between his fingers, as if they were springs. Then we drank, it sufficed us. It would have sufficed if we had been one hundred thousand, but we were one thousand five hundred. I offered pledge (*Bayat*) to him under the tree which was that of acacia. The booty of Khaibar was allotted to the participants of al-Hudaibiyah in eighteen shares. The force consisted of one thousand and five hundred men out of whom three hundred were horseman, and every horseman got two shares.’

When the Prophet (*Salla Allah-u alaihi wa-alihhi wa-Sallam*) returned to Madinah, Hazrat Abu Basir (*Radiya Allah-u Taala anhu*) a new Muslim convert from Quraish, oppressive confinement and reached Madinah. The infidels sent in his pursuit two men by the Azhar bin Awf (uncle of Hazrat Abdul Rahman bin Awf (may Allah be pleased with him) and Akhnas bin Shariq giving a letter. They delivered the letter and said to the Prophet (Peace be upon him), ‘Abide by the promise you gave us.’ So, the Prophet handed him (Abu Basir) over to them. They took him out of the city till they reached Dhul Hulayfah where they dismounted to eat some dates they had with them, and indulged in discourse: ‘By Allah, O so and so, I see you have a fine sword.’ The other drew it out of the scabbard and said; ‘By Allah, it is very fine and I have tried it many times.’ Hazrat Abu Basir (may Allah be pleased with him) said; ‘Let me have a look at it.’ When the other (Khunays) gave it to him, he hit him with it till he died and his associate ran away till he came to Madinah and entered the Mosque running. When Allah’s Messenger (Peace be upon him) saw him he said, “This man appears to have been frightened.” When he reached the Prophet (Peace be upon him) he said, ‘My associate has been murdered and I would have been murdered too.’ Hazrat Abu Basir (may Allah be pleased with him) came and said, ‘O Allah’s Messenger, by Allah, Allah has made you fulfil your obligations by your returning me to them (i.e. infidels), but Allah has saved me from them.’ The Prophet (Peace be upon him) said, “Woe to his mother! What excellent war kindler he would be, should he only have supporters.” When Abu Basir (may Allah be pleased with him) heard that he understood that the Prophet (Peace be upon him) would return him to them again, so he set off till he reached he seashore place of al-Ays. Hazrat Abu Jandal (may Allah be pleased with him) bin

Suhayl got himself released from polytheists Quarish and joined Abu Basir. So, whenever a man from infidels Quraish embraced Islam he would follow Abu Basir till they formed a strong group of seventy and according to some other narrations three hundred Muslims. Whenever they heard about a caravan of Quraish heading towards Syria (Sham), they stopped it and attacked and killed them and took their properties. The people of (infidel) Quraish sent a Message to the Prophet (Peace be upon him) requesting him for the sake of Allah and kith and kin to send for Abu Basir and his comrades, promising that whoever amongst them came to the Prophet (Peace be upon him) would be secure. So, the Prophet (Peace be upon him) sent for them to shift to Madinah. When the courier of the Prophet (Peace be upon him) reached there, Abu Basir was on the point of death. He kissed the letter of the Prophet (Peace be upon him) delightfully and died, placing the letter on his chest. After his burial, Hazrat Abu Jandal (may Allah be pleased with him) shifted to Madinah with his comrades. Abu Sufyan had already rejected the 'blood money' claim of Suhail bin Amr lodged by him for the murder of tribeman Khunays, saying that he was murdered by Abu Basir and that blood money cannot be claimed from the family of Abu Basir, because they all are Muslims now and no more followers of our idolatry.

SIGNIFICANT EVENTS OF 6 A.H

Allah, the Gracious, has revealed in Holy Quran (verse 196) in Surah Al-Baqarah:

“And complete the performances of the Hajj and Umrah (in the service) of Allah alone. But if you are prevented (from completing it), then send whatever offering for sacrifice is easily available, and do not shave your heads until offering reaches the place of sacrifice. And whoever among you is sick or has an ailment of his head (and requires shaving) then, (He should) make an expiation either by fasting (three days), or by giving charity (feeding six poor people), or offering a sacrifice (one sheep). But when you are in peaceful condition, then whoever performs Umrah (in the month of Hajj) till (the time of) Hajj, he must make an offering as is easily available. But if he cannot afford it, he should fast three days during Hajj (Pilgrimage) and seven days when you have returned (home), thus completing ten (days). That (privilege) is for those whose family does not reside near the Sacred Mosque. And observe your duty to Allah, and Know that surely, Allah is strict in chastisement.”

(Al-Baqarah, 2:196)

During this revelation, Makkah was under the control of the idol worshippers. Therefore, the regulation of the pilgrimage was interconnected with the particular occasion. Any pilgrim who was unable to continue with his journey to Makkah, should offer a sacrifice, at first-the Holy Prophet (Peace be upon him)

himself slaughtered (the sacrificial animal), at Hudaibiyah, and ordered his companions to make offerings at the place where they had been prevented from proceeding to Makkah. This incident was before the conquest of Makkah by the believers. From the spiritual point of view, pilgrimage (Hajj) and Umrah are homage to the greatness of Allah, the Almighty; and He alone, the One true Allah, is to be worshipped. Whenever an urgent affair is faced by the pilgrim, after being a Muhrim (making pilgrim's vow and wearing pilgrim's dress of two unstitched pieces of white cloth) and he has to shave his head before completion of the performance of Hajj. Then in such a case, one should observe fast for three days or feed six indigent persons, or sacrifice at least one goat.

1. Pilgrimage (Hajj) was made obligatory for a Muslim, who can afford:
2. It became unlawful to marry a Muslim woman to a non-Muslim man.
3. The affair of calumny (ifk) took place and Umm ul-Momineen Hazrat Ayesah (*Radiya Allah u Taala anha*) was absolved of guilt. Revelation of verses 11 to 20 of Surah A-N-Noor of the Holy Quran made that clear.
4. In Dhul (Zul) Hajjah, the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) sent six companions as couriers to different rulers. They were:-
 1. Hazrat Dihyah bin Khalifah Kalbi (may Allah be pleased with him) to Caesar who was Heraclius, the Emperor of Rome. Heraclius (575-641 A.D) was a Byzantine emperor (610-641 A.D). He lost much territory to the Visigoths, Slavs, Persians and Saracens. He adopted monothelism as a compromise between Monophysitism and the Conventional Church.
 2. Hazrat Abdullah bin Hudhafah (may Allah be pleased with him) to Chosroe, the King of Persia;
 3. Hazrat Umaiyah bin Amr Damri (may Allah be pleased with him) to the Negus, Ashamah bin Abjar, the Arab King of Ethiopia;
 4. Hazrat Hatib bin Abu Baltah (may Allah be pleased with him) to the Muqawqis, the ruler of Egypt Alexandria (Egypt)
 5. Hazrat Sulait bin Amr Aamiri (may Allah be pleased with him) to Hawdhah bin Ali Hanafi;
 6. Hazrat Shuja bin Wahb (may Allah be pleased with him) to Harith bin Abu Shamr Ghassani, the King of Christian Arabs. (Damascus)

(24) THE CAMPAIGN (GHAZWAH) OF KHAIBAR (7 A.H)

Khaibar lies at the height of 2800 feet from sea-level and located at a distance of about 165 Kilometres from Madinah. The Prophet (Peace be upon him) set out for Khaibar in the last days of Muharram (i.e. 11 th May, 628 A.D) just twenty days after returning from Hudaibiyah. He appointed Hazra Siba bin Urfatah al-Ghifari and according some Numaylah bin Abdullah Laythi (may

Allah be pleased with both of them) as his vicegerent at Madinah. His wife Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) accompanied him with twenty other women, including Hazrat Safiyyah bint Abdul Muttalib, Hazrat Umm Sulaym, and Hazrat Umm Attiyah Ansari (may Allah be pleased with all of them). When he encamped at an open space belonging to the Jews, they did not move about and in the morning their hearts were shivering. The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) began to say: "Allah is Greatest, Khaibar is ruined." The banner of the Prophet (Peace be upon him) was black and made of covering garment of Hazrat Ayesah (*Radiya Allah-u Taala anha*) and it was called al Uqaba (Eagle). His flag was white and he gave it to Hazrat Ali (may Allah be pleased with him). He gave a flag to Hazrat Abu Bakr, another to Hazrat Umar and a flag to al-Hubab bin al-Mundhir and another flag to Hazrat Saad bin Ubadah (may Allah be pleased with all of them). Their pass-ward was: Ya Mansur amit. The participants in this campaign were only 'The warriors striving in the way of Allah.' When the Messenger of Allah (Peace be upon him) reached in the nearness of Khaibar, its inhabitants became terrified. They said: Muhammad and Yathribites have arrived with an army. Indeed, the Prophet (Peace be upon him) offered his morning prayers at Ghalas in the vicinity of Khaibar, then he raided them. When he set out from Madinah, he taken with him Husayl as guide. He adopted the way of Jabl-e-Isr and reached a valley named al-Raji (this is not a valley of Adl and Qara treachery) marching through valley of Sahba. The Prophet (Peace be upon him) directed the guides that he was interested to invoke Khaibar from the Syrian side instead of Madinah side. Thus he rejected the ways of Huzn, Shash and Hatib and adopted the way of Marhab, which was leading to Khaibar. The Prophet (Peace be upon him) was wearing two armours, a helmet and was riding the horse namely 'Zarb'. The Prophet (Peace be upon him) fought against the polytheists who offered the fiercest possible battle. They martyred a large number of his companions and he also killed a very large of them. The scholars have enumerated nineteen Muslim martyrs, whereas ninety three polytheists (Jews) were killed. The notable killed polytheists include: Abu Zaynab al-Harith, Marhab, Usayr, Yasir, Aamir, Kinanah bin Abi al-Huqaiq and his brother. There were several well defended forts and the Muslims conquered one after the other. One of them was (1) al-Natat, and the others were fort of (2) al-Saab bin Muadh, the fort of (3) Naaim and the fort of (4) Qalat-al-Zubayr. In its other part there other forts of (5) al-Ubayyi, the fort of (6) al-Nizar and there were the strong forts of (7) al-Qamus, (8) al-Watih (9) al-Sulalim and (10) the fort of Banu Abi al-Huqaiq. Fort of al-Qamus was impetuously besieged by the Muslims and inspite of repeated attacks could not be conquered for three days or so. Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) has narrated that hereupon the Prophet (Peace be upon him) said: "Surely I shall hand over the banner to a person who loves Allah and His Messenger and Allah and His Messenger love him, and through him there will become victory." Hazrat Abu Hurayrah (may Allah be

pleased with him) described that Hazrat Umar (*Radiya Allah-u Taala anhu*) said: 'Before that day I never aspired for command. I stood and waited hoping that he would hand it over to me. But on the following day he called Hazrat Ali (*Radiya Allah-u Taala anhu*) and hand it over to him. Saying: "Fight and do not turn back till Allah makes you victorious." Hazrat Ali (may Allah be pleased with him) had inflammation of the eyes. The Prophet pasted some spittle and were thus fully cured. Then Marhab came out brandishing his sword, and said: 'Khaibar knows that I am Marhab. Noted for use of arms and seasoned warrior. In face to face combatant he becomes a flame of fire.' (Marhab had already martyred Hazrat Aamir bin al-Akwa-may Allah be pleased with him, in duel fighting). Thereupon Hazrat Ali (may Allah be pleased with him) said: 'I am he whose mother named him Haider (Hydarah) (lion). Like the tiger of a forest, having dignified countenance. I weigh the enemies by measure of birch tree.' Then he vehemently struck the head of Marhab with the sword, and the victory was in his hand. After Marhab his brother Yasar came for the duel fighting, who was killed by Hazrat Zubair bin al-Awwan (may Allah be pleased with him) (His mother was Hazrat Safiyah bint Abdul Muttalib -may Allah be pleased with him). After duel fighting Hazrat Ali (*Radiya Allah-u Taala anhu*) pulled out the fort's strong and heavy gate lonely. Whereas it was meant to handle by seventy persons jointly.

MAGNIFICENCE OF "LAA HAWLA WALA QUWWATAHA"

Hazrat Abu Musa Ashari (*Radiya Allah-u Taala anhu*) has narrated (Bukhari) that he was behind Allah's Messenger (Peace be upon him). The Prophet (Peace be upon him) said: "Shall I not teach you an expression that is one of the treasures of Paradise?" He said, Why not? Teach me. He said, "The Expression is "*La Hawla wala Quwwatah Illa-be-Allah*" (There is no power and no might, to avoid sin or do good, except with Allah."

The Prophet (Peace be upon him) seized the treasure of the family of Abu al-Huqaiq which they had put in a camel skin and hidden it in a devastated place. Allah led His Messenger (Peace be upon him) to it and he took it out. In this campaign a crafty Jewish woman, Zaynab bint al-Harith, the wife of Sallam bin Mishkam presented the poisoned roasted thigh of goat. It had no harmful effect on the Prophet (Peace be upon him) (ibn Kathir etc Bazzar reported from Abu Saeed khudri: may Allah be pleased with him) but several of His companions (may Allah be pleased with him) ate and Hazrat Bishr bin al-Bara bin Marur (may Allah be pleased with him) died of it. The Prophet (Peace be upon him) ordered her to be slain. He ordered the booty to be collected and its charge was entrusted to Hazrat Farwah bin Amr al-Bayadi (may Allah be pleased with him) and the spoils of war were distributed into five shares, one of which was dedicated to

Allah and the remaining four were not assigned to anyone. Then the first share was separated for the Messenger of Allah (Peace be upon him), as it had not been set a part from them. Then he directed to auction the four fifth of the spoils of war, which Farwah auctioned and divided among the Companions (may Allah be pleased with all of them) of the Prophet (Peace be upon him) and Hazrat Zaid bin Thabit (may Allah be pleased with him) was appointed incharge of counting the men. He counted them to be one thousand four hundred men and two hundred horses, giving two shares to every horse and thus total shares were one thousand and eight hundred. The Messenger of Allah (Peace be upon him) gifted his one fifth (al-Khums) as he liked to his family of Abdul Muttalib and to men, women, orphans and mendicants. He gave to his wives the provisions from the place of al-Katibah, Banu Abd al-Muttalib and others. Hazrat Abu Hurairah (may Allah be pleased with him) arrived with men of al-Daus tribe and Hazrat Tufail bin Amr and the men from Al-Ashar tribe. Booty was also given to them. Hazrat Jafar bin Abi Talib and the people of two boats arrived from the Negus after the conquest of Khaibar. Thereupon the Messenger of Allah (Peace be upon him) said: "I do not know if I should express delighted on the arrival of Jafar or the conquest of Khaibar." Safiyah bint Huyayy was among the captive slave women. She was wife of Kinanah bin Abi al-Huqaiq and was 17 years of age. Subsequently he set her free and married her. When he set out he ordered veil for her. So She put on a veil. Al Hajjaj bin Ilat Sulami (may Allah be pleased with him) requested to the Prophet (Peace be upon him) that, "I have money with my wife, Umm Shaybah bint Abu Talhah and she has my son Musid, and my money is with the Makkan merchants. If you give me permission to go. I will get all that. He allowed him to go. Then, Hajjaj said: I will have to tell lies, O Messenger of Allah (Peace be upon him)!. Al-Hajjaj bin Ilat al-Sulami arrived at Makkah and told the Quraish that the Jews had token Muhammad prisoner, his Companions had dispersed and some had been killed. The Jews were bringing the Muslims to the Quraish. Thus al-Hajjaj recovered his debt, (by pleasing them) and departed hurriedly. Hazrat Abbas bin Abd al-Muttalib met him and Hajjaj gave him the correct information, but requested him to keep secret till he had departed. Thus, when al-Hajjaj has set out, Hazrat Abbas made it known and expressed cheerfulness and freed his slave namely Abu Zabibah.

Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhuma*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa sallam*) fought with the Khaibar people till they were forced to take shelter in their last strong-hold fort of Sulalim owned by Jew chief of the Banu Nuzayr (Nudhayr i.e Nadir). Abu al-Huqaiq begged for the peace. The Prophet (Peace be upon him) made peace with them on the condition that their blood would not be split and they would be entitled to take with them as much of their belongings as their beasts could carry and the Prophet (Peace be upon him) would have the gold and the silver and arms and that he would banish them. They pledged to the Prophet (Peace be upon him),

not to conceal anything if they did there would be no responsibility on the Muslims and no agreement. When the concealed wealth was found in a camel's skin, the Prophet (Peace be upon him) enslaved their women, took possession of their land and palm-trees gardens. He returned them for one half of the yield. When the property passed into the possession of the Prophet (Peace be upon him) and his Companions (may Allah be pleased with all of them), they had no labourers to cultivate the land on their behalf. Thereupon, the Prophet (Peace be upon him) made it over to the Jews on the basis of sharing one half of its produce. The Prophet (Peace be upon him) made it clear to them that this depend entirely on his wish. They continued to do it until it was the time of Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*). When the Muslim labourers grew large and they learnt about the cultivation of the land, Hazrat Umar (may Allah be pleased with him) banished the Jews towards Syria and divided the property among the Muslims. Apart from that Hazrat Umar (*Radiya Allah-u Taala anhu*) was attacked by the Jews of Khaibar, in his sleep, while he had gone there to his garden. Hazrat Zubair bin Awwam (may Allah be pleased with him) and Miqdad bin Aswad (may Allah be pleased with him) who had also gone there to their own gardens attended to him and brought him to Madinah. Thus, Hazrat Umar (may Allah be pleased with him) decided to expell all Jews from there and directed those who had property there to go to their lands. Hazrat Umar (may Allah be pleased with him) also had a share at Khaibar but he had placed it in a trust. He has placed a condition that only the very righteous male members of his progeny would manage it.

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) has narrated that 'Then Kinanah and al-Rabi were brought to the Prophet (Peace be upon him). Kinanah was the husband of Safiyyah, and al-Rabi his cousin. The Messenger of Allah (Peace be upon him) said to them: "Where are your vessels which you used to let out the people of Makkah?" They replied: We had to run away from place to place to settle and then we had to leave it, so we have spent every thing. He said to them: "If you hide anything from me and I come to know of it, it will be lawful for me to shed your blood and to enslave your children." They said, 'Yes.' Then he called a man of al-Ansar and directed: "Go to such and such cultivable land. Then proceed to the palm-grove and look for a date-tree to you right and bring whatever is in it. He went and brought vessels and wealth to him. Thereupon he ordered to Muhammad bin Maslamah (may Allah be pleased with him) their heads to be struck off and enslaved their children. Huyayy bin Akhtab Jew brought this wealth in leather bag (its worth was about ten thousand dinars) from Madinah at the time of his banishment and was lying preserved with Kinanah. Kinanah bin Abi al-Huqaiq was handed over to Muhammad bin Maslamah (may Allah be pleased with him) because his brother Mahmood bin Maslamah (may Allah be pleased with him) was martyred by throwing a mill-stone from above the fort by Kinanah, while he was taking rest in the shadow of the fort.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated: "A person came to the Messenger of Allah (Peace be upon him), on the day of Khaibar and apprised him, that the flesh of donkeys was eaten. Then another person came to him and apprised him that the donkeys had been exhausted. Thereupon he ordered Hazrat Abu Talhah and he proclaimed: "Verily, Allah and His Prophet (Peace be upon him) prohibit you from eating the flesh of donkeys because it is filthy. The vessels should be overturned. Thus, the vessels were overturned."

Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated that: "When Khaibar was conquered, a roasted thigh of a goat which was poisoned, was presented to the Messenger of Allah (Peace be upon him). Thereupon the Prophet (*Salla Allah-o alaihi wa sallam*) commanded: "Collect all the Jews who are here." Thereupon they collected them for him. The Prophet (Peace be upon him) said to them: "I ask you about some thing, will you speak the truth to me?" They replied: Yes, O Abu al-Qasim. Thereupon the Messenger of Allah (Peace be upon him) said: "Who is your father?" They replied: Our father is so-and-so. Thereupon the Messenger of Allah (Peace be upon him) said: "You have told lie, your father is so-and-so." They said: You have spoken the truth and you are virtuous. Then he asked: "Will you speak the truth, if I ask you something?" They replied: Yes, O Abu al-Qasim, if we will speak a false you will know our falsehood, as you did in our answer about our father. Then the Prophet (Peace be upon him) asked about the people of Hell Fire. They said: We will there be for about a period, then you will replace us. Thereupon, the Messenger of Allah (Peace be upon him) said: "You will live in and we shall never replace you." Then he asked: "Will you speak the truth if I ask you about some thing?" They replied: Yes, O Abu al-Qasim. He asked them: "Did you poison in this goat?" They said: Yes. He asked: "What excited you to this?" They replied: We wanted to get rid of you if you are a pretender, and it would not harm you if you are a Prophet."

THE MARTYRS OF THE CAMPAIGN OF KHAIBAR (RIDWAN ALLAH-E TAALA AJMAEEN)

1. Hazrat Rabiah bin Akhtam (*Radiya Allah-u Taala anhu*) bin Sakheerah bin Amr bin Bukayr (Banu Asad)
2. Hazrat Thaqf bin Amr (may Allah be pleased with him) bin Sumayt (Banu Asad bin Abd al-Uzza)
3. Hazrat Rifaah bin Masruh (may Allah be pleased with him) (Banu Asad)
4. Hazrat Abdullah bin Umayyah (may Allah be pleased with him) (ally of Banu Asad)
5. Hazrat Mahmud bin Maslamah (may Allah be pleased with him) (Banu Abul Ashhal-Aws)

6. Hazrat Abu Dayyah bin al-Numan (may Allah be pleased with him-a participant of Badr)
7. Hazrat Al-Harith bin Hatib (may Allah be pleased with him-a participant of Badr. Banu Amr)
8. Hazrat Aws bin Habib (may Allah be pleased with him-Banu Amr bin Awf)
9. Hazrat Unayf bin Wail (may Allah be pleased with him-Banu Amr)
10. Hazrat Masud bin Saad bin Qays (may Allah be pleased with him)
11. Hazrat Bishr bin al-Baraa bin Marur (may Allah be pleased with him-goat poisoning)
12. Hazrat Fudayl bin al-Numan (may Allah be pleased with him)
13. Hazrat Umarah bin Abbad bin Mulayl (may Allah be pleased with him)
14. Hazrat Yasar (may Allah be pleased with him) a Negro slave of Ashja tribe.
15. Hazrat Masud bin Rabiah (may Allah be pleased with him) Banu Zuhrah
16. Hazrat Aswad Raee (may Allah be pleased with him) (Banu Aslam)
17. Hazrat Ammarah bin Uqabah (may Allah be pleased with him) (Banu Ghiffar)
18. Hazrat Urwah bin Murrah bin Suraqah (may Allah be pleased with him) (Banu Amr)
19. Hazrat Thabit bin Wathilah (may Allah be pleased with him) (Banu Amr)

CONQUEST OF FADAK (7. A.H.)

When the Messenger of Allah (Peace be upon him) invaded Khaibar, he sent Hazrat Muheerah bin Masud (*Radiya Allah-u Taala anhu*) towards the Jews of al-Fadak inviting them to Islam. As soon as the Khaibar was conquered they accepted the terms and conditions of banishment, saving their blood and killing.

(25) THE CAMPAIGN OF (GHAZWAH) OF THE VALLY OF AL-QURA (7 A.H) AND TAYMA (7 A.H)

After the conquest of Khaibar, the Messenger of Allah (Peace be upon him) marched to Wadi al-Qura, which was a Jewish inhabitation and they had gathered their allies to fight the Prophet (Peace be upon him) and started archery on his arrival. The Prophet (Peace be upon him) besieged them which continued for four days and in duel fight eleven Jews were killed. Battle array was arranged by the Muslims and the banner was entrusted to Hazrat Saad bin Ubadah (may Allah be pleased with him). Then one flag was given to Hazrat Khubab bin Mundhir (Munzir) (may Allah be pleased with him) and another flag was given to Ubadah bin Bishr (may Allah be pleased with him). A Jew came out from their army and cried for duel fighting. He was killed, instantly, by Hazrat Zubair bin al-Awwam (*Radiya Allah-u Taala anhu*) and another Jew met the same fate. Third

Jew was killed by Hazrat Ali (*Radiya Allah-u Taala anhu*) and in this manner eleven Jews were killed, one after the other. The Prophet (Peace be upon him) continued, repeatedly, inviting them to Islam. At last they requested for peace and were thus given peace in line with the Jews of Khaibar.

Wadi al-Qura called now-a-days 'al-Ula' and is located at 155 kilometres from sea-shore city of al-Waja towards Tabuk in the province of Madinah. Madain Saleh, the ruined city of wretched nation of al-Thumud is about 42 Kilometres towards north-east of al-Ula. Madain Saleh was a Railway Station of the railway line leading from Madinah to Damascus.

During this Campaign, valley of Tayma was also assaulted and the people of Tayma also made a peace on the terms of the al-Qura Jews. Tayma is situated about 230 miles in north of Khaibar.

THE EXPEDITION (SARIYAH) OF HAZRAT UMAR BIN AL-KHATTAB (MAY ALLAH BE PLEASED WITH HIM) AGAINST HAWAZIN (7 A.H)

The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) sent Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*) with thirty men, in the month of Shaaban 7 A.H against a clan of Hawazin, at Turabah. Turabah lies in the valley of al-Abla at distance of about 50 miles from Makkah on the route of Sana and Najran. A guide of Banu Hilal was hired for this expedition. He marched by night and remained concealed during the day. The news reached Hawazin, so they escaped before arrival of the Muslim forces and thus returned without any confrontation.

THE EXPEDITION (SARIYYAH) OF HAZRAT ABU BAKR SIDDIQUE (RADIYA ALLAH-U TAALA ANHU) AGAINST BANU KILAB AT NAJD (7 A.H)

The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) sent in the month of Shaaban 7. A.H. Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) as commander of a detachment against Banu Kilab at Najd in the territory of Dariyyah. He fix the pass-word: Amit amit! Some of the people were killed and some made captives. Hazrat Abu Bakr (may Allah be pleased with him) marched against Banu Fazarah and killed some of them and some fled.

THE EXPEDITION (SARIYYAH) OF BASHIR BIN SAAD (MAY ALLAH BE PLEASED WITH HIM) TOWARDS FADAK (7 A.H)

The Prophet (Peace be upon him) dispatched Hazrat Bashir bin Saad al-Ansari (*Radiya Allah-u Taala anhu*) with thirty men against Banu Murrah in Fadak, in the month of Shaaban 7 A.H. The people fled before his arrival and he could capture some shepherds, on investigation they told that they were in their desert. Thereupon he seized their camels and goats and returned to Madinah. Then the Bedouins appeared and exchanged arrows till the arrow of the comrades of Hazrat Bashir (may Allah be pleased with him) were exhausted and in the morning they attacked and the Muslim forces suffered. Hazrat Bashir (may Allah be pleased with him) encountered them till he got wounded and his ankle was broken. He and his comrades returned with their camels and goats. Hazrat Utbah bin Zaid al-Harithi (may Allah be pleased with him) arrived with their news before the Prophet (Peace be upon him). Then arrived after him Bashir bin Saad (may Allah be pleased with him)

THE EXPEDITION (SARIYYAH) OF GHALIB BIN ABDULLAH-LAYTHI (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU UWAL IN NAJD (7 A.H)

The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) dispatched in the month of Ramadan 7 A.H. Hazrat Ghalib bin Abdullah (may Allah be pleased with him) against Banu Uwal and Banu Abd bin Thalbah who were inhabiting at al-Mayfaah, which lies beyond Batn Nakhf towards al-Naqrah in the territory of Najd. Al-Mayfaah is at a distance of about 95 miles from Madinah. Yasir (may Allah be pleased with him) the freed slave of the Prophet (Peace be upon him) was their guide. They reached cautiously and made a surprise attack and killed many of them. They drove their camels and goats and reached Madinah, not capturing any prisoner. In this expedition Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) killed a man who had uttered: Allah alone is worthy of worship. Thereupon the Messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Did you not split his heart to see if he was true or untrue." Thereupon Usamah (may Allah be pleased with him) said: "I shall not fight any one confessing that there is no Lord but Allah."

THE EXPEDITION (SARIYYAH) OF HAZRAT BASHIR BIN SAAD (MAY ALLAH BE PLEASED WITH HIM) TOWARDS YAMN AND JAMAR (7 A.H.)

The Prophet (Peace be upon him) received the reports in Shawwal 7 A.H. that Uaynah bin Hisn has made alliance with Banu Ghatafan at al-Jinab to fight against the Messenger of Allah (Salla Allah-u alaihi wa-sallam) The Prophet (Peace be upon him) sent with three hundred men. Hazrat Bashir bin Saad al-Ansari (may Allah be pleased with him) towards Yamn and Jamar, which are close to al-Jinab, opposite to Salah, Khaibar and Wadi al-Qura. They encamped at Salah which frighten the people, those fled to mountain areas, and could not find them inspite of pursuit. Then he returned with the camels and animals and captured two men and brought them before the Prophet (Peace be upon him). They embraced Islam and were sent back to their dwelling place.

(26) THE PERFORMANCE OF UMRATUL-QADHA (UMRAH AL-QADIYYAH) (7 A.H.)

The Messenger of Allah (*Salla Allah-u alaihi wa sallam*) ordered his Companions (may Allah be pleased with him) in the month of Dhu al-Qadah 7 A.H, to prepare for performance of Umrah to fulfil their plan of Umrah from which the idolaters had prevented them at Hudaibiyah and that none who was present at al-Hudaibiyah should remain behind. He set out with two thousand Companions (*Ridwan Allah-u Taala alaihim ajmaeen*) for Umratul Qadah (*Umrah al-Qadah*) and appointed Hazrat Abul Rahm al-Ghafari (may Allah be pleased with him) (Ibn Hisham described Uwayf bin Adbat Dili (may Allah be pleased with him) as his vicegerent at Madinah. The sacrificial animals were sixty camels and he put Hazrat Najiyah bin Jundab al-Aslami incharge for the animals. The Prophet (Peace be upon him) carried with him the armours, helmets, coats of mails and spears. From the place of Dhu al-Hulayfah, he sent horsemen in advance, under the command of Hazrat Muhammad bin Maslamah (may Allah be pleased with him) and the arms under the trust of Hazrat Bashir bin Saad (may Allah be pleased with him). The Prophet (Peace be upon him) put on pilgrim's garment (*Ihram*) and recited *Talbiah* (Here I am before Thee to serve I am present, O Allah! I am present) and the Muslim also were reciting the *Taibiah*. Hazrat Muhammad bin Maslamah (may Allah be pleased with him) reached at Marr al-Zahran with the horsemen and there he met a group of Quraish. On their inquiry he replied to Quraish: 'He is the Messenger of Allah (Peace be upon him) and if Allah will, he will reach this place tomorrow morning. They went to

Quraish intimidated them and they were terrified. The Prophet (Peace be upon him) encamped at Marr at-Zahran, and the arms having reached at Batn Yajaj in advance of him from where the limits of the *Haram* (Sacred Mosque) begins. The polytheists sent Mikraz bin Hafz with some men to the Messenger of Allah (*Salla Allah -u alaihi wa-sallam*) They met at the valley of Yajij. The sacrificial animals and weapons were also there. Mikraz asked him why he would carry the weapons to the Haram although the terms of the treaty forbid him from doing so. He said that: "He would do not such thing: he would only carry the traveller's weapon, a sheathed sword." Mikraz was impressed and said: This is what describes you, pious and trustworthy. He then returned to Makkah and reported his findings to the Quraish, who retreated to the nearby mountains.

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) has narrated in Masnad-e-Ahmad that: 'The Companions at Murr al-Zahran, thought of slaughtering their riding animals and consuming the flesh so that they could display their valour to the idolaters. But Allah's Messenger (Peace be upon him) told them not to do that but bring their provision to him. When they collected their provisions with him, they fully satiated and yet there was enough for them to take away according to their needs. Then they practised fast moving (*ramal*) during the circumambulation and idolaters were impressed at their strength. Then this Tradition of the Holy Prophet became an ordinance of the religion. He placed there Hazrat Aws bin Khauli with two hundred men. The Quraish emerged from Makkah and climbed the tops of the hills. The Prophet (Peace be upon him) sent sacrificial animals in advance accumulating them at Dhu Tuwa. The Messenger of Allah (Peace be upon him) set out on his she-camel al-Qaswa, the Companions (may Allah be pleased with all of them) encircled the Prophet (Peace be upon him) and had their swords in the sheaths while all reciting *Talbiah*. The Prophet (*Salla Allah-alahi wa-sallam*) entered the mountain glen leading to al-Hajun while Abdullah bin Rawahah (may Allah be pleased with him) was holding the camel's bridle. The Prophet (Peace be upon him) did not cease reciting *Talbiah* till he touched the Black Stone (Hajr-e-Aswad) with his curved stick and having drawn his sheet under his right armpit and put in over the left shoulder. He circumambulated the Kaabah on his she-camel and the Muslims circumambulated with him and they had put on their sheets on their left shoulders having drawn them under the right arm-pits. He said, "May Allah have mercy on the man who shows them to day that he is strong." Then he kissed the Black Stone and walked at a fast pace and the Companions (may Allah be pleased with him) too walked with him of a running pace. When the *Bait Allah* was between him and the idolaters, he kissed the Yamani corner and walked at a slow pace till the Black Stone. From there, he resumed the (*Ramal*) running pace. He made three rounds in this manner and in the remaining four he walked at normal pace. The Prophet (Peace be upon him) directed Hazrat Abdullah bin Rawahah (may Allah be

pleased with him) to proclaim: "There is no lord but Allah alone. He supported his servant, honoured his army defeated the armies alone." Hazrat Abdullah (may Allah be pleased with him) repeated it. Then the Prophet (Peace be upon him) made round between al-Safa and al-Marwah on his she-camel. After completion of seventh round near al-Marwah the sacrificial animals were slaughtered nearby al-Marwah, he said: "This is the slaughtering place and every mountain, valley of Makkah is the slaughtering place." His head had been shaved there and so did the Muslims. Then He ordered some Companions (may Allah be pleased with all of them) to go to their comrades at Batn Yajaj to take care of the arms and the others to come to Kaabah to perform their rites of Umrah. The orders were carried out accordingly. Then the Prophet (Peace be upon him) entered al-Kaabah, where he remained till *al-Zuhr* (after noon). Then he ordered Hazrat Bilal (may Allah be pleased with him) and he recited the *Azan (adhan)* on the roof of al-Kaabah. The Prophet (Peace be upon him) did not stay in any house but a leather tent was pitched for him at a sandy place.

MARRIAGE WITH HAZRAT MAYMUNAH BINT HARITH AAMIRIYAH (*RADIYA ALLAH-U TAALA ANHA*)

Before entering Makkah, the Prophet (Peace be upon him) sent Hazrat Jafar Tayyar bin Abi Talib (may Allah be pleased with him) with the marriage proposal. She put the matter in the hands of Hazrat Abbas (may Allah be pleased with him) to decide, for, his wife was her sister, and he gave her in marriage to the Prophet (Peace be upon him). She was widow of Abu Rahm, who died in 7 A.H. Allah's Messenger (Peace be upon him) said to Suhayl bin Amr and Huwaitib bin Abdul Uzza, who came to ask for evacuation of the city. That: "I have married a woman here. Let us stay here for a little while and have a marriage feast (*Walimah*)." But they insisted to go away. So, the Prophet (Peace be upon him) ordered Abu Rafi (may Allah be pleased with him) to move ahead and he announced the going away. Abu Rafi (may Allah be pleased with him) who was left behind escorted Hazrat Maymunah (may Allah be pleased with her) to Sarif. They faced much confounded at the hands of polytheists. When she arrived at Sarif, they stayed there overnight and in the morning set out for Madinah. The Prophet (Peace be upon him) consummated the marriage at Sarif. It was vicissitudes of fortune that it was at Sarif itself where she and the Prophet (Peace be upon him) had spent their first night that Hazrat Maymunah (*Radiya Allah-u Taala anhu*) died there in 51 A.H. (She narrated 46 *Ahadith*). Her funeral prayers were led by Hazrat Abdullah ibn Abbas (may Allah be pleased with him).

THE PROPHET'S (PEACE BE UPON HIM) RETURN JOURNEY

The Prophet (Peace be upon him) ordered Hazrat Abu Rafi to proclaim that Muslims should set-out and that none of the Muslims should remain after the evening. We shall strictly abide by the agreement. The Prophet (Peace be upon him) brought with him, Umarah bint Hamzah bin Abdul Muttalib from Makkah and Umm Amarah Sulma bint Umays, who was the mother of Abdullah bin Shaddad bin al-Had. The Prophet (Peace be upon him) entrusted Umarah to Hazrat Jaffar Tayyar (may Allah be pleased with him) because her maternal aunt Asma bint Umays was his wife. Then the Messenger of Allah (Peace be upon him) married Umarah (may Allah be pleased with him) to Salamah bin Abu Salamah (may Allah be pleased with him).

THE EXPEDITION (SARIYYAH) OF HAZRAT IBN ABU AWJA SULAMI (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU SULAIM (7 A.H)

The Prophet (*Salla Allah-u alaihi wa-sallam*) dispatched in the month of Dhu al-Hajjah 7 A.H, Ibn Abi al-Awja Sulami (may Allah be pleased with him) with fifty men against Banu Sulaim. But one of their informers, who was with him, went ahead of him and warned them. When Ibn Abi al-Awja reached they were prepared to fight. He invited them to Islam, but they rejected and started throwing arrows. Their allies began to pour in and ultimately they encompassed them from all sides. The Muslims fought valiantly till many of them martyred and Hazrat Ibn Abi al-Awja was seriously wounded but reached Madinah with difficulty.

SOME IMPORTANT EVENTS OF 7 A.H JABLA BIN AHM GHASSANI

The Prophet (Peace be upon him) sent the same courier towards Jabla bin Ahm Ghassani, who was sent to Harith bin Abi Shimr Ghassani, and invited him to embrace Islam. He embraced Islam but during the caliphate of Hazrat Umar (*Radiya Allah-u Taala anhu*) he beaten a Bedouin during circumambulation of Kaabah. Hazrat Umar (*Radiya Allah-u Taala anhu*) decided against Jabla. Thereupon he takem some respite, became apostate and escaped during the night. After that he always having been repeatedly saying: 'Alas, I would not have done so. I should have been a grazier or my mother may not have given me birth. Alas, I would not have refused the verdict of Hazrat Umar (*Radiy Allah-u Taala anhu*)

**HAZRAT KHALID BIN WALID,
HAZRAT AMR BIN AL-AAS AND
HAZRAT USMAN BIN TALHAH
(MAY ALLAH BE PLEASED WITH ALL OF THEM)
EMBRACED ISLAM**

Hazrat Khalid bin Walid, Hazrat Amr bin al-Aas and Hazrat Uthman bin Talhah, embraced Islam immediately after the battle of Khaibar (may Allah be pleased with all of them). Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*, bin Mughayrah bin Abdullah bin Amr bin Makhzum bin Yaqzah bin Murrah bin Kaab bin Luayy al-Qarshi; joins the genealogical tree of the Prophet, Peace be upon him, in seventh generation. Hazrat Khalid (may Allah be pleased with him) has narrated 18 *Ahadith* and died at Madinah in 22 A.H.). Hazrat Amr bin Al-Aas (*Radiya Allah-u Taala anhu*) (Conqueror of the Egypt, bin Wail bin Hashim bin Saeed bin Sahm bin Amr bin Hasees bin Kaab bin Luayy i.e. Luai bin Ghalib. He narrated 43 *Ahadith* and died at place of Maqtam in Egypt in 43 A.H). Hazrat Uthman bin Talhah (may Allah be pleased with him). His father Talhah was Key bearer of the Kaabah inheritance and was killed in the Battle of Uhud by Hazrat Ali (*Radiya Allah-u Taala anhu*). At the time of conquest of Makkah, the Messenger of Allah (Peace be upon him) very kindly bestowed the Key of Kaabah to Hazrat Uthman, as prophesied by him earlier. He migrated to Madinah, till life time of the Prophet (Peace be upon him) and then shifted to Makkah, where he died in 43 A.H.

**THE EXPEDITION (SARIYYAH) OF
HAZRAT GHALIB BIN ABDULLAH LAYTHI
(MAY ALLAH BE PLEASED WITH HIM)
AGAINST BANU AL-MULAWWIAH AT AL-KADID (8 A.H)**

Hazrat Jundab bin Makith al-Juhani (may Allah be pleased with him) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) sent Hazrat Ghalib bin Abdullah al-Laythi (may Allah be pleased with him) with nineteen men in the month of Safar 8 A.H against Banu Mulawwih at al-Kadid, and gave written orders that he should attack them by surprise. Al Juhani described that: We marched till we reached at Qudayd, where we captured al-Harith bin al Barsa al-Laythi, and al-Mulawwih were also from Banu al-Layth. Then we proceeded on till we arrived at al-Kadid at sun-set. We concealed ourselves in the corner of a valley and to collect information I moved forward till I came to a high mound from there I could see them and they could see me. A man came out of his tent

and having a doubt of a shadow, he shot an arrow which, by Allah, did not miss its aim between my eyes. I drew it out and remained where I was. Then he shot another arrow which pierced my shoulder. I draw it out and put it aside and again remained where I was. Thereupon he said to his wife: By Allah, two arrows of mine pierced into it, if there had been any person he would have moved on being struck. Then Banu Mulawwah's cattle, camels and goats returned, they let them rest after they had milked them. By the time they had gone to sleep, we made a raid and drove their cattle away. A warning sound was excited by them, and we set out driving their animals. We, on return, took our comrades and ibn al-Basra. Those people reached us and found that there was only a valley between them and us. We were moving by the side of valley and suddenly Allah sent a great flood over the valley and both the sides of the valley were submerged. By Allah we had not noticed that day a cloud or rain. It was such a great flood that one could swim across it. They were looking astonishingly at us and were going in a way that they could not pursue us.

**THE EXPEDITION (SARIYYAH)
HAZRAT GHALIB BIN ABDULLAH LAYTHI
(MAY ALLAH BE PLEASED WITH HIM)
TOWARDS AL-FADAK (8 A.H)**

Hazrat Ghalib bin Abdullah al-Laythi (may Allah be pleased with him), on return from al-Kadid, was sent in Safar 8 A.H. with two hundred men towards the place of al-Fadak where Hazrat Bashir bin Saad (may Allah be pleased with him) had met a mishap. Hazrat Usamah bin Zaid al-Harithi (may Allah be pleased with him) accompanied them. He arrived at the place of mishap of Hazrat Bashir (may Allah be pleased with him). Hazrat Utbah bin Zaid, Abu Masud Uqbah bin Amr, Kaab bin Ujrah (may Allah be pleased with him) accompanied Hazrat Ghalib (may Allah be pleased with him) in this expedition against Banu Murrah. Muslims attacked them in the morning.

**THE EXPEDITION (SARIYYAH)
HAZRAT SHUJA BIN WAHB
(MAY ALLAH BE PLEASED WITH HIM)
AGAINST BANU AAMIR (8 A.H)**

The Messenger of Allah (*Sallah Allah-u alaihi wa-sallam*) dispatched Hazrat Shuja bin Wahb al-Asadi (may Allah be pleased with him) with twenty four persons, in the month of Rabi al-Awwal 8 A.H, to a gathering of Hawazin at

al-Asi in the region of Rukbah which lies about 65 K.M beyond Madinah. He marched in the night and remained hidden during the day. They attacked them and found a number of camels and goats and drove them till they reached Madinah after fifteen days. The booty was fifteen camels each and ten goats being equal to one camel.

THE EXPEDITION (SARIYYAH) HAZRAT KAAB BIN UMAYR AL-GHIFARI (MAY ALLAH BE PLEASED WITH HIM) TOWARDS DHAT ATLAH (8 A.H)

The Prophet (may Allah's Blessings and Peace be upon him) sent Hazrat Kaab bin Umayr Al-Ghafari (may Allah be pleased with him) with fifteen men towards Dhat Atlah which lies beyond Wadi al-Qura (Tabuk) in the month of Rabi al Awwal: 8 A.H. They surrounded a large number of gathering and they invited them to Islam, but the people there resorted to shooting arrows. The companions (may Allah be pleased with all of them) of the Prophet (Peace be upon him) fought a fierce battle and were martyred. Among them was a person severely wounded, who endeavoured to painful exertion and ultimately reached before the Prophet (Peace be upon him). He apprised him of what had happened, who was much grieved at this incidence and wanted to send an expedition but he was told that they already have moved to another place. So he abandoned the idea.

(27) THE CAMPAIGN (GHAZWAH) OF MUTAH (8 A.H)

The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) sent three thousand striving volunteers towards Mutah (near Dead Sea) on the way to Damascus, in Jamadi al-Ula 8 A.H. (September 629 A.D). The cause was that the Messenger of Allah (may Allah's Blessings and Peace be upon him) sent al-Harith bin Umayr al-Azdi from the tribe of Banu Lihb, towards Caesar Rome Heraclius with an epistle. Shurahbil bin Amr Ghassani, a Christian Arab Governor was appointed there (Mutah) by the Caesar Rome Heraclius. When al-Harith halted at Mutah, Shurahbil bin Amr al-Ghassani obstructed him and martyred him. No emissary of the Prophet (Peace be upon him) besides him, was ever martyred. He felt deeply grieved and called his people. They were three thousand valiant soldiers and encamped at al-Jurf. The Messenger of Allah (Peace be upon him) said: "Zaid bin Harithah will be a commander (*Amir*) of the forces; if he is martyred then Jafar bin Abi Talib will take the command: if he is martyred then Abdullah bin Rawahah; if he is also martyred, then the Muslims will elect a

person by consensus of opinion to command them. Numan bin Mutahis, the Jew, was there. He said: 'If you are a true Prophet then everyone you name will die.' To Zaid (may Allah be pleased with him) he said, 'If he is a true Prophet you will not come back.' Zaid (may Allah be pleased with him) said: 'I bear witness that he is a true Prophet.' The white flag was entrusted to Hazrat Zaid bin Harithah. The Prophet (Peace be upon him) directed him to reach to site of the martyrdom of al-Harith bin Umayr, and invite them to embrace Islam, otherwise seek Divine patronage and fight them. He accompanied them upto Thaniyyat al-Wada, to bid them farewell, who saluted him. The Muslims prayed for them; 'May Allah be your Companion and protect you and bring you back safely.' But; Hazrat Abdullah bin Rawahah (may Allah be pleased with him) said in poetical verse; 'I seek Allah's forgiveness and a deadly wound that throws foamy blood, or a blood-thirsty spear that takes life.' When they marched from Madinah, the enemy heard and mobilized themselves to encounter them. Shurahbil had enlisted more than one hundred thousand warriors and his advance troop. The Muslims forces encamped at Muaan, which was at that time in Syria. Intimation reached the people that Heraclius (Ceasar Rome) was halthing at Maab in the region of al-Balqa with one hundred thousand Romans. There were also as many men from Bakr, Judham, Bahra Qayn. Lakhm and Wail tribes. whose commander was Maalik bin Zaafileh. The Muslims stayed there for two days to make assessment of their position; and among themselves said: Let us write to the Prophet (Peace be upon him) and intimate him with the situation. Hazrat Abdullah bin Rawahah (*Radiya Allah-u Taala anhu*) embolden them to march forward, and they proceeded towards Mutah.

MARTYRDOM OF THE COMMANDERS

Hazrat Abdullah bin Rawahah (may Allah be pleased with him) said: 'O People! By Allah, it is martyrdom that a Believer seeks. That which you dislike is what you have come out for. We do not fight the enemy with numbers or strength. We fight with our religious spirit with which Allah has favoured us. So, take the name of Allah and advance and one of two things is inevitable, victory or martyrdom.' Then all of them said: 'Indeed, ibn Rawahah is right.'

The Muslims with drew into the village Mutah, putting their right wing under Qutbah bin Qatadah (may Allah be pleased with him) and the left under Ubayah bin Maalik Ansari. Hazrat Qutbah (may Allah be pleased with him) killed the renowned brave Roman Commander, Maalik bin Zaafileh, thrusting the spear into body piercing the belly and then beheaded with his sword.

Hazrat Abu Hurayrah (may Allah be pleased with him) has narrated that: 'I was present in the Battle of Mutah, when the polytheists approached us we saw

a multitude before us armed to the teeth adorned with gold and brocade. None could hope to resist them. I was dazzled with wonder. Thabit Arqam (may Allah be pleased with him) told me that I should not be surprised at the numbers. He reminded me that at the Battle of Badr their victory did not depend on numbers. The polytheists encountered them and they were well equipped not only with the arms but also had sufficient animals and enough quantity of gold and silk cloth. Hazrat Zaid bin Harithah (may Allah be pleased with him) took the flag and fought and the Muslims fought under his command, till he was martyred having been hit by spear. Then Hazrat Jafar bin Abi Talib (may Allah be pleased with him) picked the flag and dismounted from his sorrel horse and cut its houghs. It was the first horse to be hamstrung in the history of Islam. He fought the polytheists valiantly with the flag in his right hand. When it was cut off, he carried in his left hand. When left was also severed, he contrived to hold it in his upper arms till he was martyred. He was then thirty three years old. Allah, the Gracious, gave him two wings in Paradise by which he flies where ever he liked. He had struck an enemy soldier with his sword piercing him in two pieces. Then the flag was picked up by Hazrat Abdullah bin Rawahah (may Allah be pleased with him). Primarily, he hesitated a little and then press forward himself on after reciting some embolden poetry. As he plunged himself, his cousin brought him some meat, for, he had not eaten well for some days. He said: 'Eat that you may recover after the exhaustion.' However he took a piece of morsel and then threw it away to penetrate into the enemy lines where he too was martyred. Then Hazrat Khalid bin Walid (may Allah be pleased with him) picked up the flag, but the Muslims being exposed to attack suffered bitter loss at the hands of polytheists.

THE PROPHET (PEACE BE UPON HIM) OBSERVED THE BATTLE FIELD

When the Battle of Mutah was fought, Allah the Gracious, removed for him the veil that obstructed the view between Madinah and Syria. He thus observed the battle field. Few days after the dispatch of the Muslim army, the Messenger of Allah (may Allah's Blessings and Peace be upon him) summoned people and while sitting on the pulpit he addressed: "Let me tell you about your army. They faced the enemy daringly and had waged vehement striving in the way of Allah. Zaid was martyred. The devil shows him how beautiful is this world and how distasteful is death. He said: "Faith is established deeply in the hearts of Muslims and you try to present to world as beautiful. Then, he fought till he was martyred." Then Prophet (Peace be upon him) then prayed for him; "He has gone to Paradise." Jafar took over and was martyred and the Prophet (Peace be upon him) prayed for him the same thing and that he has gone by with two wings among the angels and flies in the Paradise wherever he likes. The Messenger of Allah (Peace be upon him) visited the home of Hazrat Asma bint

Umayy (Radiya Allah-u Taala anha) and asked her to bring to him Jafar's children. He fondled them and tears fell down his eyes. She asked him if he had bad news about Jafar and he confided to her that he and his companions had been martyred that day. She shrieked and sobbed and other women came to her while the Prophet (Peace be upon him) went back to his home. He said: "Do not neglect Jafar's family and do provide them with food. They are in sorrow because of Jafar." "Abdullah bin Rawahah took the flag till he was martyred. When he was wounded, he sighed a little. Then he reprimanded and encouraged himself till he was martyred. Now Khalid (may Allah be pleased with him) has the banner and fighting is very fierce. He led the men confidently, having presented himself for the command. O Allah! He is a sword among your swords. You are his protector and Support." From that day onward, Khalid was titled sword of Allah (Saif Allah). Hazrat Khalid bin Walid (Radiya Allah-u Taala anhu) altered next day, the formation of his army. He rearranged position of the vanguard and the rear and the right and left flanks. The polytheists presumed that reinforcements had arrived for the Muslims. They, the Roman and their ally Arabs were overawed and lost hope, suffering defeat. Hazrat Khalid (may Allah be pleased with him) had used nine swords which means that he fought boldly and very courageously.

Hazrat Yala bin Umayyah (may Allah be pleased with him) came to the Prophet (Peace be upon him) with a report on the Battle of Muthah. The Prophet (Peace be upon him) said: "If you like, you may present your report or I will describe to you what happened there." Hazrat Yala solicited: "O Messenger of Allah (Peace be upon him), you tell me, and he described that the happenings. Yala (may Allah be pleased with him) exclaimed, 'Indeed, that is exactly as it happened. You have left out nothing. The Prophet (Peace be upon him) said: "The battlefield was brought before me so that I observed every thing."

ARMY REACHED BACK MADINAH

The Muslim army reached back Madinah, and were welcomed heartily. The Prophet (Peace be upon him) was riding the horse and the children were also there. He said to the people, "Keep the children with you and bring ibn Jafar to me." The people threw dust on the army saying, 'O Deserters! You have fled from striving in the way of Allah (Jihad).' But, Allah's Messenger (Salla Allah-u alaihi wa-sallam) corrected them, saying, "They are stable and regular fighters with determination."

MARTYRS OF THE GHAZAH-E-MUTAH

1. Hazrat Zaid bin Harithah (Radiya Allah-u Taala anhu). (Robbers attacked his mother Sudah bint Thalabah and sold him at Ukaz, when he was child. Hakim bin Hizam purchased him and gave him to his aunt Hazrat

- Khadijah bint Khuwaylid (*Radiya Allah-u Taala anha*). His father, while searching him found him and reached the Prophet (Peace be upon him). But he preferred to live with him rather than going home with his father. The Prophet (Peace be upon him) loved him and he became Muslim before all freed slaves. The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) set him free and married him to freed female slave Hazrat Umm Ayman Barkat. Hazrat Usamah bin Zaid (may Allah be pleased with him) was born to her.)
2. Hazrat Jafar Tayyar (*Radiya Allah-u Taala anhu*) bin Abu Talib bin Abdul Muttalib bin Hashim. He migrated to Ethiopia and played an enviable role for Islam. The Prophet (Peace be upon him) said, "I have seen him in Paradise, flying with angels."
 3. Hazrat Abdullah bin Rawahah al-Khazraj (may Allah be pleased with him). He was present at Aqabah and was appointed a leader of Banu Harith bin Khazraj. The Prophet (Peace be upon him) was delivering a sermon in the mosque. He happened to speak the word "sit down", Abdullah bin Rawahah (*Radiya Allah-u Taala anhu*) heard it though he was not yet inside the mosque, and he sat down immediately. When the Prophet (Peace be upon him) finished his sermon, someone told him of that and he prayed for him, "May Allah increase his longing to obey Allah and His Messenger." Hazrat Abdullah bin Rawahah (may Allah be pleased with him) was among well known poets. He recited poetry in praise of Allah's Messenger (may Allah's Blessings and Peace be upon him)
 4. Hazrat Masud bin Aswad Adi (*Radiya Allah-u Taala anhu*) bin Harithath bin Nadhlah (Bani Adi bin Kaab tribe)
 5. Hazrat Wahb bin Saad (*Radiya Allah-u Taala anhu*) bin Abi Sarah (Banu Maalik tribe)
 6. Hazrat Abbad bin Qays al-Khazraj (*Radiya Allah-u Taala anhu*)
 7. Hazrat Harith bin Numan Najjari (*Radiya Allah-u Taala anhu*) bin Asif bin Nadhla (Bani Ghanm bin Maalik bin Najjar tribe)
 8. Hazrat Suraqah bin Amr (*Radiya Allah-u Taala anhu*) bin Atiya bin Khunsa of Banu Mazin,
 9. Hazrat Jabir bin Amr (*Radiya Allah-u Taala anhu*)
 10. Hazrat Abu Kulayb bin Amr (*Radiya Allah-u Taala anhu*)
 11. Hazrat Amr bin Saad (*Radiya Allah-u Taala anhu*) bin Harith (Bani Maalik bin Aqsa tribe)
 12. Hazrat Aamir bin Saad (*Radiya Allah-u Taala anhu*) bin Harith bin Ubad bin Saad bin Aamir bin Thalbah bin Maalik bin Aqsa.

THE EXPEDITION (SARIYYAH) OF MUTAH I.E JAISH-AL-UMRA (8 A.H)

The expedition Mutah also known as 'Jaish-al-Umra' have already been enumerated the Campaign (Ghazwah) of Mutah, as above.

THE EXPEDITION (SARIYYAH) OF HAZRAT AMR BIN AL-AAS (MAY ALLAH BE PLEASED WITH HIM) TOWARDS DHAT AL-SALASIL (8 A.H)

The Messenger of Allah (*Salla Allāh-u alaihi wa-sallam*) sent Hazrat Amr bin Al-Aas (*Radiya Allah-u Taala anhu*) with three hundred selected warriors, giving him white flag and black banner, towards Dhat al-Salasil which is beyond Wadi Al-Qura, in the month of Jamadi al-Thani 8 A.H. With them were thirty horses and he ordered him to also seek help from those of the Udhrah, the Baliyy and the Balqayn those are on the route of their march. He marched during the night and remained in concealment in the day. When he was close to the enemy, the information reached him that there was a great multitude, so he sent Hazrat Rafi bin Makith al-Juhani to the Messenger of Allah (Peace be upon him) requesting him for help. The Prophet (Peace be upon him) sent Hazrat Abu Ubaidah bin al-Jarrah (may Allah be pleased with him) with two hundred notable warriors, including Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with all of them) giving them a flag. He ordered him "to join Amr (may Allah be pleased with him) and that they should be in agreement and should not disagree." On reaching there Hazrat Abu Ubaydah (may Allah be pleased with him) intend to lead the prayers, but Hazrat Amr (may Allah be pleased with him) said: You have come only to help me. I am the *Amir*. So, Hazrat Ubaidah (may Allah be pleased with him) obeyed him in this matter. Thus Hazrat Amr (may Allah be pleased with him) used to lead the prayers. From there he set out and reached the valley of the Baliyy, and then he reached the dwelling region of Udhrah and Balaqain where the enemies had gathered. The Muslims invaded their territory and they fled to their areas and dispersed. Then, to inform their safe return and fighting events he sent Hazrat Awf bin Maalik al-Ashjai as a courier to the Messenger of Allah (Peace be upon him).

THE EXPEDITION (SARIYYAH) OF AL-KHABT LED HAZRAT ABU UBAIDAH BIN AL-JARRAH (MAY ALLAH BE PLEASED WITH HIM) (8 A.H)

The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) sent Hazrat Abu Ubaidah bin al-Jarrah with three hundred warriors, among whom was Hazrat Umar bin al-Khattab (may Allah be pleased with all of them) in the month of Rajab 8 A.H against a clan of the Juhaynah at al-Qabaliyyah which is nearby sea-shore and is about 65 miles from Madinah. Hazrat Jabir bin Abdullah (may Allah be pleased with him) was also among them. Hazrat Jabir (may Allah be pleased with him) has narrated that while they were still on the way, they exhausted their provision. Hazrat Abu Ubaidah (may Allah be pleased with him) directed his men to collect the provision of all the force, which was when collected was two bags. He used to give them a little of that every day till that also was nearly exhausted, and after that it was finished, he gave them a date apiece. When the dates were finished, they subsisted on tree leaves which gave them the name the army of Khabt. Then they slaughtered camels till Hazrat Abu Ubaidah (may Allah be pleased with him) disallowed them from doing that. Hazrat Qays bin Saad (may Allah be pleased with him) is said to have bought camels and slaughtered for them. Then at the sea coast they saw a large fish. It served the whole army for eighteen days and then two of its ribs were made to stand erect, and they were so high that the men could go across under it mounted on their saddled camels without touching them. When they got the fish, they even used its oil and thus regained their health. Then they returned to Madinah and explained their experience to the Messenger of Allah (Peace be upon him) who said: "It is the nourishment that Allah had drawn out for you. If you still have of its flesh, let me have it." Thus they presented him some and he ate it.

THE EXPEDITION (SARIYYAH) OF HAZRAT GHALIB LAYTHI (RADIYA ALLAH-U TAALA ANHU) TOWARDS BANI AL-MULLOOH (8 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent Hazrat Ghalib bin Abdullah Laythi (may Allah be pleased with him) with fifteen striving volunteers against Bani al-Mullooh, those were inhabiting at the place of Kurayd. The Prophet (Peace be upon him) had directed for a night attack. They therefore marched in night and remained in concealment during the day. They attacked the enemy at night, some were killed and others escaped. One of the enemy fled and informed his tribesmen and allies. During this time there was a

heavy rain and the valley filled with water. The Muslims had seized a number of enemy camels and goats as booty and reached Madinah.

THE EXPEDITION (SARIYYAH) OF HAZRAT ABU QATADAH (RADIYA ALLAH-U TAALA ANHU) TOWARDS KHADIRAH (8 A.H)

The Messenger of Allah (Peace be upon him) sent Hazrat Abu Qatadah bin Rabi al-Ansari (may Allah be pleased with him) towards Khadirah the region of Muharib in Najd, with fifteen warriors in the month of Shaaban. 8 A.H, against Ghatafan. He commanded them to make a surprise attack on the enemy and that is why he marched during the night and remained in concealment during in the day. He made a surprise attack on a large enemy gathering. One of them cried: O Khadirah! And tried to encounter the Muslims but he who came before them was killed. The Muslims captured many slaves and seized their two hundred camels and two thousand goats. Every one of the participant got twelve camels and ten goats were regarded to be equal to one camel, and reached Madinah after fifteen days.

THE EXPEDITION (SARIYYAH) OF HAZRAT ABDULLAH BIN ABU HADHRAD ASLAMI (MAY ALLAH BE PLEASED WITH HIM) TOWARDS GHABAH (8 A.H)

Thicket mass of shrubs is known as Ghabah. The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent Hazrat Abdullah bin Abi Hadhrad (may Allah be pleased with him) with two persons for spying towards Rifaa bin Qays who had gathered a large force at Ghabah to attack the Prophet (Peace be upon him). Rifaa came out of his gathering alone in search of a missing grazer. As soon as he reached near Hazrat Abdullah, he thrown an arrow casting into his heart and then struck off his head. They said the Muslim creed loudly: 'Allah is Greatest.' (*Allah-u-Akbar*). People gathered there frightened and fled towards desert and Hazrat Abdullah and his comrades (may Allah be pleased with him) driven the large number of camels and goats and appeared before the Prophet (Peace be upon him) with booty and head of Rifaa. Thirteen camels were given to Hazrat Abdullah bin Abi Hadhrad, by the Prophet (Peace be upon him)

THE EXPEDITION (SARIYYAH) OF HAZRAT ABU QATADAH (MAY ALLAH BE PLEASED WITH HIM) TOWARDS BATN EDAM (8 A.H)

The Messenger of Allah (*Sallah Allah-u alaihi wa-sallam*) when decided to launch a campaign against Makkah, he sent Hazrat Abu Qatadah bin Rabi al-Ansari (*Radiya Allah-u Taala anhu*) on the first of the month of Ramadan 8 A.H with eight men to attack Batn Edam, situated between Dhu Khushub and Dhu al-Marwah, at a distance of 36 miles from Madinah. The idea of the Prophet (Peace be upon him) was to forming to think the people to conjecture that his aim was in that direction, and this report was to be spread. Among the warriors of the expedition was Muhallim bin Jaththamah al Laythi (may Allah be pleased with him). Then Aamir al-Adbat al-Ashjai passed by him. Who was killed by Muhallim (may Allah be pleased with him) and took his camel as booty. They did not find any gathering of enemy and they reached Dhu Khushub, and then they could get the information there that the Messenger of Allah (Peace be upon him) had directed his attention to Makkah. Thus, they took the middle route and joined the Prophet (Peace be upon him) at the place of al-Suqaya.

(28) THE CAMPAIGN (GHAZWAH) (THE GREAT CONQUEST) OF MAKKAH 19TH RAMADAN 8 A.H)

After twenty one months of the Treaty of Hudaibiyah, in the month of Shaaban 8 A.H, Banu Bakr ask the Quraish for help them against the Khuzaah with men and arms. They reached disguised, garbed and covering their face for concealing at al-Watir; (near Makkah) among them were Huwaytib bin Abd al-Uzza, Safwan bin Umayyah and Mikraz bin Hafs bin al-Akhyaf. Then they attacked Khuzaah at night unaware, and killed twenty of their men. Then they abashed for what they had done and realized that it was contrary to the terms of the Peace Treaty which had been made between them and the Prophet (Peace be upon him). Amr bin Salim al-Khuzai with forty horsemen reached before the Messenger of Allah (may Allah's Blessings and Peace be upon him) to intimate him as to what had happened with them and they seek help from him. He got up dragging his cloak and said: "I shall not be helped if I do not help Banu Kaab with what I help myself. Verily, this cloud will shower rain to help the Banu Kaab." (A cloud appeared in the sky at the very moment). Abu Sufyan bin Harb reached Madinah and requested the Prophet (Peace be upon him) to renew the Treaty and to prolong the period. He declined the request. Then Abu Sufyan stood and without any authority announced unilaterally the extension of period and left for Makkah forth with. When Abu Sufyan reached Madinah, he came to the Prophet's

(Peace be upon him) house to his daughter, Hazrat Umm Habibah (*Radiya Allah-u Taala anha*) bint Abu Sufyan (She was widow of Ubaidullah bin Jahsh and was married to the Prophet (Peace be upon him) when she was in Ethiopia. She narrated 65 *Ahadith* and died in 44 A.H). As he went to sit on the Prophet's (Peace be upon him) bed, she folded it up quickly. He said, 'O dear daughter! I cannot say if you think the bed is too good for me, or I am too good for it.' She said, 'This is the bed of Allah's Messenger (Peace be upon him) and you are an idolater and unclean. I do not want you to sit on the Prophet's (Peace be upon him) bed.' He said: 'Since you have left us, you have changed.' Then he went to Hazrat Abu Bakr (*Radiy Allah-u Taala anhu*) and requested him to recommend him to the Prophet (Peace be upon him); he refused to do so. He, then, went to Hazrat Umar (may Allah be pleased with him) who said: 'Shall I speak for you with Allah's Messenger (Peace be upon him)? By Allah, if I had only a small ant, would be striving against you with it.' Then he went to Hazrat Ali (*Radiya Allah-u Taala anhu*) and said: 'I have the closest relationship with you and appeal to you to recommend me to the Prophet (Peace be upon him). Let me not return empty handed.' He said: 'Alas, Abu Sufyan! Once Allah's Messenger (Peace be upon him) determines an action, we cannot talk to him. Before going back, he met the Prophet (Peace be upon him) again and told him of his announcement. He said: "O Abu Sufyan, that is your out look." Then he left for return journey and the Prophet (Peace be upon him) prayed to Allah, "O Allah, shut their eyes and ears from watching us lest they see us and hear about us." Allah's Messenger (Peace be upon him) saw a cloud and said, "This showers help for Banu Kaab." A little after Abu Sufyan's departure. The Prophet (Peace be upon him) busied himself in preparations for striving in the way of Allah (Jihad). He told Hazrat Ayesah (may Allah be pleased with her) that she should get ready but keep it secret. The Messenger of Allah (Peace be upon him) started making arrangements secretly and said: "O Allah! Close their eyes and let them not see us but suddenly." When he decided to attack, Hatib bin Abu Baltaah (may Allah be pleased with him) wrote to the Quraish informing them about the plan. The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent Hazrat Ali bin Abi Talib, Hazrat Zubair bin Al-Awwam (and some say and Hazrat Miqdaad bin Amr) (may Allah be pleased with all of them) and directed them to proceed to the place of Khulayqah Bani Abi Ahmad, there you will find a woman who is carrying a letter from Hatib bin Abi Baltaaah for Quraish. (Her name was Sarah and she was slave girl of Ikrimah bin Abu Jahl.) They set out immediately and found the woman on the notified site, but they could get letter only after she was threatened intensely. The letter was confiscated and the contents of the letter were: 'Great preparation are being made here; may be Makkah is intended.' The Prophet (Peace be upon him) sent messages to the Arabs around him, the chief tribes of whom were Ghifar, Sulaym, Aslam, Ashja Juhaynah and Muzaynah. Some of them arrived Madinah and some of them joined him on the way and the

total number of Muslim striving volunteers in the Ghazwah al-Fatah was ten thousand (according to Urwah, twelve thousand.)

THE MUSLIM FORCES

The renowned historians have enumerated the extent of Muslim forces as follows:

1. Emigrants and Ansars of Madinah including their allies from the tribes of Banu Tamim, Banu Qays and Banu Asad:	6,000
2. Muzayna tribe	1,300
3. Banu Sulaim	1,000
4. Banu Juhayna	800
5. Banu Ghaffar	500
6. Embraced Islam on the day of conquest	400
	Total: <u>10,000</u>

According to the above there were ten thousand striving volunteers and had 980 horses. But Hazrat Urwah bin Zubair, Zuhri and Musa bin Uqba have stated that the striving volunteers (Mujahideen) were twelve thousand. The Prophet (Peace be upon him), expediently commanded the various contingents of striving volunteers not to assemble in Madinah, but to join him when he passed their tribal settlements, all along the route to Makkah. This strategy succeeded so well that the Quraish could not get news of the arrival of the Muslim army, before it encamped on the other side of the mountains, surrounding Makkah. To increase the effect of the shock, the Messenger of Allah (Peace be upon him) ordered that every Muslim soldier should light a separate fire. He appointed Hazrat Abu Umm Qulsum bin Husayn Ghafari as his vicegerent at Madinah. He set out on Wednesday, 10th Ramadan, after *al-Asr* (after noon) prayers. All of them were fasting and they were at Qudaid between Usfan and Amaj when it was time to break fast. At Qudaid, he prepared flags and banners and gave them to the tribes. Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him) met Allah's Messenger (Peace be upon him) at Juhfa. He had begun his migration with his family. Till then he was resident of Makkah and incharge of watering. The Prophet's (Peace be upon him) good-will was with him. Abdullah bin Abbas has narrated (Sahih Bukhari) that at Usfan, he asked for a glass of water and drunk it by day time, so that the people might see him and he did not fast again during the journey till they reached Makkah. During his travel he observed fast and sometimes did not observe. The proclaimer of the Messenger of Allah (Peace be upon him) announced: 'He who likes, may break the fast and he who likes may observe the fast.' When he reached al-Sulsul, he sent as vanguard Hazrat Zubair bin al-Awwam, with two hundred Muslims. He, then, encamped at Marr az-Zahran at the time of *Isha* (early part of night) prayers and commanded his

companions and they kindled ten thousand fires. The Quraish had not received any information about his invasion and was greatly terrified of the frightful situation. They therefore sent Abu Sufyan bin Harb to collect information and asked him: 'If you meet Muhammad (Peace be upon him) obtain from him amnesty for us.' Abu Sufyan bin Harb, Hakim bin Hizam and Budayl bin Warqa came out of Makkah and when they saw the Muslim army, it frightened them. The Prophet (Peace be upon him) appointed Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*) to keep watch on that night: Hazrat Abbas bin Abdul Muttalib, heard the voice of Abu Sufyan and said: 'O Abu Hanzalah, he said: I am here what is behind you? He said: 'It is the Messenger of Allah (Peace be upon him) with ten thousand valiant strong army. Embrace Islam, may your mother and tribe be bereaved to you.' He took him under his protection and rushed with him and his comrades and got them admitted before the Messenger of Allah (Peace be upon him). They embraced Islam and the Prophet (Peace be upon him) favoured Abu Sufyan, saying: "He who enters the house of Abu Sufyan will be safe and he who closes his door will also be safe." Then the Prophet (*Salla Allah-u alaihi wa-sallam*) after eight years of continuous physical and mental torture on the part of his fellow citizen, entered Makkah with the main army group of the Muslims from Kada, the northern upper part of Makkah (Jannat-al-Maala grave yard) riding his she-camel al-Qaswa, between Hazrat Abu Bakr Siddique and Hazrat Usayd bin Hudayr (may Allah be pleased with both of them). Hazrat Imam Bukhari has recorded that the Prophet (Peace be upon him) was reciting Surah al-Fatah while riding his she-camel. He repeated every verse twice. Allah's Messenger (Peace be upon him) came to Zu Tuwa and he lowered his head in submission to Allah, who had honoured him with victory. His beard touched his saddle when he bowed.

ABU QUHAFAH'S EMBRACEMENT OF ISLAM

Hazrat Asma bint Abu Bakr (*Radiya Allah-u Taala anha*) (she was mother of Hazrat Zubair bin al-Awwam (may Allah be pleased with him). She narrated 53 *Ahadith* and died at Makkah in 73 A.H. She witnessed the events and martyrdom of Hazrat Abdullah bin Zubair, may Allah be pleased with him) has narrated that when Allah's Messenger (Peace be upon him) stayed at Zu Tuwa, Abu Quhafah said to his youngest daughter that she should take him to the summit of the mountain Abu Qays. He had lost his eye sight. There, he asked her; 'what do you see O daughter?' She said, 'I see a man ahead of them now moving forward, now going to the rear.' He said: He is the organizer who arranges the rows of the forces. She commented, 'The gathering has swelled.' He said: 'That means that the army is advancing. Take me home quickly.' She brought him down. Before they reached home, the army had arrived Makkah. When Allah's Messenger (may Allah's Blessings and Peace be upon him) was in the mosque,

Hazrat Abu Bakr (may Allah be pleased with him) brought his father Abu Quhafah to him. Seeing him come, he said, "Why did you not let the Shaikh stay home. I would have come there myself?" Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) solicited, 'It is better for him to come to you.' He made Abu Quhafah sit opposite Allah's Messenger (Peace be upon him) who stroked his chest and said, "Embrace Islam", he became a Muslim. He congratulated Hazrat Abu Bakr (may Allah be pleased with him) on his father's Islam. Abu Sufyan accompanied by Hazrat Abbas (*Radiya Allah-u Taala anhu*) was observing the entrance of the brave and courageous Muslim forces and he saw what was beyond his expectations. He said to Hazrat Abbas (*Radiya Allah-u Taala anhu*): O Abu al-Fadl! The domination of your brother's son has risen high. Thereupon Hazrat Abbas (may Allah be pleased with him) said: 'Grief to you! It is not domination, it is Prophethood.' He replied: Yes. The banner of the Messenger of Allah (Peace be upon him) was that day with Hazrat Saad bin Ubadah (may Allah be pleased with him). His menacing remarks about the Quraish came to his knowledge so he took it from him and handed it over to his son Qays bin Saad al-Khazraji (may Allah be pleased with him). Hazrat Abu Ubaidah bin Jarrah (may Allah be pleased with him) was commanded to lead the footmen ahead of Allah's Messenger (Peace be upon him) who entered from Azakhir to the upper side thence into Makkah. Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) has narrated that "Allah's Messenger (Peace be upon him) said, "If Allah's will (Insha Allah) when He has granted us victory, our encamping will be at al-Khayf bin Kinanah where they had sworn to be loyal to heathenism."

It the main, however, it was a peaceful and practically, occupation without fighting, and scholars of distinction have stated that conquest was on Friday, the 19th Ramadan 8 A.H. The Messenger of Allah (Peace be upon him) commanded Hazrat Saad bin Ubadah to enter through Kada, Hazrat Zubair bin al-Awwam through Kada and Hazrat Khalid bin Walid (may Allah be pleased with him) through al-Lit, and prohibited fighting. Kada is the place where from Hazrat Ibrahim (upon him peace) proclaimed for performance of the pilgrimage of Hajj.

ORDERED TO KILL

He ordered to kill seven men and four women, even if they clung to the curtain of Kaabah. They were:

1. Ikrimah bin Abu Jahl. Ikrimah had fled to Yemen, while his wife Umm Hakim bint Harith became a Muslim. She begged the Prophet (Peace be upon him) to pardon Ikrimah. He acceded to her request. Ikrimah boarded a ship from Jeddah, which came to the grip of a storm. The sailors asked the passengers, 'Worship Allah sincerely. Your idols will be of no use to you today.' Ikrimah remarked, 'By Allah, if He rescues us in the sea then only He

can help us on land. O Allah, I make a firm promise that if you save me this calamity then I will go to Muhammad and place my hand on his hand. I expect to find him a forgiving one.' Accordingly when he reached the seaport, his wife fetched him and brought him to the Messenger of Allah (Peace be upon him) and he became a Muslim. He was martyred in the battle of Yarmuk.

2. Abdullah bin Saad bin Abu Sarah. He was the foster brother of Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*). He had been a Muslim and used to write down revelation. Then he apostatized and went away to Makkah. On the day of conquest he fled to Hazrat Uthman (may Allah be pleased with him) who took him to the Messenger of Allah (Peace be upon him) seeking immunity. He kept silent for a long time and then said, "Yes". When they had gone away. He said to those present, "Was there not a guided man among you who, on seeing me silent, could strike off his head?" They solicited, 'O Messenger of Allah, why did you not give us sign?' "He said: "A Prophet does not kill anyone by pointing. It does not behave a Prophet to betray the eyes." Later, Abdullah became a Muslim sincerely. He died in 36 A.H.
3. Abdullah bin Khatal Taymi. The Messenger of Allah (Peace be upon him), after that he became Muslim, sent him to collect Alms (*Zakat*) with an Ansar. He also took with him his Muslim slave. He became displeased with the slave, killed him and fled to Makkah, after apostatizing. He had two singing girls with him who sang infamy songs about the Prophet (Peace be upon him). One of these girls was Fartana. She was executed at the Prophet's (Peace be upon him) orders and the other namely Qartani was given immunity. Abdullah ibn Khatal was killed at the Prophet's (Peace be upon him) orders, while he was clinging to the curtains of the Kaabah. Musa bin Dawud has described that: 'A person came to the Prophet (Peace be upon him), and said: 'O Messenger of Allah! Ibn Khatal is holding fast the curains of al-Kaabah.' Thereupon the Prophet (Peace be upon him) said: "Kill him wherever you find him." He also has narrated in his version that the Messenger of Allah (may Allah's Blessings and Peace be upon him) was not putting *Ihram* (two unstitched pieces of white cloth for pilgrimage) that day. Al-Fadl ibn Dukayn has described that; 'The Messenger of Allah (Peace be upon him) never entered Makkah without *Ihram* except on the day of the victory when he entered it without *ihram* and he was wearing a black turban. He entered through Kada, a narrow path in the mountain from the side of upper Makkah and went out from the side of lower side of Makkah.' Hazrat Fulayh bin Sulayman has stated that Abu Murrâh, the freed slave of Hazrat Umm Hani (may Allah be pleased with him) informed him: 'Verily Hazrat Umm Hani entered the halting place of the Messenger of Allah (Peace be upon him) on the day of the conquest, to speak to him about a

man for whom she wanted amnesty. She said: The Prophet (Peace be upon him) reached there and dust had set on his head and beard. It was covered by a cloth. Then he took a bath and changed the sides of the cloth and offered eight *rakahs* of al-Duha (noon). Saeed bin Abi Hind has described that Hazrat Aqeel bin Abi Talib informed him that Hazrat Umm Hani bint Abu Talib has related to him that; 'On the day of victory, two persons of Banu Makhzum came running to her and she took them under her protection. Then Hazrat Ali (may Allah be pleased with him) came there and said: 'I shall kill both of them.' When I heard him saying this, I went to the Prophet (Peace be upon him) who was at upper Makkah and when he saw me, he welcomed me and said: "Umm Hani! What brought you here?" I said: O Prophet of Allah! I have given protection to two men Harith bin Hisham and Zuhayr bin Abu Umayyah from among my husband's brothers (She was married to Hubayrah bin Amr bin Aaiz Makhzumi, and she embraced Islam on the day of victory i.e. conquest of Makkah). She narrated 46 *Ahadith*. Hubayrah fled to Najran on the day of victory. She died during the period of Ameer Muawiyah; may Allah be pleased with him) Ali (may Allah be pleased with him) wants to kill them. Thereupon, the Messenger of Allah (Peace be upon him) said: "We grant amnesty to him whom you have given protection." Then the Prophet (Peace be upon him), stood up for bath and Fatimah (may Allah be pleased with him) screened him with a cloth. Then he took his cloth and wrapped it. Then he offered eight *rakahs* in two's of *Chasht* i.e. *al-Duha* (supererogatory prayers). However some authorities suggest that it was the *Salah* of victory. Hazrat Saad bin Abu Waqqas (may Allah be pleased with him) had done the something in the palace of Chosroe after the victory of Madain (Persian capital)

4. Huwayrith bin Nuqayz used to revile the Prophet (Peace be upon him). When Hazrat Abbas (may Allah be pleased with him) sent the Prophet's (Peace be upon him) daughters, Hazrat Fatimah and Hazrat Umm Kulsum (may Allah be pleased with both of them) to Madinah, he caused stumbling obstacle. He struck their beast in such a way that it panicked throwing them down. Hazrat Ali (*Radiya Allah-u Taala anhu*) killed him.
5. Miqyas bin Subabah. Miqyas killed the slayer of his brother even after receiving the blood-money. But on killing him, he turned apostate and went away. Numaylah bin Abdullah (may Allah be pleased with him), his fellow tribes man, killed him.
6. Sarah. Sarah was the female slave of Ikrimah bin Abu Jahl. She use to be arrogant to the Messenger of Allah (Peace be upon him) in Makkah. She was the courier of letter of Hatib bin Abu Baltaah to Quraish, but was intercepted. The Prophet (Peace be upon him) for-gave her but she fled to Makkah and thus she was declared to be a fugitive. The Prophet (Peace be upon him) was requested to grant her immunity, and thus she became

- Muslim and lived upto the period of Hazrat Umar (may Allah be pleased with him)
7. Fartana, slave-girl of Abdullah bin Khatal. She was killed.
 8. Qartani. Slave girl of Abdullah bin Khatal. She was granted immunity.
 9. Hibar bin Aswad (later embraced Islam)
 10. Kaab bin Zuyahr (later embraced Islam)
 11. Harth bin Hisham

Safwan bin Umayyah, Ikrimah bin Abu Jahl, Himas bin Qays and Suhayl bin Amr had collected some men in Khandamah to fight. When Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) arrived, an irregular fight taken place in which Hazrat Kurz bin Jabir Fihri and Khunaysh bin Khalid al-Ashqar al-Khuzai (may Allah be pleased with both of them) were martyred. They have adopted a lane apart from Khalid (may Allah be pleased with him) and were martyred. Hazrat Salamah bin al-Mayla Juhanni (may Allah be pleased with him) was also martyred. Thirteen of the polytheists were killed and others fled from there.

GENERAL AMNESTY

Al-Zuhri has narrated that: 'On the day of the victory when the Messenger of Allah (Peace be upon him) sent for Safwan bin Umayyah bin Khalaf, Abu Sufyan bin Harb and al-Harith bin Hisham. Hazrat Umar (*Radiya Allah-u Taala anhu*) said: Allah has given you supremacy over them, it is time you let them know what they had done (How they had afflicted the Muslims before immigration) The Prophet (Peace be upon him) said: "For me and for you is what Yusuf (Joseph) had said to his brothers: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy." Hazrat Umar (may Allah be pleased with him) said: 'I was put to shame before the Messenger of Allah (may Allah's Blessings and Peace be upon him) because of the aversion that was expressed by me.' The Prophet (Peace be upon him) said to them, what he said. Practically the entire population of Makkah was transformed and embraced Islam. They were not the residents of a defeated and occupied country, but equal with the victors in rights as well as obligations. It was a great conquest in which the idols were broken and monotheism reigned supreme in Makkah.

"Safwan bin Umayyah, Suhayl bin Amr, Ikrimah bin Abu Jahl, Himas bin Qays, Utbah bin Abu Jahl, Muattib bin Abu Jahl, Abdullah bin al-Zubaari poet, Anas bin Zunaym Dili poet and Budayl bin Abd Manaf (may Allah be pleased with all of them) are among the notables, those embraced Islam at the time of Makkah conquest."

A leather tent was pitched for the Messenger of Allah (may Allah's Blessings and Peace be upon him) at al-Hajun. Hazrat Zubair bin al-Awwam

(may Allah be pleased with him) guarded the tent and pitched his banner by its side. It was said to him: 'Will you not inhabit in your house?' He said: "Has Aqeel left any house for us." There were three hundred and sixty idols around the Kaabah. The important of them, were so called, al-Uzza, Manat, Suwa, Buwana and Dhu al-Kaffayn. When he passed by an idol, he pointed with the staff in hand and said: "And say: Truth has (now) come and falsehood has vanished away. Behold! Truly, falsehood is ever bound to perish." Consequently the idols fell down with faced downward, the chief of them being Hubal in front of al-Kaabah. It was proclaimed at Makkah: 'He who believes in Allah and the Hereafter should not leave any idol in his house undiminished. The Prophet (Peace be upon him) did not enter Kaabah till all the pictures were obliterated. Then he circumambulated the Kaabah on his beast. He, then, came to *Maqam-e-Ibrahim* and offered two *rakah* behind it. Then he sent Hazrat Bilal (may Allah be pleased with him) to Hazrat Uthman bin Talhah (may Allah be pleased with him) to bring the Key of al-Kaabah. The Messenger of Allah (*Salla Allah-u alaihe wa-sallam*) took the Key, opened the door and entered al-Kaabah and said "Glory to Allah" (*Subhan Allah*). There he offered eight-*rakahs* (prostrations) (two x 4) and came out. Then he closed the two doors and the Key was with him. Ahmad has described from Hazrat Abdullah bin Abbas (may Allah be pleased with him) that Allah's Messenger (Peace be upon him) (*Salla Allah-o alaihi wal-sallam*) entered the Kaabah and it had six pillars. He stood at each pillar and made a supplication. Some of the scholars have stated that he put the three eastern pillars behind him, two western pillars to his right and one to his left. He offered two *rakaat*.

The people assembled there, he addressed them and called Uthman bin Talhah, whom he bestowed the Key and said: "Banu Abu Talhah! Take it for all times to come, none but an oppressor will seize it from you." He bestowed the supplying of water to pilgrims (*al-Siqayah*) to Hazrat Abbas bin Abdul Muttalib, and said to him: "I have given you an obligation which should not be stingy to you, nor you should be stingy to it." Then the Messenger of Allah (Peace be upon him) sent Tamim bin Asad al-Khuzai who marked anew the limits of the sanctuary. The time of *al-Zuhr* (noon) prayer came and Hazrat Bilal (may Allah be pleased with him) recited the *Azan* from the roof of al-Kaabah. The Messenger of Allah (Peace be upon him) said: "War will not be fought with the Quraish after this day till the Day of Resurrection." (He meant on the basis of the infidelity). The Prophet (*Salla Allah-u alaihi wa-Sallam*) stood at al-Hazwarah and said: "Thou (Makkah) art the best part of the earth of Allah, and the dearest part of the earth of Allah to me. If I had not been banished from thy limits I would not have left thee." On the second day of conquest, the Messenger of Allah (may Allah's Blessings and Peace be upon him) delivered a sermon after *al-Zuhr* (noon) prayers and said:

“Allah has made Makkah a sanctuary since He created the heavens and earth. Consequently it will remain a sanctuary immune from bloodshed till the day of Resurrection. It was made lawful for me only a short time of the day. Then it gained back its sanctity like yesterday’s. Those of you present here should convey to those not present. It is not lawful for us to take any thing as booty from here. Banish from your hearts vanity and the pride of your ancestors of the days of the ignorance: All the people are the children of Adam and Adam was (created) out of dust. I bear witness that Allah and Allah alone is worthy of worship.:He has no partner; He has made good his promise and helped His slave and routed the confederates alone. Allah, the Gracious, had made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. Its hunting should not be chased nor should its trees be cut nor its vegetation or grass uprooted (except *Izkhir*) nor its lost things picked up except by one who makes a public announcement about it.”

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) has narrated (Sahih Bukhari; Vol. 2) that on the Day of the conquest of Makkah, Allah’s Messenger (Peace be upon him): said “Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one. Who would announce it publicly. Every claim of privilege, blood or property is abolished by me except the custody of the Kaabah and the watering of the pilgrims. Blood and monetary claims are trodden under my feet to day. The blood wit for killing by accident or resembles intentional by stick or whip is hundred camels, forty of which will be pregnant she-camels. O Quraish, Allah has abolished the arrogance of pre-Islamic days and the honour of ancestors.” He recited verse 13 of Surah Al-Hujurath of the Holy Quran:

“O mankind! Verily, we have created you from a male and a female; and we have made you into nations and tribes, so that you might know each other. Surely, the most noble of you in the sight of Allah is the one who is the most righteous among you. And Allah is All Knowing, All Aware.

(Al-Hujurath, 49:13)

Then he said:

“O Quraish! Do you know how I shall treat with you? They replied: ‘We hope for kindness at your hands. You are noble, son of noble.’ He said: “No blame, in any way, will fall upon you today. Allah will forgive you, and He is the Most Merciful of those who show mercy.” (Surah Yusuf, 12:92)

The Messenger of Allah (*Salla Allah-u alaihi wa-sallam*) conquered it on 19th of Ramadan (some say 17th) of 8th A.H. The Messenger of Allah (Peace be upon him) stayed there for nineteen nights during which he offered diminished (*Qasr*) prayers. Then he marched for the campaign of Hunain and appointed Hazrat Attab bin Asid (may Allah be pleased with him) as his vicegerent. He appointed Saeed bin Saeed (may Allah be pleased with him) bin al-Aas bin Umayyah as administrator of the Market of Makkah. When the Messenger of Allah (Peace be upon him) wanted to proceed to al-Taif, Saeed bin Saeed (may Allah be pleased with him) accompanied him and died a martyr's death at Al-Taif.

Bayhaqi has described that; after the conquest of Makkah, Abu Sufyan sat down and thought to himself; 'Should I gather an army against Muhammad.' Suddenly a hand struck him between his shoulders and he heard, "Then Allah would disgrace you." He turned to see, he was Allah's Messenger (Peace be upon him). He said: 'Now I firmly believe that you are a Prophet (Peace be upon him). Hazrat Saeed bin Musayyab (may Allah be pleased with him) has narrated in *Dalail-al-Nabuwwat* of Bayhaqi, that on the night of the conquest of Makkah, all people were engaged in Bait Allah in prayers, recitation and circumambulation. Abu Sufyan asked his wife Hind; 'Do you think it is inspired by Allah?' She replied: 'Yes.' When Abu Sufyan met Allah's Messenger (Peace be upon him) in the morning, he told him of his question to Hind and her reply. Abu Sufyan exclaimed, 'I bear witness that you are Allah's servant His Messenger. By Allah, no one besides Hind had heard me.'

After completion of circumambulating the Kaabah, the Ansars were at the foot of Mount Safa, saying to each other, 'Allah's Messenger (Peace be upon him) loves his city and has compassion for his tribe. He received a revelation. All of the Companions would know that he was getting a Divine Revelation (*Wahy*) and they could not look at him till that was over. When he had they could not look at him till that was over. When he has received that; he said looking up, "O Ansars! Did you say: Allah's Messenger loves his city and has compassion for his tribe." They said; "Yes, we did say that. Allah's Messenger (Peace be upon him) said, "Listen! I am Allah's slave and His Messenger. I have immigrated for Allah's sake to you. My life is with you my death will be with you." The Ansars wept and appeared before him, saying; 'By Allah, what ever said our object was only because of our love for Allah and His Messenger and greed to be with them.' He said, "Allah and His Messenger confirm what you say and accept your testimony."

Hazrat Urwah bin Zubair has narrated (Sahih Bukhari) that: during the conquest Fatimah bint Aswad bin al-Aswad niece of Abu Salma bin al-Aswad and daughter of the chief of Makhzum tribe Aswad bin Al-Aswad, committed theft.

Her tribesmen requested Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) to intercede with Allah's Messenger (Peace be upon him) for her. When he entreated the subject; Allah's Messenger (Peace be upon him) face showed anger and he said; "Will you intercede in a matter concerning legal punishment prescribed by Allah?" Usamah solicited, 'O Messenger of Allah, seek Allah's forgiveness for me.' In the evening Allah's Messenger (may Allah's Blessing and Peace be upon him) addressed the people and after praising Allah, he said: "People before you were destroyed because if a noble among them stole, they pardoned him, but if an indigent person stole anything, he was given the prescribed punishment. By Allah, in Whose Hand is Muhammad's soul, if Fatimah bint Muhammad has stolen, I would have cut her hand." Then, at his command the woman's hand was severed.

Hazrat ibn Jarir has described that the Prophet (Peace be upon him) was sitting on Mount Safa while, Hazrat Umar (may Allah be pleased with him) was seated a little below him. The people assembled to swear allegiance to Allah's Messenger (Peace be upon him). The Messenger of Allah (*Salla Allah-u alaihi-wa-sallam*) took the allegiance (*bayah*) from them for their obedience to Allah and His Messenger (Peace be upon him) to the best of their ability. When he had received allegiance from the men, he began to receive it from the women. The Prophet said, "You should offer allegiance (*Bayah*) to me that you will not ascribe associates with Allah, and you will not steal and you will not commit adultery. You will not kill your children. You will not accuse anyone falsely." Allah's Messenger (Peace be upon him) instructed Hazrat Umar (may Allah be pleased with him) to take the pledge from them and he did it. It was the Prophet's (Peace be upon him) practice not to shake hands with a woman and he never touched a woman. Who was not *mahram* (spouse). He took an oral allegiance from women.

THE EXPEDITION (SARIYYAH) OF HAZRAT KHALID BIN WALID (RADIYA ALLAH-U TAALA ANHU) AGAINST AL-UZZA (RAMADAN 8 A.H)

When the Messenger of Allah (may Allah's Blessings and Peace be upon him) conquered Makkah, he sent Hazrat Khalid bin Walid (may Allah be pleased with him) with thirty horsemen towards Wadi Nakhlah to demolish (idol) al-Uzza, on 25th of the month of Ramadan 8 A.H. They reached there and after demolishing appeared before the Prophet (Peace be upon him) and informed him. He asked him: "Did you notice anything?" He answered, 'No' He said: "Indeed, you have not demolished it, so go back to it and demolish it." Then Khalid went back full of wild anger. He unsheathed his sword. There came a woman who was naked of black complexion and the hair of her head scattered. The attendant began

to scream. Hazrat Khalid (may Allah be pleased with him) struck her and cut into two pieces. He then, returned to the Messenger of Allah (Peace be upon him) and apprised him of the events. Thereupon he said: "Yes, that was al-Uzza. She gave up all hopes for even to be adored in your country." Idol al-Uzza was biggest of their idols and was at Nakhlah and was the deity of Quraish and all Banu Kinanah and its keepers were Banu Shayban, a clan of Banu Sulaim.

THE EXPEDITION OF (SARIYYAH) OF HAZRAT AMR BIN AL-AAS (MAY ALLAH BE PLEASED WITH HIM) AGAINST SUWA (8 A.H)

After the conquest of Makkah and followed by the successful expedition of Hazrat Khalid (may Allah be pleased with him), the Messenger of Allah (Peace be upon him) dispatched Hazrat Amr bin al-Aas (may Allah be pleased with him) in the month of Ramadan with some horseman towards Suwa the idol of Banu Hudhail, to demolish it. It was at the place of Rihat three miles from Makkah. Hazrat Amr bin al-Aas (May Allah be pleased with him, bin Wail bin Hashim al-Qarshi al-Sahmi, narrated 39 *Ahadith*, conqueror of Egypt. Died at Maqtam, Egypt in 43 A.H) reached there and there was an attendant of it. He asked: what do you want? Hazrat Amr (may Allah be pleased with him) replied: 'The Messenger of Allah (Peace be upon him) has commanded me to demolish it.' He said: You cannot do it. Hazrat Amr (may Allah be pleased with him) asked, 'Why?' He said: You will be encompassed. Hazrat Amr (may Allah be pleased with him) said: Till now you are adhering to falsehood, grief to you. Does it hear or see? Then Amr (may Allah be pleased with him) approached it, broke it and commanded his comrades to demolish it. Then Hazrat Amr bin al-Aas (may Allah be pleased with him) asked the attendant: 'What did you see?' He said: 'I bear witness that Allah alone is worthy of worship, and I bear witness that Muhammad (Peace be upon him) is the Servant and Prophet of Allah.'

THE EXPEDITION (SARIYYAH) OF HAZRAT SAAD BIN ZAID AL-ASHHALI (MAY ALLAH BE PLEASED WITH HIM) AGAINST MANAT (8 A.H)

When the Messenger of Allah (*Salla Allah-u alaihi-wa-sallam*) conquered Makkah, he sent on the day of the victory in the month of Ramadan 8 A.H. Saad bin Zaid al-Ashhali with twenty horsemen towards the deity of Manat, the idol of Al-Aws, al-Khazraj and Ghassan, at al-Mushallal near Qudayd. He reached there

and the attendant asked him: What do you want? He said: 'I want to demolish Manat.' He rejoined: Conclude you with this. Then Hazrat Saad (may Allah be pleased with him) proceeded to destroy. There came out a naked woman of dark complexion with the hair of head scattered. She was screaming and beating her chest. The attendant said: O Manat! Display your chastisement. Hazrat Saad bin Zaid (may Allah be pleased with him) struck and killed her. He then, turned to the idol with his comrades who destroyed it.

THE EXPEDITION (SARIYYAH) OF HAZRAT KHALID BIN WALID (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU JADHIMAH (SHAWWAL 8 A.H)

When Hazrat Khalid (may Allah be pleased with him) reached Makkah after demolition of al-Uzza, the Messenger of Allah (may Allah's Blessings and Peace be upon him) sent him to Banu Jadhimah, a clan of Banu Kinanah, inhabiting in lower Makkah towards Yalamlam, in early Shawwal 8 A.H., not to fight but to invite them to embrace Islam. He set out with three hundred and fifty men, of Immigrants, Ansars, Banu Sulaym and Banu Mudlij bin Murrah. Khalid (may Allah be pleased with him) reached there and asked them: what you are? They said: We are Muslims. We offer prayers and bear witness to the truth of Muhammad's Prophethood. We have erected mosques in our open places and recite Azan (*adham*) there. He asked: 'What about these arms?' They said: Enmity exist between us and an Arab tribe. We conjecture that you were those people, so we equipped ourselves for armed resistance. He said: 'Put down the arms.' They put down the arms and he directed them to be made captives. The comrades captured them and some of them were tied behind their shoulders (backs), and distributed them among his people. When it was morning, Khalid (may Allah be pleased with him) directed: 'He who has a captive, should strike him with the sword.' As for as Banu Sulaim are concerned they killed their captives and as for as Immigrants (*Muhajirs*) and Ansars were concerned, they set their captives free. When this information reached the Prophet (Peace be upon him), he said: "O Allah! I absolve myself from the guilt of what Khalid had done." He sent Hazrat Ali (*Radiya Allah-u Taala anhu*) and instructed him to go and look into the affair and abolish the pagan practices. Who went there paid blood money of those who had been killed, and compensated their losses. When they had been compensated, Hazrat Ali (may Allah be pleased with him) still had some money and though they said that they had no more claim, he gave them whatever he had on behalf of the Prophet (Peace be upon him). Then he reached back and presented his report to the Messenger of Allah (Peace be upon him). He praised Ali's (may Allah be pleased with him) action. Then Allah's Messenger

(Peace be upon him) faced the Kaabah and raised his hands very high so that his armpits were visible clearly and he said three times, "O Allah, I am innocent of Khalid's doings."

THE EXPEDITION (SARIYYAH) OF HAZRAT ABU AAMIR ASHARY (MAY ALLAH BE PLEASED WITH HIM) TOWARDS AWTAS (8 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent a detachment under the command of Hazrat Abu Aamir Ashary (*Radiya Allah-u Taala anhu*) against a Hawazin fugitive party encamped at Awtas. Hazrat Abu Aamir killed nine idolaters, but he was martyred by tenth arrow shot on him. He was succeeded by his nephew Hazrat Abu Musa Ashary (may Allah be pleased with him) to whom he notified his successor. When Hazrat Abu Aamir (may Allah be pleased with him) shot in the knee, he (Abu Musa) asked him who had shot the arrow and Abu Aamir (may Allah be pleased with him) pointed towards him. So, he pursued and they fought with one another with swords and Hazrat Abu Musa Ashary (*Radiya Allah-u Taala anhu*) killed him. He then came to Hazrat Abu Aamir (*Radiya Allah-u Taala anhu*) who was on the point of death, and told him; 'Allah has had your slayer killed.' Hazrat Abu Aamir (may Allah be pleased with him) asked Hazrat Abu Musa Ashary (may Allah be pleased with him) to remove the arrow and when he took it out, water flowed out of the wound instead of blood. He then said to Hazrat Abu Musa (may Allah be pleased with him); 'O son of my brother convey my greetings to Allah's Messenger (Peace be upon him) to pray for me.' Then he appeared before the Prophet (Peace be upon him) and conveyed the message of Hazrat Abu Aamir (may Allah be pleased with him). The Prophet (Peace be upon him) prayed that: "O Allah! Forgive him, on the Day of Resurrection, place him above many of your creatures." Then, on his request, he prayed for Hazrat Abu Musa Ashary (*Radiya Allah-u Taala anhu*) also.

(29) THE CAMPAIGN (GHAZWAH) OF HUNAIN AND HAWAZIN (SHAWWAL 8 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) set out with 12000 Muslims from Makkah on Saturday 6th Shawwal 8 A.H against the valley of Hunain, which is about 36 miles from Makkah. between Makkah and Taif. Maalik bin Awf al-Nasari rose in rebellion and dissidence to Makkah conquest and had mobilized the Thaqif, al Nasar, Jusham and Saad bin Bakr and

Hawazin at Awtas to march against the Prophet (Peace be upon him) and they brought with them their wealth, their women fold and their children. There were two notables of the Thaqif, Qarib bin Aswad of the Ahlaf and Zul-Khimar Subay bin Harith and his brother Ahmar of Banu Maalik. Their Chief Commander was Maalik bin Awf Nasari. Maalik bin Awf sent three men to collect information about the companions of the Messenger of Allah (Peace be upon him) but they returned terrified. Prophet (Peace be upon him) arrived at Hunain on Thursday 10th Shawwal. He appointed Hazrat Utab bin Usayd (may Allah be pleased with him) as his vicegerent at Makkah. He borrowed one hundred coats of mail from Safwan bin Umayyah, who was still a polytheist and 3000 spears from Nawfal bin Harith bin Abdul Muttalib. The Prophet (Peace be upon him) offered to Safwan to pay for them, but Safwan said: O Messenger of Allah, today I am inclined to Islam. He sent Hazrat Abdullah bin Abi Hadrab al-Aslami (may Allah be pleased with him) for spying, who entered their camp studied them from inside and brought information about the enemy. The Messenger of Allah (Peace be upon him) in the morning set in rows his Companions and prepared banners and flags and from among the immigrants (Muhajirs) Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) was holding a flag, Hazrat Saad bin Abi Waqqas (may Allah be pleased with him) and Hazrat Umar bin al-Khattab (may Allah be pleased with him) were holding the banners. The flag of al-Khazraj was entrusted to Hubab bin al-Mundhir (may Allah be pleased with him) and another of Hazrat Saad bin Ubadah (may Allah be pleased with him). Hazrat Usayd bin Hudayr (may Allah be pleased with him) was holding the flag of al-Aws and every clan of al-Aws and al-Khazraj had a flag or a banner borne by one of their notables. In the case of Arab tribes their flags and banners borne by the persons noted among them. On the day he marched from Makkah, the Prophet (Peace be upon him) sent the Banu Sulaym as advance contingent under the command of Khalid bin Walid, who reached at al-Jiranah. The Prophet (Peace be upon him) reached Hunain well prepared, riding his white mule, Duldul and had put on two coats of mail, head cover and iron helmet. Some of the companions observing the large number of Muslim forces said: 'Today we will not be overpowered.' These words were felt heavy and irksome for the Prophet (Peace be upon him). Allah, the Almighty revealed verses 25-26 of Surah Tawbah of the Holy Quran:

"Certainly, Allah has already helped you in many fields, and (specially) on the day of Hunain, when your great numbers made you elated, but they availed you nothing, and the earth with all its spacious, became straitened for you; then you turned back retreating. Then Allah sends down tranquillity from Himself upon His Messenger, and upon the believers. And He sent down forces (of angels), which you did not see; and He chastised those rejecters. And thus, is the retribution of infidels."

(At-Tawbah, 9:25-26)

The Hawazin appeared before them like which they had never seen. Their army emerged from the narrow passes of the valley and attacked them suddenly. The horsemen of Banu Sulaim were repulsed and the men from Makkah followed them. The Prophet (Peace be upon him) began to say: "O supporters of Allah! O supporters of His Messenger! I am the servant of Allah and His Prophet." He then returned to his camp and on that day who remained contended to put a bold front were: Hazrat Abbas bin Abdul Muttalib, Hazrat Ali bin Abi Talib, Hazrat Fadl bin Abbas, Hazrat Abu Sufyan bin al-Harith bin Abdul Muttalib, Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman bin Zaid and the members of his family and his Companions (may Allah be pleased with all of them). Religious scholars have enumerated between 80 and 300 the number of Companions those remained firm encompassing the Prophet (Peace be upon him).

CONFUSION AMONG MUSLIM FORCES

Sahih Bukhari (607, Vol. 5) has described that a man from Qays tribe asked Hazrat Al-Bara (may Allah be pleased with him); 'Did you flee leaving Allah's Messenger (Peace be upon him) on the day of the battle of Hunain?' Al-Bara replied, 'But Allah's Messenger (Peace be upon him) did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet (*Salla Allah-u alaihi-wa-sallam*) riding his white mule while Abu Sufyan (may Allah be pleased with him) was holding its reins, and the Prophet (Peace be upon him) was saying: "I am the Prophet without a lie. I am the son of Abdul Muttalib." Sahih Bukhari (610, Vol. 5) has narrated from Hazrat Abu Qatadah Harith bin Rabi al-Khazraj (may Allah be pleased with him) that: 'We set out along with the Prophet (Peace be upon him) during the year of the battle of Hunain and when we faced the enemy, the Muslims (with the exception of the Prophet, may Allah's Blessings and Peace be upon him, and some of his companions) retreated (before the enemy), I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armour to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed Hazrat Umar (may Allah be pleased with him) and said to him, 'What is wrong with the people?' He said, 'The matter (or the decision) is with Allah, the Glorious.' Then the Muslims returned (to the battle after the fight) and (after overcoming the enemy) the Prophet (Peace be upon him) sat and said, "Whoever had killed an infidel and has an evidence to this issue, will have the belonging of the deceased (i.e. clothes, arms, horse etc). I stood up and said: 'Who will be my witness?' and then sat down. The Messenger of Allah (Peace be upon him) repeated his question. Then the Prophet (Peace be upon him) repeated his question. Then the Prophet (Peace be upon him) said the same (for the third

time). I got up and said; 'Who will be my witness? And then sat down.' The Prophet (Peace be upon him) asked his former question again. So I got up. The Prophet (Peace be upon him) said: "What is the matter, O Abu Qatadah?" So I narrated the whole story; A man said, 'Abu Qatadah has spoken the truth, and the belonging of the deceased are with me, so please compensate Abu Qatadah on my behalf.' Hazrat Abu Bakr (may Allah be pleased with him) said: 'No, it will never happen that the Prophet (Peace be upon him) will leave a lion of Allah who fights for the Sake of Allah and His Messenger (Peace be upon him) and give his spoils to you.' The Prophet (Peace be upon him) said: "Abu Bakr has spoken the truth. Give the spoils back to him!" 'So he gave it to me and I bought a garden in the land of Banu Salama in exchange with the spoils and that was the first property I got after embracing Islam.'

FIERCE FIGHTING BY THE MUSLIM FORCES

When it was confusion and uproar in the Muslim forces, the Messenger of Allah (Peace be upon him) began to say to Hazrat Abbas (may Allah be pleased with him) "proclaim. O body of al Ansar! O people of acacia tree! O people of Surah al-Baqarah!" Accordingly he proclaimed loudly. They turned to him as if he was a she-camel showing affection to her young ones. They responded: 'We are here, we are here.' Then they attacked the polytheists. The Prophet (Peace be upon him) raised his eyes and saw their valiant fighting, then he remarked, "Now the battle has started." (Fighting has now reached its climax) "I am the Prophet, there is nothing false in it. I am the son of Abdul Muttalib."

Then the Prophet (Peace be upon him) said to Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him), "Give me a few pebbles." Hazrat Abbas gave him a few pebbles picking from the earth. The Prophet (Peace be upon him) then said, "May the faces be deformed." He threw them on the faces of the polytheists, and said: "Flee away, for the sake of al-Kaabah." Allah cast fear in their hearts. Edges of their swords became blunt. They fled away in a way that none looked at the other. None of them remained without dust in their eyes and mouths. They said; that they heard a rumbling between heaven and earth like that which is created when a new tray is rubbed by iron. Then the Prophet (Peace be upon him) commanded them to kill whom they could. Thereupon the Muslims grew indignant and killed many of them. Fighting with Banu Nasir bin Muawiyah was fierce and it was followed by a fight with Banu Ribab. The symbol of the angels on the day of Hunain was red turban, one side of which they had hung between their shoulders. An Hawazin has stated that the Muslims retreated, we reached near Allah's Messenger (Peace be upon him) swinging our swords and surrounded him. Suddenly, beautiful faces separated us from him. They said, 'Faces are disfigured.' We were then defeated. Shaybah ibn Uthman has narrated in Bayhaqi's '*Dalel-al-Nubawwat*', that during the Battle of Hunain, I found

Allah's Messenger (Peace be upon him) unprotected. I thought of my father (who was killed in Uhud) and uncle who were slain by Hazrat Ali and Hazrat Hamzah (may Allah be pleased with both of them) and said to myself that I could seek retribution by killing (Allah forbid) the Prophet. I went to his back and was about to strike him with a sword when sparks of fire intercepted us and I was terrified that perhaps it burnt me down. I put hands on my eyes and retreated. He turned back and said, "Shaybah come closer. O Allah keep away from him the temptation of the devil." Then, I looked up to him and he was dearer to me than my sight and hearing. He said, "Shaybah, fight the disbelievers." In the pursuit of the Muslim army some of the enemy men reached Taif, some reached Nakhlah and some turned to Awtas. When the Hawazin were surrounded, there was a fierce fighting among the Banu Maalik of the Thaqif. Seventy of their men were killed, beneath the flag held by Zu-Khimar. When he was killed Uthman bin Abdullah took his place and was killed. The Messenger of Allah (Peace be upon him) said, "May Allah destroy him. He bore hatred for Quraish." The Prophet (Peace be upon him) entrusted the flag to Hazrat Abu Aamir al-Ashari (may Allah be pleased with him) and dispatched him to search them. Salama bin al-Akwa was with them. Abu Aamir surrounded them and killed the combatants then tenth one, martyred Abu Aamir (may Allah be pleased with him) who was succeeded by Hazrat Abu Musa Ashari. He killed the man who martyred Abu Aamir (may Allah be pleased with him) and fought the enemy till Allah granted him victory. The Prophet (Peace be upon him) prayed for them and said: "O Allah! Forgive Abu Aamir and place him among the highest of my people in the Paradise." He also prayed for Hazrat Abu Musa Ashari (may Allah be pleased with him).

Sahih Bukhari (612, Vol.5) has narrated from Hazrat Abu Musa Ashari (may Allah be pleased with him: Abu Musa Abdullah bin Qays bin Sulaim, Ashar tribe of Yemen, he narrated 360 *Ahadith* and died at Makkah in 44 A.H) that 'When the Prophet (Peace be upon him) had disengaged from the battle of Hunain, he sent Abu Aamir at the head of an detachment to Awtas. He combat against Duraid bin As-Summa and Duraid of Banu Jashm was killed and Allah defeated his associates. The Prophet (Peace be upon him) sent me with Abu Aamir, who was shot at his knee with an arrow which a man from Jushm had thrown and fixed into his knee. I went to him and said; 'O uncle! Who shot you?' He pointed me out the man saying: 'That is my killer who shot me with an arrow.' So I headed towards him and over took him, and when he saw me, he fled and I followed him and started saying to him, 'Won't you be ashamed? 'Won't you stop?' So that persons stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu Aamir, 'Allah has killed your killer.' He said, 'Take out this arrow.' So I removed it, and water instead of blood burst forth out of the wound. He then said, 'O son of my brother! Convey my compliments to the Prophet (Peace be upon him) and request him to ask Allah's forgiveness for me.'

Abu Aamir made me his successor in commanding the detachment and after a short while he embraced martyrdom. Later I returned and entered upon the Prophet (Peace be upon him) at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was a bedding. The strings of the bed had their traces over his back and sides. Then I told the Messenger of Allah (may Allah's Blessings and Peace be upon him) about our and Abu Aamir's news and how he had said 'Tell him to ask for Allah's forgiveness for me.' The Prophet (Peace be upon him) asked for water, performed ablution and then raised hands, saying, "O Allah! Forgive Ubaid Abu Aamir." At that time I saw the whiteness of the Prophet's (Peace be upon him) armpits. The Prophet (*Salla Allah-u alaihi-wa-sallam*) then said, "O Allah, make Abu Aamir on the Day of Resurrection, superior to many of Your human creatures." I said, 'Will you ask Allah's forgiveness for me?' The Prophet (Peace be upon him) said: "O Allah, forgive the sins of Abdullah bin Qays and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection."

MARTYRS OF GHAZWAH-E-HUNAIN

- (1) Hazrat Ayman bin Ubayd bin Za'id al-Khazraji (*Radiya Allah-u Taala anhu*). Who was the son of Hazrat Umm Ayman (may Allah be pleased with him), uterine brother of Hazrat Usamah bin Zaid (may Allah be pleased with him).
- (2) Hazrat Suraqah bin al-Harith Ajlami (may Allah be pleased with him).
- (3) Hazrat Abu Aamir Ubayd bin Sulaym (may Allah be pleased with him) al-Ashari. Paternal uncle of Hazrat Abu Musa Ashari (may Allah be pleased with him).
- (4) Hazrat Ruqaym bin Thalabah bin Zaid bin Lawdhan (may Allah be pleased with him).
- (5) Yazid bin Zamaah (may Allah be pleased with him) (whose horse threw him down).

Maalik bin Awf fled and entrenched himself in the abode of Biliyyah. It has also been said that; he entered the fort of Thaqif. The Messenger of Allah (Peace be upon him) ordered the captives (slaves) and the spoils to be collected and then sent to al-Jiranaah. They waited there till the Prophet (Peace be upon him) returned from al-Taif. There were six thousand captives, twenty four thousand camels, more than forty thousand goats and four thousand *uqiyahs* (Uqiyah=five ounces) of silver. The Prophet (Peace be upon him) delayed the distribution of the slaves in order that a deputation might wait upon him, to obtain their freedom.

SHAYMAH BINT HALEEMAH SAADIAH (MAY ALLAH BE PLEASED WITH HIM)

The Messenger of Allah (Peace be upon him) sent a detachment on the day of Hawazin and ordered them, "If you get hold of Bijad, a man of Banu Saad bin Bakr, don't let him escape; for he has committed a crime." They made him captive and brought him with his family and also Shaymah bint Haleemah (Shaymah bint Harith bin Abdul Uzza, was with them). They forced her to walk fast and she told them, 'Indeed I am your Prophet's foster sister.' They did not believe her until they brought her to the Prophet. The Prophet (Peace be upon him) on indications of her childhood sign, recognized her and spread the mantle made her sit on it. He said, "If you like, stay with me duly regarded and honoured, or I will give you gifts and you may go to your people." She preferred to go to her people, and he gave her gifts, Makhul: the slave, and a female slave. She married them and their lineage grew among Banu Saad.

HAZRAT HALEEMAH SAADIYAH (MAY ALLAH BE PLEASED WITH HIM)

Hafiz ibn Hajr Asqalani (d.852 AH) has recorded in 'Asabah' that after Ghazwah-e-Hunain (Shawwal 8. A.H). Hazrat Haleemah Saadiyah, presented herself before the Holy Prophet (Peace be upon him) at the place of Jiranah, he spread for her a piece of cloth. Allama Abdul Rehman Al-Suhayli (died 581 A.H) has clearly described in *Rauz-al-Anf* that after the exaltation of Prophethood, Hazrat Harith bin Abdul Uzza, husband of the Hazrat Haleemah Saadiyah (foster mother of the Prophet: Peace be upon him) appeared in Makkah before the Prophet (*Salla Allah-u alaihi wa-sallam*) and embraced Islam and inspite of heavy pressure by plytheists, he did not gave up his true faith. These circumstances evidently confirm that Hazrat Haleemah should have emrbraced Islam and became Sahabiah (companion). Hazrat Haleemah's grave is indicated in a corner of *Jannat ul Baqi* (Madinah grave-yard) at Madinah, but the period of her death is not known. Hazrat Amr bin Saib (*Radiya Allah-u Taala anhu*) has narrated in '*Abu Dawud*' that one of the Prophet's (Peace be upon him) foster father came to him and he spread a piece of cloth for him to sit on it. Then his foster mother came and made the same arrangement for her on the other side. Then his foster brother came and he stood up and made him sit opposite himself.

CAPTIVES RETURNED TO HAWAZIN

Sahih Bukhari (608, Vol. 5) has recorded that Hazrat Miswar bin Makhramah (may Allah be pleased with him: bin Nawfal bin Uhayb bin Zuhrah

bin Kilab bin Murrah bin Kaab bin Luai al-Qarshi al-Zuhri. He was nephew of renowned companion Hazrat Abdul Rehman bin Awf. He narrated 22 *Ahadith*. Was martyred by Hazrat ibn Zubair's rival Syrian forces (Hajjaj) by showering stones in 73 A.H., while he was busy in prayers at the place of Hateem) that: When the delegate of Hawazin (They were fourteen persons and their leader was Zubair bin Surad. Among them was Abu Burqan, the foster uncle of the Prophet: Peace be upon him) came to Allah's Messenger (Peace be upon him) declaring their embracement of Islam and entreating him to return their belongings and captives. Allah's Messenger (Peace be upon him) got up and said to them: "There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Messenger (may Allah's Blessings and Peace be upon him) had delayed the distribution of their booty over ten nights after his return from Taif. So when they came to know that Allah's Messenger (Peace be upon him) was not going to return to them but one of the two, they said: 'We prefer to have our captives.' So, Allah's Messenger (Peace be upon him) said: "Whatever belongs to me and the family of Abdul Muttalib is yours and I shall ask the people." So, he got up amongst the Muslims, and praising Allah as He deserved, said: "To proceed! Your brothers have come to you with repentance and I see (it logical) to return captives. These people have come as Muslims, and this was why I delayed the distribution of the captives. I offered them a choice, and they did not consider anything equal to their women and children. So, whoever of you likes to do that as a favour then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said: 'We do that (i.e. return the captives) willingly as a favour, O Allah's Messenger!' Allah's Messenger (*Salla Allah-u alaihi wa-sallam*) said: "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them and they (i.e. their chiefs returned to Allah's Messenger (Peace be upon him) that all of them agreed to give up their captives, with pleasure, and had given their permission (i.e. that the captives be returned to their people). In this way, all women and children were returned to the Hawazin.

DISTRIBUTION OF BOOTY

The Prophet (may Allah's Blessings and Peace be upon him) appointed Masud bin Amr Ghafari as supervisor and started distributing the booty, and gave first the shares of those whose hearts were to be reconciled. Consequently Abu Sufyan bin Harb was paid forty *uqiyahs* of silver and one hundred camels. He said: 'And for my son Muawiyah?' The Prophet (Peace be upon him) said: "Give him forty *uqiyahs* of silver and one hundred camels. He gave one hundred camels

to Hakim bin Hizam who requested for one hundred more and the Prophet (Peace be upon him) gave the same to him. The Prophet (Peace be upon him) gave al-Nasr bin al-Harith bin Kaladah, one hundred camels; he gave al-Ala bin Harithah al-Thaqfi, fifty camels; Makhramah bin Nawfal, fifty camels; Harith bin Hisham, one hundred camels; Saeed bin Yarbu, fifty camels; Safwan bin Umayyah, one hundred camels; Uthman bin Wahb, fifty camels; Suhayl bin Amr, one hundred camels; Hisham bin Amr al-Aamiri, fifty camels; Huwaytib bin Abdul Uzza, one hundred camels; Al-Aqra bin Habis al-Tamimi, one hundred camels; Maalik bin Awf, one hundred camels; Uyaynah bin Hisn, one hundred camels and al-Abbas bin Mirdas, one hundred camels. He gave all these from 'one fifth for the booty (*Khums*) set apart in the name of Allah. Then he ordered Hazrat Zaid bin Thabit (may Allah be pleased with him) to enumerate the people and spoils, and distributed them among the people. The share of everyone of them was four camels and forty goats. If one happened to be a horse man, he got twelve camels and one hundred and twenty goats.

The Messenger of Allah (may Allah's Blessings and Peace be upon him) reached al-Jiranah on Thursday 5th of Dhu al-Qadah and stayed there for thirteen nights. When he intended to return to Madinah, he set out on Wednesday 18th Dhu al-Qadah, put on *ihram*, for *Umrah* and entered Makkah, where he circumambulated Kaabah, walked between al-Safa and al-Marwah, and had his head shaved. Next day he returned to Madinah via al-Jiranah and Sarif and then to Marr al-Zahran.

THE EXPEDITION (SARIYYAH) OF HAZRAT TUFAIL AL-DAUSI (MAY ALLAH BE PLEASED WITH HIM) AGAINST DHU AL-KAFAIN (8 A.H)

The Messenger of Allah (may Allah's Blessing and Peace be upon him), when intended to march on al-Taif, he sent in Shawwal 8 A.H. Tufail bin Amr al-Dausi (*Radiya Allah-u Taala anhu*) to demolish Dhu al-Kaffain, the idol of Amr bin Humamah al-Dausi, and after that join him at al-Taif. He demolished Dhu al-Kaffain broken into pieces and burnt him. He reached Taif swiftly with four hundred persons of his kinsmen and joined the Prophet (Peace be upon him), four days, after his arrival. He brought a 'wheeled shelter' (Testudo) and Catapult (sling)

(30) THE CAMPAIGN (GHAZWAH) AGAINST AL-TAIF (SHAWWAL 8 A.H)

The Messenger of Allah (*Salla Allah-o alaihi-wa-sallam*) marched in Shawwal 8 A.H for Ghazwah-e-Taif, with 12000 (according to some scholars 14000) Muslim forces and encamped close to the fort of al-Taif. His wives Hazrat Umm Salamah and Hazrat Zainab bint Jahsh (may Allah be pleased with both of them) were accompanying him. He pitched two tents for them and used to offer prayers between the tents during the siege of al-Taif. After the forts of Khaibar, Taif was the second occasion on which the Prophet (Peace be upon him) had to encounter a walled town offering resistance. He besieged them for eighteen days. Urwah bin Masood Thaqafi and Ghaylan bin Salamah were at Jurash learning the techniques of Catapult etc. Al-Taif is 1700 metres high from sea level and 65 kilometres from Makkah. The besieged Thaqif had stored provisions which could suffice them for a year.

GRAVE OF ABU RIGHAL

On the way towards al-Taif the Muslims came across a grave, about which Allah's Messenger (Peace be upon him) said:

"It is Abu Righal's grave. He was ancestor of the Thaqif, and was from the tribe of Thamud. He was safe from the chastisement because of his stay within the *Haram* (sacred territory). As he came out of it, he suffered the same punishment that his people had suffered and he was buried at this site. The Proof of that is a golden piece was buried with him. You can take it after digging it."

The Companions (may Allah be pleased with him) dug up the grave on that very moment and took out the golden piece.

FIRST RETALIATION

Allah's Messenger (may Allah's Blessings and Peace be upon him) proceeded to Taif from Hunain, going by Nakhlah Yamaniyah, Qarn, Mulayh and Buhrat-ul-Rugha of Liyah, where he built a mosque and offered prayer in it. Here he decided a case of retaliation (Qisas, punishment for murder). A man of Layth had killed a man of Huzayl, so he was executed in retaliation. This was the first Qisas in Islam.

REPENTANCE OF UYAYNAH BIN HISN

'*Dalail-al-Nubuwwat*' by Bayhaqi has recorded that Uyaynah bin Hisn requested the Prophet (Peace be upon him) for permission to proceed to the fort and invite the people of al-Taif towards Islam. He allowed him to proceed. There, instead of inviting them towards Islam, he urged them to be steadfast and do not worry for the loss of few trees. When he came back and confirmed that he had invited them to Islam, the Prophet (Peace be upon him) said: "You lie," and told him what he had been doing there. He said, 'O Messenger of Allah, I repent to you and Allah for this crime.'

AL-TAIF BESIEGED

When they fled from Awtas they closed the doors of the fort and prepared for fighting. The polytheists thrown arrows in such an abundance that twelve of the Muslims embraced martyrdom and many wounded. The Prophet (Peace be upon him) shifted to the place where the mosque built by Amr ibn Umayyah Thaqfi of al-Taif stands today. From one of its pillars a creaking sound is heard when the sun shines on it. He set testudo and catapult and threw a thorny hedge round the fort. This was the first use of catapult or testudo in Islam. According to Waqidi, Salman Farisi (may Allah be pleased with him) had made the catapult and testudo and suggested that it should be used. A Muslim was martyred because of arrows thrown by the Thaqif. Thereupon the Prophet (Peace be upon him) ordered to cut and destroy their grapery gardens. Then they asked him to leave them for the sake of Allah and for the sake of compassion. Thereupon the Messenger of Allah (Peace be upon him) said: "I abstain from it for the sake of Allah and for the sake of compassionateness." An announcer of the Prophet (Peace be upon him) proclaimed that; 'Whichever of the slaves comes out of the fort to us, will be set free.' More than thirteen (some said to be twenty three) persons, against the desire of their masters, came out including Abu Bakrah bin Masruh and Ziyad bin Abu Sufyan, Yahan and Wardem. The Prophet (Peace be upon him) set them free. He confided each of them to a person who bore his expenses. The Messenger of Allah (Peace be upon him) was not permitted (by Allah) to conquer al-Taif, so, he commanded Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*) to proclaim that the people could depart. Some people said: 'Should we depart while al-Taif is not yet conquered?' Thereupon the Prophet (Peace be upon him) said: "Fight in the morning." When they invaded in the morning many people were wounded. Thereupon the Messenger of Allah (Peace be upon him) said: "We will return, if Allah so will." They were then delighted and began to depart. The Messenger of Allah (Peace be upon him) was laughing and He said: "There is no Lord but Allah alone. Allah and Allah alone is worthy

of worship. He fulfilled His promise, helped his Servant and defeated the armies alone. We are returning, repenting and worshipping our Lord and praising Him." It was entreated to him; O Messenger of Allah (Peace be upon him)! Invoke Allah! Against the Thaqif thereupon he said: "O Allah guide the Thaqif and bring them to the right Path." Accordingly a delegation arrived from Taif in Ramazan and became Muslims. It will be described, if Allah will (*Insha Allah*) in the events of 9 A.H. Hazrat Amr bin Asim al-Kilabi has narrated that Hazrat Umar (may Allah be pleased with him) came and said: 'O Prophet of Allah! Leave the Thaqif to us.' The Prophet (Peace be upon him) said: "Allah has not permitted me about the Thaqif." Hazrat Umar (may Allah be pleased with him) said: "Then how shall we fight the people against whom Allah has not permitted us to fight?" The Prophet (Peace be upon him) said: "Then depart from here." And they left.

PERFORMANCE OF UMRAH BY THE PROPHET (PEACE BE UPON HIM)

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated in '*Masnad-e-Ahmad*', that the Messenger of Allah (may Allah's Blessings and Peace be upon him) has performed one Hajj and four Umrahs, the one of the Peace of Hudaibiyah; second the Compensatory Umrah from Madinah; in Zul Qadah third from Jiranah in Zul Qadah and the fourth with Hajj-tul-Wada. Thus three Umrahs were performed in Zul Qadah and one in Zul Hajjah. In the first three rounds of circumambulation of al-Kaabah they practised *ramal* (swift walking) and walked normally in the next four rounds. The upper sheet of cloth was taken from below the right armpit and thrown over the left shoulders.

MARTYRS OF THE CAMPAIGN OF AL-TAIF

Twelve striving volunteers were martyred at the Campaign of al-Taif, out of which eight were Immigrants and four were Ansars (may Allah be pleased with all of them) and subsequently as follow:

1. Hazrat Saeed bin Saeed (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) bin Aas bin Umayyah of Banu Umayyah bin Abd Shams clan of Quraish.
2. Hazrat Urfutah bin Jannab (may Allah be pleased with him) ally of Banu Umayyah bin Abd Shams.
3. Hazrat Abdullah bin Abu Bakr (may Allah be pleased with him) of Banu Taym bin Murrah clan of Quraish. He was severely wounded by an arrow of which he died during the caliphate of Hazrat Abu Bakr (may Allah be pleased with him)
4. Hazrat Abdullah (may Allah be pleased with him) bin Abu Umayyah bin Mughirah From Banu Makhzum clan of Quraish.

5. Hazrat Abdullah (may Allah be pleased with him) bin Aamir bin Rabiaa. From the clan of Banu Adiy bin Kaab.
6. Hazrat Saaib bin Harith (*Radiya Allah-u Taala anhu*) bin Qays bin Adiy. From the clan of Bani Sahm bin Amr.
7. Hazrat Abdullah bin Harith (*Radiya Allah-u Taala anhu*). Brother of Hazrat Saaib bin Harith (may Allah be pleased with him)
8. Hazrat Julayhah bin Abdullah (*Radiya Allah-u Taala anhu*). From the clan of Banu Saad bin Layth.
9. Hazrat Thabit bin Jaza Aslam al-Ansar (*Radiya Allah-u Taala anhu*). From Banu Salma clan of Ansar al-Madinah.
10. Hazrat Harith bin Sahl Mazini (*Radiya Allah-u Taala anhu*) bin Abu Saasa. From Banu Mazin clan of al-Najjar tribe of al-Madinah.
11. Hazrat Ruqaym bin Thabit Awsi (*Radiya Allah-u Taala anhu*) bin Thalbah bin Zyad bin Luzan bin Muawiyah. From Aws tribe of Madinah.
12. Hazrat Munzir bin Abdullah (*Radiya Allah-u Taala anhu*). Banu Saada clan of the Ansar of Madinah.

MAALIK BIN AWF NASRI

The Messenger of Allah (may Allah's Blessings and Peace be upon him) inquired the delegation of Hawazin about Maalik bin Awf Nasri. They informed him that he had taken shelter in al-Taif with the Thaqif. He said, "Tell him that if he come here as a Muslim then we will return to him his family and belongings and give him an additional hundred camels." When it came to his notice, he quietly slipped out from the Thaqif and presented himself to Allah's Messenger (Peace be upon him) at Jiranah or Makkah. He became an enthusiastic Muslim and the Prophet (Peace be upon him) gave him what he promised. Then the Messenger of Allah (*Salla Allah-u alaihi-wa-sallam*) appointed him a chief over his people who were Muslims, the tribes being Thumalah, Salimah and Fahm. He made life difficult for the Thaqif, and he used to snatch their strayed animals.

SIGNIFICANT EVENTS OF 8 A.H

Hazrat Ibrahim (*Radiya Allah-u Taala anhu*), the son of the Prophet (Peace be upon him) was born to Umm al-Momineen Hazrat Mariyah Copt. (*Radiya Allah-u Taala anha*) in the month of Zul Hajjah. Hazrat Salma (may Allah be pleased with him) the freed slave of the Prophet (Peace be upon him) was the midwife. She conveyed the glad tidings to the Prophet (Peace be upon him) through Abu Rafi (may Allah be pleased with him) and sent Hazrat Ibrahim (may Allah be pleased with him) to Hazrat Umm Barrah Khawlah bint Munzir. She was wife of Hazrat Bara bin Aws (may Allah be pleased with him). Hazrat

Ibrahim (may Allah be pleased with him) died in 10 A.H. at the age of 16 or 18 months.

PULPIT (MINBAR) OF MASJID-E-NABAWI

The Pulpit (Minbar) of Masjid-e-Nabawi was prepared and placed in 8 A.H (some say 7 A.H). Before this the Prophet (Peace be upon him) use to sit upon *Satoon-e-Hannana* (Hannana) for Sermon. When new pulpit was placed, the wooden pillar of Hannana wept and was quiet after the consolation by the Prophet (Peace be upon him)

DEATH OF HAZRAT ZAINAB (RADIYA ALLAH-U.TAALA ANHA) BINT-E-PROPHET (PEACE BE UPON HIM)

Hazrat Zainab (may Allah be pleased with her) was wife of Hazrat Abu Al-Aas (Radiya Allah-u Taala anhu). Hazrat Imamāh (may Allah be pleased with her) was her daughter, with whom Hazrat Ali (may Allah be pleased with him) married after the death of Hazrat Fatimah (Radiya Allah-u Taala anha) according to her bequest.

DELEGATION OF ABD AL-QAYS

A delegation of twenty persons of the tribe of Abd al-Qays came from Bahrain and embraced Islam.

APPOINTMENT OF ADMINISTRATORS

After conquest of Makkah, almost the whole Arabian peninsula was submissive before the Prophet (Peace be upon him). For administrative control, the Messenger of Allah (Peace be upon him) appointed the administrators, the details of which will Insha Allah, be elaborated in a relating chapter.

POLL TAX FROM BANU AZD

The Messenger of Allah (Salla Allah-u alaihi-wa-sallam) sent Hazrat Amr bin Aas (may Allah be pleased with him) to Jayfar and Amr sons of Julandi of Banu Azd. He collected poll tax (*Jizyah*) from them and neighboring Bedouines and Magians.

VICEGERENT OF MAKKAH AND PREACHER

The Messenger of Allah (may Allah's Blessings and Peace be upon him) appointed Hazrat Attab (may Allah be pleased with him) (bin Asid bin Abu Aeis bin Umayyah bin Abd Shams al-Qarshi al-Amwi, d 13 A.H at Makkah) was appointed as vicegerent and Hazrat Muaaz bin Jabal (*Radiya Allah-u Taala anhu*) as preacher for religion and Quran. He fixed Hazrat Attab's (may Allah be pleased with him) emolument at one *dirham* per day. Hazrat Attab bin Asid (may Allah be pleased with him) spoke to the people saying, 'One who cannot survive on one dirham every day. May Allah cause him to die hungry. Allah's Messenger (Peace be upon him) has determined a dirham a day for me and I do not need anything from anyone.'

THE EXPEDITION (SARIYYAH) OF HAZRAT UYIANAH BIN HISN AL-FAZARI (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU TAMIM (9 A.H)

The Prophet (*Salla Allah-u alaihi-wa-sallam*) sent in the month of Muharram 9 A.H. Hazrat Uyainah bin Hisn al-Fazari (*Radiya Allah-u Taala anhu*) as Commander of the fifty horsemen, against Banu Tamim who were inhabiting at the place of al-Suqya. He used to march in the night and remain hidden during the day. Muslims attacked them unaware when they were grazing their cattle and thus they fled to the desert. Eleven of them were captured and the Muslims found eleven women and thirty children and they brought them to Madinah. The Prophet (Peace be upon him) ordered to imprison them in the house of Hazrat Ramlah bint al-Harith (may Allah be pleased with her). Then several of their chiefs, among whom were Utarid bin Hajib, Qays bin al-Harith, Ribab bin al-Harith bin Mujashi, Nuaym bin Saad, Zibriqan bin Badr, Amr bin al-Ahtam, al-Aqra bin Habis and Qays bin Asim came there and the captives started screaming, when they saw them. They came to the Prophet (Peace be upon him) he sat in the court yard of the mosque after that he offered al-Zuhr (*Noon*) prayers. Utarid bin Hajib talked to the Prophet (Peace be upon him) as their spokesman. He ordered Hazrat Thabit bin Qays bin Shammas (may Allah be pleased with him), who gave them reply. Allah has revealed in Holy Quran verse 4 of Surah al-Hujurath:

"Verily, those who call you from behind private chambers, most of them have no sense." (Al-Hujurath, 49:4)

Then the Prophet (Peace be upon him) dispatched al-Walid bin Uqbah bin Abi Muayt (may Allah be pleased with him) to Banu Mustaliq a clan of Khuzaah tribe, to collect taxes from them. They had embraced Islam and had built the

mosques. As soon as they came to know the arrival of al-Walid (may Allah be pleased with him), twenty of them came out delightfully with camels and goat but Walid misunderstood the motive of their coming out. When he saw them he returned to Madinah and intimated the Messenger of Allah (Peace be upon him) that they had encountered him with arms and hindered him from collecting taxes. The Prophet (Peace be upon him) decided to send a detachment against them. As soon as these news reached the people, they sent their representatives, those appeared before the Prophet (Peace be upon him) and solicited the correct information. Thereupon the Prophet (Peace be upon him) recited the Holy Quran before them and sent Hazrat Abbad bin Bishr to collect alms from their property, and to teach them the laws of Islam and the reading of al-Quran. Who stayed with them for ten days and returned happily to the Messenger of Allah (Peace be upon him)

THE EXPEDITION (SARIYYAH) OF QUTBAH BIN AAMIR BIN HADIDH (MAY ALLAH BE PLEASED WITH HIM) AGAINST KHATHAM TRIBE (9 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) dispatched, in the month of Safar 9 A.H. Hazrat Qutbah bin Aamir (*Radiya Allahu Taala anhu*) as Commander of twenty horsemen against the tribe of Khatham with ten riding camels, in the territory of Bishah near Tabalah. He ordered them to invade a surprise attack. They captured a man, who pretended to be dumb, but hurriedly he screamed out to the tribe to warn them. He was killed and then waited till the men of the tribe went to sleep, and then they assailed a surprise attack against them. They combat a fierce fighting in which a number of men were injured, on both sides. Qutbah bin Aamir (may Allah be pleased with him) slain whom he could and then they drove camels, goats and women to al-Madinah. Astonishingly a flood came and separated them of him, but they could not find way out of it. Their booty was four camels each and a camel was considered equal to ten goats.

THE EXPEDITION (SARIYYAH) OF HAZRAT ZAHAK (DAHAK) KILABI (MAY ALLAH BE PLEASED WITH HIM) AGAINST BANU KILAB (9 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent, in the month of Rabi al-Awwal 9 A.H., Hazrat Dahhak bin Sufyan bin Aw

bin Abu Bakr al-Kilabi (*Radiya Allah-u Taala anhu*) against al-Qurata, and Al-Asyad bin Salamah bin Qart was with him. They encountered them at al-Zujj of Lawah and invited them to embrace Islam. They refused and thus they attacked them and compelled them to flee. Then al-Asyad met his father Salamah who was riding his own horse, in a pond of al-Zujj. He invited his father to embrace Islam and assured him amnesty. His father abused him and his creed. Consequently al-Asyad hamstrung the horse of his father and when the horse fell on his hoofs. Salamah reclined on his spear in water. Al-Asyad held him till one of the Muslims came there and slain him. His son did not slay him.

THE EXPEDITION (SARIYYAH) OF ALQAMAH BIN MUJAZZIZ AL-MUDLAJI (MAY ALLAH BE PLEASED WITH HIM) AGAINST HABSHAH (9 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) received the information that the people of Jeddah had seen the doubtful people of Habshah (Ehtiopia). Thereupon he dispatched a detachment of three hundred striving volunteers under the command of Hazrat Alqamah bin Mujazziz al-Mudlaji, in the month of Rabi-us-Thani of 9 A.H. When he reached an island in the sea, they ran away from it. Some of his comrades hastened to go to their families and he allowed them. Hazrat Abdullah bin Hudhafah al-Sahmi (may Allah be pleased with him) also was interested to go so he appointed him the leader of those who were going. On way they stopped temporarily, enkindled fire to warm themselves and to prepare food. On this he said: I have decided not to proceed unless you jump into the fire. Some of them stood up and intend to leap in it. Then he said: Sit Down! I was simply relishing with you. They mentioned the event to the Messenger of Allah (Peace be upon him). He said: "Do not obey him who orders to commit a sin."

THE EXPEDITION (SARIYYAH) OF HAZRAT ALI BIN ABI TALIB (RADIYA ALLAH-U TAALA ANHU) TO DEMOLISH THE IDOL AL-FULS (9 A.H)

The Messenger of Allah (*Salla Allah-o alaihi-wa-sallam*) sent Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) at the head of one hundred and fifty striving volunteers riding on one hundred camels and fifty horses, with a black banner and white flag with him, to demolish at-Fuls, the idol of Banu Tayy, in the month of Rabi al-Akhar 9 A.H. They invaded a surprise attack early in the

morning on the habitation of the family of Haatim. They demolish al-Fuls and ravaged it, and took many captives, camels and goats. Among the captives was the sister of Adiy bin Haatim who escaped to Syria. In the godown of al-Fuls, were found three swords, namely, Rasub, al-Mikhdham and al-Yamani, in addition of three coats of mail. When they stayed at Rakak, they divided the booty among them, and set apart Rasub and al-Mikhdham as the special share of the Prophet (Peace be upon him). Then another sword also fell into his lot. They also set a part and distributed al-Khums (one fifth) and the members of the family of Haatim and brought them to Madinah. The Prophet (Peace be upon him) put captives under the custody of Hazrat Qatadah (may Allah be pleased with him), and Hazrat Abdullah bin Atik (may Allah be pleased with him) was appointed custodian of property and cattle.

THE EXPEDITION (SARIYYAH) OF HAZRAT UKASHAH BIN MIHSAN ASADI (MAY ALLAH BE PLEASED WITH HIM) AGAINST AL-JINAB (9 A.H)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent Hazrat Ukashah bin Mihsan al-Asadi (may Allah be pleased with him) against al-Jinab, the territory of the Udhras and Baliy, in the month of Rabi al-Thani 9 A.H. He marched against the tribes of Udhras and Baliy and reached the inhabitation called al-Jinab. They fled to the very distant area.

(31) THE CAMPAIGN (GHAZWAH) OF TABUK (RAJAB 9 A.H-640 A.D)

Tabuk is situated at a distance of about 700 Kilometres (in the north) from Madinah on the route to Damascus (Syria). The news reached the Prophet (Peace be upon him) that Roman Caesar Heraclius (Heraclius, 575-641 A.D, Byzantine emperor: 610-641 A.D, lost much territory to the Visigoths, Slavs, Persians and Saracens. He adapted Monothelism as a compromise between Monophysitism and the Conventional Church) had gathered large forces in Syria and had paid in advance one year's salary to his army and the tribes of Lakham, Ghassan, Amilah and Judham had joined him to support him to wage the war against the Messenger of Allah (may Allah's Blessings and Peace be upon him). This vanguards had reached Al-Balqa. The Prophet (Peace be upon him) summoned the people to make necessary preparations and sent couriers to Makkah and to the tribes of Arabia to join him to march against the Roman emperor. He ordered them to provide money and mounts for Allah's sake and to pay charity (*sadaqah*) and they brought the money, alms and Charity and strengthened the army in path of Allah.

Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) brought one thousand dinars and placed them in the Prophet's (*Salla Allah-o alaihi-wa-sallam*) lap. He turned the coins up and down and kept saying: "O Allah! Be pleased with Uthman (may Allah be pleased with him) for I am pleased with him. Whatever ibn Affan does after today that will not harm him." On the Prophet's (Peace be upon him) appeal Hazrat Uthman (may Allah be pleased with him) contributed additionally, three hundred camels with the equipments.

Hazrat Ubadah (Ulbah) bin Zaid (*Radiya Allah-u Taala anhu*) entreated Allah, beseechingly: "O Allah! You have commanded us to wage striving for your cause (*Jihad*) but you have not given me wealth by which I may be able to take part. Suddenly, next morning Allah's Messenger (Peace be upon him) said to Hazrat Ubadah, "Good tidings to you. You spent last night in charity. Your name is recorded among those whose charity is accepted." Because of finite resources Ghazwah-e-Tabuk also call *Ghazwah-al Ussrat* (Battle of Distress). The Prophet (Peace be upon him) undertook it in the intense heat, Muslims were in great discomfort and he had to whirl a long distance and fight against-heavy curiosities and difficulties. He clearly informed them his intentions and named them before the Muslims so that they could make preparations as their enemies had done. Some persons, about seven, came with tears in their eyes, they needed transport and these were the days of extreme heat. The Prophet (Peace be upon him) replied: "At this moment I do not find any thing to carry you." They were (1) Saalim bin Umayr (2) Ubabah (Ulbah) bin Zaid (3) Amr ibn Humam (4) al Irbad bin Sariyyah (5) Harmiy bin Abdullah (6) Abu Layla al-Mazini and (7) Salamah bin Sakhr (may Allah bin pleased with all of them).

According to some descriptions, Hazrat Abdullah bin al-Mughaffal Muzani and Hazrat Maqbil bin Yasar (may Allah be pleased with him) were also with them. Hazrat Yamin (may Allah be pleased with him) gave them his own camel and some dates. They thus went off with the Muslims force. They returned but their eyes were full of tears because of grief as they may not be able to participate because of indigence. Hazrat Abu Musa Ashari (may Allah be pleased with him) has narrated in '*Dalaail-al-Nabuwat*' (by Bayhaqi) that some striving volunteers requested him to the Prophet (Peace be upon him) for mounts. On his recommendation he replied: "At this moment I do not find any mount to give you." Hazrat Abu Musa (may Allah be pleased with him) went away grieved. After a short while he heard Hazrat Bilal (may Allah be pleased with him) summoning him. He informed him that the Prophet (Peace be upon him) had ordered: 'Take all these six camels. He had bought them from Hazrat Saad. Take them to your comrades. Tell them that Allah and His Messenger has bestowed them to you to travel on.' About eighty two persons from among the hypocrites and Bedouins came to get permission to remain behind without well reasoned excuses, but the Prophet (Peace be upon him) permitted them. Abdullah bin

Ubayyi bin Salul with his allies from among the Jews and hypocrites halted at Thaniyatul Wada, separately and in journey they stayed behind. It was a drought and heat was oppressive and hypocrite fanned distrust. The Messenger of Allah (Peace be upon him) was informed that the hypocrites were gathering at Jasum, in the house of Jew Suwaylim, to restrain the people from participating in the Battle of Tabuk. The Prophet (Peace be upon him) deputed Hazrat Talhah bin Ubaidullah (*Radiya Allah-u Taala anhu*) with few companions and ordered them to burn Suwaylim's house together with its occupants. Talhah (may Allah be pleased with him) carried out the orders forthwith. Dahhak bin Khalifah jumped from the top of the house and broke his leg and others managed to escape. The Prophet (Peace be upon him) appointed Hazrat Muhammad bin Maslamah (may Allah be pleased with him) as his vicegerent at Madinah and set out on Thursday in Rajab 9 A.H. (640 A.D) with 30,000 (according some scholars.40,000) Muslim forces and ten thousand horses i.e. two or three men each camel. He encamped at Thaniyatul-Wada. He made Hazrat Ali bin Abi Talib (may Allah be pleased with him) as his special representative to look after the members of his family. Hazrat Ali (may Allah be pleased with him) requested, 'O Messenger of Allah, you leave me as your special representative among women, and children.' He said: "Do you not like that you have with me the same position as Harun (Aaron) had with Musa, except that there is no Prophet after me." Four persons remained behind, those include (1) Kaab bin Maalik (2) Murarah bin al-Rabi (3) Hilal bin Rabi and (4) Abu Khaythamah al-Salimi (may Allah be pleased with all of them). The Messenger of Allah (Peace be upon him) ordered every clan of the tribes of Arabia to have their own flags and banners and marched with his Companions (may Allah be pleased with all of them) till he arrived at Tabuk. The Messenger of Allah (Peace be upon him) was informed that Hazrat Abu Zarr Ghafari (may Allah be pleased with him) fell back. He said: "Leave him. If there is any good in him. Allah will bring him to you, otherwise he will rid you of him." So when his camel could not walk steadily, Hazrat Abu Zarr (*Radiya Allah-u Taala anhu*) put his things on his shoulder and travelled behind the army and as the men announced the approach of a figure, the Prophet (Peace be upon him) told them that; "he was Abu Zarr" He said, "May Allah have mercy on him. He walks alone, will die alone and will be resurrected alone." Indeed, with the passage of time Hazrat Abu Zarr (may Allah be pleased with him) was consigned to Rabzah. According to his bequeath, after his death (He had Narrated 281 *Ahadith*, d. 31 A.H his dead body was given bath and shroud and placed on road side) a caravan of the people of Kufah came and Hazrat Abdullah bin Masud (may Allah be pleased with him) (d. 32 A.H Madinah. Narrated 848 *Ahadith*) was there in the caravan. It was told that it was the Abu Zarr's (may Allah be pleased with him) funeral. He sobbed and could not restrain himself. He said: 'Allah's Messenger (Peace be upon him) had spoken the truth, Abu Zarr dying alone.' Then Hazrat

ibn Masud (may Allah be pleased with him) buried him, the caravan having stayed there temporarily, for burial purposes.

The Prophet (Peace be upon him) stayed at Tabuk for twenty days and offered two *rakahs* as diminished prayers. Hazrat abu Khaythama al-Salimi and Hazrat Abu Dharr al-Ghafari (may Allah be pleased with both of them) joined him there. At that time Heraclius was at Hims. From the Tabuk the Messenger of Allah (Peace be upon him) sent Hazrat Khalid bin Walid (may Allah be pleased with him) at the head of four hundred and twenty horsemen in Rajab 9 A.H in an expedition (*Sariyyah*) against Ukaydir bin Abdul Maalik, at Daumatil Jandal. Ukaydar belong to the Kindah control over whom he had obtained, and he was a Christian. Hazrat Khalid (may Allah be pleased with him) reached there, and as was prophesied by the Prophet (Peace be upon him) he had emerged from his fort in the moonlight, along with his brother Hassan, to hunt a wild cow. The horsemen of Hazrat Khalid bin Walid (may Allah be pleased with him) attacked them. Hazrat Khalid (may Allah be pleased with him) captured Ukaydir but his brother fought and was slain, those who were with them fled away. Hazrat Khalid (may Allah be pleased with him) granted him amnesty on the conditions that he surrendered Daumatil Jandal. He complied and Hazrat Khalid (may Allah be pleased with him) had not attacked them. Hazrat Khalid (may Allah be pleased with him) entered into peace agreement with him for two thousand camels, eight hundred cattle, four hundred coats of mail and four hundred spears. Hazrat Khalid presented Ukaydir and his brother Musad and the Prophet (Peace be upon him) concluded written Peace agreement with what he had concluded peace, before the Prophet (Peace be upon him) at Madinah, who had already reached back from Tabuk. The Prophet (Peace be upon him) concluded written peace agreement with him on the condition of the payment of poll-tax (*Jizyah*) and he and his brother were set free.

The Messenger of Allah (may Allah's Blessings and Peace be upon him) appointed Abbad bin Bishr (may Allah be pleased with him) his guard at Tabuk, he watched the camp with his comrades.

MIRACULOUS FALL OF SHOWERS

Due to the acute scarcity of water and craving thirst, Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) requested the Prophet (*Salla Allah-u alaihi-wa-sallam*): 'O Messenger of Allah, pray to Allah.' The Prophet (may Allah's Blessings and Peace be upon him) raised his hands and prayed. Hardly had he finished, when there were clouds over head and it rained enough for them to fill up their utensils. They found out that it had rained only within their encampment, not beyond it. Hazrat Aasim bin Umar (*Radiya Allah-u Taala anhu*) has narrated that it took place at al-Hijr.

ABU RIGHAL A THAMUD

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*, al-Khazraj tribe; narrated 540 *Ahadith*, died at Madinah in 74 A.H at the age of 94 years) has narrated that; when we were at Hijr, the Messenger of Allah (Peace be upon him) said, "Do not ask for miracles. The people of Salih (upon him peace) had asked for miracles and she-camel came from this side and went away from this. They disobeyed the command of their Lord and killed the she-camel. She used to drink their water one day and they drank its milk, yet they killed her. So they were punished by a loud scream, only one of them who was in the sacred territory (*Haram*) survived while the rest were annihilated." On being asked about him, he said, "He was Abu Righal. But when he stepped out of the limits of *Haram*, he suffered the same punishment." In the year of the Campaign of Tabuk, at Hijr, people drew water from the wells of Thamud, used it for kneading the flour and cooking. The Messenger of Allah (Peace be upon him) ordered them not to drink or perform ablution and to turn the utensils upside down and feed kneaded flour to the animals. Then he set out from there and encamped at the well from which the she-camel drank. He disallowed them from going to the houses and territory of the punished people, in order that they face the same punishment. He covered his head on his mount.

STORM PROPHESED

Hazrat Sahl bin Saad 'Saaidi al-Khazraji (*Radiya Allah-u Taala anhu*; narrated 188 *Ahadith*. Died 91 A.H at the age of 96 years at Madinah) narrated that at the day of depart from Hijr, the Prophet (Peace be upon him) said: "If anyone goes out of his camp tonight. Then he must take a companion along. They performed the orders except two men of Banu Saaidah. One of them went out to relieve himself and the other to search for his camel. The first one was suffocated at the place he relieved himself and the second was carried away by the storm and thrown on Mount Tayyi. When the Prophet (Peace be upon him) was informed, he reminded them that he had prohibited them to go out alone. Then he prayed for the first who recovered. As for the second, he joined them at Tabuk.

ABUDNACE OF FOOD

Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*) has narrated that the people were hungry during the battle of Tabuk. Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*) requested the Messenger of Allah (may Allah's Blessings and Peace be upon him) to gather all sustenance and pray over it. Allah will bless it. Thus the Allah's Messenger (Peace be upon him) ordered to spread a leather dining mat and all available sustenance was placed on it, inclusive of the

fistful barley and dates. He prayed to Allah to bless it. Then he commanded everyone to bring their utensils. Every one ate the food and all the utensils were filled to the edge. There still was some nourishment. He said: "I bear witness that Allah and Allah alone is worthy of worship and I am his Messenger. He who is sincerely convinced of Allah's unity and of Messengership and meets Allah will enter Paradise."

YUHANNAH RULER OF AYLAH

The Ruler of Aylah, Yuhanna bin Rubab, visited the Prophet (Peace be upon him) during his encampment at Tabuk. He sought peace agreement on payment of poll tax, which the Prophet (Peace be upon him) accepted very kindly. He presented to him a white mule. The Messenger of Allah (Peace be upon him) was kind enough and bestowed upon him his mantle. The people of Jabra and Azrah also agreed to that; He gave them a document which they still have.

DOCUMENT OF YUHANNAH

"In the name of Allah, the Most Gracious, the Most Merciful: "This is a document of safe passage from Allah and Muhammad, Prophet and Messenger of Allah, to Yuhannah bin Rubah and the people of Aylah for their ships and their caravans by land and sea route. They and all who are with them, men of Syria and Yemen, all seamen, all have the protection of Allah and of Muhammad, the Prophet. Should anyone of them breach the agreement then his wealth shall not protect him and will belong to one who seize him. It is no sound for them who prevent travellers from drawing their walls or using their roads by land or sea."

DOCUMENT TO JARBA AND AZRUH

"In the name of Allah, the Most Gracious, the Most Merciful."

"From Muhammad, Prophet and Messenger of Allah to the people of Jarba and Azruh. Indeed they are in the protection of Allah and Muhammad. In every month of Rajab, they are liable to pay a hundred *dinars* and a hundred Uqiyah (one uqiyah=5 ounces) of best silver. They have to wish well to Muslims, and those who are in their protection. Allah is their Guarantor."

ABDULLAH ZUL BIJADAYN (MAY ALLAH BE PLEASED WITH HIM)

Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*) has narrated that during the course in the Campaign of Tabuk, one night he woke up and found a light in the corner, where I found the Prophet (Peace be upon him), Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them). Abdullah Zul Bijadayn had died and the Prophet (Peace be upon him) was inside the grave while Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them) were lowering the body. He was saying: "Bring your brother near to me." Then he laid him in the hollow and prayed for him, "O Allah, I am pleased with him and pray that You be pleased with him." His people obstructed him when he detached from them to become a Muslim, and finally he went away with only one garment on him, a *bijad*, a coarse blanket. He reached the Prophet (Peace be upon him) fissured the *bijad* into two pieces using one as a lower wrapper and the other covering his upper body. The Prophet (Peace be upon him) called him Zul Bijadayn (one with two *Bijads*).

THE PROPHET'S (PEACE BE UPON HIM) SERMON AT TABUK

Hazrat Uqbah bin Aamir Juhanni (*Radiya Allah-u-Taala anhu*; narrated 55 *Ahadith* died 55 A.H.) has narrated that the Messenger of Allah (Peace be upon him) delivered a sermon at Tabuk. He praised Allah and glorified Him and said: "The truest thing is the Book of Allah and the best of the guidance is the guidance of the Prophets. The noblest of deaths is martyrdom and the worst blindness is that of the heart. The upper hand (that gives) is better than the lower (that receives). If anyone shows righteousness then Allah rewards him and he who commits evil will receive Allah's punishment. Each one of you will be buried in a dark grave of four hands (cubits) while conduct depends on the Hereafter. The best and most useful provision is fear of Allah and the best thing is righteousness and piety."

WATER GUSHED OUT MIRACULOUSLY

After staying at Tabuk for about twenty days, the Messenger of Allah (may Allah's Blessings and Peace be upon him) returned to Madinah. On the way of return journey, they came across a valley Mushaqqaq where there was a small source of water enough only for two or three men. Hence, the Messenger of Allah (peace be upon him) said, "If anyone arrives there before me then he should wait for me before drinking it." Some of the hypocrites reached there and drank all the water and thus the water had exhausted, when the Prophet (Peace be upon him)

reached there. He was told who exhausted the water. He said, "Had I not disallowed you to drink it till my arrival?" He menaced them and cursed them. Then he dismounted and placed his hand under the source of water and he rubbed the poured water on his hand making supplication. Suddenly the water started gushing out making a loud noise like thunder. Every one drank it and filled their vessels with it. The Prophet said, "If you live, or anyone of you lives, then he will listen about this valley that it is more fertile than surrounding valleys."

CONSPIRACY OF HYPOCRITES

Hazrat Urwah bin Zubair (may Allah's Mercy be upon him) has narrated that on the return journey to Madinah from Tabuk, some of the hypocrites conspired to kill the Prophet (Peace be upon him) by deception pushing him down ridge. Hazrat Jibril (Gabriel, upon him peace) informed him of the conspiracy. Thus, he commanded his companions (*Ridwan Allah-e Taala ajameen*) to keep to the valley. He had directed Hazrat Ammar bin Yasir and Huzayfah bin Yaman (*Radiya Allah-u Taala anhu*) to be with him. Hazrat Ammar (may Allah be pleased with him) held camel's bridle while Hazrat Huzayfah (may Allah be pleased with him), drove the camel forward. The Prophet (peace be upon him) heard the hypocrites make a move. Hazrat Huzayfah hit the mounts of these twelve hypocrites with his stick and they perceived that Huzayfah (may Allah be pleased with him) became known of their conspiracy, so they retreated and mixed with the others. The Prophet (Peace be upon him) inquired Huzayfah (may Allah be pleased with him) if he had acquaintance of those men but he said because of darkness he could only comprehend their camels. He then asked both of the companions (may Allah be pleased with both of them) if they knew what the plan hypocrites had to do. When they expressed their inability, he disclosed it to them and also their names, but instructed them to keep that a secret. They requested, 'O Messenger of Allah, will you not order us to push them to Hell.' He said, "I think it is undesirable that people should say; "Muhammad kills his companions." The Prophet (Peace be upon him) said: "Twelve of the hypocrites would not go to Paradise till a camel passes through the needle hole, eight of them would perish through *dubaylah* which is a flame of fire that would appear between their shoulders and emerge from their chests."

Hazrat Abdullah bin Masud (*Radiya Allah-u Taala anhu*) has narrated that the Allah's Messenger (Peace be upon him) said: "Some of you are hypocrites. Let those whose names I call, stand up." Then he called thirty six names, saying, "Stand up so-and-so." He then said, "Seek goodness and safety from Allah."

The hypocrites, built with evil intention, something resembling a mosque near the mosque of Quba. They had conspired to persuade the Messenger of Allah (Peace be upon him) to offer a prayer (*Salah*) in that 'mosque' to pave the way to promote their wicked plan. But, Allah kept his Prophet (may Allah's Blessings and Peace be upon him) away from praying there. On his return journey from Tabuk, the Prophet (Peace be upon him) halted at Zu Awan when he received divine revelation about this mosque. Allah, the Gracious, revealed verses 107-110 of Surah at-Tawbah:

"And those who set up a mosque (Masjid-e-Dherar) by way of atheism and dissension, and to make a division between the believers, and as an ambush for one who previously made war against Allah and His Messenger. And they will certainly swear (saying). We only desired a good action. But Allah bears witness that they are most surely liars (107). Do not ever stand therein. There is a Mosque certainly, that was founded from the very first day on piety; is more deserving for you to stand forth therein. In it there are men who love that they should be purified. And Allah loves those who purify themselves (108). Who is better? He who laid the foundation of his building on fear of Allah and His good pleasure, or he who laid the foundation of his building on the edge of a cracking hollowed bank of the earth, ready to collapse down? And that it broke down with him into the Fire of Hell? And Allah Guides not the iniquitous people (109). Their building, which they have built, will ever continue to be source of distraction in their hearts, except their hearts are amputated in to pieces. And Allah is All-Knowing, the All Wise. (110). (At Tawbah, 9:107-110)

These were twelve men from the tribes of Aws and Khazraj, those built for conspiracy, something having similitude like a mosque, to imposture and make it a gathering place hidden under cunning treachery. These twelve men were:

- (1) Khizam bin Khalid (next to whose home this was built)
- (2) Bijad bin Uthman
- (3) Mujammi bin Jarmiyah
- (4) Abbad bin Hunayf
- (5) Wadiyah bin Thabit
- (6) Muattib bin Qushayr
- (7) Jarmiyah bin Aamir
- (8) Nabtal bin Harith
- (9) Thalabah bin Hatib
- (10) Bahzaj bin Uthman
- (11) Abu Habibah bin Azar
- (12) Zaid bin Jarmiyah

The place where it was built was previously an house of Al-Khazraj's, sinful monk Abu Aamir. Before immigration of the Prophet (Peace be upon him) he use to give good tidings of emergence at Makkah and immigration to Madinah of the Last Prophet (Peace be upon him). But when the Last and Final Prophet (*Salla Allah-u alaihi wa-sallam*) migrated to Madinah, he enraged out of envy and fled to Makkah, after that he was invited to embrace Islam, by the Messenger of Allah (Peace be upon him). He provoked the Quraish and polytheists, which resulted the Battle of Uhud. Thus, at the place of the Zawan, the Messenger of Allah (may Allah's Blessings and Peace be upon him) summoned Hazrat Maalik bin Dukhshum and Hazrat Maan bin Adiy (may Allah be pleased with both of them) and ordered them to proceed to Madinah and burn down the 'mosque' Dirar. They carried out the orders forth with.

The Prophet (Peace be upon him) then departed for Madinah and when reached near Madinah, he said, "This is Tabah," and at Mount Uhud, he said, "This is Uhud. It lives us and we love it."

MOSQUES BUILT DURING RETURN JOURNEY TO MADINAH FROM TABUK

1. Tabuk Mosque	2. Mosque Thaniya Madran
3. Masjid Dhat al-Zarab	4. Mosque Akhdhar
5. Mosque Dhat al-Khatmi	6. Mosque Aalar
7. Mosque al-Batraa	8. Mosque Shaqq Tara
9. Mosque Dhul Jayfah	10. Mosque Sadr Haudhi
11. Mosque al-Hijr	12. Mosque Suayd
13. Mosque Wadi al-Sari	14. Mosque Raqa (Shaqqa bin Udra)
15. Mosque Dhu al-Marwah	16. Mosque Faizaa
17. Mosque Dhu Shabb	

THE SIGNIFICANT EVENTS OF 9 A.H.

THE PILGRIMAGE (HAJJ) UNDER THE LEADERSHIP OF HAZRAT ABU BAKR AL-SIDDIQUE (MAY ALLAH BE PLEASED WITH HIM) 9 A.H.

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) appointed Hazrat Abu Bakr al-Siddique (*Radiya Allah-u Taala anhu*) to be incharge (*Ameer*) of the Hajj, which occurred in Dhu al-Hajjah 9 A.H. He set out with three hundred pilgrims from Madinah. The Prophet (Peace be upon him) sent with him, twenty sacrificial animals, whom he had adorned with necklaces, and whose humps he

had pierced with his own hands and Najiyah bin Jundab al-Aslami (may Allah be pleased with him) was supervisor of the sacrificial animals. Hazrat Abu Bakr (may Allah be pleased with him) carried five sacrificial animals with him. After Hazrat Abu Bakr (may Allah be pleased with him) departed with the Muslims, Allah, the Gracious, revealed the verses 1 to 3 of Surah At-Tawbah:

“This is an acquittal (declaration), from Allah and His Messenger, to the polytheists, with whom you have made an agreement. (1). So wander about in the land for four months; but you know well that you cannot deject (the decree of) Allah, and that Allah will humiliate the infidels. (2) And a proclamation from Allah and His Messenger to mankind, on the day of the greater pilgrimage (Hajj al-Akbar) that Allah and His Messenger abolish (all) liabilities with the polytheists. If then, you repent it will be advantageous for you; but if you contradict, then you know well that surely you cannot weaken (the decree of) Allah; and announce an excruciating punishment to the infidels.” (At-Tawbah, 9:1-3)

So, the Messenger of Allah (Peace be upon him) sent Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) to announce to the polytheists the acquittal in the capacity of his deputy, he being his cousin. Thus, when Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) reached al-Arj, Hazrat Ali (may Allah be pleased with him), joined him and he was riding the she-camel of the Prophet (Peace be upon him) al-Qaswa. There upon Hazrat Abu Bakr (may Allah be pleased with him) said to him: 'Has the Prophet (peace be upon him) given you charge of the pilgrimage' He said: 'No. I am the one under command. But he has sent to read to the people "Freedom from obligations" and the dissolution of all parties agreements. Then Hazrat Abu Bakr Siddique (may Allah be pleased with him) proceeded and performed Hajj with the people. Hazrat Ali bin Abi Talib (may Allah be pleased with him) read to the people: "Freedom from obligation," on the day of sacrifice near al-Jamrah, and abrogated the agreement of every party and he proclaimed: 'After this year no polytheist will make a pilgrimage nor a naked person will circumambulate the Kaabah."

DEATH OF HAZRAT UMM KULSUM (KULTHUM) (RADIYA ALLAH-U TAALA ANHA)

Hazrat Umm Kulsum (*Radiya Allah-u Taala Anha*) daughter of the Prophet (Peace be upon him) and wife of Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) died in Shaaban. She was given bath by Hazrat Asma bint Umays (may Allah be pleased with her) and Hazrat Safiyah bint Abdul Muttalib (may Allah be pleased with her)

NEGUS OF ETHIOPIA DIED

Negus Ashama, king of Ethiopia died in Rajab 9 A.H. The Prophet (Peace be upon him) gave the news. The Prophet (peace be upon him) offered his funeral prayer (*Salah*) in absentia, in Eid ground of Madinah.

URWAH BIN MASUD THAQAFI

Hazrat Urwah bin Masud Thaqafi met the Prophet (Peace be upon him) when he was returning to Madinah after raising the siege of al-Taif. Urwah (may Allah be pleased with him) embraced Islam and made a request to permit him to return to his people and preach them and invite the people to Islam. The Messenger of Allah (Peace be upon him) said to him, "They will kill you." He said, 'O Messenger of Allah, I am dear to them than their virgin girls and hold a place of regard and leadership.' Thus, he went to them to preach and invited them to Islam declaring his own faith. He was hit by an arrow and was martyred. He was asked about ransom and he said, 'this is an honour bestowed on him by Allah. I am placed on the same level as the martyres who laid down their lives here during the besiege of Taif by the Messenger of Allah (peace be upon him). So bury me with them.' The Messenger of Allah (Peace be upon him) said about him: "His example is like the man of Yasin among the people."

AMR BIN MAADI KARB

When the message of truth, conveyed by the Prophet (Peace be upon him) reached the tribble of Banu Zubaydah, Amr bin Maadi Karb reached Madinah and embraced Islam. He was martyred in the battle of Nahawand in 21 A.H.

THE DELEGATION OF THAQAF

The delegates of Thaqif, after the martyrdom of Urwah bin Masud Thaqafi (may Allah be pleased with him) came to Madinah including Abu Yalil and presented themselves before the Prophet (peace be upon him) and embraced Islam. Their tribal idol Laat was demolished.

MUAWIYAH BIN MUAWIYAH

The Prophet (Peace be upon him) learnt of the death of Muawiyah bin Muawiyah, while he was in Tabuk. He offered his funeral prayer (*Salah*) in Tabuk.

**THE EXPEDITION (SARIYAH) OF
HAZRAT ABDUL REHMAN BIN AWF
(MAY ALLAH BE PLEASED WITH HIM)
TOWARDS DAUMAT IL-JANDAL AGAINST
BANU KALB (10 A.H.)**

The Messenger of Allah (*Salla Allah-u alaihe wa-Sallam*) sent towards Dumat il-Jandal Hazrat Abdul Rehman bin Awf (*Radiya Allah-u Taala anhu*) at the head of seven hundred warriors. He tied a black turban on his head and ordered him to invite Banu Kalb towards Islam and in case they embrace Islam, you should marry the daughter of the chief of the tribe. Asbagh bin Amr Kalbi, who was a Christian and was their chief and king, embraced Islam. He dispatched a courier to the Prophet (Peace be upon him) with these news and on receipt of his approval married the daughter of the chief of the tribe Asbagh. She bore his son Hazrat Salma bin Abdul Rehman bin Awf (may Allah be pleased with him)

**THE EXPEDITION (SARIYAH)
OF HAZRAT KHALID BIN WALID
(RADIYA ALLAH-U TAALA ANHU)
TOWARDS NAJRAN AGAINST BANU
ABDUL MADAN (RABI AL-AWWAL: 10 A.H.)**

The Prophet (may Allah's Blessings and Peace be upon him) sent in Rabi al-Awwal 10 A.H. Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) at the head of four hundred warriors towards Najran against Banu Abdul Madan. As directed by the Prophet (peace be upon him) he invited them towards Islam and in three days all the people of the tribe embraced Islam. He then preached them Islam. On his written intimation of their embracement of Islam, the Prophet (Peace be upon him) also wrote him a letter and instructed him to come back.

**THE EXPEDITION (SARIYAH) OF HAZRAT ALI BIN
ABI TALIB (RADIYA ALLAH-U TAALA ANHU)
AGAINST YEMEN (10 A.H.)**

The Prophet (may Allah's Blessings and Peace be upon him) sent in the month of Ramadan 10 A.H., Hazrat Ali bin Abi Talib (may Allah be pleased with him) at the head of three hundred horsemen towards Yemen. He prepared a banner for him and put the turban on his head with his own hand, saying: "Go and

do not pay attention to anything. When you reach there, do not fight Yemenites until they fight you." It was the first cavalry that ever entered this region, which was the territory of Madhhij. He expanded his forces, those brought booty, captured women and children and seized camels, goats and cattle. Hazrat Ali (may Allah be pleased with him) entrusted it to the charge of Hazrat Buraydah bin al-Husayb al-Aslami. Then he met their gatherings and invited them to Islam. They rejected and instead shot arrows and threw stones, on which he drawn up the rows of his army and handed over the flag to Hazrat Masud bin Sinan al-Aslami (may Allah be pleased with him). Hazrat Ali (may Allah be pleased with him) then attacked them and killed twenty men and the remaining fled. He dissuaded his comrades from persecuting them but he invited them to Islam. They, without any hesitation embraced Islam and their chiefs took oath of allegiance and presented alms (*Zakat*). Then he returned and joined the Messenger of Allah (Peace be upon him) at Makkah, where he had arrived to perform the Hajjatul Wada.

THE EXPEDITION (SARIYAH) OF HAZRAT KHALID BIN WALID (MAY ALLAH BE PLEASED WITH HIM) TOWARDS BANI AL-HARITH BIN KAAB (10 A.H.)

The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) towards Bani al-Harith bin Kaab, accompanied by a detachment. He commanded him to invite them towards Islam and do not fight against them if they accept Islam. Hazrat Khalid (may Allah be pleased with him) reached there and invited them to Islam. They promptly embraced Islam. Thus Hazrat Khalid (may Allah be pleased with him) accompanied by a party of Bani al-Harith reached back Madinah and presented them before the Prophet (Peace be upon him). The Prophet (Peace be upon him) appointed Qays bin Hiseen (may Allah be pleased with him) as their chief, from among them. Later on he appointed Hazrat Amr bin Hazm (may Allah be pleased with him) as administrator over them.

THE EXPEDITION (SARIYAH) OF HAZRAT JURAIR BIN ABDULLAH (RADIYA ALLAH-U TAALA ANHU) TOWARDS ZUL-KALAA (10 A.H.)

Hazrat Jarir (May Allah be pleased with him) was from the royal family of Yemen and was chief of the tribe of Bajilah which was a clan of Nizar tribe. People use to attribute the clan of Bujayla (Bajilah) in relation to his mother

"Bujayla bint Saab bin Ali bin Saad Ushayrah. He was governor Hamdan during the Caliphate of Hazrat Uthman (may Allah be pleased with him) and he died in Qarkaysia in 54 A.H.

The Prophet (Peace be upon him) sent Hazrat Jurayr (Jarir) bin Abdullah Bajali towards Zul-Kalaa bin Kore bin Habib bin Maalik bin Hisan bin Tuba, who was one of the chiefs and ruler of Taif. People worship him as their lord. He embraced Islam at the hands of Hazrat Jurayr (*Radiya Allah-u Taala anhu*) and he stayed with them for some time.

PERFORMANCE OF THE UMRAH BY THE PROPHET (PEACE BE UPON HIM) (DHU AL-QADAH 7 A.H.)

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) has narrated that the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) performed Umrah four times, One: Umrah al-Hudaibiyah, from which he was restrained, second. Umra-tul-Qada, (The Compensatory Umrah) in the year following peace treaty, third: Umrah at al-Jiranah and the fourth which was performed with his Hajj (*Hajjat al-Wada*).

Hazrat Ibn Jurayj has described that: All the Umrahs of the Prophet (Peace be upon him) were performed in Dhu al-Qadah.

Hazrat ibn Abi Mulaykah has stated that: The Prophet (may Allah's Blessings and Peace be upon him) performed Umrah four times, and each in Dhu al-Qadah.

THE FAREWELL PILGRIMAGE (HAJJAT-UL-WADA) (DHUL HAJJAH) 10 A.H. (FEBRUARY 22, 632 A.D.)

The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) resolved to set out for Hajj in Dhu al-Qadah 10 A.H. and proclaimed it among the people. The Muslims also called it. Hajjatul Islam and Hajjat-ul-Balagh, the Prophet (Peace be upon him) set out after Zuhr (noon) prayers from Madinah on Saturday, 25 Dhu al-Qadah having taken a bath, dressed his hair with oil and combed them. He applied scent and put on two unstitched pieces of white cloth and then offered two *rakats* of Asr (after noon) prayers at Dhul Hulaifah and next morning he rode along with Companions (may Allah be pleased with all of them) to Bayda and recited Talbiyah saying: "Here I am, O Allah here I am." He passed through the halting places and led his companions in prayers in the mosques which the people had erected and their locations were known. The religious scholars have enumerated the number of companions at 124,000 and 114,000 but most of them agree that they correctly were 124,000 Companions. Wives of the Prophet (Peace be upon him) and his daughter Hazrat Fatimah al-Zuhra (may Allah be pleased with all of them) were accompanying him. On Monday he reached Marr al-Zahran and the sun set at Sarif. Then in the morning riding his she-camel al-Qaswa, he entered Makkah from its upper side Kada, till he reached the door of Banu Shaybah. Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) has narrated that: 'We the companions were reciting Lab Beyk (I am here) for Hajj only not joining it with any other and arrived at Makkah on the morning of the fourth of Dhul Hajjah. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) ordered us to end it to Umrah and begin our normal life and change it to Umrah. Some said there were only five days between us and Arafah. The Prophet (Peace be upon him) stood and delivered a sermon to us and said: "Reports of what you have said has reached me. Verily, I am more pious and virtuous than you but I would have resumed normal activities of life if I did not have sacrificial animals with me. If I had anticipated what I came to know after wards, I would not have brought sacrificial animals with me."

When he observed al-Kaabah, he raised his hands and said: "O Allah! Add to the respect, honour, dignity and reverential fear and devotedness to one who perform Hajj or Umrah and thus dignifies al-Kaabah." Then he kissed the Black Stone and circumambulated the Kaabah seven times and walked swiftly in first three rounds from al-Hajr al-Aswad (Black Stone) having wrapped his cloak in a way so as to cover the left shoulder and leave the right uncovered. Between al-Hajr al-Aswad and Mark al-Yamani he prayed:

"Our Lord! Grant us the best in this world, as well as the best in the Hereafter, and save us from the chastisement of the Fire! " (Al-Baqarah; 2:201)

Then he offered two *rakaats* of prayers behind Maqam-e-Ibrahim and moved between al-Safa and al-Marwah on his beast. Sahi Bukhari (The Book of Pilgrimage i.e. Hajj) has narrated from Hazrat Abdullah bin Abbas (may Allah be pleased with him) that 'When Allah's Messenger (Peace be upon him) and his companions came to Makkah, the atheists circulated the news that a group of people were coming to them and they had been weakened by the fever of Madinah (Yathrib). So the Prophet (*Salla Allah-u Alaihi wa-Sallam*) ordered his companions to walk prancing in all the first three rounds of circumambulation of Kaabah and to walk between the two corners (The Black Stone corner and the Yemenite corner). The Messenger of Allah (Peace be upon him) did not order them to walk prancing in all the rounds of circumambulation out of pity for them.' Hazrat Ibn Abbas has also narrated that, 'In His Last Hajj (*Hajja-tul-Wada*) the Prophet (Peace be upon him) performed the circumambulation around the Kaabah riding a camel and pointed a bent-headed stick towards the Black Stone and exclaimed; "Allah is the Greatest." Hazrat Ibn Abbas (may Allah be pleased with him) has further narrated that; "Allah's Messenger (Peace be upon him) came to the drinking place and asked for water. Al-Abbas (may Allah be pleased with him) said: "O Fadl! Go to your mother and bring water from her for Allah's Messenger (peace be upon him). Allah's Messenger (peace be upon him) said: "Give me water to drink." Hazrat Al-Abbas bin Abdul Muttalib (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) said: 'O Allah's Messenger (Peace be upon him) ! The people put their hands in it.' The Messenger of Allah (Peace be upon him) again said: "Give me water to drink." So he drank from that water and then went to the Zam Zam (Well) and there the people were offering water to the others and drawing water from the well. The Prophet (Peace be upon him) then said to them: "Carry on! You are doing a good deed. I were not afraid that other people would compete with you in drawing water from Zam Zam, I would certainly take the rope and put it over this to draw water." Hazrat Anas bin Maalik (may Allah be pleased with him) narrated that Hazrat Abu Dharr (may Allah be pleased with him) described that the Prophet (Peace be upon him) said: " The roof of my house was made open while I was at Makkah (on the night of Miraj) and Jibril (Gabriel) (upon him peace) descended. He opened up my chest and washed it with water of Zam Zam. Then he brought golden tray full of wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest Heaven. Gabriel told the gate keeper of nearest. Heaven to open the gate. The gate keeper asked "who is it"? Gabriel replied, I am Gabriel.

Allah, the Gracious, has revealed verse 158 of Surah al-Baqarah:

"Verily, Safa and Marwa are symbols of Allah. So who ever performs pilgrimage (Hajj) to the House, or performs Umrah (pay a visit on other days), it would not do any blame on him to compass them round. And whoever does a good act voluntarily, be sure that Allah is Appreciative and All knowing." (2:158)

Reference is made to Hazrat Hajarah's (the wife of the Prophet Ibrahim) hastening to and from, in quest of water for infant Ismail, when the two of them were left behind by Prophet Ibrahim (as per the commandments of Allah). This scene is commemorated by the pilgrim while performing Hajj or Umrah, when walks from Safa to Marwa and back and forth, till he completes the seventh lap, on reaching Marwah.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated that 'The Prophet (Peace be upon him) offered Noon (Zuhr) and Afternoon (Asr) prayers on the day of Tarwiyah (8th of Dhu al-Hajjah) at Mina and after morning prayer of 9th Dhu al-Hajjah left for Arafat. *Zuhr* (noon) and *Asr* (afternoon) diminished (Qasr) prayers were offered at Arafat together at Jamia (Namirah mosque) with one Azaan (call to prayers: Adhan) a separate establishment for each of them, and did not offer any optional prayer in between them or after each of them.

On Thursday 8, Dhu al-Hajjah (*Yaum al-Tarwiyah*) The Prophet (Peace be upon him) set out for Mina, wearing Hajj Ihram (two unstitched pieces of white cloth) and led the *Zuhr* (noon) and *Asr* (after noon) prayers there and till next day after *al-Fajr* (early morning) prayers set out on Friday 9th Dhu al-Hajjah for Arafat. Sahi Bukhari (The Book of Pilgrimage) has described that while staying there on the peak of Arafat (*Jabal-e-Rehmat*) he delivered the sermon, the world's first ever human rights charter and constitution.

THE PROPHET'S (PEACE BE UPON HIM) SERMON AT ARAFAT

"Every part of Arafat except the valley of Uranah is a halting place. Time has come back to its original state which it was on the day of Allah created the Heavens and the Earth. Allah and Allah alone is to be worshipped. He is alone; He has no partners and associates and He helped his servant and Prophet and fulfilled his promise and He alone defeated all the collective absurd and false forces. Allah has said; O mankind! Verily, We have created you from a single pair of a male and a female; and we have made you into nations and tribes, so that you might know each other. Surely, the most noble of you in the sight of Allah is he who is the most righteous among you. The faithful are those whose faith is indeed sincere, wholehearted and complete submission to the true faith and who act righteously without any doubt. Neither the Arabs has precedence over non-Arabs nor Non-Arabs have precedence over Arabs, basis of preference are only 'Fear of Allah' (*Taqwa*). Whole of the mankind are children of Adam and Adam was

created from the clay. Allah is the Originator of the Universe. He grants the sustenance to each and everything of His creature and He is independent of all needs. Now the claims and demands of proficiency and superiority and wealth and blood relations have been trodden down beneath my feet. Thus, only trusteeship of the Kaabah (Bait-Allah) and to give drinking water (watering) to the pilgrims will continue as it is. O people of Quraish! it should not be like this that on the Day of Resurrection others may appear with virtuous deeds and you are there loaded with worldly encumbrance. In that case I will not be of use for you before Allah. Allah has finished your false pride and now there remains no possibility of your ancestral ostentatious boasting. O people! Your soul, property and respect have been declared as venerable for each other. These are important for you like this day, this month of Dhu al-Hajjah and this sacred city of Makkah and He (Allah) shall have detailed examination. Beware! Do not turn apostatize after me so that massacre each other. If a thing or property committed to the trust and care of a person then he is bound to return the same to the depositor. O people! Every Muslim is a brother of other Muslim and thus all the Muslims are mutually brothers. Take care of your slaves, verily, take care of your slaves. Feed them the same food you eat and provide them the same clothing like you wear the dress. Children will be related and will be progeny of his father. Adultery and fornication shall be subject to severe punishment and guilty shall be stoned to death. Rendition of account shall be before Allah on the Day of Reckoning. If any one change his genealogy or a slave manifest himself with master of than his own, upon him be curse of Allah. Loan is repayable and the borrowed article shall be returned. Gifts should be indemnified. Surety will pay penalty. It is unjust to take away anything except which his brother give him willingly. Do not oppress upon yourselves or upon one another. It is inadmissible for a woman to hand over someone else the goods or wealth of his husband without his permission."

"O people! Comprehend my discourse. I am leaving with you a thing such like that if you stick firmly to it you will never be astray and that thing is the Book of Allah (Quran). And listen, never transgress in religious matters and save yourselves because ancient nations destroyed because of such reasons. Devil's (satan) worship expectation had come to an end in this city but he may deceit your attention in dubious affairs. Indeed, protect your religion, belief and faith. Now the offender shall himself be guilty and neither the son will be convicted in lieu of father nor the father

will be retributed in place of son. O people! Comprehend my discourse. I may not be joining you next year, your soul and belongings are dignified on each other like this sacred Day of Arafat, this month and this city. All the customary practices of the period of ignorance are subjected to be trodden down my feet. All the ignorance period blood-money and ransom stand eliminated and render null and void and the first penalty of murder, which I pardon (forgive) is of my family that is of Rabiah bin Harith bin Abdul Muttalib (Rabia sent his son Ayyas (Abbas) to Banu Saad for suckling. He was murdered by Banu Huzayl during the course of their battle with Banu Saad, in his infancy. Hazrat Haleemah Saadia was also from the same tribe of Banu Saad). All the interests (usury i.e. fixed profits on loan) of the ignorance period stand finished, those are absurd and dropped. Only capital (i.e. principal) amount is for Muslims and I terminate and finish (forgive) first of all the interest (usury) of Hazrat Abbas bin Abdul Muttalib."

"O Muslims! Be frighten and scare from Allah for the women's rights and treat your women with benignity, courtesy and good manners and treat them with acts of kindness. Be abstinence and men of piety because relationship is based on adoption of Allah's faith and their body has become lawful by virtue of the words of Allah. So, in this manner, incumbent their privileges, and provide them clothings, food, sustenance and fulfil their living needs with justice. Your rights over the women are that they should not cause adultery, malefactor and remain absolutely chaste, virtuous and pure."

"O people! Beware, there shall not descend any Prophet after me till the Day of Resurrection. And there shall be no *ummah* (people) after you. Therefore worship Allah, the provider and pray (*salah*) five times unitedly in congregation. Observe fasting during the month of Ramazan and pay alms (*Zakat*) as prescribed from your wealth happily. Pilgrimage the *Bait Allah* (Sacred House Kaabah) and act upon commands and prohibition."

Hazrat Abdul Rehman bin Abu Bakr (*Radyia Allah-u Taala anhu*) has narrated (Sahih Bukhari) the Messenger of Allah (may Allah's Blessing and peace be upon him) said:

"Which month is this?" We said; Allah and His Prophet (peace be upon him) know better. He remained silent till we thought that he might give it another name. He than said: "Is not it the month of Dhul Hajjah?" We replied yes! It he further asked;

"What town is this?" We replied: Allah and His prophet (peace be upon him) know it better. He remained silent till we thought that he might give it another name. He then said; "Is not it the forbidden (sacred) town of Makkah?" We said: yes it is. He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the the day you meet your lord. Time has come back to its original state which it was on the day Allah created Heavens and the earth. The year is twelve months, four of which are sacred (three of them are in succession) namely Dhul-Qada, Dhul Hajjah and Muharram, (the fourth being) Rajab, which is between Jamadi-as-thani and Shaaban." He said: "What day is today?" We replied: Allah and His Prophet (Peace be upon him) know best. He kept silent so long that we thought that he would call it by a name other than its real name. He said: "Isn't the day of Arafat?" We said. Yes. He said: "What is the day, blood, properties and honour are sacred other than this day of yours in this town of yours, in this month of yours, You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me by striking (cutting) the necks of one another. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly."

Abu Dawood described from Abdul Rehman bin Muaz Taymi (may Allah be pleased with him) that when Allah's Messenger (Peace be upon him) spoke at Arafat, their hearing was improved by nature to such an extent that they could hear the Sermon within their dwellings.

The Prophet (may Allah's Blessings and peace be upon him) then said:

"On the Day of Resurrection, it will be inquired by Allah from you that "Tell me how My Dearest spent his life among you? How he treated you in affairs? Tell me what will be your reply?"

All the companions (may Allah be pleased with all of them) replied with uniform of opinion and speech that:

'We shall bear testimony that you have duly conveyed all the commandments justly and properly. You have admonished by practical illustrations and having ideal resemblance. So, in this manner, obligations of the Divine mission of Prophethood have been discharged in the most lovely and best manner. You invited the people towards true faith and returned the things committed to your trust, to their owners (depositors) You personally participated in the campaigns striving in the way of Allah (Jihad) and have rendered justly the right of well-wisher."

"No doubt! Haven't I delivered (Allah's) Message (to you)! Haven't I delivered (Allah's) Message to you?" There upon the Messenger of Allah (may Allah's Blessings and peace be upon him) started saying repeatedly:

"O Allah! Be a witness. O Allah! Be a witness."

Allah the most Merciful, revealed verse 3 (partly) of Surah Al-Maedah:

"I have completed for you your religion and have fulfilled My graciousness upon you, and I have chosen for you Islam as your religion." (5:3)

AL-MUZDALIFAH

Sahih Bukhari (The Book of Pilgrimage-Hajj) have narrated from Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) that I rode behind Allah's Messenger (Peace be upon him) and the Allah's Messenger (*Salla Allah-u Alaihi wa-Sallam*) proceeded from Arafat and dismounted at the mountain's pass and then urinated and performed a light ablution. I said to him 'Shall we offer the prayer?' He replied: "The prayer is ahead of you (i.e. at al-Muzdalifah)". When he came to Al-Muzdalifah and performed a perfect ablution, then the establishment for the prayer was announced. The Prophet (Peace be upon him) offered the Sunset (*Maghrib*) and Evening (*Isha*) diminished (Qasr) prayers together at Jamia Al-Muzdalifah with a separate establishment (Iqamah) for each of them, and did not offer any optional prayer in between them or after each of them. He offered the Morning prayer of 10 Dhu al-Hajjah, before its usual time. Then in the morning (10th Dhu al-Hajjah) Al-Fadl bin Abbas (bin Abdul Muttalib) rode behind Allah's Messenger (Peace be upon him). Allah's Prophet (Peace be upon him) kept on reciting the compliance (during the journey) till he reached the Jamrah (Jamrat-Al-Aqba). The Holy Prophet (Peace be upon him) kept on performing the compliance till he threw the pebbles of the Jamarat-al-Aqaba.

Hazrat Ali bin Abi Talib (may Allah be pleased with him) has narrated: 'The Prophet (Peace be upon him) sent me to supervise the slaughtering of camels for sacrifice and ordered me to distribute their meat. Then he ordered me to distribute their covering sheets and skins.' Hazrat Ali (may Allah be pleased with him) added.' The Prophet (Peace be upon him) ordered me to supervise the slaughtering (of the camel) and not to give anything (of their bodies) to the butcher as wages for slaughtering and to distribute their meat, skins and covering sheets in charity.'

The Prophet (Peace be upon him) reached Mina on Saturday 10th Dhu al-Hajja and after throwing seven pebbles upon Jamrah Aqaba, stayed near Masjid-e-Khaif. He delivered the Sermon in Khaif Mosque during the Days of Mina.

SERMON AT MINA

Hazrat Abdullah bin Abbas and Hazrat Abdul Rehman bin Abu Bakr (may Allah be pleased with both of them) have narrated (Sahih Bukhari) that the Messenger of Allah (may Allah's Blessing and Peace be upon him) delivered a sermon on the Day of Immolation, and said:

"O people! (Tell me) what is the day today?" We said: Allah and His Messenger know better. He remained silent till we thought that he might give that day another name. He said: "Is not it the Day of Sacrifice?" We said; It is. He further asked, "Which month is this?" We said; Allah and His Prophet know better. He remained silent till we thought that he might give it another name. He then said; "Is not it the month of Dhu al-Hajjah?" We replied: Yes! It is. He further asked; "What town is this?" We replied: Allah and His messenger know it better. He remained silent till we thought that he might give it another name. He then said: "Is not it the forbidden (Sacred) town of Makkah?" We said: Yes! It is. He said; "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord." He will ask you about your activities. Beware! Do not become misguided after me nor strike necks of each other. Beware! Have I communicated (The Message). The Prophet (Peace be upon him) repeated his saying again and again. After that he raised his head and said: "O Allah! Have not I conveyed Your Message to them? Have not I conveyed Your Message to them?" Hazrat ibn Abbas (may Allah be pleased with him) added: By Him in Whose Hand my soul is, the following was his (Prophet's) will to his followers: "It is incumbent upon those who are present to convey this information to those who are absent, Beware, don't renegade (as) disbelievers, (turn into infidels) after me, striking the necks (cutting the throats) of one another."

Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhum*) narrated: 'On the Day of Sacrifice (10th Dhul Hajjah) The Prophet (*Salla Allah-u Alaihi wa-Sallam*) stood in between the Jamrat during his Hajj which he performed (as described before) and said. "This is the greatest Day (i.e 10th of Dhu al-Hajjah)." The Prophet (Peace be upon him) started saying repeatedly; "O Allah! Be a witness (I have conveyed your Message)" He then bade the people farewell. The people said: 'This is the Farewell Pilgrimage.'

Hazrat Abu Hurairah (may Allah be pleased with him) narrated (Bukhari, vol:2): 'On the day of Immolation at Mina, the Holy Prophet (may Allah's Blessings and Peace be upon him) said: "Tomorrow we shall stay at Khaif Banu

Kinana where the infidels had taken the oath of disbelief." He meant (by the place) al-Muhassab where Quraish tribe and Bani Kinana concluded a contract against Bani Hashim and Bani Abdul Muttalib that they would not inter marry with them or deal with them in business until they hand over the Prophet (Peace be upon him) to them.

Hazrat Jabir bin Abdullah (may Allah be pleased with him) said: 'The Prophet (Peace be upon him) did the throwing (stone) of pebbles on the Day of Immolation (10th Dhu al-Hajjah) before noon (this is only for Jamrat-ul-Aqaba), and then on 11th and 12th of Dhul Hajjah, he did the throwing of pebbles after the decline of the sun (after noon).

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'The Prophet (Peace be upon him) offered the Noon, Afternoon, Sunset and Evening prayers and slept for a while at a place called Al-Muhassab (Al-Muhassab is situated between Makkah and Mina and is also called Al-Abtah or Hasba or Khaif Bani Kinana and is not one of the ceremonies of Hajj, but Al Muhassab is a place where Allah's Messenger (Peace be upon him) camped, during his Farewell Pilgrimage) and then he rode (on 13th Dhu al-Hajjah) towards the Kaabah and performed the Farewell circumambulation and set-out for Madinah from its (Makkah's) lower region, Thaniya Sulfa.

Hazrat Nafi (*Radiya Allah-u Taala anhu*) said: When ever Hazrat ibn Umar used to pass the night al-Dhi-Tuwa till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by Dhi-Tuwa (adjacent to the limits of Haram) and pass the night there till dawn, and he used to say that the Prophet (Peace be upon him) used to do the same.

SERMON AT GHDIR KHUMM

During the course of return journey (encampment) the Messenger of Allah (may Allah's Blessings and Peace be upon him) delivered on Sunday the 18th Dhu al-Hajjah a momentous sermon standing there underneath a shadow of tree at the place of Ghadir Khum situated near Juhfah, between Makkah and Madinah and said:

"The Prophethood was bestowed on me and I discharged my duty. I leave with you two things, the Quran and the people of my house. How will you give them the rights of successors? The Book of Allah and the people of the house are associated till the Last Day. Allah is my Protector and Guardian and I am the guardian of all Muslims." Then he held Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) by his hand and said, "He whom I befriend, Ali befriends. O Allah, he who takes Ali for a friend, take him as Your friend. He also antagonizes him, oppose him."

SERMON ON RETURN AT MADINAH

When the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) reached back from Hajjat ul-Wada to Madinah, he sat on the pulpit. After praising and extolling Allah, the Gracious, he said;

"O people! Abu Bakr has never failed me. So, you should respect his standing. O People! I am happy with Abu Bakr, Umar, Uthman, Ali, Talhah, Zubair, Abdul Rahman ibn Awf and earliest Muhajirs (immigrants). Be mindful of their status. O People! Do not pain me concerning my companions (*Sahabah*) and family lest Allah take you to task for that."

SOME IMPORTANT EVENTS OF TENTH HIJRAH HAZRAT MUAZ BIN JABAL AND HAZRAT ABU MUSA (MAY ALLAH BE PLEASED WITH BOTH OF THEM) GOVERNORS (AMEERS) TO YEMEN

Hazrat Abu Bardah (*Radiya Allah-u Taala anhu*) Baliyyi tribe. (Embraced Islam in second Aqabah allegiance and participated in all campaigns. Narrated 20 *Ahadith*. Died in 41 A.H.) has narrated (in *Sahih Bukhari*) that the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent Muaz bin Jabal and Abu Musa Ashari (may Allah be pleased with both of them) to Yemen, each to different region. He commanded them; "Make things easy for the people and do not make troublesome for them. Do not irksome them. Both of you should obey each other." They administer the affairs, visited and greeted each other. In a meeting Hazrat Muaz (*Radiya Allah-u Taala anhu*) was with Hazrat Abu Musa (may Allah be pleased with him) and there he noticed a man whose hands were tied behind his neck. Thus Hazrat Muaz (may Allah be pleased with him) inquired Hazrat Abu Musa (may Allah be pleased with him) what is the matter. He replied: He was a Muslim who reverted to disbelief (apostate). Hazrat Muaz (may Allah be pleased with him) said: I will not dismount my mule till he is killed. Hazrat Abu Musa (may Allah be pleased with him) said: that is why he is brought here. But Hazrat Muaz did not dismounted till the man was executed.

Hazrat Muaz (may Allah be pleased with him) asked him, How do you recite Quran. He said: I do that a little at a time regularly, and you? He said: I go to sleep in the first part of the night. Then I wake up and recite what Allah has decreed that I should. I sleep hoping for reward as I got up with that intention.

Hazrat Imam Ahmad has narrated from Hazrat Muaaz (may Allah be pleased with him) that the Messenger of Allah (may Allah's Blessings and Peace be upon him) gave ten instructions to Hazrat Muaaz bin Jabal (may Allah be pleased with him). They were:

- (1) Do not associate anything with Allah even if you are killed or burned.
- (2) Do not miss the obligatory Prayers (*Salah*) intentionally because one who does that deprives himself of Allah's responsibility.
- (3) Do not disobey your parents even if they command you to renounce your wealth and property and family.
- (4) Do not consume wine because it is the worst kind of shamelessness. All intoxicants are prohibited.
- (5) Do not flee from the battle-field even if all warriors are killed.
- (6) Avoid sin, for, it invites Allah's displeasures.
- (7) If your family is afflicted with infectious disease then stay put with them.
- (8) Spend money on your family according to your means.
- (9) Do not pick up the crutch against your family to correct and warn them.
- (10) Love them for the sake of Allah.

When The Messenger of Allah (Peace be upon him) sent Hazrat Muaz bin Jabal (may Allah be pleased with him) to Yemen, while he himself resolved to perform *Hajj*. He walked by his side on foot while Muaz (may Allah be pleased with him) rode the beast. While walking, he gave him instructions and when he had finished, he said; "O Muaz! Perhaps you will not meet me after this year. Perhaps, you will come by my mosque (*Masjid*) here and my grave." Muaz (may Allah be pleased with him) began to weep on the separation with the Prophet (may Allah's Blessings and Peace be upon him) who turned back towards Madinah and said: "Dearest to me are the abstinent, whoever they are and wherever they are." Muaz (may Allah be pleased with him) continued to remain in Yemen even during the farewell pilgrimage (*Hajja-tul-Wadaa*). The Prophet (*Salla Allah-u Alaihi wa-Sallam*) passed away eighty-one days after the pilgrimage.

HAZRAT ALI BIN ABI TALIB AND HAZRAT KHALID BIN WALID (RIDHWAN ALLAH-E TAALA AJMAEEN) TO YEMEN

Hazrat Bara bin Aazib (may Allah be pleased with him) has narrated (in *Sahih Bakhari*) that the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent them to Yemen under the command of Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*). Sometime after that he appointed Hazrat Ali (may Allah be pleased with him) as commander, saying, "O Ali! Tell the men of Khalid that those of them who wish to come to you may join you and those who wish to return may return." Bara (may Allah be pleased with him) said; I was of those who remained behind with Hazrat Ali (may Allah be pleased with him) in Yemen. I got many *uqiyah* silver in booty. (*Uqiyah*=five ounces)

Hazrat Amr bin Shas Aslami was under Hazrat Ali's (may Allah be pleased with him) command in the army sent to Yemen. Hazrat Ali (*Radiya Allah-u Taala anhu*) was somewhat stiff to him, so that he developed a dislike for Hazrat Ali (may Allah be pleased with him). When they came back to Madinah, Amr complained about him to everyone he met. One day, he came to the mosque. As he looked at the Prophet (*Salla Allah-u alaihi wa-Sallam*) stared him in the eye till Amr sat down by his feet. He said; "O Amr! you have hurt me." He said; *Inna Lillah-e wa-inna allaihi raj-e-oon* (we belong to Allah and we shall return to Him). I seek protection of Allah, Allah forbid, I hurt Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*). So, he said; "He who hurts Ali, hurt me."

HAMDAN

Hazrat Bara bin Aazib (*Radiya Allah-u Taala anhu*: Harithah clan of Aws tribe, narrated 305 *Ahadith*. Died in 72 AH al-Kufa) has narrated that he was a member of Hazrat Khalid's army to Yemen and were there for six months after which the Messenger of Allah (Peace be upon him) sent Hazrat Ali (may Allah be pleased with him) with instructions to send Kha'fid (may Allah be pleased with him) back with his army, except those who offered to remain there under Hazrat Ali (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him). Bara (may Allah be pleased with him) said: I was one of those who made choice to stay with Hazrat Ali (may Allah be pleased with him). When we advanced, the opponents also came towards us. Hazrat Ali (may Allah be pleased with him) led us in *Salah Khawf* (Prayers of fear) and then arrayed for battle. Then he stepped forward and read to them the letter of the Prophet (*Salla Allah-u Alaihi wa-Sallam*) and the whole tribe of Hamdan became Muslims. Hazrat Ali (may Allah be pleased with him) then informed the Prophet of Allah (may Allah's Blessings and Peace be upon him) through a letter that they had embraced Islam. When he read the letter Allah's Messenger (Peace be upon him) went in prostration and, on raising his head, he made a supplication; "May the Hamdan have peace, may the Hamdan have peace!"

Imam Ahmad has described from Hazrat Ali (*Radiya Allah-u Taala anhu*) that when he was sent to Yemen, he was a very young, raw man. He requested; O Messenger of Allah! You are sending me to a people who are divided and I have no experience in settling differences. Allah's Messenger (Peace be upon him) said; "Allah will give your tongue ability and your heart strength." Later Hazrat Ali (may Allah be pleased with him) said; I never again be in suspense in deciding between disputing parties.

HAZRAT KHALID BIN WALID (MAY ALLAH BE PLEASED WITH HIM) TO NAJRAN

The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent in Rabi ul-Aakhir or early Jamadiul Ula, Hazrat Khalid bin Walid (may Allah be pleased with him) towards Najran to Harith bin Kaab with the instructions to invite them to Islam three times. If they assent Islam, that should be approved but if they did not then war should be declared against them. Thus he sent small groups everywhere to invite people to Islam and they received positive response. Hazrat Khalid (may Allah be pleased with him) preached them the Quran and Sunnah (Traditions of The Holy Prophet) and then wrote to the Messenger of Allah (Peace be upon him), that he preached to them for three days and they became Muslims. So, he preached them the commands of Islam and imposed on them to abide by the lawful and refrain the unlawful. He awaited further guidance from the Messenger of Allah (Peace be upon him). The Prophet (*Salla Allah-u Alaihi wa-Sallam*) noted with pleasure that Banu Harith had believed in the unity of Allah, the Gracious and the mission of the Prophet (Peace be upon him). Allah, the Most Merciful, had favoured them with guidance. He commanded Hazrat Khalid (may Allah be pleased with him) to return and let a group of their men accompany him to the Prophet (peace be upon him). Consequently, he came with a delegation of Banu Harith and among them were Qays bin Husayn Zul Ghussah, Abdullah bin Qurad Ziyadi, Yazid bin Abdul Madan, Shaddad bin Abdullah Qanani, Yazid bin Muhajjal and Amr bin Abdullah Dibabi. When they appeared before the Prophet (Peace be upon him) asked; "Who are they who look like Indians?" He was told that they were Banu Harith bin Kaab. They greeted him and declared faith that Allah and Allah alone is worthy of worship; He is alone and has no partners and that Muhammad (Peace be upon him) is the Servant and Prophet of Allah (Peace be upon him). Then on his asking; "how they defeated their enemies in pre-Islamic days." They replied; that they were united and not divided and never tyrannize anyone. He said; "You are right." He appointed Qays bin Husayn as their chief and sent Amr bin Hazm (may Allah be pleased with him) with an authorization document to them to teach religion and to collect alms (*Zakah*) from them.

THE EXPEDITION (SARIYAH) OF HAZRAT USAMAH BIN ZAID BIN HARITHAH (RADIYA ALLAH-U TAALA ANHU) AGAINST UBNA THE ROMANS TERRITORY (11 A.H.)

The Messenger of Allah (may Allah's Blessings and Peace be upon him) ordered on Monday, 26 Safar 11 A.H., to the people to be ready for the expediton . . .

of al-Rome. Next day he appointed Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) commander of the Muslim army and directed him; "to proceed to the place of your father's martyrdom and trample the enemy under your horses. March so swiftly that you should reach there before the news of movement and strike the people of Ubna early in the morning and set fire to their camp. If Allah bless you with success, make a short stay there." On Wednesday, began the sickness of the Messenger of Allah (Peace be upon him): He suffered from fever and headache. On Thursday, he prepared a flag for Hazrat Usamah (may Allah be pleased with him) with his own hand. Then he said: "Fight in the name of Allah, in the way of Allah, and kill him who disobeys Allah." Then Hazrat Usamah (*Radiya Allah-u Taala anhu*) came out with his flag and entrusted it to Hazrat Buraydah bin Al-Husayb al-Aslami (*Radiya Allah-u Taala anhu*) and encamped at al-Jurf. Among the participants were Hazrat Abu Bakr al-Siddique, Hazrat Umar bin al-Khattab, Hazrat Abu Ubaydah bin al-Jarrah, Hazrat Saad bin Abi Waqqas, Hazrat Saeed bin Zaid, Hazrat Qatadah bin al-Numan and Hazrat Salamah bin Aslam bin Herish (may Allah be pleased with all of them). Hazrat Ali bin Abi Talib (may Allah be pleased with him) was retained behind for looking after the Prophet (Peace be upon him). It came to the notice of the Messenger of Allah (Peace be upon him) that some people dislike the appointment of Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) as commander over such companions of distinction. Thereupon the Prophet (Peace be upon him) became angry and came out covering with sheet and with bandage round his head. He ascended the pulpit, praised Allah and applauded Him and said: "O people! What is this talk an information of which has reached me, from you about my appointing Usamah a commander? You cavil the appointment of Usamah as commander and you had also cavilled the appointment of his father. By Allah, he was created to be the commander, and his son is created to be the commander after him. They are among the dearest of people to me. Both of them are expected to do every thing good. Expect goodness from him, and he is one of the best of you." Then he came down from the pulpit and entered the house. This was the event of Saturday, 10 Rabi al-Awwal and the companions (may Allah be pleased with him) those were to accompany Hazrat Usamah (may Allah be pleased with him) came to bid farewell to the Messenger of Allah (Peace be upon him) and proceeded to the camp at al-Jurf. The condition of the Messenger of Allah (Peace be upon him) became serious, but he continued saying: "Let the army of Usamah proceed. On Sunday, the pain of the Prophet (*Salla Allah-u alaihi wa Sallam*) became intense. Hazrat Usamah (may Allah be pleased with him) came from his camp, but by that time the Prophet (Peace be upon him) had become unconscious. Hazrat Usamah (may Allah be pleased with him) bent his head and kissed him. It was the day when they had given medicine to him. Hazrat Usamah (may Allah be pleased with him) again came their on Monday and he noted the improvement in the sickness of the Prophet (Peace be upon him). The Prpho

(Peace be upon him) said to him: "March early in the morning under the blessings of Allah." Hazrat Usamah (may Allah be pleased with him) bade farwell to him, reached back his camp and commanded the people to march. While he intended to ride on his beast a courier from his mother Hazrat Umm Ayman (*Radiya Allah-u Taala anha*) came to him to inform him that the Messenger of Allah (Peace be upon him), was on the point of death. He hastened to come back with Hazrat Umar and Hazra Abu Ubaydah (may Allah be pleased with him) and reached the Prophet (Peace be upon him) who was on the point of death. He passed away on Monday, 12 Rabi al-Awwal and the army encamping at al-jurf returned to Madinah. Hazrat Buraydah bin al-Husayb (may Allah be pleased with him) folded the flag of Hazrat Usamah (may Allah be pleased with him) and came back. He brought it to the door of the Messenger of Allah (may Allah's Blessings and Peace be upon him), and pitched it there. When the pledge (*Bayah*) had been offered to Hazrat Abu Bakr (may Allah be pleased with him), he ordered Hazrat Buraydah bin al-Husayb (may Allah be pleased with him) to take the flag to the house of Usamah (may Allah be pleased with him). When the Arabs turned apostate, Hazrat Abu Bakr (may Allah be pleased with him) was requested to restrain Usamah (may Allah be pleased with him). He refused conclusively. Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) asked Hazrat Usamah (*Radiya Allah-u Taala anhu*) to allow Hazrat Umar (*Radiya Allah-u Taala anhu*) to remain behind and he agreed for that. Hazrat Usamah (may Allah be pleased with him) marched against the people of Ubna on 1st of Rabi al-Akhar, and reached there in twenty nights and their watch-word was: Ya Mansur Ummit. He slaughtered the enemy, burnt their dwellings and palm-groves and enslaved him whom he could. Usamah (may Allah be pleased with him) was riding his father's horse Sabhah and he attacked and slaughtered the slayer of his father. He commanded the people to return and reached Wadi al-Qura in nine nights and sent a courier with good news to Madinah, he himself reached Madinah in six days from Wadi al-Qura and none of the Muslims had suffered. Hazrat Abu Bakr Siddique (may Allah be pleased with him) came out of Madinah with the people, to receive him. He entered Madinah riding his father's horse Sabhah with the flag before him borne by Hazrat Buraydah bin al-Husayb (may Allah be pleased with him). He entered the mosque and offered two *rakats* of prayers. The report of Hazrat Usamah's (may Allah be pleased with him) expedition reached Heraclius, who was encamping at Emessa and in retaliation he stationed an army at al-Balqa. Its encampment continued there till the Muslim forces invaded Syria during the Caliphate of Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them)

DELEGATIONS APPEARED BEFORE THE MESSENGER OF ALLAH (MAY ALLAH'S BLESSINGS AND PEACE BE UPON HIM)

Quraish were descendants of Hazrat Ismail (Upon him peace) son of Hazrat Ibrahim (Upon him peace) and were the servants of Kaabah and leaders of the Arabs. Delegations in large number came in the end of 8th A.H. and continued up to 10th A.H., though 9th A.H. call the year of delegations, even initially it started in 5 A.H. The scholars have enumerated the number of delegations between 60 and 100. With the conquest of Makkah, which is a landmark in the history of Islam, thousands embraced Islam. Thus Allah helped those who fought for Islam, to overcome their initial difficulties, and emerge victorious. Allah, the Gracious, in the Holy Quran has revealed Surah An-Nasr:

"When the help of Allah and the victory, has been achieved, (1) And you have seen the people enter the religion in large numbers: (2) Then, glorify the praise of your Lord and seek His forgiveness. Surely, He is the One who accepts repentance (often). (An-Nasr, 110: 1-3)

(1) THE DELEGATION OF MUZEENAH (5 A.H.)

The first delegation appeared before the Prophet (Peace be upon him) in Rajab 5 A.H. was the four hundred men of Muzeenah and they were from Mudar tribe. Khuzai bin Abd Nahm reached ahead with ten persons of Muzeenah, including Bilal bin Harith, Bishr bin Muhtafir, Amr bin Awf, Dukayn bin Saad, Abdullah bin Durrah, Numan bin Maqran, Ubaydullah bin Burdah, Abu Asma and Usamah. They embraced Islam and waited on the Prophet (Peace be upon him). On the day of Conquest of Makkah gave the flag of one thousand number of Muzeenah force to Hazrat Khuzai bin Abd Nuhm (*Radiya Allah-u Taala anhu*), who was brother of Hazrat Abdullah Dhu al-Bajadin (may Allah be pleased with him).

Hazrat Numan bin Maqran (*Radiya Allah-u Taala anhu*) who was in this delegation has narrated that the Messenger of Allah (Peace be upon him) directed Hazrat Umar (may Allah be pleased with him) to give them provisions for the journey, because they don't have any subsistence. Hazrat Umar (*Radiya Allah-u Taala anhu*) requested that he had a very little quantity of date-palms those will be too insufficient for them and they will not accept such an inadequate quantity. There-upon the Prophet (Peace be upon him) said: "Proceed and give them provision for the journey." Hazrat Umar (may Allah be pleased with him) then

taken them along to his small heap of date-palms. All the four hundred taken the dates to the full extent of their needs but the heap of the date remained as it originally were and there was miraculously no abatement in its actual quantity.

(2) THE DELEGATION OF BANU ASHJA (5 A.H.)

A delegation of Banu Ashja consisting of one hundred persons, led by Masud bin Rukhaylah, appeared before the Prophet (Peace be upon him) in the year of Ghazwah al-Ahzab campaign of Ditch i.e. Trenches 5 A.H. They stayed at Shib Salaa (Salaa mountain pass), and the Messenger of Allah (Peace be upon him) went out to them. They said, O Muhamamd (peace be upon him) ! We do not know any other tribe to be nearer to you than us. We are grieved because of your war with your people. We have come to make peace. He made peace with them. It is said that Banu Ashja came after the Prophet of Allah (Peace be upon him) had been free from Banu Quraizah and they were seven hundred convincing cogent. They embraced Islam and he made peace with them.

(3) THE DELEGATION OF ABD UL-QAYS (5 and 9 A.H.)

Abdul Qays was a numerous tribe of Bahrain, their first delegation consisting of 13 or 14 people came in 5 A.H., led by Munqidh bin Hayyan and embraced Islam. The Messenger of Allah (Peace be upon him) told his companions (may Allah be pleased with him) that a caravan would come, they would be better than the people of the east. Hazrat Umar (may Allah be pleased with him) walked to the notified direction. He met a caravan of thirteen people and learnt from them that they were Banu Abdul Qays and have come to meet The Prophet (Peace be upon him). He told them that the Prophet (Peace be upon him) had mentioned them a short while ago. When they saw the Prophet (Peace be upon him) they jumped off their camels and rushed towards him and kissed his hands.

JARUD IBN AMR, THE CHRISTIAN

Jarud ibn Amr who was a Christian, came to the Prophet (Peace be upon him) in the delegation of Abdul Qays. The Prophet (peace be upon him) invited him to Islam. He replied; Muhammad, I already follows a heavenly religion. If I leave it and follow yours, will you guarantee my faith? He said: "Yes, I do guarantee that Allah has guided you to a better religion." Then he and his comrades became Muslims. He then went to his people, firm in Islam till his death. When in the time of apostasy, his people apostatized with accursed Gharur

bin Munzir, he got up and testified to the true religion and invited them to Islam. He said: 'I bear witness that Allah and Allah alone is worthy of worship; He is alone and has no partners and I bear witness that Muhammad (Peace be upon him) is the Servant and Prophet of Allah; and he who does not testify accordingly is an infidel.' Their second delegation appeared before The Prophet (Peace be upon him) in 9 A.H. consisting of forty persons, led by Abdullah bin Awf al-Ashajj and among them were al-Jarud and nephew of Abdullah Ashaji Hazrat Munqidh bin Hayyan (may Allah be pleased with him). The Prophet (Peace be upon him) said: "Greet to them! The Abdul Qays are good people." On the morning they arrived, he said: "Indeed, a group of polytheists will come and they will not be compelled to join the fold of Islam. They have emaciated their camels, and exhausted their subsistence and there is a sign in their chief. "O Allah! Forgive the Abdul Qays who did not come to demand wealth from me and they are the best of the people of East." When they arrived the Messenger of Allah (Peace be upon him) asked them: "Which of you is Abdullah al-Ashajj?" He said I, O Messenger of Allah. He was extremely ugly. The Prophet of Allah (Peace be upon him) looked at him and said: "Water is not carried in man's skin, verily, a man is needed for two small things, tongue and heart. You possess two habits which are dear to Allah." Abdullah requested: what are they? He said: "Forbearance and dignity." He solicited: Are they acquired or inherent? He said: "They are inherent." Al-Jarud was a Christian. The Messenger of Allah (Peace be upon him) invited him to Islam. He embraced Islam and it was excellent. The delegation was lodged in the house of Ramlah bint al-Harith al-Najjariyah (may Allah be pleased with him), stayed there for ten days and they extended entertainment to them. They entreated, 'O Messenger of Allah, there are between you and us the polytheists Banu Mudar, so we cannot come to you except in the sacred months. Hence, please preach us everything of the religion in brief by acting upon which we might be embraced the Paradise and invite the rest of the people not here.' The Prophet (Peace be upon him): said; "I command you to do four things and forbid you four things."

- (1) Believe in Allah, It is to say that Allah and Allah alone is worthy of worship;
- (2) Establish Prayer (*Salah*);
- (3) Pay Alms (*Zakah*) and fast during Ramadhan;
- (4) Pay one fifth of the booty (*Khumus*)

I forbid four things:

- (1) Wine
- (2) Dubba (vessels made out of dried pumpkins)
- (3) Hantam (Green water pot, made out of mud, hairs and skin)
- (4) Naqir (vessel made out of root of date-palm)

The Prophet (peace be upon him) ordered rewards to be given them and Abdullah al-Ashajj received the maximum. He blessed and rewarded him twelve and a half *uqiyahs* of silver and rubbed the face of Munqidh bin Hayyan (may Allah be pleased with him) (Uqiyah is equal to five ounces)

(4) THE DELEGATION OF BANU SAAD BIN BAKR (5 A.H.)

In 5 A.H. Banu Saad bin Bakr sent Dimam bin Thalabah in a deputation to the Messenger of Allah (Peace be upon him). He was valiant and he stayed with the Messenger of Allah (may Allah Blessings and Peace be upon him). He put a question in uncivilized manner to him and asked: who commissioned you and with what He has commissioned you and what is the doctrinal system of Islam? The Prophet (Peace be upon him), replied to him and he embraced Islam. He returned to his people having firm belief that Allah and Allah alone is worthy of worship; He is alone and has no partners and that Muhammad (peace be upon him) is the Servant and Prophet of Allah. He informed them what the Prophet (peace be upon him) commanded and what he forbid. He began by denouncing Laat and Uzza. His people cautioned him that he might be afflicted by plaque or insane. He said; Alas, they cannot harm or benefit any one. Allah has sent His Messenger and revealed the Quran to him. Thereby He has delivered you from every wrong custom. I bear witness that there is no lord but Allah who has no associate and indeed Muhammad (peace be upon him) is His slave and Messenger. He has taught me certain duties to be done and certain things that should be avoided. Hardly had evening of the day come when every man and woman in his presence embraced Islam. They constructed a mosque, recited Azaan and offered prayers.

(5) THE DELEGATION OF THE TRIBE OF ASHARIS (7 A.H.)

Ashari were a large tribe of Yemen and in the delegation people from other tribes were also included. Ashar was ancestor of the Ashari tribe and Hazrat Abu Musa Ashari (may Allah be pleased with him) was from this tribe. They appeared before the Prophet (Peace be upon him) in 7 A.H. and the delegation comprised fifty men including Hazrat Abu Musa Ashari (may Allah be pleased with him), his brothers and two members of the Akk tribe. They made the voyage in boats and disembarked at Jeddah. When they reached in the suburbs of Madinah, they delightfully and with pleasure started recitation of exciting verses: 'Tomorrow we will visit friends, Muhammad and his party.' When they reached Madinah, they learnt that the Messenger of Allah (Peace be upon him), was on his

way to Khaibar. They followed the footsteps and met the Prophet (Peace be upon him), offered allegiance and embraced Islam. There upon the Prophet. (peace be upon him) said: "The Asharis among the people are like a bag containing musk." Sahih Bukhari has recorded 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; "The Yemenis have come to you. They are softhearted and gentle. Faith resides in them and wisdom belong to them. Pride and haughtiness are associated with the owners of the camels while tranquility and brilliance are linked with owners of sheep. Faith belongs to Yemen. Sedition is there and the devil's horns will appear from there."

(6) THE DELEGATION OF DAUS TRIBE (7 A.H.)

Hazrat Tufail bin Amr al-Dausi (*Radiya Allah-u Taala anhu*) (may Allah be pleased with him) was a well known poet and public speaker. He embraced Islam while the Prophet (Peace be upon him) was still at Makkah. In spite of vehement dissidence, opposition and suspicious alarming and frightful terrifying by the polytheist Quraish, he was solidly firm to his belief and faith in Islam. He invited his people but they did not responded to his truthful call. Hazrat Abu Hurayrah Dausi (*Radhi Allah-u Taala anhu*) has narrated that Hazrat Tufail Dausi (may Allah be pleased with him) came to Allah's Messenger (may Allah's Blessings and Peace be upon him) and said; the tribe of Daus has destroyed. They have disobeyed and refused to accept Islam. So, curse them. But the Prophet of Allah (Peace be upon him) said: "O Allah, guide the Daus and bring them to me." After that they embraced Islam and seventy or eighty members of his tribe came with him to Madinah, Hazrat Abu Hurayrah and Hazrat Abdullah bin Uzayhir al-Dausi (may Allah be please with all of them) were among them. The Messenger of Allah (peace be upon him) was then at Khaibar and therefore they reached Khaibar. Before arrival of the delegation, the Prophet (Peace be upon him) had already conquered the 'Fort of Natat' and had laid the siege on 'Fort Kutayba.' He gave them share from the booty of Khaibar. After return from the Campaign of Khaibar, the Prophet (Peace be upon him) lodged them at Hurrah al-Dujjaj. Hazrat Abdullah bin Uzayhir (may Allah be pleased with him) said: 'O Prophet of Allah (peace be upon him)! I preserve respect and hold a position among my people, so appoint me their administrator. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) said: "O brother Daus! Verily, Islam started in indigence and shortly it will return to the humble position. Consequently he who testifies to truth, will receive absolution, and he who inclines to other than this will perish. Verily, the greatest of your people in getting reward will be one who is greatest in sticking to truth and surely the rectitude will dominate over falsehood."

(7) THE DEPUTATION OF TAMIM

The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent Hazrat Bishr bin Sufyan (may Allah be pleased with him) to collect the alms (*Zakat*) from Banu Kaab a clan of Khuzaah tribe. Then Banu Amr bin Jundub bin al-Anbar bin Amr bin Tamim (Banu Tamim) did not like it and refuse. Hazrat Bishr (may Allah be pleased with him) approached the Prophet (Peace be upon him) who dispatched Hazrat Uyaynah bin Badr al-Fazari (may Allah be pleased with him) with fifty horsemen. He attacked them and captured eleven men, eleven women and thirty children and carried them to Madinah. Then a party of eighty or ninety men of Banu Tamin led by their chiefs, Zibriqan bin Badr, Qays bin Harith, Aqra bin Habis, Amr bin Al-Ahtam, Utasud bin Hajib, Qays bin Asim, Nuaym bin Saad and Riyah bin Harith, reached Madinah and entered the mosque when Hazrat Bilal (may Allah be pleased with him) had recited the Azan (call to prayer) for Zuhr (noon) prayers. The companions (may Allah be pleased with him) were waiting for the emergence of the Prophet (peace be upon him). But Banu Tamim were in hurry and they thought that he would come out late, so they cried "O Muhammad come to us. The Massenger of Allah (Peace be upon him) came out, Hazrat Bilal (may Allah be pleased with him) called *iqamah* then the Prophet (Peace be upon him) offered Zuhr (noon) prayers. After that they came to him and Aqra bin Habis requested; O Muhammad, permit me to speak; by Allah, my praise furnish and my dispraise is disgrace. The Massenger of Allah (Peace be upon him) said "You are liar. That rests in Allah the Magnificent, the High." Then their speaker Utarud bin Hajib delivered a speech. Thereupon the Massenger of Allah (Peace be upon him) said to Hazrat Thalbit bin Qays bin Shammas: "Give a reply to him." He gave an efficacions reply. Then they said: O Muhammad! Permit our poet. Their poet Zibriqan stood up and presented his poetry. Then the Massenger of Allah (may Allah be pleased with him) said to Hazrat Hassaan bin Thabit (may Allah be pleased with him): "Give a reply to him." He then versed effectively. Then they exclaimed: By Allah, their speaker is superior to ours and their poet is more excellent than ours, and they are more penetrable than us. Allah, the Gracious, has revealed verse 4 of Surah al-Hujurath, of al-Quran about them:

"Verily, those who call you from behind private chambers, most of them have no sense." Al-Hujuath. (49:4)

All of them embraced Islam. The Messenger of Allah (Peace be upon him) said about Qays bin Asim: "He is the chief of the nomad," He then released the captives and ordered the reward to be given to them.

(8) THE DELEGATION OF BAKR BIN WAIL

The delegation of Bakr bin Wail waited on the Messenger of Allah (Peace be upon him) and a person from among them said: O Prophet of Allah! Do you know Quss bin Saidah? The Messenger of Allah (may Allah's Blessing and peace be upon him) said: "He did not belong to your tribe. He was of Iyad, and on the days of ignorance he was inclined towards the monotheist cult of Hazrat Ibrahim (upon him peace). He reached Ukaz when people had gathered there and said what has memorized from him. "With the delegation were Bishr bin al-Khasasiyah, Hassaan bin Hawand, Abdullah bin Marthad. Abdullah bin Arwad bin Shihab bin Shihab bin Awf bin Amr bin-Harith bin Sadus appeared before the Prophet (Peace be upon him) with them. He resided at al-Yamamah, he sold whatever property he had at Yamamah and migrated to Madinah with a bag of dates. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), invoked blessing for him.

(9) THE DELEGATION OF ABS

A nine member delegation of Banu Abs came to the Prophet (may Allah's Blessing and peace be upon him) and among them were Talhah bin Ubaydullah, Abdullah bin Maalik, Maysarah bin Masruq, Farwah bin al-Husayn bin Fadal, Harith bin al-Rabi, Abu al-Hisn bin Luqman, Qanan bin Darim, Siba bin Zaid, Bishr bin al-Harith bin Ubadah and Hidm bin Masadah. They embraced Islam and the Messenger of Allah (Peace be upon him) prayed for their thriving and he said to them: "Seek a man for me who may collect Tithe (*Ushr*) from you and I may prepare a banner for you." Hazrat Talhah bin Ubaydullah (*Radiya Allah-u Taala anhu*) came there in and he made a banner for them and their emblem was *Ushrah* and the Prophet (Peace be upon him) sent them to obstruct the caravan of Quraish coming from Syria.

(10) THE DELEGATION OF SHAYBAN

Hurayth bin Hassaan al-Shaybani came to the Prophet (Peace be upon him) along with his tribesmen and reached Madinah while the prophet (peace be upon him) was leading the morning (*Fajr*) prayer. A noble minded woman al-Hudayba bint Qaylah also accompanied him. She has narrated that when I saw the Messenger of Allah (may Allah's blessings and peace be upon him), I trembled with horror. His companion said to him: O Prophet of Allah! This poor woman is full of terror. The Prophet (Peace be upon him) did not look at me as I was sitting behind him and said:

"O poor woman! Be at rest." When the Prophet (peace be upon him) spoke these words, the fear which had entered my heart, vanished. Then Hurayth bin Hassaan advanced and offered pledge (*bayah*) on his behalf and on behalf of his people. He solicited: O Messenger of Allah! Write about al-Dahna between Banu Tamim and us that none of them should advance towards us except as a traveller or a seeker of refuge. There upon he said: "O boy! Write about al-Dahna." When I felt that he had asked to write, I could not control myself because it was my native land and my home was there. So I said: O Allah's Messenger! He did not do justice when he requested you about that land. This al-Dahna is a place of confinement of camels and pasture land of goats, and the women folk and children of the Tamim are beyond it. He said: "Wait O boy, the poor woman tells the truth. A Muslim is the brother of another Muslim. They share water and trees and help each other against impious persons." When Hurayth assessed that there was an hindrance in letter being written for him he struck one of his hands over the other and said: You and I are, as has been said a sheep lifting another by its hoofs meets its death. On this I said: You were a leader in darkness, well-wisher to the master of camel, pious with your partner for life, till I arrived before the Messenger of Allah (Peace be upon him). But do not accuse me for asking my share when you ask for yours. He said: Surely I ask the Allah's Prophet bear witness that; I shall be your brother till I live since you have praised me for this. Then I said: If you have started it, I shall not release it. The Prophet of Allah (Peace be upon him) said: "Will her son be blamed if he decides from behind the seen." Then I wept and said: O Prophet of Allah, when I bore him shrewd he was and he fought along with you on the day of al-Rabdhah. Then he went to Khaibar to bring corn for me, and suffered from fever of that place leaving the women with me. He said: "By Him, in whose possession is the soul of Muhammad, if you have not been poor, we would have dragged you by the face." Then he said: "O Lord! Make me forget what has passed and help me in what remains. By Him in Whose Hand is the soul of Muhammad, if any one of you weeps, companions also sheds tears; O servants of Allah! Do not anguish your brethren." He wrote on a red piece of leather for her: "Qaylah and the daughters of Qaylah, should not be tyrannized not forced to marry and every faithful Muslim should render succour to them and should do also good deeds and not evil ones."

(11) THE DELEGATION OF SUDA (8 A.H.)

When the Messenger of Allah (Peace be upon him) returned from al-Jirranah (Taif) in 8 A.H., he dispatched Qays bin Saad bin Ubadah (*Radiya Allahu Taala anhum*) to the territory of Yemen with four hundred Muslims and ordered him to invade Suda. Ziyad bin Harith al-Sudai an inhabitant of Suda came to their encampment at Oranat and inquired about their determination. On having information about invasion he hurriedly appeared before the Allah's Messenger

(Peace be upon him) and entreated: I have come to represent those who are behind me, so withdraw your army and I guarantee my people will submit to you. The Prophet (Peace be upon him) withdrew them. After that a delegation of fifteen members waited on the Prophet (peace be upon him) embraced Islam and pledged the allegiance (*bayah*) to the Allah's Messenger (peace be upon him) on behalf of those of their people also who were behind them.

The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) said to Ziyad bin Harith Sudayi, "O Sudayi, you are indeed an estimable chief of your people." He said, O Messenger of Allah, what is my effort? It is Allah's guidance that brought them to Islam.

The Messenger of Allah (Peace be upon him) started the journey at late night. Ziyad stayed close to him. Thus when it was dawn, the Prophet (Peace be upon him) directed Ziyad to call the *Azan* (call to prayers) of *Fajr* (early morning). Thereafter, he often asked if he might call the *iqamah* and the Prophet (peace be upon him) look at the east and say, "Not-now." When the dawn was clearly over the sky, he got down from his mount, went a side to relieve himself and when he came back, the companions also gathered around him and he asked, "O Sudayi, do you have water?" He said; Very little. He said, "Bring it to me in a vessel." When Ziyad brought it, he put his palm into and water flowed from his fingers. He said, "If I had not felt ashamed before Allah then we would have drunk it ourselves but you let everyone know that whoever needs water may come and collect it." When he stood up to lead the prayer, Hazrat Bilal (*Radi Allah-u Taala anhu*) was about to call the *iqamah*, but he said, "Sudayi had called the *Azan* and he calls the *Azan* must call the *iqamah*." Ziyad (may Allah be pleased with him) then solicited, O Messenger of Allah, we have a well which gives enough water in winter but its water becomes short in supply in summer and we have to shift elsewhere. Now that we are Muslims, we have non-Muslims on all sides of us who might create hindrance for us.

So, kindly pray to Allah for water in our well. He asked to bring to him seven pebbles which he rubbed in his palms and prayed for blessings in them. He said; "Take them and recite Bismillah (In the name of Allah) as you put them one by one in your well." Sudayi said; 'We never saw the bottom of the well there after.' Islam spread among them and a group of hundred persons joined the Prophet (Peace be upon him) on the occasion of Hajjat-ul-Wada.

(12) THE DELEGATION OF BANU ASAD 9 A.H.

A delegation of ten persons of Banu Asad bin Khuzaynah, which includes Qatadah bin al-Qaif, Talhah bin Khuwalid, Nufadah bin Abdullah bin Khalaf.

Umayrah bin Murrah bin Saad bin Maalik al-Asadi, Hadrami bin Aamir, Wabisah bin Mabad, Salamah bin Hubaysh and Darar bin al-Azwar waited on the Prophet (Peace be upon him) in 9 A.H. and embraced Islam. Hadrami bin Aamir said: We came to you travelling in dark nights in a year of dry season although you never sent a force against us. Allah, the Gracious, revealed in the Holy Quran verse 17 of Surah Hujurath:

"They think as a favour towards you, that they have embraced Islam. Tell them: Deem not your embracing the Islam, as a favour done to me. On the contrary, Allah has conferred upon you a favour, by guiding you to the true faith: if you are truthfull."

(Al-Hujurath, 49:17)

The Prophet of Allah (Peace be upon him) asked Nufadah bin Abdullah for a she-camel that was excellent for riding and also gave milk though she had no offspring. He did not find one in his herd, so, he got one from his cousin and brought it to the Prophet (*Salla Allah-u Alaihi wa-Sallam*) who directed him to milk it. Then he drank from it and gave the remaining to Nufadah and prayed: "O Allah, bless the she-camel and also the property and wealth of one who has given this gift."

Nufadah solicited, O Messenger of Allah also his wealth and property who brought it.

There were certain men of Banu Maalik bin Maalik bin Thalabah bin Dudan bin Asad. The Prophet of Allah (Peace be upon him) said: "You are the progeny of al-Rishda." They said: We are not like the descendants of Muhawwalah i.e. Banu Abdullah bin Ghatfan.

(13) THE DELEGATION OF BANU TAYY (TAI)

A fifteen member delegation of Banu Tayy (Yemen) led by Zaid al-Khail bin Muhalhil, which includes Qabisah bin al-Aswad bin Aamir, Maalik bin Abdullah bin Khaybara, Wazar bin Jabir bin Sadus bin Asma al-Nabhani and Quayn bin Khulayf bin Jadilah entered Madinah, tied their beasts along side the mosque and appeared before the Prophet (Peace be upon him). They embraced Islam and he awarded each of them five uqiyahs (one uqiyah in equal to five ounces) of silver bestowing twelve uqiyahs and a half to Zaid al-Khayl. The Prophet (Peace be upon him) said: "No Arab was mentioned to me but I found him short of what was mentioned to me except Zaid, and all of his attributes were not mentioned to me." The Prophet (Peace be upon him) named him Zaid al-Khayl. He granted him Fayd and two farms as fief. He wrote a document ascribed to it. When Zaid (may Allah be pleased with him) on his return journey reached a

place called al-Fardah, he died. His wife taken what the Allah's Messenger (Peace be upon him) had written and torn it. The Prophet of Allah (Peace be upon him) ordered Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) to demolish al-Fuls the idol of the Tayy and destroy it. He marched with two hundred horsemen and attacked the members of the Hatim's family, those were ruling there for many generations. Adi bin Hatim always bore hatred towards the Messenger of Allah (Peace be upon him). He was a respected Christian who took one fourth share from his people and regarded himself as religious. He was like a king over his people. He directed his Arab slave to keep ready the fastest camels for him and keep it closest to him and inform him the moment Muhammad's army stepped on his territory. One morning he informed to him that the Muslim army was advancing, so he mounted his family on the camels and travelled to Syria to his brother-in-religion, leaving his sister at Jawshiyah on the way. The Muslim forces captured Hatim's sister and offered her to the Messenger of Allah (peace be upon him) among the slaves of Banu Tayy. It is said that she was captured by Hazrat Khalid bin Walid (may Allah be pleased with him). Adi bin Hatim Tayy who was a Christian escaped and reached Syria. Hatim's sister was imprisoned on an enclose near the door of Mosque. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) passed by her; she stood and said: The father has expired and the brother has disappeared, oblige me and Allah will be benevolent to you. He said: "Who is your brother?" She said: Adi bin Hatim. He said: "He is running away from Allah and His Prophet." In the meantime a delegation of the Banu Qadaah arrived from Syria. The Prophet (Peace be upon him) provided her clothes, gave money and a beast. So, she set out with them and approached Adi in Syria. She said to him: You have severed uterine relationship, proceed with your wife and children leaving the remaining children of your father behind. She lived there for many days and said to him: I feel you submit to the Prophet of Allah. Thereupon Adi appeared before the Messenger of Allah (Peace be upon him) and greeted him. He took him to his home, and placed a cushion stuffed with date-palm fibres and said to him: "Sit on it." The Prophet (Peace be upon him) offered Islam to him. Adi embraced Islam and the Prophet (peace be upon him) appointed him chief and administrator of alms (*Zakat*) and charities (*sadaqat*) of his people. He was a staunch Muslim and had narrated 66 *Ahadith* (Traditions of the Holy Prophet) and died at Kufa in 67 A.H.

(14) TARIQ BIN ABDULLAH

Hazrat Tariq bin Abdullah has narrated that at the fair of Zu Majaz, a man invited people to believe that there is no lord but Allah. Another assailed stones at him and cried; Don't believe him, he is a liar. Tariq learnt that the first man claimed to be a Messenger of Allah while the second was his uncle Abu Lahab (Abdul Uzza bin Abdul Muttalib). When after migration (*Hijrah*) Tariq and others

went on a business trip from Rabzah to Madinah, when they were near the date gardens, a man with an ordinary dress greeted them with *As-salamu alaykum* (may peace be upon you) and when he asked them, they told him that they are inhabitants of Rabzah and have come to buy dates. These people were accompanied by an intelligent woman and had a red camel. The man asked them if they would sell the camel, and they finalized the deal to barter it against a certain weight of dates. He did not bargain with them, took hold the camel and depart in the walls and gardens of Madinah. They apprehended about this deal and started accursing themselves for giving away their camel to an unknown man. The sensible woman among them assured them that they should not be distressed, for, he had an illuminated face and she stood surety for him. Suddenly, he came and introduced himself as Allah's Messenger. "These are your dates. Eat them and be satisfied. Weigh them." They found upto their weight. Then they went to the *Masjid-e-Nabawi* (Mosque of the Prophet) and found him delivering a sermon to the people from the pulpit that: "Give in charity. It is better for you. The upper hand is better for the lower. The giver is more meritorious than the receiver. Give to your mother, father, sister, brother and other relatives. The doings of a father are not to be avenged on his children. They will not be apprehended for his treachery."

(15) THE DELEGATION OF BANU THAQIF (8 A.H. – 9 A.H.)

In Dhu al-Qadah 8 A.H., when the Messenger of Allah (Peace be upon him) was on his return journey to Madinah after the siege of al-Taif, chief of the Banu Thaqif, Urwah bin Masud came to the Prophet (peace be upon him) while (after siege of Taif) he was still on his way to Madinah, and embraced Islam. Then he requested for the permission of the Messenger of Allah (Peace be upon him) to go back to his people, to preach Islam among them. He said: "They will fight with you." Hazrat Urwah (*Radiya Allah-u Taala anhu*) said: I am dearer to them than their only sons. Then he requested for his permission the second time and then the third time. The Prophet (Peace be upon him) said: "If you so desire you may go." He then travelled to al-Taif for five days and reached there early hours of the night. His people came and greeted him after pagan fashion. He said: make it your custom to greet like the dwellers of Paradise i.e. al-Salam and invited them to Islam. When it was morning he went to the upper storey of the house and called the *Azan* (call to prayers). The Thaqifites came out from all sides and Aws bin Awf, a member of Banu Maalik, shot him with an arrow which pierced his wrist-vein casting blood shed. Kinanah bin Abd Yalil, Ghaylan bin Salamah, Hakam bin Amr bin Wahb and other chiefs and peoples of note put their armours on and assembled to retaliate. When Hazrat Urwah (may Allah be pleased with him) noticed it he said: I absolve of my blood the person who

sprinkled it, so that there may be peace among you. This is an honour that Allah has bestowed on me and is martyrdom to which Allah has led me. Bury me by the side of the martyrs who fell fighting together with the Prophet (Peace be upon him) and was thus buried along with them. This news reached the Messenger of Allah (may Allah's Blessings and Peace be upon him) and he said: "His example is the example of the companion of Yasin who called his people to Allah and they killed him."

Abu al-Malik bin Urwah and Qasib bin Aswad bin Masud came to the Prophet (Peace be upon him) and they embraced Islam. The Messenger of Allah (peace be upon him) inquired about Maalik bin Awf. They said: We left him at al-Taif. He said: "Tell him, that if he come to me as a Muslim I shall return to him his family and wealth, and I shall give him one hundred camels." He appeared before the Prophet (peace be upon him) who gave him all that: Maalik bin Awf said: O Allah's Prophet, I am enough for Thaqif on your behalf. I shall deprive them of their animals until they come as Muslims to you. The Messenger of Allah (Peace be upon him) appointed him chief of those of his people who had embraced Islam. When the Thaqif saw the deprivation and fighting they went to Abd Yalil and decided to send a delegation to wait upon the Prophet (peace be upon him). Thereupon Abd Yalil, his sons, Kinanah and Rābiah (He was the same Abd Yalil, who was invited to Islam before emigration and whose malicious misbehaviour and cruel maltreatment at al-Taif is the worst evil occurrence of the history of Islam). Shurahbil bin Ghaylan bin Salamah, Uthman bin Abi al-Aas (who was the youngest one), Hakam bin Amr bin Wahb bin Muattib, Aws bin Awf and Numayr bin Kharashah bin Rābiah set out in 9 A.H. with seventy men and these six were their chiefs. Hazrat Al-Mughirah bin Shubah Thaqfi (*Radiya Allah-u Taala anhu*, bin Abi Amir bin Masud bin Muattib bin Amr bin Awf bin Qays, narrated 133 *Ahadith*, died at Kufa in 50 A.H. at age of 70 years) said: I was in the company of the Muslims at Dhu Hurud, when Uthman bin Abu al-Aas met me and began to obtain information from me. When I met him, I set out to convey the good news of their arrival to the Prophet (Peace be upon him). I happened to meet Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) and I conveyed the news of their arrival to him. He said: 'I bind you in oath, do not convey the news of their arrival to the Messenger of Allah (Peace be upon him) before I do.' He came and informed the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) and he was much pleased by their arrival. He made the allies of Mughirah bin Shubah (may Allah be pleased with him) board with him and he honoured them. The Prophet (Peace be upon him) pitched a tent in the mosque for those who belonged to Banu Maalik and their hospitality was entrusted to Hazrat Khalid bin Saeed (may Allah be pleased with him). The Messenger of Allah (may Allah's Blessings and Peace be upon him), used to come to them every night after the Isha (Early part of night) prayers and talked to them standing, reclining on his feet alternatively. Then the Prophet (Peace be upon him) invited the Banu Thaqif

to Islam and they embraced Islam. They were taught the Quran and Hazrat Uthman bin Abu al-Aas (*Radiya Allah-u Taala anhu*) appointed their administrator.

(16) THE DELEGATION OF BANU MURAD

A delegation of Banu Murad, those were a Yemenite tribe, waited on the Prophet (Peace be upon him) led by Farwah bin Musayk al-Muradi. Farwah detached himself from the kings of Kindah and came to the Messenger of Allah (may Allah's Blessings and Peace be upon him). There had been a battle named Radm between Murad and Hamdan before Islam in which Hamdan had killed almost ten percent of the Murad. The commander of Hamdan was Ajda bin Maalik Hamdani. Accordingly, when Farwah appeared before the Prophet (Peace be upon him) he asked him; "Has the event of Radm been unpleasant to you?" He replied; How can such an event not be unpleasant? The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) said: "Even on this Islam has increased your prestige."

They embraced Islam and stayed with Hazrat Saad bin Ubadah (*Radiya Allah-u Taala anhu*) and learnt the Quran, duties of Islam and its laws. The Messenger of Allah (may Allah's Blessings and Peace be upon him) appointed Hazrat Farwah bin Musayk al-Muradi as administrator of the Tribes of Murad, Zubayd and Madhhaj and gave him in reward twelve and a half *uqiyahts* (63 ounces) of silver, camel and a robe. He sent Hazrat Khalid bin Saeed bin al-Aas (may Allah be pleased with him) with him to collect alms (*Zakah*). He wrote a document in which there were the duties of *Zakah*.

(17) THE DELEGATION OF BANU ZABAID

A delegation of ten persons from Banu Zabaid led by Umar bin Maadi Karib al-Zabaydi arrived at al-Madinah and stayed with Hazrat Saad bin Ubadah (may Allah be pleased with him). He respected and entertained them and then he took them to the Messenger of Allah (Peace be upon him). They embraced Islam and stayed there for several days. Then the Prophet (Peace be upon him) gave them reward. When the Messenger of Allah (may Allah's Blessings and Peace be upon him) passed away Umar bin Maadi-Karib became apostate: Then he rejoined the fold of Islam. He displayed great valour on the day of the battle of al-Qadisiyah.

(18) THE DELEGATION OF BANU MURRAH

A delegation of thirteen members of Banu Murrah led by Harith bin Awf waited on the Prophet of Allah (Peace be upon him) in 9 A.H. on his return

journey from the Campaign of Tabuk. They said: O Allah's Prophet! We are from your people and your tribe; we are the progeny of Luai (Luayyi) bin Ghalib. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) smiled and said to al-Harith: "Where did you leave your dependants?" He replied. At al-Sulah and what contiguous to it. He said: "What is the condition of the cities?" He replied: By Allah, we are in the grip of extreme scarcity, so pray to Allah for us. Then the Messenger of Allah (Peace be upon him) said: "O Allah! Let them have rains." He ordered Hazrat Bilal (may Allah be pleased with him) to give them rewards. So he paid Ten *uqiyahs* (*uqiyah* is a measure equal to five ounces) of silver to every member, giving to Harith bin Awf twelve *uqiyahs*. They returned to their dwelling territory and found that it had rained on the very day the Prophet of Allah (Peace be upon him) had prayed for.

(19) THE DELEGATION OF BANU JAADAH

A delegation of Banu Jaadah led by Al-Raqqad bin Amr bin Rabiah bin Jaadah bin Kaab waited on the Prophet of Allah (may Allah's Blessings and Peace be upon him). The Prophet (Peace be upon him) gave them estate at al-Falj. He wrote a document for them, which remained with them for a long time.

(20) THE DELEGATION OF BANU FAZARAH

A ten member delegation of Banu Fazarah waited on the Prophet (Peace be upon him) in 9 A.H. when he returned from the Campaign of Tabuk. Among them were Kharijah bin Hisn and the youngest of all al-Hurr bin Qays bin Hisn. They came on meagre camels and believing in Islam. The Prophet of Allah (may Allah's Blessings and Peace be upon him) asked them about their towns. One of them entreated: O Prophet of Allah! Our towns are in the grip of drought, our animals have perished, our contiguous territories are dry and our children have succumbed to hunger. Pray to your Lord for us. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) ascended the pulpit and prayed: "O Allah! Let us have life giving rains, delightful, pleasant and flourishing succulence, continuous quick without delay, and beneficial without any harm. O Allah! Let us have the rains of mercy, and not the rains of anguish, desolation and drowning and affliction. O Allah! Let us have rains and support us against our enemies." Then it rained and they could not see the sky for six days. The Messenger of Allah (may Allah's Blessings and Peace be upon him), then mounted the pulpit and prayed (to): "Allah! Let it rain around us on mountains, hills, valleys and places where trees grow but not on us." The clouds scattered from over Madinah like a torn cloth.

(21) THE DELEGATION OF BANU HANIFAH

A fifteen member delegation of Banu Hanifah came to the Prophet (Peace be upon him) in 9 A.H., led by Salma bin Hanzalah al-Suhaymi and consisting of Talq bin Ali bin Qays, Ali bin Sinan, Zaid bin Amr, Al-Aqas bin Maslamah, Rahhal bin Unfuwah, Humsan bin jabir and Musaylimah (*Kazzab*) bin Habib as leading members. They stayed in the house of Ramlah bint al-Harith. They were entertained in a good hospitable manner. They used to attend the Prophet of Allah in the mosque, greeted him and bore witness to the truth. They left Musaylimah with their luggage and remained there for several days attending the Messenger of Allah (may Allah's Blessings and Peace be upon him). Rahhal bin Unfuwah learnt the Quran taught by Hazrat Ubayyi bin Kaab (*Radiya Allah-u Taala anhu*). On their return home the Prophet (Peace be upon him) ordered five *uqiyahs* (25 ounces) of silver to be awarded to each of them. They requested: O Messenger of Allah! We have left behind one of our companions to watch our camels and luggage. The Prophet (Peace be upon him) ordered for him what he had ordered for other members and he said: "For guarding your camels and luggage he should not be worse off." This was communicated to Musaylimah. He said: He has realized that I shall succeed him in (in Prophethood). They returned to al-Yamamah. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) gave them a water-skin containing the remainder of the water of his ablutions, and said: "When you reach your land, demolish the Church, cleanse its site with this water and construct a mosque instead. They acted upon accordingly and the water skin remained in the custody of al-Aqas bin Maslamah. Talq bin Ali became the one who calls Muslims to prayer (*Muazzan*) and recited the Azan (call to prayers). The priest of the Church Rahib al-Beah heard it and said: It is a word of truth and call to truth. Then he escaped and it was the end of the regime. Musaylimah Kazzaab, may Allah accurse him! Pretended prophethood and al-Rahhal bin Unfuwah bore witness that the Prophet of Allah (Peace be upon him), made Musaylimah his partner. He lured the people by enticing objects, uttering falsehood, inventing lie and fabricated rumours, to which people became victims. Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated in Sahih Bukhari that Muraylimah Kazzab came to Madinah with the delegation of Banu Hanifah. He proposed; 'If Muhammad nominate me as his successor then I will follow him right now.' The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) met him accompanied by Thabit bin Qays bin Shumas (may Allah be pleased with him), holding his staff in hand. He stood up and said, "If you ask me for this staff, I will not give you this much. You cannot transgress Allah's decree and if you do not become a Muslim then Allah will perish you. In fact, I think you are the very one whose fate Allah has shown me in my dream. Thabit bin Qays here will answer your questions." Saying that much, the Prophet (Peace be upon him) went away from him. Musaylimah Kazzab wrote a letter to the Prophet

(*Salla Allah-u alaihi wa-Sallam*) calling himself (Allah forbid) Prophet and disclosing that he was made on equal prophet with him. He divided rule equally between them. But, the Quraish are those who commit excess. When the two men (ibn Nawwahah and ibn Athal) brought the letter of Musaylimah Kazzab, the Prophet (Peace be upon him) asked them if they hold the same belief as Musaylimah. They answered in the affirmative. He said, "If it was not that the envoys should not be slain, I would have had your heads cut off." This took place in the end of 10 A.H. and the Prophet (Peace be upon him) replied to him: "From Muhammad, Allah's Messenger, to Musaylimah Kazzab, peace to those who follow guidance. Allah is the Master of earth. He makes those of his slave heirs whom He likes. The end of the righteous is excellent." Musaylimah Kazzab was severely wounded by Wahshi and was then killed by Hazrat Zaid bin Khattab (*Radiya Allah-u Taala anhu*) who was flag bearer of the Muslim forces of Yamamah battle and ultimately he (Zaid) also embraced martyrdom.

(22) THE DELEGATION OF BANU KILAB (9 A.H.)

A thirteen member delegation of Banu Kilab came in 9 A.H. and among them were Labid bin Rabiah and Jabbar bin Salma. They appeared before the Messenger of Allah (Peace be upon him) who lodged them in the house of Ramlah bint Harith. Hazrat Kaab bin Maalik (may Allah be pleased with him) also greeted Jabbar as a friend. They took Hazrat Kaab along with them to the Prophet (peace be upon him) and said: verily al-Dahhak bin Sufyan Kilabi approached us with the Book of Allah and your *Sunnah* (Traditions) about what you have commanded and he called us to Allah. We responded to Allah and His Prophet. He collected alms (*Zakah*) from our rich men and distributed it among the poor.

(23) THE DELEGATION OF BANU RUWAS BIN KILAB

Amr bin Maalik bin Qays bin Bujayd bin Ruwas bin Kilab bin Rabiah bin Aamir bin Sasaah of the Ruwas bin Kilab tribe came to the Prophet (Peace be upon him) and embraced Islam. He invited his tribe to join Islam, but they replied: We will not embrace Islam till that we take revenge from Banu Uqayl bin Kaab. They invaded them and then returned their beasts. A horseman of Banu Uqayl, namely Rabiah bin al-Muntafiq bin Aamir bin Uqayl reached and stabbed and wounded Muhris bin Abdullah bin Amr bin Ubayd bin Ruwas of the clan of Banu Ubayd bin Ruwas. He then exclaimed: O people of Ruwas! Thereupon Amr bin Maalik attacked and killed Rabiah. Then they set out and reached the valley of Turabah, which was in between Banu Ruwas and Banu Uqayl. Amr bin Maalik (may Allah be pleased with him) said: I was distressed and said to myself: I killed

a man although I have embraced Islam and offered pledge to the Prophet (Peace be upon him). I tied my hands with a chain to my neck, then I set out to appear before the Prophet (peace be upon him). The news had reached him and he had said:

"If he comes to me I shall strike what of his hand is above the chain." He said: I released my hand and then I appeared before him and greeted him. He turned his face. Then I came to him by his right side and again he turned his face. Then I came by his left side and he turned his face. Then I presented myself from his front and said: O Messenger of Allah! The Lord is content, and He is pleased, so be pleased with me, may Allah be gracious to you. He said: "I am pleased with you."

(24) THE DELEGATION OF BANU UQAYL BIN KAAB

Mutarrif bin Abdullah bin al-Alam bin Amr bin Rabi'ah bin Uqayl, Rabi bin Muawiyah bin Khafajah bin Amr bin Uqayl and Anas bin Qays Uqayli appeared before the Prophet (Peace be upon him) and offered pledge (*bayah*) to him and embraced Islam. They offered pledge on behalf of those their people who were behind them. The Messenger of Allah (Peace be upon him) bestowed them al-Aqiq i.e. Aqiq Banu Uqayl. It was a valley in which there were springs and date-palms. He wrote a document in their favour on tanned leather:

"In the name of Allah, the Beneficent the Merciful.

This is what Muhammad, the Prophet of Allah gave to Rabi, Mutarrif and Anas. Given them al-Aqiq till they offered prayers and paid alms (*Zakah*), paid regard and obeyed him he did not give them any of the rights of Muslims. The document (*Kitab*) was with Mutarrif."

Also Laqit bin Aamir bin al-Muntafiq bin Aamir bin Uqayl in a delegation waited on the Prophet (Peace be upon him), so he bestowed him the spring named al-Nazim and he offered pledge on behalf of his people.

The Messenger of Allah (Peace be upon him) invited to Islam to Abu Harb bin Khuwaylid bin Aamir bin Uqayl and recited the Quran before him and preached Islam. He said: By Allah, either you have met Allah or you have one who has met him, and what you say is equal to which we have not heard. But I shall throw a dice (raffle) arrows against what you call me to accept and against my present creed. He thrown a dice of arrows and it fell against infidelity, then he repeated and again it was against it. He thrown it thrice, then he said to the Prophet (Peace be upon him). This also confirms what you declare. Then he returned to his brother Iqal bin Khuwaylid and said: May your virtue dearth, have you any liking for Muhammad ibn Abdullah, who calls to Islam, recites the Quran

and has given me al-Aqiq provided I become Muslim. Iqal said to him: I shall mark more boundaries for you than what Muhammad has given you. Then Abu Harb mounted his horse, took his spear and occupied the lower al-Aqiq. Then Iqal came to the Messenger of Allah (Peace be upon him), who presented Islam to him and said: "Do you bear witness that Muhammad is his Prophet". He said: I bear witness that Hubayrah bin al-Nufadah proved to be a good horseman on the day of Qarnay Laban. Then he said: "Do you bear witness that Muhammad (peace be upon him) is the Prophet of Allah?" He said: "I bear witness that pure is beneath the foam." Then he said to him the third time: "Do you bear witness?" He bore witness and embraced Islam. Ibn al-Nufadah was Hubayrah bin Muawiyah bin Ubadah bin Uqayl, and Muawiyah was a horseman of al-Harrar. Al-Harrar was the name of his horse. Laban is a place. Al-Husayn bin Mualla bin Rabiah bin Uqayl and Dhu al-Jawshan al-Dibabi came before the Messenger of Allah (Peace be upon him), and embraced Islam.

(25) THE DELEGATION OF BANU KINANAH

Wathilah bin al-Asqa al-Laythi in a delegation appeared before the Prophet (Peace be upon him) in Madinah when he was making preparations for the campaign of Tabuk. Wathilah offered morning prayers with him. The Prophet (peace be upon him) inquired: "Who are you and what is your purpose here and what is your requirement?" He intimated him about his genealogy and said: I came to you to be safe under the protection of Allah and His Prophet, so accept my allegiance (*bayah*-pledge), on what I like and what I dislike, and he accepted his pledge. He then reached back his family and intimated them of his embracement of Islam. His father said to him: By Allah, I shall never speak a word to you. His sister heard his conversation; she embraced Islam and made arrangements for his journey. He proceeded to the Messenger of Allah and learnt that he had already set out for the Campaign of Tabuk. He said: He who will make me ride behind him on his camel, will receive my share of booty. Hazrat Kaab bin Ujrah made him ride till he reached the Messenger of Allah (may Allah's Blessings and Peace be upon him) and participated in the Campaign of Tabuk. The Prophet (Peace be upon him) sent him with Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) on expedition against Ukaydir. When he received spoils of war he brought his share to Hazrat Kaab bin Ujrah (may Allah be pleased with him) who declined to share it and made it lawful for him and said: I had made you ride for Allah's sake only.

(26) THE DELEGATION OF BANU JUFI

A two members uterine brothers delegation of Banu Jufi consisting Qays bin Salamah bin Sharahil and Salamah bin Yazid bin Mashajah bin al-Majammah

sons of Mulaykhah bint al-Hulv bin Maalik of Banu Harim bin Jufi, appeared before the Prophet (may Allah's Blessings and Peace be upon him) and embraced Islam. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) said to them: "The news has reached me that you do not eat the heart of the animal lawfully slaughtered." They said: Yes, He said: "Your conversion to Islam will not be complete without eating it." He sent for a heart which was roasted for them. Then he passed it on the Salamah bin Yazid. He ate it. He wrote a document for Qays bin Salamah, as follows:-

"A document from Muhamamd the Prophet of Allah, to Qays bin Salamah bin Sharahil. I appoint you administrator (*Aamil*) of the Murran and their allies, the Harim and their allies, and the Kulab and their allies, those of them who offer prayers, pays alms (Zakah) and purify and clean their wealth."

They set out and on their return journey. They confronted one of the companions (may Allah be pleased with him) of the Prophet (peace be upon him) who was bringing camels of alms. They tied him and carried away the camels. The news reached the Prophet (Peace be upon him). He cursed them with those whom he was cursing in these words: "May Allah curse Riel, Dhakwan, Usayyah, Lihyan and two sons of Mulaykah bint al-Hulv."

Abu Sabrah Yazid bin Maalik bin Abdullah bin al-Dhuwayb bin Salamah bin Amr bin Dhuhl bin Murran bin Jufi, accompanied by his two sons Sabrah and Aziz came to the Prophet (Peace be upon him) in a delegation. They embraced Islam. The Messenger of Allah (may Allah's Blessings and Peace be upon him) said to Aziz; "What is your name?" He said: Aziz (powerful). He said: "None is powerful except Allah and you are Abdul Rahman." Abu Sabrah said: O Prophet of Allah! There is a tumour in my palm which hinder me from holding the bridle of my camel. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent for a cup and began to strike the tumour with it and touching it and it was cured. He called him with his two sons. He requested: O Prophet of Allah! Grant me the valley of my people Hurdan in Yemen, which was bestowed. Abdul Rehman is the father of Khaythamah bin Abdul Rehman.

(27) THE DELEGATION OF BANU THAALABAH

When the Messenger of Allah (may Allah's Blessings and Peace be upon him) came from al-Jirranah in 8 A.H. a four member delegation of Banu Thaalabah appeared before him and solicited: We are the couriers of those people whom we have left behind us. They and we believe in Islam. They stayed there for several days and when came to bid him farewell, he ordered to Bilal (may

Allah be pleased with him): "Reward them as you do to other delegations. "He brought pieces of silver and paid to every one five uqiyah (25 ounces) of it.

(28) THE DELEGATION OF BANU QUSHAYR BIN KAAB

A delegation of Banu Qushayr led by Thawr bin Urwah bin Abdullah bin Salmah bin Qushayr appeared before the Prophet (Peace be upon him) after Campaign of Hunain but before Farewell Pilgrimage (*Hajjat ul-wada*) and embraced Islam. He granted an estate and wrote a document in favour of Thawr bin Urwah. Among them was Qurrah bin Hubayrah bin Salmat al-Khayr bin Qushayr. On his embracement of Islām, the Prophet (peace be upon him) made a gift to him and covered him with a sheet and commanded him to be Administrator to his people.

(29) THE DELEGATION OF BANU TAGHLIB

A sixteen member delegation of Banu Taghlib, consisting of Believers and Christians came to the Messenger of Allah (Peace be upon him) and they were lodged in the house of Ramlah bint al-Harith al-Najjariyah (*Radiya Allah-u Taala anhu*). The Prophet of Allah (may Allah's Blessings and Peace be upon him) made peace with the Christians on the condition that they would not baptize their children into Christianity and faithful among them were rewarded.

(30) THE DELEGATION OF BANU MUHARIB 10 A.H.

A ten member delegation of Banu Muharib appeared in 10 A.H. before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). Among them were Sawa bin al-Harith, his son Khuzaymah bin Sawa and were made to stay in the house of Ramlah bint al-Harith (may Allah be pleased with him), where-as Hazrat Bilal (*Radiya Allah-u Taala anhu*) was deputed to entertain them. They embraced Islam and requested that: We are representatives of those whom we have left behind us. In those days, especially during fairs and Pilgrimage (Hajj), there was none more uncivilized and crude than them towards the Messenger of Allah (Peace be upon him). There was a person in the delegation to whom the Prophet of Allah (Peace be upon him) recognized. He said: All praise be to Allah who gave me a long span of life long and I testified to your truth. There upon the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Behold! These hearts are in the Hand of Allah." He rubbed the face of Khuzaymah bin Sawa (may Allah be pleased with him) which began to shine with brightness.

(31) THE DELEGATION OF BANU AL-BAKKA 9 A.H.

A delegation led by Muawiyah bin Thawr bin U'badah bin al-Bakka, who was then one hundred years old, and other members were his son Bishr, al-Fujay bin Abdullah bin Jundah bin al-Bakka and Abd Amr al-Bakkai who was deaf, appeared before the Prophet in 9 A.H. Muawiyah solicited the Prophet (Peace be upon him): I shall be blessed by your touch and I have grown old and this son of mine treats me well, so kindly touch his face. Thereupon the Prophet of Allah (Peace be upon him) touched the face of Bishr bin Muawiyah (may Allah be pleased with him) and gave him sheep of white wool and invoked blessing for them. Many a time calamity spread among the Banu al-Bakka but the Bishr's family never suffered. The Messenger of Allah (Peace be upon him) wrote a document to al-Fujay:

"From Muhammad the Prophet of Allah to al-Fujay; He who follows him, surrenders, offers prayers, obeys Allah and His Messenger, pays alms (*Zakat*), gives one-fifth of booty to Allah, helps the Prophet and his companions, bears witness to his Islam and keeps away the idolaters, that is safe in the custody of Allah, the Most Gracious, the Most Merciful; and the custody of Muhammad."

The Messenger of Allah (Peace be upon him) changed the name of the deaf Abd Amr al-Bakkai to Abdul Rehman and the well of Dhu al-Qissah was entrusted to him and wrote an order for that. Abdul Rehman was one of the companions of al-Suffah.

(32) THE DELEGATION OF THE BEASTS OF PREY

Al-Muttalib bin Abdullah bin Hantab (may Allah be pleased with him) said: while the Messenger of Allah (may Allah's Blessings and Peace be upon him) was honouring with his presence amidst his companions at Madinah, a wolf came in and stood before the Prophet of Allah (Peace be upon him). Thereupon the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) said: "This is a member of the delegation of the beasts of prey to you. If you like, you can allot a share for him and he will not go beyond it. And if you like, you may let him go and be careful against him; Then whatever he seizes will be his provision." They said: O Prophet of Allah! We shall not agree to it. Thereupon the Messenger of Allah (Peace be upon him), signalled him with his fingers to return, on this he was seen running back.

Masnad-e-Ahmad have described from Hazrat Abu Saeed Khudri (may Allah be pleased with him: Saad bin Maalik bin Ubayd bin Thalbah bin al-Jahar (Khudrah) bin Awf bin Harith bin Khazraj, narrated 1170 *Ahadith*. Died in 74 A.H. at Madinah at the age of 86 years) that a wolf caught a goat but the shepherd managed to get it free. The wolf sat down and said: Do you not fear Allah that you have deprived me of the provision that Allah had given me. He said; How astonishing that a wolf speaks to me sitting down on its behind! The wolf remarked; Let me intimate you something more confounded. In Yathrib (Madinah), Muhammad (peace be upon him) tells people of past events. The shepherd drove his herd to Madinah, flocked them in a corner, appeared before the Prophet (Peace be upon him), and submitted what had happened. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) ordered for proclamation for assemblage the people. Then he directed the shepherd to explain them what had happened. When he described his experience, the Prophet (Peace be upon him) said; "He has spoken the truth. By Him who has my life in His Hand, such events will happen before the the Last Day. Animals will speak to men. The straps of their whips and the laces of their sandals will also speak to them. And a man's thigh will intimate him of the doings of his wife behind him."

(33) THE DELEGATION OF BANU BAHILAH

Mutarrif bin al-Kahin al-Bahili, the chief of Bahilah, came to the Messenger of Allah (Peace be upon him) after the conquest of Makkah (8 A.H.) on behalf of his people. He embraced Islam and solicited for the security of his people. The Prophet of Allah (may Allah's Blessings and Peace be upon him) wrote for him a document in which the obligations of charity and alms were enumerated. Then Nahshal bin Maalik al-Waili al-Bahili appeared in a delegation before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), on behalf of his people. He joined the fold of Islam and the Prophet of Allah (Peace be upon him) wrote a document for him and for his people who had embraced Islam, enumerating in it the laws of Islam. Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) scribed it.

(34) THE DELEGATION OF BANU AAMIR

Aamir bin al-Tufayl bin Maalik bin Jaafer bin Kilab, Jabbar bin Salma and Arbad bin Rabiah bin Maalik bin Jaffer appeared before the Messenger of Allah (may Allah's Blessings nad Peace be upon him). Aamir, the enemy of Allah, had come only with treacherous intentions though his people had urged him to accept Islam because they had done so. He conspired with Arbad to (Allah forbid) kill the Prophet (Peace be upon him). He intrigued to engage him in conversation, while Arbad had to do the rest.

Aamir said: O Muhammad! what would be my advantage if I join the congregation of Islam. He said: "The same privileges as for the faithful, and the same obligations as from them." He said: will you confide the administration to me after you? He said: "It is not for you nor for your people." Aamir said: will you confide to me the rural area and you will have for yourself urban area? He said: "No, but I shall consign to you the bridles of horses because you are a horseman." He said: Is it not in my power to bring a large army of the horsemen and the footmen against you? Then they returned. Then the Messenger of Allah (Peace be upon him) prayed: "O Allah! Rid me of (from their evil). O Allah! guide Banu Aamir (to the path of Islam) and make Islam safe against Aamir bin Tufayl." After they left the place of meeting, Aamir took Arbad to task for failing to play his part in the conspiracy and threatened to kill him. Arbad requested him to consider with a cool mind, saying; whenever I decide to act, you came in between me and the Prophet (peace be upon him). So, tell me, should I have struck you with my sword. During their return home, Allah, the Almighty, cause Aamir to be afflicted. Allah, may He (Allah) be Glorified and High, confer holy orders for a disease in his throat, his tongue lolled in his larynx like the udder of a she-goat." Aamir went to the house of a woman of the Banu Salul clan and said: There is a tumour like the hump of a bullock and death is in the house of a woman of Banu Salul. Allah ordained lightning to Arbad which killed him. Allah cause Aamir to be afflicted with tumour in the neck. He died on horse back after he had fallen victim to tumour in the house of a woman of Banu Salul.

(35) THE DELEGATION OF BANU SULAYM

Before conquest of Makkah, Qidr bin Ammar, a chief of the tribe of Banu Sulaym, namely, Qays, appeared before the Messenger of Allah (may Allah's Blessings and Peace be upon him) and embraced Islam. On return to his tribe he said to the people: I have heard the translation from Roman, because of Persians, verses of the Arabs, divination of sooth-sayers (*Kahins*) and speeches of the Qayls (chiefs) of Himyar; none of them resembles the speech of Muhammad, so follow me, embrace Islam. One thousand warriors of Banu Sulaym along with their chiefs al-Abbas bin Mirdas, Anas bin Abbas bin Riel and Rashid bin Abd Rabbih, presented themselves at Qudayd before the Prophet (Peace be upon him) and embraced Islam. They were bestowed as vanguard of the Muslim forces, provided them with red banner and their watch-word was *muqaddam*. All of them participated in the Campaigns (*Ghazwat*) of Makkah, Hunain and al-Taif. The Prophet (Peace be upon him) bestowed *Ruhat* on Rashid bin Abd Rabbih. In it there was a spring known as *Ayn al-Rasul* (The spring of the Messenger).

Rashid bin Abd Rabbih Salma was an attendant of idol of the Banu Sulaym. One day he saw two foxes making water on it. He uttered:

'Can he be the lord on whose head two forces urinate? He is disgraceful on whose foxes urinate;'

He attacked it and demolished the idol and then appeared before the Prophet (Peace be upon him). The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) inquired: "What is your name?" He replied: Ghawl bin Abd al-Uzza. The Prophet of Allah (Peace be upon him) said: "You are Rashid bin Abd Rabbih." He embraced Islam, excelled in it, was present at the conquest (Campaign) of Makkah and was appointed flagbearer of his tribe by the Prophet (peace be upon him) and said: "The best of the Arabian villages is Khaibar and the Best of Banu Sulaym is Rashid." He was given Rehat as his property. He fought many battles.

(36) THE DELEGATION OF BANU TAJIB (TUJAYYIB)

In the year of ninth Hijrah a thirteen member delegation of Banu Tajib appeared before the Prophet (May Allah's Blessings and Peace be upon him) and had brought alms on their wealth, which Allah has ordained. The Messenger of Allah was much pleased with them, he said: "Hail to you!" He lodged them in a good building and ordered Hazrat Bilal (may Allah be pleased with him) to take full care of their hospitality and pay them good rewards. He paid them more than what he accustomed to give to the delegations. The Prophet (peace be upon him) inquired: "Has any one of you remained?" They said: A youth, whom we have left with our bag and baggage, and he is the youngest of us in age. He said: "Send him to me." The young boy came before the Prophet (Peace be upon him) and solicited: I am a member of the tribe which has presented himself before you just now and you have satisfied their requirements, now kindly satisfy my requirements also. He asked: "What is your requirement?" He submitted: Pray to Allah to pardon me, compassionate upon me and place contentment in my bosom. Thereupon the Prophet (Peace be upon him) said: "O Allah! forgive him, show him mercy and bestow contentment in his bosom." Then he ordered him to be given equal to what he had given to every man among his associates. In the year of Farewell Pilgrimage, a sixteen member delegation of Banu Sulaym met the Prophet (Peace be upon him) who inquired from them about the youth. They informed: we have not seen any person more contended than him with what Allah bestows on him. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) said: "I wish, all of us die like him!"

(37) THE DELEGATION OF BANU HILAL BIN AAMIR

Ziyad bin Abdullah bin Maalik bin Bujayr bin al-Huzam bin Ruwaybah bin Abd Allah bin Hilal bin Aamir waited in a deputation on the Prophet of Allah

(Peace be upon him). When he entered Madinah, he went to the apartment of Umm al-Momineen Hazrat Maymunah bint al-Harith (may Allah be pleased with her), who was his aunt as his mother was Ghurrah bint al Harith. He was a young man. The Prophet (Peace be upon him) entered when he was with her. The Prophet (peace be upon him) was displeased and returned. She said: 'O Prophet of Allah! he is the son of my sister.' There upon he entered, and then he came out and went to the mosque, and with him was Ziyad. He offered Noon (*al-Zuhr*) Prayers, then he brought Ziyad close to him and invoked blessings for him. He put his hand over his head and brought it to the edge of his nose. The Banu Hilal used to say: We always recognized the blessings in the face of Ziyad. Abd Awf bin Ahram was in the delegation of Banu Hilal bin Aamir. When he became Muslim, the Messenger of Allah (Peace be upon him) changed his name to Abdullah.

(38) THE DELEGATION OF BANU KHAWALAN

The ten men delegation of Banu Khawalan arrived in Shaaban 10th A.H. and affirmed: O Prophet of Allah! we believe in Allah and testify that Muhammad (peace be upon him) is the Servant and Prophet of Allah. We are representatives of our people whom we have left behind us, and we have exhausted our camels in the journey. The Messenger of Allah (Peace be upon him), said: "What about Amm Anas their idol?" They submitted: In abjectness and humiliating condition. We have exchanged it with Allah whom you have guided us. As soon as we reach back, we shall demolish it. The Prophet (Peace be upon him) preached them Islam and ordered a person to teach them Quran and *Sunnah*. They were ordered to be given hospitality and were lodged in the house of Ramlah bint al-Harith (may Allah be pleased with her). After a few days they came to take leave to depart. He ordered them to be given in reward twelve and a half *uqiyahs* (one *uqiyah* is equal to five ounces) of silver. They returned to their territory and did not unfold their baggage till they had not demolished the idol Amm Anas. They forbade what the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) had forbidden and made lawful what he had declared lawful for them.

(39) THE DELEGATION OF BANU KINDAH

An eighty horsemen delegation of Banu Kindah led by Al-Ashath bin Qays appeared before the Prophet (Peace be upon him) in his mosque wearing gown (*Jubbah*) of al-Hibrah with silken border and over them embroidered silken garments. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) asked them: "Have you not embraced Islam?" They said: why not? He said: "Then, what is this condition of yours?" They took them off at once. When they wanted to return

to their area he gave them as reward ten uqiyahs (fifty ounces) of silver each and to al-Ashah he gave twelve uqiyahs.

(40) THE DELEGATION OF BANU JAYSHAN

A tribal delegation of few persons led by Abu Wahb al-Jayshani waited on the Prophet (may Allah's Blessings and Peace be upon him) and asked about the lawfulness of drinks which are found in Yemen. The Prophet (peace be upon him) asked about their names. They replied: mead (*al-bitā*) is prepared from honey and bear (*al-miza*) is prepared from barley. The Messenger of Allah (Peace be upon him) inquired: "Do you get intoxicated with them?" They replied: If we drink in large quantity, we get intoxicated. He said: "It is forbidden; what intoxicates when taken in large quantity is forbidden even in small quantity." They asked about the person who prepares wine and makes his workers drink it. The Messenger of Allah (Peace be upon him) said: "Every intoxicant is forbidden."

(41) THE DELEGATION OF BANU KALB

Abd Amr bin Jabalah bin Wail bin al-Julah' al-Kalbi and Asim of Banu Raqqash a clan of Banu Aamir, came to the Prophet (Peace be upon him) and embraced Islam. He said: "I am the Prophet, untutored, the true and sinless. Disaster and all disaster is for one who disbelieves me, turns his face from me and fight against me. Prosperity and all prosperity is for him who defends me, supports me, believes in me, testifies to my words and fights on my side." They said: We believe in you and testify to your words.

(42) THE DELEGATION OF BANU GHASSAN

Muhammad bin Bukayr al-Ghassani has narrated that a delegation of three persons arrived Madinah in the month of Ramadan 10 A.H. and stayed in the house of Hazrat Ramlah bint al-Harith (may Allah be pleased with her). All the delegations of Arabia were testifying to the Prophethood of Muhammad (Peace be upon him); so the members of the delegation said to each other: will the Arabs seeing us find us the worst of them? Then they came to the Messenger of Allah (Peace be upon him) and embraced Islam. They testified and bore witness to what he had brought to be true and said: we do not know if our people will follow us. The Messenger of Allah (may Allah's Blessings and Peace be upon him) gave them rewards and they reached back in their people. Their people did not respond to their invitational appeal, so they concealed their Islam until two of them passed away; the third of them met Orthodox Caliph Hazrat Umar bin al-Khattab (*Radiya Allah-u Taala anhu*) in the battle of al-Yarmuk. He met Hazrat Abu Ubaydah

(may Allah be pleased with him) and informed him about his Islam so he showed respect to him.

(43) THE DELEGATION OF THE PEOPLE OF NAJRAN

The Messenger of Allah (may Allah's Blessings and Peace be upon him) wrote a letter to the people of Najran:

"In the name of Allah, Allah of Ibrahim, Ishaq and Yaqub. From Muhammad, Allah's Prophet. To the bishop of Najran. Accept Islam and you will be safe, I send to you the gift of praise of the Allah of Ibrahim, Ishaq and Yaqub and I invite you to give up the worship of the creatures and take up the worship of Allah, and to replace friendship of creatures with friendship of Allah. If you will not accept this then pay the poll-tax (*jizyah*) and if you are unwilling to pay poll tax then I declare war on you. Peace!"

Thereupon a delegation consisting of sixty persons led by fourteen chiefs of their Christian nobles waited on him. Among them were (1) al-Aqib, whose name was Abd al-Masih and was a person from Kindah, (2) Abu al-Harith bin Alqamah and person from Banu Rabiah, his brother (3) Kurz, (4) al-Sayyid Ayham and (5) Aws sons of al-Harith, (6) Zaid bin Qays, (7) Shaybah, (8) Khuwaylid, (9) Ubayd Allah Hamdani (11) Khalid (12) Yuhannas (13) Shurah bil bin Wadaah (14) and Amr. Three persons were deputed to manage their affairs and al-Aqib was their chief. Abu al-Harith was their bishop, scholar, leader and manager of schools, Al-Sayyid was incharge of their journey. They reached Madinah and entered the mosque and their garments were of embellish (*hibrah*) cloth and their sheets had the patches of silk. They stood in the mosque to offer prayers facing towards the east. The Prophet of Allah (Peace be upon him) said: "Let them pray." Then they came to the Prophet (Peace be upon him), and he turned his face and did not talk to them. Hazrat Uthman (may Allah be pleased with him) said to them: 'It is because of your dress.' Next morning they came in the dress of the priests and greeted him. He responded and said: "By Him who has sent me with the truth, the first time the devil was with them." He invited them to embrace Islam. They declined so there ensued a long discourse and argumentation. Allah the Gracious revealed verses 59, 60 about the creation of Hazrat Isa (upon him peace) and verse 61 of Surah Aale-Imran, Known as verse of Mubahalath a solemn meeting:

"Surely the similitude (of the creation) of Isa (Jesus) with Allah, is as the likeness of Adam; He created him out of dust, then he said to him 'Be,' and he was (59) This is the truth from your

Lord; therefore, be not of those who doubt (60). Then, whoever disputes with you in this matter, after the true knowledge you have received, say: "come! Let us summon our sons and your sons; our women and your women; ourselves and yourselves; then let us pray humbly (to our Lord) and solemnly invoke the curse of Allah, upon those who lie!" (Aale Imran 3:59,60,61)

The Christians were very impressed on hearing the truth about Christ, through these Quranic verses, but their environmental circumstances prevented them from accepting the true faith of Islam. The Holy Prophet (Peace be upon him) put forth a proposal of a solemn gathering, including the men, women and children of both sides, to invoke sincerely, the curse of Allah on those falsifying Prophet Isa. The believers were ready and did not hesitate to act accordingly. Next day the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) brought Hazrat Hasan and Hazrat Husayn (may Allah be pleased with both of them). Hazrat Sayyidah Fatimah (*Radiya Allah-u Taala anha*) followed him and his many wives (*Ridwan Allah-e-Taala ajmaeen*) also followed him. On seeing this "Shurah bil said to his friends;

'Everyone in Najran has accepted my opinion. By Allah, I think this is a tragedy. If he was a strong king then we would have been the first of the Arabs to fight him and reject his injunctions. If he is a Prophet and we engage with him in imprecation then nothing of us will be safe on earth. I think we must accept him as our judge and arbitrator. Such a man is never oppressive.'

Thus, the delegation dismissed the idea, and declined from invocation, as they knew well that the Messenger was on the straight path. Finally, they agreed upon tolerance and protection, by sending a suitable person from the Muslim state, who may judge in the disputed affairs of the Christians, in return for tribute under Muslim rule.

Next day the Prophet (Peace be upon him) gave them his document: "In the name of Allah, the Most Gracious, the Most Merciful."

"This document of peace is given by Muhammad, the unlettered Prophet, Messenger of Allah, to the people of Najran. Though his command is operative on all their produce, gold, silver and slaves yet he has favoured them by making it exoneration against two thousand garments of which they will supply one thousand in Rajab and one thousand in Safar, or one uqiyah (five ounces) of silver for every garment. If there be a conflict with al-Yemen they will lend thirty coats of arm, thirty spears, thirty camels and thirty steeds. For the Najran and their neighbours there is the protection of Allah and the guarantee of Muhammad, the Prophet, the Messenger of Allah, over their souls, creed

land, property, those of them who are not present and those who are present and their Churches. No bishop will be changed from his bishopric, no priest from his monastery and no testator (*waqf*) from the property of his endowment. As long as they observe peace and good will, they will be in this protection and they will not be wronged, neither will they wrong anyone. The conditions are documented in writing. Witnessed by Abu Sufyan bin Harb, Ghaylan bin Amr, Maalik bin A'wfi, Aqra bin Habis and Mughirah bin Shubah (may Allah be pleased with him)."

They solicited to the Messenger of Allah (may Allah's Blessings and Peace be upon him) to send a trustworthy man with them, they would give him what ever he asked for. He confirmed that he would only send one who was trustworthy and said: "Get up, O Abu Ubaidah bin Jarrah. This is the trustworthy man of this Ummah." (Abu Ubaidah Aamir bin Abdullah bin al-Jarrah bin Hilal bin Uhayb bin Dhabah bin al-Harith bin al-Fihr al-Qarshi al-Fihri. Joins the genealogical table of the Prophet (Peace be upon him) at Fihr in fifth generation. He died in 18 A.H. at the place of Jabiah at the age of 58 years)

Sahih Bukhari (663, vol.5) has narrated from Hazrat Hudhaifa (may Allah be pleased with him) that "Al-Aaqib and Sayyid, the rulers of Najran, came to Allah's Messenger (*Salla Allah-u Alaihi wa-Sallam*) with intention of doing *Lian* (to invoke Allah to send His Curse or Punishment on the one who is a liar), one of them said to the other, 'Do not do (this *Lian*) for, by Allah, if he is a Prophet and we do this *Lian*, neither we, nor our offspring after us will be successful.' Then both of them said (to the Prophet peace be upon him), 'We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.' Then every one of the companions of Allah's Messenger wished to be that one. Then the Prophet (Peace be upon him) said: "Get-up, O Abu Ubaidah bin Al-Jarrah. "When he got up, Allah's Messenger (Peace be upon him) said: "This is the Trustworthy man of this (Muslim) nation."

Al-Aaqib and Al-Sayyid did not stay in their region but for a short while, returned to the Prophet of Allah (Peace be upon him) and embraced Islam. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) lodged them in the house of Hazrat Abu Ayyub al-Ansari (may Allah be pleased with him).

(44) THE DELEGATION OF BANU AL-SADIF

Shurahbil bin Abd al-Aziz al-Sadifi has narrated on the authority on the authority of his ancestors that a nineteen member deputation of Banu al-Sadif waited on the Prophet of Allah (*Salla Allah-u Alaihi wa-Sallam*) and was wearing the caps on heads, waist-wrappers (*izar*) and sheets. They met the Prophet (Peace be upon him) between his house and pulpit and sat down without greeting. The

Prophet (Peace be upon him) said: "Are you Muslims?" They said: Yes, He said: "Why did you not greet?" They stood up and said: "May peace be on you, O Prophet! And Allah's mercy be on you! He said, "On you be peace! Sit down."

(45) THE DELEGATION OF BANU AL-HARITH BIN KAAB

The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) dispatched in Rabi al-Awwal 10 A.H. an expedition of four hundred Muslims under the command of Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) towards Banu al-Harith at Najran and ordered him to invite them to Islam thrice before fighting. He invited accordingly and thus they embraced Islam. He stayed among them to teach them Islam, its laws, the Book of Allah and the *Sunnah* of His Prophet. Hazrat Khalid (may Allah be pleased with him) wrote about it to the Messenger of Allah (Peace be upon him) and sent a message with Hazrat Bilal bin Harith al-Muzani intimating the full account of the superiority of Islam and the prompt response of the Banu al-Harith in embracing Islam. The Prophet (Peace be upon him) sent a letter to Hazrat Khalid (may Allah be pleased with him) to convey to them good tidings and warning and to come with a delegation of their people. Hazrat Khalid (may Allah be pleased with him) came along with their delegation which includes Dhul al-Ghussah Qays bin al-Husayn, Yazid bin Abd al-Madan, Abdullah bin Abd al-Madan, Yazid bin al-Muhajjal, Amr bin Abdullah, Shaddad bin Abdullah al-Qanani and Abdullah bin Qurad. Hazrat Khalid (may Allah be pleased with him) lodged them with himself and then he appeared with them before the Messenger of Allah (Peace be upon him), who asked: "who are these people who are like the people of Hind?" He was informed that they were: Banu al-Harith bin Kaab. They greeted the Prophet of Allah (Peace be upon him) and that Allah and Allah alone is worthy of worship; He is alone and has no partners and they bear witness that Muhammad (*Salla Allah-u Alaihi wa-Sallam*) is the Servant and Prophet of Allah. He gave in reward ten uqiyahs (fifty ounces) of silver to every one of them and to Qays bin al-Husayn twelve and a half uqiyahs, appointing him chief (*Amir*) of Banu al-Harith bin Kaab. They returned to their people by the end of Shawwal 10 A.H.

(46) THE DELEGATION OF THE HIMYAR

During the month of Ramadan 9 A.H. Maalik bin Murarah al-Ruhawi an envoy of the chiefs of Himyar, appeared before the Prophet (Peace be upon him) who came with their letter and the news of their embracing Islam. The Messenger of Allah (Peace be upon him) directed Hazrat Bilal (*Radiya Allah-u Taala anhu*) to lodge them with honour and provide them hospitality. The Messenger of Allah (Peace be upon him) wrote to al-Harith bin Abd al-Kulal, and to Nuyam bin Al-Kulal and to al-Numan, the ruler of Dhu Ruayn (a mountain fort of al-Yemen) Maafir (famous town of al-Yemen) and Hamdan (tribe of al-Yemen).

"In the name of Allah, the Most Gracious, the Most Merciful. After that, I praise Allah other than whom there is no Lord. After that your envoy reached us when we were returning from the area of Rome. He conveyed to us what you sent. He intimated us what is your condition and intimated us about your embracing Islam and your killing the polytheists. Verily Allah is Blessed and High. He commanded you with His guidance, provided you became virtuous and obey Allah and His Prophet. And that you offer prayers and pay alms (*Zakah*) and offer one fifth of the booty to Allah and one fifth to his Prophet as his specific share and you pay what of charity (*sadaqah*) is enjoined on Muslims."

Zurah Zu Yazan sent Maalik bin Murrah Rahawi with the message that he had embraced Islam and given up polytheism and infidelity. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) sent an epistle to Zurah:

"In the name of Allah, the Most Gracious, the Most Merciful. When my couriers Muaz bin Jabal, Abdullah bin Zaid, Maalik bin Murrah, Uqbah bin Nimr and Maalik bin Ubadah and their friends come to you, I order you to treat them well. Collect the poll-tax (*jiziyah*) and alms (*Zakah*) of your area and give that to my couriers. Their leader (*ameer*) is Muaz bin Jabal. Let him come back satisfied, and verily, I witness that there is no lord but Allah and indeed Muhammad is His slave and His Messenger. Maalik bin Murrah Rahawi has intimated me that you were the first to accept Islam and killed the idolaters. I give you glad tidings and command you deal with Himyar affectionately and do not be deceptive, and do not withdraw the hands of mutual assistance from one another. Verily, Allah's Messenger is the friend of both of your indigent and wealthy. Listen, *sadaqah* (charities) and *Zakah* (alms) is not lawful to Muhammad and his family and it is distributed among the indigent and necessitous Muslims and penniless travellers. Maalik bin Murrah Rahawi has informed me the circumstances and has protected your secrets and I recommend you to treat him most affectionately. I have sent to you the most virtuous and chaste and leading men and command you to deal with them well. Peace be on you and mercy and favours of Allah."



The Messenger of Allah (may Allah's Blessings and Peace be upon him) sent commanders to Yemen to preach and train people and to administer the affairs. They were Hazrat Ali bin Abi Talib, Hazrat Abu Musa Ashary, Hazrat Muadh (Muaz) bin Jabal and Hazrat Khalid bin Walid (may Allah be pleased with all of them).

(47) THE DELEGATION OF BANU KHUSHAYR

Hazrat Abu Thalabah al-Khushani appeared before the Prophet of Allah (may Allah's Blessings and Peace be upon him) in 7 A.H., while he was making arrangements for the Campaign of Khaibar. He embraced Islam and set out with him and was present at the battle of Khaibar. Then fifteen persons of Khushayr came and stayed with Abu Thalabah. They embraced Islam, offered pledge (*bayah*) and then returned to their people in their aboding region.

(48) THE DELEGATION OF HAMDAN

Hisham bin Muhammad has narrated that Qays bin Maalik bin Saad bin Layi al-Arhabi (al-Yemen) arrived before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) while he was at Makkah. He said: O Prophet of Allah (Peace be upon him)! I came to you to embrace Islam and assist you. He said: "Hail to you! Will you be reasonable for what is due from me, O people of Hamdan?" Qays replied: Yes, may my father and mother be sacrificed for you. The Prophet (Peace be upon him) said: "Go to your people, if they respond, come to me and I shall succour you. Qays went to his people. They embraced Islam, went inside to take a bath and turned their faces towards the *Qiblah* (object of reverence). Then Qays came to the Prophet (Peace be upon him) informed him the embracement of Islam by his people and that they have asked me to take you to them. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: 'Hail to Qays the members of the delegation of the people!' He also said: "You have fulfilled your promise, may Allah compensate you." He rubbed his forehead, and wrote the order of his appointment as chief (*Amir*) over his people "Ahmud, Gharb their associates and their slaves, to listen to him and obey him. They were under the guarantee of Allah and His Prophet as long as they offered prayers, and paid alms (*Zakah*). The territories of Khairf, Yam, Shakir, Ahl at-Hadb and Haqif al-Raml would vest in the Muslims of Hamdan."

(49) THE DELEGATION OF BANU MAHRAH

A delegation of Banu Mahrah of Al-Yemen led by Mahri bin al-Abyad appeared before the Prophet of Allah (may Allah's Blessings and Peace be upon him) and embraced Islam. The Prophet (Peace be upon him) made a gift to them and wrote a document in their favour:

"This is the epistle of Muhammad (Peace be upon him), the Prophet of Allah, in favour of Mahri bin al-Abyad a representative of those of the Mahrah, who believe in him that they will not be attacked nor will be unsettled. The

enforcement of Islamic laws is enjoined on them. He who believes, is under the guarantee of Allah and the guarantee of His Prophet. He who changes them will be regarded as a combatant. The picked up (things) will be delivered to the owners. The animals will be provided with water. Uncleanliness is an evil and immodesty is a sin." "Muhammad bin Maslamah al-Ansari scribed it."

(50) THE DELEGATION OF THUMALAH AND AL-HUDDAN

After the conquest of Makkah, Abdullah bin Alas al-Thumali and Musliyah bin Hizzan al-Huddani appeared before the Messenger of Allah (Peace be upon him) along with groups of their people. They embraced Islam and offered pledge (*bayah*) to the Prophet (Peace be upon him). The Prophet (*Salla Allahu Alaihi wa-Sallam*) wrote a document for them about what Allah has prescribed as charity (*sadaqah*) on their property. Thabit bin Qays bin Shammas scribed it and Saad bin Ubadah and Muhammad bin Maslamah bore witness to it.

(51) THE DELEGATION OF SAAD AL-ASHIRAH

Abd al-Rahman bin Abi Sabrah al-Jufi has narrated that when they heard the news of the departure of the Prophet (Peace be upon him), Dhubab, a member of Banu Anas bin Saad al-Ashirah fell upon an idol, belonging to Saad al-Ashirah, which was called Farraad, and demolished it. Then he waited in a delegation on the Prophet (Peace be upon him) embraced Islam, and said: I followed the Prophet of Allah when he brought guidance. And left Farraad in an abode of humiliation. I struck a severe blow on him and left him as he never existed. When I saw Allah manifested His creed, I responded to the Messenger of Allah when he called me. I shall be a helper of Islam till I live, and I shall exert my strength and power for its might. Who will convey this message to Saad al-Ashirah, that I have purchased what will be lasting and what will extinct. Muslim bin Abdullah bin Sharik al-Nakhai has described that Abdullah bin Dhubab al-Anasi was a partisan of Hazrat Ali bin Abi Talib (may Allah be pleased with him) in the battle of Siffin.

(52) THE DELEGATION OF BANU SAAD HUDHAYM

Abu al-Numan has described that his father stated: 'I waited on the Messenger of Allah (*Salla Allahu-u alaihi wa-Sallam*), with a delegation of several persons from among my people and encamped in a corner of al-Madinah. Then we proceeded to the mosque and witnessed the Messenger of Allah (Peace be upon him) saying prayers over a funeral (*janazah*) in the mosque. The Prophet of

Allah (may Allah's Blessings and Peace be upon him) turned towards us and said: "Who are you?" We said: Members of Banu Saad Hudhaym. Then we embraced Islam, offered allegiance (*bayah*) and returned to our camp. He gave orders concerning us and so we were lodged and treated with hospitality. We stayed for three days and then we came to bid farewell. He said: "Select one from among yourselves as your leader (*Amir*)." He then ordered Hazrat Bilal (*Radiya Allah-u Taala anhu*) who gave us rewards ten uqiyahs (one uqiyah is equal to five ounces) of silver. We reached back our territory and Allah blessed the people with the acceptance of Islam.

(53) THE DELEGATION OF BANU ANS

Ans bin Maalik bin Mudhhij has narrated that: 'A member of our people namely Rabiah, waited in a delegation on the Prophet (Peace be upon him) when he was taking his evening meal. He called him to share the meals with him and he sat down. After that the Prophet (Peace be upon him) had finished the meals, he turned towards him and said: "Do you testify that Allah and Allah alone is worthy of worship; He is alone and has no partners and that Muhammad (*Salla Allah-u Alaihi wa-Sallam*) is the Servant and Prophet of Allah." He replied that: I testify that Allah and Allah alone is worthy of worship. He is alone and has no partners and that Muhammad (Peace be upon him) is the Servant and Prophet of Allah. Then he said: 'Have you come out of temptation or out of fear?' He replied: As regards temptation, by Allah you do not possess wealth; and as regards fear, by Allah, I live at a place where your forces will not reach. But I was dreadful of torment so I became afraid. I was invited to believe in Allah, and I responded. The Messenger of Allah (may Allah's Blessings and Peace be upon him) turned towards the people and said: "Many a person from the Ans orators." After a few days presence before the Prophet (Peace be upon him) he came to bid a farewell. The Prophet (*Salla Allah-u Alaihi wa-Sallam*) arranged provision for his journey and said: "Good bye orators! And if you suffer from some ailment, take refuge in a village nearby." He left and suffered from fever on the way. He took refuge in a village nearby and died there (may Allah show him mercy).

(54) THE DELEGATION OF BARIQ

A delegation of Bariq appeared before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) and embraced Islam and offered allegiance (*bayah*). The Prophet (Peace be upon him) wrote for them:

"This is an epistle from Muhammad, The Prophet of Allah, to the Bariq, that their fruits will not be gleaned nor cattle will be

grazed in spring or summer except with the permission of Bariq. If a Muslim passes by them in search of grass or because of absence of grazing-land, it will be their duty to provide him hospitality for three days. When their fruits grow ripe, a traveller can pick up as much as his stomach can digest, but he cannot carry them with him. Abu Ubaidah bin al-Jarrah and Hudhayfah bin al-Yaman witnessed it and Ubayyi bin Kaab scribed it."

(55) THE DELEGATION OF BANU ASLAM

Amirah bin Afsa appeared before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) along with a group of people who had embraced Islam. They said: We believe in Allah and His Prophet (Peace be upon him) and follow your foot-steps so grant us with you a position, the excellence of which the Arabs recognize. Truly, we are the brethren of the Ansar and you confer favour on us to support us in hard and meagre days. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "As regards Aslam, may Allah keep them safe, and as regards Ghifar, may Allah pardon them." The Prophet (Peace be upon him) wrote a document for Aslam and for those of Arabian tribes, which had embraced Islam and which inhabit on the coast or open level territory, mentioning in it the charities (*sadaqah*) and duties on cattle. Thabit bin Qays bin Shamas scribed it and Ubaydah bin al-Jarrah and Umar bin al-Khattab (may Allah be pleased with all of them) bore witness to it.

(56) THE DELEGATION OF BANU BALIYI

Hazrat Ruwayfi bin Thabit al-Balawi (*Radiya Allah-u Taala anhu*) has narrated that 'The delegation of my people arrived al-Madinah in the month of Rabi al-Awwal 9 A.H. and I lodged them in my house in Banu Jadilah, then I brought them till we appeared before the Prophet (Peace be upon him) when in the morning he was sitting with his Companions in his house. The leader of the deputation Abu al-Dubab presented himself before the Prophet (Peace be upon him), embraced Islam and learnt the laws of Islam. Then I brought them back to my house. In the meantime the Messenger of Allah (may Allah's Blessings and Peace be upon him) brought a load of dates and said: "Help yourself with these dates." Hazrat Ruwayfi (may Allah be pleased with him) said: They ate from them, besides some others. They stayed for three days and then came to the Prophet (Peace be upon him) to bid him farewell. He ordered them to be rewarded as he had been rewarding those who had come before them.'

(57) THE DELEGATION OF BANU JUDHAM

Ibn Luqays bin Natil al-Judhami (*Radiya Allah-u Taala anhu*) has narrated that: There was a person from Judham, subsequently of Banu Nufathah who was called Farwah bin Amr bin al-Nafirah. He sent a representative to the Messenger of Allah (may Allah's Blessings and Peace be upon him) with the news of his embracement of Islam and presented a white mule. Farwah was a Roman (Bayzantines) governor (*Aamil*) on the Arabian regions adjoining Roman Empire. He lived at Muaan and areas around it were Syrian. When the news of his embracement of Islam reached Rome, they dismissed him, put him under arrest and imprisoned him. They enticed him with temptations and frightened him of dire consequences but it all could not shake his firm belief. Thus, they brought him out to strike his neck. Some scholars have stated that he was thrown in boiling oil of the cauldron. Thereupon he recited:

'Convey to the Chief of the believers that I submit to my Lord,
My bones and my resting place (also submit).'

Then they struck off his head and crucified him at the place of Afra in Palestine.

(58) DELEGATION OF BANU BAHRA

Hazrat Dubaah bint al-Zubair bint Abdul Muttalib (*Radiya Allah-u Taala anhu*) has narrated that a thirteen member delegation of Banu Bahra came from al-Yemen and reached the door of al-Miqdad bin Amr in Banu Jadilah. Hazrat Al-Miqdad (may Allah be pleased with him) came out and hailed them and lodged them in his house. They appeared before the Messenger of Allah (may Allah's Blessings and Peace be upon him), embraced Islam, learnt the obligatory duties (*al-faraid*) and stayed there for some days. At the time of their depart for their country, the Prophet (Peace be upon him) ordered them to be given rewards.

(59) THE DELEGATION OF BANU GHAFIQ

Hazrat Julayhah bin Shajjar bin Suhar al-Ghafiqi appeared before the Prophet (*Salla Allah-u alaihi wa-Sallam*) along with the people of his tribe and solicited: O Prophet of Allah! we are the middle aged persons from our tribe and we have embraced Islam and our charities (*sadaqah*) are blocked up in our open field areas. He said: "Your rights are the same as of the Muslims and so your obligations (*Faraid*).” On this Awdh bin Surayr al-Ghafiqi (*Radiya Allah-u Taala anhu*) said: we believe in Allah and follow the Prophet of Allah (Peace be upon him).

(60) THE DELEGATION OF BANU AL-DARIYIN

Hazrat Abdullah bin Yazid bin Rawh bin Zinba al-Judhami (may Allah be pleased with him) has narrated that on return from the Campaign of Tabuk, a ten member delegation of Banu al-Dariyin waited on the Prophet (Peace be upon him). They were (1) Jabalah bin Maalik bin Saffarah (2) Yazid bin Qays bin Kharijah (3) Tamim bin Aws bin Kharijah bin Sawad bin Jadhimah bin Darra bin Adi bin Al-Dar bin Hani bin Habib bin Numarah bin Lakhim (4) Nuaym bin Aws bin Kharijah (brother of Tamim) (5) Aziz bin Maalik bin Sawad bin Jadhimah (6) Murrah bin Maalik (brother of Aziz) (7) Abu Hind bin Dharr who was (also called) Abdullah bin Ruzayn bin Immit bin Rabiah bin Darra (8) Al-Tayyib bin Dharr (brother of Abu Hind) (9) Hani bin Habib bin Maalik bin Sawad (brother of Aziz and Murrah) and (10) Al-Fakih bin al-Numan bin Jabalah bin Saffarah bin Rabiah bin Darra bin Adi bin al-Dar. They embraced Islam and the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) changed the name of al-Tayyib to Abdullah and that of Aziz to Abdul Rehman. Hani bin Habib (may Allah be pleased with him) offered as present horses and a long gown (*qaba*) embroidered with gold. The Prophet (Peace be upon him) accepted only the horses and gave the gown to Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him), who said: what shall I do of this? He said: "Remove the gold and make jewellery of your women-folk, or give it in charity and then sell the silk (*dibaj*) and get its price." Hazrat Abbas (*Radiya Allah-u Taala anhu*) sold it to a Jew for eight thousand dirhams. Tamim (*Radiya Allah-u Taala anhu*) said: In our neighbourhood there are Romans who possess two villages one of which is called Hibra and the other Bayt Aynum; if Allah blesses thee with the conquest of Syria, kindly bestow them to me. He said: "They are yours." When Hazrat Abu Bakr Siddiq became Caliph, he conferred them on him and executed a document. The delegation of al-Dariyin stayed there till the Messenger of Allah (may Allah's Blessings and Peace be upon him) passed away. He left a will giving them one hundred wasaqs of grain. (one wasaq is equivalent to 145 kilograms).

(61) THE DELEGATION OF HADRAMAWT

Hazrat Alqamah bin Wail (may Allah be pleased with him) has narrated that Wail bin Hujr bin Saad al-Hadrami waited in a delegation on the Prophet (may Allah's Blessings and Peace be upon him), who rubbed his face, invoked Divine blessings for him and appointed him the chief of his people. Then he gave a sermon before the people and said: "O people! This is Wail bin Hujr who has come to you from Hadramawt having an inclination towards Islam." Then he directed to Muawiyah: "Take him along for hospitality and lodge him in a house at al-Hurrah." Muawiyah bin Abi Sufyan said: I take him along walking while he

was riding and my feet were scorched because of intense heat, so I asked him: Make me your co-rider. He said: You are not worthy of being co-rider with kings. I said: Give me your shoes so that I may be secured of heat. He said: these news should not reach the people of al-Yemen that a plebeian put on the shoes of the king, but if you like I may hold my she camel from going fast so that you may walk under the shade. Muawiyah said: Then I came to the Prophet (Peace be upon him) and intimated him about his conversation. He remarked: "These are the characteristics of the barbarism (*jahiliya*) in him." At the time of his return the Prophet (Peace be upon him) wrote a document for him.

"This is a document from Muhammad, the Prophet (Peace be upon him) to Wail bin Hujr, the Qayl of Hadramawt, as you have embraced Islam, I leave with you, what is with you of lands and forts; and one tenth will be taken from you and a man of judgement will assess it. I enjoin on you that you will not oppress in it till the faith (*din*) exists and the Prophet and the believers are your supporters."

Hazrat ibn Abdul Barr has stated that he was from a tribe of Hadramawt and Allah's Messenger (Peace be upon him) has prophesied to his Companions (*Sahabah*) that a prince would come to them. When he came the Prophet (*Sallah Allah-u alaihi wa-Sallam*) welcomed him, spread his cloak for him and made him sit near him. He prayed for him, "O Allah, bless Wail and his sons and grandsons, and made them kings over the tribes of Hadramawt." He bestowed them three letters addressed to Muhajir bin Abu Umayyah and the chiefs of Hadramawt and the princes.

The delegation of Hadramawt appeared before the Messenger of Allah (may Allah's Blessings and Peace be upon him) along with that of Kindah. They were Banu Waliah the rulers of Hadramawt, Hamdan, Mikhwas, Mishrah and Abdaah. They embraced Islam and Mikhwas solicited: O Prophet of Allah (*Salla Allah-u alaihi wa-Sallam*) pray to Allah to remove stuttering of my tongue. He prayed for him and made provision for him from charities (*sadaqah*) of Hadramawt.

Ibn Abi Ubaydah one of the descendants of Hazrat Ammar bin Yasir (may Allah be pleased with him) has narrated that: Mikhwas bin Maadi Karib bin Waliah with his people waited in a deputation on the Prophet (Peace be upon him). When they left him Mikhwas had an attack of facial paralysis. Thereupon some comrades of them returned and said: O Prophet of Allah (Peace be upon him)! The chief of the Arabs has been attacked by palsy so tell us its remedy. The messenger of Allah (may Allah's Blessings and Peace be upon him) said: "Take a

needle and heat it in fire, then turn his eye lashes and therein lies his cure, and thus his health will be restored. Allah knoweth best what you uttered when you emerged from my presence." They followed what he prescribed and he recovered.

(62) THE DELEGATION OF BANU UDHRAH

Abu Amr Hurayth al-Udhri has described that in Safar 9 A.H. a twelve member delegation of Banu Udhrah, including Hamzah bin al-Numan al-Udhri, Sulaym bin Maalik, Saad bin Maalik and Maalik bin Abi Riyah, appeared before the Prophet (Peace be upon him). They were lodged in the house of Hazrat Ramlah bint al-Harith al-Najjariyah. Then they presented themselves before the Messenger of Allah (Peace be upon him) and greeted him in the manner of the barbarian (*jahiligah*) days. They said: we are the uterine brothers of Qusayyi (Qusai) and we are those who expelled Khuzaah and Banu Bakr from Makkah. We are related to you and have kinship with you. The Prophet of Allah (may Allah's Blessings and Peace be upon him) said: "Hail to you and I welcome you. I was not introduced to you. What prevented you from the way of Islamic greeting?" They replied: We have come here as pioneers of our people. They asked the Prophet (Peace be upon him) about affairs related to their faith. He gave reply to them. They embraced Islam, stayed for few days and then they returned to their people. He ordered them to be rewarded as he had been rewarding the delegations and covered one of them with a sheet.

(63) HAZRAT TAMIM BIN AWS DARI

Hazrat Fatima bint Qays (*Radiya Allah-u Taala anha*) has narrated that Hazrat Tamim Dari (bin Kharijah bin Saur bin Khuzaym bin Zaraa bin Adi bin al-Dar bin Hani bin Habib bin Tumarah bin Lakhm bin Adi bin Amr bin Sabaa. From Yemen his Lakhm tribe migrated to Syria and settled there. Embraced Islam in 9 A.H. along with this brother Nuaym. He illuminated the candles in Masjid-e-Nabawi (Mosque of the Prophet). Died at Bayt Jabrun in 40 A.H. Narrated 12 *Ahadith*) came to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) and explained the events of his journey. They departed by sea but the ship lost direction and were disembarked at an island. They then set out in search for water and came across a man with long hairs. When they inquired about him, he replied, 'I am Jurasah, but cannot tell you more. But you may go ahead.' After some travelling, they came across a man fettered in chains who asked them who they were. They informed, 'We are Arabs.' He asked them about Prophet (Peace be upon him) and they informed him that people have believed in him and obeyed him. He remarked; that is better for them. He asked about the spring Zaar and when they informed him, he leaped and again asked them, what is the information about date-palms of Baysan? Do they have their yield? They informed him that

they had gain from the fruits and he again was excited. He said; If I was permitted out, I would devastate all the territories except Taybah.

Then Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) directed Tamim Dari to explain his travelling story to the people, those were assembled there. He then said; "This is Taybah and that is Dajjal's story."

(64) THE DELEGATION OF AL-RUHAWIYIN A CLAN OF MUDHLIJ

Hazrat Zaid bin Talha al-Taymi has described that:- A fifteen member delegation of al-Ruhawiyin, a branch of the tribe of Mudhlij, appeared before the Prophet of Allah (may Allah's Blessings and Peace be upon him) in 10 A.H. and lodged in the house of of Hazrat Ramlah bint al-Harith al-Najjariyah. The Messenger of Allah (Peace be upon him) came and talked to them for a long time. They offered presents to the Prophet of Allah (Peace be upon him) including a horse, known as Mirwah. He commanded it to be tried by riding, which was done before him; and he liked it. They embraced Islam, learnt al-Quran and the obligatory duties. He rewarded them as he usually rewards the members of the delegations. Their leading members received twelve and a half *uqiyahs* (*uqiyah*=5 ounces) of silver and those of lower rank received five *uqiyahs*. Then they returned to their native territory. Subsequently a some of them came to Madinah and accompanied the Prophet of Allah (Peace be upon him) on Farewell pilgrimage (*Hajjah-tul-Wada*). They resided in al-Madinah till the Prophet (Peace be upon him) passed away. He left a will giving them one hundred *wasags* (*wasag*=145 KG) of the produce of Khaibar. He wrote a document in their favour which they sold in the period of Hazrat Muawiyah.

(65) THE DELEGATION OF AZD UMAN

Ali bin Muhammad has narrated that the people of Uman (Oman) embraced Islam and the Messenger of Allah (may Allah's Blessings and Peace be upon him) sent al-Alaa bin al-Hadrami (may Allah be pleased with him) to preach them the laws of Islam and to collect charities (*sadaqah*) on their property. Thereupon their delegation inclusive of Asad bin Yabrah al-Tahi, appeared before the Prophet (Peace be upon him) and requested him to send with them a man to administer their affairs. Makkrabah al-Abdi (may Allah be pleased with him) has stated that the Prophet (Peace be upon him) sent him with them to Uman. After them came Salamah bin Iyadh al-Azdi with men of his tribe. He asked the Messenger of Allah (Peace be upon him) as to whom he worships and to what he invites the people. The Prophet (Peace be upon him) preached him that: "Allah and Allah alone is worthy of worship; He is alone and has no partners and th

Muhammad (Peace be upon him) is the servant and Prophet of Allah." Thereupon he said: Invoke Allah to unite our article of faith and friendliness. He prayed for them and Salamah and those who were with him, embraced Islam.

(66) THE DELEGATION OF SALAMAN

Muhammad bin Yahya bin Sahl bin Abi Hathmah has described that a seven member delegation of Salaman appeared before the Prophet (Peace be upon him) in Shawwal 10 A.H. while he was going to a funeral (*janazah*). They said: Peace be on you! O Prophet of Allah! He said: "And on you be peace! Who are you?" They replied: We belong to the Salaman and have to offer pledge (*bayah*) to you in Islam. We represent those of our people who are behind us. He turned to his (freed) slave Thawban (may Allah be pleased with him) and said: "Lodge them where the members of the delegations are lodged. When he offered noon (*al-Zuhr*) prayers, we waited on him and asked him about prayers and regulations of Islam. We embraced Islam and he gave every one of us five ounces of silver.

(67) THE DELEGATION BANU KHATHAM

Abdullah bin Abu Bakr bin Hazm has narrated that Athath bin Zahr and Anas bin Mudrik waited on the Prophet of Allah (*Salla Allah-u alaihi wa-Sallam*), with the members of the Khatham after Jarir bin Abdullah had broken Dhu al-Khalasah and had slaughtered some members of Banu al-Khatham. Then they said: we believe in Allah, His Prophet (Peace be upon him) and what was revealed by Allah. They solicited to write a document for them so that they may follow what might be written therein. Thereupon the Messenger of Allah (Peace be upon him) wrote a document for them and Jarir bin Abdullah (*Radiya Allah-u Taala anhu*) and those present testified it.

When Hazrat Jarir bin Abdullah Bajali (may Allah be pleased with him), was dispatched to demolish the temple Zu Khalasah, the temple of Khatham and Bajilah tribes. The Prophet (Peace be upon him) prayed that he should find a steady seat on horse back and sent him with a force of one hundred and fifty horsemen of his clan, Ahmas. He destroyed and burnt the temple down and sent Abu Atah to convey the good news to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) who prayed five time for the Muslim forces.

(68) THE DELEGATION OF BANU AZD

Suwayd bin Harith (may Allah be pleased with him) has stated that 'our seven member delegation appeared before the Messenger of Allah (may Allah's

Blessings and Peace be upon him) and I was one of them. He was happy and asked us, "How are you?" We replied: We are Believers. He smiled and confirmed that "There is a reality of every thing." On his inquiry, we submitted that our faith is based on fifteen points. Five are those which your envoys preached us that we should believe in them. These are: 'to believe in Allah, His angels, His Books, His Messengers and on Resurrection after death. The five on which we have to conduct ourselves are: The Kalimah Tauheed (I declare that there is no lord but Allah and I declare that Muhammad is His servant and His Prophet), *Salah* (Prayers as prescribed by the Muslim law), *Zakah* (alms) fasting and pilgrimage (*Hajj*) conditional on ability.' Our five customs are: 'gratitude in happiness, patience in the face of hardship, submission to decree, steadfastness in war and not to celebrate when an enemy faces hardship.' The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "You are wise and knowledgeable. If you abide by them as you say then you must adopt another five qualities to make them twenty. They are: (1) refrain from hoarding anything (2) do not build houses without necessity (3) do not yearn anything you will not need on the following day (4) fear Allah to whom you will return and before whom you are answerable and (5) yearn for the everlasting life to which you are going." They agreed to obey that and took their leave.

(69) THE DELEGATION OF BANU JUHAYNAH

Abu Abdul Rehman al-Madani has described that: when the Messenger of Allah (may Allah's Blessings and Peace be upon him), arrived at al-Madinah, Abd al-Uzza bin Badr bin Zaid bin Muawiyah al-Juhni, a member of Banu al-Rabaah bin Rashdan bin Qays bin Juhaynah waited on him in a delegation. His uterine brother Abu Rawah who was his uncle's son was with him. The Prophet of Allah (Peace be upon him) said to Abd al-Uzza: "You are Abdullah," and said to Abu Rawah: "You will be a dread to the enemy if Allah will." And he said: "Who are you?" They said: Banu Ghayyan (temptation). He said: "You are Banu Rashdan (guidance)." Their territory was known as Ghawa; the Prophet of Allah (Peace be upon him) named it Rushd and said: "The mountains of Juhaynah al-Ashar and al-Ajrad are from the heavenly mountains, and ravage will not befall them." On the day of conquest of Makkah, he handed their flag to Abdullah bin Badr.

Amr bin Murrah al-Juhni has stated that 'There was an idol for us; we worship it and I was its priest. When the news of the emergence of the Prophet (Peace be upon him) reached me, I demolished it and came to the Prophet (Peace be upon him) at al-Madinah. Here I embraced Islam and bore witness to the truth and believed in what he declared to be lawful or forbidden. Then the Prophet (Peace be upon him) sent Amr (may Allah be pleased with him) to his people to preach Islam to them. All of them embraced Islam who rejected, Amr bin Murrah

(may Allah be pleased with him) cursed him; consequently his mouth became crippled and he could not speak. He also became blind and indigent.

(70) THE DELEGATION OF BANI BAJILAH

Abdul Hamid bin Jafar has narrated that Jarir bin Abdullah al-Bajali arrived al-Madinah in 10 A.H. with one hundred and fifty members of his tribe. The Messenger of Allah (Peace be upon him) prophesied before their arrival that: "A person of great blessings would be seen coming that high way on whose face will be sign of kingship." Jarir was seen coming on his beast and with him were his people. They embraced Islam and offered allegiance (*bayah*) to the Prophet (peace be upon him). Jarir said: The Prophet of Allah (Peace be upon him) extended his hand and accepted my allegiance (*bayah*) and said: "Testify there is no lord but Allah and that I am his Prophet, offer prayers, pay alms (*Zakah*), observe fasting during Ramadan, be sincere to Muslims and obey your master (*wali*) even they be Habshi (Ethiopian) slave." Jarir said: Yes, I shall. Then the Prophet (Peace be upon him) accepted his allegiance (*bayah*), and ordered Hazrat Bilal (may Allah be pleased with him) to reward them accordingly.

(71) THE DELEGATION OF BANU AHMAS

Qays bin Azrah al-Ahmasi appeared before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). He inquired; "who were they." They said: strong men of Allah, and this appellation was applied to them in the days of ignorance (*Jahiliyah*). The Prophet of Allah (Peace be upon him) said to them: "Today you are for Allah," and ordered Hazrat Bilal (may Allah be pleased with him) to give them rewards as usual. Jarir bin Abdullah stayed with Farwah bin Amr al-Bayadi. The Messenger of Allah (Peace be upon him) used to inquire from him about what was behind him. He would answer: O Prophet of Allah (peace be upon him) Allah has manifested Islam and call for prayers (*adhan*) in their mosques and courtyards. The men of the tribe devastated the idols which they adored. The Prophet (Peace be upon him) inquired: "What happened to Dhul-Khalasah?" He answered: It is yet in the same position but Allah will deliver us of it, if He will. The Messenger of Allah (Peace be upon him) commanded him to demolish Dhul-Khalasah and prepared a banner for him. He requested: I do not remain firm on the horse. The Prophet of Allah (Peace be upon him), rubbed his chest and prayed for him: "O Allah! make him a guide and guided one." He proceeded with his two hundred men and came back in few days. The Messenger of Allah (Peace be upon him) asked: "Have you demolished it?" He said: Yes! By Him, who raised you with truth; and I confiscated what was on it and I burnt it in fire. I have left it in a miserable condition which will be exemplary warning for

any one who likes it. None created hindrance to us. Thereupon the Prophet of Allah (Peace be upon him) blessed the horses and men of Ahmas.

(72) THE DELEGATION OF BANU JARM

Amr bin Salamah bin Qays al-Jarmi has stated that his father and some members of his tribe waited in a delegation on the Prophet (may Allah's Blessings and Peace be upon him), embraced Islam and learnt the Quran they requested the Prophet (Peace be upon him): Who is to lead us in prayers? He said: "He should lead in prayers, who is more conversant with or more learned in the Quran among you." They came to their people and inquired of them about it. They did not find any one more conversant with and learned in the Quran than Salamah and made him to lead them in prayers. After the conquest of Makkah, Salamah (may Allah be pleased with him) had appeared before the Prophet (peace be upon him), embraced Islam and stayed with the Messenger of Allah (Peace be upon him) as long as Allah liked him to stay. Then he returned to his people and was received by them. He said: 'By Allah! I have brought truth from the Messenger of Allah and said: He enjoins on you such and such things and forbidden you from such and such; and that you should offer prayers in this way and at this time. When the time of prayers comes, one of you should call for prayers (*adhan*), and should lead you in prayers who is more conversant with the Quran. Our neighbours made a search but did not find anyone more conversant with the Quran than me they, though I was a young boy, made me go forward before them to lead to prayers.'

(73) THE DELEGATION OF BANU AL-NAKHA

A two member delegation of Banu al-Nakha waited on the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) in to the middle of Muharram 8 A.H. to convey the news of their embracement of Islam. They were Artat bin Sharahil bin Kaab a member of Banu Harithah bin Saad bin Maalik bin al-Nakha and al-Juhaysh of Banu Bakr bin Awf bin al-Nakha. They embraced Islam and offered pledge (*bayah*) on behalf of their people. Their probity and uprightness pleased the Prophet of Allah (may Allah's Blessings and Peace be upon him), who said: "Are there people like you in your tribe?" They said: We have left behind us seventy persons and all of them are superior to us. They all decide matters relating to the people and decisions about them are enforced. The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) prayed for them and their people. He said: "O Allah! bless the Banu Lakha." He prepared a banner for Artat (may Allah be pleased with him) and appointed him chief of his people. This banner was in his hand on the day of conquest of Makkah. He was present at al-Qadisiyyah with it and was martyred there. Then his brother Durayd picked it and he was also

martyred (may Allah be pleased with both of them). Then Sayf bin al-Harith a member of Banu Jadhimah picked it up and entered al-Kufah with it.

(74) THE DELEGATION OF BANU AL-AZD

A thirteen to nineteen member delegation from Banu al-Azd from (al-Yemen) led by Surad bin Abdullah al-Azdi appeared before the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) and stayed with Farwah bin Amr. (may Allah be pleased with him) for ten days who arranged for their hospitality and honoured them. Surad was most superior among them and the Prophet of Allah (may Allah's Blessings and Peace be upon him) appointed him chief (*amir*) of those of his people who had embraced Islam and commanded him to engage in war the polytheists of the tribe of Yemen, who were living in the contiguous of their territories. He sets out and invaded al-Jurash, which was a strongly fortified city and where the infidel tribes of Yemen had taken shelter. Surad (may Allah be pleased with him) invited them to embrace Islam but they refused. He besieged them for a month and used to raid their animals and take possession of them. Then he retreated to al-Shakar mountain (*Jabal Shakar*) and assessing that he had run away for defeat they came out to chase him. He marshalled and his forces attacked them and put them to sword as they liked. They grasped twenty of their horses and fought them vehemently the whole day. The inhabitants of Jurash had dispatched two representatives to the Prophet of Allah (peace be upon him) who were waiting for an opportunity to meet him. The Messenger of Allah (Peace be upon him) informed them of this fight and conquest of Surad. The two representatives reached back and informed their people about the events and other facts. So a delegation of them appeared before the Messenger of Allah (may Allah's Blessings and Peace be upon him) and embraced Islam. The Prophet of Allah (Peace be upon him) said: "Hail to you! People of good features, truthful when meeting, pleasing in speech and superior in trust. You belong to me and I belong to you." He marked the boundaries of their village with characteristic marks and made their watch word *mabrur* (blessed).

(75) THE DELEGATION OF BANU GHAMID

A ten member delegation of Ghamid came to al-Madinah in the month of Ramadan, stayed at Baqi al-Gharqad and there they worn fine clothes and appeared before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). They greeted him and embraced Islam. The Prophet of Allah (Peace be upon him) wrote a document for them containing the regulations (*Sharai*) of Islam. They learnt the Quran from Hazrat Ubayyi bin Kaab al-Najjar (al-Khazraji) (may Allah

be pleased with him). The Prophet of Allah (Peace be upon him), rewarded them as he used to reward the members of the delegations.

(76) THE DELEGATION OF AL-NAKHA

Muhammad bin Umar al-Aslami has stated that the last of the delegations waited on The Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) came from Yemen in the middle of Muharram 11 A.H., was that of Al-Nakha. They were two hundred persons and lodged in the house of Ramlah bint al-Harith al-Najjariyah. They appeared before the Prophet (Peace be upon him) and admitted their embracement of Islam. They had offered pledge (*bayah*) at the hand of Hazrat Muadh bin Jabal (may Allah be pleased with him) (Al-Khazraj tribe. Narrated 157 *Ahadith*. Died in 18 A.H. in Syria) in al-Yemen. Among them was Zurarah bin Amr.

THE SACRED EPISTLES OF THE MESSENGER OF ALLAH (MAY ALLAH'S BLESSINGS AND PEACE BE UPON HIM)

After that the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) came back from al-Hudaibiyah in the month of Dhu al-Hajjah 6 A.H. (April-May 628 A.D.), he sent envoys to the kings, rulers and chiefs inviting them to embrace Islam, and wrote epistles to them. Then it was submitted to him: O Prophet of Allah! verily, the rulers do not read but sealed epistles. There upon the Messenger of Allah (Peace be upon him) got a silver ring prepared; its signet was also of silver in which was engraved 'Muhammad Rasul Allah' (Muhammad, the Messenger of Allah) in three lines. Then he sealed the epistles with it. Six of the envoys set out in one day, and this was in Muharram 7 A.H. (May 628 A.D.). Everyone of the persons sent, miraculously, spoke the language of the people to whom he was sent. One day the Messenger of Allah (Peace be upon him) directed for proclamation for assemblage in the Mosque al-Nabawi (Prophet's Mosque) and then addressed a sermon:

"All praises be to Allah, Lord of the worlds. O People! Be ware. I have been sent as a mercy for all the worlds so that I should convey His Message that Allah is the Most Gracious. I wish to send some of you to the kings of the *ajam* (non-Arabs). You must not imitate like disciple of Hazrat Isa bin Maryam (Jesus son of Mary) (upon him peace) that they agreed if asked to go nearby and in case of very distant they mingle with the ground."

Thus all the Companions (may Allah be pleased with all of them) conferred to obey with devotedness wherever they are sent and whatever they are commanded to do. Abdullah bin Buraydah bin al-Hurayb al-Aslami has narrated on the authority of his father Hazrat Buraydah (may Allah be pleased with him) that every one of them spoke the language of the people to whom he was sent, and when this was related to the Prophet. (Peace be upon him), he said: "It was the greatest bestowal of Allah on His Servants." Some of the leading envoys were as follows:-

LEADING ENVOYS OF THE PROPHET (PEACE BE UPON HIM)

S.#	NAME OF THE ENVOY	SENT TOWARDS
1	Hazrat Amr bin Umayyah Dhamri (Zamri-may Allah be pleased with him)	Al-Najashi (Negus) king of Habshah (Abyssinia). Najashi embraced Islam.

2	Hazrat Hatib bin Abi Baltaah al-Lakhmi (Radiya Allah-u Taala anhu)	Al-Muqawqis, ruler of Alexandria, Egypt.
3	Hazrat Dihyah bin Khalifah al-Kalbi (Radiya Allah-u Taala anhu)	Heraclius Caesar-e-Rome. Roman King. (at Hims Gaza on way to Jerusalem)
4	Hazrat Abdullah bin Hudhafah al-Sahmi (Radiya Allah-u Taala anhu)	Persian emperor Kisra Chosroe Madayan(Madaian). Badhan, Kisra's governor over Yemen embraced Islam.
5	Hazrat Shuja bin Wahb al-Asadi, (Radiya Allah-u Taala anhu)	Al-Harith bin Abi Shimr al-Ghassani, ruler of Syria at Ghutah of Damascus.
6	Hazrat Salit bin Qays al-Ansari (Radiya Allah-u Taala anhu)	Howdhah bin Ali al-Hanafi
7	Al-Ala bin al-Hadrami (Radiya Allah-u Taala anhu)	Al-Mundhir bin Sawa al-Abdi, ruler of Bahrain. Mundhir embraced Islam.
8	Akbar bin Abd al-Qays (Radiya Allah-u Taala anhu)	Chief of the tribe of Bahrain, Akbar bin Qays.
9	Hazrat Amr bin Al-Aas (Radiya Allah-u Taala anhu)	Jayfar ruler of Oman (Uman) and Abd sons of al-Julanda. They embraced Islam.
10	Hazrat Sharjeel, Ubbi, Harmlah and Harees (Ridhwan Allah-o Taala ajmaeen)	Chiefs of Al-Aqabah
11	Hazrat Qays bin Maalik (Radiya Allah-u Taala anhu)	Chief of Hamdan (Yemen).
12	Hazrat Maalik bin Murarah Rahadi (Radiya Allah-u Taala anhu)	Humayr Dhi-Yazan
13	Hazrat Muawiyah bin Thaur (may Allah be pleased with him)	Bani al-Bakka
14	Hazrat Ayyash bin Rabiah al-Makhzumi (may Allah be pleased with him) and Hazrat Muhajir bin Umayyah (may Allah be pleased with him)	Kings of Himyar
15	Hazrat Ali bin Abi Talib, Hazrat Khalid bin Walid, Hazrat Muaz bin Jabal and Hazrat Abu Musa Ashari (may Allah be pleased with all of them)	Yemen, Ubahla and Hadramawt
16	Hazrat Masud bin Saad (may Allah be pleased with him)	Farwah bin Amr al-Judhami. Ceasar's governor of Muan (al-Baqa-Jordan)

		He embraced Islam and was martyred by Caesar of Rome.
17	Harith bin Umayr Azdi (may Allah be pleased with him)	Sharjeel bin Amr al-Ghassani, Mutah
18	Hazrat Quzai bin Amr (Radiya Allah-u Taala anhu)	Banu Asad
19	Hazrat Amr bin Murrah Juhni (may Allah be pleased with him)	Bani Juhaynah
20	Hazrat Muaz bin Jabal, Hazrat Abdullah bin Zaid, Hazrat Maalik bin Ubadah, Hazrat Uqbah bin Namr and Hazrat Maalik bin Murarah (may Allah be pleased with all of them)	Zaraa Zu Yazn, Himyar tribe.
21	Hazrat Amr bin Hazm Ansari (Radiya Allah-u Taala anhu)	Sharjeel bin Harith and document for Amr bin Hazm (may Allah be pleased with him)
22	Harat Sharjeel and Hazrat Harith (Radiya Allah-u Taala anhu)	Kings of Yemen, Sharjeel and Harith
23	Hazrat Abu Dajjana (Radiya Allah-u Taala anhu)	Towards demons
24	Hazrat Dhameerah Laythi (Radiya Allah-u Taala anhu)	Dhameerah Laythi
25	Members of the delegation of Bani Nahd (Tihamah)	
26	Hazrat Mahri bin Abeedh, leader of the delegation of Bani Muhrah (may Allah be pleased with him)	Document to Hazrat Mahri bin Abeedh (may Allah be pleased with him)
27	Hazrat Al-Namr bin Taulabe (may Allah be pleased with him)	Bani Zuhayr
28		Suhayl bin Amr
29		Aamir bin Aswad Tayyi (Tai)
30	Habib bin Amr (may Allah be pleased with him)	Chief of Tayyi (Tai) tribe
31		Bani Jueen
32		Khatham tribe
33	Hazrat Zaml bin Amr (may Allah be pleased with him)	Zaml bin Amr al-Udhri
34	Hazrat Ali bin Abi Talib (Radiya Allah-u Taala anhu)	edict for Hazrat Zubair bin Awwan (Radiya Allah-u Taala anhu)

35	Hazrat Uqbah (Radiya Allah-u Taala anhu)	Ausja bin Harmlah Juhayni
36	Scribed by Hazrat Mughayrah (Radiya Allah-u Taala anhu)	Bani Jurmudh
37	Scribed by Hazrat Uqbah (Radiya Allah-u Taala anhu)	Bani Shamakh
38	Hazrat Khalid bin Walid (Radiya Allah-u Taala anhu)	Bani al-Harith, Najran (Yemen)
39	Hazrat Khalid bin Walid (Radiya Allah-u Taala anhu)	Bani Abd al-Madan, Hamdan (Yemen)
40	Hazrat Bilal bin Harith al-Muzni (Radiya Allah-u Taala anhu)	Bilal bin Harith al-Muzni (document)
41	Hazrat Saeed bin Sufyan (Radiya Allah-u Taala anhu)	Saeed bin Sufyan (document)
42	Hazrat Utbah bin Farqad (Radiya Allah-u Taala anhu)	Utbah bin Farqad (document)
43	Hazrat Salit bin Amr Aamiri (Radiya Allah-u Taala anhu)	Jablah bin Ayhim
44	Hazrat Jurayr bin Abdullah (Radiya Allah-u Taala anhu)	Dhu al-Kalaa, chief of Taif
45	Hazrat Farwah bin Musayyk Muradi (may Allah be pleased with him) and Hazrat Khalid bin Saeed bin Aas (may Allah be pleased with him)	Tribes of Kindah, Murad, Zabayd and Mudhhij
46	Hazrat Sard bin Abdullah Azdi (may Allah be pleased with him)	Azd tribe, Yemen
47	Hazrat Abu Ubaydah bin al-Jarrah (Ameen-ul Ummah) (may Allah be pleased with him)	Najran
48	Hazrat Qays bin Nashbah, chief of the tribe of Banu Sulaym (may Allah be pleased with him)	Banu Sulaym
49		Jews of Khaibar
50		Khalid bin Zuhad Al-Azdi
51		Budayl bin Warqah
52	Hazrat Abu Hurayrah and Hazrat Qadamah (Radiya Allah-u Taala anhu)	Mundhir bin Sawa (Governor bahrayn). (two epistles); embraced Islam
53	Hazrat al-Ala bin al-Hadrami (Radiya Allah-u Taala anhu)	Hilal bin Umayyah, chief of Bahrain
54	Hazrat al-Ala bin al-Hadrami (Radiya Allah-u Taala anhu)	A treaty with Akbar bin Abd Qays, chief of Bahrain

55	Hazrat Aban bin Saeed bin al-Aas (Radiya Allah-u Taala anhu)	Useekhat bin Abdullah Marzban, chief of Hajr (Bahrain)
56		Nehshal bin Maalik chief of Bani Wail
57	Hazrat Rifaa bin Zaid Judhami (may Allah be pleased with him)	Tribe of Judham
58	Hazrat Khalid bin Walid (may Allah be pleased with him)	Ukaydir governor Daumatil Jandal (Jauf)
59	Hazrat Tamim al-Dari (may Allah be pleased with him)	Palestine.(burial place of Hazrat Ibrahim and Hazrat Yaqub (upon them peace)
60		Najran treaty
61	Hazrat Ali (Radiya Allah-u Taala anhu)	Chief and tribe of Hamdan (Yemen)
62		Thaqif pact (Taif)
63	Hazrat Uby bin Kaab (may Allah be pleased with him) and Hazrat Amr bin Umayyah al- Dhamri (may Allah be pleased with him)	Musailamah Kazzab (liar)
64	Hazrat Qatan bin Harithah (may Allah be pleased with him)	Tribe of Kalb and allies
65	Hazrat Huzafah bin al-Yaman Ghatfani (may Allah be pleased with him)	India

Allah, the Most Gracious, has revealed in the Holy Quran :

“Call to the way of your lord with wisdom and fair admonition and have disputations with them in the best manner. Your Lord indeed, knows best who go astray from His path, and He knows best those who follow the right way.” (An-Nahl, 16:125)

The capital of Ashama Negus (Najashi) king of Habshah (Abyssinia) at that time was Aksoom and was situated from the sea port of Yanbu at-about 1350 kilometres. This is the country where the Muslims migrated from Makkah in 5th year of Nabawi, because of oppression and tyranny of infidel Quraish. Negus provided them full protection and given them shelter in a respectable manner, those includes Hazrat Uthman bin Affan and Hazrat Jaffer Tayyar bin Abu Talib (may Allah be pleased with all of them).

The first envoy whom the Messenger of Allah (may Allah's Blessings and Peace be upon him) sent was Hazrat Amr bin Umayyah al-Damri (may Allah be pleased with him) who was sent to to al-Najashi (Negus).

(1) FIRST EPISTLE TO AL-NAJASHI (NEGUS)

"In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad Rasul Allah (*Salla Allah-u Alaihi wa-Sallam*) to Najashi high in dignity (ruler) of al-Habshah. Peace be upon him who adopt righteousness. I praise the Lord who alone is worthy of worship, the Owner of the universe, the Sovereign of all Sovereignities, the Grandeur, He and He is the only one towards Whom refuge peace and safety. I witness that Isa bin Maryam (upon him peace) is spirit of Allah and His word. Allah had accepted Maryam with a gracious acceptance, pure and exalted, above all other women, to bestow the great Bounty of Allah, for delivering the Prophet Isa (upon him peace). In the sight of Allah, the similitude of the creation of Isa, is as of Adam. He created him out of dust, then He said to him; 'Be', and he was."

Now I invite you to be affectionate and obey and submit to Allah. He is alone and has no partners and that Muhammad (Peace be upon him) is the servant and Prophet of Allah. You should adopt my following and should put faith in with what Allah has raised me the Prophet. I invite you and your people towards Allah, the Glorious. I have fulfilled the Divine command of preaching and admonition. You should make a confession and accept it."



Najashi (Negus) took the epistle of the Messenger of Allah (*Salla Allah-u Alaihi wa-Sallam*) with full veneration, and rubbed his eyes on it and alighted from his throne and came to the ground in all humbleness. Then he embraced Islam and bore witness to the truth, and said: I would have gone to him if I could. He wrote to the Prophet of Allah (may Allah's Blessings and Peace be upon him) about his accepting, believing in, and embracing Islam at the hands of Hazrat Jafar bin Abi Talib (may Allah be pleased with).

(2) In another epistle the Prophet (Peace be upon him) had asked him to marry Hazrat Umm Habibah bint Abi Sufyan bin Harb (*Radiya Allah-u Taala anha*) to him. She had migrated to Ethiopia (Habshah) with her husband Ubaydullah bin Jahsh al-Asadi. There he had joined the fold of Christianity and had died. The Messenger of Allah (Peace be upon him), had asked him in his epistle to send back those of his Companions (may Allah be pleased with all of them) who were there. He acted in accordance with the instructions and married Hazrat Umm Habibah bint Abu Sufyan to him, and paid to her a dower of four hundred *dinars* on his behalf. He directed that the Muslims be provided with provisions and

necessities and sent them in two boats with Hazrat Amr bin Umayyah al-Damri. He then sent for an ivory box and preserved the epistle of the Propohet (Peace be upon him) in it to keep it safe and said: Abyssinia will not cease receiving blessings as long as these epistles are there.

Najashi wrote an humble representation to the Prophet (Peace be upon him) and said:

"To, Muhamamd Rasul Allah (*Sallah Allah-u alaihi wa-Sallam*) "

"From Ashama Najashi. May Peace and Blessings of Allah be upon you O Prophet of Allah. Divine mercy and auspiciousness be of the Lord who is one and one alone is worthy of worship. He is Who guided me towards Islam. After that I had the exaltation to bear the sight of your epistle. Whatever you have written about Hazrat Isa bin Maryam (upon him peace) I testify on an oath that Hazrat Isa (upon him peace) is no more than that. I have comprehended what you have preached us. Your cousin Hazrat Jafar bin Abi Talib (*Radiya Allah-u Taala anhu*) are admittedly my favourite and intimate friends.

I bear witness that you (Muhammad) (*Salla Allah-u alaihi wa-Sallam*) is True Messenger of Allah. I have pledged the allegiance (*bayah*) at the hands of your cousin brother Hazrat Jafar bin Abi Talib (may Allah be pleased with him) and have embraced Islam. I have dispatched my son Ariha to appear before you. May Peace, Grace and Blessings of Allah be upon you."

THE SECOND EPISTLE TO AL-NAJASHI

Allah, the Gracious has revealed in the Holy Quran:

"Say: O people of the Book, come to equitable proposition between us and you, that we worship none but Allah, and that we associate nothing with Him: and that none of us shall take others for Lords, other than Allah. But if they turn away, then tell them: Bear witness that we are Muslims (surrendered to Allah's will)."

(Aal-e-Imran, 3:64)

The Jews and Christians are invited to agree upon three statements:

- (1) Worship none but Allah
- (2) Do not make partners with him
- (3) Do not make some as Lords other than Allah.

The Jewish rabbis and the Christian priests, knew well that the Prophet Muhamamd (Peace be upon him) was the same person whose appearance had been foretold by the former Prophets and Scriptures. However, as this would effect their plans, and positions in the society, they concealed many facts and played many vile tricks.

(3) After the death of king Ashuma Najashi in 9 A.H. (630 A.D.) his son Asuham taken over as king over kingship of Abyssinia in the name of Asuham Najashi. The Prophet (Peace be upon him) was informed through divine revelation and he offered his funeral prayers in Eid-Gah of Madinah. He then sent an epistle to the new Najashi Asuham inviting him to Islam:

"In the name of Allah, the Most Gracious, the most Merciful. From Muhammad (Peace be upon him) Rasul Allah to al-Asuham Najashi, high is dignity of al-Habshah. Peace be upon him who accept preaching of righteousness. Believe in Allah and His Messenger. I bear witness that Allah alone is worthy of worship. He is alone and has no partners. He begets not, nor He is begotten. He is Omnipotent and Creator of all. I assent to confess and affirm that I am His slave and Messenger. I invite you to admit the faith upon Unity of the Allah. If you intend and design peace, then accept Islam! O people of Book! Cast off from favour the controversial matters, and the points of contention and concentrate unanimously on one point accord which is accepted unitedly and admitted universally by all of us and that is that we should worship Allah and Allah alone and must not associate any one with Him. And we must not fabricate any other lord accept Allah. If they turn away or dislike it then advise them that "You bear witness that we have the faith in Allha's Monotheism. In case you did not admit and confess my admonition then the responsibility of astray and deviation of your Christian people shall also rest upon you."



Asuham Najashi neither replied the epistle nor accepted the true faith of Islam.

THE SACRED EPISTLE OF THE PROPHET (PEACE BE UPON HIM) TO HERACLIUS (610-641 A.D.) CAESAR ROME

Heraclius Caesar Rome had routed out the Persians and not only expelled them out of occupied regions but also had seized some Iranian territories. This happened on the day of Campaign of Badr, in 2 A.H. (624 A.D.) The Muslims defeated the polytheists. Allah, the Almighty, has revealed in the Holy Quran:

"Alif Lam Meem (1). The Romans have been defeated. (2). In the nearest parts of the earth: but they, (even) after (this) defeat of theirs, will soon be victorious. (3). 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. (4). (Surah Ar-Rum, 30:1-4)

The first incident was the great defeat of the Romans by the Persians and they lost many places close to the Arabs in the Asiatic region. The infidel Quraish were in particular very happy with this defeat, because the Romans were the people of Book, where as Persians were infidels. Quraish thought that this would lead the collapse of the new faith brought by the Prophet (Peace be upon him). Here Allah foretold the Holy Prophet to inform them that their calculations were wrong and the sign of Allah would soon witness the defeat of the Persians by the Romans and the faithful would be enjoyed because the Romans are mainly the followers of Scripture. Even though they had changed its portions, they may realized the truth and become faithful. Allah's promise will come to be true. Thus both the foretolds of Quran, were concluded within ten years.

During the period Heraclius though his capital was Constantinople but was encamped at Hims and to fulfilment of a vow and as a gesture of gratitude he was going on foot to Bait-ul-Maqdis (Jerusalem). As he walked, carpets were spread for him and flowers were thrown on him, as a mark of respect. At Aelia (Jerusalem) he had a dream which perturbed him. He told his courtiers that; I have dreamt that the sovereign of those who circumcised has taken possession. They said, we are aware that Hebrews practice circumcision. They are your amenable and subjects. If you are disturbed about them then give us order and we will ruin them.

The Messenger of Allah (may Allah's Blessings and Peace be upon him) (Sahih Bukhari: has narrated from Hazrat Abdullah bin Abbas, may Allah be pleased with him) sent Hazrat Dihyah Al-Kalbi (*Radiya Allah-u Taala anhu*: Bin Khalifah bin Farwah bin Farwah bin Fizalah of the Banu Kalb tribe of Arabia;

Died about 59 A.H.) with his Sacred Epistle towards Caesar-e-Rome Heraclius and instructed Hazrat Dihyah al-Kalbi (may Allah be pleased with him) to carry it to the governor of Busra (Sham-Syria) who will provide you comrade to accompany you and will take you to the Caesar's royal audience. Hazrat Dihyah Kalbi (may Allah be pleased with him) reached Busra (Sham) where Harith bin Abi Shimr was governor on behalf of Caesar, who sent Adiy bin Hatim along with him. By chance Caesar had reached Bait-ul Maqdis to fulfil his vow and was staying there. Administrator of the royal audience told the protocol requirements of the royal audience and that to pay homage, it is essential part that you will have to prostrate Caesar by getting nearer to his throne. Hazrat Dihyah Kalbi (may Allah be pleased with him) replied: we are Muslims. Our religion does not permit to prostrate any one else except Allah and therefore it shall not be possible for me on any account to prostrate, which is forbidden and prohibited. Only Allah is worthy of prostration. (Discourse of Abu Sufyan with Caesar in royal audience have been recorded in Sahih Al-Bukhari in Volume 6:79) (The Holy Quran Explanatory note of Surah 5:73)

When Hazrat Dihyah Kalbi (may Allah be pleased with him) was summoned, he entered the royal audience and said in a Muslim way with full dignity: 'May Peace and Kindness of Allah be upon you.' He then addressed the Caesar conscientiously and said: 'O Caesar! I have been sent to you as envoy by high dignity and greatly esteemed human being and he is magnanimous and of high ranks than the whole mankind including yourself. Allah, the Most Gracious, Who has descended him the Holy Prophet, is the Most Exalted and the Sovereign of all Sovereignities. Therefore whatever I tell, listen to that with sincerity and reply that with candour and remember that if your reply is not based on purity and sincerity then that reply shall not exigence the requirements of justice and equity.'

Caesar-e-Rome said: Say, whatever you intend to say, I am listening with full entirety.

Hazrat Dihyah Kalbi (may Allah be pleased with him) said: 'Are you aware that Hazrat Isa (upon him peace) use to offer Prayers (*Salah*).

Casar-e-Rome: Undoubtedly, he use to offer prayers.

Hazrat Dihyah Kalbi (may Allah be pleased with him): 'Then, also for that, as per commandments of Muhammad the Messenger of Allah (Peace be upon him) I invite you towards Allah, for whom Hazrat Isa (upon him peace) use to offer prayers and for whom he prostrate his forehead, and He Who made the son of Maryam (Mary) and his mother, as a sign and virgin Maryam conceived and gave birth to Prophet Isa (upon him peace). And He Who created all the firmaments and universe. I invite you to follow and obey the unlettered Prophet (*Ummi Nabi: Salla Allah-u alaihi wa-Sallam*) who had been prophesied by Hazrat

Musa (upon him peace) and Hazrat Isa (upon him peace). You are well aware that if you accept this invitation be sure that both worldly deeds and the life Here-after are for you. In other case you will certainly lose the life Hereafter, the eternal life, but in addition to that even in this world other peoples shall become your partners. Beware you have a cherisher who crush the infidels and alter his blessings.'

As soon as Hazrat Dihyah Kalbi (may Allah be pleased with him) completed his speech, Caesar alighted from his throne, taken the sacred epistle with full veneration from Hazrat Dihyah (*Radiya Allah-u Taala anhu*) and kissed with honour and reverence and got consolation by rubbing with the eyes. Caesar then read the sacred epistle and requested Hazrat Dihyah (may Allah be pleased with him) to stay there and will reply the epistle afterwards.

(4) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO CAESAR ROME

"In the name of Allah, the Most Gracious, the Most Merciful.

From Muhammad, the slave of Allah, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon the followers of guidance. Now then, I invite you to Islam, embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding your peasants (nation). O People of the Scriptures! Come to a word that is just between us and you that we worship none but Allah and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are Muslims."



ABU SUFYAN IN ROYAL AUDIENCE

Caesar Heraclius directed his courtiers to seek for him any one of the Arabs of Quraish tribe, if present here, in order to ask him about the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). At that time Abu Sufyan bin Harb (Banu Umayyah clan of Banu Abd Manaf, Quraish of Makkah) was in Sham (Syria) with some men from Quraish, who had come to Sham as merchants during the truce that had been concluded between the Messenger of Allah (Peace be upon him) and the infidel Quraish of Makkah. Abu Sufyan said, Caesar's messenger found us some where in Sham so he took me and my associates and were

admitted into Caesar's court to find him sitting in his royal court wearing crown and surrounded by the senior dignitaries of the Byzantines. He directed his translator to inquire them who amongst them is closely related to that man who claims to be a Prophet.

DISCOURSE

- Abu Sufyan: I replied, I am the nearest relative to him.
 Caesar: What degree of relationship do you have with him?
 Abu Sufyan: He is my cousin, and there was none of Bani Abd Manaf in trading caravan except myself.
 Caesar: Let him come nearer.

He then ordered that companions of Abu Sufyan should stand behind him near Caesar's shoulder and said to his translator, 'Tell his companions that I am going to ask this man (Abu Sufyan) about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.'

Abu Sufyan described, 'By Allah! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then asked through his translator.'

- Caesar: What is the man's family status among you?
 Abu Sufyan: He belongs to a noble family amongst us.
 Caesar: Has anybody else amongst you ever claimed the same (i.e. prophethood) before him?
 Abu Sufyan: No.
 Caesar: Had you ever blamed him for telling lies before he claimed what he claimed?
 Abu Sufyan: No.
 Caesar: Was any-body amongst his ancestors a king?
 Abu Sufyan: No.
 Caesar: Do the noble or the poor follow him?
 Abu Sufyan: It is the poor who follow him.
 Caesar: Are they increasing or decreasing day by day?
 Abu Sufyan: They are increasing.
 Caesar: Does anybody amongst those who embrace his (The Prophet's) Religion become displeased and then discard the Religion?
 Abu Sufyan: No.

Caesar: Does he ever betray or prove treacherously to his covenants?

Abu Sufyan: No, but we are now at truce with him and we are afraid that he may betray us.

Abu Sufyan described: 'Other than the last sentence, I could not say anything against him.'

Caesar: Have you ever had a war with him?

Abu Sufyan: Yes.

Caesar: What was the outcome of your battles with him?

Abu Sufyan: The result was unstable; sometimes he was victorious and sometimes we.

Caesar: What does he order you to do?

Abu Sufyan: He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us. When I had said that, Caesar said to his translator (say to him)

Caesar: 'I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in negative, so I took it for granted that a person who did not tell a lie about the others people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Prophets (Messengers). Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete in all aspects. I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, no body will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenant. You replied in the negative. And such are the Messengers (Prophets), they never betray or prove treacherous to

their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed such are the Messengers (Prophets). They are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah Alone and not to worship others along with him, to leave all that your fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to be faithful to one's covenants, and to return what is entrusted to you. These are really the qualities of a Prophet, who I knew from previous Scriptures, would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.'

Caesar:

Then asked for the Sacred Epistle of the Allah's Messenger (may Allah's Blessings and Peace be upon him) and it was read. Then Caesar Heraclius addressd the Roman grandees and courties and said: 'O people of Rome ! will you like guidance and prosperity, so that your kingdom may be stable and you may follow what Isa ibn Maryam had said. The Romans said: What is it, your Majesty? He said: Follow this Arabian Prophet. We know him from our Scriptures. Let us obey him. It will be to our benefit in this world and the next.' The grandees and courtiers then ran away like wild asses, snorting and with their crosses raised. When Heraclius saw this he was disappointed as to their joining the faith of Islam and became frightened of the safety of his person and authority. So he consoled them and said: 'I said this to test your stead-fastness in your religion and now I have seen what I like most.' 'They prostrated before him.'

Then the grandees and courtiers were asked to go out of the hall. Heraclius asked Hazrat Dihyah a few questions; then he consulted the priest who confirmed, 'Muhammad is the very Prophet promised by Musa (upon him peace) and Isa (upon him peace). I for my part believe in him and an his follower.' Heracluis said: 'I agree with you but I have no power to declare that. If I do say that I am a Muslim then I will lose th kingdom from my hands.'

Abu Sufyan stated: 'When Heraclius had finished his speech, there was a great tumult and uproar caused by the Byzantinian Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of court. When I went out with my companions and were alone, I said

to them, 'verily, Ibn Abi Kabsha's (i.e. The Prophet: The name Ibn Abi Kabsha was said by Abu Sufyan just to slight the Prophet-Peace be upon him; for this was not one of the Prophet's names) affair has become so prominent that even the king of Bani al-Asfar (Byzantines) is afraid of him; Abu Sufyan added, 'By Allah, I remained in a state of humility and was confident that his religion would be victorious till Allah opened my heart to Islam and I embraced Islam though I disliked it.'

BISHOP SAGHATIR

Allama Abi Jaffer ibn Jarir Tabari (d. 310 A.H.) has recorded in his 'Tarikh Tabari' that Hazrat Dihyah Kalbi (*Radiya Allah-u Taala anhu*) took the Sacred Epistle of the Prophet (*Salla Allah-u alaihi wa-Sallam*) to Heraclius. He confirmed the one they awaited but said that he feared for his life at the hands of his people otherwise he would have obeyed him. He advised Hazrat Dihyah Kalbi (may Allah be pleased with him) to go to Bishop Saghatir and mention the Prophet to him. He possess more influence over the Romans than I do. See what he says. When Hazrat Dihyah Kalbi (*Radiya Allah-u Taala anhu*) spoke to him. Saghatir said, 'By Allah, he is the descended Prophet, indeed. We know him from his description and find his name in our Scriptures. Then he went inside his room changed his black dress for a white, took his staff and came into the Cathedral to address the Romans. He said, 'O Romans, we have received Ahmad's (Peace be upon him) letter. He invites us to Allah's religion and I bear witness that there is no adorable besides Allah and Ahmad (Peace be upon him) is His slave and Messenger.' Those people threw themselves on him and martyred him. Hazrat Dihyah Kalbi (may Allah be pleased with him) reported to Heraclius, what had happened.

Hazrat Imam Zuhri has stated that during the Caliphate of Abdul Malik bin Marwan (65 A.H.-86 A.H.) a learned man of distinction namely Ibn al-Natur Ansari told me that he was present at that time in the hall of royal audience during the events of reading the Prophet's (Peace be upon him) Sacred Epistle and the Caesar's discourse with Abu Sufyan. He wrote a letter to one of the Roman's learned priest and theologian, who replied that: 'The Prophet, for whom we have been waiting anxiously, he is the same Holy Prophet. He is for whose emergence had been prophesied by Hazrat Isa (upon him peace). I testify him and shall obey him and there is absolutely no doubt in his Prophethood. O king Heraclius! For you it is indispensable to testify this venerable and respected Prophet and accept his obedience.'

(5) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BISHOP SAGHATIR

Some of the scholars have recorded that while the Prophet (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Dihyah Kalbi (*Radiya Allah-u Taala anhu*) towards Heraclius, he also wrote a Sacred Epistle to be delivered to the grand priest of Rome Bishop Saghatir:

“In the name of Allah, the Most Gracious, the Most Merciful.

Peace be upon him who believe the unity of Allah. I believe that (Hazrat) Isa bin Maryam (upon him peace) was a Prophet and word of Allah which was He conveyed unto pure and virtuous Maryam. I believe in Oneness of Allah, all His Books and Providential Commandments, those descended upon me and those descended upon (Hazrat) Ibrahim (Abraham), Ismail, Ishaq, Yaqoob (Jacob) (upon them peace) and their descendants. And in this manner I believe those descended upon (Hazrat) Musa, Isa and other Prophets (upon them peace). We do not make distinction in credence and believing on any one Prophet and concede all, and unto Him we have surrendered: We are Muslims. Peace be upon him who follow the guidance.”



THE PROPHET (PEACE BE UPON HIM) PROPHESED

When Hazrat Dihyah Kalbi (*Radiya Allah-u Taala anhu*) reached back Madinah and informed about the events, the Messenger of Allah (may Allah's Blessings and Peace be upon him) said:

“Kisra have been slain and there will be no Kisra after him. After that the Caesar is slain there shall be no Caesar (i.e. that kingdoms of Persian Kisra and Roman Caesar will fell into decay after the death of Kisra Chosroe and Heraclius). By Allah, you will distribute their treasures in the way of Allah.”

Within the next few years, during the Caliphate of Hazrat Umar bin al-Khattab (may Allah be pleased with him). (Orthodox Caliph, 13 A.H.-23 A.H.) both the powerful kingdoms were trodden down under feet of the Muslim forces.

FARWAH BIN AMR AL-JUDHAMI

Farwah bin Amr al-Judhami was was governor in Amman in the region of al-Balqa, appointed by the Roman Caesar. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) did not write any epistle to him. But Hazrat Farwah embraced Islam and wrote about his joining the fold of Islam to the Prophet (Peace be upon him). He sent a representative from among his people, named Masud bin Saad with a letter and present. The Messenger of Allah (Peace be upon him) read his letter, accepted his present and wrote a reply. He gave to Masud twelve ounces and a half of silver equal in value to five hundred *dirhams*.

DISCOVERY OF THE SACRED EPISTLE

Allama Abdul Rehman bin Abdullah bin Ahmad bin Abi Al-Hasan al-Suhayli (508 A.H.- 581 A.H.) has recorded in '*Al-Rauz-al-Anfi*,' about its availability in Spain. Hazrat Allama Hajr Qastalani (d.852 A.H.) commentator of Sahih Bukhari (Imam Muhammad bin Ismail Bukhari, 192 A.H. – 256 A.H.) has described that king Mansur Qaloon Salihi (678 A.H.- 689 A.H.) sent his ambassador towards Al-Fansu, king of Spain. Al-Fansu had shown the ambassador this sacred epistle, which was securely preserved in a golden box and was guarded with full protection and veneration. This sacred epistle, with the passage of time, cause to arrive at Makkah and there it came to the hands of Amir Abdullah Sharif-e-Makkah, who was grandfather of the king Abdullah of Jordan. Its genuineness and authenticity was destetermined and confirmed by the reputed "Egyptian Research scholar Dr. Ibrahim who was also Advisor of Cultural Affairs to king Shaikh Zaid bin Sultan al-Nayhan of Abu Dhabi. He dicided to pay one million *pound sterling* and to keep the Sacred Epistle in Museum of Abu Dhabi.

This is the fifth sacred Epistle discovered uptill now and four of the Epistles have been discovered before. One of them is towards Najashai (Negus), second one is towards al-Muqawqis, Roman viceroy of Alexandria (Egypt), third one is towards Badhan, Kisra's governor of Yemen and the fourth was which sent to Persian king Kisra.

THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO CHOSROE KISRA PERSIAN KING

Kisra Faris built a magnificent royal palace at the place of 'Dast Gard', 60 miles from Capital Madaian (Ctesphon) on the banks of river Dajlah (Tigris). The palace was so extensive and spacious that it contains four thousand pillars and

was illuminated with one thousand chandeliers for splendour. For storage of treasure and gold as well as silver, one hundred special type under ground chambers were built. They were followers of Zoroaster and were fire-worshippers.

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Abdullah bin Hudhayfah al-Sahmi (*Radiya Allah-u Taala anhu*: bin Qays bin Adiy bin Saad bin Sahm bin Amr bin Hasees bin Kaab bin Luayyi. His genealogical table joins with the Prophet's: Peace be upon him; pedigree at Kaab bin Luayyi. He narrated few number of *Ahadith* and died in Egypt during the Caliphate of Hazrat Uthman bin Affan: *may Allah be pleased with him*: 23 A.H. to 35 A.H.) in 7 A.H. (628 A.D.) with Sacred Epistle towards Kisra, king of Persia, inviting him to embrace Islam. He was directed by Kisra's Court manager that it is an essential protocol requirement that when you are produced before the emperor Kisra, you must prostrate to the king. Non-prostration is an unpardonable offence. Kisra Chosroe was in these days preparing for battle against Caesar of Rome and was residing in Nineveh. Hazrat Abdullah bin Hudhafah al-Sahmi (*may Allah be pleased with him*) appeared in the royal audience with boldness and his simplicity and daring was astonishing and wonder struck for Kisra's courtiers. Hazrat Abdullah (*may Allah be pleased with him*) presented the Sacred Epistle, which Kisra directed through his translator for reading:

(6) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO KISRA

"In the name of Allah, the Most Gracious, the Most Merciful."

"From Muhammad (Peace be upon him) the Servant and Messenger of Allah to Kisra ruler of Faris (Persia). Whoever follow the guidance and believe in Allah and His Messenger, Safety be on him. I bear witness that Allah alone is worthy of worship and has no partners and that Muhammad (peace be upon him) is the Servant and Prophet of Allah. Allah has descended me the Prophet for the whole world, so that I should terrify from Allah all the living mankind. Embrace Islam and become secure and safe. In the event of your refusal the burden of sin of all the fire-worshippers, shall also be upon you."



THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO HURMUZAN-COMMANDER PERSIAN ARMY

Hurmuzan was from royal family of Persia and was maternal uncle of Chosroe Kisra of Persia. He was one of the valiant commanders of Persian army. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent an epistle to him also at the same time, that:

SACRED EPISTLE

“In the name of Allah, the Most Gracious, the Most Merciful.”

This is the epistle from Muhammad the Prophet of Allah (Peace be upon him) to Hurmuzan.

I invite you to embrace Islam, so that you should be in peace in this world and the Hereafter.”



Though Hurmuzan did not show any inclination at that time, but just only after few years, during the Caliphate of Hazrat Umar Farooq (may Allah be pleased with him), he embraced Islam. Hazrat Umar Farooq (*Radiya Allah-u Taala anhu*) used to consult him on affairs relating to Persia.

Hazrat Abdullah bin Hudhafah al-Sahmi (may Allah be pleased with him) said: ‘I handed over the Epistle of the Prophet (Peace be upon him) to him (Chosroe). It was read to him. On finding the name of Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*) in the beginning, he lost his temper. Then he took it and tore it. When Hazrat Abdullah reached Madinah and explained the events to the Prophet of Allah (Peace be upon him), he said: “Chosroe has split his country to pieces.”

When Hazrat Abdullah bin Hudhafah al-Sahmi (*Radiya Allah-u Taala anhu*) viewed this swooning position of the royal assemblage he addressed the royal audience and Chosroe with confidence and solemnity, that: ‘O people of Faris (Persia) you are living in such darkness that Allah has never sent his Prophet or Revealed Book unto you. You are full of pride on this small country, you have forgotten all the humanitarian considerations. Where as there are numerous such regions over the earth, those are even bigger than your country, and their exist magnificent kingdoms even larger than yours meditation. Listen O Emperor

Chosroe, Kisra Faris! There had been many kings before you, whoever of them done good deeds for life Here-after, he purported to attain his object. Whoever preferred this mortal life as a substance, he ravaged the retribution, requital and reward for the life Hereafter. It is distressful remorselessness that I came to you with which message of peace, prosperity and tranquillity, you have scorn that with disdain and have torn that with contempt. In spite of the fact that you apprehend with full confidence that this message has come from such an highly dignified human being that in the inmost of your heart there exist intense fear and frightening. Remember that this justified and rightful loud voice could not be suppressed because of your insulting treatment.'

KISRA KILLED

Kisra instructed his governor over Yemen Badhan (Bazan) to send two sturdy persons to 'this man' in the Hijaz that they may bring him to me. So, Bazan sent Abazawiyah and Kharkhasrah to proceed to 'this man' talk him and report to him about the situation and deliver him the following letter: 'Present yourself before Chosroe in accompany with these two men.' These men then met the Prophet (Peace be upon him) at al-Madinah and informed him of their aim and object. He told them that they must see him on the next day. Meanwhile, he learnt through Allah's revelation (*wahy*) that the Persian king's son, Shihrawayh, had over thrown his father and imprisoned him and was then killed by Shihrawayh. (He was killed on 13th Jamadi-ul-Awwal 7A.H. i.e. 628 A.D.).

The Messenger of Allah (may Allah's Blessings and peace be upon him) summoned the two men and disclosed to them what had happened in Persia:

"The Lord of firmament and the universe has reversed the fate of Chosroe and his son has over thrown him, then imprisoned him and slain him. Return to Badhan and tell him that my religion and power would overwhelm all territories of Chosroe and surround every thing, even footprints of camels and horses. Tell him that if he embrace Islam, I will entrust to him the territory now under him, and make him administrator (*Ameer*) over his people."

They returned to Badhan with their report. He said: 'These are not a king's words and I regard him to be a Prophet as he says about himself. Verily, that which he has said will come to pass, otherwise we will form some opinion about him.' In a few days, Badhan received a letter from Shihrawayh: 'I have slain my father, the former Chosroe, because he had made it lawful to shed blood in the country and kill the nobles. When you receive this order, get your subordinates to swear pledge to me, and for the 'man' about whom the ex-Chosroe had written to you, take no action against him.' All this happened within one month from the date the Sacred Epistle was torn.

BADHAN (GOVERNOR YEMEN) EMBRACED ISLAM

When Badhan received the Shihrawayh's letter, he said: 'That man is indeed Allah's Messenger (Peace be upon him). He embraced Islam and even the tribes who resided in Yemen became Muslims. Abazawiyah described the Prophet (Peace be upon him) as awe-inspiring, like whom he had none seen any, and he had no security men around him.

Hazrat Jabir bin Samrah (*Radiya Allah-u Taala anhu*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "A body of Muslim force would collect the treasures of Chosroe from the white palace." Indeed, Jabir (may Allah be pleased with him) did say that he and his father were in that army and they received a booty of one thousand *dirhams*.

DISCOVEYRY OF THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE

The Prophet's (Peace be upon him) Sacred Epistle might have been considered as derogatory to his dignity by Chosroe, and had been thrown on the floor after tearing. Hazrat Abdullah bin Hudhafah al-Sahmi (may Allah be pleased with him) should have picked the Sacred Epistle in that condition, with full veneration and respect.

Dr al-Manjad has written on the first page of 'daily Al-Hayat' (Beirut, Lebanon) that Henry Firawn sent me a leather parchment (vellum) in 1962 A.D., lower part of which was saved with a piece of pasted cloth. The cloth was decayed, though it was secured in a frame. When intricated manuscript, I started reading word by word with great difficulty and found a little part of the Prophet's Seal. Then this expositon was manifested, that it is the same Sacred Epistle which was sent to Kisra Chosroe of Persia and he was invited to Islam by the Messenger of Allah (may Allah's Blessings and Peace be upon him). Its length is 28 cm and width is 21.5 cm and its edges are uneven. Over all it has fifteen lines and is torn from third line of width upto tenth line of length. The mode of writing is of the Prophet's (Peace be upon him) period.

Almost all the leading news-papers of Beirut published conspicuously and as head-lines in May 1963 A.D. (1382 A.H.) that the Sacred Epistle of the Prophet (Peace be upon him) has been discovered from the ancient books treasure of Henry Firawn, who is a Christian and an ex-Foreign Minister of Lebanon and an unprejudicial person. Dr. Salah Al-Manjad wrote an argumentative and well

reasoned research article in the daily newspaper 'Al-Hayat' dated 22nd May 1963 A.D. affirming its authenticity. Henry Firawn was offered millions of Dollars for it but he refused to sell. Dr. Salah Al-Manjad has written that the discovery moments are the most valuable and esteemed memorable moments of my life, those cannot be incorporated in words and by writing this article I feel so delightful that my cheerfulness and gladness is much above the assertion of account of description.

Dr. Al-Manjad has written that this leather parchment was purchased by the father of Henry Firawn for one hundred and fifty gold coins (*Asrafi*) from Damascus at the end of second world war. Either he himself was not aware of this fact or he did not inform his family. Henry Firawn is an unprejudicial Christian and he has large number of ancient and collection of antiquarian importance preserved in his private museum. It is an extremely remarkable point that all his museum collections are concerning with the Muslims and Islamic importance except one 'cross' (Crucifix) of historical importance. It is also a note-worthy fact that in Lebanon and Syria there are many mixed families, some of them are the 'Shahabi' Muslims and some of them are Christians. Henry Firawn's family is also a mixed family. His near relative Rished Firawn has been a Minister in Saudi Arabian government and was Syrian domiciled.

(7) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AL-MUQAWQIS RULER OF ALEXANDRIA (EGYPT)

Egypt was a colony of the Byzantine Emperor and Byzantinian and Copts (Qabti) were inhabiting there. Al-Muqawqis, the chief of the Copts, was ruler of Alexandria on behalf of Roman Caesar. The Messenger of Allah (may Allah's Blessings and peace be upon him) sent Hazrat Hatib bin Abi Baltaah (*Radiya Allah-u Taala anhu*) towards al Muqawqis, the ruler of Alexandria and wrote an epistle for him. Hazrat Hatib (may Allah be pleased with him) reached Alexandria and delivered the sacred epistle of The Prophet (Peace be upon him). The contents were as follows:-

“In the name of Allah the Most Gracious, the Most Merciful. From Muhammad (peace be upon him) the servant and Messenger of Allah to al-Muqawqis, the ruler of Alexandria. Safety be upon him who adopt reghteousness. Hence I invite you to Islam. So, if you are desirous of safety, accept Islam. If you accept Islam, Allah will grant you two folds retribution and in case of your refusal, you will also be responsible for the deviation of your nation. O'people of the Book, in disregard to the points of difference and contention agree on one admitted common point, and

that is that we shall worship Allah and Allah alone and shall never confess that He has any partner and that Allah is the only Lord and shall not acknowledge anyother. If you reject this then it should be known to you that we believe in the Unity (Oneness) of Allah.”



He read it called it a blessing and said: ‘Certainly, this is the period, when a Prophet, about which we have heard, is due to be raised. My personal imagination was that he shall be descended in Syria. We are aware of his qualities those are mentioned in Taurah (Taurat) and Injeel (Bible) and one of his qualities shall be that the Prophet to be raised shall not accept or eat the money and effects of charity (*sadaqah*) but shall accept the present or gift. Poor and indigent shall be his associates and there shall be a ‘prophetical seal’ between both the shoulders.’

Al-Muqawqish openly declared as above in the full audience. He then placed the Sacred Epistle of the Prophet (Peace be upon him) in a vessel of ivory, he sealed it and directed his staff to keep it in secured place.

LETTER TO THE PROPHET (PEACE BE UPON HIM) FROM AL-MUQAWQIS

‘To Muhammad (Peace be upon him) bin Abdullah from Muqawqis. I have read your epistle and comprehended the contents. I knew that a Prophet was yet to appear, but I thought he would rise in Syria. However, I have shown due honour to your envoy and I am sending two slave girls, they are from exalted and honourable family who command respect among the Copts, and a mantle and a mule for riding, as presents to you.’

The two slave girls, Mariyah, subsequently the mother of Hazrat Ibrahim (may Allah be pleased with him) the son of the Prophet (Peace be upon him) and her sister Shirin (She was married to Hazrat Hassaan bin Thabit: may Allah be pleased with him), and the white she-mule, like which there was not one in Arabia in those days, and that was named Duldul, but he did not embrace Islam. The malevolent person was stingy and in grudge because of his dominion which however will perish. However he extended regard and hospitality to Hazrat Hatib (may Allah be pleased with him) and he stayed there for five days. Mariyah and Shirin, because of Hazrat Hatib’s teachings, had embraced Islam, during their journey to al-Madinah.

Hazrat Hatib (may Allah be pleased with him) was from a Yemeni tribe of Banu Lakhm bin Adiy and had settled in Makkah Mukarramah. He had the auspiciousness of having participated in all the Campaigns (Ghazwat). He died in 30 A.H. at the age of 65 years. His bier prayers were led by Hazrat Uthman bin Affan (may Allah be pleased with him).

DISCOVERY OF THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AL-MUQAWQIS

The sacred epistle sent to al-Muqawqis was discovered in the middle of nineteenth century from the tomb of a Christian saint exist at the place of Al-Hmyem in Egypt by Mosyo Borthalmy, a French scholar of Oriental sciences. Another French scholar Mosyo Retnau published a letter in Quarterly journal Zowarnal Azyatak of 1854 A.D. (series 5, volume 4) which was written to him by Mosyo Belin from Cairo (Egypt) on 10th March 1852 A.D. In which it was written that "An antiquated manuscript I have seen recently and about which French 'Organization of the oriental sciences' had already been informed in their meeting held on 11th December 1851 A.D. and Saus Anay Azyatak was also intimated during this meeting there in. I want to tell you expressly that this antiquated manuscript was discovered by Mosyo Aytan Borthalmy.

Mosyo Borthalmy is a French scholar of Oriental sciences and is well versed in Arabic language. He is studying in ancient Egyptian languages and is specifically searching for the manuscripts of Copts (Qubti) language, those are in possession of Christian priests leading solitary life in remote. These antiquarian manuscripts are of utmost importance and comprise valuable relics of ancient people and traces the old historical traditions. One day Borthlamy could find an antiquated Arabic manuscript from an old Christian Chapel situated near Al-Hmyem and its binding was too old. Astonishingly the over-binding was used to preserve an ancient leather parchment manuscript. Binding paper and cloth materials were detached with great difficulty and then inside could find an old vellum, covered with thin decayed cloth. When soaked to separate the cloth its moisture further abated the words but its separation was essential to establish the accurate reality. First of all he could read the word 'Muhammad' which increased the interest and elevated the attraction. And when the ancient leather parchment was read in full this fact came into exposition that it is the Sacred Epistle of the Prophet (may Allah's Blessings and Peace be upon him) which was sent to al-Muqawqis of Alexandria.

Borthalmy sold this Sacred Epistle to Sultan Abdul Majid Khan, king of Turkey (1255 A.H.-1277 A.H. = 1839 A.D.- 1861 A.D.) for three hundred pound

sterling. Sultan preserved it in a golden box and secured in 'Topkapi Museum' of Istanbul, which was built as a royal palace by Sultan Muhammad, the conqueror after that he conquered Istanbul (Turkey) in 863 A.H. (1458 A.D.). Two swords of the Prophet (Peace be upon him) are also preserved there-in and are also one golden box preserving the gown and the other contains the flag of the Prophet (Peace be upon him) are kept in tight security. There is another golden box which contains the 'Seal of the Prophet' (Peace be upon him). Sheikh Abu Abdullah Muhamamd bin Ali bin Ahmad al-Muqaddasi, a theologian of eighth century Hijri has established on the basis of authentic references that the Prophet's (Peace be upon him) Sacred Epistle of al-Muqawqis was scribed by the Orthodox Caliph Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*). Journal Al-Arabie Al-Kuwait of January 1968 A.D. has also written an article in its confirmation.

(8) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO HAWDHAAH BIN ALI AL-HANAFI CHIEFS OF YAMAMAH

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Salit bin Qays al-Ansari (*Radiya Allah-u Taala anhu*) with a sacred epistle towards Hawdhah bin Ali al-Hanafi, chief of Yamamah, inviting him to embrace Islam. When the envoy reached there, Hawdhah welcomed him and provided him the hospitality. The sacred epistle contains that:

"In the name of Allah, the Most Gracious, the Most Merciful."

"From the Messenger of Allah (Peace be upon him) to Hawdhah bin Ali. He who follow the guidance, is safe. Upon you, it should be manifested that my religion of Islam shall reach the boundaries of Arab and non-Arabs and shall prevail. So, you embrace Islam, peace is in this manner. I am not interested in your country, it will remain with you."



Hawdhah bin Ali sent a reply which was very much objectionable. He wrote to the Messenger of Allah (may Allah's Blessings and Peace be upon him) that: 'to what you invite is good and noble, but I am the poet of my people and their teacher. The Arabs afraid of me on account of my position; share with me a part of your affairs, so that I may follow you.' He gave a suitable gift to Hazrat Salit (may Allah be pleased with him) and dressed him in clothes from Hajar. He brought all these things to the Prophet (Peace be upon him) and reported of what he had said. The Prophet (Peace be upon him) read his letter and said: "If he had

asked for the flowing of water, I would not have given him; may he perish! Hence Hawdhah died as infidel and after his death people of Yamamah joined the fold of Islam plentifully and abundantly.

(9) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AL-HARITH BIN ABI SHIMR AL-GHASSANI, RULER OF DAMASCUS

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wrote an epistle and sent Hazrat Shuja bin Wahb al-Asadi (*Radiya Allah-u Taala anhu*) as envoy to al-Harith bin Abi Shimr al-Ghassani inviting him to embrace Islam, and containing that:

“In the name of Allah, the Most Gracious, the Most Merciful.”

“Upon him be peace who follow the righteousness, put faith in, accept the religion of Islam and believe it to be true. I invite you to Allah who has no partners. Your country will remain in your possession.”



Al-Ghassani tribe migrated to Syria in second century of Christian era and were successful in establishment of their ruling and their dynasty ruled Syria for about five hundred years. At that time Harith bin Shimr was ruler their. Hazrat Shuja (may Allah be pleased with him) (bin Wahb bin Rabiah bin Asad bin Suhayb bin Maalik bin Kabeer bin Ghanam bin Doudan bin Asad bin Khazeemah Asadi. Martyred in the battle of Yamamah) has narrated that: ‘I approached him when he was at Ghutah of Damascus making preparations for the reception of Roman Caesar who was on his way from Emessa to Iliya (Jerusalem). I waited for two or three days and said to his chamberlain: I am the envoy of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). He said: you cannot meet him till such and such day has passed. The chamberlain who was a Roman, bearing the name Muri, asked about the Prophet of Allah (Peace be upon him). I described the distinguished peculiarities of the Messenger of Allah (may Allah's Blessings and Peace be upon him), and explained to him what he preached. He could not control weeping. He said: I have read the Injeel (Bible) and I have seen the description of this Prophet (*Salla Allah-u alaihi wa-Sallam*) and so I believe in him and have faith in him, but I afraid al-Harith will kill me. He extended respect and good hospitality to me. Al-Harith appeared one day and placed the kingly wreath on his head. He granted me permission to appear in the hall of royal audience and I delivered to him, the Sacred Epistle of the Holy Prophet (Peace be upon him). He

read it and threw it away, and said: Whoever disputes with me about my country I shall march against him even though he be in Yemen and shall send force to bring him to me. He continued repeating such imaginary words. He then stood up and proclaimed declaration for his horses to be shoed, and said to me: Convey to your chief what you have seen. He also wrote a letter to Roman Caesar containing information about me and what he intended to do. Caesar advised him in reply not to march against him (The Prophet, Peace be upon him) but to show respect to him; he also asked him to join him (Caesar) at Iliya. When he received this reply to his letter he called me and inquired: when do you intend to go back to your chief. I said: tomorrow. He ordered hundred *mithqal* (4500 grams) of gold to be given to me. Muri came to me and gave instructions of my provisions and clothes and said: Convey my respects to the Messenger of Allah (Peace be upon him). Then I returned to the Prophet (may Allah's Blessings and Peace be upon him) and informed him about my journey. Thereupon he said: "His domination is lost." Then I conveyed Muri's greetings and explained what he had told me. On this the Holy Prophet (Peace be upon him) said: "He was true." Al-Harith bin Abi Shimr's above referred army joined Caesar-e-Rome forces in 9 A.H. (630 A.D.) and started proudly and arrogantly their march under the command of Roman Caesar Heraclius. The campaign of Tabuk was against these forces. Fighting continued between their joint army and Muslim forces from 9 A.H. to 14 A.H., resultantly the Ghassani dynasty of Damascus, Syria came to an end. The prophesy proved to be true as prophesied by the Holy Prophet (Peace be upon him)

(10) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO JAYFAR AND ABD (OMAN)

The Messenger of Allah (may Allah's Blessings and peace be upon him) sent in the month of Dhu al-Qadah 8 A.H. (639 A.D.), Hazrat Amr bin al-Aas (*Radiya Allah-u Taala anhu*) towards Jayfar bin al-Julandi and Abd bin al-Julandi at the place of Suhar of the tribe of al-Azd, and Jayfar was their ruler at Uman (Oman). He invited them to embrace Islam and wrote an epistle for them, and sealed it. The contents of the sacred epistle were:

"In the name of Allah, the Most Gracious, the Most Merciful.

From Muhammad (Peace be upon him) Messenger of Allah to Jayfar and Abd. He who follow the guidance and adopt righteousness is in peace. After that I invite you to Islam. Accept Islam and be safe. Allah has descended me as His Messenger so that I should preach the mankind His commandments and frighten them hitherto to be fulfilled the Allah's guidance decree. My Prophethood will reach your country in the very near future. If you refused to accept this just and right invitation then note that whole

of the domination and authority as well as dominion and belongings shall come to an end.”



Hazrat Amr bin al-Aas (may Allah be pleased with him: bin Wail bin Hashim bin Saeed bin Sahm bin Amr bin Hasees bin Kaab bin Luayyi (Luai) bin Ghalib al-Qarshi; died in 42 A.H. at the age of 90 years) has narrated that: ‘When I reached Oman, I decided to speak with Abd bin al-Julandi who was more enduring of the two and more pleasing manners. I said to him: I am the envoy of the Prophet of Allah (Peace be upon him) sent to you and your brother. He said: My brother is to be preferred because of his age and domination. I shall lead you to him so that he may read the letter. I waited for many days. Then he called me, and I entered and delivered the sealed letter to him, which he read upto the end. Then he handed it over to his brother Abd more affable than him. He said: Leave me today and come tomorrow. On the next day I called upon him, and he said to me: I have considered over the acceptance of your invitation, but I shall become feeblest of the Arabs if I make another person chief of my territory. Then I said: I am leaving tomorrow. When he became certain of my return, he called me, I appeared before him. He and his brother embraced Islam. They believed in the Prophet (Peace be upon him) and permitted me to collect charities (*sadaqah*) and to govern and supported me against those who opposed me. As for charities, I collected it from the wealthy persons among them and paid to the indigent. I remained there till this information reached us that the Prophet of Allah (may Allah’s Blessings and Peace be upon him) has passed away.

During the period of the Prophet (Peace be upon him) Suhar was capital of Oman, but its modern name is Muscat located just opposite to the sea port of Gwadar (Pakistan) on the other side of Gulf of Oman. Hazrat Amr bin Al-Aas (may Allah be pleased with him) came to Suhar as envoy.

(11) THE PROPHET’S (PEACE BE UPON HIM) SACRED EPISTLE TO JABALAH BIN AL-AYHAM, RULER OF GHASSAN

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wrote a sacred epistle to Jabalah bin al-Ayham, the ruler of Ghassan, inviting him to join the fold of Islam. He joined the fold of Islam and wrote about his embracement of Islam to the Prophet (Peace be upon him) and sent present to him. He did not cease to be a Muslim until the time of Umar ibn al-Khattab (*Radiya Allah-u Taala anhu*). While circumambulating Kaabah, his cloak was incidently trodden under foot of a

person from Muzaynah tribe. Jabalah slapped that man. The case was produced before Hazrat Umar bin al-Khattab (may Allah be pleased with him). He decided against Jabalah and directed him for retaliation (*qisas*) punishment. Jabalah requested for postponement for one day, which was accepted. During that night Jabalah fled saying that: Do you like that I should make my face like a sheep brought from the jungle, this is a bad religion. Then he became Christian and departed with his people and entered the Roman territory. After that he remained remorse for the whole life in pain of conscience.

(12) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AL-MUNDHIR BIN SAWA, GOVERNOR BAHRAIN

The Messenger of Allah (may Allah's Blessings and peace be upon him) on his return from the Campaign of Hunain, dispatched as envoy, Hazrat al-Ala bin al-Hadrami (*Radiya Allah-u Taala anhu*) to al-Mundhir bin Sawa al-Abdi, governor Bahrain on behalf of Kisra Faris (Persian king) inviting him to embrace Islam. The Prophet (peace be upon him) wrote a Sacred Epistle to him, and in reply al-Mundhir informed him of his embracement of Islam and testifying that Allah alone is worthy of worship, He is alone and has no partners and that Muhammad (peace be upon him) is the Servant and Prophet of Allah. He solicited that: I read your epistle before the people of Hajar, some of whom liked Islam and joined its fold while others disliked it. In my country there are Magian (fire worshippers) and Jews also, so give your orders about them. The Holy Prophet (peace be upon him) wrote epistle to al-Mundhir bin Sawa, on receipt of his letter sent through Hazrat al-Ala bin al-Hadrami (may Allah be pleased with him):

“In the name of Allah the Most Gracious, the Most Merciful. From Muhammad (Peace be upon him) the Messenger of Allah to al-Mundhir bin Sawa. May peace be upon you. I praise Allah. He is alone and has no partners. I bear witness that Allah and Allah alone is worthy of worship and I am His Slave and Prophet. After that I instruct you to remember Allah. Whoever accept admonition he reap benefits for himself! Whoever follow the instructions of my envoys, he in fact obeyed me and who accepted their advice, he in fact accepted my admonition. My envoy has expressed admiration about your well behaviour. As long as you do good deeds I shall do good to you, and I shall reward you for your actions. Be sincere to Allah and His Prophet, and on you be peace. You are being retained at your (official) position. You must remain benevolent to Allah and His Prophet. I agree to your recommendations made for the people of Bahrain. I forgive the fault of the accused. Hence you also dispense with

them. Realize poll-tax from Magians and Jews of Bahrain, those are interested to continue their doctrine.”



Hazrat al-Ala bin al-Hadrami (may Allah be pleased with him: bin Dhumad bin Salmi bin Akbar; by descent al-Hadrami (Hadramawt) and his native country was Yemen) was appointed as administrator over Yemen, for the collection of charities (*Sadaqah*) and alms (*Zakah*) and he died there in 21 A.H. while holding this position (some says was died in 14 A.H.).

(13) THE PROPHET'S (PEACE BE UPON HIM) SECOND SACRED EDICT TO AL-MUNDHIR

“In the name of Allah, the Most Gracious, the Most Merciful.
I am sending (Hazrat) Abu Hurayrah and (Hazrat) Qadamah to you. What ever tithe (tenth part), alms and poll tax you have realized from your territory, should be handed over to them.”



(14) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT TO HAZRAT AL-ALA IBN AL-HADRAMI

“In the name of Allah, the Most Gracious, the Most Merciful.
After that I have sent men to al-Mundhir bin Sawa to receive the amount of poll-tax (*jizyah*), which he has collected, so make haste and send him with the amounts of charities (*sadaqah*) and tithe (*ushr*) collected by you. On you be peace. “Ubayyi scribed it.”



Hazrat al-Mundhir bin Sawa al-Abdi (may Allah be pleased with him) had been directed to hand over the realizations to the couriers being sent. While dispatching Hazrat Abu Hurairah (may Allah be pleased with him: Umayr bin Aamir bin Abd bin Dhi al-Shara bin Tareef bin Ghayath bin Lehniah bin Saad bin

Thalabah bin Sulaym bin Fahm bin Daus, was from Yemeni tribe of Daus. He has narrated 5374 *Ahadith* and died in Madinah in Ramadan 58 A.H. His bier prayers were led by Walid bin Utbah, administrator Madinah). The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wrote an epistle to the Magians of Hajar presenting Islam to them and advised couriers to treat them well. In case they refuse to accept the invitation, they would have to pay the poll-tax (*jizyah*) and their women would not be married to Muslims and the meat of animals slaughtered by them would not be eaten by Muslims.

The Holy Prophet (Peace be upon him) wrote for Hazrat al-Ala al-Hadrami the rates of alms (*Zakah*) on camels, cows, sheep, fruits and other properties. He read the Sacred Epistle of the Prophet (Peace be upon him) to the people and realized their charities (*sadaqahs*).

(15) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU ASAD

“In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad (peace be upon him), the Prophet of Allah to Banu Asad. Peace be on you. I praise Allah before you; there is no lord but Allah. After that do not go near the springs and the land of Tayy tribe, but it is not lawful for you to intrude usurpingly upon their springs, or to enter their land except for those whom they permit. The guarantee of Muhammad (peace be upon him) would be withdrawn from him who disobeys. Qudai bin Amr (Qudai of Banu Udhras was their administrator) should enforce this.”

“Khalid bin Saeed had scribed it.”



(16) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO JUNADAH AL-AZDI

“In the name of Allah, the Most Beneficent, the Most Merciful.
From Muhammad (Peace be upon him) the Prophet of Allah to Junadah al-Azdi and those of his people who followed him and that they would be under the guarantee of Allah and Muhammad (peace be upon him) bin Abdullah as long as they offered prayers, paid alms (*Zakah*) obeyed Allah and His Messenger, and paid from the spoils of war one fifth as the share of Allah and the Prophet (Peace be upon him) and kept themselves away from the polytheists.”

“Ubayyi had scribed it.”



(17) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU ZURAH AND BANU AL-RABAH BRANCHES OF JUHANYNAH TRIBE

In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad (Peace be upon him) the Prophet of Allah to the Banu Zurah and Banu al-Rabah, branches of Juhaynah. They would be safe in their persons and properties and they would receive assistance in case any one showed cruelty to them and fought against them, except when it was allowed by religion or was for defending their families, and that those of their village people who were righteous and virtuous, would enjoy the same privileges as those who lived in the towns, and Allah is our Helper.”



(18) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU JUAYL, A CLAN OF BALI (SUB TRIBE OF ABD MANAF QURAISH)

Banu Juayl, a clan of Bali, formed a sub tribe of the Quraish of the house of Abd Manaf:

“In the name of Allah, the Most Gracious, the Most Merciful
Muhammad (peace be upon him) the Prophet of Allah to Banu Juayl. They were enjoying and their obligations would be the same as they had been, that they would not be evicted, and they would retain what belonged to them at the time of their joining the fold of Islam and would receive tax from Nasr, Saad bin Bakar, Thumalah and Hudhayl. On these terms Aasim bin Abu Sayfi, Amr bin Abi Sayfi, al-Ajam bin Sufayn and Ali bin Saad offered pledge (*bayah*) to the Messenger of Allah (Peace be upon him).” “Al-Abbas bin Abdul Muttalib, Ali ibn Abi Talib, Uthman bin Affan and Abu Sufyan bin Harb stood witness to the document.”



(19) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR AWSAJAH BIN HARMALAH AL-JUHNI

“In the name of Allah, the Most Gracious, the Most Merciful.

This is what the Messenger of Allah has bestowed on Awsajah bin Harmalah al-Juhni. He gives him what is situated from Balkathah to Masnaah, from there to al-Jafalat, from there to al-Jadd, the mountain towards Makkah. No one would dispute with him, and he who disputes with him has no right and the right vests in him.” “Uqbah had scribed it and bore witness to it.”



(20) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR BANU SHANKH A CLAN OF BANU JUHAYNAH

“In the name of Allah, the Most Gracious, the Most Merciful.

This is what Muhammad the Prophet (Peace be upon him) has bestowed on Banu Shankh, a clan of Juhaynah. He bestowed on them what they had marked of Sufaynah and what they had cultivated. He who disputes with them, has no right, and the right is vested in them.”

“Al-Ala bin Uqbah had scribed it and borne witness to it.”



(21) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU JURMUZ BIN RABIAH (CLAN OF JUHAYNAH)

“In the name of Allah, the Most Gracious, the Most Merciful

They are secure in their towns and they will keep in their possession what was belonged to them when they joined the fold of Islam.”

“Al-Mughirah had scribed it.”



**(22) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO BANU ASLAM
(CLAN OF BANU KHUZAAH)**

“In the name of Allah, the Most Gracious, the Most Merciful. Those who had joined the fold of Islam, offered prayers, paid alms (*zakah*) and were sincere in the faith of Allah, they would be given assistance against those who oppress to them and in return they would help the Prophet (Peace be upon him) whenever called by him. Their village people would have the same privileges as those who lived in cities and they would be considered immigrants (*muhajirs*) wherever they happened to be”

“Al-Ala ibn al-Hadrami had scribed it and borne witness to it.”



**(23) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO MUSAYLIMAH, THE LIAR
(KAZZAB) THE MENDACIOUS**

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wrote to Musaylimah the liar (*Kazzab*) (may Allah curse him), inviting him to join the fold of Islam and dispatched it through Amr bin Umayyah al-Damri. Musaylimah the liar wrote a reply to his epistle saying that he (Musaylimah) was a Prophet like him, and asked him to divide the country and that Quraish were not just. The Prophet of Allah (may Allah's Blessings and Peace be upon him) said: “Curse him; Allah has also cursed him.” The Holy Prophet (Peace be upon him) wrote to him: “Your letter full of falsehood and fabrications against Allah has reached me. As regards the country, it belongs to Allah. He bestows it on whomsoever He likes from among his servants. The life of Hereafter is for the pious, and peace be on him who follows guidance.”



**(24) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR HARAM BIN ABD AWF OF
BANU SULAYM TRIBE**

“In the name of Allah, the Most Gracious, the Most Merciful
I have bestowed on Haram bin Abd Awf of Banu Sulaym tribe the Adham and his
share in Shawaq and that it was not lawful for any one to tyrannize them and they
should not tyrannize any one.”

“Khalid ibn Saeed had scribed it.”



**(25) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR RASHID BIN ABD AL-SULAMI**

“In the name of Allah, the Most Gracious, the Most Merciful.
I have bestowed on Rashid bin Abd al-Sulami the land measuring two bow-shots
and one stone-throw in Ruhat. No one would dispute with him and he who
disputed with him would have no claim, and his right was established.”

“Khalid ibn Saeed had scribed it.”



**(26) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR BANU GHAFAR**

“In the name of Allah, the Most Gracious, the Most Merciful.
As Banu Ghafar are Muslims they have the rights which Muslims enjoy and they
have the duties which Muslims perform. Indeed, the Prophet (Peace be upon him)
has promised the guarantee of Allah and His Messenger for their persons and
property; they will receive assistance against those who will tyrannize them and
verily when the Prophet call them for assistance they would respond and assist
him, except he who fights against religion.”



(27) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR AL-HILAL BIN UMAYYAH, RULER OF BAHRAIN

“In the name of Allah, the Most Gracious, the Most Merciful.
You are in peace; I praise before you Allah and there is no lord except Him, and there is no partner with Him. I call you to believe in Allah, who is One and to obey Him and join the party of believers. It will be good for you, and peace be on him who follow guidance.”



(28) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO YUHANNAH BIN RUBAH AND CHIEFS OF AYLAH

“In the name of Allah, the Most Gracious, the Most Merciful”
“You are safe. I praise Allah before you. Allah and Allah alone is worthy of worship. There is no lord but He. I will not fight against you unless I write to you in advance. So, embrace Islam or pay the poll-tax (*jizyah*). Obey Allah and His Prophet and the envoys of His Prophet, honour them and dress them in nice clothes, other than the uniform of conqueror (who fights against infidels). Provide them with good clothes. If my envoys will be pleased with you, I shall also be pleased with you. The poll-tax (*Jizyah*) is a known thing. If you like that, peace might prevail over the land and sea; you should obey Allah and His Messenger. You will not be required to pay dues you have been paying to the Arabs and the non-Arabs (*Ajamis*), and you will pay the dues to Allah and His Prophet. If you send my envoys back and do not please them, I shall not accept anything from you, and shall wage war against you and make your young ones captive and your elders will be slain. Verily, I am the Prophet of Allah to communicate the truth. I believe in Allah, His Books and His Prophets. I believe in Isa ibn Maryam (Jesus son of Mary) who is His word, to be His Messenger. Come to me before you face the evil. I have given advice to my envoys about your affairs. Pay three wasaq (about 435 KG) of barley to Harmalah (*Radiya Allah-u Taala anhu*). Verily, Harmalah has recommended your case. Had there been no Allah and this recommendation I would not have had any correspondence with you and you would have seen armies invading against you. If you obey my envoy, indeed, Allah is your defender and also Muhammad (Peace be upon him) and those who follow him. Verily, my envoys are Shurah bil, Ubayyi, Harmalah and Hurayth bin

Zaid al-Tai. If they conclude a treaty, I shall approve of it and you will be under the guarantee of Allah and Allah's Messenger Muhammad (Peace be upon him). On you peace (*salam*). If you obey, you should arrange provisions for the people of Maqna to go to their land."



(29) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU ZUHAYR BIN UQAYSH (A CLAN OF UKAL TRIBE)

Hazrat Abu al-Ala has narrated that: "I was accompanying al-Mutarrif in a camel market (Suq al-Ibil) when an Arabi came with a leather parchment and said: Is there any one among you who will read it? I said: yes, I will read it. He said: Take this; verily, the Prophet of Allah (Peace be upon him) wrote this to me. The consecrated manuscript which was a sacred epistle contained:

"In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad (Peace be upon him) the Prophet (*Salla Allah-u alaihi wa-Sallam*), to Banu Zuhayr bin Uqaysh, a clan of Ukal (tribe). If they bear witness that Allah alone is worthy of worship; and has no partners and that Muhammad (peace be upon him) is the Servant and Prophet of Allah, they dissociate themselves with the infidels and promise to pay one-fifth of their booty as the general and particular shares of the Propohet (peace be upon him), they will be safe under the protection of Allah and His Messenger."



(30) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR HABIB BIN AMR OF AJIYIN

Hazrat Habib bin Amr (*Radiya Allah-u Taala anhu*) waited on the Prophet (Peace be upon him) and solicited for an edict. So, the Prophet (Peace be upon him) wrote an edict for him:

"This is an edict (epistle) from Muhammad (Peace be upon him) the Messenger of Allah, to Habib bin Amr, the brother of Banu Aja and to him from

among his people who join the fold of Islam, offer prayers, pay alms (Zakah) from what he possesses and his water well; and there will be no further tax on his urban or rural property. For this, there is the guarantee of Allah and the guarantee of His Messenger."



(31) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR WALID BIN JABIR OF BANU BUHTAR (A CLAN OF BANU TAYY)

Walid bin Jabir bin Zalim bin Harithah from Banu Buhtar waited on the Messenger of Allah (Peace be upon him) and joined the fold of Islam. The Prophet (Peace be upon him) wrote an edict for his family inhabiting at al-Jabalayn (Salma and Aja were two mountains which were known as al-Jabalayn).

(32) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TOWARDS THE PEOPLE OF NAJRAN

The Prophet (Peace be upon him) sent Hazrat Mughirah bin Shaabah (*Radiya Allah-u Taala anhu*) towards Najran, those were Christians.

"In the name of Allah, the Most Gracious, The Most Merciful. This is an epistle from Muhammad, the Prophet, The Messenger of Allah (Peace be upon him). To the people of Najran:

My commandments will be binding on them relating to all yellow, white and black fruits, and slaves."

A peace treaty was made as follows:

"People of Najran shall pay as poll-tax, two thousand garments (*hullahs*) to be judged by their value in ounces (of silver). In every Rajab one thousand garments will be due and likewise in every Safar one thousand garments will be due. Every garment will be accounted for against an ounce of silver. If the value of the garments exceeds the poll-tax (*tribute*) or fall short of it, it will be adjusted. Whatever of coats of mail, horses, camels or any other things is taken from them will be accounted for. The people of Najran will have to entertain my envoys

(when they come to collect taxes) for twenty days or less and they will not be impeded for more than a month. If there be fighting in Yemen they will have to give as loan thirty coats of mail, thirty horses and thirty camels. Whatever coats of mail, horses and camels, are received as loan by my envoys will be under the guarantee of my envoys till they return to them. The people of Najran and their neighbours are under the protection of Allah and the guarantee of Muhammad (Peace be upon him), the Prophet, the Messenger of Allah, for their persons, religion, land and property, those who are present and absent, and their Churches and places of worship will be safe. No bishop will be removed from the area of his care, no priest from his monastery, and no trustee from his trust. What is in their possession, be it little or much, is theirs, provided that it is not the amount of usury (taking of illegal interest on loan) or ransom for a blood-feud of the barbarian (*jahiliyah*) days. If any one of them puts forward a claim for his right he will get justice without extortion, and tyranny on the people of Najran will not be endured. For him who realized usury before, I am not responsible. None of them will be held for the deflection of others. What ever is incorporated in this document is under the guarantee of Allah and perpetual guarantee of the Prophet (Peace be upon him), till Allah gives his command. They should be sincere and righteous, not resorting to tyranny.”

“Al-Mughirah bin Shubah, Maalik bin Awf al-Nasri, Abu Sufyan bin Harb, Al-Aqra bin Harith, Ghaylan bin Amr, al-Mustawrid bin Amr, the brother of Bali and Aamir the servant of Abu Bakr bore witness to it.”



(33) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO YUHANNAH BIN RUBAH, RULER OF AYLAH

Yuhannah bin Rubah, ruler of Aylah, appeared before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). He was scared that perhaps the Prophet (Peace be upon him) might send a force as he had done in the case of Ukaydir; along with him came the people of Syria, Yemen, Adhrah, Jarba and al-Bahr. They waited on him, and he made peace with them. The Prophet (may Allah's Blessings and Peace be upon him) imposed fixed amount of poll-tax (*jizyah*) on them and this epistle:

“In the name of Allah, the Most Gracious, the Most Merciful.

This document of peace is from Allah and Muhammad the Prophet, the Messenger of Allah (Peace be upon him) to Yuhannah bin Rubah and to the people of Aylah, concerning their boats and caravans in land and sea. There is the guarantee of Allah and the guarantee of Muhammad (peace be upon him), the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), to them and those from Syria, Yemen and al-Bahr, who are with them. If any one introduces anything new, his person will not be saved by his wealth and it will be lawful for anyone who smite it. They will not be allowed to prohibit the people from taking water when they encamp, nor will they forbid the people from travelling in land or on the sea."

"This was scribed by Juhaym bin al-Salt, and Shrahbil bin Hasanah under orders from the Prophet of Allah (peace be upon him)



(34) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE PEOPLE OF JARBA AND ADHRUN

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from Muhammad, the Prophet of Allah (Peace be upon him) to the people of Jarba and Adhrun; They are secure under the protection of Allah and the protection of Muhammad (Peace be upon him), and that they have to pay one hundred *dinars*, pure and full weight every Rajab, and Allah is their surety."



(35) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE PEOPLE OF MAQNA

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from Muhammad (Peace be upon him), the Prophet of Allah, to the people of Maqna; they were secure under the protection of Allah and the

protection of Muhammad (peace be upon him) and that would be one-fourth of the thread and one fourth of their fruits as due from them.”



(36) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO UKAYDIR

This epistle was scribed to Ukaydir, who was governor of Daumatil Jandal (now adjoining Jauf of Jauf province of Saudi Arabia, near the southern borders of Jordan) on behalf of Caesar of Rome. This epistle was written to Ukaydir when he embraced Islam, demolish the idols and images with Hazrat Khalid bin Walid (*Radiya Allah-u Taala anhu*) in Daumatil Jandal and its vicinity.

“In the name of Allah, the Most Gracious, the Most Merciful.
From the Messenger of Allah (Peace be upon him) to Ukaydir. He will own land adjoining the ponds of no great depth, uncultivable, demarcated and undemarcated land, armours, weapons, wells and castles. O people of Dumah, to you belong trunks of date-palms and running water in the populated area. After paying one-fifth, your animals will not be restrained from pasture in lands, and those animals which are exempt from tax will be counted. You will not be forbidden from cutting grass, and nothing else besides the tithe (*ushr*) will be realized from you. Offer prayers in time, pay alms (*Zakah*) that is due and you will abide by this covenant and declaration, and this will be an evidence of your sincerity and your intention of fulfilling the promise. Allah bears witness to it and also the Muslims who are present.”



(37) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE FOR WAIL BIN HUJR

The Messenger of Allah (may Allah's Blessings and peace be upon him) bestowed an epistle for Wail bin Hujr, after that the Holy prophet (Peace be upon him) decided a dispute between Al-Ashath and other persons of Kindah about a valley of Hadramawt, in favour of Wail bin Hujr. The Messenger of Allah (Peace be upon him) thereupon directed Hazrat Muawiyah (may Allah be pleased with him) to write

“In the name of Allah, the Most Gracious, the Most Merciful

“To the ruling Qayls, to offer prayers and to pay alms (*Zakah*). The alms to be paid on the grazing animals and the fastened animals in their holdings. The payers should not commit deception or send away their animals; the administrator should not ask for their being tied with a rope and brought for assessment at their camp. There should be no confusion through mingling. They are adhered to support the Muslim forces. One she-camel will be given out of every ten.”



Wail bin Hujr requested: O Messenger of Allah (Peace be upon him), write about the land which belonged to me in the barbarian (*jahiliyah*) days. The Qayls of Himyar and the Qayls of Hadramawt gave evidence in his favour. There upon, he wrote to him.

(38) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR WAIL BIN HUJR

“In the name of Allah, the Most Gracious, the Most Merciful. This is an epistle from Muhammad, the Prophet of Allah (Peace be upon him) to Wail bin Hujr, the Qayl of Hadramawt: This is because you embraced Islam, so I entrust to you the forts and tracts of land in your possession. Out of every ten one will be taken, and it will be assessed by two persons with judgement. I have ordered that you will not be tyrannized till this religion subsists, and the Prophet (peace be upon him) and the believers will be your supporters.”



(39) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU KHATHAM

“In the name of Allah, the Most Gracious, the Most Merciful. This is an epistle from Muhammad, the Messenger of Allah (Peace be upon him) to Khatham. He who is present in Bishah or its desert is exonerated of the bloodshed of the uncivilized (*Jahiliyah*) days. From among you whoever joins the fold of Islam willingly or unwillingly and has in his possession a plot of hard or soft land whether irrigated by rain-water or by the water of a spring and is free

from extreme scarcity or drought, will have the right of pasture his animals and having its produce. He will have to pay tithes (*ushr*) for every irrigated plot and one half of it for an unirrigated one."

"Jarir bin Abdullah and other persons present bore witness to it."



(40) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR SALAMAH BIN MAALIK AL-SULAMI

"In the name of Allah, the Most Gracious, the Most Merciful.

From the Messenger of Allah (Peace be upon him). This is what The Prophet of Allah (Peace be upon him), has bestowed on Salamah bin Maalik al-Sulami; he has bestowed on him what is between Dhat al-Hunaza and Dhat al-Asawid. None should dispute with him."

"Ali bin Abi Talib and Hatib bin Abi Baltaah bore witness to it."



(41) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR SAEED BIN SUFYAN AL-RAILI

"In the name of Allah, the Most Gracious, the Most Merciful.

From the Messenger of Allah (Peace be upon him). This is what the Prophet of Allah (Peace be upon him), has bestowed on Saeed bin Sufyan al-Raili; he has bestowed on him the date-palms of al-Suwariqiyyah and none should dispute with him. He who disputes with him has no claim and his (Saeed's) right is established."

"Khalid bin Saeed had scribed it."



(42) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BARIQ (A CLAN OF AZD)

"In the name of Allah, the Most Gracious, the Most Merciful. This is an epistle from Muhammad, the Messenger of Allah (Peace be upon him); to Bariq, a clan of Azd, without the permission of the Bariq, their fruits will not be plucked nor will the animals be pastured in the grazing lands of the season of spring or autumn. If a Muslim had the chance to pass by them in harvest or aridity, it will be their obligation to entertain him for three days. When their fruits ripen, a traveller may pick up from those that have fallen to satisfy his hunger but not to carry them." "Abu Ubaydah bin al-Jarrah and Hudhayfah bin al-Yaman bore witness to it. Ubayyi bin Kaab had scribed it."



(43) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU JANAB (A CLAN OF KALB TRIBE)

"In the name of Allah, the Most Gracious, the Most Merciful. This is an epistle from Muhammad, the Prophet, the Messenger of Allah (May Allah's Blessings and peace be upon him) to the Banu Janab and their allies, and those who supported them in establishing prayers in paying alms (*Zakah*), adhering to the Faith and fulfilling the covenant. They will have to pay one goat without any defect for every five grazing goats and the beasts of burden. They will have a right to own the beasts which go astray and the land irrigated with rain-water or by canals. The trustee will get his due but without any enhancement in what they give." "Saeed bin Ubadah, Dihyah bin Khalifah al-Kalbi and Abdullah bin Unays (*Radiya Allah-u Taala Anhum*) bore witness to it."



**(44) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE FOR THE DELEGATIONS OF
THUMALAH AND AL-HUDDAN**

“In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from Muhammad, the Messenger of Allah (Peace be upon him), to the residents of the coastal areas and the interior, which are close to Suhar. For what is to be collected from them for the cluster of their date-palms, there is no fixed estimate nor measurement. However, they have to pay one *wasaq* (about 145 KG) out of every ten *wasafs*.” Thabit bin Qays bin Shammah had scribed this document, and Saeed bin Ubadah and Muhammad bin Maslamah bore witness to it.”



**(45) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR UTBAH BIN FARQAD
(MAY ALLAH BE PLEASED WITH HIM)**

“In the name of Allah, the Most Gracious, the Most Merciful.

This is what the Prophet (Peace be upon him) has bestowed on Utbah bin Farqad: he has bestowed on him a site for a house at Makkah, close to al-Marwah. None should dispute with him. He who disputes with him has no claim and his (Utbah's) right is established.”

“Muawiyah had scribed it.”



**(46) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO NAHSHAL BIN MAALIK
AL-WAILI (A CLAN OF BAHILAH)**

“In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from Muhammad the Messenger of Allah (Peace be upon him), to Nahshal bin Maalik and to those of Banu Wail who are with him and who

have embraced Islam, offer prayers, pay alms (*zakah*), obey Allah and His Messenger, pay one fifth of the spoils of war as Allah's share and that of the Prophet, bear witness to their Islam and keep away from the infidels. Indeed, they are secure under the security of Allah and Muhammad (Peace be upon him) will protect him against tyranny of every kind. They will not be exiled nor shall tithes (*ushr*) be realized from them. Their administrator will be from among themselves."

Uthman bin Affan (may Allah be pleased with him) had scribed it."



(47) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AL-AKBAR BIN ABD AL-QAYS

"In the name of Allah, the Most Gracious, the Most Merciful.

From Muhammad the Messenger of Allah (Peace be upon him);
to Al-Akbar bin Abd al-Qays. They will be preserved under the guarantee of Allah and the safety of His Prophet (Peace be upon him) against disorders caused by them in the barbarian (*jahiliyah*) days. They will have to honour their commitments. They will be kept in confinement on the way when bringing provisions and they will not be prohibited from securing ripe fruits. Al-Ala bin al-Hadrami is the trustee of the Messenger of Allah (peace be upon him) on the land, the sea, with the tribes and the canals and their produce. The people of al-Bahrain will support and help him and his partisans against tyrannies. This is the covenant of Allah and His promise. They will not change the words, nor will they think of separation. It is imposed on the Muslim forces to make them sharers in the spoils of war and to be just in commands and to adhere moderation in army movements. Neither party will make an alteration, and Allah and His Messenger (Peace be upon him) bear witness to it."



**(48) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO MUTARRIF BIN
AL-KAHIN AL-BAHILI**

“In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from Muhammad, the Messenger of Allah (Peace be upon him) to Mutarrif bin al-Kahin and those of the Bahilah who reside Bishah (a valley on the route to al-Yamamah). Indeed he who cultivate the arid land in which animals and camels dwell, will possess it. They will have to pay a full grown ox for every thirty oxen possessed by them, one goat for a flock of forty goats; and out of every fifty camels a camel of six years old. He who realizes alms (*Zakah*) will realize in their grazing lands only; they will be secured under the security of Allah.”



**(49) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO FARWAH BIN AMR
AL-JUDHAMI, GOVERNOR MAAN**

Farwah bin Amr al-Judhami, was Governor on behalf of Roman Caesar, for Amman, a territory of al-Balqa, residing at Maan. He embraced Islam and wrote to the Messenger of Allah (may Allah's Blessings and Peace be upon him) about his joining the fold of Islam and sent the message through a man of his tribe whose name was Masud bin Saad. He also sent with him a white mule, a horse, an ass, soft clothes, and a long gown of sarsenet embroidered with gold. Thereupon the Messenger of Allah (Peace be upon him) wrote to him an epistle.

THE SACRED EPISTLE

“In the name of Allah, the Most Gracious, the Most Merciful.

From Muhammad the Messenger of Allah (Peace be upon him) to Farwah bin Amr: After that, your representative came to us and delivered your letter and gave information relating to you. He explained that you have embraced Islam and that Allah has guided you in His guidance; so do virtuous deeds, obey Allah and His Messenger (peace be upon him), offer prayers and pay alms (*Zakah*).”



The Prophet (*Salla Allah-u alaihi wa-Sallam*) ordered Hazrat Bilal (may Allah be pleased with him) who made a gift of twelve and a half ounces silver to Masud bin Saad. When the news of Farwah's (*Radiya Allah-u Taala anhu*) joining the fold of Islam reached Roman emperor Heraclius, he called him and directed him to abandon the Muslim faith for the continuity of governorship. Farwah (may Allah be pleased with him) said: 'I shall not leave the faith of Muhammad (Peace be upon him); and you are well aware that Jesus (Isa-upon him peace) prophesied the good news of his advent, but you afraid because of your empire.' Thereupon he imprisoned him, killed him tyrannically and then crucified his corpe. Some of the scholars have stated that after brutally striking his both arms, he was thrown in boiling oil filled cauldron.

(50) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO ABU ZABYAN AL-AZDI AL-GHAMIDI

Hisham bin Muhammad bin al-Saib al-Kalbi has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), wrote to Abu Zabyan al-Azdi of the Ghamid tribe, inviting him and his people to join the fold of Islam. He responded, along with some people of his tribe who happened to be at Makkah. Among them were Mikhnaf, Abdullah and Zuhayr, sons of Sulaym; and Abd Shams bin Afif bin Zuhayr. They were at Makkah, and those who came to him at al-Madinah were, al-Jahin bin al-Muraqqa, Jundal bin Zuhayr and Jundab bin Kaab. After them came al-Hakam of the tribe of Mughaffal and forty persons who waited on him at Makkah. The Prophet (Peace be upon him) wrote an epistle to Abu Zabyan who had the auspiciousness of Companionship (*Sahaba*) and lived till the time of Hazrat Umar bin al-Khattab (may Allah be pleased with him).

(51) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TOWARDS HARITH, MASRUH AND NUAYM, CHIEFS OF HIMYAR

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Ayyash bin Abi Rabiah al-Makhzumi (*Radiya Allah-u Taala anhu*) towards Harith, Masruh and Nuaym bin Abd Kulal, Chiefs of the tribe of Himyar, containing:

"In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad the Messenger of Allah (Peace be upon him) to Harith, Masruh and Nuaym

You are safe if you believe in Allah and His Messenger (peace be upon him). Truly, Allah is One and there is no partner with Him. He raised Musa (Moses) with His signs and created Isa (Jesus) with His word. The Jews say that Uzayr was the son of Allah and the Christians claim that Allah was one of the three, and Isa (Jesus) was the son of Allah."

The Messenger of Allah (may Allah's Blessing and Peace be upon him) dispatched the epistle with Ayyash bin Abu Rabbiah al-Makhzumi (may Allah be pleased with him) and instructed:

"When you reach their country (Yemen), do not enter in the night and wait till it dawns; then clean yourself and make your cleanliness best and offer two *rakahs* (bending and prostration) of prayer. Pray to Allah for success and acceptance of your prayers. Take refuge with Allah and take my epistle in your right hand, hand it over to them in their right hand. Verily, they will accept it. Recite before them:"

"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." (Al-Quran, Surah Bayyinah, 98:1)

"When you have finished it, say: Muhammad (Peace be upon him) is the believer, and I am the first of the believers to come to you then no argument will be offered which will not fall and no book arranged with falsehood will be presented whose illumination will not disappear. They will read before you, then say: 'Allah is sufficient for me.' (Az-zumar, 39:38) and 'I believe in the Book which Allah has sent down; and I am commanded to be just between you. Allah is our Lord and your Lord! We have the reward of our deeds, and for you the reward of your deeds. There is no contention between us and you. Allah will gather us all together, and to Him is our final destination.'" (As-Shura, 42:15)

"If they join the fold of Islam ask them about their three sticks before which, when presented, they fall prostrate. They are (1) of tamarisk painted white and yellow, (2) having knobs like those of a bamboo, and (3) is dark black *shisham*; then take them to their market and burn them."

Hazrat Ayyash bin Abi Rabbiah (may Allah be pleased with him) said: 'I set out to carry out what the Messenger of Allah (may Allah's Blessings and Peace be upon him) had commanded. Ultimately I entered the town; the people had put on fine clothes. I went to see them and I reached near a building where big curtains were hanging at three doors of the house. I raised one curtain and entered by the middle door. I approached the people in the court-yard of the house and proclaimed:

I am the envoy of the Holy Prophet of Allah (Peace be upon him). I acted as he had commanded me. They accepted, they embraced Islam, and it happened as he (peace be upon him) had foretold.'

(52) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO HIMYAR CHIEFS OF YEMEN

Well before this, first of all in this country, governor Yemen Badhan along with his people had embraced Islam. In Yemen, during that period, Himyar were rulers over the southern part of it. In ancient period Saba was capital of Queen Bilquees and Hazrat Suleman (Solomon) had built the palaces for her there.

They happily embraced Islam, immediately on receipt the Sacred Epistle and after that they sent a delegation to appear before the Messenger of Allah (Peace be upon him) who wrote another Epistle to the chiefs of Himyar and sent through Hazrat Ayyash bin Abi Rabiah: The contents were:

"In the name of Allah, the Most Gracious, the Most Merciful.

This epistle is from Muhammad the Prophet of Allah (Peace be upon him) to the chiefs of Himyar: I praise Allah and He is alone worthy of worship and has no partners. Your representatives reached here when I came back from Rome. They conveyed your message and the events of your war with polytheists. Allah bestowed you with His guidance. You should make obligatory upon you the obedience of Allah and His Messenger (Peace be upon him). Prayers should be held as made obligatory and pay alms (*Zakah*). Make payment out of booty, one-fifth share of Allah and His Prophet (Peace be upon him). Allah the Beneficent has fixed tithe (*ushr*) on canal and rain irrigated lands where as on well irrigated is half of that. For the alms (*Zakah*) one young she-camel on every 40 camels and/or one goat on every five camels and two goats on ten camels; one young cow on every 40 bullocks and one calf on thirty cows or bullocks; one goat or sheep on every 40 goats or sheep. Allah has fixed this alms as obligatory and who-ever pays more than that shall get more requital.

Whoever Jew or Christian joins the fold of Islam, shall be having the rights equivalent to other Muslims. None of them shall be compelled to join the fold of Islam, and if any one won't join he shall have to pay a poll-tax (*Jizyah*), which will be one Dinar for every person or cloth having value equivalent to that. Allah and His Prophet (Peace be upon him) shall be responsible for his security and whoever refuses to pay poll-tax (*jizyah*) he shall be considered an enemy of

Allah and His Messenger (Peace be upon him).”



(53) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO DHU AL-KULA BIN NAKUR AND DHU AMR

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) dispatched Hazrat Jarir bin Abdullah al-Bajali (*Radiya Allah-u Taala anhu*) to Dhu al-Kula bin Nakur bin Habib bin Maalik bin Hassaan bin Tubba, inviting them to join the fold of Islam. They embraced Islam and Dhu al-Kula's wife, Duraybah bint Abrahah bin al-Sabbah embraced Islam. While Hazrat Jarir bin Abdullah (may Allah be pleased with him) was still with them, the Messenger of Allah (Peace be upon him) passed away. So Hazrat Jarir (may Allah be pleased with him) set out for Madinah.

(54) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE BISHOP OF NAJRAN

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Mughirah bin Shaabah (*Radiya Allah-u Taala anhu*) towards the bishop of Banu al-Harith bin Kaab and the bishops and priests of Najran, and their followers. The contents were:

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from Muhammad the Prophet of Allah (Peace be upon him); to the bishop of Banu al-Harith bin Kaab and the bishops and priests of Najran and their followers. That everything, little or big, pertaining to their churches, chapels and monasteries would remain in their possession that Allah and His Messenger (Peace be upon him) guarantee that no bishop would be removed from his area, nor any monk from his monastery, nor any priest from his office and none of their rights or powers would be changed as long as they were sincere and friendly, and no oppression would be shown to them.”

“Al-Mughirah had scribed it.”



(55) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO ZABYAN BIN MARTHAD AL-SADUSI OF BANU SADUS

The Messenger of Allah (may Allah's Blessings and Peace be upon him) wrote an epistle to Zabyan bin Marthad al-Sadusi of Banu Sadus, containing. "In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (peace be upon him) to Zabyan bin Marthad al-Sadusi. After that, embrace Islam and you will be safe."



Qatadah said: they did not find a person to read it till a man of Banu Dubayah came to them. He read it and Banu Dubayah came to be called Banu al-Katib.

(56) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE FOR THE MAHRAH TRIBE

The delegation of Mahrah tribe led by Mahrah bin al-Abyad, waited on the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) wrote an epistle for them, containing:

"In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from the Messenger of Allah (Peace be upon him) to the Mahrah tribe: Those of the Mahrah tribe who are believers will not be destroyed, nor attacked and be fought against. They will have to follow firmly the laws of Islam. He who makes an alteration in them really fights against Allah. He who believes in him is under the guarantee of Allah and his Messenger (Peace be upon him). Things lost if picked up will be returned and beasts will be provided with water. Blood-shed, objectionable language and indecency are evils."

Muhammad bin Maslamah al-Ansari had ascribed it."



(57) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE PEOPLE OF ADHRUH

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from Muhammad the Prophet (Peace be upon him) to the people of Adhruh. They safe under the protection of Adhruh and Muhammad (peace be upon him) and that in every Rajab they will pay one hundred *dinars* pure and of full weight. Allah will reward them and recompense for their kindness to Muslims. If a Muslim take refuge with them for terrifying of chastisement at the time they afraid the Muslims, Allah will be surety for them. They will be secure till Muhammad (peace be upon him) send a word before manifestation with the intention of fighting.”



The place of Adhruh is situated near the borders of Hijaz and Syria and only few miles from the historical battle field of first Ghazwa-e-Mutah, fought in 8 A.H (629 AD) and in which three commanders Hazrat Zaid bin Harithah, Hazrat Jafar bin Abi Talib and Hazrat Abdullah bin Rawahah (may Allah be pleased with all of them) were martyred, their shrines are located there. The above epistle was written on the leather parchment and is said to be still preserved with them.

(58) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU URAYD

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from Muhammad, the Allah's Prophet (peace be upon him) to Banu Urayd. They will receive ten wasaq (1450 KG) of barley at the time of harvesting. Besides, they will get fifty *wasaq* (*wasaq* = 145 KG) of dates in the season every year. They will not be tyrannized.” “Khalid bin Saeed scribed it”



(59) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU GHADIYA

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from Muhammad the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) to Banu Ghadiya. They have to guarantee the payment of poll-tax (*jizyah*) in return for a guarantee from us that there will be no cruelty on them, nor banishment. The night and day will not void the document.”

“Khalid bin Saeed scribed it.”



(60) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO RABIAH BIN DHU MARHAB AL-HADRAMI (HADRAMAWT)

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from Muhammad the Messenger of Allah (peace be upon him) to Rabiah bin Dhu Marhab al-Hadrami, his brothers and uncles. After that their properties, curiosities, slaves, stream-lets, wells, ponds, plants, trees and their water courses in Hadramawt and all belongings of the family of Dhu Marhab, and every thing existing in their land and whatever acquired from the fruits, *nabk* (jujube) tree and wood would be considered a part of that existence, and would be theirs, and no one were to question about any thing that Allah and his Messenger (peace be upon him) would be absolved of it, and it would be the responsibility of the Muslims to help the family of Dhu Marhab and their lands would be free from oppression and their assests and persons and irrigational system of king's garden to that of the family of Qays, would be theirs and that Allah and his Messenger (peace be upon him) guaranteed it.”



(61) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR NUAYM BIN AWS THE BROTHER OF TAMIM AL-DARI (MAY ALLAH BE PLEASED WITH HIM)

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (peace be upon him); to Nuaym bin Aws the brother of Tamim al-Dari (may Allah be pleased with him). After that he would retain Hibra and Aynun in Syria, the entire village, all alluvial land, fields wells, streams, hills, cows and that these would pass on to his

successors after him; none would obstruct with them nor resort to oppression there and that he who took anything from them by force, would perpetrate the curse of Allah, the angels and all human beings.”

“Ali had scribed it.”



(62) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT TO BANU AL-DIBAB (A CLAN OF BANU AL-HARITH BIN KAAB)

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him)

To Banu Al-Dibab a clan of Banu Al-Harith bin Kaab. After that they would retain Saribah, its highlands and no body would wrangle with them about it, as long as they would continue to offer prayers, pay alms (*Zakah*), obey Allah and His Messenger and dissociate themselves from the polytheists.”

“Al-Mughirah had scribed it.”



(63) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR ABD YAGHUTH BIN WALAH AL-HARITHI

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (may Allah's Blessings and Peace be upon him) to Abd Yaghuth bin Walah al-Harithi. He could retain what-ever land, other assets and date-palms were in his possession at the time of his joining the fold of Islam, as long as he offered prayers, paid alms (*Zakah*), and fifth of the spoils of war, and that he would not be required to pay tithe (*Ushr*) nor would he be ejected from his land, and that those of his tribe who followed him would be treated like wise.” “Al-Arqam bin Abi al-Arqam al-Makhzum had scribed it.”



(64) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE PEOPLE OF TIHAMAH MOUNTAINS

Arabian peninsula had the Jabal al-Sarat (Sarat mountains), a consecutive mountainous tract from north to the south, which has divided the peninsula in two natural parts. Western side adjoining the Red Sea, which includes Hijaz, Tihamah and Yemen is comparatively small in area than of the Eastern part adjoining the Arabian Gulf, which includes, Najd, Yamamah, Oman, Bahrain and Hadramawt etc.

In the mountains of Tihamah, peoples from different tribes assembled. They had way-laid the people of Kinanah, Muzaynah and al-Qarah. Their delegation waited on the Prophet (Peace be upon him). Thereupon the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) (Peace be upon him) wrote to them:

“In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from Muhammad, the Prophet, the Messenger of Allah (Peace be upon him) to His free servants. If they believe, offer prayers and pay alms (*Zakah*), their slaves will be independent and their Master (*Mawla*) will be Muhammad (Peace be upon him). None of them belonging to any tribe whatsoever will be returned. If they have slain anyone and seized the assets of others, the same will be theirs. If they have to recover any debts they will get them. They will not be subjected to cruelty or extortion. They will be under the guarantee of Allah and the guarantee of Muhammad (Peace be upon him). Compliments.”

“Ubayyi bin Kaab scribed it.”



(65) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU DAMRAH

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him); to Banu Damrah bin Bakr bin Abd Manaf bin Kinanah. After that their persons and property would be safe and that they would be helped if anyone tyrannize them except when they fought against the religion of Allah. They would support the Prophet (Peace be upon him) whenever an order is passed. When the Messenger of Allah (Peace be upon him) would call them they would respond and that there

would be a guarantee of Allah and His Prophet (Peace be upon him) for it and those of them who were righteous and abstinent would be helped.”



(66) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR BANU DAMRAH

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him); to Banu Qaman bin Thalabah a clan of Banu Harith. After that they would retain *Majs* where they would be safe with their persons and assets.”

“Al-Mughirah had scribed it.”



(67) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU JANBAH, THE JEWS OF MAQNA

Banu Janbah, the Jews, were inhabiting the easteren shore of the Gulf al-Aqabah. They sent a delegation, who assured their perfect obedience and requested for the deed of security. The Messenger of Allah (peace be upon him) accepted their request and provided a deed of security:-

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him); to Banu Janbah, the Jews of Maqna, and to other people of Maqna, near Aylah:

After that, your representatives have explained your request to me. On this letter of mine reaching you, you will be secured, with the guarantee of Allah and the guarantee of His Prophet. Truly, the Messenger of Allah is forgiving your transgressions and deficiencies. Under the guarantee of Allah and the guarantee of His Messenger (peace be upon him) there will be no tyranny or extortion on you. Indeed, the Prophet of Allah (peace be upon him), will defend you, against which he defends himself. Truly, for

the Prophet of Allah (peace be upon him) will be the booty which you receive on making peace with some party and every slave you get, as well as animals and other objects, except that which the Messenger of Allah (peace be upon him) or his envoy remits. Truly, it is binding on you to pay one-fourth of the produce of your date-palms, and one fourth of your game from the rivers, and one fourth of what your women spin, besides that you will be exempt from poll-tax (jizyah) and forced labour. If you would listen and obey, it would be for the Messenger of Allah (Peace be upon him) to honour your noble persons and to pardon your mistakes. After that, to the believers and those who submit, he who does good to the people of Maqna will be treated with kindness and he who misbehave them will suffer the consequences. Truly, there will be no administrator on you except one from among you or from the people of the Messenger of Allah (Peace be upon him), on you be peace.”



(68) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE EMPEROR OF CHINA

Chinese historic period began with the Chou dynasty 1122 BC-221., the third of 22 dynasties. It was the age of great Chinese philosophy, of Confucianism, Taoism, Mohism, Legalism. The Chins 221 B.C-209 B.C. created an empire based on Legalist principles. The Hans (206 B.C.-220 A.D.) ended Chinese isolation, created stability, and attempted to control their barbarian neighbours. Buddhism was introduced in first century of Christian era and dominated the period of the three kingdoms (220-589 A.D.). The empire was reunited and considerably expanded under the Suis (590-618 A.D.) and consolidated by the Taangs (618-906 A.D.). After another period of fragmentation (907-960 A.D.) peace was restored under the Sung (960-1279 A.D.). The Mongol invasion (1210 A.D) under Genghiz Khan established the Yuan dynasty (1279-1368 A.D.). By 1360 A.D. revolt was wide spread. Mongol oppression provoked a new isolation policy under the Mings (1368-1644 A.D.), whose power was weakened by corruption and foreign infiltration. The early Manchu rulers

reestablished the Chinese empire under the Ching dynasty (1644-1912 A.D.).

It has been discovered from the Chinese antiquarian manuscripts and inscriptions that an Arab merchant caravan set out for China and disposing their commodities of merchandise at different places of trading importance, ultimately reached China. At that time Tai Tsang of the Suis dynasty was emperor of China. This merchant caravan carried a Sacred Epistle of the Messenger of Allah (Peace be upon him) for the king which they delivered to the Chinese emperor. Chinese emperor paid them full respect and arranged for eminent royal hospitality. They were lodged at Canton (now named Guangzhou, capital of Guangxi Zhuan province of South China). This is an established important and known fact that there is a shrine of Hazrat Wahab (*Radiya Allah-u Taala anhu*) a noted Companion (Sahabi) of the Holy Prophet (Peace be upon him) in Canton (China) and for veneration people use to visit there. It has also been manifested from the ancient records that the Companions (may Allah be pleased with all of them) requested the Chinese Emperor for permission to built a mosque there, which he allowed with pleasure. Their efficacious preaching of Islam produced good results and many of the people embraced Islam.

(69) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE KING OF INDIA (HINDUSTAN)

The Aryan religion, based on the Vedas, became incorporated in Brahmanism (1000 B.C.), Jainism and Buddhism (6th century B.C.). Alexander invaded (327 B.C.) but the Greeks were driven out by Chandragupta, the founder of the Maurya Empire (325-184 B.C.). Hinduism was the state religion until the reign (273-232 B.C.) of Asoka, who replaced it by Buddhism. On his death the Mauryan empire, which was now included most of the subcontinent began to disintegrate. Northern India was invaded and ruled by the Parthians (1st century B.C.-1st century A.D.). The Gupta dynasty (320-544 A.D.) created a new empire in Northern India but failed to gain control of the south. The Hun invasion (6th century A.D.) and the internecine warfare of the Rajputs weakened India, which caused it splitting into many kingdoms.

Maktubat-e-Aqdas (published 1989 A.D.) has recorded that

“The Messenger of Allah (Peace be upon him) sent Hazrat Hudhafah bin Yaman (*Radiya Allah-u Taala anhu*) as his envoy towards the kings (Rajas) of Hindustan and his Sacred Epistle contents were that:

“They should follow the religion of Islam and Allah and Allah alone is worthy of worship and has no partners. Offer prayers to Allah”



This fact is of significance importance that there exist some shrines of the Companions (Sahabah) of the Holy Prophet (Peace be upon him) in different parts of Indo-Pak sub-continent. For example there is a shrine of Hazrat Tamim Ansari (*Radiya Allah-u Taala anhu*) at Mailapur, at a distance of twelve miles towards south from the city of Madras (Chennai) and another shrine of Hazrat Akkash (may Allah be pleased with him) is at Mahmud Bunder. ‘Mazahib-e-Aalam’ has mentioned that Raja Zamuran Chakarwari Sumari, King of Malabar (south India) of the Palawa Rajput Dynasty, viewed himself the ‘Miracle of the splitting of Moon’ (Shaqq-ul-Qamar) into two pieces, in 617 A.D., while at the night time he was sitting at the top of his palace. He instructed his courtiers to inquire about the astonishing event. Yemen had already trading relations those were routed through sea-ships. After some time a Yemeni trading caravan reached Malabar. They told them that the infidel Quraish of Makkah sought as a sign from Muhammad (Peace be upon him) who has lodged a claim that he has been raised and Allah has entrusted the Prophethood on him. In other words he has declared himself to be a Prophet of Allah (Peace be upon him). Some fourteen infidels came and said to him; ‘Every Prophet has shown some wonderful miracle, so this evening we desire you to show as some great miracle.’ The Prophet asked: “What miracle they desired him to show them.” They replied: ‘If you have any power from Allah, order the full moon to divide into two halves.’ Therupon the angel Gabriel (upon him peace) came down from heaven and said to Muhammad (Peace be upon him), ‘The Lord of heaven and earth sends greeting and has ordered all things to become obedient to you.’ Then the Prpohet (Peace be upon him) raised his eyes to heaven and commanded the moon to divide into two halves, whereupon it split into two parts, and the Prophet (Peace be upon him) knelt to show his gratitude to Almighty Allah. When certain travellers arrived they said in answer to questions, ‘We too saw on that night that the moon was in two halves.’ Consequently the infidels believed that it was a true miracle and not merely magic. The infidels, then, imposed upon the Prophet (Peace be upon him) the task of restoring the moon to its original condition.

Author of the ‘*Al-Lisan-ul-Arab*’ has mentioned that he has visited an old building in China. There has seen the antiquarian inscription on this building manifesting that; ‘This building was constructed in the year, during which splitting of moon’ taken place. When the author accounted the calendar years of Hijrah and China, it was exactly the same, when it-took place at Makkah.

When Raja Zamuran Chakarwanti, king of Malabar, learnt the facts, he handed over his kingdom to his successor and left by sea-ship for Makkah and appeared before the Prophet (Peace be upon him). He embraced Islam and seems to be the first Indian who appeared before the Prophet (Peace be upon him), had the bestowal of being a first Sahabi (Companion-may Allah be pleased with him). On his return journey he died at the Oman sea-port of Dhofar, and his shrine still exist there and visited by the people. (From the available record we could not find it how many people accompanied him to Makkah to appear before the Prophet (Peace be upon him))

Qalandar Ali Suhrwardy, Translator of the 'Sahifa-e-Ghausiah' of Hazrat Shaikh Abdul Qadir Jilani al-Baghdadi, while translating into urdu (P.165-166) have mentioned the name of another companion (Sahabi: *Radiya Allah-u Taala anhu*) namely Haji Ratan Baba (may Allah be pleased with him) and that his shrine is situated near Bathinda (East Punjab). He has recorded that Haji Ratan Baba (may Allah be pleased with him) reached Makkah and by that time the Prophet (Peace be upon him) was to be pleased to take a seat along with Companions (may Allah be pleased with him) Bayt-Allah (Masjid Al-Haram) and was eating the dates. Ratan Baba requested for the dates, he gave two dates three times, in all six. Ratan Baba requested for more, but the Messenger of Allah (Peace be upon him) refused and prophesied that you will attain the age of six hundred years. At the time of visit Ratan Baba was of 32 years of age, he came back and died at Bathinda at the age of 632 years.

(70) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU ZIYAD BIN AL-HARITH

"In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from The Messenger of Allah (Peace be upon him), to Banu Ziyad bin al-Harith and other peoples of Al-Harith tribe. That they would retain Jamma and Adhribah and they would be safe there as long as they offered prayers, paid alms (*Zakah*) and fought the polytheists."

"Ali had scribed it."



**(71) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO BANU MUAWIYAH
(A CLAN OF BANU TAYY)**

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from The Messenger of Allah (Peace be upon him); to Banu Muawiyah bin Jarwal, a clan of the tribe of Banu Tayy, who had joined the fold of Islam and were offering prayers, paying alms (*zakah*), obeying Allah and His Messenger (Peace be upon him) and were paying the share of Allah and his Prophet (Peace be upon him) equal to one-fifth of the spoils of war and had kept themselves away from the idolaters and borne witness to their Islam and they were in the safety of Allah and His Prophet (peace be upon him) and they would keep whatever they possessed at the time of joining the fold of Islam and the place where the sheep were kept at night.”

“Al-Zubayr bin al-Awwam had scribed it.”



**(72) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO SAAD OF HUDHAYM**

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from the Messenger of Allah (Peace be upon him); to Saad of Hudhaym, a clan of Qudaah, and Judham, guiding them in the responsibilities of charities (*sadaqah*) and ordered them to pay charity and the fifth part to his couriers, Ubayyi and Anbasah, or to him whom they deputed.”



**(73) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EPISTLE TO
BANU MAAN (A CLAN OF BANU TAYY)**

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from The Messenger of Allah (Peace be upon him); to the Banu Maan, a clan of the Tayy tribe, that they would keep in their custody whatever land, pasture ground of the sheep and springs they possessed at the time of their joining the fold of Islam, as long as they offered prayers, paid alms (*zakah*)

obeyed Allah and His Prophet (Peace be upon him), and kept themselves away from the idolaters, bore witness to their Islam and kept the route safe.”

“Al-Ala has scribed it and borne witness to it.”



(74) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO YAZID BIN AL-MUHAJJAL AL-HARITHI

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from The Messenger of Allah (Peace be upon him); to Yazid bin al-Muhajjal al-Harithi, that they would keep Namrah, its artificial channel and Wadi al-Rahman in their forest and that he and his descendants would be the chiefs of his tribe, Banu Maalik, and that they would not be invaded nor expelled.”

“Al-Mughirah bin Shubah had scribed it.”



(75) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU LAKHM

“In the name of Allah, the Most Gracious, the Most Merciful

This is the epistle from the Messenger of Allah (Peace be upon him); to those from among the Banu Lakhm, who had embraced Islam, used to offer payers, pay alms (*Zakah*) and the share of Allah and His Prophet (peace be upon him) and had forsaken the idolaters, that they were safe under the guarantee of Allah and the guarantee of Muhammad (*Salla Allah-u alaihi wa-Sallam*) that from him who would return to his old religion the guarantee of Allah and the guarantee of Muhammad, His Prophet (Peace be upon him) would be withdrawn. but, if a Muslim bore witness to his Islam, he would be safe under the guarantee of Allah and the guarantee of His Prophet (peace be upon him)”. “Abdullah bin Zaid had scribed it.”



(76) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR BANU QURRAH

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him): to Banu Qurrah bin Abdullah bin Abu Nujayh al-Nabhaniyin that he had bestowed on them al-Mazallah, the whole of it, its land, water, alluvial land, hills and grazing land for the grazing of their animals."

"Muawiyah had scribed it."



(77) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR DHU AL-GHUSSAH QAYS BIN AL-HUSAYN

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him): to Dhu al-Ghussah Qays bin al-Husayn about his father's children, Banu al-Harith and Banu Nahad, they had a guarantee from Allah and from His Prophet (Peace be upon him), and that they would not be expelled nor liable to the payment of tithe (*ushr*) as long as they offered prayers, paid alms (*zakah*) and kept themselves away from the heathens and bore witness to their Islam, but that their properties would be levied to the payment of the dues of the Muslims."



(78) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU JUWAYN (A CLAN OF TAYY TRIBE)

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him): to the Banu Juwayn, a clan of the Tayy tribe, who had joined the fold of Islam, offered prayers, paid alms (*zakah*), kept themselves away from the idolaters, obeyed Allah and His Prophet (Peace be upon him), paid one-fifth of the spoils of war as the share of Allah and His Prophet (peace be upon him) and bore witness to their

Islam, they would be under the security of Allah and Muhammad bin Abdullah (Peace be upon him) and that they would retain their land, their springs and whatever they possessed at the time of their joining the fold of Islam, and that they would be having the right to grazing land where the sheep could be kept in the morning and in night.”

“Al-Mughirah had scribed it.”



(79) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AMR BIN MAABAD AL-JUHNI

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him) to Amr bin Maabad al-Juhni and those from among the Banu al-Huraqah, a clan of Juhaynah and Banu al-Jurmuz, who had joined the fold of Islam, offered prayers, paid alms (*zakah*), obeyed Allah and His Prophet (peace be upon him), paid one-fifth of the spoils of war as the share of the Pure Prophet (peace be upon him). If any one of them owes some debt to a Muslim, he will repay the principal only and the interest in the mortgage will be unlawful. The charities (*sadaqah*) on fruits will be one-tenth. And he who joins them will have the rights like theirs.”



(80) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT TO AL-ADDA BIN KHALID

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from The Messenger of Allah (Peace be upon him) to Al-Adda bin Khalid Hawdhah and those persons of Amir bin Ikrimah who followed him, that I had bestowed on them what was between al-Misbaah and al-Zuhh and Lawabah (Lawabah al-Kharrar)”

“Khalid bin Saeed has scribed it.”



(81) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR NUAYM BIN MASUD

“In the name of Allah, the Most Gracious, the Most Merciful.
This is an agreement made by Nuaym bin Masud bin Rukhaylah al-Ashjai for assistance and sincere devotion and will last as long as Uhud remains at its place.”

“Ali had scribed it.”



(82) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO KHALID BIN DIMAD AL-AZDI

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from the Messengêr of Allah (Peace be upon him) to Khalid bin Dimad al-Azdi that he would be allowed to retain the land which he held at the time of his joining the fold of Islam, on the condition that he would believe in Allah, He is alone and has no partner, and would bear witness that Muhammad (peace be upon him) was His servant and Prophet, and would offer prayers, pay alms (*zakah*), fast during the month of Ramadan, go on a pilgrimage (*Hajj*) to Bayt-ullah (The House of Allah-Kaabah), would not protect heathen, nor hide doubts and would remain sincere to Allah and His Prophet (peace be upon him), love His friends and hatred His foes and that it would be incumbent on Muhammad the Prophet (Peace be upon him) to defend him as he defended himself, his assets and relations, that for Khalid was the guarantee of Allah and guarantee of Muhammad (peace be upon him) if he fulfils the conditions.”

“Ubayyi had scribed it.”



(83) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO ASIBAKHT BIN ABDULLAH, RULER OF HAJAR

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him); to Asibakht bin Abdullah, the ruler of Hajar. Verily al-Aqra, brought your letter of entreaty for your people, which I accept and trust upon the words of your representative, al-Aqra about your people. (Asibakht embraced Islam). I send you glad tidings relating to what you like and what you have asked for. But I think you should be informed that you will be honoured if you come to me, and also you will be honoured if you stay where you are. After this, I do not ask any one to offer present, but I shall accept if you send one. My administrators have praised you, and I give you an advice, which is better still, namely, that you should offer prayers, pay alms (*zakah*) and offer hospitality to believers. I have named your people Banu Abdullah, so instruct them to offer prayers and do good deeds and receive good news. Peace on you, and those of your people, who are believers.”



(84) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU ABDULLAH THE PEOPLE OF HAJAR

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him) to the people of Hajar. After this, I advise you, by Allah and by your souls, that you should not be led out of the right way after you are guided and you should not be tempted after you are rightly directed. After this, your delegation waited on me and I did not do any thing but what delighted them. If I had made an effort, I would have expelled you out of Hajar, but I have accepted the entreaty of an absentee from among you and have honoured him who is present. So remember the blessings of Allah on you. The news of what you have done has reached me. I do not consider him, who does noble deeds, responsible for the evil deeds of the evil-doers. When my administrators come to you, concede their instructions and assist them in the implementation of the commands of Allah, and assist him the path of Allah. He from among you, who does noble deeds will not be misled, before Allah, nor before me.”



Hajar is an important place, now situated in the Al-Hasa province of Saudi Arabia, and is located near the shores of the Gulf.

During the ancient period it was capital of Bahrain. Now-a-days it is known as al-Qateef and here exist the Agricultural Research institute of the Saudi Arabia.

(85) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU QANAN

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him) to Banu Qanan, a clan of Banu al-Harith, that they could retain Midhwah and its irrigation system as long as they offered prayers, paid alms (*zakah*), and kept themselves away from the idolaters and kept the routes safe and bore witness to their Islam.”



(86) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO AAMIR OF BANU JUWAYN (A CLAN OF TAYY TRIBE)

“In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him); to Aamir bin al-Aswad bin Aamir bin Juwayn al-Tayyi, that he and his people, who had joined the fold of Islam, would retain their towns, springs which they possessed at the time of joining the fold of Islam and the place where the sheep were kept at night.”

“Al-Zubair bin al-Awwam had scribed it.”



(87) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR BILAL BIN AL-HARITH AL-MUZANI

“In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him) for Bilal bin al-Harith al-Muzani, al-Nakhl, Jazzaah and facing them Dhu al-Mazari, and al-

Nahl, are for him and he will arrange what implement is fit for agriculture: he will also got al-Maddah (al-Maddah was the name of tract of land), al-Jaz and al-Ghaylah provided that he remains sincere." "Muawiyah had scribed it."



**(88) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR SALAMAH
BIN MAALIK AL-SULAMI**

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him); for Salamah bin Maalik bin Abi Aamir al-Sulami, a clan of Banu Harithah, that he had bestowed on him Mudfawwa, and none would wrangle with him and that he who wrangled with him had no right, and his (Salamah's) right is established."



**(89) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR HAZRAT ZUBAIR BIN
AL-AWWAM (RADIYA ALLAH-U TAALA ANHU)**

"In the name of Allah, the Most Gracious, the Most Merciful:

This is the epistle from The Messenger of Allah (Peace be upon him) for Zubair bin al-Awwan (*Radiya Allah-u Taala anhu*). I have bestowed on him Shawaq, its upper part and lower part. No one should wrangle with him."

"Ali had scribed it."



**(90) THE PROPHET'S (PEACE BE UPON HIM)
SACRED EDICT FOR HUSAYN
BIN NADLAH AL-ASADI**

"In the name of Allah, the Most Gracious, the Most Merciful.

This is an epistle from the Messenger of Allah (Peace be upon him) for Husayn bin Nadlah al-Asadi that he would have Araam and Karrah and that no one should wrangle with him.”

“Al-Mughirah bin Shubah had scribed it.”



(91) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR AJABB OF BANU SULAYM

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from the Messenger of Allah (Peace be upon him) for Ajabb, of the Banu Sulaym, that he had bestowed on him Falis.”

“Al-Arqam had scribed it.”



(92) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR JAMIL BIN RIZAM AL-ADAWI

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from the Messenger of Allah (Peace be upon him) for Jamil bin Rizam al-Adawi: that he had bestowed on him al-Ramda and that no one was to wrangle with him.”

“Ali had scribed it.”



(93) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO ZURAH DHU YADHAN (HIMYAR TRIBE)

“In the name of Allah, the Most Gracious, the Most Merciful.

This is the epistle from the Messenger of Allah (Peace be upon him) to Zurah Dhu Yadhan.

I bear witness that Allah alone is worthy of worship and I am His Servant and Prophet. When my envoys Muaz bin Jabal, Abdullah bin Zaid, Maalik bin Ubadah, Uqbah bin Namr, Maalik bin Murrah and their associates come to you, I enjoin you to entertain them well. Collect the poll-tax (*jizyah*) and alms (*zakah*) of your area and give it to my envoys. Their chief is Muaz bin Jabal. Let him come back comforted. Maalik bin Murrah Rahawi has intimated me that you were the first to embrace Islam and killed the idolaters. I give you good news and command you to deal with the Himyar kindly and do not be cruel, and do not abandon the cooperation from one another. Indeed, Allah's Messenger (Peace be upon him) is worthy of respect for all of your poor, rich, inferior and superiors. Listen, alms (*zakah*) and charity (*sadaqah*) is not lawful to Muhammad (peace be upon him) and his family and is distributed among the poor, indigent Muslims and the needy traveller. I have sent to you the best of virtuous and learned men and enjoin you to deal with them well. They deserve preferential treatment. Peace be on you and the mercy and favours of Allah."



(94) THE PROPHET'S (PEACE BE UPON HIM) SACRED EISTLE TO THE CHIEFS OF HADRAMAWT

The Messenger of Allah (Peace be upon him) sent Hazrat Ali bin Abi Talib, Hazrat Muaz bin Jabal and Hazrat Abu Musa Ashari (may Allah be pleased with all of them) to preach Islam in the Red Sea Coastal territory of the renowned historical south Arabian region of Hadramawt. Their effective preaching proved to be efficacious and within a period of one year whole of the Yemen population joined the fold of Islam. Reputed historian Ibn Khaldun (732-808 A.H. i.e 1331-1405 A.D.) was from the progeny of Hazrat Wail, chief of the Hadramawt. By the time Wail set out from his residence to appear before the Prophet (*Salla Allah-u alaihi wa-Sallam*) to this side the Messenger of Allah (may Allah's Blessings and Peace be upon him) had said to his Companions (*Sahabah-Radiya Allah-u Taala anhum*) that a prince would come to them. When he came, the Prophet (Peace be upon him) welcomed him, spread his cloak for him and made him sit near him. He prayed for him; "O Allah, bless Wail and his sons and grandsons. And make them rulers over the tribes of Hadramawt." Hazrat Wail (may Allah be pleased with him) solicited for an edict, thereupon the Messenger of Allah (Peace be upon him) commanded for edict to be written. The contents were:

“In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad the Prophet of Allah (Peace be upon him) to the chiefs of Hadramawt (Ubahilah). You should offer prayers and paid alms (*zakah*). All the peoples should pay alms (*zakah*) what is established on certain number of cattle those pasture in the grazing lands for the most part of the year. It is also obligatory for you to arrange for the subsistence of the Muslim army, and it is necessary to arrange one camel load of grain for every ten persons. Even after these directives and guidance, if any one conceals his position and means, he will become like a usurper, on hiding by contriving.”



(95) THE PROPHET'S (PEACE BE UPON HIM) (SECOND) SACRED EPISTLE TO THE PEOPLE OF HADRAMAWT (UBAHILAH)

“In the name of Allah, the Most Gracious, the Most Merciful.
From the Messenger of Allah (Peace be upon him) to the chiefs of Hadramawt (Ubahilah)

The People of Hadramawt (Ubahilah) should remember that:

- (1) One average goat shall be given on each forty goats, as alms (*zakah*);
- (2) One fifth shall be paid as alms (*zakah*) on all the products obtained from the soil;
- (3) The man who commit fornication, shall be punished with one hundred lashes and banished for one year from the country. On the contrary if a person commit adultery with a married woman, he will be sentenced to death by stoning (lapidation).
- (4) You should neither be sluggish or feel bashfulness in performance of the Divine precepts.
- (5) In Islam every type of intoxication is unlawful and stand forbidden.
- (6) Wail bin Hajar had been appointed as governor over the people of Hadramawt.



(96) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR HAZRAT WAIL BIN HAJAR

Hazrat Wail bin Hajar (may Allah be pleased with him) solicited before the Prophet (Peace be upon him) that my relatives have oppressively taken adverse possession of my property. The Messenger of Allah (Peace be upon him) said:

“I will give you more than your demand.”

On this affirmation the Prophet (*Salla Allah-u alaihi wa-Sallam*) commanded Hazrat Amir Muawiyah (may Allah be pleased with him) to write on edict:

THE SACRED EDICT

“In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad the Prophet of Allah (Peace be upon him) to Wail bin Hajar. Since you have embraced Islam, therefore I leave all the properties and forts presently occupied by you in your ownership. You will continue its proprietor. Of course you have to pay one-tenth as tithe of the produce. Division will be decided by two just minded, which will be arraigned, so that there should be no oppression on you. The Prophet of Allah (Peace be upon him) and all Muslims will be your helper.”



After returning to Hadramawt Hazrat Wail bin Hajar bin Rabiah bin Wail bin Yaamar Hadri (may Allah be pleased with him) satiated with the princely pomp and pride and servitude of the Holy Prophet (Peace be upon him) became his distinctive characteristic and became one of the companions of high dignity. He narrated number of *Ahadith*.

(97) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR MEHDI FAROH BROTHER OF HAZRAT SALMAN FARISI (MAY ALLAH BE PLEASED WITH HIM)

“In the name of Allah, the Most Gracious, the Most Merciful:”

“This is the epistle from The Messenger of Allah (Peace be upon him) for Mehdi Faroh bin Shakhsan brother of Salman Farisi and whole of his family and relatives and the relatives of Mehdi Faroh, both who embrace Islam and he who continue at his old doctrine.”

“Allah Taala has commanded me and the whole mankind to affirm that Allah and Allah alone is worthy of worship. He is alone and has no partners. Allah is the Creator of creature. Neither drowsiness, nor sleep can seize Him. To Him belongs whatever is in the heavens (firmaments), and whatever is on earth. He knows what is in front of His creatures and what is behind them, while they cannot comprehend any thing of His knowledge, except what He wills to reveal. Commandment of life and death is the authority of Allah and all shall present before Allah on the Day of Resurrection. Every soul shall taste death. Only on the Day of Judgement, shall you be paid your full recompense. Everyone shall taste death. When resurrected, on the Day of Judgement, there will be a taste of sweetness for those who had been righteous and there will be a taste of bitterness for those who rejected faith. Allah is very Pure and very Exalted. Allah alone is to be worshipped; He is alone and He has no partners. Indeed, my prayer, my sacrifice, my life and my death is for Allah, who is the Creator and Sustainer of the entire cosmos. O Allah! O our Sustainer! All praises are for you; Praise that should fill the heavens and earths; and may fill any thing you may wish. O Dignified, O Exalted Allah! Whatever your servant is saying is correct. We are all your servants. O Allah! No one can stop the Blessing if you wish to Bless someone and no one there to benefit anyone if you decide to stop that benefit. O Allah! I seek refuge in You from the torments of Hell, tribulations of the grave, from the evil of life and death. You are the most Benevolent, O the Maker of the Heaven and Earth! The Most Exalted and the Most Honoured, The Ever-Living and Sustainer of the entire Universe! I beg from you Paradise and I seek refuge from the Hell-fire. O Allah! You are Peace and Peace comes from You; You are very Sacred and Blessed, O Gracious and Honoured. O mankind! Worship your Lord who created you and those before you, so that you may ward off evil and be righteous. On the Day of Resurrection, man shall be informed of what he had committed, and what he had omitted to do. On the day of Judgement, the whole of the earth shall be but His handful; and the heavens (firmaments) shall be rolled up in His right Hand, (The hand of power and Majesty). The earth shall shine with the light of her Lord: and the Book of account of each man's action shall be placed open into his hands; and the Prophets and the martyrs shall be brought forward, and it shall be decided between them, with the truth, and they shall not be wronged in the least. Glory be to Him. Allah, the Gracious has revealed in the Holy Quran.”

“If We had 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 parables which we strike forth for men, so that they may reflect." (Surat Al-Hashr, 59:21)

"In accordance with my document these people are in the security of Allah and this security is applicable on their descendants and assets. Till such time they are inhabiting the land under their possession, they are owners of that equable land mountainous areas, springs and grazing lands and their occupation and their permanent right is conceded."

"It shall be obligation of the Mehdi Faroh and his descendants to adhere to the orders written in this document. They will be given the following privileges also:

- (1) They should not cut their forehead hairs like slaves;
- (2) They may continue wearing their rosary thread;
- (3) They are exempted from poll-tax (*jizyah*) for ever;
- (4) They are free to maintain their fire-temple and usage of its income;
- (5) They are authorized to wear elegant clothes and can use any type of conveyance;
- (6) They are permitted to built residential houses and stable;
- (7) They can carry the bier according to their doctrine;
- (8) They are free to act according to their doctrine;
- (9) They are respectful and honourable out of non-Muslims living in the country.

I have been informed through Divine revelation that Paradise has the desire to sight Hazrat Salman Farisi (may Allah be pleased with him)"

"Ali bin Abi Talib (may Allah be pleased with him) scribed it."



Note: Circumstances relating to Hazrat Salman Farisi (*Radiya Allah-u Taala anhu*) have already been described in volume-I

(98) THE PROPHET'S (PEACE BE UPON HIM) SACRED EDICT FOR TAMIM AL-DARI

"In the name of Allah, the Most Gracious, the Most Merciful. This is the epistle from Muhammad Messenger of Allah (Peace be upon him); for Tamim bin Aws al-Dari. Whole of the village of Ayun, its plain and open field, its mountainous area, water wells, cows, bullocks and creeping grape plants are for him and after that for descendants and none should dispute with him. He who

disputes with him has no claim and his (Tamim's) right is established. If anyone ventured to offend him or his descendants then he is accursed one by the Almighty Allah, the angels and of all the mankind."

"Ali bin Abi Talib had scribed it."



Ibn Fazlullah al-Umri, author of 'Musalik al-Absar', has the prosperity to view this document of the Holy Prophet (Peace be upon him) in 745 A.H. (1324 A.D.)

It has been narrated that when after Ghazwah-e-Tabuk in 9 A.H. a ten member delegation of al-Dariyin appeared before the Prophet (Peace be upon him), Tamim al-Dari and his brother Nuaym bin Aws Dari were the members of that delegation. Tamim Dari solicited that when Syria is conquered by Muslims, then the village of Bayt Ayun may kindly be bestowed upon me and for that I may be provided a written document at this stage. Thus the Prophet (Peace be upon him) bestowed upon him the above document. Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) had so much veneration of treating and act upon this document with respect that he advised Hazrat Abu Ubaydah bin Jarrah (may Allah be pleased with him) commander of the Muslim forces of Syrian wars that: 'You enjoin strictly and forbid the Muslims not to create any hindrance for Tamim Dari or his family. If for any reason they had emigrated and now intend to come back, provide them all the facilities. Because this territory was particularly specified by the Messenger of Allah (Peace be upon him) for Tamim Dari. Therefore, they are the absolute owners and authorized having legal power.'

This Ayun (Habrun) territory of Tamim Dari is situated at a distance of eighteen miles from Bait-al-Maqdis. Habrun (Ayun) was an ancient town where the shrines of Hazrat Ibrahim (upon him peace), Hazrat Ishaq (Isaac: upon him peace) and Hazrat Yaqoob (Jacob-upon him peace) are located and now called Al-Khaleel.

Muqaddasi, a renown traveller of fourth Hijri has recorded that in Habrun there is a splendid rest house for the travellers. Where large number of servants have been deputed for attendance of the travellers and visitants. Boarding and lodging arrangements are of high quality and free of charge. Its expenses are met out of the income from the public charity trust of Hazrat Tamim al-Dari (may Allah be pleased with him). It is perceived that Hazrat Tamim al-Dari (*Radiyu Allah-u Taala anhu*) might have dedicated his property to facilitate the travellers

and visitants of the shrines of Hazrat Ibrahim, Hazrat Ishaq and Hazrat Yaqub (upon them peace).

(99) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BUDAYL BIN WARQA ETC. OF TIHAMA (ASIR)

“In the name of Allah, the Most Gracious, the Most Merciful.
This is the epistle from Muhammad the Prophet of Allah (Peace be upon him) to Budayl bin Waraqa etc. All praises and thanks be to Allah, the Lord of the entire universe. Allah and Allah alone is worthy of worship. You should be aware that the people of Tihama are very dear to me and this connection is a cause of nearness. What ever I like for myself, I like the same who immigrate though within your region. People those are in agreement with Tihama are dear and respectable for me like the people of Tihama itself. I will not take any action disgraceful to them. You should feel comfort on my peace treaties with Arab tribes. Two boys one son of Alqumah bin Alatha and second one son of Howdha, have joined the fold of Islam and have migrated. They have pledged on the same basis as have been pledged the people of Ikramah. I assure you that your benevolent will benefit you.”



Tihama is a province of the Arabian Peninsula and is located in the south of Makkah Mukarramah, a spacious valley extending from Red Sea to Jabal al-Sarat and Yemen. Khuzaah tribe was inhabiting in this valley and Hazrat Abdul Muttalib bin Hashim had entered into a treaty with them. Though Banu Khuzaah had not yet embraced Islam, but friendly relations were continued from the last many generations. When the Holy Prophet (Peace be upon him) was descended, Banu Khuzaah was inhabiting in the environs of Makkah Mukarramah.

(100) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU ASLAM (A CLAN OF BANU KHUZAAH)

“In the name of Allah, the Most Gracious, the Most Merciful:

This is the epistle from the Messenger of Allah (Peace be upon him), to Banu Aslám. Who ever join the fold of Islam from among the Banu Aslam, offer prayers, pay alms (*zakah*) and be sincere to the religion of Islam, shall be protected and will be helped in case of invasion. Whenever they are called for assistance by the Prophet (Peace be upon him) it will be their obligation to provide assistance. Their villagers and people of urban areas shall be having the equal rights. They can migrate to the place of their desire."



(101) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO HAZRAT KHALID BIN WALID (MAY ALLAH BE PLEASED WITH HIM) (NAJHRAN)

"In the name of Allah the Most Gracious, the Most Merciful.
From Muhammad, the Prophet (may Allah's Blessings and Peace be upon him) to Hazrat Khalid bin Walid (may Allah be pleased with him). May peace on you. I praise and thank be to Allah, Who is alone worthy of worship. I have received your letter through your representative, through which you have intimated me about the embracement of Islam of the Harith bin Kaab tribe, without any conflict and that they have welcomed the invitation of Islam and have pledged for the belief in the Oneness of Allah and have witnessed that Muhammad (Peace be upon him) is the Servant and Prophet of Allah. Allah has bestowed them with His Guidance. You give them happy news and excite with fear. You should come back with a delegation from among them. On you peace."



(102) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO RIFAA BIN ZAID JUDHAMI

"In the name of Allah, the Most Gracious, the Most Merciful:
This is the epistle from Muhammad the Messenger of Allah (Peace be upon him), for Rifaa bin Zaid Judhami (may Allah be pleased with him). I have deputed Rifaa bin Zaid Judhami as my envoy and preacher of Islam. He will pursue his nation and shall convey the invitation of Allah and His Messenger. Whoever accept his invitation will be considered as in congregation of among Allah and His Prophets

(peace be upon him) faithful. And whoever refuses to accept this right and true invitation, then only two months period will be immunity for them.”



(103) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO THE JEWS OF KHAIBAR

Khaibar was a town comprising many Jew fortresses, located at a distance of 185 KM towards north of Madinah. It was a centre of nefarious Jews, were inhabiting there, those were money lenders on cumbersome rate of interest and were traders of fighting implements. It was a centre of vicious and wicked activities and fulfil their furious designs of usury and arms sale they induce the Arabs and wage war among them through their treacherousness. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent the Sacred Epistle to them inviting them to embrace Islam.

SACRED EPISTLE

“In the name of Allah, the Most Gracious, the Most Merciful.
From Muhammad the Messenger of Allah (peace be upon him) who is a Prophet and Messenger of Allah like Hazrat Musa (upon him peace) and I testify the commands brought by Hazrat Musa (Upon him peace). O people of Taurah (Torah-Taurat), has not Allah revealed in Torah that Muhammad (Peace be upon him) is Messenger of Allah. His Companions will be intensely stiff upon the enemy but among themselves shall be affectionate and kind friends. They will be desirous of Allah's Munificence and Assentation. I adjure you under oath of the Almighty Allah, Who revealed Torah and Who (Allah) bestowed *Manna* and quails upon your ancestors and He Who split the sea providing passage for you and He (Allah) Who rescued you from the slavery of Pharaoh (Firawn) Who subjected you to grievous chastisement. He (Allah) bestowed Musa (upon him peace) the Book and a clear sign has come to you from your Lord and in Torah you do not find that you should believe me and put faith to accept the religion of Islam? After this revelation and manifestation of Torah pertaining to me, is not righteousness guidance and astray seduction obviously clear?

Hence I invite you towards Allah and His Messenger's (peace be upon him) right and true path and embrace Islam."



(104) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE TO BANU UQAYL

Bani Uqayl were inhabiting Hijaz and on their embracement of Islam, the Prophet (peace be upon him) gave them epistle for bestowing them the Wadi-al-Aqeeq, just in the outskirts of Madinah, spreading from south west to north-east. In this valley there are some wells of historical importance. Madinah University is also located in this valley.

SACRED EPISTLE

"In the name of Allah, the Most Gracious, the Most Merciful:
This is the epistle of Muhammad the Messenger of Allah (peace be upon him) for Rabi, Mutarrib and Unays.

They have been bestowed the land of valley of Aqeeq, till they offer prayers, paid alms (*zakah*) and obey Allah and his Prophet (peace be upon him). They can take full benefit from the valley of Aqeeq."

(105) THE PROPHET'S (PEACE BE UPON HIM) SACRED EPISTLE FOR HAZRAT AMR BIN HAZM ANSARI, WHILE SENDING HIM TO (NAJHRAN) YEMEN AS ADMINISTRATOR

Hazrat Khalid bin Walid (may Allah be pleased with him) appeared before the Prophet (Peace be upon him) with the delegation of Banu Harith bin Kaab, a tribe of Yemen, who has embraced Islam. At his first sight the Prophet (peace be upon him) inquired, who are these people, they seems to be Hindustani (Indians). The Companions (may Allah be pleased with all of them) informed the Prophet (Peace be upon him) that these are members of the delegation from Banu Harith bin Kaab, those were summoned to appear before him. The Prophet (Peace be upon him) rewarded ten *uqiya*hs (fifty ounces) of silver to each member. He appointed Hazrat Amr bin Hadhm (Hazm) Ansari as their instructor for the Islamic laws and he was made their Administrator. While sending him to Najran.

along with them as Administrator, the Prophet (Peace be upon him) directed Hazrat Ubayyi bin Kaab to write a document for him.

THE SACRED EPISTLE

“In the name of Allah, The Most Gracious, the Most Merciful.

This epistle was given to Amr bin Hadhm Ansari while sending him to Yemen. Allah, the Almighty has revealed.

“O you who believe! Fulfil your compacts. It is made lawful for you quadruped (grazing) animals, other than those which will be announced to you; not violating the prohibition against the hunting, while you are in state of pilgrim’s dress (Ihram) (for Hajj or Umra). Surely, Allah decrees what He desires.” (Al-Maedah, 5:1)

“Allah, the Bountiful has further revealed: Surely, Allah is with those who ward off (from evil acts and with those who do righteous) and those who act piously.”

“I have advised Amr bin Hadhm (Hazm) Ansari, to whom have been appointed Administrator upon you, to realize the Allah’s rights as per commandments of Allah. Treat the people with righteousness and instruct them for virtuous deeds. Teach them Quran and admonish them Islamic laws. Only pure and clean would touch the Quran. People should be prohibited from mischief and should be apprised of their rights and obligations. Piety should be taught with delicacy but an oppressor is not to be given remission and instead should be dealt with vehemently, because Allah do not like tyranny or cruelty instead He has forbidden the oppression severely. Allah, the Magnificent, has accursed the oppressive people. People should be taught the deeds leading to Paradise and be prohibited from the means and ways leading to Hell. People should be dealt with courteous behaviour so that they could understand the Islamic laws. Basic rules of performance of Hajj and Umra should be explained in detail. Sunnah (Traditions of the Holy Prophet:Peace be upon him) and Divine precepts should be described particularly.”

“People, while offering the prayers, should be prohibited from wearing such clothes which would not fully cover the man’s body and then apprehension of visibility or lay bare of the private parts of the body could be possible. The manner how to perform ablution (*Wuzu*) should be explained in detail and

directed that prayers be offered as prescribed by the Muslim law. Further more, people should be instructed to perform complete *Rukoooh* (bowing the head and the body) and proper prostration by overshadowing the heart with tenderness. *Fajr* Prayer should be offered in the early morning, *Zuhr* Prayer at noon, after declining the sun, *Asr* prayers at shadow equalled, *Maghrib* Prayers immediately after sunset and *Isha* Prayer, the last one, at the early part of night. People are commanded to offer *Juma* (Friday) prayer by concentration in a congregation. People should rush towards mosques after first Azan of Juma (call for prayer) and before this one should take bath which is better and preferable.”

“Realizations would be made with mildness. Oppressor should be called to account and dealt with heavy handedly, because Allah disliked oppression and cruelty and have forbidden from that. Beware; Allah has accursed cruelty and oppression. Give the glad news to people on their good disposition and glad tidings of Paradise for their virtuous deeds, and frighten them from Hell for their evil ways and wicked deeds. Behave the people with intimacy and friendship, so that they comprehend the religion. None should prepare a top-knot of the hair and hang on the neck. When reconciliation, compromise or peace talks are being negotiated none would shout or cry in the name of tribe or family. Instead all would solicit before Allah for help.”

“One fifth out of the booty, (collected in battles) which Allah has bestowed upon you, should be paid as share of Allah and every Muslim would be required to pay tithe (*ushr*) of his rain and spring harvest and half of that for the well water irrigation draws by bucket.”

“Two goats will be *Zakah* (alms) for every ten camels and one cow on every forty cows or one calf on thirty cows and one goat on every forty goats. This is the fixed establishment of alms (*Zakah*), whoever pays more than that, Allah will give him more reward and retribution.”

“In case of commencement of war, people would not ask for help from others on tribal account or because of mutual relationship. Basis of help would only be for the pleasure and assent of Allah alone who has no partners. Whoever cry for help for the sake of tribe or tribal family, mischief like that would be finished and in no case be encouraged. Wage of war is striving in the way of Allah and whoever Jew, Christian or non believer embrace Islam voluntarily and sincerely and accept the true faith, would be entitled to same privileges and obligations, those are for all the other faithful Muslims.”

“Whoever among the people is desirous to continue follow his old Christian or Jewish religion, he should not be compelled to change his religion, on

the contrary an one dinar poll-tax (*jizyah*) would be imposed on every sensible adult, realizable annually in cash or kind. Whoever refuses to pay this poll-tax would be considered the enemy of Allah and His Prophet (Peace be upon him)."



The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Amr bin Hazm (Hadhm) Ansari and was appointed as administrator and teacher upon Banu Harith bin Kaab. This document was kept safe and preserved by his descendants and was secured with his grand-son Qazi Abu Bakr bin Muhammad bin Hazm. Hazrat Umar Farooq (may Allah be pleased with him) collected this epistle and twenty one other epistles of the Prophet (Peace be upon him) written to Bani Aadiya, Banu Uraydh, Tamim Dari, tribes of Juhayna, Tayy, Judham and Thaqif etc. putting to gether compiled as a Booklet. It can be declared as a first collection of Epistles and Edicts of the Holy Prophet (may Allah's Blessings and Peace be upon him). Ibn Toloon has published this consecrated collection as an appendix with his book "Ailam-al-Saileen."

Hazrat Umar bin Abdul Aziz, during his caliphate (99 A.H. – 101 A.H.) when started compilation of the Traditions (Sayings of the Holy Prophet:Peace be upon him), he acquired the services of the above referred Qazi Abu Bakr bin Muhammad bin Hazm (bin Zaid bin Luzan bin Amr bin Abd Manaf bin Ghanam bin Maalik bin Najjar. Najjar tribe. Died in 51 A.H. in Madinah Munawwarah) and entrusted him the responsibility to compile the Traditions (Sayings of the Holy Prophet:peace be upon him). More-over when Caliph Hazrat Umar bin Abdul Aziz (bin Marwan bin Hakam bin Al-Aas bin Umayyah bin Abd Shams Amwi. His mother's name was Umm Aasim and she was daughter of Hazrat Aasim bin Hazrat Umar Farooq-e-Azam:*Radiya Allah-u Taala anhuma*. In this manner Hazrat Umar bin Abdul Aziz had circulation in his veins the blood relating to the Orthodox Caliph Hazrat Umar Farooq; may Allah be pleased with him; as a result of which a virtuous and well-disposed person Umar born as a grand-son of ignominous man like Marwan) had the desire to seek guidance for charities (*sadaqah*) from the Traditions of the Messenger of Allah (Peace be upon him) he learnt the knowledge and virtue from these estimable documents and introduced on these basis the laws of alms (*zakah*) and charities (*sadaqah*) in the country.

THE BEGINNING OF THE ILLNESS OF THE MESSENGER OF ALLAH (SALLA ALLAH-U ALAIHI WA-SALLAM)

The Holy Prophet (Peace be upon him) after performance of Farewell Pilgrimage and returning to Madinah in Zil Hajjah, was up till now in good health and performed all Divine precepts with zeal and fervour; leading prayers, issuing dispatches, appointing governors and arranging administration throughout Arabia. The Holy Prophet in the last year of his worldly life, spent most of his time in Madinah. He settled the organization of the provinces and tribal communities which had embraced Islam and become the component parts of the Muslim state. Officers were sent to the provinces and to various tribes for the purpose of teaching the people the precepts and practices of Islam, administering justice according to the Quran and the Sunnah (Traditions of the Prophet-peace be upon him) and collecting alms (*Zakah*). Hazrat Usamah bin Zaid (may Allah be pleased with him) and his army set up their headquarters at al-Jurf, in close suburbs of Madinah, and as per orders of the Prophet (Peace be upon him) there began their preparation for the long journey to the battle field of Muthah. He was commanded to enter the approaches of al-Balqa and al-Darum in Palestine, in the vicinity of Muthah where his father was martyred. The Prophet (Peace be upon him) also commanded him to fight the enemy in the early hours of dawn, to fight them fearlessly, vehemently and impetuously as well as to surprise the enemy, never to let the news of his advance reach them before-hand.

He, however, became indisposed during the middle of Safar, 11 A.H. The Holy Prophet (Peace be upon him) has said good-bye to his people at Makkah but his mind was occupied with the thought that he had not prayed for the martyrs of Uhud; and so to their graves he now turned his steps. There, standing besides the graves of his brave, courageous and faithful-companions, he prayed and with such earnestness that although they were buried for eight long years, one would have as if a departing soul was bidding farewell to living persons. Ibn Hajar Asqalani (*Kitab-ul-Janaiz*) had described that on his return to Madinah he taken seat on the pulpit in the mosque and said (sermon):

“I am to precede you and I have been made a witness upon you. By Allah, you will meet me at the Fountain (Al-Kawthar) very soon. I have been given the keys of the worldly treasures. By Allah, I do not fear for you that you will turn polytheists after me. But I do fear that you may strike one another’s neck for the acquisition of worldly riches.”

The fever became intense and pain considerably increased. But he bore all these sufferings with remarkable calmness and tranquility and he led the prayers in the Mosque as long his health supported him.

In the end of Safar or in the beginning of Rabi-ul-Awwal 11 A.H., he went to *Baqi al-Gharqad* (the graveyard in Madinah) in the middle of the night and prayed and sought forgiveness of Allah for the dead. Hazrat Abdullah bin Amr bin Al-Aas (may Allah be pleased with him) has described that Hazrat Abu Muwayhibah (*Radiya Allah-u Taala anhu*) narrated that the Messenger of Allah (Peace be upon him) woke him up in the middle of the night and said: "I have been commanded to pray for the dwellers of the graveyard, Baqi. So come with me." He stated: I went with him and there he said: "Peace be on you, O dwellers of the graves! Happy are you and you are much better than living beings. Like utter darkness of the nights, trials have overtaken people of the world in rapid succession, worse than the earlier." He then told me that he was given keys to the treasures of the world with choice to live here for ever before going to Paradise or choosing death and eternal life, and that he had chosen the latter. Although his pain was severe, he made rounds to his wives till in the closet of Hazrat Maymunah (may Allah be pleased with her) his illness became intense. He called all his wives and sought their permission to stay in Hazrat Ayesah's (may Allah be pleased with her) house during his illness. All of them consented willingly. So, he came out with the support of two men, Hazrat Fadl bin Abbas and Hazrat Ali bin Abi Talib (may Allah be pleased with them), and his feet dragged on the ground and he shifted to Hazrat Ayesah's (*Radiya Allah-u Taala anhu*) closet.

QURANIC VERSES ON DEMISE

Allah, The Almighty, has revealed in the Holy Quran:

1. "Verily, you are mortal and verily they are mortals. Then on the Day of Judgement, you will contend in the presence of your Lord." (Az-Zumar, 39:30:31)
2. "And we granted not to any human being before you, an ever-lasting life. And if then you should die, would they live forever?" (Anbiya, 21:34)
3. "Every soul shall have a taste of death. And we test you with both good and evil, by way of probation and you will be brought back to Us." (Anbiya, 21:35)
4. "Every soul shall taste of death. And only on the Day of Judgement, shall you be paid your full recompense. So whoever is spared from the Fire, and is admitted to Paradise, he indeed has attained the object. The life of this world is nothing but an allusive effect of vanities." (Aal-e-Imran, 3:185)
5. "And Muhammad is no more than a Messenger. Many were the Messengers that passed away before him. If he died, or is slain, will you turn back on your heels and whoever turns back on his heels, shall by no means harm to Allah in the least. But Allah shall reward the grateful." (Aal-e-Imran, 3:144)

6. "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 seek His forgiveness. Surely, He is the One who accepts repentance (often)." (A-N-Nasr, 110: 1-3)
7. "..... This day (Farewell pilgrimage day) I have completed for you your religion and have fulfilled My graciousness upon you, and I have chosen for you Islam as your religion." (Al-Maedah, 5:3)

THE PROPHET'S (PEACE BE UPON HIM) TRADITIONS (AHADITH) ON DEMISE

- (1) Hazrat Tariq bin Shihab has narrated (Sahih Bukhari 130, vol. 6) that:- The Jews said to Hazrat Umar (*Radiya Allah-u Taala anhu*) that ' You (Muslims) recite a Verse, and had it been revealed to us, we would have a day of Festival (celebration).' Hazrat Umar Farooq (may Allah be pleased with him) said: 'I know very well when and where it was revealed. "This day I have perfected (completed) your religion for you" (5.3) was revealed on the day of Arafat (Hajj-tul Wada i.e Farewell Pilgrimage), and by Allah I was at Arafat.'
- (2) Hazrat Abdullah (*Radiya Allah-u Taala anhu*) has narrated (Bukhari 426, vol.8) that: The Prophet (Peace be upon him) drew a square then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line and said; "This is the human being, and this, (the square) is his base of life (his day of death), encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (overtake) him, and if the other miss him, a third will snap him."
- (3) Umm-ul-Momineen Hazrat Ayeshah Siddiqah (*Radiya Allah-u Taala anha*) narrated (Bakhari 517, vol .8): 'There was a leather or wood container full of water in front of Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) (at the time of his death). He would put his hand into the water and rub his face with it, saying; "*La ilaha ill Allah*" (None has the right to be worshipped but Allah)! No doubt, death has its stupors," Then he raised his hand and started saying; "(O Allah!) with the highest companions." (and kept on saying it) till he expired and his hand dropped."
- (4) Hazrat Ayeshah Siddiqah (*Radiya Allah-u Taala anha*) narrated (Bukhari 110, Vol. 6) that: 'I heard Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) saying; "No Prophet gets sick but he is given the choice to select either this world or the Hereafter." Hazrat Ayeshah (may Allah be pleased with her) added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, o

- the Prophets, the Siddiqin (those followers of the Prophets who were first and foremost to believe in them), the martyrs and the righteous who do good." And from this I came to know that he has been given the option.'
- (5) Hazrat Abu Qatadah bin Ribī Al-Ansari (*Radiya Allah-u Taala anhu*) narrated (Bukhari 579, Vol. 8): 'A funeral procession passed by Allah's Messenger (Peace be upon him) who said: "Relieved or relieving (The people etc) from him (or her)?" The people asked: O Allah's Messenger (Peace be upon him)! What is relieved and relieving (the people etc.) from him (or her)? He said: "A believer is relieved (by death) from the troubles and hardships of the world, and leaves for the Mercy of Allah the Gracious, while (the death of) a wicked person relieves the people, the land, the tree (and) the animals from him (or her)."
- (6) Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhumā*) narrated (Bukhari 493, Vo. 6): Hazrat Umar (*Radiya Allah-u Taala anhu*) asked the people regarding Allah's revelation. "When comes the Help of Allah (to you O Muhammad: Peace be upon him: and victory have been achieved. (110:1)." They replied, 'It indicates the future conquest of towns and places (by Muslims); Hazrat Umar (may Allah be pleased with him) said; 'What do you say about it, O ibn Abbas?' I replied; '(This Surah) indicates the termination of the life of Muhammad (Peace be upon him). Through it he was informed of the nearness of his death.'
- (7) Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated (Bukhari 319, Vol. 8): I heard Allah's Messenger (Peace be upon him) saying; "By Allah I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day."
- (8) Hazrat Abu Musa Ashari (*Radiya Allah-u Taala anhu*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "When Allah, the Exalted and Glorious, intends to show mercy to an Ummah (people) from amongst his servants He calls back His Prophet to his eternal home and makes him harbinger and recompense in the world to come; and when He intends to cause destruction to an Ummah, He punishes it while its Prophet is alive and He destroys it as he (the Prophet) witnesses it and he cools his eyes by destruction as they had belied him and disobeyed his command."
- (9) Hazrat Umm Al-Fadl bint Harith (*Radiya Allah-u Taala anha*) narrated (Bukhari 712, Vol. 5): 'I heard The Prophet (Peace be upon him) reciting Surat-al-Mursalat (77) in the Maghrib (sun-set) prayer, and after that he did not lead us in any prayer till he died.'
- (10) Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) narrated: (Bukhari 542, Vol. 6): 'Whenever Allah's Messenger (Peace be upon him) became sick, he used to recite Al-Muawidhitan (i.e. the last three Surahs of Quran) and blow his breath and passed his hand over himself. When he had his fatal illness, I started reciting Al-Muawidhitan and blowing my breath over him

as he used to do, and then I rubbed the hand of the Prophet (Peace be upon him) over his body.'

- (11) Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) narrated: 'I heard the Messenger of Allah (Peace be upon him) and listened to him before he passed away while he was lying supported on his back, and he was saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)."
- (12) Hazrat Ayesah Siddiqah (may Allah be pleased with her) narrated (Bukhari 718, Vol. 5): 'The Prophet (*Salla Allah-u alaihi wa-Sallam*) called Hazrat Fatimah (*Radiya Allah-u Taala anha*) during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that she said, 'The Prophet (*Salla Allah-u alaihi wa-Sallam*) first told me secretly that he would expire in that disease in which he passed away, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time).'
- (13) Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) narrated: 'When Allah's Messenger (Peace be upon him) was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet (*Salla Allah-u alaihi wa-Sallam*) became sick and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companions." Thereupon I said, 'So he is not going to stay with us?' Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.'
- (14) Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhu*) has narrated that Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said; "When anyone of you dies, his destination is displayed before him in the forenoon, either in the (Hell) Fire or in Paradise, and it is said to him, "That is your place till you are resurrected and sent to it."
- Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) narrated, that the Prophet (*Salla Allah-u alaihi wa-Sallam*) said during his last illness, "Call Abu Bakr and his son lest a disputant argue or have ambitions." He said twice, "Allah and the believers reject the claimants to the caliphate of anyone else." She remarked, 'Indeed, Allah and the Believers rejected claimants to the Caliphate (Khilafah), except Abu Bakr.'

THE LAST SERMON DELIVERED BY THE PROPHET (PEACE BE UPON HIM)

On Thursday, five days before he expired, Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) asked his family to pour water upon him. Refreshed by the bath he felt relieved and went forth to the Mosque, supported by Hazrat Ali and Hazrat Abbas (may Allah be pleased with both of them) to offer his *Zuhr* (noon) paryer. At the conclusion of the prayer he seated himself upon the pulpit and addressed the people around him:

“There is a servant whose Lord has given him option between this life and that which is nigh unto the Lord, and the servant has chosen the latter. There is none more bountiful to us for his firm determination, loyalty and devotion and for his sacrifice of wealth than Abu Bakr. Some of you are my brothers and friends. Now, I absolve myself from friendship of every friend. If I were to take anyone of the Ummah (people) and my Khalil (friend), I would take Abu Bakr as one, but Allah has made me His Khalil like He took Ibrahim as one. The preceding people turned the graves of their Prophets and righteous men into places of worship, so you do not make the graves of the virtuous as places of worship. I forbid you from doing that (He then raised his hand in prayer and said) O Lord! Let my grave be not adopted as an idol. Allah has cursed the people who have turned the graves of their Prophets into places of worship. By Him Who holds my life, I am at the Heavenly Fountain (Al-Kawthar). Behold, I am about to go to my Lord. You too will go sooner or later. I command you to do good to the first Emigrants and I recommend the Emigrants to do good among themselves. The fact is that your Companion is the friend of Allah. Let every door that leads into the mosque be closed, except the door of Abu Bakr. O people! It has reached me that you are afraid of the approaching death of your Prophet. Has any previous Prophet lived for ever among those to whom he was sent? So think not that I would ever live among you.”

“Verily Allah, the Exalted says:”

“By (the token of) Time (through the ages). Verily, man is in loss. Except those who believe and do righteous deeds and exhort mutually to truth and exhort mutually to patience.” (Surah Al-Asr, 103:1-3)

“Verily, the affairs take their course according to the will of Allah. Delay in Dispensation should not in any way urge you to be impatient in demand. Allah, the Almighty and Greatest does not submit to the haste of any body. He who contends with Allah; Allah overpowers him. He who tries to play fast and loose with Allah he is outwitted by Him. In the near future, if you get power in the world, then do not spread mischief on earth and do not cut off your blood relations. I order you to do good to the Helpers. They are those, who provided facilities for the Promotion of the faith. So you should have unto them well. Did they not provide accommodation for you in their homes? Did they not give you preference over themselves, while they were confronted with poverty? O people! What is this which has reached my ears, that some amongst you murmur against my appointing Usamah as the commander? Now if you criticize my appointing Usamah as commander (*ameer*), it is not a new thing, for, you have indeed criticized my appointing his father (*Zaid*) as commander (*ameer*) before him. And I swear by the Lord, that he verily was well-fitted for the command, and that his son after him is well-fitted also. Truly Usamah is one of the men most dearly loved by me, as his father was. They both are indeed loved by me. Beware, he who is anxious to come to the ‘Fountain’ ‘(Kawthar)’ along with me tomorrow should hold his tongue and restrain his hands. The number of believers would increase, but the Ansar would decrease to the extent that they would be among men as salt in the food. Respect the good among them and forgive the evil. They are my confidants.”

“They are my family and with them I found shelter. By Him in Whose Hand my life is, verily I love you. The Helpers have acquitted themselves creditably of the responsibility that fell upon them and now there remains what you have to do. So he who among you occupies a position of responsibility and is powerful enough to do harm or good to the people, he should fully acknowledge and appreciate the favour that has been shown by these benefactors and should overlook their faults. Verily do not give preference to yourselves over them.”

“O People! Verily sins deprive people of blessings and bring about changes in their lot. When people are good, their rulers do good to them and when the people are wrong-doers their rulers oppress them.”

“There may be some amongst you whom I owe anything. I am, after all a human being. So if there is any person whose honour I have injured, here I am to answer for it. If I have done any injury to the skin of any body, here is my skin; he can take his recompense. If I owe anything to anyone, here is my property; he may take it. Know that among you the most faithful to me is the one who has such a claim against me and then he either takes it from me or absolve me so that I meet my Lord after I have been absolved. No body should say, ‘I fear enmity and grudge of the Prophet of Allah.’ I keep no rancour towards anyone. There are the things which are disgusting to my nature and temperament. I regard them with hatred.”

“By the Lord! As for myself, I have not made lawful; nor have I prohibited anything but that which Allah has forbidden.”

Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) seems to have been the only one in the Mosque who recognized that Muhammad (Peace be upon him) really meant and tears filled his eyes at the idea that soon the Prophet (Peace be upon him) would be no more among them. He submitted: O Messenger of Allah, we will protect you at all cost with our lives, wealth and children. He said: “O Abu Bakr! Be patient.”

This is the last occasion on which he appeared in public. Muslims were happy that the Prophet (Peace be upon him) had recovered and there was no danger for his life. Hazrat Usamah (*Radiya Allah-u Taala anhu*) came to the Prophet (Peace be upon him) and asked his permission to proceed with his army to Syria. Hazrat Abu Bakr (may Allah be pleased with him) greeted the Holy Prophet (Peace be upon him) on his recovery and sought his permission to go out in the suburbs of Madinah to see his wife at al-Sunah. Hazrat Ali (may Allah be pleased with him) told the ardent and full of keen desire crowd that the Holy Prophet (Peace be upon him) had recovered and there was no cause of worry. The people, therefore, dispersed well-pleased and happy at this news.

HAZRAT ABU BAKR SIDDIQUE (RADIYA ALLAH-U TAALA ANHU) AS IMAM

Hazrat Abdullah bin Zamaah (*Radiya Allah-u Taala anhu*) has narrated that when the Prophet's (Peace be upon him) illness severely intensified and Hazrat Bilal (*Radiya Allah-u Taala anhu*) called the *Azan* (Proclamation for prayers), the Prophet (Peace be upon him) said; “Ask someone to lead the Prayer

(*Salah*)." Ibn Zamah (*Radiya Allah-u Taala anhu*) came out. Hazrat Abu Bakr (may Allah be pleased with him) was not there, so he said to Hazrat Umar (may Allah be pleased with him) to lead the *salah* (prayer). He called out the 'Takbir Tahrimah' (*iqamat*) and the Prophet (Peace be upon him) asked; "Where is Abu Bakr? Allah and the Muslims reject the *Imamat* of any other (besides Abu Bakr)." He sent for Hazrat Abu Bakr (may Allah be pleased with him). Meanwhile, Hazrat Umar (may Allah be pleased with him) refrained. Hazrat Umar (may Allah be pleased with him) said to Zamah, 'Alas, what did you do? When you told me to lead *Salah*, I thought that Allah's Messenger (Peace be upon him) had given the order.'

Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) narrated that: 'When during his last illness, Bilal (may Allah be pleased with him) called the Azan, the Prophet (Peace be upon him) said that; "Abu Bakr should be asked to lead the *Salah*." Someone said that he was tender hearted. When he stands on your place, he will not be able to lead the people. But he insisted and Abu Bakr (may Allah be pleased with him) came forward. The Prophet (*Salla Allah-u alaihi wa-Sallam*) felt a little relief and came out supported by two men at the time of *Zuhr* prayer dragging his feet on the ground. These two men were Hazrat ibn Abbas and Hazrat Ali (may Allah be pleased with both of them). Hazrat Abu Bakr (may Allah be pleased with him) seemed to move back for him, but he indicated that he should stay on the prayer mat and he sat next to Hazrat Abu Bakr (may Allah be pleased with him).' Aamash, (may Allah be pleased with him) a sub-narrator confirmed that the Prophet (Peace be upon him) was the *Imam*. Hazrat Abu Bakr (may Allah be pleased with him) his follower and the rest of the worshippers followed him. The Prophet (Peace be upon him) sat to Hazrat Abu Bakr's (may Allah be pleased with him) left side and he led the people standing.

Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) was commanded by the Holy Prophet (Peace be upon him) to lead the prayer during his illness. Hazrat Ayesah (*Radiya Allah-u Taala anha*) suggested to her husband that her father should be relieved of this for he had a mild heart and might burst into tears while reciting the Holy Quran. The Holy Prophet (Peace be upon him) insisted on his continuing to officiate for him so that Hazrat Abu Bakr (may Allah be pleased with him) had no other choice but to lead the prayers. Abu Bakara ibn Sabrah (may Allah be pleased with him) has narrated that Hazrat Abu Bakr (may Allah be pleased with him) led seventeen *Salah* (prayers) some other say they were twenty. Imam Bukhari has narrated from Hazrat Anas bin Maalik (may Allah be pleased with him) that in his last sickness, the Messenger of Allah (Peace be upon him) did not come out of his house for three days. Then one day, as Hazrat Abu Bakr (may Allah be pleased with him) advanced to lead the prayer (*Salah*), the Prophet (Peace be upon him) directed that the curtain should be raised. His face was before the people, there being no sight better than his splendid face. He gestured

that they should complete *Salah*. Then he lowered the curtain. On Monday morning he let them have a farewell glimpse. Hazrat Sahl bin Saad has narrated that meanwhile it occurred to him that he had given to Hazrat Ayesah (may Allah be pleased with her) some seven dinars (gold coins) He desired that these should be given at once in charity to the needy, as he did not like that he should meet his Lord when he had some material wealth in his possession. As per instructions these seven dinars were handed over to Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) who distributed among the needy persons.

Hazrat Abdullah ibn Masud (may Allah be pleased with him) has narrated that he came to Allah's Messenger (Peace be upon him) while he had fever. Hazrat ibn Masud (may Allah be pleased with him) touched him and said; 'You have a very high fever; He said; "Yes as much as two men of you may have." Ibn Masud (may Allah be pleased with him) said, 'You will get a dual reward.' He said; "Yes. By Allah, no Muslim is susceptible with affliction by disease or anything, but Allah removes his sin as a tree sheds it leaves."

Hazrat Usamah bin Zaid (may Allah be pleased with him) has stated that 'he visited the Prophet (Peace be upon him) who was quiet. He raised his hands towards heaven and rubbed them on his face.' Usamah (may Allah be pleased with him) understood that he prayed for him.

THE LAST NIGHT

The last night of Muhammad the Prophet's (Peace be upon him) life, i.e. the 11th of Rabi al-Awwal 11 A.H. was quite inconvenience upon him. He was overheard praying constantly to his Lord for His blessings. The morning brought him some relief. Fever and pain had somewhat abated, and there was some recovery of strength. He moved the curtain of his apartment and saw the Muslims offering their prayers in the Mosque with Hazrat Abu Bakr (may Allah be pleased with him) as their leader. Feeling serenity for the time being he, supported by Hazrat Ali and Hazrat Abbas (may Allah be pleased with both of them) moved slowly to the mosque and sat on the left side of Hazrat Abu Bakr Siddiq (may Allah be pleased with him). When he had finished, the Messenger of Allah (Peace be upon him) addressed the sermon and this was the last occasion on which he appeared in public. On his recovery, Hazrat Abu Bakr Siddiq (may Allah be pleased with him) sought his permission to see his wife (she was daughter of Hazrat Kharijah) at al-Sunah, in the outskirts of Madinah. Hazrat Umar and Hazrat Ali (may Allah be pleased with both of them) returned to their business as usual and the Muslims dispersed in joy and happiness after their days of despondence over the news of the Prophet's (peace be upon him) illness.

The Prophet (Peace be upon him), however, seemed quite exhausted and returned to the apartment of Hazrat Ayesah Siddiqah (may Allah be pleased with her). After he returned home, every minute saw further deterioration of health. As the day advanced his strength failed rapidly. Most of the reports tell that it was 8th of June 632 A.D., one of the hottest days in Arabia, the Messenger of Allah (Peace be upon him) asked for a goblet of cold water in which he dipped his hands and wiped his face. Hazrat Ayesah (*Radiya Allah-u Taala anha*) seeing him to be too weak, raised his head from the pillow and laid it tenderly in her lap. She moistened his forehead with damp cloth. His fever was very high. But the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) remained calm and forbearing. He had resigned himself to the Will of Allah and repeated these words again and again:

“In the company of those on whom is the Grace of Allah” (4:69)

He felt if he was drifting towards the irresistible end. But as ever, he was without fear. He did not for a moment, lose his courage. He constantly called his Lord to help him:

“O Lord! I beseech Thee assist me in the agony of death.”

In this juncture Hazrat Abdul Rahman (*Radiya Allah-u Taala anhu*), the brother of Hazrat Ayesah (may Allah be pleased with her) entered with a green twig in his hand. Seeing this his eyes rested on it, and knowing it to be such as he liked, she asked whether he would like to have it. He signified assent. Chewing it a little to make it soft and pliable, she placed it in his hand. This pleased him. He brushed his teeth energetically and then put it down.

NO OIL TO LIGHT LAMP ON DEMISED NIGHT

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was in the state of agony but at home there was no oil to light the lamp. Thus Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) in these troublesome circumstances asked her an Ansar neighbourly woman to lend her some oil.

Hazrat Ayesah (may Allah be pleased with her) has narrated that: ‘When he was on my lap and he became unconscious for sometime and recovered, he looked at the ceiling and said; “O Allah, with the companions of the high.” I understood that he chose the next life.’

THE LAST DAY AND OBSERVANCE OF FAJR (EARLY MORNING) PRAYER

On Monday, the 12th, of Rabi al-Awwal 11 A.H., he (the Prophet-peace be upon him) moved the curtain of his apartment and saw the Muslims offering their prayers in the Mosque and Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) as their leader (*Imam*). Seeing him Muslims got into a state of delight, but the Prophet (Peace be upon him) could not continue observance because of feebleness and by making a sign to continue prayers, he covered the curtain and reversed back to the apartment. It was the last public manifestation of the resplendent face of the Holy Prophet (may Allah's Blessings and Peace be upon him).

ALLAH'S ENQUIRE FOR HEALTH AND SEEKING OF PERMISSION BY THE ANGEL OF DEATH

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated that Hazrat Jibril (Gabriel:upon him peace), three days before demise, appeared before the Prophet (Peace be upon him) and after greeting submitted that Allah Taala inquire about your perceptible feelings. The Prophet (Peace be upon him) said: "O Jibril, I feel pain." The same happened the next day. On the third day Hazrat Jibril (Gabriel) (upon him peace) came with Hazrat Izrael (upon him peace) the Angel of death and another Angel Ismail (upon him peace) who was commander of seventy thousand angels and every angel of his commandment had further seventy thousand angels under his command. Imagine what would had been the splendour of Hazrat Jibril (upon him peace). Hazrat Jibril (Upon him peace) submitted: 'Alalh sends blessings on the Prophet (Peace be upon him) and inquire about your perceptible feelings.' The Prophet (Peace be upon him) said: "I feel pain," and asked Hazrat Jibril (upon him peace): "Who is this accompanying you." Hazrat Jibril replied: 'This is the angel of death and request for permission. He neither sought permission uptil now nor shall do it in the time to come.' On hearing this, he said to Jibril (upon him peace) to: 'permit-him to come in.' The angel of death came in and submitted: 'O Messenger of Allah, O Ahmad, Allah has sent me to you with the guidance to act upon your orders. If you permit me I will take possession and if you order me otherwise, I will leave it.' The Prophet (Peace be upon him) asked: "O Angel of death, will you obey?" He said: 'I have been ordered to obey you.' Thereupon the Messenger of Allah (may Allah's Blessings and Peace be upon him) permitted to the Angel of Death.'

THE HOLY PROPHET (PEACE BE UPON HIM) PASSED AWAY

His strength now rapidly sank and he was heard saying:

“Lord ! grant me pardon; and join me to the companionship of high.”

Then at intervals he uttered these words:

“The most exalted companionship of high.”

He also murmured admonition:

“Prayer and the persons who have been entrusted to your care.”

This he repeated several times. Then after a pause of silence, his strength ebbed back. His eyes opened widely and he said clearly:

“Lord! Blessed is the companionship of high.”

Then his limbs relaxed. His head fell back in Hazrat Ayesah's (may Allah be pleased with her) lap. She fixed her eyes upon him anxiously, almost hope fully to get a response from him but she found to her great sorrow that the faint suggestion of a smile which relaxed her husband's lips did not belong to this world. Muhammad, the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), after having rendered his obligations towards his earthly companions, had now returned to the companionship of the One on the high. It was Monday, the twelfth of Rabi al-Awwal 11 A.H. that he left for his heavenly eternal abode, at the age of sixty three. His last prayer (*Salah*) with the people was that of Zuhr (noon) on Thursday and he was detached from them for three days.

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated in Bayhaqi's '*Dalael-al-Nabuwwat*' that the Prophet (Peace be upon him) offered the last prayer (*Salah*) with the people behind Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) while he was wrapped in a cloak. Another version had described that when he was getting up (after *Salah*), he said; “Call Usamah.” He came and put the Prophet's (Peace be upon him) back to his chest. This was his last *Salah* (prayer). Bayhaqi has recorded that it was the *Salah* (prayer) of *Fajr* (Early Morning) on Monday, the day he died, that being his last prayer (*Salah*).

May Allah, the Most Gracious, shower His choicest Blessings on him, his family and his companions!

So ended a worldly life consecrated from first to the last, to the service of Allah and humanity.

UNIQUE FRAGRANCE

Imam Ahmad has recorded from Hazrat Ayesah Siddiqah (may Allah be pleased with her) that 'when the Prophet's (Peace be upon him) soul departed, the apartment was filled with fragrance. I have not found a better smell.' Hazrat Abu Burdah has narrated that when he visited Hazrat Ayesah (may Allah be pleased with her), she showed him a thick Yemeni cloak and patched blanket. She said:

'Allah's Messenger (Peace be upon him) demised in these garments.'

CONSTERNATION OF THE COMPANIONS AND DISMAY OF HAZRAT UMAR (*RADIYA ALLAH-U TAALA ANHU*)

The news of the Prophet's (Peace be upon him) expiration spread to all corners of the city. Dismay and fear blazed through the ranks of the people who had just seen the Prophet (Peace be upon him) alive. Some wept bitterly, some were struck dumb; some disbelieved the news of expiration and held that it was a swoon. Even Hazrat Umar (may Allah be pleased with him) in the state of mental affliction, hardly believing it, returned quickly to the Prophet's (Peace be upon him) apartment and went straight to the Prophet's (Peace be upon him) bed, uncovered and looked at his face for a while. He perceived it as a coma from which he believed Muhammad, the Messenger of Allah (Peace be upon him) would soon emerge. Hazrat Al-Mughirah bin Shaabah (may Allah be pleased with him) tried uselessly to convince Hazrat Umar (*Radiya Allah-u Taala anhu*) of the painful fact. These two went to the mosque together while Hazrat Umar (may Allah be pleased with him) stood there in the throng with his sword unsheathed and was proclaiming at the top of his voice, 'some hypocrites are alleging that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) has expired. I swear he did not die: that he has gone to join his Lord, just as Hazrat Moses (upon him peace) went before. Hazrat Musa (Moses: upon him peace) absented himself from his people fourteen consecutive nights and returned to them after they had declared him dead. The Prophet of Allah will return just as Moses (upon him peace) returned. Any man who dares to perpetrate a false rumour such as Muhammad's death shall have his arms and legs amputate by this hand.' The Muslim crowds sat around Hazrat Umar (*Radiya Allah-u Taala anhu*) and listened to him, inclined as they were to agree with him that the Messenger of Allah (Peace be upon him) did not die. At any rate, they could not allied in thought the death with the man whom they had beheld in person only a few hours before and whose clear and echo sound voice they had heard; pray and invoke Allah's mercy and blessing. Moreover, they could not concede that the Prophet (Peace be upon him) whom Allah had chosen for the conveyance of His Divine Message, to whom all the

Arabs had submitted, and to whom Kisra Faris Chosroe and Heraclius were also soon to submit, could possibly die. They could not believe that a man could die who had manifested such power as had shaken the world for twenty three consecutive years and had produced the greatest spiritual storm of history.

HAZRAT ABU BAKR'S (MAY ALLAH BE PLEASED WITH HIM) ADDRESS THE ASSEMBLAGE

Just then Hazrat Abu Bakr Siddique (may Allah be pleased with him) came from the house at As-Sunah on a horse. Hazrat Ayeshah (may Allah be pleased with her) has narrated: 'He dismounted and entered the mosque, but did not speak to the people till he entered upon Hazrat Ayeshah's (may Allah be pleased with her) apartment and went straight to Allah's Messenger (Peace be upon him) who was covered with Hibra a Yemenite cloth. He then uncovered the Prophet's (Peace be upon him) face. For a moment he looked sadly at the finely drawn features of his great and illustrious friend. Then he knelt beside him and kissed his broad forehead and wept and said: 'Let my father and mother be sacrificed for you; By Allah, sweet you were in life and sweet too in death. Allah will never cause you to die twice. As for the death which was decreed by Allah for you, has come upon you.' Gently putting down the head upon the pillow, he stooped again and kissed the face; then replaced the covering.

He covered his head with the striped cloth and went straight to the mosque where Hazrat Umar (*Radiya Allah-u Taala anhu*) still proclaiming loudly that Muhammad (Peace be upon him) had not died. The gathering made a way for him to the front, and as he came close to Hazrat Umar (may Allah be pleased with him) he said to him: 'Softly, O Umar! Keep silent!' But Hazrat Umar (*Radiya Allah-u Taala anhu*) would not stop talking and continued repeating the same claim. Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) rose and made a sign to the people that he wished to address them. No one could have ventured impose himself upon the congregation in such manner except Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*), for he was the ever trustworthy friend of the Prophet (*Salla Allah-u alalihi wa-Sallam*). Hence, it was natural that the people hastened to respond to his call and move away from Hazrat Umar (*Radiya Allah-u Taala anhu*)

MUHAMMAD (PEACE BE UPON HIM) TRULY DEPARTED

Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) after praising and thanking Allah, delivered the following brief address: 'To, proceed, O Men, if you have

been worshipping Muhammad (Peace be upon him), then know that Muhammad (may Allah's Blessings and Peace be upon him) is dead. But if you have been worshipping Allah, then know that Allah is living and He shall never die.' He then recited the Quranic verse:

"And Muhammad is no more than a Messenger. Many more the Messengers that passed away before him. If he died, or is slain, will you turn back on your heels and whoever turns back on his heels, shall by no means harm to Allah in the least. But Allah shall reward the grateful." (Aal-e-Imran, 3:144)

The short sermon had a very salutary effect upon the congregation and it brought consolation to the wounded hearts of the Muslims in this unbearably sad bereavement. Realizing that the people were withdrawing from him and going to Hazrat Abu Bakr (may Allah be pleased with him) Hazrat Umar (may Allah be pleased with him) fell silent and listened to Hazrat Abu Bakr's (may Allah be pleased with him) speech. Upon hearing Abu Bakr (may Allah be pleased with him) recite the Quranic verse, Hazrat Umar (may Allah be pleased with him) fell to the ground. The certainty that the Messenger of Allah (Peace be upon him) was truly dead shattered him. Leading into delusion by Hazrat Umar's (may Allah be pleased with him) speech people listened to Hazrat Abu Bakr's (may Allah be pleased with him) statement and to the Quranic verse as if it was given to them for the first time. They had forgotten that there was any such revelation. Hazrat Abu Bakr's (may Allah be pleased with him) stark words dissipated all doubt and uncertainty. His Quranic quotation reassured the Muslims their holding fast to Allah who never dies.

Hazrat Saeed bin Al-Musaiyab (*Radiya Allah-u Taala anhu*) has narrated (Sahih Bukhari) that Hazrat Umar (*Radiya Allah-u Taala anhu*) said: 'By Allah, when I heard Abu Bakr reciting the Quranic verse (3:144), my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet (Peace be upon him) had died.'

They submitted faithfully to the Will of Allah with an understanding that like all other mortals the Holy Prophet had also left evidently this earthly abode. They felt that the Quranic verse which Hazrat Abu Bakr (may Allah be pleased with him) had recited before them was squarely applicable to the situation, as if it had been revealed just then on that occasion.

Like all other Muslims, having thought that the Prophet had recovered his health, Hazrat Usamah bin Zaid (may Allah be pleased with him) returned to al-Jurf with those of his colleagues who had accompanied him to Madinah in search of reassuring news. He commanded the Muslim force to prepare to march to

Syria: but before the Muslim force proceeded forth, it heard the news that the Prophet had passed away. Hazrat Usamah (may Allah be pleased with him) commanded the army to return to Madinah. He hung his command flag on the door of Hazrat Ayesha's (may Allah be pleased with her) apartment and decided to wait until the Muslims recovered from their shock.

Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) in spite of his intense grief, kept his head cool. He knew that at that moment Islam was faced with grave dangers. The shock of Muhammad's (Peace be upon him) death had been great, but the reaction might even be greater. He, therefore, kept a watch over the affairs lest they should take a serious turn.

SAQIFAH BANU SAAIDAH

Abruptly a man came to Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them) to inform them that Ansar were gathering around Hazrat Saad bin Ubadah (*Radiya Allah-u Taala anhu*) chief of the tribe of al-Khazraj in the Saqifah (courtyard) of Banu Saaidah and are in serious discussion for the Caliphate. The informant added that both the leaders should go out and reorganize Muslim leadership before the tumultuousness and division of the Muslim community got any worse. Since the Prophet of Allah (Peace be upon him) was still laid out in his house and unburied, it was indeed erroneous that the Muslim begin to divide among themselves. Hazrat Umar (may Allah be pleased with him) pleaded with Hazrat Abu Bakr (may Allah be pleased with him) to proceed with him immediately to Ansar to see what they were doing.

HAZRAT ABU BAKR, HAZRAT UMAR AND HAZRAT ABU UBAIDAH (MAY ALLAH BE PLEASED WITH HIM) PROCEEDED TO SAQIFAH BANU SAAIDAH

Thereupon Hazrat Abu Bakr Siddique (may Allah be pleased with him) set out with Hazrat Umar and Hazrat Abu Ubaidah bin Jarrah (Ameen-ul-Ummah) (may Allah be pleased with all of them) immediately towards Saqifa Banu Saaidah.

He was urgently needed there and thus he hurried to the spot. On the way to that place, they were met by two upright and trustworthy Ansar men, namely Hazrat Maan bin Adi Ajlan tribe, and Uwaym bin Saaidah Awsi (may Allah be pleased with him), who, when questioned, remarked that al-Ansar were contemplating separatist ideas. They, thus reached the courtyard of Banu Saaidah and found that al-Ansar had gathered around a man wrapped up in a blanket. Hazrat Umar bin al-Khattab inquired who the man was, and he was told that the man was Saad bin Ubadah suffering from a serious illness. Hazrat Abu Bakr and

Hazrat Umar (may Allah be pleased with both of them) joined at this moment by Hazrat Abu Ubaydah bin al-Jarrah al-Fihri al-Qarshi, took their seats in the gathering. Soon, a speaker rose and addressed al-Ansar on behalf of Hazrat Saad bin Ubadah (may Allah be pleased with him) and after thanking Allah and praising Him, he, said: 'We are al-Ansar, that is to say the 'helpers' of Allah and the army of Islam. You, the Immigrants (Muhajireen), are only a brigade in the army. Still, even on this, a group of you have gone to the extreme of seeking to deprive us of our natural leadership and to deny us our rights.' Hazrat Umar (may Allah be pleased with him) heard it and he could hardly restrain himself. Indeed, he was ready to put an end to this pretension once and for all by the sword, if needed. Fearing that harsh treatment might aggravate rather than improve matters, Hazrat Abu Bakr (may Allah be pleased with him) held Umar (may Allah be pleased with him) back and asked him to act gently.

Hazrat Abu Bakr (may Allah be pleased with him) listened to the arguments of Ansar (Helpers) calmly and then placed the matter before them with patience and endurance and asked them to decide the issue.

HAZRAT ABU BAKR SIDDIQUE (MAY ALLAH BE PLEASED WITH HIM) SPOKEN ARGUMENTATIVELY

He than turned to al-Ansar saying: 'O men, we the Muhajireen (Immigrants) were the first people to embrace Islam. We enjoy the noblest lineage and descendance. We are the most esteemed and known reputable of any group in Arabia. The most-important factor is, we are the closest blood relatives of the Prophet (Peace be upon him). The Quran itself has given us preference.

Allah, the most Gracious, has revealed in al-Quran:

"The foremost to precede (in Islam) of the Muhajireen (Immigrants) and the Ansar, and those who have followed them in benevolent actions; Allah in well pleased with them, and they are pleased with Him; and He has prepared for them Paradise (Gardens) under which rivers flow, to live therein for ever. That is the mighty achievement." (At-Tawbah, 9:100)

We were the first to emigrate for the sake of Allah, and you are literally al-Ansar i.e the helpers. However, you are our brethren in religion, our partners in the fortunes of war, and our helpers against the enemy. All the good that you have claimed is truly yours, for you are the most worthy people of mankind. But the Arabs do not and will not recognize any sovereignty unless it belongs to the tribe

of Quraish. The princes shall be from among us, where as your group will furnish *wazirs* (ministers). At this, a member of al-Ansar, Hazrat Hubab bin Mandhar al-Khazraji became furious and said: 'Rather am I, the experienced warrior! On my arm every verdict shall rest. And my verdict is that the people of Quraish may have their prince as long as we, too, may have our own.'

HAZRAT UMAR FAROOQ-E-AZAM (MAY ALLAH BE PLEASED WITH HIM) SAID

Hazrat Umar (*Radiya Allah-u Taala anhu*) praised and glorified Allah, and then said: 'O people two swords cannot be absorbed in one scabbard. Arabs shall never admit you their prince. Since, you are aware that the Messenger of Allah (Peace be upon him) was not of your lineage. In case of sovereignty associate with the lineage of the Prophet (Peace be upon him) in which he emerged, all the Arabs will immediately accept it. Therefore who can dispute with us on the subject of succession of the Prophet (Peace be upon him), whereas we are his devoted Companions and belong to his family. We have thus definite and explicit arguments, and disputant on our right can only be a tyrant and unjust.'

HAZRAT ABU UBAlDAH BIN AL-JARRAH (RADIYA ALLAH-U TAALA ANHU) SAID

Hazrat Abu Ubaidah bin Al-Jarrah (*Radiya Allah-u Taala anhu*) said: 'O Ansar! You are the people who, first of all, came forward for the succour and support of Islam. You became ready and prepared to sacrifice your life, children and property and only now you are the people to turn to destroy and spoil.'

HAZRAT BASHIR BIN SAAD AL-KHAZRAJI (RADIYA ALLAH-U TAALA ANHU) SAID

Hazrat Bashir bin Saad al-Khazraji al-Ansari (may Allah be pleased with him), who was one of the chiefs of al-Khazraj tribe was fully convinced, assentient and impressed, said: 'O Ansar! No doubt, we are superior over Muhajireen (Immigrants) in striving in the way of Allah and excellence in embracement of Islam, but all this performance was to submit to the will of Allah, to obey the orders of the Prophet of Allah (Peace be upon him) and for rectification of personal vanity. Therefore it is not proper that we express proud and make boast of such things and demand wordly rank and dignity in exchange with religious duties and functions. We seek reward from Allah for this continuous hard work and he is sufficient and enough. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was from the tribe of Quraish and Quraish are

certainly rightful successors. Allah forbid that we dispute with them on this issue. Therefore, O Ansar! Adopt Allah's righteousness and neither oppose Immigrants (Muhajireen) nor dispute with them.'

HAZRAT ABU BAKR SIDDIQUE (MAY ALLAH BE PLEASED WITH HIM) DELIVERED A REASONABLE SPEECH AND BEGINNING OF OATH FEALTY

Thereafter, Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) rose repeated his proposition and delivered a speech which may be regarded as one of the most illustrious embodiments of wisdom and sound judgement and after thanking Allah and praising Him, he stated that the Messenger of Allah (Peace be upon him) said: "This matter (caliphate) will remain with Quraish even if only two of them were still existing." (Sahih Bukhari, 379 vol. 9)

Hazrat Imam Bukhari: may Allah's Mercy be upon him: has recorded (Sahih Bukhari, 378 vol. 9) that; Muhammad bin Jubir bin Mutim narrated that the Prophet of Allah (Peace be upon him) said: "This matter of the caliphate will remain with Quraish, and none will rebel against them, but Allah will throw him down on his face as long as they stick to the rule and regulations of the religion; Islam."

Taking the hand of Hazrat Umar bin al-Khattab (may Allah be pleased with him) as well as that of Hazrat Abu Ubaidah bin al-Jarrah (may Allah be pleased with him), who were sitting on either side of him, Hazrat Abu Bakr (may Allah be pleased with him) said; 'Either one of these two men is acceptable to us as leader of the Muslim community. Choose whomsoever you please;

Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) spoke very persuasively, trying to make the Ansar realize the gravity of the situation and then decide the matter coolly and calmly and in the best interest of Islam. Hazrat Abu Bakr's (may Allah be pleased with him) words touched the concordance that vibrated in every heart and thus had the desired effect. With his usual sincerity, veracity and loud voice, Hazrat Umar (may Allah be pleased with him) said: 'O Abu Bakr (may Allah be pleased with him) stretch forth your hand and I will give you my oath of fealty. Did not the Messenger of Allah (Peace be upon him) command you to lead the Muslims in prayer? You, therefore, are his successor. We elect you to this position. In electing you, we are electing the best of all those whom the Messenger of Allah loved and trusted.' Hazrat Umar's (may Allah be pleased with him) words touched the hearts of the Muslims present, as they truly expressed the Prophet's (Peace be upon him) will up to and including the last day of his life. On that day they had witnessed his insistence that Abu Bakr (may

Allah be pleased with him) lead the prayer even in his presence. Thus, the difference between al-Muhajireen (Immigrants) and al-Ansar was dissolved and members of both camps came forward to give their oath of fealty and he was unanimously elected as the first Caliph of the departed Prophet (Peace be upon him).

HAZRAT ABU BAKR'S (MAY ALLAH BE PLEASED WITH HIM) PUBLIC OATH

It was evening of Monday, the 12th Rabi-ul-Awwal that special and private fealty oath taken place and the courtyard of Banu Saqifah in peculiar circumstances. On Tuesday, the 13th Rabi-al-Awwal, Hazrat Abu Bakr (may Allah be pleased with him) took his place at the pulpit of the mosque. Hazrat Umar (may Allah be pleased with him) rose before the assemblage, offered due praise to Allah. Thereafter he said: 'Yesterday I presented to you an idea which I neither drew from the Book of Allah, nor from any Tradition (*Hadith*). I have of the Messenger of Allah (Peace be upon him). It just occurred to me that the Prophet of Allah (Peace be upon him) would continue to lead us in this world for ever, but now I know better that Allah has left us His Holy Book, the Repository of His Prophet's (Peace be upon him) guidance. If we hold firmly to it, Allah will indeed guide us to the same felicity and auspiciousness to which He guided His Prophet (peace be upon him). Allah has consolidated you together under the leadership of the best man among you, of the companion of the Messenger of Allah (Peace be upon him), who was blessed by Allah with the honour of the Prophet's (peace be upon him) Companionship in the cave when the polytheists Quraish were following in close pursuit. Rise and honour yourselves by giving him your oath of fealty.' All the people present in the congregation, rose and pledged their oath of fealty to Hazrat Abu Bakr (may Allah be pleased with him). That was the public pledge following the special pledge in the courtyard of Banu Saaidah. It is said that Hazrat Zaid bin Thabit (may Allah be pleased with him) held Hazrat Abu Bakr's (may Allah be pleased with him) hand and offered pledge. This version says that Hazrat Ali (may Allah be pleased with him) swore pledge on the first day or the second. It is correct because he never separated from Hazrat Abu Bakr (may Allah be pleased with him) and never hesitated to follow him in *salah* (prayer). He also fought the apostates of Zu Qissah with Hazrat Abu Bakr (may Allah be pleased with him). Hazrat Abu Saeed Khudri (may Allah be pleased with him) has narrated that Hazrat Ali and Hazrat Zubair bin al-Awwam had pledged in the preliminary stage.

HAZRAT ABU BAKR'S (MAY ALLAH BE PLEASED WITH HIM) INAUGURAL ADDRESS

After that Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anhu*) rose and addressed the congregation, which may be regarded as one of the most distinguished embodiment of comprehension and discernment. He said: 'O people! Here I have been assigned the job of being a *ameer ul-momineen* (ruler) over you while I am not the best among you. If I do right in my job, help me. If I do wrong, redress me. Truthfulness is faithfulness and falsehood is treachery. The weak shall be strong in my eyes until I restore to them their snatched rights, and the strong shall be weak in my eyes until I have restored the rights of the weak from them. No people give up fighting for the cause of Allah but Allah inflict upon them debased abasement; and no people give themselves to wickedness but Allah encompass them with misery. Obey me as long as I obey Allah and His Prophet. But if I disobey Allah's command or His Prophet's then no obedience is indispensable upon you. Rise to form the rows to your prayer (*Salah*) that Allah may bestow Divine favour and have mercy on you.'

BATHING OF THE PROPHET'S (PEACE BE UPON HIM) BODY

While all this was going on bathing the Prophet's (Peace be upon him) body was performed by Hazrat Ali bin Abi Talib, Hazrat Abbas bin Abdul Muttalib and his two sons al-Fadl and Qutham, as well as by Hazrat Usamah bin Zaid and Shaqran (may Allah be pleased with all of them). Hazrat Usamah bin Zaid and Shaqran, The Prophet's (Peace be upon him) freed servants, poured the water while Hazrat Ali (may Allah be pleased with him) washed the body, covered as it was by the Prophet's (Peace be upon him) nightgown. Seven leather bags of water was brought from the well of Ghars (Ber Ghars) of Quba, as per will left by the Prophet (may Allah's Blessing and Peace be upon him). It was decided that the Prophet's (Peace be upon him) body should not, under any circumstances whatever, be fully exposed. As they performed their bathing, the body emitted fragrant smells, so that Hazrat Ali (*Radiya Allah-u Taala anhu*) said continually: 'May my parents be ransomed to you, By Allah, what would I give for you! How sweet and pure you are and how splendour you are, both alive and dead!' When the washing was completed, the Prophet's (peace be upon him) body was wrapped in three shrouds: two made in Suhar and the third in Hibarrah in Yemen.

Abu Bakr bin Shaybah reported from Hazrat Buraydah (may Allah be pleased with him) that when the Prophet (Peace be upon him) was being given the

bath, they heard an invisible voice; 'Do not remove his shirt.' Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated that; 'when they were giving the bath, Hazrat Aws bin Khawli Badri (may Allah be pleased with him) said, 'O Ali! I adjure you by Allah and remind you of my right and share concerning Allah's Messenger (Peace be upon him) please admit me.' At that, Hazrat Ali (may Allah be pleased with him) said; 'Come in.' Hazrat Ali (may Allah be pleased with him) gave the bath and there was no dirt on his body like one finds on any other corpse. First pure water then *Berry* (Jujube) leaves were used first and then camphor with water and then his body was dried. Hazrat Ali (may Allah be pleased with him) has narrated that Allah's Messenger (peace be upon him) had instructed him to; 'give him the bath' when he died and had told him that if any body looked at his body that needs be covered (called *satr-privities*) then he could be blinded. So Hazrat Abbas and Hazrat Usamah (may Allah be pleased with him) gave him water from behind a screen. When he turned the Prophet's (Peace be upon him) body it seemed as though thirty other people were helping him do it.' The Prophet (Peace be upon him) was bathed once with pure water, three times with water to which *berry* (jujube) leaves were added and after that three times by water mixed with camphor. He had his shirt on him and the water was brought from the well of Ghars in Quba and which belonged to Saad bin Khaythamah (may Allah be pleased with him). The Prophet (Peace be upon him) used to drink water of this well.

When this process was completed, the body was left where it was and the doors were flung open for the Muslims to enter from the mosque, to take a last look at their Prophet (Peace be upon him) and to pray for him. Allah has revealed in Quran:

"Verily, Allah and His angels send blessings on the Prophet: (therefore) O you who believe! send your blessings upon him, and salute him with the becoming salutation." (Al-Ahzab, 33:56)

SALAH (PRAYER) WAS OFFERED ONE BY ONE

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated that men offered the 'funeral salah' while the Prophet's (Peace be upon him) body was placed on a cot after the bath, in the same apartment where he breathed his last in Hazrat Ayesah's (*Radiya Allah-u Taala anha*) apartment. They came in groups for that. Thereafter, the women, children and lastly the slaves offered the *Salah*. There was no *Imam* (leader) and they said; 'O Allah's Prophet may Peace, Grace and Blessings of Allah be upon you. The angels send blessings before the Muslims, so the blessings of the Muslims will be in following of the angels. In the beginning Hazrat Abu Bakr (may Allah be pleased with him), Hazrat Umar (may

Allah be pleased with him) and as many as Muhajirs and Ansars as could be accommodated in the room came and formed rows without a leader. There was no *Imam* (Leader). Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him) stood before the body in the first row, they supplicated: 'Peace, mercy and blessing of Allah be upon you, O Prophet of Allah. O Allah! we bear witness that the Prophet (Peace be upon him) conveyed the message entrusted to him by his Lord and propagated the Divine revelations, did well for the people (*Ummah*), waged religion war striving in the way of Allah till Allah gave victory and spread His religion. We believe Allah is One, Allah and Allah alone is worthy of worship. He is alone and has no partners and that Muhammad (Peace be upon him) is the Servant and Prophet of Allah. O Allah include us among those who obey and follow the *wahy* (revelation). Join us with Your Messenger. Indeed, he was very merciful to the believers. We claim no return for believing in him.' At the end of every phrase, the Muslim responded together *aameen, aameen*. When this prayer was complete, these men left and after every group went out another took its place. They came in groups for that, thereafter, the women, children and lastly the slaves offered the prayer in groups, taking a last look at the Prophet (Peace be upon him). Every man, woman and child, turn out from that room torn with deep grief and crushed and distressed by a sense of bereavement for the loss of the Messenger of Allah, the Seal of His Prophets. They were distressful in solicitude of mind that some disastrous affliction might befall the religion of Allah in the future. For, there lay the body of a man who had called men to truth, to abstinence, to the path of righteousness and had struck for them the highest example of mercy, kindness, courage, justice, chastity, purity and tenderness.

BURIAL OF THE HOLY PROPHET (PEACE BE UPON HIM)

When the time for burial approached, it was discovered that no one had a clear idea where the Holy Prophet (Peace be upon him) should be laid to rest. Some were in favour of burying him in the mosque, while others wanted to bury him along with his companions. Hazrat Abu Bakr Siddique (may Allah be pleased with him) solved the problem by announcing: 'I heard the Prophet (Peace be upon him) say, "Allah seize the soul of his Prophet where He desire his burial place, thus: No Prophet dies but he is buried where he dies." So the bed on which he died was removed and a grave was dug there. Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrated, 'when Allah's Messenger (Peace be upon him) died, the people differed in preparing the curved grave or flat at the bottom type, and their voices became loud. Hazrat Umar (may Allah be pleased with him) said, 'Do not shout in his presence whether the Prophet (Peace be upon him) alive or dead. Call the diggers of both types of graves, whoever comes first, digs the grave of that

type.' The graves were dug in Arab in two ways. Hazrat Abu Ubaidah bin Al-Jarrah (may Allah be pleased with him) was the gravedigger for the Makkans, who made their graves flat at the bottom (*chest type*), and Hazrat Abu Talhah Zaid bin Sahl Ansari al-Najjari (*Radiya Allah-u Taala anhu*) was gravedigger for the Madinese, who made the graves niche (curved) the Prophet's (Peace be upon him) relatives could not choose between them. The Prophet's (peace be upon him) uncle Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him) sent two men to call the two grave diggers for consultation and entreatedly submitted before Allah, saying; 'O Allah! Adopt the way of your approval.' Only one man was found and could respond to the call, and that was Hazrat Abu Talhah (may Allah be pleased with him), the Madinese. He Therefore was entrusted to dig a niche grave for the Messenger of Allah (Peace be upon him) as he knew best. Hazrat Abu Ubaidah (may Allah be pleased with him) was not located. When Tuesday evening came and the Muslims had taken leave of the body of their Prophet, it was early morning of Wednesday (14th Rabi-al-Awwal) that Muhammad's (*Salla Allah-u alaihi wa-Sallam*) body was prepared and proceeded for the burial. In the grave, Hazrat Shuqran (may Allah be pleased with him) spread out a red mantle that once belonged to the Prophet (Peace be upon him).

The Prophet's (Peace be upon him) body was placed on it in the grave because the grave was moist. The Prophet (Peace be upon him) had got it during the campaign of Hunain. It was spread on the soil because Madinah's earth was saline.

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has narrated that the cot was moved a little from the feet. The sacred body was lowered from this side. Hazrat Abbas, Hazrat Ali, Hazrat Quthum, Hazrat Fadl and Hazrat Shuqran (may Allah be pleased with all of them) stepped down. The grave was then levelled in a hump of camel manner: A vault of unbaked bricks was built over it and the rest was filled in with gravel and sand. They built over it a bridge with bricks and then covered the grave with earth. Hazrat Ayesah (may Allah be pleased with her) has narrated: 'they could hear the noise of the spades in the night on Wednesday.'

Hazrat Ali (*Radiya Allah-u Taala anhu*) has narrated that 'Quthum ibn Abbas (may Allah be pleased with him) had met the Prophet (Peace be upon him) last of all.' (i.e. He came out of the grave last of all). Hazrat Ali bin Abi Talib (may Allah be pleased with him) has narrated that; 'Nine unbaked bricks were laid in the Prophet's (Peace be upon him) grave.' Hazrat Jabir bin Abdullah (may Allah be pleased with him) has narrated that; 'Hazrat Bilal ibn Ribah (may Allah be pleased with him) sprinkled some water on the wall, but he could not turn from there. Hazrat Umm Salamah (may Allah be pleased with her) has narrated that: 'They were weeping. Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) was

lying on the bed. Soon they heard the people (after burial) at dawn and they began to scream. All of Madinah shook with grief and sorrow and Bilal (may Allah be pleased with him) called the *Azan* (call for prayer) of *Fajr* (early morning). When he came to the words "*Asb-hadu anna Muhammad-ar Rasul Allah*" (I bear witness that Muhammad is Allah's Messenger)," he began to weep and shriek and he enhanced the grief of other people.'

Hazrat Yaqub bin Sufyan has stated that; 'Allah's Messenger (Peace be upon him) was born on Monday, commissioned to the Prophethood on Monday, migrated from Makkah to Madinah on Monday and died at the age of sixty three on Monday. The People came in groups and offered funeral *Salah* (prayer) without forming rows and without having an *imam* (leader)

THE PROPHET'S (PEACE BE UPON HIM) GRAVE

The Messenger of Allah (may Allah's Blessings and Peace be upon him) is buried in Hazrat Ayesah's (may Allah be pleased with her) apartment and the grave is in its western corner. Later Hazrat Abu Bakr Siddique (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him) were buried here, in the same apartment. Sufyan al-Tammar has described that; 'The Prophet's (Peace be upon him) grave was elevated and curved. Hazrat Qasim has related that he found the Prophet's (Peace be upon him) grave neither high nor low, Hazrat Abu Bakr's (*Radiya Allah-u Taala anhu*) head side by the Prophet's (Peace be upon him) shoulders and Hazrat Umar's (*Radiya Allah-u Taala anhu*) head by the Prophet's (Peace be upon him) feet.' Hazrat Urwah bin Zubair has related that during the times of caliph Walid bin Abdul Malik (86 A.H. – 96 A.H.) one of the walls of the Mausoleum (*rawdah*) housing the graves fell down. When they were rebuilding it, they observed a foot. They thought that was the Prophet's (Peace be upon him). But Hazrat Urwah said; 'it was Hazrat Umar's (may Allah be pleased with him) foot.' In 86 A.H. caliph Walid bin Abdul Malik directed his cousin Umar bin Abdul Aziz, governor Madinah, to expand Masjid Nabawi. He included the Prophet's (Peace be upon him) apartments into the Mosque.

THAT WHO SAW THE PROPHET (PEACE BE UPON HIM) IN A DREAM

The Almighty Allah, has revealed in the Holy Quran:

“Say: If you indeed love Allah, then follow me: Allah will love you and will forgive you, your sins and Allah is Most Forgiving, Ever Merciful.” (Aal-e-Imran; 3:31)

The manner in which Almighty Allah has protected the Messenger of Allah (Peace be upon him) from the devil during his life time, in the same manner, after he passed away, the devil has not been given the power to impersonate the Holy Prophet (Peace be upon him). This is a decided fact. The Holy Prophet (Peace be upon him) is like the sun which is in one place and many people see it from many towns which are a distance from one another. Also whatever colour of spectacles are worn, red, green etc. to see the sun, the sun will appear in that colour, the sun having its original colour.

Hazrat Jabir bin Abdullah al-Khazraji (may Allah be pleased with him: narrated 540 *Ahadith*. (Traditions). Died 74 A.H. Madinah at the age of 94 years), has narrated (Sahih Muslim, Vol. IV) that Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: “He who saw me in dream in fact saw me, for it is not possible for the *satan* (devil) to appear in my likeness.”

Sahih Bukhari (vol. 9) has recorded that Hazrat Abu Hurairah (may Allah be pleased with him) narrated: ‘I heard the Prophet (Peace be upon him) saying: “Whoever sees me in a dream will see me in his wakefulness, and *satan* (devil) cannot imitate me in shape.” Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: The Prophet (Peace be upon him) said: “whoever has seen me in a dream, then no doubt, he has seen me, for *satan* (devil) cannot imitate my shape.” Hazrat Abu Saeed Khudri (may Allah be pleased with him) narrated: ‘The Prophet (*Salla Allah-u alaihi wa-Sallam*) said: “whoever sees me in a dream then he indeed has seen the truth, as devil (*satan*) cannot appear in my shape.”

Sahih Muslim (vol. IV) has recorded that Hazrat Abu Hurairah (may Allah be pleased with him: Daus tribe narrated 5374 *Ahadith*. Died 57 A.H. Madinah at the age of 74 years) reported: I heard Allah's Prophet (Peace be upon him) as saying: “He who saw me in a dream would soon saw me in the in the state of wakefulness, or as if he saw me in a state of wakefulness for the devil (*satan*) does not appear in my form.”

Hazrat Abi Maalik al-Ashjee (may Allah be pleased with him) narrated (Tirmidhi) that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: “The one who sees me in one's dream, has seen me.”

Hazrat Abdullah bin Masud (may Allah be pleased with him) relates that the Holy Prophet (Peace be upon him) said: "The one that has seen me in one's dream, has really seen me, because the devil (satan) cannot impersonate me."

Hazrat Abu Qatadah (may Allah be pleased with him) reports that the Holy Prophet (Peace be upon him) said: "Whomsoever sees me, that is, in a dream, has seen that which is fact."

Kulayb bin Shihab al-Kufi describes that Hazrat Abu Hurairah (may Allah be pleased with him) narrated to me the sacred saying of the Holy Prophet (Peace be upon him) that:

"Whomsoever sees me in a dream, has really seen me, because the devil (satan) cannot impersonate me."

Kulayb says, I mentioned this *hadith* to Hazrat Abdullah bin Abbas (may Allah be pleased with him) and also told him that I was blessed with the seeing of the Messenger of Allah (may Allah be pleased with him) in my dream.

SEEING OF THE HOLY PROPHET (PEACE BE UPON HIM) IN THE DREAM

Hazrat Jabir bin Abdullah (may Allah be pleased with him) has reported that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), said: "He who saw me in sleep in fact saw me, for it is not possible for the devil (*satan*) to appear in my form." (Muslim, vol. 4)

Hazrat Abu Hurairah (may Allah be pleased with him) has narrated that the Allah's Messenger (may Allah's Blessings and Peace be upon him) said: "He who saw me in dream in fact saw me, for the devil (*satan*) does not appear in my form."

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) related that the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said: "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 devil (*satan*) does not appear in my form."

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) narrated: (Bukhari, vol. 9) I heard the Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) saying: "Whoever sees me in a dream will see me in his wakefulness and devil (*satan*) cannot imitate my shape."

Hazrat Abu Qatadah (*Radiy Allah-u Taala anhu*) has narrated (Bukhari, vol. 9) that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Whoever sees me in a dream, then he indeed has seen the truth."

Hazrat Abu Qatadah bin Harith al-Khazraji (may Allah be pleased with him: narrated 170 *Ahadith* (Traditions) Died 50 A.H.) narrated that the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said: "A good dream is from Allah, and a bad dream is from devil. So whoever has seen (in a dream) something he disliked, then he should spit without-saliva, thrice on his left and seek refuge with Allah from *satan* (devil), for it will not harm him, and *satan* (devil) cannot appear in my shape."

Hazrat Abu Saeed Khadri Saad bin Maalik (*Radiy Allah-u Taala anhu*) has narrated that the Holy Prophet (may Allah's Blessings and Peace be upon him) said: "Whoever sees me (in a dream) then he indeed has seen the truth, as devil (*satan*) cannot appear in my shape."

THE MESSENGER OF ALLAH (MAY ALLAH'S BLESSINGS AND PEACE BE UPON HIM) ORDERED SULTAN NOORUDDIN ZANGI IN DREAM

The Messenger of Allah (Peace be upon him) blessed Sultan Noorud-din Zangi, King of Egypt, in Dream, in 557 A.H. (1161 A.D.) and shown him two wretched men, those were causing him trouble. He (the Prophet: peace be upon him) ordered Sultan to deal with them heavy handedly. Sultan (557-564 A.H.) travelling non-stop by day and night, reached Madinah in sixteen days. He arranged there a sumptuous feast for all the inhabitants of Madinah. He observed closely from a casement, all the participants but could not find the men shown in dream. On inquiry, it was learnt that there are two men those have not joined. They have become disinterested and anchorite by abandoning the world and conclusively limited to the Divine adoration, remaining finite to their place of worship, known as Ribat al-Ajam. Both, as per orders of the Sultan were presented before him, who immediately recognized them. They were in Syrian dress and apparently hermit mendicants. Sultan proceeded to their place of residence and on instituting a search found under their mat covered with coarse fabric of straw, an underground passage which had reached mausoleum of the Prophet (Peace be upon him). Also there were some religious books, prayer mat, grain, heap of coins, which they liberally distribute among the people and two pillow type leather bags. Sultan vehemently enraged and said: 'O accursed men! I shall not be impressed of your external style and fashion. The Prophet (Peace be

upon him) had shown me your faces. Tell me the factual circumstances, otherwise you will be subjected to every type of molestation and torment.' Both of them confessed that; 'They are Christians and have been sent by Christian rulers with cash and funds in abundance, so that we should take out; "The body of The Prophet (Peace be upon him)" and hand it over to them. In return they will enrich us in abundance and plentifully. We have been excavating this mine type of underground passage for the last several years and during the night time darkness its earthy mud was thrown in *Baqi al-Gharqad* (graveyard) by filling that into pillow type leather bags.' These wretched were not aware that seventy thousand angels commanded by Almighty Allah are entrusted with a duty to send blessings upon the Prophet (Peace be upon him) all the time. None have the ability to do mischief.

THE LEAD DITCH (KHANDAQ-E-RASAS)

Sultan killed both of them on the spot. Then digging of ditch was completed covering the total mausoleum area, to the depth of water surface level and filled the ditch with melted lead. It called the '*Khandaq-e-Rasas*' i.e. Lead Ditch. Sandal wood (sanders) lattice was fixed on the foundation of melted lead ground work. Thereafter as a benediction, some additions and changes were made for preservation and strengthening by the kings during their reigns. Sultan Zahir Ruknuddin Baibras (625-676 A.H.) replaced the Sandal wood lattice by a grand steel lattice having about twelve feet height covering the house of Hazrat Fatimah (*Radiya Allah-u Taala anha*) within the area. In 694 A.H. Sultan Zain-ud-Din Katghani raised the height of the steel lattice jointing it with the roof structure of the Masjid-e-Nabawi (The Prophet's Mosque)

CONSTRUCTION OF FIRST DOME

In 678 A.H. (1280 A.D.) Sultan Quladoon Salihi (678-689 A.H.) built fence marble enclosure based on columns and curved pentagular arch structure and on these newly built frame first little Dome was constructed. It was renewed by Nasir Hasan bin Quladoon (689-737 A.H.) and in 765 A.H. by Malik Ashraf. Sultan Zahir Chaqmaq (841-854 A.H.) renovated the Dome with minor additions.

CONSTRUCTION OF SECOND DOME

Sultan Malik al-Ashraf Abu Nasr Qaitbai constructed a new Dome (second dome) in 886 A.H. using the white and black marble. He constructed the Dome slightly high than the first Dome without any change or alteration to it.

MAQSURAH SHARIF (SANCTIFIED PLACE)

In 892 A.H. (1487 A.D.) Sultan Qaitbai built and renewed the columns and curved pentagonal arch structure with excellent marble, which now known as 'Maqsoorah sharif'. It is said that mother of Caliph Haroon Rashid (170 A.H.-193 A.H.) was the first who had the prosperity to cover 'Maqsoorah sharif' with scabbard. After that every new king have been availing the prosperity to present and spread a cover on the Maqsoorah Sharif on the day he is crowned.

THIRD BLUE COLOUR DOME

Third dome was constructed, over the second dome, with white fire proof marble, transported from Egypt. This third Dome was then exalted with blue colour.

GUMBAD-E-KHIZRA (THE GREEN DOME)

In 1233 A.H. (1817 A.D.) Sultan Muhammad bin Abdul Hamid Khan Thani (Sani) (1233 A.H.-1255 A.H.) reconstructed the above said third Dome and in 1255 A.H. (1839 A.D.) exalted it with Green colour. This is the sacred Gumbad-e-Khizra (The Green Dome) now exist to hold affectionately dear and for the treatment with veneration and respect by faithful and conscientious people.

Sahih Muslim (vol. 1) has described that Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated; that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "None of you is a believer till I am dearer to him than his child, his father and the whole of mankind."

Love for the Holy Prophet (Peace be upon him) has been made the test of a man's faith. It is in his august personality that we can know the will of the Lord, His love for humanity and His view how man should live in this world. In him all those values which our Lord wanted us to uphold took flesh and blood without compromise and without alloy. He has been, therefore, 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 Monotheism, the role of man, his accountability in the Hereafter, in fact the whole of the religion. It is the Messenger of Allah (may Allah's Blessings and Peace be upon him) who has shown us the way to love our Lord. Faith is a state of mind in which the love for Allah and that for His Prophet (Peace be upon him) predominate every other attachment. He who is well pleased with Allah as the Lord, with Islam as the religion and with Muhammad (*Salla Allah-u alaihi wa-Sallam*) as the Messenger will relish the savour of faith.

INVOKING BLESSINGS ON THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) narrated: The Holy Prophet (Peace be upon him) said:

“If anyone invokes Allah’s choice blessings on me with the following word (*Darud-e-Ibrahimi*), I shall be a witness for him on the Day of Judgement and I shall intercede for him (with Allah)”

Darud-e-Ibrahimi:

“O Allah bestow Your choice blessings on Muhammad and on Muhammad’s family as You bestowed blessings on Ibrahim and Ibrahim’s family and grant favours to Muhammad and Muhammad’s family as You granted favours to Ibrahim and Ibrahim’s family. And have mercy on Muhammad and Muhammad’s family as You had mercy on Ibrahim and Ibrahim’s family.”

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) went out to relieve himself and there was no one to accompany him; so Hazrat Umar (*Radiya Allah-u Taala anhu*) went after him with an earthen vessel of water for cleansing. He found the Holy Prophet (Peace be upon him) lying in prostration in the water-bed of a dried up hill stream. So he stepped a side and sat behind him till the Allah’s Messenger (Peace be upon him) had finished with his prostration and raised his head. He (The Prophet: *Peace be upon him*) then said: “Umar, you have done well when you stepped a side on finding me lying in *Sajdah* (prostration), Jibril (Gabriel: upon him peace) came to me and said: ‘If anyone invokes blessings on you (recite *Darud*) once, Allah will bless him ten times and raise him ten degrees (in Paradise)”.

Hazrat Abu Hurairah (may Allah be pleased with him) related Allah’s Messenger (Peace be upon him) saying: “If anyone invokes blessings on me (recite *Darud*) once, Allah will grant him ten blessings.”

NON INVOKE OF BLESSINGS

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) has narrated the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) ascended the pulpit, and when he ascended the first step of the pulpit, he said ‘*Aamin*’, he then ascended the second step and said ‘*Aamin*’. He then ascended the third step and said ‘*Aamin*’. The companions (may Allah be pleased with him) asked; O Messenger of Allah (Peace

be upon him)! we heard you saying 'Aamin' three times? He (the Prophet: peace be upon him) replied; "When I ascended the first step of the pulpit, Jibril (upon him peace) came and said: 'May he become wretched who passes through the whole of the Ramadhan and yet his sins are not forgiven him!' and I said 'Aamin.' Jibril (upon him peace) then said, 'May he become wretched one or both of whose parents are alive and yet they have not caused him to enter Paradise (i.e. he has shown them no kindness)' and I said; 'Aamin.' Jibril (upon him peace) said, 'May he become wretched who does not invoke a blessing on me (recite Darud) when I am mentioned in his presence! And I said 'Aamin.'"

USAMAH'S (RADIYA'ALLAH-U TAALA ANHU) TROOPS MARCHED TO BATTLEFIELD

Hazrat Abu Bakr (may Allah be pleased with him) ordered that the troops of *Usamah* begin its march on Syria in execution of the commandment the Prophet of Allah had issued in his last days. Some Muslims lodged an objection to this ascertainment just as they had during the sickness of the Prophet of Allah (Peace be upon him). Hazrat Umar (may Allah be pleased with him) joined the views of these objectors on the grounds that the Muslim forces ought not to be dispersed in this intricate difficulty. Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*), however, did not hesitate to follow the commandment left unfulfilled by the Messenger of Allah (Peace be upon him). He refused to give credit to those who argued that an older and more experienced commander in war than Usamah be appointed to command that army. Al-Jurf remained its encampment place and Hazrat Usamah bin Zaid (may Allah be pleased with him) remained its commander. Hazrat Abu Bakr (may Allah be pleased with him) went out in person to see the troops proceed to the battle field. It was there that Hazrat Abu Bakr (may Allah be pleased with him) asked Hazrat Usamah (may Allah be pleased with him) to absolve Hazrat Umar (may Allah be pleased with him) from his duty to proceed with the troops so that he might remain in Madinah in close proximity to him, who needed his advice in his first days of administration. The Muslim forces marched northward, launched their attack against al-Balqa in twenty days at the same place of battlefield where his father was martyred and avenged the Muslims setback in Mutah, where Hazrat Zaid (may Allah be pleased with him) fell under Byzantine arms. The war cry in that battle was 'O Victor! Give death to the enemy!'. Thus commandment of the Messenger of Allah (Peace be upon him) was fulfilled and the army returned to Madinah victorious. Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*) was its leader, riding the very horse on which his father, Hazrat Zaid (may Allah be pleased with him) embraced martyrdom at the Battle of Mutah, and carrying high the banner which the Allah's Prophet (Peace be upon him) had entrusted to him in person.

PROPHETS LEAVE NO INHERITANCE

Sahih Muslim (Vol. 3) has narrated on the authority of Hazrat Ayesah (*Radiya Allah-u Taala anha*) who said: 'When the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) passed away, his wives made up their minds to send Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) (as their spokesman) to Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) to raise a demand for their share from the legacy of the Holy Prophet (Peace be upon him). At this, Hazrat Ayesah (may Allah be pleased with her) said to them: 'Has not the Messenger of Allah (Peace be upon him) said: "We (Prophets) do not have any heirs; what we leave behind is (to be given in) charity."'

Sahih Bukhari (vol. 4) has recorded that Hazrat Abu Huraira (may Allah be pleased with him) narrated: 'Allah's Prophet (*Salla Allah-u alaihi wa-Sallam*) said: "My heirs should not take even a single Dinar (i.e. thing from my property), and whatever I leave, excluding the expenditure of my wives and my labourers, will be used for charity.'

Hazrat Ayesah (may Allah be pleased with her) narrated (Bukhari, vol. 4) that 'Allah's Messenger (Peace be upon him) passed away, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.'

Hazrat Amr bin Al-Harith narrated (Bukhari, vol. 4) that: 'The Prophet (Peace be upon him) did not leave anything (after his demise) except his arms, a white mule and a (piece of) land which he had given as charity.'

It has been narrated (Muslim, vol. 3) by Hazrat Urwah bin Zubair on the authority of Hazrat Ayesah (may Allah be pleased with her) that Hazrat Fatimah, (may Allah be pleased with her) daughter of the Messenger of Allah (Peace be upon him), requested Hazrat Abu Bakr Siddiq (may Allah be pleased with him), that he should set apart her share from what the Messenger of Allah (Peace be upon him) had left from the properties that Allah had bestowed upon him. Hazrat Abu Bakr (may Allah be pleased with him) said to her: the Messenger of Allah (Peace be upon him) said: "We do not have any heirs; what we leave behind is *sadaqah* (charity)." The narrator said: Hazrat Fatimah (*Radiya Allah-u Taala anha*) lived six months after the demise of the Messenger of Allah (Peace be upon him) and she used to demand from Hazrat Abu Bakr (may Allah be pleased with him) her share from the legacy of the Messenger of Allah (peace be upon him) from Khaibar, Fadak and his charitable endowments at Madinah. Hazrat Abu Bakr (may Allah be pleased with him) refused to give her this, and said: 'I am not

going to give up doing anything which the Messenger of Allah (peace be upon him) used to do. I am afraid that if I go against his instructions in any matter I shall deviate from the right course.' Thus management of Fadak and Khaibar remained with the state. So far as the charitable endowments at Madinah were concerned, Hazrat Umar (may Allah be pleased with him) after two years handed them over for charitable utilization to Hazrat Ali (may Allah be pleased with him) and Hazrat Abbas (may Allah be pleased with him).

Hazrat Umar (*Radiya Allah-u Taala anhu*) gave the property of Madinah (but not that of Khaibar and Fadak) in their custody on the explicit condition that its income would be spent in the same way as it was spent during the life-time of the Holy Prophet (Peace be upon him) as endowment. The stand taken by Hazrat Abu Bakr (may Allah be pleased with him) in regard to the property left by the Holy Prophet (Peace be upon him) was perfectly in consonance with the teachings of the Holy Prophet (Peace be upon him), and Hazrat Ali (may Allah be pleased with him) himself did not deviate from it during his caliphate.

When dispute arise between Hazrat Ali (*Radiya Allah-u Taala anhu*) and Hazrat Abbas (may Allah be pleased with him) they came to Hazrat Umar (may Allah be pleased with him: Bukhari vol. 9) for settlement. Hazrat Umar (may Allah be pleased with him) said: 'Hazrat Abu Bakr (may Allah be pleased with him) was honest, righteous, intelligent and a follower of what is right in managing it. So I took over the property for two years and managed it in the same way as Allah's Messenger (Peace be upon him) and Hazrat Abu Bakr (may Allah be pleased with him) used to do. Then you came to me and I said to you both: If you wish, I will place in your custody on condition that you make a covenant with Allah that you both will manage it in the same way as Allah's Prophet (Peace be upon him) and Hazrat Abu Bakr (may Allah be pleased with him) did and I have been doing since I took charge of managing it; otherwise do not speak to me anymore about it. Then you both said: 'Give it to us on that condition.' So I gave it to you on that condition. Now I beseech you by Allah, did not I give it to them on that condition? The group (whom had been addressing) replied: 'Yes.' Hazrat Umar then addressed Hazrat Abbas and Hazrat Ali (may Allah be pleased with him) saying: 'I beseech you both by Allah, didn't I give you all that property on that condition?' They said: 'Yes'. Hazrat Umar (may Allah be pleased with him) then said; 'Are you now seeking a verdict from me other than that? By Him with Whose Permission the heaven and the earth exist I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf.'

And as far as Khaibar and Fadak were concerned Hazrat Umar (may Allah be pleased with him) kept them with him, and said: 'These are the endowments of the Messenger of Allah (Peace be upon him) (to the Ummah). Their income was spent on the discharge of the responsibilities that developed upon him or the emergencies he had to meet. And their management was to be in the hands of one who managed the affairs (of the Islamic State).' The narrator said: 'They have been managed as such up to this day.'

Hazrat Abu Hurairah (may Allah be pleased with him) has narrated (Muslim, vol. 3) that the Messenger of Allah (Peace be upon him) said: "My heirs cannot share even a *dinar* (from my legacy); what I leave behind after paying maintenance allowances to my wives and remuneration to my manager is (to go in) charity."

Hazrat Ayesah (may Allah be pleased with her) has narrated (Muslim, vol. 3) that Hazrat Fatimah (may Allah be pleased with her) and Hazrat Abbas (may Allah be pleased with him) approached Hazrat Abu Bakr (may Allah be pleased with him), soliciting transfer of the legacy of the Messenger of Allah (Peace be upon him) to them. At that time they were demanding his (Holy Prophet's) lands at Fadak and his share from Khaibar. Hazrat Abu Bakr (*Radiya Allah-u Taala Anhu*) said to them: 'I have heard from the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*): "We (Prophets) do not have any heirs; what we leave behind is a charitable endowment." Continuing with his own words, Hazrat Abu Bakr (*Radiya Allah-u Taala anhu*) said: 'However, if it was the case that your father had made a grant to you of this property, then I shall certainly honour your word to this effect and fulfil for you his commandment.' At this Hazrat Fatimah (*Radiya Allah-u Taala anha*) answered that 'her father had not-made any such grant to her at all.' Thus, in fact, Hazrat Fatimah (*Radiya Allah-u Taala anha*) was fully convinced and there was no rankling in her after she listened to the argument of Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*).

Then Hazrat Ali (*Radiya Allah-u Taala anhu*) stood up, extolled the merits of Hazrat Abu Bakr (may Allah be pleased with him), mentioned his superiority, and his earlier acceptance of Islam. Then he walked to Hazrat Abu Bakr (may Allah be pleased with him) and swore allegiance to him.

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) when migrated to Madinah, he had no material portion with him so it was very hard life. Then, when the Holy Prophet (Peace be upon him) came into direct confrontation with the infidel Quraish of Makkah and as a result, thereof battles were fought, the spoils of the war fell into the hands of the Muslims and Almighty Allah earmarked one-fifth of the total spoils for the Holy Prophet (may Allah's

Blessings and Peace be upon him) to spend on his personal needs and those of his near relatives, the orphans, the needy and wayfarer.

Allah, the Most Gracious, has revealed in the Holy Quran:

“And know that out of all the booty that you may obtain (in war), one fifth share of it is assigned to Allah and to the Messenger, and to the near kins, and orphans, and the needy and the wayfarer; if you truly believe in Allah and in what We revealed to Our servant on the day of the Criterion, the day when the two forces meet (in the battle of Badr). And know that Allah has power over all things.” (Al-Anfal, 8:41)

This was the first source of income which the Holy Prophet (Peace be upon him) acquired. Then in the fourth year of Hijra, Allah gave victory to the Holy Prophet (Peace be upon him) over a tribe of the Jews (Banu Nadir) who abandoned their properties without combat. This in Islamic terminology is known as Fai (booty), and Allah in the Holy Quran told the Holy Prophet (Peace be upon him) to use it as he deemed proper as it fell into the Muslim hands without any encounter.

Allah, the Most Gracious has revealed in the Holy Quran:

“And whatever booty from them, Allah has bestowed on His Messenger (for this), you did not push forward with either cavalry or camelry, but Allah grants authority to His Messenger over whom He pleases. And Allah has power over everything. O. Whatever booty Allah has bestowed on His Messenger from the people of the hamlets, belongs to Allah and to the Messenger, and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) circulate between the wealthy (alone) among you. So you should take whatever the Messenger gives you, and abstain from whatever he prohibits you. And be mindful of your duty to Allah: verily, Allah is severe in retribution.”

(Al-Hashr, 59:6-7)

This was the second source of income of the Holy Prophet (Peace be upon him), who earmarked for his personal use some of the gardens of Banu Nadir, some of the lands in Khaibar and some land of Fadak. The Messenger of Allah (Peace be upon him) met his household expenditure out of the income from this property, and helped the poor, the needy and his kith and kin out of it as laid down in the Holy Quran. These gardens and lands were not in fact the personal belongings of the Holy Prophet (Peace be upon him) but as endowments from which he and his family made their both ends meet and the remaining portion was spent on other charitable purposes. Those belongings could not, therefore, be

treated as the legacy of the Holy Prophet (Peace be upon him) and thus could not be justifiably claimed as inheritance by his relatives.

Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*), composing an melancholic elegy of the Messenger of Allah (Peace be upon him) said:

1. O eye! Weep and do not feel aversion
Mourning for the chief is the obligation.
2. One, who emerged successful in the face to strive
Passed the evening, concealed in the grave.
3. May the Possessor, the Lord of the servants
And the Lord of the world, bless Ahmad.
4. What delicacy in livelihood after the loss of the friend!
And when decoration of the assemblies is in the shrine.
5. I eager all of us had met death together,
And all of us had been with that guided person.
6. I intent the Day of Resurrection had dawned after his death,
And we had not seen wealth and children after him.
7. By Allah! I shall praise what I have lost
Out of the creatures, till I enter my grave.

DISTINCTIVE FEATURES OF THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

Faith in the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) is meaningless if it is not accompanied by deep wisdom of love and devotion to him and the test of one's sincerity to Muhammad (may Allah's Blessings and Peace be upon him) and through him to Islam is that the Last and the Final Prophet of Allah (Peace be upon him) should be the object of greatest devotion for him, the centre of all his loyalties and the highest ideal in the human form for whom he is prepared to sacrifice his all. Nothing should be dearer to him than the august personality of Muhammad (Peace be upon him) and nothing should be more precious for him than his sacred teachings.

THE SEAL OF PROPHETHOOD

Hazrat As-Saib (may Allah be pleased with him) bin Yazid has narrated (Sahih Bukhari and Muslim; vol. 4) that: 'My aunt produced me before Allah's Prophet (may Allah's Blessings and Peace be upon him) and said: 'O Allah's Prophet (Peace be upon him)! My nephew is sick.' The Prophet (Peace be upon him) passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him, I saw the seal in between his shoulders.'

Hazrat Abdullah bin Sarjis (may Allah be pleased with him) has narrated (Muslim, vol. 4) that: 'I saw the Allah's Prophet (*Salla Allah-u alaihi wa-Sallam*) and ate with him bread and meat, or he said Tharid (bread soaked in soup). I said to him: Did Allah's Prophet (Peace be upon him) seek forgiveness for you? He said: Yes, and for you, and then recited the Holy Quran verse:

"Therefore, know that there is no lord other than Allah. And ask forgiveness for your fault and for the men and women who believe. And Allah knows well all your movement, and your abiding place! (Muhammad, 47:19)

I then went after him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder having spots on it like moles.'

Hazrat Jabir bin Samura (*Radiya Allah-u Taala anhu*) has narrated: 'I saw the Seal on his back between his two shoulders as if it was like a red tumour (protruding flesh), the size of which was like that of a pigeon's egg (Muslim-Tirmidhi).

Hazrat Ibrahim bin Muhammad bin Hazrat Ali (may Allah be pleased with all of them) has narrated (Tirmidhi) that: 'Whenever Hazrat Ali (may Allah be pleased with him) used to describe the noble attributes of the Prophet (Peace be upon him), he used to mention that the Seal of the Prophethood was between his shoulders, and the Messenger of Allah (Peace be upon him) was the Seal of all Prophets.'

Hazrat Buraydah bin Haseeb (may Allah be pleased with him) has narrated: 'When the Messenger of Allah (Peace be upon him) migrated to Madinah, Hazrat Salman Farisi (may Allah be pleased with him) brought a tray which had fresh dates on it, and presented it to the Messenger of Allah (Peace be upon him), who asked: "O Salman, what dates are these?" He replied: "This is *sadaqah* (charity) for you and your companions.' The Prophet (Peace be upon him) replied: "We do not eat *sadaqah*. Remove it from me." On the next day Salman (may Allah be pleased with him) brought a tray of fresh dates and in reply to the question of the Prophet (Peace be upon him) he replied: "O Messenger of Allah, it is a present for you." The Prophet (Peace be upon him) said to the companions, "Help yourselves," and the Prophet (Peace be upon him) himself ate from it. Bringing the dates on both days in this manner was to investigate. Salman was a learned person and he lived for 250 years and according to some he lived for 300 years. He had seen the signs of the Last Prophet Muhammad (Peace be upon him) in scriptures and books of the previous Prophets that he will not accept *sadaqah* (charity) but shall accept presents and gifts, and the 'Seal of Prophethood' will be between his two shoulders. After witnessing the first two signs, he then saw the Seal of Prophethood on the back of the Messenger of Allah (Peace be upon him) (between two shoulders) and embraced Islam.

Hazrat Hammad bin Zaid (*Radiya Allah-u Taala anhu*) has narrated: 'I came to the Messenger of Allah (Peace be upon him) while he was sitting amidst his Companions. I turned round behind him. He understood my object and removed the sheet from his back. I looked at the Seal in a position near the shoulder resembling a fist. Hammad closed his hand and said: It was like this fist and round it there were moles as if they were warts. Then I came close and kissed it and said: May Allah pardon you O Prophet of Allah. He rejoined: "And also you."

Hazrat Abu Rimthah (*Radiya Allah-u Taala anhu*) said: 'I went to the Prophet (Peace be upon him) and a son of mine was accompanying me. Then I said: O my son! This is the Messenger of Allah (peace be upon him). When my son saw him, he began to tremble, out of reverence. When I arrived, I said: O Prophet of Allah! I am physician and belonging to the family of physicians. My father was a noted physician during the ignorance days, we are famous as physicians. So, permit me to treat what is between your shoulders. If it is a

wound, I shall operate on it and Allah will cure His Prophet. Thereupon he said: "No! its physician is He who created it." It was like the egg of a dove.'

Hazrat As-Saeed bin Yazid (*Radiya Allah-u Taala anhu*) narrated (Bukhari): 'My aunt took me to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) and solicited: 'O Allah's Prophet (Peace be upon him) ! This son of my sister has got a disease in his legs.' So wiped his head and invoked Allah's blessings for me. Then he performed ablution and I drank the remaining water. I stood behind his back and saw the 'Seal of Prophethood' between his shoulders, and it was like the 'Zir-al-Hijlah' (means the button of a small tent, but some said 'egg of a partridge' etc.)

RESPLENDENT FACE

Hazrat Abu Hurairah (may Allah be pleased with him) narrated (Muslim, vol. 4) that Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: "By Him in whose Hand is the life of Muhammad, a day would come to you when you would not be able to see me, and the glimpse of my face would be dearer to one than one's own family, one's property and in fact everything."

Hazrat Abu Tufail (*Radiya Allah-u Taala anhu*) said: 'I have seen the Prophet (Peace be upon him) the Allah's Messenger (may Allah's Blessings and Peace be upon him) had a white handsome and elegant face.' Muslim bin Hajjaj stated: Abu Tufail who died in 100 Hijra was the last of the Companions (may Allah be pleased with him) of Allah's Messenger (Peace be upon him).

Hazrat Jabir bin Samura (may Allah be pleased with him) narrated that; 'Allah's Messenger (may Allah's Blessings and Peace be upon him) had a broad face with reddish (white eyes having slight streaks of reddish in them) eyes, and lean (little flesh at the heels) heels.

Hazrat Abu Tufail (may Allah be pleased with him) reported: 'I saw Allah's Messenger (Peace be upon him) and there is none amongst the people of the earth who (are living at the present time and) had seen him except me.' Saeed Jurairi said to him: Describe to me the noble features: How did you find him? He said: 'He had an elegant white colour complexion, which was a bit reddish and he was of an average height.

Hazrat Bara bin Aazib (may Allah be pleased with him) narrated (Sahih Bukhari) that; 'Allah's Messenger (may Allah's Blessings and Peace be upon him) was the most handsome of all people and had the best manners. He was neither very tall nor short. He was of moderate height, having broad shoulders.

Once I saw him in a red cloak and I had never seen a more elegant person than him.' Bara (may Allah be pleased with him) was asked; 'was the face of the Prophet (Peace be upon him) (bright) like a sword?' He said; 'No. It was like the moon.' Hazrat Anas bin Maalik (may Allah be pleased with him) described that: 'the Prophet's (Peace be upon him) rosy complexion was white inclining on wheat colour not absolutely white nor deep brown. He was neither tall nor short. When he walked, he bent slightly forward; Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) said: 'I did not see anyone more handsome than Allah's Messenger (Peace be upon him). He was a reflection of sunlight. I did not see anyone walk faster than him as if the earth folded for him. We had to walk fast to keep pace with him while he walked at his normal pace.'

Hazrat Ali bin Abi Talib (may Allah be pleased with him) has described that; 'the Prophet's (Peace be upon him) head and eyes were large, eye-lashes thick, and there was redness in the eyes. His beard was thick and his colour was clean. His palms and feet were strong. When he walked it seemed that he was descending from a height and when he turned, he turned abruptly. His joints were strong and his ankles and soles were fully fleshed. There was a thin line of hair from his chest to navel. I did not see anyone like him, neither before nor after him.'

Hazrat Hind bin Abi Halah (*Radiya Allah-u Taala anhu*) (step brother of Hazrat Fatimah: *Radiya Allah-u Taala anha*) has narrated the noble features by saying: 'He (the Prophet: Peace be upon him) had great qualities and attributes in him, others also held him in high esteem. His auspicious face shone like the full moon. He was slightly taller than a person of middle height, but shorter than a tall person. His sanctified head was moderately large. His sacred hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of the Messenger of Allah (Peace be upon him) was abundant, it use to pass over his earlobes. The Prophet (Peace be upon him) had a very luminous complexion (colour), and a wide forehead. He had thick and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them which used to expand when he became angry. His noble habit was to look at something with a light eye with modesty and bashfulness, hence he did not look with a fixed gaze anything. While walking he asked Companions (*Ridhwan Allah-e Taala ajmaeen*) to walk in front, and he himself walk behind. He greeted first to whomsoever he met. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it.

He always looked down. His auspicious sight was focussed more to the ground than towards the sky, while waiting for the revelation he often looked towards the sky. The bones of his joints were strong and large, denoting strength. When he removed his clothing, his body looked bright and had lustre. Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His fore arm was long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and smoothness the water did not remain there but flowed away quickly. His nose was prominent and had splendour and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large. His blessed beard was full and thick. The pupil of his eye was black. There were red lines in the whiteness of his eyes. His cheeks were smooth and full of flesh. The auspicious mouth was moderately wide. The auspicious teeth of the Messenger of Allah (Peace be upon him) were thin and bright. The front teeth had a slight space between them. His sacred neck was beautiful and thin, like the neck of a statue which had been shaved clean, the colour of which was clear, brilliant and shining like silver. His blessed chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. His body was proportionately jointed. All parts of his sanctified body were of a moderate size, and fully fleshed.

Hazrat Abu Hurayrah (may Allah be pleased with him) says; 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was so clean, clear, elegant and handsome, as though his body was covered and moulded in silver. His blessed hairs were slightly curled.'

Hazrat Abdullah bin Abbas (may Allah be pleased with him) described: 'The blessed front teeth of the Prophet (Peace be upon him) were a bit-wide (spread out). They were spaced and not closed together. When the Messenger of Allah (Peace be upon him) talked, a splendour emitting from his auspicious teeth could be seen.'

Hazrat Jabir bin Abdullah al-Khazraji (may Allah be pleased with him) has described: 'I once saw the Messenger of Allah (may Allah's Blessings and Peace be upon him) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon, and the times at the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). Ultimately I came to the conclusion that the Messenger of Allah (Peace be upon him) was more handsome, elegant and radiant than the full moon.'

THE MESSENGER OF ALLAH (PEACE BE UPON HIM) SACRED BODY'S FRAGRANCE

Hazrat Anas bin Maalik al-Najjari (*Radiya Allah-u Taala anhu*) narrated (Muslim, vol. 4) that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) came to the house of Hazrat Umm Sulaym (*Radiya Allah-u Taala anha*) (mother of Hazrat Anas: may Allah be pleased with him: she was his maternal aunt) and slept in her bed while she was away from her house. On the other day too he slept in her bed. She came and it was said to her: It is Allah's Prophet (Peace be upon him), is having a mid-day nap in your house, lying in your bed. She came and found him sweating and his sweat falling on the leather cloth spread on her bed. She opened her scent-bag and began to fill the bottles with it. The Messenger of Allah (Peace be upon him) suddenly winced and woke up and said: "Umm Sulaym, what are you doing?" She said: Allah's Prophet (Peace be upon him), we seek blessings for our children through it. Thereupon he said: "You have done something right."

Hazrat Jabir bin Samura (may Allah be pleased with him) has related: 'I prayed along with the Prophet of Allah (Peace be upon him) the al-Fajr prayer. He then went to his family and I also went along with him when he met some children (on the way). He began to pat the cheeks of each one of them. He also patted my cheek and I experienced a coolness and fragrance of his hand as it had been brought out from the scent bag of a perfumes.'

Hazrat Anas bin Maalik (may Allah be pleased with him) has narrated that 'Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) had a very fair complexion and the drops of his perspiration shone like pearls, and when he walked inclining forward and I never touched brocade and silk (and found it) as soft as the softness of the palm of the Messenger of Allah (Peace be upon him) and I never smelt musk or ambergris and found its fragrance as sweet as the fragrance of Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*).

Hazrat Abu Yalaa (*Radiya Allah-u Taala anhu*) and others narrated that: 'In whichever passage the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) passed, others who passed later knew immediately that Allah's Prophet (may Allah's Blessings and Peace be upon him) had just passed there. We locate him by following his passage fragrance.'

Hazrat Hammad bin Salamah has related on the authority of Hazrat Anas bin Maalik (may Allah be pleased with him); he said: the Messenger of Allah (Peace be upon him), was white complexioned. I never touched brocade or silk cloth or anything else softer than the palm of the Messenger of Allah (Peace be upon him). I did not smell musk or ambergris more pleasing than his fragrance.

MELODY OF VOICE

Hazrat Qatadah bin Nauman al-Awsi (*Radiya Allah-u Taala anhu*) has narrated: 'Allah did not raise a Prophet (peace be upon him) but He raised him with an elegant face and melody of voice, until he raised your Prophet (Peace be upon him). He raised him with graceful, elegant and beautiful face and with the melody of voice. He did not murmur but prolonged the voice to some extent.'

Hazrat Ayesah Siddiqa (may Allah be pleased with her) narrated: 'The Messenger of Allah (may Allah's Blessings and Peace be upon him), did not speak like you (quickly and haphazardly) but he spoke with pauses and he who heard him could remember it.'

Hazrat Imam Hasan bin Hazrat Ali (may Allah be pleased with both of them) said: 'I asked my maternal uncle Hazrat Abu Halah al-Tamimi (*Radiya Allah-u Taala anhu*) step brother of Hazrat Fatimah Zuhrah (*Radiya Allah-u Taala anhu*) to describe the way of talking of the Messenger of Allah (Peace be upon him). He said: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was always in grief and contemplating. He had no rest and did not talk but when it was necessary. His silence was long. He commenced and closed his speech in proper manner. His comprehensive utterances were neither superfluous nor inadequate. He was of good manners, neither harsh nor cruel. He did not slight the blessings of Allah. If it was small, he did not dispraise it or talked about his bad taste, but he did not praise it either. He was not angry because of world, or what ever was in it. When he got his due, nobody knew it nor there was any evidence on its loss unless he was called for assistance. He never expressed anger for him and did not avenge for it. When he gave a signal with his palm he did it with full palm. When he was surprised with a thing, he turned his palm. When he talked, he struck with his right palm inner side of his left thumb. When he was displeased with a thing, he turned his face, and when he was pleased, he cast down his glance. Mostly his laughter was confined to smiling and smiled with teeth like hails.'

SANCTIFIED NAME OF MUHAMMAD (PEACE BE UPON HIM)

Hazrat Jubair bin Mutim (may Allah be pleased with him) related on the authority of his father that he heard Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) as saying: "I have many names, I am Muhammad, I am Ahmad, I am al-Mahi (the obliterator) through which Allah obliterates unbelief, and I am Hashir (the gatherer) at whose feet people will be gathered, and I am Aqib (the last to

come) after whom there will be no Prophet, and Allah has named him as compassionate and merciful.”

Hazrat Abu Musa Ashari (may Allah be pleased with him) described that Allah’s Messenger (Peace be upon him) mentioned many names of his and said: “I am Muahmmad, Ahmad, Muqaffi (The last in succession), Hashir, the Prophet of repentance, and the Prophet of Mercy.”

Muhammad is derived from Tamhid, which is an infinitive of *Bab Tafdil* and it means: One in whom the most praiseworthy qualities are so eminently combined that no scope is left for further addition or improvement in them. The word Ahmad is a form of the noun of prominence, in other words the superlative degree (*ism Tafdil*): which is used both as *nomina agentis* (*ism Fail*) and *nomina objective* (*ism Maful*). When it is used as *ism Fail*, it means the greatest praiser amongst the praisers of Allah. When it is used in the second sense it means: The one having the greatest and the most predominant right of being praised. The only difference between the two names Muhammad and Ahmad is that the former implies one who is to be praised most for his eminent qualities and the latter means one who is praised in the best manner and in the best style.

COMPLEXION OF THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Abdullah bin Muhammad bin Umar bin Ali bin Abi Talib (may Allah be pleased with all of them) narrated (Tabaqat ibn Saad) on the authority of his (Abdullah’s) grand father, he on the authority of Hazrat Ali (*Radiya Allah-u Taala anhu*); he said: ‘The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), sent me to al-Yemen. One day I was delivering a sermon. A scholar from the scholars of the Jews was standing with a book in his hand and looking in it. He called me and said: Describe to us Abu al-Qasim. There upon Hazrat Ali (may Allah be pleased with him) said: The Prophet of Allah (Peace be upon him) is neither too short nor too tall. His hairs are neither curly nor straight but a mixture of two. He is a man of black hair and large skull. His complexion has a tinge of redness. His shoulder bones are broad and his palms and feet are fleshy. He has a long hair growing from neck to navel. He is of long eye-lashes, close eye-brows, smooth and shining fore-head and long space between two shoulders. When he walks he walks inclining as if coming down from height. I never saw a man like him before him or after him.’ Hazrat Ali (*Radiya Allah-u Taala anhu*) said: ‘Then the scholar kept quiet. After a while the scholar said: what else? Hazrat Ali (may Allah be pleased with him) said: ‘It is what I remember.’ The scholar said: In his eyes there is a redness, his beard is fine, mouth is nice, ears are fully developed.

he faces fully and turns backward fully. Thereupon Hazrat Ali (*Radiya Allah-u Taala anhu*) said: 'By Allah these are his attributes.' The scholar said: There is another thing. Hazrat Ali (may Allah be pleased with him) asked: 'What is that?' The scholar said: There is inclination in him. Hazrat Ali (may Allah be pleased with him) said: 'It is the same that I said, that, it appears that he is coming down from a height. The scholar said: I find this attribute in the scriptures of my ancestors and we also find that he will be raised in the Sanctuary of Allah, the place which He had made sacred and which is His House (Bait-Allah: Makkah). Then he will migrate to a Sanctuary (*Haram*) which he will make sacred and it will have the same sanctity as the sanctity of the place to which Allah has made sacred. We find that his Ansar (supporters) towards whom he will migrate will be the descendents of Amr ibn Aamir, owners of palms and before them the Jews must be inhabitants of that land. Hazrat Ali (may Allah be pleased with him) said: 'It is like that: It is like that! And he is the Prophet of Allah (Peace be upon him). Thereupon the scholar said: 'I bear witness that he is the Prophet of Allah and that he is the Messenger of Allah (may Allah's Blessings and Peace be upon him), towards all mankind. On this I live and on this I will die and on this I will be resurrected if Allah will.' He (Abdullah) said: He (scholar) used to come to Hazrat Ali (may Allah be pleased with him) who taught him al-Quran and instructed him in the laws of Islam. Then Hazrat Ali (may Allah be pleased with him) came back from al-Yemen and the scholar remained there, until he died during the Caliphate of Hazrat Abu Bakr (may Allah be pleased with him) and he believed in the Messenger of Allah (Peace be upon him), and testified to his Prophethood.

Hazrat Abu Hurairah (may Allah be pleased with him) has narrated: 'The Messenger of Allah (Peace be upon him) was of fleshy palms and fleshy feet and handsome face. He was of white loins, of long arms, long eye-lashes, with broadspace between shoulders and facing fully or turning back fully. By my father and mother! He was neither obscene in actions nor foul in tongue nor shouting in the market. I never saw anyone like him after him.'

Hazrat Abu Hurairah (may Allah be pleased with him) has narrated: 'I did not see anything more beautiful than the Messenger of Allah (may Allah's Blessings and Peace be upon him), as if the sun shone in his forehead. I never saw anyone quicker in his walk than the Prophet of Allah (*Salla Allah-u alaihi wa-Sallam*), as if the earth was rolling for him. We endeavoured to walk fast and he was accustomed to it.'

Hazrat Baraa bin Aazib (*Radiya Allah-u Taala anhu*) has (Sahih Bukhari) narrated that. 'The Messenger of Allah (Peace be upon him) was the most beautiful of all people and had the best manners. He was neither very tall nor

short, having broad shoulders. His hairs reached his ear lobes. Once I saw him in red cloak and I had never seen a more pretty person than him.'

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) said: 'I did not see anyone more handsome than the Holy Prophet (Peace be upon him). He was a reflection of the sun's light. I did not see anyone walk faster than him as if the earth folded for him. We had to walk fast to keep pace with him while he walked at his normal pace.'

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) said: 'The Messenger of Allah (Peace be upon him) appeared taller than others but he was neither very tall in stature nor short. His complexion was fair but not very white nor darkly whitish. His hairs were neither curly nor straight. I never touched brocade or silk cloth softer than the palm of the Prophet of Allah (Peace be upon him) and I never smelt musk or ambergris more pleasing than the fragrance of the Messenger of Allah (Peace be upon him).'

Hazrat Ali (*Radiya Allah-u Taala anhu*) while he was in the mosque of al-Kufah, said: 'The Prophet of Allah (Peace be upon him), was reddish white (fair) and bright complexion. He was not very tall but appeared to be taller than every other person. His face was round and space between shoulders broad. Between his shoulders there was the "Seal of Prophethood" and he was the last of the Prophets. Among men he was the most generous of hands, bravest of chest, most truthful in speech, most faithful in the fulfilment of responsibilities, most gentle in nature and most anxious to meet the people. He who saw him, feared him out of reverence. He who associated with him loved him. The personality of the Messenger of Allah (Peace be upon him) was most accomplished and perfect in all aspects. His eyes were beautifully black with redness in white. His hair was straight (without curls). His beard was thick and cheeks were not fleshy. His hair was long (falling upon the neck). His neck looked like an ewer of silver. Hair from his neck to navel were like a branch (of the tree) and in his chest or belly there was no hair. The palm was fleshy and the feet were such that in walking he looked descending from a slope and when he walked he appeared to descend from a rock. When he turned (his face) he turned fully. The drops of perspiration in his face looked like pearls. The fragrance of his perspiration was better than that of musk. In stature he was neither short nor tall. He was not incompetent nor mean. I did not see one like him before or after him. May Allah bless him.'

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated: 'The Messenger of Allah (Peace be upon him) was of fleshy palms and fleshy feet, large calfs (shanks) and wrists, with broad space between fleshy shoulders, broad chest, hair neither curly nor straight, large eyelashes, pretty mouth, beautiful

beard, well developed ears, looked taller than people but was neither tall nor short with finest complexion among men, facing fully or turning away fully and I did not see any one like him nor heard about any one like him. I did not see anything prettier than the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), as if the sun shone in his forehead. Likewise, I did not see any one faster in walking than the Prophet of Allah (Peace be upon him) as if the earth was rolling for him. We laboured hard to follow him but he was accustomed to it.'

A member of Banu Aamir came to Hazrat Abu Umamah al-Bahili, and said: O Abu Umamah! You are an Arab, when you describe a thing you do justice, so describe the Messenger of Allah (Peace be upon him) before me in a way as if I am seeing him. Thereupon Hazrat Abu Umamah (may Allah be pleased with him) said: 'The Messenger of Allah (Peace be upon him) was of elegant white complexion with a red tinge in it, beautifully black eyes, long eyelashes, fleshly shoulders, arms and chest hairy, with hair growing long from neck to navel. He had two cotton sheets, his waist wrapper hung below his knees by three or four digits. When he put on his sheet, he did not encircle it but he wrapped it under his armpits. When he walked, he inclined as if walking over a height. When he turned, he turned fully, between his shoulders there was the Seal of the Prophethood.' Al-Aamiri said: You have described his qualities in a way that I would recognize him among all the people.

Hazrat Hawdhah bin Khalifah has related that Hazrat Yazid al-Fārisi said: 'I saw the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) in a dream during the time of Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*), governor over Basrah. Yazid al-Farisi said to Hazrat ibn Abbas (may Allah be pleased with him): 'I saw the Prophet of Allah (Peace be upon him) (in dream).' Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*) said: 'Verily the Prophet of Allah (Peace be upon him) used to say: "Satan (devil) cannot assume my form, so he who saw me in a dream, surely had a vision of me." Can you describe to me the man whom you saw?' Yazid al-Farisi said: 'Yes I describe. He was a man between two men, his body and flesh, were tawny complexioned with a tinge of whiteness, smiling, eyes with collyrium, features of his face beautiful. His beard was thick from this end to that end and (the man) pointed to his two Sanctuaries with his hands. It was so thick that it covered his neck.' He (Yazid al-Farisi) said: Thereupon Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said: 'Had you seen him while walking, you would not have described him better than this.'

Verily a man asked Hazrat al-Baraa bin Aazib Awsi (*Radiya Allah-u Taala anhu*: narrated 305 Ahadith (Traditions). Died 72 A.H. Kufah); Was the

face of the Messenger of Allah (Peace be upon him), like the sword? He said: 'No! like the moon.'

Hazrat Abdullah bin Umar (*Radiya Allah-uTaala anhu*) said: 'I never saw any one more generous, more gallant, more brave and more clean than the Holy Prophet of Allah (Peace be upon him).'

Hazrat Umm Hilal (may Allah be pleased with her) said: 'I never saw the belly of the Messenger of Allah (Peace be upon him), but I thought (sheets of) paper wrapped one over the other.'

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said: 'Verily, when the Messenger of Allah (Peace be upon him) prostrated, whiteness of his arm-pits was visible.'

Hazrat Hasan bin Hazrat Ali (may Allah be pleased with both of them) said: 'I asked my maternal uncle (step brother of Hazrat Fatimah: may Allah be pleased with her) Hazrat Abu Halah al-Tamimi (may Allah be pleased with him) who used to describe the features of the Holy Prophet (may Allah's Blessings and Peace be upon him), and I desired him to describe them before me, so I remained with him.' He said: 'The Messenger of Allah (Peace be upon him) was very grand and stately, his face shone like the shining of Moon on the full moon-light. He was a bit taller than the medium size and a bit shorter than the tall stature. He had large skull and hair not curly nor straight; when scattered he combed them otherwise they did not go beyond the lobes of his ears. His complexion was shining white, his forehead was broad, his eyebrows thick with narrow space between them, there was a vein which moved when he was in anger. His wrists were long, palms wide, bones medium and palms and soles fleshy. Extremities were long, hollow of soles did not touch the earth, feet were such that water could flow beneath them. When he walked, he walked as he was descending from a slope. He walked in stately manner. When he turned he turned fully. He lowered his glances towards the earth. His glance, towards the earth were longer in duration than that in his glances towards the heaven, that is he controlled his glances. He forestalled his companions and greeted him first who met him. His nose was high and he had a line of light over, to which a careless observer could take to be a (continuation of) nose. His head was thick, mouth broad, teeth with fissure, breast hair in a thin line. His neck was long and beautiful having the purity of silver. His manners were golden mean and body was a bit corpulent. His belly and breast were in the same level. His chest was broad and space between shoulders broad. He had corpulent calfs. He had a glow of light and he was forbearing. From neck to navel there was a line of hair, but there were no hair on

his belly and chest. There were hair on his shoulders, arms and raised portions of chest.'

THE PROPHET'S (PEACE BE UPON HIM) DIGNIFIED GOOD MANNERS

Hazrat Imam Husain ibn Hazrat Ali (may Allah be pleased with both of them) said: 'I asked my father (Hazrat Ali: *Radiya Allah- Taala anhu*) about assembly of the Holy Prophet (Peace be upon him). He (Hazrat Ali: may Allah be pleased with him) said: 'The Messenger of Allah' (*Salla Allah-u alaihi wa-Sallam*), did not sit nor stood without mentioning Allah (*Zikr*). When he went to a people he sat at the end of the assembly and he commanded others to do the same thing. He allowed to every sitting person his share. None of his associates ever thought that any other person was superior to him in his (Prophet's) eyes. His kindness and good treatment were more extensive than of all the people, as if he was father to them. All people were equal in his sight regarding rights. His assembly was the assembly of forbearance, modesty, endurance, tolerance and trust, where never a voice was raised nor the shortcomings of the members of a family were made known nor the defects of the people were exposed. All of them were treated equally but the pious were considered supreme. They (pious) were humble and the elderly people were respected and the young ones were shown kindness. The needy were assisted and the travellers were protected.' He was always cheerful, gentle, mild, he was neither rough nor rude. There were always a smile and a sign of happiness on his blessed face. He was soft-natured and did not speak in a harsh tone and neither scream while speaking nor was he rude or spoke indecently. He never overpraised anything nor exceeded in joking nor was he a niggard. He did not interrupt someone talking and did not begin speaking when someone else was busy speaking. He kept away from undesirable language and did not make as if he did not hear anything. Whenever one spoke to him the other would keep quiet and listen till he would finish. It was the accustomed magnanimity of the Holy Prophet (Peace be upon him) to speak softly to everyone. Rain gives life to the earth, and he gave life to the hearts and was thus blessed with the highest and complete rank.'

'He never shouted nor uttered obscene words. He was not fault finding. He ignored what he did not like and did not censure it nor expressed his liking. He abandoned three habits himself; to have doubts, to store money and to express useless words. He had also abandoned three habits relating to people. He did not dispraise anyone, nor reproached and not tried to find out secrets of others. He spoke only in what he expected reward (excellence of virtue). When he talked, assemblage sat as if there were birds on their heads. When he kept quiet they

talked but did not speak loud before him. If a person spoke before him they kept silence till he had finished converse. He never liked his own praise by anyone except one who wanted to redress his grievances. He never interrupted any one speaking unless he discontinued it himself in stopping or by standing up. His silence was for four reasons, forbearance, caution, approval and mediation. His approval was in continuous seeing and hearing the people. His consideration and contemplation were over what will survive and what will vanish. He combined (in his person) forbearance and endurance. Nothing enraged him nor he despised anything. He was cautious about four things, in adopting righteousness which may be followed, in abandoning evil which is to be avoided, in making an effort which benefited his people, and in sticking to what combines the world and hereafter.'

Hazrat Imam Husain (*Radiya Allah-u Taala anhu*) said: Then I asked him about the entering of the privacy of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). He (Hazrat Ali: may Allah be pleased with him) said: 'That his entering for the sake of his person was permitted. When he retired to his house he divided his time into three parts, one part for Allah, one part for the members of his family and one part for his own self. Then he divided his own part between himself and the people. He utilized it specially for the common people. He never concealed anything from them. It was the characteristic that he preferred the person of merit in his assembly and respected them to their excellence in faith. There were persons with one need, two needs and many needs. He used to be busy with them and kept them busy in what was beneficial for them and the people, and asked them about it, and gleaned information from them. He honoured the respected persons of each tribe and appointed them their leader. He praised what was good in them and made it strong and dispraised what was bad and weakened it. He liked the middle course with no changes in his habit. He was never careless about the people fearing that they could become careless. He was always prepared to meet any eventuality. He never neglected right and his debt was never so much as to make the people help him. The best of people with him were those who were well wishers of mankind. Those who supported and helped others were most highly respected. He (the Prophet: Peace be upon him) used to say: "The present one should convey it to the absentees and let me know the requirement of him who cannot convey it. Verily, he who conveyed to a sovereign requirements of him who cannot approach him personally, will have his feet firm on the day of Resurrection by Allah. Nothing was talked before him except this and nothing except this was allowed to any one. They entered there as seekers and did not return but having acquired special taste and returned as guides (to others)."

Hazrat Ismail bin Ibrahim al-Asadi has related: Hazrat Ayeshah (may Allah be pleased with her) was asked about the manners of the Messenger of Allah (Peace be upon him). She said: 'His manners were (in conformity with the Prescriptions in) the Quran.'

Hazrat Saad bin Hisham narrated: I said to Hazrat Ayeshah (*Radiya Allah-u Taala anha*): Inform me about the manners of the Prophet of Allah (Peace be upon him) She said: 'Do you not read al-Quran.' I said: Yes. She said: 'Verily, the manners of the Messenger of Allah (Peace be upon him), are in conformity with al-Quran.' Qatadah (may Allah be pleased with him) said: 'Verily, al-Quran brought the best manners for mankind.'

Hazrat Abu Abdullah al-Jadali asked Hazrat Ayeshah (may Allah be pleased with her) as to what were the manners of the Prophet (Peace be upon him). She said: 'He was the best of mankind in manners. He was not indecent in deeds or words. He was not making noise in the markets, nor he returned the evil for evil but he excused and pardoned. He was the softest and most kind of the mankind and that he was cheerful smiling. He served the members of his family when he is at home; and did what every one does; he patched his clothes and repaired his shoes. He performed the household work and mostly he did sewing.'

Hazrat Urwah bin Zubair (may Allah's Mercy be upon him) has related that Hazrat Ayeshah (may Allah be pleased with her) said: 'The Messenger of Allah (Peace be upon him), did not curse a believer which can be remembered nor did he take personal revenge except when the inviolable commands of Allah were disregarded. He did not strike any one with his own hand except when the striking was for the sake of Allah. Never was a thing asked of him refused by him except when it was pertaining a sin because he was farther away from it than any other person. He was never given choice between two actions but he chose the easier one.' She said: 'When the moment of his learning (receiving revelation) from Jibril (Gabriel) (upon him peace) was near he was more generous than the current of the wind.'

Hazrat Abu Saeed al-Khudri (*Radiya Allah-u Taala anhu*) said: 'The Messenger of Allah (Peace be upon him) was more modest than a maiden in her seclusion, and when he disliked a thing, we could know it from his face.'

Hazrat Anas bin Maalik (may Allah be pleased with him) said: 'The Allah's Prophet (Peace be upon him), was not a reviler nor a curser nor obscene. He responded to the call of one in bondage.'

Hazrat Ayesah (may Allah be pleased with her) narrated: 'No habit was more aversion to the Messenger of Allah (Peace be upon him) than telling a lie. If he was informed about any one of his Companions about it (telling lie), he abstained himself from (having any relation with) him, till (such time that) he was informed that he (Companion) had repented.'

Hazrat Anas bin Maalik (may Allah be pleased with him) stated: 'I remained associated with the Messenger of Allah (Peace be upon him), for ten years. I have smelt perfumes of all kinds; but I never smelt a fragrance more pleasant than the fragrance of the Allah's Prophet (Peace be upon him). When the Messenger of Allah (Peace be upon him) met one of his Companions (may Allah be pleased with all of them), he stood with him and did not move away till the man did not move away from him. When any one of his Comapnions (may Allah be pleased with him) met him stretched his hand to shake with him, he did not withdraw his hand till the other person did not. When he (The Prophet:peace be upon him) met one of his Comapnions (may Allah be pleased with him) and he (Companion) wanted to say something in his ear he responded and did not hold back (his ear) till the other person did not withdraw.'

Hazrat Abdullah bin Masud (may Allah be pleased with him) related that the Messenger of Allah (Peace be upon him) said: "O Allah! Make my manners as excellent as You have done my nature."

Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrated: 'The speech of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was not quick and continuous as that of yours. He spoke clearly, word for word. In person sitting in his company remembered what he said.'

"Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Allah's Messenger (Peace be upon him) said:
"I have been commissioned to perfect excellent manners."

Hazrat Jarir bin Abdullah (may Allah be pleased with him) narrated: 'After that I accepted Islam, the Messenger of Allah (Peace be upon him) never forbidden me from attending his assemblies. Whenever he saw me he smiled.'

Hazrat Jabir bin Samurah (may Allah be pleased with him) narrated: 'The calf of the leg of the Messenger of Allah (Peace be upon him) was slightly thin. His laugh was only that of a smile. Whenever I visited him, I thought he had used collyrium on his eyes. Whereas he had not at that time used collyrium.'

SPLENDENT EYES

Hazrat Jabir bin Samura (*Radiya Allah-u Taala anhu*) narrated: 'Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) had a broad face with reddish (wide) eyes, and lean heels. He would imagine that the Messenger of Allah (Peace be upon him) had applied collyrium. But, actually he had not. His shanks were thin. He used to smile.' (Muslim, Vol: 4)

Hazrat Ali bin Abi Talib (may Allah be pleased with him) has narrated that 'The Prophet's (Peace be upon him) head and eyes were large, eye-lashes thick, and there was redness in the eyes. His beard was thick and his colour was clean. His palms and feet were strong. When he walked it seemed that he was descending from a height and when he turned, he turned abruptly.'

Hazrat Yaqub bin Sufyan (*Radiya Allah-u Taala anhu*) has described that 'when the Messenger of Allah was angry, the vein between his eyebrows would swell. He had a long nose. It was bright.'

VIRTUOUS CHARACTER OF THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

Allah, the Most Gracious, revealed in the Holy Quran: "And indeed you are a truly excellent character." (Al-Qalam, 68:4)

The moral behaviour of the Holy Prophet (Peace be upon him) was sweet and amicable and he was known throughout the country as a trust worthy (Ameen) and dutiful man. He had been raised to a great spiritual dignity, above all accusations of the disbelievers. His virtuous character, magnanimity, high dignity and esteemed habits are regarded as an example to the world to-day. He suffered all types of tyranny, extortion and cruelty, but whenever Companions (may Allah be pleased with all of them) requested him to curse these infidels, he said: "O Allah, grant my nation righteousness, for they know not."

Hazrat Ayesah (*Radiya Allah-u Taala anhu*) narrated: (Bukhari, vol. 4): 'Whenever Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Messenger (Peace be upon him) never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Bindings were outraged in which case he would take revenge for Allah's Sake.'

Hazrat Anas bin Maalik al-Najjari (may Allah be pleased with him) has narrated: 'I served the Messenger of Allah (Peace be upon him) for ten years, and he never said to me fye (Uf-a-minor harsh word denoting impatience) and never blamed me by saying: "Why did you do so or why didn't you do so?"'

When I did not do a certain task, he never asked me why I did not do it. The Messenger of Allah (Peace be upon him) had the best character among all people. He also possessed the most excellent features, so much so, that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of the Holy Prophet (Peace be upon him). Nor did I smell any musk or any other fragrance, more sweet smelling than the perspiration of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*).

Hazrat Zaid bin Thabit (*Radiya Allah-u Taala anhu*) (al-Najjar tribe narrated 92 Traditions (*Ahadith*). Died 45 A.H. Madinah) narrated: 'I was the neighbour of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). When Divine Revelation (*Wahi*) was revealed to the Holy Prophet (Peace be upon him), he sent for me, I came and wrote it. He always showed kindness. Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke of it. When we spoke of the Hereafter, he too spoke of the Hereafter and described its events in detail. When we spoke of sustenance, he also spoke of it, what is permissible and not permissible and what is good or bad. All this I am saying are facts on the Holy Prophet (Peace be upon him).'

Hazrat Ayesah (*Radiya Allah-u Taala anhu*) narrated: 'I have never seen the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) avenge himself for a personal affliction, but if one transgressed a prohibited thing from those prohibited by Allah, then there was no one more angry than the Holy Prophet (Peace be upon him). Whenever he was given choice between two things, he always chose the one that was simple, if it did not lead to any type of sin.'

Hazrat Abu Saeed Khudri (*Radiya Allah-u Taala anhu*) (Saad bin Maalik bin Sanan bin Ubayd bin Thalbah bin al-Jabr i.e al-Khudri bin Awf bin Harith bin Khazraj: narrated 1170 *Ahadith* / Traditions. Died Madinah 74 A.H. at the age of 86 years) has narrated that; 'the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was more modest than a virgin girl in her veil (*purdah*). When the Holy Prophet (Peace be upon him) did not like something, it could be seen on his face.'

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) performed Hajj on an old pack saddle. On it was a piece of cloth the value of which was less than four Dirhams. The Holy Prophet (Peace be upon him) was reciting this prayer: "Allah make this Hajj one that has no show or fame."

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'The Messenger of Allah (may Allah's Blessings and Peace be upon him) visited the sick, attended funerals, rode on donkeys, accepted the invitation of slaves. On the day of the Campaign against Banu Quraizah, he rode on a donkey, the saddle of which was made of date palm leaves.'

Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) said: 'The Prophet (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Zubair and myself to a certain place and said: "Proceed till you reach Khulayqah of Banu Abu Ahmad where you will find a woman with a letter which you must take from her." We then reached the place and asked the woman to deliver the letter to us. The woman denied knowledge of any letter. She was then compelled to deliver the letter to us. We then came there with to the Prophet (peace be upon him). It was written therein: From Hatib bin al-Balaa to the infidels of Makkah etc. This letter was written to inform them secretly the affairs of the Prophet (peace be upon him) (i.e. invasion of Makkah). The Prophet (peace be upon him) said: "O Hatib, what is the matter?" He said: O Messenger of Allah (Peace be upon him), do not hasten inflict punishment on me. I have connection with my people, the emigrants who are with you have got at Makkah their relatives who look after their families there. It was my object that though I have got no relationship with Quraish, I would find such a man among them who will take care of my relatives there if I show kindness to them. I have not done it in a state of infidelity. I have not done it after accepting Islam being satisfied with infidelity. I have not done it being retrograde. The Messenger of Allah (Peace be upon him) said: "This man has spoken the truth." Hazrat Umar (may Allah be pleased with him) said: 'Give us command to kill this hypocrite.' The Prophet (peace be upon him) said: He joined the battle of Badr with us. Who will inform you that Almighty Allah addressed the warriors of Badr saying: "Do whatever you like. Allah has forgiven you."

AUSPICIOUS HAIR OF THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

Hazrat Hakim bin Umayr (may Allah be pleased with him) has narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) combed his hair and ordered (others) to comb them and prohibited (them) from hanging them on the neck.'

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: 'Verily, the Allah's Prophet (Peace be upon him) did not allow his hair grow beyond his ears. He had wavy hair, neither straight nor curly.'

Hazrat al-Basra bin Aazib (*Radiya Allah-u Taala anhu*) narrated: 'I have never seen any one more attractive than the Messenger of Allah (Peace be upon him) walking on foot in his red garment, his hair (falling) over his shoulders.'

Hazrat Ayeshah (*Radiya Allah-u Taala anha*) narrated: 'Auspicious hair of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) were longer than those that reached the ear lobes, and were less than those that reached the shoulders.'

Hazrat Qatadah bin Daamah As-Sadusi stated: 'I asked Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*): How was the hair of the Messenger of Allah (may Allah's Blessings and Peace be upon him)? He replied: 'It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes.'

Hazrat Suleman ibn al-Mughirah has related that Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'I saw the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), when a barber was shaving his (head). His Companions (may Allah be pleased with all of them) were going round him with the view that the hair might not fall but in the hands of a man.'

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) said: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), used to apply oil to his head frequently, and washed his beard with water.'

Hazrat Anas bin Maalik (may Allah be pleased with him), said: 'The number of grey hair was less than twenty. It did not reach twenty hairs in his beard. Ismail and Muadh (may Allah be pleased with both of them) said in their version: There were a few hair in the forepart of his beard. Humayd pointed with his hand to the forepart of his beard saying: The number was seventeen or eighteen grey hairs.'

Rabiah ibn Abi Abdul Rehman related that he heard Hazrat Anas ibn Maalik (may Allah be pleased with him) saying: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) passed away and there were not even twenty grey hairs in his head and beard.'

Hazrat Jabir bin Samurah (may Allah be pleased with him) narrated: 'There were no grey hair in the head and beard of the Messenger of Allah (may Allah's Blessings and Peace be upon him), except a few (grey hair) in the parting of his hair. When he applied oil to his head, and combed them they did not become noticeable and if he did not apply, they were noticeable.'

Hazrat Yusuf ibn Talq ibn Habib (may Allah be pleased with him) narrated: 'That a pincers nipper clipped moustaches of the Prophet (Peace be upon him) and saw grey hair in his beard, so he wanted (to pluck) them. The Messenger of Allah (Peace be upon him), held his hand and said: "He who grew grey hair in Islam, will have a light on the day of resurrection.'

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) narrated: that Hazrat Abu Bakr Siddiq (may Allah be pleased with him) said: 'O Prophet of Allah (Peace be upon him)! I see you have grown grey hair. He (the Prophet-peace be upon him) said: "The Surahs (Chapter) Hud (11), Al-Waqiah (56), Al-Mursalat (77), An-Naba (78) and At-Takweer (81) and like Surahs have made me grey."

Hazrat ibn Jurayj has narrated that he said to Hazrat Abdullah ibn Umar (may Allah be pleased with both of them): 'I see you getting your moustaches clipped.' He replied: 'I saw the Allah's Prophet (Peace be upon him) clipping his moustaches.

COMB AND MIRROR ETC.

Hazrat ibn Jurayj (*Radiya Allah-u Taala anhu*) said: 'The Prophet of Allah (*Salla Allah-u alaihi wa-Sallam*) had an ivory comb, with which he combed his hair.'

Hazrat Khalid bin Madan (may Allah be pleased with him) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), used to travel with a comb, a mirror, oil, tooth-stick (miswak) and collyrium.'

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) related that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Stick to use antimony which clears vision, and grows hair."

Hazrat Abdullah bin Abbas (may Allah be pleased with him) narrated: 'The Holy Prophet (may Allah's Blessings and Peace be upon him), had a collyrium pencil and applied collyrium to either of his eyes thrice at the time of sleep.'

Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) liked to begin with the right while combing his hair; while performing ablution, and when putting on his shoes.'

BOWL OR CUP

Hazrat Thabit (*Radiya Allah-u Taala anhu*) relates that Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) showed us a large wooden cup, which was lined with metal, and said: 'O Thabit, this is the cup of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). I gave the Holy Prophet (Peace be upon him) to drink from this cup all those things that are drunk; *nabeedh* (bread pieces in soup), milk etc.'

Hazrat Ubaydullah bin Abdullah bin Utbah (*Radiya Allah-u Taala anhu*) narrated: 'Al-Muqawqis presented to the Holy Prophet (Peace be upon him), a cup of glass, in which he used to drink (water etc.)'

Hazrat Humayd (may Allah's Mercy be upon him) said: 'I saw the cup of the Holy Prophet (Peace be upon him), with Hazrat Anas bin Maalik (may Allah be pleased with him), strengthened with silver.'

Hajjaj ibn Hassan reported that 'Hazrat Anas bin Maalik (may Allah be pleased with him) gave them water in the bowl of the Holy Prophet (Peace be upon him) which was held together with silver wires. They drank from it and sprinkled some on their heads and eyes and faces, and invoked blessings on the Prophet (Peace be upon him).'

BATHING-VESSEL

Abu al-Nadr (may Allah be pleased with him) said: 'The Messenger of Allah (may Allah's Blessings and Peace be upon him) had a bathing-vessel of brass.'

EATING

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) chose poverty from the beginning to the end, despite the booty and treasures obtained after the wars of Khaibar and Hunain etc. The Holy Prophet (Peace be upon him) says: "Allah, the Gracious, has said: "The earth of Makkah will be turned into gold for you." I replied: "Not so, but I shall eat one day so that I may thank You, and remain hungry the next day that I may be entreating imploringly and humble before You." At times when the Companions (may Allah be pleased with all of them) experienced great poverty and hunger, and it reached such a stage where stones had to be fastened on the stomach, at such a time the Holy Prophet (Peace be upon him) did not take the benefit of such favours and instead adopted the way of patience and submission.

Hazrat Salman Farisi (*Radiya Allah-u Taala anhu*) relates: 'I have read in Taurah (Taurat) that performing ablution (washing the hands) after eating increases blessings. I mentioned this to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). The Holy Prophet (Peace be upon him) said: "Ablution before and after eating (washing the hands and mouth) increases blessings."

Hazrat Umar (*Radiya Allah-u Taala anhu*) narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), said: "Use olive oil in cooking and rubbing (on the body) because it is from a blessed tree."

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has described that 'Every part of the olive is beneficial. The oil is used for burning and cooking. It is used for tanning. The ash of the olive is especially good for washing silk.' Hazrat Abu Nuaym (may Allah's Mercy be upon him: *Rehmatulla-e-alaihi*) says: It has a cure for seventy diseases.

Hazrat Ayesah (*Radiya Allah-u Taala anha*) relates: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), loved *halwa* (sweet dish made of flour, ghee and sugar) and honey.'

Hazrat Abu Ubayd (*Radiya Allah-u Taala anhu*) has related: 'I cooked food for the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). Because the Holy Prophet (Peace be upon him) liked arm piece (*dhiraa* of a goat or sheep), I served him that portion. He then ordered another one, I served the second one. He then ordered one again. I replied: 'O Messenger of Allah' (Peace be upon him) the goat has only two *dhiraa*. The Messenger of Allah (may Allah's Blessings and Peace be upon him) then said: "I swear an oath by the Name of that Being in Whose Hands is my life, if you kept quiet, you could have served me every time I asked one."

Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrates: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) liked the *dhiraa* (arm) portion of meat not because of its tastiness, but because meat was only available occasionally, and this portion of the meat cooked quickly. The Holy Prphet (Peace be upon him) also liked it as it saved time and he could return quickly to his commitments.'

Hazrat Yusuf bin Abdullah bin Salaam (*Radiya Allah-u Taala anhu*) says: 'I once observed the Holy Prophet (Peace be upon him) take a piece of bread and put a date (date-palm) on it and said: "This is the curry for this (bread)", then ate it.'

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) relates: 'Dates were presented to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). I saw him eating them. Due to hunger he was sitting on the support of something and not on his own support.'

Hazrat Abu Talhah (*Radiya Allah-u Taala anhu*) related: 'We complained to the Messenger of Allah (Peace be upon him) about the severe painful emotions of hunger, and showed him the stones fastened on our stomachs. A stone was fastened on the stomach of every one of us due to severe hunger. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) showed us two stones fastened onto his stomach.'

Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrated: 'We the family of Muhammad (Peace be upon him) did not light a fire for months in our homes. We subsist on dates and water.'

Hazrat Nawfal bin Iyaas al-Hadhali (*Radiya Allah-u Taala anhu*) relates: 'Hazrat Abdul Rehman bin Awf (*Radiya Allah-u Taala anhu*) was an associate of ours, and verily he was the best associate. Once on returning from journey we went with him to his house. When he went home he first took a bath. After he had taken a bath, bread and meat was brought in a big vessel. Upon seeing this Hazrat Abdul Rehman (may Allah be pleased with him) began to cry. I asked: what happened, why are you crying? He began saying: 'Till the demise of the Messenger of Allah (Peace be upon him), not did he, nor his family members ever fill their stomachs even if it was only with bread and was made of barley. Now after the Holy Prophet (Peace be upon him), as for as I can think, this wealthy status of ours is not for any good.'

The Holy Prophet (may Allah's Blessings and Peace be upon him) used to eat whatever was presented to him, with three fingers with the help of the fourth finger at times. Once a bowl of clarified butter, honey and wheat was presented to him. He eat it and said: "How good it is". He used to eat bread, curry, dates and salt. Of all the fresh fruits, the dearest to him was, grapes, water-melon and cucumber. He used to eat gourd with bread and sugar and sometimes with dates. His ordinary meal consists of dates and water and sometimes he mixed milk with dates. He liked gourd and said: "It is the vegetable of a plant of my brother Yunus (Jonah)." Hazrat Ayesah (may Allah be pleased with her) related that; 'The Holy Prophet (Peace be upon him) said to me: "O Ayesah! When you cook meat, mix therewith much water as it makes the broken hearted strong." He used to eat cooked meat with gourd.

When the dining cloth was spread, he used to say:
"In the name of Allah, the Most Gracious, the Most Merciful."

When he finished his meal, he used to say:

"All praise be to Allah. O Allah! You have given me food and drink and given me satisfaction. So praise to You without expiation and farewell and being not free therefrom."

RECITATIONS OF THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Abu Mulaykhah (may Allah be pleased with him) has narrated that Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) said: 'The recitation of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), was thus every word separately and clearly and then he (Abu Mulaykhah) said: Then she demonstrated (reciting) "In the name of Allah, the Most Gracious, the Most Merciful. All praise

be to Allah, the 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 seek help. Guide us to the straight path. The path of those on whom You have bestowed Your favour, (and) not the path of those upon whom Your indignation has been incurred, nor of those who have gone astray.'

(Al-Fatihah, 1:1-7).

He said: She demonstrated letter by letter.

Hazrat Qatadah bin Numan Awsi (may Allah be pleased with him) narrated: 'Allah did not raise a Prophet but He raised him with a handsome face and melody of voice, until He raised your Prophet (Peace be upon him). He raised him with handsome face and with the melody of voice. He did not raise his voice but prolonged the voice to some extent.'

Hazrat Qatadah (may Allah be pleased with him) said: Hazrat Anas (may Allah be pleased with him) was asked, what was the manner of the recitation of the Messenger of Allah (may Allah's Blessings and Peace be upon him). He said: 'It was prolongation of voice. Then he said: *Bism Allah al-Rahman al-Rahim* (In the name of Allah, the Most Gracious, the Most Merciful). In which he prolonged Bism Allah, prolonged al-Rahman, and prolonged al-Rahim.

Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) narrated: 'Verily, the Messenger of Allah (Peace be upon him), never recited (the whole of) al-Quran in less than three days.'

Hazrat Umm Haani (*Radiya Allah-u Taala anha*) narrated: 'I heard the Messenger of Allah (Peace be upon him) reciting (the Holy Quran in the Masjid al-Haraam) at night, while I was on the rooftop of my house.'

Hazrat Abdullah bin Abbas (may Allah be pleased with him) stated: 'The Messenger of Allah (Peace be upon him) raised his voice only to the extent, that it might have been possible that if he recited in the house, those in the courtyard might be able to listen.'

PRAYERS PERFORMED BY THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Abu Hurairah (may Allah be pleased with him) has narrated that the Messenger of Allah (Peace be upon him) performed such a long *nawafil* (supplementary prayers) that his auspicious legs became swollen. He was asked: You perform such long prayers, whereas all your past and future sins have been forgiven? The Prophet (Peace be upon him) replied: "Should I not be a grateful and appreciative servant?"

Hazrat Aswad bin Yazeed has narrated that he inquired from Hazrat Ayesah (*Radiya Allah-u Taala anha*) regarding the prayers of the Messenger of Allah (Peace be upon him) at night. She replied: 'The Messenger of Allah (Peace be upon him) slept (after *Isha* prayer) for the first half portion of the night. He then awakened and performed the *Tahajjud* prayers. He then went to his bed. When he heard the *Adhan* (call to prayers), he got up, performed ablution (*wuzu*) and went for prayer.'

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) has narrated that when Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) got up during the night to observe *Tahajjud Salat* (a prayer performed after mid-night) he would say: "O Allah!, to You is due the praise; You are the Light of the heavens and the earth and what they contain; to You is due the praise; You are the Everlasting in the heavens and the earth; and to You is due the praise; You are the Lord of the heavens and the earth and what they contain; You are the Truth; Your promise is true, Paradise (*Jannat*) is a reality; Hell is a reality; the Last Hour is a reality, O Allah!, to You I submit, in You I believe; in You I put my trust, to You I turn in repentance: with Your help I have disputed, to You I turn in all my affair; and to You I have come for decision, so forgive me my former and my latter sins, both those committed secretly and those committed openly, You are my Allah, there is none to be worshipped but You."

Note: Of course, "I turn in repentance: forgive me my former and my latter sins," is not to be taken literally. For, the Allah's Messenger (Peace be upon him) was absolutely innocent. This part of the invocation is meant as an exhortation to the *Ummah* in general.

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) has narrated that when Allah's Messenger (may Allah' Blessings and Peace be upon him) got up at night, he observed *Tahajjud Salat* and after he had finished observing *Salat* (*Salah*) he would extol Allah as He deserves to be extolled, and in the end of his supplications he would say: "O Allah, place for me light (*Noor*) in my heart, and place for me light in my hearing, and place for me light in my eye-sight, and place for me light on my right hand, and place for me light in my left hand, and place for me light in front of me, and place for me light behind me, and grant me increase in light, and grant me increase in light, and grant me increase in light."

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) described that he once slept (during his childhood) at the house of his aunt Hazrat Maymunah (*Radiya Allah-u Taala anha*). She slept on the width of the cushion and the Messenger of Allah (Peace be upon him) slept on the length of the cushion. The Prophet (*Salla Allah-u alaihi wa-Sallam*) (after having a little conversation with

his wife) slept till about the middle of the night. The Messenger of Allah (may Allah's Blessings and Peace be upon him) then awakened and began rubbing the signs of sleep from his face. He then recited the last ten verses of Surah Aal-e-Imran (3:191-200) He got up and picked a leather bag that was hanging and performed ablution and commenced his prayer (*Salah*). I also got up, performed ablution and stood next to him (on his left). He caught my ear and pulled me to his right side. He performed two *rakahs* (part of the prayer which includes standing bending and prostration), then two *rakahs* six times (total twelve *rakahs*). He then performed the *Witr Salah* and slept. When the *Muazzin* Hazrat Bilal (may Allah be pleased with him) came to him, he got up and recited two short *Rakahs* and went for the *Fajr* (early morning) prayer. (Mulla Ali Qari has recorded that according to Imam Aazam Hazrat Abu Hanifah, in *Tahajjud* prayers there are twelve *rakahs*). Hazrat ibn Abbas (may Allah be pleased with him) says: "The Messenger of Allah (Peace be upon him) sometimes performed Thirteen *Rakahs* of *Tahajjud* including *Witr*."

Hazrat Ubayd bin Rafea az-Zarqi (may Allah be pleased with him) has described that his father said: "On the day of Uhud, when the infidels retreated, the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said to his Companions (may Allah be pleased with all of them); "Stand in straight rows so that I may extol my Lord, the Great and Glorious." So, they went behind him and stood in rows, he supplicated thus: "O Allah! To you is due all praise; O Allah; no one can contract what you expand: those among whom You have caused separation cannot be brought close together by any one. Those whom You have brought close together cannot be separated by anyone. No one can withhold what You give, and no one can give what You withhold. O Allah, expand for us Your blessings Your Mercy, Your bounties and Your sustenance. O Allah! I ask You for the external facility which does not pass away or vanish. O Allah! I ask You for comfort in the days of need and poverty and for peace in the days of dread and frightful. O Allah! I seek refuge in You from the evil that follows one's receiving Your favours; and I seek refuge in You from the evil of what follows after one's being deprived of Your favours. O Allah! Endear the faith to us and beautify it in our hearts, and make disbelief, lewdness and rebellion hateful to us and make us those who are rightly guided. O Allah! Take us unto You as Muslims and keep us alive as Muslims, and unite us with the righteous ones, do not let us live in disgrace, nor as victims of seduction and trials. O Allah! Fight against the polytheists (*kafirs*) who prevent people from following Your path and deny Your Prophets and inflict them with Your impending punishment. O Allah! Fight against polytheists who were given the scriptures, O Lord! Of absolute truth. *Aamin*."

Hazrat Zaid bin Khalid (*Radiya Allah-u Taala anhu*) has described: "I once made up my mind that today I will closely study how the Messenger of

Allah (*Salla Allah-u alaihi wa-Sallam*) performed his prayers. I lay down on the threshold of the house of the Prophet (Peace be upon him), so that I may have a chance to observe with close attention. The Messenger of Allah (may Allah's Blessings and Peace be upon him) first performed two short *rakahs*. After that he performed long, long, long *rakahs*. He then performed two *rakahs* shorter than the previous one's. Then performed two *rakahs* shorter than that. And again performed two *rakahs* shorter than the previous one. He again performed two *rakahs* shorter than that. He then performed the *Witr Salah*. All these (amounted to) thirteen *rakahs*.' (Hazrat Hasan Basri (may Allah's Mercy be upon him) reputed narrator and abstemious, say that there is a consensus among the Muslims that *Witr salah* consists of three *rakahs*. Hazrat Umar bin Abdul Aziz (Caliph 99 A.H.-101 A.H.) (famous as second Umar) (may Allah's Mercy be upon him) passed a law after consulting the learned scholars of religion (*Ulama*) of Madinah, that *witr* must be performed in three *rakahs*. Hazrat Hasan (*Rahmatullah alaihi*) was asked a question that Hazrat Abdullah bin Umar (may Allah be pleased with him) performed three *rakahs* of *Witr* with a *salaam* at the end of the second *rakah* and performed the third *rakah* separately? He replied: 'His father Umar performed the three *rakahs* of *Witr* with one *salaam* and he (Hazrat Umar: may Allah be pleased with him) was more learned.

Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhu*) has narrated that Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) used to invoke Allah with the prayer: "O Allah, I ask You for forgiveness, and security from evil in this world and the next; O Allah, I ask you for security in my religion and in my family; O Allah conceal my faults and keep me safe from the things which I fear; and guard me in front of me and behind me, guard me on my right hand and on my left hand and guard me from above; I seek refuge in You from being swallowed up by the earth; coming to harm unexpectedly from below me."

THE MAJESTIC TURBAN OF THE HOLY PROPHET (*SALLA ALLAH-U ALAIHI WA-SALLAM*)

Hazrat Allama Yahya Abu Zakariyya al-Nawawi has described that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) had two turbans, one was a small one, the length of which was six cubits and the long one was twelve cubits.

Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhu*) narrated: 'When the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) fastened an *Imamah* (turban), he used to put the *Shamlah* (The end of the turban) between his shoulders (on the back). Hazrat Nafi (*Radiya Allah-u Taala anhu*) states: 'I had seen Hazrat Abdullah bin Umar (may Allah be pleased with him) do it in the same manner.'

Hazrat Amr bin Hurayth (may Allah be pleased with him) narrated: 'The Messenger of Allah (may Allah's Blessings and Peace be upon him) was once reciting the sermon, and there was a black turban on his auspicious head.'

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) has described that: 'When Makkah was conquered, the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) entered the city wearing a black turban (beneath the helmet).'

THE SANCTIFIED CLOAK

Hazrat Salamah bin Akwa (may Allah be pleased with him) has related that: 'Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) wear his cloak till the middle of his shin and said. 'This is how the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wore his cloak.'

Hazrat Abu Burdah bin Musa Al-Ashari (*Radiya Allah-u Taala anhu*) narrated: 'Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) showed us a patched sheet, and a thick coarse cloak, then said: 'when the Messenger of Allah (Peace be upon him) passed away, he was wearing these clothes.'

Hazrat Hudhayfah bin al-Yamaan (*Radiya Allah-u Taala anhu*) described that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) caught the shin of my leg, and said: "This is where the cloak (*dhoti*) should reach, and if not, then a little further down, and if not, then the cloak has no right on the ankle."

Hazrat Ubayd bin Khalid (may Allah be pleased with him) described: "I was once walking leisurely in Madinah. I heard a person from behind me say: "Wear the cloak higher because it avoids physical and spiritual impurities." When I turned to see who was talking. I was astonished that it was the Holy Prophet (Peace be upon him). I solicited. 'Oh Messenger of Allah (Peace be upon him), this is a simple cloak, how can one become proud, and is it necessary to keep it clean?' The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) replied: "If you see no benefit in it, your following me has not ceased." While the Holy Prophet (Peace be upon him) was telling me this, I saw that his cloak reached till half his shin.'

Hazrat Abu Saeed Khudri (*Radiya Allah-u Taala anhu*) has reported that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "The cloak of a Muslim should reach till the middle of the shin, and there is no harm if it reaches above his ankles. But those portions that hang over the ankles will burn in the fire of Hell. The one that lets his clothes flow over his ankles in pride, Allah, the Glorious, will not look at him on the Day of Resurrection."

THE SANCTIFIED BED

Hazrat Ayesah Siddiqah (*Radiya Allah-u Taala anha*) (narrated 2210 *Ahadith* Died: Madinah, Ramzan 58 A.H. at the age of 67 years) has narrated that the bed on which the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) slept was made of leather, in which was filled coir of the date-palm tree.”

Hazrat Imam Baqir (may Allah’s Mercy be upon him: Muhammad bin Ali bin Husain: 56 A.H.-114 A.H. Died Madinah) has related that some-one asked Hazrat Ayesah (*Radiya Allah-u Taala anha*): How was the bed of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) in your house? She replied: ‘It was made of leather, in which was filled the coir of the date palm. Hazrat Hafsah (*Radiya Allah-u Taala anha*: wife of the Prophet (Peace be upon him) daughter of Hazrat Umar, may Allah be pleased with him: narrated 60 *Ahadith*-Died: Madinah 45 A.H.) was asked: How was the bed of the Messenger of Allah (Peace be upon him) in your house? She replied: ‘It was a leather folded into two layers, which was spread for the Holy Prophet (Peace be upon him) to sleep on it. On one night I thought if I folded it into four layers and spread it, it would become softer. I folded it and spread it that way. In the morning the Messenger of Allah (Peace be upon him) asked: “What did you spread for me last night?” I replied: ‘It was the same bed, I only folded it into four so that it may become softer.’ The Messenger of Allah (may Allah’s Blessings and Peace be upon him) said: “Leave it in its original form. Its softness deprived me of my prayers at night.”

At the many times bed was only a mat made of date palm-leaves. When the companions (*Ridhwan Allah-e Taala ajmaeen*) requested the permission to arrange a soft bed, the Messenger of Allah (Peace be upon him) used to reply: “What do I have in common with wordly comforts. My example is that of a traveller who after walking, stops under the shadow of a tree for a while to rest, and after sitting a while continues on his way.”

Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrated: ‘Once a woman from the Ansar came and saw that a sheet was spread on the bed of the Holy Prophet (Peace be upon him). She returned home and made a bed in which she filled wool, and sent it to me for the Messenger of Allah (Peace be upon him). When the Prophet (Peace be upon him) returned and saw the bed, he inquired, “What is this?” I replied: ‘A certain woman from the Ansar came and after observing the bed of the Messenger of Allah (Peace be upon him) she made and sent this bed.’ The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: “Return it.” It looked good to me, and I did not feel like dispatching it back. The Messenger of Allah (Peace be upon him) insisted that I send it back, and said: “I swear an oath if I wish. Allah, the Gracious, will line up mountains of gold and

silver for me." On this saying of the Holy Prophet (Peace be upon him) I returned the bed.'

Hazrat Abdullah bin Masud (may Allah be pleased with him) narrated: 'I once came to the Messenger of Allah (Peace be upon him). He was resting on a mat made of date-palm leaves, the marks of which could be seen on the sanctified waist and body of the Holy Prophet (Peace be upon him). After seeing this state I began to cry. He asked: "What is the matter, why you are crying?" I replied: "O Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) these Caesars and Kisras sleep on beds of velvet and silk, and you on this date-palm mat.' The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "It is not a matter to cry about. For them is the world and for us the Hereafter." A similar occurrence happened with Hazrat Umar bin al-Khattab (*Radiy Allah-u Taala anhu*).

Hazrat Jundab ibn Sufayn (may Allah be pleased with him) narrated: 'The finger of the Messenger of Allah (Peace be upon him), was pricked by a thorn of the date-palm and it began to bleed. He said: "This finger is bleeding but it has not suffered in the path of Allah." He (Jundab) said: He was carried and placed on a bed-stead which was netted with date-palm-rope, and under his head there was a pillow of leather stuffed with date fibre. Then Hazrat Umar (*Radiy Allah-u Taala anhu*) entered and observed marks of ropes on his body. Thereupon Hazrat Umar (may Allah be pleased with him) wept. He (the Prophet: Peace be upon him) asked him: "What makes you weep?" He replied: "O Messenger of Allah (Peace be upon him)! I have learnt that Caesar and Kisra sit on thrones of gold and wear silk and velvet.' Thereupon he said: "Will you not like to have the life Hereafter, and for them this world?"

Hazrat Talhah ibn Amr (may Allah be pleased with him) narrated: 'One day Hazrat Umar bin al-Khattab (may Allah be pleased with him) came to the Messenger of Allah (may Allah's Blessings and Peace be upon him), who was lying on a leather bedding, stuffed with date fibre. There upon Hazrat Umar (may Allah be pleased with him) wept. He (The Prophet: peace be upon him) asked: "O Umar! What makes you weep?" He replied: 'I weep because Kisra wears garments of several kinds of silk. Likewise there is the Caesar, while you are the chosen and selected one of Allah and I see you in the condition you are. He said: "O Umar! Do not weep. If I liked, the mountains could be converted into gold and moved with me. And if the world had been worth a fly's wing in the eyes of Allah. He would not have given anything from it to an unbeliever."

Hazrat Ayesah (*Radiya Allah-u Taala anha*) narrated: 'The Messenger of Allah (Peace be upon him), admitted Hazrat Umar bin al-Khattab (may Allah be pleased with him) before him, while the Prophet (Peace be upon him), was lying

and there was nothing except a mat between him and the earth, which had left marks on his sides. Under his head there was a pillow of leather stuffed with date fibre.

Hazrat Abdullah bin Masud (may Allah be pleased with him) related: "The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), slept on a mat which had left marks on his skin. When he woke up, I began to rub it and said: 'O Prophet of Allah! Will you not permit us to spread something on this mat to protect you?' Thereupon the Messenger of Allah (Peace be upon him), said: "I have nothing to do with this world, I have nothing to do with this world, I am in the world but like a traveller sitting under the shade of the tree, who makes a halt and leaves it."

THE DRESS OF THE MESSENGER OF ALLAH (*SALLA ALLAH-U ALAIHI WA-SALLAM*)

Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*) has narrated that: The Messenger of Allah (Peace be upon him) said: "Put on white clothes and enshroud your dead in them."

Whenever he put on a garment, he began from his right side and said: "All praise is due to Allah who has given this garment to cover my private parts and to express adornment." When he wished to put off his garment, he began from his left side. When he put on a new garment, he gave his old cloth in charity to a poor person and said: "If a Muslim gives his wearing garment to another Muslim, no body except Allah will dress him. He remains in the custody of Allah till that cloth remains with him, be he alive or dead."

Hazrat Abu Qilabah (may Allah be pleased with him) has narrated that the Holy Prophet (Peace be upon him) said: "Verily, the dearest of your clothes to Allah is of white colour so offer prayers in them and enshroud your dead in them." Green dress used to please him but most of dresses were white.

Hazrat Baraa bin Aazib (may Allah be pleased with him) narrated: 'I never saw anyone of the co-travellers in red cloak more attractive than the Prophet of Allah (Peace be upon him).' Hazrat Al-Bara (may Allah be pleased with him) also said: 'I saw him in a red cloak and I did not see any one better than him.'

Hazrat Asma bint Abu Bakr (*Radiy Allah-u Taala anha*) (narrated 56 *Ahadith* /traditions. Died Makkah 73 A.H.) said: 'It is the cloak of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), who used to wear it. When the Holy

Prophet (Peace be upon him) passed away, it came into the possession of Hazrat Ayesah (*Radiya Allah-u Taala anha*). When she died, I took possession of it. When there is a sick man we wash it for him.'

Hazrat Jabir bin Abdullah (may Allah be pleased with him) described: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), put on his red sheet on the two Eid days and Fridays.'

Hazrat Abu Jafar Muhammad bin Ali (may Allah be pleased with him) narrated: 'Verily, the Prophet of Allah (Peace be upon him) used to wear red sheet on Fridays and put on a turban on Eid days.'

Hazrat Qays bin Saad bin Ubadah (*Radiy Allah-u Taala anhu*) related: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), came to us, so we provided bathing water for him, and he took bath. Then we brought a sheet cover dyed in safflower (Yellow colour). He covered himself and I am visualizing even now the traces of safflower on his belly.'

Hazrat Abdullah bin Zamah (may Allah be pleased with him) has related that Umm-ul-Maumineen Hazrat Umm Salamah (may Allah be pleased with her) said: 'The shirt, sheet and waist-wrapper of the Messenger of Allah (may Allah's Blessings and Peace be upon him), were dyed in saffron and safflower; he came out (of the house) in them.' Hazrat Zaid bin Aslam (may Allah be pleased with him) said: 'The clothes of the Messenger of Allah (Peace be upon him) even the turban, were dyed in saffron.'

Hazrat Abu Yaala (may Allah be pleased with him) said: 'I saw the Prophet (Peace be upon him) circumambulating round the Kaabah, wearing a green sheet, passing under his armpit.'

Hazrat Maan ibn Eisa (may Allah be pleased with him) said: 'I saw the *hibarah* (Yemenite) sheet of the Prophet (Peace be upon him), on Hisham (ibn Abdul Malik). It had two borders.'

Hazrat Abdullah ibn al-Mubarak (may Allah be pleased with him) has narrated that Hazrat Imam Hasan bin Hazrat Ali (*Radiya Allah-u Taala anhu*) said: 'The banner of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), which was called 'Eagle' (*al-Uqab*), and his turban were black.'

Hazrat Hammad bin Salamah (*Radiya Allah-u Taala anhu*) has related that; 'Verily, the Holy Prophet (may Allah's Blessings and Peace be upon him), entered Makkah and he was wearing a black turban.'

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated: 'When the Messenger of Allah (Peace be upon him), wore turban, he left (its end) fall between his shoulders.'

Hazrat Salih bin Khaywan (may Allah be pleased with him) narrated: 'When the Holy Prophet (may Allah's Blessings and Peace be upon him), prostrated, he raised turban on his forehead.'

Hazrat Jafar bin Amr bin Hurayth (may Allah be pleased with him) narrated: 'Verily, the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) delivered a sermon before the people, and he was wearing a black turban.'

Hazrat Urwah bin al-Zubair (may Allah be pleased with him) narrated: 'Verily, the garment of the Messenger of Allah (Peace be upon him), in which he met the delegations and his Hadrami sheet were (both) four cubits long and two cubits and a span wide: it was with the Caliphs and it was worn out. They had rolled it in a piece of cloth and used to put it on their body on (the days of the festivals of) Sacrifice and Fitr (Eid days).'

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'The shirt of the Messenger of Allah (Peace be upon him), was of cotton of short length and short sleeves.'

Hazrat Abdullah bin Abbas (may Allah be pleased with him) has described: 'The Holy Prophet (may Allah be pleased with him), used to wear a shirt of short sleeves and short length.'

Hazrat Abu Saeed al-Khudri (may Allah be pleased with him) narrated: 'When the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) prepared a new cloth, he called it a shirt or a waist-wrapper or a turban, he said: "O Allah! All praises are to You, You have clothed me, I ask You to grant me its benefit and benefit of what it is made for. I seek refuge with Thee from its evil and the evil of what it is made for."

Hazrat Iyas bin Salamah has narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), (at the time of Hudaibiyah) sent Hazrat Uthman bin Affan (may Allah be pleased with him) to Makkah, and Aban bin Saeed took him under his protection, and made him ride on his saddle as his co-rider, till he arrived at Makkah. He said: O my uncle's son (cousin)! I see you modest. Lower your waist-wrapper as the people of our tribe do. He replied: 'Our master wears the waist-wrapper in this way, to the middle of his calfs.' He said: O my uncle's son! Circumambulate round the Kaabah. He replied: 'We do not do anything unless our master does it and we follow his foot prints.'

Hazrat Ikrimah (may Allah be pleased with him) the freed slave of Hazrat Abdullah bin Abbas (*Radiy Allah-u Taala anhu*) said: 'I saw Hazrat Abdullah bin Abbas (*Radiy Allah-u Taala anhu*) when he put on a waist-wrapper, that he lowered the front part of his waist-wrapper till its borders touched his feet, and he raised it in the rear. He (Ikrimah-may Allah be pleased with him) said: I asked him: Why do you put on your waist-wrapper in this way? He said: 'I saw the Prophet of Allah (Peace be upon him), putting waist-wrappers in this way.'

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), offered prayers seated, during his ailment, in a single garment wrapped under his arm-pit and over his shoulder. The last prayer that the Holy Prophet (may Allah's Blessings and Peace be upon him), offered with the people led by Hazrat Abu Bakr (may Allah be pleased with him), was in one garment which he had wrapped beneath his arm-pit and over his shoulder.'

THE STANDARD AND BELT

The name of his standard was Iqab. He used to wear belt of leather which had three rings of silver

SIGNET RING OF HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrated: 'It was solicited before the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) that: 'Your epistle will not be read unless it is sealed. There upon the Holy Prophet (may Allah's Blessings and Peace be upon him) directed Hazrat Ali (*Radiya Allah-u Taala anhu*) and got a silver signet-ring prepared on which was engraved "Muhammad, the Messenger of Allah" (Peace be upon him). He (Hazrat Anas: may Allah be pleased with him) said: 'As if I am seeing its whiteness in the hand of the Messenger of Allah (may Allah's Blessings and Peace be upon him).'

'Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) made an intention to write letters to Kisra, Caesar and Najashi (Negus of Abyssinia), inviting them to accept Islam. The people said: 'O Allah's Prophet (Peace be upon him)! those People do not accept letters without a seal on it: For this reason the Holy Prophet (Peace be upon him) had a seal made, the ring (loop) of which was silver, and had 'Muhammad Rasul Allah' engraved on it:' (Tirmidhi)

Hazrat Abdul Wahab bin Ata al Ijli related that:- 'The companions said to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*): 'Verily, there are people

(as if they meant *Ajamis*) who do not issue ordinances without a seal. This made him get a signet-ring prepared and inscribed on it: "Muhammad, the Messenger of Allah." He said: "The ring of none of you should have the same inscription as in my signet."

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'The engraving in the signet-ring of the Holy Prophet (Peace be upon him), was: "Muhammad the Messenger of Allah," in three lines: 'Muhammad in a line, Rasul in a line and Allah in a line.'

Hazrat Abdullah ibn Umar (*Radiy Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) got a signet-ring prepared of silver. Its inscription was: Muhammad, Rasul, Allah: Muhammad in a line, Rasul in a line and Allah in a line. It remained in his hand till he passed away. Then it remained in the hand of Hazrat Abu Bakr (may Allah be pleased with him) till he passed away. Then it remained in the hand of (Hazrat) Umar (may Allah be pleased with him) till he passed away. Then (Hazrat) Uthman (may Allah be pleased with him) wore it. While he was supervising the cleanliness digging of a well for the people of Madinah named the well of Aris and sitting on its edge, the ring fell in the well. (Hazrat) Uthman (may Allah be pleased with him) used to take out and put it on frequently. The people searched for it-but did not find it.'

THE ABLUTION OF THE HOLY PROPHET, (MAY ALLAH'S BLESSINGS AND PEACE BE UPON HIM)

Hazrat Abu Malik al-Ashari (may Allah be pleased with him) has related that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Cleanliness is half of faith and 'Praise be to Allah' (*Al-Hamdu lillah*) fills the scale, and 'Glory to be Allah' (*Subhan Allah*) and *al-Hamdu lillah* (Praise be to Allah) fill what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and forbearance is a dignity and the Holy Quran is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."

Hazrat Humran (may Allah be pleased with him) narrated: 'I heard from Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*) and he was in the courtyard of the mosque, when the 'Proclaimer of the prayer' (*Muadhdhin*) came to him at the time of the afternoon prayer. So Hazrat Uthman (may Allah be pleased with him) called for the ablution water and performed ablution and then said: 'By Allah, I am narrating to you a Tradition (*Hadith*). If There were not a verse in the Book of Allah, I would have never narrated it to you (in order to display my knowledge of Tradition but as a matter of religious obligation, as we

have been instructed to convey to others all that we have received from the Messenger of Allah (Peace be upon him). I heard Allah's Messenger (Peace be upon him) say: "If a Muslim performs ablution and does it well and offers prayer, all his sins during the period from one prayer to another would be pardoned by Allah."

Hazrat Amr bin Saeed bin al-Aas (may Allah be pleased with him) described: 'I was with Hazrat Uthman (*Radiy Allah-u Taala anhu*) that he called for ablution water and said: 'I heard Allah's Messenger (may Allah's Blessings and Peace be upon him) say: "When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies to for all times."

Hazrat Uqba bin Amir al-Juhani (may Allah be pleased with him) described: 'we were entrusted with the task to take care the camels. On my return when I came back in the evening after grazing them in the grazing land, I found Allah's Messenger (Peace be upon him) stand and address the people. I heard these words of his: "If any Muslim perform ablution well, then stands and prays two *rakahs* (two units, which includes standing, bending and prostration) setting about them with his heart as well as his face, Paradise would be guaranteed to him." I said: what a fine thing is this! And a narrator who was before me said: The first was better than even this. When I had a look, I saw that it was Hazrat Umar (may Allah be pleased with him) who said: 'I see that you have just come and observed: "If anyone amongst you performs the ablution well and then say: I testify that there is no lord but Allah the One, there is no associate with Him and I bear witness that Muhammad is His Servant and His Messenger, the eight gates of Paradise would be opened for him and he may enter by which ever of them he wishes."

He had an earthen pot, which he used as an ablution pot and drink water therefrom.

Hazrat Abu Hurairah (may Allah be pleased with him) related that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed."

THE CLEANSING OF THE TEETH

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) narrated that; 'he spent a night at the house of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). The Holy Prophet (Peace be upon him) got up for prayer in the latter part of the night. He went out and looked towards the sky and then recited:

“Most surely, in the creations of the heavens (firmaments) and the earth, and in the alternation of the night and day, there are indeed signs for men of wisdom. O. Those who remember Allah, standing, sitting and lying down on their sides; and ponder over the creation of the heavens (firmaments) and the earth, (and say): Our Lord! You have not created this without purpose. Glory be to You! So preserve us from the punishment of the Fire (Hell).” (Al-Quran, Surah Aal-e-Imran, 3:190-191)

He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer. He then lay down on the bed, and again got up and went out and looked towards the sky and recited the verse (3:190-191, mentioned above), then returned, used the tooth-stick, performed ablution and again offered the prayer.’ (Muslim, vol. 1)

Hazrat Ayesah (*Radiy Allah-u Taala anha*) narrated: ‘Whenever Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*) entered his house, he used tooth stick first of all.’

Hazrat Abu Hurairah (may Allah be pleased with him) has related that the Messenger of Allah (may Allah’s Blessings and Peace be upon him) said: “Were it not that I might over-burden the believers, I would have ordered them to use tooth-stick at every time of prayer.”

Hazrat Ayesah (*Radiy Allah-u Taala anha*) narrated: ‘Verily, a tooth stick (*miswak*) was put for the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), by night, as he commenced cleansing teeth when he got up (from sleep) during the night. Then he performed ablutions and offered two short *rakahs* (units) of prayers. Then he offered eight *rakahs* (voluntary prayers-*Tahajjud*) and then offered *Witr* (semi-obligatory prayers).

THE LEATHER SHOES

Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) brought out two worn out leather shoes without hair and with pieces of leather straps and said: ‘They were the shoes of the Holy Prophet (Peace be upon him).’

Hazrat Abdullah bin Buraydah (may Allah be pleased with him) narrated: ‘Verily, the ruler of Abyssinia (Negus) presented to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), two simple boots which he rubbed (*mash*) with wet fingers (while performing ablutions).’

Hazrat Jabir bin Abdullah (may Allah be pleased with him) related, 'Verily, (Hazrat) Muhammad ibn Ali (may Allah be pleased with him) brought the shoe of the Holy Prophet (may Allah's Blessings and Peace be upon him) before them. He showed me its heel which was like al-Hadramiyyah (shoe) with two laces.'

Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) said: 'There were two laces in the shoe of the Holy Prophet (Peace be upon him).'

Hazrat Abu Hurayrah (*Radiya Allah-u Taala anhu*) narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes."

Hazrat Ayesah (*Radiya Allah-u Taala anha*) says" 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) while combing his hair, when wearing his shoes; and while washing the limbs during ablution, as far as possible began with this right.'

Hazrat Hisham bin Urwah (may Allah's Mercy be upon him) said: 'I saw the shoe of the Messenger of Allah (Peace be upon him), with low heel, and pointed toe, with two laces.'

Hazrat ibn Awn and also Hazrat Affan bin Muslim (may Allah's Mercy be upon them) said: 'I (ibn Awn) went with my shoes at Makkah to get laces for them. It was I believe, in A.H. 100 or 110. I approached a mender of shoes (shoemaker) to obtain laces for them, and asked him to put laces in my shoes. Thereupon he said: If you like I shall put laces in them to the right as I have seen in the shoes of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). I asked him: Where did you see them? He replied: I saw them with Hazrat Fatimah bint Ubaydullah ibn Abbas (may Allah's Mercy be upon her). He (ibn Awn) said: I said to him: Put laces in them as you have seen in the shoes of the Messenger of Allah (Peace be upon him). Then he put laces in them on the right side.'

Hazrat Ubayd bin Jurayj (may Allah's Mercy be upon him) asked Hazrat Abdullah bin Umar (*Radiya Allah-u Taala anhu*) the reason for not wearing shoes with hair on them. He replied: 'I had seen the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wear and perform ablution with shoes that did not have hair on them. That is why I also like this type of shoes.'

THE PRESERVED SANCTIFIED RELICS AND VENERABLES

The Islamic world in particular and the mankind in general have the Divine providential that sanctified relics and venerables of the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) are reverentially preserved with high respect and security at different places of the world. Topkapi museum Istanbul (Turkey) is the most fortunate having preserved the largest collection. A good collection have been preserved in Egypt also. Even the *Shahi Masjid* (Royal Mosque) Lahore had a very good sacred collection and the lover of the Messenger of Allah (may Allah's Blessings and Peace be upon him) get serenity and tranquility out of sighting them. The virtues and auspiciousness cannot be reckoned.

THE WEAPONRY IMPLEMENTS

Allah, the Almighty, has revealed in the Holy Quran:

“O you who believe! Take your precautions. Then either go forth in detachments or go forth collectively.” (Surah An-Nisa, 4:71)

The Holy Quran, further mention the Divine Commandments:

“And prepare against them what force you can and horses tied at the frontier, where by you may daunt (the hearts of) the enemies of Allah and your enemies, and others beyond them whom you may not know, but whom Allah knows. And whatever you may spend in the cause of Allah, it will be paid back to you in full, and you shall not be wronged.” (Al-Anfal, 8:60)

The Muslims are instructed to take precautionary measures, prepare themselves for imminent battle, and to learn war techniques and train themselves to fight against the unbelievers when the need arises. The Quran instructs to fight with great moral courage, spirit and will power, as well as to refrain from barbarism and vandalism. Muslims are banned from injuring children, women, old people and the wounded. Also prohibited, is the dishonouring of the dead bodies of the slain and destroying trees and animals, and all other forms of cruelty.

THE SWORDS OF THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) narrated: ‘Verily, the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), got his sword ‘Zulfiqar’ from the booty obtained in the Battle of Badr.’

Hazrat ibn al-Musayyab (may Allah be pleased with him) reported: 'The Messenger of Allah (Peace be upon him), assigned this name (Zulfiqar) to it.'

Hazrat Jabir bin Abdullah al-Khazraji (*Radiy Allah-u Taala anhu*) said: 'I read on the sheath of Zulfiqar (*Dhulfiqar*), the sword of the Holy Prophet (Peace be upon him); 'Blood money is due from the believers; none in Islam should be left without a *Mawla* (Lord). A person without a Lord (*Mawla*) should be attributed to a tribe which is not known to have had a *mawla*. A Muslim should not be killed for an unbeliever.'

Hazrat Jabir bin Abdullah al-Khazraji (*Radiy Allah-u Taala anhu*) (narrated 540 *Ahadith* / Traditions. Died Madinah 74 A.H. at the age of 94 years) narrated: 'Hazrat Ali ibn Husain ibn Ali (may Allah be pleased with them); i.e. Imam Zain-ul Aabideen. Born Madinah 36 A.H. His mother was Shah Banu daughter of Yazdgird ruler Persia. Died 94 A.H. Madinah. Buried near the grave of Hazrat Imam Hasan, who died in 50 A.H.) brought out to us the sword of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), the handle (hilt) of which was of silver, and the ring and the chain, in which it was suspended, were (also) of silver. It was a sword which had been sharpened and originally it belonged to Munabbih ibn al-Hajjaj al-Sahmi, and he (the Prophet: peace be upon him) got it on the day of Badr.' Hazrat Ali killed Aas bin Munabbih and was presented his sword to the Holy Prophet (Peace be upon him). Later it was bestowed by the Prophet: peace be upon him to Hazrat Ali (may Allah be pleased with him) at the time of Ghazwah-e-Ahzab (Campaign of Ditch).

Al-Sharh (commentary) 'al-Mawahib al-Ladunniya' (written by Shahab-ud-din Ahmad bin Abu Bakr Qastalani and Sharh/commentary in 8 volumes by Allama Abdul Baqi al-Zarqani) has recorded that the very first sword was 'Mathur' which the Holy Prophet (Peace be upon him) got as inheritance of his father Hazrat Abdullah. He migrated to Madinah with this 'Mathur.'

When the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was proceeding towards Badr, sword 'Adhab' was presented to him by Hazrat Saad bin Ubadah (chief of Saadah, al-Khazraj: tribe: may Allah be pleased with him)

Hazrat Marwan bin Abi Saeed bin Mualla (may Allah's Mercy be upon him) said: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), got three swords from the weapons of Banu Qainuqa, one sword 'Qalai' (Qalah was a tin mine), second called 'Battaar' (killing) and the third called *al-Hatf* (death). Subsequently he got two swords *al-Mikhdam* and *Rasub* from Fulus.'

Mujahid and Ziyad ibn Abi Maryam; said: 'The sword of the Messenger of Allah (Peace be upon him), was *Khifi*, and of sharp edge.'

Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) narrated: 'The handle (hilt) of the sword of the Messenger of Allah (Peace be upon him), was of silver. The edge of the scabbard of the sword was of silver and there was a silver ring between them.

Once the Prophet (Peace be upon him) was in a certain campaign. At one time, the unbelievers found the Muslims heedless, while the Prophet (Peace be upon him) was taking rest lying down in shadow of tree. So one of them raised a sword upon the head of the Prophet (Peace be upon him) and asked him: Who will prevent me to kill you? He at once replied with full contentment: "Allah." Immediately the sword fell down from his hand and the Prophet (*Salla Allah-u alaihi wa-Sallam*) took it up and said: "Who will prevent me to kill you? He making earnest supplication said: Pardon me. The Messenger of Allah (Peace be upon him) said: "Say, I bear witness that there is no lord but Allah and that I am His Messenger." He said: I have got no envy against you, I shall not kill you. I shall not go with you and I shall not join those who fight against you. Then the Prophet (Peace be upon him) set him free. The man went to his tribe and said: I have come to you today from the best man.'

THE CHOPPING KNIVES

There were three chopping knives of the Holy Prophet (Peace be upon him) one of them was named 'Bibaa' second was 'Baydha' and third a small one was 'Ghuzah.' This 'Ghuzah' was given by Negus (Najashi of Ethiopia-Abyssinia-Habshah) to Hazrat Zubair bin al-Awwam (*Radiy Allah-u Taala anhu*) and he participated with it in the campaigns of Badr, Uhud and Khaibar. After the campaign of Khaibar, the Messenger of Allah (Peace be upon him) got it from Hazrat Zubair (may Allah be pleased with him), and on the days of Eid, Hazrat Bilal (*Radiy Allah-u Taala anhu*) used to plant it in front of the Holy Prophet (Peace be upon him). There were two other chopping knives namely 'Mahar' and 'Nahar.'

ARMOUR I.E. COATS OF MAIL

Hazrat Zubair bin al-Awwam (*Radiy Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wore two suits of armour, one over the other, on his sanctified body in the Campaign (battle) of Uhud. The armours were namely; 'Dhaatul Fudul' and 'Fiddah.' The Holy Prophet (Peace be upon him) intended climbing a hill but (since it was huge and due to heavy weight of two armours and the feebleness and ailment he confronted causing his very sacred face to bleed, as a result) he could not climb. He therefore asked

Hazrat Talhah bin Ubaydullah (may Allah be pleased with him: who shielded the Holy Prophet (Peace be upon him-in Ghazwah-e-Uhud and he received more than eighty wounds on his body and he did not leave the side, even though his hand became paralysed: martyr'd 36 A.H.) to sit, and with his assistance climbed the hill.' Hazrat Zubair (may Allah be pleased with him) said: 'I heard The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) say: "It has become expedient (Paradise or intercession of the Holy Prophet-Peace be upon him) for Talhah."

Hazrat Muhammad ibn Maslamah (*Radiy Allah-u Taala anhu*) said: 'I saw on the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), on the day of Uhud, two coats of mail; one called '*dhat al-fudul*' and the other '*fiddah*'; and I saw on the day of Khaibar, two coats of mail; '*dhat al-fudul*' and '*al-saadiyyah*.'

Dhat al-fudul was presented to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) by Hazrat Saad bin Ubadah (*Radiy Allah-u Taala anhu*) on his migration to al-Madinah. After that the Holy Prophet (Peace be upon him) passed away, it was taken by Hazrat Ali bin Abi Talib (*Radiy Allah-u Taala anhu*) and used to wear for benediction during the fighting of the wars.

These were some other coats of mail namely '*dhat al-hawashi witr*' and '*Hareef*'. It is also related that Hazrat Dawud's (upon him peace) coat of mail which he wore at the time of killing the Jaalut, was in the custody of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). The other coats of mail were '*dhat al-washah*,' '*Saghariah*', '*bittrah*' and '*Kharnaq*'. Kharnaq was soft like rabbit that is why called Kharnaq.

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) narrated: 'Hazrat Ali (Zain-ul-Abedeen) ibn Husain ibn Ali (may Allah be pleased with all of them) brought out to us the coat of mail of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). It was of Yemen with thin chains. When it was suspended by its chains it did not touch the earth but when it was loosened it touched it.'

WOVEN ARMOUR

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) had two (iron) woven armours namely. '*mudshah*' and '*dhu al-bou*'. These woven armours are meant for wearing under the helmet. It is also to be used for covering the body as clad in woven armour (mail).

THE MAJESTIC HELMET OF THE MESSENGER OF ALLAH (SALLA ALLAH-U ALAIHI WA-SALLAM)

Hazrat Anas bin Maalik (*Radiy Allah-u Taala anhu*) has related: 'On the day when Makkah was conquered, the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) wore a helmet when they entered the city. The Holy Prophet (Peace be upon him) removed the helmet after being satisfied that every thing was under control. Someone came to the Messenger of Allah (may Allah's Blessings and Peace be upon him) and informed: 'O Messenger of Allah, this ibn Khatal is holding the Black Cover (*Ghulaaf*) of Kaabah.' The Messenger of Allah (Peace be upon him) replied: "He is not of the ones who have been granted amnesty, kill him."

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "This was permissible for me today (not wearing *ihram*) and not for any other person."

The prohibition was specially lifted for the Holy Prophet (Peace be upon him) on this particular occasion. Ibn Khatal was an apostate.

THE SPEARS AND BOW

Hazrat Marwan bin Abi Saeed bin al-Mualla, said: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), got from the weapons of Banu Qainuqa, three spears and three bows; the name of one bow was *al-Rawha* the name of the other bow of *shawhat* (yew tree) was *al-Bayda* and the name of the yellow bow was *al-Safra* because it was of *al-naba* wood.

The Prophet of Allah (Peace be upon him) had three more bows, one namely *al-Dhora*, second *Sawad* and third *Mutsila*, and one spear namely '*mathna*.'

The name of his arrow was '*Katum*.'

THE SHIELDS

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) had three shields, namely: *adhlaq*, *fataq* and *timsal*. *Timsal* shield was sent as present to the Holy Prophet (Peace be upon him). It had the picture of the head of eagle. The Holy Prophet (may Allah's Blessings and Peace be upon him), disliked it. The next morning Allah effaced it.

Religious scholars have recorded another shield in the name of '*Kafur*.'

THE COMPREHENSIVE WORDS (JAWAMI-AL-KALIM)

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) narrated (Sahih Bukhari, vol. 9) that: 'the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "I have been sent with comprehensive words (*Jawami-al-kalim*: the shortest expression with the widest meaning) and I speak words of wisdom in brief and have been made victorious with dread (cast in my enemies, hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hands." Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) added: 'The Messenger of Allah (Peace be upon him) has gone, and you people are utilizing those treasures or digging those treasures out.'

Hazrat Ayesah (*Radiy Allah-u Taala anha*) has described that: 'The speech of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.'

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) has described that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "There was no Prophet among the Prophets but was given the miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other Prophet on the day of Resurrection."

Hazrat Ayesah (*Radiy Allah-u Taala anha*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "I am the greatest orator among the Arabs." The Holy Prophet (Peace be upon him) said: "O Allah, show me truth in a true manner or give me grace to give it up save me from doubt, so that I may not follow my yearning without Your guidance. Make my solicitude to obey your commandments. Take pleasure from the peace of my mind. Show me factual shades of truth. You guide to the straight path whomsoever You will."

Hazrat Ayesah (may Allah be pleased with her) narrated: 'The Messenger of Allah (may Allah's Blessings and Peace be upon him) used to talk little and every thing was expressed in this short talk. In his speech, there was no defect of excess or shortness. The words come one after another like pearls. Whoever heard them remembered them. He was an eloquent speaker among his companions. He used to keep silent for long and have no talk without necessity. He used not to talk unsuitable words and what he talked was just and did not use adorning words. His companions did never dispute before him. He used to smile much before his companions and teeth then were exposed to view. He used to say: "Don't beat one verse of the Quran by another as it has been revealed for many purposes."

THE GENEROSITY OF THE HOLY PROPHET (MAY ALLAH'S BLESSINGS AND PEACE BE UPON HIM)

Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) has related: 'His conduct was the most modest and he was the most honourable in lineage. Whoever mixed with him loved him. His hand of charity, spread to its utmost and his tongue was the most truthful. Once a man begged something to the Prophet (Peace be upon him) in the name of Islam and it was given to him. He begged him something further and it was also given to him, and that was one flock of sheep which were grazing between two mountains. He went to his people and said: Accept Islam because Muhammad (Peace be upon him) gives so much that he does not fear poverty for that. He did never deprive one who begged something from him.'

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) has narrated (Bukhari, vol. 3) that the Messenger of Allah (Peace be upon him) said: "If I had the gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts."

When he returned from the battle field of Hunain, the desert Arabs came to him and begged from him so much that he was compelled to take shelter to a corner of a tree. They caught his sheet and he said: "Had I had sheep to the number of these thorny plants, I would have distributed them all to you and you would not have found me a niggard or stingy."

Hazrat Jabir bin Abdullah (may Allah be pleased with him) has described: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), never said 'No' to a request.' (Muslim).

This grant was for the sake of Islam to the weak-hearted and the infidels to win over their hearts. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) distributed unlimited camels, goats, gold and silver to weak-hearted Muslims after the battle of Hunain but gave nothing to the Ansars and Emigrants because they were strong in faith and content.

The Messenger of Allah (may Allah's Blessings and Peace be upon him) directed Hazrat Ayesah (may Allah be pleased with her) "Do not hoard wealth and preserve it, otherwise, Allah will also keep His wealth preserved from you. Do not keep it in closed bags, else Allah will also close it aside from you."

The Holy Prophet (Peace be upon him) gave to the poor, the widows, orphans, weak, destitutes and indigent. He said "O son of Adam, spend in the path of Allah. I will give you too."

Once ten thousand *dirhams* were brought to the Prophet (Peace be upon him) which he distributed among his companions. After that a man came to him and begged him something. He said: "I have got now nothing, but still I am giving you something after purchasing it." It was done accordingly. Hazrat Umar (may Allah be pleased with him) said: "O Messenger of Allah (Peace be upon him) Allah has not imposed burden on you over which you have got no control." His words did not appear pleasing to the Prophet (Peace be upon him). The man said: Spend and do not fear poverty from Allah. The Messenger of Allah (Peace be upon him), then smiled and pleasure was visible in his face.

Hazrat Abu Musa Ashari (*Radiya Allah-u Taala anhu*) (Bukhari, vol. 2) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Every Muslim has to give in charity." The people asked; O Allah's Prophet (Peace be upon him) ! If someone has nothing to give, what will he do? He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked; If he cannot do even that? He replied, "He should help the needy who appeal for help." Then the people asked; If he cannot do that? He replied, "Then he should perform all that is good and keep away from (all that is) evil and this will be regarded as charitable deeds."

THE FINALITY OF THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

Allah, the Creator, the Almighty, has revealed in the Holy Quran:

"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)

The Holy Prophet (Peace be upon him) is the father of only those children sired by him, Qasim, Tayyib and Tahir (may Allah be pleased with all of them) (sons of his wife Khadeejah), and they all died in early childhood. Zainab, Ruqiyyah, Umm Kulthum and Fatimah (may Allah be pleased with all of them) daughters from his wife Khadeejah. Except Hazrat Fatimah (*Radiya Allah-u Taala anha*), the other three daughters died during the Prophet's (Peace be upon him) life time. Another son Ibrahim (from his wife Hazrat Mariyah al-Qibtiyah) also died in childhood.

The Holy Prophet Muhammad (*Salla Allah-u alaihi wa-Sallam*) is the Last and Final Messenger of Allah (Peace be upon him) for the whole of mankind; no

new prophet is to be raised after him. His Prophethood is thus both universal and eternal.

Hazrat Jabir bin Abdullah (may Allah be pleased with him) has narrated; that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "The similitude of mine and that of Prophets is like that of a person who built a house and he completed it and made it perfect but for the space of a brick. People entered therein and they were surprised at it and said: Had there been a brick (it would have been completed in all respects). Allah's Messenger (May Allah's Blessings and Peace be upon him) said: "I am that place where the brick (completing the building is to be placed), and I have come to finalize the chain of Prophets." (Muslim 4:194)

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) 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, but for one brick in one of its corners. People would go round it, appreciating the building, but saying: Why has the brick not been fixed here? He said: "I am that brick final and I am the Last of the Prophets." (Muslim, 191; vol. 4)

Hazrat Jubair bin Mutim (*Radiya Allah-u Taala anhu*) has described (Bukhari, vol.4) that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "I have five names: I am Muhammad and Ahmad: I am Al-Mahi through whom Allah will eliminate heathenism (al-kufr-paganism-infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-Aqib (i.e there will be no Prophet after me)." (Sahih Bukhari 4:732)

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated (Bukhari, vol. 4) that the Allah's Messenger (may Allah's Blessings and Peace be upon him) said: "My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: Would that brick be put in its place! So I am that brick, and I am the Last (end) of the Prophets." (Sahih Al-Bukahri 4:735)

SUBMISSION TO THE HOLY PROPHET'S (PEACE BE UPON HIM) ORDERS

Allah, the Most Gracious, has revealed in the Holy Quran:

"But rather, by your Lord! they will not believe (in reality) until they make you judge in all the matters of contention among themselves, and then find not in themselves any straitness in their

hearts as to what you have decided; and they will submit to you with entire conviction.” (An-Nisa, 4:65)

Distinguished mentions of the Holy Prophet (Peace be upon him) in the Holy Quran have already been mentioned else-where, here the infallibility of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) is being just conducted. This quality is something bestowed upon him by the Almighty. A man cannot be a true believer unless he has confidence in the justice of the Messenger of Allah (Peace be upon him). Muslims must submit to the teachings of the Holy Prophet (Peace be upon him), because submission to his teachings would mean submission to the will of Allah.

Faith in the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) is meaningless if it is not accompanied by deep sense of love and adoption to him should be the object of the greatest devotion for him, the centre of all the loyalties and the highest in the human form for who is prepared to sacrifice his all. Nothing should be dearer to him than the august personality of the Holy Prophet Muhammad (Peace be upon him) and nothing should be more precious for him than his sacred teachings. It is in his majestic nobility that we can know the Will of the Lord. His love for humanity and His view how man should live in this world. In him all those values which our Lord wanted us to uphold took flesh and blood without compromise and without alloy. He has been, therefore, 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 Monotheism (*Tauhid*), the role of a man, his accountability in the Hereafter, in fact the whole of the religion (*Deen*). It is the Holy Prophet (Peace be upon him) who has shown us the way to love Lord. On becoming a real believer, it becomes compulsory upon a person to follow and live life solely regulated by Islam. The Messenger sent through the Holy Prophet (Peace be upon him) contains the regulations for a complete way of life. So it is our duty to know and obey his advices. This is the way of following the Messenger of Allah (Peace be upon him), and that is the way of following the Almighty Allah, and getting His love.

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated that; ‘he heard Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*) as saying: “Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their destiny because they had put too many questions to their Prophets and then disagreed with their teachings. (Sahih Muslim)

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) described (Sahih Muslim, vol. 4); that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*)

stood when the sun had passed the meridian and he led them noon prayer and after completing the prayer he stood upon the pulpit and talked about the Last Hour and made the mentions of the important facts prior to it and then said: "He who desires to ask any thing from me let him ask about it. By Allah I shall not move from this place so long as I do not inform you about that which you ask." Hazrat Anas bin Maalik (may Allah be pleased with him) related: People began to shed tears bitterly when they heard this from Allah's Messenger (Peace be upon him) and Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said it repeatedly: "You ask me," Thereupon Hazrat Abdullah bin Hudhafah (may Allah be pleased with him) stood up and said: Allah's Messenger! who is my father? He said: "Your father is Hudhafah and Allah's Messenger (Peace be upon him) said repeatedly: "Ask me", and it was at this juncture that Hazrat Umar (may Allah be pleased with him) knelt down and solicited: We are well pleased with Allah as our Lord, with Islam as our code of life and with Muhammad (Peace be upon him) as Allah's Messenger, seeking refuge with Allah from the evil of Turmoil. Thereupon the Messenger of Allah (Peace be upon him) said: "Never did I see the good and evil as today. Paradise and Hell were given a visible shape before me (in this worldly life) and I saw both of them near the nook of this enclosure."

Hazrat Anas bin Maalik (*Radiya Allah-u Ta'ala anhu*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "No person believes, till I am dearer to him than the members of his household, his father, his child, his wealth and the whole of mankind." (Sahih Muslim)

Hazrat Anas bin Maalik (may Allah be pleased with him) has related that the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said: "There are three qualities for which anyone who is characterized by them will relish the savour of faith: that he loves man and he does not love him but for Allah's sake alone; he is whom Allah and His Messenger (Peace be upon him) are dearer than all else; he who prefers to be thrown into fire than to return to unbelief after Allah has rescued him out of it."

THE VISION OF THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

The dreams or vision of the Prophets are always true as these are revelation from Allah to His Messenger (Peace be upon him).

Allah, the Most Gracious, has revealed in the Holy Quran:-

"Truly Allah has confirmed for His Messenger, the truth of his vision (wherein He told) You shall certainly enter the Sacred Mosque, if Allah pleases, secure (having) your heads shaved (and)

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)

Hazrat Ayeshah (*Radiy Allah-u Taala anha*) narrated (Bukhari vol. 9): The commencement of the Divine Inspiration to Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship (Allah Alone) continuously for many (days) nights. He take with him limited subsistence for that stay and then come back to his wife Hazrat Khadijah (may Allah be pleased with her) to take his food like-wise again for another period to stay, till suddenly the truth descended upon him while he was in the Cave of Hira. The angel Gabriel (Jibril) came to him in it and asked him to read. The Holy Prophet (Peace be upon him) replied: "I do not know how to read." He added: "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied: "I do not know how to read." He caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied: "I do not know how to read." Thereupon he caught me for the third time and pressed me and then released me and said: "Read in the name of your Lord, Who has created all that exists. Has created man from a clot; Read and Your Lord is Most Generous Who taught (man) by the pen? He taught man, that which he knew not." (Al-Alaq, 96:1-5). Then Allah's Messenger (Peace be upon him) returned home with the Inspiration, his neck muscles leaning with panic-stricken and asked Hazrat Khadijah (*Radiya Allah-u Taala anha*): "Cover me! Cover me." They covered him till his dread was over and then he said: "O Khadijah, what is wrong with me." Then he told her everything that had happened and said: "I afraid that something may happen to me." Hazrat Khadijah (may Allah be pleased with her) said: 'Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the indigent and needy, serve your guests generously and assist the deserving, calamity affected ones.' Hazrat Khadijah (may Allah be pleased with her) then accompanied him to her cousin, Waraqa bin Naufal bin Asad bin Abdul Uzza bin Qusayy. Waraqa was the son of her paternal uncle, who during the Pre-Islamic period became a Christian, was a scholar, used to write the Arabic writing and used to write Injeel in Arabic as much as Allah wished him to write. He was an old man and had lost his eye-sight, Khadijah (may Allah be pleased with him) said to him: O my cousin! Listen the story of your nephew. Waraqa asked: O my nephew ! What have you seen? The Prophet (Peace be upon him) described whatever he had seen. Waraqa said: This is the same *Namus* (Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out. The Messenger of Allah (Peace be upon him)

asked: "Will they turn me out." Waraqa replied in the affirmative and said: Never did a man come with similar to what you have brought but was treated with hostility. If I would remain alive till the day you will be expelled then I would support you strongly. But after a few days Waraqa died and Divine Inspiration was also paused for a while and the Holy Prophet (Peace be upon him) became grieved. Gabriel (upon him peace) would appear before him and say: O Muhammad! (Peace be upon him) You are indeed Allah's Messenger in truth. Whereupon his heart would solace and have courage.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) has narrated that Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: "I saw during the night that which a person sees during the sleep as if we are in the house of Uqba bin Rafi; that there was brought to us the fresh dates of Ibn Tab. I interpreted it as the sublimity for us in the world and good ending in the Hereafter and that our religion is good."

Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*) related that Musailamah al-Kadhhab (the liar) came during the lifetime of Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) to Madinah and said: If Muhammad (Peace be upon him) assigns his caliphate to me after him I would follow, and there came along with him a large body of persons of his tribe and they came to the Prophet of Allah (Peace be upon him) along with Thabit bin Qais bin Shammas and the Holy Prophet (may Allah's Blessings and Peace be upon him) had a branch of tree (twig) in his hand until he came in front of Musailamah in the company of his companions and said: "If you were to ask even this small branch of tree, I would never give it to you. I am not going to do anything against the Will of Allah in your case, and if you turn away (from what I say) Allah will destroy you. And if I find you in the same state which I was shown (in the dream) and here is Thabit and he would answer you on my behalf." He (the Holy Prophet) then went back. Hazrat Abdullah bin Abbas (may Allah be pleased with him) said: I asked the (meanings of the) words of Allah's Messenger (Peace be upon him): "You are the same what I was made to see about you in my dream." And Hazrat Abu Harairah (may Allah be pleased with him) related: the Holy Prophet (Peace be upon him) said: "while I was sleeping I saw in my hands two gold bangles. This had a disturbing effect upon me and I was given a suggestion in the sleep that I should blow over them, so I blew over them and they were no more. And I interpreted these (two bangles) as the two great liars who would appear after me and the one amongst them was Anasi the inhabitant of Sanaa (Yemen) and the other one Musailamah the inhabitant of Yamama.

Anasi claimed himself to be the Prophet of Allah but he was infact a false (Kadhhab i.e *Kazzab*) prophet. He was, however, killed during the life time of

the Holy Prophet (Peace be upon him) by a person known as Firuz Yalmi. Musailamah, who claimed a share in the prophethood of Muhammad (Peace be upon him) appeared in Yamama, a part of Arabia. He was killed during the caliphate of Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*).

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated (Bukhari, vol:9) that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "I have been given the keys of rhetorical speech and given victory with reverential fear (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Hazrat Abu Hurairah (may Allah be pleased with him) added: Allah's Messenger (Peace be upon him) left (this world) and now you people are carrying those treasures from place to place.

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated (Bukhari, vol. 9): The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) used to visit Umm Haram bint Milhan (*Radiya Allah-u Taala anha*) and she was the wife of Hazrat Ubada bin Samit (*Radiya Allah-u Taala anha*: Salam clan of al Khazraj tribe-narrated 181 *Ahadith*-Died Bait-ul-Maqdis 34 A.H.). One day the Holy Prophet (Peace be upon him) visited her and she provided him with food then the Messenger of Allah (may Allah's Blessings and Peace be upon him) slept and afterwards woke up smiling. Hazrat Umm Haram (*Radiya Allah-u Taala anha*) asked: What makes you smile, O Allah's Messenger (peace be upon him)? He said: "Some of my followers were presented before me in my dream as fighters in Allah's cause, sailing in the middle of the seas like kings (of the thrones) sitting on their thrones." Umm Haram (*Radiya Allah-u Taala anha*) added: I said: O Allah's Messenger (Peace be upon him)! Invoke Allah to make me one of them. So the Holy Prophet (Peace be upon him) invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). She said: What makes you smile, O Allah's Messenger (Peace be upon him)? He said: "Some people of my followers were presented before me in a dream as fighters in Allah's cause." He said the same as he had said before. She said: O Allah's Messenger (peace be upon him)! Invoke Allah to make me from them. He said: "You are among the first ones." Then Umm Haram (may Allah be pleased with him) sailed over the sea during the life time of Hazrat Muawiyah bin Abu Sufyan (may Allah be pleased with him), and she fell down from her riding animal after coming ashore, and died.

Hazrat Ayesah (*Radiy Allah-u Taala anha*) narrated: "Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said (to me): "You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me: She is your wife, so uncover her, and behold, it she it you. I would then say: If this is from Allah, then it must happen."

Hazrat Abdullah bin Umar (*Radiy Allah-u Taala anhu*) has related that the Messenger of Allah (Peace be upon him) said: "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it till I noticed its wetness coming out of my limbs. Then I gave the rest of it to Umar bin al-Khattab." What have you interpreted (about the dream): O Allah's Messenger?" "(It is religious) knowledge."

Hazrat Ibn Sirin (*Radiya Allah-u Taala anhu*) narrated that 'It used to be said: there are three types of dreams: the reflection of one's thoughts and experiences one has during wakefulness, what is suggested by devil (*satan*) to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.'

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "While I was sleeping, I saw (in a dream) myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allah wished, and then Ibn Abi Quhafa (Hazrat Abu Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull may Allah forgive him. Then the bucket turned into a very large one and Umar bin Al-Khattab took it. I have never seen any strong man among the people, drawing water with such strength as Umar did, till the people drank to their satisfaction and watered their camels to their full whereupon the camels sat beside the water."

Hazrat Abu Hurairah (*Radiy Allah-u Taala anhu*) described: Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: "While I was sleeping, I saw myself standing over a tank (well) giving water to the people to drink. Then Abu Bakr came to me and took the bucket from me in order to relieve me and he pulled out one or two full buckets, and there was weakness in his pulling: May Allah forgive him. Then Umar Ibn Al-Khattab took it from him and went on drawing water till the people left (after being satisfied) while the tank was overflowing with water."

Hazrat Abu Musa Ashari (*Radiya Allah-u Taala anhu*) narrated: the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the Muslims suffered on the day of the battle of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest of Makkah which Allah brought about and the gathering of the believers."

MERCY FOR ALL THE WORLDS

The Almighty Allah, has revealed in the Holy Quran:

“And we have sent you (O Muhammad) not, but as a mercy for all the worlds.” (Anbiya, 21:107)

Hazrat Jabir bin Abdullah (*Radiya Allah-u Taala anhu*) has described (Bukhari, 438; vol. 1) that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) 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 a prayer is due;
- (3) The booty has been made lawful (*Halal*) 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 Abu Musa Ashari (*Radiy Allah-u Taala anhu*) has reported that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: “My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said; I have seen with my own eyes the enemy forces, and I am very distinct warner (to you) so save yourself! A group of them obeyed him and went out at night, slowly and secretly and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.” (Sahih Muslim; 4:186)

Jabir bin Abdullah (*Radiy Allah-u Taala anhu*) (Sahih Muslim; 4:189) reported: ‘I heard Allah’s Messenger (may Allah’s Blessings and Peace be upon him) saying: “My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into fire.” The Holy Prophet (Peace be upon him) added: “Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it.”

THE BLESSINGS AND SALUTATIONS

Allah, the Most Gracious, has revealed in the Holy Quran:

“Verily, Allah and His angels send blessings on the Prophet: (therefore) O you who believe! Do you (also) invoke blessings upon him with a becoming salutation.” (Al-Ahzab, 33:56)

Hazrat Abu Saeed Al-Khudri (*Radiya Allah-u Taala anhu*) narrated: ‘We solicited: O Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*)! (We know) this greeting (to you) but how shall we send *Salat* on you? He said: “Say: O Allah! Send your Graces, Honours and Mercy (*Salat*) upon Muhammad, Your slave and Your Messenger Muhammad and Muhammad’s family, as you sent Your *Salat* on Ibrahim and on Ibrahim’s (Abraham) family, and send Your Blessings upon Muhammad and his family as You sent Your Blessings upon Ibrahim and his family.”

Hazrat Kaab bin Ujrah (*Radiy Allah-u Taala anhu*) has narrated that it was entreated: ‘O Allah’s Messenger! We know how to greet you but how to send *Salat* on You? The Prophet said: “Say: *Allah-umma salli ala Muhammad-in wa-ala Aal-e Muhammad-in, Kama sallaita ala Ibrahim-a wa-ala Aal-e Ibrahim-a innaka Hamidun Majid* (O Allah! Send your *Salat* (Graces, Blessings, Honours and Mercy) on Muhammad and his family as You sent Your *Salat* (Graces, Blessings, Honours and Mercy) on Ibrahim (Abraham) and Ibrahim’s family. You are Praiseworthy, Most Gracious).”

Hazrat Abdul Rehman bin Abi Laila (may Allah be pleased with him) reported (Bukhari, vol. 4) that Hazrat Kaab bin Ujrah (may Allah be pleased with him) met me and said; Shall I not give you a present I got from the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*). Hazrat Abdul Rehman said; ‘Yes, give it to me; I said: ‘We requested Allah’s Messenger (may Allah’s Blessings and Peace be upon him) saying: ‘O Allah’s Messenger! How should one (ask Allah to) to send *As-Salat* upon you, the members of the family for Allah has taught us how to greet you? He said: “Say: O Allah! Send your *Salat* (Graces, Honour and Mercy) on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim (Abraham) and on the family of Ibrahim, for You are the Most Praiseworthy, the Most Gracious.

O Allah! Send Your Blessings on Muhammad and the family of Muhammad as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praiseworthy, the Most Gracious.”

The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: “Whoever sends blessings once on me: Allah, the Most Gracious, will Mercy upon him ten times.”

THE HOLY PROPHET'S (PEACE BE UPON HIM) FAMILY (AHL AL-BAIT) THE WIVES

The Almighty Allah has revealed in the Holy Quran:

“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)

Allah, the Most Gracious, has revealed in al-Quran:

“And indeed, We sent Messengers before you, and We made for them wives and descendants and it was not for any Messenger to bring sign, except by Allah’s permission: For each fixed term, there is a (prescribed) decree.” (A-R-Raad, 13:38)

The Prophet (Peace be upon him) has been addressed by the title of ‘Nabi.’ This shown the high respect and honour in which Almighty Allah has revealed His beloved Prophet (peace be upon him) and that his wives are mothers of the believers. He also has revealed the bestowal of wives and children to the Prophets, came before him.

UMM-UL-MOMINEEN HAZRAT KHADIJAH (*RADIYA ALLAH-U TAALA ANHA*)

Hazrat Khadijah (*Radiya Allah-u Taala anha*) (title Tahirah) bint Khuwaylid bin Asad bin Abdul Uzza bin Qusai. Her genealogical tree joins the lineage of the Holy Prophet (Peace be upon him) at Qusai. Her mother was Fatimah bint Zaedah from the progeny of Aamir, second son of Luai bin Ghalib. She born 15 years before the year of Elephants (Aam al-Feel). She was so chaste and candid that even during the days of ignorance, she was known as Tahirah (chaste). She was married to Abu Hala (Maalik) bin Binash bin Zararah Tamimi, they had two sons namely: Hala and Hind. Abu Hala died and her second marriage took place with Ateeq bin Aaez Makhzumi. One daughter born to them namely Hind, she was married to her cousin Saifi bin Ummayah bin Aaez Makhzumi. All three children embraced Islam and became *Sahabi* (companions). Hind bin Abu Hala (*Radiya Allah-u Taala anhu*) became a rhetorical eloquent and narrated a number of *Ahadith*. Ateeq Makhzumi also died.

The Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*) marriage with Hazrat Khadijah (*Radiy Allah-u Taala anhu*) took place about fifteen years before the beginning of the revelation, he being twenty five and she forty years old. Matrimonial oration was addressed by Hazrat Abu Talib bin Abdul Muttalib and from Khadijah’s (*Radiya Allah-u Taala anha*) side her paternal uncle Amr bin Asad was attorney, because her father Khuwaylid bin Asad had already died. She

was a rich widow and ran a large business of her own. It was she who offered herself in marriage to Muhammad (*Salla Allah-u alaihi wa-Sallam*) who was associated with her in her trading ventures. From the time of her marriage with the Holy Prophet (Peace be upon him) to her death, the period of twenty five years, she courageously faced the troublesome circumstances and gave deep love and devotion to the Messenger of Allah (Peace be upon him). In spite of conspicuous difference in age, Muhammad's (Peace be upon him) love for Khadijah never wavered. When death in Ramazan 10th year of Prophethood, departed her from the Holy Prophet (Peace be upon him) after having shared with him for twenty five years the toils and the trials of life, especially the first ten years emergence of Prophethood, he deeply mourned the death. Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) narrated (Bukhari, vol. 9) that the Holy Prophet (Peace be upon him) said: "Jibril (Gabriel: upon him peace) said, 'Here is Khadijah coming to you with a dish of food. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of *Qasab* (gold, pearls and other precious stones) wherein there will be neither any noise nor any fatigue (trouble)." Once Hazrat Ayesah (*Radiya Allah-u Taala anha*) asked him if she (Khadijah: may Allah be pleased with her) had been the only woman worthy of his love? The Holy Prophet (may Allah's Blessings and Peace be upon him) replied in an honest burst of tender emotion: "She believed in me when none else did. She embraced Islam when people disbelieved me. And she helped and comforted me when there was none else to lend me a helping hand." In the heart of the Messenger of Allah (Peace be upon him) grateful and affectionate remembrance of her remained fresh until he passed away. He was kind to all her fellows and occasionally sent them gifts. Hazrat Khadijah (may Allah be pleased with her) bore the Holy Prophet (Peace be upon him) seven children, the first born was named Qasim (may Allah be pleased with him), after whom, according to Arab custom Muhammad (Peace be upon him) received the *kunya* (appellation) Abul Qasim, the father of Qasim. Then born Tayyab and Tahir (*Radiya Allah-u Taala anhum*). All of them died in their infancy. Amongst the daughters Hazrat Zainab (*Radiya Allah-u Taala anha*) was the eldest, then came Hazrat Ruqayyah (may Allah be pleased with her), Umm Kulthum (may Allah be pleased with her) and the last and best-known of them was Hazrat Fatimah (*Radiya Allah-u Taala anha*) (may Allah be pleased with all of them).

Hazrat Zainab (may Allah be pleased with her) was married to Abul Aas bin al-Rabi bin Abdul Uzza bin Abd Shams bin Abd al-Manaf bin Qusai al-Qarshi. He was son of Hind bin Khuwaylid, who was real sister of Hazrat Khadijah (may Allah be pleased with her). Abul Aas (may Allah be pleased with her) embraced Islam in 6 A.H. and migrated to Madinah, Ali and Imamah were born to them. Ali died in infancy and as bequeathed by Hazrat Fatimah (may Allah be pleased with her) at the time of her death, Hazrat Ali bin Abi Talib (may Allah

be pleased with him) married to Hazrat Imamah (may Allah be pleased with her). Hazrat Ruqayyah (may Allah be pleased with her) was married to Hazrat Uthman (may Allah be pleased with him). After her death in Ramadhan 2 A.H., Hazrat Kulthum (may Allah be pleased with her) was married to Hazrat Uthman (may Allah be pleased with him). She died childless.

HAZRAT FATIMAH **(RADIYA ALLAH-U TAALA ANHA)**

Hazrat Fatimah (*Radiya Allah-u Taala anha*) was married to Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*) in Ramadhan 2 A.H. Three sons; Hazrat Imam Hasan, Hazrat Imam Hussain and Hazrat Mohsin (may Allah be pleased with all of them; Hazrat Mohsin died in childhood) and two daughters; Hazrat Umm Kulthum and Hazrat Zainab (may Allah be pleased with both of them) were born to them. Hazrat Fatimah al-Zuhra (may Allah be pleased with her) died, six months after the demise of the Holy Prophet (Peace be upon him) on 3rd Ramadhan 11 A.H.

HAZRAT IMAM HASAN **(RADIYA ALLAH-U TAALA ANHU)**

Hazrat Imam Hasan (may Allah be pleased with him) born in Ramadhan 3 A.H. Hazrat Abu Bakr (may Allah be pleased with him) narrated (Bukhari vol. 5): 'I heard the Prophet (Peace be upon him) talking at the pulpit while Al-Hasan was sitting beside him, and he (The Prophet: Peace be upon him) was once looking at the people and at another time Al-Hasan, and saying: "This son of mine is a Sayyed (Prince) and perhaps Allah will bring about an agreement between two sects of the Muslims through him." Hazrat Abdullah bin Umar (may Allah be pleased with him) has narrated (Bukhari) that the Prophet (Peace be upon him) said: "Hasan and Husain are my two sweet-smelling flowers in this world." He was Caliph for about six month after the martyrdom of his father Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*). He then renounced in 41 A.H. in favour of Hazrat Amir Muawiyah (may Allah be pleased with him) under a peace treaty. He was a great generous. He narrated thirteen *Ahadith*/Traditions. He embraced martyrdom in 50 A.H. at Madinah because of poisoning, at the age of 48 years.

HAZRAT IMAM HUSAIN **(RADIYA ALLAH-U TAALA ANHU)**

Hazrat Imam Husain (*Radiya Allah-u Taala anhu*) born in Shaaban 4 A.H. Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'Al-Husain resembled the Holy Prophet (Peace be upon him) more than the others did.'

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated: 'The angel of the clouds met the Prophet (Peace be upon him) after getting his permission. The Holy Prophet (Peace be upon him) had directed Hazrat Umm Salamah (may Allah be pleased with her) not to allow anyone inside while he was there, but Hazrat Husain (*Radiya Allah-u Taala anhu*) came running in and onto the Prophet's (peace be upon him) shoulders. The angel disclosed to him; 'Your Ummah (people) will kill him,' 'and he showed him the red soil of that place.' Hazrat Umm Salamah (may Allah be pleased with her) put it in the edge of her garment. Hazrat Anas said, 'We used to hear that he would be martyred at Karbala.'

Hazrat Umm Fadal bint Harith (may Allah be pleased with her). (She was wife of Hazrat Abbas bin Abdul Muttalib: *Radiya Allah-u Taala anhu*: She narrated 30 *Ahadith*) narrated that she related to the Messenger of Allah (Peace be upon him) that a bad dream she had seen; 'A part of your body is severed and lies in my lap.' He said: "That is a good dream. If Allah, the most high, willeth (*Insha Allah*), a child will be born to Fatimah and will be in your laps." Thus Hazrat Imam Husain (may Allah be pleased with him) was born and she had him in her laps. Then she hand him over to the Prophet (Peace be upon him) and observed after a while that he had tears in his eyes. He said to her that; "Jibril (upon him peace) disclosed to him 'Your people will martyr him.'" And he showed her the red soil of the place.

After death of Amir Muawiyah, his son Yazid taken over as the new caliph, his father had already nominated him his successor. Yazid (60-64 A.H.) directed Walid bin Atabah, governor Madinah to take allegiance for him from the people of Madinah. Hazrat Imam Husain (*Radiya Allah-u Taala anhu*) refused and left for Makkah. The people of Kufa were in communication with Imam Husain (may Allah be pleased with him) from the period of Amir Muawiyah. They insisted Hazrat Imam Husain (may Allah be pleased with him) to come to Kufa and assured him of their allegiance and support. When the news of Hazrat Imam Hussain (may Allah be pleased with him) intention for departure reached to Hazrat Abdullah bin Zubair (may Allah be pleased with him) who had captured Makkah (Caliph Makkah 63 A.H. to 73 A.H.), came and advised Hazrat Imam Husain (may Allah be pleased with him) to stop his departure and requested him to stay in Makkah. He presented the rule of Makkah and his support and his allegiance to him. He further told him that he would feel happy to carry out his order for fighting. Hazrat Imam Husain (may Allah be pleased with him) answered him that he had decided firmly to go there and he would not change his idea and departure. He, thus, started his journey with his family from Makkah to Kufa on Monday, 3rd Zil-Hajj, 60 Hijri and on the same day in Kufa, Hazrat Muslim bin Aqeel (may Allah be pleased with him), his representative, was

martyred. When this caravan of Hazrat Imam Husain (may Allah be pleased with him) reached Soalbah, he came to know about the martyrdom of Hazrat Muslim bin Aqeel (may Allah be pleased with him). The Caravan reached Karbala, where Amer bin Saad, Javerah and Shimmer obstructed the caravan and prohibited them to proceed further. In the night Termah bin Adi met Hazrat Imam Husain (may Allah be pleased with him) and told him to accompany him. He would take him secretly through unknown path to his tribe Banu Jay. Where five thousand military would be waiting for him. Hazrat Imam Husain (may Allah be pleased with him) did not accept this offer of Termah. In the morning enemy arranged their soldiers for fighting, similarly Hazrat Imam Husain (may Allah be pleased with him) did the same. When the fighting on 10th Muharram-ul-Haram, 61st Hijri started it caused embracement of martyrdom of Hazrat Imam Husain (may Allah be pleased with him) and seventy two of his family members and supporters. He attacked his enemies bravely showed vehement courage and determination, though he got forty five wounds of arrow, forty three wounds of swords and three wounds of spears on his body.

The youngest son of Hazrat Imam Husain, Hazrat Ali bin Husain bin Ali i.e Hazrat Imam Zain-ul-Abideen (may Allah be pleased with him) (36 A.H. – 94 A.H.) was seriously ill and was lying in his tent. He could survive at the Karbla because of his illness.

UMM-UL-MOMINEEN HAZRAT SAWDAH BINT ZAMAAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Sawdah (*Radiya Allah-u Taala anha*) (bint Zamaah bin Qays bin Abd Shams bin Abdud bin Nasr bin Maalik bin Hasal bin Aamir bin Luai bin Ghalib al Qarshi). Her lineage joined the Prophet's (Peace be upon him) genealogical tree at Luai. After the death of Hazrat Khadijah (may Allah be pleased with him) the Holy Prophet married in 10th Nabawi. She was his second wife and she died in 23 A.H. Before that she was wife of Sakran ibn Amr (may Allah be pleased with him). Both of them had migrated to Ethiopia and when they returned to Makkah, Sakran (may Allah be pleased with him) died. Her jointure (*mahr*) was fixed at 400 *dirham*. She narrated five *Ahadith*.

UMM-UL-MOMINEEN HAZRAT AYESHAH SIDDIQA (RADIYA ALLAH-U TAALA ANHA)

Hazrat Ayesha bint Hazrat Abu Bakr Siddiq (may Allah be pleased with her) was the only virgin girl the Prophet (*Salla Allah-u alaihi wa-Sallam*) ever married. She was married in Shawwal 10 Nabawi before *Hijrah* (migration) but

was brought to house about eight months after migration, and was third wife to enter the house of the Holy Prophet (Peace be upon him). She was of a tender age when she was married. Historical records bear extensive testimony to the fact that Hazrat Ayesah (may Allah be pleased with her) was precocious genius and was developing both in mind and body with rapidly peculiar to such rare personalities. This marriage is significant in the history of Islam in so many aspects: firstly, it cemented the ties between the Messenger of Allah (may Allah's Blessings and Peace be upon him), and his devoted friend Hazrat Abu Bakr (may Allah be pleased with him) who always stood by him in the hours of intricacy and who sacrificed his all for the cause of Islam; secondly, by this marriage a lady of eminent qualities came under the direct influence of the Holy Prophet (Peace be upon him) at a highly impressionable age, and this provided her extensive opportunities to penetrate into the innermost recesses of the sacred heart of Muhammad (Peace be upon him). She shared his company and thus was able to develop her potentialities and refine her taste perfectly in accordance with the teaching of Islam under the supervision of the Messenger of Allah (Peace be upon him). She, thus, narrated 2210 *Ahadith* (Traditions), those are a precious treasure of knowledge and virtue for the Muslim world.

Hazrat Ayesah (may Allah be pleased with her) narrated: 'The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said: Here is your wife, and when I removed the cloth from your face, behold, it was yourself, so I said: If this is from Allah, let Him carry it out."

Hazrat Ayesah (may Allah be pleased with her) related: that Allah's Messenger (Peace be upon him) said: "Ayesah, here is Jibril (Gabriel: upon him peace) offering you greetings." She said: I made a reply; Let there be peace and blessings of Allah upon him, and added: He sees what I do not see.'

Hazrat Anas bin Maalik (may Allah be pleased with him) narrated that the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said: "The excellence of Ayesah over women is like the excellence of Tharid over all other foods."

Hazrat Ayesah (*Radiya Allah-u Taala anha*) has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) at the time of breathing his last was reclining against her chest and she was leaning over him and listening to him as he was saying: "O Allah, grant me pardon, show mercy to me, enjoin me to the companions of High."

Hazrat Ayesah (*Radiya Allah-u Taala anha*) has narrated that the Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) used to say: "Never a Prophet dies in a state that he is not made to see his abode in Paradise, and then given a

choice." Hazrat Ayesah (may Allah be pleased with her) said that when the Holy Prophet (Peace be upon him) was about to leave the world his head was over her thigh and he had fallen into swoon three times. When he felt relief his eyes were fixed at the ceiling. He then said: "O Allah! Along with the high companions." On hearing these words, then I said (to myself) he is not going to opt us and I remembered a tradition (*Hadith*) which he had narrated to us as he was healthy and in which he said: "No Prophet dies until he sees his abode in Paradise, he is then given a choice." Hazrat Ayesah (may Allah be pleased with her) said: "These were the last words which Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) spoke (the words are): "O Allah! With companions on High."

During her life time, she had been giving judicial decree (*Fatwa*). She died at Madinah in Ramadhan 58 A.H. at the age of 67 years.

UMM-UL-MOMINEEN HAZRAT HAFSAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Hafsa bint Hazrat Umar Farooq (*Radiya Allah-u Taala anha*) was born at Makkah, five years before commissioning of the Prophethood, at the time when Makkans were building the Kaabah. Her first marriage was with Hazrat Khunays bin Huzafah (may Allah be pleased with him) who was severely wounded in the battle (campaign) of Badr and on return to Madinah embraced martyrdom on account the wounds of al-Badr. She was married to the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) in the month of Shawwal 4 A.H. She has narrated 60 *Ahadith* / Traditions. She died at Madinah in Jamadi-ul-Awwal 41 A.H. at the age of 55 years.

UMM-UL-MOMINEEN HAZRAT ZAINAB BINT KHUZAYMAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Zainab bint Khuzaymah bin al-Harith (*Radiya Allah-u Taala anha-Umm-ul-Masakeen*. i.e. Mother of the indigents) was born at Makkah in 597 A.D. Her generosity was so well known that she was famously known as mother of the indigents (*Umm-ul-Masakeen*). She was first married to Hazrat Abdullah bin Jahsh (may Allah be pleased with him) who was son of Umaymah bint Abdul Muttalib, and was martyred in the Battle of Uhud in 3 A.H. Just three months after her marriage with the Holy Prophet (Peace be upon him) in Safar 4 A.H., she died in Rabi-us-Sani 4 A.H. at the age of 30 years. Her jointure (mahr) was fixed at 500 dirhams.

UMM-UL-MOMINEEN HAZRAT UMM SALAMAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Umm Salamah (Hind) bint Abu Umayyah Suhail (may Allah be pleased with her) bin al-Mughayrah al-Qarshi al Makhzumi was born in Makkah in 602 A.D. She was first married to Hazrat Abu Salamah Abdullah bin Abdul Asad Makhzumi (may Allah be pleased with him), who was son of Birrah bin Abdul Muttalib. He was mortally wounded at arm by a fatal arrow in the campaign of Uhud, but was cured in twenty nine days time, but was again opened after some period and he embraced martyrdom in Jamadi-ul-Thani 4 A.H. After waiting period of a widow (*iddat*), she was married with the Holy Prophet (Peace be upon him) in the last days of Shawwal 4 A.H. (some says 5 A.H.). She narrated 378 *Ahadith*/Traditions and died in 63 A.H. at the age of 84 years.

UMM-UL-MOMINEEN HAZRAT ZAINAB BINT JAHSH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Zainab bint Jahsh bin Rubab (may Allah be pleased with her); (Asad bin Khuzaymah clan of Quraish tribe). She was daughter of Umaymah bint Abdul Muttalib. She embraced Islam in the very early days and was married with Hazrat Zaid bin Harithah (may Allah be pleased with him). After passage of one year, Hazrat Zaid (may Allah be pleased with him) divorced her because they could not accomplish on account of indignation and affliction. After waiting period of a divorced woman (*iddat*), the Holy Prophet (Peace be upon him) sent Hazrat Zaid (may Allah be pleased with him) to her with the matrimonial message. Thus, the Messenger of Allah (may Allah's Blessings and Peace be upon him) married her in Ziquad 5 A.H. She narrated eleven *Ahadith* (Traditions) and died at Madinah in 20 A.H. at the age of 51 years.

Hazrat Ayesah (may Allah be pleased with her) has narrated that 'The Holy Prophet (Peace be upon him) said: "One who has the longest hands amongst you would meet me most immediately." She further said: They (the wives of Allah's Messenger: Peace be upon him) used to measure the hands as to whose hand was the longest and it was the hand of Hazrat Zainab (may Allah be pleased with him) that was the longest among them, as she used to work with her hand and spend that income on charity.'

UMM-UL-MOMINEEN HAZRAT JUWAYRIYAH BINT AL-HARITH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Juwayriyah bint al-Harith (may Allah be pleased with her; bin Abi Darar Hizn bin Habib bin Aaez bin Maalik bin al-Mustaliq). She was daughter of the chief of Bani al-Mustalaq tribe, al-Harith. Al-Harith met Allah's Messenger (Peace be upon him), embraced Islam and gave away his daughter to the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) in marriage. Previously she had been married to her cousin Safwan (Musafeh) bin Abu Asfar, who was killed in the campaign of Muraysi. Her actual name was 'Birrah' and the Holy Prophet (Peace be upon him) changed to Juwayriyah and fixed four hundred *dirham* jointure for her. Some says she was taken captive during the battle of Muraysi in 5 A.H. The Messenger of Allah (Peace be upon him) then set her free and married her in 5 A.H. She led abstinent and religious devotee life. She narrated few *Ahadith* (Traditions) and died al-Madinah in 56 A.H. at the age of 71 years.

UMM-UL-MOMINEEN HAZRAT UMM HABIBAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Umm Habibah Ramlah bint Abu Sufyan (may Allah be pleased with her) bin Harb bin Umayyah bin Abd Shams bin Abd Manaf bin Qusai, was born in Makkah seventeen years before emergence (*baas*) of the Holy Prophet (Peace be upon him). She was the wife of Ubaydullah bin Jahsh and they had migrated from Makkah to Ethiopia where he was converted to Christianity and died as renegade. She stood firm to Islam. The Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Amr bin Umayyah Damri (may Allah be pleased with him) (Kinani, died in 60 A.H. Madinah Munawwarah) to Ethiopia with a proposal of marriage and Hazrat Khalid bin Saeed (may Allah be pleased with him) (bin al-Aas bin Umayyah bin Abd Shams bin Abd Manaf bin Qusai al-Qarshi al-Amwi) conducted the marriage. Negus paid 400 dinars as a dower from Allah's Messenger (Peace be upon him) and sent her with Shurahbil (may Allah be pleased with him) to the Holy Prophet (may Allah's Blessings and Peace be upon him) in 6 A.H. At the time her father Abu Sufyan came to Madinah for revalidation of Hudaibiyah pact, she rolled the bed and did not permit her father to sit over it declaring him filthy. She narrated 65 *Ahadith* (Traditions) and died at Madinah in 44 A.H. at the age of 72 years.

UMM-UL-MOMINEEN HAZRAT SAFIYYAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Safiyyah bint Huyay (may Allah be pleased with her) (bin Akhtab: Huyay bin Aktab was chief of Jew tribe of Banu Nadir. Banu Nadir were

descendant of Prophet Hazrat Haroon bin Imran: upon him peace). She was born in 594 A.D. She was first married to Salam bin Mashkam al-Qarzi and after that; she was divorced by him, was married to Kinanah bin Abu al-Huqayq. Kinanah was killed in the Campaign of Khaibar and Safiyyah's father and brother were also slain in the battle of Khaibar. She was made captive, the Messenger of Allah (Peace be upon him) freed her and married her in Jamadi al-Awwal 7 A.H. She performed Farewell Pilgrimage with the Holy Prophet (Peace be upon him). She narrated few *Ahadith* (Traditions) and died at Madinah in Ramadhan 50 A.H.

UMM-UL-MOMINEEN HAZRAT MAYMUNAH (RADIYA ALLAH-U TAALA ANHA)

Hazrat Maymunah bint Harith (may Allah be pleased with her-bin Hizn bin Bujayr bin Hizn bin Roya bin Abdullah al Qarshi). Her mother was Hind bint Awf bin Zuhayr bin Harith, and was from the tribe of Himyar. She was the last wife of the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*). She had been married twice before. First was married to Masud bin Amr bin Umayr Thaqafi and after he divorced her, second marriage was with Abu Raham bin Abdul Uzza. He died in 7 A.H. and she thus became widow. The Messenger of Allah (Peace be upon him) married her in Ziqad 7 A.H. at (Surf) Makkah, at the time of performance of redeeming *Umrah* (Umrah-tul-Qadha). It could be said like a lucky chance that she born at Surf, which is at the distance of two miles from Makkah, she was married at Surf and she died at the place of Surf in 51 A.H. at the age of 80 years. Hazrat Abdullah ibn Abbas (may Allah be pleased with him) led the funeral prayer and her tomb is at the place of Surf. She narrated 76 *Ahadith* (Traditions).

THE MOST PIOUS TEN COMPANIONS (ASHRAH-E-MUBASHARAH) (RIZWAN ALLAH-U TAALA AJMAEEN) OF THE HOLY PROPHET (SALLA ALLAH-U ALAIHI WA-SALLAM)

It has already been described else where that ten good fortune Companions (may Allah be pleased with all of them) were given glad tidings by the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), while living, as people of Paradise. They were:

- (1) Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*). First Orthodox Caliph from 11 A.H. to 13 A.H. (Abdullah bin Uthman bin Aamir bin Amr bin Kaab bin Saad bin Taym bin Murrah al-Qarshi al-Taymi)

- (2) Hazrat Umar Farooq-e-Azam (*Radiya Allah-u Taala anhu*) Second Orthodox Caliph from 13 to 23 A.H. (bin Al-Khattab bin Nufayl bin Abdul Uzza bin Ribah bin Abdullah bin Qart bin Rizah bin Adi bin Kaab bin Luai al-Qarshi)
- (3) Hazrat Uthman bin Affan (*Radiya Allah-u Taala anhu*). Third Orthodox Caliph from 23 A.H. to 35 A.H. (bin Abi al-Aas bin Umayyah bin Abd Shams bin Abd Manaf bin Qusai al-Qarshi)
- (4) Hazrat Ali bin Abi Talib (*Radiya Allah-u Taala anhu*). Fourth Orthodox Caliph from 35 A.H. to 40 A.H. (bin Abdul Muttalib bin Hashim bin Abd Manaf bin Qusai bin Kilab bin Murrah bin Kaab bin Luai al-Qarshi)
- (5) Hazrat Talhah bin Ubaidullah (*Radiya Allah-u Taala anhu*) (bin Uthman bin Amr bin Saad bin Taym bin Murrah Al-Qarshi)
- (6) Hazrat Zubair bin Al-Awwam (*Radiya Allah-u Taala anhu*) (bin Khuwaylid bin Asad bin Abdul Uzza bin Qusai al-Qarshi al-Asadi)
- (7) Hazrat Saad bin Abi Waqqas (*Radiya Allah-u Taala anhu*) (bin Wuhayb bin Abd Manaf bin Zuhrah bin Kilab bin Murrah al-Qarshi al-Zuhri)
- (8) Hazrat Saeed bin Zaid (*Radiya Allah-u Taala anhu*) (bin Amr bin Nufail bin Abdul Uzza al-Qarshi al-Asadi).
- (9) Hazrat Abdul Rehman bin Awf (*Radiya Allah-u Taala anhu*) (bin Abd Jauf bin Abd bin al-Harith bin Zuhra bin Kilab Al-Qarshi al-Zuhri)
- (10) Hazrat Abu Ubaydah bin al-Jarrah (*Radiya Allah-u Taala anhu*) (bin Hilal bin Uhayb bin Dhaba bin al-Harith bin al-Fihr Al-Qarshi al-Fihri)

SCRIBES WHO WROTE THE REVELATION (WAHI) EPISTLE AND DOCUMENTS

Al-Hafiz Ibn Asakar (may Allah's Mercy be upon him) has enumerated them (scribes) twenty five based on authentic references and descriptions in his renowned book 'The History of Damascus' (*Tarikh-e-Damishq*). Religious scholars has further mentioned upto 36, as follows:-

- (1) Hazrat Abu Bakr Siddiq Akbar (may Allah be pleased with him). Orthodox Caliph.
- (2) Hazrat Umar Farooq-e-Azam (may Allah be pleased with him). Orthodox Caliph.
- (3) Hazrat Uthman Dhun-Noorain (may Allah be pleased with him). Orthodox Caliph.
- (4) Hazrat Ali Abu Turab (may Allah be pleased with him). Orthodox Caliph.
- (5) Hazrat Zubayr bin al-Awwam (may Allah be pleased with him).
- (6) Hazrat Talhah bin Ubaydullah al-Taymi (may Allah be pleased with him).
- (7) Hazrat Ubayy bin Kaab al-Najjari (may Allah be pleased with him). Sayyed-ul-Quraa.

- (8) Hazrat Zaid bin Thabit al-Najjari al-Khazraji (may Allah be pleased with him).
- (9) Hazrat Arqam bin Abu al-Arqam Abd Manaf al-Makhzumi (may Allah be pleased with him).
- (10) Hazrat Khalid bin Walid al-Makhzumi (may Allah be pleased with him)
- (11) Hazrat Aban bin Saeed bin al-Aas al-Amwi al-Qarshi (may Allah be pleased with him).
- (12) Hazrat Muhammad bin Maslamah (may Allah be pleased with him). Aws tribe.
- (13) Hazrat Muawiyah bin Abu Sufyan (may Allah be pleased with him). Banu Umayyah.
- (14) Hazrat Khalid bin Saeed bin al-Aas (may Allah be pleased with him). brother of Aban.
- (15) Hazrat Thabit bin Qays bin Shamaas (may Allah be pleased with him). al-Khazraj tribe.
- (16) Hazrat Hanzalah bin Rabiyy Tamimi (may Allah be pleased with him).
- (17) Hazrat Abdullah bin Arqam (bin Abd Yagus bin Abd Manaf bin Zuhrah bin Kilab bin Murrah al-Qarshi) (may Allah be pleased with him) Hazrat Aminah (*Radiya Allah-u Taala anha*) mother of the Holy Prophet (Peace be upon him) was paternal aunt-father's sister-of Arqam, father of Hazrat Abdullah bin Arqam: may Allah be pleased with him, Died 35 A.H.).
- (18) Hazrat Abdullah bin Zaid bin Thalbah bin Abdriah (may Allah be pleased with him) al-Khazraj tribe. Embraced Islam in Allegiance of Aqabah. Died Madinah 32 A.H.
- (19) Hazrat Ala ibn Uqbah (may Allah be pleased with him).
- (20) Hazrat Mughirah bin Shabah Thaqafi (may Allah be pleased with him).
- (21) Hazrat Sijil bin Hasna (may Allah be pleased with him).
- (22) Hazrat Aamir bin Fuhayrah (may Allah be pleased with him). Azd tribe. Martyred in Bir-e-Mauna expedition.
- (23) Hazrat Amr bin al-Aas al-Sehmi al-Qarshi (may Allah be pleased with him).
- (24) Hazrat Abdullah bin Rawahah (may Allah be pleased with him). al-Khazraj tribe.
- (25) Hazrat Abdullah bin Abdullah bin Ubayyi bin Harith (may Allah be pleased with him). Habli clan of al-Khazraj tribe.
- (26) Hazrat Saad bin Abi Waqqas (Maalik) (may Allah be pleased with him). He is one of the *Ashrah Mubashrah* (most pious ten companions)(bin Wahb bin Abd Manaf bin Zuhrah bin Kilab bin Murrah bin Kaab bin Luai bin Ghalib bin Fihri bin Nadr bin Kinanah al-Qarshi). In relation was maternal uncle of the Holy Prophet (Peace be upon him) because his maternal family (*nanhiyal*) were of Zuhra family. He was first person (archer) who shot an arrow in the way of Allah. Conquered Iraq and

founded Kufah city under orders of Caliph Hazrat Umar (may Allah be pleased with him). Died in 55 A.H. al-Madinah Munawwarah and buried in Jannat-ul-Baqi.

- (27) Hazrat Abu Sufyan bin Harb (may Allah be pleased with him) bin Umayyah bin Abd Shams bin Abd Manaf al-Amwi al-Qarshi. He was worst enemy of the Holy Prophet (Peace be upon him) and led many battles against him. He joined the fold of Islam at the time Makkah conquest. He died in 31 A.H. al-Madinah.
- (28) Hazrat Juhm bin al-Sullat (may Allah be pleased with him) bin Mukhrimah bin Abdul Muttalib bin Abd Manaf al-Qarshi.
- (29) Hazrat Hudhayfah bin al-Yaman (Hasl) (may Allah be pleased with him) bin Jabir bin Amr bin Rabiah bin Firodah. Abs clan of Ghatfan tribe. narrated over 100 *Ahadith*. Martyred at Madayan (Madaian: capital of Persia) in 36 A.H.
- (30) Hazrat Buraydah bin al-Haseeb (may Allah be pleased with him). Banu Aslam tribe. He participated in sixteen Campaigns. When, religious war was waged against Khurasan during the Caliphate of Hazrat Uthman (may Allah be pleased with him), he joined the Muslim forces for striving in the way of Allah. After that he returned to Madinah, then shifted to Basra and in the end reached Khurasan, where he died about 62 A.H. He narrated 164 *Ahadith*.
- (31) Hazrat Haseen bin Numayr (may Allah be pleased with him).
- (32) Hazrat Abdullah bin Saad bin Abi Sarah Aamiri al-Qarshi (may Allah be pleased with him). He was foster brother of Hazrat Uthman (may Allah be pleased with him). He died in 37 A.H.
- (33) Hazrat Abu Salamah Abdullah bin Abdul Asad (may Allah be pleased with him), bin Hilal bin Abdullah bin Amr bin Makhzum, al-Qarshi al-Makhzumi. He embraced Islam alongwith Hazrat Ubaydah bin Harith, Hazrat Arqam bin Abi Arqam and Hazrat Uthman bin Mazoon (*Rizwan Allah-e Taala ajmaeen*), before his refuge in the house of Arqam bin Abi Arqam (*Radiya Allah-u Taala anhu*). He joined both the migrations to Ethiopia along with his wife Hazrat Umm Salamah (may Allah be pleased with him). He is son of Birrah bint Abdul Muttalib, paternal aunt of the Holy Prophet (Peace be upon him). Died in 4 A.H. at Madinah.
- (34) Hazrat Huwatib bin Abdul Uzza (may Allah be pleased with him) bin Abu Qays bin Abdud bin Nasr bin Maalik bin Husal bin Aamir bin Luai. He was one of those who completed the burial process of Hazrat Uthman (*Radiya Allah-u Taala anhu*). Participated in the Campaigns of Hunain and Taif. Died at the age of 120 years, during the period of Hazrat Amir Muawiyah (may Allah be pleased with him).
- (35) Hazrat Hatib bin Amr (may Allah be pleased with him) bin Abd Shams Qarshi al-Aamiri. Participated in Badr and Uhud.

- (36) Hazrat Muayqib bin Abi Fatimah Dausi (may Allah be pleased with him), Azd clan of Daus tribe; narrated few *Ahadith*. Died during the Caliphate (23 A.H.-35 A.H.) of Hazrat Uthman (may Allah be pleased with him), some recorded in 40 A.H.

GUARDS OF THE HOLY PROPHET (PEACE BE UPON HIM)

Almighty Allah has revealed in the Holy Quran:

“O Messenger! Convey 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 (harm of) mankind. Surely, Allah will not guide the unbelieving people.”
(Al-Maedah, 5:67)

Till this commandment was revealed, the companions (may Allah be pleased with him) fearing risk from the infidels, were performing the duties of guards also. As soon as the above verse was revealed, the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) relieved the Companions (*Ridhwan Allah-e-Taala ajmaeen*) from such duty, saying that: “Allah will protect me.”

During this period different Companions (may Allah be pleased with him) performed the duties of Guards. For instance, during the night of the Campaign of Badr, Hazrat Saad ibn Muadh (*Muaz-Radiya Allah-u Taala anhu*) chief of Abdul Ashhal clan of Aws tribe performed the duties of Guard. In the day time of the battle of Badr, Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) performed the duties of Guard, whole the day, drawing a naked sword. Hazrat Talhah bin Ubaydullah and Muhammad bin Maslamah (may Allah be pleased with both of them) performed the duties of guards at the time of Campaign of Uhud, and Hazrat Zubair bin Al-Awwan (may Allah be pleased with him) had the prosperity of being guard during the Campaign of Ditch (Ghazwah-e-Ahzab), where as Hazrat Mughirah bin Shabah (may Allah be pleased with him) guarded at the time of Hudaibiyah pact. In addition Hazrat Ubad bin Bashir, Hazrat Bilal bin Ribah, Hazrat Saad bin Abi Waqqas and Hazrat Zakwan bin Abdullah bin Qays (may Allah be pleased with all of them) performed duties of guards. Hazrat Abu Ayub Ansari (may Allah be pleased with him) guarded at the time of Campaign of Khaibar, whereas Hazrat Anees ibn Abi Murthad (may Allah be pleased with him) had the auspiciousness of being Guard during the Campaign of Hunain.

PROCLAMATORY COMPANIONS (MUADHDHAN)

Hazrat Bilal bin Ribah (*Radiya Allah-u Taala anhu*) was proclamatory companion (Muadhdhan: Muazzan) at Madinah Munawwarah. During his absence Hazrat Abdullah bin Amr Qarshi Aamiri famously known as Hazrat ibn Maktum (may Allah be pleased with him) use to make announcement (*Azan*) to call for prayers. In Quba Hazrat Saad bin Aaedh Qardhi (may Allah be pleased with him) was proclamatory companion, whereas in Makkah Mukarramah Hazrat Aws bin Mughirah Jumhi Qarshi famously known as Hazrat Abu Mahdhoorah was proclamatory companion (*Muadhdhan*). It is also related that Hazrat Zayad bin Harth and Hazrat Abdul Aziz bin Asm (may Allah be pleased with both of them) also proclaimed *Azan (Adhan)* in presence of the Holy Prophet (Peace be upon him), but it happened only once.

FREED SLAVES OF THE ALLAH'S MESSENGER (SALLA ALLAH-U ALAIHI WA-SALLAM)

- (1) Hazrat Zaid bin Harithah (may Allah be pleased with him). Khuzaa tribe of Yemen, participated in the Campaigns of Badr, Uhud, Hudaibiyah and Khaibar and was martyred in 8 A.H. while Commanding the Battle (Ghazwah) of Mutah (Jaish al-Umara).
- (2) Hazrat Usamah bin Zaid (may Allah be pleased with him). Hazrat Umm Ayman i.e. Barakah (may Allah be pleased with her) was his mother. He narrated 128 *Ahadith*. Died 54 A.H., Madinah.
- (3) Hazrat Thawban bin Bujdud (may Allah be pleased with him). He was from famous Himyar tribe and resident of al-Surat, situated between Makkah and Yemen. Narrated 127 *Ahadith/Traditions*. Died in 54 A.H. at Hamas.
- (4) Hazrat Abu Kabshah Anmari (may Allah be pleased with him). He was from Faris (Persia) some says was from the Aws region and name was Sulaym. Died al-Madinah on 22nd Jamadi-us-Saani 13 A.H., the day Hazrat Umar (*Radiya Allah-u Taala anhu*) taken over as Caliph.
- (5) Hazrat Salman Farisi (may Allah be pleased with him). He was resident of Faris (Persia) and name was Salman al-Khair: maba bin Bu Zakhshan bin Moorsalan bin Bihiyoden bin Firoz bin Sehrak. Land lord of 'Jee' town of Ispahan (Iran). Died at Madayan at the age of 250 years (some says 350 years) He was governor Madayan (Ex capital of Kisra Faris) during the Caliphate of Hazrat Umar (*Radiya Allah-u Taala anhu*). He narrated sixty *Ahadith/Traditions*.
- (6) Hazrat Safinah Abu Abdul Rehman Mahram (may Allah be pleased with him). The Holy Prophet (Peace be upon him), called him Safinah because of an event and that became more well-known. His Kunyah was Abul

Bakhtari. During a journey with the Messenger of Allah (Peace be upon him) there also were the companions (may Allah be pleased with him) who found their luggage too heavy to carry for them. So, the Holy Prophet (Peace be upon him) ordered him to spread out his covering piece of cloth. When he spread it, everyone put down his belongings on that. The Messenger of Allah (Peace be upon him) then ordered him to carry up the sheet of cloth, saying, "You are Safinah (a ship)." Safinah (may Allah be pleased with him) said that after that he would not have found it difficult to carry the load of as many as seven camels. Hazrat Abu Abdullah ibn Mundah described Safinah (may Allah be pleased with him) as saying: 'I was travelling by a boat in the sea when the boat crashed, I managed myself rescue on a plank which carried me to an island where I faced a tiger. I was terrified on seeing it, but I could grumble the words, O Abul Harith! I am the slave of Allah's Messenger (Peace be upon him). So it shuddered his shoulders in gesture leading me to the correct path where it roared gently a farewell greeting.' He was alive till the times of Hajjaj bin Yusuf Thaqafi (75 A.H.-95 A.H., Hajjaj died in 95 A.H. after twenty years ruling as governor on Iraq). He narrated 14 *Ahadith*.

- (7) Hazrat Bazam (may Allah be pleased with him).
- (8) Hazrat Tahman (may Allah be pleased with him).
- (9) Hazrat Abu Rafi Qubti (may Allah be pleased with him). Some says he also use to scribe documents. He was a slave of Hazrat Abbas (may Allah be pleased with him) who gave to the Holy Prophet (Peace be upon him) as a gift. The Prophet (peace be upon him) set him free and married to a female freed slave Salmah. He used to care for the Prophet's (peace be upon him) luggage during journeys. When a Makhzumi was entrusted to collect alms and charities, he asked Abu Rafi to accompany him that he too might get a share, he said, 'I will not go without the Prophet's (Peace be upon him) permission.' So, he sought permission, but the Messenger of Allah (Peace be upon him) said: "Sadaqah (alms and charities) is not lawful for us and the slave of the people is included in that." Abu Rafi (may Allah be pleased with him) died during the caliphate of Hazrat Ali (may Allah be pleased with him) and earlier, in the times of Hazrat Umar (may Allah be pleased with him) he participated in the conquest of Egypt.
- (10) Hazrat Ruwayfi (may Allah be pleased with him). Hazrat Umar bin Abdul Aziz (may Allah's Mercy be upon him) (Caliph 99 A.H. -101 A.H.) wrote to Abu Bakr bin Hizn to find out both male and female slaves and servants of the Holy Prophet (Peace be upon him) being thoughtful of their case. Ruwayfi's (may Allah be pleased with him) son was allowed a stipend by Hazrat Umar bin Abdul Aziz (*Rahmatullah-e-alaihi*)
- (11) Hazrat Qufayz (may Allah be pleased with him).
- (12) Hazrat Maymun (may Allah be pleased with him).

- (13) Hazrat Abu Bakarah (may Allah be pleased with him). He was slave of a Taif chief and came out of Taif fort on proclamation made by orders of the Prophet (Peace be upon him) that "Whoever slave come out shall be in our protection and will be free from slavery." narrated 132 *Ahadith* (Traditions). Died in Basra during the Caliphate of Hazrat Muawiyah (41 A.H.-60 A.H.).
- (14) Hazrat Hurmuz Abu Kaysan (may Allah be pleased with him).
- (15) Hazrat Abu Safiyyah (may Allah be pleased with him).
- (16) Hazrat Ubayd (may Allah be pleased with him).
- (17) Hazrat Abu Sahma (may Allah be pleased with him). He was the Prophet's (Peace be upon him) herdsman. Narrated few *Ahadith*.
- (18) Hazrat Anasah ibn Ziyad (may Allah be pleased with him) He participated in the Battle of Badr and whenever the Holy Prophet (Peace be upon him) encamped at any place he acted as his attendant.
- (19) Hazrat Shuqran Saleh (may Allah be pleased with him). He was deputed on security of prisoners of wars and spoils of war. He participated in Funeral process of the Holy Prophet (Peace be upon him).
- (20) Hazrat Ribah Aswad (may Allah be pleased with him). He was Prophet's (Peace be upon him) house door-keeper. He was the one who sought permission for Hazrat Umar (*Radiya Allah-u Taala anhu*) in the upper chamber, during his social detachment from wives.
- (21) Hazrat Sar-bawi (may Allah be pleased with him).
- (22) Hazrat Saleh Qarzi (may Allah be pleased with him).
- (23) Hazrat Fadalah Yemeni (may Allah be pleased with him).
- (24) Hazrat Rafi (may Allah be pleased with him).
- (25) Hazrat Zakwan (may Allah be pleased with him).
- (26) Hazrat Aswad (may Allah be pleased with him).
- (27) Hazrat Kirkirah (may Allah be pleased with him).
- (28) Hazrat Zaid Abu Yasar (may Allah be pleased with him). He was ancestor of Bilal bin Yasar bin Zaid (*Radiya Allah-u Taala anhu*).
- (29) Hazrat Ayman bin Umm Ayman (may Allah be pleased with him). He was son of Ubayd, husband of Hazrat Umm Ayman Barakah (may Allah be pleased with her). He was uterine brother of Hazrat Usamah bin Zaid (*Radiya Allah-u Taala anhu*).
- (30) Hazrat Yasar (may Allah be pleased with him). He was made prisoner of war with 1400 camels of Banu Ghatfan and Banu Sulaym. The Holy Prophet (Peace be upon him) set him free and deputed for grazing his camels. Urani killed and mutilated this slave.
- (31) Hazrat Hunain (may Allah be pleased with him). His responsibility was to arrange for ablution of the Allah's Messenger (Peace be upon him). Hunain (may Allah be pleased with him) took the remaining water to the

Companions (may Allah be pleased with him) who either drank from it or sprinkled and rubbed it on their bodies.

- (32) Hazrat Abu Muwayhibah (may Allah be pleased with him). He narrated the Tradition (*Hadith*) about the Prophet's (Peace be upon him) visit to Jannat-ul-Baqi, about seven or eight days before he passed away.
- (33) Hazrat Abu Dumayrah Himyari (may Allah be pleased with him). Hazrat ibn Abu Zib has narrated that he has the prosperity to read an epistle from the Holy Prophet (Peace be upon him) to Hazrat Abu Damrah (may Allah be pleased with him) and his family, securely preserved with Husain bin Abdullah bin Dumayrah which grants: "He belongs to an Arab family and may stay with the Messenger of Allah (Peace be upon him) or proceed to his people without obligation or hindrance. All Muslims who meet him must treat him with good manners."
- (34) Hazrat Dumayrah ibn Abu Dumayrah Himyari (may Allah be pleased with him). The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) found Hazrat Umm Dumayrah (may Allah be pleased with him) weeping because of captivity of his son, in pre-Islamic days. The Prophet (Peace be upon him) said: "Mother and son should not be separated." So, he paid a camel as ransom and set Dumayrah (may Allah be pleased with him) free.
- (35) Hazrat Abu Ubayd (may Allah be pleased with him). He cooked lamb for the Messenger of Allah (Peace be upon him). He asked him to give him the shoulder piece. He ate and asked it for again. Having eaten it, he again asked for it. Hazrat Abu Ubayd (may Allah be pleased with him) solicited: O Messenger of Allah, lamb had only two shoulders, He said, "By Allah, if you had been quiet, you would have presented to me shoulder pieces as long as I had asked you for them."
- (36) Hazrat Kaysan (may Allah be pleased with him). Hazrat Ata ibn Saaib (may Allah be pleased with him) narrated. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) told Hazrat Kaysan (*Radiya Allah-u Taala anhu*); "We people of the house are forbidden to take *sadaqah* (alms, charities). Our slave too is included with us."
- (37) Hazrat Abu Uthayb (may Allah be pleased with him). He related that; 'one night the Holy Prophet (Peace be upon him) came out of his house and called me. Then he came to Hazrat Abu Bakr's (*Radiya Allah-u Taala anhu*) house and called him out and then Hazrat Umar's (may Allah be pleased with him) house and called him out. After that they reached the garden of an Ansar and asked him to give him ripen fresh dates. He presented and all of us ate the dates. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "Indeed this is a blessing. We shall be asked about it on the Day of Resurrection. There are only three things which will not be questioned: (1) Enough clothing to cover one's private

parts, (2) enough food that protect from hunger, and (3) enough residence to keep away heat and cold.”

- (38) Hazrat Nafi (may Allah be pleased with him). Hazrat Ibn Asakir has recorded that Hazrat Nafi (may Allah be pleased with him) narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: “An old evil adulterer, an arrogant person and one who thinks his deeds as favours on Allah, will never enter Paradise.”
- (39) Hazrat Mabur Qibti (may Allah be pleased with him). Al-Muqawqis ruler of Alexandria presented him to the Holy Prophet (Peace be upon him). He was son of paternal or maternal uncle of Hazrat Mariyah Qibtiah (may Allah be pleased with her).
- (40) Hazrat Abul Hamra (may Allah be pleased with him) His name was Hilal bin Harith.
- (41) Hazrat Mahran (may Allah be pleased with him).
- (42) Hazrat Waqid (may Allah be pleased with him). He has narrated that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: “He who obeys Allah has engaged in Allah’s remembrance even though he has a little of *salah* (performance of Prayers, Quran recital and fasting). He who disobeys Allah does not remember him even if he has a lot of *salah*, Quran recital and fasting.”
- (43) Midam. He was unsaddling the Prophet’s (Peace be upon him) she-camel, at the valley of al-Qura, during his return journey from Khaibar Campaign. An arrow struck him from the back and he died. The people cried; he is blessed with martyrdom. The Holy Prophet (Peace be upon him) said, “Certainly not! The sheet that he had picked up quietly from the spoils of Khaibar war, before division, is the spark of fire for him.”
- (44) Hazrat Hisham (may Allah be pleased with him).
- (45) Hazrat Nufay bin Masrooh Thaqafi (may Allah be pleased with him), the Prophet (Peace be upon him) called him Abu Bakrah. He escaped from the enemy fort at Taif through a reel. He died in 51 A.H.
- (46) Hazrat Abu Lehtha (may Allah be pleased with him).
- (47) Hazrat Ubaydah (may Allah be pleased with him).
- (48) Hazrat Anjthah (may Allah be pleased with him). He was to take care of the camels.
- (49) Hazrat Aflah (may Allah be pleased with him).
- (50) Hazrat Marwan (may Allah be pleased with him).
- (51) Hazrat Thabuq (may Allah be pleased with him).
- (52) Hazrat Salum (may Allah be pleased with him).
- (53) Hazrat Zaid bin Baula (may Allah be pleased with him).
- (54) Hazrat Saeed (may Allah be pleased with him).
- (55) Hazrat Ubaydullah bin Aslam (may Allah be pleased with him).
- (56) Hazrat Nubayl (may Allah be pleased with him).

- (57) Hazrat Wardan (may Allah be pleased with him).
 (58) Hazrat Abu Atheelah (may Allah be pleased with him).
 (59) Hazrat Nuhayk bin al-Aswad (may Allah be pleased with him).
 (60) Hazrat Abu Waqid (may Allah be pleased with him).

THE PROPHET'S (PEACE BE UPON HIM) FEMALE SLAVES AND MAID-SERVANTS

- (1) Hazrat Umm Ayman, Barakah bint Thalbah (may Allah be pleased with her). She was from Ethiopia and was inherited from the Prophet's (Peace be upon him) father Hazrat Abdullah (may Allah be pleased with him). Ayman (may Allah be pleased with him) was her son from her first husband Ubayd bin Zaid of Harith bin Khazraj Tribe. After him, she was married to Hazrat Zaid bin Harithah (may Allah be pleased with him) and Hazrat Usamah (may Allah be pleased with him) was born to them. Hazrat Uthman bin Qasim has related that while migrating from Makkah to Madinah, she crossed Rawha at Munsarif, while she was fasting, it was sunset and she felt thirsty. All of a sudden, a bucket was lowered down to a white rope. She drank water from it and did not feel thirsty again, though she worked in sunshine while fasting. She died during the Caliphate of Hazrat Uthman bin Affan (may Allah be pleased with him).
- (2) Hazrat Mariyah Qibtiyah (may Allah be pleased with her). She was presented by al-Muqawqis ruler of Alexandria. She born Ibrahim (may Allah be pleased with him) son of the Prophet (Peace be upon him). He lived for eighteen months.
- (3) Hazrat Sirin (may Allah be pleased with her) was sister of Hazrat Mariyah (may Allah be pleased with her). The Prophet (Peace be upon him) gave her away to Hazrat Hassaan bin Thabit (*Radiya Allah-u Taala anhu*: Poet: al-Khazraj tribe-died during the period of Hazrat Muawiyah: may Allah be pleased with him; at the age of 120 years) Hazrat Abdul Rehman was born to them.
- (4) Hazrat Maymunah bint Saad (*Radiy Allah-u Taala anha*).
- (5) Hazrat Umm Ayyash (may Allah be pleased with her) the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) had sent her with his daughter when she was married to Hazrat Uthman ibn Affan (may Allah be pleased with him).
- (6) Hazrat Umaymah (*Radiya Allah-u Taala anha*). Hazrat Jubayr ibn Nadir has narrated from her that once a man solicited the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) to give him some advice. He said: "Do not associate anything with Allah even if you are cut down to pieces, or you are burnt in fire. Do not neglect *Salah* (performance of prayers)

intentionally, for, he who neglects it intentionally loses the protection of Allah and His Messenger. Do not consume any intoxicant because that is the base of all evil. Do not disobey your parents even if they command you to separate from your wife and wealth and property.”

- (7) Hazrat Sahma Umm Rafi (may Allah be pleased with her). Hazrat Abu Rafi (may Allah be pleased with him) was her husband. She had been nurse-maid and midwife of Hazrat Fatimah al-Zuhra (*Radiya Allah-u Taala anha*) for all her children, and also Hazrat Mariyah (may Allah be pleased with him) for Hazrat Ibrahim (may Allah be pleased with him). She bathed the dead body of Hazrat Fatimah (*Radiya Allah-u Taala anha*) with Hazrat Asma bint Umays (*Radiy Allah-u Taala anha*).
- (8) Hazrat Khulaysah (may Allah be pleased with her).
- (9) Hazrat Sadliyah Ansariyah (may Allah be pleased with her).
- (10) Hazrat Unqudah Umm Malik (may Allah be pleased with her).
- (11) Hazrat Khidrah (may Allah be pleased with her).

THE HOLY PROPHET'S (PEACE BE UPON HIM) SERVANTS (KHUDDAM)

- (1) Hazrat Abu Bakr Siddiq (may Allah be pleased with him). The Orthodox Caliph (11 A.H.-13 A.H.). He served the Messenger of Allah (may Allah's Blessings and Peace be upon him) during migration from Makkah to Madinah with such an extreme diligence that Hazrat Umar (*Radiya Allah-u Taala anhu*) has to relate that: 'my whole life virtuous deeds cannot be equal to Hazrat Abu Bakr's (*Radiya Allah-u Taala anhu*) one night at the cave of Thawr. His devoted services for the whole life were altogether meritorious.
- (2) Hazrat Anas bin Maalik (may Allah be pleased with him). His title was *Khadam-e-Rasul* (Servant of the Messenger of Allah) and was from dignified tribe of al-Najjar, having pedigree: Anas bin Maalik bin Nadhar bin Dhamdham bin Zaid bin Haram bin Janb bin Aamir bin Ghanam bin Adiy bin Najjar. His mother Umm Sulaym bint Malhan (may Allah be pleased with her) was, in relation, maternal aunt of the Holy Prophet (Peace be upon him). She brought him to the Holy Prophet (Peace be upon him) and requested him to pray for him, so he prayed; "O Allah, bless him in his wealth and family and give him abundance. Prolong his life and let Paradise be his goal." He was too young at the time of Badr and his participation in Uhud is also uncertain, but he did participate in all other Campaigns and the redeeming Umrah (At the time of Umrah-tul-Qadha, he was of 16 years young boy) and the Farewell Pilgrimage (Hajj-tul-Wadaa 10 A.H.). He was appointed governor Bahrain during

the period of Hazrat Abu Bakr (may Allah be pleased with him) and Hazrat Umar (may Allah be pleased with him) entrusted him to teach the Islamic Laws at Basra. He narrated 2286 *Ahadith* (Traditions) and died at Tuff-Basra in 93 A.H. at the age of 103 years.

- (3) Hazrat Bilal bin Ribah al-Habshi (*Radiya Allah-u Taala anhu*). His father Ribah was a Habshi slave of Bani Jamuh and his mother's name was Humamah. He born in Makkah and was slave of Umayyah bin Khalaf who used to torture him severely, because of his embracement of Islam. So, Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) bought him at a very high price and set him free for the sake of Allah, because he was a staunch Muslim. He participated in the Campaign of Badr (Killed Umayyah bin Khalaf in the battle of Badr) and all other Campaigns. He was the first person who was deputed for proclamation of the Prayers (Muadhdhan) and this continued till demise of the Prophet (Peace be upon him). His voice was loud and fascinating. He was the treasurer and incharge of the household provisions of the Prophet (peace be upon him). After that the Holy Prophet (Peace be upon him) passed away, he went away to Syria to take part in Jihad (striving in the way of Allah) and died at Damascus in 20 A.H. and his grave is found there.
- (4) Hazrat Abdullah bin Masud (may Allah be pleased with him) bin Ghafil bin Habib bin Shamkh bin Faar bin Makhzum bin Kahil bin al-Harith bin Tamim bin Saad bin Huzayl bin Mudrikah bin Ilyas bin Mudhir. Embraced Islam in very early days and migrated to Ethiopia and then to Madinah. He used to carry the Prophet's (Peace be upon him) shoes (*nalain*), arrange for his ablution, prepare and saddling his mount. He use to elucidate Quranic verses (Holy Quran) excellently and was an eminent religious scholar. He participated in the Campaign of Badr and all other Campaigns. He narrated 848 *Ahadith*/Tradition and died at Madinah in 32 A.H. at the age of sixty three years.
- (5) Hazrat Hind bin Harithah Aslami (*Radiya Allah-u Taala anhu*) bin Saeed bin Abdullah bin Ghayath bin Saad bin Amr bin Aamir bin Thalbah bin Maalik bin Afsi Aslami. These were eight brothers and all embraced Islam before Hudaibiyah pact. He participated in the Hudaibiyah Allegiance. Died during the period of Hazrat Amir Muawiyah (may Allah be pleased with him).
- (6) Hazrat Asma bin Harithah Aslami (*Radiya Allah-u Taala anhu*). He was brother of Hazrat Hind bin Harithah (may Allah be pleased with him) and both were the *ashab suffah*. Their tribe Bani Aslam was inhabiting in the suburbs of Madinah, but they were residing in Madinah and to their tribe Islamic laws were conveyed through them. The Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) sent Hazrat Asma (may Allah be pleased with him) to his people commanding them to keep the fast on the day of

Ashura. He inquired; what if they have already had something to eat or drink during the day? The Holy Prophet (Peace be upon him) said: "Let them fast for the remainder of the day." These two brothers and Hazrat Anas (*Radiya Allah-u Taala anhu*) were always at the doors of the Prophet (Peace be upon him). He died at the age of eighty years in 66 A.H. at Basra.

- (7) Hazrat Rabiah bin Kaab Aslami (*Radiya Allah-u Taala anhu*) bin Maalik bin al-Umayr Aslami. He would bring water for ablution, attend to other needs and was participant of all the Campaigns. He solicited the Holy Prophet (Peace be upon him) for prayer to preserve him from Hell. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) said: "I will pray for you. But, you should help me by offering much *salah* (Performance of prayers)." He was one of the *ashab suffa*. He spent his nights at the Prophet's (Peace be upon him) house. He narrated that the Messenger of Allah (may Allah's Blessings and Peace be upon him) would wake up in the night and recite for a long time '*Subhana Rabbi wa-Be-Hamdehi*' (Glorified is my Lord and with all His Praise and '*Subhana Rabbi-el-Aalameen*' (Glorified is the Lord of the worlds). At a stage, the Prophet (Peace be upon him) directed him to certain tribe and tell them that the Messenger of Allah (Peace be upon him) required of them to hand over their daughter in marriage to Rabiah (may Allah be pleased with him). He went to them and they asked him if the Prophet (Peace be upon him) had named a certain maiden. He affirmed it and they said; Welcome to the message carrier of Allah's Messenger (Peace be upon him), and they married her to him. He died in 63 A.H.
- (8) Hazrat Uqbah bin Aamir Juhanni (may Allah be pleased with him). He embraced Islam after the Holy Prophet's (Peace be upon him) migration to Madinah. He is the man who carried the news of Damascus conquest to Hazrat Umar (may Allah be pleased with him). He was appointed revenue collector over Egypt by Muawiyah (may Allah be pleased with him). He narrated 55 *Ahadith* (Traditions). He use to recite al-Quran in a very good manner. Hazrat Abu Ayub Ansari (*Radiya Allah-u Taala anhu*) travelled exclusively far off from Madinah to Egypt, to have prosperity to listen a Hadith (Tradition) from him and left back immediately after attainment.
- (9) Hazrat Saad (may Allah be pleased with him). He presented dates to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). Those sitting around the eating mat began to eat two dates at a time. He prevented them from eating two dates.
- (10) Hazrat Mughirah bin Shabah Thaqafi (may Allah be pleased with him) (bin Abi Aamir bin Masud bin Maatab). At Hudaibiyah he stood by the Prophet's (Peace be upon him) side, sword in hand, and was one of those

young men who stayed armed around the Holy Prophet (Peace be upon him). Shabi related that there were four judges: Hazrat Abu Bakr, Hazrat Umar, Hazrat Abdullah ibn Masud and Hazrat Abu Musa Ashari and there were four intelligent men of sound judgement: Hazrat Amir (Ameer) Muawiyah, Hazrat Amr bin Aas, Hazrat Mughirah and Hazrat Ziyad (may Allah be pleased with all of them). He embraced Islam in 5 A.H. and migrated to Madinah. He kept a watch during Hudaibiyah truce and guarded the Holy Prophet (Peace be upon him) diligently and participated in almost all the Campaigns after that. He narrated 133 *Ahadith* and died at Kufah in 50 A.H.

- (11) Hazrat Abdullah bin Rawahah (may Allah be pleased with him) al-Khazraj tribe. Embraced Islam in Allegiance of al-Aqabah (Makkah) and was appointed as herald of Banu Harithah. On the day of Umrah-tul-Qadha (redeeming Umrah), he entered Makkah holding the Holy Prophet's (Peace be upon him) horse by its bridle. He cautioned through his couplets to the infidels to give way. He was martyred as one of the Commanders, of the Battle of Muthah in 8 A.H., famously known as *Jaish-al-Umara*.
- (12) Hazrat Miqdad bin Aswad (may Allah be pleased with him). Hazrat Miqdad came to Madinah with two friends and met the people but none accommodated them. So, they appeared before the Messenger of Allah (Peace be upon him) and he took them to his house, where were four sheep. He said: "Miqdad, milk them and divide the milk for each of the four people." He did that every night. One night he kept the Prophet's (peace be upon him) share separately. Thinking that the Prophet (Peace be upon him) will be having the milk, while he is there with Ansars, and under this contentment he drank the Prophet's share. There after he was sorrowful under penitence that the Prophet (Peace be upon him) might come home hungry and not find his share.

The Holy Prophet (Peace be upon him) came and said: "Peace be with you!" in such a slowness that anyone sleeping might not be disturbed, took the bowl and found empty. He raised his face towards the sky and prayed: "O Allah! If anyone attends to my provision, You do attend to him." Miqdad took a small dagger to slaughter plumpy sheep, but occurred to touch the udders of one and found amazingly full of milk. Then he checked the others and found milch surprisingly. So, he yielded their milk and offered the milk to the Holy Prophet (Peace be upon him). He said, "What is the truth Miqdad?" He requested: Please drink. I will explain after that. He said: "Miqdad, you have done some wrong," and drank the milk to satisfaction. He offered the remaining milk to Miqdad (*Radiya Allah-u Taala Anhu*) who explained the facts to the Messenger of Allah (Peace be

upon him). The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "This was heavenly blessing. If you have told me earlier, we would have awakened your friends and they too had advantage."

- (13) Hazrat Asla bin Sharik Araji (may Allah be pleased with him).
- (14) Bukayr bin Shaddakh Laythi (may Allah be pleased with him). When he grew up, he requested the Prophet (Peace be upon him); O Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), I have been moving about in your house, but now I have grown to adulthood. He prayed for him, "O Allah, let him be truthful and give him success."
- (15) Hazrat Qays bin Saad al-Khazraji (may Allah be pleased with him). He was of a very tall stature and the tallest of men would be covered upto his nose if he were to wear the breeches (trouser) of Hazrat Qays (may Allah be pleased with him). Hazrat Ameer Muawiyah (may Allah be pleased with him) sent his breeches to the king Caesar of Rome enquiring him: Do you have such a tall man? The king was confuted having no reply to give. He died about 59 A.H.
- (16) Hazrat Abu As-Sahma (may Allah be pleased with him) when the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) had a bath, he would pass on the earthenware to the Prophet (Peace be upon him) and hold the curtain to cover him.
- (17) Hazrat Muhajir (may Allah be pleased with him).
- (18) Hazrat Zu Mukhmar (*Radiya Allah-u Taala anhu*). He was nephew of the King Negus of Ethiopia (may Allah be pleased with him) and he sent him to serve the Holy Prophet (Peace be upon him) on his behalf. He accompanied seventy two other persons also sent by Nejashi.
- (19) Hazrat Abu Ubaydah Aamir bin al-Jarrah Abdullah (may Allah be pleased with him), title *Ameen-ul-Ummah* (bin Hilal bin Uhayb bin Dhabba bin al-Harith bin al-Fihr al-Qarshi). During the campaign of Uhud, two chain rings of armour of the Prophet (Peace be upon him) were pierced and his face was wounded. Hazrat Abu Ubaydah stripped of the chain rings with his teeth. Two of his teeth were broken. He said; two teeth have no value, it would have been honour for me to sacrifice my life for the Holy Prophet (Peace be upon him). He died at Jabiah in 18 A.H. at the age of 58 years.
- (20) Hazrat Abu Zar Ghiffari (may Allah be pleased with him), title *Masih-ul-Islam*, name Jundah bin Jundah bin Qays bin Amr al-Ghiffari. He embraced Islam at the very early stages in Makkah. Half of his tribe joined the fold of Islam because of his preaching before emigration and half after that. He migrated to Madinah and the aim and object was service of the Holy Prophet (Peace be upon him).

HORSES (ANIMALS) OF THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Yahya bin Sahl bin Hathmah (may Allah be pleased with him) reported: 'The first horse that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), owned was one that he purchased at Madinah from a person of the Banu Fazarah for ten uqiyahs (one uqiyah is equal to five ounces) of silver. It was named *al-Sakb* by the Holy Prophet (Peace be upon him) and the first battle that he fought on it was Campaign of Uhud. *Al-Sakb* had some whiteness in his forehead and no whiteness in his feet. That day there was no horse with the Muslims except his and the horse of Abu Burdah bin Niyar (may Allah be pleased with him) which was called Mulawih.

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) said: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), owned a horse which was called *al-Murtaji*. It was a horse which he had purchased from a bedouine from the tribe of Banu Murrah.

Hazrat Sahl bin Saad Saadi (may Allah be pleased with him-al-Khazraj tribe-narrated 188 *Ahadith*-Died Madinah in 91 A.H. at the age of 96 years) narrated: 'It is confirmed fact with me that the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) owned three horses, *Lizaz*, *al-Zarib* and *al-Lahif*. As regards *Lizaz* it was presented to him by al-Muqawqis. As regards *al-Lahif*, it was presented to him by Rabiah bin Abi al-Bara. In reward the Prophet (Peace be upon him) appointed him to collect alms (*zakah*) of the animals of Banu Kilab. As regards *al-Zarib*, Farwah bin Amr al-Judhami (may Allah be pleased with him: he was governor on behalf of Caesar Rome, in the territories adjoining Arabia with headquarters at Muaan in Syria. He informed the Prophet: Peace be upon him: of his embracing Islam: Consequently Byzantine Rome emperor executed him) had presented it to him. Hazrat Tamim al-Dari presented a horse to the Holy Prophet (Peace be upon him), which was known as *al-Ward*. He gave to Hazrat Umar (may Allah be pleased with him) who rode on it fighting, in the way of Allah, and subsequently he realized that it should be sold.' Another horse was *al-Bahr*.

Hazrat Abdullah ibn Abbas (*Radiya Allah-u Taala anhu*) narrated: 'A white she-mule was presented to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). She was the first gray she-mule in Islam. The Holy Prophet (Peace be upon him), sent me to his wife Hazrat Umm Salamah (*Radiya Allah-u Taala anha*). I brought wool and date palm-leaf to him. Then the Holy Prophet (may Allah's Blessings and Peace be upon him) and I twisted a bridle and a cheek strap. Then he entered the house and brought a new cloak which he folded double and

then four fold, on her back. Then he rose and mounted on her and made me sit behind him.

Hazrat Musa ibn Ibrahim (may Allah be pleased with him) reported: 'Duldul was the mule of the Prophet (Peace be upon him). It was the first mule seen in Islam. Al-Muqawqis has presented it to him. He had presented with it a donkey which was called *Ufayr*. The mule survived him (Prophet- Peace be upon him) and was alive upto the time of Hazrat Muawiyah (may Allah be pleased with him). It was white and remained at Yanba till it died.'

Hazrat Zamil bin Amr (may Allah be pleased with him) related: 'Hazrat Farwah bin Amr al-Judhami (may Allah be pleased with him) presented a she mule to the Holy Prophet (Peace be upon him). It was called *Fiddah*. He bequeathed it to Hazrat Abu Bakr Siddiq (*Radiya Allah-u Taala anhu*) along with his donkey *Yafur* which died on the return journey from the Hajj-atul-wadaa (Last Pilgrimage).'

Hazrat Sufyan al-Thawri (may Allah be pleased with him) said: 'The she-mule of the Prophet (Peace be upon him), was called *al-Shahba* and his donkey *al-Yafur*.'

CAMELS OF THE HOLY PROPHET (PEACE BE UPON HIM)

Hazrat Musa bin Muhammad bin Ibrahim al-Taymi (may Allah's Mercy be upon him) reported: "Al-Qaswa (she camel) was from the animals of Banu al-Haris and Hazrat Abu Bakr Siddiq (may Allah be pleased with him) purchased her and one other with her for eight hundred *dirhams*. The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), took her for four hundred dirhams. She remained with him till she died. It was on her that he migrated and when the Holy Prophet (Peace be upon him), arrived at Madinah, she had grown four teeth. Her names were Al-Qaswa, al-Jada and al-Adba."

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated: 'A she-camel belonged to the Messenger of Allah (Peace be upon him), she was called al-Adba and she was never defeated in a race. Hazrat Anas (may Allah be pleased with him) stated: A Bedouine came there on a young camel and ran with her. She was preceded by him and this grieved the Muslims. They remarked: Al-Adba has been preceded. This report reached the Messenger of Allah (Peace be upon him), who said: "Allah had a right."

Hazrat Qudamah ibn Abdullah (*Radiya Allah-u Taala anhu*) narrated: 'I saw the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), in his pilgrimage, performing *ramiy* (throwing pebbles) on a red she-camel.'

Hazrat Nabhan (may Allah be pleased with him) the freed slave of Umm-ul-Momineen Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) reported: 'I heard Hazrat Umm Salamah (may Allah be pleased with her) saying: 'Our sustenance provided by the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), was on milk; or else she had said, most of our sustenance. The Allah's Messenger (Peace be upon him) owned milk yielding she-camels which lived in forest. He had allotted them to his wives. A milk-yielding she-camel was called al-Aris. We lived on her milk and took as much as we liked. To Hazrat Ayesah (*Radiya Allah-u Taala anha*) was allotted a milk yielding she-camel called al-Samra, which yielded abundant milk, and it was not like that of mine. Their herdman took the milk yielding she-camels to the grazing area of al-Jawwaniyah. They were brought in the evening to our apartments and they two were milked. It was found that the Prophet's (Peace be upon him) milk-yielding she-camel yielded more plentiful and abundant milk.'

Hazrat Jubayr bin Mutim al-Qarshi (*Radiya Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), owned seven milk-yielding she-camels which were kept at Dhu al-Jadr and at al-Jamma. Their milk was brought to us and one of them was called Mahrah, another al-Shaqra, and another al-Dabba. Mahrah was one which Hazrat Saad bin Ubadah (*Radiya Allah-u Taala anhu*) sent to him from the animals of Banu Aqil. She yielded much milk. As regards al-Shaqra and al-Dabba, he had purchased them at the market of al-Nabat from Banu Aamir. Others were Burdah, al-Hanna, al-Yasira and al-Aris, which were milked, and their milk was brought to him by night. A freed slave of the Prophet (Peace be upon him), named Yasar was with them. Some hypocrite people martyred him.'

Umm-ul-Momineen Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) said: 'Al-Dahhak bin Sufyan al-Kilabi (may Allah be pleased with him) presented a milk-yielding she-camel called Burdah to the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). I never saw a camel more beautiful than that. She yielded milk equal to that of two milk-yielding she-camels. She was brought by night to our apartments. Hind and Asma (may Allah be pleased with him) grazed her alternatively at Uhud and al-Jamma. Then he brought her to our residence and with him there was a sheet full of leaves of trees having fallen of themselves or plucked, sufficient to pass the night with this fodder. Mostly she was milked for his guests and the remaining was distributed among us.'

THE SHE-GOATS

Hazrat Abdullah bin Abbas (*Radiya Allah-u Taala anhu*) narrated: 'The Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), owned seven milch (milk giving) she-goats which were grazed by Umm Ayman (*Radiya Allah-u Taala anha*)

Hazrat Utbah bin Ghazwan bin Jabir (*Radiya Allah-u Taala anhu*: participated in the Campaigns of Badr, Uhud and all others; when Hazrat Umar: *Radiya Allah-u Taala anhu*: founded the city of Basrah, he was deputed as commander of 800 persons to built structure and making the place habitable; was made first governor, because here the sea-ships from India and Persia used to cast anchor: Died on way from Makkah to Basrah after pilgrimage, in 15 A.H.) has narrated: 'There were seven milk-yielding she-goats of the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), Ajwah, Zamzam, Suqya, Barakah, Itlal, Itraf and Warisah.'

Hazrat Muslim ibn Yasar (*Radiya Allah-u Taala anhu*) reported that Hazrat Wajihah (*Radiya Allah-u Taala anha*; freed slave-girl of Hazrat Umm Salamah (*Radiya Allah-u Taala anha*) said: 'I asked Hazrat Umm Salamah (*Radiya Allah-u Taala anha*): 'Was the Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*), accustomed to go to the forest? She replied: 'No. I do not know. We had seven goats, which were grazed by the grazier alternately at al-Jamma and Uhud, and brought back by night. The Holy Prophet (Peace be upon him), had milk-camels at Dhu al-Jadr and sometimes at the forest and their milk was brought to us at night. Mostly our sustenance was obtained from the camels and goats.'

OBEY ALLAH AND HIS MESSENGER

Most blessed in He who is the Lord of this world and the Hereafter, the Lord of the visible and invisible worlds. Signs of His Lordships are available on the creation of life, death, the firmaments, earth and planets. The mysteries of life and death are in His Hands. When you die on this earth, that is not the end of you. You were of Him, and you must return to Him. Allah brought you into being. The Quran and the life-example of the Holy Prophet Muhammad (*Salla Allah-u alaihi wa-Sallam*) are the eternal guide of man in the unceasing efforts to strive for fulfilment in moral, spiritual and social fields of existence. In him the institution of Prophethood found its ultimate fulfilment. This makes the life of Muhammad (may Allah's Blessings and Peace be upon him) unique, and makes it relevant to every human being, wherever he may be. After the Holy Prophet (Peace be upon him) the teachings of the last-revelation the Holy Quran; as well as preaching and Sunnah (Traditions and doings) of the Last and Final Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*) are to be propagated by Muslims, upon whom lie the duty of spreading the message to all mankind.

Allah, the Most Gracious, has revealed in the Holy Quran:

“And amongst men and beasts and cattle, these are likewise of various species! Thus (it is) those truly fear Allah, among His servants, are those who possess knowledge: Allah is Exalted in Might, Most Forgiving.” (Fatir, 35:28)

Hazrat Imam Bukhari has recorded (Bukhari, vol. 1) that the Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: “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 teachings strictly and they will not be harmed by one opposite to their path till Allah's order has come.”

Hazrat Abu Musa Ashari (may Allah be pleased with him) narrated: The Holy Prophet (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 absorbed rain water and brought forth vegetation and grass in abundance. And another 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 vegetation. The first is the example of the person who understands Allah's religion and makes use of it which Allah, the Exalted and Almighty, has revealed through me 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 Saeed (*Radiya Allah-u Taala anhu*) has described that Hazrat Abu Shuraih (*Radiya Allah-u Taala anhu*) narrated:

'When Amr bin Saeed was sending the troops to Makkah to fight Hazrat Abdullah bin Zubair (*Radiya Allah-u Taala anhu*), I said to him: 'O Prince! Allow me to tell you what the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said on the day after conquest of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it: "Glory and Praise to Allah. Allah and not the people has made Makkah a sanctuary. So any body who has belief in Allah and Last Day should neither shed blood in it, nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allah's Messenger (Peace be upon him) did fight in Makkah, tell him that Allah allowed to His Prophet (Peace be upon him), but He did not allow you. Allah allowed me only for a few moments on that day (of the conquest) and today (now) its sanctity is valid in the same manner as it was before. So it is incumbent upon those who are present to convey this information to those who are absent." Abu Shuraih (may Allah be pleased with him) was inquired: What did Amr reply? He described that Amr said: O Abu Shuraih! I know better than you.

Hazrat Abdullah bin Amr bin Al-Aas (may Allah be pleased with him) related: 'I heard Allah's Messenger (Peace be upon him) saying: "Allah does not grasp the knowledge, by taking it away from (the hearts of) the people, but diminishes it by the death of the religious learned men till when no one of the religious learned men remains (alive). Then people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. They will go astray and will lead the people astray."

Hazrat Asma bint Hazrat Abu Bakr Siddique (*Radiya Allah-u Taala anha*) narrated: 'I came to Hazrat Ayesah (*Radiya Allah-u Taala anha*) during the solar eclipse. The people were standing for prayer as well she was praying; I asked her 'What is wrong with the people? She beckoned with her hand towards the sky and said: 'Glory to Allah.' I asked her: Is there a sign? She pointed out: 'Yes', So, I too stood for the prayer till I felt unconscious. I began to pour water on my head. After the prayer the Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) thanked and praised Allah, the Exalted and Almighty and said: "Just now I have seen something which I never saw before, including Paradise and Hell. It was revealed to me that you will be put to trials in your graves and these trials will be like the trials of the antichrist. Angels will come to every one of you and ask: What do you know about this man? The believer will reply. He is Muhammad the Prophet

of Allah (Peace be upon him) and he came to us with self-evident truth and guidance. So we accepted his teachings, believed him and followed him. It would be said to him: Sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply: I do not know but heard the people saying something and so I said the same.”

Hazrat Mujahid (may Allah be pleased with him) has related that ‘I accompanied Hazrat Abdullah ibn Umar (*Radiya Allah-u Taala anhu*) to Madinah. I did not hear him narrating the *Ahadith* (Traditions) but one narration. He said: We were with the Holy Prophet (Peace be upon him) and a branch of date-palm tree was brought to him. He said: “Amongst the trees, there is a tree which resembles a Muslim.” I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept silent. And then the Messenger of Allah (Peace be upon him) said: “It is the date-palm tree.”

Hazrat Anas bin Maalik (*Radiya Allah-u Taala anhu*) narrated that a person came to Allah’s Messenger (Peace be upon him) and said to the Holy Prophet (Peace be upon him): When would be the last Hour? Thereupon he (the Holy Prophet: peace be upon him) said: “What preparation have you made for the Last Hour? He said: The Love of Allah and of His Messenger (is my only preparation). There upon he (Allah’s Messenger: Peace be upon him) said: “You would be along with one whom you love.” Hazrat Anas (may Allah be pleased with him) said: Nothing pleased us more after accepting Islam than the words of Allah’s Messenger (peace be upon him): “You would be along with one whom you love.” And Hazrat Anas (*Radiya Allah-u Taala anhu*) said: ‘I love Allah and His Messenger (Peace be upon him) and Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them), and I hope that I would be along with them although I have not acted like them.’

The Holy Prophet (Peace be upon him) said: “When a man dies, all his actions stop except three (1) a permanent endowment for charity, (2) useful knowledge and (3) righteous successors.” He said: “There is no envy except for two persons, (1) one whom Allah has given knowledge according to which he conducts himself and teaches it to the people (2) and one whom Allah has given wealth and power to spend it and he spends it in good deeds.” He said: “May Allah’s mercy be upon my successors.” He was asked: who are your successors? He said: “Those who love my ways and teach them to the people.”

Ibn Hajr bin al-Matalib al-Aaliyah reported Thalabah bin Hakam (may Allah be pleased with him) narrated: ‘Allah’s Messenger (*Salla Allah-u alaihi wa-Sallam*) said: “Allah will say to religious scholars (*ulama*) when He sits on His throne to pass judgement, “I did not give you My knowledge and My wisdom except that I intend to forgive you.”

Hazrat Muaz bin Jabal (*Radiya Allah-u Taala anhu*) narrated: 'The Holy Prophet (may Allah's Blessings and Peace be upon him) said: "If you like I will inform you of what Allah, the Majestic and Glorious will say first to the Believers on the Day of Resurrection, and the first you will say to Him." They said, 'Yes, O Messenger of Allah (*Salla Allah-u alaihi wa-Sallam*). He said that "Allah, the Exalted will say to the Believers; "Did you love meeting me?" They will say, 'Yes, O our Lord.' He will say, "What encouraged you to that?" They will say, 'Your forgiveness and Your mercy and Your pleasure.' He will say: "I have made My mercy obligatory for you."

In his 'Kitab al-Inanah', Hafiz Abu Nasr al-Waili has recorded that Hazrat Abu Hurayrah (may Allah be pleased with him) narrated: 'Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: "Teach people my Sunnah (which is my practice) even though they may dislike it. And if you like that you should not stand at the *Pul Sirat* (the bridge over which the righteous will pass into Paradise) even for the twinkling of an eye before you enter Paradise, then do not narrate anything in Allah's religion on your own opinion."

Hazrat Abu Hurairah (*Radiya Allah-u Taala anhu*) has narrated (Sahih Muslim-Book of wasaya i.e. wills and testaments) that Allah's Messenger (*Salla Allah-u alaihi wa-Sallam*) said: "When a person is dead, his deeds are ceased (stopped) except from three:

- (1) Deeds of continuous *Sadaqah* (Act of charity) e.g. an orphan home or a well for giving water to drink etc.
- (2) (Written) knowledge with which mankind get benefit.
- (3) A Righteous pious son (or a daughter) who begs Allah to forgive his (or her) parents."

When a person dies he ceases to act and is thus unable to increase his reward by doing more good deeds. But there are some acts which are a source of recurring reward to him as their benefit is perennial and does not end with the death of a person. Recurring charity (*Sadaqah Jariya*) is one which is of a permanent nature and continues for years and centuries i.e. the digging of a well, establishment of a hospital, an orphanage and charitable institutions. Secondly, knowledge from which people derive benefit during the life time of a person, and even after his death. It includes religious knowledge and may be that knowledge too which is beneficial to humanity. It may be in the form of useful scientific discoveries or medical researches. Thirdly, the proper upbringing of one's children who prove to be valuable assets for the society rather than liability. The good deeds they do, the prayers they offer for the deceased, the moral standards they observe and fear of Allah which they show in all activities of their life, become a source of reward for the deceased.

The Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said:

“If a man seeks the path of acquiring knowledge, Allah guides him to a path leading to Paradise.” He said: “Angels spread their wings out of cheer for the seeker of knowledge.” He said: “Seek knowledge even if it be in China.” The Holy Prophet (may Allah be pleased with him) said: “The ink of the learned will be weighed against the blood of the martyrs on the Day of Resurrection.” He said: “Whoever of my followers commits to memory forty *Ahadis* (Traditions) will meet with Allah as a learned theologian.” He said: “Everything has its foundation and the foundation of this religion is knowledge of theology.” The Holy Prophet (*Salla Allah-u alaihi wa-Sallam*) said: “On the day of Resurrection, Allah will say to the worshippers and warriors: “Enter Paradise.” The learned will then say: By Virtue of our learning, you have worshipped and fought. Allah will then say: “You are like some of my angels.” So they will intercede and enter Paradise. This rank they will get for that knowledge which reached others and not for the knowledge which did not reach others but remained with them.”

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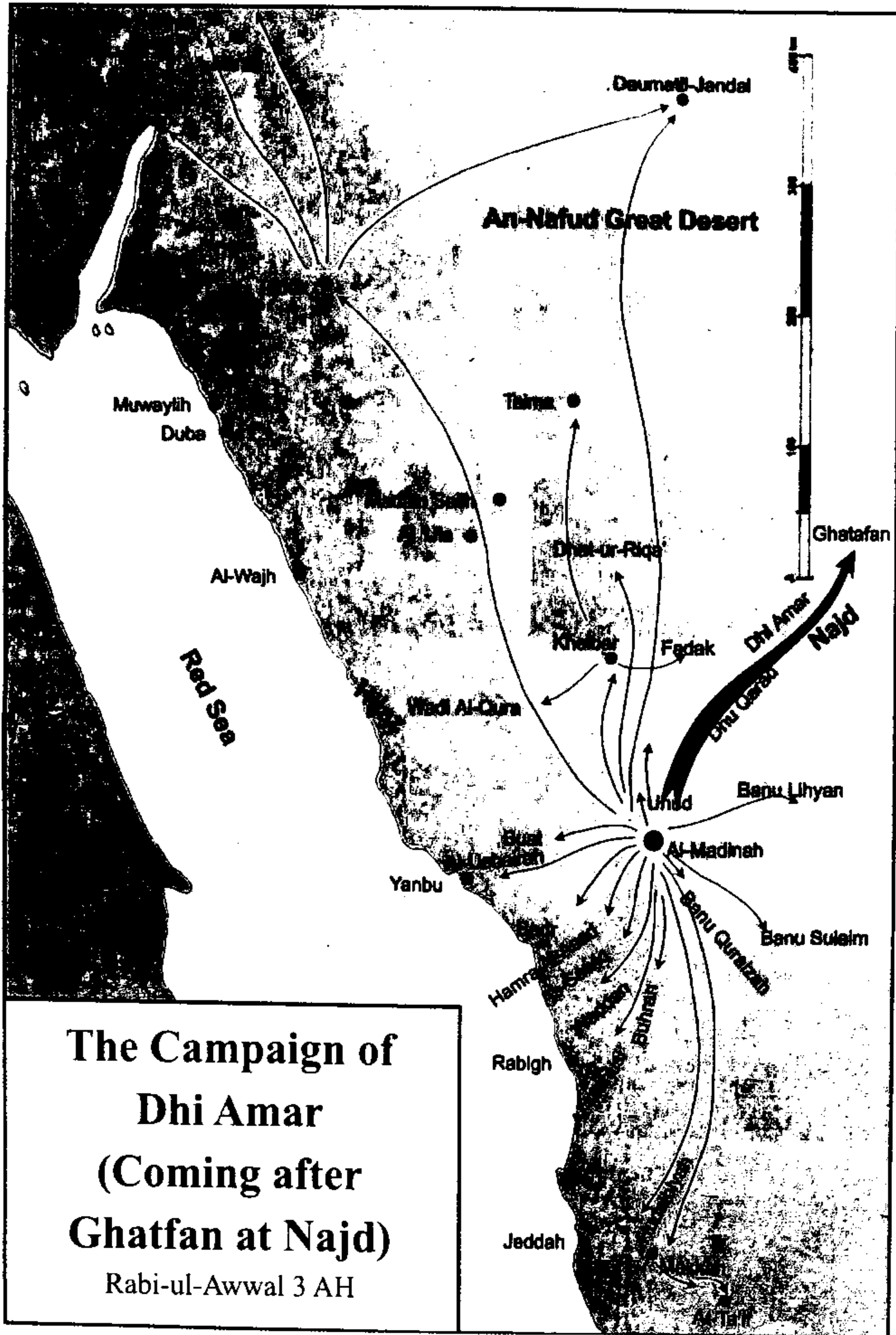
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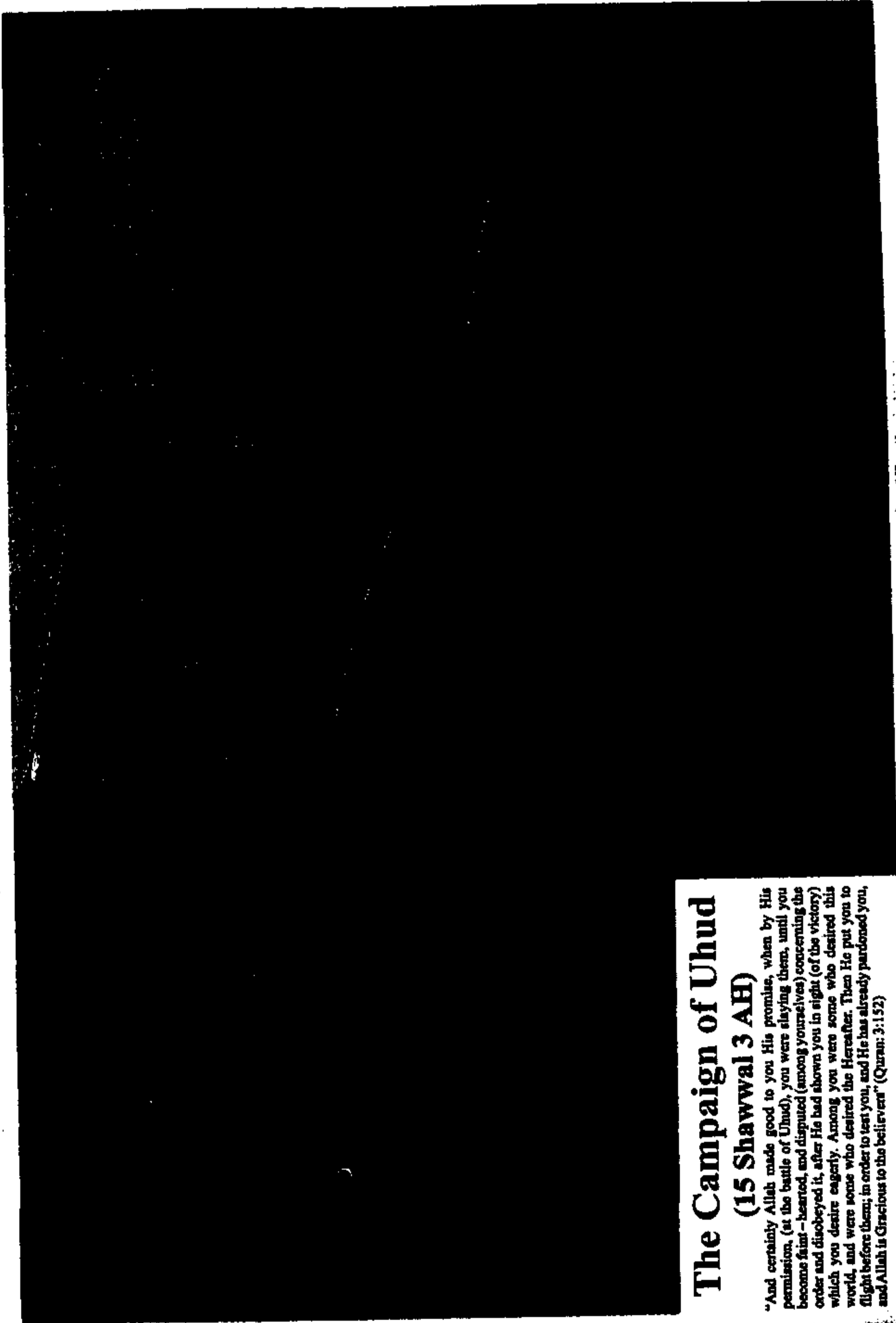
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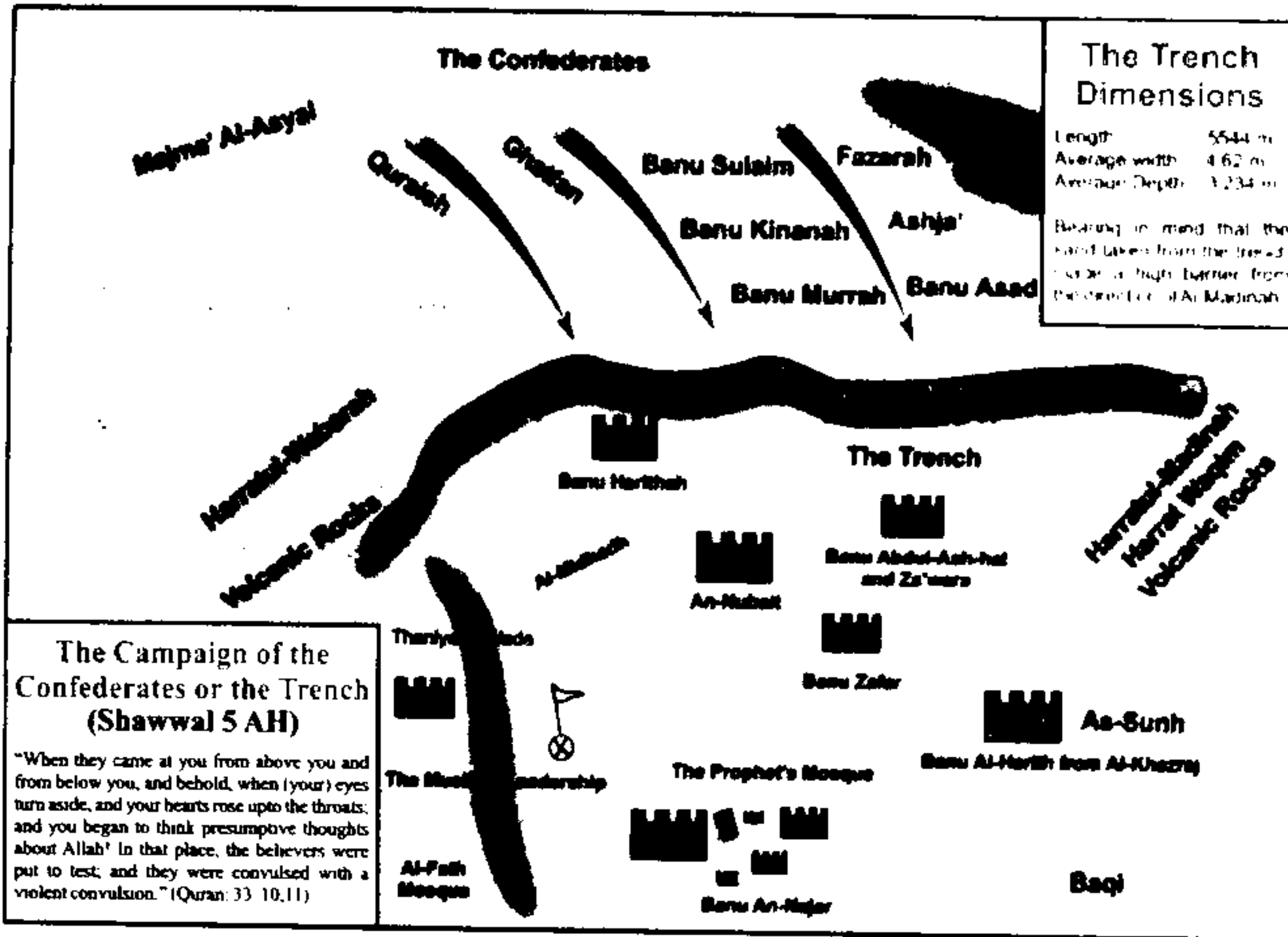


**The Campaign of
Dhi Amar
(Coming after
Ghatfan at Najd)**
Rabi-ul-Awwal 3 AH



**The Campaign of Uhud
(15 Shawwal 3 AH)**

"And certainly Allah made good to you His promise, when by His permission, (at the battle of Uhud), you were slaying them, until you became faint-hearted, and disputed (among yourselves) concerning the order and disobeyed it, after He had shown you in sight (of the victory) which you desire eagerly. Among you were some who desired this world, and were some who desired the Hereafter. Then He put you to flight before them; in order to test you, and He has already pardoned you, and Allah is Gracious to the believers" (Quran: 3:152)



The site of the Ditch Mount Uhud is visible along the horizon

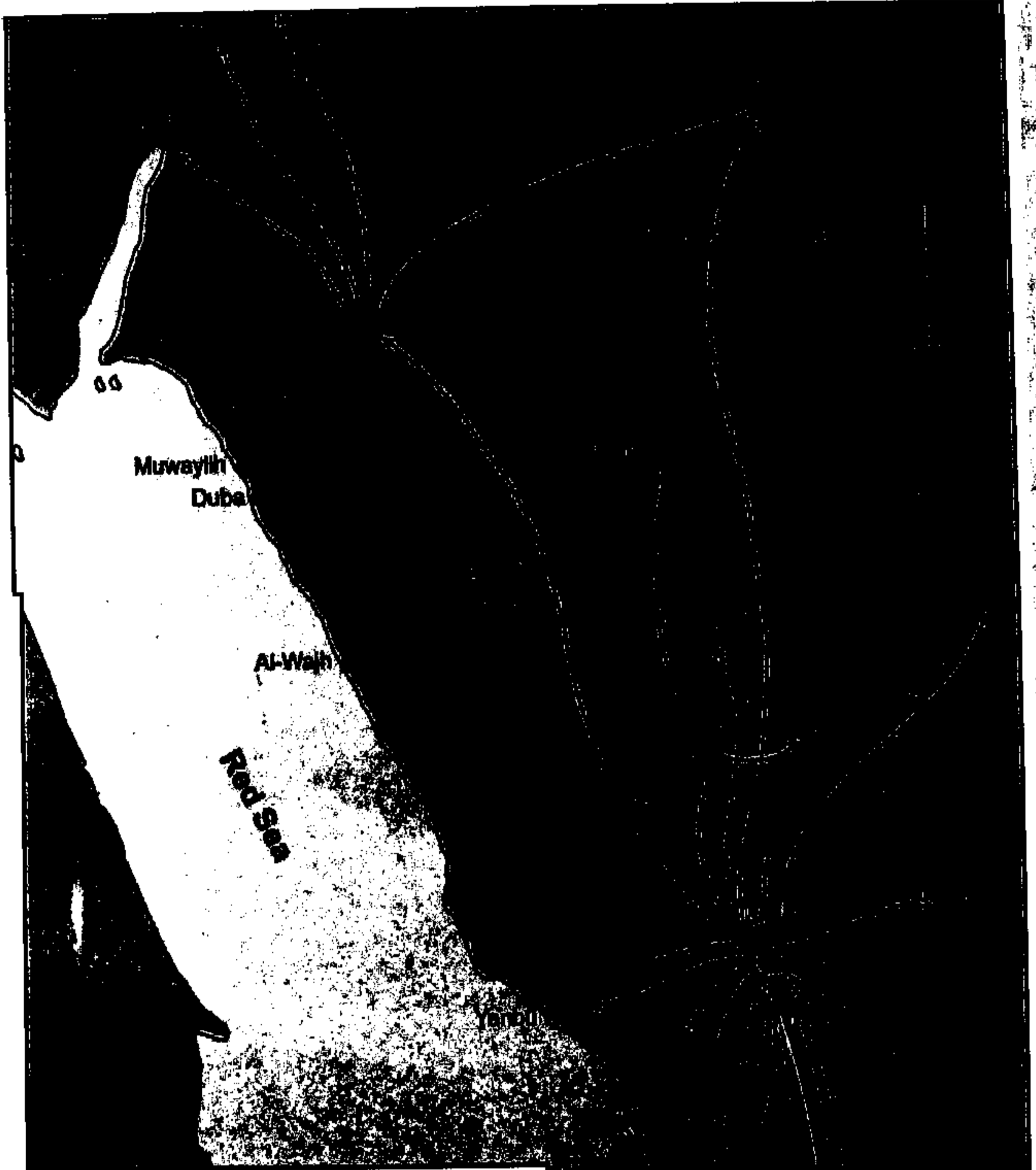


The slope of Mount Sal

The site where the leaders were based, and where Al-Fath Mosque was subsequently built

The mosques of Abu Bakr, Ali bin Abi Talib and Salman Al-Farisi are also visible in this picture



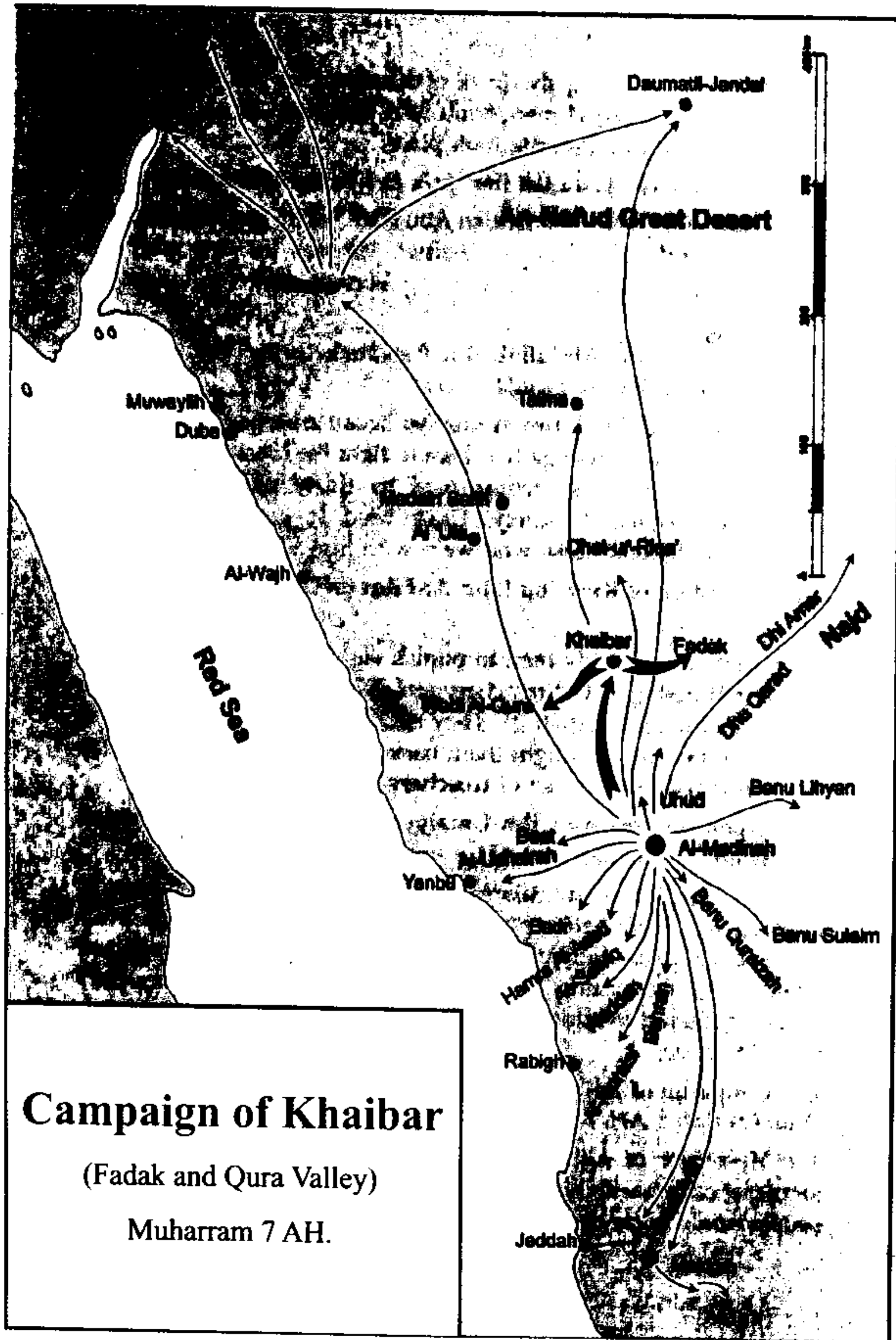


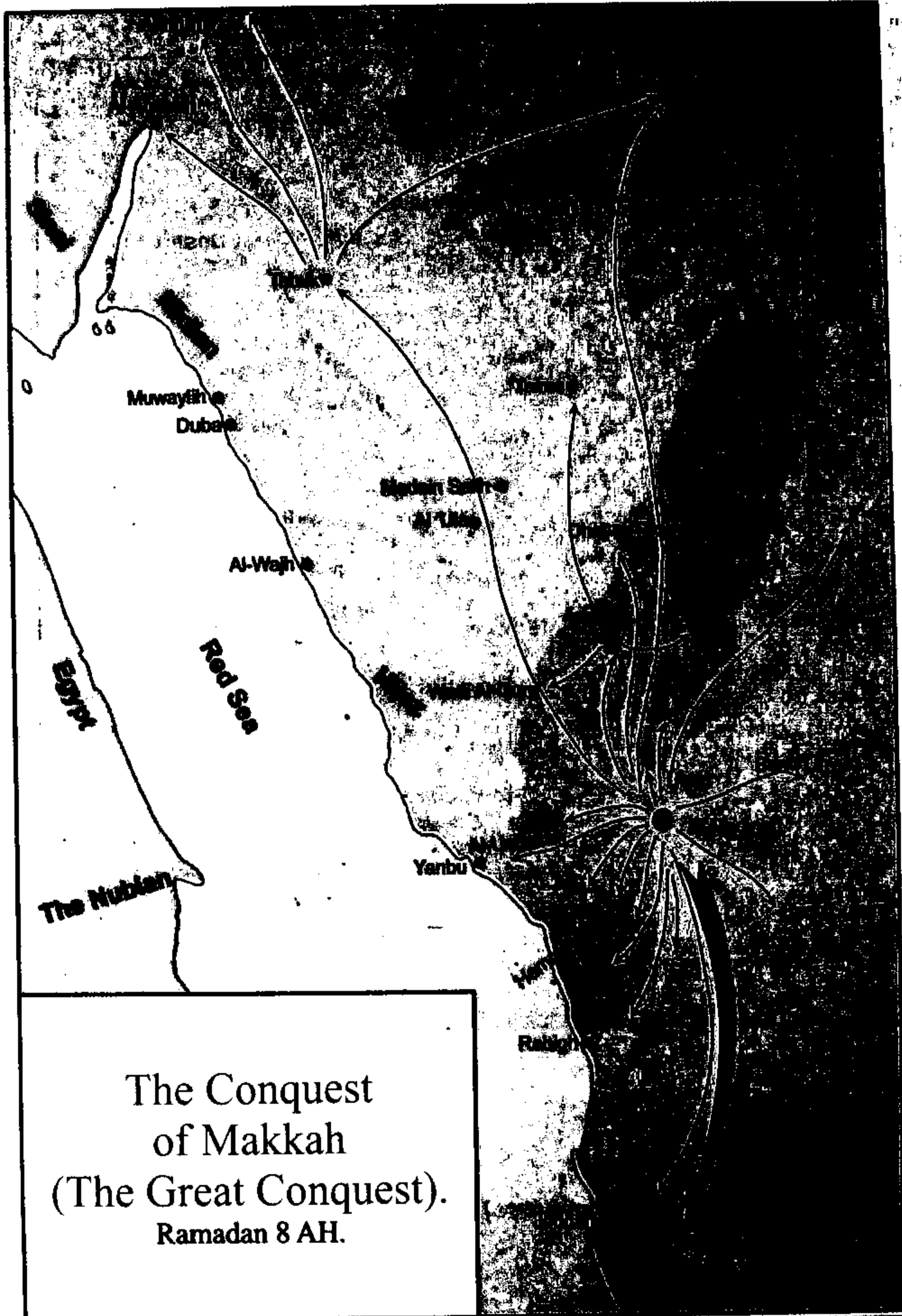
Al Hudaibiyah

(Ridwan Pledge)

Dhul Qadah 6 AH.





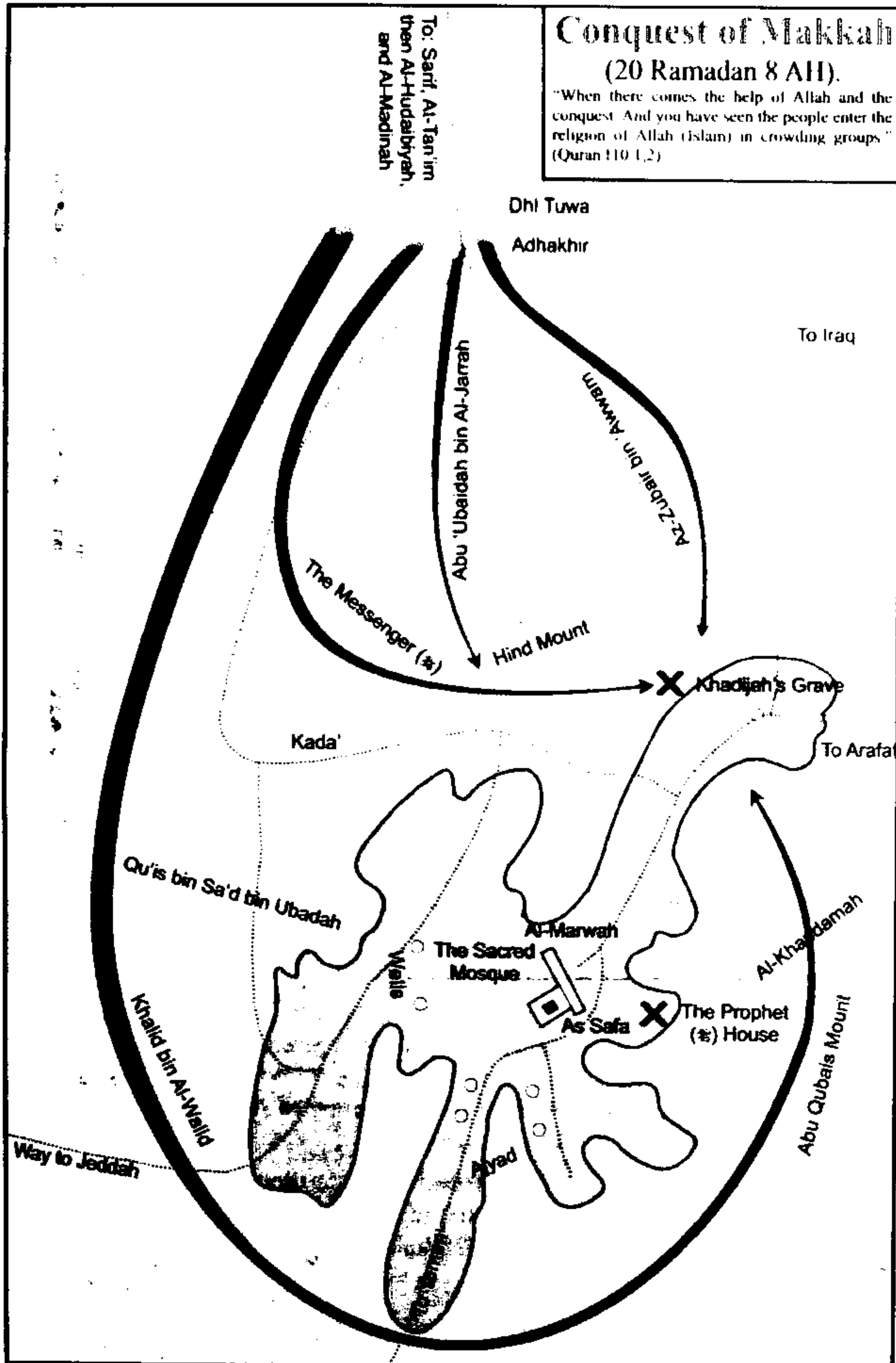


The Conquest
of Makkah
(The Great Conquest).
Ramadan 8 AH.

Conquest of Makkah (20 Ramadan 8 AH).

"When there comes the help of Allah and the conquest. And you have seen the people enter the religion of Allah (Islam) in crowding groups."
(Quran 110:1,2)

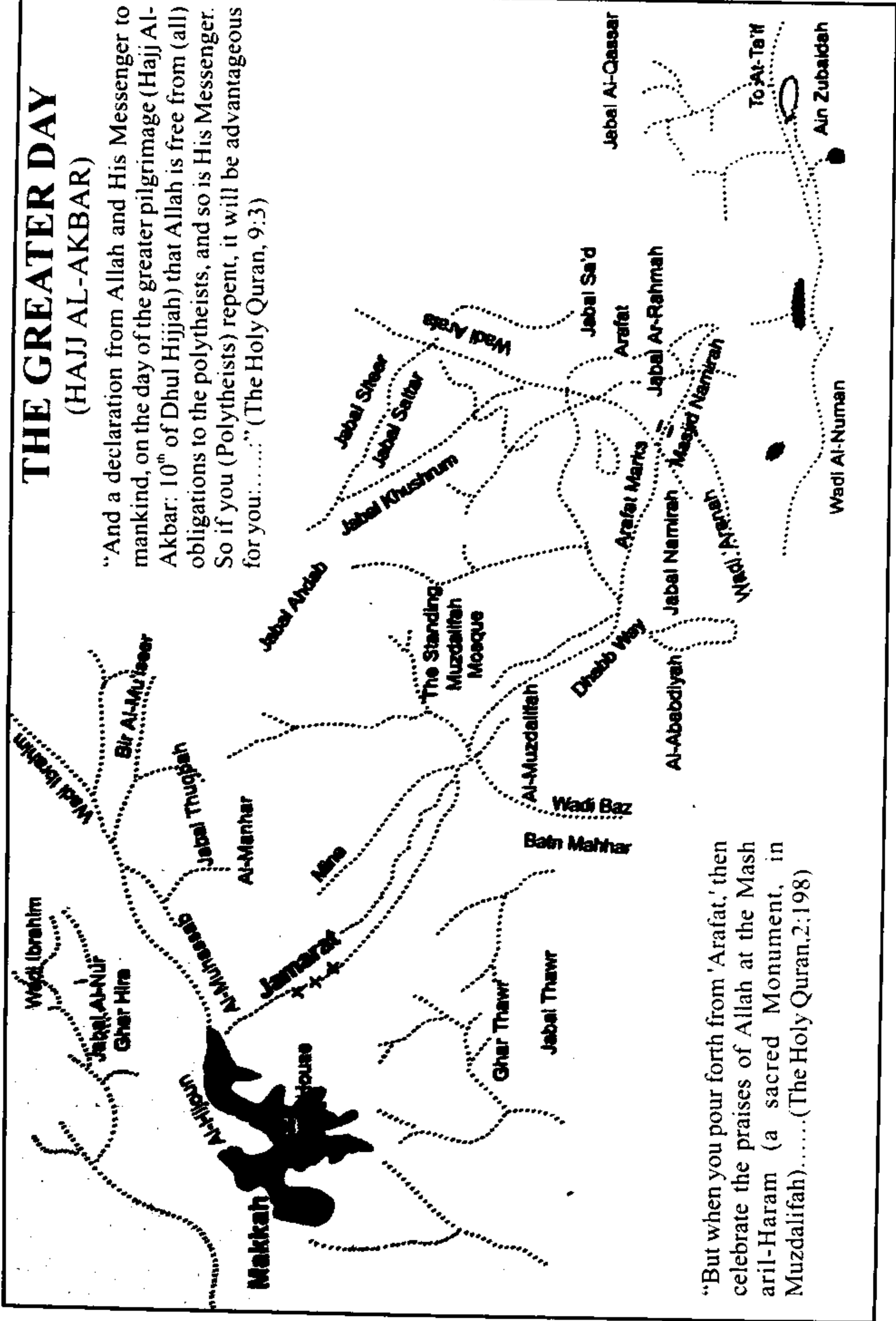
To: Sarif, Al-Tan'im
then Al-Hudaybiyah,
and Al-Madinah



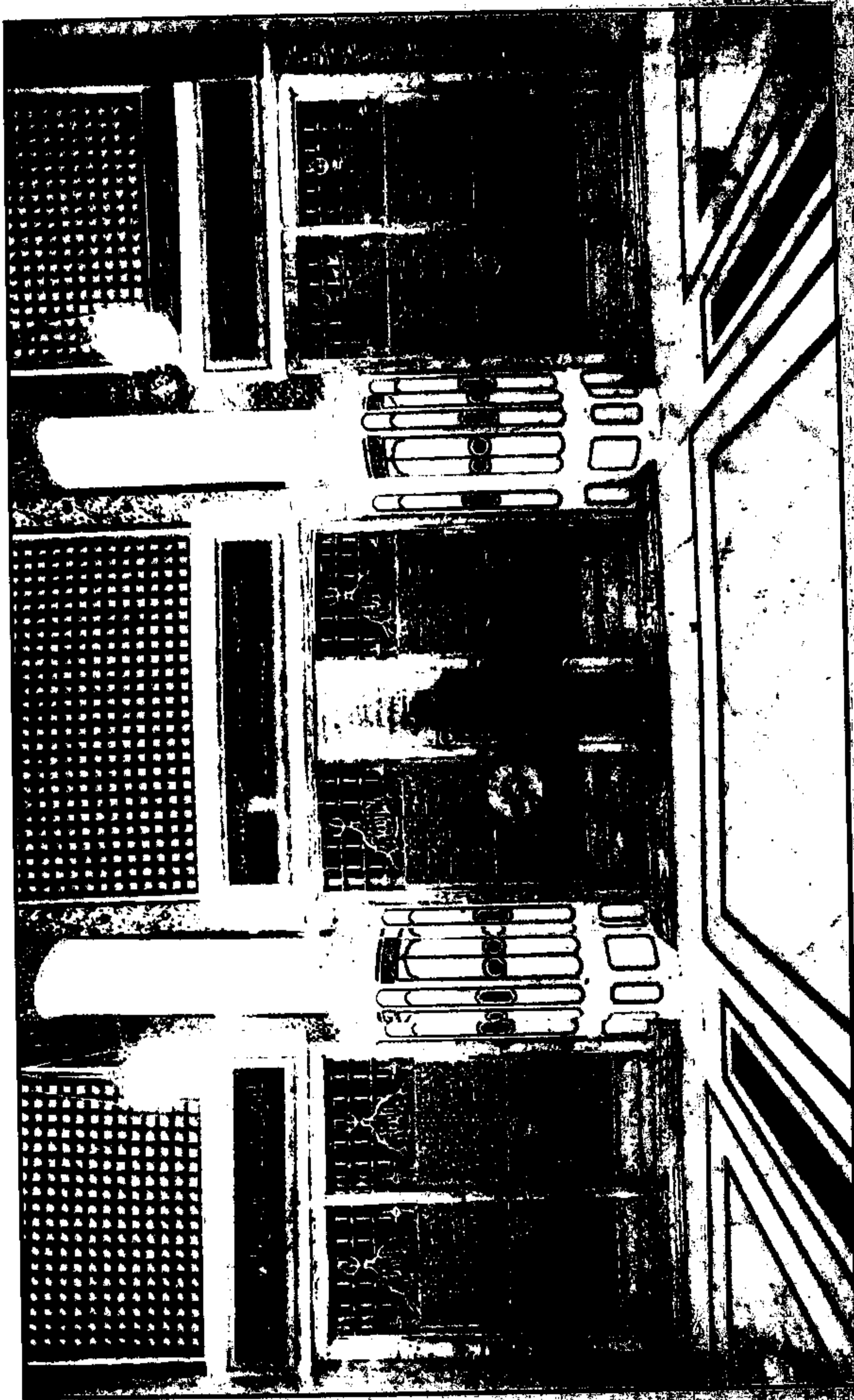


THE GREATER DAY (HAJJ AL-AKBAR)

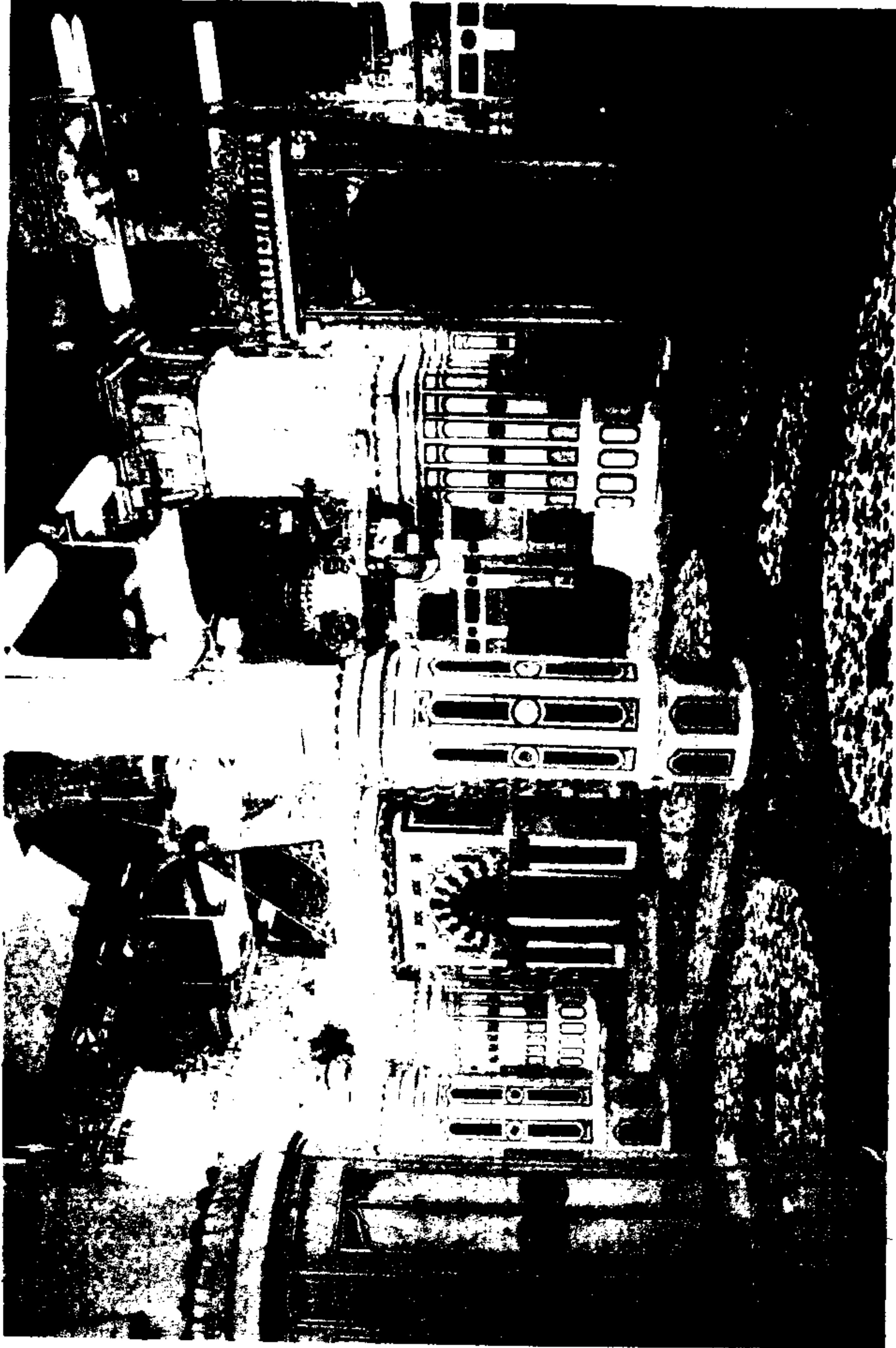
“And a declaration from Allah and His Messenger to mankind, on the day of the greater pilgrimage (Hajj Al-Akbar: 10th of Dhul Hijjah) that Allah is free from (all) obligations to the polytheists, and so is His Messenger. So if you (Polytheists) repent, it will be advantageous for you:.....” (The Holy Quran, 9:3)



“But when you pour forth from 'Arafat,' then celebrate the praises of Allah at the Mash'aril-Haram (a sacred Monument, in Muzdalifah).....(The Holy Quran,2:198)

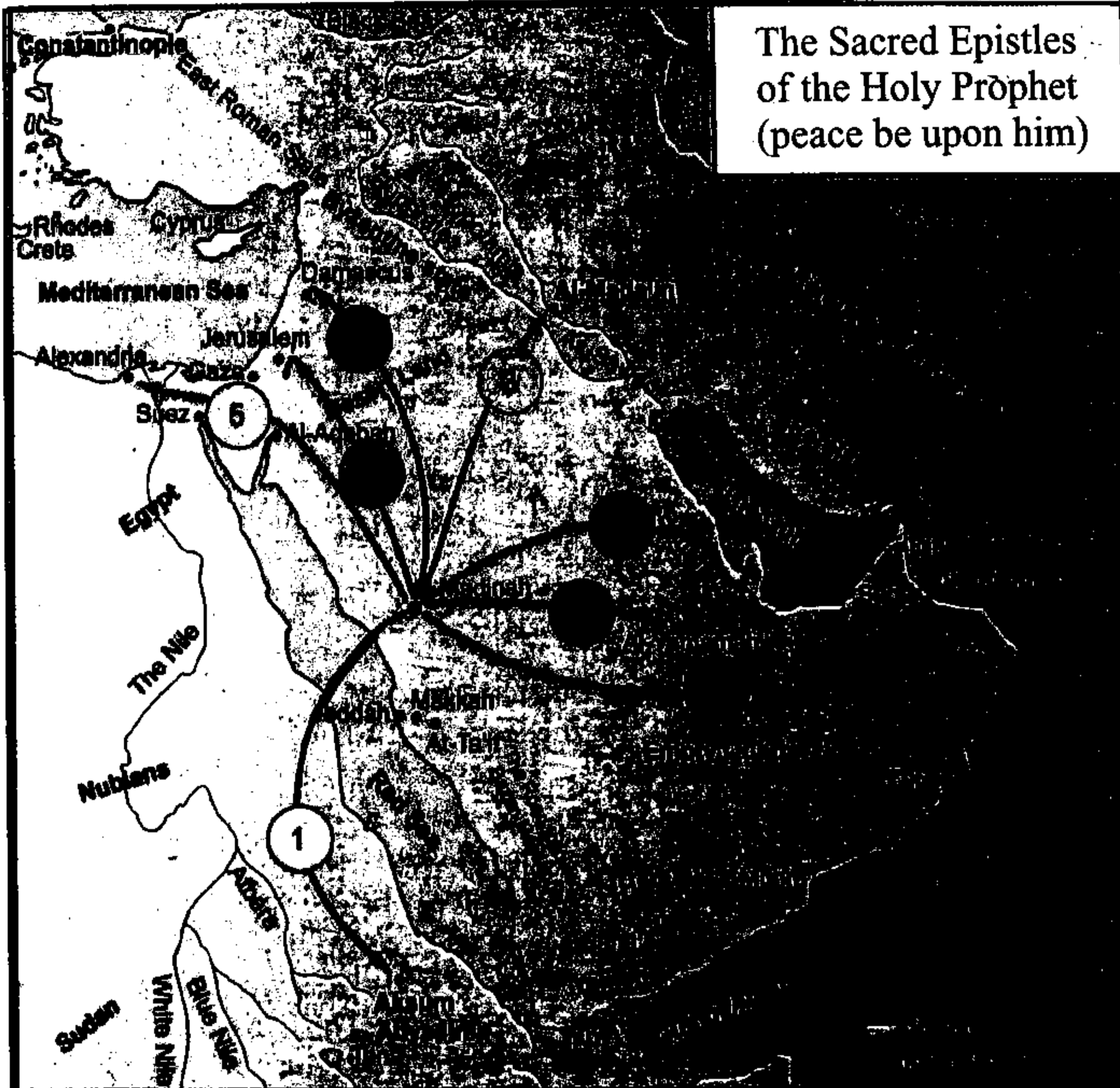


Three of the places of the Prophet (peace be upon him) and his Companions Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with both of them)



The Prophet's Niche (Mihrab-e-Nabawi) and the Riyad-ul-Jannat, of the Holy Prophet's Mosque, Madinah.

The Sacred Epistles of the Holy Prophet (peace be upon him)

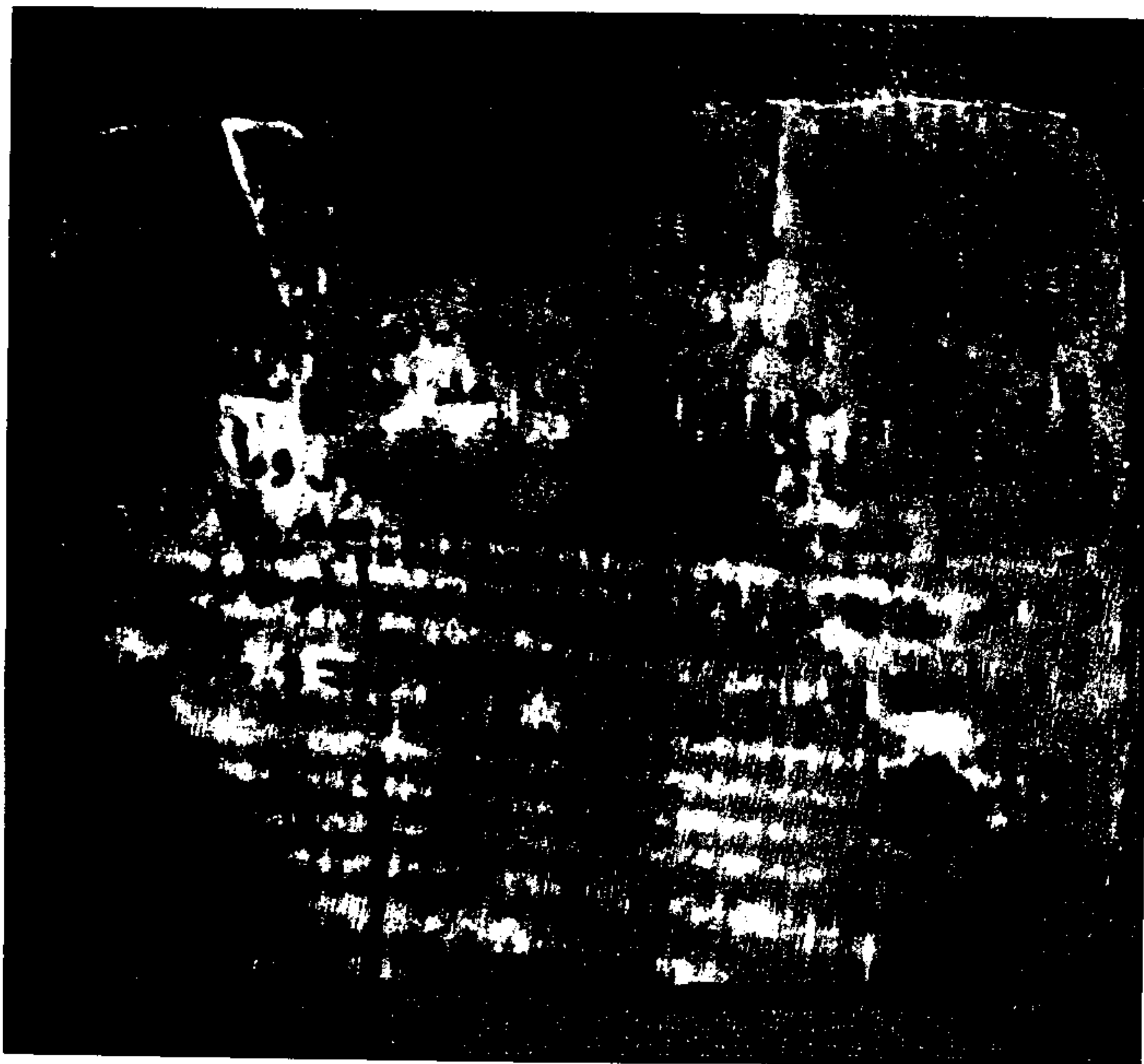


The Letter of the Prophet (ﷺ) to Al-Mundhir bin Sawa

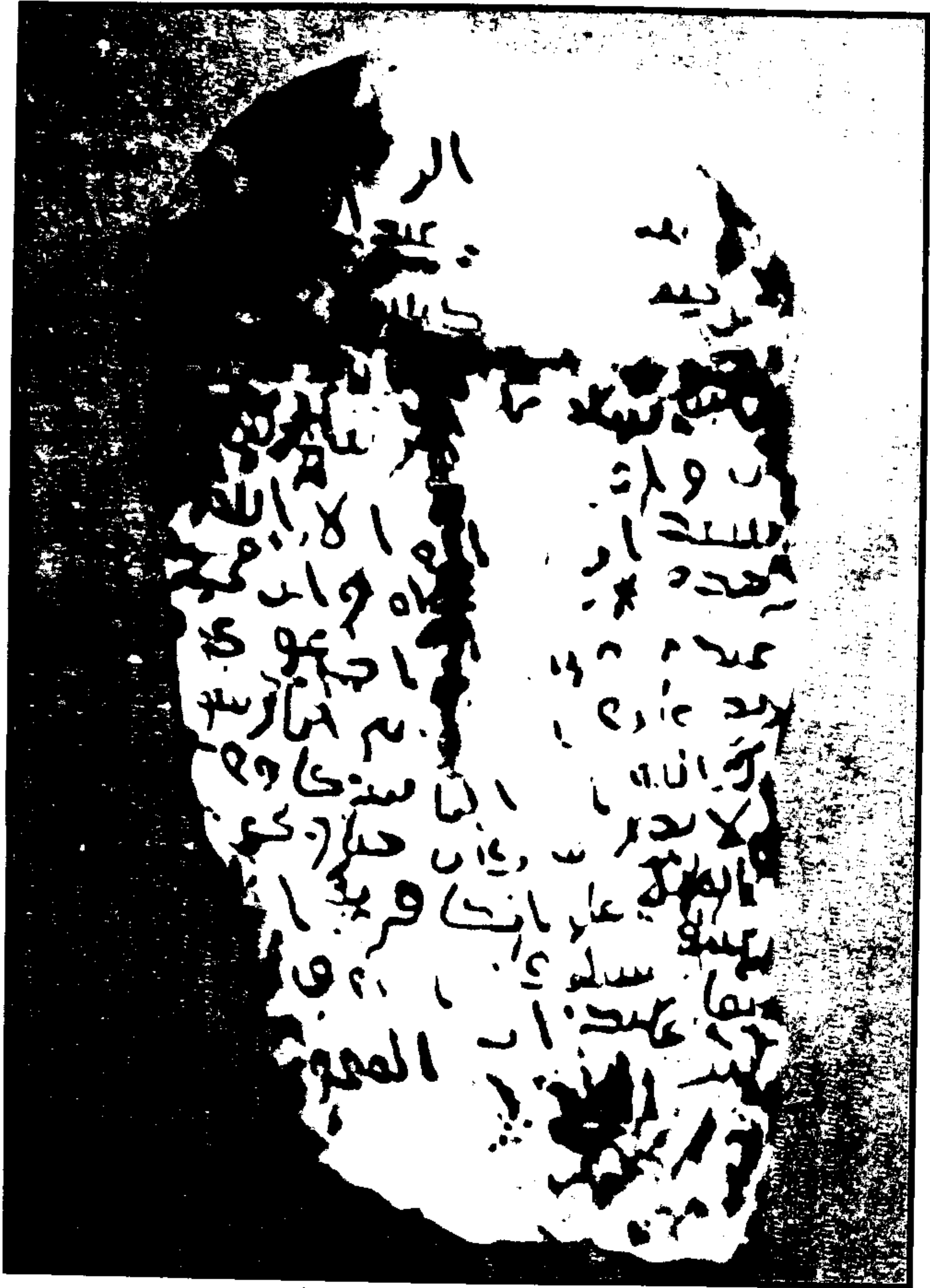
No.	Bearer	Destination
①	Amr bin Umalyah	Abyssinia
●	Al-Ak' bin Al-Hadrami	Yemen
●	Abdullah bin Hudhafah	Al-Hind
●	Diriyah Al-Kalbi	Yemen
●	Habb bin Ad-Bahsi	Abyssinia
●	Amr bin Al-As	Yemen
●	Sa'ad bin Malik	Yemen
●	Shaybah bin Wahb	Yemen

بسم الله الرحمن الرحيم
 من محمد رسول الله الذي
 بعى عليه الف ليلة ليلة علي بن
 ابي طالب والي اظمت اية
 في الله الذي لا اله الا هو المجد
 المدون السلام هو من المعنى
 و افسد ان من من من من
 الله و جميعه العاها اليه بالسو
 ل الطيبه اليه من جميع ارضه
 وجه وجه كما طوى اذ و يندوه و
 اعد عروى الي الله و جميعه
 اعد و ال و ال و ال و ال و ال
 يعنى و في بال و ال و ال و ال
 سو ل الله و ابي ادم و جميعه
 و ك الى الله عن و جميعه
 و يصب و اقبو و جميعه
 في ليلة التدي

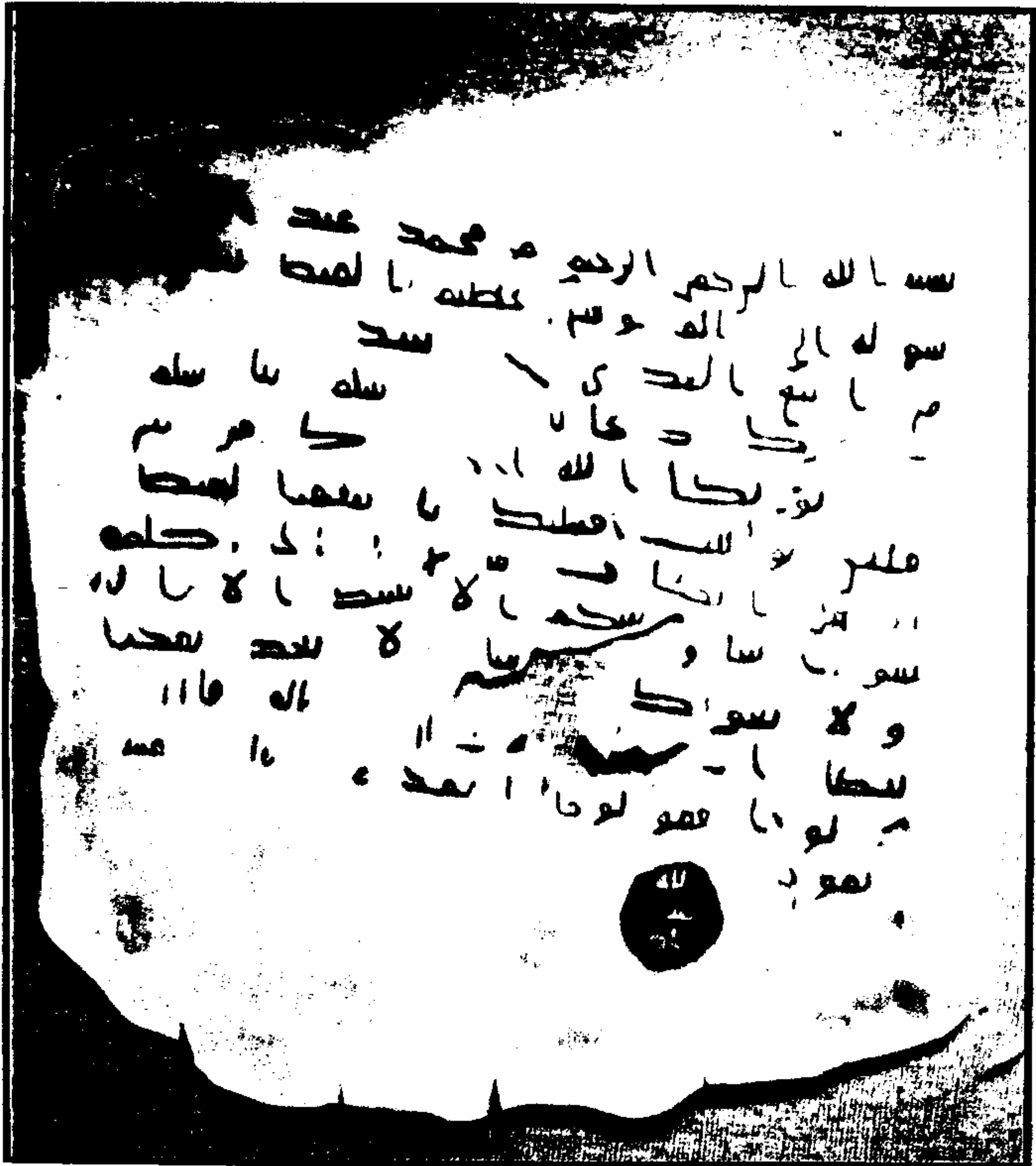
The Sacred Epistle of the Prophet (peace be upon him) to Ashama al-Najashi (Negus) ruler of Habshah (Abyssinia).



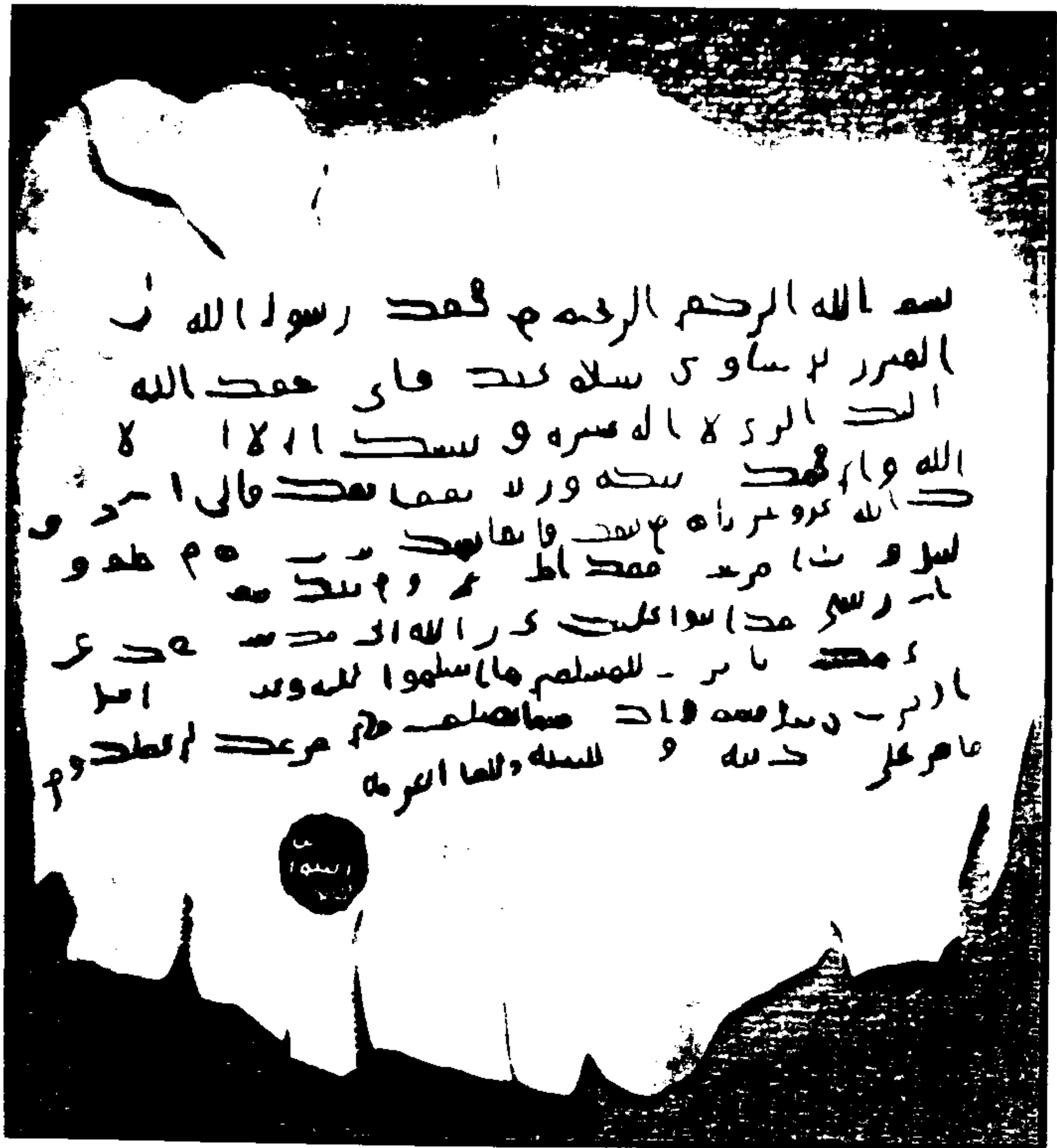
The Sacred Epistle of the Prophet (peace be upon him) to
Heraclius (610-641 AD) Caesar Rome.



The Prophet's (peace be upon him)
Sacred Epistle to Chosroe Kisra, Persian King.



The Prophet's (Peace be upon him)
Sacred Epistle to Al-Muqawqis, ruler of Alexandria. (Egypt)



بسم الله الرحمن الرحيم محمد رسول الله
 المرسل بساوي سلا عند فاي عهد الله
 الك الرذ لا اله غيره و يسك الا لا
 الله و اى عهد سكه ورد فيما عهد فاي احد و
 الله كرو عر راي عهد و اى عهد سكه و
 لسوف نأ مرع عهد اط ع و عهد سكه
 نأ رسر عهد سوا كيت ك ر الله ال مد عهد
 عهد نأ مر - للمسلم ما سلموا لله و
 ال مر - و سلا عهد و اى عهد سكه
 عا هر كل ك لله و للسنة و لما الترمه

The Prophet's (peace be upon him)
 Sacred Epistle to Al-Mundhir bin Sawa, governor Bahrain.

Volume two covers greatest endeavours of the Holy Prophet (Salla Allah-u alaihi wa-sallam) which not only Prophet's preaching is at its height but also the Holy Prophet (Salla Allah-u alaihi wa-sallam) Gracious, the Most Merciful, revealed the verse (Salla Allah-u alaihi wa-sallam) (Al-Furqan: 28) *Wa-ladunna tul-Wadaa*) I have completed for you your religion and have fulfilled the promise which I made to you, and I am pleased for you to have Islam as your religion. (Salla Allah-u alaihi wa-sallam)

Striving in the way of Allah began with the campaigns against the Banu Qainuqa, Al-Sawiq, Qarqart-ul-Kudr, Ghazwan and fought the famous Campaign (Ghazwah) of Uhud in the month of Shawwal. Allah's Messenger (Salla Allah-u alaihi wa-sallam) also led the campaigns of Al-Ahzab, Khaibar, Muta and the great campaign of Badr. He also led the campaigns of Taif, Hunain and last campaign of Tabuk. Allah's Messenger (Salla Allah-u alaihi wa-sallam) also sent numerous expeditions. The Farewell Hajj (Salla Allah-u alaihi wa-sallam) performed by the Holy Prophet (Salla Allah-u alaihi wa-sallam) in 10 A.H. (628 A.D.) and the celebrated Sermon of Arafat was also delivered.

The scholars have enumerated the number of delegations appointed by the Holy Prophet, between sixty and one hundred, which had come to him from seventy six delegations from almost all parts of Arabia and beyond. Allah's Messenger (may Allah's Blessings and peace be upon him) sent envoys to the rulers and chiefs inviting them to embrace Islam and were appointed in the month of Muharram 7 A.H. (May 628 A.D.) and every envoy spoke eloquently in the presence of the people to whom he was sent. This volume covers all the envoys and has enlisted the leading envoys.

Allah's Messenger (Peace be upon him) became ill in the month of Safar, 11 A.H. and delivered the last Sermon on Thursday, 12th of Safar, 11 A.H. The Holy Prophet (Salla Allah-u alaihi wa-sallam) passed away on Monday, 12th of Safar, 11 A.H.

Consternation of the companions, and Hassan (Salla Allah-u alaihi wa-sallam) (Taala anhu) elected as the first orthodox caliph. Hassan's (Salla Allah-u alaihi wa-sallam) troops marched. Allah's Messenger (Salla Allah-u alaihi wa-sallam) appeared to Sultan Nooruddin Zangi in dream in 557 A.H. (1161 A.D.) in which he saw two wretched men, those were shown in dream. A canal (The Lead Ditch) was dug upto the water soil. This is the story of the Holy Prophet (Salla Allah-u alaihi wa-sallam) Khizra. Distinctive features of the Holy Prophet (Salla Allah-u alaihi wa-sallam) Prophethood, Replendent face, auspicious had (Salla Allah-u alaihi wa-sallam) Muhammad (Salla Allah-u alaihi wa-sallam) (Salla Allah-u alaihi wa-sallam) (Salla Allah-u alaihi wa-sallam) Mercy for all the worlds and (Salla Allah-u alaihi wa-sallam) upon him) in the dream.

ISBN 978-9953-0-0000-0