

TABLE OF CONTENTS

The Conquest of Makkah	14
Abū Sufyān leaves Makkah in order to renew the peace treaty.....	19
The story of Hātib ibn Abī Balta‘ah.....	21
The subject matter of Hātib’s letter.....	27
Departure from Madīnah.....	28
Stopping over at Marr az-Zahrān	34
Abū Sufyān embraces Islam	36
Entry into Makkah	40
Entering the Sacred Musjid.....	44
Rasūlullāh ﷺ delivers a speech from the door of the Ka‘bah.....	45
The <i>adhān</i> is given at the door of the Ka‘bah.....	47
Pledge of allegiance from men and women	51
Rasūlullāh’s ﷺ second speech.....	54
The matter concerning the return of the dwellings that were left behind by the <i>Muhājirūn</i>	55
Injunctions concerning certain criminals after the year of amnesty	56
Abū Quhāfah embraces Islam	68
Safwān ibn Umayyah embraces Islam	69
Suhayl ibn ‘Amr embraces Islam.....	70
‘Utbah and Mu‘tab embrace Islam.....	72
Mu‘āwiyah embraces Islam	72

Small battalions are sent to destroy idols	73
‘Uzzā and Suwā‘ are destroyed.....	73
Manāt is destroyed	74
The Battle of Hunayn	76
The siege of Tā’if.....	83
The booty of Hunayn is distributed.....	85
‘Umrah Ji‘irrānah	89
The prohibition of <i>mut‘ah</i>	90
Other incidents that took place in this year	90
Additional points.....	91
The appointment of governors	94
The 9 th year of the emigration	95
The expedition of ‘Uyaynah ibn Hisn Fazārī.....	96
The speech of ‘Atārid ibn Hājib.....	97
The expedition of Walīd ibn ‘Uqbah ibn Abu Mu‘īt ...	100
The expedition of ‘Abdullāh ibn ‘Ausjah ﷺ.....	102
The expedition of Qutbah ibn ‘Āmir.....	102
The expedition of Dahhāk ibn Sufyān	103
The expedition of ‘Alqamah ibn Mujazzaz Mudlajī....	103
The expedition of ‘Alī ibn Abī Tālib ﷺ.....	104
Ka‘b ibn Zuhayr embraces Islam	106
The Battle of Tabūk	109
The meaning of the Hadīth: “You are to me just as Hārūn ﷺ was to Mūsā ﷺ	112

Musjid Dirār	119
Those who remained behind	121
Abū Bakr ﷺ is appointed <i>amīr</i> of hajj	125
Various incidents that took place in 9 A. H.	127
The 10 th year A.H. – the year of delegations	129
1. The delegation of Hawāzin	130
Rasūlullāh’s ﷺ reply.....	132
2. The delegation of Thaqīf.....	132
3. The delegation of Banū ‘Āmir ibn Sa‘sa‘ah	135
4. The delegation of ‘Abd al-Qays.....	136
5. The delegation of Banū Hanīfah – 9 A.H.	138
6. The delegation of Tayy	139
7. The delegation of Kindah.....	140
8. The delegation of Ash‘arīyyīn	140
9. The delegation of Azd.....	142
10. The delegation of Banū Hārith.....	142
11. The delegation of Hamdān.....	143
12. The delegation of Muzaynah.....	144
13. The delegation of Daus	145
14. The delegation comprising the Christians of Najrān.....	145
Mubāhalah.....	149
15. Farwah ibn ‘Amr Judhāmī	153
16. Dimām ibn Tha‘labah comes to Madīnah.....	153

17. The delegation of Tāriq ibn ‘Abdillāh Muhāribī and the Banī Muhārib	155
18. The delegation of Tujīb.....	156
19. The delegation of Hudhaym.....	158
20. The delegation of Banī Fazārah	159
21. The delegation of Banī Asd – 9 A.H.....	159
22. The delegation of Bahrā’	159
23. The delegation of ‘Udhrah	160
24. The delegation of Balīyy	161
25. The delegation of Banī Murrah	161
26. The delegation of Khaulān	162
27. The delegation of Muhārib.....	163
28. The delegation of Sudā’	163
29. The delegation of Ghassān	164
30. The delegation of Salāmān.....	164
31. The delegation of Banī ‘Abas	164
32. The delegation of Ghāmid.....	165
33. The delegation of Azd.....	165
34. The delegation of Banī al-Muntafiq.....	167
35. The delegation of Nakha’	167
Islam is taught in Yemen	168
Khālid ibn Walīd’s expedition to Najrān	168
‘Alī’s ﷺ expedition towards Yemen.....	171
Hajjatul Wadā’ – the Farewell Pilgrimage.....	172

The sermon at Ghadīr Khum.....	175
Return to Madīnah	177
Jibra'īl ؑ comes to Rasūlullāh ﷺ.....	177
The military expedition of Usāmah ibn Zayd ؓ.....	178
Preparation for the journey to the hereafter	180
Rasūlullāh ﷺ falls ill	182
Fātimah <i>radiyallāhu ‘anhā</i> cries and smiles	184
The incident of Qirtās	185
Rasūlullāh’s ﷺ final sermon.....	188
Rasūlullāh’s ﷺ last salāh with congregation	192
The day of Rasūlullāh’s ﷺ demise	195
Rasūlullāh ﷺ in the throes of death	197
The date of Rasūlullāh’s ﷺ demise	199
The uneasiness of the Sahābah ؓ	200
Abū Bakr’s ؓ sermon.....	202
The remainder of Abū Bakr’s ؓ sermon	205
The Ansār gather at Saqīfah Banī Sā‘idah	207
The burial arrangements.....	211
The <i>janāzah salāh</i>	212
Burial.....	214
Additional points.....	215
2. The incident concerning Qirtās	217
3. Abū Bakr ؓ is appointed imām for the salāh	219
4. Removal of a misunderstanding.....	222

5. The period of Abū Bakr's ﷺ imāmat.....	223
6. Date of Rasūlullāh's ﷺ demise.....	223
7. Saqīfah Banī Sā'idah and the pledge of allegiance..	226
The speech of Sa'd ibn 'Ubādah ﷺ.....	227
Abū Bakr's ﷺ speech.....	228
Sa'd ibn 'Ubādah's ﷺ acknowledgement.....	232
The general pledge after the special pledge	237
'Umar ﷺ delivers a speech before the general pledge.	238
Abū Bakr's ﷺ first speech after the general pledge.....	239
'Alī's ﷺ pledge of allegiance.....	240
The pledge of Sa'd ibn 'Ubādah ﷺ.....	246
Abū Bakr's ﷺ intention to give up the caliphate	247
An interesting incident	248
The matter concerning the appointment of a caliph.....	248
Why did Rasūlullāh ﷺ not appoint a caliph?	253
A concise explanation of the basis for the difference between the Ahlus Sunnah and Shī'ah regarding the caliphate	254
The assets of Rasūlullāh ﷺ.....	257
The reality behind the orchard of Fidak.....	264
A misgiving and a reply to it.....	266
The inheritance of the Prophet ﷺ.....	273
Rasūlullāh ﷺ is alive in his grave.....	274
An objection and a reply to it.....	285

The words of Maulānā Muhammad Qāsim Nānautwī <i>rahimahullāh</i> with regard to Rasūlullāh's ﷺ life in his grave.....	289
The Pure Wives of Rasūlullāh ﷺ.....	306
The number of Rasūlullāh's ﷺ wives and the order in which he married them.....	310
Umm al-Mu'minīn Khadījah <i>radiyallāhu 'anhā</i>	310
Children.....	318
Demise	318
Virtues and merits	319
Umm al-Mu'minīn Saudah bint Zam'ah <i>radiyallāhu 'anhā</i>	320
Umm al-Mu'minīn 'Ā'ishah Siddīqah <i>radiyallāhu 'anhā</i>	323
Knowledge	326
Abstinence.....	326
Merits and virtues.....	328
Umm al-Mu'minīn Hafsa bint 'Umar <i>radiyallāhu 'anhā</i>	330
Umm al-Mu'minīn Zaynab bint Khuzaymah <i>radiyallāhu 'anhā</i>	331
Umm al-Mu'minīn Umm Salamah bint Abī Umayyah <i>radiyallāhu 'anhā</i>	332
Demise	334
Virtues and merits	335
Umm al-Mu'minīn Zaynab bint Jahsh <i>radiyallāhu 'anhā</i>	336

Rasūlullāh's ﷺ pure sight.....	342
An explanation of the verse: And you were concealing in your heart something which Allāh wants to reveal, and you were fearing the people. Whereas you ought to fear Allāh more”.....	343
Date of the marriage.....	344
Walimah.....	345
Virtues and merits	346
Piety	347
Worship.....	349
Abstinence.....	350
Demise	351
The question of hijāb.....	353
The advantages of hijāb and the disadvantages of no hijāb	356
Satan's conversation with Allāh ﷻ.....	357
Umm al-Mu'minīn Juwayriyah bint Hārith <i>radiyallāhu 'anhā</i>	362
Umm al-Mu'minīn Umm Habībah bint Abī Sufyān <i>radiyallāhu 'anhā</i>	363
Umm al-Mu'minīn Safīyyah bint Huyayy <i>radiyallāhu 'anhā</i>	367
Umm al-Mu'minīn Maymūnah bint Hārith <i>radiyallāhu 'anhā</i>	371
Slave women.....	372
Polygamy	373
Why did Rasūlullāh ﷺ enter into several marriages?....	380

Rasūlullāh's ﷺ children.....	382
Qāsim	383
Zaynab radiyallāhu ‘anhā.....	383
Ruqayyah radiyallāhu ‘anhā	385
Umm Kulthūm radiyallāhu ‘anhā	386
Fātimah radiyallāhu ‘anhā.....	387
Ibrāhīm ؑ	389
The blessed physical features of Rasūlullāh ﷺ	390
The seal of prophet-hood	390
Rasūlullāh's ﷺ blessed beard	392
The clothing of Rasūlullāh ﷺ.....	398
The clothing of Rasūlullāh ﷺ was that of Ibrāhīm ؑ and Ismā‘īl ؑ	401
An overview of the matter concerning imitating the unbelievers	403
The distinction among nations	410
The definition of <i>tashabbuh</i>	411
The order concerning <i>tashabbuh bil kuffār</i>	412
The reason for the prohibition of <i>tashabbuh bil kuffār</i>	415
The harms of <i>tashabbuh</i>	419
The economic consequences of western dress	427
‘Umar ؓ warns the Muslims from emulating the unbelievers	428
The definition of Islamic dress.....	434
The Miracles of Muhammad ﷺ.....	436

The number of miracles	439
The types of miracles	440
The intellectual miracles	441
The first intellectual miracle	441
The second intellectual miracle.....	441
The third intellectual miracle	442
The fourth intellectual miracle	444
The fifth intellectual miracle.....	445
The dawn of Islam.....	446
The sixth intellectual miracle	447
The seventh intellectual miracle	448
The perceptual miracles	448
The definition of a miracle.....	451
The intellectual and practical miracles.....	451
The Qur'ān is the greatest miracle	451
The first reason for the miraculous-ness of the Qur'ān	452
A reply to a misgiving.....	453
The second reason for the miraculous-ness of the Qur'ān	456
.....	
The third reason for the miraculous-ness of the Qur'ān	456
The Hadīth of Muhammad ﷺ - another miracle.....	457
The 'ulamā' of Islam – the third miracle	461
The fourth miracle.....	463
The fifth miracle.....	464

Predictions of past Prophets with regard to Rasūlullāh ﷺ ...	465
Preliminary matters	467
First prediction	473
Second prediction.....	484
Third prediction.....	489
Fourth prediction.....	492
Fifth prediction.....	494
Sixth prediction	497
Seventh prediction.....	507
Eighth prediction.....	509
Ninth prediction	511
Tenth prediction	512
Eleventh prediction	513
Twelfth prediction.....	513
Thirteenth prediction.....	514
Fourteenth prediction	514
Fifteenth Prediction.....	515
Sixteenth Prediction	523
Seventeenth Prediction.....	527
The dream of ‘Ātikah bint ‘Abd al-Muttalib	529
Eighteenth Prediction	530
Nineteenth Prediction.....	531
Twentieth Prediction	533
A few misgivings of the Christians and a reply to them	549

First misgiving	549
Second misgiving	550
Third misgiving	550
Twenty second prediction	552
Twenty third prediction	553
Twenty fourth and twenty fifth prediction	555
Future Predictions from the Qur'ān and Hadīth	557
The distinction of the predictions of Muhammad ﷺ	559
1. The preservation of the Qur'ān	560
2. The miraculous nature of the Qur'ān	560
3. Protection of Muhammad ﷺ	561
4. The victory of Islam	561
The defeat of the Romans	562
6. The Rightly Guided Caliphs	563
7. The conquest of Khaybar	566
8. The conquest of Persia and Rome	566
9. The defeat of Arab tribes	567
10. The conquest of Makkah	567
11. Victory in the battle of Ahzāb	568
12. The Jews will never hope for death	568
13. Instilling fear in the hearts of the unbelievers	569
14. Apostasy and putting an end to it	570
15. The demise of Rasūlullāh ﷺ	570
Predictions that are mentioned in the Hadīth	571

Miracles of blessings.....	576
Acceptance of supplications.....	577
Curing the sick	579
Bringing the dead to life.....	581
The miracles of ‘Îsā ﷺ	585
The purpose of prophet-hood	588
The reason behind the deviation of the Christians	588
The three fundamental principles of religion	591
<i>Tauhīd</i>	591
Prophet-hood	592
The resurrection	592
The teaching of Islam.....	593
<i>Khasā’is-e-Nabawī</i>	595

The Conquest of Makkah

Ramādān 8 A.H.

At the time when the peace treaty was signed at Hudaybiyah between Rasūlullāh ﷺ and the Quraysh, then in accordance with the conditions that were written down, the different tribes were given the choice of joining either of the two parties [to the peace treaty]. Consequently, the Banū Bakr joined the Quraysh while the Banū Khuzā‘ah joined Rasūlullāh ﷺ. Both these tribes were at each other’s throats since pre-Islamic times. The reason for this was that Mālik ibn ‘Abbād Hadramī went into the lands of the Banū Khuzā‘ah with his trading goods. The Banū Khuzā‘ah killed him and stole all his wealth and possessions. When the Banū Bakr got the opportunity, they killed a member of the Banū Khuzā‘ah tribe in exchange for the Hadramī person. In exchange for this one person, the Banū Khuzā‘ah then killed three members of the Banū Bakr tribe. The three were leaders by the names of Dhuwayb, Sulamī and Kulthūm. They were killed in the plains of ‘Arafāt, very close to the boundaries of the Haram (the sanctified sanctuary of Makkah).

This killing and counter killing continued from pre-Islamic times till the advent of Islam. With the advent of Islam, it stopped because the people were more occupied with Islamic affairs.

On account of a limited peace treaty that was signed in Hudaybiyah, the two groups now felt safe from each other and fearless of each other. The Banū Bakr now found the opportunity to give vent to their enmity. Naufal ibn Mu‘āwiyah from the Banū Bakr together with his friends attacked the

Khuzā‘ah. It was at night when members of the latter tribe had stopped over at an oasis by the name of Watīr and were sleeping there.

Safwān ibn Umayyah, Shaybah ibn ‘Uthmān, Suhayl ibn ‘Amr, Huwaṭib ibn ‘Abd al-‘Uzzā and Makraz ibn Hafṣ who were all from the Quraysh secretly assisted the Banū Bakr. The Khuzā‘ah fled and sought refuge in the Haram. However, they too were not spared.

The Quraysh helped the Banū Bakr in every way possible. They supplied them with weapons and men as well. People from the Khuzā‘ah sought refuge in Makkah in the house of Budayl ibn Warqā’ Khuzā‘ī. However, the Banū Bakr and the Quraysh leaders got into the houses, killed them and stole from them. They continued in this thinking that Rasūlullāh ﷺ would not know about all this. The next morning, the Quraysh regretted their actions and realized that they went against the peace treaty and that, through an error on their part, they broke their promises which they made with Rasūlullāh ﷺ at Hudaybiyah.

‘Amr ibn Sālim Khuzā‘ī went to Madinah with a delegation of 40 people and presented himself to Rasūlullāh ﷺ. The latter was in the musjid at that time. ‘Amr ibn Sālim stood and announced:

يا رب إني ناشد محمدا — حلف أبينا وأبيه الأتلا

“O Sustainer! I have come to remind Muḥammad [ﷺ] of the old agreement that was made between my father and his father, ‘Abd al-Muttalib.”

In pre-Islamic times, the Khuzā‘ah were the confederates of ‘Abd al-Muttalib. So he is making reference to this fact that just as we are your confederates [at present], our forefathers were the confederates of your forefathers.

Note: In some Traditions, the wording is slightly different: instead of *يا رب إني ناشد*, the words *اللهم إني ناشد* are mentioned. In some Traditions instead of *يا رب* the words *إني ناشد محمدا* are mentioned. The words *لأهّم* have the same meaning as *اللهم*. For example, the following Tradition is related in the *Sahīh* of Imām Bukhārī:

لأهّم لَوْلَا أَنْتَ مَا اهْتَدَيْنَا

“O Allāh! Were it not for You, we would not have been guided.”

In his book, *Sīratun Nabī*, ‘Allāmah Shiblī *rahmatullāhi ‘alayh* has mistaken the word *لأهّم* as *لأهمّ* and translated it accordingly. He therefore translates this line as: “There is nothing to be concerned about. I will remind Muḥammad of that agreement.” This mistake is based on the letters being very similar.

[‘Amr ibn Sālīm continues]:

إِنْ قَرِيشًا اخْلَفُوكَ الْمَوْعِدَا — وَنَقَضُوا مِيثَاقَكَ الْمَوْكِدَا

“The Quraysh have certainly went against your agreement. And they have broken your strong agreement and promise.

هَمْ يَبْتَونَا بِالْوَتِيرِ هَجْدَا — وَقَتَلُونَا رُكْعَا سَجْدَا

“They attacked us at the Watīr oasis while we were asleep at night. They killed us while we were bowing and prostrating [in *ṣalāh*].” Some of them had become Muslims although this ‘Amr himself was not a Muslim.

وَجَعَلُوا لِي فِي كِدَاءٍ رَصْدَا — وَزَعَمُوا أَنْ لَسْتُ أَدْعُو أَحَدَا

“They placed some people to ambush us at the place called Kidā’. They assumed that I will not summon anyone to come to my assistance.

وهم أذل وأقل عددا

“They are despicable and also very few in number.”

ووالدا كنا وكنت الولدا — ثمت أسلمنا ولم ننزع يدا

“We are like a father and you are like our child.” This is because the mother of ‘Abd Manāf was from the Khuzā‘ah tribe. In like manner, the mother of Quṣayy, Fāṭimah bint Sa‘d, was also from the Khuzā‘ah tribe. “Based on this relationship, it is necessary for you to help and assist us. Apart from this, we have always remained obedient and loyal to you. We never disobeyed you at any time. It is therefore hoped that you will help those who are loyal and faithful to you.”

فانصر ايداك الله نصرنا اعتدا — وادع عباد الله يأتوا مددا

“You should therefore help us immediately, Allāh ﷻ will help you. Order the special servants of Allāh [your Companions ﷺ] so that they will certainly come to our assistance as well.”

According to another narration, the following words were said:

فانصر رسول الله نصرنا اعتدا

“O Messenger of Allāh! Come to our immediate assistance.”

فيهم رسول الله قد تجردا — إن سيم خسفا وجهه تربدا

“When the servants of Allāh come to our assistance, the Messenger of Allāh should certainly be among them. He who is prepared to fight the wrongdoers. In other words, do not suffice with merely sending a group of fighters. Rather, he should personally join the army. If the wrong doers try to disgrace you

in any way, may your blessed face take on a glowing expression out of self-honour.”

According to another narration, the word تحردا is used. Which means, may your face show extreme anger.

في فيلق كالبحر يجري مزيدا

“Come with an army that moves like the waves of the sea.”

All these details are given in the following books: *Sharḥ Ma‘ānī al-Āthār*, *Sīrah Ibn Hishām*, *Rauḍ al-Anif*, and *Zurqānī Sharḥ Mawāhib*. A few details are also given in *Fath al-Bārī*.¹

The book, *Maghāzī Ibn ‘Ā’idh*, states on the authority of ‘Abdullāh ibn ‘Umar ؓ that after hearing all these incidents, Rasūlullāh ﷺ said: “You shall certainly be helped, O ‘Amr ibn Sālim!” Another Tradition states that he said: “May I not be helped if I do not come to your help.” Rasūlullāh ﷺ then asked him: “Were all the members of the Banū Bakr tribe involved in this?” He replied: “No. It was only the Banū Nufāthah and their leader, Naufal.” Rasūlullāh ﷺ promised to help and assist him. This delegation then returned. Rasūlullāh ﷺ sent a delegate to the Quraysh in Makkah and asked him to convey the following message: “You may choose one of the following three options:

1. The blood money be paid for those who were killed from the Banū Khuzā‘ah.
2. The Banū Nufāthah be removed from the pact and covenant.
3. Announce that the peace treaty of Hudaybiyah is now cancelled.

¹ *Fath al-Bārī*, vol. 7, p. 399.

When the delegate conveyed this message, Qurṭah ibn ‘Amr replied on behalf of the Quraysh: “We will not pay the blood money to the Banū Khuzā‘ah, the Banū Nufāthah will not be removed from the pact, but we are prepared to cancel the treaty of Hudaibiyah.” However, when the delegate returned, the Quraysh regretted this. They immediately sent Abū Sufyān to Madīnah in order to renew the treaty and to increase the period of the treaty.¹

Abū Sufyān leaves Makkah in order to renew the peace treaty

Abū Sufyān left Makkah and headed towards Madīnah in order to renew the peace treaty. Rasūlullāh ﷺ informed the Companions ﷺ that Abū Sufyān was coming from Makkah in order to increase the period of the treaty and to further strengthen it. Abū Sufyān left Makkah and when he reached a place called ‘Asfān, he met Budayl ibn Warqā’ Khuzā‘ī. Abū Sufyān asked him as to where he was coming from. He replied that he was coming from this nearby valley. On saying this, Budayl continued towards Makkah. It was then that Abū Sufyān thought that this Budayl is certainly returning from Madīnah. He therefore went to the spot where Budayl’s camel had been sitting. He broke the dung of the camel and saw date seeds in it. On seeing this, he said: “By Allāh! Budayl is certainly coming from Madīnah. These seeds are from the dates of Madīnah.” On reaching Madīnah, Abū Sufyān went straight to the house of his daughter, Umm al-Mu’minīn Umm Ḥabībah *radīyallāhu ‘anhā*. He said to her: “O my daughter! You have folded up the sitting mat. Do you consider the mat not worthy of me or am I not worthy of it?” She replied: “This is the bed of Rasūlullāh ﷺ. A polytheist who is impure and filthy with the filth of polytheism cannot sit on it.” Abū Sufyān shouted out saying: “O my daughter! By Allāh, you have fallen into evil in

¹ *Fath al-Bārī*, vol. 8, p. 4.

my absence.” She replied: “Not into evil. Rather, I have come out of the darkness of unbelief and went into the light and guidance of Islam. I am surprised at you that despite being one of the leaders of the Quraysh, you worship stones that can neither hear nor see.”

Abū Sufyān got up from there and went into the masjid. He presented himself before Rasūlullāh ﷺ and said: “I have come on behalf of the Quraysh in order to renew the peace treaty and to increase the period of the treaty.” Rasūlullāh ﷺ did not give any reply. When he got no answer from him, he went to Abū Bakr ؓ and asked him to intercede on his behalf. He replied: “I cannot do anything in this regard.” He then went to ‘Umar ibn al-Khattāb ؓ and asked him to intercede on his behalf. ‘Umar ؓ replied: “Allāh is the greatest! If I do not find a single person in the entire world to join me, I am prepared to go out and wage jihād all by myself.” On hearing this, he went to ‘Alī ؓ who was sitting with his wife, Fāṭimah *radiyallāhu ‘anhā* and his son, Hasan ؓ. He addressed ‘Alī ؓ saying: “O father of Hasan! You are the closest relative to me. I have come with an urgent need. I cannot go back unsuccessful. You should therefore intercede on my behalf before Rasūlullāh ﷺ.” ‘Alī ؓ replied: “I swear by Allāh that Rasūlullāh ﷺ has already made a decision in this regard. It is now impossible for anyone to say anything.” On hearing this, he addressed Fāṭimah *radiyallāhu ‘anhā* saying: “O daughter of Muḥammad! If you order this child [Hasan ؓ] to announce that I have given refuge to the Quraysh, he will forever be recognized as a leader of the Arabs.” She replied: “First of all, he is very young [giving refuge is the responsibility of adults]. Secondly, who can give refuge against the pleasure of Rasūlullāh ﷺ?” Abū Sufyān addressed ‘Alī ؓ saying: “The matter has become very serious. Now show me a way out.” He replied: “I cannot think of anything except that if you think it beneficial and of help, you may do it. Go into the masjid and announce: ‘I have come to

renew the peace treaty of Hudaybiyah, to further strengthen it, and to increase the period of the treaty.’ After saying this, go back to your city.” Abū Sufyān left, went to the masjid and made this announcement in a loud voice: “I am renewing the peace treaty and increasing the period of the treaty.” On saying this, he returned to Makkah.

On reaching Makkah and relating the entire story to the Quraysh, they asked him: “Did Muḥammad accept this announcement of yours?” He replied: “No.” The Quraysh said: “How can you feel pleased and satisfied without having gained the permission and agreement of Muḥammad? You have merely come back with something useless – which is not difficult to break. By Allāh, ‘Alī mocked you [when he told you what to do]. You have neither come with any news about the peace treaty, whereby we could feel at ease. Nor have you come with any news of war whereby we could make preparations.”

When Abū Sufyān left [Madīnah], Rasūlullāh ﷺ ordered the Sahābah to secretly make preparations for the journey to Makkah and to get ready their weapons of war. He emphasized that this should be kept a secret, it should not be announced. He also sent a message to the surrounding tribes to make preparations.¹

The story of Hātib ibn Abī Balta‘ah

It is stated in the Sahīh of Imām Bukhārī that during this period, Hātib ibn Abī Balta‘ah wrote a letter to the people of Makkah informing them that Rasūlullāh ﷺ was making preparations for Makkah. He secretly sent this letter with a woman going to Makkah. Allāh ﷻ informed Rasūlullāh ﷺ of this through divine inspiration. He therefore sent ‘Alī ؓ,

¹ Zurqānī, vol. 2, p. 293.

Zubayr ؓ and Miqdād ؓ instructing them to continue travelling till they reach a place called Raudah Khākh and they find a woman riding a camel. She will have a letter written by Hāṭib ibn Abī Balta‘ah addressed to the people of Makkah. They should bring it back to Madīnah. They relate: “We reached this place, found a woman there, made the camel to sit down and we searched her. However, we did not find the letter. We said to ourselves: ‘By Allāh! Rasūlullāh ﷺ can never be wrong.’ We said to the woman: ‘It would be better if you hand over the letter to us. If not, we will strip you naked and take the letter from you.’ The woman then removed the letter from her hair and handed it over to us. We returned with it to Rasūlullāh ﷺ. He summoned Hāṭib ibn Abī Balta‘ah and asked him about it. He replied: “O Rasūlullāh! Do not hasten in punishing me. I have no family ties with the Quraysh. I merely have a pact with them. My family is at present in Makkah. They have no protectors nor helpers there. On the other hand, the *Muhājirūn* whose families are there have other relatives there as well. Their families are thereby protected there. I therefore thought that since I have no family ties with the Quraysh, I should do them a favour whereby they would protect my family. I take an oath in the name of Allāh that I did not do this out of apostasy nor have I chosen unbelief after having embraced Islam. My only reason was what I just mentioned.”

The above is the narration of *Sahīh Bukhārī*. In the narration of Ibn Mardawīyyah, Ibn ‘Abbās ؓ narrates from ‘Umar ؓ. The following words are mentioned in it:

فكتبت كتابا لا يضر الله ورسوله

“I wrote a letter in which [is my benefit] and which will cause no harm to Allāh and His Messenger ﷺ.”

It is related in *Sahīh Bukhārī*, that on hearing his story, Rasūlullāh ﷺ said:

أما إنه قد صدقكم

“Listen! He has surely spoken the truth to you.”

‘Umar ؓ said: “O Rasūlullāh! Permit me to chop off the neck of this hypocrite.” Rasūlullāh ﷺ replied:

إنه قد شهد بدرًا وما يدريك لعل الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد غفرت لكم.

“He participated in the battle of Badr. Perhaps Allāh ﷻ addressed the participants of Badr, saying: ‘Do whatever you wish, for I have forgiven you.’”

On hearing this, ‘Umar’s ؓ eyes were filled with tears and he said: “Allāh ﷻ and His Messenger ﷺ know best.”

What Rasūlullāh ﷺ meant was that those who participated in the battle of Badr can never be hypocrites. The sacrifice and submission that were displayed by them for the cause of Allāh ﷻ was such that even the bearers of the throne [‘*arsh* of Allāh ﷻ] and close angels praised them. These participants of Badr faced and fought against anyone who came against Allāh ﷻ and Rasūlullāh ﷺ - irrespective of whether his adversary was his father or son, brother or friend. They were so intoxicated with the love of Allāh ﷻ and Rasūlullāh ﷺ that they even forgot their own selves. They elevated the name of Allāh ﷻ and injured the head of unbelief in such a way that that wound could not be healed.

As a reward for these great achievements, they were bestowed with the splendorous titles of “Allāh is pleased with them and they are pleased with Him”, and “It is they in whose hearts Allāh inscribed *īmān*”. Forgiveness for the sins that could have been committed by them in the future was explained in the past tense, in other words, “I have already forgiven you” and not in the future tense. This, He did to establish with absoluteness that

the sins of the participants of Badr have certainly been forgiven. Their forgiveness is established and certain like an order that is issued in the past tense. The words:

اعملوا ما شئتم

“Do whatever you wish.”

Are addressed by way of honouring and paying tribute to them. It is a reference to the fact that irrespective of what these people do, under no condition will they go out of the circle of pardon and forgiveness. The words “Do whatever you wish”, were not said by way of permission to commit sins. Such an address can only be given to those beloved and devoted servants of Allāh ﷻ for whom it becomes impossible to disobey their beloved [Allāh ﷻ].

Participation in the battle of Badr may appear to be a single good deed. However, the fact of the matter is that it entails and encompasses thousands of good deeds. It is actually a certificate of īmān, righteousness, truthfulness and devotion. Therefore, if a Sahābī ﷺ who participated in Badr commits a mistake or an error due to human constraints, he cannot be removed from the titles “Allāh is pleased with them and they are pleased with Him”, and “it is they in whose hearts Allāh inscribed īmān”. This is because this is the statement of that all-knowing and all-aware Allāh ﷻ in whose speech there is no possibility whatsoever of any falsehood. Allāh ﷻ knew from before hand that such mistakes and errors will be committed by them. Despite this eternal knowledge of His, He still bestowed them the title of “Allāh is pleased with them and they are pleased with Him”. We learn from this that after this great deed of theirs, they will not commit any mistake which could wipe out this good deed. Rather, it is this great deed that will be an expiation for them for the future. Allāh ﷻ says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

“Surely good deeds wipe out evil deeds.”

A poet says:

وإذا الحبيب أتى بذنب واحد — جاءت محاسنه بألف شفيع

“When the lover commits a single sin, his good deeds come with a thousand intercessors.”

When there is no corrupt and poisonous substance in the heart, disobedience cannot cause it any harm. Instead, the *īmānī* strength of the heart keeps it ready for repentance and seeking forgiveness whereby not only is the sin forgiven but it is changed into good. Allāh ﷻ says:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

“Except he who repents, and believes and does good deeds. It is such whose evil deeds Allāh changes into good deeds. And Allāh is forgiving, merciful.”¹

When a servant repented and sought forgiveness and thereby changed his sin with remorse and regret, then Allāh ﷻ changed his evils deeds with good deeds and his evil actions with good actions.

The above verse is applicable to all believers in general. The participants of Badr are the most eligible to it. If a person’s heart has any poisonous and corrupt matter, then a thousand acts of obedience and worship are not beneficial to it. Like Satan, Bal‘am Bā‘ūrā’, the Khawārij and the Shī‘ah – they may offer thousands of *ṣalāh*, fasts and other acts of worship, but as

¹ Sûrah al-Furqān, verse 70.

long as the heart is not purified and the corrupt matter is not removed from the heart, no act of obedience and worship will be of any benefit.

Irrespective of how delicate a food is given to a person of choleric temperament, it will be of no use to him. Because of this bad temperament of his, even that delicate food will become choleric. Allāh ﷻ says:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

“In their hearts is an illness, so Allāh increased their illness.”¹

If a person of sound temperament and healthy body mistakenly consumes something that is harmful, he does not really need any particular treatment. His temperament will itself repulse that temporary illness.

‘Umar ؓ assumed this mistake of Hātib to be based on a corrupt temperament and therefore labelled him a hypocrite and sought permission to kill him. The chief of spiritual doctors, Rasūlullāh ﷺ, replied and said: “O ‘Umar! Hātib’s heart is totally pure from the illness of hypocrisy.” This is not hypocrisy. Rather, he has committed an error due to negligence. His spiritual temperament is sound. Participation in Badr has made it pure. He mistakenly consumed something harmful. Even a normal healthy person experiences a cold and fever at times. For such a person, an ordinary antidote or neutralizer is sufficient.

Rasūlullāh ﷺ summoning Hātib and asking him: “What is this, O Hātib?” was a sufficient antidote for this temporary complaint or illness of his. The moment he “drank” this antidote, his complaint was removed – never to bother him till he died. May Allāh ﷻ be pleased with him. Consequently,

¹ Sûrah al-Baqarah, verse 10.

when Rasūlullāh ﷺ wrote a letter to the ruler of Alexandria inviting him towards Islam, he sent this very Hātib as his ambassador. Glory be to Allāh! Look at this court of Rasūlullāh ﷺ. On one hand he gives this antidote to Hātib ﷺ while on the other hand he teaches ‘Umar ﷺ how to identify and treat spiritual maladies so that when the time comes, ‘Umar ﷺ will not err in this regard.

The subject matter of Hātib’s letter

The subject matter of Hātib’s ﷺ letter also shows that his purpose of writing it was not based on hypocrisy. This was the letter:

أما بعد! يا معشر قريش فإن رسول الله صلى الله عليه وسلم جاءكم بجيش كالليل يسير كالسيل فوالله لو جاءكم وحده لنصره الله وانجز له وعده فانظروا لأنفسكم والسلام.

“O Quraysh! Rasūlullāh ﷺ is going to come to you with a terrifying army like the night, which will flow like a flood. By Allāh, if Rasūlullāh ﷺ comes all alone to you, Allāh ﷻ will help him and fulfil His promise of victory. (In other words, his success is not dependent on an army). You should therefore think about your consequences. *Was salām.*”

This letter is related by Yahyā ibn Salām in his commentary to the Qur’ān. ‘Allāmah Qasṭalānī *rahmatullāhi ‘alayh* also relates it in his commentary to *Ṣaḥīḥ Bukhārī* in the book on jihād under the chapter concerning a spy. It is also related in *Fath al-Bārī – Bāb Ghazwah al-Fath*. It is also related in *al-Bidāyah wa an-Nihāyah*.¹

The subject matter of this letter clearly supports his excuse which he had given previously: “I have written a letter that will not harm Allāh and His Messenger ﷺ.” According to a

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 4, p. 284.

narration of Wāqidī *rah̄matullāhi ‘alayh*, this letter was addressed to Suhayl ibn ‘Amr, Ṣafwān ibn Umayyah and ‘Ikramah ibn Abī Jahal. All these three embraced Islam at the time when Makkah was conquered. May Allāh ﷻ be pleased with them.¹

Another narration states that the subject matter of the letter was as follows:

إِنْ مُحَمَّدًا قَدْ نَفَرَ فِيمَا إِلَيْكُمْ وَإِمَا إِلَى غَيْرِكُمْ فَعَلَيْكُمْ الْحَذَرُ.

“Surely Muḥammad is going to leave for war. [It is not known to whom], either to you or to someone else. You should therefore beware.”²

Allāh ﷻ revealed the following verse in connection to this incident of Hāṭib رضي الله عنه:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ.

“O believers! Do not take My enemies and your enemies as friends. You convey to them the message of friendship...”³

In this verse, Allāh ﷻ explains the injunctions concerning ties of friendship with the unbelievers. Refer to the commentary of this sūrah for details.

Departure from Madīnah

On the 10th of Ramaḍān, Rasūlullāh ﷺ together with a group of 10000 Companions رضي الله عنهم left Madīnah after the ‘*asr salāh* with the intention of conquering Makkah.⁴ From among his wives,

¹ Zurqānī, vol. 2, p. 298.

² Zurqānī, vol. 2, p. 298.

³ Sūrah al-Mumtaḥinah, verse 1.

⁴ *Bukhārī*, and *Fath al-Bārī*, vol. 2, p. 8.

Umme Salamah and Maymūnah *radiyallāhu ‘anhumā* accompanied him.

When he reached Dhul Hulayfah or Juhfah, he met ‘Abbās ؓ and his family who left Makkah with the intention of emigrating to Madīnah. Acting on the instruction of Rasūlullāh ﷺ, he sent his possessions to Madīnah, joined the Muslim army and headed towards Makkah in order to wage jihād. He had embraced Islam since before but had been concealing his Islam from the Quraysh. Rasūlullāh ﷺ said to him: “O ‘Abbās! This is your last emigration just as my prophet-hood is the last prophet-hood.” ‘Abbās ؓ had remained in Makkah under the instruction of Rasūlullāh ﷺ so that while living there, he could convey information about the Quraysh to Rasūlullāh ﷺ.

It is related in the *Musnad* of Abū Ya‘lā and the *Mu‘jam* of Tabarānī that while ‘Abbās ؓ was living in Makkah he had sought permission from Rasūlullāh ﷺ to emigrate. Rasūlullāh ﷺ wrote to him saying: “O my uncle! You should remain in your place. Allāh ﷻ will complete emigration with you just as He completed prophet-hood with me.”¹

Abū Sufyān ibn Hārith and ‘Abdullāh ibn Abī Umayyah were at a place called Abwā’. They left Makkah for Madinah with the intention of embracing Islam. Apart from Abū Sufyān ibn Hārith ibn ‘Abd al-Muttalib being the cousin of Rasūlullāh ﷺ, he was also his foster brother. He was also breast-fed by Halimah Sa’dīyyah radiyallāhu ‘anhā. He was a friend of Rasūlullāh ﷺ before prophet-hood and was always in his company. However, when Rasūlullāh ﷺ became a Prophet, he became his enemy. He even said some lines of poetry in which he disparaged Rasūlullāh ﷺ. These lines of poetry were

¹ Zurqānī, vol. 2, p. 300.

responded to by Hassān ibn Thābit ؓ. Abū Sufyān's son, Ja'far, was also with him.

‘Abdullāh ibn Abī Umayyah was also the cousin of Rasūlullāh ﷺ. He was the son of Rasūlullāh's ﷺ aunt, ‘Ātikah bint ‘Abd al-Muttalib. He was also a very bitter opponent of Rasūlullāh ﷺ. They both wanted to meet Rasūlullāh ﷺ but because they had inflicted untold suffering on him, he turned away from them and did not permit them to meet him. Umme Salamah *radiyallāhu ‘anhā* interceded on their behalf and said: “O Rasūlullāh! One is your uncle's son and the other is your aunt's son.” He replied: “I have no need to meet them. My uncle's son humiliated me. As for my aunt's son, he is the one who had said to me while I was in Makkah: ‘By Allāh! I will never believe in you till you get a ladder going up to the heavens and I see you climbing up with my very own eyes, and then you come down with a mandate from above, and that four angels come down with you and bear testimony that Allāh has appointed you as His Messenger. Even then, I do not think that I will believe in you.’”

Umme Salamah *radiyallāhu ‘anhā* replied: “O Rasūlullāh! It is hoped of your noble character that both your cousins will not be deprived of your favour. When your mercy and pardon is so wide-spread, why should these two be deprived?”

On the other side, Abū Sufyān said: “If you do not permit me entry in your court, I will take my son, Ja'far, to a desert and die there out of hunger and thirst.” On hearing the intercession of Umme Salamah *radiyallāhu ‘anhā* and the remorse of these two, Rasūlullāh ﷺ permitted them to meet him. The moment they entered, they embraced Islam and joined the Muslims heading towards Makkah.

Hāfiz Ibn ‘Abd al-Barr and Muhibb Tabarī both narrate that ‘Alī ؓ advised Abū Sufyān to stand before the blessed

countenance of Rasūlullāh ﷺ and to say the words that the brothers of Yūsuf عليه السلام had said in the presence of Yūsuf عليه السلام:

تَاللّٰهِ لَعَدَّ اٰثَرُكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ

“We take an oath by Allāh that Allāh has certainly given you superiority over us. And surely we are in error.”¹

‘Alī رضي الله عنه advised Abū Sufyān to approach Rasūlullāh ﷺ from the front so that the humility of his illustrious countenance would come as a barrier between him and his reprimand. This is what happened and the mercy to the worlds ﷺ and the embodiment of modesty ﷺ uttered these words in reply:

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

“There is no reproach on you today. May Allāh forgive you, and He is the most merciful of those who show mercy.”²

Abū Sufyān’s repentance was accepted, and in accordance with the prophetic teaching “Islam wipes out all that was committed before embracing Islam”, his heart became so purified that no filth whatsoever remained in it. The qualities of īmān, righteousness, sincerity and conviction were pounded into fine bits and filled into his heart in such a manner that no dust or atom of unbelief could fly and reach into his heart. From that very time he joined Rasūlullāh ﷺ in order to sacrifice his life for the cause of Allāh ﷻ and His Messenger ﷺ.

It is said that as long as Rasūlullāh ﷺ remained in their midst, Abū Sufyān رضي الله عنه did not look at him full in the face out of

¹ Sūrah Yūsuf, verse 91.

² Sūrah Yūsuf, verse 92.

modesty. Rasūlullāh ﷺ used to give him the glad tidings of paradise.¹ May Allāh be pleased with him.

Abū Sufyān ؓ also said a few lines of poetry as a way of seeking forgiveness for his past crimes.

لعمرك إني يوم أحمل رؤية - لتغلب خيل اللات خيل محمد

لكالمدلج الحيران أظلم ليله - فهذا أواني حين اهدى واهتدي

“By your life! The day when I carried the flag so that the army of Lāt may overpower the army of Muḥammad. Then on that day I was like a person who is walking agitatedly and perturbed in a dark night. Now the time has come that I am given guidance [by Allāh ﷻ] and I am following this guidance.”²

After ‘Abdullāh ibn Abī Umayyah embraced Islam, his condition became such that due to modesty, he was unable to look at Rasūlullāh ﷺ full in the face.

When Rasūlullāh ﷺ and the Ṣaḥābah ؓ departed from Madīnah, they were fasting. On reaching a place called Kadīd³ and seeing the difficulties experienced by the Ṣaḥābah ؓ, Rasūlullāh ﷺ opened his fast. The Ṣaḥābah ؓ also followed suite. (*Bukhārī*)

First of all travelling in itself is tiresome and hard. Furthermore, they were going out for jihād and it was summer time. Rasūlullāh ﷺ therefore opened his fast. He felt that if they kept fast in such circumstances, then the duty of jihād in the cause of

¹ Zurqānī, vol. 2, pp. 300-302.

² For more lines of poetry in this regard, refer to *Sīrah Ibn Hishām*, vol. 4, p. 43.

³ This place is 72 miles from Makkah.

Allāh ﷻ will not be fulfilled due to weakness and fatigue. It is for this reason that a Hadīth states:

ليس من البر الصيام في السفر

“Fasting while travelling is not an act of piety.”

Obviously, if the journey is not for jihād and there is no real difficulty in the journey, it is preferable to keep fast. Although the fasts of Ramadān can be kept at a later date [if missed because of travelling], the effulgence of Ramadān, the blessings of the angels descending and ascending all the time, the devils being shackled, the gates of paradise being opened, the shutting of the gates of hell, the huffāz (those who have memorized the Qur’ān) being engaged day and night in the recitation of the Qur’ān, the angels’ searching for the assemblies wherein Allāh ﷻ is remembered and glorified and where the Qur’ān is recited – these things cannot be found in any other month besides the month of Ramadān. It is for this reason that Allāh ﷻ says:

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

“And that you fast is best for you.”

In other words, although it is permissible for a sick person or a traveller not to fast, it is better and preferable for such persons to fast. This is also the opinion of Imām Abū Hanīfah *rahmatullāhi ‘alayh*.

The army of 10000 Companions that was travelling was doing so to wage jihād and to raise the word of Allāh ﷻ. In such a situation, even ṣalāh, which is more meritorious than fasting, can be delayed. Ṣalāh is a pillar of Islam and the best deed after īmān. Therefore, it is better not to fast when the journey is for jihād. To come out in the cause of Allāh ﷻ in order to lay your life is an act which causes the angels of the heavens and the earth to become envious. Although the Muslims could not

benefit from the blessings of glorifying and praising Allāh ﷻ and the descent of the angels, which they could have in a state of fasting, walking by day and night in order to lay their lives for the cause of Allāh ﷻ, they traversed thousands of stages in gaining proximity to Allāh ﷻ. Had they engaged in continuous glorification and praising of Allāh ﷻ for a thousand years, they would not have achieved these high stages that are achieved by taking a few steps in jihād. They may have traversed a distance of seven miles, but in reality, they reached beyond the seven heavens.

These bare-headed and bare-footed Companions gave their beloved lives in exchange for that paradise of Allāh ﷻ. They are handing over their lives to Allāh ﷻ so that they may attain paradise as quickly as possible and that no Satan may come in-between and cause harm to this transaction of theirs. Lest they cause them to change their minds into thinking that what is this you are giving away to Allāh ﷻ, and later they have to express remorse over it. The angles of the heavens and the earth are standing in lines and looking at them with envy.

Stopping over at Marr az-Zahrān

Rasūlullāh ﷺ then left Kadīd and reached Marr az-Zahrān at *'ishā* time. On reaching there, he got off and ordered that each person should light a fire outside his tent. This was an old Arab custom that the army used to ignite fires. Rasūlullāh ﷺ ordered the Muslims to do so accordingly. Due to their breaking the treaty, the Quraysh were on their guard as to when Rasūlullāh ﷺ would attack them. Abū Sufyān, Budayl ibn Warqā' and Hakīm ibn Hizam therefore set forth from Makkah in order to obtain whatever information they could. When they came close to Marr az-Zahrān, they saw the army there and became concerned. Abū Sufyān asked: "What fires are these?" Budayl replied: "These are the fires of the Banū Khuzā'ah." Abū

Sufyān replied: “How can the Banū Khuzā‘ah have such a large army? They are very small in number.”

The moment the night watchmen of Rasūlullāh ﷺ saw these three people, they apprehended them. They asked them as to who they were, and they replied that Rasūlullāh ﷺ and his Companions were among them. While they were still conversing, ‘Abbās ؓ was on the donkey of Rasūlullāh ﷺ moving about. He recognized the voice of Abū Sufyān and said: “How sorrowful for you, O Abū Sufyān! This is the army of Rasūlullāh ﷺ. By Allāh, if he is victorious over you, he will chop off your neck. It would be better for the Quraysh if you seek peace from him and agree to obey him.” Abu Sufyān says: “On hearing this voice, I turned in that direction until I found ‘Abbās ؓ. I said to him: ‘O Abū al-Faḍl! May my parents be sacrificed for you. How can I save myself and what is the way out?’” ‘Abbās ؓ replied: “Climb onto this donkey with me. I will take you to Rasūlullāh ﷺ in order to seek asylum for you.” ‘Abbās ؓ took him and left while showing him around the Muslim army. When they passed by ‘Umar ؓ and the latter saw him, he jumped up and said: “This is Abū Sufyān, the enemy of Allāh ﷻ and His Messenger ﷺ. All praise is due to Allāh that he has fallen into my hands without any peace agreement.” ‘Umar ؓ was on foot while ‘Abbās ؓ and Abū Sufyān were moving swiftly on the donkey. ‘Umar ؓ unsheathed his sword and ran behind them. He reached Rasūlullāh ﷺ and said: “O Rasūlullāh! Abū Sufyān, the enemy of Allāh ﷻ and His Messenger ﷺ, has fallen into my hands without any peace agreement. Permit me to kill him.” ‘Abbās ؓ said: “O Rasūlullāh! I have given him asylum.” ‘Umar ؓ remained standing with his sword and made the same request several times. He was waiting for a sign from Rasūlullāh ﷺ to carry out what he wanted. ‘Abbās ؓ said: “O ‘Umar! Wait a bit. If he was from the Banū ‘Adīyy tribe you would not have been so persistent in wanting to kill him. Because he is from

the Banu ‘Abd Manāf, you are so persistent in wanting to kill him.” ‘Umar ؓ replied: “O ‘Abbās! I take an oath by Allāh ﷻ that I was more happy with your embracing Islam than my own father, Khattāb, embracing Islam. Had my father embraced Islam, I would not have experienced the happiness that I experienced when you embraced Islam. This is because I knew very well that Rasūlullāh ﷺ would be more happy with your Islam than the Islam of Khattāb. This is the high position in which I hold you. However, you can think whatever you wish of me.”

Rasūlullāh ﷺ ordered ‘Abbās ؓ to take Abū Sufyān to his tent and to bring him back the next morning. Abū Sufyān remained in the tent the entire night while Ḥakīm ibn Hizām and Budayl ibn Warqā’ presented themselves before Rasūlullāh ﷺ and embraced Islam. Rasūlullāh ﷺ remained with them for some time asking them about the present conditions in Makkah. After embracing Islam, they both returned to Makkah in order to inform the people of Makkah of Rasūlullāh’s ﷺ arrival.

Abū Sufyān embraces Islam

The following morning, ‘Abbās ؓ took Abū Sufyān to Rasūlullāh ﷺ. He addressed Abū Sufyān saying: “O Abū Sufyān! Has the time not come for you to believe that there is none worthy of worship except Allāh?” He replied: “May my parents be sacrificed for you. You are extremely forbearing, kind and one who maintains family ties. I take an oath by Allāh that had there been any deity apart from Him, he would have benefited us today and I would have sought his help against you.” Rasūlullāh ﷺ said: “O Abū Sufyān! Has the time not come that you recognize me as the Messenger of Allāh?” He replied: “May my parents be sacrificed for you. You are extremely forbearing, kind and one who maintains family ties. You are still showing your kindness. Despite my enmity

towards you, you are still showing your kindness to me. I have a slight doubt with regard to you being a Prophet or not.”

After ‘Abbās explained to him, Abū Sufyān embraced Islam. After this, ‘Abbās ﷺ said: “O Messenger of Allāh! Abū Sufyān is from among the leaders of Makkah. He likes position. Therefore give him something that would be a source of honour, nobility and distinction for him.” Rasūlullāh ﷺ replied: “Okay, make this announcement that whoever enters the house of Abū Sufyān will be safe.” Abū Sufyān said: “O Messenger of Allāh! How will all the people fit in my house?” Rasūlullāh ﷺ replied: “Whoever enters the Sacred Musjid will also be safe.” Abū Sufyān said: “O Messenger of Allāh! Even the Musjid will not be sufficient.” Rasūlullāh ﷺ replied: “Okay, whoever enters his house and keeps his door shut will also be safe.” Abū Sufyān replied: “Yes, there is much leniency and expansion in this.”

When Rasūlullāh ﷺ began preparations to depart from Marr az-Zahrān, he ordered ‘Abbās ﷺ to take Abū Sufyān to the mountain pass so that he would be able to see the Muslim army in full view. Consequently, when the different tribes began passing him in groups after groups, he was left astounded and said to ‘Abbās ﷺ: “The kingdom of your nephew has really grown.” ‘Abbās ﷺ replied: “This is not kingship. Rather, it is prophet-hood.” In other words, like the power and authority of Dā’ūd عليه السلام and Sulaymān عليه السلام were outwardly a kingship but in reality and essence it was prophet-hood. It was therefore contrary to the norm. It was not based on outward means and materialism. An aeroplane flies through material and technological means while the throne of Sulaymān عليه السلام used to fly without any material and outward means. This was a proof of his prophet-hood. He was bestowed with this power and authority so that the kings of the world may realize that their material power is nothing compared to this real and essential power which Sulaymān عليه السلام was blessed with, and so that they

may submit before this Prophet of Allāh ﷺ. In like manner, the power and authority that is enjoyed by Muḥammad ﷺ today appears to be an outward kingdom, but in reality it is prophet-hood and messenger-ship.

As each tribe used to pass by, Abū Sufyān would ask as to who that particular tribe was. Khālīd ibn Walīd ؓ was the first to pass by with an army of 900 to 1000. After him, various tribes passed by. Eventually, the group of Rasūlullāh ﷺ, embellished with inner and outer power passed by with a fully armed group of the *Muhājirūn* and *Anṣār*. The flag of the *Muhājirūn* was carried by Zubayr ؓ while that of the *Anṣār* was carried by Sa'd ibn 'Ubādah ؓ. When the latter passed by and saw Abū Sufyān ؓ, he was overtaken by zeal and shouted out:

اليوم يوم الملحمة اليوم تستحل الكعبة

“Today is the day of fighting. Today, fighting and killing in the Ka‘bah will be lawful.”

On hearing this, Abū Sufyān became scared and asked about the identity of these people. ‘Abbās ؓ replied that it comprised the *Muhājirūn* and *Anṣār* together with Rasūlullāh ﷺ.

When Rasūlullāh ﷺ passed by, Abū Sufyān ؓ asked: “O Rasūlullāh! Have you ordered Sa'd ibn 'Ubādah to kill your people?” He then quoted the words that Sa'd had uttered and said: “O Rasūlullāh! I ask you in the name of Allāh and our family ties, for you are the one who is most cognisant of maintaining family ties.” Rasūlullāh ﷺ replied:

يا أبا سفيان اليوم يوم الرحمة يعز الله فيه قريشا

“O Abū Sufyān! Today is the day of mercy, in which Allāh will honour the Quraysh.”

A Tradition of *Sahīh Bukhārī* states that Rasūlullāh ﷺ said:

كذب سعد ولكن هذا يوم يعظم الله فيه الكعبة ويوم تكسى فيه الكعبة

“Sa’d is wrong. Today is the day in which Allāh ﷻ will honour the Ka‘bah and the Ka‘bah will be given a covering.”

Rasūlullāh ﷺ then ordered that the flag be taken from Sa’d ibn ‘Ubādah¹ and be given to his son, Qays.

A Tradition of Ibn ‘Asākir states that when Rasūlullāh ﷺ passed by, a Qurayshī woman said the following lines of poetry:

يا نبي الهدى إليك لجا حي قريش ولا تحسين الجأحين

ضأقت عليهم سعة الأرض وعاداهم إله السماء إن

سعدا يريد قاصمة الظهر بأهل الحجون والبطحاء

“O Prophet of guidance! The Quraysh have sought refuge in you when this is not the time to seek refuge. This is the time when the wide earth constricted upon them and Allāh [the lord of the heavens] became their enemy. Surely Sa’d wants to break the back of the people of Hajūn and Bathā’ [places in Makkah].”

Abū Sufyān then left Rasūlullāh ﷺ and hastened towards Makkah. On reaching there, he made the following announcement: “Muḥammad is coming with an army. It is my opinion that there is no one who can fight against him. Embrace Islam and you will remain in peace. The person who enters the Sacred Musjid will be safe. The person who enters my house will be safe. The person who shuts himself in his house or

¹ Out of his zeal and enthusiasm, Sa’d had uttered these words which were not appropriate. Rasūlullāh ﷺ therefore took the flag away from him. However, in order not to dishearten him, Rasūlullāh ﷺ handed the flag to his son. Outwardly, it was not with him but in essence it was still in his hands.

surrenders his weapons will be safe.” His wife, Hindah, caught him by his moustache and announced: “O Banū Kinānah! This old man has become mad and stupid. He does not even know what he is saying.” She uttered many other abusive words to him. Many people gathered around them. Abū Sufyān ؓ said to them: “Such utterances will not help in any way. O people! Don’t ever be deluded by this woman.”

“There is no one who can fight Muḥammad ﷺ. The person who enters the Sacred Muṣjid is safe. The person who enters my house is also safe.” The people replied: “O foolish one! How many people can fit into your house?” Abū Sufyān replied: “The person who shuts himself in his house is also safe.”

Abū Sufyān addressed his wife saying: “It is best that you also embrace Islam or else you will be killed. Go into your house and shut your door. I am speaking the truth.” On hearing all this, the people began rushing to the Sacred Muṣjid while others ran towards their homes.

Entry into Makkah

Rasūlullāh ﷺ then entered Makkah from the direction of Kadā’. On entering Makkah, he fully showed his respect and honour to the Ka‘bah. He entered with humility, with his head bowing down. He did not enter haughtily like kings. ‘Abdullāh ibn Mughaffal ؓ narrates: “I saw Rasūlullāh ﷺ on the day of the conquest of Makkah. He was sitting on his camel and reciting Surah al-Fath in a beautiful tone.”

At the time of this great conquest, together with Rasūlullāh ﷺ being extremely happy and in high spirits, the effects of humility, modesty and tranquillity were also visibly seen on his face. He was sitting on his camel. His head was lowered out of humility to such an extent that his blessed beard was touching the saddle. His servant, Usāmah ibn Zayd ؓ was sitting with him. (*Bukhārī*)

Anas ؓ narrates that when Rasūlullāh ﷺ entered Makkah as a conqueror, all the people were looking at him but he had his face lowered out of humility. (*Hākim*)

Abū Sa‘īd Khudrī ؓ narrates that on the day of the conquest of Makkah, Rasūlullāh ﷺ said: “This is the day which Allāh ﷻ had promised me.” He then recited Sūrah an-Naṣr. (*Zurqānī*)

Rasūlullāh ﷺ was thinking over the fact that there was a time when he had to emigrate from this city in a state of weakness and poverty. He had left without the enemy knowing and all alone. Now the time has come that through the help and assistance of Allāh ﷻ he is entering the same city with much power and authority as a conqueror. This is the bounty of Allāh ﷻ which He bestows to whomever He wills.

It is for this reason that Rasūlullāh’s ﷺ head was lowered and placed on the saddle – prostrating before Allāh ﷻ out of gratitude. Out of his extreme happiness, he was reciting Sūrahs al-Fath and an-Naṣr in a very beautiful and melodious tone. In so doing, he was saying that this clear victory, help, power and authority are all solely the blessing of Allāh ﷻ. Truth was given power and falsehood was defeated. The light of Islam and īmān glittered while the darkness of unbelief was removed. The sacred land [of Makkah] was purified from the filth of unbelief and polytheism.

Rasūlullāh ﷺ passed through the place of Kadā’ and entered from the upper section of Makkah. He ordered Khālid ibn Walīd ؓ to enter from Kudā’ – the lower section of Makkah, and Zubayr ؓ to enter from Kadā’ – the upper section of Makkah. He emphasised on both of them not to commence any fighting. They should only fight the person who attacks them first. He then entered Makkah with much respect and reverence.

When he entered Makkah, he first went to the house of Umm Hānī bint Abī Tālib. He took a bath and offered eight rak‘ats of ṣalāh – this was the time of *chāsht* – mid-morning. (*Bukhārī*)

The ‘*ulamā*’ refer to this ṣalāh as *ṣalāh al-fath* (the ṣalāh for victory). It has been the practice of Muslim leaders that when they used to conquer a city, they would offer eight rak‘ats of ṣalāh as a gratitude for the victory. When Sa‘d ibn Abī Waqqās رضي الله عنه conquered Madā’in and entered the court of Khusroes, he offered eight rak‘ats of ṣalāh with one *salām*.¹ It is most probably for this reason that Imām Abū Hanīfah *rahmatullāhi ‘alayh* is of the opinion that it is disliked to offer more than eight rak‘ats of ṣalāh with one *salām*.

Umm Hānī said to Rasūlullāh ﷺ: “O Messenger of Allāh! Two relatives of my husband have fled and sought refuge in my house. I have given them refuge. However, my brother, ‘Alī رضي الله عنه wants to kill them.” Rasūlullāh ﷺ replied: “I give refuge to those whom Umm Hānī has given refuge to. ‘Alī should not kill those two people.”²

On completing his ṣalāh, Rasūlullāh ﷺ went to Shi‘b Abī Tālib, a place where his tent was pitched. The Ṣahābah رضي الله عنهم had asked Rasūlullāh ﷺ a day before he could enter Makkah as to where he would stay. He replied: “At the place where the Quraysh and Kinānah had confined the Banū Hāshim and the Banū al-Muttalib. And when they had made a mutual agreement and promise that they would sever all business dealings, marriage, etc. with the Banū Hāshim and the Banū al-Muttalib as long as they do not hand over Muḥammad ﷺ to them.” This place is known as Shi‘b Abī Tālib.³

¹ *Rauḍ al-Anīf*, vol. 2, p. 273.

² *Al-Bidāyah wa an-Nihāyah*, vol. 4, pp. 299-300.

³ *Zurqānī*, vol. 2, p. 324. Also *Fath al-Bārī*, vol. 8, p. 16.

Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ summoned the *Anṣār* and informed them that the Quraysh have rallied some riffraff against them. They should therefore confine them to the orchards [outskirts] and keep them there.

Safwān ibn Umayyah, 'Ikramah ibn Abī Jahal and Suhayl ibn 'Amr gathered some riffraff at a place called Khandamah in order to fight the Muslims. A skirmish ensued between them and Khālid ibn Walīd ؓ. Two Muslims, Khunays ibn Khālid ibn Rabī'ah ؓ and Kurz ibn Jābir Fihri ؓ, were martyred. Twelve or thirteen persons from the polytheists were killed. The remainder all fled.¹

It is related in the *Maghāzī* of Mūsā ibn 'Uqbah that when Khālid ibn Walīd ؓ entered from the lower section of Makkah, the Banū Bakr, Banū Hārith ibn 'Abd Manāt, some people from the Hudhayl tribe and some riffraff from the Quraysh were gathered there in order to fight the Muslims. No sooner Khālid ؓ reached there, they gave out the battle cry. However, they were unable to defend themselves. They were defeated and fled from there. About 20 from the Banū Bakr were killed while three or four were killed from the Hudhayl tribe. The remainder were left at a loss. Some of them went and concealed themselves in their houses while others went to the mountain tops. Abū Sufyān made the announcement: "The person who shuts himself in his house is safe. The person who abstains from fighting is safe." When Rasūlullāh ﷺ saw the glitter of swords, he summoned Khālid ibn Walīd ؓ and asked him

¹ This is according to Ibn Ishāq. Based on this Tradition, only 12 or 13 polytheists were killed. However, based on the Tradition of Mūsā ibn 'Uqbah, Ibn Sa'd and Wāqidi, 23 or 24 polytheists were killed. This latter Tradition is more reliable. However, the lesser number does not reject the larger number. It is possible that the total of those that were killed was 23 or 24 while at the Khandamah alone, 12 or 13 were killed. The rest were killed elsewhere. Allāh ﷻ knows best.

about what was happening for he had prohibited him from fighting. He replied: “O Messenger of Allāh! I did not start the fight. I continued abstaining from fighting. But when I was forced to do so and they began fighting us, I responded.” Rasūlullāh ﷺ replied: “There is good in whatever Allāh ﷻ destined.”¹

Peace was established thereafter. People were guaranteed peace and they were now at rest. When the conquest was completed, Rasūlullāh ﷺ entered the Sacred Musjid.

Entering the Sacred Musjid

After the victory, Rasūlullāh ﷺ entered the Sacred Musjid and circuited the Ka‘bah. ‘Abdullāh ibn ‘Umar ؓ narrates that when Rasūlullāh ﷺ entered the Sacred Musjid, 360 idols were placed around the Ka‘bah. Rasūlullāh ﷺ pointed to each one with a knife and recited the words “The truth has come, and falsehood is defeated.” On saying this, each idol began falling one after the other. Imām Bayhaqī *rahmatullāhi ‘alayh* says that although this Hadīth is weak, it is supported by a Hadīth of Ibn ‘Abbās ؓ.² Ibn Hajar *rahmatullāhi ‘alayh* says that Ibn Hībān is of the opinion that this Hadīth of ‘Abdullāh ibn ‘Umar ؓ is authentic.³

Hāfiz Haythamī says that the Hadīth of Ibn ‘Abbās ؓ has been narrated by Tabarānī and that all its narrators are reliable. Bazzār also narrated it concisely.⁴

Ibn Ishāq and Abū Nu‘aym state that the idols were stuck with lead. Tamīm ibn Asad Khuzā‘ī said: “In these idols there is an

¹ *Fath al-Bārī*, vol. 8, p. 9.

² *Al-Khasā‘is al-Kubrā*, vol. 1, p. 264.

³ *Fath al-Bārī*, vol. 14, p. 8.

⁴ *Majma‘ az-Zawā‘id*, vol. 6, p. 176.

admonition and something to learn for he who hopes for reward or punishment.”¹

When Rasūlullāh ﷺ entered the Sacred Musjid, he was on his camel. He made *tawāf* of the Ka‘bah in the same condition. On completing the *tawāf* he summoned for ‘Uthmān ibn Talḥah, took the key to the Ka‘bah from him and opened it. He saw that there were statues in it. He ordered all these to be removed. When they were all removed and the inside was washed with *zam zam* water, he went in and offered ṣalāh therein.²

He went to all the corners of the Ka‘bah and illuminated them with the sound of *tauḥīd* and *takbīr* (saying Allāh is the greatest). Bilāl ؓ and Usāmah ؓ were with him at that time. On completing this, he opened the door and went outside. He saw that the Sacred Musjid was filled with people and that they were waiting for him to see what he says about the criminals and enemies. This was the 20th of Ramaḍān. He was standing at the door of the Ka‘bah with its key in his hand. He then delivered the following speech.

Rasūlullāh ﷺ delivers a speech from the door of the Ka‘bah

لا إله إلا الله وحده لا شريك له صدق وعده ونصر عبده وهزم الأحزاب وحده. ألا كل مأثرة أو دم أو ما يدعى فهو تحت قدمي هاتين إلا سداة البيت وسقاية الحاج. ألا وقتيل الخطأ شبه العمد بالسوط والعصا ففيه الدية مغلظة من الإبل أربعون منها في بطونها أولادها. يا معشر قريش إن الله قد أذهب عنكم نخوة الجاهلية وتعظمها بالآباء. الناس من آدم وآدم من تراب ثم تلا هذه الآية يا أيها الناس إنا خلقناكم من ذكر وأنثى

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 4, p. 302.

² *Zurqānī*, vol. 2, p. 336.

وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم إن الله عليم خبير. ثم قال يا معشر قريش ما ترونني فاعل بكم؟ قالوا خيرا أخ كريم وابن أخ كريم. قال فإني أقول لكم كما قال يوسف لإخوته لا تثريب عليكم اليوم إذهبوا فأنتم الطلقاء.

There is none worthy of worship but Allāh. He is alone and has no partner. He made true His promise, helped His servant and defeated all the enemy groups by Himself. Listen! Every custom, be it physical or monetary, which can be claimed is now under my feet. (They are all cancelled). Except for the custodianship of the Ka'bah and providing *zam zam* water to the pilgrims. These customs will remain as previously. Listen! The person who is mistakenly killed by a whip or by a staff, his blood money will be 100 camels of which 40 will have to be pregnant. O group of Quraysh! Allāh ﷻ has abolished the haughtiness of the days of ignorance and pride over forefathers. All people are from Ādam ﷺ and Ādam ﷺ was created from soil. He then recited this verse: 'O people! We created you from a male and a female and made you into nations and tribes so that you may recognize each other. The most honourable among you in the sight of Allāh is he who is most virtuous. Surely Allāh is all-knowing, fully aware.' He then said: 'O group of Quraysh! What do you think I am going to do to you?' They replied: 'We think that you will be good to us. You are a noble brother who is the son of a noble brother.' He said: 'I am saying to you the same thing which Yūsuf ﷺ said to his brothers: 'There is no reproach on you today. Go, for you are all free.'"¹

The custom of pride and haughtiness over one's lineage and nobility which was prevalent among the Arabs was put to an

¹ *Zād al-Ma'ād, Sirah Ibn Hishām and Zurqānī. Al-Bidāyah wa an-Nihāyah*, vol. 4, pp. 300-301.

end in this speech of Rasūlullāh ﷺ. The flag of Islamic equality was raised and it was demonstrated that the criterion for honour and nobility was only piety and virtue. Rasūlullāh ﷺ was sent as a mercy to the world for the guidance of the entire universe. His sole objective was guidance. Taking revenge from one's enemies is the trait of kings [and not true Prophets of Allāh ﷻ].

On completing his speech, Rasūlullāh ﷺ sat down in the musjid. The key to the Ka'bah was in his hand. 'Alī¹ ؑ stood up and asked: "O Messenger of Allāh! Give the key to me so that together with the responsibility of providing *zam zam* water to the pilgrims,² we will also have the honour of custodianship of the Ka'bah." This verse was then revealed:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Surely Allāh commands you to fulfil the trusts to their recipients." (Sūrah an-Nisā', verse 58)

Rasūlullāh ﷺ called for 'Uthmān ibn Talhah and gave the key to him. He then said to him: "Take this key forever." In other words, it will remain in your family forever. "I am not giving it to you of my own accord. Rather, it is Allāh who has given it to you. None but a tyrant and a usurper will take it away from you."³

The *adhān* is given at the door of the Ka'bah

When it was the time for the *zuhr salāh*, Rasūlullāh ﷺ ordered Bilāl ؑ to climb the door of the Ka'bah and call out the *adhān*.

¹ Sa'īd ibn Musayyib ؓ narrates that 'Abbās ؓ also tried to get the key but Rasūlullāh ﷺ did not agree to this. (*Zād al-Ma'ād*).

² The responsibility of providing *zam zam* water to the pilgrims was in the hands of 'Abbās ؓ and the Banū Hāshim.

³ *Fath al-Bārī*, vol. 8, p. 15. Zurqānī, vol. 2, pp. 337-340.

The Quraysh of Makkah saw this extraordinary and strange scene of the clear victory of this true religion from the mountain tops of Makkah.

The leaders of the Quraysh who could not see the humiliation of unbelief and polytheism and the honour of the true religion, hid their faces in shame. Abū Sufyān, ‘Itāb, Khālīd, Usayd, Hārith ibn Hishām (who embraced Islam later on) and other Quraysh leaders were sitting in the courtyard of the Ka‘bah. ‘Itāb and Khālīd said: “Allāh honoured our forefathers by taking them away from this world before they could hear this call [of the *adhān*].” Hārith said: “I take an oath by Allāh that if I were convinced that you are on the truth, I would certainly follow you.” Abū Sufyān said: “I am not saying anything. If I were to utter anything, these pebbles would inform him thereof.” Rasūlullāh ﷺ was informed of all these conversations through revelation from Allāh ﷻ. When he passed by these people he said to them: “I have been informed through revelation all that you have been speaking.” He then related to them all that they had been speaking. Hārith and ‘Itāb said: “We bear testimony that you are certainly the Messenger of Allāh for none of us informed you of what we were speaking. [We thereby conclude that it was Allāh alone who informed His Messenger of all that we were speaking.]” (Narrated by Abū Ya‘lā on the authority of Ibn ‘Abbās ؓ, and Abū Shaybah on the authority of Abū Salamah ؓ)¹

After ‘Itāb ibn Usayd embraced Islam, Rasūlullāh ﷺ appointed him as the governor of Makkah. He was 21 years old at that time. Rasūlullāh ﷺ stipulated that he should receive one dirham per day for his personal expenses. It was on this that ‘Itāb said:

أيها الناس أجمع الله كبد من جاع على درهم

¹ Zurqānī, vol. 2, p. 346.

“O people! May Allāh keep that liver hungry which remains hungry on one dirham.”¹

He remained the governor of Makkah till the demise of Rasūlullāh ﷺ. When Abū Bakr ؓ became the caliph, he maintained him as the governor. He passed away on the same day that Abū Bakr ؓ passed away. (*al-Istī‘āb*)

At the time when Bilāl ؓ climbed on the door of the Ka‘bah in order to call out the *adhān*, Abū Maḥdhūrah Jumhī and a few youngsters began imitating the *adhān*. The latter had a very beautiful and loud voice. His imitation of the *adhān* reached the ears of Rasūlullāh ﷺ. He summoned the entire group of youngsters and asked them as to whose voice he had heard. They all pointed towards Abū Maḥdhūrah. Rasūlullāh ﷺ asked all of them except Abū Maḥdhūrah to leave. The latter remained standing before Rasūlullāh ﷺ with the firm conviction that he would be killed. Rasūlullāh ﷺ ordered him to call out the *adhān*. He did so with much trepidation. When he completed, Rasūlullāh ﷺ gave him a pouch in which were some dirhams. Rasūlullāh ﷺ then passed his blessed hands on his head, forehead, chest, heart and till his navel. He then made this supplication for him: “May Allāh bless you and may Allāh shower His blessings on you.”

Abū Maḥdhūrah says: “No sooner Rasūlullāh ﷺ passed his hand over me, all my antagonism towards him was changed into affection. My heart was filled with love for him and I said to him: ‘O Messenger of Allāh! Appoint me as the *mu’adhdhin* of Makkah.’ Rasūlullāh ﷺ replied: ‘I appoint you as the *mu’adhdhin* of Makkah.’² I went to ‘Itāb ibn Usayd ؓ, the

¹ *Rauḍ al-Anif*, vol. 2, p. 276.

² Some Traditions state that he was appointed as a *mu’adhdhin* after the conquest of Makkah while most other Traditions state that he was appointed after the return from Ḥunayn. Allāh ﷻ knows best.

governor of Makkah, and informed him thereof. I then continued calling out the *adhān* in accordance with the instruction of Rasūlullāh ﷺ.” He remained in Makkah throughout his life and continued calling out the *adhān* till his death. He passed away in 59 A.H. in Makkah. (*al-Istī‘āb*)

Suhaylī states that Abū Maḥdhūrah ؓ was 16 years old when he was appointed as a *mu’adhdhin* and remained so till his death. When he passed away, his progeny took the responsibility of calling out the *adhān* and this continued from generation to generation.

A poet says the following with regard to his *adhān*:

أما ورب الكعبة المستورة — وما تلا محمد من سورة
والنغمات من أبي محذورة — لأفعلن فعلة المذكورة

“By the oath of the Ka‘bah which is covered and the chapters of the Qur’ān which Muḥammad recited. By the oath of the beautiful *adhān* of Abū Maḥdhūrah, I will certainly do such and such task.”¹

On completing the *tawāf*, Rasūlullāh ﷺ went to Mt. Ṣafā, faced the Ka‘bah remained in supplication and praising Allāh ﷻ for a long time. A group of *Anṣār* was also present. Some of them said: “Allāh ﷻ enabled Rasūlullāh ﷺ to conquer his city and homeland. It may well be that he will decide to remain behind and settle down in this city and not come back to Madīnah.” They continued speaking in this vein when they saw the effects of divine revelation on Rasūlullāh’s ﷺ countenance. It was the habit of the Ṣaḥābah ؓ that when divine revelation was coming to Rasūlullāh ﷺ, they would not look at him. When the revelation was completed, he said: “O *Anṣār*! Is this what

¹ *Raud al-Anif*, vol. 2, p. 277.

you'll said?" They replied: "Yes, O Messenger of Allāh." He replied: "Understand this well that this can never happen. I am the servant and Messenger of Allāh ﷻ. I emigrated by the command of Allāh ﷻ. My life is your life and my death is your death." On hearing this, the *Anṣār* began crying and said: "O Messenger of Allāh! We feared that the light which lighted us will be taken away from us. We are servants who are prepared to sacrifice our lives [for Allāh ﷻ and His Messenger ﷺ] and we are prepared to give preference to others over our own selves. But we are extremely miserly when it comes to Allāh ﷻ and His Messenger ﷺ. [We are not prepared to share them with anyone else]."

Rasūlullāh ﷺ replied: "Allāh ﷻ and His Messenger consider you to be true in this regard and excuse you in this regard."¹

Pledge of allegiance from men and women

On completing his supplications, Rasūlullāh ﷺ remained sitting on Mt. *Ṣafā*. People gathered in order to pledge allegiance to him. Rasūlullāh ﷺ accepted their pledge on obedience to Allāh ﷻ and His Messenger ﷺ. From the men he took the pledge of Islam and obedience to Allāh ﷻ and His Messenger ﷺ according to each one's capability. Some Traditions state that from the men he took the pledge of Islam and *jihād*. When he completed taking the pledge from the men, he commenced with the women. From them, he took the pledge in matters that are enumerated in the following verse:

¹ Narrated by Muslim, Aḥmad and others on the authority of Abū Hurayrah رضي الله عنه. Zurqānī, vol. 2, p. 333. *al-Bidāyah wa an-Nihāyah*, vol. 4, pp. 306-307.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

“O Prophet! If believing women come to you in order to pledge to you that they will not ascribe any partners with Allāh, they will not steal, they will not commit adultery, they will not kill their children, they will not fabricate a slander between their hands and their feet, and that they will not disobey you in any good deed, then accept the pledge from them and seek forgiveness for them from Allāh. Surely Allāh is forgiving, merciful.”

The *bay'ah* (pledge of allegiance) which Rasūlullāh ﷺ took from women was solely verbal. His blessed hand never touched any strange woman. Nor did he shake hands with any strange woman. Rather, he would take a pledge via a piece of cloth. In other words, he would hold one end of a piece of cloth while the woman would hold the other end.

At times, when taking a pledge from women he would ask for a cup of water and dip his blessed hand in it. He would then ask the women to dip their hands into it. They would do so and in so doing the pledge would be reinforced. Details with regard to which women took this pledge are found in *Tārīkh Ibn al-Athīr*, vol. 2, p. 66.

Ibn Athīr Jazarī states that when Rasūlullāh ﷺ completed taking the pledge from the men, he commenced with the women. From among the Quraysh women who gave their pledge at that time, the following are worthy of mention:

1. Umm Hānī bint Abī Tālib, i.e. the sister of ‘Alī ؑ.
2. Umm Ḥabībah bint ‘Ās ibn Umayyah, the wife of ‘Amr ibn ‘Abd Āmirī.

3. Arwah bint Abī al-‘Īs, the paternal aunt of ‘Itāb ibn Usayd.
4. ‘Ātikah bint Abī al-‘Īs, the sister of Arwah.
5. Hindah bint ‘Utbah, the wife of Abū Sufyān and the mother of Mu‘āwiyah.

When Hindah presented herself for the pledge, she placed a veil over her face. She was the one who had ordered Hamzah عليه السلام to be killed and she was the one who cut open his chest and chewed his liver. It was out of her shame and remorse that she covered her face and presented herself and so that she may not be recognized. The story of her pledge is as follows:

Hindah: “O Rasūlullāh! With regard to what things are you taking a pledge and covenant from us?”

Rasūlullāh ﷺ: “To abstain from taking partners with Allāh ﷻ.”

Hindah: “O Rasūlullāh! You are taking a pledge from us with regard to things which you did not take from the men. Nevertheless, we accept this.”

Rasūlullāh ﷺ: “And that you do not steal.”

Hindah: “I take some things from my husband’s [Abū Sufyān] wealth. I do not know whether this is considered to be stealing or not.” Abū Sufyān was present there at that time. He said: “Whatever has passed is forgiven.” Rasūlullāh ﷺ said: “You may take from your husband’s wealth according to your basic necessities and what would be sufficient for you. This should be according to the norm whereby it will be according to your necessities and your children’s necessities.”

Rasūlullāh ﷺ: “And that you do not commit adultery.”

Hindah: “What! Can a noble woman ever commit adultery?!”

Rasūlullāh ﷺ: “And that you do not kill your children.”

Hindah: “We brought them up when they were small and you killed them on the day of Badr when they were big. So that is between you and them.” On hearing this, ‘Umar ؓ began laughing.

Rasūlullāh ﷺ: “And that you do not slander anyone.”

Hindah: “By Allāh, it is extremely detestable to slander anyone. And you are the one who is commanding us with righteousness and noble qualities and character.”

Rasūlullāh ﷺ: “And that you do not disobey or refuse to comply to any good deed.”

Hindah: “We did not come here even with this thought of disobeying you.”

Rasūlullāh ﷺ asked ‘Umar ؓ to take the pledge from her. After the pledge, Rasūlullāh ﷺ made a supplication for forgiveness for her.

After embracing Islam, Hindah said: “O Messenger of Allāh! Before embracing Islam, there was not any face that was more detestable in my sight. And I did not harbour any enmity towards anyone more than you. But now, there is no face that is more beloved to me.” Rasūlullāh ﷺ replied: “Your love for me will now increase.”

Rasūlullāh's ﷺ second speech

It is stated in a Tradition of Ibn Ishāq that the day after the conquest of Makkah, a person from the Khuzā‘ah tribe killed a polytheist from the Huzayl tribe. When Rasūlullāh ﷺ heard about this, he gathered the Sahābah ؓ, stood on Mt. Ṣafā and delivered the following speech:

يا أيها الناس إن الله حرم مكة يوم خلق السماوات والأرض فهي حرام إلى يوم القيامة
فلا يحل لامرئ يؤمن بالله واليوم الآخر أن يسفك فيها دما ولا يعضد فيها شجرة ولم

تحلل لأحد كان قبلي ولا تحل لأحد يكون بعدي ولم تحلل لي إلا هذه الساعة عضبا على أهلها ألا ثم قد رجعت كحرمتها بالأمس فليبلغ الشاهد منكم الغائب فمن قال لكم إن رسول الله صلى الله عليه وسلم قاتل فيها فقولوا إن الله قد أحلها لرسوله ولم يحللها لكم يا معشر خزاعة ارفعوا أيديكم عن القتل فلقد كثر القتل لقد قتلتهم قتيلا لأديته فمن قتل بعد مقامي هذا فأهله بخير الظرين إن شاءوا فدم قاتله وإن شاءوا فعقله.

“O people! Allāh sanctified Makkah the day He created the heavens and the earth. It will therefore remain sanctified till the day of resurrection. It is therefore not lawful for a person believing in Allāh ﷻ and the last day to shed blood therein or to uproot a tree. It was never made lawful for anyone before me nor will it be lawful for anyone after me. It was only made lawful to me for this particular time because of Allāh’s anger on its inhabitants. It’s sanctity has now returned as it had been previously. He who is present here should convey this to him who is not present. If anyone tells you that the Messenger of Allāh fought and killed in Makkah, tell him that Allāh ﷻ made this lawful for him and not for you. O people of the Khuzā‘ah! Abstain from killing for too much of killing has taken place. You have killed a person. I will now pay his blood money. Whoever kills after this, the family of the murdered person have the choice of either retaliating by killing the murderer or demanding blood money.”

Rasūlullāh ﷺ then gave 100 camels as blood money on behalf of the person who killed from the Khuzā‘ah tribe.

The matter concerning the return of the dwellings that were left behind by the *Muhājirūn*

The unbelievers of Makkah had taken possession of the houses, properties and estates of the *Muhājirūn*. When Rasūlullāh ﷺ completed his sermon, he was still standing at the door of the Ka‘bah when Abū Aḥmad ibn Jahsh stood up and tried to say

something about the return of his house which, on his emigration, had been sold by Abū Sufyān for 400 dirhams. Rasūlullāh ﷺ called him forward, said something softly to him and after which Abū Aḥmad ibn Jahsh remained silent. Later on, when he was asked as to what Rasūlullāh ﷺ said to him, he replied: “Rasūlullāh ﷺ said to me: ‘If you remain patient, it will be better for you and in return for this you will receive a house in paradise.’ I said to him: ‘I will remain patient.’”

Apart from him, there were other *Muhājirūn* who also desired that their houses be returned to them. Rasūlullāh ﷺ said to them: “I do not desire that the wealth which has gone for the cause of Allāh ﷻ be returned.” On hearing this, the *Muhājirūn* remained silent and did not utter a word about the return of the houses which they left behind for the sake of Allāh ﷻ and His Messenger ﷺ. Rasūlullāh ﷺ himself did not even mention the house in which he was born and the house in which he married Khadījah *radīyallāhu ‘anhā*.¹

Injunctions concerning certain criminals after the year of amnesty

After the conquest of Makkah, Rasūlullāh ﷺ made the announcement of general amnesty. Rasūlullāh ﷺ completely forgave those who had scattered thorns in his path, those who had thrown stones at him, those who were constantly antagonistic towards him, and those who had caused his legs and feet to be covered in blood. However, there were a few who had been extremely insolent towards Rasūlullāh ﷺ and caused him much pain. With regard to these few, Rasūlullāh ﷺ ordered that they should be killed wherever they are found. This was the order of Allāh ﷻ concerning such people:

¹ *As-Sārim al-Maslūl*, p. 154.

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَفْتِيلًا سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.

“[They will be] cursed: wherever they are found, they will be seized and put to death. Such has been the way of Allāh with those who passed away. And you will not find Allāh’s way changing.” (Sūrah al-Aḥzāb, verses 61-62)

To respect and honour the Messenger of Allāh ﷺ and to help and defend him are all incumbent duties on the entire *ummah*. Showing disrespect to him entails disrespect to the religion of Allāh ﷻ. Allāh ﷻ says:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

“Surely he who hates you, he will be cut off [from every good in this world and in the hereafter].” (Sūrah al-Kauthar, verse 3)

وَأَنْ تَكُونُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ لَا إِلَهُمْ إِلَّا أَيْمَانُكُمْ لَعَلَّهُمْ يَنْتَهُونَ أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ.

“If they break their oaths after having concluded a covenant, and criticize your religion, then fight against the ringleaders of unbelief – surely their oaths are nothing – so that they may desist. What! Will you not fight against a people who break their oaths, who are intent on expelling the Messenger, and attacked you first? Do you fear them? It is Allāh whom you ought to fear more, if you have *īmān*.” (Sūrah at-Taubah, verses 12-13)

In other words, the believers should have no hesitation whatsoever in killing those who merely intended and tried to expel the Messenger of Allāh ﷺ. The believers should not fear their outward strength and material power and means. They

should fear Allāh ﷻ alone. They should be prepared to sacrifice their lives and wealth in the defence of the Messenger ﷺ

It is absolutely clear to those who are endowed with intelligence that to abuse, mock at, belittle, dishonour and disrespect the Messenger of Allāh ﷻ are crimes that are far worse than expulsion. A government may pardon its worst criminal. But it will never tolerate a person who shows disrespect towards its leader because this entails showing disrespect towards the government and the country itself.

Apart from this, disrespect and dishonour of the Messenger ﷺ entail disrespect and dishonour towards the entire *ummah*. It is therefore the duty of every follower of the Messenger ﷺ that when he hears any disrespect shown to the Messenger ﷺ, he should immediately take away that person's life or give his own life. A poet says:

تشتم أيدينا ويحلم رأينا - ونشتم بالأفعال لا بالكلم

“Our hands are abusive while our opinions and intelligence are forbearing. We are abusive through deeds and not by our speech.”

Qādī ‘Iyād *rahmatullāhi ‘alayh* states in his *ash-Shifā’* that when the caliph Hārūn ar-Rashīd asked Imām Mālik *rahmatullāhi ‘alayh* about the ruling concerning the person who shows disrespect towards the Prophet ﷺ, he replied:

ما بقاء الأمة بعد شتم نبيها

“What can be the existence of this *ummah* after it is abusive towards its Prophet?”

During the era of Shaykhul Islam Hāfiẓ Ibn Taymīyyah *rahmatullāhi ‘alayh*, a Christian made some abusive remarks about Rasūlullāh ﷺ. In response to this, he wrote a 600 page book dedicated to this subject of being abusive towards

Rasūlullāh ﷺ. He titled the book, *aṣ-Ṣārim al-Maslūl ‘alā Shātim ar-Rasūl* – the unsheathed sword against the person who is abusive towards the Messenger ﷺ. In this book, he proves through Qur’ānic verses, Ahādīth of Rasūlullāh ﷺ, the consensus of the Ṣaḥābah ؓ and the Tābi‘īn, the stance of the caliphs, and through rational proofs and evidences that it is compulsory to kill the person who is abusive towards the Messenger ﷺ. May Allāh ﷻ reward him on behalf of Islam and the Muslims for his efforts in this regard.

There were about 15-16 people regarding whom Rasūlullāh ﷺ had issued the command that they should be killed wherever they are found. Details concerning some of them are as follows:

1. ‘Abdullāh ibn Khaṭl. He had become a Muslim. Rasūlullāh ﷺ appointed him as a tax collector and sent him in order to collect zakāh. A slave and a Christian were with him on the journey. On reaching a particular point on the journey, he asked the slave to prepare some food. The slave fell asleep. When he got up, ‘Abdullāh saw that the food was not prepared as yet. He was overtaken by anger and killed the slave. He then realized that Rasūlullāh ﷺ would certainly kill him in retaliation for killing this slave. He therefore became an apostate, went to Makkah and joined the ranks of the polytheists. He also took the camel of zakāh with him. He used to compile poetry disparaging Rasūlullāh ﷺ and order his slave women to sing these poems. He thus committed three crimes: (1) he shed innocent blood, (2) he became an apostate, (3) he compiled poetry disparaging Rasūlullāh ﷺ. When Makkah was conquered, this ‘Abdullāh ibn Khaṭl went and held on to the veils of the Ka‘bah. Rasūlullāh ﷺ was informed of this. He replied that he should be killed at that very place. Abū Barzah Aslamī and Sa‘d ibn Ḥurayth went and killed him. His head

was chopped off at the place between the Black Stone and the *Maqām-e-Ibrāhīm*.¹

2. and 3. Qurtanā and Quraybah. These two were the slave women of Ibn Khaṭl. They used to sing poems by night and day in which they disparaged Rasūlullāh ﷺ. When the polytheists of Makkah gathered in any assembly, alcohol would be passed around and these two women would sing these poems disparaging Rasūlullāh ﷺ. One of these women was killed. The other came and made peace with Rasūlullāh ﷺ and embraced Islam.²

4. Sārrah. She was a slave woman belonging to someone from the Banū al-Muttalib. She also used to sing poems disparaging Rasūlullāh ﷺ. Some are of the opinion that she was killed while others state that she embraced Islam and that she lived till the caliphate of ‘Umar ؓ. She was the woman who was carrying the letter of Hāṭib ibn Abī Balta‘ah to Makkah.

5. Huwayrith ibn Naqīd. He was a poet who used to say poems disparaging Rasūlullāh ﷺ. He therefore had to be killed. He was killed by ‘Alī ؓ.³

6. Maqīs ibn Subābah. He had become a Muslim. In the battle of Dhī Qird, a Christian killed his brother, Hishām after incorrectly assuming the latter to be from among the enemies. Rasūlullāh ﷺ ordered that blood money be paid. After accepting the blood money, Maqīs killed the Christian, became an apostate and went away to Makkah. On the conquest of Makkah, Rasūlullāh ﷺ announced that it was lawful to kill him.

¹ *Aṣ-Ṣārim al-Maslūl*, p. 633, and Zurqānī, vol. 2, p. 314.

² *Aṣ-Ṣārim al-Maslūl*, p. 126.

³ Zurqānī, vol. 2, p. 315.

Abdullāh Laythī killed him.¹ While Maqīs was going into the market place, he was captured and killed.²

7. ‘Abdullāh ibn Sa‘d ibn Abī Surh. Previously he was one of the scribes of Rasūlullāh ﷺ. He used to record divine revelation for Rasūlullāh ﷺ. He became an apostate and joined the unbelievers. He was the foster brother of ‘Uthmān ؓ. On the conquest of Makkah, he concealed himself in order to save his life. ‘Uthmān ؓ took him and presented him before Rasūlullāh ﷺ who, at that time, was taking the pledge of allegiance from the people. ‘Uthmān ؓ said: “O Messenger of Allāh! ‘Abdullāh is present here. Take the pledge of allegiance from him as well.” Rasūlullāh ﷺ remained silent for some time. Eventually, when ‘Uthmān ؓ made this request several times, Rasūlullāh ﷺ took the pledge from him and he embraced Islam. After his life was saved, Rasūlullāh ﷺ said to the Ṣahābah ؓ: “There was none among you who was sharp enough – when I held back my hand from accepting ‘Abdullāh’s pledge, one of you should have got up and killed him.” Someone replied: “O Messenger of Allāh! Why did you not indicate to us [through some subtle indication] at that time?” He replied: “It is not permitted for a Prophet to make subtle indications.”

On this occasion, ‘Abdullāh ibn Abī Surh embraced Islam with sincerity and did not do anything contrary after this. He was appointed as the governor of Egypt and other places during the caliphate of ‘Umar ؓ and ‘Uthmān ؓ. During the caliphate of ‘Uthmān ؓ, the conquest of Africa in 27 or 28 A.H. was largely due to him. When the spoils of war were distributed, each person received 3000 dinars. When there was much internal strife, after the death of ‘Uthmān ؓ, ‘Abdullāh remained aloof from all this. He did not give his pledge of

¹ *Fath al-Bārī*, vol. 8, p. 9.

² *Al-Bidāyah wa an-Nihāyah*, vol. 4, p. 298.

allegiance to either ‘Alī ؑ or to Mu‘āwiyah ؑ. He passed away in ‘Asqalān towards the latter part of Mu‘āwiyah’s ؑ caliphate. There is a strange incident concerning his death. One morning, he got up and made this supplication: “O Allāh! Make it such that my last deed is in the morning.” He made his ablution and performed the ṣalāh. At the end of the ṣalāh, he turned to his right and was about to turn to his left when his soul left his body. To Allāh we belong and to Him is our return. May Allāh ؑ be pleased with him.¹

8. ‘Ikramah ibn Abī Jahal. He was also from among those people whom Rasūlullāh ﷺ had permitted to be killed on the conquest of Makkah. ‘Ikramah was the son of Abū Jahal. Like his father, he was a bitter enemy of Rasūlullāh ﷺ. After the conquest of Makkah, he escaped to Yemen. His wife, Umm Hakīm bint Hārith ibn Hishām embraced Islam. She presented herself before Rasūlullāh ﷺ and asked him for sanctuary for her husband. The Mercy to the worlds and the embodiment of pardon, Muḥammad ﷺ, immediately acceded to her request for sanctuary for the son of Abū Jahal.

‘Ikramah had escaped and reached the coast of Yemen. He boarded a ship and no sooner he did so, fierce winds encompassed the ship. ‘Ikramah called out to Lāt and ‘Uzzā [two idols] for help. The people on the ship told him that Lāt and ‘Uzzā will be of no help to him now. He should rather call out to one Allāh. ‘Ikramah said: “If none but Allāh can come to our help when we are out at sea, then you should understand well that even on land none but Allāh can come to our help.” He immediately made a true promise to Allāh ﷻ by saying:

¹ *Al-Isābah*, vol. 2, p. 316. *Zurqānī*, vol. 2, p. 313.

اللهم لك عهد إن عافيتني مما أنا فيه أن آتي محمدا حتى أضع يدي في يده فلا أجده عفو غفورا كريما.

“O Allāh! I make a promise to You that if You save me from this calamity, I will certainly present myself before Muḥammad [ﷺ] and place my hand in his hand. I will certainly find him to be pardoning, forgiving and kind.” (*Abū Dā’ūd, an-Nasa’ī*)

In the meantime, his wife also reached there and called out:

يا ابن عم جئت لك عند أبر الناس وأوصل الناس وخير الناس لا تهلك نفسك إني قد استأمنت لك رسول الله صلى الله عليه وسلم.

“O cousin! I have come to you from the most virtuous of people, from the person who is most mindful of maintaining family ties, and from the best of people. Do not destroy yourself. I have certainly sought sanctuary for you from the Messenger of Allāh.”

On hearing this, ‘Ikramah joined Umm Ḥakīm. On the way, he desired to engage in intercourse with her. She replied: “You are still an unbeliever while I am a Muslim.” ‘Ikramah said: “What a great thing is stopping you.” On saying this, he headed towards Makkah. Before he could even reach Makkah, Rasūlullāh ﷺ said to the Ṣahābah ﷺ:

يأتىكم عكرمة مؤمنا فلا تسبوا أباه فإن سب الميت يؤذي الحي

“‘Ikramah is going to come to you as a believer. You should therefore not speak ill of his father because speaking ill of a dead person causes harm to the one who is living.”

‘Ikramah came in the presence of Rasūlullāh ﷺ and stood before him. His wife was with him. She was veiled and stood aside. He then said to Rasūlullāh ﷺ: “This is my wife. She has informed me that you have given sanctuary to me.” Rasūlullāh

ﷺ replied: “She has spoken the truth. I give you sanctuary.” ‘Ikramah said: “What do you invite towards?” Rasūlullāh ﷺ replied: “You should testify that there is none worthy of worship but Allāh, He is one, there is no deity apart from Him. And I am His Messenger. That you establish *ṣalāh* and pay the *zakāh*.” Rasūlullāh ﷺ enumerated a few other things as well. ‘Ikramah replied:

قد كنت لا تدعو إلا إلى الخير وأمر حسن جميل قد كنت فينا يا رسول الله قبل أن
تدعونا وأنت أصدقنا حديثاً وأبرنا

“Without doubt you only invite towards good and to matters that are good and liked. O Messenger of Allāh! Even before commencing this call you were the most truthful of us in speech and the most virtuous of us.”

He then said: “I bear witness that there is none worthy of worship and that Muḥammad is His servant and His Messenger.”

After saying this, ‘Ikramah ؓ said: “I make Allāh ﷻ and all those who are present over here witness that I am a Muslim, a *mujāhid* and a *muhājir*.”¹ O Messenger of Allāh! I make this request to you that you seek forgiveness for me. Rasūlullāh ﷺ sought forgiveness for him. He then said: “O Messenger of Allāh! I take an oath in the name of Allāh ﷻ that I am now going to spend double the amount in inviting towards Allāh as opposed to what I spent in leading others away from Allāh. And that I am now going to fight double the amount for the cause of Allāh ﷻ as opposed to what I fought against Allāh and His Messenger ﷺ. I am now going to go to all those places where I had stopped people from going towards Allāh ﷻ and will now invite them towards Allāh ﷻ.”

¹ Zurqānī, vol. 2, p. 314.

When Abū Bakr ﷺ dispatched an army to fight the apostates, he sent one battalion under the command of ‘Ikramah ﷺ. In short, he spent the rest of his life in waging jihād against the enemies of Allāh ﷻ and His Messenger ﷺ. He was martyred during the caliphate of Abū Bakr ﷺ in the battle of Ajnādayn. His body suffered more than seventy sword and arrow wounds.¹

Umm Salamah *radīyallāhu ‘anhā* narrates that on one occasion Rasūlullāh ﷺ saw in a dream that there was a place for Abū Jahal in paradise. When ‘Ikramah ﷺ embraced Islam, Rasūlullāh ﷺ said to Umm Salamah *radīyallāhu ‘anhā* that this is the realization of that dream. (*al-Isābah*)

After embracing Islam, ‘Ikramah ﷺ was such that when he used to recite the Qur’ān, he would cry profusely and fall unconscious. He would repeatedly say: “This is the speech of my Sustainer, this is the speech of my Sustainer.”²

It is narrated in one Tradition that on the conquest of Makkah, a Muslim was martyred at the hands of ‘Ikramah ﷺ. When Rasūlullāh ﷺ was informed of this, he began smiling and said: “The killer and the one who was killed are both in paradise.”³

Rasūlullāh ﷺ was making reference to the fact that although ‘Ikramah is an unbeliever at present, he will soon embrace Islam.

9. Hubār ibn al-Aswad. His crime was that he used to impose many difficulties and hardships on the Muslims. When Rasūlullāh’s ﷺ daughter, Zaynab *radīyallāhu ‘anhā*, who was married to Abū al-‘Āṣ ibn Rabī‘, was emigrating from Makkah

¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, vol. 3, p. 148.

² *Ihyā’ ‘Ulūm ad-Dīn*, vol. 1, p. 253.

³ *Madārij an-Nubūwwah*, vol. 2, p. 393.

to Madīnah, then this Hubār ibn al-Aswad together with some of his cronies ambushed her and struck her with a spear on account of which she fell onto a rock. She was pregnant at that time. She lost her child and she herself passed away from the illness that followed this fall.

On the conquest of Makkah, Rasūlullāh ﷺ announced that it was permissible to kill him. When Rasūlullāh ﷺ returned from Ji'irrah, Hubār presented himself before Rasūlullāh ﷺ. The Sahābah said: "O Messenger of Allāh! Here is Hubār ibn al-Aswad. Rasūlullāh ﷺ replied that he saw him. One of those who were present got up to strike Hubār. Rasūlullāh ﷺ indicated to him to sit down. Hubār then stood up and said: "Peace be upon you O Prophet of Allāh. I bear witness that there is none worthy of worship but Allāh. I bear witness that Muḥammad is the Messenger of Allāh. I fled from you with the intention of joining the non-Arabs. I then remembered how you benefit others, how you maintain family relations, and how you pardon those who act ignorantly towards you. O Prophet of Allāh! We were polytheists. Allāh ﷻ guided us through you and saved us from destruction. So pardon me my ignorance and whatever pain I may have caused you. I admit my evil ways and acknowledge my sins." Rasūlullāh ﷺ replied: "I have pardoned you. Allāh ﷻ has been kind to you in that He guided you towards Islam. Embracing Islam wipes out all previous sins."¹

10. Waḥshī ibn Harb. He was the one who had murdered Hamzah . Details concerning him were given under the battle of Uhud. He fled to Tā'if. He then went to Madīnah, presented himself before Rasūlullāh ﷺ, embraced Islam and sought forgiveness for his sins.

¹ *Al-Isābah*, vol. 2, p. 595.

When Abū Bakr ﷺ prepared an army in order to fight Musaylamah – the impostor – Wahshī also joined this army. The dagger which he had used to kill Hamzah ﷺ was with him. He killed Musaylamah with that very dagger. He used to say: “It was with this dagger that I killed the best of people and with it I also killed the worst of people.”¹

11. Ka‘b ibn Zuhayr. He was a famous poet. He used to compose poems disparaging Rasūlullāh ﷺ. According to Hākim, he was also one of those persons whose killing Rasūlullāh ﷺ had permitted on the conquest of Makkah. He fled from Makkah. Later on, he came to Madīnah and embraced Islam. He then wrote a collection of poems in praise of Rasūlullāh ﷺ. This collection is popularly known as *Bānat Su‘ād*.²

12. Hārith ibn Talāṭil. He used to speak ill of Rasūlullāh ﷺ. ‘Alī ﷺ killed him on the day of the conquest of Makkah.

13. ‘Abdullāh ibn Zib‘arī. He was a very powerful poet. He used to compose poems disparaging and belittling Rasūlullāh ﷺ. Sa‘d ibn Musayyib ﷺ says that Rasūlullāh ﷺ ordered that he be killed on the day of the conquest of Makkah. He fled to Najrān. He repented later, presented himself before Rasūlullāh ﷺ, embraced Islam, and said the following poem in forgiveness:

يا رسول الملّيك إن لساني – راتق ما فتقت إذ أنا بور

آمن اللحم والعظام بري – ثم قلبي الشهيد أنت النذير

“O Messenger of Allāh! My tongue will make up for that harm which I caused you during my days of destruction and

¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, on the biography of Wahshī ibn Harb.

² *Fath al-Bārī*, vol. 8, p. 10. Also *al-Istī‘āb*, p. 297.

deviation. My flesh and bones have brought īmān in my Sustainer. My heart then bears testimony that you are a warner [from Allāh].” (*Sīrah Ibn Hishām*)

14. Hubayrah bint Abī Wahb Makhzūmī. She was also from among those poets who used to compose poems disparaging Rasūlullāh ﷺ. On the conquest of Makkah, she fled to Najrān and passed away there as an unbeliever.¹

15. Hindah bint ‘Utbaḥ. She was the wife of Abū Sufyān ؓ. She was the very same woman who, in the battle of Uḥud, removed the liver of Ḥamzah ؓ and chewed it. She is also among those women whom Rasūlullāh ﷺ ordered to be killed on the day of the conquest of Makkah. She had caused untold misery to Rasūlullāh ﷺ. She presented herself before Rasūlullāh ﷺ, sought forgiveness and embraced Islam. She returned to her house and broke all the idols to pieces saying to them: “By Allāh! It was because of you that we were in delusion.”

These fifteen people were those criminals who could not have been forgiven because their crimes were extremely serious. Those who admitted their mistakes and presented themselves in repentance were granted sanctuary. Those who remained in their rebellion were killed.

We shall now relate how some of the senior and noble people from the Quraysh embraced Islam consequent to the conquest of Makkah.

Abū Quhāfah embraces Islam

This is the incident concerning the father of Abū Bakr ؓ embracing Islam. Rasūlullāh ﷺ was in the Sacred Mosque when Abū Bakr ؓ brought his old father before Rasūlullāh ﷺ and

¹ *Sīrah Ibn Hishām*. Also, *al-Isābah*, vol. 4, p. 425.

made him sit in front of him. Rasūlullāh ﷺ said: “Why did you not leave this elderly person at home so that I would have went personally to meet him?” Abū Bakr ؓ replied: “O Messenger of Allāh! It is more proper that he comes to you than your going to him.”

Rasūlullāh ﷺ then passed his blessed hand on the chest of Abū Quhāfah and made him read the *kalimah*. The latter embraced Islam. Due to his old age, his entire facial hair and head were white. Rasūlullāh ﷺ told him to dye his hair but emphasised that he should not dye it black.¹

‘Allāmah Halabī *rahmatullāhi ‘alayh* writes that when Abū Quhāfah embraced Islam, Rasūlullāh ﷺ congratulated Abū Bakr ؓ. Abū Bakr ؓ replied: “O Messenger of Allāh! I take an oath in the name of that Being who sent you with the truth that had Abū Tālib embraced Islam, I would have been more pleased.”²

Safwān ibn Umayyah embraces Islam

Ṣafwān ibn Umayyah was from among the Quraysh leaders. He was well known for his generosity. His family excelled in its generosity and hospitality. His father, Umayyah ibn Khalaf, was killed in the battle of Badr. On the day when Makkah was conquered, Ṣafwān fled to Jeddah. His cousin, ‘Umayr ibn Wahb, came before Rasūlullāh ﷺ and asked for sanctuary in his favour. Rasūlullāh ﷺ gave him sanctuary and in order to demonstrate this, he gave his turban or his sheet as well. ‘Umayr went to Jeddah and brought him before Rasūlullāh ﷺ. Ṣafwān said to Rasūlullāh ﷺ: “This ‘Umayr over here tells me that you have given me sanctuary.” Rasūlullāh ﷺ replied in the affirmative. Ṣafwān said: “Give me a respite of two months so

¹ *Raud al-Anif*, vol. 7, p. 27.

² *Sīrah Halabīyyah*, vol. 2, p. 212.

that I may think over the matter.” Rasūlullāh ﷺ replied: “I give you four month’s respite.” He did not embrace Islam immediately. However, he accompanied Rasūlullāh ﷺ for the battle of Hunayn. Rasūlullāh ﷺ had borrowed some coats of armour from him. On reaching Hunayn, he said: “I would prefer someone from the Quraysh seeing to me than someone from the Hawāzin.” On returning from Hunayn, Rasūlullāh ﷺ gave him a large number of goats. On seeing this large number, Safwān said: “I take an oath by Allāh that none but a true Prophet can be so generous.” On saying this, he embraced Islam.¹

Suhayl ibn ‘Amr embraces Islam

He was from among the noblemen and leaders of Makkah. He was popularly known by the title of *Khatīb Quraysh* – the orator from the Quraysh. When he came as an ambassador on behalf of the Quraysh on the occasion of Hudaybiyah and Rasūlullāh ﷺ saw him coming, the latter addressed the Sahābah ﷺ and said: “Your matter has now become a bit easy.”

On the day of the conquest of Makkah, Suhayl sent his brother ‘Abdullāh to Rasūlullāh ﷺ in order to ask him for sanctuary. Rasūlullāh ﷺ gave him sanctuary and addressed the Sahābah ﷺ saying: “Whoever meets Suhayl should not stare at him in anger. I take an oath on my life that Suhayl is an intelligent and noble person. A person like Suhayl cannot remain ignorant of Islam.

Suhayl did not embrace Islam immediately. He joined Rasūlullāh ﷺ for the battle of Hunayn and embraced Islam at a place called Ji’irrānah. He took an oath that just as he had joined the polytheists in waging war against the Muslims, he will now join the Muslims in waging jihād against the

¹ *Al-Istī‘āb* and *Isābah* on the biography of Safwān.

polytheists. And that the amount of wealth that he spent on the polytheists will now be spent on the Muslims.

On one occasion, there was a crowd of people at the door of ‘Umar ؓ. People were waiting to see him. Suhayl ibn ‘Amr, Abū Sufyān and other Quraysh leaders were also present. When the guard was informed of this, Suhayb ؓ, Bilāl ؓ and other Ṣaḥābah ؓ who had participated in the battle of Badr were called inside. Suhayl, Abū Sufyān and the other Quraysh leaders were left outside. Abū Sufyān said: “I have not come across a day like this. Slaves are called inside while no attention is paid to us.” The intelligent and wise reply that Suhayl gave is worthy of being inscribed on the hearts of people. Suhayl addressed Abū Sufyān and the other Quraysh leaders saying:

“O people! I take an oath by Allāh that I see displeasure and anger on your faces. Instead of showing anger at others, you should be angry with your own selves. Those people were invited towards Islam and so were you. On hearing this call, they hastened towards it while you turned away and remained behind. I take an oath that the honour and virtue that these people have and you lack of this honour and virtue is far more severe than your being deprived of the honour of gaining entrance in this door [of ‘Umar ؓ] over which you are so envious. O people! These people have surpassed you as you can see right before your eyes. Now there is no way that you can achieve this honour and virtue. If there is any way of making up for this loss, it is only through waging jihād in the cause of Allāh ﷻ and laying your lives in the path of Allāh ﷻ. You should prepare for this. It is not unlikely that Allāh ﷻ will bless you with the bounty of martyrdom.”

Suhayl completed his heart-rending speech, dusted himself and immediately stood up to wage jihād in the cause of Allāh ﷻ. He left for Syria together with his family members in order to fight

the Romans. He was martyred in the battle of Yarmūk. According to some, he passed away in the ‘Amawās plague. Nevertheless, he achieved his goal. Passing away in a plague is also a death of martyrdom.¹

‘Utbah and Mu‘tab embrace Islam

‘Abbās ؓ narrates that when Rasūlullāh ﷺ entered Makkah in order to conquer it, he asked me: “Where are your two nephews, ‘Utbah and Mu‘tab, the two sons of Abū Jahal? I do not see them.” I replied: “They have also concealed themselves with those Quraysh leaders who concealed themselves.” Rasūlullāh ﷺ said: “Bring them to me.” In accordance with his instruction, I rode to a place called ‘Urnah and brought both of them to Rasūlullāh ﷺ. He presented Islam to them. They both embraced Islam and pledged allegiance to him. Rasūlullāh ﷺ then stood up, held their hands and took them close to the door of the Ka‘bah. He remained supplicating for quite some time. He then returned from their with his face beaming with happiness. I said to him: “O Messenger of Allāh! May Allāh ﷻ keep you happy forever for I see your face beaming with happiness.” He replied: “I had supplicated to my Sustainer that he should give these two sons of my uncle, ‘Utbah and Mu‘tab to me. Allāh ﷻ has now given both of them to me.”²

Mu‘āwiyah embraces Islam

Some scholars are of the opinion that Mu‘āwiyah ؓ embraced Islam on the conquest of Makkah. However, the more correct opinion is that he did so on the occasion of the peace treaty of

¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, on the biography of Suhayl ibn ‘Amr.

² *Al-Khasā’is al-Kubrā*, vol. 1, p. 264.

Hudaybiyah and that he concealed his Islam until the conquest of Makkah.¹

The Mother of the believers, Umm Habībah bin Abī Sufyān, was the sister of Mu‘āwiyah. A mother’s brother is known as your maternal uncle. Mu‘āwiyah was thus the maternal uncle of the believers. Just as it is incumbent on a believer to love the family and close relatives of Rasūlullāh ﷺ, it is also incumbent to love the in-laws and other such relatives of Rasūlullāh ﷺ. Abū Sufyān was the father of his wife, Umm Habībah radiyallāhu ‘anhā. Mu‘āwiyah was her brother. To love them is an incumbent duty. It is prohibited to bear malice and enmity towards them. Whatever they may have done before embracing Islam is all forgiven. It is also prohibited to mention and enumerate all that they did before embracing Islam.

Small battalions are sent to destroy idols

After the conquest of Makkah, Rasūlullāh ﷺ remained in this city for about 15 days. The idols that were in the Ka‘bah were destroyed and this announcement was made: “Whoever believes in Allāh and the last day should not have any idol in his house.” When Makkah was purified of all idols and they were all destroyed, small groups were sent to the outskirts and surrounding areas to destroy all the idols.

‘Uzzā and Suwā’ are destroyed

On 25 Ramaḍān 8 A.H. Khālīd ibn al-Walīd ؓ was sent with a group of 30 riders to Nakhlah in order to destroy the idol by the name of ‘Uzzā. This place was one night’s journey from Makkah. ‘Amr ibn al-‘Āṣ ؓ was sent to destroy the idol named Suwā’ which was about three miles from Makkah. When ‘Amr ؓ reached that place, the custodian of this idol asked him the

¹ *Al-Isābah*, vol. 3, p. 433.

reason for which he came. He replied: "I am following the orders of Rasūlullāh ﷺ to destroy this idol." On hearing this, the custodian said: "You will never be able to do this. The god of Suwā' will personally prevent you from doing this. 'Amr ؓ replied: "How sad that you are still holding on to such baseless beliefs. Can this idol hear and see, that it will be able to stop me?" On saying this, he struck it with one blow and reduced it to pieces. He then addressed the custodian saying: "Did you see what happened?" On seeing this, the custodian immediately embraced Islam.

Manāt is destroyed

On the 26th of Ramaḍān, Sa'd ibn Zayd Ashhalī was sent at the head of 20 riders in order to destroy the idol named Manāt which was in the town of Mushallal.¹ In short, the entire blessed month of Ramaḍān was spent in purifying the land of Allāh from the filth of unbelief and polytheism.

In the month of Shawwāl, 350 *Muhājirūn* and *Anṣār* under the command of Khālīd ibn al-Walīd ؓ were sent to the Banū Judhaymah in order to invite them towards Islam. These people used to live on the banks of a lake called Ghamīsā near the town of Yalamlam. Khālīd ibn al-Walīd ؓ invited them towards Islam. These people, out of their excitement, could not clearly state that they had already embraced Islam. Khālīd ibn al-Walīd ؓ did not consider what they said to be sufficient and therefore killed some of them and captured some of them. When he eventually went to Rasūlullāh ﷺ and informed him of what happened, Rasūlullāh ﷺ raised his hands and said the following words two times:

اللهم إني أبرأ إليك مما صنع خالد

¹ Zurqānī, vol. 2, p. 347.

“O Allāh! I absolve myself from what Khālid did.”¹

Rasūlullāh ﷺ then gave some money to ‘Alī ؓ and sent him to the Banū Judhaymah in order to pay them blood money. ‘Alī ؓ went and paid this money. When he was fully satisfied that he had paid every person his due, he distributed the left over money among them. When he returned to Rasūlullāh ﷺ, he related the entire incident to him. Rasūlullāh ﷺ was extremely happy with what he heard and said:

أصبت وأحسن

“You acted correctly and you did well.”²

¹ *Fath al-Bārī*, vol. 8, p. 45.

² Zurqānī, vol. 3, p. 3.

The Battle of Hunayn

Shawwāl 8 A.H.

Hunayn is the name of a place between Makkah and Tā'if where the Hawāzin and Thaqīf tribes lived. These tribes were very martial by nature and very good archers. After the conquest of Makkah, it crossed the minds of these tribes that Rasūlullāh ﷺ might attack them. They therefore conferred with each other and decided to attack the Muslims before they could attack them. Their leader, Mālīk ibn 'Auf Naṣrī left with an army of 20 000 in order to attack the Muslims.

Darīd ibn Ṣammah, although being unable to move about because of his extreme old age, was still taken with because of his experience, expertise, and military skills. Moreover, they could consult with him on various matters.

Mālīk ibn 'Auf emphasised upon all the soldiers that each one should bring his wife and children with so that he would fight with zeal and no one would leave his wife and children behind and flee from the battlefield. When they reached the valley of Auṭās, Darīd asked about the identity of this place. The people replied that it was the valley of Auṭās. Darīd replied that this place was extremely suitable and appropriate for battle. The ground is neither too hard, nor too soft whereby the feet would sink in. He then asked: "What is this that I hear the sounds of the camels, the braying of asses, the bleating of sheep and the crying of children?"

The people replied that Mālīk ibn 'Auf had instructed them to bring their wives, children, animals, etc. so that the people would not flee from the battlefields. On hearing this, Darīd said: "This is a serious mistake. Do those who are defeated ever take back anything? Nothing but spears and swords are of use

in battle. If you are defeated, it would be a cause of disgrace and humiliation for all your families. It would be better to keep all the families behind the actual army. If we are victorious, we would all meet again. If we are defeated, our families will be safe from the attacks of the enemy.”

However, due to his youthful enthusiasm, Mālik ibn ‘Auf did not give due regard to this advice. Instead, he said: “I swear by Allāh that I will not change my decision. This person has lost his mind due to old age. If the Hawāzin and Thaḳīf follow my decision, well and good. If not, I will commit suicide right now.” All the people replied that they were with him.

When Rasūlullāh ﷺ heard of these conditions and circumstances, he sent ‘Abdullāh ibn Abī Hadr in order to establish and investigate the true situation. ‘Abdullāh learnt all the conditions from a distant place and returned to inform Rasūlullāh ﷺ of all their military preparations. After establishing all the facts, Rasūlullāh ﷺ also made preparations for war. He loaned 100 coats of armour from Ṣafwān ibn Umayyah.

Rasūlullāh ﷺ left Makkah on the 8th of Shawwāl 8 A.H. with 12000 men and headed towards Hunayn. Ten thousand were those devoted followers who had joined him from Madīnah. Some non Muslims also joined him. (*Sirah Ibn Hishām*)

When this fully equipped army of 12000 advanced towards Hunayn, a person remarked:

لن نغلب اليوم من قلة

“Today we will not be defeated because of small numbers.”

This remark smacked of pride and ostentation and was disliked by Allāh ﷻ. In this world of means, small numbers are also a cause of defeat. Therefore, on seeing this large number, some Ṣahābah ﷺ made this statement that they will not be defeated

because of small numbers. In other words, if they are defeated on this occasion, it will not be because of small numbers. Rather it will be from Allāh ﷻ. Victory and help is from Him alone. However, Allāh ﷻ did not like this statement of theirs.

This is because it meant that success and victory are in large numbers. Such a statement was unacceptable especially from those who had traversed the stages of *tauḥīd* under the direct instruction and training of Rasūlullāh ﷺ. It is not far fetched to assume that this was the result of being in the company of those new Muslims who embraced Islam after the conquest of Makkah and in whose hearts īmān was not firmly established as yet.

It is stated in the *Sunan* of Imām Nasa'ī *rahimahullāh* that on one occasion Rasūlullāh ﷺ was performing the *fajr ṣalāh* and commenced reciting Sūrah Rūm when he became confused and mixed-up about the recitation. On completing the ṣalāh he said:

ما بال أقوام يصلون معنا لا يحسنون الطهور وإنما يلبس أولئك علينا القرآن

“What is it with the people that they offer ṣalāh with us without purifying themselves thoroughly. It is such people who cause us to become confused in our recitation of the Qur’ān.”

It becomes clear from this Hadīth that the cause of Rasūlullāh’s ﷺ confusion in the ṣalāh was the company of those people who did not purify themselves thoroughly – who did not take into account the proper etiquette and recommendations of purity. Bear in mind, that no one among them was without ablution. All of them had performed their ablution. However, beauty and perfection were not found in their ablution. This therefore affected the illuminated heart of Rasūlullāh ﷺ. From this we can gauge the effect and harm of the companionship of polytheists, innovators, atheists and unbelievers.

In explaining this Hadīth, ‘Allāmah Tībī *rahmatullāhi ‘alayh* writes that the blessings of following the Sunnah and etiquette have an effect on others. And by abstaining from these, the doors of unseen victories are shut. At times, this has an effect on others as well in the sense that because of this person, the second person is deprived of good, blessings and boons.

The Sahābah رضي الله عنهم reached a lofty state due to their companionship of the source of all good and blessings – Muhammad ﷺ. However, because of this involuntary foreign companionship, they unwittingly made this statement. In short, this statement was not liked by Allāh ﷻ. And instead of victory, they first had to see the face of defeat. Allāh ﷻ says:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ★ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ط وَذَلِكَ جَزَاءُ الْكَافِرِينَ

“And on the day of Hunayn when you prided yourselves on your large numbers, but they availed you nothing. The earth closed in upon you despite its vastness. You then turned about retreating. Allāh then sent down His assurance to His Messenger and to the believers, and He sent down armies which you did not see, and He punished the unbelievers. Such is the punishment of the rejecters.” (Sūrah at-Taubah, verses 25-26)

The Muslim army reached the valley of Hunayn on Tuesday evening. The Hawāzin and Thaḳīf tribes were lying in ambush. Mālik ibn ‘Auf had, at the beginning, ordered them to break the sheaths of their swords and that when the Muslim army approaches, the entire army of 20 000 should attack the Muslims at once. When the Muslim army started to cross that area in the darkness of the morning, 20 000 swords suddenly attacked them. This completely scattered the Muslim army.

Only 10-12 loyal and devoted Companions remained next to Rasūlullāh ﷺ. Abū Bakr ؓ, ‘Umar ؓ, ‘Alī ؓ, ‘Abbās ؓ, Fadl ibn ‘Abbās ؓ, Usāmah ibn Zayd ؓ and a few others remained at his side. ‘Abbās ؓ was holding on to the reins of Rasūlullāh’s ؓ donkey while Abū Sufyān ؓ was holding on to the stirrup.

Those who had accompanied Rasūlullāh ﷺ from Makkah began chit chatting among themselves. Abū Sufyān said that this defeat cannot be stopped from beyond the sea. Kaldah ibn Hambal began shouting out with joy and said: “The magic has now come to an end.”

Safwān ibn Umayyah, although he was still a polytheist at that time, said: “Remain silent. May Allāh seal your mouth. I would prefer a person from the Quraysh to see to me and bring me up than a person from the Hawāzin tribe.” Shaybah ibn ‘Uthmān ibn Abī Talhah said: “Today I will avenge my father from Muḥammad.” His father was killed in the battle of Uḥud. When he advanced towards Rasūlullāh ﷺ, he immediately fell unconscious and was unable to reach him. He realized that he was prevented by Allāh from reaching Rasūlullāh ﷺ. He embraced Islam later on.

In short, when the Hawāzin and Thaqīf tribes attacked from their places of ambush and began raining down arrows on the Muslims from all sides, the Muslims lost their footing. Only the special Companions of Rasūlullāh ﷺ remained with him. Rasūlullāh ﷺ announced three times: “O people! Come towards me. I am the Messenger of Allāh. I am Muḥammad ibn ‘Abdillāh.”

أنا النبي لا كذب — أنا ابن عبد المطلب

I am the true Prophet. The promises of help, victory, my protection and defence that have been made to me are certainly

true. There is no possibility of going back on all this. And I am the son of ‘Abd al-Muttalib.

‘Abbās ؓ had a very loud voice. Rasūlullāh ﷺ ordered him to call out to the *Muhājirūn* and the *Anṣār*. He announced:

يا معشر الأنصار يا أصحاب السمرة

“O group of *Anṣār*! O those who had pledged their allegiance beneath the acacia tree.”

No sooner they heard this call, they all turned and rushed towards Rasūlullāh ﷺ and within a few minutes they all rallied around him. Rasūlullāh ﷺ ordered them to attack the polytheists. When the heavy battle commenced and heated up, Rasūlullāh ﷺ took a handful of soil and threw it towards the unbelievers and said:

شاهت الوجوه

“May these faces be disfigured.” (Narrated by *Muslim*)

It is stated in another narration of *Muslim* that after throwing the handful of soil, he said:

انهزموا ورب محمد

“By the oath of the Sustainer of Muḥammad, they are defeated.”

There was no one to whom some of this soil did not reach. And within a moment, the enemy faltered. Many of them fled the battlefield while many others were captured. Allāh ﷻ revealed the following verses in this regard:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ★ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ط وَذَلِكَ جَزَاءُ الْكَافِرِينَ ★

“And on the day of Hunayn when you prided yourselves on your large numbers, but they availed you nothing. The earth closed in upon you despite its vastness. You then turned about retreating. Allāh then sent down His assurance to His Messenger and to the believers, and He sent down armies which you did not see, and He punished the unbelievers. Such is the punishment of the rejecters.” (Sūrah at-Taubah, verses 25-26)

On the one hand, Rasūlullāh ﷺ threw the handful of soil while on the other hand, the brave soldiers of Islam placed their trust solely on the help and assistance of Allāh ﷻ and attacked the enemy. Within a few moments the tables turned. Despite their strength and power, the soldiers of the Hawāzin tottered and the Muslims began capturing them. Seventy of them were killed and numerous others were captured. A huge amount of booty came into Muslim hands.¹

Jubayr ibn Muṭ‘im narrates: “Even before the defeat and subjugation of the Hawāzin, I saw a black sheet descending from the sky and falling between us and our enemies. Black ants immediately came out from that sheet and spread throughout the valley. I had no doubt that they were angels. No sooner they descended, the enemy was defeated.”²

After the defeat, the commander of the Hawāzin and Thaḳīf, Mālik ibn ‘Auf, fled with a group of followers and sought refuge in Tā’if. Durayd ibn Summah and others fled to Auṭās and sought refuge there. Others fled to Nakhlah. Rasūlullāh ﷺ sent Abū ‘Āmir Ash‘arī ؓ, the uncle of Abū Mūsā Ash‘arī ؓ, under a small battalion to Auṭās. When the battle ensued, Durayd was killed at the hands of Rabī‘ah ibn Rufay‘ ؓ.

¹ *‘Uyūn al-Athar*, vol. 2, p. 192.

² *Fath al-Bārī*, vol. 8, p. 34.

Salamah ibn Durayd struck Abū ‘Āmir Ash‘arī ؓ with an arrow in his knee. He was consequently martyred. Abū Mūsā Ash‘arī ؓ went forward and took up the flag of Islam. He fought with much courage and valour and killed the one who killed his uncle. Allāh ﷻ eventually gave victory to the Muslims.¹

At the time when Abū ‘Āmir ؓ was dying, he said to his nephew: “O my nephew! Convey my *salām* to Rasūlullāh ﷺ and ask him to seek forgiveness for me.” Abū Mūsā ؓ says: “I went to Rasūlullāh ﷺ, narrated the entire incident to him and conveyed my uncle’s greeting and message. Rasūlullāh ﷺ immediately asked for water for ablution, he made ablution, raised his hands and made the following supplication:

اللهم اغفر لعبيد أبي عامر. اللهم اجعله يوم القيامة فوق كثير من خلقك من الناس

“O Allāh! Forgive ‘Ubayd Abī ‘Āmir. O Allāh! Make him above many of Your creation on the day of resurrection.”

Abū Mūsā ؓ says: “I said: O Messenger of Allāh! Supplicate in my favour as well.” Rasūlullāh ﷺ said:

اللهم اغفر لعبد الله بن قيس ذنبه وأدخله يوم القيامة مدخلا كريما

“O Allāh! Forgive ‘Abdullāh ibn Qays his sins and admit him into a noble place on the day of resurrection.”

The siege of Tā’if

Rasūlullāh ﷺ issued the order that the captives and booty of Hunayn should be gathered at Ji’irrah. He then headed towards Tā’if. Before leaving for Tā’if, he sent Tufayl ibn ‘Amr Dūsī and a few others to go and burn down an idol by the name of *Dhul Kaffayn*. Tufayl ibn ‘Amr joined him four days

¹ Ibid.

later in Tā'if. He brought a type of tank and a catapult with him.¹

Mālīk ibn 'Auf, the commander of the Hawāzin, had reached Tā'if before Rasūlullāh ﷺ and locked himself in the fort that was situated there. He had stocks of grain and other edibles that would be sufficient for several years. On reaching Tā'if, Rasūlullāh ﷺ laid siege to this town and rained rocks onto it by using the catapult. The polytheists placed archers on the fort who shot at the Muslims with such ferocity that many of them were wounded and 12 of them were martyred. Khālīd ibn Walīd ؓ challenged them to come forward for a hand combat but they replied that they had no need to get down from the fort because they had grain for several years. Only when all this food was used up, will they come down and fight with their swords. The Muslims sat in the tanks tried to penetrate the fort. The enemy began throwing hot steel from above. This forced the Muslims to retreat. On seeing this, Rasūlullāh ﷺ ordered that the orchards be chopped down. The people in the fort asked him in the name of Allāh ﷻ and their family ties that he should leave the orchards. Rasūlullāh ﷺ replied: "I am leaving them for the sake of Allāh ﷻ and your family ties." An announcement was then made near the wall of the fort that whichever slave comes down, he will be freed. Consequently, 12-13 slaves came down. During this time, Rasūlullāh ﷺ saw in a dream that a cup of milk was given to him. A fowl came and pecked at it, causing the cup to break. Rasūlullāh ﷺ related this dream to Abū Bakr ؓ. He replied: "It is most likely that this fort will not be conquered at present." Rasūlullāh ﷺ called for Naufal ibn Mu'āwiyah Daylamī ؓ and asked him for his opinion in this regard. He replied: "O Messenger of Allāh! The

¹ Zurqānī, vol. 3, p. 28. also, *'Uyūn al-Athar*, vol. 2, p. 200.

fox is in its den. If we remain, we will catch it. If we leave it, it will not cause any harm to you.”

Ibn Sa‘d narrates that ‘Umar ؓ came and said: “O Prophet of Allāh! You should supplicate against them.” Rasūlullāh ﷺ replied: “Allāh ﷻ did not permit me to do this.” ‘Umar ؓ asked: “Then what is the need for us to fight them? You ordered us to depart [for war] and while you were moving, you said:

اللهم اهد ثقيفا وائت بهم

“O Allāh! Guide the Thaqīf and bring them as Muslims to me.”

Consequently, this fort was automatically conquered later on. All those present embraced Islam. Their commander, Mālik ibn ‘Auf himself came before Rasūlullāh ﷺ and embraced Islam.

The booty of Hunayn is distributed

After leaving Tā’if, Rasūlullāh ﷺ reached Ji‘irrānah on the 5th of Dhul Qa‘dah. It was at this place that all the booty was gathered. The booty comprised the following: 6000 prisoners of war, 24000 camels, 40000 goats and 4000 ounces of silver. On reaching Ji‘irrāh, Rasūlullāh ﷺ remained there for more than 10 days waiting for the Hawāzin in the hope that they would come to free their relatives, children and women. However, when no one came even after 10-12 days, he began distributing the booty among the rightful recipients.¹

After the booty was distributed, a delegation comprising of nine people from the Hawāzin came to Rasūlullāh ﷺ. They embraced Islam and pledged their allegiance at the hands of Rasūlullāh ﷺ. They then requested that their wealth, wives and children be returned to them. Rasūlullāh’s ﷺ foster mother,

¹ *Fath al-Bārī*, vol. 8, p. 38. Also *‘Uyūn al-Athar*, vol. 2, p. 193.

Halimah Sa'dīyyah *radīyallāhu 'anhā* was also from this tribe. The speaker of this tribe, Zuhayr, stood up and said: "O Messenger of Allāh! Your maternal aunts, paternal aunts and those who fed you in your infancy are among these prisoners. If we had such relationships with some king or ruler, he would have been extremely kind to us. Your status is far higher than all of them. The calamity that has afflicted us is not concealed from you. Be kind to us and Allāh will be kind to you." He then said the following lines:

امنن علينا رسول الله في كرم — فإنك المرء نرجوه وننتظر

"Shower us, O Messenger of Allāh, with your kindness. Surely you are a person from whom we hope and expect this kindness."

Rasūlullāh ﷺ replied: "I waited for you [but you did not come]. The booty has now been distributed. You may choose one of the two, the prisoners or the wealth." They replied: "You have given us a choice with regard to our wealth and progeny. We choose our progeny. We will not ask you anything about the camels and goats."

Rasūlullāh ﷺ said: "Whatever has come to my family and to the Banū Hāshim and Banū Muttalib, is all yours. However, whatever has gone into the share of the other Muslims, you should stand up after the *zuhr ṣalāh* and speak to the people. I will intercede on your behalf." Consequently, the orators from the Hawāzin delegation delivered very eloquent speeches after the *zuhr ṣalāh* and requested the Muslims to set free their prisoners. Rasūlullāh ﷺ then stood up to deliver a speech. He first praised and glorified Allāh ﷻ. He then said: "These brothers of yours from the Hawāzin have embraced Islam. I have given the share that came to me and my family to them. I consider it appropriate that other Muslims also return their prisoners to them. Whoever does this voluntarily and willingly,

it will be better. If not, I am prepared to pay the recompense thereof later on.” They all replied that they would give them voluntarily and willingly. In so doing, 6000 prisoners were immediately freed.¹

From among these prisoners of war there was Rasūlullāh’s ﷺ foster sister by the name of Shīmā’. When the people captured her, she informed them that she was the sister of the Messenger of Allāh. The people brought her before Rasūlullāh ﷺ in order to verify this claim of hers. She said: “O Muḥammad! I am your sister.” She then showed him the proof thereof that when he was young, he had bitten her. She then showed him the mark. Rasūlullāh ﷺ recognized it and welcomed her. He offered her a shawl on which to sit. Rasūlullāh’s ﷺ eyes were filled with tears out of extreme happiness. He said to her: “If you wish, you may live with me with respect and honour. If you wish, you may return to your tribe.” She replied that she would like to return to her tribe. She embraced Islam. When she was departing, Rasūlullāh ﷺ gave her some camels, goats, three male slaves and one female slave.²

The senior Quraysh who embraced Islam on the conquest of Makkah were still weak in their faith. Īmān was not firmly embedded in their hearts as yet. In the Qur’ān they are referred to as “those whose hearts are to be reconciled”. Rasūlullāh ﷺ gave them a lot during the distribution of the booty. Some received 100 camels, others 200, while yet others received 300.

In short, whatever was given, was given to the noblemen from the Quraysh. The *Anṣār* were not given anything. It is for this reason that some youngsters from the *Anṣār* said: “The Messenger of Allāh ﷺ gave the Quraysh while he did not give

¹ *Fath al-Bārī*, vol. 8, p. 26.

² *Al-Isābah*, under the biography of Shīmā’, vol. 4, p. 344.

anything to us, whereas it is our swords that are still dripping with their blood.” Others said: “We are called to help during times of difficulties, but the booty is distributed amongst other people.” When Rasūlullāh ﷺ heard of this, he gathered the *Anṣār* and addressed them saying:

“O *Anṣār*! What is this that I am hearing?” The *Anṣār* replied: “O Messenger of Allāh! None of our leading and senior people said this. Rather, it was some youngsters who said this.” Rasūlullāh ﷺ said: “O group of *Anṣār*! Were you not astray when Allāh ﷻ guided you through me? You were enemies to each other and Allāh ﷻ united you through me. You were poor and destitute, and Allāh ﷻ gave you prosperity through me.” The *Anṣār* replied: “Whatever you said is absolutely true and correct. Without doubt, Allāh ﷻ and His Messenger have been extremely kind to us.” Rasūlullāh ﷺ said: “You can reply to my statements by saying: ‘O Muḥammad! When people rejected you, it was we who believed in you. When you were without any helpers, it was we who came to your assistance. When you were without any support and base, it was we who gave you refuge. When you were poor, it was we who saw to your needs.’ O group of *Anṣār*! Are you grieving over the fact that I gave a little wealth and a few dirhams of this world which have no real value [compared to the treasures of the hereafter] to a few people merely to reconcile their hearts towards Islam? And that I left you out because I have full confidence on your Islam, īmān, conviction and dedication?”

The Tradition of Bukhārī states that Rasūlullāh ﷺ said: “The Quraysh have been afflicted by the difficulties and hardships of imprisonment (in other words, in comparison to the Muslims, they were afflicted by numerous physical and monetary hardships). I therefore wish to make up for this loss by giving them something, and I wish to reconcile their hearts to Islam. In the different battles, their families and close relatives were killed, imprisoned, and they had to face various types of

hardships and humiliations. Allāh ﷻ safeguarded you from all this. It is therefore appropriate to give such people from the booty in order to reconcile their hearts. On the other hand, you are believers. You are blessed with the unique and eternal wealth of īmān and conviction. What! Are you not pleased that people take camels and goats and return to their homes while you take the Messenger of Allāh ﷺ with you? I take an oath by that being [Allāh] in whose control is my life, that had the emigration not been something that was destined by Allāh ﷻ, I would have also been from the *Anṣār*. If the people follow a particular mountain pass and the *Anṣār* follow a different mountain pass, I will follow the mountain pass that is followed by the *Anṣār*. O Allāh! Show Your mercy and kindness to the *Anṣār* and their progenies.”

No sooner Rasūlullāh ﷺ said this, the *Anṣār* began screaming out and crying to such an extent that their beards got wet. They said: “We are completely happy with this distribution that Allāh ﷻ and His Messenger ﷺ fall into our lot.” The people dispersed thereafter.¹

‘Umrah Ji‘irrānah

On the 8th of Dhul Qa‘dah, Rasūlullāh ﷺ left Ji‘irrānah for Makkah with the intention of performing ‘umrah. On reaching there, he appointed ‘Itāb ibn Usayd as the governor of Makkah and left Mu‘ādh ibn Jabal ؓ with him for the purpose of teaching him Islam. After two months and 16 days, Rasūlullāh ﷺ returned to Madīnah on 27 Dhul Qa‘dah.²

¹ *Tārīkh Ibn al-Athīr*, vol. 2, p. 131. A major portion of Rasūlullāh’s ﷺ original speech is related in *Fath al-Bārī*, vol. 8, p. 40 and Zurqānī, vol. 3, p. 38. However, the above sequence of events is related in *Tārīkh Ibn al-Athīr*.

² Zurqānī, vol. 3, p. 41.

The prohibition of *mut'ah*

When Rasūlullāh ﷺ left Aṭṭās for 'umrah, he stood at the door of the Ka'bah, held its two sides and announced: "*Mut'ah* has been made unlawful till the day of resurrection." Since this announcement was made at night and few people were present there, everyone did not hear this announcement properly. It is for this reason that some people unwittingly committed *mut'ah* after this announcement as well. Rasūlullāh ﷺ again announced its unlawfulness during the battle of Tabūk. Later on, during the caliphate of 'Umar ؓ, some people committed *mut'ah* also due to lack of knowledge. On hearing about this, he stood on the pulpit and said: "The Prophet ﷺ made *mut'ah* unlawful. It was committed several times during his time due to lack of knowledge. He did not take anyone to task for this. The unlawfulness of *mut'ah* is firmly established. Now, after this announcement of mine, if anyone commits *mut'ah*, I will implement the punishment of adultery on him." After this announcement of 'Umar ؓ, *mut'ah* came to an end.

Other incidents that took place in this year

1. 'Itāb ibn Usayd ؓ made the Muslims perform the ḥajj as was performed by the Arabs.
2. In the month of Dhul Ḥijjah, Ibrāhīm, the son of Rasūlullāh ﷺ was born from Māriyah Qibṭīyyah *radīyallāhu 'anhā*.
3. Rasūlullāh ﷺ appointed 'Amr ibn al-ʿĀṣ ؓ as a collector of zakāh and sent him towards 'Ummān (Oman) for this purpose.
4. Rasūlullāh ﷺ sent Ka'b ibn 'Umayr ؓ towards Dhāt Iṭṭilā', a place in Syria, in order to invite towards Islam. Fifteen people accompanied him. The people of that place killed all the Muslims except for one, who saved himself and returned to Madīnah. (*Tārīkh Ibn al-Athīr*)

Additional points

The Arab tribes had been waiting for the conquest of Makkah. They thought to themselves that if Muḥammad [ﷺ] defeated the people of Makkah, it meant that he was a true Messenger. Therefore, when Makkah was conquered, people began entering the fold of Islam in large numbers. Allāh ﷻ says:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا.

“When the help of Allāh comes, and victory. And you see people entering the religion of Allāh in groups, then glorify the praises of your Sustainer and ask Him for forgiveness. Surely He accepts repentance.” (Sūrah 109)

However, the Hawāzin and Thaḳīf tribes, which were fully conversant with the ways of war and were very good archers, were conceptually prevented from embracing Islam at that time. The reason for this was that when they come to the battlefield with all their might and power, when they leave behind no children, women and old people, when they do not even leave behind any of their camels and goats – so that all this booty is gathered before the Muslim army, then Allāh ﷻ may be able to show an extraordinary scene of the victory of His religion.

The battles against the Arabs commenced with the battle of Badr. This battle had completely intimidated them. These battles ended with the battle of Hunayn – which completely reduced and put an end to the strength and power of the Arabs. Now, no one in the Arabian peninsula had the courage to raise his head to fight the Muslims. However, because some of the Muslims had made the statement that they will not be defeated because of small numbers, and because this statement was not liked by Allāh ﷻ, He caused them to suffer a defeat at the beginning of the battle. Allāh ﷻ did this so that they may realize that help and victory are from Allāh ﷻ alone and are not

dependent on small or big numbers. When Allāh ﷻ helps someone, no one can defeat him. Likewise, when Allāh ﷻ does not help someone, no one else can come to his assistance. Furthermore, the Muslims should realize that Allāh ﷻ has personally taken it upon Himself to defend and help His religion and His Messenger ﷺ. This is not dependent on your large numbers. Despite your large numbers, you were fleeing from the battlefield. When you realized that your large numbers and your power are of no use, and that it is only the power of Allāh ﷻ that can help you, Allāh ﷻ bestowed you with His favours. Allāh ﷻ says:

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا
ط وَذَلِكَ جَزَاءُ الْكَافِرِينَ.

“Allāh then sent down His assurance to His Messenger and to the believers, and He sent down armies which you did not see, and He punished the unbelievers. Such is the punishment of the rejecters.” (Sūrah at-Taubah, verse 26)

It is the norm of Allāh ﷻ that He bestows help and victory to those who are humble and submissive before Him. Allāh ﷻ says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ. وَنُكَفِّرَنَّ هُمْ
فِي الْأَرْضِ وَنُرِيَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ.

“It is Our will to favour those who were oppressed in the land and to make them leaders and to make them heirs. And to establish them in the land. And We want to show to Pharaoh, Hāmān and their armies that which they feared at their [Banī Isrā’īl’s] hands.” (Sūrah al-Qaṣaṣ, verses 5-6)

This was the reason behind giving victory in the battle of Badr and a temporary defeat in the battle of Uhūd. Allāh ﷻ says:

لَقَدْ نَصَرَكُمُ اللَّهُ يَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

“Surely Allāh helped you at Badr when you were powerless.”

The battle of Uhud was actually a completion of the battle of Badr, as is obvious from incidents. It is as though these two battles were joined and became one battle. It was the first battle against the Arab tribes while the battle of Hunayn was the last. Therefore, in the first battle (Badr) they were victorious, in its completion (Uhud) there was temporary defeat, in the beginning of Hunayn there was defeat, while in the end there was victory. All this was so that the battles against the Arabs – the beginning and the end – start and end with help and victory. Just as angels were sent down during the battle of Badr in order to help the Muslims, they were also sent down to help them in the battle of Hunayn.

A major portion of the booty was given to those in whose hearts īmān was not firmly embedded as yet. By showing this kindness to them, love for Rasūlullāh ﷺ would be embedded in their hearts. You are naturally inclined towards a person who shows kindness to you. A poet says:

وأحسن وجهه في الورى وجهه محسن - وأيمن كف فيهم كف منعم

“The most beautiful face among people is the face of the one who shows kindness to you. The most blessed hand among them is the hand of the one who bestows upon you.”

When the love of Rasūlullāh ﷺ will be embedded in the hearts, love for the world and all its attractions will automatically leave the hearts. It is impossible for love for Rasūlullāh ﷺ and love for the world to be found in the same heart. Allāh ﷻ says:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ

“Allāh did not place two hearts in a person’s chest.”

The complain of the *Anṣār* was not based on love for wealth. Rasūlullāh ﷺ himself said to them that he did not give them because he had full confidence in their īmān and their conviction. Their pure hearts had no place for this world. What Rasūlullāh ﷺ intended was that by not giving them these material things, they would consider it to be a proof of honour and respect. Their self honour put this idea in their hearts that why are such loyal supporters not given any encouragement on this occasion? And why is he turning away from them? In actual fact, this turning away was a thousand times better than giving them something. This turning away was actually a testimony to the īmān and devotion of the *Anṣār*. On the other hand, giving to the others was testimony to the uncertainty of their īmān. Those whose īmān and conviction Rasūlullāh ﷺ was satisfied with, he did not give them. This is an explanation provided by Ibn Qayyim *rahimahullāh*.¹

The appointment of governors

After the conquest of Makkah, almost the entire Arabian peninsula came under Islamic control. A need was therefore felt for the organization of an Islamic state. In order to establish the control of Islam, Rasūlullāh ﷺ appointed different governors for the different areas. Bādhān ibn Sāsān was appointed as the governor of Yemen. He was originally the governor of Yemen on behalf of Khusroes. When the latter was killed, Bādhān embraced Islam. Rasūlullāh ﷺ therefore maintained him as the governor of Yemen. He remained so as long as he lived. When he passed away, his son, Shahr ibn Bādhān, was appointed as governor of *San'ā*, the capital of Yemen. When Shahr passed away, Khālīd ibn Sa'īd ibn al-'Āṣ Umawī was appointed governor. Ziyād ibn Labīd Anṣārī was appointed governor of *Hadramaut*. Abū Mūsā Ash'arī was appointed governor of

¹ Refer to *Zād al-Ma'ād* and *Fath al-Bārī*, vol. 8, p. 39.

Zabīd and Mu‘ādh ibn Jabal was appointed governor of the city Jand which was in Yemen. Abū Sufyān ibn Harb was appointed governor of Najrān. His son, Yazīd was appointed governor of Tīmāmī. ‘Itāb ibn Usayd was appointed governor of Makkah. ‘Alī was appointed judge of Yemen.

The 9th year of the emigration

The 8th year came to an end and the 9th year commenced. In the month of Muḥarram 9 A.H. Rasūlullāh ﷺ despatched zakāh collectors to different areas and tribes. The list is as follows:

Name of collector	Tribe
‘Uyaynah ibn Ḥiṣn Fazārī ﷺ	Banī Tamīm
Buraydah ibn al-Ḥaṣīb ﷺ	Aslam and ‘Aqār
‘Ubbād ibn Bishr Ash-halī ﷺ	Sulaym and Muzaynah
Rāfi‘ ibn Makīth ﷺ	Juhaynah
‘Amr ibn al-‘Āṣ ﷺ	Banī Fazārah
Dahhāk ibn Sufyān Kilābī ﷺ	Banī Kilāb
Bisr ibn Sufyān Ka‘bī ﷺ	Banī Ka‘b
Ibn al-Lutaybah Azdī ﷺ	Banī Dhubyān
‘Alā’ ibn al-Ḥadramī ﷺ	Bahrayn
‘Alī ﷺ	Najrān
‘Adīyy ibn Hātim ﷺ	Tayy and Banī Asd
Mālik ibn Nuwayrah ﷺ	Banī Ḥanzalah

The expedition of ‘Uyaynah ibn Hisn Fazārī

Rasūlullāh ﷺ sent Bishr ibn Sufyān ‘Adawī in order to collect zakāh. The people were prepared to pay the zakāh but the Banū Tamīm created obstacles and said: “By Allāh! Not a single camel will leave this place.” They unsheathed their swords and were prepared to fight. On seeing this, Bishr ﷺ returned. Rasūlullāh ﷺ therefore appointed ‘Uyaynah ibn Hisn Fazārī over 50 people and sent them to a place called Suqyā, where the Banū Tamīm lived. This place is 17 miles from Juhfah. On reaching there at night, they attacked them. Eleven males, 21 women and 30 children were captured and brought to Madīnah. The Banū Tamīm were forced to send a delegation of 10 people to Rasūlullāh ﷺ. The following personalities were also among these 10 people: ‘Attār ibn Hājib, Zibirqān, Qays ibn ‘Āsim and Aqra‘ ibn Hābis. When they reached Madīnah, they stood behind the rooms of Rasūlullāh ﷺ and called out to him: “O Muḥammad! Come outside so that we may compete with you in poetry. Our praise is a source of embellishment and our dispraise is a source of blemish.” Rasūlullāh ﷺ replied: “This is the prerogative of Allāh ﷻ alone. As for me, I am neither a poet nor have I been commanded to be boastful.” The following verses were revealed in this regard:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“Surely those who call out to you from behind the rooms, most of them do not have intelligence. Had they remained patient until you went out to them, it would have been better for them. Allāh is forgiving, merciful.” (Sūrah al-Hujurāt, verse 40)

‘Abdullāh ibn ‘Abbās ﷺ used to frequent the house of Ubayy ibn Ka‘b ﷺ in order to study the Qur’ān under him. Out of respect for him, at times he would not knock on the door. He would remain waiting for Ubayy ibn Ka‘b ﷺ until the latter

came out himself. On one occasion, Ubayy ibn Ka'b ﷺ told him that he should knock on the door whenever he comes. 'Abdullāh ibn 'Abbās ﷺ replied:

العالم في قومه كالنبي في أمته. وقد قال الله تعالى في حق نبيه عليه الصلوة والسلام: ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم.

“The status of an *‘ālim* in his community is like a Prophet among his *ummah*. And Allāh ﷻ said with regard to His Prophet ﷺ: ‘Had they remained patient until you went out to them, it would have been better for them.’”

Abū ‘Ubayd says: “I never knocked on the door of any *‘ālim*. I waited for him to come out at his time.” ‘Allāmah Ālūsī *rahmatullāhi ‘alayh* says: “Ever since I came across this incident, I immediately adopted this manner with my teachers and seniors. And all praise is due to Allāh ﷻ for this.”¹

Rasūlullāh ﷺ eventually came out and performed the *zuhr salāh*. On completing the *salāh*, he sat in the courtyard of the masjid. The delegation said to him: “We have come to compete with you in praising oneself. Permit our poet and orator to say something.” Rasūlullāh ﷺ replied: “He has my permission.”

The speech of ‘Atārid ibn Hājib

The orator and speaker from the Banū Tamī, ‘Atārid ibn Hājib, stood up and delivered this speech:

الحمد لله الذي له علينا الفضل هو الذي جعلنا ملوكا ووهب لنا أموالا عظاما نفعل فيها المعروف وجعلنا أعز أهل المشرق وأكثر عددا وعدة فمن مثلنا في الناس. ألسنا بروس الناس وأفضلهم فمن فاخرنا فليعدد مثل ما عددنا وإنا لو شئنا لأكثرنا الكلام ولكننا

¹ *Rūh al-Ma‘ānī*, vol. 26, p. 131.

نستحيي من الإكثار وإنا نعرف بذلك أقول هذا الآن تأتوا بمثل قولنا وامر أفضل من أمرنا.

“All praise is due to Allāh who has been kind to us. It is He who made us kings and gave us plenty of wealth with which we do good. He made us the most honourable of the people of the east, the largest in number, and the most in possessions. So who among people are like us? Are we not the leaders of people and the most superior of them? Whoever wants to compete with us should enumerate the qualities that we enumerated. Had we wished, we would have said much more. However, we feel shy to say too much. And we know this very well. I am saying this at present. I challenge you to say something similar to what I said or better than what I said.”

After delivering this speech, Aṭārīd sat down. Rasūlullāh ﷺ asked Thābit ibn Qays ibn Shimās Anṣārī رضي الله عنه to give a reply. Thābit ibn Qays immediately stood up and said:

الحمد لله الذي السموات والأرض خلقه قضى فيه من أمره ووسع كرسيه علمه ولم يكن شيء قط إلا من فضله ثم كان من قدرته أن جعلنا ملوكا واصطفى خير خلقه رسولا أكرمه نسبا وأصدقاه حديثا وأفضله حسبا وأنزل عليه كتابا وائتمنه على خلقه فكان خيرة الله في العالمين ثم دعا الناس إلى الإيمان به فامن برسول الله صلى الله عليه وسلم المهاجرين من قومه وذوي رحمته أكرم الناس احسابا وأحسن الناس وجوها وخير الناس فعلا ثم كنا أول الخلق إجابة واستجابة لله حين دعا رسول الله فنحن أنصار الله ووزراء رسول الله صلى الله عليه وسلم نقاتل الناس حتى يؤمنوا بالله فمن آمن بالله ورسوله منع ماله ودمه ومن كفر جاهدناه في الله أبدا وكان قتله علينا يسيرا أقول قولي هذا واستغفر الله لي وللمؤمنين والمؤمنات والسلام عليكم.

“All praise is due to Allāh who created the heavens and the earth and promulgated His laws therein. His knowledge

encompasses everything. All that is existing is doing so solely out of His grace. It is out of His power that he made us kings and sent His best creation as a Messenger, who surpasses the entire creation in his lineage, who is the most truthful of them in speech, and the most superior in his nobility. He revealed to him a Book and made him a trust to the entire creation. He is thus the most beloved to Allāh from the entire creation. He then invited the people to believe in him. The *Muhājirūn* from his people and his close relatives believed in him. They have the best lineage from people, they enjoy the most distinction, and they have the best deeds. Then we [the *Anṣār*] were the first to respond to Allāh ﷻ when the Messenger of Allāh invited us. We are thus the helpers of Allāh and the ministers of the Messenger of Allāh ﷺ. We wage jihād against the people till they believe in Allāh. Whoever believes in Allāh and His Messenger ﷺ, his wealth and life is safeguarded. Whoever rejects, we fight him forever for the sake of Allāh. And it is very easy for us to kill him. This is what I have to say. I seek forgiveness from Allāh for myself, the believing men and the believing women. Peace be upon you.”

After this, Zibirqān ibn Badr sang a poem in praise of his people. Rasūlullāh ﷺ asked Ḥassān ؓ to give a reply to it. The latter immediately responded by saying a poem. Aqra‘ ibn Ḥābis [who was part of the Thaqīf delegation] said: “I take an oath by Allāh that your speaker is better than ours, and your poet is better than ours.” They all then embraced Islam. Rasūlullāh ﷺ gave them some gifts and returned their prisoners to them.¹

¹ Zurqānī, vol. 3, pp. 42-45.

The expedition of Walīd ibn ‘Uqbah ibn Abu Mu‘īt

Rasūlullāh ﷺ sent Walīd ibn ‘Uqbah ؓ to the Banī Mustaliq tribe in order to collect the different charities. On hearing about this, these people came out very happily, and arranged themselves in military fashion in order to welcome Walīd. There had been a lengthy enmity since pre-Islamic times between Walīd’s family and the Banī Mustaliq. When Walīd saw them from a distance, he assumed that because of this old enmity, these people have come out in order to fight him. Therefore, Walīd turned back there and then. He went and informed Rasūlullāh ﷺ that these people have become apostates and they refused to pay the zakāh. Rasūlullāh ﷺ became surprised at hearing this news. He was still pondering over this when this news reached the Banī Mustaliq. They immediately sent a delegation to Rasūlullāh ﷺ and presented the actual situation before him. The following verses were revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ.

“O believers! If there comes to you a sinner with any information, then verify it lest you harm some people out of ignorance, and later you become remorseful over what you have done.” (Sūrah al-Hujurāt, verse 6)

It should be borne in mind that the word *fāsiq* - “sinner” is used in its linguistic meaning, i.e. moving away from obedience irrespective of how trivial this may be. The Shar‘ī meaning is not taken here. The Shar‘ī meaning is to intend to commit a major sin and to intentionally commit it. Whatever Walīd ؓ came and said to Rasūlullāh ﷺ was based on misunderstanding. Therefore, the linguistic meaning of this word is taken. It is on this basis that he is referred to as a “sinner”. Based on this

meaning, if a Sahābī is referred to as a *fāsiq*, it does not mean that he is really a *fāsiq*.¹

A Hadīth states that *īmān* has 77 branches. The highest of which is bearing testimony that there is none worthy of worship but Allāh, and the lowest of which is to remove something harmful from the path. The other branches are in-between these two, and each one is referred to as *īmān*. In like manner, the words *fisq* and *ma‘ṣiyah* (sin and disobedience) are applied to unbelief (*kufṛ*) which is the worst sin, and to the most minor sin as well. Just as *īmān* has different stages, in like manner, unbelief and disobedience also have different stages. The mistake committed by Ādam ﷺ is referred to as a *ma‘ṣiyah*.

وَعَصَى آدَمُ رَبَّهُ فَغَوَى

“Ādam evaded the order of his Sustainer and deviated from the path.” (Sūrah Tā Hā, verse 121)

And unbelief has also been referred to as *ma‘ṣiyah*.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا

“Whoever disobeys Allāh and His Messenger, for him is the fire of hell, abiding therein forever.” (Sūrah al-Jinn, verse 23)

It is obvious that there is a world of difference between these two forms of *ma‘ṣiyah*. Although the same word is used, the meanings are different.

In like manner, the word *fāsiq* that is used in the present verse should be taken in its linguistic meaning and not the Shar‘ī meaning. This is because all the Sahābah ﷺ are believed to be just and reliable. Allāh is pleased with them and they are pleased with Him. We seek refuge in Allāh ﷻ - had they been

¹ Zurqānī, vol. 3, p. 46.

fāsiqs in the Shar‘ī sense, Allāh ﷻ would not have been pleased with them. Allāh ﷻ says:

إِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

“Allāh is not pleased with a people who are *fāsiqs*.”

It is for this reason that Imām Bukhārī *rahmatullāhi ‘alayh* has a chapter in his book, the chapter on being ungrateful to one’s relatives, and unbelief that is less than unbelief, and the chapter on wrong doing that is less than wrong doing.

The expedition of ‘Abdullāh ibn ‘Ausjah ؓ

In Ṣafar 9 A.H. Rasūlullāh ﷺ sent ‘Abdullāh ibn ‘Ausjah ؓ to the Banī ‘Amr ibn Hārithah in order to invite them to Islam. Rasūlullāh ﷺ despatched him with a letter from himself. These people refused to embrace Islam. They took this letter of Rasūlullāh ﷺ, washed it and tied it to the bottom of a bucket. When ‘Abdullāh ؓ returned to Rasūlullāh ﷺ and informed him of what transpired, he said: “What! Do these people have no intelligence? From that time to this time, the people of this tribe have been foolish and immature. They are almost devoid of intelligence and they are dumb.”

The expedition of Qutbah ibn ‘Āmir

It was in the same month that Rasūlullāh ﷺ sent Qutbah ibn ‘Āmir ؓ at the command of 20 people to the Khash‘am in order to wage jihād against them. Qutbah ؓ went, fought them and defeated them. He returned with some camels, goats and prisoners. After taking out one fifth of the booty, each person received four camels, and each camel was considered to be equal to 10 goats.¹

¹ *Ṭabaqāt Ibn Sa‘d*, vol. 2, p. 117.

The expedition of Dahhāk ibn Sufyān

In the month of Rabī‘ al-Awwal, Rasūlullāh ﷺ sent Dahhāk ibn Sufyān Kilābī ؓ to the Banī Kilāb in order to invite them to Islam. The people refused and began hurling abuses at Dahhāk ؓ and Islam. They also prepared for war. A battle ensued and they were defeated. Dahhāk ؓ returned very happily to Madīnah with some booty.¹

The expedition of ‘Alqamah ibn Mujazzaz Mudlajī

Rasūlullāh ﷺ received information that some Abyssinians had come to Jeddah. Rasūlullāh ﷺ sent ‘Alqamah ibn Mujazzaz ؓ with 300 men. When these Abyssinians heard about this, they fled and disappeared. When the Muslims began returning, some of the soldiers decided to hasten so that they could reach their homes before the rest of the army. ‘Alqamah ؓ ignited a fire and ordered this group that was in a hurry to jump into the fire. Some of them were prepared to jump. ‘Alqamah ؓ said to them: “Stop, I was merely joking with you’ll.” When these people returned to Madīnah, they informed Rasūlullāh ﷺ of what transpired. Rasūlullāh ﷺ said: “When anyone commands you to do something wrong, do not listen to him.”

According to the narration of Imām Bukhārī *rah̄matullāhi ‘alayh*, the *Musnad* of Imām Aḥmad *rah̄matullāhi ‘alayh* and the *Sunan* of Imām Ibn Mājah *rah̄matullāhi ‘alayh*, it is learnt that the commander of this expedition was ‘Abdullāh ibn Hudhāfah Sahrī ؓ and that it was he who had issued the order to jump in the fire. It is probably for this reason that Imām Bukhārī *rah̄matullāhi ‘alayh* titled this chapter as: the chapter on the expedition of ‘Abdullāh ibn Hudhāfah Sahrī and

¹ Ibid.

‘Alqamah ibn Mujazzaz Mudlajī, and it is also referred to as the expedition of al-Anṣārī.¹

The expedition of ‘Alī ibn Abī Tālib ﷺ

In Rabī‘ al-Ākhir 9 A.H. Rasūlullāh ﷺ sent ‘Alī ﷺ with 150-200 men to the Tayy tribe in order to destroy their idol by the name of Fuls. On reaching there, the Muslims attacked at night. Some people and cattle were captured. The temple in which the idol was housed was destroyed and burnt down. They also brought two swords that were in the temple. They were obtained by Hārith ibn Shamr. Among those captured was the daughter of the icon of generosity, Hātim Tā’ī. Her name was Saffānah. On the other hand, Hātim’s son, ‘Adīyy ibn Hātim, had fled to Syria when he heard about the approach of the Muslim army. The reason why he fled to Syria was that there were many Christians there who subscribed to his beliefs. The captives were brought to Madīnah and kept near the masjid. When Rasūlullāh ﷺ passed by, Hātim’s daughter stood up and said: “O Messenger of Allāh! My father has passed away. And the person who was seeing to me has fled. Be kind to us and Allāh will be kind to you.” Rasūlullāh ﷺ asked: “Who was the one who was seeing to you and taking care of you?” She replied: “My brother, ‘Adīyy ibn Hātim.” Rasūlullāh ﷺ said: “He is the one who fled from Allāh and His Messenger? It would be better if I show kindness to you. However, do not hasten in returning. When I find some reliable person from your tribe, I will send you back to your people.” Within a few days, Rasūlullāh ﷺ found a few people from the Tayy tribe who were going towards Syria. Due to his kindness and generosity, Rasūlullāh ﷺ gave her a riding animal, some provisions and some clothing, and sent her off. Saffānah embraced Islam and

¹ *Fath al-Bārī*, vol. 8, p. 46. Also *Zurqānī*, vol. 3, p. 49.

expressed her gratitude to Rasūlullāh ﷺ with the following words:

شكرتك يد افتقرت بعد غنى ولا ملكتك يد استغنت بعد فقر وأصاب الله بمعرفك مواضعه ولا جعل لك إلى لئيم حاجة ولا سلب نعمة عن كريم إلا وجعلك سببا لردّها عليه.

“May Allāh make that hand of yours forever grateful. That hand which became poor and empty after it had enjoyed prosperity. May that hand which became rich after being poor never gain control over you. May Allāh cause your kindness to be forever found wherever it is needed. May Allāh never make you in need of anything from a wretched person. May Allāh never snatch away any bounty from a kind person without making you the means of returning it.”

Saffānah bid farewell to Rasūlullāh ﷺ and went to Syria. On reaching there, she met her brother, ‘Adīyy, and related the entire incident to him. He asked her: “What do you think I should do?” She replied:

أرى والله أن تلحق به سريعا فإن يك نبينا فالإسباق إليه فضيلة وإن يك ملكا فلن تزال في عز وأنت وأنت

“I take an oath by Allāh that I think that you should meet him as quickly as possible. If he is a Prophet, then to run and hasten towards him is very meritorious. If he is a king, it will always be a source of honour. And you know very well.”

On hearing this, ‘Adīyy said: “This is a very good suggestion.” He then presented himself before Rasūlullāh ﷺ and embraced Islam.¹

¹ Zurqānî, vol. 3, p. 53. Also *al-Isābah*, under the biography of ‘Adīyy and Saffānah.

Ka'b ibn Zuhayr embraces Islam

It was mentioned previously that this person used to compose poetry in which he used to disparage Rasūlullāh ﷺ. On the conquest of Makkah, Ka'b ibn Zuhayr and his brother, Bujayr ibn Zuhayr, fled from Makkah and went to a place called Abraq al-Ghurāb. Bujayr said to Ka'b: "You remain here while I will go, listen to Muḥammad [ﷺ] and learn about his religion. If I establish his truthfulness, I will follow him. If not, I will leave it." Ka'b remained there while Bujayr went to Rasūlullāh ﷺ, listened to what he had to say, and immediately embraced Islam.

When Rasūlullāh ﷺ returned from Tā'if and reached Madīnah, Bujayr wrote a letter to his brother informing him that those who used to compose poetry in order to disparage Rasūlullāh ﷺ were killed on the conquest of Makkah. Those who were able to flee, fled. If you value your life, present yourself immediately before Rasūlullāh ﷺ. Whoever comes in repentance to him and embraces Islam, he does not kill him. If you are unable to do this, go to a very distant place where you could save yourself. When Ka'b learnt about this, he became angry at the fact that he embraced Islam without consulting him. He then wrote the following lines:

ألا أبلغا عني بجيرا رسالة - فهل لك فيما قلت

فبين لنا إن كنت لست بفاعل - على أي شيء غير ذلك دلكت

على خلق لم تلف أما ولا أبا - عليه وتلفي عليه أخا لك

فإن أنت لم تفعل فلست بأسف - ولا قاتل إما عثرت لعا لك

سقاك بها المأمون كأسا روية - فاتهلك المأمون منها وعلكا

"O friends! Convey this message of mine to Bujayr. What is your opinion as regards whatever I have to say? How sad, what

have you done? Explain to us, if you are unable to remain on the religion of your forefathers, then what other path have you chosen? You have chosen a path which you have neither found your mother on nor your father. Nor have you found your brother on that path. If you do not act on what I say, I will not grieve. I will not say anything to you at the time of your error. The one who is trusted [Muhammad ﷺ] made you drink from a cup that removes thirst.”

Bujayr did not want this incident to be concealed from Rasūlullāh ﷺ. He therefore showed these lines to him. Rasūlullāh ﷺ said: “He is correct, I am trusted from Allāh’s side. And I am commanded by Him.” On hearing the words: “You have chosen a path which you have neither found your mother on nor your father”, he said: “This is also correct. Where did he find his father and mother on this religion?”

In reply to the above lines, Bujayr wrote the following lines:

من مبلغ كعبا فهل لك في التي — تلوم عليها باطلا وهي أحزم
إلى الله لا العزى ولا اللات وحده — فتنجوا إذا كان النجاء وتسلم
لدى يوم لا ينجو وليس بمفلت — من الناس إلا طاهر القلب مسلم
فدين زهير وهو لا شيء دينه — ودين أبي سلمى علي محرم

“Is there anyone who would convey this message to Ka‘b? Do you have any desire to enter that religion regarding which you wrongfully reproach me? When in actual fact it is totally correct? It will convey you, not to Uzzā and Lāt, but to one Allāh. In so doing, you will also be saved when others who believed in one Allāh are saved, and you will also be safeguarded from the punishment. That is, on that day when no one will be saved and no one will be able to escape [the punishment] except he whose heart is pure [from the filth of

polytheism and unbelief] and is a Muslim. So the religion of Zuhayr is nothing. And the religion of my grandfather, Abū Sulmā, is prohibited to me [because I have entered the true religion of Islam].”

This letter of Bujayr had a great impact on Ka‘b. He immediately wrote a poem in praise of Rasūlullāh ﷺ and left for Madīnah. He reached Madīnah and presented himself before Rasūlullāh ﷺ after the *fajr ṣalāh*. He did not identify himself by his real name, and asked the following question: “O Messenger of Allāh! If Ka‘b ibn Zuhayr comes to you in repentance and embraces Islam, will you give him sanctity?” Rasūlullāh ﷺ replied in the affirmative. Ka‘b said: “O Messenger of Allāh! I am that sinful person. Give me your hand so that I may pledge allegiance to you.” An *Anṣārī* person stood up and said: “O Messenger of Allāh! Permit me to chop off his head.” Rasūlullāh ﷺ replied: “Let him be. He has come in repentance.” Later on, Ka‘b wrote a poem in praise of Rasūlullāh ﷺ. The opening line of which is:

بانت سعاد فقلبي اليوم متبول — متيم أثرها لم يفد مكبول

When Rasūlullāh ﷺ heard the following line:

إن الرسول لسيف يستضاء به — مهند من سيوف الله مسلول

He removed a Yemeni shawl which he was wearing and gave it to Ka‘b ؓ. Later on, Mu‘āwiyah ؓ purchased this shawl from the progeny of Ka‘b ؓ for 20 000 dirhams. This shawl remained among the caliphs for quite some time. They used to wear it on the occasions of Eid as a source of blessing. It was lost when the Tartars attacked the Islamic state. (*Sharḥ Mawāhib*)

The Battle of Tabūk

Rajab 9 A.H.

The *Mu'jam Tabarānī* narrates on the authority of 'Imrān ibn Ḥuṣayn ؓ that the Christian Arabs wrote to Hercules, the king of Rome, that Muḥammad [ﷺ] passed away and that the people were dying because of the drought that they were experiencing. It was therefore a very appropriate time to attack the Arabs. Hercules immediately issued the order for preparations. A fully equipped army of 40 000 was prepared.¹

The traders of Syria used to come to Madīnah in order to sell olive oil. Rasūlullāh ﷺ learnt from them that Hercules prepared an army in order to fight him, that the front of the army had already reached Balqā', and that Hercules already distributed the entire year's wage to the soldiers.²

On hearing all this, Rasūlullāh ﷺ issued the order that preparations should be made immediately so that they could reach the border of the enemy lines and fight them. The border was Tabūk. The distant journey, the hot weather, the drought, the poverty, the lack of resources, etc. were such impediments that on hearing this order to prepare for jihād, the hypocrites, who claimed to be Muslims, became scared that they will now be exposed. In order to save themselves, they began saying among themselves and to others as well:

لَا تَنْفِرُوا فِي الْحَرِّ

“Do not go out in such heat.”

¹ *Mu'jam az-Zawā'id*, vol. 6, p. 191.

² *Tabaqāt Ibn Sa'd*, vol. 2, p. 119.

One joker said: “People know that I become excited when I see beautiful women. I fear that if I were to see the beautiful women of the Romans, I would fall into temptation.”¹

On the other hand, the sincere Muslims immediately followed the orders of Rasūlullāh ﷺ and began their preparations. Abū Bakr ؓ was the first person to bring all his wealth and present it before Rasūlullāh ﷺ. The wealth that he brought amounted to 4000 dirhams. Rasūlullāh ﷺ asked him: “Did you leave anything behind for your family?” He replied: “I left Allāh and His Messenger for them.” ‘Umar ؓ presented half his entire wealth. ‘Abdur Raḥmān ibn ‘Auf ؓ presented 200 ounces of silver. ‘Āṣim ibn ‘Adīyy ؓ presented 70 loads of dates.²

‘Uthmān ؓ presented 300 fully laden camels and 1000 dinars. On seeing all this, Rasūlullāh ﷺ became extremely pleased with him. He continued passing his hands through the coins and continued saying: “After this great deed, no deed can harm ‘Uthmān. O Allāh! I am pleased with ‘Uthmān. You also be pleased with him.”³

Most of the Sahābah ؓ offered their help in accordance with their financial position. Despite all this, the riding animals and the provisions for the journey were not enough. A few Sahābah ؓ came to Rasūlullāh ﷺ and said to him: “O Messenger of Allāh! We are totally helpless. If some arrangements for riding animals could be made, we will not be deprived of this great opportunity [of joining you on this jihād].” Rasūlullāh ﷺ replied: “I have no riding animals with me.” On hearing this, they went back crying. Allāh ﷻ revealed the following verse in this regard:

¹ *‘Uyūn al-Athar*, vol. 2, p. 215.

² Zurqānī, vol. 3, p. 64.

³ Ibid.

وَلَا عَلَى الدِّينِ إِذَا مَا أَتَوَكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ ص تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ.

“Nor [is there a way of reproach] against those who came to you so that you may provide them with conveyances and you said: ‘I do not have anything upon which I could convey you.’ They turned away, their eyes flowing with tears out of sorrow that they do not have that which they could spend.” (Sūrah at-Taubah, verse 92)

When ‘Abdullāh ibn Mughaffal ؓ and Abū Laylā ‘Abdur Raḥmān ibn Ka‘b ؓ went back crying from Rasūlullāh ﷺ, they met Yāmīn ibn ‘Amr Nadrī on the way. On seeing them crying, he asked them the reason for this. They replied: “Neither does Rasūlullāh ﷺ have riding animals for us nor do we possess the means to prepare for the journey. We are extremely sad over the fact that we will be deprived of taking part in this battle.” On hearing this, Yāmīn was filled with compassion. He immediately purchased a camel and made arrangement for the provisions for the journey.¹

When the Ṣaḥābah ؓ were ready to depart, Rasūlullāh ﷺ left Muḥammad ibn Maslamah Anṣārī ؓ in charge and made him governor of Madīnah. He also left ‘Alī ؓ in order to see to his family and take care of them. ‘Alī ؓ said to Rasūlullāh ﷺ: “O Messenger of Allāh! You are leaving me with the women and children!” Rasūlullāh ﷺ replied: “Are you not pleased over the fact that you are to me just as Hārūn ؑ was to Mūsā ؑ? However, there is no Prophet after me.” (*Būkhārī*)

¹ Zurqānī, vol. 3, p. 66.

The meaning of the Hadīth: “You are to me just as Hārūn ؑ was to Mūsā ؑ

The Shī‘ah use this Hadīth as evidence that ‘Alī ؑ ought to have been the caliph immediately after Rasūlullāh ﷺ and that it was his right. The Ahlus Sunnah wal Jamā‘ah say this: at the time when Rasūlullāh ﷺ was departing on this journey, he left ‘Alī ؑ behind in order to see to his family and take care of them till his return. This certainly proves the trustworthiness, closeness, and special position which he held in the eyes of Rasūlullāh ﷺ. This is because one would only ask a person to take care of one’s family if one has confidence in the person’s trustworthiness, love, and sincerity. In such a situation, one would generally choose one’s own family, son-in-law, etc. But to think that this person alone shall be the caliph after Rasūlullāh’s ﷺ demise – this Hadīth makes no mention of this nor does it mean this.

Furthermore, this appointment of ‘Alī ؑ was only confined to taking care of the family, because, for this very journey, Rasūlullāh ﷺ appointed Muḥammad ibn Maslamah ؑ as the governor of Madīnah, Sibā’ ibn ‘Arfaṭah ؑ as the chief of police, and ‘Abdullāh ibn Umm Maktūm ؑ as the imām of his masjid. From this we gauge that ‘Alī’s ؑ appointment was not an all encompassing appointment. Rather, it was restricted to taking care of Rasūlullāh’s ﷺ family. Even if it was considered to be all-encompassing, it was restricted to the return of Rasūlullāh ﷺ from the battle. It was similar to a ruler leaving his country and appointing someone as his deputy in his absence. This deputy will continue acting on behalf of the ruler till his return. Once he returns, the original ruler will automatically take control again. This temporary deputy-ship is no proof that this very person will assume leadership on the demise of the actual ruler. However, what can be established is that this person has the qualifications and credentials to become the caliph. We therefore do not deny the fact that ‘Alī ؑ had

the qualifications and the credentials. All the Ahlus Sunnah wal Jamā'ah categorically state that he had the qualifications. But this does not necessitate the rejection of the qualifications of the other caliphs. Their qualifications and credentials are absolutely gauged from other Ahādīth.

Based on the fact that when the ruler of a country appoints someone as his deputy while going on a journey is no proof that this very person will become ruler when he passes away, to claim that the caliphate is his right merely because he was appointed to take care of Rasūlullāh's ﷺ family is nothing but absolute stupidity.

It was the noble practise of Rasūlullāh ﷺ that whenever he used to go for any battle, he used to appoint someone or the other to be in his place in Madīnah. When he would return from his journey, this deputy-ship would automatically come to an end. No one ever thought that since this person was appointed as the deputy of Rasūlullāh ﷺ in his absence, it was therefore a proof that this person would automatically become Rasūlullāh's ﷺ immediate successor and caliph.

As for the present Hadīth wherein Rasūlullāh ﷺ compared 'Alī ؑ to Hārūn ؑ, there is no doubt in this that it proves a certain type of virtue in favour of 'Alī ؑ. However, when a comparison is made, it does not necessarily mean that there is equality in all matters in this comparison. If 'Alī ؑ is compared to Hārūn ؑ in this Hadīth, then on the occasion of Badr when Rasūlullāh ﷺ was deciding on what to do with the prisoners of war, Rasūlullāh ﷺ compared Abū Bakr ؑ to Ibrāhīm ؑ and 'Īsā ؑ, and he compared 'Umar ؑ to Nuh ؑ and Mūsā ؑ. This was explained in detail in the chapter concerning the battle of Badr. It is obvious that comparing someone to Nūh ؑ and Mūsā ؑ is a much higher comparisons than saying to someone that you are to me as Hārūn ؑ was to Mūsā ؑ.

Rasūlullāh ﷺ eventually departed from Madīnah at the head of an army of 30 000 in which there were 10 000 horses. (Zurqānī)

On the way, they had to pass that admonitory place in which the punishment of Allāh ﷻ had afflicted the Thamūd. When passing this place, Rasūlullāh ﷺ was affected so greatly, that he covered his face and urged his camel to move faster. He emphasised on the Ṣahābah ﷺ that no one should go to this place of wrongdoers. No one should drink water from there and no one should perform ablution with the water of that place. They should merely pass by that place crying out to Allāh ﷻ. He ordered that those who had mistakenly taken water from there or used that water in their flour should throw that water away and feed that flour to their camels.¹

The Sanctified Musjid (in Makkah), Musjid-e-Aqsā (in Jerusalem) and Musjid-e-Nabawī (in Madīnah) are always filled with the obedience and worship of Allāh ﷻ. To go to these musjids, spend some time therein, stay therein, etc. are acts that entail the proximity of Allāh ﷻ, that display total worship of Allāh ﷻ, that are sources of Allāh's reward and blessing, and cause the showering of Allāh's mercy.

On the other hand, to enter the Sanctified Musjid by force, which for quite some time was the centre of disobedience to Allāh ﷻ, which caused the wrath of Allāh ﷻ and His punishment to descend, is extremely dangerous. A person who enters the Sanctified Musjid is in the sanctuary of Allāh ﷻ.

In like manner, by entering places where Allāh's wrath and punishment had descended carries the fear of Allāh's punishment descending again. The Sanctified Musjid – whether

¹ *Bukhārī, Kitāb al-Ambiyā'*. Also *Fath al-Bārī*, vol. 6, p. 268, and *Sharḥ al-Mawāhib*, vol. 3, p. 73.

anyone circuits it or not, it in itself is a fountain of good, blessing, illumination and manifestation [of Allāh's power]. By merely looking at it, the darkness and filth of the heart disappear. The mere air and winds of this place are a cure for spiritual maladies. It therefore comes as no surprise when spiritual doctors inform us that the air and winds of the places where Allāh's punishment descended are poisoned and that they contain poisonous germs which are harmful to the soul and the heart. It was for this reason that Rasūlullāh ﷺ totally prohibited the Sahābah from using the water of that place and ordered them to draw water from the well from which the camel of Sālih used to drink. That particular well was pure from the effects of sinning and from the wrath of Allāh. Since Zam Zam water is a blessed water, it is an elixir for physical and especially spiritual maladies. It is for this reason that drinking this water is emphasised. In fact Rasūlullāh ﷺ is reported to have said that we should drink as much of this water as we can.

The person who is bent on disobeying Allāh and His Messenger to the extent that Allāh's punishment descends on him is really worse than an animal. Allāh says:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

“They are like animals. In fact, they are worse.”

It is for this reason that Rasūlullāh ﷺ ordered that the water that was mixed in flour in order to make dough should be given to the camels. Such water is appropriate to the temperament of animals and not for humans.

In short, when Rasūlullāh ﷺ passed by this place, he feared that the poisonous air of this place might have an effect on the Sahābah. In order to safeguard them from this, he asked them to lower their heads and move pass this place while crying. In other words, they should humble themselves, lower

themselves before Allāh ﷻ, and express remorse over their sins because all these deeds act as defences against the poisonous effects of such places. Its like a person taking an appropriate injection and then going to a place where there is plague – there is no real fear of him being affected by the plague. O friends! To cry before Allāh ﷻ, to repent to Him, and to be ashamed over one's sins are such strong and powerful injections that even the worst of poisonous substances cannot remain in the body after having taken them.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

“Glory be to You O Allāh! And praise be to You. I bear witness that there is none worthy of worship except You. I seek forgiveness from You and I turn to You in repentance.”

Allāh ﷻ says:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

“Do not incline towards those who wronged themselves or else the fire will afflict you.” (Sūrah Hūd, verse 113)

وَسَكَنْتُمْ فِي مَسَاكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

“You inhabited the settlements of those who wronged themselves.” (Sūrah Ibrāhīm, verse 45)

On reaching a place called Hijr, Rasūlullāh ﷺ advised the Ṣahābah ﷺ not to leave alone [they should move about in groups]. Coincidentally, two persons went out alone. One of them suffered from suffocation. Rasūlullāh ﷺ blew on him and he was cured. The other was carried by the winds and thrown onto the mountains of Tayy. He returned to Madīnah after quite some time.

The above incident is narrated by Bayhaqī and Ibn Ishāq. However, the narration of Muslim suggests that this incident

took place in Tabūk. It is possible that they were two separate incidents or that the narrator of Bayhaqī and Ibn Ishāq made an error. Allāh ﷻ knows best.

When the Muslims continued further, there was no water. They were greatly distressed by this. Rasūlullāh ﷺ supplicated to Allāh ﷻ. He sent down rain which quenched everyone. When they continued on their journey, Rasūlullāh's ﷺ camel got lost. A hypocrite who was with them said: "You bring to us information from the heavens [i.e. divine revelation] but you do not even know where your camel is."

Rasūlullāh ﷺ replied: "I take an oath in the name of Allāh ﷻ that I have no knowledge of anything except that which Allāh ﷻ teaches me. And now, by the inspiration of Allāh ﷻ, I have learnt that my lost camel is in such and such valley. Its bridle got caught to a branch and it therefore cannot move forward." A few Sahābah ﷺ went and brought this camel.¹

About a day or so before reaching Tabūk, Rasūlullāh ﷺ informed the Sahābah ﷺ that they would reach the spring of Tabūk by mid-morning the following day. No person should draw any water from that spring. When they reached that spring, water was dripping from it, drop by drop. After much toiling, they were able to gather a container of water. Rasūlullāh ﷺ washed his hands and face with that water and then returned the water to the spring. No sooner he did this and it began gushing forth with water. The entire army used as much as they needed. Rasūlullāh ﷺ addressed Mu'ādh ibn Jabal ﷺ saying: "If you remain alive, you will see this land green and lush with orchards."² Ibn Ishāq says that this fountain is

¹ Bayhaqī and Abū Nu'aym.

² Narrated by Muslim.

gushing forth till today and you can hear the gushing of the water from quite a distance.¹

Rasūlullāh ﷺ remained in Tabūk for twenty days but no one came to wage battle against him. However, his coming here did not go to waste. It was a source of intimidation for the enemy. The surrounding tribes came and submitted before him. The leaders from Jarbā, Adhruh and Aylah² came to him and agreed to make peace and pay the *jizyah*. Rasūlullāh ﷺ ordered that a peace treaty be written and signed, and he gave it to them.

It was from this place that Rasūlullāh ﷺ despatched Khālīd ibn Walīd ؓ with 400 horsemen towards Akīdar who was acting on behalf of Hercules as the governor of Dūmat al-Jandal. When he was departing, Rasūlullāh ﷺ said to Khālīd ibn Walīd ؓ: “You will find him hunting. Do not kill him. Rather, capture him and bring him to me. But if he refuses, you may kill him.” Khālīd ibn Walīd reached on a moon-lit night. It was summer. Akīdar and his wife were sitting outside on the balcony of the fortress and listening to some singing. Suddenly a nilgai (type of buck) came and knocked into the fortress. Akīdar, his brother and a few other relatives immediately came down in order to hunt this animal. They mounted their horses and gave chase to this animal. They had just moved a little when Khālīd ibn Walīd ؓ reached there. Akīdar’s brother, Ḥassān, engaged in combat with Khālīd ؓ and was killed. As for Akīdar who had went in chase of an animal was now himself hunted by Khālīd ؓ. The latter said to him: “I can give you refuge from being killed provided you agree to come with me to the Messenger of Allāh ﷺ.” Akīdar agreed to this. Khālīd ؓ took him to Rasūlullāh ﷺ. He agreed to a peace treaty with

¹ Al-Khaṣā’is al-Kubrā, vol. 1, p. 273.

² These three places are in Syria.

Rasūlullāh ﷺ after paying him 2000 camels, 800 horses, 400 coats of armour, and 400 spears.¹

Musjid Dirār

After remaining there for 20 days, Rasūlullāh ﷺ returned from Tabūk to Madīnah. When he reached Dhī Āwān, which was about one hour from Madīnah, he sent Mālik ibn Dakhshan and Ma'n ibn 'Adīyy in order to demolish and burn down Musjid Dirār. This masjid was built by the hypocrites so that they may use it as an assembly point to discuss matters against Rasūlullāh ﷺ. At the time when Rasūlullāh ﷺ was departing for Tabūk, the hypocrites came to him and said: "We have built a masjid for the sick and excused people. We invite you to come and offer one ṣalāh in it so that it may be accepted and be blessed [by Allāh]." Rasūlullāh ﷺ replied: "At present, I am going to Tabūk. I will decide on my return." On his return, Rasūlullāh ﷺ ordered the above-mentioned Companions to go and destroy it. The following verses were revealed with regard to this masjid:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِصْرًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ
مِنْ قَبْلُ ط وَلَيَحْلُلَنَّ إِنَّا أَرَدْنَا إِلَّا الْحُسْنَى ط وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ. لَا تَقُمْ فِيهِ أَبَدًا ط
لَمَسْجِدَ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ط فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
يَتَّطَهَّرُوا ط وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ.

"Those who built a mosque in opposition and upon unbelief, and in order to promote disunity among the Muslims, and as a lurking place for him who has been fighting against Allāh and His Messenger since before. They will take oaths [saying]: "We desired only good." Allāh testifies that they are liars. Don't you ever stand in it! Surely the mosque whose foundation was laid

¹ 'Uyūn al-Athar, vol. 2, p. 22.

on piety from the very first day is [more] worthy that you stand therein. In it are people who love to stay purified. And Allāh loves those who stay purified.” (Sūrah at-Taubah, verses 107-108)

A Tradition of Ibn Hishām states that Rasūlullāh ﷺ also ordered for the house of Suwaylim, a Jew, to be burnt down. The hypocrites used to gather in his house and hold meetings against Rasūlullāh ﷺ. Talhah ؓ and a few others went and burnt down this house.

When Rasūlullāh ﷺ neared Madīnah, his beloved followers who were waiting to see his blessed face came out to welcome him. Out of their extreme love for him, even the womenfolk came outside. The little girls and boys were singing these lines:

طلع البدر علينا — من ثنيات الوداع

وجب الشكر علينا — ما دعا لله داع

أيها المبعوث علينا — جئت بالأمر المطاع

“The full moon has appeared before us from the al-Wadā‘ mountain pass. It is incumbent on us to be grateful as long as a person invites towards Allāh. O you who have been commissioned to us! You have come with a religion that has to be followed.”

When Rasūlullāh ﷺ set his eyes on the houses of Madīnah, he said: هذه طابة — this is Tābah (another name for Madīnah). When he set his eyes on Mt. Uhud, he said: “This mountain loves us and we love it.”

Rasūlullāh ﷺ entered Madīnah towards the end of Sha‘bān or the beginning of Ramaḍān. He first went to the Musjid-e-Nabawī and offered ṣalāh therein. After the ṣalāh, he remained

seated in order to meet the people. He then went to his house in order to rest.¹

This was the last battle in which Rasūlullāh ﷺ personally took part.

Those who remained behind

When Rasūlullāh ﷺ left for Tabūk, the sincere and devoted believers also joined him. A group of hypocrites did not join him. A few sincere believers also remained behind. They did not do so out of hypocrisy but because of some excuse or because of the intense heat and hot winds, they got scared and therefore remained behind.

Abū Dharr Ghifārī ؓ had a camel that was gone weak and thin. He felt that when this camel eats and drinks and is able to undertake such a journey, he will depart after a few days. When he lost hope in his camel recovering, he loaded his goods onto his back and began walking. In this way, he reached Tabūk all alone. On seeing him, Rasūlullāh ﷺ said: “May Allāh shower His mercy on Abū Dharr. He is coming all alone, he will die alone and he will be raised alone.” Eventually, this is what happened. He passed away all alone at a place called Rabdhah. There was no one to enshroud and bury him. Coincidentally, ‘Abdullāh ibn Mas‘ūd ؓ was returning from Kufah. He enshrouded and buried him.

It is related in *Mu‘jam Tabarānī* that Abū Khaythamah ؓ said: “Rasūlullāh ﷺ left for Tabūk and I remained in Madīnah. It was extremely hot. On one afternoon, my family sprinkled water around the hut and brought me cold water and food. On seeing all these [comforts] before me, my conscience pricked me and I thought to myself that this is totally unfair that Rasūlullāh ﷺ is

¹ *Sharḥ al-Mawāhib.*

in the intense heat and the hot desert winds while I am sitting here in the shade and enjoying myself in these comforts. I immediately got up, took some dates, mounted my camel and left with great speed. When I saw the army before me, Rasūlullāh ﷺ recognized me from a distance and said to the Ṣahābah that Abū Khaythamah is coming. I presented myself before Rasūlullāh ﷺ and narrated my story to him. He supplicated in my favour.”¹

The following three personalities were also among the Muslims who remained behind: Ka‘b ibn Mālik ؓ, Murārah ibn Rabī‘ ؓ and Hilāl ibn Umayyah ؓ.

Imām Bukhārī *rahmatullāhi ‘alayh* narrates the story of Ka‘b ibn Mālik ؓ as follows: Rasūlullāh ﷺ departed while I was still making preparations for the journey. I thought to myself that once I have all my goods ready, I will depart in a day or two and catch up with Rasūlullāh ﷺ. I delayed in this regard and the caravan had covered quite a distance. No one remained in Madīnah except some hypocrites and a few persons who were excused [due to valid reasons]. When I used to look at this, I would feel saddened. When Rasūlullāh ﷺ returned from Tabūk, the hypocrites went and offered false excuses to him. Rasūlullāh ﷺ accepted their excuses outwardly and left the condition of their hearts to Allāh ﷻ.

The following is related in *Maghāzī Ibn ‘Ā’idh* from Ka‘b ibn Mālik ؓ: I made a firm determination that I will never remain behind from participating in a battle and then speak lies to Rasūlullāh ﷺ. Therefore, when Rasūlullāh ﷺ returned, I presented myself before him and greeted him. He turned away from me. I said: ‘O Prophet of Allāh! Why are you turning away from me? I take an oath by Allāh that I am not a

¹ *Fath al-Bārī*, vol. 8, p. 88.

hypocrite, I am not in any doubt, nor have I renegaded from Islam.’ He asked: ‘Why did you remain behind?’ I replied: ‘O Messenger of Allāh! If I was sitting before some worldly leader, I could have made up some story and saved myself from his anger. However, you are the Messenger of Allāh. Even if I were to lie to you today and make you happy, it is possible that Allāh ﷻ will cause you to become angry at me. If I speak the truth to you, despite earning your anger, I hope that Allāh ﷻ will forgive me by His grace. The fact of the matter is that I have no excuse. I am at fault.’ Rasūlullāh ﷺ said: ‘This person has spoken the truth. You may wait until Allāh ﷻ reveals some order concerning you.’ In like manner Murārah ibn Rabī‘ ﷺ and Hilāl ibn Umayyah ﷺ went to Rasūlullāh ﷺ and admitted their faults. Rasūlullāh ﷺ ordered that no one should speak to us three for 50 days. Consequently, everyone stopped speaking to us. Our friends, relatives and beloved ones all seemed like strangers to us. My two friends [Murārah and Hilāl] remained in their homes because of weakness and spent their days and nights crying. On the other hand, I was young. I used to attend the congregational prayers. Fifty days passed in these difficult and trying circumstances. This continued to such an extent that this earth seemed constricted before us. My greatest worry was that if I were to pass away during this period, Rasūlullāh ﷺ and the Muslims would not even offer the *janāzah salāh* for me. After 50 days, I heard this announcement from Mt. Sila’: ‘O Ka‘b! Take glad tidings.’

‘No sooner I heard this announcement, I fell into prostration and realized that the difficulty has now been removed. Rasūlullāh ﷺ had announced that our repentance had been accepted. People came from all directions in order to congratulate me and my two friends.’ The narration of Ibn Ishāq states: ‘The people were saying to me: ‘May Allāh’s acceptance of your repentance be blessed.’ When the person who gave the glad tidings came to me, I immediately removed

my garment and gave it to him. I then presented myself before Rasūlullāh ﷺ. He was sitting in the masjid. The moment I stepped into the masjid, Talhah ibn ‘Ubaydillāh came running towards me, embraced me and congratulated me. No one else stood up. By Allāh, I will never forget this act of Talhah. Rasūlullāh’s ﷺ face was beaming like the full moon. I greeted him and he said:

أبشر بخير يوم مر عليك منذ ولدتك أمك

“Take glad tidings with the best day that you experienced ever since your mother gave birth to you.”

Without doubt, the day on which Ka‘b ibn Mālīk ؓ embraced Islam was the best day in his life. However, this day was even better because it was on this day that Allāh accepted his repentance. It was this acceptance that put a seal on his īmān and his sincerity forever. The following verses were revealed:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ط إِنَّهُ هُمْ رِءُوفٌ رَحِيمٌ. وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ط حَتَّى إِذَا ضَاقتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ط ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ط إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ. يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

“Allāh turned in kindness to the Prophet, and the Emigrants and the Helpers who stood by the Prophet in the hour of distress, after the hearts of a group of them were on the point of turning. He then turned again in kindness to them. Surely He is kind and merciful to them. And [He turned in kindness] to those three persons who were kept behind until the land became constricted upon them, despite its vastness, and their own lives became constricted upon them and they realized that there was no refuge from Allāh except towards Him. He then turned in

kindness to them so that they may return. Surely Allāh alone is kind, merciful. O believers! Continually fear Allāh and remain with the truthful.” (Sūrah at-Taubah, verses 117-119)

I said to Rasūlullāh ﷺ: ‘O Messenger of Allāh! I intend giving all my wealth in charity in appreciation for the acceptance of my repentance.’ He said: ‘Don’t give all, keep some for yourself.’ I kept the share which I received from Khaybar and gave the rest in charity. I said to Rasūlullāh ﷺ: ‘O Messenger of Allāh! It is solely because of my honesty that Allāh ﷻ saved me. In order to perfect my repentance, I will speak nothing but the truth for as long as I live.’”¹

Abū Bakr ؓ is appointed *amīr* of hajj

In Dhul Qa‘dah 9 A.H. Rasūlullāh ﷺ appointed Abū Bakr ؓ as the *amīr* of the hajj and sent him to Makkah. Three hundred people accompanied him from Madīnah. He sent 20 camels for sacrifice (*qurbānī*) with him. The purpose of sending him was so that he could teach the people the method of performing hajj. Furthermore, he should announce the 40 verses of Sūrah at-Taubah which were with regard to those who broke their covenant. These verses announced that after this year, the polytheists should not come near the Sacred Musjid. They should not circuit the Ka‘bah naked. The covenant that Rasūlullāh ﷺ made with any group will be fulfilled. As for those with whom no covenant was made, they will be given a respite of four months from the 10th of Dhul Hijjah.

After Abū Bakr ؓ departed, Rasūlullāh ﷺ felt that these announcements concerning the maintaining and severing of the covenants should be made by someone who was from his family. The reason for this was that the Arabs only accept the statement of those who are family to the person who made the

¹ *Fath al-Bārī*, vol. 8, p. 86.

covenant. It is for this reason that Rasūlullāh ﷺ summoned ‘Alī ؓ, gave him his camel, ‘Aḍbā’, and sent him off towards Abū Bakr ؓ instructing him to announce the verses of Sūrah at-Taubah in the ḥajj season. From some Traditions it seems that the verses of Sūrah at-Taubah were revealed after Abū Bakr’s ؓ departure. Therefore, Rasūlullāh ﷺ sent ‘Alī ؓ later on in order to announce these verses.

When Abū Bakr ؓ heard the sounds of the camel, he thought that Rasūlullāh ﷺ had personally come. He stopped and waited. He then saw ‘Alī ؓ approaching. He asked him: “Have you come as an *amīr* or as my follower?” ‘Alī ؓ replied: “I have come as your follower. I have merely come to announce the verses of Sūrah at-Taubah.” Abū Bakr ؓ therefore conducted the rites of ḥajj and also delivered the ḥajj sermon. ‘Alī ؓ merely announced the verses of Sūrah at-Taubah on the 10th of Dhul Ḥijjah at Mina, near the *Jamaratul ‘Aqabah*. Abū Bakr ؓ appointed a few people to help ‘Alī ؓ so that they could take turns in making this announcement.

Consequently, these announcements were made. The people were informed that no unbeliever will be permitted to enter the Sacred Musjid. No polytheist will be permitted to perform the ḥajj the following year. No one will be permitted to circuit the Ka‘bah naked. The covenant that Rasūlullāh ﷺ made with anyone will be fulfilled according to the time that was agreed upon. Those with whom no covenant was made or no time was specified, will be given a respite of four months. If he does not embrace Islam within the four months, he will be killed wherever he is found.

It is stated in one Ḥadīth that when ‘Alī ؓ caught up with Abū Bakr ؓ at Dhul Ḥulayfah and informed him that Rasūlullāh ﷺ sent him to announce the verses of Sūrah at-Taubah, he thought that some order concerning him was revealed to Rasūlullāh ﷺ. He therefore returned immediately to Madīnah and asked

Rasūlullāh ﷺ about this. Rasūlullāh ﷺ replied: “No. You were my companion in the cave [of Mt. Thaur] and you will be my companion at the fount of Kauthar [on the day of resurrection]. However, the announcement of the verses cannot be made by anyone except me or someone from my family. It is for this reason that I sent ‘Alī.”¹

Various incidents that took place in 9 A. H.

1. In the month of Dhul Qa‘dah, the leader of the hypocrites, ‘Abdullāh ibn Ubayy ibn Salūl passed away. The following verse was revealed concerning him:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تُقُمْ عَلَى قَبْرِهِ ط إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآ ثَوَّاهُمْ فَيَسْفُؤْنَ.

“Never offer *ṣalāh* over any of them who has died, nor stand over his grave. They rejected Allāh and His Messenger, and died while they were disobedient.” (Sūrah at-Taubah, verse 84)

Note: It is prohibited to attend the funeral of an unbeliever and to stand at his graveside. This is irrespective of whether the deceased is a Hindu or a Christian. This notwithstanding the fact that the unbelief of an idol worshipper is more severe than the unbelief of a Christian or Jew.

2. Najāshī, the king of Abyssinia passed away in this year. Rasūlullāh ﷺ received news of his death on the very day that he passed away via divine revelation. Rasūlullāh ﷺ gathered the *Ṣahābah* and performed his *janāzah ṣalāh* in abstentia.

3. The injunction concerning the prohibition of usury [interest] was revealed in this year. Rasūlullāh ﷺ made a general announcement of its prohibition one year later on the occasion of the Farewell Pilgrimage.

¹ *Fath al-Bārī*, vol. 8, p. 65.

4. The injunction concerning *li'ān* was revealed in this year. Details in this regard are mentioned in Sūrah an-Nūr.

5. The verse concerning *jizyah* for those who did not embrace Islam but wished to live under the protection of the Islamic state was revealed in this year. Allāh ﷻ says:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ.

“Fight those who do not believe in Allāh, nor in the last day, and do not consider forbidden that which Allāh and His Messenger have forbidden, and who do not embrace the true religion from amongst those who are the people of the Book until they pay the *jizyah* [exemption tax] by their own hands while being subdued.” (Sūrah at-Taubah, verse 29)

The word *jizyah* is derived from *jazā'* which means “retribution”. In other words, this is the retribution for unbelief. It is taken as a form of humiliation and disgrace from a free, mature, male who is in his senses. The purpose of *jizyah* is to break the power and might of unbelief and that it submits before the superiority of Islam and its rulers. Such people are known as *dhimmīs*. This word is derived from *dhimmah* which means responsibility. In other words, their lives, their wealth, their honour and their rights are the responsibility of Allāh ﷻ, His Messenger ﷺ and the Muslims. However, it should be fully understood that this order of taking *jizyah* from them is not in return for the defence and protection of their lives. In other words, the reason for the *jizyah* is not because a *dhimmī* cannot defend himself and that we are protecting him from the enemy. This is because even their wives, children, old, priests and rabbis are protected despite not *jizyah* being imposed on them. *Jizyah* is only taken from those who were eligible to be killed. The jurists therefore state that the *jizyah* is in exchange for death. It is only taken from free, mature, males who are in their

senses and are therefore eligible to be killed. As for those with whom a covenant is made so that the self-determination of both sides is taken into consideration, then such people are known as *mu'āhid* in the Sharī'ah.

The 10th year A.H. – the year of delegations

The largest tribe among the Arabs was that of the Quraysh. It's leadership was an accepted fact. No one denied the fact that the Quraysh was from the progeny of Ismā'īl عليه السلام. It was well known for its intelligence, insight, generosity and bravery. It was the custodian of the Sacred Musjid. However, the members of this tribe were bent at their opposition and enmity to Islam. The other Arab tribes were watching the Quraysh to see what they do with regard to Rasūlullāh ﷺ. The youngsters from the Quraysh had embraced Islam from the beginning and were continuing to do so. However, the seniors were still left. When Makkah was conquered and the seniors also began embracing Islam, the other Arabs tribes concluded that Islam was the true religion and that it would certainly spread throughout the world. No power would succeed in going against it. Therefore, no sooner Makkah was conquered, delegations from all directions began coming. Representatives and delegates from all the tribes began presenting themselves before Rasūlullāh ﷺ. Once they learnt the facts about Islam, they would embrace Islam and promise to make the rest of their people Muslim as well. Allāh ﷻ says:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا.

“When the help of Allāh and victory comes, and you see the people entering the religion of Allāh in groups, then glorify the praises of your Sustainer and seek His forgiveness. Surely He accepts repentance.” (Sūrah an-Naṣr)

Delegations had already started towards the end of 8 A.H. However, there was more continuity between 8 A.H. and 10 A.H. in this regard. These two years are therefore known as the years of delegations. Scholars such as Ibn Sa'd, Dimyāṭī, Mughlaṭā'ī and 'Irāqī say that they were over 60 delegations. However, 'Allāmah Qasṭalānī enumerates 35 delegations.¹

1. The delegation of Hawāzin

This was the first delegation that came to Rasūlullāh ﷺ after the conquest of Makkah. When Rasūlullāh ﷺ was at Ji'irrānah, a delegation of 14 people came in order to obtain the release of their wealth and prisoners. Details in this regard were given under the battle of Hunayn. Rasūlullāh's ﷺ foster uncle was also in this delegation. Halimah Sa'diyyah radiyallāhu 'anhā was from this tribe. Zuhayr ibn Surw Sa'dī was the head of this delegation. He stood up saying: "O Messenger of Allāh! Your foster aunts are also among the prisoners. Those who brought you up are also there. They are the ones who used to hold you to their bosoms [when you were a baby]. Had we breast-fed Hārith Ghassānī and Nu'mān ibn Mundhir, we would have certainly hoped for some help from them during such times of difficulty. While you are the best one whom we took care of. He then said the following lines:

امنن علينا رسول الله في كرم — فإنك المرء نرجوه وننتظر

امنن على بيضة قد عاقها قدر — ممزق شملها في دهرها غير

يا خير طفل ومولود ومنتخب — في العالمين إذا ما حصل البشر

إن لم تداركهم نعماء تنشرها — يا أرجح الناس حلما حين تختير

¹ Zurqānī, vol. 4, p. 2.

امنن على نسوة قد كنت ترضعها — إذ فوك تملؤه من محضها الدر

لا تجعلنا كمن شالت نعامته — واستبق منا فإننا معشر زهر

إننا لنشكر للنعماء إذ كفرت — وعند بعد هذا اليوم مدخر

فالبس العفو من قد كنت ترضعه — من أمهاتك إن العفو مشتهر

يا خير من مرحت كمت الجياد به — عند الهياج إذا ما استوقدا الشر

إننا نؤمل عفوا من تلبسه — هذه البرية إذا تعفوا وتنتصر

فاغفر عفا الله عما أنت راهبه — يوم القيامة إذ يهدى لك الظفر

“O Messenger of Allāh! Be kind to us by virtue of your grace and mercy. Surely you are a person from whom we hope and await mercy. Be kind to the tribe whose needs have been curtailed by destiny. Its organization has become disorganized by the changes in time. O the best child that was born and chosen in the world when mankind was given all this. If your bounty and kindness does not see to them, they will be destroyed. O you whose scale of forbearance is the heaviest, and whose forbearance is clearly apparent at the time of tests and tribulations! Show kindness to us. Be kind to those women whose milk you used to drink. Whose pure and flowing milk you used to fill your mouth with. Do not make us like those people whose feet slipped. Let your kindness and generosity remain with us forever. We are a noble people who do not forget anyone’s kindness. We are grateful for favours that are done to us, when others show ingratitude. And after this day, we will always have occasion to show gratitude. Cover those mothers who breast fed you with your pardon. Surely your pardon is well known. O you, on account of whose horse, other lazy horses come to life and vigour when the fires of war are ignited. We hope for such pardon from you that it completely

engulfs all of them when you pardon and take recompense. Therefore forgive us. May Allāh protect you from the fears of the day of resurrection and bestow you with success.”¹

Rasūlullāh's ﷺ reply

Rasūlullāh ﷺ said: “I waited for quite some time for you. When you did not come, I distributed all the booty and prisoners among the soldiers. You can do one of two things: take your wealth and possessions, or pay the ransom for your family members.” The delegates replied that they are more attached to their families. Rasūlullāh ﷺ said: “The share that has come to me and my family, the Banū ‘Abd al-Muttalib, I will give to you. As for the share that went to the rest of the Muslims, I will intercede on your behalf.” Rasūlullāh ﷺ spoke to the rest of the Muslims and they all happily freed the prisoners. A few people delayed in this matter so Rasūlullāh ﷺ paid the ransom. In this way, the delegation returned with 6000 of its wives and children. Details in this regard were given under the battle of Hunayn. We have therefore given the gist thereof over here.

2. The delegation of Thaḳīf

In Ramadān 9 A.H. the delegation of Thaḳīf came to Rasūlullāh ﷺ in order to embrace Islam and to pledge allegiance at his hands. This was the very Thaḳīf that caused Rasūlullāh ﷺ and the Sahābah ﷺ to bear severe difficulties during the siege of Tā'if. The Muslims had to return without conquering the fort of Tā'if.

When Rasūlullāh ﷺ abandoned the siege of Tā'if and was returning from there, someone said to him: “O Messenger of Allāh! Curse them because their arrows repulsed us.”

¹ Some narrations have additional lines. Refer to *ar-Raud al-Anif*, vol. 2, p. 306, *‘Uyūn al-Athar*, vol. 2, p. 196, and *Zurqānī*, vol. 4, p. 3.

Rasūlullāh ﷺ replied: “O Allāh! Guide the Thaḳīf and bring them to me as Muslims.” (*Tirmidhī*)

Rasūlullāh’s ﷺ supplication was accepted. When Rasūlullāh ﷺ was returning from Tabūk eight months after the martyrdom of ‘Urwah ibn Mas‘ūd Thaḳafī. The Thaḳīf came to Madīnah, embraced Islam and pledged allegiance to Rasūlullāh ﷺ. This delegation comprised six people under the leadership of ‘Abd Yālīl. It was either rebellion or extreme enthusiasm that they voluntarily came to Rasūlullāh ﷺ in order to enter the circle of Islam. The Muslims were therefore extremely happy with their arrival. Mughīrah ibn Shu‘bah ؓ was the first to see them approaching. When he saw them, he hastened to give Rasūlullāh ﷺ the good news. Abū Bakr ؓ met him on the way and when he learnt why he was so happy, he asked him permission to go and inform Rasūlullāh ﷺ himself. Mughīrah ؓ permitted him. Abū Bakr ؓ went to Rasūlullāh ﷺ and gave him the glad tidings. Rasūlullāh ﷺ pitched a special tent in the Musjid-e-Nabawī for their stay in Madīnah. He did this so that they may hear the recitation of the Qur’ān and see how ṣalāh is offered. Khālīd ibn Sa‘īd ibn al-‘Āṣ ؓ was made responsible to see to their needs. These people would never eat the food that he presented to them unless he ate thereof first. If they had anything to say to Rasūlullāh ﷺ, they would convey it to him via Khālīd.

They sent the following conditions to Rasūlullāh ﷺ:

1. They should be absolved from offering ṣalāh.
2. Lāt (which was their senior idol) should not be broken down for three years because their women and children are greatly attached to it.
3. The idol should not be broken by their own hands.

Rasūlullāh ﷺ rejected the first two conditions totally and said to them: “There is no good in that religion which has no ṣalāh.”

Rasūlullāh ﷺ accepted the third condition. They all embraced Islam and returned to their homeland.

‘Uthmān ibn Abī al-‘Āṣ was the youngest person in this delegation. He was appointed as their leader. He had the most desire to acquire knowledge of the Qur’ān and Islamic injunctions. Acting on the advice of Abū Bakr ؓ, Rasūlullāh ﷺ appointed him as the *amīr*. Rasūlullāh ﷺ also sent Abū Sufyān ibn Ḥarb and Mughīrah ibn Shu‘bah with him in order to destroy the idol, Lāt. For some reason or the other, Abū Sufyān lagged behind. Mughīrah went and struck this idol. The womenfolk of the Thaqīf came out bare-headed and barefoot in order to watch this scene. Mughīrah broke the idol down and took all the treasures, jewellery, etc. that were in the temple. He first paid off the debts of Abū Fulayḥ and Qārib ibn al-Aswad who was the son and nephew of ‘Urwah ibn Mas‘ūd Thaqafī. The remaining wealth was presented to Rasūlullāh ﷺ who immediately distributed it amongst the Muslims. Rasūlullāh ﷺ thanked Allāh ﷻ for helping His religion and giving honour to His Messenger ﷺ. When the people of Tā’if embraced Islam after the martyrdom of ‘Urwah ibn Mas‘ūd, Abū Fulayḥ and Qārib ibn al-Aswad came to Rasūlullāh ﷺ before the delegation of Thaqīf could come to him. They both embraced Islam and said: “O Messenger of Allāh! Our father’s, i.e. ‘Urwah and al-Aswad, debts should be paid off from the treasures that are housed in the temple of Lāt.” ‘Urwah and al-Aswad were blood brothers. ‘Urwah had embraced Islam and was martyred, as mentioned previously. Abū Fulayḥ was the son of ‘Urwah. Al-Aswad passed away as an unbeliever. Qārib was his son. Both of them asked for the payment of their fathers debts. Rasūlullāh ﷺ said: “al-Aswad passed away as an unbeliever.” Qārib said: “O Messenger of Allāh! He certainly passed away as an unbeliever. However, it is my responsibility to pay off his debts.” Rasūlullāh ﷺ said to Abū Sufyān: “Whatever treasures

you obtain from the temple of Lāt should first be used to pay off the debts of Abū Fulayh and Qārib.”¹

3. The delegation of Banū ‘Āmir ibn Sa’sa’ah

After the return from Tabūk, the Banū ‘Āmir ibn Sa’sa’ah came to Rasūlullāh ﷺ. ‘Āmir ibn Tufayl and Arbad ibn Qays were also in this delegation. In the course of their discussions, they addressed Rasūlullāh ﷺ thus: “You are our master.” Rasūlullāh ﷺ replied: “Say what is in your heart and do not let Satan mock at you. It is only Allāh who is the master.” They pretended to praise Rasūlullāh ﷺ outwardly, while ‘Āmir had secretly told Arbad that while he was engaging Rasūlullāh ﷺ in a conversation, he must unsheath his sword and kill Rasūlullāh ﷺ. ‘Āmir started talking with Rasūlullāh ﷺ. He said: “O Muḥammad! Make me your sincere friend.” He replied: “Never – as long as you do not believe in one Allāh.” He asked: “What will you give me if I embrace Islam?” Rasūlullāh ﷺ said: “Once you embrace Islam, you will enjoy the same rights and shoulder the same responsibilities as other Muslims.” ‘Āmir said: “Give me power and authority after you.” Rasūlullāh ﷺ said: “Never.” He said: “Okay, you may rule over the people of the rural areas while I will rule over the towns and cities. If not, I will bring the Ghaṭfān tribe and attack you. I will fill Madīnah with the infantry and the cavalry.” Rasūlullāh ﷺ said: “Allāh will not give you such power.” The conversation ended and when both stood up, Rasūlullāh ﷺ made the following supplication: “O Allāh! Protect me from the mischief of ‘Āmir ibn Tufayl and guide his people.” When he went outside, ‘Āmir said to Arbad: “How sad. I waited for you but you did not even attack.” Arbad replied: “Whenever I unsheathed my sword, I saw something or the other as a barrier before me. Once I saw a

¹ Zurqānī, vol. 4, pp. 6-9.

wall made of iron, then I saw a camel that wanted to swallow my head.”

When this delegation left Rasūlullāh ﷺ, ‘Āmir was destroyed by a plague. Since the Arabs consider it a shame to die on a bed, he asked the people to seat him on a horse. He got onto a horse and took a spear in his hand. He then said: “O angel of death, come before me.” While saying this, he fell from the horse and he was buried at that very place. When the delegation reached the place of Banū ‘Āmir, the people asked Arbad about the journey. He said: “His religion is worthless. By Allāh, if he [Muḥammad ﷺ] was in front of me now, I would have killed him with arrows.” Within two days he mounted a camel and left. Lightning immediately struck him and he was conveyed to hell. Both, ‘Āmir and Arbad were deprived of Islam while most of the remainder of their tribe embraced Islam.¹

4. The delegation of ‘Abd al-Qays

This was a very large tribe. They lived in Bahrain. A delegation from the tribe came to Rasūlullāh ﷺ on two occasions. The first delegation came before the conquest of Makkah – in 5 A.H. or even before that. There were 13-14 delegates in that delegation. When they came, Rasūlullāh ﷺ said to them: “Welcome to you. You will neither be disgraced nor will you have cause to remorse.”

The delegation said: “O Messenger of Allāh! The polytheists from the Muḍar tribe are an obstacle between us and you. We can only come to you in the sacred months in which the Arabs consider it prohibited to loot and kill. Therefore, teach us something that is so comprehensive and short, that if we do it, we will enter into paradise and to which we could also invite the rest of our tribe.” Rasūlullāh ﷺ said: “Believe in Allāh and

¹ *Zād al-Ma‘ād*, vol. 3, p. 29.

testify that He is one, He has no partners. Establish the ṣalāh and give the zakāh. Give one fifth of the booty in the cause of Allāh. And do not soak dates in four types of containers: *dubbā'*, *naqīr*, *ḥantam* and *muzaffat*.”

The above is the Tradition of *Ṣaḥīḥ Bukhārī*. The Tradition of Imām Aḥmad and Abū Dā'ūd states that when this delegation came to Madīnah, these people jumped from their camels out of their extreme desire to see Rasūlullāh ﷺ. They presented themselves before him and kissed his hand. Ashajj 'Abd al-Qays Mubhamī, whose name was Mundhir, was also in this delegation. He was the youngest person in this delegation. He first seated all the camels and placed the goods of all on one side. He then removed two clean pieces of white cloth from his trunk. He wore these and presented himself before Rasūlullāh ﷺ. He shook hands with Rasūlullāh ﷺ and kissed his hand. Rasūlullāh ﷺ said to him: “You have two qualities in you which are liked by Allāh ﷻ and His Messenger ﷺ. One is forbearance and the other is dignity.” Ashajj said: “O Messenger of Allāh! Are these two qualities found naturally in me or did I go to pains in adopting them?” Rasūlullāh ﷺ replied: “Allāh ﷻ created you like this from birth.” On hearing this, he said: “All praise is due to Allāh who created me with two qualities which Allāh ﷻ and His Messenger ﷺ love.”

The above was concerning the first time this delegation came. It came again in 8 or 9 A.H. On this occasion, there were 40 delegates. The Tradition of *Ṣaḥīḥ Ibn Hibbān* states that Rasūlullāh ﷺ said to them: “How is it that I see your complexions have changed?”¹

¹ *Fath al-Bārī*, vol. 8, p. 67. *Zurqānī*, vol. 4, p. 13.

5. The delegation of Banū Hanīfah – 9 A.H.

This delegation came to Rasūlullāh ﷺ in 9 A.H. The notorious Musaylamah Kadhhdhāb was also in this delegation. However, due to his pride and haughtiness, he did not meet Rasūlullāh ﷺ.¹ Rasūlullāh ﷺ himself went to him with Thābit ibn Qays ibn Shammās. He said to Rasūlullāh ﷺ: “If you give me caliphate and make me your deputy after you, I am prepared to pledge allegiance to you.” Rasūlullāh ﷺ had a branch of the date tree in his hand at that time. He therefore said to him: “Even if you ask me for this branch, I will not give it to you. You will never be able to turn away from what Allāh destined for you. It is probably you who I have been shown in my dream. Here is Thābit ibn Qays. He will reply to you.” On saying this, Rasūlullāh ﷺ returned from there.

Ibn ‘Abbās ؓ says: “I asked Abū Hurayrah ؓ as to what dream Rasūlullāh ﷺ was shown.” He replied: “Rasūlullāh ﷺ said: ‘I saw a dream that two gold banklets were placed in my hands. I became scared at seeing them. In my very dream I was asked to blow onto them. On blowing them, they flew away.’ The interpretation of this is that there will be two imposters [claiming prophet-hood]. One of them was Musaylamah and the other was Aswad ‘Ansī.² The latter was killed during Rasūlullāh’s ﷺ life while Musaylamah was killed during the caliphate of Abū Bakr ؓ. And so, “the power of those who wronged themselves was severed. And all praise is due to Allāh, the Sustainer of the worlds.”

¹ When Musaylamah returned from here, he claimed prophet-hood and said that Rasūlullāh ﷺ had made him his partner. (*Ibn Hishām*)

² When he claimed prophet-hood, Rasūlullāh ﷺ sent Fīroz Daylamī ؓ with a few horsemen to kill him. Rasūlullāh ﷺ received news of his death while he was on his death-bed.

In 10 A.H. Musaylamah wrote the following letter to Rasūlullāh ﷺ:

من مسيلمة رسول الله إلى محمد رسول الله أما بعد فلإني قد أشركت معك في الأمر وإن لنا نصف الأرض ولقریش نصفها ولكن قریشا لا ينصفون.

“From Musaylamah, the messenger of Allāh, to Muḥammad the Messenger of Allāh. I have been made a partner in the religion. Half the land will be for us and the other half for the Quraysh. However, the Quraysh are not just. Was salām.”

Rasūlullāh ﷺ sent the following reply:

بسم الله الرحمن الرحيم. من محمد رسول الله إلى مسيلمة الكذاب. أما بعد فالسلام على من اتبع الهدى. فإن الأرض لله يورثها من يشاء من عباده والعاقبة للمتقين.

“In the name of Allāh, the beneficent, the merciful. From Muḥammad, the Messenger of Allāh, to Musaylamah, the imposter. Peace be on he who follows guidance. The land belongs to Allāh. He gives it in inheritance to whomever He wills from His servants. The good outcome is for those who fear [Allāh].”

This incident took place on Rasūlullāh’s return from the Farewell Pilgrimage.¹

6. The delegation of Tayy

The delegation from the Tayy tribe comprised 15 delegates. Their leader was Zayd al-Khayl. Rasūlullāh ﷺ presented Islam to them and they all readily and gladly accepted. Rasūlullāh ﷺ changed the leader’s name to Zayd al-Khayr and said to him: “Of all the Arabs whose praises I heard, I found them to be less

¹ Ibn Athîr, vol. 2, p. 145.

than the praises that were showered on them. However, you are an exception to this.”¹

7. The delegation of Kindah

Kindah is the name of a tribe from Yemen. A delegation of 80 came to Rasūlullāh ﷺ in 10 A.H. Their leader was Ash‘ath ibn Qays. When they came to Rasūlullāh ﷺ, they were wearing gowns that were bordered with silk. Rasūlullāh ﷺ asked them: “Are you not Muslims?” They replied: “Why not? We are certainly Muslims.” Rasūlullāh ﷺ asked: “Then what is this silk around your necks?” They immediately took off these garments and threw them away.

Note: If the border is narrow, i.e. less than the width of four fingers, it is permissible to wear. It is established that Rasūlullāh ﷺ, Abū Bakr ؓ and ‘Umar ؓ wore this. It is most probable that what these people were wearing was more than this width. Therefore, Rasūlullāh ﷺ stopped them from wearing it.

8. The delegation of Ash‘arīyyīn

The Ash‘arīyyīn was a very noble and large tribe from Yemen which was attributed to its forefather, Ash‘ar. The reason why he was given this name was that when he was born he had a lot of hair on his body. The word Ash‘ar means having a lot of hair. Abū Mūsā Ash‘arī ؓ was from this tribe. When this delegation departed from Yemen, they sang this line with much enthusiasm:

غدا نلقى الأحبه — محمدا وحزبه

“Tomorrow we will meet with our beloved ones – Muḥammad and his group of followers.”

¹ *‘Uyūn al-Athar*, vol. 2, p. 236.

On the other end, Rasūlullāh ﷺ informed his Ṣaḥābah ﷺ that a group of people who are very soft hearted are going to come. When the Ash‘arīyyīn reached Madīnah, Rasūlullāh ﷺ addressed the Ṣaḥābah ﷺ saying: The people of Yemen have come. They are very soft hearted people. (In other words, they are free from hard-heartedness. They readily accept the truth. They are not so hard that any admonition and wise words do not affect them). It is for this reason that īmān is Yemeni and wisdom is also Yemeni. (In other words, the result of their soft heartedness is that their hearts are store-houses of īmān and recognition [of Allāh] and fountains of knowledge and wisdom.

How true these words of Rasūlullāh ﷺ are! It is soft-heartedness alone that is the fountain of all good. And hard-heartedness is the root of all evil.

Because the people of Yemen used to by and large tend to sheep and goats, he said that peace, tranquillity, dignity and humility are qualities that are found in people who tend to sheep and goats. As for pride and haughtiness, these are qualities that are found in people who tend to camels. Rasūlullāh ﷺ was referring to the polytheists.

The delegates said to Rasūlullāh ﷺ: “O Messenger of Allāh! We have come to gain a deep understanding of Islam and to learn about the beginning of the creation of the universe.” Rasūlullāh ﷺ said: “First of all, there was Allāh. There was nothing apart from Him. His throne was on water. (In other words, the commencement of the universe was with water and the throne. Water was created first and then the throne). The heavens and the earth were then created. Everything was recorded in the Preserved Tablet.”

Ibn ‘Asākir says that to speak about *tauḥīd*, the principles of religion, the creation of the universe and to delve into such matters was present from generation to generation among the Ash‘arīyyīn. Eventually, these concepts were clearly explained

by Imām Abul Hasan Ash‘arī (who was from the progeny of Abū Mūsā Ash‘arī). He is unanimously accepted by the Ahlus Sunnah wal Jamā‘ah as an imām in this field.¹

9. The delegation of Azd

The delegation of the Azd tribe came to Rasūlullāh ﷺ and embraced Islam. This delegation had 15 delegates, among whom was Surad ibn ‘Abdullāh Azdī. Rasūlullāh ﷺ appointed him as their leader and ordered him to wage jihād against the polytheists that lived around them. He took a group of Muslims and laid siege to a town called Jarsh. The siege lasted for one month with no victory. He therefore turned to leave. The residents of Jarsh assumed that his turning away was his defeat. They therefore gave chase to him. When the Muslims reached the Mt. Shakr, they turned around and attacked the people of Jarsh. They were thus defeated.

In the meantime, the people of Jarsh had sent two representatives to Madīnah. Rasūlullāh ﷺ informed them of the defeat at Mt. Shakr on the very day that it took place. When these representatives returned home and gave all the details to them, a delegation went to Madīnah and embraced Islam.

10. The delegation of Banū Hārith

The Banū Hārith was a respectable family of Najrān. It was either in Rabī‘ al-Ākhir or Jumādā al-Ūlā 10. A.H. that Rasūlullāh ﷺ sent Khālīd ibn Walīd ؓ to invite them towards Islam for three days. If they do not embrace Islam within this period, he should wage jihād against them. When Khālīd ؓ went there, they embraced Islam immediately. He also sent others to the surrounding areas in order to invite the people towards Islam. The people of these areas embraced Islam

¹ *Fath al-Bārī*, vol. 8, p. 75.

willingly. Khālīd ﷺ sent a letter to Rasūlullāh ﷺ giving him this good news. Rasūlullāh ﷺ replied, instructing him to return with a delegation from there. Khālīd ﷺ took a delegation to Madīnah. Qays ibn Ḥuṣayn, Yazīd ibn Mihjāl and Shaddād ibn ‘Abdullāh were also among the delegates. When these people presented themselves before Rasūlullāh ﷺ, he asked:

من هؤلاء القوم الذين كأنهم رجال الهند

“Who are these people who look like Indians?”

They replied: “We are the Banū Hārith. We bear witness that you are the Messenger of Allāh and that there is none worthy of worship besides Allāh.”

These people were a very brave nation and were always victorious over their adversaries. Rasūlullāh ﷺ therefore asked them the basis for their victories and successes. They replied: “We always remain united – we never differ with each other. We are not envious of each other. We do not go on the offensive. We remain patient during times of difficulty and hardship.” Rasūlullāh ﷺ said: “You are correct.” He then appointed Qays ibn Ḥuṣayn as their *amīr* and sent ‘Amr ibn Ḥazm to collect the charities from them. Rasūlullāh ﷺ had the injunctions of zakāh and other charities written down and sent them with him.

This delegation returned to its people in Shawwāl or Dhul Qa‘dah. Within four months after their return, Rasūlullāh ﷺ departed from this world.¹

11. The delegation of Hamdān

The Hamdān is a big tribe of Yemen. Rasūlullāh ﷺ sent Khālīd ibn Walīd ﷺ to them in order to invite them towards Islam. He

¹ Zurqānī, vol. 4, p. 33.

remained doing so for six months but no one embraced Islam. Rasūlullāh ﷺ sent ‘Alī ؓ with a letter and told him to ask Khālid ؓ to return. ‘Alī ؓ went there, gathered everyone, and read the letter to them. He invited them to Islam and they all accepted in one day. ‘Alī ؓ wrote a letter to Rasūlullāh ﷺ and informed him of this. Rasūlullāh ﷺ immediately fell into prostration and thanked Allāh ﷻ. Out of extreme happiness, he repeatedly said: “Peace be on the Hamdān.”¹

This incident took place in 8 A.H. when Rasūlullāh ﷺ was returning from Tā’if. A year after this, a delegation of Hamdān came to meet Rasūlullāh ﷺ. When they arrived, they were wearing the embossed shawls of Yemen, the turbans of Aden and riding on beautiful camels. They conversed with Rasūlullāh ﷺ in a very beautiful and eloquent manner. He acceded to whatever requests they made and gave them a letter and appointed Mālib ibn Namṭ, who was one of the delegates, as their leader.² Ḥasan ibn Ya‘qūb Hamdānī says that this delegation had 120 delegates.³

12. The delegation of Muzaynah

In 5 A.H. 400 people from the Muzaynah tribe came to Rasūlullāh ﷺ and embraced Islam. When they were departing, they said to Rasūlullāh ﷺ that they had no provisions for the journey and that he should give them some. He ordered ‘Umar ؓ to give them. He replied that he had very little dates and that they will not be sufficient for these people. Rasūlullāh ﷺ said: “Go and give them some provisions.” ‘Umar ؓ took them to

¹ Narrated by Bayhaqī on the authority of Barrā’ ibn ‘Āzib ؓ with an authentic chain of narrators.

² Narrated by Ibn Hishām. This Tradition has a weak chain of narrators.

³ Zurqānī, vol. 4, pp. 34 and 37.

his home and each one took as much dates as he needed. At the end, there was not a single date less in his sack of dates.¹

Kathīr ibn ‘Abdillāh al-Muzanī narrates from his father who narrates from his grandfather that the Muzaynah tribe was the first to present itself before Rasūlullāh ﷺ. This delegation had 400 delegates.

Hāfiz ‘Irāqī says:

أول وفد وفدوا المدينة — سنة خمس وفدوا مزينة

“The first delegation to come to Madīnah was the Muzaynah in 5 A.H.”²

13. The delegation of Daus

About 70-80 delegates from this tribe came to Rasūlullāh ﷺ in 7 A.H. after the battle of Khaybar. Details in this regard were given under the incident concerning Tufayl ibn ‘Umar Dausī’s acceptance of Islam.

14. The delegation comprising the Christians of Najrān

Najrān was the name of a large city in Yemen. There were 73 districts and villages that were under it. Najrān ibn Zayd was the first person to come and settle in this place. The city was therefore named after him. Ukhdūd, a place that is mentioned in Sūrah al-Burūj was a district that fell under Najrān.³

In 9 A.H. a delegation of 60 delegates from the Christians of Najrān came to Madīnah. Fourteen of these delegates were their noblemen and leaders. ‘Abdul Masīh was their leader while

¹ Aḥmad, Tabarānī and Bayhaqī.

² Zurqānī, vol. 4, pp. 34 and 37.

³ Sharḥ Mawāhib, vol. 4, p. 41.

Ayham acted as their minister, consultant and organizer of the delegation. Their chief bishop was Abū Hārithah ibn ‘Alqamah. He was originally from the Arab tribe of Bakr ibn Wā’il. He became a Christian. The kings of Rome respected him greatly because of his knowledge, virtue, religious capabilities and fortitude. They had given him many properties. He was also appointed as the head of the church.

This delegation came to Madīnah with much pomp and show. Rasūlullāh ﷺ settled them into the Musjid-e-Nabawī. The ‘*asr salāh*’ had just been performed. When the time for their prayer came, they wanted to perform it. The *Sahābah* ﷺ stopped them, but Rasūlullāh ﷺ said to them that they may offer their *salāh*. They turned towards the east and did so.

In the course of their stay, various matters were discussed. First of all, a discussion concerning the “divinity” of ‘Īsā عليه السلام and his being the “son of God” commenced.

The Christian delegation: “If ‘Īsā عليه السلام is not the son of God, then who is his father?”

Rasūlullāh ﷺ: “You know very well that the son looks like his father.”

The Christian delegation: “Of course. This is always the case.”

We can thus conclude that if ‘Īsā عليه السلام is the son of God, he would have been similar to and looked like Allāh. Whereas we know for a fact that there is absolutely nothing that is similar to Him. Allāh ﷻ says in the Qur’ān: “There is nothing similar to Him.” “There is no one equal to Him.”

Rasūlullāh ﷺ: “Do you not know that our Allāh is ‘forever living, He will never die’? And that ‘Īsā عليه السلام is to die?”

The Christian Delegation: “Without doubt, this is correct.”

Note: From this statement of Rasūlullāh ﷺ, it becomes clear that ‘Īsā عليه السلام is still alive. He will die at a later stage. Rasūlullāh

ﷺ could have went on the offensive and asked them that according to your claim and belief, ‘Īsā عليه السلام was killed and crucified. Therefore, how could he be God? Can God be killed and crucified? However, since the Prophets of Allāh can only utter the truth, Rasūlullāh ﷺ therefore asked a question that was the absolute truth and totally in accordance with the facts – that is, ‘Īsā عليه السلام will experience death in the future. He has not experienced death as yet, he is still alive.

Rasūlullāh ﷺ: “Are you aware of the fact that our Allāh is the maintainer of everything, the protector and overseer of the entire universe, and the sustainer of all. Does ‘Īsā عليه السلام possess any of these qualities?”

The Christian Delegation: “No.”

Rasūlullāh ﷺ: “Are you aware of the fact that nothing in the heavens and the earth is concealed from Allāh? Does ‘Īsā عليه السلام know anything more than that which Allāh taught him?”

The Christian Delegation: “No.”

Rasūlullāh ﷺ: “You know fully well that Allāh ﷻ created ‘Īsā عليه السلام in the womb of his mother as He willed. You also know for a fact that Allāh neither eats nor drinks, nor does He need to relieve Himself.”

The Christian Delegation: “Yes, without a doubt.”

Rasūlullāh ﷺ: “You know very well that Maryam *‘alayhas salām* fell pregnant with ‘Īsā عليه السلام like normal women. She gave birth to him just like normal women do. She then fed him just as normal babies are fed. He used to eat and drink, and also relieve himself.”

The Christian Delegation: “Without doubt, this is how it was.”

Rasūlullāh ﷺ: “Then how did he become a God?”

In other words, he who was created and formed in the womb of a woman, who was in need of nourishment after birth, and who was in need of relieving himself – how can such a person be God?

The truth became obvious on the Christian delegation of Najrān. But they persisted in refusing to follow the truth. Allāh ﷻ revealed the following verses:

اَلَمْ يَكُنْ لِلّٰهِ اِلٰهٌ اِلَّا هُوَ لَا الْحَيُّ الْقَيُّوْمُ. نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِيلَ. مِنْ قَبْلُ هَدٰى لِلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ط اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ هُمْ
عَذٰبٌ شَدِيْدٌ ط وَاللّٰهُ عَزِيْزٌ ذُوْ اِنْتِقَامٍ. اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِى الْاَرْضِ وَلَا فِى
السَّمَاءِ. هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ ط لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ.

“Alif Lām Mīm. Allāh - there is no God other than Him, the living, the sustainer of all. He sent down to you the true Book. It confirms the previous books, and He sent down the Taurāh and the Injīl prior to this Book, for the guidance of people. And He sent down the criteria. Surely those who rejected the verses of Allāh, for them is a severe punishment. And Allāh is mighty, taker of revenge. Nothing is concealed from Allāh in the earth nor in the heaven. It is He who fashions you in the womb of the mother as He wills. There is no worship for anyone other than Him. He is mighty, wise.” (Sūrah Āl ‘Imrān, verses 1-6)

This entire conversation is quoted in *Tafsīr ad- Durr al-Manthūr*, vol. 2, p. 3 on the authority of Ibn Jarīr and Ibn Abī Hātim.

Rasūlullāh ﷺ presented Islam to the Christians of Najrān. They replied: “We are on Islam since before.” He asked them: “How can your Islam be valid when you believe that Allāh has a son, you worship the cross, and you consume pork?” They said: “You claim that ‘Īsā عليه السلام is a servant of Allāh. Have you ever

heard or seen anyone being born like him?” The following verse was revealed:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ط خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ. فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ فَتُؤْمِنُوا بِمَا نَدْعُ إِلَى الْكُذِبِ.

“Surely the similitude of ‘Īsā in the sight of Allāh is like that of Ādam - He created him from dust and then said to him: “Be!” and he became. The truth is that which your Sustainer says, so you do not be of the doubters. Thereafter, whoever disputes with you about this story [of ‘Īsā] after the true facts have come to you, then you should say: “Come! Let us call our sons and your sons, and our women and your women, and ourselves and yourselves; then let us all earnestly pray and invoke the curse of Allāh on those who are liars.” (Sūrah Āl ‘Imrān, verses 59-61)

Mubāhalah

After the revelation of these verses, Rasūlullāh ﷺ got ready for the *mubāhalah*. The following day he appeared with Ḥasan ؑ, Ḥusayn ؑ, Fāṭimah *radīyallāhu ‘anhā* and ‘Alī ؑ. On seeing these illuminated and blessed faces, the Christians were overawed and asked Rasūlullāh ﷺ for a respite so that they could confer with each other. They would return to Rasūlullāh ﷺ thereafter. They therefore went aside and began conferring with each other. Ayham said to the bishop, ‘Abdul Masīḥ: “By Allāh, you know very well that this person is a Prophet sent by Allāh. If you were to engage in *mubāhalah* with him, you will be totally destroyed. By Allāh, I am seeing such blessed faces [referring to the family of Rasūlullāh ﷺ] that if they were to ask the mountains to move, they will move from their places. By

Allāh, you have clearly recognized his prophet-hood. Whatever he said about ‘Īsā ﷺ is the absolute truth. By Allāh, whoever engaged in a *mubāhalah* with a Prophet never succeeded. Therefore, do not destroy yourself by engaging in a *mubāhalah* with him. If you really want to remain on your religion, make peace with him and return.”

They eventually retracted from the *mubāhalah* and agreed to pay the *jizyah* on an annual basis. Rasūlullāh ﷺ said: “I take an oath in the name of that being in whose control is my life, the punishment [of Allāh] was already hovering over the people of Najrān. Had they engaged in the *mubāhalah*, they would have been transformed into monkeys and pigs. Their entire valley would have turned into a fire and rained upon them. All the people of Najrān would have been destroyed. No birds would have even remained on the trees.”¹

The following day, Rasūlullāh ﷺ ordered a peace treaty to be written. The essence of this treaty was:

1. The people of Najrān will have to give 2000 garments annually. 1000 in the month of Rajab and 1000 in the month of Ṣafar. The value of each one will have to be 40 dirhams.
2. The envoy that is sent by Rasūlullāh ﷺ to them will have to be accommodated by them for one month.
3. If there are any hostilities or uprisings in Yemen, the people of Najrān will have to lend 30 coats of armour, 30 horses, 30 camels. These will be returned to them later on. If any of these items are lost or destroyed, the Muslims will pay for them.

¹ *Sharḥ al-Mawāhib*, vol. 4, p. 43.

4. Allāh ﷻ and His Messenger ﷺ are responsible for the protection of their lives and belongings. Their wealth, their possessions, their properties, their rights, their religion, their covenants, their priests, their families and those who follow them – nothing will be changed or altered. There will be no demands for blood money for what had passed. No army will enter their land.
5. If anyone demands any right from them, justice will be meted out to both parties.
6. The person who devours interest does not fall under this responsibility.
7. If a person commits an act of transgression and oppression, someone else will not be taken to task. [Rather, the actual perpetrator will be taken to task].

This is the guarantee of Allāh ﷻ and His Messenger ﷺ as long as they remain steadfast on all this. This peace treaty was signed by Abū Sufyān ibn Ḥarb, Ghaylān ibn ‘Amr, Mālik ibn ‘Auf, Aqra‘ ibn Ḥābis and Mughīrah ibn Shu‘bah.¹

This delegation then took this peace treaty and made preparations to return. When they were departing, they asked Rasūlullāh ﷺ to send a trustworthy person with them so that he could take the goods that were agreed upon in the treaty. Rasūlullāh ﷺ said to them that he will send an extremely trustworthy person with them. He then ordered Abū ‘Ubaydah ibn al-Jarrāh ؓ with them. He was given the title of *Amīn hādhihil ummah* – the trustworthy person of this *ummah*.²

These people then departed for Najrān. When they were on the last stage of their journey, the priests and noblemen of Najrān

¹ *Zād al-Ma‘ād*, vol. 3, p. 40.

² *Sharḥ al-Mawāhib*, vol. 4, p. 43.

came out to welcome them. The delegation handed the treaty to their chief priest and he became engrossed in reading it. In the meantime, the donkey on which Abū Hārithah was sitting, slipped and fell. His cousin, Kurz ibn ‘Alqamah, cursed and said: “May that wretched one be destroyed.” He was actually cursing Rasūlullāh ﷺ. Abū Hārithah said: “You are the wretched one. By Allāh, he is a Messenger of Allāh. He is the same person whose glad tidings are given in the Injīl and the Taurāh.” Kurz asked: “Then why do you not bring īmān?” Abū Hārithah replied: “The kings will take back all the wealth that they gave us.” Abū Hārithah said: “By Allāh, I am turning around and I will only free my camel in Madīnah [i.e. I will not stop till I reach Madīnah].” He then headed towards Madīnah with much enthusiasm. He was repeating these lines while going towards Madīnah:

إليك تعدو قلما وضينها — معتركا في بطنها جنبنا

مخالفا دين النصارى دينها

“This camel is hastening towards you [O Muḥammad!]. It’s young [that is in its belly] is bridged. It is moving about in it’s womb [because my camel is moving so swiftly]. It’s religion is now opposed to the religion of the Christians.”

He then presented himself before Rasūlullāh ﷺ and embraced Islam. He remained in his company and was martyred in a battle. A few days later, Ayham and ‘Abdul Masīḥ also came to Madīnah and embraced Islam. Rasūlullāh ﷺ accommodated both of them in the house of Abū Ayyūb Anṣārī ؓ.¹

An important clarification: There were two groups in Najrān: the Ummīyyīn and Christians. The first group had embraced Islam, as was explained under the delegation of Banū Hārith.

¹ *Sharḥ al-Mawāhib*, vol. 4, p. 43.

Peace was made with the second group in return for *jizyah*. Rasūlullāh ﷺ sent ‘Alī ؓ to collect the *sadaqāt* (compulsory dues) from the first group and *jizyah* from the second group. He was not sent to collect both forms of taxation from a single group. Therefore, such an objection cannot be made.¹

15. Farwah ibn ‘Amr Judhāmī

Farwah ibn ‘Amr Judhāmī was the governor of Syria on behalf of the Roman king. When Rasūlullāh ﷺ sent him a letter inviting him towards Islam, he embraced Islam. He sent an envoy with some gifts to Rasūlullāh ﷺ. When the Romans heard that he embraced Islam, they ordered that he be hanged. When he was about to be hanged, he said the following lines:

بلغ سراة المسلمين بأني — سلم لربي أعظمي ومقامي

“Convey this message to the leader of the Muslims that my bones and my place of stay have all submitted before my Sustainer.”

16. Dimām ibn Tha‘labah comes to Madīnah

In 9 A.H. Dimām ibn Tha‘labah came to Rasūlullāh ﷺ on behalf of the Banū Sa‘d. He tied his camel near the door of the masjid, entered and called out: “Who is Muḥammad?” Rasūlullāh ﷺ was leaning against something in his assembly at that time. The Sahābah ؓ said: “This blessed person who is leaning down.” The person said: “O son of ‘Abdul Muttalib!” Rasūlullāh ﷺ said: “I have heard your call.” He said: “I wish to ask you a few questions. I will be stern and strict in my questions. You should therefore not become angry.” Rasūlullāh ﷺ: “You may ask whatever you like.” He said: “I take an oath in the name of Allāh and ask you, did He really send you as a

¹ *Zād al-Ma‘ād*, vol. 3, p. 44.

Messenger to all people?” Rasūlullāh ﷺ replied: “Yes. O Allāh! You are witness to this.” The person then asked the following questions separately: did Allāh command you to offer five times ṣalāh in a day, did He order you to fast in one month of the year, did He order you to take zakāh and other charities from the rich and distribute them among the poor? Rasūlullāh ﷺ replied to all these questions: “Yes. O Allāh! You be witness to this.”

This person said: “I believe in everything that you have brought from Allāh. I am an envoy on behalf of my people. My name is Dimām ibn Tha‘labah.”

The above is the narration of *Ṣaḥīḥ Bukhārī*. The narration of *Ṣaḥīḥ Muslim* states: This person said: “I take an oath in the name of that being who sent you with the truth that I will not add or subtract what you just said to me.” Rasūlullāh ﷺ said: “If this person is true to his word, he will certainly enter paradise.”

Note: It is learnt from this Hadīth that it is permitted for an ‘*ālim* or respectable person to sit in an assembly while lying down and leaning against something.¹

When Dimām left Rasūlullāh ﷺ and returned to his people, he gathered all of them and delivered a speech to them. The first words that he uttered were: “Lāt and ‘Uzzā² are extremely evil.” When the people heard this they said to him: “O Dimām! Do not utter such words. You might become mad and a leper.” He replied: “How sad and sorrowful. By Allāh, Lāt and ‘Uzzā can neither harm you nor benefit you in any way. Allāh ﷻ sent a Messenger and revealed a Book to him which freed you from these fabrications. I bear witness that there is none worthy of

¹ *Fath al-Bārī*, vol. 1, p. 139.

² Names of two idols that were worshipped by the Arabs.

worship besides Allāh ﷻ and that Muḥammad ﷺ is the Messenger of Allāh. I have learnt these injunctions from him.” By the evening, all the members of this tribe embraced Islam. ‘Umar ؓ and Ibn ‘Abbās ؓ used to say: “We have not come across an envoy and delegate of a tribe who was better than Dimām ibn Tha‘labah ؓ.”¹

17. The delegation of Tāriq ibn ‘Abdillāh Muhāribī and the Banī Muhārib

Tāriq ibn ‘Abdillāh says: “I was in the market of Dhul Majāz when I saw a person saying: ‘O people! Say that there is none worthy of worship except Allāh and you will find success.’ I saw another person behind him, throwing stones and saying: ‘O people! He is a liar. Do not believe him.’ I asked: ‘Who is this person?’ Some people replied: ‘He is from the Banū Hāshim who claims that he is the Messenger of Allāh, and the person who is throwing stones at him is his uncle, Abū Lahab.’”

Tāriq ibn ‘Abdillāh says: “When the people began embracing Islam and Rasūlullāh ﷺ emigrated to Madīnah, we left Zubdah and went to Madīnah in order to buy dates from there. When we were near Madīnah, we were planning to stop over at an orchard. A person wearing two old shawls approached us, greeted us and asked us where we were coming from. We replied that we are from Zubdah. He asked us where we were going. We replied that we were going to Madīnah. He asked us for the reason and we said, to purchase dates. We had a red camel with us. He asked us if we would give him this camel in exchange for a certain amount of dates. We agreed to this. He also agreed to the price and did not say anything about reducing the price. He took the camel and proceeded. We began speaking among ourselves and said: ‘How could we have given

¹ *Sharḥ al-Mawāhib*, vol. 4, p. 47.

our camel to a person whom we do not even know and without even obtaining its value [of dates] as yet?’ One of the woman who was sitting in the haudaj said: ‘I have seen the face of that person. By Allāh, his face is like a piece of the 14th moon. It is not the face of a liar and treacherous person. Do not worry, I guarantee the price.’ We were still busy in this conversation when a person came and said: ‘I am the messenger of Rasūlullāh ﷺ. He has given these dates. You may eat from there and weigh them.’ We ate to our fill and then weighed them. We found them to be exact.”

“The following day we entered Madīnah. Rasūlullāh ﷺ was standing on the pulpit and delivering a sermon (it was probably a Friday). We heard these words from him: “Give in charity. Surely the upper hand is better than the lower hand. Be particular about giving to your mother, your father, your sister, your brother and your near relatives.” (Narrated by Bayhaqī, Hākim and others)¹

18. The delegation of Tujīb

The Tujīb is a branch of the Kindah tribe of Yemen. Thirteen people from Tujīb came to Rasūlullāh ﷺ with the wealth of *sadaqāt*. Rasūlullāh ﷺ asked them to take it back and to distribute it among the poor of that area. They replied that they actually brought the remainder after distributing among the poor. Abū Bakr ؓ said: “O Messenger of Allāh! Till now, no delegation like the Tujīb has come to you.” Rasūlullāh ﷺ said: “Without doubt, guidance is in the hand of Allāh. When Allāh ﷻ wills good for anyone, he opens his chest for īmān. These people asked several questions to Rasūlullāh ﷺ. He had them written for them and emphasised upon Bilāl ؓ to be very hospitable to them.

¹ *Zād al-Ma‘ād*, vol. 3, p. 46.

A few days later, they requested permission to leave. Rasūlullāh ﷺ asked them the reason for their hurry. They replied: “O Messenger of Allāh! Our hearts desire that the blessings that we gained by seeing your illuminated countenance and the benefits that we acquired from your company should also be conveyed to our people.” Rasūlullāh ﷺ bid farewell to them after giving them some gifts. When they were departing, he asked them if anyone of them was not left behind. They replied that one youngster, whom they had appointed to take care of the goods, was left behind. Rasūlullāh ﷺ asked them to call him. He came and said: “O Messenger of Allāh! You have fulfilled the needs of my people. Now I have one request.” Rasūlullāh ﷺ asked him: “What is it?” He replied: “The only reason why I left home and came to you is that you may supplicate on my behalf to Allāh ﷻ that He forgives me, that He showers His mercy on me, and that He makes me rich of heart.” Rasūlullāh ﷺ made this supplication:

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاجْعَلْ غِنَاهُ فِيْ قَلْبِهٖ

“O Allāh forgive him, have mercy on him, and make him rich in his heart.”

In 10 A.H. some people of this tribe came for hajj. When Rasūlullāh ﷺ met them in Mina, he asked them about the youngster. They replied: “O Messenger of Allāh! The condition of his asceticism and contentment is amazing. We have not come across anyone more ascetic and content than him. Irrespective of how much wealth is distributed before him, he does not even look at it. When some people of Yemen began reneging from Islam, this youngster addressed them in such a manner that everyone remained steadfast on Islam and no one turned away. When Abū Bakr رضي الله عنه became the caliph, he would periodically inquire from the people about this youngster. When he heard of this incident [of how he addressed the people and how they

remained steadfast on Islam], he sent a message to Ziyād ibn Walīd to be particularly considerate towards this youngster.¹

19. The delegation of Hudhaym

When this delegation reached Musjid-e-Nabawī, Rasūlullāh ﷺ was busy in a *janāzah salāh*. These people sat down to one side. When Rasūlullāh ﷺ was over, he called them and asked them: “Are you not Muslims?” They replied that they were Muslims. He asked them: “Then why did you not join the *janāzah salāh* of your fellow Muslim brother?” They replied: “We did not know whether it was permissible for us to join in since we have not pledged our allegiance to you as yet.” He replied: “You become Muslims wherever you may be [once you embrace Islam, you are Muslims, there is no need to wait to pledge allegiance to me].”

Later, the people pledged allegiance to Rasūlullāh ﷺ and were departing. They had left a youngster to take care of their possessions. He called these people back. This youngster came forward and pledged allegiance to Rasūlullāh ﷺ. These people said: “O Messenger of Allāh! He is the youngest amongst us and he is our servant.” Rasūlullāh ﷺ said: “The youngest person is the servant of the people. May Allāh shower you with His blessings.”

By the blessing of this supplication, this youngster became the most knowledgeable of the Qur’ān from this tribe. Rasūlullāh ﷺ eventually appointed him as their leader and imām. Rasūlullāh ﷺ instructed Bilāl ؓ to give these people some gifts. When they returned to their homes, the entire tribe embraced Islam.²

¹ *Zād al-Ma’ād*. Also ‘*Uyūn al-Athar*, vol. 2, p. 246.

² *Zād al-Ma’ād*, vol. 3, p. 47.

20. The delegation of Banī Fazārah

On Rasūlullāh's ﷺ return from Tabūk, about 14 people from the Banī Fazārah came to Rasūlullāh ﷺ. He asked them about their land. They replied that they were suffering from a severe drought which was causing much destruction. He supplicated for rain for them.¹

21. The delegation of Banī Asd – 9 A.H.

Ten people from this tribe came to Rasūlullāh ﷺ. He was sitting in the masjid at that time. They greeted him and one of them said: “O Messenger of Allāh! We bear witness that Allāh is one, He has no partner, and that you are His Messenger. We have come to you without your calling us.” The following verse was revealed:

يَمْشُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْتَنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُمْ لِلْإِيمَانِ
إِنْ كُنْتُمْ صَادِقِينَ.

“They consider it a favour to you that they have embraced Islam. Say: ‘Do not consider your Islam a favour to me. Rather, Allāh has done you a favour by guiding you to the path of īmān, if you are saying the truth.’” (Sūrah al-Hujurāt, verse 17)

These people then asked Rasūlullāh ﷺ about fortunetelling and divination. Rasūlullāh ﷺ prohibited them from this.²

22. The delegation of Bahrā'

Thirteen people from the Bahrā' tribe of Yemen came to Rasūlullāh ﷺ. They stayed at the house of Miqdād ibn Aswad ؓ. Before their arrival, Miqdād prepared a special dish for them [prepared with dates and cheese]. When these guests

¹ Zurqānī, vol. 4, p. 52.

² 'Uyūn al-Athar, vol. 2, p. 25.

arrived, he presented it to them. They all ate to their fill. Miqdād ﷺ sent the remainder to Rasūlullāh ﷺ with his slave-woman, Sidrah. Rasūlullāh ﷺ ate thereof and also gave his entire family. He then returned the bowl in which it had come. As long as the guests remained, they continued eating twice a day from that bowl. One day, one of the guests asked in surprise: “O Miqdād! We heard that the people of Madīnah eat very simple food. Yet you are providing us with such delicious food everyday which we cannot eat daily at our homes.” Miqdād ﷺ replied: “All this is through the blessed hand of Rasūlullāh ﷺ.” He then informed them of how it remained for so long [i.e. through the blessing of Rasūlullāh ﷺ]. These people’s īmān and conviction increased even more. They remained in Madīnah for a few days, learning the injunctions and tenets of Islam. They then returned to their homes. When they were departing, Rasūlullāh ﷺ gave them some gifts and provisions for the journey.¹

23. The delegation of ‘Udhrah

This is a tribe of Yemen. Twelve people from this tribe came to Rasūlullāh ﷺ in Ṣafar, 9 A.H. They asked him: “What do you invite towards?” Rasūlullāh ﷺ replied: “That you worship Allāh, who is one and has no partner, and that you bear testimony that I am the Messenger of Allāh to the entire mankind.” The people then inquired about the compulsory acts of Islam and Rasūlullāh ﷺ informed them thereof. They then said: “We bear testimony that there is none worthy of worship beside Allāh and that you are certainly Allāh’s Messenger. You invited us and we accepted. We are your helpers and supporters with all our heart. O Messenger of Allāh! We go to Syria for our business. That is where Heraclius is. Has any revelation in this regard been sent to you?” Rasūlullāh ﷺ replied: “Syria will

¹ *Zād al-Ma‘ād*, vol. 3, pp. 48-49.

be conquered soon and Heraclius will flee from there.” Rasūlullāh ﷺ then prohibited them from going to fortunetellers and from eating their sacrificial animals. They departed after a few days. Rasūlullāh ﷺ gave them some gifts on their departure.¹

24. The delegation of Balīyy

In Rabī‘ al-Awwal 9 A.H. a delegation of Balīyy came to Rasūlullāh ﷺ and embraced Islam. Rasūlullāh ﷺ said to them: “All praise is due to Allāh who guided you towards Islam. Anyone who dies on a religion other than Islam shall enter the hell fire.”

The head of the delegation, Abū ad-Dabīb, said: “O Messenger of Allāh! I like entertaining guests. Is there any reward for me in this?” Rasūlullāh ﷺ replied: “Yes. There is reward in this as well. When you show kindness to anyone, whether he is rich or poor, it is recorded as a charity in your favour.” He asked: “O Messenger of Allāh! What is the limit of entertaining a guest?” Rasūlullāh ﷺ replied: “Three days. Thereafter it is charity. It is not permitted for a guest to cause discomfort to the host.” These people left after three days. Rasūlullāh ﷺ gave them provisions for the journey when they were departing.²

25. The delegation of Banī Murrah

After Tabūk, a delegation of 13 members from the Banī Murrah came to Rasūlullāh ﷺ in 9 A.H. Hārith ibn ‘Auf was the leader of this delegation. They said to Rasūlullāh ﷺ: “O Messenger of Allāh! We are from your people. We are from the progeny of Lu‘ayy ibn Ghālib.” Rasūlullāh ﷺ smiled and inquired about their land. They replied that there was a lot of destruction

¹ *Zād al-Ma‘ād*, vol. 3, pp. 48-49.

² *‘Uyūn al-Athar*, vol. 2, pp. 251-252.

because of the severe drought. He immediately supplicated for rain. When they returned to their land, they learnt that it had rained the very day in which Rasūlullāh ﷺ had supplicated for rain. The entire land had become green and lush. When they were leaving, Rasūlullāh ﷺ gave 10 ounces of silver to each of them and 12 ounces to their leader.¹

26. The delegation of Khaulān

In Sha‘bān 10 A.H. ten people from the Yemeni tribe of Khaulān came to Rasūlullāh ﷺ and said: “O Messenger of Allāh! We believe in Allāh and in His Messenger. Allāh and His Messenger have been very kind to us. We have travelled a great distance because of our desire to meet you.” Rasūlullāh ﷺ replied: “This journey of yours has not been in vain. You are rewarded for every step that you took. The person who comes to visit me in Madīnah will be under my protection on the day of resurrection.” Rasūlullāh ﷺ then inquired of them about their idol, ‘Amm Anas. They replied that through his guidance and teachings, they found a far better alternative, and that no one save a few old men and old women bother about it. They added that on their return, *Inshā Allāh*, no traces of it will be left.

Rasūlullāh ﷺ taught them the compulsory injunctions of Islam and advised them to fulfil their promises, fulfil their trusts, see to the needs of neighbours, and to abstain from oppressing anyone. When they were departing, he gave them 12 ounces of silver. The first thing they did when they returned was that they destroyed that idol.²

¹ *‘Uyūn al-Athar*, vol. 2, pp. 252-252.

² *Zād al-Ma‘ād*, vol. 3, p. 50.

27. The delegation of Muhārib

The people of this tribe were very stern and rough. When Rasūlullāh ﷺ used to invite the Arab tribes in Makkah during the days of hajj, these people used to treat him very harshly. Ten members of this tribe came to Rasūlullāh ﷺ in 10 A.H. and embraced Islam. One of them said to Rasūlullāh ﷺ: “O Messenger of Allāh! From my friends, there was not anyone who was more severe than me to you and more antagonistic towards Islam than my self. My friends have now passed away. I am the only one left. All thanks are due to Allāh ﷻ that he kept me alive till I brought īmān in you and testified to your truthfulness.” Rasūlullāh ﷺ replied: “The heart is in the control of Allāh.” The person said: “O Messenger of Allāh! Supplicate to Allāh ﷻ on my behalf and seek forgiveness for me that Allāh forgives whatever disrespect I had shown to you.” Rasūlullāh ﷺ replied: “Embracing Islam wipes out unbelief and all actions that were done when one was an unbeliever.” These people then returned to their homes.

28. The delegation of Sudā'

When Rasūlullāh ﷺ returned from Ji'irānah in 8 A.H., he sent Muhājir ibn Abī Umayyah to San'ā', Ziyād ibn Labīd to Ḥadramaut, and Qays ibn Sa'd ibn 'Ubādah with 400 riders towards Qanāt. Rasūlullāh ﷺ also instructed Qays to visit the Yemeni area of Sudā'. When Ziyād ibn Hārith Sudā'ī heard of this, he came himself and said: “O Messenger of Allāh! Call your army back. I guarantee that my people will embrace Islam.” Rasūlullāh ﷺ summoned Qays ibn Sa'd back. Ziyād ibn Hārith came to Rasūlullāh ﷺ with a delegation of 15 people. They all embraced Islam and pledged allegiance at his hands. Rasūlullāh ﷺ addressed Ziyād saying: “O Ziyād! Your people are very obedient to you.” He replied: “O Messenger of Allāh! It is the kindness of Allāh and His Messenger that Allāh guided them to Islam.” After pledging their allegiance, these people

returned and Islam spread throughout the tribe. One hundred people from this tribe took part in the Farewell Pilgrimage.¹

29. The delegation of Ghassān

In Ramaḍān 10 A.H. three people from this tribe came to Rasūlullāh ﷺ and embraced Islam. They said that they were not sure as to whether their people would follow suite or not. When they were departing, Rasūlullāh ﷺ gave them gifts and provisions for the journey. Since their people hadn't embraced Islam, they concealed their own Islam. Two of these passed away. The third person went and met Abū 'Ubaydah ؓ in the battle of Yarmūk and informed him of his Islam. Abū 'Ubaydah ؓ showed much respect to him.²

30. The delegation of Salāmān

A delegation of seven people from this tribe came to Rasūlullāh ﷺ in Shawwāl 10 A.H. and embraced Islam. They complained of a drought. Rasūlullāh ﷺ raised his hands and supplicated for them. He then gave them some gifts and provisions and bid them farewell. On reaching their homes, they learnt that it had rained there on the exact day and time when Rasūlullāh ﷺ had raised his hands and supplicated.³

31. The delegation of Banī 'Abas

Three members from this tribe came to Rasūlullāh ﷺ and said: "O Messenger of Allāh! We have heard that Islam without emigration is not accepted. We have some wealth and cattle on which we survive. If Islam is not accepted without emigration, can there be any blessing in our wealth and cattle? Can we sell

¹ *'Uyūn al-Athar*, vol. 2, p. 254.

² Zurqānī, vol. 4, p. 61.

³ Ibid.

all this and emigrate to you?” Rasūlullāh ﷺ replied: “Fear Allāh wherever you may be. Allāh will not reduce the rewards of your deeds in any way.”

32. The delegation of Ghāmid

This is a tribe from Yemen. Ten members of this tribe came to Madīnah in 10 A.H. and got off in Baqī'. They left a youngster to see to their goods and went to Rasūlullāh ﷺ. He asked them: “Who did you leave with your goods?” They replied: “We left a youngster.” Rasūlullāh ﷺ said: “A bag has been stolen.” A person said: “O Messenger of Allāh! That bag belonged to me.” Rasūlullāh ﷺ said: “Don't worry, it has been found.” When these people returned to their goods they learnt that the youngster had fallen asleep. When he woke up, he realized that one bag was missing. He therefore went out in search for it. He saw a person sitting at a distance. When he advanced towards him, this person ran away. On reaching the spot where that man was sitting, he found that the ground there had been dug up recently. On digging it, he found the bag there. These people said: “Without doubt, he is the Messenger of Allāh.” Ubayy ibn Ka'b ؓ was instructed to teach them the Qur'ān. When they were leaving, some injunctions of Islam were written and given to them. As was his habit, Rasūlullāh ﷺ gave them some gifts.¹

33. The delegation of Azd

Seven members from this tribe came to Rasūlullāh ﷺ. He was impressed by their appearance and mannerisms. He inquired as to who they were. They replied: “We are believers.” Rasūlullāh ﷺ smiled and said: “There is a proof for every claim. What is the proof of your īmān?” They said: “Fifteen characteristics: five of which your envoys asked us to believe in, five of which

¹ Zurqānī, vol. 4, p. 63.

your envoys asked us to practise on, and five of which we possess since pre-Islamic times.”

Rasūlullāh ﷺ asked: “What are those which my envoys asked you to believe in?” They replied: “To believe in Allāh, His angels, His Books, His Messengers, and life after death.”

Rasūlullāh ﷺ asked: “What are those which my envoys asked you to practise on?” They replied: “We should continuously say that there is none worthy of worship but Allāh, we should establish ṣalāh, we should pay the zakāh, we should fast in the month of Ramadān, we should perform the ḥajj if we are able to.”

Rasūlullāh ﷺ asked: “What are the five qualities which you have since pre-Islamic times?” They replied: “(1) To be grateful at times of prosperity. (2) To be patient at times of hardship. (3) To be pleased with whatever has been destined. (4) To remain steadfast when meeting the enemy. (5) To abstain from being happy when calamity afflicts the enemy.”

Rasūlullāh ﷺ said: “You are very wise and intelligent people. You are very close to being Prophets based on your intelligence.” Rasūlullāh ﷺ then said: “I will now add five other qualities thereby completing 20. If you are as you claim, then (1) Do not hoard that which you will not eat. (2) Do not build that in which you will not live. (3) Do not compete in something that you are certain to leave behind tomorrow. (4) Fear Allāh to whom you are going to return and before whom you will be presented. (5) Desire that in which you are going to live forever, i.e. the hereafter.”

These people went back with this advice of Rasūlullāh ﷺ. They remembered it well and practised on it.¹

¹ *Zād al-Ma‘ād*, vol. 3, p. 54.

34. The delegation of Banī al-Muntafiq

This delegation came to Rasūlullāh ﷺ after the *fajr salāh*. Coincidentally, Rasūlullāh ﷺ had gathered the *Sahābah* and gave them a lengthy talk in which he explained the resurrection, paradise, hell, etc. to them. When he completed his talk, these people went up to him, pledged allegiance to him and returned.

35. The delegation of Nakha'

This is a tribe from Yemen. Two hundred people from this tribe came to Rasūlullāh ﷺ in the middle of the month of Muḥarram, 11 A.H. A person by the name of Zurārah ibn 'Amr was also part of this delegation. During this journey of his, he saw several dreams which he related to Rasūlullāh ﷺ and which the latter interpreted for him. From among these dreams he saw one in which a fire was emanating from the ground which came as a barrier between himself and his son. The fire was calling out: "I am the fire, I am the fire. Give me a person who can see and a blind person to eat. I will eat you, your family and your wealth."

Rasūlullāh ﷺ said: "There will be a tribulation wherein people will kill their leader. The evil ones will consider themselves to be very pious. Killing believers will be more enjoyable than drinking water. If your son passes away first, you will witness this tribulation. If you pass away first, your son will witness it." Zurārah said: "O Messenger of Allāh! Supplicate on my behalf that I do not have to witness this tribulation." Rasūlullāh ﷺ supplicated in his favour. Zurārah passed away after some time and this was followed by the tribulation of the martyrdom of 'Uthmān ؓ. Zurārah's son had joined the ranks of the rebels.¹ Allāh ﷻ knows best.

¹ *Zād al-Ma'ād*, vol. 3, p. 59. Also Zurqānī, vol. 4, p. 67.

Islam is taught in Yemen

In 9 A.H. or 10 A.H. Rasūlullāh ﷺ sent Abū Mūsā Ash‘arī ؓ and Mu‘ādh ibn Jabal ؓ to the people of Yemen in order to teach them Islam. However, both were not sent to the same place. Abū Mūsā ؓ was sent to the eastern section of Yemen while Mu‘ādh ibn Jabal ؓ was sent to the west, i.e. to Aden and the areas surrounding Jund.

Khālīd ibn Walīd’s expedition to Najrān

In Rabī‘ ath-Thānī or Jumādā al-Ūlā 10 A.H. Rasūlullāh ﷺ sent Khālīd ibn Walīd ؓ at the head of an expedition to Najrān and the surrounding areas. Rasūlullāh ﷺ ordered him to invite the people towards Islam for three days before fighting them. If they embrace Islam within these three days, he must accept their Islam. If they refuse to embrace Islam, he may fight against them. When Khālīd ؓ reached Najrān and invited them towards Islam, they all responded positively. Khālīd ؓ began teaching them the basics of Islam. He sent a letter to Rasūlullāh ﷺ informing him of this news. Rasūlullāh ﷺ sent a reply that Khālīd ؓ should return to Madīnah with a delegation from the Banū Hārith ibn Ka‘b tribe. Khālīd ؓ complied with these instructions of Rasūlullāh ﷺ and brought these people to Madīnah. Rasūlullāh ﷺ hosted them with much honour. When they were departing in Dhul Qa‘dah 10 A.H., he appointed Qays ibn Huṣayn as their leader. Rasūlullāh ﷺ also appointed ‘Amr ibn Hāzm to teach them the injunctions and rules of Islam, to collect the taxes, etc. Rasūlullāh ﷺ also gave him the following letter:

In the name of Allāh, the beneficent, the merciful.

This is an order from Allāh and His Messenger. O you who are believers! Fulfil your covenants. This is a covenant from Muḥammad, the Prophet and Messenger of Allāh for ‘Amr ibn Hāzm when he sent him to Yemen. He commands him to fear Allāh in all his affairs. Surely

Allāh is with those who fear and those who do good. He commands him to hold on to the truth as Allāh commanded him. That he commands the people with good and gives them the glad tidings thereof.

That he teaches the people the Qur'ān and gives them an understanding of it. That he prohibits the people from touching the Qur'ān without being in a state of purity. That he informs the people of their rights and their responsibilities. That he be lenient to them in matters of the truth and strict on them in matters of oppression. Surely Allāh dislikes oppression and prohibited it. Allāh says: "Listen! Allāh's curse is on the oppressors." That he should give the people the glad tidings of paradise and teach them the deeds that will convey them to paradise. That he warns the people of the hell-fire and caution them against deeds that will convey them to the hell-fire. That he should attract the people towards him so that they may learn about Islam.

That he teaches the people about the pilgrimage, the *Sunnah* and obligatory acts thereof, all that Allāh ordered concerning it. That he should teach them about the 'umrah as well. That he should prohibit the people from offering ṣalāh in a small garment unless it be a garment whose two ends are thrown over the shoulders. That he prohibits people from wearing clothes in such a way that their private parts are exposed to the sky. That he prohibits the people from plaiting their hair by their neck. That when there is any dispute among people, they should not shout out the slogans of families, tribes, etc. Rather, they should call to one Allāh and to His commands. If anyone does not call to one Allāh, and instead, calls out the slogans of families and tribes, then he should be put to the sword.

That he commands the people to perform a complete wuḍū: washing their faces, their hands upto the elbows, and their feet upto the ankles. And that they wipe their heads. This is the procedure as commanded by Allāh [in the Qur'ān]. That he orders that ṣalāh be performed at its correct time, and that they complete the bowing posture and prostrations properly with humility. That they offer the *fajr* ṣalāh when

it is dark, the *zuhr ṣalāh* after mid-day, the *‘aṣr ṣalāh* when the sun spreads its light on the earth towards sunset, the *maghrib ṣalāh* the moment the night commences [immediately after sunset] – it should not be delayed to the extent that stars begin appearing in the sky, and the *‘ishā ṣalāh* in the first third of the night. That when the call to the *jumu‘ah ṣalāh* is made, they should hasten to it. That they should take a bath before going for the *jumu‘ah ṣalāh*.

That he takes out from the booty one fifth which is the right of Allāh ﷻ. That he collects the *ṣadaqah* from the produce of the lands belonging to Muslims. One tenth of the produce should be given as charity from lands that have been irrigated with rain water and springs. One twentieth of the produce should be given as charity from lands that have been irrigated with water from wells.

For ten camels, the charity that is due is two sheep. For 20 camels it is four sheep. For 30 cows it is one cow. For 40 sheep it is one sheep. This is the duty which Allāh ﷻ made incumbent on the believers with regard to *zakāh*. Whoever gives more, it will be better for him.

Whoever embraces Islam after being a Jew or a Christian and he is sincere in his Islam, then he shall enjoy the same rights and bear the same responsibilities as other believers. He who remains on his Judaism or Christianity and wishes to live under the Islamic state will have to pay the *jizyah* which is one dinar or its value in clothing. This is applicable to every mature person irrespective of whether the person is male or female, free person or slave. Whoever pays this shall enjoy the responsibility of Allāh and His Messenger ﷺ [i.e. his life, wealth and honour will be protected]. Whoever refuses to pay this *jizyah* is the enemy of Allāh, His Messenger ﷺ and of all believers.

Allāh's peace, salutations, mercy and blessings on Muḥammad.¹

¹ *Sīrah Ibn Hishām*, vol. 4, p. 241.

‘Alī’s ﷺ expedition towards Yemen

In the month of Ramadān 10 A.H. Rasūlullāh ﷺ appointed ‘Alī ﷺ at the head of 300 men and sent him towards Yemen. Rasūlullāh ﷺ personally tied a turban onto his head. This turban had three folds. One end of it which was an arm’s length was made to hang in the front while the other end which was a span’s length was made to hang at the back. Rasūlullāh ﷺ said to him: “You must move straight ahead, do not be diverted in any direction, on reaching there, do not start any battle. You should first invite them towards Islam. If they accept, do not do anything to them. By Allāh, if a single person embraces Islam at your hands, it will be better for you than this world and whatever it contains.” ‘Alī ﷺ departed with 300 men and on reaching Qanāt, he stopped over there. From this place, he sent small detachments of the Ṣahābah in different directions. The Muslim army first reached the area of Mudhijj and acquired many children, women, camels and goats. All this booty was gathered at one spot. They then had to face another group [of unbelievers]. ‘Alī ﷺ invited them to Islam. They refused and instead, began flinging arrows and rocks onto the Muslims. It was only then that ‘Alī ﷺ attacked them. Twenty of their people were killed and the remainder dispersed. After a short pause, ‘Alī ﷺ gave chase to them. He invited them to Islam a second time. They accepted Islam for themselves and on behalf of their tribe as well. They made a promise that they will pay the zakāh which is the right of Allāh ﷻ.

‘Alī ﷺ gathered all the booty, took out one fifth and distributed the balance among the mujāhidīn. He appointed a person as his deputy in order to lead the army and hastened towards Makkah before his companions. ‘Alī ﷺ had received the information that Rasūlullāh ﷺ had left Madīnah in order to perform the ḥajj.

He therefore left Yemen and went straight to Makkah. He joined Rasūlullāh ﷺ for the Farewell Pilgrimage.¹

Hajjatul Wadā' – the Farewell Pilgrimage

The help and assistance of Allāh ﷻ came and Makkah was conquered. People embraced Islam in droves. The power of unbelief and polytheism was broken. Delegations and tribes from far and wide came to Rasūlullāh ﷺ, repented from their unbelief and polytheism and testified to the oneness of Allāh ﷻ and the prophet-hood of Rasūlullāh ﷺ with sincerity. The responsibilities of prophet-hood were fulfilled and the injunctions of Islam were taught both verbally and physically. Rasūlullāh ﷺ sent Abū Bakr ؓ to Makkah in 9 A.H. in order to completely wipe out all traces of *jāhilīyyah*.

The time now came for Rasūlullāh ﷺ to personally perform the hajj so that the people may know forever how the hajj is to be performed, what the method of Ibrāhīm ؑ and Ismā'īl ؑ was. The rites of hajj, from beginning to end, entailed the oneness of Allāh ﷻ. They were completely pure of words denoting polytheism and customs of the days of ignorance (*jāhilīyyah*). Rasūlullāh ﷺ used to pay particular attention to the *talbiyah* so that no traces of polytheism whatsoever would remain. The *talbiyah* that he used to say was:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ لَا شَرِيكَ لَكَ

“Here I am, O Allāh! Here I am. You have no partner. Here I am. All praise and bounty belongs to You. You have no partner.”

Rasūlullāh ﷺ performed several hajj before the emigration. Imām Tirmidhī *rahmatullāhi 'alayh* narrates from Jābir ibn

¹ Zurqānī, vol. 3, p. 103.

‘Abdillāh ﷺ that Rasūlullāh ﷺ performed two ḥajj before the emigration. Ibn Athīr *rahmatullāhi ‘alayh* states in *an-Nihāyah* that before the emigration, Rasūlullāh ﷺ used to perform ḥajj every year. Ibn Jauzī *rahmatullāhi ‘alayh* says that he was unable to establish with certainty how many ḥajj Rasūlullāh ﷺ performed. However, all are agreed that he performed only one ḥajj after the emigration.

The order that ḥajj is compulsory was revealed in 9 A.H. In that year, Rasūlullāh ﷺ appointed Abū Bakr ؓ as the *amīr* of the ḥajj and sent him to Makkah. The Muslims performed the ḥajj in that year under his leadership. In Dhul Qa‘dah 10 A.H. Rasūlullāh ﷺ made the intention of personally performing the ḥajj. An announcement was made in the surrounding areas that Rasūlullāh ﷺ is to perform the ḥajj that year. Rasūlullāh ﷺ left Madīnah on 25 Dhul Qa‘dah 10 A.H. on a Saturday, between the *zuhr* and ‘*asr salāh*. The Muhājirūn, the Anṣār and numerous other loyal Muslims joined him. It was an assembly of 90 000 to 114 000 or even more. Rasūlullāh ﷺ entered Makkah on 4 Dhul Hijjah on a Sunday.¹

Nine of Rasūlullāh’s ﷺ wives, plus his daughter, Fāṭimah *radīyallāhu ‘anhā*, accompanied him. Various other close associates and servants were with him. ‘Alī ؓ, whom Rasūlullāh ﷺ had sent in the month of Ramaḍān to Yemen, met him in Makkah. Rasūlullāh ﷺ fulfilled the different rites of ḥajj and delivered a lengthy sermon on the fields of ‘Arafāt. He first praised and glorified Allāh ﷻ. He then said:

O people! Listen attentively to what I have to say. It is possible that I will not meet you next year. O people! Your lives, your honour and your wealth are all sacred to each other just as this day, this month, and this city are all sacred. All the matters

¹ *Sharḥ al-Mawāhib*, vol. 3, p. 105.

related to *jāhiliyyah* are all crushed beneath my feet. All the *jāhili* claims of blood are forgiven. I first of all forgive the Banū Hudhayl for the blood of Rabī‘ah ibn Hārith ibn ‘Abdil Muttalib. All the interest and usury of *jāhili* times is written off. You may only keep the capital wealth. I first of all write off the usury of ‘Abbās ibn ‘Abdul Muttalib.

Rasūlullāh ﷺ then explained the mutual rights of husband and wife.

“I am leaving behind such a firm thing, that if you hold on to it, you will never go astray: the Book of Allāh and the Sunnah of Rasūlullāh. On the day of resurrection you will be asked about me. What reply will you give?” The Ṣahābah ﷺ replied: “We will testify that you conveyed Allāh’s message to us, that you fulfilled the trust of Allāh and that you desired the well-being of the *ummah*.” Rasūlullāh ﷺ pointed his index finger to the sky and said three times: “O Allāh, You be witness to this.”

When Rasūlullāh ﷺ completed his sermon, Bilāl ﷺ called out the *adhān* for the *zuhr salāh*. The *zuhr* and ‘*asr salāh* were both offered at one time. Rasūlullāh ﷺ then remained engaged in the praise, thanks, seeking forgiveness and remembrance of Allāh ﷻ. While he was busy in this, the following verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today have I perfected for you your religion and completed My favour on you, and I chose Islam as a religion for you.” (Sūrah al-Mā’idah, verse 3)

On reaching Mina on the 10th of Dhul Hijjah, Rasūlullāh ﷺ slaughtered 63 camels, equivalent to his age, with his own hands. ‘Alī ﷺ slaughtered 37 camels on his behalf. Rasūlullāh ﷺ delivered a similar sermon to the one which he delivered in ‘Arafāt. He eventually made the farewell *tawāf*. When he

shaved his head in Mina, he distributed his blessed hair among the Ṣaḥābah ﷺ so that they may keep it as a source of blessing.

Because he did not get the opportunity of performing the ḥajj the following year, and he had alluded to this fact in his sermons in ‘Arafāt and Mina, this pilgrimage is known as the Farewell Pilgrimage in the sense that he bade farewell to his *ummah*. This pilgrimage is also referred to as *Hajjatul Islam* because it was the first ḥajj in Islam after it was made a compulsory duty.

The sermon at Ghadīr Khum

When Rasūlullāh ﷺ was returning from the ḥajj, Buraydah Aslamī made certain complaints against ‘Alī ﷺ. Rasūlullāh ﷺ delivered a sermon in Ghadīr Khum, a place between Makkah and Madīnah. The gist of the sermon was:

I am a mortal. It is possible that a messenger from my Sustainer will call me soon and that I will accept his call. [This was a reference to the fact that his time to depart from this world had drawn near]. He then emphasised the importance of having love for his family and said with regard to ‘Alī ﷺ: “The person who is my friend, ‘Alī is also his friend.” After hearing this sermon, ‘Umar ﷺ congratulated ‘Alī ﷺ and Buraydah ﷺ also no longer harboured any ill-feeling towards ‘Alī ﷺ.

The purpose of this sermon was to show that ‘Alī ﷺ was a beloved and close servant of Allāh ﷻ and that to have love for the family of Rasūlullāh ﷺ was one of the requirements of *īmān*. To harbour malice, enmity, dislike or ill-feeling towards his family is against the demands of *īmān*. So the purpose of this Ḥadīth is solely to explain the duty of having love for ‘Alī ﷺ. This Ḥadīth has no connection whatsoever to the concept of *imāmat* or *khilāfat*. Even a person endowed with basic intelligence can understand that there is a world of difference between love and *khilāfat* and that these two are separable. A

person has love for his parents, his children, his wives, his friends, etc. By having love for all of them, do they all become the person's *khalīfah*? ‘Abbās ؓ, Fāṭimah *raḍiyallāhu ‘anhā*, Ḥasan ؓ and Ḥusayn ؓ were not only the beloveds of Rasūlullāh ﷺ but also his close family. If love was a proof for *khilāfat*, Ḥasan ؓ should have been the first caliph. In fact, if we were to base the *khilāfat* on the person who has the closest relationship, then Fāṭimah *raḍiyallāhu ‘anhā* ought to have been the first caliph, followed by Ḥasan ؓ, then Ḥusayn ؓ and only then, ‘Alī ؓ.

So even if it were based on the principles of the Shī‘ah, ‘Alī ؓ would have still been the fourth caliph. Why, then, is there a complaint against the Ahlus Sunnah when they consider ‘Alī ؓ to be the fourth caliph? Moreover, when Rasūlullāh ﷺ delivered this sermon at Ghadīr Khum, his Companions and family members were also present. None of them took this meaning that after him, ‘Alī ؓ is to become the uninterrupted caliph after him. Rasūlullāh ﷺ passed away two months after this. The matter concerning the *khilāfat* was discussed in the Saqīfah Banī Sā‘idah. The Companions who had heard his sermon at Ghadīr Khum were also present here. None of them presented this Ḥadīth as proof to the *khilāfat* of ‘Alī ؓ. Neither did ‘Alī ؓ, ‘Abbās ؓ nor anyone from the Banū Hāshim [family of Rasūlullāh ﷺ] ever use this Ḥadīth as a proof for the *khilāfat* of ‘Alī ؓ.

In short, in this sermon at Ghadīr Khum, Rasūlullāh ﷺ ordered the *ummah* to have love for ‘Alī ؓ and his [Rasūlullāh’s] family members and prohibited us from harbouring any enmity towards them. All praise is due to Allāh ﷻ that all the Ahlus Sunnah wal Jamā‘ah have full love and respect for the family of Rasūlullāh ﷺ and consider this to be part of their *īmān*. However, the Ahlus Sunnah are not so stupid like the Shī‘ah as to consider love to be proof of *imāmat*. Love for the family of Rasūlullāh ﷺ is a duty on every individual. Does it now mean

that every member of his family must now be made into an imām and caliph?!!

Return to Madīnah

After the Farewell Pilgrimage, Rasūlullāh ﷺ returned to Madīnah and reached there towards the end of Dhul Hijjah. Within a few days, the 10th year after emigration came to an end and the 11th year commenced.

Jibra'il ﷺ comes to Rasūlullāh ﷺ

Some days after Rasūlullāh's ﷺ return from the Farewell Pilgrimage, Jibra'il ﷺ came in the form of a stranger dressed in pure white clothes. He sat right in front of Rasūlullāh ﷺ with great respect. He asked Rasūlullāh ﷺ questions with regard to imān, Islam, *ihsān*, the resurrection, the signs of resurrection, etc. Rasūlullāh ﷺ answered all these questions of his. When he left, Rasūlullāh asked the Ṣaḥābah ﷺ to go and see who this person was. When they went out, they did not see anyone. Rasūlullāh ﷺ said that he was Jibra'il ﷺ who had come to teach them about Islam. He added that he always recognized him but today he did not.

Note: Rasūlullāh ﷺ had also seen Jibra'il ﷺ in his original form at *sidratul muntahā* (the lote tree of the furthest limit) and *ufuq mubīn* (clear horizon). Allāh ﷻ says:

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ

“He saw that angel on the clear horizon.” (Sūrah at-Takwīr, verse 23)

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

“He had seen him coming down on another occasion as well, by the lote tree of the furthest limit.” (Sūrah an-Najm, verses 13-14)

Apart from this, he had come to Rasūlullāh ﷺ on numerous occasions. Irrespective of which form he came in, or what clothing he wore, Rasūlullāh ﷺ knew it was him. However, on this occasion, he came in the form of a Bedouin in order to ask some questions. He did not come as an envoy of Allāh ﷻ with any message to Rasūlullāh ﷺ. Rasūlullāh ﷺ did not recognize him at first. Only when he left did he realize that it was him. The reason for not recognizing him at first was because he came as a stranger and not as an envoy of Allāh ﷻ, bringing some message or revelation. If not, he would have certainly recognized him.

The military expedition of Usāmah ibn Zayd ؓ

On 26 Ṣafar 11 A.H. Rasūlullāh ﷺ ordered the Ṣahābah ؓ to prepare for war against the Romans at Ubnā. This was the place where the battle of Mu'tah had taken place, and in which Usāmah's ؓ father, Zayd ibn Hārithah ؓ, Ja'far Tayyār ؓ, 'Abdullāh ibn Rawāḥah ؓ and others were martyred.

This was the last military expedition and the last army prepared by Rasūlullāh ﷺ. He appointed Usāmah ibn Zayd ؓ as the commander-in-chief of this army and ordered many other senior Ṣahābah from among the Muhājirūn and Anṣār to join. Rasūlullāh's ﷺ illness started on a Wednesday. The following day, despite being ill, he personally gave a map to 'Usāmah ؓ and said to him:

اغز باسم الله وفي سبيل الله فقاتل من كفر بالله

“Wage jihād in the name of Allāh and in the cause of Allāh, and fight those who reject Allāh.”

Usāmah ؓ gave the map to Buraydah Aslamī ؓ, gathered the army at Juruf, and all the senior Ṣahābah from among the Muhājirūn and Anṣār rushed and gathered there. 'Abbās ؓ and 'Alī ؓ returned to Madīnah in order to tend to Rasūlullāh ﷺ.

Abū Bakr ؓ and ‘Umar ؓ used to take permission from Usāmah ؓ in order to visit Rasūlullāh ﷺ. On Thursday his illness intensified. He was unable to go to the musjid for the ‘*ishā ṣalāh*. He therefore ordered Abū Bakr ؓ to lead the ṣalāh in his place. The army was still gathered at Juruf. This place was about 2 miles from Madīnah. When Rasūlullāh’s ﷺ health improved on Sunday and the Ṣahābah ؓ felt that he would recover, Usāmah ؓ made a decision to proceed. He was busy making preparations when his mother Umm Ayman *radiyallāhu ‘anhā* sent a message that Rasūlullāh’s ﷺ health had deteriorated badly. Within a short while they heard the news that he passed away. To Allāh we belong and to Him is our return.

Panic spread throughout Madīnah and all the Ṣahābah ؓ returned dejectedly. Buraydah ؓ brought the map and placed it on the door to Rasūlullāh’s ﷺ room. When Abū Bakr ؓ became the caliph, the first thing that he did was that he despatched the army of Usāmah ؓ despite protests from the other Ṣahābah ؓ. He accompanied the army till Juruf. The army then continued on its journey and returned victorious after 40 days. Usāmah ؓ fought valiantly against anyone who came before him. He also killed the person who had killed his father, Zayd ibn Hārithah ؓ. Before returning, the houses and orchards of these people were burnt down. When they returned, Abū Bakr ؓ went out of Madīnah in order to welcome them. When Usāmah ؓ entered Madīnah, he went into the musjid, offered two rak‘ats of ṣalāh as thanks and then proceeded to his house.¹

¹ *At-Ṭabaqāt al-Kubrā*, vol. 2, p. 136.

Preparation for the journey to the hereafter

After his return from the Farewell Pilgrimage, Rasūlullāh ﷺ began preparations for his journey to the hereafter. He remained fully engaged in the glorification and praise of Allāh ﷻ, repenting to Him and seeking His forgiveness. The first thing that made him realize the approach of his death was the revelation of the following sūrah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا.

In the name of Allāh, the beneficent, the merciful.

“When the help of Allāh and victory come, and you see people entering the religion of Allāh in large numbers, then glorify the praises of your Sustainer and seek His forgiveness, surely He is forgiving.”

In other words, when the help and victory which Allāh had promised have come, when the head of unbelief and polytheism has been smashed, when the flag of *tauhīd* has been raised, when the truth has vanquished falsehood, when people have entered the true religion in droves, when the world has received the message of Allāh, and when the religion of Allāh has been completed and perfected – then the purpose behind sending you to this world has been accomplished, and the responsibility that was given to you has been fulfilled. You should now prepare to return to Us. The task for which Allāh sent you to this world has been completed. You should now prepare to return to that being who sent you into this world. This fleeting world is not for you to remain in. It is more appropriate for a sanctified soul like you to remain in the company of *al-mala' al-a'lā* (the highest assembly) and *ar-rafīq al-a'lā* (the highest companion).

Rasūlullāh ﷺ would therefore recite the following wherever he was – sitting, walking, going, returning, etc.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

“Glory to You O our Sustainer! And praise to You. O Allāh! Forgive me and accept my repentance. Surely You are the one who accepts repentance, the merciful.”

At times he would recite:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

“Glory to Allāh and praise to Him. I seek forgiveness from Allāh and I turn to Him in repentance.”

At times he would recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

“Glory to You O Allāh, and praise to You. I seek Your forgiveness and I turn to You in repentance.”¹

On one occasion, Rasūlullāh ﷺ said to Fāṭimah *radiyallāhu ‘anhā*: “Jibra’īl used to come to me every Ramadān and make one recitation of the Qur’ān with me. This year he came and made two recitations. I think that my time of departure has drawn near.” Rasūlullāh ﷺ used to remain secluded in the musjid in the month Ramadān for 10 days every year. This year, he remained secluded for 20 days. When the verse: “Today have I perfected your religion for you...” was revealed to Rasūlullāh ﷺ on the occasion of the Farewell Pilgrimage, he understood the import of it. In his sermon of the Farewell Pilgrimage, he therefore said to the people: “It is possible that I

¹ All these narrations are related in *Tafsīr ad-Durr al-Manthūr*, vol. 6, p. 408, under the commentary of Sūrah an-Naṣr.

will not meet you next year. And I may not be able to perform the *ḥajj* with you again.” In his sermon at Ghadīr Khum, he said: “I am a human, and no human has ever lived forever. It is possible that the envoy of my Sustainer will soon come to take me.” On his return from the Farewell Pilgrimage, he went to Jannatul Baqī‘ (the graveyard of Madīnah) and, after a period of eight years, offered the *janāzah ṣalāh* for those who were martyred at Uhud and supplicated for their well-being. This is what a person normally does when he is bidding farewell. He then went into the masjid, climbed the pulpit and delivered a sermon. He addressed the people saying: “I am going before you so that I may make the necessary arrangements for you at the *ḥaud-e-kauthar*, etc. Our meeting place will be at *ḥaud-e-kauthar*. I can see it this very moment from where I am standing now. I have been given the keys to the treasures of this world. I do not have this fear that you will collectively fall into polytheism.” In other words, I do not have this fear that the entire *ummah* will fall into polytheism as was the case with previous nations. “However, I fear that you will fall greedily towards this world, compete with each other to acquire it, fight with each other for it, and thereby be destroyed.”¹

Rasūlullāh ﷺ falls ill

In one of the last 10 nights of *Ṣafar*, Rasūlullāh ﷺ woke up, got his slave, Abū Muḥaybah up and said to him: “I have been ordered to seek forgiveness for the people of Jannatul Baqī‘.” When Rasūlullāh ﷺ returned from there, he suddenly felt ill and complained of a headache and flu.

It was the turn of the mother of the believers, Maymūnah *radīyallāhu ‘anhā*. It was a Wednesday. In this sick condition, he continued going to his other wives according to the days that

¹ Zurqānī, vol. 8, pp. 250, 251, 255.

were allotted to them. When his condition worsened, he sought permission from them to spend his time with ‘Ā’ishah *radiyallāhu ‘anhā*. He went to her room on a Monday. He passed away in her room the following week on a Monday. Rasūlullāh ﷺ remained ill for 13-14 days. The last week of his life was spent under the care of ‘Ā’ishah *radiyallāhu ‘anhā*.¹

It is stated in a Tradition that when Jibra’īl عليه السلام came to Rasūlullāh ﷺ with Sūrah an-Naṣr, he said to him: “O Jibra’īl! This sūrah gives me the news of my demise.” Jibra’īl عليه السلام said: “The after life is better for you than this world.”

During his illness, Rasūlullāh ﷺ received the information that the following people had become apostates and were claiming prophet-hood: Aswad ‘Ansī, Musaylamah and Tulayḥah Asdī. He emphasised on the *Ṣaḥābah* ﷺ the importance of waging jihād against them and sent a group of Anṣār to quell the rebellion of Aswad ‘Ansī. The latter was killed about a day before Rasūlullāh’s ﷺ demise.²

It is related in the *Ṣaḥīḥ* of Imām Bukhārī *rahmatullāhi ‘alayh* that ‘Ā’ishah *radiyallāhu ‘anhā* said: “During this illness of his, Rasūlullāh ﷺ used to say that this illness was the effect of the poison that he had consumed at Khaybar.” Another Tradition of *Ṣaḥīḥ Bukhārī* states that it was his noble habit that whenever he fell ill, he would recite the following sūrahs: Sūrah al-Ikhlās, Sūrah al-Falaq, Sūrah an-Nās, and then blow onto himself and pass his hand across his entire body. ‘Ā’ishah *radiyallāhu ‘anhā* says: “During this final illness of his, I used to recite these sūrahs and blow onto him. However, I would pass my hands over his body as a source of blessing.”

¹ Ibid.

² Ibn al-Athīr, vol. 2, p. 153.

Fātimah *radiyallāhu ‘anhā* cries and smiles

During this illness, Rasūlullāh ﷺ called for Fātimah *radiyallāhu ‘anhā* and whispered something into her ears. She began crying. Rasūlullāh ﷺ again said something in her ears and she began smiling. ‘Ā’ishah *radiyallāhu ‘anhā* says: “After Rasūlullāh ﷺ passed away, we asked her about this.” She said: “Rasūlullāh ﷺ said to me that Jibra’īl (عليه السلام) used to recite the entire Qur’ān once every Ramadān. But this year he read it twice to him. He feels that he is going to pass away this year. I therefore began crying. He then said to me that from his family, I will be the first one to join him. On hearing this, I smiled.”

Fātimah *radiyallāhu ‘anhā* passed away six months after the demise of Rasūlullāh ﷺ. Another Tradition states that Rasūlullāh ﷺ said to her: “You will be the leader of all the women in paradise.”¹

‘Ā’ishah *radiyallāhu ‘anhā* says: “When Rasūlullāh ﷺ returned from Jannatul Baqī’, I had a headache. Because of the pain I was experiencing, I cried out: “O my head!” When Rasūlullāh ﷺ heard this, he also cried out: “O my head! It is possible that I will pass away in this way.” ‘Ā’ishah *radiyallāhu ‘anhā* says: “He then said to me: ‘O ‘Ā’ishah! If you pass away before me, of what loss will it be to me? I will make arrangements for your shroud and burial, I will offer the *janāzah salāh* for you, and seek forgiveness for you.” ‘Ā’ishah *radiyallāhu ‘anhā* replied: “It is as though you want me to die. If I were to depart from this world, you will bring another wife into this very house of mine on that very day.” What she meant was that he will forget her and become engrossed with his other wives. On hearing this, Rasūlullāh ﷺ smiled thinking to himself that she is unaware

¹ *Fath al-Bārī*, vol. 8, p. 103.

that I am the one who is departing from this world and that she will remain alive after my demise.¹

The incident of Qirtās

About four days before his demise, when Rasūlullāh's ﷺ illness intensified, he asked those who were present in the room to bring him writing paper, pen and ink so that he may dictate some words of advice after which the Muslims cannot go astray. On hearing this, those who were present disagreed. 'Umar ؓ said to him: "You are ill, you are experiencing much pain. It is not appropriate for us to cause you trouble in such a condition. The Book of Allāh is with us (which is sufficient to save us from going astray)." Some Ṣahābah ؓ agreed with 'Umar ؓ while others said that the writing material should be brought and they said: "Has Rasūlullāh ﷺ ever said anything foolish or unintelligible during his illnesses and state of unconsciousness? Ask him: he is the Messenger and Prophet of Allāh ﷻ. His heart and tongue are protected from error. He is not like others who begin speaking nonsense when they fall ill." A Ḥadīth states that on one occasion Rasūlullāh ﷺ pointed to his tongue and said: "I take an oath by that being in whose control is my life that nothing but the truth emanates from this tongue."

The statement "Has Rasūlullāh ﷺ ever said anything foolish or unintelligible during his illnesses and state of unconsciousness?" is not that of 'Umar ؓ but those who did not agree with him. 'Umar ؓ was of the opinion that Rasūlullāh ﷺ should not be put through the pain of dictating something. Those who felt that the writing material should be brought made the above statement. Their view was that since Rasūlullāh ﷺ is asking for the writing material to be brought,

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 224.

why should it not be done? There is no possibility of anything wrong or nonsensical emanating from his mouth. It is for this reason that they posed this question in this particular tone. They certainly did not believe in such a thing [that Rasūlullāh ﷺ would say anything unintelligible]. Those narrations in which this statement is quoted without the interrogatory particle are also understood in the same light and the interrogatory particle is considered to be there [although not written].

When those who were present began arguing and differing among themselves, Rasūlullāh ﷺ asked them to leave and said to them: “Leave me as I am. I am in a better condition than what you are calling me towards.” Thereafter, despite the pain that he was suffering, he issued three words of advice to them:

1. The polytheists should be expelled from the Arabian peninsula. No polytheist should be permitted to live there.
2. Whenever delegations come to meet them, they should give them gifts and presents when bidding farewell to them, as had been his practice.
3. Rasūlullāh ﷺ did not say the third thing, or the narrator forgot it. (*Bukhārī* and *Muslim*)

Some are of the opinion that the third advice was any of the following: they should practise on the Qur’ān, they must send the army of Usāmah ؓ, they must not turn his grave into a place of worship and prostration, they must be particular about their ṣalāh, they must see to the slaves.¹

It is not known whether the words of advice which he gave orally were the same as those which he wanted to have written

¹ *Fath al-Bārī*, vol. 8, p. 103.

down or whether he had something else in his mind. Allāh ﷻ knows best.

The *Sahīh* of Imām Bukhārī and Imām Muslim relate on the authority of ‘Ā’ishah *radiyallāhu ‘anhā* that during this illness of his Rasūlullāh ﷺ said: “I wish to talk to Abū Bakr and his son, Abdur Raḥmān. Send someone to call them so that I may give them some words of advice, make him [Abū Bakr ﷺ] my successor so that no one may be able to say anything [against him] and no one may desire [this leadership once he has been appointed]. I have now changed my mind and decided not to give him these words of advice. I know for a fact that Allāh ﷻ will not permit anyone else to become the caliph after me. Even the believers will not accept the caliphate of anyone besides Abū Bakr.” Another Tradition has the following words:

معاذ الله ان يختلف الناس على أبي بكر

“Allāh forbid that the people differ with regard to [the caliphate of] Abū Bakr.”

It becomes quite clear from these Traditions that it was Rasūlullāh’s ﷺ heartfelt desire that Abū Bakr ﷺ should be the caliph after him. However, he left it in the hands of fate, destiny and the unanimous decision of the *ummah* to do this. Fate and destiny would decide that Abū Bakr ﷺ would be the caliph and his caliphate will be established by the unanimous decision of the senior Companions of Rasūlullāh ﷺ. All the Muslims will accept his caliphate. The words of Imām Bukhārī *rahmatullāhi ‘alayh* also indicate that these words show that Rasūlullāh ﷺ wanted to write down the caliphate of Abū Bakr ﷺ. It is for this reason that Imām Bukhārī *rahmatullāhi ‘alayh* included this *Hadīth* under *Kitāb al-Aḥkām*, under the chapter,

Bāb al-Istikhlāf – the chapter on appointing a caliph. This shows that this Hadīth gives reference to the caliphate.¹

When this incident [of Rasūlullāh ﷺ asking for writing material] took place and the people began differing and arguing with each other, Rasūlullāh ﷺ asked them to leave because it was not appropriate to argue in his presence. The people then left.

When the people left, Rasūlullāh ﷺ rested till the time of *zuhr salāh*. When he felt a bit better and the intensity of his illness decreased, he asked for seven containers of water to be poured on his head and said: “Perhaps I will experience more comfort and I may give some advice to the people.” Accordingly, this water was poured on him and he felt much more comfortable. He then took support from Abbās ؓ and ‘Alī ؓ on either side of him and went to the masjid. He performed the *zuhr salāh* and then delivered a sermon. This was his final sermon. This is according to the Tradition of *Sahīh Bukhārī*. The Tradition of *Sahīh Muslim* states that this took place four days before his demise. Ibn Hajar ‘Asqalānī says that according to this Tradition, this sermon was delivered on a Thursday.²

Rasūlullāh’s ﷺ final sermon

After completing the *salāh*, Rasūlullāh ﷺ went onto the pulpit, and after praising and glorifying Allāh ﷻ, he spoke about the martyrs of Uḥud. He asked for forgiveness for them. He then addressed the Muhājirūn saying: “You will be in the majority while the Anṣār will be in the minority. Look, the Anṣār gave me refuge. You must be kind to those who are good and

¹ Refer to Zurqānī, p. 257, Qaṣṭalānī, vol. 10, p. 260, and *Fath al-Bārī*, vol. 13, p. 177 for more details.

² Zurqānī, vol. 8, p. 258.

righteous among them. And you must overlook those who err among them.”

He then said: “O people! Allāh has given to a servant of His to choose between enjoying the bounties of this world or those of the hereafter that are with Allāh. That servant has chosen to enjoy the bounties that are with Allāh in the hereafter.” Abū Bakr ؓ who was the most knowledgeable among the Sahābah ؓ immediately understood that the servant referred to was none other than Rasūlullāh ﷺ. He therefore began crying and said: “O Messenger of Allāh! May my parents be sacrificed for you.” Rasūlullāh ﷺ said: “Wait and remain firm.” He then turned towards the musjid and asked the people to shut all the doors of the musjid and that only one door, that of Abū Bakr ؓ, be left open.¹ He then said: “As regards his life, wealth, companionship and friendship, Abū Bakr ؓ is the one who is kindest to me. There isn’t anyone who was kinder to me than him. I repaid all those who did favours to me, except for Abū Bakr. The reward for his favours will be given by Allāh ﷻ personally on the day of resurrection. Were I to make someone apart from Allāh ﷻ my bosom friend, I would have made Abū Bakr. However, he enjoys Islamic brotherhood and friendship. He surpasses everyone in this regard. There is no one equal to him in this brotherhood and friendship.”²

¹ It is stated in a narration of Sa’d ibn Abī Waqqās ؓ that Rasūlullāh ﷺ issued the order that all the doors except the door of ‘Alī ؓ be closed. (Narrated by Ahmad and Nasa’i) It should be kept in mind that this order was issued at the time when the Musjid-e-Nabawī was being constructed, i.e. just after the emigration to Madīnah. As for the order to shut all the doors except that of Abū Bakr ؓ, this incident took place during Rasūlullāh’s ﷺ final illness. It is a principle that the latter order abrogates the former.

² *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 229. *Fath al-Bārī*, vol. 7, p. 10. *Itihāf Sharh Ihyā’ ‘Ulūm ad-Dīn*, vol. 10, p. 287.

In short, Rasūlullāh ﷺ enumerated those merits of Abū Bakr ؓ which were not shared by anyone else. He did this so that these virtues and merits of his may be well known to the people and there may be no difference with regard to his succession after him. In order to emphasize this, Rasūlullāh ﷺ appointed him to the leadership (*imāmat*) of the greatest of acts of worship, viz. *ṣalāh*. It was for this reason that at the time of giving Abū Bakr ؓ the pledge of allegiance, the Ṣahābah ؓ said: “If Rasūlullāh ﷺ chose him for our *dīn* (leadership in *ṣalāh*) why should we not choose him for our wordly affairs (caliphate and leadership)?”¹

In this sermon Rasūlullāh ﷺ also asked that the army of Usāmah ؓ be despatched quickly. He also said: “I know that some people (according to Ibn Sa’d, this refers to the hypocrites) object to the leadership of Usāmah [for this army] in the sense that why should a youngster be given leadership when there are so many other senior people present? Listen! Even before this, there were people who objected to his father’s (Zayd’s) leadership. By Allāh! His father was qualified for that post and so is his son, Usāmah, qualified for this post. Furthermore, he is extremely beloved to me.”

Rasūlullāh ﷺ then said: “Allāh’s curse befell the Jews and Christians who turned the graves of their Prophets into places of prostration.” Rasūlullāh ﷺ wanted to warn the *ummah* against turning his grave into a place of prostration.

Rasūlullāh ﷺ said: “O people! The news has reached me that you have become fearful of the demise of your Prophet. Has any Prophet before me remained forever with his people, that I should now remain forever with you? Allāh ﷻ says:

¹ Zurqānī, vol. 8, p. 254.

وَمَا جَعَلْنَا لَيْسَرَ مِّنْ قَبْلِكَ الْخُلْدَ

“We did not allow any human before you to remain till eternity.”

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

“Muhammad is but a Messenger. Messengers before him also passed away.”

“Listen! I have to meet Allāh and you also have to meet Allāh. I advise all the Muslims to treat the early Muhājirūn with kindness. And I advise the early Muhājirūn to remain steadfast on the fear of Allāh and good deeds. Allāh ﷻ says:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آَمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ.

“By the token of time, man is certainly in loss. Except those who have īmān and did good deeds. And they advise each other in matters of truth and they advise each other to exercise patience.”

“O Muslims! I advise you to treat the Anṣār well and with kindness. They are the ones who gave refuge to Islam and īmān. They made you partners in their homes, lands, orchards and fruits. They gave preference to you over themselves despite being in need and in poverty. Allāh ﷻ says:

وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

“They give preference over themselves even though they themselves may be in dire circumstances.”

“Listen! I am leaving before you. You will also meet me. Our meeting place will be the Haud-e-Kauthar.”

Rasūlullāh ﷺ then got off the pulpit and went to his room.¹

Rasūlullāh's ﷺ last salāh with congregation

As long as he had the strength, Rasūlullāh ﷺ would come to the masjid for salāh and continue leading the *Sahābah* in salāh. The last salāh which he led was the *maghrib salāh* of Thursday. He passed away four days later on a Monday. Imām Bukhārī *rahmatullāhi 'alayh* reports on the authority of Umm Faḍl *radīyallāhu 'anhā* that Rasūlullāh ﷺ led us in the *maghrib salāh* in which he recited Sūrah wal-Mursalāt. He did not lead us in any salāh thereafter, and then he passed away. When the time for the '*ishā salāh* came, he asked whether the people had performed their salāh. The reply was given to him that the people were waiting for him. He tried getting up several times but the severity of his illness would cause him to fall unconscious. He eventually said: "Order Abū Bakr to lead the salāh on my behalf." 'Ā'ishah *radīyallāhu 'anhā* said to him: "O Messenger of Allāh! Abū Bakr is very soft-hearted. If he were to stand in your place, he will be overcome by emotion and he will not be able to lead the people in salāh. He will start crying and people will not hear his recitation. You should therefore order 'Umar to lead the salāh." Although this is what 'Ā'ishah *radīyallāhu 'anhā* said to Rasūlullāh ﷺ, in her heart she felt that the person who stands in the place of Rasūlullāh ﷺ will consider him to be an ill omen [indicating the departure of Rasūlullāh ﷺ from this world]. Rasūlullāh ﷺ therefore said to her: "You are like the women in the time of Yūsuf عليه السلام. You say one thing while you have something else in your heart. Inform Abū Bakr that none but he has to lead the people in salāh."

It is stated in *Sahīh Bukhārī* that Rasūlullāh ﷺ said this to 'Ā'ishah *radīyallāhu 'anhā* three times, each time she refused.

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 229.

But Rasūlullāh ﷺ persisted and emphasised that none but Abū Bakr ؓ should lead the ṣalāh. Eventually, Abū Bakr ؓ began leading the people in ṣalāh.

In his *Ihyā'* *'Ulūm ad-Dīn*, Imām Ghazzālī *rahmatullāhi 'alayh* quotes the Tradition of 'Ā'ishah *radiyallāhu 'anhā* expressing her inner feelings as to why she disliked her father to lead the people in ṣalāh:

'Ā'ishah said: The reason why I disliked my father leading the ṣalāh so that he may remain totally aloof from the world. This is because honour and leadership are not without dangers. There is the fear of destruction in this. It is only he whom Allāh ﷻ keeps safe can save himself from the temptation of this world. Furthermore, I feared that the person who stands in the place of Rasūlullāh ﷺ while the latter is still alive, people will become jealous of him and they might harm him in some way out of their jealousy. And that they may also consider him to be a bearer of ill luck. But since the order and decision of Allāh ﷻ is this, that my father should stand in the place of Rasūlullāh ﷺ, and lead the people in his place, then my supplication is that Allāh should protect him from every religious and worldly threat."

Glory be to Allāh ﷻ! Look at the deep understanding and foresight of 'Ā'ishah *radiyallāhu 'anhā*, the daughter of Abū Bakr ؓ. She is looking at this *imāmat* in ṣalāh as a prelude to the future caliphate and leadership. And she is trying her utmost that her father should not become the imām in ṣalāh nor the future leader. This minor and major *imāmat* should go to someone else and not to her father so that he may be totally protected from the trials and temptations of both this material and spiritual world. This was the condition of the daughter. As for the father, listen to his words which he said at the time when he was given the pledge of allegiance:

“I take an oath by Allāh that I never hoped for this caliphate in my heart nor did I verbally ask for it by way of supplication. I have only accepted it out of fear that the Muslims will fall into sedition.”

This is the status of a *siddīq* and a *siddīqah* (the absolute honesty of father and daughter) that their hearts are totally pure of greed for wealth and position. However, it should be understood that when the Prophet and Messenger of Allāh ﷺ persists in appointing someone as an imām, such a person will certainly be *imām al-muttaqīn* – the leader of the righteous. Such a person’s internal and external self will be pure from any desire for such leadership. No form of sedition or tribulation will ever have the courage to even look at such a person.

It should be borne in mind that divine support and assistance are always with a Prophet. Therefore when the Prophet ﷺ appointed someone in his place, that person will also receive divine help and guidance. This is because the Messenger of Allāh cannot appoint someone in his place without the order of Allāh ﷻ.

When a king appoints someone to his throne during his lifetime, it is synonymous to making him the heir incumbent to the throne. In like manner, when the Prophet ﷺ appoints someone in his place to lead the *ṣalāh*, it is synonymous to appointing him as his successor.

On Saturday or Sunday when he felt a bit better, Rasūlullāh ﷺ took support of ‘Abbās ؓ and ‘Alī ؓ and entered the masjid. Abū Bakr ؓ was leading the *zuhr ṣalāh* at that time. Rasūlullāh ﷺ went and sat down to the right of Abū Bakr ؓ and led the people for the remainder of the *ṣalāh*. Rasūlullāh ﷺ was now the imām and Abū Bakr ؓ began following him. The remainder of the people completed their *ṣalāh* by following the *takbīrs* of Abū Bakr ؓ. (*Bukhārī*)

This *zuhr ṣalāh* was the last *ṣalāh* which Rasūlullāh ﷺ led. After this, he did not come to the masjid at all. As for the previously mentioned narration of Umm Fadl *radiyallāhu ‘anhā* that Rasūlullāh’s ﷺ last *ṣalāh* was the *maghrib ṣalāh*, this refers to where Rasūlullāh ﷺ was the imām for the entire *ṣalāh* – from beginning till end.

On Saturday, Usāmah ؓ and other *Sahābah* ؓ who were to leave for jihād came to meet Rasūlullāh ﷺ. They bid farewell to Rasūlullāh ﷺ and left. They left Madīnah and stopped over at Juruf. They left in obedience to the instruction of Rasūlullāh ﷺ, but because of his illness, they did not have the heart to leave. Rasūlullāh’s ﷺ condition worsened on Sunday. On hearing this, Usāmah ؓ came back to visit Rasūlullāh ﷺ. He saw that his condition was quite bad and that he was unable to speak. Usāmah ؓ bent down and kissed Rasūlullāh’s ﷺ forehead. Rasūlullāh ﷺ raised both his hands towards the sky and then placed them on Usāmah ؓ. Usāmah ؓ says: “I think that Rasūlullāh ﷺ was supplicating for me.” He then returned to Juruf.

The *Sahīh* of Imām Bukhārī narrates from ‘Ā’ishah *radiyallāhu ‘anhā* that they assumed that Rasūlullāh ﷺ was suffering from pleurisy. They therefore placed some medicine into his mouth. Rasūlullāh ﷺ indicated to them to stop but they thought that he was merely portraying a natural dislike just as when a person is ill and shows a natural dislike for a certain medicine. Later, when his condition improved, he asked: “Did I not stop you? The punishment is that medicine be put in the mouths of all of you, apart from ‘Abbās because he did not join you’ll in this persistence.”

The day of Rasūlullāh’s ﷺ demise

It was a Monday when Rasūlullāh ﷺ left this fleeting world for the eternal life of the hereafter and met with Allāh ﷻ. On the morning of this Monday he raised the curtain of his room and

saw that the people were standing in lines and offering their *fajr salāh*. On seeing the *Ṣahābah* ﷺ he smiled and his face turned white, hoping that the *Ṣahābah* ﷺ would not break their *salāh* out of extreme happiness.

Abū Bakr ﷺ intended to go back [from the spot where he was leading the *salāh*]. Rasūlullāh ﷺ indicated to him to continue. Due to his weakness, Rasūlullāh ﷺ could not stand up fully. He lowered the curtain of his room and went back inside. (*Bukhārī*)

Rasūlullāh's ﷺ raising the curtain and looking at the *Ṣahābah* ﷺ was the last time that he appeared before them. And it was the final opportunity of their seeing the beauty of Rasūlullāh ﷺ. A poet says:

وكنْتُ أرى كالموت من بين ساعة — فكيف بين كان موعده الحشر

“I used to consider a single moment's separation [from him] to be death. Now what can I say about this separation after which the next meeting time will only be on the day of resurrection?!”

When Abū Bakr ﷺ completed the *fajr salāh*, he went directly to the blessed room of Rasūlullāh ﷺ. He said to ‘Ā’ishah *radīyallāhu ‘anhā*: “I see that he is enjoying peace at present, and the previous pain and discomfort seems to have improved.” Abū Bakr ﷺ had two wives, one of whom lived just outside Madīnah. That day was the turn of the one who was living outside Madīnah. He therefore sought permission from Rasūlullāh ﷺ and went to her.¹

The narration of Ibn Ishāq is as follows: “O Prophet of Allāh! I see that you have got up in a good condition this morning by the bounty and grace of Allāh ﷻ. Today is the turn of Bint Khārijah. Can I go to her?” He replied: “Yes.”

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 244.

When the others heard that Rasūlullāh ﷺ was feeling quite well, they also returned to their homes.¹

‘Alī ؓ came out of the room, people asked him about Rasūlullāh’s ﷺ condition. He replied that all praise is due to Allāh ﷻ that he is feeling quite well. The people were satisfied with this and therefore dispersed. ‘Abbās ؓ held ‘Alī ؓ by the hand and said to him: “O ‘Alī! I swear by Allāh that after three days there will be another ruler and you will be his subject. By Allāh, I think that Rasūlullāh ﷺ is going to pass away in this illness. I think we better ask him as to who should be the caliph after him. If it is one of us, we will know of it. If not, he will advise us as to who it should be.” ‘Alī ؓ replied: “It is possible that he will refuse to give it to one of us. If he does that, we will be deprived of it forever. By Allāh, I will not say a single word in this regard to him.”²

Rasūlullāh ﷺ in the throes of death

The people assumed that Rasūlullāh’s ﷺ condition had improved and they therefore dispersed. After a short while, he began experiencing the pangs of death. He placed his head in the lap of ‘Ā’ishah *radiyallāhu ‘anhā* and lied down. Just then, her brother, Abdur Raḥmān ؓ came in with a *miswāk* in his hand. Rasūlullāh ﷺ began looking at him. ‘Ā’ishah *radiyallāhu ‘anhā* asked: “O Rasūlullāh! Should I get a *miswāk* for you?” Rasūlullāh ﷺ nodded in the affirmative. She then asked: “Should I soften it for you?” He again nodded in the affirmative. She softened it by chewing on it and then gave it to him. Later on, ‘Ā’ishah *radiyallāhu ‘anhā* used to proudly express this great favour of Allāh ﷻ that He caused her saliva to mix with that of Rasūlullāh’s ﷺ during this final hour of his,

¹ Ibn Hishām, vol. 4, p. 302.

² *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 227.

that he passed away in her room, when it was her turn, and on her shoulder.

Note: Mullā ‘Alī Qārī *rahmatullāhi ‘alayh* quotes from the senior scholars of the past that the person who is constant in using the *miswāk* will automatically recite the *kalimah* at the time of death, while this will not be the case of the one who consumes opium.

A glass of water was kept at Rasūlullāh’s ﷺ side. He repeatedly extended his hand towards it, dipped his hand in it and wiped his face with it. While doing this, he would say: “There is none worthy of worship but Allāh. Surely there are many pangs of death.” He then looked at the ceiling, raised his hands and said: “O Allāh! I want to go to *ar-Rafīq al-A‘lā* – the highest companionship.” This refers to the sanctified place which is the abode of the Prophets and Messengers.

‘A’ishah *radiyallāhu ‘anhā* says: “I had heard Rasūlullāh ﷺ saying on several occasions that the soul of a Messenger is not taken until he is not shown his abode in paradise, and until he is not given the choice to either remain in this world or to leave it. When he said the above words, I immediately understood that he will no longer remain with us. That he has already chosen to be in the close companionship of Allāh ﷻ. When he said:

اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى

“O Allāh! I desire to be in the highest companionship.”

His soul had traversed this realm towards the upper realm and his hands [which had been raised] fell down. (*Bukhārī*)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“To Allāh we belong and to Him is our return.”

The date of Rasūlullāh's ﷺ demise

This heart-rending and soul-tearing incident which deprived this world from the blessings of prophet-hood and messenger-ship and the illumination of divine revelation took place on a Monday afternoon, on the 12th of Rabī' al-Awwal.

There is no difference of opinion with regard to the fact that Rasūlullāh ﷺ passed away in Rabī' al-Awwal on a Monday. There is difference with regard to the time and the actual date of Rabī' al-Awwal.

The *Maghāzī* of Ibn Ishāq states that Rasūlullāh ﷺ passed away at mid-morning. The *Maghāzī* of Mūsā ibn 'Uqbah states on the authority of Zuhri and 'Urwah ibn Zubayr that Rasūlullāh ﷺ passed away at mid-day. This narration is more authentic. This is not a serious difference because there is a very small gap between these two times.

However, there is severe differences with regard to the exact date of Rasūlullāh's ﷺ demise. The famous opinion is that it was the 12th of Rabī' al-Awwal. Mūsā ibn 'Uqbah, Layth ibn Sa'd and Khwārizmī state that it was the 1st of Rabī' al-Awwal. Kalbī and Abū Muḥannaf state that it was the 2nd of Rabī' al-Awwal. 'Allāmah Suhaylī in *Raud al-Anif* and Hāfiz Ibn Hajar 'Asqalānī in his commentary to *Sahīh Bukhārī* consider this opinion to be more acceptable.¹

At the time of his demise, Rasūlullāh ﷺ was 63 years old. This is the unanimous and authentic opinion. Others state that he was 65 years old while yet others state that he was 60 years old.²

¹ *Fath al-Bārī*, vol. 8, p. 98.

² *Fath al-Bārī*, vol. 8, p. 114.

The uneasiness of the Sahābah ﷺ

No sooner this sign of resurrection reached the ears of the Sahābah ﷺ, it was as though the resurrection had begun. The moment they received this news, they lost their senses. Panic descended on Madīnah. Whoever received this news fell at a loss. ‘Uthmān ﷺ was in a state of stupor. He was sitting against a wall, and due to his extreme sorrow, was unable to speak. ‘Alī ﷺ cried so profusely that he fell unconscious. The mountain of grief and pain that befell on ‘Ā’ishah *radiyallāhu ‘anhā* and the other wives of Rasūlullāh ﷺ cannot be even described. ‘Abbās ﷺ was also at a loss in this severe grief. ‘Umar ﷺ suffered the most grief and affliction. He unsheathed his sword, stood up and announced in a loud voice: “The hypocrites assume that Rasūlullāh ﷺ has passed away. He certainly has not passed away. Rather he is gone to his Sustainer just as Mūsā ﷺ went to Allāh ﷻ on Mt. Sinai and then returned. By Allāh, Rasūlullāh ﷺ will certainly come back just like that and then completely uproot the hypocrites.” ‘Umar ﷺ was in a state of fervour, with his sword unsheathed. No one had the courage to tell him that Rasūlullāh ﷺ had indeed passed away.

Abū Bakr ﷺ was not present at the time when Rasūlullāh ﷺ passed away. That Monday morning when he saw that he was feeling a bit well, he said to Rasūlullāh ﷺ: “O Messenger of Allāh! All praise is due to Allāh that you are feeling a bit well. If you permit me, I would like to go home.” Rasūlullāh ﷺ permitted him to go. Abū Bakr ﷺ went home after obtaining this permission from Rasūlullāh ﷺ. His house was outside Madīnah. He went home, and Rasūlullāh ﷺ passed away at around mid-day. When he heard this heart-rending news, he immediately mounted his horse and came to Madīnah. He dismounted at the entrance of Musjid-e-Nabawī and advanced towards Rasūlullāh’s ﷺ room very dejectedly. He asked ‘Ā’ishah *radiyallāhu ‘anhā* for permission and entered.

Rasūlullāh ﷺ was on his bed with all his wives sitting around him. When Abū Bakr ؓ entered, all of them, except ‘Ā’ishah *radiyallāhu ‘anhā*, covered their faces. Abū Bakr ؓ removed the sheet from Rasūlullāh’s ﷺ face, kissed his blessed forehead, and cried out saying:

وا نبياه واخيلاه وصفياه

“O the Prophet of Allāh! O the friend of Allāh! O the chosen one of Allāh!”

Abū Bakr ؓ said this three times.¹

He then said: “May my parents be sacrificed for you. By Allāh, He will not cause you to taste death twice.² The death that was

¹ As narrated by Aḥmad and others, as stated in *al-Ittihāf Sharḥ al-Iḥyā’*, vol. 10, p. 300.

² Abū Bakr ؓ said this in order to refute those who were claiming that Rasūlullāh ﷺ would return in order to kill the hypocrites. If this were the case, it would mean that he would die twice. He therefore said that the death which was destined for Rasūlullāh ﷺ has come to him, now he is not going to die again in this world. Allāh ﷻ will not cause him to die two times as had happened to some people in the past. The Banī Isrā’īl had fled their homes out of fear of death. When they reached a particular spot, the wrath of Allāh ﷻ descended on them and they died. Their Prophet made *du‘ā* for them and they came back to life. Later, they died at their appropriate times of death. In so doing, Allāh caused them to taste death on two occasions. This incident is related in the Qur’ān in the following verse: “Have you seen those people who came out of their homes in their thousands out of fear of death. Allāh said to them: ‘Die!’ He then gave them life again.”

Or like the person who passed by a village and Allāh ﷻ caused him to remain dead for one hundred years and then gave him life again. Allāh ﷻ says: “Or, like the person passed by a village and Allāh caused him to die for one hundred years. He then raised him again.”

In short, Allāh ﷻ will not cause His Prophet to taste death two times as was the case with the above-mentioned people.

prescribed for you has come to you.” On saying this, he came out of the room and saw that ‘Umar ؓ was in a highly emotional state. Abū Bakr ؓ said: “Rasūlullāh ﷺ has passed away. O ‘Umar! Have you not heard these words of Allāh ﷻ:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ

‘You shall certainly die and they shall certainly die [as well]. We did not permit eternity for any human since before.’”

The people then left the assembly of ‘Umar ؓ and went to Abū Bakr ؓ.

Abū Bakr’s ؓ sermon

Abū Bakr ؓ went towards the pulpit, announced in a loud voice that everyone should remain silent and be seated. When they were all seated, he praised and glorified Allāh ﷻ and then delivered the following sermon:

“Whoever among you had been worshipping Allāh, then surely Allāh is alive and does not die. Whoever among you had been worshipping Muḥammad ﷺ, then Muḥammad ﷺ has certainly died. Allāh ﷻ says: ‘Muḥammad is nothing but a Messenger. Messengers before him passed away. If he dies or is killed, are you going to turn back on your heels? Whoever turns back on his heels will never harm Allāh in any way. Allāh shall certainly reward the grateful ones.’ Allāh ﷻ addressed Muḥammad ﷺ: ‘You shall certainly die and they shall certainly die [as well].’ Allāh ﷻ says: ‘Everything is going to come to an end except the essence of Allāh. To Him belongs absolute authority and it is to Him that you will be returned.’ Allāh ﷻ says: ‘Everything that is on earth is to die. It is only the countenance of your Sustainer, the possessor of might and honour, that will remain.’ Allāh ﷻ says: ‘Every soul shall taste death. You shall receive your recompense in full on the day of resurrection.’

“Surely Allāh ﷻ caused Muḥammad ﷺ to live until such a time that he established the religion of Allāh, clearly explained the injunctions of Allāh, conveyed the message of Allāh, and strove in the cause of Allāh. Allāh ﷻ then caused him to pass away in a manner that he left you on a clear path. Now whoever goes astray and is destroyed will do so after the truth had been laid bare to him. He whose Sustainer is Allāh, let him know that Allāh is alive and does not die. He who had been worshipping Muḥammad and considering him to be a deity, let him know that his deity has died. Fear Allāh then, O people, hold on firmly to your religion, and place your trust on your Sustainer. Surely the religion of Allāh shall remain and the promise of Allāh will be fulfilled. Allāh shall certainly help he who helps Him, and He shall give honour to His religion. The Book of Allāh is with us. It is a light and a cure. It was through this Book that Allāh guided Muḥammad ﷺ. It contains the lawful and unlawful things of Allāh. By Allāh, we are not bothered in the least by the one who attacks us. The swords of Allāh are unsheathed, we have not laid them down. We will wage jihād against those who fight against us just as we had joined the Messenger of Allāh ﷺ in waging jihād. The opponents should therefore beware and blame none but themselves.”¹

No sooner Abū Bakr ؓ delivered these words, the Ṣaḥābah ؓ came out of their stupor and the veils of absentmindedness were raised. They were all convinced that Rasūlullāh ﷺ passed away. It seemed as if they had never heard these verses of the Qur’ān before. They all began reciting these verses.²

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 243. *Zurqānī*, vol. 8, p. 280.

² *Zurqānī* and *Ṭabaqāt* of Ibn Sa’d.

‘Umar ؓ says: “My condition was also as if I had heard these verses for the first time. I then retracted from my previous statements.”¹

Shāh Walī Allāh *rahmatullāhi ‘alayh* says that ‘Umar ؓ knew very well that Rasūlullāh ﷺ would leave this world at some time or the other. However, he assumed that what he had gone through at that time was not death. That because of certain internal preoccupation, Rasūlullāh ﷺ had lost his external senses as used to happen when he was receiving divine revelation. After hearing this sermon of Abū Bakr ؓ, he no longer held this opinion and the fact of the matter was laid bare before him. He therefore retracted from his statements.² To maintain such steadfastness and fortitude under such trying circumstances was nothing but the virtue and merit of Abū Bakr ؓ.

It is stated in one narration that when Abū Bakr ؓ received the news of Rasūlullāh’s ﷺ demise, he immediately left his house at Sunh and proceeded towards Madīnah. He approached crying, gasping for breath and panting. He entered the room of Rasūlullāh ﷺ in that very condition while sending salutations to Rasūlullāh ﷺ. Despite this grief and sorrow, he was fully conscious and did not lose his senses in the least.

He exposed the blessed face of Rasūlullāh ﷺ and kissed his forehead. He continued crying and continued saying: “May my parents be sacrificed for you. You remained pure both in life and in death. By your demise, the chain of prophet-hood and divine revelation have both come to an end. Both of which never came to an end with the demise of any other Prophet. You are beyond description and in no need of this crying. You

¹ Qurṭubī: *Tafsīr*, vol. 4, p. 223.

² *Qurratul ‘Aynan*, p. 270.

are unique in that your being is such that others can take consolation from your death. You benefited all of us to the extent that we all became equal before you. Were it not for the fact that your death was by your choice (Allāh had given you the choice to choose between this world and the hereafter) we would all have sacrificed our lives for your life. Were it not for the fact that you had prohibited us from excessive crying, we would have finished all the water of our eyes. However, there are two things which we cannot remove and wipe out: (1) the sorrow of being separated from you, (2) our bodies becoming thin because of our sorrow. These are two things that are unseparable. O Allāh! Convey this condition of ours [to our Prophet]. And O Muḥammad! Mention us by your Sustainer. We hope that you will remember us.”

“Had you not filled our hearts with peace and tranquillity by remaining in your company, we would never have been able to bear the loss of this separation.”

Abū Bakr ؓ then left the room and addressed the people.¹

The remainder of Abū Bakr's ؓ sermon

“I testify that there is none worthy of worship except Allāh, He is one. He fulfilled His promise, helped His servant, and vanquished the enemies single-handedly. So all praise belongs to Allāh alone.”

“I testify that Muḥammad is His servant, His Messenger and the seal of His Prophets. I testify that the Book [Qur’ān] is exactly as it was revealed, that the religion [Islam] is exactly as He promulgated, that the Ḥadīth is exactly as he [Muḥammad ؓ] related, that the words are exactly as he [Muḥammad ؓ] said, and that Allāh is the truth, the expounder of the truth.”

¹ This entire narration is quoted collectively from *ar-Raud al-Anif*, vol. 2, p. 376 and *Ihyā’ ‘Ulūm ad-Dīn*.

“O Allāh! Send salutations to Muḥammad, Your servant, Messenger, Prophet, beloved, entrusted one, the best of Your creation, the choicest of Your creation – with the best salutations that You ever sent to any of Your creations. O Allāh! Make Your salutations, Your protection, Your mercy, and Your blessings to descend on the leader of the Messengers, the seal of Prophets, and the leader of the righteous, Muḥammad – the guide towards good, the leader of good, and the Messenger of mercy. O Allāh! Make him even closer [to You], make his evidence greater, honour his position, and convey him to the *maqām-e-mahmūd* (the place of intercession) regarding which all the past and future generations will desire. Enable us to benefit from his *maqām-e-mahmūd* on the day of resurrection. Shower us with Your mercy in this world and in the hereafter as compensation for him. Convey him to the highest stages of paradise. O Allāh! Send salutations to Muḥammad and the family of Muḥammad, and bless Muḥammad and the family of Muḥammad just as You sent salutations and blessings on Ibrāhīm and the family of Ibrāhīm, surely You alone are praiseworthy, majestic.”¹

He then said: “O people! He who was worshipping Muḥammad should know that Muḥammad has passed away. He who was worshipping Allāh should know that Allāh is alive, He does not die. Allāh had already alluded to his [Muḥammad’s ﷺ] passing away. There is therefore no need to become distressed. Allāh ﷻ chose His Prophet ﷺ to be with Him than to be with you. And He took him to His honourable abode. He left behind His Book and the Sunnah of His Prophet with you. He who holds on firmly to both of them has truly recognized the truth. He who

¹ The sermon till this point is quoted from *Ittihāf Sharḥ al-Ihyā’*, p. 302. Apart from the salutations, some parts of this sermon are also quoted in *ar-Raud al-Anif*, vol. 2, p. 376. Then next paragraph of the sermon is quoted from both books.

separates the two (e.g. by believing in one and not in the other) has not recognized the truth. O you who are believers! Be the upholders of justice. Do not allow Satan to keep you preoccupied with the death of your Prophet. Do not allow him to move you away from your religion. Hasten towards good before Satan can tempt you. Frustrate his efforts by hastening towards good. Do not give him any time to come to you and tempt you.”

When he completed his sermon, he said: “O ‘Umar! Is it true what I heard about you, that you were standing at the door of the Prophet ﷺ and saying: ‘By that being in whose control is the life of ‘Umar, the Prophet of Allāh has not died’? Do you not remember what Rasūlullāh ﷺ said on such and such day? And that Allāh ﷻ said in His Book: ‘You are to die and they are also to die.’ ‘Umar ؓ said: ‘By Allāh, it was as though I had never heard this verse before. This was because of the calamity that afflicted us [i.e. because we were so overcome by grief over the demise of Rasūlullāh ﷺ]. I testify that the Book is exactly as it was revealed, the Hadīth is as he related, and that Allāh is alive, He does not die. To Allāh we belong and to Him is our return. Salutations of Allāh ﷻ on His Messenger. We hope that we will be rewarded by Allāh for this calamity.”¹

The Ansār gather at Saqīfah Banī Sā‘idah

After this tragic incident took place, Abū Bakr ؓ learnt that the Ansār gathered at Saqīfah Banī Sā‘idah in order to discuss the successor to Rasūlullāh ﷺ. The Muhājirūn asked Abū Bakr ؓ to go there and they will join him. Abū Bakr ؓ, ‘Umar ؓ and some Muhājirūn all proceeded there. (Details will be given soon, *inshā Allāh*)

¹ *Ar-Raud al-Anif*, vol. 2, p. 376.

Abū Bakr ﷺ and ‘Umar ﷺ feared that the people might become hasty, pledge their allegiance to someone and this would be a cause of sedition later on, and problems for the Muslims. When this matter was sorted out and Abū Bakr ﷺ was unanimously chosen as the caliph and successor to Rasūlullāh ﷺ, the Muslims began preparations for the enshrouding and burial of Rasūlullāh ﷺ. This meeting at the Saqīfah took place on Monday evening. The tragic news of Rasūlullāh’s ﷺ demise was announced around mid-day, after which Abū Bakr ﷺ came from his house in Sunh and delivered his sermon. At some time in the evening the gathering at Saqīfah took place.

The family of Rasūlullāh ﷺ was gathered in his room. When Abū Bakr ﷺ and ‘Umar ﷺ heard about the gathering of the Anṣār in the Saqīfah, they proceeded there. They thought that Rasūlullāh ﷺ has passed away, the coming down of divine revelation has come to an end, and Rasūlullāh ﷺ had been continually warning of impending trials and tribulations. In the present circumstances, no forms of sedition, division and disunity should take place which would completely turn the organization of Islam upside down, which would cause the 23 year effort of Rasūlullāh ﷺ to be reduced to disarray, and the body of Islam becomes so disunited and scattered that it becomes difficult to bring it together again.

When any king passes away, as long his successor is not appointed, his burial arrangements are not made. Burial arrangements are not as important as the matter concerning his successor. Those who desire the well-being of the government are concerned that there must be no disruption in the running of the country. If not, the enemy will consider this to be an ideal opportunity to attack and thereby be a cause of destruction for the entire country. In fact, at times they might even conceal the fact that the ruler has passed away. Only after appointing his successor do they make the announcement of his death. This is also the custom of Shī‘ah governments.

If, after the death of a king, two leaders are chosen, the country will certainly be destroyed. Two rulers in a single country is a certain cause of destruction. When Rasūlullāh ﷺ passed away, the threat of rebellion from the hypocrites and unbelievers existed. Abū Bakr ؓ and ‘Umar ؓ therefore felt that the protection of the Islamic state was the first priority. They felt that the burial arrangements of Rasūlullāh ﷺ were not a very difficult task. They are more the responsibility of the family members. It was not necessary for all the Ṣaḥābah ؓ to join in this. The members of the family could also fulfil this service.

The difficulties that Rasūlullāh ﷺ bore in order to raise the banner of Islam and destroy the power of unbelief cannot be imagined at present. Rasūlullāh ﷺ has now departed from this fleeting world to the eternal life of the hereafter. If a proper deputy for his responsibilities is not appointed, there is the fear that this huge edifice of Islam will be reduced to bits in the blink of an eye. All the toiling, difficulties, battles, military expeditions, propagation, etc. that were borne over all these years will be reduced to dust and the flag of unbelief will be raised once again. Satan will once again bring people onto his path. Prophet-hood came to an end with Rasūlullāh ﷺ. So if that previous darkness were to spread in the world, from where will the light of guidance appear again?

Abū Bakr ؓ and ‘Umar ؓ therefore felt that the moment Rasūlullāh ﷺ passed away, his successor should be appointed. In so doing, the leadership and political responsibilities of Islam may continue, and its authority continue to flourish. No hypocrite or enemy of Islam must be able to raise his head. The well-being and success of the entire *ummah* lies in this. Abū Bakr ؓ and ‘Umar ؓ were concerned about this. Since the family of Rasūlullāh ﷺ were occupied with the burial arrangements, they did not pay too much attention to this. All the Ṣaḥābah ؓ knew that when the Prophets pass away, their bodies do not begin decomposing. There was therefore no fear

of harm in delaying the burial of Rasūlullāh ﷺ. With their intelligence and foresight, Abū Bakr ؓ and ‘Umar ؓ shut the doors of sedition and saved the Muslims from disunity. If there is any delay in the burial arrangements, it is not so serious. But if the political arrangements for Islam were not made, the consequences could have been disastrous. In such a situation, even the burial arrangements would not have been made properly.

The Anṣār were prepared to have one leader from them and one from the Muhājirūn. This was a very great misconception. For a country to have two leaders would be the real reason for its destruction. Abū Bakr ؓ and ‘Umar ؓ therefore gave particular attention to this and the matter of succession was resolved. They then turned their attention to the burial arrangements with complete peace of mind. May Allāh ﷻ be pleased with them and reward them on behalf of Islam and the Muslims.

Abū Bakr ؓ had went to the Saqīfah in order to resolve the matter of succession. However, no one knew that Allāh ﷻ had already destined that he would be the very one to succeed Rasūlullāh ﷺ. He was forced into accepting this position. Is it any fault of his that he was chosen? He tried his utmost to delay this matter. But in his presence, the people looked up to no one else. Abū Bakr ؓ did not even imagine that he would be appointed as the caliph of Islam. He went solely to prevent any sedition. He did not know that this position of caliph will be placed on his head.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

“This is the virtue of Allāh which He bestows on whomever He wills.”

The burial arrangements

After pledging their allegiance to Abū Bakr ﷺ, the people began the burial arrangements. When they intended bathing Rasūlullāh ﷺ, the question of whether his clothes should be removed or not arose. The people were suddenly put into a daze and they heard an unseen voice saying that the Messenger's ﷺ clothes should not be removed. He should be bathed in his clothes. He was thus given a bath with his clothes on and then they were removed [for the shroud].

‘Alī ﷺ was giving the bath, ‘Abbās ﷺ and his two sons, Faḍl and Qaṭhm, were changing the position of Rasūlullāh ﷺ, while Usāmah and Shuqrān were pouring the water.¹

After the bath, Rasūlullāh ﷺ was enshrouded in three lengths of cloth which did not contain a shirt and turban. The clothes in which he was bathed were removed.

The question then arose as to where he should be buried. Abū Bakr ﷺ said: “I heard Rasūlullāh ﷺ saying that the Messenger is buried in the very place where he passes away.” (Narrated by Tirmidhī and Ibn Mājah)

Rasūlullāh's ﷺ bed was therefore moved from its spot and his grave was dug there. However, there was a difference with regard to the type of grave that should be dug. The Muhājirūn said that the type that is dug in Makkah should be dug, viz. a standard grave with an indentation on one side where the body is tucked in. The Anṣār said that the Madīnah type of grave should be dug, viz. a standard grave with a trench at the center of the bottom of the grave. Abū ‘Ubaydah ﷺ and Abū Talḥah ﷺ were experts at digging each of these graves respectively. It was therefore decided to call both of them. The one who reaches first will dig the type of grave that he is an expert at.

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 260.

Abu Talhah رضي الله عنه reached first and so a trench type of grave was dug.¹

The grave was dug in the shape of a camel's hump, as narrated by Imām Bukhārī *rahmatullāhi 'alayh*.

Note: The Hadīth wherein it is stated that each Prophet is buried at the place where he passes away means that it is preferable to do so. If he is buried at some other place because of some impediment, there is no harm in this.

The *janāzah ṣalāh*

Ibn Mājah *rahmatullāhi 'alayh* narrates from 'Abdullāh ibn 'Abbās رضي الله عنه that when they completed all the burial arrangements on Monday, the blessed body of Rasūlullāh ﷺ was placed in front of his grave. Groups after groups would come into the room and offer the *janāzah ṣalāh* individually. No one was the imām for this ṣalāh. Each person came, offered his ṣalāh and left.

A narration in Tirmidhī states that the people asked Abū Bakr رضي الله عنه as to whether the *janāzah ṣalāh* for Rasūlullāh ﷺ should be read. He replied in the affirmative. They asked him the procedure. He said that one group at a time should go into the room, say the *takbīr* (Allāh is the greatest), and after sending salutations and reciting the prescribed supplication, he should return. Everyone should offer the ṣalāh in this way.

Qāḍī 'Iyād *rahmatullāhi 'alayh* says that the correct opinion is that the *janāzah ṣalāh* was offered for Rasūlullāh ﷺ. This is the opinion of the general body of scholars. Imām Shāfi'ī *rahmatullāhi 'alayh* affirms this with certainty in his *Kitāb al-Umm*.

¹ Zurqānī, vol. 8, pp. 289-292. Also *Tabaqāt* of Ibn Sa'd, vol. 2, p. 59.

Some scholars are of the opinion that the *janāzah ṣalāh* was not offered for Rasūlullāh ﷺ. People merely entered the room in groups, sent salutations, made a supplication and returned.

A narration of Ibn Sa‘d states that Abū Bakr ؓ and ‘Umar ؓ entered the room of Rasūlullāh ﷺ with a group, stood before the body of Rasūlullāh ﷺ and read the following:

السلام عليك أيها النبي ورحمة الله اللهم إنا نشهد أنه قد بلغ ما أنزل إليه ونصح لأُمته
وجاهد في سبيل الله حتى أعز الله دينه وتمت كلمته فاجعلنا يا إلهنا من يتبع القول للذي
أنزل معه واجمع بيننا وبينه حتى يعرفنا ونعرفه فإنه كان بالمؤمنين رؤفاً رحيماً لا نبتغي
بالإيمان بدلاً ولا نشترى به ثمناً.

“Peace and mercy of Allāh be on you O Prophet! O Allāh! We testify that he conveyed whatever was revealed to him. He advised his followers and fought in the cause of Allāh until Allāh elevated His religion and fulfilled His promise. O Allāh! Make us among those who follow the revelation that was sent to him and join us with him so that we may recognize each other. Surely he was kind and merciful to the believers. We do not desire anything in exchange for īmān and we will not sell it for any price.”

The people who were present said āmīn to this supplication. When the men completed, the women went in. They were followed by the children.¹

Note: This narration clearly shows that Abū Bakr ؓ and ‘Umar ؓ offered the *janāzah ṣalāh*. This matter is absolute and certain. Therefore, the Shī‘ah claim that the first three caliphs did not take part in the *janāzah ṣalāh* is an absolute lie. The

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 265.

mind too cannot accept that they did not participate in the *janāzah*.

The *Musnad* of Bazzār and the *Mustadrak* of Hākim state that when Rasūlullāh ﷺ was on his death bed, he summoned his family members. They asked: “O Messenger of Allāh! Who should perform your *janāzah salāh*?” He replied: “When you are over with my burial arrangements, you should all leave my room for a little while. Jibra’īl عليه السلام will be the first one to offer the *janāzah salāh*. He will be followed by Mikā’īl, Isrāfīl, the angel of death, and then the remaining angels. Thereafter, you should all come in groups and send salutations to me.”

‘Allāmah Suhaylī says that Allāh ﷻ says the following with regard to Rasūlullāh ﷺ:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“Surely Allāh and His angels send salutations on the Prophet. O you who believe! Send salutations and peace on him.”

This verse commands each believer to send individual salutations to him. Just as it was incumbent to send salutations without any imām and without any congregation when he was alive, so too after his demise, salutations are to be sent without any imām and without any congregation.¹

Note: Ibn Dahīyyah states that 30 000 people offered the *janāzah salāh* for Rasūlullāh ﷺ.

Burial

Rasūlullāh ﷺ passed away on a Monday afternoon. It was the same time as when he had emigrated from Makkah and entered Madīnah. The majority of scholars are of the opinion that he

¹ Zurqānī, *Sharḥ Muwaṭṭā’*, vol. 2, p. 16. Also *Sharḥ Mawāhib*, vol. 8, p. 291.

was buried on Wednesday. Some narrations in this regard are very clear, in which there can be no misunderstanding. Others are of the opinion that he was buried on Tuesday.

‘Alī ؓ, ‘Abbās ؓ and his two sons, Fadl ؓ and Qathm ؓ, lowered Rasūlullāh ﷺ into his grave. When they completed the burial, the grave was heaped in the shape of a camel’s hump. Water was then sprinkled on it.¹

After completing the burial, the Sahābah ؓ returned to their homes, sad and dejected. They continued reciting:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“To Allāh we belong and to Him is our return.”

نفسی الفداء لقبر أنت ساکنه — فیہ العفاف وفيہ الجود والكرم

ألا یا ضريحاً ضم نفساً زكية — عليك سلام الله فی القرب والبعد

عليك سلام الله ما هبت الصبا — وما ناح قمري على البان والرند

وما سجدت ورق وغنت حمامة — وما اشتاق ذو وجد إلي ساكني نجد

وما لي سوى حيي لكم آل أحمد — أمرغ من شوقي على بابكم خدي

Additional points

1. The reader has read about the demise of Rasūlullāh ﷺ. We now present a few additional points in this regard.

Preparation for the journey to the hereafter is a Sunnah of all the Prophets of Allāh ﷺ. They learn of the approach of their death through divine revelation and unseen indications.

¹ Tabaqāt of Ibn Sa‘d, vol. 2, p. 76.

The righteous servants sometimes learn of their impending death through inspiration and true dreams. Although prophethood has ended, true dreams are still existent in the *ummah*. Through these true dreams, knowledge of certain future events are sometimes given either explicitly or through indications and references. However, it should be always borne in mind that no one has the choice to see a dream. It is Allāh ﷻ alone who shows a dream to whomever He wills, whenever He wills, as much as He wills and as He wills. If He does not want to show a dream, He will not do so. There is no set rule or pattern for this.

As for the general masses of Muslims, they are sometimes given an indication of their impending death either through dreams, by the demands of their old age, or through illness. At times by seeing his contemporaries and peers passing away, a person realizes that his time is also drawing close and that he should make preparations. The most clear and explicit indication of the approach of death is when a person reaches the age of 60 and old-age overtakes him. Allāh ﷻ says:

أَوْ لَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ

“Did We not grant you a life so that whoever was to ponder could ponder therein? And a warner had come to you.” (Sūrah Fāṭir, verse 37)

Nevertheless, there are many ways of Allāh ﷻ warning a person of the approach of his death so that he may make appropriate preparations. It should be borne in mind that the Prophets are the chosen servants of Allāh ﷻ. Their forgiveness is absolute and certain. On the other hand, we are sinners, drowning in mistakes and shortcomings. We should therefore leave no stone unturned in making preparations for death. We should repent as much as possible and seek forgiveness as much as possible. We should recited this supplication:

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ
آمِينَ يَا رَبَّ الْعَالَمِينَ.

“The Originator of the heavens and the earth. You are my master in this world and in the hereafter. Cause me to die as a Muslim and include me with the righteous. Let it be so, O Sustainer of the worlds.”

2. The incident concerning Qirtās

With regard to the incident of Qirtās, the Shī‘ah accuse ‘Umar ؓ of refusing to give Rasūlullāh ﷺ a piece of paper in order to make a bequest. In so doing, ‘Umar ؓ disobeyed Rasūlullāh ﷺ.

A reply to this is that Rasūlullāh ﷺ did not address ‘Umar ؓ specifically but all those who were present in the room to bring him some writing paper, ink and pen. It is obvious that the majority of those who were in the room were the family members of Rasūlullāh ﷺ, including ‘Alī ؓ and ‘Abbās ؓ. If ‘Umar ؓ did not bring these writing materials, who stopped ‘Alī ؓ and ‘Abbās ؓ from doing so? Since they too did not bring these items, it proves that they were also of the same opinion as that of ‘Umar ؓ, viz. seeing the pain and suffering that Rasūlullāh ﷺ is going through, he should not be burdened with these matters. If this order of Rasūlullāh ﷺ was a legal order in the sense of being *wājib* or *fard*, then all those who were present should be considered to be sinners and acting against the order of Rasūlullāh ﷺ. Why should ‘Umar ؓ alone be accused of this?

Moreover, after this conversation, Rasūlullāh ﷺ remained in this world for another five days. He did not ask for these writing materials again nor did the *Ṣaḥābah* ؓ or any of his family members mention anything about it. This proves that this order of Rasūlullāh ﷺ was not legally binding. If not,

Rasūlullāh ﷺ would have certainly asked for whatever he wanted to be written. Allāh ﷻ says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

“O Messenger! Convey whatever is revealed to you. If you do not do so, you would not have conveyed His message.”

Even ‘Alī ؑ would have brought the writing materials in those five days, fulfilled this order of Rasūlullāh ﷺ and not been included among those who disobeyed his order. ‘Umar ؓ was not the guard at the door of Rasūlullāh ﷺ whereby no one could have brought the writing materials without his permission. This request of ‘Umar ؓ [not to bring the writing materials and thereby cause unnecessary pain to Rasūlullāh ﷺ] was similar to the time on the occasion of the peace treaty of Hudaybiyah when Rasūlullāh ﷺ ordered ‘Alī ؑ to wipe out the word “Rasūlullāh” but ‘Alī ؑ did not listen. Although this act of ‘Alī ؑ was outwardly an act of disobedience, in reality it showed his perfect love for Rasūlullāh ﷺ and his perfect respect for Rasūlullāh ﷺ. Thousands of acts of obedience can be sacrificed for this one act.

When ‘Umar ؓ said: “The Book of Allāh is sufficient for us”, he did not mean that they had no need for the Hadīth of Rasūlullāh ﷺ. What he meant was that the religion of Islam is now complete. All necessary matters have been explained. No new order of the religion remains. It is possible that because of his kindness, Rasūlullāh ﷺ fears us falling into deviation after his demise, i.e. that there might be shortcomings in our commitment to Islam. Out of his love and kindness for Rasūlullāh ﷺ, ‘Umar ؓ said: “O Messenger of Allāh! There is no need for you to bear this pain during your illness. The Book of Allāh is sufficient to save us from deviation.” This request of ‘Umar ؓ is the essence of love and desiring the well-being of Rasūlullāh ﷺ. Allāh forbid, it was not an act of disobedience.

If it is claimed that Rasūlullāh ﷺ actually wanted to write down something about the caliphate, we say: he could have wanted to write the caliphate in favour of Abū Bakr ؓ or in favour of ‘Alī ؓ. If it was in favour of Abū Bakr ؓ, Rasūlullāh ﷺ had already put off this matter and said: “Allāh and the believers will not accept the caliphate of anyone but Abū Bakr’s.” Rasūlullāh ﷺ left this matter to Allāh ﷻ and then to the unanimous decision of the Muslims.

If Rasūlullāh ﷺ wanted to write the caliphate in favour of ‘Alī ؓ, then according to the Shī‘ah, there was no need for this, because according to them, Rasūlullāh ﷺ had already indicated that he is going to be the next caliph in the presence of thousands of Muslims at Ghadīr Khum and he had said: “The person who is my friend, ‘Alī is also his friend.” This incident, according to the Shī‘ah, was known to everyone. Why, then, was there a need to write it down in a small room in the presence of a few family members?

3. Abū Bakr ؓ is appointed imām for the ṣalāh

The fact that Rasūlullāh ﷺ appointed Abū Bakr ؓ as the imām for the ṣalāh when the former was on his death bed is established from Ahādīth. Shaykh Jalāl ad-Dīn Suyūṭī writes in *Tārīkh al-Khulafā’* that this Ḥadīth is established through *tawātur* (an unbroken chain of narrators who are so many in number that it is impossible for them to have fabricated a lie). It has been narrated separately by ‘Ā’ishah *radīyallāhu ‘anhā*, ‘Alī ؓ, ‘Abdullāh ibn Mas‘ūd ؓ, ‘Abdullāh ibn ‘Abbās ؓ, ‘Abdullāh ibn ‘Umar ؓ, ‘Abdullāh ibn Zam‘ah ؓ and Ḥafṣah *radīyallāhu ‘anhā*.

The *Ṣaḥīḥ* of Imām Bukhārī *rahmatullāhi ‘alayh* narrates that when Rasūlullāh ﷺ instructed that Abū Bakr ؓ should lead the people in ṣalāh, ‘Ā’ishah *radīyallāhu ‘anhā* refused three times. But each time, Rasūlullāh ﷺ insisted that Abū Bakr ؓ should be instructed to lead the ṣalāh. Rasūlullāh ﷺ had emphasised on

the Muslims on numerous occasions that the imām for ṣalāh must be a person who surpasses the others in his knowledge, recitation of the Qur’ān, devoutness, and piety. On the other hand, the Shī’ah say that it is only the most superior and most honourable who is permitted to be appointed as an imām.

Bearing in mind the guidelines set down by Rasūlullāh ﷺ, it becomes absolutely clear that since Rasūlullāh ﷺ appointed Abū Bakr ؓ as the imām for the ṣalāh, it means that he considered him to be the most knowledgeable and the most pious. All the commentators of the Qur’ān are unanimous that the following verses were revealed in reference to Abū Bakr ؓ:

وَسُجِّنْهَا الْأَتَقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى . وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا أَتِنَعًا وَجْهَ رَبِّهِ الْأَعْلَى وَلَسَوْفَ يَرْضَى .

“He who fears [Allāh] the most shall be kept away from it. Who gives his wealth in order to purify his heart. He owes no favour to anyone which he has to pay back. But only seeking the pleasure of his Sustainer who is the most high. In time, he will be pleased.” (Sūrah al-Layl, verses 17-21)


In the above verses, Abū Bakr ؓ is referred to as “He who fears [Allāh] the most”. In another verse of the Qur’ān, Allāh ﷻ says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُ

“Surely the most honourable amongst you in the sight of Allāh is the one who fears [Allāh] the most.”

We ask the Shī’ah, if Abū Bakr ؓ was an unbeliever, a *fāsiq* or a hypocrite, why did Rasūlullāh ﷺ appoint him as an imām? And why did Rasūlullāh ﷺ follow him in some of the ṣalāhs? After the demise of Rasūlullāh ﷺ, why did ‘Alī ؓ offer ṣalāh behind Abū Bakr ؓ, ‘Umar ؓ and ‘Uthmān ؓ? Ibn Kathīr *rahmatullāhi ‘alayh* writes:

والمقصود أن رسول الله صلى الله عليه وسلم قدم أبا بكر إماماً للصحابة كلهم في الصلاة التي هي أكبر أركان الإسلام العملية. قال الشيخ أبو الحسن الأشعري وتقديمه له أمر معلوم بالضرورة من دين الإسلام. قال وتقديمه له دليل على أنه أعلم الصحابة وأقرأهم لما ثبت في الخبر المتفق على صحته بين العلماء أن رسول الله صلى الله عليه وسلم قال يؤم القوم أقرأهم كتاب الله فإن كانوا في القراءة سواء فأعلمهم بالسنة فإن كانوا في السنة سواء فأكبرهم سناً فإن كانوا في السن سواء فأقدمهم مسلماً (إسلاماً). قلت وهذا من كلام الأشعري رحمه الله مما ينبغي أن يكتب بماء الذهب. ثم قد اجتمعت هذه الصفات كلها في الصديق رضي الله عنه وأرضاه.

“The purpose of this is that Rasūlullāh ﷺ appointed Abū Bakr over all the Ṣaḥābah for the ṣalāh which is the greatest physical tenets of Islam. Shaykh Abūl Hasan al-Ash‘arī says: ‘[Rasūlullāh ﷺ] appointing him over all the Ṣaḥābah is a matter that is known with certainty in the religion of Islam. Appointing him over all the Ṣaḥābah is proof that he is the most knowledgeable among them and the one who recites the Qur’ān the best among them. Because it is established from a Ḥadīth whose authenticity is accepted by all scholars that Rasūlullāh ﷺ said: ‘The person who has knowledge of the Qur’ān the most should lead the the people in ṣalāh. If they are equal in this regard, the person with the most knowledge of the Sunnah should lead them. If they are equal in this regard, the eldest among them should lead them. If they are equal in age, the one who embraced Islam the earliest among them should lead them.’ These words of al-Ash‘arī *rahmatullāhi ‘alayh* ought to be written in gold. Now all these qualities and attributes were found in Abū Bakr .

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 236.

The Shī‘ah agree that ‘Alī ؓ and ‘Abbās ؓ were frequently going into and coming out of the room of Rasūlullāh ﷺ. Despite this, he did not order anyone but Abū Bakr ؓ to lead the people in ṣalāh.

Based on this appointment of Rasūlullāh ﷺ, the Ṣahābah ؓ used this as a proof of the eligibility of Abū Bakr ؓ for the caliphate. Ibn ‘Asākir *rahmatullāhi ‘alayh* quotes the statement of ‘Alī ؓ that he used to say: “When Rasūlullāh ﷺ appointed Abū Bakr for the imamate, we were present, we were not absent. We were healthy, we were not ill. Since Rasūlullāh ﷺ was happy to appoint him as our leader in matters of our *dīn* (acts of worship) why should we not be happy to appoint him as our leader for our worldly affairs (political leadership)?”

Moreover, in his final sermon, Rasūlullāh ﷺ ordered that all doors leading to the musjid should be closed apart from the door of Abū Bakr ؓ. These and various other statements were clear references to his superiority and his taking over the reins of caliphate. Those who were present considered these references to be in place of explicit instructions.

4. Removal of a misunderstanding

The following is narrated in *Musnad* of Imām Aḥmad from Sa‘d ibn Abī Waqqāṣ ؓ:

أمر رسول الله صلى الله عليه وسلم بسد الأبواب الشارعة في المسجد وترك باب علي.
(المسند لأحمد ج 1 ص 175)

“Rasūlullāh ﷺ ordered that all the doors leading to the musjid should be closed and only the door of ‘Alī ؓ should be left.”

This narration is in conflict with the narration of Imām Bukhārī and Imām Muslim wherein it is clearly stated that only the door of Abū Bakr ؓ should be left open.

The reply to this is that the narration of Imām Aḥmad is not on the same level of authenticity as that of Imām Bukhārī and Imām Muslim. Assuming it was on the same level, the narration of the other two imāms will abrogate the narration of Imām Aḥmad because it was an order of Rasūlullāh ﷺ during his final illness while the order concerning the door of ‘Alī ؓ was a previous order which Rasūlullāh ﷺ issued at the time when the masjid was being constructed and ‘Alī ؓ used to come and go through the masjid door. As for the narration wherein Abū Bakr ؓ is mentioned, this order was issued three days before Rasūlullāh’s ﷺ demise. The principle is that the latter order abrogates the former order.

5. The period of Abū Bakr’s ؓ imāmat

Imām Zuhrī *rahmatullāhi ‘alayh* quotes from Abū Bakr ibn Abī Saburah that Abū Bakr ؓ led the people for 17 ṣalāhs. Others are of the opinion that it was for 20 ṣalāhs.¹

‘Allāmah Suhaylī says that Ḥasan al-Baṣrī narrates that Rasūlullāh ﷺ remained ill for 10 days out of which Abū Bakr ؓ led the people in ṣalāh for 9 days. On the 10th day Rasūlullāh ﷺ came to the masjid with the support of Usāmah and Faḍl ibn ‘Abbās and offered the ṣalāh behind Abū Bakr ؓ. This Ḥadīth is narrated by Dāraquṭnī and is considered to be a rare (*gharīb*) Ḥadīth.²

6. Date of Rasūlullāh’s ﷺ demise

All the ‘*ulamā*’ are unanimous that Rasūlullāh’s ﷺ demise was on a Monday in the month of Rabī‘ al-Awwal. However, there is difference of opinion with regard to the exact date. It is

¹ قال الزهري عن أبي بكر بن أبي سيرة أن أبا بكر صلى بهم سبع عشرة صلاة وقال غيره عشرين صلاة. كذا في البداية والنهاية ج. 5 ص. 235.

² *Ar-Raud al-Anif*, vol. 2, p. 369.

popularly considered to be the 12th. However, an objection to this is that it is unanimously accepted that on the Farewell Pilgrimage, Rasūlullāh ﷺ was at ‘Arafāt on a Friday. From this we learn that the 9th of Dhul Hijjah was a Friday while the 1st of Dhul Hijjah was a Thursday. In such a situation, in the following year, the 12th of Rabī‘ al-Awwal cannot be on a Monday irrespective if all the months, viz. Dhul Hijjah, Muḥarram and Ṣafar, are of 30 days each, 29 days each or some are 29 days while others are 30 days. Based on this objection, some scholars consider the date of his demise to be the 13th, some the 14th, some the 15th, while others remain silent in this regard as stated by Hāfiẓ Ibn Rajab in *Latā’if al-Ma’ārif*. Other ‘*ulamā*’ say that it is possible that there is difference in dates between Makkah and Madīnah because of the difference in times between the two cities. And that if the 1st of Rabī‘ al-Awwal in Madīnah was a Thursday, the 12th would be on a Monday. Allāh ﷻ knows best.¹

Ibn Kathīr *rahmatullāhi ‘alayh* says that this narration of Imām Bukhārī is clear proof that Rasūlullāh ﷺ was unable to join the *fajr ṣalāh* of Monday. Because he did not have the strength, he returned. The words of Ṣaḥīḥ Bukhārī are:

وأرخى النبي صلى الله عليه وسلم الحجاب فلم يقدر عليه حتى مات

“The Prophet ﷺ lifted the curtain and was unable to proceed [for the *ṣalāh*] and he then passed away.”

Imām Bayhaqī *rahmatullāhi ‘alayh* writes that there is a narration which states that Rasūlullāh ﷺ joined in the *fajr ṣalāh*. However, it is an incorrect assumption of the narrator, because the narrations of Imām Bukhārī *rahmatullāhi ‘alayh* and Imām Muslim *rahmatullāhi ‘alayh* clearly state that he did

¹ For further details refer to the *Fatāwā* of Maulānā ‘Abdul Hayy Lucknowi *rahmatullāhi ‘alayh* in volume three.

not join the *fajr ṣalāh*. The narrator is confusing it with Rasūlullāh's ﷺ joining the *zuhr ṣalāh* of the previous day. The last ṣalāh which Rasūlullāh ﷺ offered with congregation in the musjid was the *zuhr ṣalāh* of Thursday, after which he delivered a sermon. The next three days, Friday, Saturday and Sunday, Rasūlullāh ﷺ could not come to the musjid. On Monday morning, he appeared from his room but was unable to continue. He therefore returned.¹

A narration of Hasan al-Baṣrī *rahmatullāhi 'alayh* states that Rasūlullāh ﷺ remained ill for 10 days and Abū Bakr ؓ led the ṣalāh for nine days.²

When a Prophet is departing from this world and he appoints someone in his place in order to lead the ṣalāh, it is similar to a king appointing someone to his throne when he leaves the country to go somewhere. The straw mat on which the Prophet offers his ṣalāh is far more superior to the throne of a king. It is for this reason that the Ṣaḥābah ؓ pledged their allegiance to Abū Bakr ؓ after the demise of Rasūlullāh ﷺ and made him their spiritual and political leader and imām. Just as it is necessary for a Prophet to be superior to his *ummah*, in like manner the deputy of a Prophet can only be a person who is the most superior in the *ummah*. Superiority and being the deputy of a Prophet are inseparable. The Righteous Caliphate entails being the deputy of the Prophet. It is not a worldly succession to the throne. It is for this reason that the Ṣaḥābah ؓ chose a person whom they considered to be most superior to be the caliph of Rasūlullāh ﷺ.

It is also learnt from the above that Abū Bakr ؓ remained the imām for the ṣalāh till the very end of Rasūlullāh's ﷺ life. The

¹ Zurqānī, vol. 8, p. 274.

² *Raud al-Anif*, vol. 3, p. 369.

Shī‘ah claim that Rasūlullāh ﷺ removed him from this post is absolutely baseless.¹

7. Saqīfah Banī Sā‘idah and the pledge of allegiance

Rasūlullāh ﷺ departed from the fleeting world to the eternal life of the hereafter on Monday afternoon. On hearing this news, the Ṣaḥābah ﷺ were left in a stupor. Some of them felt that he had not died as yet. This was based on their extreme love for him and not due to misunderstanding. On hearing this news, Abū Bakr ؓ came very sadly and dejectedly into Madīnah and consoled the Ṣaḥābah ﷺ.

On that evening, someone came and informed Abū Bakr ؓ that the Anṣār had gathered in the Saqīfah Banī Sā‘idah and that they want to pledge their allegiance to Sa‘d ibn Abī ‘Ubādah ؓ. Some Anṣār were also saying that one leader should be from them and another from the Quraysh. Some of the Anṣār felt that they were eligible for the caliphate because they had helped the religion, gave refuge to Rasūlullāh ﷺ and joined him in waging jihād against the enemies of Allāh ﷻ. Some of the other Anṣār objected to this. The discussions in this regard continued. This news gradually reached Abū Bakr ؓ and ‘Umar ؓ. They both went to Saqīfah Banī Sā‘idah together with Abū ‘Ubaydah ibn al-Jarrāḥ ؓ in order to control the situation just in case sedition breaks out. They met ‘Āṣim ibn ‘Adīyy and ‘Uwaym ibn Sā‘idah on the way. These two tried to stop them from proceeding. But they continued and rushed to where the Anṣār were meeting. Mutual discussions then ensued.

When they reached the Saqīfah Banī Sā‘idah, Sa‘d ibn ‘Ubādah ؓ was present there. He was sitting down with a blanket

¹ Zurqānī, vol. 8, p. 274.

around him. He was ill but the Anṣār brought him to the meeting so that they could appoint him as the leader.

The speech of Sa'd ibn 'Ubādah ؓ

Sa'd ibn 'Ubādah ؓ stood up and after praising and glorifying Allāh ﷻ, he delivered the following speech:

“We, are the Anṣār - the helpers of Islam and the army of Islam. And you, Quraysh, are a small group among us (i.e. we are in the majority while you are in the minority). A small group of your people came and sought refuge with us. Now they want to snatch away our right to the caliphate.”

Another narration states that Sa'd ibn 'Ubādah ؓ said the following in his speech:

“O group of Anṣār! You surpassed others [in embracing Islam] and enjoy a virtue that no other Arabs enjoy. Muḥammad ﷺ lived among his own people for over 10 years, inviting them, but only a few believed in him. They were so few that they were unable to defend him, to give honour to his religion nor to stop the oppression of an enemy. When Allāh decided to give you virtue, He conveyed the means of honour to you and blessed you with īmān in Him and in His Messenger ﷺ. He gave you the ability to defend His Messenger ﷺ and his Companions, and to wage jihād against his enemies. You were the firmest against his enemies until the Arabs submitted to the order of Allāh ﷻ willingly and unwillingly. Even those who lived far away were vanquished and submitted before him. The Arabs became obedient to His Messenger ﷺ through your swords. Allāh ﷻ then caused him to leave this world in a state that he was pleased and delighted with you. You should take up

this position [of caliphate] because it is your right and no one else's.”¹

Those who were present liked this speech tremendously and they all expressed their agreement. Discussions in this regard ensued and the Muhājirūn raised their objection by saying: “We are the first Companions of Rasūlullāh ﷺ. We were the first ones to believe in him and we belong to his tribe. We emigrated with him, leaving behind our families, relatives, homeland and everything else and came here.” The Anṣār said: “We should rather have two leaders, one from the Muhājirūn and one from the Anṣār. Both of them should take up the responsibility of the caliphate and work together for the general good.” On hearing this, Sa’d ibn ‘Ubādah ؓ said: “This would entail the first weakness [in Islam].”

‘Umar ؓ wanted to say something but Abū Bakr ؓ asked him to remain silent. Since he did not want to displease Abū Bakr ؓ, he sat down. Abū Bakr ؓ then delivered the following speech:

Abū Bakr’s ؓ speech

Abū Bakr ؓ stood up, and after praising and glorifying Allāh ﷻ, delivered the following speech:

“Allāh sent a Messenger among us who would watch over the *ummah* so that they may worship Allāh alone. Previously, they used to worship many idols made of rock and wood. It was difficult for the Arabs to leave the religion of their forefathers. Allāh thus gave special inspiration to the early emigrants (Muhājirūn) from his people to believe him, to support him, to remain patient over the severe hardships that were imposed by his people, and their rejection of him. All the people were

¹ Ibn al-Athîr, vol. 2, p. 125.

against him and his supporters. Despite their small number, they were not intimidated by their opponents and they did not abandon him. So they were the first people on earth to worship Allāh and to believe in Allāh and the Messenger. They are the Messenger's associates and family. They are more eligible for this caliphate than others. None but a wrongdoer can dispute with them in this matter. As for you, O Anṣār! None can deny your virtue in religion nor your early acceptance of Islam. Allāh was pleased with you as the helpers of His religion and His Messenger, and He promulgated the emigration towards you. After the early emigrants, you enjoy the highest status. We are therefore the leaders while you are the ministers. Your counsel will be sought and no matter will be decided without consulting with you.”¹

Another narration states that Abū Bakr ﷺ gave the following reply to the Anṣār:

“Your merits which you enumerated are certainly found in you. However, the Arabs will not recognize the caliphate for anyone but the Quraysh because they are considered to be the most superior in their lineage and their place of residence [Makkah].” (*Bukhārī, Kitāb al-Muhāribīn*)

What Abū Bakr ﷺ meant by this was that a caliph should be from a people whose leadership and genealogical honour are widely accepted so that people may unanimously accept his leadership. And that they do not consider it beneath them to follow and obey him. As long as any type of honour, virtue and merit is not accepted, people are not ready for any type of obedience. Instead, they consider him to be low and contemptible. Abū Bakr ﷺ wanted to show to them that the virtue and merit of the Quraysh was accepted by all the Arabs.

¹ Ibn Athīr, vol. 2, p. 125.

They do not look up to the Aus and Khazraj with any real honour and respect. Therefore, if anyone from the Anṣār was appointed as the leader, the Arab tribes will not be prepared to follow and obey him. The general masses of the country will not unanimously accept his leadership. The most important thing concerning the caliphate and leadership is that the people must accept the leader, and they must be united and unanimous about his leadership.

Another Tradition states that Abū Bakr ﷺ addressed the Anṣār saying:

“O group of Anṣār! I take an oath by Allāh that we do not deny your virtue and your sacrifices in Islam. Nor of your incumbent right over us. But you know that the Quraysh hold a certain position among the Arabs which is not shared by anyone else. The Arabs will never rally around anyone but someone from them. We shall therefore be the leaders and you will be the ministers. Fear Allāh, then, and do not be the first ones to split Islam and do not be the first ones to introduce innovations in Islam. It is my opinion that one of these two men are appropriate for the leadership, ‘Umar and Abū ‘Ubaydah. Whichever of the two you pledge allegiance to will be worthy of your trust and confidence.”¹

After this speech of Abū Bakr ﷺ, Khabbāb ibn al-Mundhir ibn al-Jamūhī stood up and said that it would be appropriate to appoint one leader from the Anṣār and one from the Muhājirūn. Abū Bakr ﷺ replied that Rasūlullāh ﷺ said that the leaders should be from the Quraysh.

‘Allāmah Qārī says that this Hadīth is authentic and it has been narrated by 40 Ṣahābah ﷺ. As stated in *Sharḥ ash-Shamā’il* of ‘Allāmah Qārī, vol. 2, p. 219.

¹ *Kanz al-‘Ummāl*, vol. 3, p. 139.

Muhammad ibn Ishāq narrates that Abū Bakr ؓ said the following:

“It is not permissible for the Muslims to have two leaders. If this were to happen, their orders and commands would differ, the unity of the Muslims will be scattered and they will differ with each other. When this happens, the Sunnah will be abandoned, innovations will come to the fore, and sedition will increase. There is no good for anyone in all this. This matter of caliphate will remain among the Quraysh as long as they obey Allāh and they remain steadfast on His commands. This Hadīth has reached you or you have heard it from Rasūlullāh ﷺ: ‘Do not differ, or else you will become cowardly and your power will dissipate. Remain patient for Allāh is with the patient ones.’ So we shall be the leaders and you the ministers. You are our brothers in Islam and our helpers and supporters in it.”¹

‘Umar ؓ said: “How sad! Can there be two swords in one sheath!? Can a woman have two husbands!?”² In other words, one country cannot have two rulers. ‘Umar’s ؓ reply was a rational reply while that of Abū Bakr ؓ was a Traditional reply – he quoted a clear statement of Rasūlullāh ﷺ. Bashīr ibn Sa‘d Anṣārī said: “I have also heard this Hadīth from Rasūlullāh ﷺ.” Other Anṣār and Muhājirūn also affirmed this Hadīth. Khabbāb ibn al-Mundhir ؓ and other Anṣār who were persistent on having a caliph from the Anṣār also changed their opinions after hearing this Hadīth. The noise and clamour with regard to the matter of caliphate all subsided and everyone remained silent.

¹ *Kanz al-‘Ummāl*, vol. 3, p. 137.

² وفي رواية (أي عن عمر) قلت سيفان في غمد واحد لا يكونان هبها لا يجتمع فحلان في معرس. كذا في السيرة الحلبية ج. 3 ص. 358. ووقع في حديث سالم بن عبيد عند البزار وغيره في قصة الوفاة فقالت الأنصار منا أمير ومنك أمير. فقال عمر وأخذ بيد أبي بكر: أسيفان في غمد واحد لا يصطلحان... الخ. كذا في فتح الباري ج. 7 ص. 25.

Zayd ibn Thābit ؓ, the scribe of Rasūlullāh ﷺ, said: “Rasūlullāh ﷺ was from the Muhājirūn. His caliph should therefore be from the Muhājirūn. Just as we had been the helpers and supporters of Rasūlullāh ﷺ, we shall remain the helpers and supporters of Rasūlullāh’s ﷺ deputy.” He then held the hand of Abū Bakr ؓ and said: “This is your caliph, pledge allegiance to him.”

Sa’d ibn ‘Ubādah’s ؓ acknowledgement

Imām Aḥmad ibn Ḥambal *rahmatullāhi ‘alayh* narrates in his *Musnad* that when Rasūlullāh ﷺ passed away, Abū Bakr ؓ was at his house. [When he heard of Rasūlullāh’s ﷺ demise] he immediately came to Rasūlullāh ﷺ, removed the sheet from his face, kissed him and said: ‘May my parents be sacrificed for you. You are so pure, both alive and dead. I take an oath by the Lord of the Ka‘bah that Muḥammad has passed away.’ The narrator then related the rest of the Ḥadīth. He says: Abū Bakr and ‘Umar then went to [the Saqīfah Banī Sā‘idah] and spoke to the Anṣār. Abū Bakr ؓ addressed them and enumerated all the virtues and merits of the Anṣār. He said to them: ‘You know that Rasūlullāh ﷺ said that if the people were to choose to travel through a particular valley while the Anṣār chose another valley, he would travel through the valley chosen by the Anṣār. And you know very well, O Sa’d, that on one occasion you were sitting in the assembly of Rasūlullāh ﷺ when he said: ‘The Quraysh should be in charge of this matter of caliphate. The good among them follow the good people while the evil ones among them follow the evil people.’ Sa’d said to him: ‘You have spoken the truth. We are the ministers while you are the leaders.’”

This narration explicitly states that Abū Bakr ؓ addressed Sa’d ibn ‘Ubādah ؓ by taking an oath in the name of Allāh ﷻ that he was present when Rasūlullāh ﷺ said that the Quraysh should be in charge of this matter. Sa’d ؓ replied by saying: “You

have spoken the truth.” It is for this reason that Ibn Kathīr *rahmatullāhi ‘alayh* has a special chapter titled: “Sa’d ibn ‘Ubādah’s testimony to the authenticity of what Abū Bakr said at the meeting in the Saqīfah.”¹

‘Abdullāh ibn Mas‘ūd ؓ narrates that when the Anṣār proposed that there should be one leader from them and one from the Muhājirūn, ‘Umar ؓ said: “O group of Anṣār! You know that Rasūlullāh ﷺ ordered that Abū Bakr should lead the people in ṣalāh. Now who among you would like to go ahead of Abū Bakr?” The Anṣār replied: “We seek refuge in Allāh from trying to go ahead of Abū Bakr.”²

What he meant by this is that Rasūlullāh ﷺ specifically emphasised and insisted that Abū Bakr ؓ should lead the people in ṣalāh and be in his place. This was a clear proof that Rasūlullāh ﷺ considered Abū Bakr ؓ to be the most preferable.

A Tradition of *Shamā’il Tirmidhī* states that when the Anṣār suggested that there should be one leader from them and one from the Muhājirūn, ‘Umar ؓ enumerated three qualities of Abū Bakr ؓ and asked the assembly if anyone else possessed these three qualities:

1. Allāh ﷻ referred to Abū Bakr ؓ as one of the two [Abū Bakr ؓ and Rasūlullāh ﷺ] who were in the cave. (ثاني)
(اثنين إذ هما في الغار)
2. Allāh ﷻ referred to Abū Bakr ؓ as being the close companion of Rasūlullāh ﷺ. (إذ يقول لصاحبه لا تحزن)

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 247.

² Narrated by Nasa’i, Abū Ya’lā and Hākim on the authority of ‘Abdullāh ibn Mas‘ūd ؓ. Hākim says that this is an authentic Ḥadīth. As stated in *Sharḥ ash-Shamā’il*, vol. 2, p. 219 of ‘Allāmah al-Qārī.

3. Allāh ﷻ referred to His being with them [Rasūlullāh ﷺ and Abū Bakr ﷺ]. (إن الله معنا)

It should be borne in mind that Allāh's companionship and knowledge is with everyone and encompasses everyone. Yet, He specifically mentions His presence in the above verse.

These three qualities of Abū Bakr ﷺ are established from the Qur'ān. This demonstrates his pre-eminence and that he alone is eligible for the caliphate.¹

‘Umar ﷺ sufficed with enumerating just three qualities of Abū Bakr ﷺ which were as clear as the light of day. From the tone and context of the verse, other proofs of his superiority are also found. They are:

1. “If you do not help him, Allāh helped him when the unbelievers expelled him.” The present verse reprimands and threatens everyone except Abū Bakr ﷺ who does not help Rasūlullāh ﷺ. This is because Abū Bakr ﷺ was with him and he was the one who helped Rasūlullāh ﷺ. He is therefore excluded from this reprimand and threat.

2. The help that is promised to Rasūlullāh ﷺ in this verse includes help to Abū Bakr ﷺ as well. This is because he was with Rasūlullāh ﷺ. Therefore, just like Rasūlullāh ﷺ, Abū Bakr ﷺ received help and assistance from Allāh ﷻ. He would therefore be most eligible for the caliphate.

3. In the words: فأنزل الله السكينة عليه – “Allāh sent down tranquillity to him”, the correct opinion is that the pronoun “him” refers to Abū Bakr ﷺ. In other words, Allāh ﷻ sent

¹ As stated in *Sharḥ ash-Shamā'il* of ‘Allāmah al-Qārī and Shaykh al-Manāwī, vol. 2, p. 220.

down tranquillity and serenity to Abū Bakr رضي الله عنه because it was he who was stressed and anxious out of his intense love for Rasūlullāh ﷺ. Allāh ﷻ therefore bestowed him with His special tranquillity and serenity.

4. The present verse refers to Abū Bakr رضي الله عنه as ثاني اثنين – the second of the two. This shows that in his intellectual and practical capabilities, Abū Bakr رضي الله عنه is second to Rasūlullāh ﷺ and his deputy in this regard. He was extremely close to Rasūlullāh ﷺ and was his companion in the cave.

5. In the words إذ يقول لصاحبه – “when he said to his companion”, the commentators are unanimous that the word “companion” refers to Abū Bakr رضي الله عنه. Allāh ﷻ refers to him in the Qur’ān as the close companion, special friend, true lover and devoted friend of Rasūlullāh ﷺ. Reference is made to the fact that the companionship and friendship of Abū Bakr رضي الله عنه is forever and eternal – in this worldly life and also in the hereafter – in the intervening world, in the hereafter, on the field of resurrection, and at the fount of plenty (*al-haud al-kauthar*) as well. He will also be his companion in paradise. It is based on this that some ‘*ulamā*’ state that the person who rejects Abū Bakr رضي الله عنه being a companion of Rasūlullāh ﷺ is an unbeliever because he is rejecting this verse of Allāh ﷻ.

6. Rasūlullāh ﷺ addressed Abū Bakr رضي الله عنه and said: لا تحزن – “O Abū Bakr! Do not grieve and do not be sad.” This is proof that Abū Bakr رضي الله عنه was a person who loved Rasūlullāh ﷺ, who sacrificed himself for him, and who was concerned about his welfare and well-being.

7. After telling him: “Do not grieve and do not be sad”, Rasūlullāh ﷺ said: “Surely Allāh is with us.” He gave him the glad tidings of Allāh’s special companionship and presence.

Details in this regard were given when the *Hijrah* or Emigration was related.¹

Abū Bakr ؓ then addressed the assembly and said to the people: “‘Umar and Abū ‘Ubaydah are both present here. Choose whichever of the two you want as your leader.” ‘Umar ؓ and Abū ‘Ubaydah ؓ both said: “We take an oath by Allāh that it is impossible for us to take the reigns of caliphate in your presence. You are the most superior among all the Muhājirūn. Ṣalāh which is a pillar of Islam and the most superior fundamental of the religion of Islam – Rasūlullāh ﷺ appointed you to lead the people in ṣalāh and made you stand in his place. O Abū Bakr! Give us your hand and we will pledge allegiance to you.”

A Tradition states that Abū Bakr ؓ addressed ‘Umar ؓ saying: “O ‘Umar! Extend your hand so that I may pledge allegiance to you.” ‘Umar ؓ replied: “You are better than me.” Abū Bakr ؓ replied: “You are stronger than me.” ‘Umar ؓ eventually said: “My strength will be with you together with your superiority.” In other words, the superior person [Abū Bakr ؓ] will be the leader and the stronger person [‘Umar ؓ] will be his minister.²

‘Umar ؓ then asked Abū Bakr ؓ to extend his hand so that he could pledge his allegiance to him. When ‘Umar ؓ and Abū ‘Ubaydah ؓ were about to extend their hands to Abū Bakr ؓ, Bashīr ibn Sa’d Anṣārī ؓ hastened forward and pledged his allegiance to Abū Bakr ؓ. ‘Umar ؓ and Abū ‘Ubaydah ؓ then followed suite.

When Ḥabbāb ibn Mundhir saw Bashīr ibn Sa’d pledging his allegiance, he screamed out: “You have not taken your relatives

¹ All the above points are based on the explanation of ‘Allāmah al-Qārī in *Sharḥ ash-Shamā’il*, vol. 2, p. 220.

² Ibid, p. 231.

into consideration and you did not pledge allegiance to your cousin (Sa'd ibn 'Ubādah ؓ). You are jealous of him." Bashīr ibn Sa'd ؓ replied: "By Allāh! This is not so. Rather, I do not want to usurp the right of the Muhājirūn."

The people of the Aus tribe did not like the leadership of the Khazraj tribe. They feared that if Sa'd ibn 'Ubādah ؓ was made the leader and leadership went to the Khazraj, the Aus will never enjoy this position. Usayd ibn Hudayr, who was the leader of the Aus was present there. He advised the members of the Aus tribe to get up and pledge their allegiance to Abū Bakr ؓ. They got up and pledged their allegiance to Abū Bakr ؓ. When they did this, the intentions of Sa'd ؓ and the Khazraj were reduced to bits.

The people then rushed from all sides in order to pledge their allegiance to Abū Bakr ؓ. Sa'd ؓ was sitting in one corner. Someone said: "Be careful that Sa'd and Bakr do not die." 'Umar ؓ said: "May Allāh kill him." Sa'd ؓ then got up and went home. The rest of the people pledged their allegiance and returned to their homes.

The general pledge after the special pledge

Abū Bakr ؓ was chosen as the caliph after the unanimous decision of the Muhājirūn and Anṣār. The assembly came to an end after the pledge of allegiance. This took place on the evening of the Monday on which Rasūlullāh ﷺ passed away. In other words, this special pledge took place on the evening of the 12th of Rabī' al-Awwal 11 A.H. The general pledge took place the following day, Tuesday, in the Musjid-e-Nabawī on the pulpit.

After the pledge at the Saqīfah, the people gathered the following day in the Musjid-e-Nabawī. All the senior Ṣahābah ؓ, Muhājirūn and Anṣār were present. 'Umar ؓ first stood up

and delivered a short but comprehensive speech. Abū Bakr ﷺ remained seated silently.

‘Umar ﷺ delivers a speech before the general pledge

‘Umar ﷺ said: “I hoped that Rasūlullāh ﷺ would pass away after all of us. Since he has passed away, if Allāh ﷻ wills, there will be no void in the religion because Allāh ﷻ placed a guiding light (the Qur’ān) in your midst. This is the means for your guidance. After Rasūlullāh ﷺ, Abū Bakr ﷺ is present amongst you. He is the companion of Rasūlullāh ﷺ in the cave and the second of the two. He is his special friend and constant companion. From among all the Muslims, he alone is most eligible to take over the reigns of authority in all matters. O Muslims! Get up and pledge allegiance at his hands.”¹

A Tradition states that ‘Umar ﷺ asked: “O Muslims! Who is there apart from Abū Bakr regarding whom Allāh ﷻ said: ‘The second of the two when they were in the cave’? And who is there apart from Abū Bakr regarding whom Allāh ﷻ referred to as the companion of Rasūlullāh ﷺ? ‘When he said to his companion.’ And who is there apart from Abū Bakr regarding whom Allāh ﷻ said: ‘Surely Allāh is with us.’?” In short, there was no one beneath the heavens and on the surface of the earth who shared these excellent qualities with Abū Bakr ﷺ. How, then, can there be anyone to share with him the eligibility of becoming caliph? You should understand well that the person regarding whom Allāh ﷻ said: ‘The second of the two’, is a unique person – he has no second. You should therefore go to him and pledge allegiance at his hands. His hands come after those of Rasūlullāh ﷺ.

When ‘Umar ﷺ completed his speech, he asked Abū Bakr ﷺ to climb the pulpit. The latter hesitated, but ‘Umar ﷺ urged him

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 248.

on. Abū Bakr ﷺ eventually climbed the pulpit and the general body of Muslims pledged their allegiance to him.¹

Abū Bakr's ﷺ first speech after the general pledge

After ‘Umar ﷺ urged Abū Bakr ﷺ to climb the pulpit, the latter did so but he sat on a step lower than that on which Rasūlullāh ﷺ used to sit. He then took the pledge of allegiance from the general body of Muslims. He then addressed the assembly as follows:

“O people! I have been made your leader despite not being the best of you. If I do good, help me. If I do anything wrong, correct me. Honesty is an act of trustworthiness while dishonesty is an act of treachery. The weak among you is strong in my sight till I remove his complaint, if Allāh ﷻ wills. The strong among you is weak in my sight till I take the dues from him, if Allāh ﷻ wills. When a people abandons jihād in the cause of Allāh, He disgraces them. When immorality becomes rife in a people, Allāh ﷻ encompasses them with calamities. Obey me as long as I obey Allāh ﷻ and His Messenger ﷺ. If I disobey Allāh ﷻ and His Messenger ﷺ, you do not have to obey me. You may now stand up for the ṣalāh. May Allāh have mercy on you.”²

Mūsā ibn ‘Uqbah narrates in his *Maghāzī*, and Hākīm narrates in his *Mustadrak* from ‘Abd ar-Raḥmān ibn ‘Auf ﷺ:

“Abū Bakr delivered a speech and said: ‘I take an oath by Allāh that I never desired leadership – neither by day nor by night. I was neither inclined towards it nor did I ask Allāh for it in secrecy or in public. However, I feared sedition. I find no

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 248.

² *Ibid*. Also, *Sharḥ ash-Shamā’il*, vol. 2, p. 221, and *Kanz al-‘Ummāl*, vol. 3, p. 129.

solace in leadership. I have been shouldered with a very serious matter. I neither have the strength nor the power to bear it except by the strength and support of Allāh ﷻ.”¹

The following is related in *Kanz al-‘Ummāl*:

Abū Bakr ؓ delivered a speech and said: “O people! If you think that I took your caliphate out of desire for it or out of the desire to be above you and the Muslims, then I take an oath by that Being in whose control is my life, that I neither took it out of desire for it nor out of the desire to be above you and the Muslims. I neither longed for it in secrecy nor in public. I have been shouldered with a serious matter. I do not have the strength to bear it unless Allāh ﷻ helps me. It was my wish that it should have been given to any other companion of Rasūlullāh ﷺ who would deal with justice. I am now returning it to you and the pledge that you gave me is terminated. Give this caliphate to whomever you wish, I am just an ordinary person amongst you.”²

‘Alī’s ؓ pledge of allegiance

When all the people pledged their allegiance, Abū Bakr ؓ looked at the assembly and did not see ‘Alī ؓ and Zubayr ؓ. He said: “I do not see ‘Alī and Zubayr. Call them as well.” Some people from the Anṣār got up and went to call them.³ Abū Bakr ؓ addressed them saying: “O cousin and son-in-law of Rasūlullāh ﷺ! Do you wish to cause disunity among the Muslims?” He posed the same question to Zubayr ؓ as well.

¹ *Sharḥ as-Shamā’il*, vol. 2, p. 222.

² Narrated by Abū Nu‘aym in *Faḍā’il as-Ṣaḥābah* as quoted in *Kanz al-‘Ummāl*, vol. 3, p. 131.

³ *Kanz al-‘Ummāl*, vol. 3, p. 131.

They both replied: “O caliph of Rasūlullāh ﷺ! Do not rebuke us. We do not wish to cause disunity among the Muslims.”

قال علي والزبير ما غضبنا إلا لأننا أخرنا عن المشورة وإنا نرى أبا بكر أحق الناس بها إنه لصاحب الغار وإنا لنعرف شرفه وخيره ولقد أمره رسول الله صلى الله عليه وسلم أن يصلي بالناس وهو حي. إسناده جيد والله الحمد والمنة.

‘Alī and Zubayr said: We are not angry except for the fact that we were left out of the consultation. We consider Abū Bakr to be the most eligible for the caliphate. He was the companion [of Rasūlullāh ﷺ] in the cave. We acknowledge his merit and distinction. The Messenger of Allāh ﷺ had ordered him to lead the people in ṣalāh while he was alive.” This Tradition has a good chain of narrators. All praise and thanks are due to Allāh ﷻ.¹

وفي رواية أنه رضيہ لديننا أفلا نرضاه لدينانا

Another narration states that they said: “He [Rasūlullāh ﷺ] was pleased with him [Abū Bakr ؓ] for our spiritual affairs, so why shouldn’t we be pleased with him for our worldly affairs?”²

On saying this, both of them pledged their allegiance to Abū Bakr ؓ.³

Abū Bakr ؓ excused ‘Alī ؓ and Zubayr ؓ and said to them: “I take an oath by Allāh that I did not have the least desire for leadership. Neither did I have any inclination towards it in my heart, nor did I ask Allāh for it in secrecy or in public.

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 250. Also *Izālah al-Khifā’*, vol. 1, p. 312.

² *Sharḥ ash-Shamā’il*, vol. 2, p. 222.

³ Narrated by Hākīm as quoted in *Izālah al-Khifā’*, vol. 2, p. 27.

However, I feared that if I delayed the matter till your arrival, there would be some sedition.”¹

The Shī‘ah say that no one called ‘Alī ﷺ nor did anyone ask him. We ask them: “Who called Abū Bakr ﷺ and ‘Umar ﷺ and who asked them? They went on their own out of fear that there would be sedition.” Moreover, the matter of the caliphate was not such a major matter that they have to wait for the arrival of someone.

Nevertheless, ‘Alī ﷺ and Zubayr ﷺ pledged their allegiance to Abū Bakr ﷺ in the beginning:

وقد صحح ابن حبان وغيره من حديث أبي سعيد الخدري وغيره أن عليا بايع أبا بكر في أول الأمر.

“Ibn Hībbān and others consider this Tradition to be authentic from Abu Sa‘īd al-Khudrī ﷺ that ‘Alī ﷺ pledged his allegiance to Abū Bakr ﷺ at the very beginning.”²

Ibn Kathīr *rahmatullāhi ‘alayh* says that the correct and true opinion is that ‘Alī ﷺ pledged his allegiance to Abū Bakr ﷺ at the very beginning. ‘Alī ﷺ did not distance himself from Abū Bakr ﷺ at any time. He used to offer all his *ṣalāh* under the leadership of Abū Bakr ﷺ.³

Apart from Abū Sa‘īd al-Khudrī ﷺ, there are other *Ṣahābah* ﷺ who narrated that ‘Alī ﷺ pledged his allegiance to Abū Bakr ﷺ at the very beginning. In addition to Hākīm, these narrations

¹ *Izālah al-Khifā’*, vol. 2, p. 27. Also, *Sīrah Ḥalabīyyah*, vol. 3, p. 360.

² *Fath al-Bārī*, vol. 7, p. 379.

³ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 249.

have been related by Abū Dā'ūd Tayālīsī, Ibn Sa'd, Ibn Abī Shaybah, Ibn Jarīr, Bayhaqī and Ibn 'Asākir.¹

Imām Bukhārī *rahmatullāhi 'alayh* narrates in his *Sahīh* from 'Ā'ishah *radiyallāhu 'anhā* that 'Alī عليه السلام pledged his allegiance to Abū Bakr عليه السلام after the death of the former's wife, Fāṭimah *radiyallāhu 'anhā*, which was six months after Abū Bakr عليه السلام became caliph. Some '*ulamā*' give preference to this narration while Imām Bayhaqī gives preference to the narration of Ibn Hībān. Some '*ulamā*' merge these two narrations by saying that 'Alī عليه السلام had pledged his allegiance at the very beginning. However, after the incident of Fadak when he was overcome by grief, and because of Fāṭimah's *radiyallāhu 'anhā* illness, he could not go to Abū Bakr عليه السلام as frequently as he used to, people misconstrued this and assumed that he was now displeased with the caliphate of Abū Bakr عليه السلام. In order to remove this misunderstanding, 'Alī عليه السلام pledged his allegiance a second time in the presence of a general assembly. This pledge was therefore a renewal of the previous pledge.²

The *Sahīh* of Imām Bukhārī *rahmatullāhi 'alayh* narrates from 'Ā'ishah *radiyallāhu 'anhā* that after the demise of Fāṭimah *radiyallāhu 'anhā*, 'Alī عليه السلام sent a message to Abū Bakr عليه السلام to visit him at his house but that he should not bring anyone else with him. This was a reference to 'Umar عليه السلام because he was quite strict while Abū Bakr عليه السلام was a bit lenient. When 'Umar عليه السلام heard about this, he said to Abū Bakr عليه السلام: "By Allāh, you should not go alone." Abū Bakr عليه السلام replied: "By Allāh, I will certainly go. I do not expect him to do anything to me." When Abū Bakr عليه السلام went there, 'Alī عليه السلام praised and glorified Allāh ﷻ and then said:

¹ *Kanz al-'Ummāl*, vol. 3, p. 131.

² *Fath al-Bārī*, vol. 7, p. 379.

“We are fully aware of your virtue and merit and whatever Allāh ﷻ bestowed to you. We are not envious of the good and honour which Allāh bestowed to you [i.e. the caliphate]. However, our complaint is that the caliphate was decided upon without consulting us. We felt that because of our closeness to Rasūlullāh ﷺ, we should have also been consulted.” ‘Alī ؓ continued speaking in this vein until tears began flowing from Abū Bakr’s ؓ eyes. When Abū Bakr ؓ began speaking, he said: “I take an oath by that Being in whose control is my life that the family ties of Rasūlullāh ﷺ are more beloved to me than my own family ties. As for the dispute that took place between me and you with regard to the wealth of Fadak, I did not display any shortcoming in doing good and what was best. And I did not abandon the way of Rasūlullāh ﷺ in this regard in the least. (I distributed this wealth as Rasūlullāh ﷺ would have done).” ‘Alī ؓ said to Abū Bakr ؓ: “I make a promise that I will present myself in the afternoon in order to pledge my allegiance to you.” After performing the *zuhr ṣalāh*, Abū Bakr ؓ climbed the pulpit and spoke about the matter concerning ‘Alī ؓ, his delay in pledging allegiance and his reason for it. He then sought forgiveness from Allāh ﷻ and came down. ‘Alī ؓ then stood up and spoke about the merits and rights of Abū Bakr ؓ. He stated that what he did was not out of envy towards Abū Bakr ؓ nor rejection of the bounty [caliphate] which Allāh bestowed him with. His only complaint was that he was not consulted when he should have been.” The Muslims became very pleased with what they heard and said: “You have spoken well.”¹

In the light of all these Traditions it becomes absolutely clear that ‘Alī ؓ had no doubt whatsoever as regards the superiority and eligibility of Abū Bakr ؓ for the caliphate. Nor did he

¹ *Fath al-Bārī*, vol. 7, p. 378.

harbour any jealousy or envy towards his caliphate. He pledged his allegiance to Abū Bakr ﷺ happily and readily. His complaint that he had against Abū Bakr ﷺ was actually based on his love for him. A person does not have complaints for outsiders. In fact, this Tradition shows that ‘Alī’s ﷺ heart was filled with love for Abū Bakr ﷺ and that he had no doubt whatsoever concerning the superiority of Abū Bakr ﷺ. Distancing himself from the pledge was in no way because of jealousy and envy. Rather it was an affectionate and sincere complaint, and he did it out of his gracefulness. It was not a real objection or protest.

Abū Bakr ﷺ did not go to the Saqīfah in order to become the caliph. Rather, he went to remove the mutual misunderstanding between the Muhājirūn and the Anṣār. Even when he reached there, he did not ask the people to pledge allegiance to him. Rather, those who were present pledged their unanimous allegiance to him of their own accord. Had he not accepted the pledge under such circumstances, it would have probably resulted in sedition. In such volatile and unstable circumstances, it is not appropriate to ask why he did not call such and such person and why he did not consult such and such person. When Abū Bakr ﷺ explained these reasons to ‘Alī ﷺ, all his complaints were removed and he pledged his allegiance to Abū Bakr ﷺ with his heart and life.

‘Allāmah Ḥalabī *rahmatullāhi ‘alayh* says that when the Muhājirūn and Anṣār gathered, Abū Bakr ﷺ sent someone to call ‘Alī ﷺ. When the latter arrived, Abū Bakr ﷺ said:

“O ‘Alī! What has caused you to lag behind in this matter?” He replied: “A big complaint has kept me behind – that you did not consult me in this matter.” Abū Bakr ﷺ excused himself by saying that had this matter been deferred, there was the fear of sedition. Abū Bakr ﷺ then addressed the people saying: “O people! This is ‘Alī ibn Abī Tālib. The necklace of pledging

allegiance to me is still not around his neck. He has the full choice of pledging allegiance to me or not doing so. O Muslims! If you have pledged allegiance to me and wish to withdraw it, you have the choice to do so. If you wish to pledge allegiance to someone else, you may do so and I will be the first person to pledge allegiance to that person.” When ‘Alī ؓ heard this, all his complaints and misgivings disappeared, and he said: “We do not consider anyone else eligible for this. Stretch out your hand.” ‘Alī ؓ and those who were with him then pledged their allegiance to Abū Bakr ؓ.”¹

The pledge of Sa’d ibn ‘Ubādah ؓ

All those who were present at the Saqīfah ibn Sā’idah pledged their allegiance to Abū Bakr ؓ except for Sa’d ibn ‘Ubādah ؓ who refused and went away home. Abū Bakr ؓ did not confront him for a few days. ‘Umar ؓ said that he should certainly take the pledge from Sa’d ؓ. Bashīr ibn Sa’d ؓ said that he is all alone, they should overlook him and leave him as he is. He already refused once. If he were to be confronted, there is the possibility of his family and tribe members standing up in his defence. This would probably lead to bloodshed. Everyone agreed with this suggestion. However, Sa’d ؓ did not join the ṣalāh with Abū Bakr ؓ (he probably offered his ṣalāh in some other musjid) and also abstained from talking with Abū Bakr ؓ. This continued till Abū Bakr ؓ passed away. Sa’d ؓ then went to Syria and passed away there. Imām Tabarī *rahmatullāhi ‘alayh* says that Sa’d ؓ also pledged his allegiance to Abū Bakr ؓ a few days after he became caliph. Allāh ﷻ knows best.

¹ *Sīrah al-Ḥalabīyyah*, vol. 3, p. 36.

Abū Bakr's ﷺ intention to give up the caliphate

Abū Bakr ﷺ had accepted the caliphate because he feared sedition and also because the people had insisted that he accept it. However, it pained him for having accepted this heavy responsibility. He therefore remained sad and dejected in his house. When ‘Umar ﷺ went to Abū Bakr ﷺ, the latter rebuked ‘Umar ﷺ and complained to him by saying: “You are the one who placed me in this serious position. It is very difficult to pass judgement among the people. ‘Umar ﷺ consoled him by saying: “Have you not heard the words of Rasūlullāh ﷺ that when a ruler or judge uses all his faculties and abilities to pass judgement, then when he passes his judgement, he will receive a single reward if he is wrong in his judgement and a double reward if he is correct.” On hearing this, Abū Bakr ﷺ felt a bit easier.¹

It is stated in one Tradition that after the pledge of allegiance, Abū Bakr ﷺ remained in his house for three days. When he used to come to the musjid, he would climb the pulpit and say:

أيها الناس قد أفلتكم بيعتكم فبايعوا من أحببتهم كل ذلك يقوم إليه علي بن أبي طالب
فيقول لا والله لا نقيلك ولا نستقيلك من ذا الذي يؤخرك وقد قدمك رسول الله صلى
الله عليه وسلم.

“O people! I am returning your pledge, so pledge your allegiance to whomever you like.” On each occasion, ‘Alī ﷺ would stand up and say: ‘By Allāh, we will neither remove you nor will we take back our pledge. Who can remove you when it was Rasūlullāh ﷺ who put you forward?’”²

¹ Ibn Rāhwayh and Khaythamah in *Fadā'il as-Sahābah. Kanz al-'Ummāl*, vol. 3, p. 135.

² *Kanz al-'Ummāl*, vol. 3, p. 140.

An interesting incident

Yahyā ibn Sa‘īd narrates from Qāsim ibn Muḥammad who said: When Rasūlullāh ﷺ passed away, ‘Amr ibn al-‘Āṣ ﷺ was either in Bahrain or ‘Ammān. The news reached him that the people [Muslims of Madīnah] rallied around Abū Bakr ﷺ and appointed him caliph. The people of that place [Bahrain or ‘Ammān] asked ‘Amr ibn al-‘Āṣ ﷺ: “Who is this person around whom the person rallied. Is he the son of your Prophet?” He replied: “No.” They asked: “Is he his brother?” He replied: “No.” They asked: “Is he his closest relative?” He replied: “No.” They asked: “Then who is he (that the people unanimously elected him)?” He replied: “They appointed the best person amongst them and made him their leader.” The people said: “They will continue experiencing good as long as they continue in this manner.”¹

The matter concerning the appointment of a caliph

The fact that Abū Bakr ﷺ was appointed caliph by the unanimous decision of the Muhājirūn and Anṣār is proof that Rasūlullāh ﷺ did not command the caliphate in favour of any single person by saying: “Such and such person should become the caliph after me.” Nor did he expressly name any person for the caliphate – neither Abū Bakr ﷺ nor ‘Alī ﷺ. However, he did show certain indications in favour of Abū Bakr ﷺ and throughout his life he treated Abū Bakr ﷺ just as a king treats his heir-apparent.

The Shī‘ah allege that ‘Alī ﷺ was the one in whose favour Rasūlullāh ﷺ stated that he should be the next caliph. It is related in the *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* that someone mentioned before ‘Ā’ishah *radīyallāhu ‘anhā* that Rasūlullāh ﷺ had appointed ‘Alī ﷺ as his caliph. ‘Ā’ishah *radīyallāhu ‘anhā*

¹ Ibid, p. 136.

replied: “Who is saying this? I remained with him [Rasūlullāh ﷺ] attached to my bosom right till the end of his life. He passed away in this very state. I do not know when he said this in favour of ‘Alī.”

It is stated in the *Sahīh Bukhārī* and *Sahīh Muslim* that when ‘Umar ؓ was stabbed with a dagger and people felt that he would soon leave this world, someone asked him: “O Leader of the Believers! Are you not going to appoint someone as your successor?” He replied: “If I appoint someone, there is no harm in it because someone better than me, i.e. Abū Bakr, appointed someone as his successor at the time of his death. And if I do not appoint someone, there is no harm in it because someone better than me did not appoint a successor, i.e. Rasūlullāh ﷺ.

When ‘Alī ؓ was on his death-bed, someone asked him: “Are you not going to appoint someone as your successor?” He replied: “Rasūlullāh ﷺ did not appoint anyone as his successor, so why should I do so? If Allāh ﷻ wants good for the people, He will enable them to unite in choosing the best among them just as He had enabled them to unite in choosing the best among them after their Prophet.”¹

It is stated in the *Sahīh* of Imām Bukhārī *rahmatullāhi ‘alayh* that when Rasūlullāh ﷺ was on his death-bed, ‘Abbās ؓ said to ‘Alī ؓ: “By Allāh, you will be the slave of the staff after three days. In other words, Rasūlullāh’ demise is quite close. You should therefore ask him who is going to be the caliph after him.” ‘Alī ؓ replied: “I will not ask him anything in this regard.”

Sufyān Thaurī *rahmatullāhi ‘alayh* narrates that on one occasion, ‘Alī ؓ delivered the following sermon:

¹ أخرجه البيهقي وإسناده جيد.

“O people! Surely the Messenger of Allāh ﷺ did not order us anything as regards this caliphate. We all decided to appoint Abū Bakr as the caliph. He fulfilled this responsibility beautifully till he departed from this world. Abū Bakr felt that he should appoint ‘Umar as the caliph. He also fulfilled this responsibility beautifully till he departed from this world.” (*al-Bidāyah wa an-Nihāyah*)

It is narrated in *Sahīh* Bukhārī and *Sahīh* Muslim that ‘Alī ؓ delivered a sermon in which he said: “Whoever alleges that I have anything apart from the Book of Allāh and this book in which the injunctions concerning blood money is written is an absolute liar.”

The Shī‘ah claim that Rasūlullāh ﷺ had advised that ‘Alī ؓ should succeed him. The Ahlus Sunnah say that if Rasūlullāh ﷺ appointed ‘Alī ؓ as his successor, it is impossible for the *Sahābah* ؓ to have acted against Rasūlullāh’s ﷺ orders. To claim that the *Sahābah* ؓ who sacrificed their lives, wealth, families and friends for the sake of Allāh ﷻ and Rasūlullāh ﷺ wittingly rejected this order of Rasūlullāh ﷺ is an absolute denial and rejection of the Qur’ān wherein Allāh ﷻ time and again praises the *Sahābah* ؓ. Moreover, if ‘Alī ؓ, ‘Abbās ؓ or anyone else had any clear text or bequest in favour of the caliphate of any particular person, it would have been well known. Under normal circumstances, it is impossible for it to remain hidden and concealed. It would have certainly been presented and read in the assembly. Just as when Abū Bakr ؓ addressed the assembly in the Saqīfah Banī Sā‘idah and quoted the *Hadīth* wherein Rasūlullāh ﷺ said that the leaders should be from the Quraysh, the Anṣār immediately accepted this and abandoned their desires for leadership.

Moreover, if there was any text in this regard, someone or the other would have certainly presented it in the assembly and said: “Why are you disputing unnecessarily. Rasūlullāh ﷺ has

already appointed such and such person as his successor.” Had Rasūlullāh ﷺ appointed anyone apart from Abū Bakr ؓ, be it ‘Alī ؓ, ‘Abbās ؓ or anyone else, it is impossible for any of the Ṣaḥābah ؓ not to have mentioned it. The assembly at the Saqīfah Banī Sā‘idah was solely held to appoint the caliph. It was for this reason that the people gathered there. If there was any text [from Rasūlullāh ﷺ] stating that such and such person should be made his successor, the Anṣār would not have said: “There should be a leader from us and one from you.” No one in this assembly used Rasūlullāh’s ﷺ statement at Ghadīr Khum when he said: “The person who is my friend is the friend of ‘Alī”, as proof to show that ‘Alī ؓ should be made the caliph and there is therefore no need to discuss this matter.

Moreover, if ‘Alī ؓ had any text or evidence to prove his caliphate, he would have presented it before the Ṣaḥābah ؓ. If they did not accept it, he would have certainly fought against Abū Bakr ؓ and ‘Umar ؓ just as he fought against Mu‘āwiyah ؓ. This is especially so when Abū Sufyān ؓ said to ‘Alī ؓ: “Give me your hand so that I may pledge allegiance to you. And if you wish, I can fill the entire field with the infantry and the cavalry in order to fight against Abū Bakr.” ‘Alī ؓ became furious at him and said: “Go from here, I have no need for your advice. You want to cause friction and sedition among the Muslims.”

From this we learn that ‘Alī ؓ did not have any text or bequest in his favour. He believed with his heart and soul that the caliphate of Abū Bakr ؓ was a genuine and righteous caliphate. He considered speaking against his caliphate to be a cause of friction and sedition.

Had ‘Alī ؓ not considered the caliphate of Abū Bakr ؓ to be valid, he would have certainly confronted him and fought against him as he had fought against Mu‘āwiyah ؓ. This is because after being given the title of the victorious lion of

Allāh (*Asad Allāh al-Ghālib*), it would have been extremely cowardly and a weakness of īmān to abstain from fighting the enemies of Allāh ﷻ. If this silence of ‘Alī ؑ was because he had no alternative and out of compulsion, then such a person cannot be eligible for caliphate. If it is said that despite having the power to do so, ‘Alī ؑ did not claim the evidence or bequest for his caliphate on the basis of *taqīyyah*,¹ then this would be cowardly and hypocritical as well. A cowardly and hypocritical person cannot become a caliph.²

The Shī‘ah claim that ‘Alī’s ؑ remaining in the company of the first three caliphs, offering ṣalāh behind them, reciting the Qur’ān as they recited, and abstaining from saying anything against them were all on the basis of *taqīyyah*. However, an objection to this is that when ‘Alī ؑ became the caliph, he used to enumerate the virtues and merits of the first three caliphs in his sermons. If it is said that this was also done on the basis of *taqīyyah*, then the question arises that what kind of “lion of Allāh” was he that he even feared them after their death? And that he praised them out of fear?! How sad that despite being the “lion of Allāh” he fears dead people. And after becoming the caliph and ruler, he continues promulgating laws in accordance with what the first three caliphs had promulgated. We seek refuge in Allāh, ‘Alī ؑ was not so cowardly and spineless as claimed by the Shī‘ah.

It is the belief of the Ahlus Sunnah wa al-Jamā‘ah that ‘Alī ؑ was certainly the “lion of Allāh” and his internal self was in total accordance with his outer appearance. The Shī‘ah claim that his inner and outer were different. A person can only see the outer. The matters of the heart are known to Allāh ﷻ alone. When ‘Alī ؑ praises the first three caliphs from the pulpit, it is

¹ A Shī‘ah doctrine permitting lies and concealing the truth.

² *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 252.

the duty of Muslims to consider him to be truthful. The Shī'ah believe that 'Alī ؑ was *ma'sūm* (sinless). It is compulsory to obey a person who is *ma'sūm* and it is an act of *fisq* (open disobedience) to disobey a person who is *ma'sūm*. This is something that is agreed upon by both groups (Sunnis and Shī'ah) that from the very beginning of the caliphate of Abū Bakr ؑ till its end, throughout the caliphate of 'Umar ؑ, and from the beginning till the end of the caliphate of 'Uthmān ؑ, 'Alī ؑ remained a special adviser to these three caliphs and remained with them. His counsel was sought in all the battles. He took a share from the booty, he offered ṣalāh behind them, and agreed with them on matters concerning Islam. All this is proof that 'Alī ؑ believed with all his heart that the caliphate of these three caliphs is valid. It is only the Shī'ah who can have the audacity of considering these actions of his which spanned a period of 25 years to be *taqīyyah*. It is our belief, the Ahlus Sunnah, that it is inconceivable for even the slaves of 'Alī ؑ to portray a loving and friendly relationship towards those who he considers to be unbelievers, hypocrites, usurpers and treacherous ones. And to continue offering ṣalāh behind them and to recite the Qur'ān as they did.

Why did Rasūlullāh ﷺ not appoint a caliph?

As for the question as to why Rasūlullāh ﷺ did not appoint someone for the caliphate, the reply to this is that it was not incumbent on Rasūlullāh ﷺ to appoint and name a successor. He left this matter to the mutual consultation of the Muslims. That they should choose a leader according to their correct vision. But he did allude to his successor by appointing Abū Bakr ؑ to lead the ṣalāh in his place. This was an allusion to his caliphate. When he learnt that this allusion of his was sufficient for the Ṣahābah ؓ, he abandoned his intention of writing a bequest in Abū Bakr's ؑ favour. He felt that there

was no need for it. Divine fate had already decreed that the Muslims will not unanimously accept anyone but Abū Bakr ؓ.

‘Allāmah Suyūṭī *rahmatullāhi ‘alayh* writes in his *Tārīkh al-Khulafā*’ that the reason behind Rasūlullāh ﷺ not appointing a successor is mentioned in a Hadīth narrated in the *Musnad* of Bazzār:

عن حذيفة قال قالوا يا رسول الله ألا تستخلف علينا قال إن أستخلف عليكم فتنصروا خليفتي نزل عليكم العذاب. وأخرجه الحاكم في المستدرک.

“Hudhayfah ؓ narrates that the people asked: ‘O Messenger of Allāh! Are you not going to appoint a successor over us?’ He replied: ‘If I appoint a successor and you disobey my successor, punishment will descend upon you.’” (Also narrated by al-Hākim in his *al-Mustadrak*)

A concise explanation of the basis for the difference between the Ahlus Sunnah and Shī‘ah regarding the caliphate

The biggest point of difference between the Ahlus Sunnah and Shī‘ah is regarding the caliphate. We therefore wish to show the basis for this difference in a very concise manner. According to the Shī‘ah, the basis for caliphate [or being the successor of Rasūlullāh ﷺ] is that of family ties and being the son-in-law [of Rasūlullāh ﷺ]. They state that ‘Alī ؓ ought to have received the caliphate after Rasūlullāh ﷺ because he was from his family and his son-in-law as well. The Ahlus Sunnah state that the basis for the caliphate is proximity, viz. proximity to Allāh ﷻ and Rasūlullāh ﷺ, and not family ties. The person who is closest to Allāh ﷻ and His Messenger ﷺ will be the successor of Rasūlullāh ﷺ. Of what consequence are family ties to the matter of succession?! If family ties were the basis for caliphate, the caliph after Rasūlullāh ﷺ would have either been his uncle, ‘Abbās ؓ or his daughter Fāṭimah *radīyallāhu ‘anhā*. In fact, she would have appointed a male on her behalf as is the

norm in the world. After her, Hasan ﷺ would have become the caliph. Husayn ﷺ would have been the third caliph. If ‘Alī ﷺ was still alive after Husayn ﷺ, he would have been the fourth caliph. In short, if the basis for the caliphate was family ties, then according to this principle of the Shī‘ah, ‘Alī ﷺ would still have been the fourth caliph. Now if the Ahlus Sunnah made ‘Alī ﷺ the fourth caliph, what have they done wrong?!

The caliphate which ‘Alī ﷺ received was obtained through the pledge of the Muhājirūn and Anṣār. While the Shī‘ah gave nothing to ‘Alī ﷺ.

If we were to look at the relationship through son-in-laws, then ‘Uthmān ﷺ was the most eligible for the caliphate immediately after Rasūlullāh ﷺ. This is because he had a double relationship with Rasūlullāh ﷺ. He married two of Rasūlullāh’s ﷺ daughters, one after the other. It is for this reason that he was given the title *Dhū an-Nūrayn* (the possessor of two lights). As regards the objection that both his wives [both the daughters of Rasūlullāh ﷺ] had passed away during the very life time of Rasūlullāh ﷺ, this matter does not remove the eligibility for caliphate. This is because the special honour which he enjoyed was solely because of his marriage to these two daughters. Whether his wives were alive or not has nothing to do with this. Just as ‘Alī ﷺ still enjoyed the relationship of being the son-in-law of Rasūlullāh ﷺ even after the death of Fāṭimah *radiyallāhu ‘anhā*. This honour was not removed by her death.

As for the objection of the Shī‘ah that these two daughters, Ruqayyah *radiyallāhu ‘anhā* and Umm Kulthūm *radiyallāhu ‘anhā*, were not the daughters of Rasūlullāh ﷺ but the daughters of Khadījah *radiyallāhu ‘anhā* from her previous marriage, then this is an absolute fabrication and lie. The Shī‘ah book, written by Kulaynī and printed in Lucknow, states:

وتزوج خديجة وهو ابن بضع وعشرين سنة فولد له منها قبل مبعثه القاسم ورقية وزينب وأم كلثوم وولد بعد المبعث الطيب والطاهر والفاطمة. (أصول كافي للكليني، ص. 278، باب مولد النبي صلى الله عليه وسلم)

“He married Khadījah when he was over 20 years old. Before his commission as Prophet, Qāsim, Ruqayyah, Zaynab and Umm Kulthūm were born to him, and Tayyib, Tāhir and Fāṭimah were born to him after his commission as Prophet.”¹

In short, Ruqayyah *radiyallāhu ‘anhā* and Umm Kulthūm *radiyallāhu ‘anhā* were the daughters of Rasūlullāh ﷺ just as Fāṭimah *radiyallāhu ‘anhā* was his daughter. The first two were born before he was commissioned as a Prophet while the third was born after that. Being born first or last has nothing to do with the caliphate. The honour which ‘Alī ؑ enjoyed of being the son-in-law of Rasūlullāh ﷺ was enjoyed by him even after the death of Fāṭimah *radiyallāhu ‘anhā*. The honour that was enjoyed by ‘Uthmān ؑ can be understood in the same light.

The Shī‘ah have many strange, weird, laughable and sorrowful statements about the caliphate. We are ashamed to quote them here. The Shī‘ah claim that when Rasūlullāh ﷺ passed away, ‘Alī ؑ went out with his family to every Muhājir and Anṣārī asking for help and saying to them that Rasūlullāh ﷺ had made me his successor yet these people have snatched it away from him. They should therefore help him. No one except four persons responded to his call. ‘Alī ؑ addressed these four by saying that you are too few in number, what can I do with just four persons? This incident is detailed in the books *Haqq al-Yaqīn* and *Tadhkirah al-A‘immah*.

¹ Kulaynī: *Uṣūl Kāfī*, p. 278.

We, the Ahlus Sunnah and the ardent lovers of ‘Alī ؑ, say that this entire incident is a fabrication and totally against human intellect. Moreover, it negates the piety and asceticism of ‘Alī ؑ.

The assets of Rasūlullāh ﷺ

Rasūlullāh ﷺ led an ascetic and poor life. At times, the stove would not be put on for two months at a time. He and his family would suffice with dates and water. They lived in mud-houses. A blanket was his covering while he used to sit down on straw mats. What did he have which he could have left behind for his inheritors?!

‘Amr ibn Hārith ؑ who was the brother of Juwayriyah *radiyallāhu ‘anhā*, the wife of Rasūlullāh ﷺ, narrates:

ما ترك رسول الله صلى الله عليه وسلم عند موته درهما ولا دينارا ولا عبدا ولا أمة ولا شيئا إلا بغلته البيضاء وسلاحه وأرضا جعلها صدقة. (صحيح البخاري كتاب الوصايا)

“At the time of his demise, Rasūlullāh ﷺ did not leave behind a dirham or a dinar, neither a male or female slave, nor anything else except for his white donkey, his weapons and a piece of land which he gave in charity.”

The land that is referred to in this Hadīth actually refers to three properties: (1) The properties of Madīnah. This refers to the land of the Banū Nadīr which Allāh ﷻ gave to Rasūlullāh ﷺ as a booty. This is mentioned in the Qur’ān. It remained under Rasūlullāh’s ﷺ control. The income from this property used to be spent on his family’s annual expenditure. The income that was left over would be used for the purchase of weapons, horses and other equipment for jihād.¹ (2) The property in Khaybar which he received as booty. (3) Half the land of Fidak

¹ Imām Bukhārī: *Saḥīḥ*, p. 725, *Kitāb at-Tafsīr – Sūrah al-Hashr*.

which he received after the victory at Khaybar after making peace with the Jews. The income which he got from the properties of Khaybar and Fidak was used for emergencies.

The above-mentioned properties were considered to belong to Rasūlullāh ﷺ and remained under his control as long as he lived. Allāh ﷻ had given him the right to utilize them as he pleased. However, Rasūlullāh ﷺ only took as much as was necessary for his family. The remaining income was used for the welfare of Islam and the Muslims. He did not take a single penny for his personal comfort and luxuries. Although he owned all these properties, he did not utilize them as an owner but as a trustee – they belonged to Allāh ﷻ and he was their trustee by the order of Allāh ﷻ. He would spend according to the orders of Allāh ﷻ. Since it was the order of Allāh ﷻ that he should spend from the income of these properties for his family's annual expenses, he used to take the income from the land of the Banū Naḍīr and spend it for this purpose.

After his departure from this world, Rasūlullāh's ﷺ family members assumed that these properties belonged to Rasūlullāh ﷺ and that they were his personal belongings. They therefore felt that these should be distributed among his family members as inheritance. Fāṭimah *radīyallāhu 'anhā* therefore went to Abū Bakr ؓ and asked for her share from the lands of Khaybar, Fidak and Banū Naḍīr. Abū Bakr ؓ said to her: "I personally heard Rasūlullāh ﷺ saying: 'We Prophets do not inherit any wealth nor does anyone inherit from us. Whatever we leave behind is all for the cause of Allāh ﷻ.' However, whatever expenses that were being paid from there will continue to be done so. In whichever avenues Rasūlullāh ﷺ spent from there, Abū Bakr will also do so. The family of Rasūlullāh ﷺ will consume from that income just as they had been doing when Rasūlullāh ﷺ was alive. I take an oath by Allāh ﷻ that seeing to the well-being and welfare of the family of Rasūlullāh ﷺ is

more beloved to me than seeing to the welfare of my own family.”

Fāṭimah *radiyallāhu ‘anhā* was not very happy with this reply of Abū Bakr ؓ and displayed her displeasure. The reason for this is not known because Abū Bakr ؓ explicitly related to her the exact words of her beloved father ﷺ. His reasoning is obvious but the exact reason for her displeasure is not known. Although Abū Bakr ؓ expressed whatever he had to, he remained ill at ease by her displeasure.

Abū Bakr ؓ acted on what he had heard from Rasūlullāh ﷺ, viz. he did not give any of these lands as inheritance to anyone. To the extent, that he did not even give his own daughter, ‘Ā’ishah *radiyallāhu ‘anhā*, Ḥafṣah *radiyallāhu ‘anhā* – the daughter of ‘Umar ؓ or to any of the other wives of Rasūlullāh ﷺ. However, he did regain the contentment of Fāṭimah *radiyallāhu ‘anhā* by going to her house and excusing himself.

Ibn Kathīr *rahmatullāhi ‘alayh* states that Abū Bakr ؓ initially refused to distribute the inheritance. Later on, Fāṭimah *radiyallāhu ‘anhā* probably requested that the lands of Khaybar and Fidak be given under the control of ‘Alī ؓ so that he may see to them. Abū Bakr ؓ refused by saying that he will personally see to them and administer them just as Rasūlullāh ﷺ had done. Due to human constraints, Fāṭimah *radiyallāhu ‘anhā* was displeased with this.¹

After the death of Abū Bakr ؓ, when ‘Umar ؓ became the caliph, he continued administering these lands for two years. However, when ‘Alī ؓ and ‘Abbās ؓ came to speak to him with regard to these lands, he cited the system that was adopted by Rasūlullāh ﷺ and Abū Bakr ؓ and excused himself from distributing them according to the laws of inheritance.

¹ *Al-Bidāyah wa an-Nihāyah*, vol. 5, p. 249.

However, in order to reconcile their hearts, he gave over the lands of Banū Naḍīr to ‘Alī ﷺ and ‘Abbās ﷺ and asked them to collectively administer these lands. He also took a promise from them that the income from this land will have to be spent on those whom Rasūlullāh ﷺ used to spend. He also got them to agree to the fact that this was not inheritance but pledged for the sake of Allāh (*waqf*). They both agreed to this and collectively became the trustees of these lands.

As for the properties that were at Khaybar and Fidak, ‘Umar ﷺ kept them under his administration. In this way, ‘Umar ﷺ distributed the lands of Rasūlullāh ﷺ in two: one was that of Banū Naḍīr from which Rasūlullāh’s ﷺ family members and wives received their annual expenditure. The administration of this was given to ‘Alī ﷺ and ‘Abbās ﷺ because they both were fully conversant with the needs and expenditures of Rasūlullāh’s ﷺ family. They were made trustees because they knew that Rasūlullāh’s ﷺ family also have a right in this property, in fact, they have the most right, and they were fully conversant with their needs. ‘Umar ﷺ therefore felt it appropriate to give these two persons the trusteeship of this property. Furthermore, the Hadīth in which Rasūlullāh ﷺ said that no one inherits the wealth of the Prophets, and that their wealth is given in charity, was fully known to all the people by now. There was now no fear of people considering this handing over the trusteeship of these lands to ‘Alī ﷺ and ‘Abbās ﷺ to be inheritance. The lands of Banū Naḍīr were therefore given under their trusteeship.

As for the lands of Khaybar and Fidak, whose income used to be spent for the common good, ‘Umar ﷺ kept under his control because he was the caliph. ‘Alī ﷺ and ‘Abbās ﷺ continued with the administration of the land that was under their trusteeship for some time. However, differences arose between them – as normally happens when there are two administrators over one property. Differences with regard to the

administration of this land arose between them. They both went to ‘Umar ﷺ and asked him to divide the property in two and allot one half to each person to administer. In so doing, they will be saved from differences and conflict. ‘Umar ﷺ explicitly refused by saying that if he were to divide the property in two and give each person one half to administer, it would appear to be distributed like inheritance. He therefore refused and said that this distribution can never take place.¹

‘Umar ﷺ also told them that if they cannot administer this property, they should give it back to him and he will administer it. ‘Alī ﷺ and ‘Abbās ﷺ felt that the land should be distributed for the purposes of administration and not as inheritance. However, ‘Umar ﷺ refused to divide it in order to save confusion in the future when people will assume that it was distributed between them as inheritance.

They continued administering this property together for some time. ‘Alī ﷺ then took complete control of the entire property and administered it according to his knowledge. ‘Alī’s ﷺ administering this land in this manner was further proof that this land did not belong to anyone and that it was not inherited by anyone. When a trustee takes control from another trustee, it does not necessarily mean that he has wronged the other. At times, doing this is more advantageous. However, to take control and ownership of someone’s personal property or someone’s inheritance, is an act of oppression. The Shī‘ah believe that ‘Alī ﷺ is *ma’sūm* (divinely innocent) while the Ahlus Sunnah believe that he is *mahfūz*, (protected) from sinning. It is therefore not possible for him to seize and take away someone’s personal property or inheritance. Moreover, if this property was to be inherited, then in addition to ‘Abbās ﷺ,

¹ Refer to *Ash‘atul Lama‘āt*, vol. 3, p. 480.

the wives of Rasūlullāh ﷺ also had a share in it. It was necessary to give them their respective shares as well.

The fact that ‘Alī ﷺ and ‘Abbās ﷺ went to ‘Umar ﷺ and asked him to distribute the land between them so that each of them could act as trustees over each half separately is testimony to the fact that this entire matter was one of trusteeship and not of inheritance. There is no difficulty in distributing wealth of inheritance. In fact, to distribute something that is jointly owned by two owners is both rationally and traditionally commendable. Moreover, ‘Umar ﷺ took a promise from both of them that they should administer it exactly as Rasūlullāh ﷺ had been administering. This is proof that ‘Umar ﷺ made them trustees over this land, if not, there would be no meaning to this condition. Had it been given to them as inheritance, it would come under the ownership of the inheritors. And the owner has the right to do as he pleases with his share. There is no meaning to taking such a promise from him. If not, such a promise would be taken from every person with regard to lands that come under his ownership. By ‘Umar ﷺ saying that he will not change his ruling in this regard forever is evidence in itself that this property of Rasūlullāh ﷺ was given to ‘Alī ﷺ and ‘Abbās ﷺ under their trusteeship and not as inheritance. It is very easy to distribute inheritance. There is nothing difficult in giving each person his allotted share.

In fact, even the first time when ‘Alī ﷺ and ‘Abbās ﷺ went to ‘Umar ﷺ, they went to ask him for trusteeship over the land. This is apparent from their words: ادفعها إلينا – “Hand it over to us.” The word دفع comes in the sense of putting someone in charge over something or handing it over. This word is not used to show ownership or inheritance.

Abū Bakr ﷺ did not even agree to giving it over in trusteeship as well. This was because the incident concerning Fāṭimah’s

radiyallāhu ‘anhā request for the inheritance was still fresh and everyone had heard about it. Even if he gave it as trusteeship, people would have considered it to be inheritance. It was this very thing that ‘Alī ؓ and ‘Abbās ؓ found objectionable because Abū Bakr ؓ was not even prepared to give over this land in trusteeship to them. It is not far fetched that due to human constraints, it must have crossed their minds that although the Hadīth:

لا نورث ما تركنا صدقة

“People do not inherit from us. Whatever we leave behind is for charity.”

Is absolutely authentic, there is also no doubt whatsoever to their eligibility to administer the land. Since Abū Bakr ؓ is insisting on keeping it under his control, there must be some reason for this.

This thought of theirs became clear to ‘Umar ؓ either by their actions or by some statement made by them. He therefore brought this to their attention by way of a complaint. He asked them: “What, do you consider Abū Bakr to be a liar, a sinner and a treacherous person?” This is similar to when a person sees that his relative is not giving him due attention, so he asks him: “What, do you not consider me to be your brother?!” Although he loves him from the bottom of his heart, he asks this question because of some outward reason. Such types of expressions have been used by Allāh ﷻ on occasions of admonishment. For example, Allāh ﷻ says:

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا

“Till when the Messengers became despondent and they thought that they had been belied, Our help came to them.”

The Messengers knew from the bottom of their hearts that the promises of help which were made by Allāh ﷻ were absolutely true. His help is definitely going to come at some time or the other. However, when out of human constraints, they unwittingly became apprehensive and restless, Allāh ﷻ addressed His beloved and devoted servants [His Messengers] in an admonitory tone and asked them: “What, is it because of a slight delay in the help of Allāh that you are thinking that Allāh had made false promises to you?!”

Such admonitory tones are used hyperbolically. In like manner, when ‘Umar ؓ saw that the speech of ‘Alī ؓ and ‘Abbās ؓ has undertones of complaint against Abū Bakr ؓ, he asked them in an admonitory tone which was filled with love and affection that “Do you consider Abū Bakr to be a liar, treacherous person...? I swear by Allāh, that Abū Bakr was a pious and righteous person who followed the truth.” He said this despite knowing fully well that the love for Abū Bakr ؓ was so deeply embedded in their hearts that it could never be removed. Making statements which portray a complaint against the person you truly love is not becoming of a true lover.

The reality behind the orchard of Fidak

The orchard of Fidak was a small orchard of date palms from which Rasūlullāh ﷺ used to give to his family the basic food requirements for the year. The remainder thereof used to be distributed among the poor and needy. After Rasūlullāh ﷺ left this world and Abū Bakr ؓ was appointed as his first deputy, Fāṭimah *radiyallāhu ‘anhā* came to him and asked for this orchard to be given to her as inheritance. Abū Bakr ؓ replied by saying that he heard Rasūlullāh ﷺ saying: “We Prophets do not inherit from anyone nor does anyone inherit from us. Whatever we leave behind is for charity and pledged for the sake of Allāh (*waqf*).” On hearing this, Fāṭimah *radiyallāhu ‘anhā* became sorrowful but did not say anything in this regard.

The orchard of Fidak was an ordinary orchard, and not a huge estate that was valued in the millions whereby someone could claim that the caliph usurped this “huge and massive” orchard for himself and his children so that they could lead a life of comfort and luxury from the income of this orchard. No caliph usurped this orchard for himself nor did any of them take it and give it to their offspring. Instead, they spent its income on its legal (*Shar‘ī*) recipients. When ‘Alī ؑ became the caliph, the orchard came under his administration as it had been under the administration of the previous caliphs. He also administered it as it was administered by the previous caliphs. He did not impose any of his personal authority onto it, but continued in the manner of the previous caliphs. If the Shī‘ah claim that the orchard of Fidak was the due right of the *Ahl Bayt* (family of Rasūlullāh ﷺ) and that the previous caliphs had usurped it, why did ‘Alī ؑ not return it to its rightful heirs during his caliphate?

The Shī‘ah reply to this by saying that the orchard of Fidak had already been usurped and that it is the norm of the innocent imāms that they do not take back something that was usurped. The Ahlus Sunnah reply to this by saying that according to you [Shī‘ahs], just as the orchard of Fidak was usurped, you also consider the caliphate to have been usurped. What, then, is the reason for ‘Alī ؑ to let an ordinary thing to go [i.e. the orchard] and yet he takes back the caliphate without thinking that it had been usurped?

They who claim this usurpation do not even think over the fact that the noble caliphs spent a frugal and ascetic life during their respective caliphates while at the same time, they used to give to the family of Rasūlullāh ﷺ 50-60 thousand dirhams and dinars at a time. Was this gift on each occasion ever less in value than the value of the orchard of Fidak? Ask any accountant to check the records and come to a figure. Leave alone the other gifts, just look at the gift of one occasion. When the wealth of the city of Bānū Shahzādī, Iran, came as booty,

the caliph of that time gave ‘Alī ؓ, Hasan ؓ and Husayn ؓ from the booty. In addition to this, he gave each of them 30 000 dirhams. Apart from this, Husayn ؓ received the city of Bānū together with all its precious stones. Each of these stones was so valuable that a single one could have been used to purchase 100 orchards like that of Fidak. Assuming that the orchard of Fidak was usurped, if after that, they were given so many valuable gifts with which thousands of orchards like Fidak could have been purchased, then the Shī‘ah should think equitably and answer: is this complaint not baseless that when a person takes one penny away from you and gives you 1000 in return? Does this person not deserve gratitude from you?

We ask the Shī‘ah that they are living in Iran for hundreds of years. This land was conquered by ‘Umar ؓ. Has he not paid the compensation for the “usurped” orchard of Fidak?

A misgiving and a reply to it

When Fāṭimah *radiyallāhu ‘anhā* asked Abū Bakr ؓ for her share from the lands which Rasūlullāh ﷺ left behind, Abū Bakr ؓ replied that the possessions of the Prophets are not inherited, they are given as charity in the cause of Allāh ﷻ.

On getting this reply from Abū Bakr ؓ, the words of the Hadīth state: “Fāṭimah, the daughter of Rasūlullāh ﷺ, became angry and abstained from speaking with Abū Bakr. She continued in this manner till she passed away.” (*Sahīh Bukhārī, Bāb Fard al-Khums*)

The objection to this is that after hearing these words of Rasūlullāh ﷺ, why did she become angry and displeased? Why did she not submit to these words and be pleased with them? After all, Abū Bakr ؓ was forced and excused from refusing her because he was acting on the words of Rasūlullāh ﷺ.

Since the Shī‘ah consider Fāṭimah *radiyallāhu ‘anhā* to be *ma‘sum*, this objection is quite severe against this belief of

theirs: that when the words of Rasūlullāh ﷺ were presented before her, she still bothered about a trivial thing [a piece of land] and gave such importance to it that she even severed relationships with the bosom friend and deputy of Rasūlullāh ﷺ. All this is totally against the status of being *ma'sūm* [as believed by the Shī'ah].

Just as it is the responsibility of the Ahlus Sunnah to give a reply to this objection, it is also the responsibility of the Shī'ah to do the same. They should give a reply as to why Fāṭimah *radiyallāhu 'anhā* became angry without any justification? Apart from refuting the Shī'ah, the Ahlus Sunnah also have to defend the Khawārij lest a Khārijī has the audacity to make such statements against Fāṭimah *radiyallāhu 'anhā*. That the demise of Rasūlullāh ﷺ was still fresh, how could she have even asked for her inheritance at such a tragic time. And that it was not becoming of her ascetic position. As for the Shī'ah, she was *ma'sūm*. When Abū Bakr ؓ related the exact words of Rasūlullāh ﷺ to her, she ought to have submitted to them with her heart and soul. Why did she get angry?

No objection can be levelled against Abū Bakr ؓ in this incident. If there is any objection and misgiving, it is concerning Fāṭimah *radiyallāhu 'anhā*. A reply to it rests on the shoulders of both groups – the Ahlus Sunnah and the Shī'ah. The Shī'ah can worry about their selves. The Ahlus Sunnah wal Jamā'ah, who are the servants of the family of prophet-hood and the beloved ones of the family of Rasūlullāh ﷺ have the following to say about the blamelessness of Fāṭimah *radiyallāhu 'anhā*.

The Traditions wherein Fāṭimah's *radiyallāhu 'anhā* statements expressing displeasure and anger are mentioned, are quite different. Some Traditions say: فغضبت فاطمة – Fāṭimah *radiyallāhu 'anhā* became angry. Some Traditions of *Bukhārī*

and *Muslim* say: فوجدت فاطمة . For example, in the *Sahīh* of Imām Bukhārī, vol. 2, p. 609 in the chapter on the battle of Khaybar, the words are فوجدت فاطمة على أبي بكر . The word وجدت is used in the meaning of anger, it also shows sorrow, grief, remorse and unhappiness.

When Fāṭimah *radīyallāhu ‘anhā* asked for the share of her inheritance from Abū Bakr رضي الله عنه and the latter related the previously mentioned Hadīth of Rasūlullāh ﷺ to her, it would not be surprising that she became remorseful and regretful for having made such a request. The reason for this is that when the Prophets, Messengers and close servants of Allāh ﷻ do something that is minutely off the track or if they overlook the slightest thing, they become remorseful and ashamed. Just like the remorse expressed by Ādam عليه السلام for having eaten from the forbidden tree, or the remorse expressed by Nūh عليه السلام for unknowingly supplicating in favour of his son, or of Mūsā عليه السلام beign ashamed for killing someone. All these incidents are related in the Qur’ān.

It is therefore not surprising for Fāṭimah *radīyallāhu ‘anhā* to express remorse over making such a request: “Why did I request for this inheritance unknowingly? Had I known this Hadīth that the Prophets’ wealth is not inherited and that whatever they leave is given in charity, I would have never ever asked for this inheritance.” It was during this period of regret and remorse that Fāṭimah *radīyallāhu ‘anhā* fell ill. It was due to this illness of hers that her contact with Abū Bakr رضي الله عنه was not as it was previously. Her meeting and speaking with him was not as it had been previously. As for the pain that she experienced over her separation from Rasūlullāh ﷺ, this did not diminish in any way. It was not such that she completely severed all speech and greetings with Abū Bakr رضي الله عنه. Such severance of contact is not permitted for more than three days. How could she have done this for the rest of her life?

Moreover, everyone is aware of the fact that Fāṭimah *radiyallāhu ‘anhā* was not a *mahram* [one with whom a person is not permitted to marry] of Abū Bakr رضي الله عنه whereby she could have always engaged in conversations with him. Then because of this incident she abandoned this because it is not permitted to converse with a *ghayr mahram* without any real need to do so.

So the reason behind Fāṭimah’s *radiyallāhu ‘anhā* solitude and aloofness was actually this remorse, her illness, and the pain that she experienced at being separated from Rasūlullāh ﷺ because of the latter’s demise. Those who looked at all this outwardly, assumed that the reason for this was her anger and displeasure with Abū Bakr رضي الله عنه. It was for this reason that those who understood it in this way related the incident by using the word غضبت – that she became angry. Or, that the narrators who followed later on, used the word وجدت instead of وجدت by resorting to *riwāyah bi al-ma’nā* – i.e. narrating the meaning of the Hadīth and not the exact word of the Hadīth. The original and authentic Tradition is وجدت فاطمة – that Fāṭimah *radiyallāhu ‘anhā* was grief-stricken while غضبت فاطمة – Fāṭimah *radiyallāhu ‘anhā* became angry – is *riwāyah bi al-ma’nā*. The narrator assumed وجدت to mean anger and displeasure, and narrated it according to this understanding of his. In essence, she did not become angry or displeased. Rather, due to human constraints, she expressed a natural and spontaneous grief and sorrow which was actually evidence of her high level of piety. Such temporary distress and sorrow is not even against the lofty position of the Prophets – as had occurred between Mūsā عليه السلام and Hārūn عليه السلام. We cannot refer to it as a dispute and fight. Such incidents do occur and are very quickly resolved. In fact,

at times they are a cause of an increase in love. And the relationship becomes stronger than before.

Even if we were to accept that Fāṭimah *radiyallāhu ‘anhā* had become angry and displeased with Abū Bakr رضي الله عنه, it does not prove that Abū Bakr رضي الله عنه was at fault. It is possible that Fāṭimah *radiyallāhu ‘anhā* erroneously considered Abū Bakr رضي الله عنه to be at fault and therefore became angry at him. At times, the Prophets become angry at each other despite being *ma’sūm* – just as Mūsā عليه السلام became angry at Hārūn عليه السلام. This incident is related in the Qur’ān. Just as Mūsā عليه السلام and Hārūn عليه السلام are both considered to be excused and blameless, in like manner, we can consider both Fāṭimah *radiyallāhu ‘anhā* and Abū Bakr رضي الله عنه to be excused and blameless in this matter concerning inheritance.

If, even after this, the Shī‘ah still say that Abū Bakr رضي الله عنه was at fault, they should think that when Abū Bakr رضي الله عنه became repentant and went to the house of Fāṭimah *radiyallāhu ‘anhā* and obtained her happiness, the Shī‘ah should also be happy and pleased with him. The Shī‘ah believe that Fāṭimah *radiyallāhu ‘anhā* is *ma’sūm*. According to this belief of theirs, it is necessary to emulate someone who is *ma’sūm* and forbidden to act against such a person. Since Fāṭimah *radiyallāhu ‘anhā* became pleased with Abū Bakr رضي الله عنه, it will be forbidden for those who follow the Shī‘ah religion to be displeased with him. After Fāṭimah *radiyallāhu ‘anhā* became pleased with him, if anyone remains displeased with him, he may continue doing so, we are not bothered and concerned.

Now the question arises as to why did Fāṭimah *radiyallāhu ‘anhā* ask for this inheritance during such a painful and sad time. A reply to this is that she was not totally interested in the wealth and property. Her objective was to receive the blessed relics of Rasūlullāh ﷺ as a way of remembrance. Moreover, the quest for lawful sustenance is one of the salient features of the true and devoted friends of Allāh ﷻ. It is obvious that there can

be no wealth that is more lawful than that which was left behind by Rasūlullāh ﷺ. There is no possibility of such wealth being unlawful or reprehensible. Fāṭimah *radīyallāhu ‘anhā* thought that if she received the inheritance of Rasūlullāh ﷺ, she will certainly not have to worry about acquiring any other lawful sustenance. Moreover, it will be a source of consolation by having his blessed possession and a source of remembrance.

The Shī‘ah claim that Fāṭimah *radīyallāhu ‘anhā* became angry at Abū Bakr ؓ whereas it is stated in a Hadīth that Rasūlullāh ﷺ said:

فاطمة بضعة مني من أغضبها أغضبي

“Fāṭimah is a part of me. Whoever angers her has in fact angered me.”

It should be known that Abū Bakr ؓ is not included in this Hadīth because there is a difference between إغضاب and غضب.

The first word means to become angry while the second word means to intentionally cause someone to become angry. Abū Bakr ؓ did not make her angry. Instead, he related a Hadīth of Rasūlullāh ﷺ to her. She became angry for some reason or the other. The Shī‘ah should themselves inform us as to why she became angry without reason. The Ahlus Sunnah do not even say that she became angry. We say that based on lack of knowledge, Fāṭimah *radīyallāhu ‘anhā* asked for her inheritance and when Abū Bakr ؓ related the Hadīth of Rasūlullāh ﷺ to her, she became ashamed and remorseful for having made such an inappropriate and undeserving request. In her remorse and bashfulness, her relationship with Abū Bakr ؓ did not remain as it had been previously, while people incorrectly assumed it to be anger and displeasure. Abū Bakr ؓ was not a *mahram* to Fāṭimah *radīyallāhu ‘anhā* with whom conversations could continue and then be severed, whereby people could have the misgiving that she was displeased with

him. She spoke to him because there was a need to do so. When the need was fulfilled, it was no longer necessary for her to speak to him.

On one hand ‘Alī ﷺ continued remaining in the company of Abū Bakr ﷺ and also offered ṣalāh under his leadership. And on the other hand Abū Bakr ﷺ, in his perfect humility and concern, presented himself at the house of Fāṭimah *radīyallāhu ‘anhā* and excused himself for she may have become angry with him. He offered his apologies till she was pleased with him. He then returned to his house. Allāh ﷻ forbid, Abū Bakr ﷺ was not intoxicated by the caliphate and this leadership that he would not even bother about her. He became extremely concerned and uneasy by the grief that the beloved daughter of Rasūlullāh ﷺ was going through. He therefore presented himself to her and apologized to her.

If the Shī‘ah are not satisfied with this also, and still consider Abū Bakr ﷺ to be at fault, then we say that the “displeasure” that Abū Bakr ﷺ caused her was nothing. When ‘Alī ﷺ expressed his desire to marry the daughter of Abū Jahal, Fāṭimah *radīyallāhu ‘anhā* became extremely displeased. Consequently, Rasūlullāh ﷺ delivered a sermon in which he said:

فاطمة بضعة مني من أغضبها أغضبني

“Fāṭimah is a part of me. Whoever angers her has in fact angered me.”

Now on what basis did ‘Alī ﷺ express this desire [to marry the daughter of Abū Jahal]? On the other hand, Abū Bakr ﷺ based his refusal to give the inheritance on the basis of the exact words of Rasūlullāh ﷺ when he said that the Prophets do not inherit nor does anyone inherit from them. On the other hand, the basis for ‘Alī’s ﷺ desire was the normal domestic disputes that husband and wife occasionally have. On one occasion ‘Alī

ﷺ and Fāṭimah *radiyallāhu ‘anhā* had an argument. In his anger, ‘Alī ﷺ left the house and lied down in the masjid. On seeing him lying down in that state, Rasūlullāh ﷺ gave him the title of Abū Turāb (the father of dust – one who is lying in the dust).

The inheritance of the Prophet ﷺ

Abū Bakr ﷺ, ‘Umar ﷺ, ‘Uthmān ﷺ, ‘Alī ﷺ, ‘Ā’ishah *radiyallāhu ‘anhā* and others all narrate that Rasūlullāh ﷺ said: “There is no inheritance in our [Prophets’] wealth. Whatever we leave behind is given in charity for the cause of Allāh.”

The wisdom behind this is that the rest of the people should know that whatever difficulties and hardships the Prophets bore in inviting and calling towards the truth were all solely for the sake of Allāh ﷻ. They did not desire the world. To such an extent that even their own children do not receive anything in inheritance.

Moreover, the Prophets are like spiritual fathers for their followers. Their wealth will therefore be distributed to all members of their *ummah*. This wealth is not reserved for any particular individual.

The Prophets are always in the presence of Allāh ﷻ. The mastership of the true master [Allāh ﷻ] is always present before them. The Prophets therefore do not consider anything to be under their ownership. The pious therefore say:

الأنبياء لا يشهدون ملكاً مع الله

“The Prophets do not see the ownership of anyone before Allāh.”

Since the ownership of the true master [Allāh ﷻ] is concealed from the masses, they consider themselves to be superficial owners. However, the Prophets do not even consider

themselves to be superficial owners. They consider whatever that is in their hands to belong solely to Allāh ﷻ. When they sit to eat, they think that they are sitting on the dinner-mat of Allāh ﷻ - they have been merely permitted to enjoy and benefit from that food. It is for this reason that zakāt does not become compulsory on their wealth, nor is their wealth inherited or made into a bequest.

Rasūlullāh ﷺ is alive in his grave

It is the unanimous belief of all the Ahlus Sunnah wal Jamā‘ah that after their departure from this world, the Prophets ﷺ are alive in their graves. They are engaged in salāh and other acts of worship. Although this intervening life [life in the grave] is not perceived by us, it is, without doubt, a perceived and physical life because a spiritual life is enjoyed by everyone – believers and unbelievers as well.

It is established from authentic and explicit Ahādīth that the dead are able to hear but they cannot reply. It is stated in *Sahīh Bukhārī* and *Sahīh Muslim* and in other books of *Hadīth* that Rasūlullāh ﷺ addressed and spoke to those who were martyred at Badr. The following is related in a *Hadīth*:

ما من أحد يمر بقبر أخيه المؤمن كان يعرفه في الدنيا فيسلم عليه إلا عرفه ورد عليه السلام. رواه ابن عبد البر وصححه أبو محمد عبد الحق. وقال صلى الله عليه وسلم إن الميت يعرف من يغسله ويحمله ويدليه في قبره. رواه أحمد وغيره.

“The person who passes by the grave of his fellow believing brother whom he had known when he was alive, and then greets him, the dead person recognizes his greeting and replies to it.” This is narrated by Ibn ‘Abd al-Barr and Abū Muḥammad ‘Abd al-Ḥaqq says that it is a *sahīh* *Hadīth*. The Prophet ﷺ said: “The deceased knows who bathes him, who

carries him, and who lowers him in his grave.” This is narrated by Imām Aḥmad *rahmatullāhi ‘alayh* and others.¹

The *Musnad* of Abū Ya‘lā narrates from Anas ibn Mālīk رضي الله عنه that Rasūlullāh ﷺ said:

الأنبياء أحياء في قبورهم يصلون

“The Prophets are alive in their graves, offering *ṣalāh*.”

Shaykh Jalāl ad-Dīn Suyūṭī *rahmatullāhi ‘alayh* says that this *Ḥadīth* is *ḥasan* – a good *Ḥadīth*. ‘Allāmah Munāwī says in *Fayḍ al-Qadīr Sharḥ Jāmi‘ as-Ṣaghīr* that this is a *ṣaḥīḥ* (authentic) *Ḥadīth*.² ‘Allāmah Suyūṭī *rahmatullāhi ‘alayh* says in his *Mirqāt* and marginal notes to *Sunan Abī Dā‘ūd* that the *Aḥādīth* with regard to the Prophets being alive in their graves has reached the level of *tawātur* – narrated by such a large number of people that it is impossible for them to have fabricated a lie. The following is stated in *Inbāḥ al-Adhkiyā’ bi Ḥayāt al-Ambiyā’*:

حيات النبي صلى الله عليه وسلم في قبره هو وسائر الأنبياء معلومة عندنا علما قطعيا لما قام عندنا من الأدلة في ذلك وتواترت به الأخبار الدالة على ذلك.

“The fact that the Prophet ﷺ and all the other Prophets are alive in their respective graves is known with certainty. This is because this is established through proofs and *mutawātir Aḥādīth*.”

The purpose of these *Aḥādīth* is not to merely demonstrate that the Prophets are alive in their respective graves, but to also show that just as they were engaged in the worship of Allāh ﷻ in this world, so are they in this intervening world of the grave.

¹ Zurqānī: vol. 5, p. 334.

² Vol. 3, p. 184.

It is a rule of *balāghah* (rhetoric) that the last clause of a sentence is the actual intent of the entire sentence. Therefore, the actual object of the Hadīth: “The Prophets are alive in their graves, offering *ṣalāh*”, is to show that the Prophets are engaged in the worship of Allāh ﷻ in their graves. As for the first part of the sentence, this is more of a prelude for the second clause. The object is that although the pure bodies of the Prophets have moved from this world to the next, those same bodies are still engaged in the worship of Allāh ﷻ and other occupations that they had been engaged in in this world. The reason for specifically mentioning *ṣalāh* from among all other actions is that *ṣalāh* enjoys a special position – immediately after *īmān*. Moreover, *ṣalāh* is a coolness for the Prophets.

In short, their life in the grave is not only a spiritual one but a physical one as well. A spiritual life, the ability to hear and perceive – these are not peculiar to the Prophets only. Instead, authentic Ahādīth state that this is enjoyed by all humans. The purpose of the present Hadīth is to demonstrate the speciality that is enjoyed by the Prophets. A Hadīth states that Rasūlullāh ﷺ said: “You should send abundant salutations (*darūd*) to me on Fridays because these salutations of yours are presented to me.” The Sahābah ﷺ asked:

كيف تعرض صلاتنا عليك وقد ارميت يقولون بليت؟ فقال إن الله حرم على الأرض أن تأكل أجساد الأنبياء. أخرجه أبو داؤد وقال البيهقي له شواهد. وقال العلامة القاري رواه ابن حبان في صحيحه والحاكم وصححه. وقال النووي إسناده صحيح.

“How are our salutations presented to you when you have been reduced to bits?” Rasūlullāh ﷺ replied: “Allāh forbade the earth to eat the bodies of the Prophets.” Narrated by Abū Dā’ūd. Al-Bayhaqī says: “This Hadīth has other narrations in support of it.” ‘Allāmah al-Qārī says: “Ibn Hibbān narrated it in his Sahīh.

Hākim also narrated it and said that it is *ṣaḥīḥ*.” Nawawī says: “It’s chain of narrators is *ṣaḥīḥ*.”¹

This question of the *Ṣaḥābah* ﷺ and Rasūlullāh’s ﷺ reply to it is a clear proof that the life that they were referring to was physical life and not spiritual life alone. If this referred to salutations being presented to the soul of Rasūlullāh ﷺ alone, then this question of the *Ṣaḥābah* ﷺ that he would have been reduced to bits and Rasūlullāh’s ﷺ reply that the earth is ordered not to eat the bodies of the Prophets would all have been meaningless. In order for deeds to be presented to the soul alone, it is not necessary for the body to be intact. Rasūlullāh ﷺ would have said to them: “What are you worrying about the body for? Your salutations will be presented to my soul.” For the deeds to be presented to the soul alone is not peculiar to the Prophets alone. Instead, it is established from authentic *Aḥādīth* that the deceased hear the greetings and the conversations of those who come to them. On certain days, the deeds of their relatives are presented to them. This is explained in detail in the book, *Aḥwāl al-Mawtā wa al-Qubūr* of ‘Allāmah Suyūṭī *rahmatullāhi ‘alayh*. As for the soul that is attached to the body and the deeds being presented to it – this is a distinctiveness of Rasūlullāh ﷺ. This is an explanation of what ‘Allāmah al-Qārī said in his commentary to *Mishkāṭ*.²

The *Sunan* of Ibn Mājah narrates from Abū ad-Dardā’ ﷺ that Rasūlullāh ﷺ said: “You should specifically send abundant salutations to me on a Friday. It is on this day that the angels of Allāh ﷻ are present in large numbers.” Abū ad-Dardā’ ﷺ says: “I asked:

¹ *Mirqāt*, vol. 2, p. 210.

² *Mirqāt*, vol. 2, p. 209.

وبعد الموت؟ قال إن الله حرم على الأرض أن تأكل أجساد الأنبياء فنبى الله حي يرزق.
رواه ابن ماجه. قال الديميري رجاله ثقات كذا في فيض القدير.

“Will our salutations be presented to you even after you pass away?” Rasūlullāh ﷺ replied: “Allāh forbade the earth from eating the bodies of the Prophets. So every Prophet of Allāh is alive and is given sustenance [from Allāh].” This Hadīth is narrated by Ibn Mājah. Ad-Damīrī says: “Its narrators are reliable.” As stated in *Fayḍ al-Qadīr*.¹

Shaykh Taqīy ad-Dīn Subkī *rahmatullāhi ‘alayh* says that Abū Bakr ؓ and ‘Umar ؓ disliked people raising their voices in Musjid-e-Nabawī. When anyone raised his voice in the Musjid-e-Nabawī, they would say to him:

لقد أذيت رسول الله صلى الله عليه وسلم في قبره

“[By raising your voice], you have hurt Rasūlullāh ﷺ in his grave.”

We learn from this that both of them believed Rasūlullāh ﷺ to be alive in his grave, and just as Allāh ﷻ had instructed the believers not to raise their voices in the presence of Rasūlullāh ﷺ when he was alive in this world, so too, they should not raise their voices after he departed from this world. Allāh ﷻ says in the Qur’ān:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ

“Do not raise your voices above the voice of the Prophet, nor speak loudly to him...” (Sūrah al-Hujūrāt, verse 2)

¹ *Fayḍ al-Qadīr*, vol. 2, p. 87. Az-Zurqānī says that Ibn Mājah narrated this Hadīth through reliable narrators from Abū Dardā’ ؓ. (Zurqānī, vol. 5, p. 336).

It was prohibited to speak loudly in his presence in this worldly life. It is also prohibited to speak loudly to him now that he is in this intervening life of the grave.

It was the habit of ‘Ā’ishah *radiyallāhu ‘anhā* that if anyone were to knock nails or hooks on the walls of the houses that were attached to Musjid-e-Nabawī, and the sound of the knocking reached her, she would immediately send a message to the person who was knocking the nails or hooks saying:

لا تؤذوا رسول الله صلى الله عليه وسلم

“Do not disturb Rasūlullāh ﷺ [with this noise of knocking nails, etc.].”

Shaykh Subkī *rahmatullāhi ‘alayh* says that it was the practise of all the *Ṣaḥābah* رضي الله عنهم and the pious people of the past that they would not raise their voices in Musjid-e-Nabawī out of respect for Rasūlullāh ﷺ. Allāh ﷻ says in the Qur’ān:

إِنَّ الَّذِينَ يَعْصُونَ أَصْوَاهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ فُلُؤْهِمْ لِلتَّقْوَى

“Surely those who lower their voices in the presence of the Messenger of Allāh – they are the ones whose hearts Allāh tested for piety.”

The chief of all the angels, Jibra’īl عليه السلام came to Rasūlullāh ﷺ on one occasion and sat before him with much respect. He then asked: “If you permit me, O Rasūlullāh! I will sit close to you.” Rasūlullāh ﷺ permitted him. Jibra’īl عليه السلام then placed his hands on Rasūlullāh’s ﷺ knees and spoke to him.

In like manner, when the angel of death came to Rasūlullāh ﷺ, he entered with much respect and deference, and with a soft

voice, he sought permission to take away his soul.¹ This is supported by the words of Allāh ﷻ:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

“Surely those who call you from outside the rooms, most of them do not possess intelligence.”

Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ said:

من صلى علي عند قبري سمعته ومن صلى علي نائيا بلغته

“Whoever sends salutations to me at my grave, I hear him personally. Whoever sends salutations to me from a distant place, it is conveyed to me [via the angels].”

It is clear that being near or far is on the physical basis and not spiritual basis. In explaining this Hadīth, ‘Allāmah al-Munāwī *rahmatullāhi ‘alayh* writes the following:

“The reason for this is that his soul has a relationship with the place of his body, i.e. the grave. And it is prohibited for the earth to eat the bodies of the Prophets. Therefore, his being in his grave is like that of a sleeping person – that his soul goes up according to its status in the sight of Allāh ﷻ and as much as Allāh ﷻ wills. This, despite the fact that his soul maintains its contact with his body. It is for this reason that Rasūlullāh ﷺ said that he hears the salutations of the person who is standing at his graveside and sending salutations to him. This Hadīth does not negate the other Hadīth wherein Rasūlullāh ﷺ said that we should send salutations to him irrespective of where we are. This means that we should not go through pains and difficulties to go to his grave again and again, because these salutations are conveyed to him irrespective of how far away we may be from him. Offering salutations to him at his grave side is more

¹ *Shifa’ as-Siqām*, p. 154.

virtuous than doing so from a distance. But what Rasūlullāh ﷺ is stopping us from doing is that by coming again and again to his graveside, this would diminish our respect and awe for him.”¹

The *Musnad* of Bazzār narrates from ‘Abdullāh ibn Mas‘ūd ؓ that the deeds of the *ummah* are presented to Rasūlullāh ﷺ and they supplicate for forgiveness for him.²

Based on all the above Traditions, it becomes absolutely clear that all the Prophets ﷺ are alive in their graves and that their bodies are safeguarded from decomposing and disintegrating. After their demise, they are not devoid of acts of worship. Rather, they offer *ṣalāh*, go for *ḥajj*, and are given provision from Allāh ﷻ. The person who goes to their graves and offers salutations, they hear them personally. The deeds of the *ummah* are also presented to them. These are all clear proofs that the Prophets are physically alive in their graves, and that their souls continue their contact with their bodies.

In short, the Prophets’ being alive in their graves is established through absolute proofs. It is also clear that the *ummah* placed the blessed body of Rasūlullāh ﷺ into his grave after his demise. The Sharī‘ah emphasised upon us to visit his grave. The deeds of the *ummah* are presented to Rasūlullāh ﷺ. He offers *ṣalāh* in his very grave. It is in his very grave that he receives sustenance from Allāh ﷻ. The fact that their bodies are placed and buried in graves is established through eye-witness accounts in which there is no room for doubts or misgivings. The claim that the bodies are moved from the graves to some other place is not established from any sources. The *mutawātir*

¹ *Fayḍ al-Qadīr*, vol. 6, p. 170.

² *Zurqānī*, vol. 5, p. 337.

Aḥādīth which establish the fact that the Prophets are alive, refer to their being alive in their graves and not in the heavens.¹

Their bodies are placed in the graves. It is therefore established that their life is a physical life and that the soul's essential contact is with the bodies in the graves. In short, it becomes clear from the above Traditions that after Rasūlullāh's ﷺ demise, his grave is his place of abode,² wherein his pure body is preserved – and not in the heavens. It is at that very place [his grave] where his soul maintains its contact with his body. It is at that very place where the deeds of his *ummah* are presented to him. At the same time, his blessed soul also has a contact with the supernatural world. Therefore, if his soul traverses through the universe and the highest levels of the heavens and earth by the permission of Allāh ﷻ, then it does not contradict [his soul being attached to him in his grave]. Allāh ﷻ has the power and choice to permit His special servant to traverse wherever He wills. It is a sign of immaturity and lack of intelligence to measure the matters of the hereafter and the life of the intervening world [of the grave] with the yardstick of this world.

‘Allāmah al-Qārī *rahmatullāhi ‘alayh* writes:

المعتقد المعتمد أنه صلى الله عليه وسلم حي في قبره كسائر الأنبياء في قبورهم وهم أحياء عند ربهم وأن لأرواحهم تعلقا بالعالم العلوي والسفلي كما كانوا في الحال الدنيوي فهم بحسب القلب عرشيون وباعتبار القلب فرشيون والله سبحانه أعلم بأحوال أرباب الكمال.

“The accepted and reliable belief is that Rasūlullāh ﷺ is alive in his grave just like all the other Prophets in their graves. They

¹ *Jadhb al-Qulūb*, p. 204.

² *Fath al-Bārī*, vol. 3, p. 329.

are alive in the sight of Allāh ﷻ. Their souls maintain a contact with both this world and the higher world just as they had such a contact during their worldly life. Based on this, they are the inhabitants of the heavens with their hearts, while they are inhabitants of earth with their bodies. Allāh ﷻ knows best the conditions of His perfect servants.”¹

The Prophets are without doubt alive in their graves and are engaged in *ṣalāh* and other acts of worship. However, on the night of *mi‘rāj* (the night when Rasūlullāh ﷺ ascended to the heavens) they were gathered at al-Musjid al-Aqsā in order to meet Rasūlullāh ﷺ. Thereafter, Allāh ﷻ enabled whichever Prophet He willed to meet Rasūlullāh ﷺ in the heavens. It is apparent that this meeting with the Prophets was both spiritual and physical (with the soul and the body) as stated by Shaykh Nūr al-Ḥaqq Dehlawī *rahimahullāh* in his book, *Taysīr al-Qārī*. It is also possible that on the night of *mi‘rāj*, the original bodies of the Prophets remained in their graves, and that their souls were gathered at al-Musjid al-Aqsā in order to meet Rasūlullāh ﷺ and that a duplicate of their physical bodies were made. However, the more obvious explanation is that the Prophets were gathered with the very bodies which are in their complete and preserved form in their graves. In accordance with Allāh’s absolute power, the meeting was both spiritual and physical, on this earth and in the heavens. All these movements – on earth and in the heavens – all took place both spiritually and physically. To reject the Ahādīth of Rasūlullāh ﷺ merely because these matters appear to be impossible is proof of foolishness and irreligiousness. Apart from this, the actual facts concerning how and in what state all this happened is known to Allāh ﷻ alone.

¹ *Sharḥ ash-Shifā’*, vol. 2, p. 142.

A Hadīth states that the grave of a believer is broadened and a garden of paradise is made for him. So if the grave of Rasūlullāh ﷺ is made into *jannatul firdaus*, then what is so surprising about this?!

During the days when a siege was made on ‘Uthmān ؓ, someone said to him that he should go away to Syria so that he could be saved from this trial and tribulation. He replied: “I cannot leave *Dār al-Hijrah* (Madīnah) and the close proximity to Rasūlullāh ﷺ.”

On one occasion a gate was being made for ‘Alī’s ؓ house. He ordered that this gate should be made outside Madīnah so that the noise that is made in its manufacture does not come into Musjid-e-Nabawī and the noise does not disturb Rasūlullāh ﷺ.¹

Abū Nu‘aym and others narrate from Sa‘īd ibn Musayyib ؓ who said: “During the days when the incident of Hurrah took place, there was no one except me in the Musjid-e-Nabawī. When the time of ṣalāh would approach, I would hear the *adhān* from the grave of Rasūlullāh ﷺ. I would then offer my ṣalāh accordingly. Ṣalāh was not offered in Musjid-e-Nabawī for three days. I used to hear the *adhān* from the grave and then offer my ṣalāh.”²

This incident is also proof that Rasūlullāh’s ﷺ blessed soul is still connected to his pure body which is placed in his grave. Sayyid Samhūdī writes the following:

وأما أدلة حياة الأنبياء فمقتضاها حياة الأبدان كحالة الدنيا مع الإستغناء عن الغذاء ومع قوة النفوذ في العالم وقد أوضحنا المسئلة في كتابنا المسمى بالوفاء لما لحضرة المصطفى صلى الله عليه وسلم.

¹ Zurqānī: *Sharḥ al-Mawāhib*, vol. 8, p. 304. *Shifā’ as-Siqām*, p. 173.

² Zurqānī: *Sharḥ al-Mawāhib*, vol. 5, p. 332.

“All the proofs concerning the life of the Prophets [in their graves] demand that they are physically alive in the graves with their pure bodies just as they were alive with their bodies in this world. The only difference being that they are not in need of sustenance and that Allāh ﷻ blessed them with the power to come into this world. We explained this matter in detail in our book, *al-Wafā’ li mā li Ḥadrah al-Mustafā’*.”¹

It has been the practise of the entire *ummah* from the era of the Ṣahābah رضي الله عنهم, the Tābi‘īn and all the righteous ‘ulamā’ who followed them that when they went to visit the grave of Rasūlullāh ﷺ, they greeted him and many of them heard the reply coming from his grave with their own ears.²

This is clear proof of the fact that his blessed soul is attached to his pure body in that grave of his. He is greeted at that place and the reply to it is heard from that very place.

An objection and a reply to it

An objection to this is that the Qur’ān explicitly states that Rasūlullāh ﷺ died. Allāh ﷻ says:

إِنَّكَ مَيِّتٌ وَإِئْتَمُّ مَسْنُونٌ

“You are certainly to die and they are certainly to die as well.”

Rasūlullāh ﷺ said:

إِنِّي رَجُلٌ مَقْبُوضٌ

“I am a person whose soul is going to be taken away.”

On the day when Rasūlullāh ﷺ passed away, Abū Bakr رضي الله عنه said the following in his sermon:

¹ *Wafā’ al-Wafā’*, vol. 2, p. 407.

² *Fayd al-Qadīr*, vol. 2, p. 479.

فإن محمداً قد مات

“Surely Muḥammad has certainly passed away.”

This statement was accepted by all the Ṣaḥābah رضي الله عنهم. What, then, is the meaning of Rasūlullāh ﷺ being alive in his grave?

The answer to all this is that based on the order of the Qur’ān:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall taste death.”

Rasūlullāh ﷺ tasted death for a short while. Allāh ﷻ then gave him life again and prohibited the earth from eating his body. He is therefore alive with his physical body and this life of his is far more complete and perfect than that of the martyrs [regarding whom Allāh ﷻ also said that they are alive].¹

قال الإمام البيهقي في كتاب الإعتقاد الأنبياء عليهم الصلاة والسلام بعد ما قبضوا ردت إليهم أرواحهم فهم أحياء عند ربهم كالشهداء.

“Imām al-Bayhaqī says in *Kitāb al-I’tiqād*: After the life of the Prophets is taken away, their souls are returned to them. They are therefore alive with their Sustainer like the martyrs.”

‘Allāmah Ālūsī *rahimahullāh* says the following with regard to the life of martyrs:

واختلف في هذه الحياة فذهب كثير من السلف إلى أنها حقيقة بالروح والجسد ولكننا لا ندركها في هذه النشأة استدلووا لسياق قوله تعالى عند ربهم يرزقون وبأن الحياة الروحانية

¹ *Sharḥ al-Mawāhib*, vol. 5, p. 333. Also *Madārij an-Nubūwwah*, vol. 1, p. 169.

التي ليست بالجسد ليست من خواصهم فلا يكون لهم امتياز بذلك على من عداهم
 وذهب البعض إلى أنها روحانية.

“The ‘*ulamā*’ differ with regard to the life of the martyrs. Many of the past scholars are of the opinion that it is with the soul and the body, but that we are unable to perceive it in this world. Their proof in this regard is the verse of Allāh ﷻ wherein He says: ‘They are given sustenance by their Sustainer.’ As for spiritual life alone, this is not peculiar to the martyrs alone [because everyone else enjoys it as well]. If it was only a spiritual life, the martyrs will not enjoy any distinction over others. On the other hand, some ‘*ulamā*’ are of the opinion that the life of the martyrs is spiritual.”¹

Since the life of the martyrs is physical, the life of the Prophets, who are far higher and superior to the martyrs, will have to be even more physical.

‘Allāmah Subki *rahimahullāh* says that it is impossible for a martyr to enjoy a position that is higher and loftier than that of a Prophet. Moreover, the martyrs received this lofty status (i.e. being physically alive in their graves) on account of sacrificing their lives for the protection of the Sharī‘ah of the Prophet. Therefore, all those who wage jihād in the cause of Allāh ﷻ and are martyred right till the day of resurrection – the reward of all those martyrs will be recorded in favour of Rasūlullāh ﷺ. His position will be higher than all those martyrs. This is because Rasūlullāh ﷺ is the one who laid the foundation of Islam. His life will therefore be stronger and higher than the lives of all the martyrs of the world put together.”²

¹ *Rûḥ al-Ma‘ānī*, vol. 2, p. 17.

² *Shifā’ as-Siqām*, p. 140.

In addition to this, Rasūlullāh ﷺ was also a martyr. Shaykh Jalāl ad-Dīn Suyūṭī *rahimahullāh* says that it is very rare for a Prophet not to be a martyr as well. The Prophets are therefore alive both on the basis of being Prophets and martyrs as well.¹ Allāh ﷻ says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ

“Do not consider those who were killed in the cause of Allāh to be dead. Rather, they are alive with their Sustainer.”

Rasūlullāh ﷺ passed away as a martyr because his death was as a result of the poison that he was given by the Jews at Khaybar. (Narrated by Imām Bukhārī *rahimahullāh*).

أخرج أحمد وأبو يعلى والطبراني والحاكم والبيهقي عن ابن مسعود قال لان أحلف تسعا أن رسول الله صلى الله عليه وسلم قتل قتلا أحب إلي من أن أحلف واحدة أنه لم يقتل وذلك أن الله اتخذہ نبيا واتخذہ شهيدا.

“Imām Aḥmad, Abū Ya‘lā, Ṭabarānī, Hākīm and Bayhaqī narrate from Ibn Mas‘ūd ؓ who said: ‘I would rather take an oath nine times and say that Rasūlullāh ﷺ was killed than taking an oath one time and say that Rasūlullāh ﷺ was not killed. The reason for this is that Allāh ﷻ made him a Prophet and a martyr as well.’”²

¹ قال السيوطي وقل إلا وقد جمع مع النبوة وصف الشهادة فيدخلون في عموم قوله تعالى ولا تحسبن الذين قتلوا... الآية. زرقاني، ج 5 ص 332.

² Zurqānī, vol. 5, p. 332.

In fact, Rasūlullāh ﷺ is the leader of all the martyrs.¹ The deeds of all the martyrs are recorded in his book of deeds and placed in his scale of deeds. His life in the grave will therefore be more perfect and more stronger than that of all the martyrs put together. ‘Allāmah Shihāb Khifājī *rahimahullāh* writes:

الأنبياء والشهداء أحياء وحياة الأنبياء أقوى إذا لم يسلط عليهم الأرض فهم كالنائمين والنائم لا يسمع ولا ينطق حتى ينتبه حاشيه. حياة الأنبياء للبيهقي.

“The Prophets and the martyrs are both alive in their graves. But the life of the Prophets is much stronger. Since the earth hasn’t been given the permission to eat the bodies of the Prophets, it could be understood that they are just like sleeping people. A sleeping person does not hear nor speak as long as he does not turn his attention to anything.

The words of Maulānā Muhammad Qāsim Nānautwī *rahimahullāh* with regard to Rasūlullāh’s ﷺ life in his grave

All the past and latter scholars of the Ahlus Sunnah wal Jamā’ah are unanimous in this belief that the Prophets are alive in their graves, their bodies are protected from disintegration and they are engaged in the worship of Allāh ﷻ. The theologians, scholars of Hadīth, commentators of the Qur’ān, and pious servants of Allāh ﷻ from both Arabs and non-Arabs have written books and theses on this subject.

Towards the end of the 13th century *hijrī*, a leading personality of his time and a proficient theologian, Maulānā Muḥammad Qāsim Nānautwī *rahimahullāh*, wrote a book title *Āb-e-Ḥayāt*,

¹ لا شك في حياة النبي صلى الله عليه وسلم بعد وفاته وكذا سائر الأنبياء عليهم الصلاة والسلام أحياء في قبورهم حياة أكمل من حياة الشهداء التي أخبر الله تعالى بها في كتابه العزيز ونبيتنا صلى الله عليه وسلم سيد الشهداء وأعمال الشهداء في ميزانه. (سيد سمهودي: وفاء الوفاء، ج2، ص 405.

devoted to this subject. This book is a treasure house of interesting facts and realities.

In accordance with the words of Allāh ﷻ:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall taste death.”

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ

“You shall certainly die and they will certainly die as well.”

All past and latter scholars are unanimous in saying that apart from ‘Īsā عليه السلام, all the Prophets experienced death, they were shrouded, and they were placed in their graves. The theologians and scholars of Hadīth then say that after tasting this death once, the Prophets were given life again and will remain alive till the day of resurrection. Although they experienced death, it was not eternal and continuous. It was temporary and for a short while.

Maulānā Muḥammad Qāsim *rahimahullāh* says that the life and death of the Prophets is established through the Qur’ān, the Sunnah, the unanimous decision of the *ummah* and eye-witness accounts. Belief in this is necessary and rejection of it is not permissible. However, the reality, type and form of the death of the Prophets is different from that of the general body of believers. The death of ordinary believers removes life while the death of the Prophets conceals life. The death of the Prophets is external while their life is concealed internally. Just as the clouds conceal the sun, the life of the Prophets is concealed by death.

Allāh forbid, this statement of the Maulānā in no way whatsoever means that the Prophets do not experience death at all. Rather, he considers belief in their death to be necessary. His entire statement is actually specifying the type and form

that the death of the Prophets takes. He is in no way whatsoever rejecting the death of the Prophets. For example, the theologians differ with regard to the attributes of Allāh ﷻ - are they intrinsically part of Him or not. This difference of theirs is based on specifying the type and form that these attributes take and not in the attributes themselves. In like manner, Maulānā Nānautwī's entire statement concerns specifying the type and form that the death of the Prophets takes. As for belief in death itself, this he considers to be absolutely necessary. He says: "I consider the Prophets to be alive with those very bodies that they had in this world. At the same time, it is necessary to believe that they experienced death based on the words of Allāh ﷻ: 'Every soul shall taste death.' And 'You shall certainly die and they shall certainly die as well.'"¹

However, the life of the Prophets is concealed behind death. It is concealed from our outward eyes. It is not like the death of the rest of the believers whereby life is taken away completely. The Prophets are alive, and their death is a cover for their life, it does not completely remove life.²

In fact, at the time of death, the death of the Prophets is even more severe. The difference between the death of the Prophets and that of the general masses is like a lamp placed in a cauldron and closed from above, and that of a lamp that becomes wet and its light is therefore extinguished. While the lamp that is placed in a cauldron and closed from above causes the light to become concealed. The light is not extinguished. Rather, all its rays are confined within that cauldron. Since the lamp is confined within that cauldron, the intensity of its light increases drastically.

¹ *Latā'if Qāsimī*, p. 403.

² Muḥammad Qāsim Nānautwī: *Āb-e-Hayāt*, pp. 42-43.

Thus, by the death of ordinary believers, their light is totally extinguished, while by the death of the Prophets, their light is concealed and not extinguished. This, despite the fact that there seems to be no outward difference between the two. Whether a lamp is extinguished by water or whether it is placed in a cauldron, both these actions result in darkness.¹

Because of this outward death, the Prophets' being concealed in their graves will be considered to be equivalent to remaining in seclusion for 40 days or remained concealed.²

The proof of this is the following:

1. The blessed bodies of the Prophets remain in their complete form as previously and they are safeguarded from disintegration.
2. Their pure wives are forbidden to marry forever.
3. Their wealth is not inherited.

Each of the above is testimony to the fact that the Prophets are alive in their graves and that their souls have not been separated from their bodies. Rather, even after death, their souls maintain the relationship with the bodies as it had been previously. On the other hand, the souls of the martyrs are separated from their physical bodies. They leave these bodies of this world and attach themselves to the bodies of paradise. It seems that this is the reason behind the wealth of the martyrs being inherited while that of the Prophets is not inherited.

The words:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

¹ Ibid.

² Ibid, p. 43.

Applies to everyone – the masses and the Prophets as well. Moreover, the wives of martyrs are permitted to marry after the expiry of the *'iddah* (waiting period). This is also proof that their lives have come to an end. As for the wives of Rasūlullāh ﷺ, Allāh ﷻ says the following:

لَا تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا

“Do not ever marry his wives after his demise.”

This shows the prohibition of marrying his wives forever. This shows that their marriage has not come to an end. The words:

أَزْوَاجُهُ أُمَّهَاتُهُمْ

“His wives are their [believers’] mothers.”

Also prove this – that their marriage relationship still continues as before. The word أزواجه is the plural of زوجة which is an attribute showing eternity.

Allāh prohibits a person from marrying the wife [from a previous marriage] of one’s father. Allāh says:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاءُكُمْ

“Do not marry the women whom your fathers had married.”

Here the verb نكح is used. It is in the past tense and shows newness of an action [and is not used to show eternity] and that the marriage relationship has come to an end. Since the marriage relationship of the wives of Rasūlullāh ﷺ has not even been severed, they will be included in the words:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ

“[Forbidden to you are] married women...” (Sūrah an-Nisā’, verse 24)¹

The continuance of marriage without connection to the spirit and body is not imaginable. Despite the martyrs having life, there remains no connection with the physical body at the time of death. Difference between the death of ordinary believers and that of martyrs is that after the soul of martyrs severs its relationship with the original body, it establishes a relationship with other bodies. In this respect, they have both physical and spiritual life. As for the rest of the believers, when the soul is removed from the body, it does not attach itself to another body. The similarity between these two [martyrs and ordinary believers] is that there is no relationship with the bodies of this world. This being the case, how can the effects of this world still have a relationship with the bodies of this world?! How can their wealth and wives still have a relationship with them?! Why should their wealth not be distributed to their rightful heirs?! Why should their wives not remarry?! The souls require a relationship with wealth and wives because of the relationship with the physical bodies. It is not just a spiritual relationship. Therefore, once the physical contact is severed, the physical contact that existed with the wealth and wives will be even more eligible to be severed. Despite the martyrs being alive, their wives, like the wives of ordinary believers, have the right to remarry after the expiry of the *‘iddah*. And their wealth will be distributed among the rightful heirs according to the rules laid down.

The death of the martyrs requires that their first life comes to an end. While that life that is established from the Qur’ān and

¹ Ibid, p. 185.

authentic Ahādīth refers to a second life. The words of Allāh ﷻ – “with their Sustainer” – seem to suggest this.

On the other hand, the relationship of life with the Prophets is not severed. It is for this reason that the wives of Rasūlullāh ﷺ and the wealth of Rasūlullāh ﷺ will remain in his marriage and in his ownership. Others do not have the choice to marry his wives nor do the inheritors have the right to distribute the wealth.

In short, there is a world of difference between the death of the Prophets and that of ordinary believers. In the case of the Prophets, their “death” is concealed while in the case of ordinary believers, death puts an end to life. It is probably for this reason that when Allāh ﷻ addressed Rasūlullāh ﷺ and the believers about their respective deaths, He did so by separating the two. He first addressed Rasūlullāh ﷺ: إِنَّكَ مَيِّتٌ – you are certainly to die. He then addresses the believers separately by saying: وَإِنَّهُمْ مَيِّتُونَ – and they are certainly to die. He then completed this statement by saying: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ – You will all then dispute before your Sustainer on the day of resurrection.” In this latter statement, Allāh ﷻ addresses everyone. He could have done the same in the previous statement. He could have said: إِنَّكُمْ مَيِّتُونَ – you are all certainly to die. However, He addressed Rasūlullāh ﷺ and the general believers separately in order to show the difference in their deaths.

Just as there is a difference in the life of Rasūlullāh ﷺ and that of the ordinary believers, and just as there is a difference in the sleep of Rasūlullāh ﷺ and that of the ordinary believers, when he said:

تنام عيناى ولا ينام قلبى وكذلك الأنبياء تنام أعينهم ولا تنام قلوبهم (بخارى)

“My eyes sleep but my heart does not sleep. In like manner, the eyes of the Prophets sleep but their hearts do not sleep.”

In like manner there is a difference between the death of Rasūlullāh ﷺ and that of ordinary believers. A Hadīth states:

النوم أخو الموت

“Sleep is the brother of death.”

And Allāh ﷻ says:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

“Allāh takes away the lives when the time for their death arrives, and those that do not die, He takes them away in their sleep.” (Sūrah az-Zumar, verse 42)

Allāh ﷻ speaks of death and sleep in the same vein and uses the same words – إمساك and موت – to apply to both.

Since the soul of ordinary believers is “dead” and held back at the time of dreams, their perception and feelings are incapacitated. But this does not happen to the Prophets when they are dreaming. It is for this reason that there is no difference between the dreams of Prophets and the divine revelation that they receive when they are fully awake. The eyes of the Prophets are asleep but their hearts are awake. Their dreams are equal to divine revelation when they are fully awake. The story of Ibrāhīm عليه السلام and Ismā‘īl عليه السلام is testimony to this when the former said to his son:

إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى

“I see in a dream that I am slaughtering you, so tell me what you have to say in this regard.”

The intellectual and perceptual capabilities of ordinary believers is incapacitated when they are dreaming. Whereas the intellectual capabilities of the Prophets remains intact when they are dreaming.¹

The gist of what Maulānā Qāsim Nānautwī *rahimahullāh* wrote ends at this point. Those endowed with knowledge may refer to his book, *Āb-e-Hayāt*, for more details.

Based on Qur'ānic verses and the Aḥādīth of Rasūlullāh ﷺ, it is absolutely clear that the Prophets are physically and spiritually different from normal human beings. As regards the Prophets' proximity to Allāh ﷻ, they are closer to Him than Jibra'īl ﷺ, Mīkā'il ﷺ and all other angels. Allāh ﷻ created Ādam ﷺ with the power of His hands and placed the crown of caliphate on his head. Allāh ﷻ then caused this body that was created of soil to be prostrated by bodies that were made of light [i.e. the angels had to prostrate before Ādam ﷺ]. Allāh ﷻ conferred a special physical excellence to the Prophets over the rest of the humans. He made the bodies so pure, clean and fragrant, that the perspiration that emanated from their bodies used to be more fragrant than musk and umber.

أخرج البيهقي وغيره عن عائشة قالت قلت يا رسول الله إنك تدخل الخلاء فإذا خرجت دخلت في أترك فما أرى شيئا إلا أني أجد رائحة المسك. قال إنا معشر الأنبياء تنبت أجسادنا على أرواح أهل الجنة فما خرج منها من شيء ابتلعت الأرض. (الخصائص الكبرى، ج 1، ص 70)

Bayhaqī *rahimahullāh* and others narrate on the authority of 'Ā'ishah *radīyallāhu 'anhā* who said: "I said: 'O Messenger of Allāh! You go to the toilet. When you come out, I go after you. I do not see anything except that I get the fragrance of musk.'

¹ Ibid, pp. 218-220.

He replied: ‘We group of Prophets are such that the birth and growth of our bodies takes place like that of the souls of the people of paradise. Whatever leaves our bodies is immediately absorbed by the earth.’”¹

In other words, the bodies of the Prophets are pure and clean like the souls of the people of paradise. Just as the perspiration of the people of paradise is more fragrant than musk and umber, in like manner whatever leaves the bodies of the Prophets is more fragrant than musk and umber. In other words, the temperament, essence, psychological and physiological make of the bodies of the Prophets are all like that of the people of paradise. It is for this reason that after they pass away, their bodies are protected from decomposition just as the bodies and souls of the people of paradise are protected from decomposition. It is based on this, that some ‘*ulamā*’ are of the opinion that the excreta, urine, etc of Rasūlullāh ﷺ are all pure.²

It is related in a Hadīth that when Rasūlullāh ﷺ undertook a treatment of cupping, he ordered ‘Abdullāh ibn Zubayr ؓ to dispose of his blood at such a place where no one would see it. ‘Abdullāh ibn Zubayr ؓ drank this blood. When he returned, Rasūlullāh ﷺ asked him: “O ‘Abdullāh! What did you do with the blood?” He replied: “O Rasūlullāh! I placed it in a very

¹ In his *al-Khaṣā'is al-Kubrā*, vol. 1, p. 70, Shaykh Jalāl ad-Dīn Suyūṭī *rahimahullāh* says that the different chains of narrators of this Hadīth are reliable and that it is narrated through seven chains. Therefore those who consider this Hadīth to be fabricated are certainly wrong. In his commentary to *ash-Shifā'* of Qādī ‘Iyād *rahimahullāh*, ‘Allāmah Qārī *rahimahullāh* states that this Hadīth is reliable and established.

² Refer to *Sharḥ ash-Shifā'* of ‘Allāmah Qārī *rahimahullāh*, vol. 1, p. 160.

secret place where no one can ever see it.” Rasūlullāh ﷺ said: “You probably drank it. How sad.”¹

It is also related in Aḥādīth that Umm Ayman and Umm Yūsuf drank the urine of Rasūlullāh ﷺ and they never fell ill thereafter.²

It seems that the bodies of the Prophets is a sample of the body of their forefather, Ādam ﷺ which was created by the blessed hand of Allāh ﷻ. Their bodies therefore remain in their original form and are safeguarded from earthly changes. Just as the bodies of the people of paradise will remain safeguarded from changes, in like manner, the bodies of the Prophets remain safeguarded from changes. The original and most beloved of the children of Ādam ﷺ are the Prophets. A Ḥadīth states that the child is the secret of the father. It is therefore not farfetched to assume that the blessings and boons that Ādam ﷺ received due to being created directly by Allāh ﷻ, have also been inherited by the other Prophets from their forefather. The factor that is intrinsic for being the chosen and selected creation of Allāh ﷻ is restricted to the chosen ones of Allāh ﷻ. As for the bodies of the Prophets remaining untouched after their death, this is from among the intrinsic things which is reserved specifically for the special servants to inherit.³

The person who bears in mind the physical and spiritual distinctions of the Prophets will have no doubt whatsoever regarding the fact that although they are just like the rest of humans as regards their life, their essential and intrinsic life is

¹ Narrated by al-Bazzār, Abū Ya‘lā, Ṭabarānī, Ḥākim and Bayhaqī. Refer to *al-Khaṣā‘is al-Kubrā*, vol. 1, p. 68.

² Ibid, p. 71.

³ For details concerning the physical distinctions of Rasūlullāh ﷺ, refer to *Sharḥ ash-Shifā’* and *al-Khaṣā‘is al-Kubrā*.

totally different from that of other humans. Their awakefulness compared to that of the rest of the creation is not even like that of the ocean and a drop of water. This is a bit about their life and their remaining awake. As for their dreams, their eyes are asleep during this time while their hearts are awake. This is related at several places in the *Sahīh* of Imām Bukhārī *rahimahullāh*. It is also learnt from the *Ahādīth* of Imām Bukhārī *rahimahullāh* that the sleep of the Prophets does not break *wudū*.

نوم النبي عند الإمام الأعظم لا ينقض الوضوء حتما

“According to Imām al-A‘zam, the sleep of the Prophet certainly does not break *wudū*’.”

A *Hadīth* states:’

ما تشاءب نبي قط وما احتلم

“No Prophet every yawned nor did he experience a wet-dream.”

The reason for this is that both these things are through the whisperings and urges of Satan. And the Prophets are protected from Satan.¹

The dreams of the Prophets are divine revelations. The incident of Ibrāhīm عليه السلام is clear proof of this. When he said to his son:

إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى

“I see in a dream that I am slaughtering you. Tell me what you have to say in this regard.”

It is impossible for the dreams of the Prophets to be imaginary dreams. A *Hadīth* states:

¹ Zurqānī: *Sharh al-Mawāhib*, vol. 5, p. 248.

وكان النبي صلى الله عليه وسلم إذا نام لم نوقظه حتى يكون هو يستيقظ لأننا لا ندري ما يحدث له في نومه. (رواه البخاري باب الصعيد الطيب وضوء المسلم، من كتاب التيمم – ج 1 ص. 49، وقسطلاني ج 1 ص. 36. وفتح الباري ج 1 ص. 380)

“When Rasūlullāh ﷺ used to sleep, we would not wake him up till he wakes up himself. This is because we do not know what is happening to him in his sleep.”

When Mūsā عليه السلام and Yūshā‘ were travelling and the former slept away, he said: “I will not wake him up.” (*Bukhārī*)

Thus, just as the life, staying awake and dreams of the Prophets is different from that of the general body of believers, in like manner their death is also different from that of the general body of believers.

In the following verse:

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

Allāh ﷻ divided the “death” of people into two – one “death” at the time of sleep and the other, actual death [when a person dies]. It is clear that the “death” of the Prophets at the time of sleep is totally different from that of ordinary people. The perceptual and rational power of ordinary people are inactive when they are dreaming. Whereas that of the Prophets remain active. Their eyes are asleep but their hearts are awake. In other words, they are outwardly unconscious but they are internally awake and conscious.

In like manner, the actual death of the Prophets is different from that of ordinary people. They are outwardly dead but internally alive. This belief concerning the Prophets is necessary that due to human constraints, they sleep. But it is not necessary to believe that their sleeping is like ours. Rather,

consciousness is concealed in their dreaming. Similarly, it is necessary to believe that the Prophets also experience temporary death based on the verses:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall taste death.”

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

“You are certainly to die and they are certainly to die.”

However, it is not necessary to believe that their death is similar to ours and that they taste death exactly as we taste death. In fact, such a belief smacks of disrespect to them. Each person tastes death according to his position and rank [in the sight of Allāh ﷻ].

Maulānā Muḥammad Qāsim Nānautwī *rahimahullāh* explicitly states in his *Āb-e-Hayāt* and *Maktūbāt* that based on the above mentioned two verses, it is absolutely necessary to believe that the Prophets experience death. He then merely shows the difference in the type of death. It is clear from this that if actual death is experienced by everyone [Prophets and non-Prophets], this does not necessarily mean that the nature, type, level and manner of death will also have to be the same. There are certainly differences in this regard.

Thus, just as their awakefulness and consciousness is concealed when they are asleep or dreaming, why should it be impossible for their “life” to be concealed and hidden at the time of death?! The *auliya*’ (close friends of Allāh ﷻ) say that the possibilities are present. But in their temporary existence their non-existence is hidden. The existence of possibilities is not a real existence, it is merely an outward display.

كل ما في الكون وهم أو خيال — أو عكس في المرايا أو ظلال

“All that is in the universe is a notion, an imagination, a reflection in mirrors, or a shade.”

This body of ours is merely a mirror of our inner self. Our every step is a reflection of our non-existence which appears to be shining and splendorous. When a person falls ill, he begins to see death in his life. This illness is like a mirror in which man sees his death. No sooner he experiences helplessness and vulnerability, his intrinsic incapability comes out of its veil of temporary strength. When any tricky and difficult question or matter is presented to him, and he is unable to provide a solution for it, his intrinsic ignorance comes out of its veil of acquired and temporary knowledge.

Therefore, if in this 14th century [of Islam] a great scholar of Islam and one who has truly recognized Allāh ﷻ, i.e. Maulānā Nānautwī *rahimahullāh*, through his insight, sees the intrinsic life of the Prophets behind the veil of death, then what is so impossible about this.

إذا لم تر الهلال فسلم — لأناس رأوه بالأبصار

“If you have not seen the new moon, submit before those who have seen it with their own eyes.”

Life and death are certainly opposites. However, for one opposite to be concealed behind the other is an accepted fact for the Prophets and *auliya'*. Maulānā Rūmī *rahimahullāh* has gone to great detail in this regard in his *Mathnawī*.

I have gone to detail in this regard. My humble condition is such that when I think about the pure lives of the pious predecessors, the righteous and virtuous peoples of the past, and the eminent scholars, then I think that our life is like death, and that our remaining awake is like a dream. In other words, this defective and tainted life of ours is a veil for our death.

And that in this superficial wakefulness of ours, our dream of negligence is concealed. Our condition is like what a poet said:

وخبرني البواب أنك نائم — فقلت إذا استيقظت أيضا فنائم

“The guard informed me that you are asleep. I thought to myself, when you wake up you are also sleeping.”

A poet says:

اقتلونني اقتلونني يا ثقات — إن في قتلي حياتا في حيات

يا منير الحد يا روح البقا — اجتذب روحي وجد لي باللقا

“O you reliable ones! Kill me, kill me! Surely in killing me there is life in life. O the one who illuminates the cheek! O the soul of eternity! Take away my soul and be kind to me by meeting me.”

After explaining the proofs on the life of the Prophets, Imām Qurṭubī *rahimahullāh* writes:

يحصل من جملة القطع بأن موت الأنبياء إنما هو راجع إلى أن غيبوا عنا بحيث لا ندركهم وإن كانوا موجودين أحياء ولا يراهم أحد من نوعنا إلا من خصه الله تعالى بكرامة من أولياءه. انتهى. كذا في شرح المواهب للزرقاني ج5، ص 334 وكذا في أبناء الأذكياء بحياة الأنبياء للسيوطي ج2، ص 149. من مجموعة رسائل السيوطي.

“In the face of all the proofs, it becomes absolutely certain that the essence of the death of the Prophets is that they have been concealed from us in such a way that we cannot perceive them even though they are present and alive. None from among us can see them except him whom Allāh ﷻ chooses from His special friends.”

‘Allāmah Shiblī *rahimahullāh*, ‘Allāmah Suyūṭī *rahimahullāh*, ‘Allāmah Zurqānī *rahimahullāh* and Hāfiz Ibn Qayyim

rahimahullāh are all of the opinion that the preferred belief is that the essence of the death of the Prophets is that it is hidden from our eyes. They are certainly alive even though we cannot see this with our own eyes. This is like a sleeping person – he is alive but we do not perceive his life. This is the belief of all the scholars of Hadīth.

Imām Bayhaqī *rahimahullāh* writes that the death of the Prophets is not death in the true sense of the word. Rather, their death is merely unconsciousness and insensitivity.¹

‘Allāmah Munāwī *rahimahullāh* writes that sometimes, the word “death” is used to refer to lack of all perception and sensations.² For example, a Hadīth states that when a person wakes up from his sleep, he should recite the following invocation:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

“All praise is due to Allāh who gave us life after causing us to die. And to Him is the resurrection.”

In this Hadīth, the words “gave us life” mean “causing us to wake up” while “causing us to die” mean “causing us to sleep”. So in this context, “sleep” is referred to as “death”.

The same has been written by Shaykh Ibn ‘Alān Makkī *rahimahullāh* in *Kitāb al-Adhkār*. Refer to *Sharḥ Kitāb al-Adhkār*, vol. 1, p. 287. ‘Allāmah Zabīdī *rahimahullāh* has gone into quite a bit of details with regard to the different meanings and applications of the word “death”. Refer to *Sharḥ al-Qāmūs*, vol. 1, p. 586 for details.

¹ Imām Bayhaqī: *Juz’ Hayāt al-Ambiyā’*.

² ‘Allāmah Munāwī: *Fayḍ al-Qadīr*, vol. 5, p. 91.

The Pure Wives of Rasūlullāh ﷺ

Allāh ﷻ says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The īmānī existence and spiritual life of a believer is due to his connection and link with Rasūlullāh ﷺ. It is for this reason that Rasūlullāh ﷺ is a spiritual father to the believers. Another rendition of the above verse has the following words as well:

وَهُوَ أَبٌ لَهُمْ

“And he is a father to them.”

The wives of Rasūlullāh ﷺ are the mothers to the believers in the honour and respect that they deserve. Allāh ﷻ says:

يَا نِسَاءَ النَّبِيِّ لَسْنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا. وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ، إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا. وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا.

“O wives of the Prophet! You are not like any of the other women provided you fear [Allāh]. Therefore do not be too soft in speech lest he in whose heart is a disease should be moved with desire. But speak in an honourable manner. Remain in your homes and do not display yourselves as was the custom of displaying in the former days of ignorance. Establish the ṣalāh and continue giving the zakāh, and remain in the obedience of Allāh and His Messenger. Allāh only wants to remove loathsome things from you, O family of the Prophet, and to completely purify you. Remember what is recited in your

homes of Allāh's words and of wisdom. Surely Allāh knows the subtleties, all-aware." (Sūrah al-Aḥzāb, verses 32-34)

This grand title of *Ummahātul Mu'minīn* (Mothers of the believers) only applies to those specific women who remained in the marriage of Rasūlullāh ﷺ. Those whom he married but divorced before their coming to him are not given this title.

Since they have been given this title of Mothers of the believers, it is absolutely prohibited to marry them after the demise of Rasūlullāh ﷺ. Allāh ﷻ says:

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا. إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا. إِنْ تُبْذَرُوا شَيْئًا أَوْ تُخْفَوُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا.

"It does not behove you to hurt the Messenger of Allāh, nor to ever marry his wives after him. Surely this act of yours is a major sin in the sight of Allāh. If you say anything openly or conceal it, Allāh has knowledge of everything." (Sūrah al-Aḥzāb, verses 53-54)

Any self-respecting and self-honouring person will feel hurt to imagine his wife going to someone else after he has departed from this world. Can there be anyone more self-respecting and self-honouring in this entire world than Rasūlullāh ﷺ? Moreover, since they have been given the title of "Mothers of the believers", it is against their lofty status and position to enter into any other marriage. To marry your father's wife is both rationally and traditionally despicable. Allāh ﷻ says:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا.

"Do not marry the women whom your fathers had married, except what has already passed. This is an indecency, and a disgusting act, and an evil way." (Sūrah an-Nisā', verse 22)

The words “this is an indecency” make reference to the rational repulsiveness of this. In other words, it is rationally an open indecency for a person to marry the woman who was married to his father.

The words “and a disgusting act” make reference to the Shar‘ī repulsiveness of this. In other words, this act is despicable in the Sharī‘ah and a cause of Allāh’s intense displeasure.

The words “and an evil way” make reference to the social repulsiveness of this. Barā’ ibn ‘Āzib ؓ narrates: “I saw my maternal uncle carrying a flag. I asked him: ‘Where are you going to?’ He replied: ‘A person has married his father’s wife. Rasūlullāh ﷺ asked me to go and chop off his neck and attach all his wealth.’”¹

Since it is rationally, legally and socially despicable and repulsive to marry the wife of one’s physical father, how much more despicable and repulsive it will be to marry the wife of our spiritual father, Muḥammad Rasūlullāh ﷺ?!!

Another point in this regard is that if the wife begins to talk about the good qualities of her previous husband, the second husband will naturally dislike this. The Sharī‘ah strictly forbids us from marrying the wives of our physical and spiritual fathers so that we do not begin to harbour any ill-feeling towards them. This is especially so with regard to our spiritual father [Rasūlullāh ﷺ]. To harbour ill-feeling towards him is synonymous to wretchedness and unbelief.

The wives who remained in the company of Rasūlullāh ﷺ and learnt the different injunctions of the Sharī‘ah, especially those that are applicable to women, have to be conveyed to the people without any doubts and hesitation. Assuming his pure

¹ Narrated by ‘Abd ar-Razzāq, Ibn Abī Shaybah, Aḥmad, Hākim and Bayhaqī.

wives were to marry after him, critics would have got the opportunity to level accusations against their reliability and trustworthiness.

In verse 33 of Sūrah al-Ahzāb, Allāh ﷻ addresses the pure wives of Rasūlullāh ﷺ and says to them: “and to completely purify you”. This verse was certainly revealed with regard to them. This is clear from the context of the verses preceding it and those that come after it. There is no need to get into any polemics in order to prove this. From the beginning of the section till the end of it, Allāh ﷻ is addressing the wives of Rasūlullāh ﷺ. However, Rasūlullāh ﷺ included ‘Alī ؑ, Fāṭimah *radiyallāhu ‘anhā*, Ḥasan ؑ and Ḥusayn ؑ in this as well. He brought all of them together under his shawl and said:

اللهم هؤلاء أهل بيتي اذهب عنهم الرجس وطهرهم تطهيرا

“O Allāh! This is also my family. Remove loathsome things from them and completely purify them.”

This is similar to the following verse:

لَمْسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ...

“The masjid that was founded on piety from the very first day...”

This verse was essentially revealed with regard to Masjid-e-Qubā. However, Rasūlullāh ﷺ included Masjid-e-Nabawī in this ruling as well because it is even more eligible for this praise.

In like manner, the previously quoted verse was revealed with reference to the wives of Rasūlullāh ﷺ. But since his children were more eligible for this, he included them in it as well. As for his wives, they were included in his family from even before [he made this statement]. There was no need for him to include them under his shawl. The above verses were

specifically revealed in reference to the pure wives. They are addressed from the very beginning of that section till the end.

In fact, the rules of language demand that the wives be essentially considered to be a person's family while the children be considered after that. The reason for this is that the words *Ahl-e-Bayt* mean "people of the house", and the wife is considered first in this regard. As for the word "Āl", it was originally "Ahl". It will therefore refer to the wife.

The number of Rasūlullāh's ﷺ wives and the order in which he married them

Rasūlullāh ﷺ had 11 wives, two of whom had passed away in his very life: Khadījah *radiyallāhu 'anhā* and Zaynab bint Khuzaymah *radiyallāhu 'anhā*. Rasūlullāh ﷺ had nine wives at the time of his demise.

عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما تزوجت شيئا من نسائي ولا زوجت شيئا من بناتي إلا بوحي جاءني به جبرئيل عن ربي عز وجل. أخرجه عبد الملك بن محمد النيسابوري بسنده.

Abū Sa'īd al-Khudrī ؓ narrates that Rasūlullāh ﷺ said: "I did not marry any of my wives nor did I get any of my daughters married except by revelation from my Sustainer which was brought to me by Jibra'īl."¹

Umm al-Mu'minīn Khadījah *radiyallāhu 'anhā*

Khadījah *radiyallāhu 'anhā* is unanimously accepted as the first wife of Rasūlullāh ﷺ. She is also unanimously accepted as the first Muslim – no male or female preceded her in embracing Islam. She was from the Quraysh tribe. Her father's name was Khuwaylid and mother's name was Fāṭimah bint Zā'idah. Her

¹ *'Uyūn al-Athar*, vol. 2, p. 300.

lineage is as follows: Khadījah bint Khuwaylid ibn Asd ibn ‘Abd al-‘Uzzā ibn Quṣayy. Her lineage meets with that of Rasūlullāh ﷺ at the person called Quṣayy.¹

Since she was free from the customs and habits of *jāhilīyyah*, she was popularly referred to as *Tāhirah* (the pure one) even before Rasūlullāh’s ﷺ commission as a Prophet.

Her first marriage was with Abū Hālah ibn Zurārah Tamīmī. From this marriage, she had two sons by the name of Hind and Hālah. Both these children embraced Islam and are therefore *Ṣahābah*. Hind ibn Abī Hālah ؓ was very eloquent in his speech. The detailed Tradition with regard to the physical description of Rasūlullāh ﷺ is by and large narrated by him.

When Abū Hālah passed away, Khadījah *radīyallāhu ‘anhā* married ‘Atīq ibn ‘Ā’idh Makhzūmī from whom she got one daughter by the name of Hind. She also embraced Islam and is blessed with being among the *Ṣahābiyāt*. However, there are no Traditions narrated from her. After some time, ‘Atīq also passed away and Khadījah *radīyallāhu ‘anhā* remained a widow.²

Nafīсах bint Munībah narrates that Khadījah *radīyallāhu ‘anhā* was a very noble and wealthy woman. When she became a widow, every nobleman from the Quraysh desired to marry her. However, when Rasūlullāh ﷺ went on a trade journey with her goods and returned with immense profits, she became inclined towards him. She sent a message to him asking him what was stopping him from getting married? Rasūlullāh ﷺ replied: “I do not possess anything.” She asked him: “If this concern of yours is sorted out, and you are invited towards a woman who has wealth, beauty and compatibility, then do you still have any

¹ *Al-Isābah*, vol. 4, p. 281.

² *Zurqānī*, vol. 3, p. 220.

excuse?” Rasūlullāh ﷺ asked: “Who is that woman?” She replied: “Khadījah.” Rasūlullāh ﷺ accepted this proposal.¹

The actual reason is that the closer the time for Rasūlullāh’s ﷺ commission as a Prophet came, the more miracles of his prophet-hood were demonstrated. This used to happen through the statements of the ‘ulamā’ of the Taurāh and Injīl, by the statements of astrologers, or through unseen voices. When any scholar of the Taurāh or Injīl set eyes on him, he would immediately say: “This young man is going to be the final Prophet whose glad tidings were given by Mūsā عليه السلام and ‘Īsā عليه السلام.”

Khadījah *radiyallāhu ‘anhā* had full knowledge of these incidents. She had heard from her slave, Maysarah, the incidents that took place with Rasūlullāh ﷺ on the journey to Syria and the story of a monk. She had heard about Buḥayrā, the monk. Her cousin, Warāqah ibn Naufal was an eminent scholar of the Taurāh and Injīl. He was awaiting the dawn of the last Prophet. A detailed account in this regard was given in volume one of this book. Bearing in mind all these incidents, Khadījah’s *radiyallāhu ‘anhā* heart desired to marry Rasūlullāh ﷺ. Coincidentally, an incident occurred that in one of the festivals of *jāhilīyyah*, the women of Makkah gathered. Khadījah *radiyallāhu ‘anhā* was also among them. She suddenly sees a person appearing and announcing in a loud voice:

إنه سيكون في بلدكن نبي يقال له أحمد فمن استطاع منكن أن تكون زوجة له فلتفعل
فحصبته إلا خديجة فاغضت على قوله. رواه المدائني عن ابن عباس.

“There is going to be a Prophet in your city. His name will be Aḥmad. Whoever among you can become his wife should do

¹ *Al-Isābah*, vol. 4, p. 282.

so. On hearing this, all the women pelted him with stones, except Khadījah. She remained silent at what he said.”¹

Khadījah’s *radiyallāhu ‘anhā* heart was already filled with hopes and desires of having this wonderful opportunity of being his wife. After hearing this announcement, the fire of her hopes began burning even more.

A Tradition of Ibn Ishāq *rahimahullāh* states that when her slave, Maysarah, returned from the journey to Syria and related all the incidents that took place, and also the conversation with Nasīrā, the monk, then no sooner she heard all this, she said: “If what the Jewish astrologer said is true, then it can be no one but him [Muḥammad ﷺ].”²

We learn from this that the women’s assembly at that festival took place before the return of Maysarah. Khadījah’s *radiyallāhu ‘anhā* was not merely given the name *Tāhirah*, rather it was from Allāh ﷻ that He instilled this name in the minds of the people so that her purity and chastity may become well known. This is similar to Rasūlullāh ﷺ being given the title of *Amīn* – the trustworthy. This, so that his trustworthiness and credibility may be an accepted fact, and no one may have any reason to doubt this. It is for such occasions that it is said that the utterances of the people should be considered to be the kettle-drum of Allāh ﷻ. Khadījah *radiyallāhu ‘anhā* was the Maryam عليها السلام of her time. She therefore received a special share of the purity and chastity of Maryam عليها السلام, when Allāh ﷻ says in the Qur’ān:

وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

¹ Zurqānī, vol. 3, p. 220.

² Zurqānī, vol. 1, p. 200.

“He purified you and chose you over the women of the worlds.”

Khadijah *radiyallāhu ‘anhā* got a share of this and was given the name of Tāhirah. It is now obvious that such a pure and chaste woman will naturally be inclined towards a person who is pure and chaste. Allāh ﷻ correctly said, and who can be more correct than Him? Allāh ﷻ says:

الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

“The upright females for the upright males, and the upright males for the upright females.”

Everyone is aware that prophet-hood and messenger-ship is not any kingship. It has nothing to do with the luxuries and comforts of this world. There is no way that dirhams and dīnārs can remain in the house of a Prophet, unless it remains for a little while in wait for a person asking for a loan. Weeks and months go by without the coal-stove being lit. Nights pass without any light being lit. It is also a known fact that the love for wealth, riches, comforts, luxuries, jewellery, etc. are in the nature of women. Despite this and despite the fact that all the noblemen and wealthy people of Makkah desiring to marry Khadijah *radiyallāhu ‘anhā*, she inclines towards Muḥammad ﷺ. This is clear proof of her purity and chastity. From this, we can also gauge the high understanding and foresight of Khadijah *radiyallāhu ‘anhā*. To desire the marriage of a Prophet and a Messenger is not the work of an ordinary mind. It is only deep intelligence and foresight that can prepare one for such a desire. The reason is that intelligence shows that in order to enter into a marriage with a Prophet, the woman must be prepared to wash her hands off from this world. She must be prepared to cover her self with the duvets and blankets of poverty. The desire to marry a Prophet is synonymous to

desiring poverty and destitution. It is synonymous to inviting difficulties and hardships.

Imām Shāfi‘ī *rahimahullāh* says that if a person makes a will that when he dies, his wealth should be given to the most intelligent person in this world, it will have to be given to the most ascetic person in this world.¹

The reason for this is that the most intelligent person in this world is he who turns away from something that is fleeting and directs his attention towards something that is eternal. Can there be a person more foolish than he who sells the eternal bounties of the hereafter for a corpse?!

فَمَا رَجَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

“Their transaction was not profitable and they were not guided.”

Khadījah *radiyallāhu ‘anhā* fully considered all these factors and understood everything fully well and then made the first move of proposing to Rasūlullāh ﷺ. In so doing, she dashed all the hopes of the noblemen of Makkah. How could that blessed lady who had already resolved to shun the world ever bother to look at the slaves of this world?! When she had no concern for wealth, why should she have any concern for the wealthy?! How could the wealth and prosperity of a prosperous person ever incline this woman toward him? This very woman who is prepared to sacrifice her own wealth for the cause of Allāh ﷻ!

Rasūlullāh ﷺ consulted his kind uncle, Abū Tālīb, and accepted her proposal. Her father, Khuwaylid, had already passed away. However, her uncle, ‘Umar ibn Asad, was alive at that time and he attended the marriage.

¹ Ash-Sha‘rānī: *Tanbīh al-Mughtarrīn*, p. 50.

On the appointed date, Abū Tālib together with other members of the family including Hamzah, went to the house of Khadījah *radiyallāhu ‘anhā* and the marriage rites were performed. Abū Tālib read the marriage sermon (which was mentioned at the beginning of this book) and the dowry was set at 500 dirhams.¹

Khadījah *radiyallāhu ‘anhā* was 40 years old at that time while Rasūlullāh ﷺ was 25 years old. Waraqah ibn Naufal was also present for the marriage. When Abū Tālib completed his sermon, Waraqah ibn Naufal delivered a short speech.²

Some Traditions state that after the offer and acceptance of the proposal, Khadījah *radiyallāhu ‘anhā* had a cow slaughtered, food was cooked and fed to the guests.³

The initial stage of Khadījah’s *radiyallāhu ‘anhā* hope and wish was fulfilled. The destination [i.e. Rasūlullāh’s ﷺ commission as a Prophet] was still at a distance. The discomfort and unease at waiting for this remained with her. On one occasion, Rasūlullāh ﷺ went to Khadījah *radiyallāhu ‘anhā*. On seeing him, she immediately embraced him and hugged him to her bosom. She then said:

بأبي وأمي والله ما أفعل هذا لشيء ولكني أرجو أن تكون أنت النبي الذي سبعت فإن تكن هو فأعرف حقي ومنزلتي وأدع الإله الذي يبعثك لي. قالت فقال لها ولئن كنت أنا هو قد اصطنعت عندي ما لا أضيعه أبدا وإن يكن غيري فإن الإله الذي تصنعين هذا لأجله لا يضيعك أبدا. (باب تزويج النبي صلى الله عليه وسلم حديجة وفضلها)

“May my father and mother be sacrificed for you. I am not doing this for any ulterior motive. Rather it is my wish that you

¹ Zurqānī, vol. 3, p. 220.

² Ibid, vol. 3, p. 221.

³ Ibid.

will be the Prophet who is soon to be commissioned. And if you are commissioned, you may remember my right and position. You should also supplicate for me to the God who will commission you. Rasūlullāh ﷺ said: ‘I take an oath by Allāh that if I am made that Prophet, I will never forget the kindness that you showed to me. And if someone else is made a Prophet, you should understand that the God for whom you are doing this will never let your deeds go to waste.’”¹

Zubayr ibn Bakkār narrates that Khadījah *radīyallāhu ‘anhā* used to go repeatedly to Waraqah ibn Naufal and inquire about Rasūlullāh ﷺ. He would reply:

ما أراه إلا نبي هذه الأمة الذي بشر به موسى وعيسى

“I do not think that he is anyone but the Prophet of this nation whose gladtidings Mūsā and ‘Īsā gave.”

A Tradition states that on one occasion Khadījah *radīyallāhu ‘anhā* went to Waraqah and related something about Rasūlullāh ﷺ to him. In reply, Waraqah said a poem. A part of it is as follows:

هذه خديجة تأتيني لأخبرها — وما لنا نخفي الغيب من خبر

بأن أحمد يأتيه فيخبره — جبريل أنك مبعوث إلى البشر

“This Khadījah comes to me again and again so that I may inform her, but I do not have knowledge of the unseen that Jibra’īl will come to Aḥmad and inform him saying: ‘You are commissioned [as a Prophet] to mankind.’”

فقلت علي الذي ترجين ينجزه — لك إلا له فرجي والخير وانتظري

¹ *Fath al-Bārī*, vol. 7, p. 200.

“I said to her: It is not far fetched to assume that what you are hoping for, Allāh will certainly cause it to take place. You should therefore place your hopes in Allāh and remain waiting.”¹

Children

It was from Khadījah *radiyallāhu ‘anhā* that Rasūlullāh’s ﷺ four daughters were born: Zaynab *radiyallāhu ‘anhā*, Ruqayyah *radiyallāhu ‘anhā*, Umm Kulthūm *radiyallāhu ‘anhā* and Fāṭimah *radiyallāhu ‘anhā*. Two sons were also born from her. Details in this regard will be given under the chapter, Children, *inshā Allāh*. The sons passed away at a very young age. However, the daughters lived, grew up and also married.

Demise

As long as Khadījah *radiyallāhu ‘anhā* remained alive, Rasūlullāh ﷺ did not enter into any other marriage. She passed away 10 years after prophet-hood in Makkah (or three years before the emigration to Madīnah). She was buried in Hajūn. Rasūlullāh ﷺ personally lowered her into her grave. The *janāzah ṣalāh* was not prescribed at that time. She remained in the marriage of Rasūlullāh ﷺ for 25 years. She passed away at the age of 65.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“To Allāh we belong and to Him is our return.”

¹ *Al-Isābah*, under the biography of Waraqah ibn Naufal. These lines of Waraqah are also narrated in *Mustadrak*. Hāfiẓ Dhahabî remains silent in this regard. There are other lines in this regard, wherein Khadījah’s *radiyallāhu ‘anhā* desire and longing can be gauged. Refer to *Raud al-Anif*, vol. 1, pp. 125-127.

Virtues and merits

The *Sahīh* of Imām Bukhārī *rahimahullāh* and Imām Muslim *rahimahullāh* narrate from Abū Hurayrah رضي الله عنه that on one occasion, Jibra’īl عليه السلام came to Rasūlullāh ﷺ and said: “O Messenger of Allāh! This Khadījah is about to bring some food to you. When she does so, convey her Sustainer’s *salāms* (greetings of peace) to her and my *salāms* to her as well. And give her glad tidings of a palace in paradise. This palace will be made of a single pearl. There will be no noise in this palace nor any hardships and difficulties.”

The Tradition of Imām Nasa’ī *rahimahullāh* states that on hearing the above, Khadījah *radiyallāhu ‘anhā* said:

إن الله هو السلام وعلى جبريل السلام ورحمة الله وبركاته. وزاد ابن السني من وجه آخر وعلى من سمع السلام إلا الشيطان.

“Surely Allāh ﷻ is *as-Salām* (the giver of peace) Himself. Peace be on Jibra’īl, the mercy of Allāh and His blessings also.” Ibn as-Sunnī adds from another chain of narrators: “And peace be on all those who hear this *salām*, except for Satan.”¹

Hāfiz Ibn Qayyim *rahimahullāh* says that for Allāh ﷻ to convey His *salām* to someone is a virtue and merit that is enjoyed by none other than Khadījah *radiyallāhu ‘anhā*. No one shares her in this merit.

The ‘*ulamā’* are unanimous that the most superior women are these three: Khadījah *radiyallāhu ‘anhā*, Fāṭimah *radiyallāhu ‘anhā* and ‘Ā’ishah *radiyallāhu ‘anhā*. However, they differ as to who is the most superior from these three. *Hāfiz* Ibn ‘Abd al-

¹ If students of *Ḥadīth* wish to learn about the details and sciences of this *Ḥadīth*, they may refer to *Fath al-Bārī*, vol. 7, p. 105, and *Sharḥ al-Mawāhib* of Zurqānī, vol. 3, p. 222. We have not provided these details here because they are connected more to Arabic rhetoric.

Barr *rahimahullāh* says that a Hadīth of Ibn ‘Abbās رضي الله عنه solves this problem:

سيدة نساء العالمين مريم ثم فاطمة ثم خديجة ثم آسية. قال وهذا حديث حسن يرفع الإشكال.

“The leader of the women of the entire universe is Maryam, then Fāṭimah, then Khadījah, and then Āsiyah (the wife of Pharaoh). Ibn ‘Abd al-Barr says that this is a good Hadīth and it solves this problem.”¹

Umm al-Mu‘minīn Saudah bint Zam‘ah *radiyallāhu ‘anhā*

A few days after the death of Khadījah *radiyallāhu ‘anhā*, Saudah *radiyallāhu ‘anhā* came into the marriage of Rasūlullāh ﷺ. She was also from the noblewomen of the Quraysh. Her lineage is Saudah bint Zam‘ah ibn Qays ibn ‘Abd Shams ibn ‘Abdūd ibn Naṣr ibn Mālīk ibn Ḥaṣl ibn ‘Āmir ibn Lu‘ayy.²

On reaching Lu‘ayy ibn Ghālib, her lineage meets with that of Rasūlullāh ﷺ. Her mother’s name was Shamūs bint Qays ibn ‘Amr ibn Zayd. She was from the Anṣār and the Banū Najjār tribe. She embraced Islam at the beginning. Her first marriage was with her cousin, Sukrān ibn ‘Amr. When the Ṣaḥābah رضي الله عنهم went on the second emigration to Abyssinia, Saudah *radiyallāhu ‘anhā* and her husband, Sukrān رضي الله عنه also went. When they were returning to Makkah, Sukrān رضي الله عنه passed away. They had one son by the name of ‘Abdur Raḥmān. He also embraced Islam and was martyred in the battle of Jalūlā.

¹ For further details, refer to Zurqānī, vol. 3, p. 223, *Fath al-Bārī*, and *Rûḥ al-Ma‘ānī* under the commentary to the verse: “O Maryam! Surely Allāh chose you...”

² *Sīrah Ibn Hishām* and *‘Uyûn al-Athar*.

Rasūlullāh ﷺ was extremely grief-stricken by the death of Khadījah *radiyallāhu ‘anhā*. Khaulāh bint *Hakīm radiyallāhu ‘anhā* came to him one day and said to him: “O Messenger of Allāh! I see you grief-stricken by the absence of Khadījah.” He replied: “Yes, she was the one who took care of all the children and saw to the running of the house.” Khaulāh *radiyallāhu ‘anhā* asked: “Should I not send a proposal on your behalf?” Rasūlullāh ﷺ replied: “It is the appropriate thing to do. And women are more suited for such a task. Where do you intend sending a proposal?” Khaulāh *radiyallāhu ‘anhā* replied: “If you desire a virgin wife, then you could marry the daughter of the most beloved person to you, ‘Ā’ishah, the daughter of Abū Bakr. And if you desire a widow, Saudah bint Zam‘ah is available. She brought īmān in you and follows you.” Rasūlullāh ﷺ said: “Send a proposal to both places.” Khaulāh *radiyallāhu ‘anhā* first went to Saudah and said to her: “Rasūlullāh ﷺ sent me with his proposal.” She replied: “I have no reason to say no, but you should speak to my father. Greet him in the *jāhili* way.” Khaulāh *radiyallāhu ‘anhā* says: “I went to him and greeted him by saying: ‘Good morning’. He asked: ‘Who is this?’ I replied: ‘I am Khaulāh.’ He welcomed me and asked: ‘What is the reason for your visit?’ She replied: ‘I have come to you with the proposal of Muḥammad ibn ‘Abdillāh ibn ‘Abd al-Muṭṭalib for your daughter.’ On hearing this, he said: ‘Without doubt he is a noble and suitable person. But I do not know what Saudah has to say about this.’ I said: ‘She is also ready.’ Rasūlullāh ﷺ thereafter went and the marriage was solemnized.”

When ‘Abdullāh ibn Zam‘ah, the brother of Saudah *radiyallāhu ‘anhā* heard about this marriage, he placed dust on his head [to display his disapproval]. Later when he embraced Islam, he regretted this action of his. Whenever he thought about this, he would say: “I was extremely immature on that

day when I placed dust on my head on hearing my sister's marriage to Rasūlullāh ﷺ.”¹

Since the marriage of Saudah *radiyallāhu ‘anhā* and ‘Ā’ishah *radiyallāhu ‘anhā* took place at almost the same time, the historians differ as to which marriage took place first. The correct and preferred opinion is that Saudah's *radiyallāhu ‘anhā* marriage took place first. The dowry was fixed at 400 dirhams.²

On one occasion, Rasūlullāh ﷺ intended divorcing Saudah *radiyallāhu ‘anhā*. She said to Rasūlullāh ﷺ: “O Rasūlullāh! Keep me in your marriage. It is my desire that I be raised among your wives on the day of resurrection. Since I am gone old, I will give my turn to ‘Ā’ishah.” Rasūlullāh ﷺ accepted this. It is learnt from some Traditions that he had already divorced her and revoked the divorce later on. Allāh ﷻ knows best.³

Saudah *radiyallāhu ‘anhā* was tall and quite heavily built. She had a humorous nature and used to make Rasūlullāh ﷺ laugh at times. She passed away in Dhul Hijjah 23 A.H. towards the end of the caliphate of ‘Umar ؓ.⁴

Others are of the opinion that she passed away in 54 A.H. Wāqidī *rahimahullāh* considers this to be authentic. Allāh knows best.⁵

¹ This Hadīth is narrated with a good chain by Imām Aḥmad *rahimahullāh*. Zurqānī, vol. 3, p. 227.

² Zurqānī, vol. 3, p. 227.

³ *Al-Isābah*, vol. 4, p. 437.

⁴ Narrated by Imām Bukhārī *rahimahullāh* in his *Tārīkh* through an authentic chain.

⁵ *Al-Isābah*, vol. 2, p. 339.

Umm al-Mu'minīn 'Ā'ishah Siddīqah *radiyallāhu 'anhā*

'Ā'ishah *radiyallāhu 'anhā* is the daughter of Abū Bakr ؓ. Her mother's name was Zaynab with the title of Umm Rūmān. 'Ā'ishah *radiyallāhu 'anhā* did not have any children of her own. However, she was given the title of Umm 'Abdillāh due to her nephew, 'Abdullāh ibn Zubayr. Rasūlullāh ﷺ married her after or with Saudah *radiyallāhu 'anhā* in Shawwāl 10 A.H.

Khawlah bint Hakīm *radiyallāhu 'anhā* conveyed the proposal on behalf of Rasūlullāh ﷺ. Abū Bakr ؓ said: "Muṭ'im ibn 'Adīyy had sent a proposal for his son, Jubayr, which I have already accepted." And Abū Bakr ؓ never ever went back on his promise. On saying this, he immediately went to the house of Muṭ'im and asked him: "What have you decided about the marriage?" Muṭ'im's wife was also present. He therefore addressed her asking: "What is your opinion in this regard?" She addressed Abū Bakr ؓ saying: "If my son were to marry your daughter, I have this strong feeling that he will abandon his religion, give up the religion of his forefathers and embrace your religion." Abū Bakr ؓ turned to Muṭ'im and asked him: "What do you have to say?" He replied: "You have already heard what my wife has to say." The tone in which Muṭ'im and his wife spoke to him was a clear indication to him that he no longer had to fulfil his promise. He returned to his house and informed Khawlah *radiyallāhu 'anhā* saying: "I accept Rasūlullāh's ﷺ proposal. He may come whenever he pleases." Rasūlullāh ﷺ went over, the marriage was solemnized and the dowry was set at 400 dirhams.

The marriage took place three years before the emigration to Madīnah in the month of Shawwāl in the 10th year of prophethood. 'Ā'ishah *radiyallāhu 'anhā* was six years old at that time. The marriage was consummated seven or eight months after the emigration, also in the month of Shawwāl. She was nine years and a few months old at that time. She remained in the

marriage of Rasūlullāh ﷺ for nine years. She was 18 years old when Rasūlullāh ﷺ passed away. She remained alive for another 48 years and passed away in 57 A.H. in Madīnah. In accordance with her request, she was buried at night in Jannatul Baqī‘ (the graveyard of Madīnah).

‘Ā’ishah *radiyallāhu ‘anhā* was 66 years old at the time of her death. Abū Hurayrah ؓ performed the *janāzah salāh*. Qāsim ibn Muḥammad, ‘Abdullāh ibn ‘Abd ar-Raḥmān, ‘Abdullāh ibn Abī ‘Atīq, ‘Urwah ibn Zubayr and ‘Abdullāh ibn Zubayr lowered her in her grave. [They were all her nephews].¹

We had related the Hadīth of Abū Sa‘īd al-Khudrī ؓ that Rasūlullāh ﷺ did not marry any woman without first receiving divine revelation from Allāh ﷻ via Jibra’īl ؑ. This also happened in the case of ‘Ā’ishah *radiyallāhu ‘anhā*. Imām Tirmidhī *rahimahullāh* narrates from ‘Abdullāh ibn ‘Umar ؓ that Rasūlullāh ﷺ said: “Jibra’īl came to me and informed me that Allāh ﷻ has performed my marriage to ‘Ā’ishah, the daughter of Abū Bakr. I was also shown an image² of ‘Ā’ishah, showing me that this is my wife.” A similar theme is also related in the Traditions of Imām Bukhārī *rahimahullāh* and Imām Muslim *rahimahullāh*.³

‘Ā’ishah *radiyallāhu ‘anhā* was a true daughter of Abū Bakr ؓ. She acquired a special share of his understanding, insight, intelligence and trustworthiness. Umm Rūmān was her mother.

¹ Zurqānī, vol. 3, pp.229-236.

² This is something to do with the unseen world and cannot be applied to this physical world. This cannot be used to show the legality of photographs. There are numerous Aḥādīth prohibiting photographs and curses on those who make them. The person who takes photographs while acknowledging that they are prohibited is a sinner. As for the one who takes them and believes that this is lawful, there is the fear of unbelief for him.

³ Zurqānī, vol. 3, p. 234.

Rasūlullāh ﷺ said about her: “The person who wants to see the *Hūrīs* of paradise, should look at Umm Rūmān.”¹

It was therefore the divine will of Allāh ﷻ that the daughter of Rasūlullāh’s ﷺ most beloved companion be given to him in marriage and placed under his training from a very young age. At such an age, the heart was absolutely clean and pure. No falsehood was ever painted on it. Her age was one of innocence. At the same time, there seems to be no falsehood from the father and mother. In fact, the father enjoys the title of *Siddīq* (one who treads the truth irrespective of what), he is the envy of the angels, he enjoys the constant companionship of Allāh ﷻ. The mother is like a *Hūrī* of paradise. On such a clear and pure tablet, whatever mark of the knowledge of prophethood is made on it will be so firmly embedded and so productive that it will never be wiped out.

Consequently, she acquired such in-depth and wide-ranging knowledge in a period of nine years, that after the demise of Rasūlullāh ﷺ, whenever the senior *Sahābah* ﷺ encountered any problems in understanding certain matters, they would consult with ‘Ā’ishah *radiyallāhu ‘anhā*. Her knowledge, her jurisprudence and her knowledge of history were all accepted during the era of the *Sahābah* ﷺ. This was to such an extent that it has been said that one quarter of the injunctions of the Sharī‘ah have been narrated by her alone.

Abū Mūsā Ash‘arī ؓ says that whenever the *Sahābah* encountered any problem in understanding any matter, they would consult ‘Ā’ishah and they would certainly find a solution with her. (Narrated by Imām Tirmidhī *rahimahullāh*)

¹ Narrated by Imām Bukhārī *rahimahullāh* in his *Tārīkh*. Zurqānī, vol. 3, p. 229.

Knowledge

Imām Zuhri *rahimahullāh* says that if the knowledge of ‘Ā’ishah *radiyallāhu ‘anhā* was compared with that of the rest of the wives of Rasūlullāh ﷺ and all the other women of Islam, the knowledge of ‘Ā’ishah *radiyallāhu ‘anhā* would surpass all that.¹

Her eloquence in speech was such that Mu‘āwiyah *رضي الله عنه* says: “I have not come across any speaker more eloquent than ‘Ā’ishah.”²

She had deep knowledge of Arabic history and incidents. She knew many poems by heart. When she had to say something, she would almost certainly quote a poem in support of that.³

Abstinence

The above were a few examples of her knowledge. The following is an example of her abstinence. The fountain of all merits and virtues is two things: knowledge and abstinence. Abstinence refers to severing ties with this world. Just as love for this world is the root of all evil, abstinence from this world is the root of all good. O Allāh, make us abstinent in this world and bestow us the desire for the hereafter. An example of her abstinence is this:

Umm Durrah used to frequent the house of ‘Ā’ishah *radiyallāhu ‘anhā*. Umm Durrah narrates: On one occasion, ‘Abdullāh ibn Zubayr sent two bundles of money to ‘Ā’ishah. The money amounted to approximately 180 000 dirhams. ‘Ā’ishah *radiyallāhu ‘anhā* immediately began distributing this money. By the evening, she did not have a single dirham left.

¹ *Al-Isābah*, under the biography of ‘Ā’ishah *radiyallāhu ‘anhā*.

² *At-Tabarānī*.

³ Narrated by Abū az-Zinād and others. Zurqānī, p. 334.

She was fasting. When the sun set, she asked her servant to present some food. She brought some bread and olive oil. Umm Durrah said to her: “Had you bought some meat for one dirham, it would have been good for you.” ‘Ā’ishah *radīyallāhu ‘anhā* replied: “Had you reminded me [when I had the money] I would have bought it.”

‘Urwah رضي الله عنه says: “I saw ‘Ā’ishah distributing 70 000 dirhams at a time while she was wearing patched clothes.”¹

It was based on these qualities and merits that Rasūlullāh ﷺ loved her the most. Had he loved her solely because she was his only virgin wife, he would have certainly forgotten Khadījah *radīyallāhu ‘anhā*. However, he used to constantly think of her and make mention of her. When he used to slaughter any animal, he would certainly seek out the friends of Khadījah *radīyallāhu ‘anhā* and send some meat to them. He did not marry any other woman as long as she was alive. On the other hand, he married eight women while married to ‘Ā’ishah *radīyallāhu ‘anhā*. Allāh forbid, if Rasūlullāh ﷺ was marrying merely to fulfil his lust, he would never have married widows. Umm Salamah *radīyallāhu ‘anhā* and Safīyyah *radīyallāhu ‘anhā* were more beautiful than ‘Ā’ishah *radīyallāhu ‘anhā*. Rasūlullāh’s ﷺ object in entering into several marriages was to teach the *ummah* – that the injunctions and rulings that are related to women may be easily conveyed by his wives. What were the pure wives of Rasūlullāh ﷺ? They were actually students of a women’s school. The men were taught in Musjid-e-Nabawī while the pure wives were taught at the house of Rasūlullāh ﷺ. These very wives were to become teachers of the *ummah* later on. Each one of them acquired knowledge in accordance with her capability. However, ‘Ā’ishah *radīyallāhu ‘anhā* surpassed all of them in her knowledge and merits. This

¹ *Sifah as-Safwah*, vol. 2, p. 14.

is the bounty of Allāh ﷻ which He gives to whomever He wills. It is for this reason that she is considered to be the best woman after Fāṭimah *radiyallāhu ‘anhā* and Khadījah *radiyallāhu ‘anhā*.

These qualities and merits were naturally placed in the temperament of ‘Ā’ishah *radiyallāhu ‘anhā* by Allāh ﷻ. Allāh ﷻ then commanded His Messenger ﷺ to take her into his marriage so that those natural qualities and merits may come to the fore by staying with him and remaining under his tutelage. In this way, the world may benefit from her knowledge. Eventually, this is what happened – that the senior *Ṣaḥābah* ﷺ benefited from her knowledge.

‘Umar ﷺ, ‘Abdullāh ibn ‘Umar ﷺ, Abū Hurayrah ﷺ, Abū Mūsā Ash‘arī ﷺ, ‘Abdullāh ibn ‘Abbās ﷺ and other senior *Ṣaḥābah* ﷺ narrated from ‘Ā’ishah *radiyallāhu ‘anhā*. Senior *Tābī‘īn* like Sa‘īd ibn Musayyib, ‘Amr ibn Maymūn, ‘Alqamah ibn Qays, Masrūq, ‘Abdullāh ibn *Ḥakīm*, Aswad ibn Yazīd, Abū Salamah ibn ‘Abd ar-Raḥmān and others were her students.

After reading all these conditions and incidents, can a critic still have the audacity to say that this marriage with ‘Ā’ishah *radiyallāhu ‘anhā* was based on lust!? We seek refuge in Allāh ﷻ from such thoughts. This marriage was not out of lust but by the order of Allāh ﷻ and divine revelation.

Merits and virtues

1. ‘Ā’ishah *radiyallāhu ‘anhā* narrates: “One day, Rasūlullāh ﷺ said to me: ‘O ‘Ā’ishah! Here is Jibra‘īl, he conveys *salām* to you.’ I replied: ‘Peace be on him, and also the mercy and blessings of Allāh be on him.’ I then said: ‘O Rasūlullāh! You can see him while I cannot.’”

2. Abū Mūsā Ash‘arī ﷺ narrates that Rasūlullāh ﷺ said: “There are many men who reached great heights. However, from

among the women, it is only Maryam bint ‘Imrān and Āsiyah, the wife of Pharaoh, that have reached great heights. And the merit of ‘Ā’ishah over all other women is just like this: just like meat and broth over all other food.”¹

3. ‘Ā’ishah *radiyallāhu ‘anhā* says: “I have been bestowed with certain qualities from Allāh ﷻ. No woman apart from Maryam has been bestowed with these qualities. By Allāh, I am not saying this out of pride. I am merely enumerating the bounties and favours of Allāh ﷻ. They are:

- (a) Rasūlullāh ﷺ did not marry any virgin woman apart from me.
- (b) Before the marriage, the angels came down with an image of my self and showed it to Rasūlullāh ﷺ saying: ‘This is your wife. Allāh orders you to marry her.’
- (c) Rasūlullāh ﷺ used to love me the most.
- (d) I am the daughter of the person who was most beloved to Rasūlullāh ﷺ, viz. Abū Bakr ؓ.
- (e) Several verses in the Qur’ān were revealed proving my innocence. I was created pure and unadulterated. I am living with a pure and unadulterated person [Rasūlullāh ﷺ], and Allāh ﷻ promised my forgiveness and noble sustenance.
- (f) I saw Jibra’īl. None of the other wives of Rasūlullāh ﷺ saw Jibra’īl.
- (g) Jibra’īl would come with divine revelation to Rasūlullāh ﷺ while I was lying down with Rasūlullāh ﷺ under the same sheet. Jibra’īl did not come like this to any of the other wives.

¹ Imām Bukhārī, *Sahīh*, *Kitāb al-Manāqib*, *Bāb Fadl ‘Ā’ishah*.

- (h) I had two nights and two days with Rasūlullāh ﷺ while the other wives had one night and one day. (‘Ā’ishah *radiyallāhu ‘anhā* had one night and one day, which was her right. Later on, Saudah *radiyallāhu ‘anhā* gave her her turn because Saudah *radiyallāhu ‘anhā* had become old).
- (i) When Rasūlullāh ﷺ passed away, his head was in my lap.
- (j) He was buried in my room.¹

Umm al-Mu’minīn Hafṣah bint ‘Umar *radiyallāhu ‘anhā*

Hafṣah *radiyallāhu ‘anhā* is the daughter of ‘Umar ibn al-Khattāb ؓ. Her mother’s name is Zaynab bint Maz‘ūn *radiyallāhu ‘anhā*. Hafṣah *radiyallāhu ‘anhā* was born five years before prophet-hood at the time when the Quraysh were busy renovating the Ka‘bah. Her first marriage was with Khunays ibn Hudhāfah Sahnī ؓ. She emigrated with her husband to Madīnah. He passed away after the battle of Badr.²

When Hafṣah *radiyallāhu ‘anhā* was widowed, ‘Umar ؓ went to ‘Uthmān ؓ and said: “If you wish, I will get Hafṣah married to you.” ‘Uthmān ؓ replied: “I will think about the matter and inform you.” When I met him later on, ‘Uthmān ؓ excused himself and said that he does not intend marrying her. ‘Umar ؓ says: “I then went to Abū Bakr and said to him: ‘If you wish, I will get Hafṣah married to you.’” Abū Bakr ؓ remained silent and did not give any reply. I was quite grieved by his response. A few days later Rasūlullāh ﷺ proposed to her. I got Hafṣah

¹ Narrated by Abū Ya‘lā and al-Bazzāz. One of the narrators in this Hadīth is Mujālid. He is a good narrator. The remaining narrators are from the Ṣaḥīḥ of Imām Bukhārī *rahimahullāh* [and are therefore exceptionally good narrators]. *Majma‘uz Zawā‘id*, vol. 9, p. 241.

² Zurqānī, vol. 3, p. 236.

married to Rasūlullāh ﷺ. Abū Bakr met me after that and said: ‘O ‘Umar! You are probably angry with me. The reason why I did not give you any reply was that I knew that Rasūlullāh ﷺ was intending to propose to her. I therefore remained silent and did not feel it appropriate to reveal Rasūlullāh’s ﷺ secret. Had Rasūlullāh ﷺ not proposed to her, I would have certainly accepted your offer.”

The preferred opinion is that Rasūlullāh ﷺ married Hafṣah radiyallāhu ‘anhā in 3 A.H.¹

On one occasion Rasūlullāh ﷺ divorced Hafṣah radiyallāhu ‘anhā. Jibra’īl ﷺ came down with the divine instruction saying:

ارجع حفصة فإنها صوامة قوامة وإنها زوجتك في الجنة

“Take back Hafṣah for she fasts a lot, prays a lot and she is your wife in paradise.”²

Hafṣah radiyallāhu ‘anhā passed away in Madīnah in Sha‘bān 45 A.H. during the caliphate of Mu‘āwiyah ؓ. Marwān ibn Hakam performed the *janāzah salāh*. She was 60 years old at the time of her death. There is much difference with regard to the date of her death. The popular opinion is given here.

Umm al-Mu‘minīn Zaynab bint Khuzaymah radiyallāhu ‘anhā

Her name was Zaynab, but because she was extremely generous since before Islam, she was given the title *Umm al-Masākīn* – the mother of the poor. Her father’s name was Khuzaymah ibn al-Hārith Hilālī. Her first marriage was with ‘Abdullāh ibn Jahsh ؓ. He was martyred in 3 A.H. in the battle of Uhud. On the expiry of her ‘*iddah*, Rasūlullāh ﷺ proposed to

¹ *Al-Isābah*, vol. 4, p. 253.

² *Zurqānī*, vol. 3, p. 238.

her. The dowry was set at 500 dirhams. Two or three months after the marriage, she passed away. Rasūlullāh ﷺ personally performed the *janāzah salāh* and she was buried in Jannatul Baqī'. She was 30 years old at the time of her death.¹

Umm al-Mu'minīn Umm Salamah bint Abī Umayyah radiyallāhu 'anhā

Umm Salamah was her title while her name was Hind. She was the daughter of Abū Umayyah Qurashī Makhzūmī. Her mother's name was 'Ātikah bint 'Āmir ibn Rabī'ah. Her first marriage was with her cousin, Abū Salamah ibn 'Abd al-Asad Makhzūmī. She embraced Islam together with her husband and also undertook the first emigration to Abyssinia with him. On returning from there, she emigrated to Madīnah.

Abū Salamah ؓ participated in the battles of Badr and Uhud. In the battle of Uhud, he injured his side. He had to treat it for about a month till it got better. In the beginning of Muḥarram 4 A.H., Rasūlullāh ﷺ sent him at the head of a small army. They retruned after 29 days. On his return, his old wound resurfaced and he eventually passed away on account of it on 8 Jumādā al-Ukhrā 4 A.H.²

Umm Salamah radiyallāhu 'anhā says: "One day, my husband, Abū Salamah came into the house and said to me: 'I have heard a Ḥadīth from Rasūlullāh ﷺ which is more beloved to me than this world and whatever it contains. The Ḥadīth is: 'When a person is afflicted by any calamity and he says:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"To Allāh we belong and to Him is our return."

¹ Zurqānī, vol. 3, p. 249. 'Uyūn al-Athar, vol. 2, p. 303.

² 'Uyūn al-Athar, vol. 2, p. 304.

And then reads the following supplication:

اللَّهُمَّ عِنْدَكَ أَخْتَسِبُ مُصِيبَتِي هَذِهِ اللَّهُمَّ احْلُفْنِي فِيهَا بِخَيْرٍ مِنْهَا

“O Allāh! It is in You that I place my hope for the reward for this calamity. O Allāh! Bestow me with something better in place of it.”

“Then Allāh will certainly bestow him with something far better.”¹

Umm Salamah *radiyallāhu ‘anhā* says: “I remembered this Hadīth after the death of Abū Salamah. When I began reciting this supplication, I thought to my self, how will I get someone better than Abū Salamah? However, since it was a teaching of Rasūlullāh ﷺ, I recited this supplication. Consequently, the fruit of this supplication was that after the expiry of my ‘*iddah*, Rasūlullāh ﷺ proposed to me. There is nothing better than this in this world.”²

When Rasūlullāh ﷺ proposed to her, she offered the following excuses:

1. I am gone very old.
2. I have children. These orphans are under my care.
3. I am extremely jealous by nature.

Rasūlullāh ﷺ replied: “I am older than you. Your children are the children of Allāh and His Messenger. I will supplicate to Allāh ﷻ to remove that jealousy from you.”

¹ Narrated by Muslim, Tirmidhî, Abū Dā’ūd and Nasa’î.

² *Al-Isābah*, vol. 2, p. 335.

Rasūlullāh ﷺ supplicated for her and his supplication was accepted.¹

Rasūlullāh ﷺ married her towards the end of Shawwāl 4 A.H. Anas ؓ narrates that Rasūlullāh ﷺ gave her some goods in dowry, the value of which was 10 dirhams.²

Ibn Ishāq *rahimahullāh* narrates that Rasūlullāh ﷺ also gave her a mattress which was filled with date leaves, instead of wool. He also gave her a plate, a bowl and a mill-stone.³

Demise

There is much difference with regard to the date of her death. Imām Bukhārī *rahimahullāh* says in his *Tārīkh* that she passed away in 58 A.H. while Wāqidī *rahimahullāh* says 59 A.H.⁴ Ibn Hībbān *rahimahullāh* says that she passed away in 61 A.H. when she heard about the martyrdom of Husayn ؓ. Abū Nu‘aym *rahimahullāh* says that she passed away in 62 A.H. In his *al-Isābah* and *Taqrīb*, Hāfiz ‘Asqalānī *rahimahullāh* considers this last opinion to be preferable. Umm Salamah *radiyallāhu ‘anhā* was the last to pass away from the pure wives of Rasūlullāh ﷺ.⁵

Abū Hurayrah ؓ performed the *janāzah salāh*. She was 84 years old at the time.⁶

¹ ‘*Uyūn al-Athar*, vol. 2, p. 304, under the biography of Hind bint Abī Umayyah.

² Narrated in the *Musnad* of al-Bazzāz.

³ Zurqānī, vol. 3, p. 241.

⁴ Zurqānī, vol. 3, p. 341.

⁵ *Al-Isābah*, vol. 4, p. 459, under the biography of Umm Salamah *radiyallāhu ‘anhā*.

⁶ Ibid.

She was lowered into her grave by her two sons from her previous marriage. Their names were ‘Umar and Salamah. The following two persons were also there to lower her in her grave, ‘Abdullāh ibn ‘Abdillāh ibn Abī Umayyah and ‘Abdullāh ibn Wahb ibn Zam‘ah. She was buried in Jannatul Baqī‘. May Allāh ﷻ be pleased with her and may He shower His mercy on her.¹

Virtues and merits

The virtues, merits, beauty, understanding, insight and intelligence of Umm Salamah *radiyallāhu ‘anhā* were an accepted fact. At Hudaibiyah, Rasūlullāh ﷺ had instructed the Ṣahābah ﷺ to slaughter their sacrificial animals and shave their heads. He issued this instruction three times but because they were so overtaken by sorrow, they did not pay heed. When Umm Salamah *radiyallāhu ‘anhā* heard about this, she said to Rasūlullāh ﷺ: “O Rasūlullāh! These Companions are overtaken by grief and sorrow by this peace treaty. Do not instruct anyone to do anything. Rather, slaughter your animal and shave your head.” No sooner Rasūlullāh ﷺ slaughtered his animal, the Ṣahābah ﷺ rushed to slaughter their own animals and then shaved their heads as well. This problem was thus solved by the advice of Umm Salamah *radiyallāhu ‘anhā*. May Allāh ﷻ reward her.

She was extremely beautiful ‘Ā’ishah *radiyallāhu ‘anhā* says: “When Rasūlullāh ﷺ married her, I became extremely jealous of her because of her beauty and good looks.”²

¹ *Istī‘āb*, under the biography of Hind.

² *Al-Isābah*, vol. 4, p. 459.

Umm al-Mu'minīn Zaynab bint Jahsh *radiyallāhu 'anhā*

Zaynab bint Jahsh *radiyallāhu 'anhā* was the daughter of Rasūlullāh's ﷺ paternal aunt, Umaymah bint 'Abd al-Muttalib. In other words, she was his paternal cousin. Before coming into the marriage of Rasūlullāh ﷺ, she was married to Rasūlullāh's ﷺ adopted son and freed slave, Zayd ibn Hārithah ﷺ. Since there was no mutual compatibility, Zayd ﷺ divorced her. Zayd ﷺ was a freed slave while Zaynab *radiyallāhu 'anhā* was from a very distinguished family and the cousin of Rasūlullāh ﷺ. The Arabs considered it below their dignity to marry freed slaves. Therefore, when Rasūlullāh ﷺ proposed to Zaynab *radiyallāhu 'anhā* on behalf of Zayd ﷺ, Zaynab *radiyallāhu 'anhā* and her brother both refused blankly. The following verse was revealed:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا.

“It does not behove a believing male nor a believing female that when Allāh and His Messenger issue an order, for them to have a choice of their own. Whoever disobeys Allāh and His Messenger has certainly gone clearly astray.”

The “believing male” in this verse specifically refers to ‘Abdullāh ibn Jahsh ﷺ while the “believing female” refers to his sister, Zaynab *radiyallāhu 'anhā*. The verse means that it is not permitted for a believing male and female not to accept a matter that is decided by Allāh ﷻ and His Messenger ﷺ.

After the revelation of this verse, they both accepted and Zaynab *radiyallāhu 'anhā* married Zayd ﷺ in accordance with the order of Allāh ﷻ. Although the marriage took place, Zayd ﷺ remained contemptible and loathsome in the sight of Zaynab *radiyallāhu 'anhā*. There was therefore constant fighting and bickering in the house. Zayd ﷺ complained regularly to Rasūlullāh ﷺ with regard to Zaynab's *radiyallāhu 'anhā* lack of

affection towards him and said that he will leave her. Rasūlullāh ﷺ would stop him from divorcing her, and say to him: “You accepted to marry her because of me. If you are going to leave her now, it will cause you more disgrace. And I will feel ashamed in my own family.”

When these fights and arguments were mentioned to him repeatedly, Rasūlullāh ﷺ concluded in his heart that if Zayd divorces her, there will be no way of consoling her except by his personally marrying her. However, Rasūlullāh ﷺ feared the bad thoughts and accusations of the ignorant ones and the hypocrites. That they would say: “He has married his son’s wife and kept her in his own house.” They would say this although an adopted son is certainly not considered to be one’s own son. It was quite an old Arab custom that they considered it a great blemish to marry the wife of one’s adopted son. It was the divine will of Allāh ﷻ to break this old custom by the action of Rasūlullāh ﷺ. Allāh ﷻ informed him via divine revelation that when Zayd ﷺ divorces Zaynab *radiyallāhu ‘anhā*, she will come into his marriage. In so doing, the people will learn and realize that the injunction that is applied to the wife of one’s own son is not applicable to the wife of one’s adopted son.

In short, Rasūlullāh ﷺ was informed through revelation that Zaynab *radiyallāhu ‘anhā* will come into his marriage. However, because he was afraid of the accusations and insults of the mischief makers that he is marrying the wife of his adopted son, he did not divulge this information to anyone. He left it concealed in his heart and thought to himself that these words of Allāh ﷻ are totally true. They will certainly be realized at the appropriate time. Furthermore, Allāh ﷻ also did not order him to divulge this information at present. He therefore concealed this conceptual order in his heart, while he continued advising Zayd ﷺ not to divorce Zaynab *radiyallāhu ‘anhā*. This is also the order of the Sharī‘ah that the husband

should always be advised not to divorce his wife. That he should exercise patience over the lack of interest of the wife. If anyone learns, through revelation or inspiration, that this is going to happen in the future and that fate and destiny have already decided that this is going to happen, then he will have to follow the order of the Sharī‘ah at present. Fate and destiny will automatically bring to fruition whatever is supposed to be brought to fruition.

Eventually, Zayd ؓ came to Rasūlullāh ﷺ and said: “O Messenger of Allāh! I have become totally fed up and therefore issued a divorce to Zaynab.” Rasūlullāh ﷺ remained silent.

Anas ؓ narrates that when the ‘iddah of Zaynab *radiyallāhu ‘anhā* expired, Rasūlullāh ﷺ instructed Zayd ؓ to go personally to Zaynab and convey a proposal of marriage on behalf of Rasūlullāh ﷺ (so that it may become clear that whatever happened, happened with the approval of Zayd ؓ). Zayd ؓ took this proposal of Rasūlullāh ﷺ and went to the house of Zaynab *radiyallāhu ‘anhā*. He turned his back towards the door and stood there (although the order of *hijāb* was not yet revealed. This was the high level of Zayd’s ؓ piety and devoutness.) He then said: “O Zaynab! Rasūlullāh ﷺ has sent me with his proposal of marrying you.” She replied: “I cannot say anything until I have consulted with Allāh ﷻ.” She immediately got up, went to one corner where she used to offer her prayers and engaged in *istikhārah*.¹

Zaynab *radiyallāhu ‘anhā* did not consult any creation. She desired the counsel of Allāh ﷻ alone and asked Him for goodness because He alone is the true protector of the believers. Allāh ﷻ therefore, through His special protection, performed the marriage of Zaynab *radiyallāhu ‘anhā* with

¹ Seeking goodness from Allāh ﷻ by offering two rak‘ats of ṣalāh and making a special supplication to Him.

Rasūlullāh ﷺ in the heavens, in the presence of the angels. This announcement was made in the heavens. The need was to announce this on earth as well. Jibra'īl عليه السلام came down with this verse:

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا

“When Zayd accomplished his purpose with her, We got her married to you.” (Sūrah al-Aḥzāb, verse 37)

Rasūlullāh ﷺ then went to the house of Zaynab *radiyallāhu ‘anhā* and entered without seeking permission [because she was now his wife].¹

One Tradition states that Rasūlullāh ﷺ was in the house of ‘Ā’ishah *radiyallāhu ‘anhā* when this verse was revealed. When the verse was revealed, he smiled and turned towards the Ṣaḥābah رضي الله عنهم and asked, “Who is it who will go to Zaynab and give her these glad tidings.” Rasūlullāh ﷺ recited the following verse to them:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ، وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ. فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا. وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا.

“When you said to him upon whom Allāh had shown favour and upon whom you had shown favour: “Keep your wife to yourself and fear Allāh.” And you were concealing in your heart something which Allāh wants to reveal, and you were fearing the people. Whereas you ought to fear Allāh more. When Zayd accomplished his purpose with that woman, We gave her to you in marriage so that there may be no sin on the

¹ Narrated by Muslim, Aḥmad and Nasa’i. Also, *Fath al-Bārī*, vol. 8, p. 400.

believers in marrying the wives of their adopted sons once they have accomplished their purpose with them. And Allāh's command must be fulfilled." (Sūrah al-Aḥzāb, verse 37)

‘Ā’ishah *radiyallāhu ‘anhā* says: “When Rasūlullāh ﷺ recited this verse, I thought to my self that Zaynab is beautiful, that is accepted. However, she will now boast that Allāh ﷻ performed her marriage in the heavens.”¹

We learn from this Hadīth that Rasūlullāh ﷺ first sent a messenger to Zaynab *radiyallāhu ‘anhā* informing her that Allāh ﷻ had revealed these verses with regard to her marriage. When this news reached her, she immediately fell into a prostration of gratitude.²

Since the divine order and revelation had reached Zaynab *radiyallāhu ‘anhā*, Rasūlullāh ﷺ went into her house without seeking permission. The divine announcement of this marriage, her acceptance of it after Rasūlullāh ﷺ conveyed the message to her, her falling into prostration, and the fact that this proposal had been conveyed previously by Zayd ؑ - are all matters that are more than what actually takes place in a marriage. After entering her house, Rasūlullāh ﷺ asked her: “What is your name?” Her original name was Barraḥ. She therefore replied: “My name is Barraḥ.” Rasūlullāh ﷺ decided to call her Zaynab instead.³

After this incident, the hypocrites began making accusations and said: “On one hand, the Messenger says that it is unlawful to marry your son’s wives, while he himself is marrying the

¹ *Al-Isābah*, vol. 4, p. 313.

² Narrated by Ibn Sa’d from Ibn ‘Abbās ؓ through a weak chain. *Al-Isābah*, vol. 4, p. 313.

³ Ibn ‘Abd al-Barr: *Istī‘āb*, under the biography of Zaynab bint Jahsh *radiyallāhu ‘anhā*.

wife of his son (daughter-in-law).” Allāh ﷻ provides the following reply to these hypocrites:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

“Muhammad is not the father of any of you men. Rather, he is the Messenger of Allāh and the seal of Prophets. And Allāh is aware of everything.”

Eminent scholars and researchers relate the story of Zaynab’s *radiyallāhu ‘anhā* marriage to Rasūlullāh exactly as we have done. As for the story that has been propagated by the enemies of Islam and those bereft of any religiosity – this is a product of the fabrications of the hypocrites. They claim that Rasūlullāh’s ﷺ eyes fell on Zaynab *radiyallāhu ‘anhā* and his heart immediately became inclined towards her. And that the words of the Qur’ān “and you were concealing in your heart” actually refer to Rasūlullāh ﷺ concealing his love for her.

True believers can never ever believe this story. It is a product of the fabricators, forgers and liars, for which they have no proof. The commentators unanimously state that this story is a fabrication, a lie and a forgery. Apart from this story being baseless and unsubstantiated, it is also irrational. The reason being that Zaynab *radiyallāhu ‘anhā* was Rasūlullāh’s ﷺ paternal cousin. She used to be around him in her childhood. Rasūlullāh ﷺ saw her on numerous occasions. There was no *hijāb* with her nor was the order to observe *hijāb* revealed as yet. Even after her marriage [to Zayd ؑ], Zaynab *radiyallāhu ‘anhā* did not observe the *hijāb* with Rasūlullāh ﷺ. Now did Rasūlullāh ﷺ see her for the first time after her marriage with Zayd ؑ?! And he never saw her before this?! If he was attracted to her beauty, why did he ask Zayd ؑ to marry her? That too, considering the fact that Zaynab’s *radiyallāhu ‘anhā* family were not totally happy with this marriage? Why did

Rasūlullāh ﷺ not marry her from the very beginning, her family would have been extremely happy to have her married to Rasūlullāh ﷺ?!!

Rasūlullāh's ﷺ pure sight

It is rationally and traditionally established that the Prophet of Allāh ﷺ is *ma'sūm* (divinely protected from sin). His eyesight and his gaze are pure, chaste and untainted.

On the day when Makkah was conquered, Rasūlullāh ﷺ permitted the killing of certain people. He said: "Even if these people hold on to the cover of the Ka'bah, they should not be spared – they should be killed." Among them was a person by the name of 'Abdullāh ibn Sa'd ibn Abī Surh. 'Uthmān ؓ caught him by his hand and presented him before Rasūlullāh ﷺ and repeatedly asked Rasūlullāh ﷺ to accept his pledge of allegiance. In other words, that Rasūlullāh ﷺ should forgive him for his crimes. Rasūlullāh ﷺ remained silent. Eventually, after much persistence, he accepted his pledge. He then turned towards the gathering of people and said to them: "I remained silent all this while so that anyone of you could have got up and killed 'Abdullāh." An Anṣārī person said: "O Rasūlullāh! Why did you not just indicate to us with your eyes [and we would have understood and killed him]?" Rasūlullāh ﷺ replied:

مَا كَانَ لَنَبِيٍّ أَنْ يَكُونَ لَهُ خَائِنَةُ الْأَعْيُنِ

"It is not lawful for a Prophet to commit any treachery with his eyes."

Allāh ﷻ says:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

"Allāh knows the treachery of the eyes and what the chests conceal."

From this we learn that the eyes of a Prophet are protected from treachery. Just as a Prophet of Allāh ﷺ is *ma'sūm*, in like manner, his eyes are also *ma'sūm*. Moreover, Allāh ﷻ says in the Qur'ān:

فُلِّلِ الْمُؤْمِنِينَ يَعْصُوا مِنْ أَبْصَارِهِمْ

“Say to the believers to lower their gazes.”

From this we learn that to lower the gaze from looking at the unlawful is from among the requirements of īmān. Rasūlullāh ﷺ is the first believer among the creation. Just as the īmān of the entire universe is just a minute reflection of the īmān of Rasūlullāh ﷺ, in like manner the chastity and purity of the eyesight and gaze of the entire universe is a minute reflection of the chastity and purity of the eyesight and gaze of Rasūlullāh ﷺ. Moreover, Rasūlullāh's ﷺ soul was a conglomeration of sanctified and angelic qualities and attributes. It was pure of base desires. His companion, i.e. Satan who is the companion of every single person, was subjugated and under his control. He was forced to remain obedient to him. He therefore could not incline towards anything but good.

An explanation of the verse: And you were concealing in your heart something which Allāh wants to reveal, and you were fearing the people. Whereas you ought to fear Allāh more”

From the above explanation, it becomes absolutely clear that the hypocrites' claim that the words “you were concealing in your heart something which Allāh wants to reveal” meant that Rasūlullāh ﷺ was concealing his love for Zaynab *radiyallāhu 'anhā* is absolutely incorrect. This is nothing but a baseless fabrication. The correct meaning is that Allāh ﷻ informed you through revelation that after Zayd divorces Zaynab, she will come into your marriage. So what you actually concealed in your heart was this prediction of this marriage which Allāh ﷻ later brought to the open by the words “We gave her to you in

marriage”. As for the words “and you were fearing the people” – these mean that you were feeling shy to inform the people about this – that you order someone to divorce his wife. The word خشية means “to feel shy” or “to fear”. Rasūlullāh’s ﷺ fear was that the hypocrites would start taunting and criticizing him or that they would harbour ill thoughts about him. In so doing, it is they who will have to suffer the consequences.

The above explanation of this verse is narrated by Imām Zayn al-‘Ābidīn and as-Sadī. Hakīm Tirmidhī has gone at length in explaining that this Tradition is *hasan* - good. It is also the explanation chosen by Hāfiz ‘Asqalānī *rahimahullāh* in *Fath al-Bārī*.

Imām Qurtubī *rahimahullāh* quotes the explanation of Imām Zayn al-‘Ābidīn *rahimahullāh* in his *Tafsīr* and then writes:

قال علماءنا رحمة الله عليهم وهذا القول أحسن ما قيل في هذه الآية وهو الذي عليه أهل التحقيق من المفسرين والعلماء الراسخين كالزهري والقاضي بكر بن العلاء القشيري والقاضي أبي بكر بن العربي وغيرهم.

“Our ‘ulamā’ say that this explanation of this verse is the best. It is the explanation that is adopted by the eminent commentators and erudite ‘ulamā’ like az-Zuhrī, Qādī Bakr ibn al-‘Alā’ al-Qushayrī, Qādī Abū Bakr ibn al-‘Arabī and others.”¹

Date of the marriage

Hāfiz Ibn Sayyid an-Nās *rahimahullāh* says that Zaynab *radiyallāhu ‘anhā* came into the marriage of Rasūlullāh ﷺ in 4 A.H. while others say it was in 5 A.H. She was 35 years old at the time of her marriage.²

¹ *Tafsīr Qurtubī*, vol. 14, p. 190.

² *‘Uyūn al-Athar*, vol. 2, p. 304.

The dowry was stipulated as 400 dirhams. (*Sīrah Ibn Hishām*)

Ibn Ishāq *rahimahullāh* writes that this marriage was performed by her Zaynab's *radiyallāhu 'anhā* brother, Abū Aḥmad ibn Jaḥsh. This seems to contradict the previous Ḥadīth. It is possible that this marriage was performed later. Allāh ﷻ knows best.

Walimah

Since this marriage took place under the special supervision of Allāh ﷻ and then specific verses concerning it were revealed, Rasūlullāh ﷺ gave special attention to the *walimah* (marriage feast) for this marriage. The *Sahīh* of Imām Bukhārī *rahimahullāh* narrates from Anas ؓ that Rasūlullāh ﷺ did not pay as much attention to the *walimah* of any wife as he paid for his marriage to Zaynab bint Jaḥsh *radiyallāhu 'anhā*. He slaughtered a sheep and invited the people. He fed them meat and bread which they all ate to their fill. The people departed after the meal. However, three persons remained seated and continued talking. Due to his extreme bashfulness, Rasūlullāh ﷺ did not say anything to them. However, he got up from the assembly so that these people will get the message [that they should leave]. Rasūlullāh ﷺ went to the room of ‘Ā’ishah *radiyallāhu 'anhā* who congratulated him on the occasion of his marriage. He then went to the other wives and greeted them. In the meantime, these verses were revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ.

“O believers! Do not enter the houses of the Prophet except when you are permitted to a meal and not [so early as] to see its

preparation. But when you are invited, then go. Once you have eaten, disperse without lingering for idle talk. Surely this would cause harm to the Prophet and he might feel shy of [asking] you [to leave]. Allāh is not shy of saying the truth. When you go to ask his wives anything that you need, ask them from behind a screen. In this there is great purity for your hearts and their hearts.” (Sūrah al-Aḥzāb, verse 53)

The above is the gist of several Aḥādīth of Imām Bukhārī *rahimahullāh* and Imām Muslim *rahimahullāh*.

Virtues and merits

Zaynab *radiyallāhu ‘anhā* used to boast to the other wives of Rasūlullāh ﷺ that their marriages were conducted by their relatives while her marriage was conducted by Allāh ﷻ in the seven heavens. (*Tirmidhī*)

In reality, this was not boasting and bragging. Rather, it was expressing the bounties of Allāh ﷻ. Her extreme happiness and love for Allāh ﷻ caused her to express this bounty and favour of Allāh ﷻ. It is for this reason that Rasūlullāh ﷺ would also hear her saying this but he would remain silent.

Sha‘bī *rahimahullāh* narrates that Zaynab *radiyallāhu ‘anhā* used to say to Rasūlullāh ﷺ: “O Messenger of Allāh! I have three reasons to be proud of you: (1) My grandfather and your grandfather is the same person, i.e. ‘Abdul Muṭṭalib. Another Tradition states: “I am the daughter of your paternal aunt.” This also comes to the same meaning. (2) Allāh ﷻ performed your marriage to me in the heavens. (3) Jibra’īl عليه السلام was the one who was making all the arrangements in this regard.”¹

¹ Zurqānī, vol. 3, p. 246.

عن عائشة أنها قالت كانت زينب بنت جحش تساميني في المنزلة عند رسول الله صلى الله عليه وسلم وما رأيت امرأة قط خيرا في الدين من زينب وأتقى الله وأصدق حديثا وأوصل للرحم وأعظم صدقة.

“‘Ā’ishah *radiyallāhu ‘anhā* says: Zaynab bint Jahsh used to compare her position and my position before Rasūlullāh ﷺ. I have not come across a woman more religious than Zaynab, more fearful of Allāh, more truthful in speech, more concerned about maintaining relationships, and more generous in charity.”

The Tradition of Zuhri *rahimahullāh* has the following additional words:

وأشد تبذلا لنفسها في العمل الذي تتصدق به وتتقرب به إلى الله عز وجل.

“more hardworking and giving the income thereof in charity and gaining the proximity of Allāh ﷻ thereby.”¹

Piety

When the hypocrites accused ‘Ā’ishah *radiyallāhu ‘anhā* of adultery (details of which were given previously), Zaynab’s *radiyallāhu ‘anhā* sister, Hamnah bint Jahsh, in her naivety also joined this [accusation]. However, when Rasūlullāh ﷺ asked Zaynab *radiyallāhu ‘anhā* about ‘Ā’ishah *radiyallāhu ‘anhā*, the former replied:

يا رسول الله أحمى سمعي وبصري والله ما علمت عليها إلا خيرا. رواه البخاري، ج1، ص365، كتاب الشهادة باب تعديل النساء بعضهن بعضا.

¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, under the biography of Zaynab bint Jahsh *radiyallāhu ‘anhā*.

“O Rasūlullāh! I am safeguarding my ears and eyes. I take an oath by Allāh I do not know anything but good about ‘Ā’ishah.”

In other words, if I have not seen something with my own eyes or heard with my own ears, how can I utter it with my tongue? My knowledge and certainty about her is nothing but good.

It is a well known fact that ‘Ā’ishah *radīyallāhu ‘anhā* was her co-wife. She was also fully aware that ‘Ā’ishah *radīyallāhu ‘anhā* was the most beloved wife of Rasūlullāh ﷺ. Had she wanted, she could have said something that would have caused ‘Ā’ishah’s *radīyallāhu ‘anhā* status to fall in the sight of Rasūlullāh ﷺ. However, her excellent piety and faithfulness did not permit her to even remain silent. Instead, she took an oath in the name of Allāh ﷻ and confined herself to just one short sentence in order to emphasise her point. In a Tradition of *Sahīh Bukhārī*, ‘Ā’ishah *radīyallāhu ‘anhā* herself attests to the piety and faithfulness of Zaynab *radīyallāhu ‘anhā*:

فَعَصَمَهَا اللَّهُ بِالْوَرَعِ

“Allāh ﷻ protected her [from this tribulation] on account of her piety.”

Another Tradition quotes the following words of ‘Ā’ishah *radīyallāhu ‘anhā*:

وَإِنَّ اللَّهَ عَصَمَهَا بِالْوَرَعِ

“Surely Allāh ﷻ protected her [from this tribulation] on account of her piety.”¹

¹ *Al-Isābah*, vol. 4, p. 313, under the biography of Zaynab bint Jahsh *radīyallāhu ‘anhā*.

Worship

Zaynab *radiyallāhu ‘anhā* had a special affinity with worship. She used to worship Allāh ﷻ with extreme humility and humbleness. When Zayd ؓ conveyed Rasūlullāh’s ﷺ proposal to her, she immediately engaged in *istikhārah ṣalāh*.

Maymūnah *radiyallāhu ‘anhā* narrates that on one occasion Rasūlullāh ﷺ was distributing some booty among the Muhājirūn when Zaynab *radiyallāhu ‘anhā* suddenly began speaking. ‘Umar ؓ hushed her. Rasūlullāh ﷺ said: “O ‘Umar! Leave her alone, do not say anything to her, surely she is a woman who is an *awwāh* - extremely soft-hearted in her worship of Allāh ﷻ.”

A person asked: “O Rasūlullāh! What is the meaning of *awwāh*?” Rasūlullāh ﷺ replied: “It means a person who is very humble and unassuming.” Rasūlullāh ﷺ then recited the following verse:

وَإِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ

“Surely Ibrāhīm is forbearing, soft-hearted and constantly turning [to Allāh].”¹

On one occasion Rasūlullāh ﷺ was going towards his house and ‘Umar ؓ was also with him. On reaching his house, he sees Zaynab *radiyallāhu ‘anhā* engrossed in *ṣalāh* and supplications. On seeing her like this, Rasūlullāh ﷺ said:

إِنهَا أَوَّاهَةٌ²

“Surely she is extremely soft-hearted.”

¹ Zurqānī, vol. 3, p. 247.

² رواه الطبراني وإسناده منقطع وفيه يحيى بن عبد الله الباهلي وهو ضعيف. مجمع الزوائد، ج 9، ص 247.

Umm al-Mu'minīn Umm Salamah *radīyallāhu 'anhā* has the following to say about Zaynab *radīyallāhu 'anhā*:

كانت صالحة صوامة قوامه صناعا تصدق بذلك كله على المساكين. (الإصابة ترجمة زينب بنت جحش)

“She was a righteous woman who used to fast a lot and engage in night prayers (*tahajjud*) a lot. She used to practise handicrafts and give the income of all that into charity to the poor.”

Abstinence

When ‘Umar رضي الله عنه sent the annual expenditure to Zaynab *radīyallāhu 'anhā* for the first time, she thought that the money was for all the wives of Rasūlullāh ﷺ and said: “May Allāh forgive ‘Umar, he was more capable of distributing it among all the wives [he should not have given me this responsibility].” The people who were present there said to her: “All this is for you [and not to be distributed to the other wives].” She said: “Glory be to Allāh and she concealed herself from the wealth [so that she does not have to see it].”

She ordered Barzah bint Rāfi‘ *radīyallāhu 'anhā* to keep that wealth one side and to cover it with a cloth. She then said: “Take out a handful of money from beneath that cloth and go and give it to so and so orphan. Take another handful and give it to so and so person.” When that wealth was distributed and a little was left, Barzah *radīyallāhu 'anhā* said to her: “May Allāh forgive you, we also have some right over that wealth.” Zaynaba *radīyallāhu 'anhā* replied: “Okay, you may take whatever is beneath that cloth.” Barzah *radīyallāhu 'anhā* says: “When I lifted that cloth, I saw that there were 85 dirhams left.” When all the wealth was distributed, she raised her hands and said:

اللهم لا يدركني عطاء عمر بعد عامي هذا

“O Allāh! May the stipend of ‘Umar not find me after this year.”¹

Consequently, Zaynab *radīyallāhu ‘anhā* passed away within that year.

Another Tradition states that her annual stipend was 12 000 dirhams. When this amount of money from the Islamic Treasury came to her, she constantly made this supplication:

اللهم لا يدركني هذا المال من قابل فإنه فتنة

“O Allāh! May this wealth not come to me in the future for it is surely a tribulation.”²

On saying this, she immediately began distributing this money to her relatives and the poor and needy. When ‘Umar رضي الله عنه was informed of this, he said: “It seems that Allāh ﷻ has willed good for her.” He immediately sent another 1000 dirhams. He conveyed his *salāms* to her and said: “You have given that 12000 dirhams in charity, you should now keep these 1000 dirhams for your personal needs.” On receiving this second amount, she immediately distributed it as well.³

Demise

The *Sahīh* of Imāms Bukhārī and Muslim *rahimahumallāh* narrate from ‘Ā’ishah *radīyallāhu ‘anhā* that on one day,

¹ Narrated by Ibn Sa’d and Ibn al-Jauzī on the authority of Barzah bint Rāfi’ *radīyallāhu ‘anhā*. Hāfiẓ ‘Asqalānī *rahimahullāh* narrated this Tradition in detail under the biography of Barzah bint Rāfi’ *radīyallāhu ‘anhā*. Refer to *al-Isābah*, vol. 4, p. 254.

² *Fath al-Bārī*, vol. 3, p. 228, *Kitāb az-Zakāh*.

³ *Al-Isābah*, under the biography of Zaynab bint Jahsh *radīyallāhu ‘anhā*.

Rasūlullāh ﷺ said to his pure wives: “The one from among you whose hands are the longest will be the first to join me [after my demise].” Rasūlullāh ﷺ was referring to generosity and big-heartedness while the pure wives took the literal meaning. Consequently, when the pure wives used to meet after the demise of Rasūlullāh ﷺ, they would measure each others hands to see whose hands are the longest. Zaynab *radīyallāhu ‘anhā* was a bit short. When she was the first one to pass away, they all realized that Zaynab’s *radīyallāhu ‘anhā* hand was the longest in giving charity. She used to physically work with her hands, she used to tan leather and whatever income she derived from all this, she would give it in charity.

She had even prepared her shroud (*kafan*) before she could pass away. Qāsim ibn Muḥammad narrates that when Zaynab’s *radīyallāhu ‘anhā* death approached, she said: “I have already kept my shroud ready. ‘Umar ؓ would probably send a shroud for me. You should use one shroud for me and give the other one in charity.” After her demise, ‘Umar ؓ sent five pieces of cloth for her shroud after having applied perfume to them. She was enshrouded in the shroud that ‘Umar ؓ sent while her personal shroud was given in charity by her sister Ḥannah *radīyallāhu ‘anhā*.¹

‘Umrah says that when Zaynab *radīyallāhu ‘anhā* passed away, I heard ‘Ā’ishah *radīyallāhu ‘anhā* saying:

لقد ذهبت حميدة متعبدة مفزع اليتامى والأرامل

“[How sad]! A woman who possessed praiseworthy qualities, who was an ardent worshipper of Allāh ﷻ, and who was a refuge for the orphans and widows has departed.”

¹ Narrated by Ibn Sa’d.

She passed away in 20 A.H. in Madīnah. ‘Umar ؓ performed her *janāzah salāh*. She was 50 or 53 years old at the time of her demise. She was 35 years old when Rasūlullāh ﷺ married her.¹

The question of hijāb

All the Prophets and Messengers of Allāh ﷻ, all the sages of the world, all the intellectuals of the world and all self-respecting people of the world are unanimous in stating that adultery is a very evil crime. It is a great blemish for self-respect and self-honour. It is the fountain of evil characteristics and despicable acts. It is also witnessed that by looking at women, it causes the hearts of men to become enamoured and seduced. In like manner, by looking at men, women become inclined towards men. At times, this causes them to fulfil their lusts in unlawful ways (i.e. out of wedlock). This causes the destruction and ruin of the honour, respect, dignity and lineage of both parties. All that is happening in the world in this regard does not even need to be mentioned – it is so clear.

Wisdom and self-respect demanded that this door be shut. It is for this reason that the pure Sharī‘ah promulgated certain injunctions in order to save us from adultery:

1.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

“Remain in your homes and do not make a display of yourselves like the former display of the days of ignorance.”

2. If women have to speak to strange men in their homes, the order is as follows:

لَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

¹ *Al-Isābah*, vol. 4, p. 314.

“Do not speak in soft tones or else the person in whose heart is a sickness will begin harbouring desires. And speak in a proper manner.”

3. The above order was to women. The following order is addressed to men:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

“If you have to ask them for any goods, ask them from behind a veil. That is purer for your hearts and their hearts.”

4. The men are ordered not to look at strange women.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

“Say to the believing men to lower their gazes and safeguard their private parts.”

5. The Sharī‘ah prohibits women from calling out the *adhān*, the *iqāmah* and from leading the *ṣalāh*.

6. Women are prohibited from reading the *ṣalāh* aloud even if it is a *ṣalāh* that is normally read aloud (i.e. the *maghrib*, *‘ishā* and *fajr ṣalāhs*).

7. Women are prohibited from saying the *talbiyah* (*labbayk*) aloud during the pilgrimage.

8. A young woman is prohibited from even greeting a strange man.

9. Women are prohibited from being massaged by strange women.

10. Men are prohibited from looking at the reflection of strange women in mirrors, water, etc. Based on this, it will be even more prohibited to look at the photograph of a strange woman. This is because this is more dangerous than looking at her reflection in water.

11. It is prohibited to mention a woman by way of showing your desire for her.

12. It is prohibited to fantasize about strange women.

13. If a man is engaged in intercourse with his own wife but he imagines or pictures some other woman before him, this is also prohibited.

14. The left over food [or drink] of a strange man is reprehensible for a woman. The same applies to a man.

15. It is prohibited to embrace a strange woman or to shake her hands. Some ignorant sufis take the pledge of allegiance (*bay'ah*) from strange women by shaking their hands. This is prohibited. If their pledge is taken, it has to be from behind a veil, it has to be verbal, and not by shaking hands.

People of intelligence and self-respect can ponder over the above points and inform us if there can be better ways than these to protect and safeguard a person's honour and respect.

The Hadīth narrates a lengthy sermon of Rasūlullāh ﷺ in which the following words are mentioned:

النساء حباله الشيطان

“Women are the snares of Satan.”¹

In other words, women are one of the snares of Satan through which he traps people. By entrapping them in this snare, he demonstrates to the people the manner in which to worship their lusts.

There is a saying of Sulaymān عليه السلام:

امش وراء الأسد ولا تمش وراء المرأة

¹ *Fayd al-Qadīr*, vol. 2, p. 177.

“You may walk behind a lion but do not walk behind a woman.”

In other words, there isn't so much of danger in walking behind a lion as there is in walking behind a woman. A wise person once said:

إِيَّاكَ وَمَخَالَطَةُ النِّسَاءِ فَإِنَّ لِحَظَاتِ الْمَرْأَةِ سَهْمٌ وَلَفْظُهَا سُمٌّ

“Beware of intermingling with women. Surely the gaze of a woman is an arrow and her words are poison.”¹

The advantages of hijāb and the disadvantages of no hijāb

The Islamic Sharī'ah promulgated *hijāb* for several reasons. Some of them are:

1. Protection from adultery.
2. The face of chaste women may be safeguarded from the filthy gazes of the riffraff.
3. That there may be no taint against their honour and lineage. No depraved person must be able to have doubts on the legitimacy of their children. The father must be able to say with full conviction that: “This is my son, or this is my daughter.” If a woman is not in *hijāb*, it cannot be said with full conviction and certainty that these children belong to this particular husband. Look at the countries of the west and see how this intermingling of the sexes has resulted in so many illegitimate children. It is because of this total disregard for *hijāb* in these countries that adultery proliferated to such an extent that it is difficult to identify who is a legitimate child and who is not.

¹ *Fayd al-Qadīr*, vol. 2, p. 177.

4. So that the hearts of man and wife may be safeguarded from the evil whisperings of Satan. When man and woman begin looking at each other, Satan finds an opportunity to instil evil thoughts in their hearts.
5. So that the chastity of the wife may remain free from the doubts and misgivings of her husband and family members. When a man sees his wife, his sister or his daughter conversing with a man, he will become agitated if he has any intellect and self-respect. As for the person who possesses no intellect and no self-respect, we are not even addressing him. May Allāh ﷻ not make us even see such shameless people. Āmīn. To observe *hijāb* from such shameless people seems to be rationally incumbent. To remain in the company of such shameless people is rationally and traditionally unlawful.

Satan's conversation with Allāh ﷻ

Satan, the accursed, requested Allāh ﷻ to give him a strong snare in order to trap people. Allāh ﷻ presented several snares before him. Satan eventually became very pleased at being offered women as snares. He displayed his pleasure at this snare by jumping, dancing and singing.

Maulānā Rūmī *rahimahullāh* writes in his *Mathnawī* that when Satan was expelled from the court of Allāh ﷻ, he took an oath and said:

فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

“I take an oath by your honour that I will lead all of them astray except Your devoted servants among them.”

Satan then requested the just Allāh ﷻ to give him such a strong snare with which he could trap man and from which he cannot escape. Allāh ﷻ presented different snares before him. He first

presented gold, silver and horses before him and said to him: “You can trap mankind through these items.” People are naturally inclined towards these things. It will therefore be easy to hunt man through these things and trap him. Allāh ﷻ says in the Qur’ān:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ.

“The love of desirable things have deluded the people. [Desirable things] like women, sons, hoarded treasures of gold and silver, branded horses, cattle, and agriculture.” (Sūrah Āl ‘Imrān, verse 14)

Satan said to Allāh ﷻ: “These snares of gold and silver are good but they have become sour like lemons. The sourness has caused the lips to become puckered.”

When Satan did not like the snares of gold and silver, Allāh ﷻ presented treasures of jewels before him. Allāh ﷻ placed these jewels before him and said: “O accursed one! Here is My second offer. Take it and go.” Satan replied: “O the best of helpers! Give me a snare that is better than this. Like gold and silver, the snare of jewels is not very strong.” Allāh ﷻ then showed him rich and sweet foods, burning drinks, and expensive silk garments, and said to him: “Here, take these snares.” Satan replied: “O master! I want snares greater than these. I must be able to fasten man with such strong ropes that he must not be able to cut and loosen them and then come running to Your door.”

“However, those who are intoxicated with Your love, who are true servants of Yours, whose hearts are filled with Your love, they will break these ropes and shackles of mine and throw them aside. They will not turn towards gold, silver and the beauty and splendour of this world.” As Allāh ﷻ says:

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

“Except those of them who are Your devoted servants.”

“As for the people of this world, they will fall into these traps of desires. In this way, the men will be separated from the boys. I therefore require a strong snare that will separate the men from the boys. O Lord of this universe! I require a snare that will render even the men so incapable, that no plot and strategy of theirs will be of any avail to them.”

Allāh ﷻ then presented another snare before Satan. And that was intoxicants, the harp and the violin. On seeing these things before him, Satan half-laughed, half became happy, and smiled a bit. He realized that this snare was better than the previous ones. They could be of some use. However, he was only half happy with these items and not totally happy. He realized that these traps are not sufficient for eternal destruction and eternal corruption. He therefore asked for a stronger snare. He asked Allāh ﷻ for something for eternal deviation. He said: “Remove all the dirt and grime from the sea of tribulation (*fitnah*) so that the people of lusts and desires will assume the sea of tribulation to be dry and place their feet therein. And like the Copts [Pharaoh and his people], they will drown in it. Just as You made the sea a dry path for Mūsā عليه السلام, put up walls on either side of the path, the water collected on either side, and the sand from the depths of the sea began rising, in like manner, You should make the sea of tribulation dry for me. Place it under my command so that I can render whatever corruption I wish and be able to destroy the progeny of Ādām عليه السلام. Mūsā عليه السلام was an exposition of Your name – *al-Hādī* (the One who guides). Make my name the exposition of Your name – *al-Mudill* (the One who causes to go astray). Just as you turned the Nile river into a dry bed for the guidance provided by Mūsā عليه السلام and then drowned the deviated ones, in like manner, turn the entire sea of tribulation dry for me for the perfection of misguidance. Just

as the task of guidance was completed through Mūsā عليه السلام, complete the task of misguidance through me.”

Note: This knowledge which Satan had about the story of Mūsā عليه السلام before it actually took place was probably obtained by him when he looked at the Preserved Tablet (*al-Lauh al-Mahfūz*). And Allāh ﷻ knows best.

Satan said: “O Lord! Give me such a strong snare that this entire affair may come to an end and the task be completed. I must be able to place this snare like a rein across their mouths. I must entrap them in such a way that I can then turn them in whichever direction I like, without their being able to turn around. I must be able to take them around in the bazaars and marketplaces so that the world may be able to see their worship of their desires and lusts.”

When Satan was not pleased with any of the previous snares, Allāh ﷻ eventually presented the beauty and attraction of women before him. Their beauty was capable of snatching away the intellect and patience of men. Allāh ﷻ said to him: “Okay, take this snare. You may lead people astray through this snare and turn up the soil from the depths of the sea of tribulation.”

When this snare of the beauty and attraction of women was shown to Satan, he began singing, dancing and snapping his fingers. On seeing the beauty of women, he understood that this was that sea of tribulation from which no one can pass through safe and sound. He said: “O Lord! Give me this snare quickly. I have now achieved my goal. This is the best snare to trap people.” This snare is explained further on.

When Satan saw that the eyes of women are extremely intoxicating to the extent that they can place a veil over a person’s intellect. He saw that the smoothness and beauty of the cheeks of these beautiful women can inflame the hearts like

wild rue [a herbaceous plant whose leaves are placed in a fire and the fumes of which have a narcotic effect]. He saw that their faces, skin, eyebrows and carnelian-like red lips are glittering like the sun through a flimsy veil. He saw that their height and stature were like flowers swaying to and fro in a garden, and their cheeks were like roses, jasmines and dog roses.

When he saw this elegance and grace before him, Satan jumped out of joy. He gauged that this was the best snare to lead man astray and to whisper evil thoughts into his mind. He realized that this was a reflection of the beauty of Allāh ﷻ through a flimsy veil. Those who truly recognized Allāh ﷻ and fathomed through the doors of reality did not pay any attention to this fleeting and transitory beauty and attraction [of women]. Wherever there is beauty and splendour in this universe, it is just a minute reflection and manifestation of Allāh ﷻ whose light is the light of the heavens and the earth. Every particle in this universe is a mirror of His beauty and splendour. However, which mirror can we look at and which we cannot look at – this has been shown to us by the Prophets of Allāh ﷻ. The Sharī‘ah says that it is permissible to look at the beauty of one’s wife while it is totally forbidden to look at the beauty of someone else’s wife. Look at the mirror which Allāh gave you [your wife] you are not permitted to use other mirrors [other women]. The mirror which Allāh ﷻ gave you can be used by you only and no one else. Let alone giving your mirror to others, you are not even permitted to show your mirror to others. The Sharī‘ah says that you can look at your daughter and sister with the eyes of kindness and sympathy. But you are prohibited to look at them with the eyes of lust. You can look at the beauty and handsomeness of your son with the eyes of love but you cannot look at the beauty and handsomeness of other boys. The person who considers it lawful to look at the wife, sister or daughter of others is indirectly allowing and inviting others to look at his

wife, sister or daughter. No self-respecting person will ever allow this for a single moment.

On looking at the coquetry, alluring and enticing nature of women, a person who is engrossed in this world is left stupefied and astonished. It was for this reason that Satan liked this snare the most – there is no means better than this to ensnare man and to lead him astray. This story ends here.¹

Umm al-Mu'minīn Juwayriyah bint Hārith *radiyallāhu 'anhā*

Juwayriyah *radiyallāhu 'anhā* was the daughter of Hārith ibn Dirār, the leader of the Banū Mustaliq tribe. Her first marriage was with Musāfiḥ ibn Safwān Mustalaqī who was killed in the battle of Muraysī'. Many women and children were captured in this battle. Juwayriyah *radiyallāhu 'anhā* was among the captives. Rasūlullāh ﷺ freed her and brought her into his marriage. Her dowry was set at 400 dirhams. Details with regard to how she came to marry Rasūlullāh ﷺ were given under the chapter concerning the battle of Banī Mustaliq.

She married Rasūlullāh ﷺ in 5 A.H. She was 20 years old at the time. She passed away in Rabī' al-Awwal 50 A.H. She was 65 years old at the time of her demise. Marwān ibn Ḥakam, who was the governor of Madīnah at the time, performed her *janāzah salāh*. She was buried in the famous graveyard of Madīnah, *Jannatul Baqī'*.²

She was particularly attached to engaging herself in the worship of Allāh ﷻ. She set aside a special place in her house for her worship. She referred to this place as her musjid.

¹ *Mathnawī*, chapter 5, p. 413, Naul Kishor print, Lucknow. Chapter 5, p. 84, Kanpur print.

² *Al-Isābah*, vol. 4, p. 265, under the biography of Juwayriyah *radiyallāhu 'anhā*.

‘Abdullāh ibn ‘Abbās ؓ narrates from Juwayriyah *radiyallāhu ‘anhā*: “One morning, Rasūlullāh ﷺ came into my house while I was busy in my masjid. He therefore went away. He returned around mid-day and found me at the same spot. He asked: ‘Have you been engaging in worship from that time till now?’ I replied: ‘Yes.’ He said to me: ‘I am going to teach you some words. You should read them constantly. They are:

3 times – سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ

3 times – سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ

3 times – سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ

3 times – سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ

The Tradition of Muslim and Abū Dā’ūd states that Rasūlullāh ﷺ said to her: “I will now recite four sentences three times each. If these are weighed against all the invocations which you read from morning till now, these four will out-weigh your invocations. The sentences are:


سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضًا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

“Glory and praise to Allāh equal to the number of His creation, the extent of His pleasure, the weight of His throne and the number of His words.”¹


Umm al-Mu’minīn Umm Habībah bint Abī Sufyān *radiyallāhu ‘anhā*



Her name was Ramlah while Umm Habībah was her *kunnīyat*. She was the daughter of Abū Sufyān ibn Harb Umawī, the famous leader of the Quraysh. Her mother’s name was


¹ Zurqānī, vol. 3, p. 255.

Safīyyah bint Abī al-‘Ās who was the paternal aunt of ‘Uthmān . She was born 17 years before prophet-hood. Her first marriage was with ‘Ubaydullāh ibn Jahsh.

Umm Habībah *radiyallāhu ‘anhā* embraced Islam at the very beginning and so did her husband, ‘Ubaydullāh ibn Jahsh. They both emigrated to Abyssinia. While there, she gave birth to a daughter whom they named Habībah. She is therefore known as Umm Habībah [the mother of Habībah] and became popular by this name. While in Abyssinia, her husband, ‘Ubaydullāh, renounced Islam and became a Christian. However, Umm Habībah *radiyallāhu ‘anhā* remained steadfast on Islam.

Umm Habībah *radiyallāhu ‘anhā* says: “Before ‘Ubaydullāh could become a Christian, I saw him in a dream and he was in a very ugly and repulsive form. I became very scared. The next morning I learnt that he became a Christian. I related this dream to him so that he may come to his senses. But he paid no attention and became totally immersed in alcohol. He eventually died in this intoxicated state. A few days later I saw a dream in which a person addressed me as ‘O Mother of the Believers.’ I became nervous by this dream. No sooner I completed my ‘*iddah*, I received Rasūlullāh’s  proposal of marriage.”¹

In the meantime, Rasūlullāh  sent ‘Amr ibn Umayyah Damrī to Najāshī, the king of Abyssinia, telling him that if Umm Habībah agrees to marry me, you should act as my representative and perform our marriage. You should then convey her to me. Najāshī sent his slave-woman, Barrah, to Umm Habībah *radiyallāhu ‘anhā* with the following message: “I have received a message from Rasūlullāh  that he proposes

¹ Narrated by Ibn Sa’d. Another narration states: “On seeing this dream I became nervous. But at the same time, the thought crossed my mind that Rasūlullāh  will marry me.” Ibn al-Jauzī: *Ṣifatus Safwah*, vol. 2, p. 22.

to marry you. If you accept his proposal, you should appoint a representative on your behalf.” Umm Habībah *radiyallāhu ‘anhā* accepted the proposal and appointed Khālīd ibn Sa‘īd ibn al-‘Ās Umawī as her representative. When she received the good news of Rasūlullāh’s ﷺ proposal, she removed the two bangles from her hands, anklets from her feet, and rings from her fingers, and gave them all to Barrah, who brought the good news. Najāshī then gathered Ja‘far ﷺ and all the other Muslims who were in Abyssinia and performed the marriage. His marriage sermon was as follows:

الحمد لله الملك القدوس السلام المؤمن المهيمن العزيز الجبار أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله وأنه الذي بشر به عيسى بن مريم صلى الله عليهما وسلم. أما بعد، فإن رسول الله صلى الله عليه وسلم كتب إلي أن أزوجه أم حبيبة بنت أبي سفيان فأجبت إلى ما دعا إليه رسول الله صلى الله عليه وسلم وقد أصدقتهأ أربعمأة دينار.

After praising Allāh ﷻ with some of His names, Najāshī said: “I testify that there is none worthy of worship except Allāh and that Muḥammad is His servant and Messenger. And that he is the Prophet regarding whom ‘Īsā ibn Maryam gave glad tidings. The Messenger of Allāh ﷺ wrote to me asking me to perform his marriage to Umm Habībah bint Abī Sufyān. I have discharged his request and given her 400 dinars as dowry.”

Najāshī then handed the 400 dinars over to Khālīd ibn Sa‘īd ﷺ. The latter then stood up and said:

الحمد لله أحمده وأستعينه وأستغفره وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون. أما بعد، فقد أجبت إلى ما دعا إليه رسول الله صلى الله عليه وسلم وزوجته أم حبيبة بنت أبي سفيان فبارك الله لرسول الله صلى الله عليه وسلم.

“All praise is due to Allāh. I praise Him, seek His help and His forgiveness. I testify that there is none worthy of worship except Allāh, who is one and He has no partner. I testify that Muḥammad is His servant and Messenger. He sent him with guidance and the true religion so that it may supercede all other religions even though the polytheists may dislike it. I have discharged the request of Rasūlullāh ﷺ and got him married to Umm Ḥabībah bint Abī Sufyān. May Allāh ﷻ bless Rasūlullāh ﷺ.”

The people who were present began getting up from the assembly. Najāshī said to them: “Please remain seated. It is the Sunnah of the Prophets that there should be a *walimah* (wedding feast) after the marriage.” Food was thus presented to them. The people departed after having partaken of the meal.

When the dowry was conveyed to Umm Ḥabībah *radiyallāhu ‘anhā*, she gave 50 dinars of it to Barrah. Barrah took that 50 dinars and all the jewellery which Umm Ḥabībah *radiyallāhu ‘anhā* had given her previously and returned everything to Umm Ḥabībah *radiyallāhu ‘anhā*. She said to her that Najāshī had emphasised upon her not to take anything. She then said to her: “I am now a follower of Muḥammad ﷺ and I have embraced the religion of Islam. The king has just today sent an order to all his wives to present to you some of the perfumes and fragrances that they have in their possession.” Consequently, Barrah came the following day with various perfumes including ‘ūd and ‘umber. Umm Ḥabībah *radiyallāhu ‘anhā* says: “I kept all those perfumes and took them with me when I went to Rasūlullāh ﷺ.” Barrah said to her: “I have one request. When you go back, convey my *salāms* to Rasūlullāh ﷺ and tell him that I have embraced his religion.” Umm Ḥabībah *radiyallāhu ‘anhā* says: “Right till my departure from Abyssinia, Barrah would come to me everyday and remind me about her request. When I went to Madīnah, I informed Rasūlullāh ﷺ of everything that transpired while I was in

Abyssinia. Rasūlullāh ﷺ continued smiling and eventually replied to the *salām* of Barrah and said: ‘And peace be on her, and also the mercy and blessings of Allāh ﷻ.’¹

Umm Habībah *radiyallāhu ‘anhā* passed away in Madīnah in 44 A.H. Some scholars say that she passed away in Damascus. However, the authentic report is that she passed away in Madīnah.²

Since she was born 17 years before prophet-hood, it would mean that she was 37 years old at the time of her marriage and 74 years old at the time of her death.

‘Ā’ishah *radiyallāhu ‘anhā* says: “When Umm Habībah was departing from this world, she called me and said to me: ‘You are fully aware of what transpires amongst co-wives. Forgive me for whatever I may have said or did. May Allāh ﷻ forgive you and me.’ I said to her: ‘Everything is forgiven. May Allāh ﷻ forgive you and me.’ She said: ‘O ‘Ā’ishah! You have made me happy. May Allāh ﷻ keep you happy.’ She then called for Umm Salamah *radiyallāhu ‘anhā* and said the same thing to her.”³

Umm al-Mu’minīn Safīyyah bint Huyayy *radiyallāhu ‘anhā*

Safīyyah *radiyallāhu ‘anhā* was the daughter of Huyayy ibn Akḥṭab, the leader of the Banū Nadīr tribe. Huyayy was from the progeny of Hārūn عليه السلام, the brother of Mūsā عليه السلام. Her mother’s name was Darrah. Her first marriage was with Salām ibn Mishkam Quraẓī. When he divorced her, she married Kinānah ibn Abī al-Huqayq. This Kinānah was killed in the

¹ *Ṣifatus Ṣafwah*, vol. 2, p. 22. *Zurqānī*, vol. 3, p. 243.

² *Zurqānī*, vol. 3, p. 245.

³ Narrated by Ibn Sa’d. *al-Isābah*, vol. 4, p. 236 under the biography of Ramlah bint Abī Sufyān *radiyallāhu ‘anhā*. *Ṣifatus Ṣafwah*, vol. 2, p. 24.

battle of Khaybar and she was captured in this battle. Rasūlullāh ﷺ freed her and brought her into his marriage. This freeing of her was her dowry. On proceeding from Khaybar, Rasūlullāh ﷺ stopped at a place called Ṣahbā, which was the first stop over point from Khaybar. It was at this place that Rasūlullāh ﷺ consummated the marriage and also prepared a *walimah*.¹

This *walimah* was quite unique. A leather mat was laid down and Rasūlullāh ﷺ asked Anas ؓ to announce that whoever has any food should come with it. Someone brought dates, someone brought cheese, someone brought broth, someone brought ghee, etc. When all these items were brought together, everyone sat down and partook of this meal. There was no meat and bread in this *walimah*.²

Rasūlullāh ﷺ remained at Ṣahbā for three days during which Ṣafīyyah *radiyallāhu ‘anhā* remained in *hijāb*. When Rasūlullāh ﷺ was departing from there, he personally seated Ṣafīyyah *radiyallāhu ‘anhā* onto the camel. He then gave her his cloak with which she covered herself so that no one would be able to see her. This was a sort of announcement that she was his wife (Umm al-Mu’minīn) and not a slave woman.³

When she came into the marriage of Rasūlullāh ﷺ, he saw a green mark in her eyes. Rasūlullāh ﷺ asked her about it. She replied: “One day I was sleeping with my head on my husband’s lap. I dreamt that the moon came and fell in my lap. I related this dream to my husband. He gave me a hard slap and

¹ *‘Uyūn al-Athar*, vol. 2, p. 307.

² Narrated by Bukhārī and Muslim.

³ Zurqānī, vol. 3, p. 257.

said: ‘You are desiring the king of Yathrib?’” (Referring to Rasūlullāh ﷺ).¹

When Saḥīyyah *radīyallāhu ‘anhā* came to Madīnah from Khaybar, she was taken to the house of Hārithah ibn an-Nu‘mān. When the Anṣār women heard about her beauty and attractiveness, they all came to see her. ‘Ā’ishah *radīyallāhu ‘anhā* also came, but she covered herself in a veil so that she will not be recognized. However, Rasūlullāh ﷺ recognized her. When he returned [to ‘Ā’ishah’s house] he asked her: “O ‘Ā’ishah! What did you see?” She replied: “I saw a Jew.” Rasūlullāh ﷺ said: “Do not say that. She has embraced Islam and she has done so very well.”²

On one occasion Rasūlullāh ﷺ went to Saḥīyyah *radīyallāhu ‘anhā* and saw her crying. When he asked her the reason for this, she replied: “‘Ā’ishah and Hafsah are interfering with me and claiming that they are more beloved and more honoured in your eyes than I am. Apart from being your wives, they are also related to you.” Rasūlullāh ﷺ replied: “Why did you not say to them: ‘How can you be better than me? My father is Hārūn عليه السلام, my uncle is Mūsā عليه السلام and my husband is Muḥammad ﷺ.’”³

‘Ā’ishah *radīyallāhu ‘anhā* says: “On one occasion I said to Rasūlullāh ﷺ that Saḥīyyah is so much sufficient for you, and I then described how short she was.” Rasūlullāh ﷺ said: “You have said such a thing that if what you said were placed in the

¹ Narrated by Abū Hātim and Tabarānī on the authority of Ibn ‘Umar رضي الله عنه. *Zurqānī*, vol. 3, p. 257.

² *Al-Isābah*, vol. 4, p. 347, under the biography of Saḥīyyah bint Huyayy *radīyallāhu ‘anhā*.

³ Narrated by Tirmidhī on the authority of Saḥīyyah *radīyallāhu ‘anhā*. Also, *al-Isābah*, vol. 4, p. 347.

oceans, they would all become impure.” (Narrated by Abū Dā’ūd and Tirmidhī)

On one occasion Rasūlullāh ﷺ was on a journey when Safīyyah’s *radīyallāhu ‘anhā* camel fell ill. Zaynab bint Jahsh *radīyallāhu ‘anhā* had one extra camel. Rasūlullāh ﷺ said to her: “If you give your extra camel to Safīyyah, it will be a good act from you.” She replied: “Yes! I will give it to that Jew!” Rasūlullāh ﷺ became displeased with this reply and did not go to her for two to three months.¹

When Rasūlullāh ﷺ was in his final illness, all his wives gathered around him. Safīyyah *radīyallāhu ‘anhā* said to him: “O Prophet of Allāh! It is my wish that your entire illness comes to me while you recover from your illness.” On hearing this, the other wives began making signs to each other [trying to say that she was merely putting up an act]. Rasūlullāh ﷺ saw this and said: “I take an oath by Allāh that she is certainly saying the truth.”

Abū ‘Umar ibn ‘Abd al-Barr says: “Safīyyah *radīyallāhu ‘anhā* was a very intelligent, forbearing and virtuous woman. One of the slave women of Safīyyah *radīyallāhu ‘anhā* went to ‘Umar رضي الله عنه and said to him that Safīyyah likes Saturdays a lot and that she has very good relations with the Jews. ‘Umar رضي الله عنه sent a message to her, asking her about this. She replied: ‘Ever since Allāh ﷻ gave me Friday in place of Saturday, I never liked Saturdays. As for my good relationships with the Jews, the reason for that is that I have many relatives among them and I maintain my family ties [as is the teaching of Islam].’ On hearing this, ‘Umar رضي الله عنه asked the slave woman: ‘What made you say such a thing?’ The slave woman spoke the truth and said

¹ *Al-Isābah*, vol. 4, p. 347.

that it was from Satan.’ Safīyyah radiyallāhu ‘anhā freed this slave woman.”¹

Sa‘īd ibn Musayyib relates that when Safīyyah radiyallāhu ‘anhā came to Madīnah, she had gold earrings on her. She gave some of the gold from there to Fāṭimah radiyallāhu ‘anhā and some to a few other women.²

Glory to Allāh! No sooner she became the wife of Rasūlullāh ﷺ, the love for this world disappeared from her heart. She passed away in Ramaḍān 50 A.H. and was buried in Jannatul Baqī’.³

Umm al-Mu‘minīn Maymūnah bint Hārith radiyallāhu ‘anhā

Her name is Maymūnah,⁴ father’s name is Hārith and mother’s name, Hind. Rasūlullāh ﷺ married her in Dhul Qa‘dah 7 A.H. at the time when Rasūlullāh ﷺ went to Makkah to perform ‘*umratul qadā*’. Ibn Sa‘d *rahimahullāh* says that this was his last wife. He did not marry any woman after her. She was previously married to Abū Rahm ibn ‘Abdul ‘Uzzā. When he passed away, she married Rasūlullāh ﷺ. The dowry was set at 500 dirhams.

Ibn ‘Abbās ؓ says that when Rasūlullāh ﷺ proposed to her, she appointed ‘Abbās ؓ as her representative, who consequently got her married to Rasūlullāh ﷺ. (Narrated by Aḥmad and Nasa’ī)

¹ *Al-Isābah*, vol. 4, p. 347.

² Ibid.

³ Zurqānī, vol. 3, p. 259.

⁴ Maymūnah radiyallāhu ‘anhā was the maternal aunt of ‘Abdullāh ibn ‘Abbās ؓ. Her sister, Umm Faḍl, was the mother of ‘Abdullāh ibn ‘Abbās ؓ and Faḍl ibn ‘Abbās ؓ, and the wife of ‘Abbās ؓ.

There are conflicting narrations as to whether he was in *ihrām* or not at the time of marrying her. Imām Bukhārī *rahimahullāh* says that the preferred opinion is that he was in *ihrām* at the time of his marriage to her. On leaving Makkah, Rasūlullāh ﷺ stopped at a place called Sarif and consummated the marriage there.

It is gauged from some Traditions that the marriage and the consummation of it – both took place at Sarif. It was also at this place that she passed away in 51 A.H. She was also buried at this place. The *janāzah ṣalāh* was performed by ‘Abdullāh ibn ‘Abbās ؓ.¹ She was lowered in the grave by ‘Abdullāh ibn ‘Abbās ؓ, Yazīd ibn Aṣamm, ‘Abdullāh ibn Shaddād and ‘Ubaydullāh Khaulānī. The first three were her nephews while the fourth was an orphan who was brought up by her.²

The above are the eleven women whom Rasūlullāh ﷺ married. They are given the title of Ummahātul Mu’minīn – the Mothers of the Believers. There were other women whom Rasūlullāh ﷺ married but divorced before the marriage could be consummated. They were Asmā’ bint Nu’mān, Jaunīyah, ‘Amrah bint Yazīd Kilābīyyah.

Slave women

Rasūlullāh ﷺ had four slave women, two of whom are well known.

1. Māriyah Qibtīyyah radiyallāhu ‘anhā: She was his *Umm walad* (mother of his child). Rasūlullāh’s ﷺ son, Ibrāhīm, was born from her. Muqawqis, the ruler of Alexandria, had sent Māriyah *radiyallāhu ‘anhā* as a gift to Rasūlullāh ﷺ. She passed away in 16 A.H. during

¹ *Al-Isābah*, vol. 4, p. 411.

² *Al-Isṭi‘āb*, vol. 4, p. 408.

the caliphate of ‘Umar ؓ and was buried in Jannatul Baqī’.

2. Rayhānah bint Sham‘ūn radiyallāhu ‘anhā: She was either from the Banū Qurayzah or Banū Naḍīr. She was brought as a captive and remained as Rasūlullāh’s ﷺ slave woman. She passed away after the Farewell Pilgrimage in 10 A.H. and was buried in Jannatul Baqī’. Another opinion is that Rasūlullāh ﷺ freed her and married her. Allāh ﷻ knows best.
3. Nafisah radiyallāhu ‘anhā: She was originally the slave woman of Zaynab bint Jahsh radiyallāhu ‘anhā. When relating the life of Ṣafīyyah radiyallāhu ‘anhā, we mentioned that Rasūlullāh ﷺ got angry with Zaynab radiyallāhu ‘anhā because of what she said about Ṣafīyyah radiyallāhu ‘anhā. And that Rasūlullāh ﷺ did not go to Zaynab radiyallāhu ‘anhā for two to three months. When Rasūlullāh ﷺ forgave her, she gave this slave woman of hers to Rasūlullāh ﷺ as a way of expressing her joy to Rasūlullāh ﷺ.

There was one other slave woman whose name could not be established. Refer to Zurqānī, vol. 3, pp. 271-274.

Polygamy

It is an accepted fact of history that before the advent of Islam, the entire world practised polygamy, i.e. one person used to have several wives. This practice was prevalent throughout the world. Even the Prophets of Allāh ﷻ were not excluded from this practice. Ibrāhīm ؑ had two wives. Ishāq ؑ and Mūsā ؑ had several wives. Sulaymān ؑ had numerous wives. Dā’ūd ؑ had 100 wives. The Torah, the Bible and other scriptures make mention of the fact that the Prophets had several wives. In none of these books is there the slightest indication that having more than one wife is prohibited. ‘Īsā ؑ

and Yahyā عليه السلام are the only two Prophets who did not marry at all. Therefore, if their action is used as evidence that polygamy is prohibited, then even having one wife would be prohibited [because they did not marry at all]. Although ‘Īsā عليه السلام did not marry before his ascension to the heavens, when he returns to this world, he will marry and also have children – as related in the Traditions.

In short, the Jewish and Christian scholars have no right whatsoever to object to polygamy on religious grounds. When Islam came, it permitted polygamy. However, it set a limit and said that a person should not have more than four wives. The purpose of marriage is chastity and protection of the private part from adultery. If a person has four wives and returns to each one after every three nights, this will not have any ill effects on his responsibilities as a husband.

The Sharī‘ah has taken the most just and equitable stand in this regard. It has neither left this matter without limits like *jāhili* times whereby a person could have any number of wives and which thereby opened the doors of following one’s lusts, nor is it so restrictive that it did not permit more than one wife. Instead, it followed a medium path and permitted upto four wives so that the purpose and objective of marriage may be easily fulfilled. The purpose and objective being: chastity, safeguarding of the gaze, protecting the private part, acquisition of children, and total protection from adultery. Some people have been created extremely strong, healthy, free of worries and prosperous to the extent that one wife cannot be sufficient for them. Due to their physical strength, fitness and hale and hearty nature, they are easily able to fulfil the marital rights of four wives. If such people were stopped from having more than one wife, then let alone piety, righteousness and modesty leaving them, they will fall into sin and shameless acts.

If such a physically strong person is also very wealthy and marries four poor women from his family with this intention that he wants to remove them from poverty and bring them into a home of comfort and wealth, and thereby express his gratitude to Allāh ﷻ for all these bounties, then from the Islamic point of view such a marriage is without doubt an act of worship. And from the social point of view, this would be the highest form of social well-being and social welfare.

A very wealthy person or rich land owner who, for example, has 10 000 workers and from whose earnings 10 000 families are supported – if this wealthy person brings four wives into his house and they also enjoy his wealth, living a life of comfort, honour and ease in such a way that their honour and respect is also protected, then there is no rational nor traditional harm in this.

In fact, if a king, president of a country, minister of parliament, or any other wealthy person falls ill, and through the media announces that he wants to marry four women, each of whom will receive 100 000 in dowry and each one will be made outright owners of a palatial home. Whoever is interested in marrying him should send in their requests. The first respondents to this will be those very women who lay objections to this concept of polygamy. It is these very western-influenced women who will be the first ones to take themselves, their daughters, their nieces and their granddaughters to the palaces of the leaders and ministers. It will not be far-fetched to assume that there will be such a huge crowd of these women, that the minister or leader will have to bring in the police to control the crowd. If any leader or minister were to display any hesitance in accepting any of these women, it is these very women who will explain to him in a very endearing manner, the benefits and advantages of polygamy.

Moreover, a woman is not able to engage in intercourse with her husband all the time. The reason being that first of all, she experiences her menstrual periods of 5-6 days [or even more] every month. During this time, it is necessary for the husband to abstain from her. Secondly, when she is expecting a child, the husband has to exercise caution or else intercourse during such a time could prove detrimental to the child. Thirdly, a woman falls ill, or due to pregnancy, or childbirth, etc. she experiences pain and difficulty and the husband is therefore unable to take enjoyment from her. In such a situation, there is no other rational way for the person to safeguard himself from adultery that is better than marrying more than one woman. If not, the man will resort to unlawful means in order to fulfil his desire and lust.

There is a story that a person's wife became blind. He married another woman so that she could come and be of service and assistance to his first wife. Can the muftis give a fatwa to the following: a person's first wife falls severely ill. The husband marries another woman so that she could come and serve his first wife and see to the children's upbringing. Will this second marriage not be exactly what human welfare and human well-being demands?

At times, due to illness or being barren, a woman is unable to bear children. And a man has the natural desire to see his lineage continuing. In such a situation, what is better? To divorce this wife without reason, or to accuse her of certain things and divorce her (as is the norm in the west) or will it be better to continue keeping her, fulfilling her rights, safeguarding the marriage and the husband be given the permission to get a second wife? Which of the two scenarios are better?

If a nation wishes to increase its numbers, the best way to do so is for a person to have more than one wife so that he could have

many children in a short space of time. In *jāhilī* times, only female children were buried alive out of fear poverty and need. While the present civilization has invented such medicines for birth control, that it has surpassed the *jāhilī* civilization of pre-Islamic times. Modern medicine has invented such medications and means, that not only is it able to prevent the birth of children, it is also able to conceal and cover up illicit relationships and cases of adultery. This was unimaginable previously.

It is noticed through population counts and the taking of census that the number of women has been naturally and generally more than that of men. This is a natural proof for polygamy. Less men than women are born while more men than women die. Hundreds of thousands of men are killed in battles. Thousands are drowned due to calamities at sea. Thousands of others are killed in mines or due to falling from high buildings. On the other hand, more women are born but less die. If men are not permitted to marry more than one woman, these extra women will be left useless. Who is going to be responsible for their livelihood? How can they subdue their natural desires and safeguard themselves from adultery? The promulgation of polygamy is thus a refuge for such helpless women. It is the only way for the protection of their honour and chastity. It is a guard and protector of their lives and honour.

It is incumbent on women to thank Islam for this kindness to them that it has saved them from hardship, provided them with comfort and gave them refuge. That it protected them from the slander and evil thoughts of people.

When there is a major battle or war in the world, it is the men who are killed and the number of helpless women increases. It is at this time that those who are concerned about their people raise their eyes towards these teachings of Islam. After the second world war, countries like Germany and other European

countries, in which polygamy was not permitted, began thinking about legalizing it after seeing the large number of helpless women. They wanted to legalize it but were too scared to do so.

We ask those who consider polygamy to be an evil that when the number of women increases by hundreds of thousands over that of men, then what solution do they have for the fulfilment of the natural feelings and emotions of women, and for the solution to their material needs? What laws have they passed for the removal of the pain and hardship that is experienced by these helpless women?

Hakīmul Ummah, Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* writes in his *al-Maṣāliḥ al-‘Aqlīyyah*, vol. 1, p. 173: “In the previous population census, some of the census officers looked at the number of men and women in Bengal alone and learnt that the women were more than the men. This is an obvious proof in favour of polygamy. If anyone has any doubt in this, he may, on his own, obtain all the information from the Indian census board and he will learn that the number of women is more than that of men.”

“Together with this, we draw your attention towards Europe which is considered to be most vociferously against polygamy and the need for it. Now look at the big difference in the number of men and women over there. In pre-war Britain, there were 1269350 women, who, according to the rule of one wife per person, could not get husbands. According to the census of 1900 in France, there were 432709 women more than men. According to the census of 1900 in Germany, there were 1032 women for every 1000 men. In other words, from the entire population, there were 887648 women who had no men to marry them. According to the census of 1901 in Sweden, there were 122870 more women. According to the census of 1890 in

Spain, there were 457262 more women. According to the census of 1890 in Austria, there were 644796 more women.”

“We now ask the question: It is very easy to boast that we consider polygamy to be evil. But tell us what law are you going to promulgate for these four million women because according to your rule of one wife per person, these four million women cannot find husbands? Our question is that when rules are made to fulfil the needs of humans, should they be according to the needs of humans or not? The law that prohibits more than one wife is actually saying to these four million women that they should live against their natural disposition and that they should never have any desire for men. But this is something that is impossible, as proven by experience. The result of this will be that because they are prohibited from lawful means, they will resort to unlawful means. In this way, there will be a proliferation of adultery and this is a result of opposition to polygamy. When we say that adultery will increase, this is not just a thought but an established fact – as proven by the thousands of illegitimate children that are born every year.”

It is extremely sad that the west considers this lawful and sensible polygamy permitted by Islam to be based on lust, while it considers limitless and illicit relationships to be culture and civilization. Adultery has been considered unlawful by the Sharī‘ah of all the Prophets, all wise men and sages consider it to be reprehensible and shameless, but the western proponents of culture cannot see the reprehensibility of this sin. While polygamy, which is considered good and lawful by all the Prophets, Messengers, wise men and sages, is seen by the west as reprehensible. These “cultured” nations consider polygamy to be a crime but adultery, immorality and illicit relationships with women are not a crime. These “cultured” nations have laws prohibiting polygamy but they have no laws prohibiting adultery.

The actual reason for the permissibility of polygamy is that it is a means to great qualities like chastity, morality, piety and righteousness. Those who are opposed to polygamy should study internal desires and external actions. Nations that are verbally opposed to pure polygamy, are practically involved in impure polygamy, i.e. adultery and immorality. The extent of their lusts and desires has proved that the desire for plurality and variety is in their natural dispositions. If not, they would have been satisfied with one woman. Allāh, the all-knowing and all-wise, has taken into account the inclinations of man and laid down such rules that take into consideration different dispositions and at the same time live within the circle of chastity, piety and purity.

Why did Rasūlullāh ﷺ enter into several marriages?

The purpose of Rasūlullāh's ﷺ prophet-hood was to remove mankind from the whirlpool of destruction and the whirlwind of difficulties. For this purpose, Allāh ﷻ sent a perfect code of law, i.e. the Qur'ān, after which there is no need for any other code of law right till the day of resurrection. Furthermore, Allāh ﷻ made Rasūlullāh's ﷺ life an example for mankind whereby they could look at it and act accordingly. The reason for this is that a mere code of law is not sufficient for the reformation of the masses unless there is a practical example before them which could incline them towards that example. Another reason for this is so that the world can see that the message towards which the Prophet ﷺ is inviting the people - there is not even an atom's contradiction between his words and his actions.

Every human's life has two aspects - one external and one internal. In order to correctly gauge a person's practical life, it is necessary that both these aspects be well known. The external aspect refers to the person's life which he spends among the masses and the general public. Many witnesses are

available in order to know the details of this aspect. The internal aspect refers to the person's domestic life, from which a person's character and manners can be correctly gauged. Every individual is free within the four walls of his house. He is informal with his wife and family. His moral and practical weaknesses are not concealed from his family. In such a situation, the best criterion to correctly gauge a person's life is that his domestic affairs are made known to the world.

In the same manner, Rasūlullāh's ﷺ life comprised of two aspects - one external and one domestic. The conditions and circumstances of his external life were conveyed in the most complete and perfect manner through the *Ṣaḥābah* رضي الله عنهم. This was done so perfectly, that an example of this sort is not found in any other nation or religion. Let alone any nation not relating the life of their Prophet with such details, such research, and such intricacy, they did not even present a tenth of what the Muslims presented about their Prophet.

As for his internal and domestic life, this was presented to the world by the Mothers of the Believers, i.e. his pure wives. In this way, the *'ibādah* that he engaged in at home, his *tahajjud* (an optional *ṣalāh* offered in the latter part of the night), his remaining awake at night, his poverty, his abstinence, his character and mannerisms within the house - all this was made known to the world. In this way, his integrity and chastity became clear like the day - that in the dark of the night, how he used to occupy himself in the *'ibādah* of Allāh with full zeal and enthusiasm. *Sūrah al-Muzammil* bears testimony to this facet of his life.

Rasūlullāh ﷺ married ten women apart from Khadījah *radīyallāhu 'anhā*. This was so that a big group may be able to convey his domestic life to the world. The reason for this is that no other person can ever learn of the secrets that the wife can learn of her husband. Rasūlullāh ﷺ entered into several

marriages so that all aspects of his domestic life may be conveyed to the world with complete reliability, and that after a big group narrating this aspect of his life, no doubts or misgivings may remain (concerning his domestic life). Furthermore, his pious wives may be able to convey those injunctions of the Sharī‘ah which are specifically connected to women and which cannot be explained to men because of modesty.

Rasūlullāh’s ﷺ marrying several women was not merely for the gratification of carnal desires because all his wives, apart from one, were widows - who were neither well known for their beauty nor for their wealth. Neither did Rasūlullāh ﷺ possess items of luxury and comfort. His only purpose was that the injunctions of the Sharī‘ah concerning women be conveyed to them through women alone. In reality, his wives’ rooms were the rooms of mothers and teachers.

It is impossible to even imagine the enjoyment of luxuries in the house of that blessed being wherein no fire burned for two months at a time, who together with his wives sufficed with mere dates and water, whose days were spent in the musjid and nights standing on the *musallā* (prayer mat) before Allāh in such a manner that his feet used to get swollen.

Rasūlullāh’s ﷺ children

There are different opinions with regard to the number of Rasūlullāh’s ﷺ children. The more accepted and reliable opinion is that he had three sons and four daughters.

They were Qāsim, ‘Abdullāh, who was also known as Tayyib and Tāhir, and Ibrāhīm. The daughters were Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah. There is no difference with regard to the daughters – there were four, they all grew up, got married, embraced Islam and emigrated. There is also no difference with regard to Ibrāhīm. He was born from Māriyah

Qibtīyyah *radiyallāhu ‘anhā* and passed away when still a child.

Apart from Ibrāhīm, all the other children were born from Khadījah *radiyallāhu ‘anhā*. Rasūlullāh ﷺ had no children from any of the other wives. All the sons that were born from Khadījah *radiyallāhu ‘anhā* passed away in infancy. There is therefore difference in their number. The scholars of biography are in general of the opinion that two sons were born from Khadījah *radiyallāhu ‘anhā* – Qāsim and ‘Abdullāh. ‘Abdullāh was also referred to as Tāyyib and Tāhir. Some scholars are of the opinion that these latter names were actually names of other sons apart from Qāsim and ‘Abdullāh. Based on this opinion, Khadījah *radiyallāhu ‘anhā* gave birth to an equal number of boys and girls [four each]. Other scholars are of the opinion that six sons were born from Khadījah *radiyallāhu ‘anhā*, these four plus Muṭayyab and Muṭahhar. Allāh ﷻ knows best.¹

Qāsim

He was the first of Rasūlullāh’s ﷺ children and passed away before prophet-hood. He passed away when he was just two years old. Some scholars are of the opinion that he reached an age of understanding and then passed away. Rasūlullāh ﷺ is given the *kunnīyat* of Abul Qāsim (father of Qāsim) because of this son of his.²

Zaynab *radiyallāhu ‘anhā*

She is unanimously considered to be Rasūlullāh’s ﷺ eldest daughter. She was born 10 years before prophet-hood. She embraced Islam and emigrated after the battle of Badr. She was married to her maternal cousin, Abū al-‘Āṣ ibn Rabī‘. Details

¹ Zurqānī, vol. 3, p. 193.

² Ibid, p. 194.

concerning her emigration were given under the discussion of the captives of Badr. She passed away at the beginning of the 8th year after emigration. She left behind two children, a son by the name of ‘Alī and a daughter by the name of Umāmah.

There are different Traditions with regard to her son, ‘Alī. It is popularly believed that he reached the age of understanding and passed away while his father was still alive. Another opinion is that he was martyred in the battle of Yarmūk.

Rasūlullāh ﷺ used to love his granddaughter, Umāmah a lot and she was very attached to him. At times she used to climb on Rasūlullāh’s ﷺ back while he was in ṣalāh. Rasūlullāh ﷺ would lower her gently. (Narrated by Bukhārī and Muslim)

On one occasion Rasūlullāh ﷺ received a gold necklace as a gift. All his wives were present at that time. Umāmah was playing in one corner of the house with some sand. Rasūlullāh ﷺ said: “I am going to give this necklace to my most beloved family member.” All those who were present thought that ‘Ā’ishah *radīyallāhu ‘anhā* will receive it. However, Rasūlullāh ﷺ called Umāmah, wiped her eyes with his blessed hands and then placed that necklace around her neck.¹

When Fāṭimah *radīyallāhu ‘anhā* passed away, ‘Alī ؑ married Umāmah. Before ‘Alī ؑ could be martyred, he wrote a bequest to Mughīrah ibn Naufal that he should marry Umāmah. Some scholars say that from this marriage between Mughīrah and Umāmah, a son by the name of Yaḥyā was born. Other scholars say that Umāmah had no children. She passed away while still married to Mughīrah.²

¹ Narrated by Ibn Sa’d, Aḥmad and Abū Ya’lā through a good chain of narrators on the authority of ‘Ā’ishah *radīyallāhu ‘anhā*.

² Zurqānī, vol. 3, p. 195.

Ruqayyah *radiyallāhu ‘anhā*

Ruqayyah *radiyallāhu ‘anhā* and Umm Kulthūm *radiyallāhu ‘anhā* – these two daughters of Rasūlullāh ﷺ were married to two sons of Abū Lahab, namely, ‘Utbah and ‘Utaybah, respectively. Both these daughters were married to these two sons of Abū Lahab, but the marriage was not consummated as yet. When the Sūrah Lahab (Sūrah 111 of the Qur’ān) was revealed, Abū Lahab summoned his two sons and said to them: “If you do not divorce the daughters of Muḥammad, it will be *ḥarām* for you to stay in my house.” Both the sons obeyed their father and divorced their respective wives before the consummation of the marriage.

Rasūlullāh ﷺ got Ruqayyah *radiyallāhu ‘anhā* married to ‘Uthmān ؓ. When the latter emigrated to Abyssinia, Ruqayyah *radiyallāhu ‘anhā* also accompanied him. Rasūlullāh ﷺ did not receive any news from them for quite some time. After some time, a woman came and informed him that she met both of them in Abyssinia. On hearing this news, Rasūlullāh ﷺ said: “May Allāh be with both of them. ‘Uthmān is the first person after Lūt ؑ to have emigrated with his wife and family.” (Narrated by Ibn al-Mubārak and others)

While they were in Abyssinia, a son by the name of ‘Abdullāh was born to them. He passed away when he was six years old.

When Rasūlullāh ﷺ was departing for the battle of Badr, Ruqayyah *radiyallāhu ‘anhā* was ill at that time. ‘Uthmān ؓ could therefore not participate in the battle of Badr. He was busy tending to his wife. She passed away on the very day when Zayd ibn Hārithah ؓ came into Madīnah in order to give the good news of the Muslims’ victory over the Quraysh of Makkah.

Usāmah ibn Zayd ؓ also did not take part in the battle of Badr because of Ruqayyah’s *radiyallāhu ‘anhā* illness. He was busy making the burial arrangements when he heard the *takbīr*

(someone saying Allāh is the greatest). ‘Uthmān ؓ asked him: “O Usāmah! What is this?” When they looked, they saw Zayd ibn Hārithah ؓ riding Rasūlullāh’s ﷺ camel and coming with the news that the polytheists were defeated. Ruqayyah *radiyallāhu ‘anhā* was 20 years old when she passed away.¹

Umm Kulthūm *radiyallāhu ‘anhā*

She was popularly known by this *kunnīyyat*. It seems that this was her name as well. She does not seem to be known by any other name. After the death of her sister Ruqayyah *radiyallāhu ‘anhā*, she married ‘Uthmān ؓ in Rabī‘ al-Awwal 2 A.H. She remained with him for six years. They had no children. She passed away in Sha‘bān 9 A.H. Rasūlullāh ﷺ performed the *janāzah ṣalāh*. She was lowered into the grave by ‘Alī ؓ, Faḍl ibn ‘Abbās ؓ and Usāmah ibn Zayd ؓ. Rasūlullāh ﷺ was sitting by her grave side and tears were flowing from his eyes.²

Umm Kulthūm *radiyallāhu ‘anhā* was first married to the son of Abū Lahab, ‘Utaybah [as mentioned previously]. He divorced her on the instruction of his father. The other brother, ‘Utbah, had also divorced Ruqayyah *radiyallāhu ‘anhā*. ‘Utaybah did not suffice with just issuing a divorce, he went to Rasūlullāh ﷺ and said: “I reject your religion. I have divorced your daughter. She does not like me and I do not like her.” He then attacked Rasūlullāh ﷺ and tore the long robe that Rasūlullāh ﷺ was wearing. Rasūlullāh ﷺ cursed him and made the following supplication: “O Allāh! Impose one of Your animals over him.” On one occasion a Qurayshi trade caravan went towards Syria and stopped over at a place called Zarqā’. Abū Lahab and ‘Utaybah were both in this caravan. At night, a lion came and began looking at the faces of all those who were

¹ *Al-Isābah*, vol. 4, p. 304.

² *Zurqānī*, vol. 3, p. 199.

part of the caravan and sniffed at them. When it reached ‘Utaybah, it immediately mauled his head. ‘Utaybah died there and then. The lion disappeared from there and could not be found. A detailed account of this will, *inshā Allāh*, be given under the miracles of Rasūlullāh ﷺ.¹

When Umm Kulthūm *radiyallāhu ‘anhā* passed away, Rasūlullāh ﷺ said: “Even if I had ten daughters, I would have given them one after the other in the marriage of ‘Uthmān.”²

Fātimah *radiyallāhu ‘anhā*

Her name is Fātimah and she has two titles: Zahrā’ and Batūl. The word Batūl comes in the meaning of cut-off or severed. She is referred to by this name because her merits and virtues were such that she surpassed the other women of this world and was thereby cut-off from them. Another meaning could be that she was cut-off from everything and everyone apart from Allāh ﷻ. She was referred to as Zahrā’ because of her internal beauty, splendour and purity.

Ibn ‘Abd al-Barr *rahimahullāh* says that she was born in the first year of prophet-hood. Ibn Jauzī *rahimahullāh* says that she was born five years before prophet-hood when the Quraysh were constructing the Ka‘bah.³

She was the youngest of Rasūlullāh’s ﷺ daughters while Zaynab *radiyallāhu ‘anhā* was the eldest. Zaynab *radiyallāhu ‘anhā* was followed by Ruqayyah *radiyallāhu ‘anhā*, followed

¹ Opp.cit.

² *Majma‘ az-Zawā‘id*, vol. 9, p. 217.

³ *Zurqānī*, vol. 3, p. 202.

by Umm Kulthūm *radiyallāhu ‘anhā* and then Fāṭimah *radiyallāhu ‘anhā*.¹

She was married to ‘Alī ﷺ in 2 A.H. Based on the first opinion of her date of birth, she was 15 years and five and half months old at the time of her marriage. Based on the second opinion, she was 19 years and one and half months old at the time of her marriage. There is difference of opinion as to how old ‘Alī ﷺ was when he embraced Islam. One opinion is that he was eight years old while the other opinion is that he was 10 years old. Based on the first opinion, he was 21 years and five months old at the time of his marriage. Based on the second opinion, he was 24 years and one and half months old at the time of his marriage.²

Details about her marriage were given under the incidents that took place in 2 A.H.

She had five children, three boys and two girls: Ḥasan, Ḥusayn, Muḥsin, Umm Kulthūm and Zaynab. Rasūlullāh’s ﷺ lineage did not continue from any of his children apart from Fāṭimah’s children. Muḥsin passed away in his infancy. Umm Kulthūm married ‘Umar ﷺ but they did not get any children. Zaynab was married to ‘Abdullāh ibn Ja‘far and they had children.³

Fāṭimah *radiyallāhu ‘anhā* passed away six months after the demise of Rasūlullāh ﷺ in Ramaḍān 11 A.H. ‘Abbās ﷺ performed the *janāzah salāh*. ‘Alī ﷺ, ‘Abbās ﷺ and Faḍl ibn ‘Abbās ﷺ lowered her in her grave.⁴

¹ Ibn ‘Abd al-Barr, *al-Istī‘āb*, vol. 4, p. 373 under the biography of Fāṭimah *radiyallāhu ‘anhā*.

² Zurqānī, vol. 3, p. 204.

³ Ibid, p. 207.

⁴ *Al-Isābah*, vol. 4, p. 379.

Rasūlullāh ﷺ loved Fāṭimah *radīyallāhu ‘anhā* the most. On many occasions Rasūlullāh ﷺ asked her: “O Fāṭimah! Does it not please you that you be the leader of all the women of paradise?” In one Tradition, he said to her: “You are the leader of all the women of this world, apart from Maryam.” It was Rasūlullāh’s ﷺ habit that when he left for a journey, he would meet Fāṭimah *radīyallāhu ‘anhā* last and when he returned from a journey, he would meet her first.¹

An entire book can be dedicated to the virtues and merits of Fāṭimah *radīyallāhu ‘anhā*. We have therefore sufficed with just a few.

Ibrāhīm ؑ

He is the last of Rasūlullāh’s ﷺ children. He was born from Māriyah Qibtīyyah *radīyallāhu ‘anhā* in Dhul Hījjah 8 A.H. Rasūlullāh ﷺ made his *‘aqīqah* on the seventh day. Two sheep were slaughtered, his head was shaved and the equivalent of its weight of silver was given in charity. The hair was buried and he was named Ibrāhīm. He was given to a wet-nurse on the outskirts of Madīnah. Rasūlullāh ﷺ would occasionally go to visit him, carry him and play with him. He lived for about 15-16 months and passed away in 10 A.H. Coincidentally, the day on which he passed away, there was a solar eclipse. It was the belief of the Arabs that when a great person passes away, the sun goes into eclipse. In order to refute this baseless belief, Rasūlullāh ﷺ delivered a sermon and said: “The sun and moon are from among the signs of Allāh ﷻ. They do not go into eclipse by the birth or death of anyone. Allāh ﷻ is actually frightening His servants. When you see such a phenomenon,

¹ Zurqānī, vol. 3, p. 204.

you should offer ṣalāh, supplicate to Allāh ﷻ and give in charity.”¹

The blessed physical features of Rasūlullāh ﷺ

Rasūlullāh ﷺ was neither too tall nor too short. He was of average height. He had a large head which was in proportion to his body. He had a thick beard. His head and beard had about 25 grey hairs. His face was luminous and handsome. Whoever saw his blessed face described it to be luminous like the full moon.

His perspiration had a special fragrance. When droplets of his perspiration fell from his face, they looked like pearls. Anas ؓ says that we did not touch silk and brocade softer than the palms of Rasūlullāh ﷺ. And we did not smell any musk and amber more fragrant than the fragrance that emanated from the body of Rasūlullāh ﷺ.

The seal of prophet-hood

The seal of prophet-hood was situated between his shoulders, closer to the right shoulder. A Tradition of *Ṣaḥīḥ Muslim* states that there was a piece of red flesh similar to that of a pigeon's egg situated between Rasūlullāh's ﷺ two shoulders.

This seal of prophet-hood was a special sign of his prophet-hood and was mentioned in the previous divine Books and mentioned by the previous Prophets of Allāh ﷻ. The scholars of the Banī Isrā'īl used to see this and recognize Rasūlullāh ﷺ as the last Prophet regarding whom the previous Prophets had given glad tidings. And that the seal of prophet-hood which they had mentioned was found in Rasūlullāh ﷺ. This seal of

¹ Ibid, p. 214.

prophet-hood was a sort of mandate or certificate from Allāh ﷻ attesting to his prophet-hood.¹

‘Allāmah Suhaylī *rahimahullāh* says that the seal of prophet-hood was close to the right shoulder bone. The reason for it being situated there is that it is the area from which Satan enters the human body. He enters from the back and whispers into man’s heart. The seal of prophet-hood was placed at this spot so that the entry point of Satan may be sealed and no whispering of Satan may enter his luminous heart.²

Some Traditions state that this seal of prophet-hood which was on Rasūlullāh’s ﷺ back seemed to have the words *Muhammad Rasūlullāh* naturally inscribed on it.

أخرج ابن عساكر والحاكم في تاريخ نيسابور عن ابن عمر قال كان خاتم النبوة على ظهر النبي صلى الله عليه وسلم مثل البندقية من لحم مكتوب فيها باللحم محمد رسول الله. الخصائص الكبرى للسيوطي ص 60 وزرقاني شرح المواهب ج 1 ص 156.

On the authority of Ibn ‘Umar ؓ that the seal of prophet-hood was on the back of the Prophet ﷺ like a hazelnut made of flesh. In it was written with flesh, *Muhammad Rasūlullāh*.³

¹ Refer to *Madārij an-Nubūwwah*, vol. 1, p. 21 for details.

² *Al-Khaṣā’iṣ al-Kubrā*, vol. 1, p. 60.

³ ‘Allāmah Zurqānī *rahimahullāh* says that this Hadīth has been narrated through several chains. Some of them are baseless while others are weak. In *Sharḥ ash-Shamā’il*, vol. 1, p. 60, Shaykh ‘Abd ar-Raūf Munāwī *rahimahullāh* writes that Hāfiẓ Quṭb ad-Dīn Halabī *rahimahullāh* and Hāfiẓ Mughlatā’ī *rahimahullāh* have traced the chains of this Hadīth. However, none of them reach the stage of authenticity. In the *Sharḥ ash-Shamā’il*, vol. 1, p. 59, ‘Allāmah al-Qārī *rahimahullāh* writes that this Hadīth does not reach the level of authenticity.

Rasūlullāh's ﷺ hair would most of the time be till his ear lobes and sometimes longer than that. He used to comb his hair and also apply antimony to his eyes. This, despite the fact that his eyes had the natural look of having antimony.

Rasūlullāh's ﷺ eyes were large and wide [in proportion to his face]. They were quite black. There was a very fine line of hair extending from his chest to his navel. His upper arms and feet were fleshy. When he walked, it seemed that he raised his feet with force and that he was descending from an elevated place.

His blessed body and luminous face were beautified by all external and internal beauties. Apart from smiling, Rasūlullāh ﷺ did not laugh with his mouth wide open. It is stated in the Hadīth that he resembled Ibrāhīm عليه السلام the most in his ways and in his appearance.

Rasūlullāh's ﷺ blessed beard

Rasūlullāh ﷺ had a thick beard. Rasūlullāh ﷺ did not trim it completely. However, he used to trim his moustache. He would occasionally trim those hairs of the beard that stuck out [of the normal shape of the beard] so that it does not look untidy and unkept. The beard was a Sunnah practice of all the Prophets of Allāh ﷺ. It was never kept on the basis of national or cultural reasons as is the assumption of some deviated and immature people.

The beard is not only a Sunnah of Muḥammad ﷺ and the way of Islam. Rather it is a Sunnah of all the Prophets (who numbered approximately 124000). A Hadīth states that the beard is from among the Sunnah practices of all the Prophets.

Even today, if you were to go to churches and see the images of Jesus, you will see that he has a beard. Even the majority of senior Jewish and Christian scholars keep beards. In short, when the religious groups keep beards, it is a clear proof that it

is a practice of the Prophets. The Qur'ān explicitly makes mention of the fact that Hārūn عليه السلام had a beard. Allāh ﷻ says:

يَا ابْنَ أُمِّ لَا تَأْخُذْ بِرِجْلَيْ وَلَا بِرَأْسِي

“O my brother! Do not grab me by my beard nor by my head.”

Among the Arabs, those who followed the religion of Ibrāhīm عليه السلام used to keep a beard. But the majority of the polytheists used to shave their beards. It is for this reason that Rasūlullāh ﷺ said:

خالفوا المشركين، احفوا الشوارب واعفوا اللحى

“Act in opposition to the polytheists: clip the moustaches and lengthen the beards.”

We are ordered to imitate the appearance of the Prophets and the Messengers because the appearance of the close servants of Allāh ﷻ is liked by Him. While imitating the appearance of those who have earned the wrath of Allāh ﷻ and those who have gone astray (i.e. the Jews and Christians) could result in the wrath of Allāh ﷻ befalling us and deviation afflicting us.

In short, the beard has been a continuous Sunnah of all the Prophets of Allāh ﷻ, a practice of all the Ṣaḥābah رضي الله عنهم, the Tābi‘īn and all the pious ‘ulamā’. It is from among the salient features of Islam. Not keeping a beard entails a major sin and an open disrespect towards a salient feature of Islam. To mock at the beard entails *kufr* because mocking it entails mocking at all the Prophets of Allāh ﷻ and denigrating an accepted ruling of all the Shari‘ahs. It also entails belittling the Ṣaḥābah رضي الله عنهم, the Tābi‘īn, and all the ‘ulamā’, righteous people and rulers of Islam of the last 1400 years. Those who mock at the beard do not realize that their forefathers of 50 years ago used to keep a beard. What! Were all their forefathers also foolish and stupid?! May Allāh ﷻ give this immature persons some intelligence.

Just as hair on the head and a plait of hair is a sign of beauty for a woman, in like manner a beard is a beauty for a man. It is for this reason that women have been ordered to leave their hair as it is and they have been prohibited from shaving their hair. Imām Nasa’ī *rahimahullāh* relates the following Hadīth from ‘Alī عليه السلام:

نهى رسول الله صلى الله عليه وسلم أن تخلق المرأة رأسها

“Rasūlullāh ﷺ prohibited women from shaving their heads.”

Men have the choice of shaving their heads or keeping their hair. However, they have been warned against lengthening their hair to such an extent that it resembles that of women. The Sharī‘ah has set a limit to it, viz. it should not go beyond the ear lobes or the shoulders. The following is narrated by Imām Abū Dā’ūd *rahimahullāh*:

قال النبي صلى الله عليه وسلم نعم الرجل خريم لو لا طول جمته واسبال إزاره فبلغ ذلك خريما فأخذ مشفرة فقطع بما جمته إلى أذنيه ورفع إزاره إلى أنصاف ساقيه.

“The Prophet ﷺ said: ‘What an excellent person Kharīm would have been had it not been for the fact that his hair is extending beyond his shoulders and his lower garment is below his ankles.’ When Kharīm heard about this, he took a scissors and cut his hair till his ear lobes and raised his lower garment till they reached half his shanks.”

As for those wanting to shave their heads, the order is given that they should shave the entire head. It is not permitted to shave a certain portion and leave a certain portion unshaved. Imām Muslim *rahimahullāh* narrates from ‘Abdullāh ibn ‘Umar عليه السلام:

أن النبي صلى الله عليه وسلم رأى صبيا قد حلق بعض رأسه وترك بعضه فنهاهم عن ذلك وقال احلقوا كله أو اتركوا كله.

“The Prophet ﷺ saw a child with part of his head shaven and part of it left unshaven. He prohibited them from doing this and said: ‘Shave the entire head or leave the entire head unshaven.’”

Imām Bukhārī *rahimahullāh* narrates from ‘Abdullāh ibn ‘Umar رضي الله عنه:

سمعت رسول الله صلى الله عليه وسلم وينهى عن القزع قال عبيد الله والقزع أن يترك بناصية شعر وليس في رأسه غيره وكذلك شق رأسه وهذا وهذا.

“I heard Rasūlullāh ﷺ prohibiting *qaza*’. ‘Ubaydullāh says that *qaza*’ refers to leaving the hair of the forehead while the rest of the head has no hair. It also refers to hair being left on the sides of the head while the rest is shaved off.”

The reason behind this prohibition was that it entailed imitation of the Jews. The narration of Imām Abū Dā’ūd *rahimahullāh* is clear in this regard wherein these words are mentioned: “For this is surely the appearance of the Jews.” Since this manner of shaving the head is not permitted for little, innocent children, it will be even more prohibited for adults. Similarly, cutting the hair in any way that is similar to the styles of the Christians will also be prohibited.

Allāh ﻋﺎﻟﻤﻮﻟﻤﺎﺗﻴﻦ made the physical appearance of man and woman different from each other. He also made the nature and disposition of each one different from the other. Allāh ﻋﺎﻟﻤﻮﻟﻤﺎﺗﻴﻦ made women as the forms of elegance and the fountain of birth. He therefore gave them beauty, attractiveness and hair on their heads. On the other hand, He made men as people of authority and gave them strength. He made their appearance and form in such a way that their strength and authority is displayed. Allāh ﻋﺎﻟﻤﻮﻟﻤﺎﺗﻴﻦ therefore placed beards on their faces and moustaches. He also placed hardness and firmness in their limbs and gruffness in their voices. He also created bravery and valour in their

movements. He placed such thoughts and ideas in their hearts that are in conformity with their authority and position.

On the other hand, He placed elegance in the disposition of women and therefore blessed them with thoughts about birth, breast-feeding, training and teaching. It is for this reason that till today, no government has ever mobilized an army that comprises entirely of women. The reason for this is that an army needs bravery and not elegance.

Since Allāh ﷻ created the natural temperament and disposition of men and women distinguished from each other, He ordered that men and women should not imitate each other. If not, they will be acting in opposition to the law of nature. One species should not adopt the ways and things that are peculiar to the other species. For example, Islam has ordered that men should not wear silk and brightly coloured clothes because these are peculiar to women. Men should not wear jewellery and other ornaments that are normally worn by women. They should neither wear bangles in their hands nor should they wear full red clothes. They should not adopt feminine mannerisms nor should they shave their beards. Instead, they should lengthen their beards and clip their moustaches. Lengthening of the beard and clipping of the moustache have been the practice of all the Prophets of Allāh ﷻ and are the demands of man's natural temperament.

During the era of Rasūlullāh ﷺ, the Magaens used to act contrary to the above guidelines. They used to lengthen their moustaches and trim or shave their beards. Rasūlullāh ﷺ ordered the Muslims to act contrary to this practice and that they should clip their moustaches and lengthen their beards.

Imām Muslim *rahimahullāh* narrates from Abū Hurayrah رضي الله عنه:

قال رسول الله صلى الله عليه وسلم جزوا الشوارب وارخوا اللحى وخالفوا المجوس

“Rasūlullāh ﷺ said: ‘Clip the moustaches, lengthen the beards and [in so doing], oppose the Magaens.’”

Many Ahādīth state that it was the Sunnah practice of all the Prophets and Messengers to lengthen their beards and to clip their moustaches. And that this is part of *fiṭrah*. *Fiṭrah* demands that there must be distinguishing characteristics between big and small, male and female. This is acquired through the beard. Moreover, a beard is a source of beauty and handsomeness for the male, and also a means of awe and authority.

If you wish, you can perform the following test. Take a group of youngsters that are of one age, one group of men in their middle ages, and a third group of old men. Those who have beards should be kept in one line and those who shave their beards should be kept in a separate line. Once they have been separated, raise your head and look at all of them at once, and see which line looks attractive and which does not. In this one glance of yours, you will learn the beauty and handsomeness of those who have beards. In like manner, you will realize that women with long hair are far more attractive and beautiful than women with short hair. A person with a beard is far more handsome and attractive than a person of similar age but without a beard. In colleges you find some religious boys who keep beards. Take one of such boys and make him stand next to another boy of his age who has no beard. You will immediately realize that the boy with the beard is much more handsome.

Take two youngsters of the same age from Germany or London whose facial hair has just started to appear. They should not shave their facial hair for six months. After six months, one should shave his facial hair and the other should not. They should then be made to stand next to each other and see who of the two looks more handsome and attractive. In just a single glance, you will conclude that the youngster with the beard

looks much more handsome and attractive than the one who shaved his beard.

Just as hair on the head of women and long hair are a beauty for women, in like manner a beard is a thing of beauty for men. And if there is no need to maintain and keep a thing of beauty, then women should also shave their heads.

It has been heard that in a certain part of Europe, some women were overcome by this craze of shaving their heads so that all the heat of the head will come out and their intellects will become healthy and strong like that of men. When they shaved their heads a couple of times, facial hair [beards] began appearing on their faces. On seeing this, they gave up this habit of shaving their heads.

Some jurists have posed this question as a supposition: that what type of beard has to be shaved off? They then give a reply to this by saying that if a beard appears on a woman's face, it is *wājib* to shave it off.

The clothing of Rasūlullāh ﷺ

Rasūlullāh's ﷺ clothes used to be extremely simple and basic. He led an ascetic life. His clothes in general comprised of a sheet, a *kurtah*, a cloak and a shawl – many of which used to have patches. He used to like green clothes. His clothes in general were white in colour.

The sheet that he wore was a Yemeni sheet which had green and red lines on it. He used to like this sheet a lot. He prohibited men from wearing full red garments.

His hat (*topī*) used to stick to his head. He never wore a high hat. Abū Kabshah narrates that the hats of the Ṣaḥābah ﷺ used to be flat. They stuck to the head and were not high. Rasūlullāh ﷺ was particular in wearing a hat beneath his turban. He used

to say: “There is a difference between us and the polytheists that we tie our turban above our hats.” (*Abū Dā’ūd*)

When Rasūlullāh ﷺ tied his turban, one end of it would hang between his shoulders. Sometimes, he would cause it to hang to the left or to the right. Sometimes he would tie it below his chin. It is stated in a Hadīth that Rasūlullāh ﷺ said: “During the battles of Badr and Hunayn, Allāh ﷻ sent such angels to assist me who were wearing turbans. These angels are mentioned in the Qur’ān: ‘Five thousand angels on marked horses.’”

It is stated in a Hadīth that Rasūlullāh ﷺ saw pants being sold in the market place of Mina. On seeing the pants, he liked it and said that it is more concealing than an *izār* (*lungi* or sarong). Rasūlullāh ﷺ purchased the pants but it is not confirmed that he wore it.

Rasūlullāh ﷺ liked *kurtahs* a lot. The opening of his *kurtah* used to be at the chest. At times, the buttons used to be open.

Rasūlullāh ﷺ used to wear leather socks and make *masah* (passing of wet hands) on them.

Rasūlullāh’s ﷺ pillow was made of leather. It was filled with palm leaves. Sometimes, Rasūlullāh ﷺ used to sleep on a straw mat.

Rasūlullāh ﷺ had a silver ring which he used to wear. When Rasūlullāh ﷺ began writing letters to the rulers of Rome, Abyssinia, etc. he made a silver ring which had the words Muhammad, Rasūl, Allāh inscribed on three separate lines. The reason for making this ring was that kings did not accept any letters that did not have a seal. This ring was used as a seal.

Rasūlullāh ﷺ wore flat sandals which had a single layer of sole and two straps on the top. He would insert his toes in these straps.

Rasūlullāh ﷺ also had a black woollen shawl which had patches on it. A black woollen shawl with patches is also a Sunnah of the Prophets of Allāh ﷺ. This was also worn by the *auliyā'* (friends) of Allāh ﷺ and the ascetics. It is extremely sad that this Sunnah has departed from this world. A *sūfī* is referred to as a *sūfi* because he wears a woollen shawl in emulation of the Sunnah of the Prophets of Allāh ﷺ. He is the person who has completely divorced himself from worldly pursuits and considers the royal garb and dress to be totally insignificant in comparison to this black woollen shawl.

قال ابن مسعود كانت الأنبياء يركبون الحمر ويلبسون الصوف ويحتلبون الشاة رواه الطيالسي. وعنه صلى الله عليه وسلم قال كان على موسى يوم كلمه ربه كساء صوف وكمة صوف وجبة صوف وسراويل صوف وكانت نعلاه من حمار ميت رواه الترمذي وقال غريب والحاكم وصححه على شرط البخاري. (زرقاني ج 5 ص 16)

“Ibn Mas‘ūd رضي الله عنه says that the Prophets used to ride donkeys, wear woollen clothes, and milk the goats. Rasūlullāh ﷺ said: ‘The day on which Allāh spoke to Mūsā [عليه السلام], the latter was wearing a woollen shawl, a woollen hat, a woollen cloak and a woollen pants. His sandals were made from the skin of a dead donkey.’¹

Abū Bardah ibn Abī Mūsā Ash‘arī narrates that one day ‘Ā’ishah *radiyallāhu ‘anhā* took out a thick woollen shawl with patches on it and a thick cloak and said: “Rasūlullāh ﷺ passed away in these two garments.” ‘Ā’ishah’s *radiyallāhu ‘anhā* purpose in saying this was to show Rasūlullāh’s ﷺ simplicity, humility and ascetic way of life.² (Narrated by Bukhārī, Muslim, Abū Dā’ūd, Tirmidhī and Ibn Mājah)

¹ Zurqānī, vol. 5, p. 16.

² Ibid, p. 25.

Allāh ﷻ addressed Rasūlullāh ﷺ in the Qur’ān as *Muzzammil* (one who is wrapped in garments) and *Muddaththir* (one who is enshrouded) to show that these garments were most beloved by Allāh ﷻ. Shāh ‘Abdul ‘Azīz *rahimahullāh* says that the *auliyā’* refer to Sūrah al-Muzzammil as Sūrah al-Khirqah (shawl) in which the etiquette of a shawl are mentioned.

The clothing of Rasūlullāh ﷺ was that of Ibrāhīm عليه السلام and Ismā‘īl عليه السلام

The clothing of Rasūlullāh ﷺ was in no way in emulation of any national or tribal dress. Rather it was in emulation of divine revelation and inspiration. It was an old Arab custom to wear a sheet that covered the upper body and one that was wrapped around the lower body. This was the dress of Ismā‘īl عليه السلام as narrated with regard to ‘Umar رضي الله عنه that he urged the Arabs of Azerbaijan to wear these sheets because this was the dress of their forefather, Ismā‘īl عليه السلام. He wrote to them saying:

أما بعد فاترؤوا وارثدوا. عليكم بلباس أبيكم إسماعيل وإياكم والتنعيم وزي العجم.

“Wear the *izār* and sheet and hold on firmly to the dress of your father, Ismā‘īl. Beware of luxuries and adopting the dress of the non-Arabs.”

Allāh forbid, a Prophet of Allāh ﷻ does not follow the dress code and ways of the people to which he is sent. He teaches the people beliefs, character, mannerisms, deeds, acts of worship, transactions, etc. in accordance with divine revelation and the orders of Allāh ﷻ. A Prophet is so particular in this regard that he even teaches them the etiquette of relieving themselves.

There is no aspect of this material life or of the hereafter regarding which the Messenger of Allāh does not have any divine inspiration or indication. It is impossible for a Prophet to follow the ways and customs of the masses. Rasūlullāh ﷺ gave instructions with regard to clothing as well – that certain things

are lawful while others are unlawful. This, he did so that there will be a distinction between Muslims and unbelievers. There are many Aḥādīth from which it is established that Rasūlullāh ﷺ prohibited the Muslims from imitating the unbelievers and ordered that Muslims should act in opposition to them. He also prohibited all those garments which give the impression of pride, haughtiness, extravagance and lavishness. He also prohibited clothing which has any similarity to that of the enemies of Allāh ﷻ. The polytheists used to wear silk and silk brocades. Rasūlullāh ﷺ prohibited the Muslims from wearing these. The polytheists used to wear the lower garment (*izār*) in such a way that it used to be below the ankles, sweeping the floor. This, they did out of pride. Rasūlullāh ﷺ prohibited the Muslims from this. Rasūlullāh ﷺ prohibited the wearing of clothing that was embellished with gold so that there may be no taint of pride, luxury and extravagance. The polytheists did not wear hats over their turbans. Rasūlullāh ﷺ said: “The difference between us and them is the wearing of turbans over the hats.”

In this way, Rasūlullāh ﷺ established a distinction between the Muslims and unbelievers in their dress code. The Saḥīḥ of Imām Bukhārī *rahimahullāh* and Imām Muslim *rahimahullāh* narrate that Rasūlullāh ﷺ said: “Oppose the polytheists. Lengthen the beards and clip the moustaches.” In other words, do not make your appearance like that of the unbelievers. Your appearance and dressing should be different from that of the unbelievers.

The *Musnad* of Imām Aḥmad *rahimahullāh* and the *Sunan* of Abū Dā’ūd *rahimahullāh* narrate from ‘Abdullāh ibn ‘Umar ؓ that Rasūlullāh ﷺ said: “Whoever imitates a nation, is enumerated among them.”

In his commentary to this Ḥadīth, ‘Allāmah Qārī *rahimahullāh* says that this imitation applies to clothing and other outward matters. It does not refer to non-physical ways and mannerisms

because for these, the word *takhalluq* is used and not *tashabbuh*. Imām Muslim *rahimahullāh* narrates from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ رضي الله عنه that Rasūlullāh ﷺ said: “These are the clothes of the unbelievers. Therefore, do not wear them.”

It is thus established that the clothing of Rasūlullāh ﷺ and his appearance was entirely in accordance with divine revelation. It was not in emulation of his people and country. Assuming Rasūlullāh ﷺ was sent as a Prophet to London or Germany, he would have reformed the ways of the people there just as he did of the people in Makkah. He would have changed their worship of desires to the worship of Allāh ﷻ, their nakedness with covering up of one’s body, their shamelessness with chastity, shame, purity and modesty. Therefore, if any immature person claims that if Rasūlullāh ﷺ were sent to London or Germany he would have followed western ways and customs is nothing but a reflection of a person suffering from an inferiority complex and a person suffering from foolishness and stupidity. This is nothing but madness.

A Prophet of Allāh ﷻ is subservient to divine revelation. He is never subservient to nationality and country. Rather, he invites the nation towards following him and dyes them with the colour of Allāh ﷻ. A Muslim has to live his life in this colour of Allāh ﷻ. And the basis for this is that he should abstain from the ways, customs, dressing and appearance of the enemies of Allāh ﷻ. In so doing, he will be displaying his aloofness and distance from every department of unbelief. And the colour of imān may glitter from every direction from his body.

An overview of the matter concerning imitating the unbelievers

Alḥamdulillāh, it has been clearly established that Rasūlullāh’s ﷺ clothes, lower garment, shawl, cloak, turban and outward appearance were all in emulation of his forefather, Ismā‘īl عليه السلام. Allāh forbid, this was not in emulation of and did not bear any

similarity to that of the polytheists of Makkah, of the people and the land. I feel it appropriate to write something about the facts concerning the matter of imitating the unbelievers (*tashabbuh bil kuffār*) in order to draw the attention of those seeking the truth in this matter. This is one of the important matters without which many injunctions of Islam will not remain acceptable. It is for this reason that those who ardently follow western culture and wish to free themselves from the limits and restrictions of Islamic injunctions make their first attack against this matter of imitating the unbelievers. They spend all their energies in trying to wipe this out so that the path may remain clear for them for the future. And so that together with their claims to Islam, there may remain no obstacles in their emulation of western culture. They may be verbally referred to as Muslims, but their society, culture, appearance, dressing, etc. will be that of the west.

Since this matter concerning imitating the unbelievers is of extreme importance in the Sharī‘ah, there is no book of tafsīr, Hadīth, jurisprudence and beliefs that does not delve into this topic. The jurists and theologians explained this matter under the chapter concerning apostasy (*bāb al-irtidād*), i.e. through what ways does a Muslim become an apostate and how does he come out of the circle of Islam. Among these is also imitating the unbelievers. There are different stages and levels of this, and each one has a different ruling.

In order to clarify this matter of *tashabbuh bil kuffār*, a great scholar of the 7th century, Hāfīz Ibn Taymīyyah *rahimahullāh* (d. 728 A.H.), wrote a detailed book in this regard, titled *Iqtidā’ as-Sirāt al-Mustaqīm Mukhālafah Ashāb al-Jahīm*. He writes from different angles on this subject in the light of the Qur’ān and Sunnah, and through rational and traditional proofs. Through Qur’ānic and Hadīth texts, he makes it clear that there is no department of this worldly and spiritual life wherein the pure Sharī‘ah and the clear religion of Islam did not command

its adherents to protect themselves from bearing any similarity to the filth and darkness of *kufr* and *shirk*. He also proves that the demand of the straight path (*as-Sirāt al-Mustaqīm*) is that we should beware of bearing any similarity to those who have earned the wrath of Allāh and those who have gone astray.

In this European and western era, this trial and tribulation [of *tashabbuh bil kuffār*] has come to the fore again. The ‘*ulamā*’ turned their full attention to this matter. However, in this tribulation-filled era, no comprehensive book has been written in which all aspects and angles of this matter are discussed in an orderly, systematic and convincing manner. Which, at the same time, also removes the doubts, misgivings and false notions in such a convincing manner after which there remains no room for anyone to say anything. All praise is due to Allāh ﷻ that this religious duty has been fulfilled by a very senior scholar, Maulānā Qārī Muḥammad Tayyib Sāhib *rahimahullāh*. May Allāh ﷻ reward him on behalf of Islam and the Muslims for his efforts in this regard.

The learned Maulānā compiled a book in two parts, titled *at-Tashabbuh fil Islām*. This is a unique and matchless book on this subject. Without doubt, there is no book to compare with it on this subject. Hakīmul Ummah Maulānā Ashraf ‘Alī Thāwī *rahimahullāh* pens his impressions about this book. He writes: “After praising Allāh ﷻ and salutations to Rasūlullāh ﷺ, I have read this book word for word. As I read this book, my heart was filled with joy and my eyes with light with every word that I read. I have not come across any writing on the subject of *tashabbuh* written in such a complete, detailed and authoritative manner. The intricacies towards which it was not possible for my mind to have conceived have been brought to the fore. The most far-fetched doubts and misgivings have been totally uprooted. May Allāh ﷻ enable this book to be of benefit and may He accept it and include it among the “good words” regarding which He says in the Qur’ān that “good words climb

towards Him”. May Allāh ﷻ include the author among those regarding whom He said:

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ صَلَّى وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ

“They have been guided to the purest of words and they have been guided to the path of the One who is worthy of all praise.” (Sūrah al-Hajj, verse 24)

The reader is therefore requested that if he wishes to make a full research on this subject of *tashabbuh*, he should study this book of Maulānā Qārī Muḥammad Tayyib *rahimahullāh*. I will now present this subject in a very concise manner. Most of what I am going to write is taken from *Iqtidā’ as-Sirāt al-Mustaqīm* [of Ibn Taymīyyah *rahimahullāh*], *at-Tashabbuh fil Islām* and from the various writings and statements of Hakīmul Ummah *rahimahullāh* so that all this could be a source of guidance and insight for the reader.

A Hadīth states:

بدأ الإسلام غريبا وسيعود غريبا فطوبى للغرباء

In other words, Islam commenced in a helpless state, without any helpers and without any support. During the prosperous and blessed era of the four Rightly-Guided Caliphs it flourished and shined like the sun. During this era, it turned the kingdom and authority of Caesar and Chosroes upside down. Through its simple social structure and Allāh-fearing culture, it tore down the deceiving and ailing culture and civilization of Caesar and Chosroes. The entire world witnessed this scene.

Rasūlullāh’s ﷺ ten years of battles and military expeditions, the efforts of Abū Bakr ؓ, and then the ten years of battles and conquests of ‘Umar ؓ - the effects of all this was that Islam remained the dominant force in the world for ten centuries [or 1000 years]. Islamic culture and Islamic society prevailed over

all other cultures and societies. The nations of the world considered the adoption of Islamic culture and society a source of honour for them. During the Abbasid Caliphate, there was a proliferation of knowledge and wisdom. Arts and crafts reached their peak. The inhabitants of Europe were still an ignorant and uncultivated nation. They learnt knowledge and wisdom from the Muslims. And they took the lessons of arts, crafts, culture and civilization from the Muslims.

They then came onto the world highway of progress while the rulers of the Islamic states became intoxicated by luxury and comforts. Hypocrites like Mīr Ja'far and Mīr Sādiq became their ministers. Consequently, the Islamic states fell onto the path of retrogression. The nations that were subdued at the hands of the Muslims now got the reins of authority. On account of their evil deeds and misfortune, the rulers became the subjects, and the subjects became the rulers.

The Muslims felt and perceived this humiliation of theirs for a few days. However, they gradually began accepting and adopting the culture, civilization, ways, appearance and dressing of their masters. The residents of Islamic states became so absorbed into the society of others, that there remained no outward distinction between Muslims and non-Muslims.

In accordance with the above-quoted Hadīth of Rasūlullāh ﷺ, Islam once again became helpless and without any support. The reason for this is not that there is any fault or blemish in Islamic society and that the new society has good and perfection in it. Rather, the reason is that the new society is based entirely on desires, lusts, name and fame, pride and haughtiness. In addition to this, it is nurtured in the shade of strength and power which is naturally liked by the soul.

On the other hand, Islamic society is based on simplicity, humility, asceticism, contentment, worship of Allāh and subjugation of the soul – all of which is not liked by the soul.

On the one hand, Abū Bakr ؓ and ‘Umar ؓ were such leaders that the two super powers of the world, Rome and Persia, used to be awe-stricken by them. On the other hand, they were also men of Allāh ﷻ, wrapping themselves in a shawl and leading the people in ṣalāh. Merely looking at them enabled people to reform their religious lives.

Allāh ﷻ, the all-knowing and all-wise, destined the nations of the west to enjoy power for a few days as He had given power to the ‘Ād, the Thamūd, Pharaoh and Namrūd. No sooner they got this power, it heralded an era wherein society was based on desires and lusts. The lust-worshippers who were in hiding now came to the fore. It is obvious that even the simple-minded people are absorbed by the thing which enjoys power, strength, authority and government. This is especially so in the society wherein desires and lusts are given freedom. And because of the power and authority that they enjoy, there is nothing to stop them from acquiring this. In such a situation, such a society is certainly the greatest of trials and tribulations for the creation of Allāh ﷻ.

It is extremely sad and sorrowful that Muslims are flowing with this tide and they are hastening behind those very nations that were completely under the subjugation of their forefathers and pious predecessors. They are abandoning the characteristics, habits and ways of dress of their forefathers and adopting those of the Jews and Christians – those who earned the wrath of Allāh ﷻ and those who went astray. It is most amazing that how is it that the light of the east is being overtaken by the darkness of the west?!

Dear Muslims! This world is fleeting. People rise to power and fall from power, and vice versa. The civilized nations of the

past that made the following claims against the Prophets of Allāh ﷺ: “Who is more powerful than us?” Those who surpassed other civilizations to such an extent that “They inhabited the world far more than what others inhabited it”, and regarding whom Allāh ﷻ says: “People like them were not created in the cities.” These were the very nations that mocked and ridiculed the sheet, shawl, turban and loin cloth of the Prophets of Allāh ﷻ. Eventually, they were all destroyed. “Do you see any remnants of them?” “Do you ever perceive any of them? Or do you even hear an utterance from them?” They were completely wiped out. Some were drowned, others were swallowed by the earth, some were rained upon with stones, while others were destroyed by a screeching sound. “Each one of them rejected the Prophets. They therefore deserved My promised punishment.”

It am now presenting the essence of this question of *tashabbuh* to my fellow Muslims. I will try to expound on it in the hope that my fellow Muslims will ponder over it. “All I want is reformation as much as I can do. My ability to do [this good] is only from Allāh. I place my trust in Him, and to Him I turn.”

Allāh ﷻ created the entire universe from a single source – be it of the animal kingdom, the plant kingdom or the inanimate kingdom. Each one of them received existence from a single plate. Despite this, He made the form and appearance of each one different from the other. He did this so that there may be a distinction among them and they are able to recognize each other. The means of differentiation is only this outward appearance and form, this outward colour and complexion. The differences that we see between man and animal, lion and donkey, grass and saffron, kitchen and toilet, prison and hospital – are only on the basis of this outward form and appearance. If a member of any particular species were to abandon his own characteristics and peculiarities, and adopt the characteristics and peculiarities of any other species, we will

not refer to him as a member of the first species. Rather, he will be referred to as the second species. If a man abandons male characteristics and peculiarities and adopts those of a woman, if he adopts the clothing of women, speaks like them and adopts all the ways and mannerisms of women, then that man will not be referred to as a man. Rather, he will be referred to as a hermaphrodite. This, despite the fact that he is still essentially a man. It was just his appearance and clothing that changed.

We thus learn that if, in this material world, the characteristics and peculiarities of each species is not safeguarded, and the doors of intermingling and mixing were opened, then the existence of this species will not remain.

The distinction among nations

The differences between nations and communities should be understood in the same light. That just like the material universe, the nations of this world are distinguished from each other through their metaphysical and internal peculiarities and idiosyncrasies. The Muslim nation, the Hindu nation, the Christian nation, the Jewish nation – despite all being from one father [Ādam ﷺ] have formed into different nations apart from being different in the religion that each one follows. The reason for this difference is that the culture of each nation, its civilization, its society, its way of dress, its way of eating, etc. is different from the other. Despite each one believing in one God, the form and shape of each one's way of worship has become different. It is because of these different forms of worship that a Muslim and a monotheist is different from a polytheist and an idol worshipper, a Christian is different from a Parsee.

In short, what is the way of distinguishing these nations from each other apart from these national peculiarities? As long as these specific forms and appearances are not safeguarded, the distinctions among nations cannot continue to exist. When the

religious and social peculiarities of a nation remain, that nation will remain in existence. When a nation abandons its peculiarities and appearances and chooses the peculiarities of another nation, and the former nation becomes mixed and absorbed with the latter nation, you can deduce that the former nation has now died. It now has no existence on the surface of this earth.

The definition of *tashabbuh*

After having made the above clear, read the definition of *tashabbuh* so that you may be able to gauge its ills and harms. *Tashabbuh* could be defined as any of the following:

1. To abandon your essence, your appearance and your existence and to totally absorb the essence, the appearance and the existence of another nation.
2. To destroy your existence into the existence of another nation.
3. To alter your form and appearance and adopt the form and appearance of another nation.
4. To leave your distinctive character and adopt the distinctive character of another nation.
5. To abandon your own and your own people's appearance and way of life and adopt the appearance and way of life of another nation.

It is for this reason that the Sharī'ah commands that the Muslim nation should be distinct and separate from other nations as regards its outward form. It should be distinct from other nations in its dressing and also in its appearance. Apart from the external sign, there has to be a special sign within the body as well. This distinction is portrayed by circumcision and the beard. While the external sign is the way of dress. Without these signs, identification is not possible. The beard alone is not

sufficient because young boys do not have beards. How will they be identified? Moreover, some nations keep beards. To identify them can only be done through the clothing. We thus learn that for an Islamic distinction, there is the need for both – clothing and a beard.

The prohibition of *tashabbuh* is not based on discrimination and narrow-mindedness. Rather it is based on self-respect and self-honour whose purpose is to save the Islamic nation and the Muslims from destruction through being confused with other nations. The nation that does not safeguard its peculiarities and idiosyncrasies does not deserve to be referred to as a free and independent nation.

The order concerning *tashabbuh bil kuffār*

Tashabbuh bil kuffār in beliefs and acts of worship is *kufr*. In religious customs it is *ḥarām*. For example, wearing a cross around the neck like Christians, wearing a *zunnār*¹ like the Hindus or placing a dot on the forehead like the Hindus. *Tashabbuh* of this nature is absolutely *ḥarām* and there is a possibility of *kufr*. The reason for this is that to openly opt for the salient features of *kufr* is an indication of the heart being pleased to do this.

Although this second form of *tashabbuh* is slightly less than the first form, will a person opt for urine when given the choice between urine and faeces?! He will never. The prohibition of emulating the unbelievers in their acts of worship, in religious customs and in the two eids is established from the Qur’ān and authentic Ahādīth. Ibn Taymīyyah *rahimahullāh* has quoted all these in detail in his book, *Iqtidā’ as-Sirāt al-Mustaqīm*.

¹ A sacred thread worn by Hindus.

Tashabbuh in social habits, customs and national peculiarities are all *makrūh tahrīmī*. For example, wearing that special dress of a particular nation that is specifically attributed to that nation. And the person wearing that dress is considered to be from that nation. For example, wearing hats that are worn by Christians, the loin-cloth (*dhoti*) that is worn by Hindus, the shoes that are worn by jogis are all prohibited and included as *tashabbuh*. This is more so when it is worn out of pride or with the intention of emulating the English. This will entail a greater sin. The ruling that applies to adopting the dress and appearance of jogis and pundits (Hindu priests) also applies to adopting the dress and appearance of the English.

Based on this, to adopt the language, style of speaking and tone of the unbelievers with the intention that we will also be like the English and included among them, then this is certainly prohibited. Yes, if the English language is learnt without the intention of emulating the English people, and the purpose is to become aware of them, to be able to engage in business dealings with them, to be able to communicate with them, then there is no harm in learning the English language.

If a person learns Hindi or Sanskrit with the intention that he will bear similarity to the pundits and the Hindus may consider him to be their fellow brother and they may include him among them, then without doubt, it will be prohibited to learn these languages with such intentions. But if the intention is so that a person may become aware of what they are doing, so that he may be able to read their correspondence, etc. then in such a case there is nothing wrong in learning these languages.

As for inventions, weapons, war machinery, etc. it is permitted to adopt these from other nations. For example, bombs, guns, aeroplanes, motor vehicles, machine guns, etc. In reality, this is not even *tashabbuh*. The Islamic Sharī‘ah did not teach the ways of inventing. Inventions, crafts, occupations, etc. have

been left to the intelligence and experience of people and their requirements. However, the Sharī'ah has laid down what kinds of crafts and occupations are lawful, to what extent they are lawful, and in what way is it lawful to use them. Islam teaches the purposes and objectives. A doctor does not teach you how to make a shoe. Yes, he will tell you that do not make a shoe in such a way that nails stick out and thereby injure your feet. In like manner, Islam does not teach inventions. But it will tell you that the invention should not be such that it causes a disadvantage to your religion or it poses a danger to your life.

This refers to inventions for which Muslims do not have an alternative. However, if an invention is such that Muslims have an alternative for it, then *tashabbuh* therein will be *makrūh*. For example, it is related in the Hadīth that Rasūlullāh ﷺ prohibited the Muslims from using the Persian bow because the Muslims had an alternative for it, the Arabian bow. Moreover, the benefit of both was the same. There was only a difference in the construction of both. There is no fanaticism in Islam: there is self-respect. Therefore, if the Muslims have something which the unbelievers also have and there is only a difference in the appearance and form of that thing, then in such a situation, Islam prohibits *tashabbuh bil kuffār*. This is in the sense that apart from it being a sin, it smacks of lack of self-respect because you are unnecessarily making yourself subservient to other nations and demonstrating that you are relying on them. However, the Muslims of today no longer have this self-respect. They have completely neglected their own house, in fact, set a fire to their own house and began following the ways and habits of others.

Yes, the new inventions and new weapons for which the Muslims do not have an alternative, it will be permissible for them to use these in order to fulfil their needs, for their comfort and for the removal of harm. However, the condition is that using them should not be with the intention of emulating the

unbelievers. Using new weapons and new inventions solely for one's own benefit is permitted by the Sharī'ah. However, the Sharī'ah does not permit using them with the intention of *tashabbuh bil kuffār*.

If the Muslims start drinking milk in the manner in which alcohol and wines are drunk by the unbelievers, the Sharī'ah will prohibit it. Consuming milk in a manner that is similar to the unbelievers' consumption of wines is proof of the fact that there is a special desire and love in the depth of this person's heart to consume wine. In like manner, if any lawful item is used with the intention of emulating the unbelievers and the enemies of Islam, it is a proof that this person's heart has a special affinity with the unbelievers and a special inclination towards them.

Just as you would not like to be similar to your enemies and would not want to emulate them, in like manner Allāh ﷻ cannot accept His own friend [a Muslim] emulating His enemies [the unbelievers who reject Allāh ﷻ and ascribe partners to Him] or doing something with the intention of bearing similarity with them. Allāh ﷻ says:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَيَمَسَّكُمُ النَّارُ

“Do not incline towards the wrong-doers or else the fire will afflict you.”

The reason for the prohibition of *tashabbuh bil kuffār*

Islam is a complete and perfect religion. It has come as an abrogator of all previous religions and Sharī'ahs. It does not permit its followers to adopt the ways of religions that are imperfect and abrogated. Emulating others is also against self-respect. Just as the essence of every nation and religion is different, in like manner, the appearance and form of each one is also different. It is the outward form and appearance that is a

means to distinction. A nation is considered different and distinct from another nation on the basis of this outward form and appearance.

When a nation adopts the peculiarities and idiosyncrasies, and the form and appearance of another nation, then its own personal nationality is destroyed. It is obvious that to destroy your own nationality and personality for the nationality and personality of another nation is absolutely against self-respect.

Islam is a perfect religion. It is independent in its belief system and acts of worship. It does not follow anyone else in this regard nor is it subjected to anyone in this regard. In like manner, Islam is independent in its social structure and customs. It does not follow anyone in this regard nor is it subjected to anyone in this regard.

No government will permit its soldiers to adopt the uniform of the soldiers of its enemy. Nor will it permit any of its soldiers to bear the flag of the enemy government. The soldier who does any of this will be worthy of having his head chopped off.

In like manner, the *hizbullāh* (party of Allāh ﷻ) – the Muslims – are not permitted to adopt the appearance of *hizbush shaytān* (the party of Satan) which would cause confusion to those who look at them. Assuming that there is a group of people that rebels against a particular government and this group adopts its own dress code and means of identification. The government will never ever allow any of its loyal subjects to emulate the dress code of that rebel group.

It is extremely surprising that a British general has the right to consider it a crime for someone to adopt a German or Russian uniform because these two countries are enemies of Britain, but the Messenger of Allāh ﷺ does not have the right to consider it a crime for a Muslim to adopt the appearance of the enemies of Allāh ﷻ!!!

Rasūlullāh ﷺ said:

من تشبه بقوم فهو منهم

“The person who emulates a nation is considered to be from among them.”

The person who bears any resemblance to the enemies of Allāh ﷻ and adopts the dress code and uniform of those people, will certainly be considered to be in the army of the enemies of Allāh ﷻ.

Islam is absolute light while *kufr* is darkness. Islam is truth while *kufr* is falsehood. Islam is absolute beauty and splendour while *kufr* is absolute ugliness. Islam is as clear as the light of day while *kufr* is a pitch dark night. Islam is honour while *kufr* is disgrace.

Islam therefore does not permit its followers to adopt the dress code of and to bear any similarity to darkness, disgrace and falsehood. Just as the essence of Islam is different from the essence of *kufr*, Islam desires that the appearance, form and clothing of its followers should be different and distinct from that of its enemies.

The gist of what we said above is that the prohibition of *tashabbuh* is not based on fanaticism but on self-respect, self-honour and personal protection. That is, a nation cannot be referred to as a nation as long as its peculiarities and distinctions are not independent [of others].

In like manner, in order to save the Islamic nation and the Muslim *ummah* from unbelief, asceticism and apostasy, there is no way other than safeguarding their Islamic peculiarities and distinctions and saving it from emulating the unbelievers (*tashabbuh bil kuffār*). This is because *tashabbuh* means losing your identity among others.

Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا

“O you who believe! Do not be like the unbelievers.” (Āl ‘Imrān, verse 156)

The believer (a friend of Allāh ﷻ) has to remain aloof from and distinct from the enemy of Allāh ﷻ (the unbeliever). It is not lawful for the loyal subjects of a government to bear any similarity as regards their appearance and dress to those who are enemies and rebels against the government.

Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ

“O you who believe! Do not be like those who harmed Mūsā.” (Sūrah al-Aḥzāb, verse 69)

Allāh ﷻ says:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ.

“Has the time not come for the believers that their hearts should feel humble at the remembrance of Allāh and what has come down of the true religion, and that they should not be like those who were given the Book before this and the term was prolonged for them and so their hearts became hard? And many among them are disobedient.” (Sūrah al-Ḥadīd, verse 16)

In other words, the fear is that if you emulate and imitate the Jews and Christians, your hearts will also become hard like theirs and they will no longer have the capability to accept [the truth].

In the book, *az-Zawājir ‘an Iqtirāf al-Kabā’ir*, ‘Allāmah Ibn Hajar Makkī Haythamī *rahimahullāh* quotes a Ḥadīth from

Mālik ibn Dīnār *rahimahullāh* with regard to a revelation which Allāh ﷻ sent to a certain Prophet saying:

قال مالك بن دينار: أوحى الله إلى النبي من الأنبياء أن قل لقومك لا تدخلوا مدخل أعدائي ولا يلبسوا ملابس أعدائي ولا يركبوا مراكب أعدائي ولا يطعموا مطاعم أعدائي فيكونوا أعدائي كما هم أعدائي.

“Say to your people that they should not enter the entrances of My enemies, they should not wear the dress of My enemies, they should not ride the animals that are ridden by My enemies, and that they should not eat the food of my enemies. If not, they will become My enemies just as those are My enemies.”¹

The last sentence of this revelation “If not, they will become My enemies just as they are My enemies”, is similar to the Qur’ānic verse wherein Allāh ﷻ prohibits the Muslims from intermingling with the unbelievers. At the end of this prohibition, Allāh ﷻ says: “If not, you will also be like them.” Allāh ﷻ says: “Whoever befriends them, then he is also like them.” Rasūlullāh ﷺ says: “Whoever imitates a nation is considered to be among them.”

The harms of *tashabbuh*

There are many harms in adopting the appearance and dress code of others.

1. The first consequence of this will be that there will be no outward distinction between Islam and *kufr*. The true religion will become confused with the false religions. The truth of the matter is that emulating and imitating the Christians will open the door towards Christianity.

¹ *Kitāb az-Zawājir*, vol. 1, p. 11.

2. It is also against self-respect and self-honour to choose to imitate others. A national emblem and national identification is also something whereby it becomes clear that this person belongs to a certain nation. If this is a real necessity, then there is no other way except abstaining from wearing the dress code of other nations. Just as other nations restrict themselves to their own dress code, in like manner, Islamic self-respect demands that we restrict ourselves to our dress code and that we have special means of identification whereby we will be distinguished from other nations.
3. Choosing the social, cultural and dress code of the unbelievers actually entails accepting their leadership and authority. In fact, it entails an admission and an announcement of our inferiority. Islam does not permit this because the inferior choose the appearance of the superior and not vice versa. The ruled is compelled to follow the ruler. He wears his type of dress in order to please him. Since Islam is an independent religion, why should it emulate and follow others?
4. This *tashabbuh* will gradually result in having an inclination towards the unbelievers. And this is clearly forbidden. Allāh ﷻ says:

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِن أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ.

“Do not incline towards the wrong-doers or else the fire will afflict you. You will have no protectors whatsoever from Allāh, and you will not be helped.”

In fact, adopting the dress code and appearance of non-Muslims is an indication of having love for them. And this is prohibited in the Sharī‘ah. Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

“O you who believe! Do not take the Jews and Christians as friends. They are friends of each other. Whoever among you befriends them, he is considered to be among them. Surely Allāh does not guide the wrong-doing people.”

What! Is this not a clear injustice that we claim to be Muslims, that we claim to love Allāh ﷻ and His Messenger ﷺ but our appearance and dress are that of the enemies of Allāh ﷻ and His Messenger ﷺ?? No ruler and no government will ever tolerate a subject claiming to be loyal to the government while he maintains friendly ties, commercial ties and social contact with the enemies of the government. All these acts are considered to be crimes against the government. Therefore, if Allāh, the most just of rulers, prohibits us from maintaining friendly relations and adopting the appearance and dressing of His enemies and the enemies of His ambassadors, i.e. His Messengers and Prophets, why should anyone object to this?

5. This *tashabbuh* will gradually lead to ridiculing and mocking at Islamic dress and Islamic culture. The person will look down upon Islamic dress and consequently look down upon those who wear this Islamic dress. If a person is not looking down upon Islamic dress, why would he choose the dress of the unbelievers?
6. Difficulty will be experienced in promulgating Islamic laws. If a Muslim sees a fellow Muslim in the appearance of unbelievers, he will assume this person

to be a Christian, Jew or Hindu. If such a corpse is found, he will hesitate and not know whether the *janāzah salāh* should be read over him and whether he should be buried in a Muslim cemetery or not.

7. When a person abandons Islamic dress and appearance, he will no longer enjoy any honour among his own people. If his own people do not honour him, what honour can he expect from others? Others only respect a person when he enjoys respect among his own people.
8. Adopting the dress code of others is a proof of one's aloofness from one's own people.
9. It is sad that a person claims to be a Muslim, but his clothing, food, society, culture, language, way of life, are all like that of the enemies of Islam. If this is the condition, why even bother to claim that you are a Muslim? Islam neither needs such Muslims nor does it bother about such Muslims who consider emulating the enemies of Islam to be a source of honour and pride.

We cannot understand what is the need and advantage of adopting the appearance and dressing of unbelievers. To adopt their dressing unnecessarily means that you are saying: "Here, we will also become unbelievers even though it may only be in our appearance." Allāh ﷻ protect us from this.

Or a person says: Bring, these are the clothes of our enemies. We will also wear them and appear like them in order to demonstrate our support. It is clearer than the light of day that the Christians are the enemies of Islam and the Muslims. The Qur'ān and Ḥadīth are clear in this regard that the unbelievers are your open enemies. During the partition of India, the Christian enmity towards Islam became absolutely clear. The British gave as much as they possibly could to the Hindus

while the Muslims were left deprived. The British brought 400 000 Jews from outside and settled them in Palestine. In so doing, they divided Palestine as well. Based on this ruling of theirs, wherever there were 400 000 and 800 000 Muslims in India, they ought to have divided those areas as well – as they had done in Palestine. In the present circumstances, the total population of Jews and Muslims in Palestine is 800 000. In the U.P. province of India alone, the Muslim population is eight million. Based on the principles that they followed in Palestine, they ought to have established a separate Muslim state in the U.P. province. In short, the enmity that the Christians have towards Islam is as clear as the sun. Yet, we do not know why the Muslims are adopting the culture of their enemies. The fact of the matter is that people think that the English appearance and way of dress is that of the government and those in power. Which therefore means that if they emulate them, they will also acquire honour and respect.

It is sad that honour and respect is acquired in order to get an advantage over others. It is not acquired in order to acquire awe and respect for oneself and one's own people. A person claims well-being for his own people yet he dislikes and abhors his own people's culture and loves the culture of others.

What honour is there in changing your colours like that of a chameleon. That you gaze steadfastly towards Europe and adopt the fashion and clothing that they have adopted. This you do in your ardent love for them. When a person loves a people, he has to live in humiliation and disgrace before them. You now have the choice of having love for Allāh ﷻ, His Messenger ﷺ, the Rightly-Guided caliphs and their society and culture, or you have love for the scoundrels and pleasure-loving rascals of Europe and their culture. Understand well that the basis of such love is humiliation.

It is a clear fact that the light of Islam spread from Makkah to the four corners of the world. In a short while, the world was at the feet of the Muslims and they enjoyed religious and material progress. The absolute power, sway and authority which they enjoyed while spreading the Sharī'ah, was not because they acquired the sciences and knowledge of the rulers of that time. Or that they excelled in business and craftsmanship. Or that they proliferated interest and usurious transactions on a grand scale. And that they established usurious banking institutions for this large scale business.

Rather, the reason for this was that the divine Sharī'ah was their guide and following the Sunnah was their strength, their army, their weapon, and their flag of victory. Through this, they established a powerful domain which reduced the greatness and grandeur of Rome and Persia to dust.

This is such a clear fact that there is no need to provide any proof and evidence for this. The Jewish and Christian scholars testify to this fact that Muḥammad ﷺ was commissioned as a Prophet in Makkah, that he alone taught the desert dwellers, ignoramuses and camel-herds the lessons of *tauhīd*, and taught them the divine Book of Allāh ﷻ. On one hand, he taught them servitude before Allāh ﷻ and His cognition, while on the other hand, he taught them how to administer laws, justice, and equity whereby they became a superpower in a short time. They did this without having any wealth, no army and no force. They neither learnt and acquired the knowledge and sciences of other nations nor did they consider usury to be lawful. All this they did through the blessings of following the Sharī'ah.

After the demise of Rasūlullāh ﷺ, Abū Bakr ؓ succeeded him as the caliph. He also followed the Sharī'ah to the full during his caliphate. He waged war against the tribes that refused to pay zakāt during his caliphate. He took an oath and said: "If

they hesitate in giving that piece of rope in zakāt which they used to give in the time of Rasūlullāh ﷺ, he will wage jihād against them and fight them.” He also waged jihād and completely wiped out the apostates and claimants to prophet-hood.

In like manner, the awe and authority that was prevalent during the era of the second caliph [‘Umar ؓ], was through the blessing of following the Sharī‘ah. This was to such an extent that great rulers and kings feared him.

It should be understood well that through the blessing of following the Sunnah of Muḥammad ﷺ, the Ṣaḥābah ؓ were bestowed with a huge government like that of Dhul Qarnayn and Sulaymān ؑ. It was through the blessing of following the Sunnah of Muḥammad ﷺ that the thrones of Caesar and Choesroes were overturned and their civilization and culture was reduced to shreds by the Ṣaḥābah ؓ. If we also follow their way, we will progress. Imām Mālik *rahimahullāh* says:

لا يصلح آخر هذه الأمة إلا بما صلح به أولها

“The latter part of this *ummah* will not enjoy prosperity and success except through what the first part of this *ummah* enjoyed prosperity and success.”

The Islamic Sharī‘ah taught such principles of government that the world had neither seen nor heard of. It is only through following it that we can progress. There can be no progress in following and emulating others. The basis of progress is not emulation of the Jews and Christians. Mere clothing cannot remove humiliation and insignificance. It is based on following the noble way of Rasūlullāh ﷺ. The progress that was witnessed in the era of the Rightly Guided caliphs, the Umayyad and Abbāsīd caliphs was all due to following the way of Rasūlullāh ﷺ.

In fact, the actual reason for our fall is *tashabbuh* of others and diverting from *tashabbuh* of the Prophets. To assume that the Islamic dress will cause our lack of respect in the eyes of the west is baseless. Honour and respect is based on competence and capability and not on clothing. In fact, those who emulate and copy others are considered to be sellouts. Dishonour is not in Islamic dress but in adopting the dress of others. A Round Table Conference was held in London. Many Hindu leaders attended wearing western clothing. Gandhi also went, wearing his loin cloth. The respect and honour that was bestowed on Gandhi by the British government was not bestowed on the others who were wearing western clothing.

There were many guards in Delhi who were worthy of the government. They used to come in Islamic dress. The respect and honour that was shown to them was more than what was shown to those who came in their pants and coats.

No matter how much the Muslims dye themselves in the colour of western society and culture, the Jews and Christians will never be happy with them as long as they consider themselves to be followers of Islam. Allāh ﷻ says: “The Jews and Christians will never be happy with you until you follow their religion.”

O Muslims! If you desire progress, follow that path through which the first century of Islam found progress, and through which the call of Islam reverberated in the four corners of the world. World history is witness to this fact that the power, authority, victories, progress, academic, cultural and moral supremacy that was enjoyed during the eras of the Rightly Guided caliphs, Umayyad caliphs and Abbāsid caliphs, was never enjoyed by Britain and America put together.

The nations of the west were more barbaric than the ignorant Arabs. When knowledge and wisdom proliferated during the Abbāsid caliphate, the nations of the west acquired knowledge

and the sciences from the Muslims. They translated these into their languages and then progressed in a manner that is witnessed today. It is now the duty of the Muslims to translate the modern sciences into their languages so that they can benefit from them and they do not have to waste away the lives of their youth and their wealth by sending them to western colleges.

The economic consequences of western dress

Previously, most of the clothes were sewn at home. Especially sending the clothing of women to be sewn by a tailor was considered to be reprehensible. But once the doors of fashion were opened, all the clothes in the house were sent to tailors. There was no increase in the family income but the expenses increased. They therefore had to resort to credit or to unlawful ways of earning. In order to obtain western goods and effects in the house, you also need wealth like the west. However, the problem is that it has become a mindset that you have to live like them irrespective of what.

I ask these people who are giving a bad name to Islam: "On what basis have you given preference to western dress over Islamic dress? If it is because the Islamic dress causes some harm to the body or you experience some loss through it then tell me so that we could think over this and gauge whether the physical harm is in Islamic dress or western dress. Or if the reason is that you experience insignificance in Islamic dress, then there is also no need for you to even make a claim of being a Muslim. Western nations clearly consider Islam and Muslims to be insignificant and lowly. "The Jews and Christians will never be pleased with you until you follow their religion." Islam has no need for such Muslims who change colours like a chameleon, who fall headlong before every new fashion and new craze, and who are totally devoid of independence. Those

who do not have an independent spirit and temperament can never become leaders and rulers.

As long as the Muslim caliphs remained steadfast to the Sharī‘ah, their governments progressed, their honour and awe remained in the sight of their opponents, their enemies continued fearing them, and the help of Allāh ﷻ remained with them. Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ

“O you who believe! If you help Allāh, He will help you and make firm your feet. You will remain superior if you are really believers.”

As the Muslim rulers’ attachment to the Islamic Sharī‘ah decreased by the day and as their preoccupation with luxury, comfort and lusts increased, the foundations of the Islamic state decreased day by day and the circle of the Islamic state became smaller and smaller. Allāh ﷻ says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Surely Allāh does not change the condition of a people until they change what is within themselves.”

In other words, Allāh ﷻ does not deprive anyone of His guidance and kindness until they change their attitude and ways with Allāh ﷻ.

‘Umar ؓ warns the Muslims from emulating the unbelievers

When the Islamic victories and conquests increased during the caliphate of ‘Umar ؓ and the thrones of Caesar and Choesroes were overturned, ‘Umar ؓ became concerned over the fact that Islamic peculiarities and idiosyncrasies should not become affected by intermingling with the non-Arabs. On the one hand he stressed on the Muslims to abstain from emulating the non-

Muslims and from adopting their appearance and way of dress. On the other hand, he stressed on the unbelievers to maintain their ways and appearance so that they may remain distinct from the Muslims. They should not adopt the appearance, dress, turban, etc. of the Muslims. This he did so that there may be no confusion and that the door of mixing and intermingling may remain shut.

روى البخاري في صحيحه عن عمر رضي الله عنه أنه كتب إلى المسلمين المقيمين ببلاد فارس إياكم وزي أهل الشرك. (اقتضاء الصراط المستقيم ص 60)

Imām Bukhārī *rahimahullāh* narrates that ‘Umar رضي الله عنه wrote a letter to the Muslims in Persia saying: Beware of adopting the appearance of the polytheists.”

Another Tradition states that he wrote the following:

أما بعد فاتزروا وارثدوا وانتعلوا وعليكم بلباس أبيكم إسماعيل وإياكم والتنعيم وزي العجم وتمعددوا واخشوشنوا واخولقوا. (فتح الباري ج 10، ص 240 باب لبس الحرير للرجال وقدر ما يجوز منه من كتاب اللباس)

“You should wear the *izār* (sarong – *lungī*), the shawl and sandals and hold on firmly to the dress of your forefather Ismā‘īl عليه السلام. Beware of falling into luxury and the appearance of the non-Arabs. Choose coarse, rough and old clothes which is the clothing of humble people.”

The *Musnad* of Imām Ahmad ibn Hambal *rahimahullāh* narrates from Abū ‘Uthmān Nahdī who said: We were in Azerbaijan when the commander of our army, ‘Utbah ibn Farqad read out the following letter of ‘Umar رضي الله عنه to us:

يا عتبة بن فرقد إياكم وإياكم والتنعيم وزي أهل الشرك ولبوس الحرير. (اقتضاء الصراط المستقيم ص 60)

“O ‘Utbah ibn Farqad! Beware! Beware of falling into luxury, of adopting the appearance of the polytheists and wearing silk.”

‘Umar ﷺ issued an edict to the Christians of Syria after they agreed to certain conditions. This was then promulgated in the Islamic caliphate. In return for accepting these conditions, the Christians of Syria were guaranteed protection of their lives, wealth and families. The conditions were as follows:

“We will respect the Muslims. We will give them place in our assemblies if they desire to sit there. We will not emulate or imitate them in their clothing be it the hat, the turban, the sandals or the parting of the hair. We will not converse in their language and we will not adopt titles that they have. We will not place saddles on horses. We will not suspend our swords. We will not arm ourselves with any weapons nor will we carry them. We will not make stamps in Arabic. We will not engage in transactions involving alcohol. We will cut the front section of our hair. We will remain wearing our style of clothing wherever we are. We will suspend the rosary from our necks. We will not raise the cross in our churches. We will not expose our cross nor our scriptures on the paths and market places of the Muslims. We will ring our bells very softly in our churches. We will not raise our voices with our dead. We will not carry our fires with our dead in the pathways of the Muslims.¹ (This was with regard to the Magaens who were fire worshippers).

‘Abdur Raḥmān ibn Ghanam Ash‘arī says: “I wrote down the conditions of peace that were written between ‘Umar ﷺ and the Christians of Syria. The following conditions were also recorded.”

“We will not construct any new church nor monastery in our city and its surrounding areas. If any [old] church or monastery

¹ Ibn Taymīyyah: *Iqtidā’ as-Ṣirāt al-Mustaqīm*, p. 58.

becomes dilapidated, we will not renovate it. We will not inhabit any piece of land that is set aside for the Muslims. We will not stop any Muslim from getting in our churches be it by day or night. We will keep the doors of our churches wide open for passers-by and travellers. We will host Muslim guests for three days. We will not give refuge to any spy in our churches or in our homes. We will not conceal any usurped wealth of Muslims. We will not teach our children the Qur'ān. We will not openly do any polytheistic act nor will we call anyone towards it. We will not stop any of our relatives from embracing Islam if they desire to embrace Islam.

‘Abdur Raḥmān ibn Ghanam Ash‘arī says: “When I wrote these conditions and brought them to ‘Umar رضي الله عنه for him to check them, he said: ‘Add the following conditions.’”

“We will not strike any Muslim. We have accepted these conditions on ourselves and on behalf of those who follow our religion, and we accept peace in return for all this. If we go against any of these conditions, we can no longer enjoy the peace that you have guaranteed to us and the treatment that is meted out to the enemies of Islam can be meted out to us as well.”¹

A misgiving that is expressed at times is that if a person is covered in western or Hindu clothing from head to toe, will there be any effect on his belief in the oneness of Allāh ﷻ and the messenger-ship of Rasūlullāh ﷺ? Or will he become a *kāfir* by wearing these clothes?

The answer to this is: if you were to remove your male clothing for a short while and wear your wife’s clothes: a satin pants, a red silk dress, a brightly coloured scarf, bangles in your hands,

¹ *Tafsîr Ibn Kathîr*, vol. 2, p. 347, under the commentary to the verse on *jizyah* from Sûrat at-Taubah.

anklets at your feet and a necklace around your neck; and you go to your office in this manner, then will you become a woman? Will there be any difference and decrease in your internal masculinity? Will you be prepared to sit in this manner in your office? It is hoped that based on your principles, you will be prepared to do this because according to you, there is nothing wrong in outward emulation. There is no harm in mere clothing. And when a person does not become a *kāfir* by wearing western clothing, a man will not become a woman by wearing a woman's clothes. What change will there be in him by merely wearing the clothes of women?

Based on this, if a person adopts the clothing of a hermaphrodite, will he really become a hermaphrodite? Without doubt, by wearing the clothes of a woman, a man will not immediately become a woman. But if he were to wear these clothes for several days, you will see that after a few days his mannerisms and actions will become like a woman and a hermaphrodite. His tone, way of speaking, sitting, walking, everything will become like a woman or a hermaphrodite. The reason for this is that the outer has an effect on the inner. All the intelligentsia are unanimous in this regard that just as the inner has an effect on the outer, in like manner the outer has an effect on the inner. The heart is illuminated by good deeds and it becomes dark by evil deeds.

It should be understood in the same light that although there may not be any effect in wearing western or Hindu clothing at present, how do we know that this will not cause any internal harm later on? You should understand well that as long as your Islamic beliefs are protected internally, till that time you will only be emulating the Christians and polytheists by using their dress. And according to the Hadīth of Rasūlullāh ﷺ “The person who emulates a nation is considered to be from among them.” You are thus a criminal for having committed this crime of *tashabbuh*. And, if Allāh forbid, your outward appearance

has an effect on your internal self and harms your Islamic beliefs as well, you should understand that you have not remained emulating the Christians and polytheists, but you have become one of them. The same rule will apply to you even if you make verbal claims to Islam. Such Islam will be referred to as a national Islam and not a Shar‘ī Islam. Shar‘ī Islam is that which is in accordance with the fundamentals of the Sharī‘ah.

By law, a Pakistani is he who accepts the laws of the Pakistani government and abstains from adopting the uniform of the enemies of the government. As for the person who criticizes the laws of Pakistan and wears the uniform of India and walks about in the streets of Pakistan, then although such a person may be a Pakistani national, but according to the laws of the government, he is an enemy of the government.

From the above explanation, another misgiving is also removed. A person may say that by giving the example of a man wearing women’s clothing, the sexes here are completely different. The reply to this is that according to the Sharī‘ah, a believer and an unbeliever are two separate species. It is not permissible for one species to imitate the other. Just as a loyal subject and a rebel are two different species according to the government, and different laws are applicable to each even though they may be from the same father and members of the same family. In like manner, the believer and the unbeliever are two separate species according to Islam. Different laws are applicable to each. Allāh ﷻ says: “It is He who created you. Then from among you is he who is a believer and he who is an unbeliever.” All the civilized nations of the world have this law that an enemy to the government and a rebel cannot be given presidential and ministerial positions. In like manner, Islam says that an enemy of Islam [an unbeliever] cannot be made a leader or minister of an Islamic state.

The definition of Islamic dress

Allāh ﷻ says: “The dress of piety, that is best. That is from the signs of Allāh so that they may take admonition.”

There are two ways of considering any deed and action to be Islamic. One is that Rasūlullāh ﷺ did that himself. The other is that he permitted it and did not stop anyone from doing it. Therefore, if Rasūlullāh ﷺ stopped anyone from any particular deed or action, that will be un-Islamic. If he did something himself or permitted it, that will be Islamic. For example, eating barley bread was a Sunnah practice of Rasūlullāh ﷺ. To act on this is very meritorious. To eat leavened bread, biryani, etc. are permissible because the Sharī‘ah has permitted the eating of such delicacies. To consume dogs, pigs, alcohol are all un-Islamic because the Sharī‘ah has prohibited the consumption of these.

Clothing should be understood in the same light. The clothes that Rasūlullāh ﷺ himself wore: *kurtah*, *lungī*, shawl, cloak and turban are all obviously an Islamic dress. Those garments that were not personally worn by Rasūlullāh ﷺ, e.g. a pants, closed shoes, a long coat, a waistcoat, but permissibility in this regard is established from the Sharī‘ah, then these are lawful. Those items which have been prohibited, e.g. silk clothes, saffron-coloured clothes, garments that go below the ankles, then these will be referred to as un-Islamic clothes.

The prohibition of emulating and imitating the enemies of Allāh, i.e. the unbelievers, is mentioned in the Qur’ān and Hadīth. Therefore, wearing clothes which to onlookers makes the person look like a Jew, Christian, Magaen or Hindu, will certainly be un-Islamic clothing. The dhoti worn by Gandhi, the English cap and pants will all have the same ruling.

From here, an answer is also given to the misgiving of the followers of fashion who object to the ‘*ulamā*’ that if the coat and pants of the English are un-Islamic, then the long *kurtahs*,

long coats and closed shoes which the ‘*ulamā*’ wear will also be un-Islamic because it is not established from history and the biography of Rasūlullāh ﷺ that he or his *Sahābah* ﷺ wore these.

The reply to this is that if Rasūlullāh ﷺ permitted anything either verbally or by his actions, then that will all be referred to as Sharī‘ah and Islamic. Whatever he prohibited, will all be referred to as un-Islamic. Although Rasūlullāh ﷺ did not wear such *kurtahs*, long coats and shoes, and although he did not eat such foods like biryani, kebabs, etc. however, he did permit the acquisition of such luxuries provided they remain within the limits of the Sharī‘ah. Such luxuries and items of comfort made their appearance in the time of the Rightly Guided caliphs. The *Sahābah* ﷺ did not reject the items of comfort that were within the boundaries of the Sharī‘ah. Except for those specific personalities who led an especially ascetic life and therefore refused to wear fine clothing and rejected the acquisition of dinars and dirhams.

The clothing, the food, the drink, the appearance and the culture that are within the limits of the Sharī‘ah will be referred to as Islamic. Those that are not within the limits of the Sharī‘ah will be referred to as un-Islamic. Allāh ﷻ says:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

“These are the limits of Allāh. So do not transgress them. Whoever transgresses the limits of Allāh has certainly wronged himself.”

The Miracles of Muḥammad ﷺ

Allāh ﷻ sent Prophets and Messengers from among mankind for the guidance of mankind. He did this in order to convey His injunctions through these pious personalities, to remind man of his Creator and in order to complete His evidence against man. Allāh ﷻ says in the Qur’ān: “So that the people may not have any evidence against Allāh after the Messengers.” Moreover, after the message has been conveyed by the Prophets and Messengers, people will have no excuse for not obeying the commands of Allāh ﷻ.

Since a Prophet and a Messenger was a human himself and his external form was no different from other humans, Allāh ﷻ gave them miracles which would be proofs and evidences of their truthfulness. Allāh ﷻ says in the story of Mūsā (عليه السلام): “These two [the staff and the luminous hand] are two proofs [of your prophet-hood] from your Sustainer.”¹

A proof is necessary for every claim. The proof has to be appropriate to the claim. A person who claims to be a Prophet means that he is saying that he is chosen by Allāh ﷻ, that he is His envoy, and that he has come with His injunctions and guidelines. Therefore, in order to prove his truthfulness, there has to appear such matters that the rest of the creation is totally unable to produce. On seeing such supernatural feats at the hands of the person claiming prophet-hood, the rest of the creation must be convinced that this is solely through divine help and a manifestation of Allāh’s power which is being manifested at the hands of this claimant to prophet-hood without any outward causes. The person seeing this must conclude that this miracle is solely an act of Allāh ﷻ. Allāh forbid, it is not the act of the Messenger, the will and choice of

¹ Sûrah al-Qaṣaṣ, verse 32.

the Messenger has nothing to do with it, and it has not occurred through any forgery. Rather, it has taken place solely through the power of Allāh ﷻ because to display such a feat is beyond the power of man. It is gauged from this that this person has the divine assistance of Allāh ﷻ. And that it is through following him [the Messenger] that a person can reach Allāh ﷻ. Success and salvation in this world and in the hereafter can only be achieved by holding on to the Messenger. On seeing the miracle, the heart is spontaneously convinced that this Prophet is a true Prophet and his soul is compelled to affirm him (provided the heart of the person who sees the miracle is pure from obstinacy, jealousy and crookedness). The soul has no room for rejection and denial.

The claim to prophet-hood and messenger-ship is a very great claim. Therefore, the evidence to prove this claim also has to be great. Since a miracle is an example of Allāh's power and might, when it is displayed by a Prophet, no person can remain steadfast and in control of himself when he sees its power and awe. In the case of rational proofs, the path of argumentation with the enemy does not become totally closed. However, after witnessing miracles and clear signs, there is no reason whatsoever for a person to reject and deny unless it is because of obstinacy and eternal misfortune. A miracle incapacitates the inner and outer self.

The first Prophet is Ādam ﷺ and the last and seal of all Prophets is Muḥammad ﷺ, with whom prophet-hood and messenger-ship came to an end. With his messenger-ship, the religion was perfected and noble characteristics and mannerisms were completed. When this purpose was achieved, there remained no need for any Prophet after Muḥammad ﷺ. The deputies (*khulafā'*) of Rasūlullāh ﷺ and the '*ulamā'*' of Islam who are the helpers and protectors of Islam are sufficient for the administration and spreading of Islam. Allāh ﷻ says: "Today have I perfected your religion for you."

Therefore, if a person makes a claim to prophet-hood after Muḥammad ﷺ, his very existence is baseless and useless. The fact of the matter is that Muḥammad ﷺ does not need any miracle and sign. His very appearance, his way of life, his movements, his character – everything was a sign of his truthfulness. People used to merely look at his face and say that this is not the face of a liar.

Imām Ghazzālī *rahimahullāh* says that the beautiful characteristics of Rasūlullāh ﷺ, his actions, his conditions, his deeds, his habits, his qualities, his system, his dealings with people, his organizational skills, and the manner in which he brought together people of different temperaments and opposite natures under a single divine law. Moreover, the laws which Rasūlullāh ﷺ gave to the creation of Allāh ﷻ has left the eminent ‘*ulamā*’ and jurists at a loss in trying to fathom their intricacies, details, finer points and allusions. If these matters are pondered over, a sound intellect will not have the slightest doubt that all these matters can never be shown through human strength alone and without the help of divine assistance. Such noble characteristics and such a perfect Sharī‘ah can never be conceived by a fraud and con-man. Everyone knows that Rasūlullāh ﷺ was unlettered. He neither studied under anyone nor did he study any book. Nor did he travel anywhere in search of knowledge. He always remained among the ignorant Arabs. He was an orphan. Under such circumstances, for the fountains of knowledge and wisdom to gush forth from his tongue, and for such sciences and disciplines to emanate from him of which there is no such parallel in the entire past and future history, all this could not have been acquired without divine revelation. Mere human strength and insight are unable to fathom such matters.

Rasūlullāh’s ﷺ unique mannerisms and characteristics are clear proof of the fact that he is a chosen and beloved of Allāh ﷻ. When Allāh’s wrath befalls someone, he makes that person

possessing vile characteristics and evil deeds. Despite the lack of resources, the fact that his followers were able to conquer and rule over the Arabs and non-Arabs is clear proof that divine help is with him.

Imām Ghazzālī *rahimahullāh* says that these outward matters were sufficient to prove his truthfulness. However, apart from these outward matters, we will also enumerate some internal signs, i.e. miracles, so that even a person possessing the least intelligence will have no room for any doubt whatsoever as regards his truthfulness. Imām Ghazzālī *rahimahullāh* then enumerates some of Rasūlullāh's ﷺ miracles without going into details.¹

The number of miracles

Imām Bayhaqī *rahimahullāh* says that Rasūlullāh's ﷺ miracles reach about 1000. Imām Nawawī *rahimahullāh* says that they reach 1200. Some 'ulamā' say that they are about 3000. The imāms of Hadīth have devoted entire books to the miracles of Rasūlullāh ﷺ, e.g. *Dalā'il an-Nubūwwah* of Imām Bayhaqī *rahimahullāh* and Imām Abū Nu'aym *rahimahullāh*. Shaykh Jalāl ad-Dīn Suyūṭī *rahimahullāh* has written a book titled *al-Khaṣā'is al-Kubrā* in which he enumerates 1000 miracles.

The fact of the matter is that the miracles of Rasūlullāh ﷺ are beyond counting. The reason for this is that every word, every deed and every condition of Rasūlullāh ﷺ is extraordinary and a miracle because it comprises astonishing mysteries and wisdoms.

The Christian scholars state that the miracles of the old era number 67. And that the miracles of 'Īsā عليه السلام from the time of his birth till his ascension number 27. They further state that his

¹ Imām Ghazzālī: *Ihyā' 'Ulūm ad-Dīn*, vol. 2, p. 342 and the commentary thereof by 'Allāmah Zabīdī, vol. 7, pp. 164-198.

disciples had 20 miracles. However, those who write these incidents neither have a chain of narrators for these miracles nor do they have any proof of the equity and reliability of the narrators of these miracles. On the other hand, the miracles of Muḥammad ﷺ are in their thousands and they have been narrated through continuous and unbroken chains of narrators. Many of these narrations reach the level of *tawātur* (such a large number of narrators that it is inconceivable for them to have fabricated a lie). Moreover, these miracles surpass the miracles of all the other Prophets ﷺ in their rarity and uniqueness.

The types of miracles

Since the prophet-hood and messenger-ship of Muḥammad ﷺ is for the entire world and forever, Allāh ﷻ bestowed him with miracles and signs of different types and categories. This, so that everything of this universe may be a proof and evidence of his prophet-hood, and there may remain nothing that does not give testimony to his prophet-hood. Since his miracles will be from all the different categories and classes of the universe, it will mean that all the different categories and classes of the universe are bearing testimony to his prophet-hood.

Moreover, in so doing, his superiority over all the Prophets and Messengers will be as clear as the light of day. That his miracles alone are more than those of all the Prophets put together. No one will have the room to harbour any doubts and misgivings about his prophet-hood. The miracles and signs which Allāh ﷻ bestowed him with are of two types: intellectual and perceptual. The intellectual miracles refer to those which need to be understood through the intellect. Such miracles can only be understood by those who have been endowed with intelligence and deep understanding. As for the perceptual miracles and matters that are extraordinary, these have to be understood by the senses. Such miracles are normally

demanded by those who are either unable to understand intellectual principles or are stubborn and obstinate.

The intellectual miracles

The first intellectual miracle

This refers to Rasūlullāh's ﷺ appearance and life, his unique noble characteristics, his good and beautiful deeds, and his intellectual and practical merits. This is an intellectual proof of this prophet-hood and messenger-ship for those endowed with intelligence. The person who witnessed his appearance and life, would certainly be convinced that the blessed person who possesses such character, such deeds, such intellectual and practical merits which were neither seen by anyone nor heard by anyone, has to be from Allāh ﷻ - who created his appearance and life completely different and distinct from everyone else. Such merits cannot be acquired through individual efforts and exercises.

The second intellectual miracle

Allāh ﷻ gave Rasūlullāh ﷺ a perfect and miraculous Book, viz. the Qur'ān. This is an eternal proof of his prophet-hood. It is a unique treasure house of intellectual wisdom, practical wisdom, the wisdom of morals, domestic planning, political organization, external purity and internal purity. It is clear that for an unlettered person who neither studied under a teacher, opened the door of any school, nor remained in the company of any scholar or wise person – to produce such a miraculous and irrefutable Book can be nothing but through divine revelation, divine teaching, divine inspiration, and heavenly bestowal. The Qur'ān is the greatest miracle of Rasūlullāh ﷺ which can never subside nor come to an end. It has been transmitted through such continuity and *tawātur* that no other book in the world enjoys such continuity and *tawātur*. It is a treasure house of such irrefutable sciences and facts that the greatest of

intellectuals cannot provide a reply to it. As regards its style and eloquence, its sciences and truths, and the fact that it is totally protected from changes and interpolations, there is nothing in this world that can ever compare or compete with the Qur'ān. The Qur'ān is announcing for the last 1425 years that if anyone has the courage, he should write a reply to the Qur'ān. Till today, not a single person had the courage to produce a small chapter like that of the Qur'ān. There have been great litterateurs and men of letters since the era of Rasūlullāh ﷺ and in every century thereafter who were opponents of this religion of Islam. Not a single one of them could produce anything like the Qur'ān.

Hāfiz Fadl Allāh Taurbashtī *rahimahullāh* writes in *al-Mu'tamad fī al-Mu'taqad* that when the Prophets are commanded by Allāh ﷻ to invite towards the truth, then in order to affirm their call, they are given miracles. It is as though the call and the proof thereof are two separate entities. However, Prophet Muḥammad ﷺ alone was given a miracle like the Qur'ān wherein the call and the proof thereof have both been combined. As regards its meaning, the Qur'ān is a call. And as regards its eloquence and style, it is a proof of that call. Thus, the proof of the Qur'ān is in itself and in it is its call as well. Is this insufficient for the virtue and superiority of the Qur'ān that its call and the proof thereof are both found in it? And that both of them will not be separated from each other forever?

The third intellectual miracle

Hāfiz Taurbashtī *rahimahullāh* says that even the different conditions of Rasūlullāh's ﷺ life are proof of his prophet-hood. If one were to ponder over these, one will be convinced of his truthfulness. In the beginning, Rasūlullāh ﷺ was an orphan. He did not have any power with which he could make people to believe his call. Nor did he possess wealth through which he

could have attracted the Quraysh. He did not possess any authority and influence in whose quest the people could have rallied around him. Rather, he was all alone without any helper or assistant. No person agreed with his call. So much so, that even his close relatives were his enemies and opponents.

Rasūlullāh ﷺ came with the call of *tauḥīd* (oneness of Allāh ﷻ) while the entire Arabian peninsular was drowning in polytheism and idol worship. Looting, adultery, female infanticide and various other ills became their second nature. When the call of Rasūlullāh ﷺ came to the fore, their entire condition changed. They all unanimously rallied around the true religion. Their greed, avarice, lust-worship and all other evils were changed into noble qualities and good deeds. They became so dedicated in following the true religion that they were prepared to live a life of difficulty, asceticism, and separation from their families. They spent their lives and wealth for the cause of Allāh ﷻ like water – in which there was not even a taint of material motives. He made this crooked nation so worthy, that it was able to render the two greatest powers of that time, Rome and Persia, into smithereens and throw all the treasures of Caesar and Choesroes in the courtyard of Musjid-e-Nabawī.

When a person ponders over these conditions and revolutions, he is convinced that such great feats could not have been achieved through intellectual and rational planning. Human strength and endeavour cannot reach such a level. This is nothing but a manifestation of Allāh's ﷻ power and assistance. It is not possible without the order and command of Allāh ﷻ. Human will and spirit have no influence in this. The Qur'ān also makes reference to this: "Were you to spend all that is in the earth, you would not have been able to reconcile their hearts. Rather, it is Allāh who reconciled their hearts." (Sūrah al-Anfāl, verse 13)

The fourth intellectual miracle

Rasūlullāh ﷺ openly proclaimed before the scholars of the Taurāh and Injīl: “Allāh ﷻ gave glad tidings of my coming in the Taurāh and Injīl. The Prophets of the past also proclaimed that there will eventually come a time when the final Prophet will be sent whose prophet-hood will be for the entire mankind and jinn. You, people of the Book, have knowledge of this. You should therefore believe in me.”

After this call and invitation of Rasūlullāh ﷺ, many people of the Book embraced Islam and they gave testimony that Rasūlullāh ﷺ is certainly the Prophet whose glad tidings are given in the Taurāh and Injīl.

Due to their jealousy, many other people of the Book did not believe in Rasūlullāh ﷺ despite having knowledge of him and despite their scholars having related these glad tidings before the advent of Rasūlullāh ﷺ. They used to say to the people of Makkah: “O people of Makkah! The time for the final Prophet has drawn near.”

The reason for their jealousy and opposition is that they feared losing their authority and leadership. They therefore did not embrace Islam. However, none of them had the audacity to reject those verses of the Qur’ān which mention that Rasūlullāh ﷺ is mentioned in the Taurāh and Injīl. In fact, the Qur’ān even claims that the Ṣaḥābah ﷺ are mentioned in these Books. Allāh ﷻ says: “That is their similitude in the Taurāh and their similitude in the Injīl.”

The ‘*ulamā*’ of the people of the Book could not say that this information of the Qur’ān is incorrect or that neither Rasūlullāh ﷺ nor the Ṣaḥābah ﷺ are mentioned in the Taurāh and Injīl. At the time when these verses were revealed, there were numerous ‘*ulamā*’ of the Jews and Christians in the Arabian peninsular. If this claim of the Qur’ān was incorrect, these ‘*ulamā*’ would have exposed this error so that those Jews and Christians who

had embraced Islam will come back, and others will not want to leave their Judaism and Christianity in order to embrace Islam.

The fifth intellectual miracle

At the time when Rasūlullāh ﷺ was commissioned as a Prophet, the entire world was drowning in deviation and engrossed in various types of deviation. At that time, there were primarily six religions:

1. The Magaens. This religion was mostly prevalent in Persia extending toward Khurāsān and Turkistan. The rule of Choesroes was overlooking this religion. The Magaens believed in two gods: Yazdān and Ahraman. They used to worship fire and consume carrion. They used to marry their daughters and sisters. The situation was even worse when it came to their paternal and maternal aunts.
2. The Christians. This religion was found in Syria, Iraq and other places in that region. Caesar of Rome was a Christian by faith. This religion therefore progressed under the protection of the Roman ruler. These people believed in the trinity, in ‘Īsā ﷺ being the son of God, in the divinity of ‘Īsā ﷺ, and that ‘Īsā ﷺ died for their sins.
3. The Jews. They believed in the Taurāh. However, their obstinacy and pride had reached such a level that it had become their norm to kill their Prophets and their scholars for the different admonitions that the latter gave to them. Allāh ﷻ says: “They kill the Prophets unjustly and they kill those who command justice.” (Sūrah Āl ‘Imrān, verse 21) The majority of the Jews lived in Yemen, Khaybar and around Madīnah. Turning away from their religion, giving bribes in order to change the injunctions of their religion, and making

changes to the divine Books that were sent to their Prophets were all their salient characteristics.

4. The Polytheists. In other words, those who worshipped idols. This religion was prevalent in the Arabian peninsular and in India.
5. The Sabaens. They believed in the spirits and worshipped the stars. This religion was more in vogue in Harrān and Iraq. During the rule of Namrūd, most of the people followed this religion. Allāh ﷻ sent Ibrāhīm عليه السلام for the guidance of these people. Allāh ﷻ says: “Surely those who believed, and those who are Jews, and the Sabaens, and the Christians, and the Magaens, and those who are polytheists – Allāh shall decide between them on the day of resurrection. Surely Allāh is witness to everything.” (Sūrah al-Hajj, verse 17). This verse makes mention of these five religions which were prevalent in the world at the time when Rasūlullāh ﷺ was commissioned as a Prophet.
6. The atheists. The above verse which mentioned the five religions were the well known religions. Apart from them, there was a group of atheists regarding whom Allāh ﷻ says: “They say: ‘There is no life except the life of this world. We live and die. Nothing but time destroys us.’ They have no knowledge thereof. They are merely making assumptions.” (Sūrah al-Jāthiyah, verse 24) The Qur’ān makes repeated mention of this group.

The dawn of Islam

Rasūlullāh ﷺ came to this world with the religion of Islam. The above-mentioned religions were present in the world. These religions were under the protection and support of the different kings and rulers. Islam was in opposition to all these religions. The person who brought this religion of Islam was an orphan

and a poor unlettered person. After being commissioned as a Prophet, he presented this religion to the world. He refuted all the proofs and evidences of all the religions in such a manner that the world was left astonished. He engaged in debates with the greatest Jewish and Christian scholars. However, not a single one of them could refute any of his proofs and evidences. This, despite the fact that he was unlettered – he could neither read nor write. The Qur’ān and Hadīth are filled with refutations of baseless religions. This is a clear proof that Rasūlullāh ﷺ was certainly inspired and helped by Allāh ﷻ. The reason for this is that, while being unlettered, it is impossible to prove the authenticity of Islam through absolute and clear proofs, and refute the proofs of other religions.

When the truth became apparent before the world after a continuous struggle of 13 years, and there remained no possibility of any doubts and misgivings, Rasūlullāh ﷺ, acting under the command of Allāh ﷻ, emigrated from Makkah. Again, acting under the command of Allāh ﷻ, he waged jihād against the opponents of the truth one year after the emigration. In accordance with the promise of Allāh ﷻ, he was victorious over his enemies. During all these battles and military expeditions, such astonishing feats were displayed that when the enemies of Islam witnessed them, they realized that such astonishing feats together with this lack of resources at the hands of such poor and pitiable people, and this disgrace and humiliation which they suffered at the hands of these Muslims – all this is impossible without divine help and assistance. Eventually, when they had no alternative, they submitted before the truth and entered the religion of Allāh ﷻ in droves.

The sixth intellectual miracle

Rasūlullāh ﷺ giving information of the unseen, it proving true to the letter and not being incorrect in the least, his relating the incidents and stories of the Prophets of the past and the nations

of the past in a manner as though he was present there and saw them with his own eyes and heard them with his own ears, his exposing the inner secrets and thoughts of the hypocrites and his opponents – which are related in the books of Hadīth and tafsīr – all this is a clear proof that this person is one to whom divine revelation comes. This is because such predictions through the intellect alone are impossible. Knowledge of incidents which are beyond the intellect, imagination, circumstances and proofs cannot be acquired without divine revelation and divine inspiration.

The seventh intellectual miracle

The fact that Rasūlullāh's ﷺ supplications were accepted is also a clear proof that he is a true Prophet. Whatever supplication he made was accepted in the court of Allāh ﷻ.

The perceptual miracles

Apart from the intellectual and internal miracles which Allāh ﷻ blessed Rasūlullāh ﷺ with, He also gave him numerous external and perceptual miracles. These can be perceived by the senses. For example, under the request of the unbelievers of Makkah, Rasūlullāh ﷺ pointed to the moon and split it in two. Water gushed forth from his fingers. About 1500 Ṣahābah ﷺ quenched their thirst from this water, they all performed ablution with it, and they also gave this water to their animals to drink. They then filled their containers and water-skins with this water. A small amount of food sufficed an entire army. Trees walked towards him when he summoned them. Trees and rocks greeted him. Roasted meat which was poisoned was presented before him. It addressed him and asked him not to eat it because the enemies had poisoned it. Pebbles that were in his hand read the tasbīh (glorification of Allāh ﷻ). And numerous other such miracles so that onlookers may realize that this person has been chosen by Allāh ﷻ, he is His deputy and His

ambassador who has come with His orders and guidelines. It is for this reason that these extraordinary feats are performed at his hands. These are signs of ambassadorship on behalf of Allāh ﷻ. Human power alone is unable to display these feats. Such extraordinary feats are impossible without divine help. From this we can conclude that this person is helped by Allāh ﷻ. That this person enjoys the unseen help of such a blessed Being in whose hands are the reins of nature, the planets, the stars, etc. That when He wills, He enables His chosen servant to split the moon by the mere indication of his finger. That when He wills, He enables fountains of water to gush forth from between his fingers without any outward cause. All this He does so that the experts of nature and those who look for causes in everything may realize that there is such a Being who is not restricted and confined to any causes and reasons.

This claimant to prophet-hood at whose hands these supernatural feats are demonstrated is a Messenger of that very absolute power and true Allāh who is also the creator and master of astronomical and elemental causes. By demonstrating these supernatural feats, the objective of the Absolute Creator is that it should become clear to the creation that just as whatever is emanating from the mouth of Rasūlullāh ﷺ is a reflection of the knowledge and wisdom of that all-knowing and all-wise Allāh, in like manner, the blessed hand of Rasūlullāh ﷺ is also a reflection of the powerful hand of Allāh ﷻ through whom these supernatural feats are demonstrated. Allāh ﷻ says in the Qur'ān: "Surely those who pledge their allegiance to you are actually pledging their allegiance to Allāh. The hand of Allāh is over their hands." (Sūrah al-Fath, verse 10). Allāh ﷻ says: "You did not fling at the time when you did fling. Rather it was Allāh who flung." (Sūrah al-Anfāl, verse 17)

For a human to demonstrate such extraordinary feats which are certainly beyond human power is a clear proof that behind the hand of this person, the hand of Allāh is doing in a hidden way.

And that whatever is being demonstrated at the hands of this Prophet is actually an act of Allāh and not of the Prophet.

When it becomes clear to the people through these distinguishing signs that Rasūlullāh ﷺ is a chosen servant of Allāh ﷻ, His deputy and His ambassador, the people will consider him worthy of obedience and they will consider obedience to him to be obedience to Allāh ﷻ.

The gist of what we said above is that the wisdom behind miracles is that the masses must become convinced of Rasūlullāh's ﷺ prophet-hood and that these miracles must become like a mandate for the prophet-hood of the Prophet ﷺ. Rasūlullāh ﷺ has countless miracles. However, we are only mentioning those that are established through authentic Ahādīth. Although they may have not reached the level of *tawātur*, their total number has reached such a level that there remains no room whatsoever for any doubt or misgiving.

The example of their authenticity is like how popular the bravery of 'Alī ؓ and the generosity of Hātim Tā'ī is. That although these have not reached the level of *tawātur*, their total number has reached a level that leaves no room for any doubt or misgiving. It is for this reason that the bravery of 'Alī ؓ and the generosity of Hātim Tā'ī are proverbial.

According to the Jews, the miracles of the staff and luminous hand of Mūsā ؑ are proof of his prophet-hood. According to the Christians, the miracles of giving life to the dead and curing the deaf, dumb and the lepers are proof of the prophet-hood of 'Īsā ؑ. In like manner, the miracles of Muḥammad ﷺ are proof of his prophet-hood and messenger-ship. The Christians' rejection of the miracles of Muḥammad ﷺ is similar to the Jewish rejection of the miracles of 'Īsā ؑ.

After enumerating the above in a comprehensive way, we shall now provide some details about the miracles of Muḥammad ﷺ.

The definition of a miracle

A miracle is an extraordinary feat performed by a claimant to prophet-hood while the entire world is unable to perform such a feat. This is done so that it may become clear to the rejecters and the opponents that this person is a chosen one of Allāh ﷻ. In order to incapacitate his enemies, Allāh ﷻ enabled him to demonstrate this extraordinary feat. The people may realize that divine help is behind this person. This person is not a magician or astrologer with whom others can compete. Therefore, if anyone desires his own good and salvation, he can only achieve this by believing in and following this chosen person of Allāh ﷻ. The consequence of rejecting and opposing that chosen person whom Allāh ﷻ appointed as His deputy, ambassador and envoy is nothing but wretchedness and destruction. “Look, then, what the consequence was of the rejecters.” (Sūrah an-Nahl, verse 36)

The intellectual and practical miracles

There are two types of miracles; the intellectual and the practical miracles. The practical miracle refers to such an act or feat demonstrated by the claimant to prophet-hood that everyone else is unable to do. The intellectual miracle refers to the claimant to prophet-hood displaying such knowledge and sciences that the entire world is unable to produce the like thereof. Allāh ﷻ bestowed Muḥammad ﷺ with such a large number of both types of miracles that they cannot be counted.

The Qur’ān is the greatest miracle

The Qur’ān is the greatest miracle from among all the miracles of Rasūlullāh ﷺ. It is an intellectual miracle. It surpasses the miracles of all the Prophets. Everyone knows that knowledge takes precedence over practice. It is for this reason that the teachers of every art are respected. And in every field, the salary of the officers is more than that of the ordinary workers.

This is solely based on knowledge even though the workers put in more physical effort. The Qur'ān is the intellectual miracle of Rasūlullāh ﷺ. It is the most superior of all his miracles. Not one Prophet was given such a miracle. The miracles of all previous Prophets were displayed at a particular time and came to an end. The Qur'ān is a miracle that can never come to an end. From the beginning of revelation till now, over 1425 years have passed. It remains in its original form without any changes, alterations, additions or subtractions. And, *inshā Allāh*, this miracle will remain in the same form till the day of resurrection as it was revealed to Rasūlullāh ﷺ.

The '*ulamā*' have proven the miraculous nature of the Qur'ān through several ways. We shall explain just a few of these.

The first reason for the miraculous-ness of the Qur'ān

Magic was in vogue during the time of Mūsā عليه السلام. Allāh ﷻ gave him the miracles of the staff and the luminous hand. Medicine was in vogue during the time of 'Īsā عليه السلام. Allāh ﷻ gave him the miracles of curing the sick and bringing the dead to life. Eloquence and articulacy was in vogue in the time of Muḥammad ﷺ. The Arabs referred to all the non-Arabs as '*ajam* – people who are dumb. They still refer to them as such. Therefore, the greatest miracle which Allāh ﷻ gave to Muḥammad ﷺ is the Qur'ān which the greatest of writers and orators could not compete in its eloquence, style, simplicity and intricacy. It is this very miracle which the entire world is unable to compete with. A miracle is even beyond the control of a Prophet. The Qur'ān is the speech of Allāh ﷻ. It was not the speech of Muḥammad ﷺ. Just as the entire world was unable to produce anything like the Qur'ān, in like manner, this very Qur'ān was beyond the control of Muḥammad ﷺ. The speech of Muḥammad ﷺ is the Hadīth. There is a world of difference between the Qur'ān and the Hadīth.

Rasūlullāh ﷺ announced in the assembly of the Arab literati: “Produce a chapter like it.” In other words, if you have any doubt about the Qur’ān being the speech of Allāh ﷻ, produce a chapter like it. The Qur’ān challenged the people time and again. But not a single one of them was able to do so despite the Qur’ān comprising the very words and letters which they speak. It was in the same Arabic language which they spoke. In addition to this, Rasūlullāh ﷺ was unlettered. He neither wrote nor did he remain in the company of any scholar. Yet, such a miraculous speech, filled with facts and sciences, emanated from his blessed tongue. This is a clear proof that this speech is the speech of Allāh ﷻ and not the speech of any human. The only relationship which Rasūlullāh ﷺ had with this speech is that whatever Jibra’īl ؑ brought from Allāh ﷻ as divine revelation, he conveyed it to the people without any additions or subtractions. This he did so that the people may receive guidance from it. Qādī ‘Iyād *rahimahullāh* writes in his *Shifā’* that as regards the eloquence of the Qur’ān, it has more than 7000 miracles. In a short chapter like Sūrah al-Kauthar, there are 10 words. The entire Qur’ān has about 70 000 words. If these are divided by 10, we will get 7000. The Qur’ān thus has about 7000 miracles.

A reply to a misgiving

Some foolish people say that there are other books in this world which have no equal, e.g. the *Shāhnāmah* of Firdaus and the *Gulistān* of Sa’dī.

This statement is proof of the fact that such a person does not know the reality of a miracle. The reason why the Qur’ān is a miracle is that our Prophet ﷺ presented the Qur’ān before the Arabs and openly announced: “This Qur’ān is the word of Allāh ﷻ and my miracle. If anyone has any doubt in this, he should produce a word that is as eloquent as this and present it before us.” This challenge was continuously made for 23 years

but no person could produce a single line like the Qur'ān. The entire world remained incapable of producing anything to compete and contend against the Qur'ān.

We ask those who make the above claim to show us where such a challenge was made for any other book? Who made such a challenge? And on which occasion was the incapability of the addressees displayed? A mere claim that a book has no equal is not a miracle. At times, due to the beauty, splendour and excellence of an author or a book we may refer to him or it to be unique or having no parallel. But this does not mean that this book or this author is a miracle.

Some times, a person considers something to be unique based on his personal opinion. While the fact of the matter is that that thing has an equal or a parallel. Mirzā Muḥammad Tūrānī wrote a book titled *Saulat Fārūqī* in reply to the *Shāhnāmāh*. His book is far better than the latter book and criticizes the latter in most places.

Moreover, for something to be a miracle, it is necessary for it to be out of the ordinary and for it not to have any outward causes to influence it. This is the main difference between magic and a miracle. Magic can be acquired through learning, practising and performing. On the other hand, a miracle is not an art that can be acquired through teaching and learning.

It is clear that Sa'dī and Firdausī undertook years and years of study and endeavour, remaining for years in institutions and studying for years under teachers – learning from them and reforming their ways from them. So if their writings surpass those of others after years and years of difficulties, endeavours and hardships, then this is neither to be surprised about nor can this be called a miracle.

In every era and in every language there have been great writers and literateurs. For example, the Arabic language has people

like Badī‘ az-Zamān Hamdānī and Harīrī. But they or their writings are not miracles. The Persian language has Sa‘dī and Firdausī. The English language has Milton. The Sanskrit language has Kalidas. The Urdu language has Muḥammad Husayn Āzād, Hālī, etc. etc. All of whose writings surpassed the writings of their contemporaries. All these are results of their years and years of endeavours. They are not miracles.

In this regard, some naïve people give the example of the *tafsīr* of Fayḍī which was written with those letters of the Arabic language which have no dots. They say that this book has no equal. Till today, no one could write a reply to it. Now listen to the reply to this by Fayḍī himself. In the introduction to his *tafsīr*, he says that he believes in the Qur’ān as a Book revealed by Allāh ﷻ. And he regards all other sciences and books apart from the Qur’ān to be a headache. He writes:

العلوم كلها صداع إلا علم كلام الله وكلام الله لا عد لمحامده ولا حد لمكمارمه ولا حصر
لرسومه ولا إحصاء لعلومه وما علم علوم كلام الله كله أحد إلا الله ورسوله وأولو العلم ما
علموا إلا عددا.

“All knowledge is a headache except the knowledge of the word of Allāh. There is no limit to its excellent qualities, there is no limit to its honourable features, there is no limit to its details, there is no encompassing of its sciences. No one knows all the sciences of the word of Allāh except Allāh and His Messenger. The people of knowledge only know a limited amount of its knowledge.”

This is the admission of Fayḍī himself with regard to the Qur’ān. After learning of his admission, to use his work as an example is extremely shameful.

Even if we were to assume that Fayḍī, Firdausī and Sa‘dī were to challenge the world as the Qur’ān has challenged the world,

we do not know how many people would have responded to this challenge of theirs and presented their works to the world.

The second reason for the miraculous-ness of the Qur'ān

The second reason for the miraculous-ness of the Qur'ān is that it combines all the sciences of guidance. The person who looks into and examines the sciences and facts of the Qur'ān, will find all the rules and means of beliefs, deeds, culturing of habits, civilization, society, the principles of government and politics, spiritual progress, acquisition of the recognition of Allāh ﷻ, spiritual purification, ways of governing, ways of meting justice, gaining proximity to Allāh ﷻ and closeness to Him. On seeing all this, his tongue and heart will spontaneously bear testimony that this is certainly the word of Allāh ﷻ and it is certainly the revealed Book of Allāh ﷻ. A treasure house of such sciences and facts cannot be presented by even all the greatest of scholars and sages put together. How, then, can this be produced by an unlettered person belonging to an ignorant nation?! How could he have presented such a book to the world which guarantees wellbeing and success in this world and in the hereafter? Which explains in detail the rights of Allāh ﷻ, the rights of fellow humans and the rights of one's self? Which refutes, through proofs and evidences, the baselessness of all false religions: Judaism, Christianity, polytheism, the Magaens and the Sabaens? And no scholar of these religions has the power to refute these Qur'ānic proofs? Is this not a proof of the fact that this Qur'ān is certainly a revealed Book of Allāh ﷻ?!

The third reason for the miraculous-ness of the Qur'ān

The third reason for the miraculous-ness of the Qur'ān is that it contains information about forthcoming events. Information about things that the mind did not even imagine. Which human perception could not even conceive. The Qur'ān gave information about these long before they occurred. That event

then took place exactly as the Qur'ān foretold. For example, even before the emigration, the victory of the Romans over the Persians was predicted. Refer to the first few verses of Sūrah ar-Rūm. The defeat of the unbelievers in the battle of Badr was foretold: "The army will be defeated and they will turn on their backs." The victory of Islam was foretold: "He is the one who sent His Messenger with guidance and the true religion so that it may surpass all other religions." And various other predictions. Details in this regard will *inshā Allāh* be provided in the chapter on predictions.

In short, the news which the Qur'ān foretold took place exactly as stated by the Qur'ān.

Similarly, the Qur'ān comprises stories and incidents about the past Prophets and nations, e.g. the stories of Ibrāhīm عليه السلام, Mūsā عليه السلام, 'Īsā عليه السلام, Yūsuf عليه السلام, etc. the story of Dhul Qarnayn, the Seven Sleepers, etc. which were not even known to the scholars and 'ulamā' of the Jews and Christians. When Muḥammad ﷺ recited these verses to their scholars and 'ulamā', none of them could refute these stories.

The Hadīth of Muhammad ﷺ - another miracle

After the Qur'ān, the other intellectual miracle of Rasūlullāh ﷺ is his Hadīth. It is also referred to as the Sharī'ah and the *Millah*. On seeing the completeness and comprehensiveness of the Hadīth, a person possessing the minimum amount of intelligence will be convinced that the source of such a constitution that defies intelligence and nature can be nothing but the blessed being of Allāh ﷻ. It cannot be from a human alone. Especially from a human who was unlettered, who neither read nor wrote. How could fountains of such sciences and facts that silenced the intellects ever gush forth from his mouth. We can therefore deduce that whatever emanated from the mouth of this unlettered Prophet is in reality a veil to the actual speaker, viz. Allāh ﷻ. When Mūsā عليه السلام heard a voice

from a tree, it was not really the tree that was talking, it was the voice of Allāh ﷻ. This tree was like a telephone conveying a sound from the unseen world to Mūsā عليه السلام.

That unlettered Prophet ﷺ may be understood in the same light. That whatever was emanating from his mouth was actually the revelation of Allāh ﷻ and the voice of Allāh ﷻ. Allāh forbid, it was not his own personal words. “He does not speak by the desire of his soul. It is solely an order that is sent down.” (Sūrah an-Najm, verses 3-4)

The beliefs which the Islamic Sharī‘ah teach are pure and free from fabrications and baseless things. They are established through rational, traditional and natural proofs through which a person can be convinced that these beliefs are certainly authentic and correct.

A parallel to the noble characteristics which the Islamic Sharī‘ah ordered cannot be found in the previous scriptures. In like manner, the acts of worship, dealings, actions and deeds which the Islamic Sharī‘ah ordered are based on countless wisdoms and underlying reasons. The details concerning the rights of Allāh ﷻ and the rights of fellow humans which have been provided by the Islamic Sharī‘ah and the belief with regard to the origin and destiny of man as expounded upon by Islam are such that they are beyond human intellect.

The scholars of the west acknowledge that the teachings of the Taurāh, Injīl and all other past and present scriptures cannot compare with the teachings of Islam.

Hundreds of thousands of Prophets, sages, rulers and scholars came into this world. However, the extraordinary caution with which every action of Rasūlullāh ﷺ and every word that he uttered are preserved – an example of this cannot be found anywhere. In order to preserve the actions and statements of his life, the lives of thousands of narrators were brought under

scrutiny so that those studying his life will have no doubts and misgivings whatsoever. The sciences of *asmā' ar-rijāl* (biographies of narrators), *isnād* (chains of narrators), and *uṣūl al-Ḥadīth* (the principles of Ḥadīth) were all introduced with this very purpose in mind that the words, actions and deeds of Rasūlullāh ﷺ be preserved in such a manner that on seeing the different chains of narrators, the reader is fully convinced that he is equal to those who have actually seen or heard these actions and words of Rasūlullāh ﷺ. On seeing the six most authentic collections of Ḥadīth and other collections of Ḥadīth, a person is left amazed at the systematic way in which the Aḥādīth of Rasūlullāh ﷺ were collected and compiled. Moreover, he is left amazed at the stringent rules and regulations which the scholars of Ḥadīth laid down for the acceptance of Aḥādīth.

The collections of Imām Mālik *rahimahullāh*, Imām Bukhārī *rahimahullāh*, Imām Muslim *rahimahullāh*, Imām Abū Dā'ūd *rahimahullāh*, Imām Tirmidhī *rahimahullāh*, Imām Nasa'ī *rahimahullāh*, Imām Ibn Mājah *rahimahullāh* and others are all before us. But no atheist or unbeliever could have the audacity of adding or removing a single letter from any of these collections.

Thereafter, every Ḥadīth from the above-mentioned collections were scrutinized and all the biographies of the narrators of each and every Ḥadīth was given, and each and every Ḥadīth was placed under a category – that it is either authentic, good, rare, weak, unknown, etc.

The first level of narrators of the words and actions of Rasūlullāh ﷺ are the *Sahābah* رضي الله عنهم. All praise is due to Allāh ﷻ that not a single one of them was proven to be a liar. They numbered about 124 000. Till today, it has not been proven that a single one of them ever spoke a lie. This is a miracle of that great Prophet ﷺ that not a single one of his students was ever

proven to be a liar. After this first level of narrators, even the second and third level of narrators were by and large protected from lies and falsehood. They all firmly believed that attributing something from their side to Rasūlullāh ﷺ was a major sin and a very serious crime.

Today, not a single Christian can show the chain of narrators or the chain through which the Injīl (Bible) and the writings of the disciples came to him. He cannot show who the narrators are, who from among them are reliable and who are not reliable. The Christian scholars cannot even quote a single word of ‘Īsā عليه السلام through a continuous, unbroken chain of narrators (*sanad-e-muttaṣil*). On the other hand, the scholars of Hadīth were so particular, that they would not accept a single word of Rasūlullāh ﷺ without a *sanad*. The famous collections of Hadīth were compiled and arranged during that golden era which was a protected era and wherein cautious people lived. Moreover, from the very era of those scholars who compiled these Ahādīth, people began studying and memorizing these Ahādīth. The chains of these collections continued through time and are present till today through continuous and unbroken sources. They are still studied by scholars of the east and west.

Ponder over this: such arrangements and steps were taken for the preservation of the actions and words of one single blessed person [Muḥammad ﷺ]. Could this have been the result of human effort and endeavour alone? Never! This is solely a manifestation of the help of Allāh ﷻ and providence. It is through this divine help that this science came to the fore for the preservation of the Hadīth of Muḥammad ﷺ. After pondering over the science of Hadīth and other related sciences, the status of all other histories falls down flat. Without doubt, that person who came as a guide for all nations and all countries till the day of resurrection – his life, his words and his actions ought to be preserved in such a miraculous way that

there remains no room for any doubt right till the day of resurrection. And that whoever wishes to see this unlettered Prophet ﷺ with his own eyes can do so through his Ahādīth.

Whatever was said above was with regard to the Hadīth of Rasūlullāh ﷺ being a miracle on the basis of the unique and unparalleled preservation of Hadīth.

If one wishes to look at the Ahādīth of Rasūlullāh ﷺ from an intellectual and juridical angle, he should look at the books of the imāms and the jurists. By studying these, he will be able to gauge how intricate and deep the injunctions of the Sharī‘ah are. The ‘*ulamā*’ and jurists of this *ummah* were left amazed at the amount of laws and injunctions they could deduce and decipher from the Sharī‘ah. Despite spending their entire lives in this field, and despite possessing the greatest intelligence, when they left this world they had to say that they were still unable to fathom the mysteries of the Sharī‘ah.

Just as the existence of scholars of Hadīth is a miracle of Muḥammad ﷺ, the existence of jurists is also a miracle of Muḥammad ﷺ. The only difference being that the first miracle is related to the narration of Hadīth while the second miracle is related to the understanding of Hadīth.

The ‘ulamā’ of Islam – the third miracle

The ‘*ulamā*’ and reformers are also among the miracles of the prophet-hood of Muḥammad ﷺ. Allāh ﷻ made the *ummah* of Rasūlullāh ﷺ the best of communities and the inheritors of the Prophets. Allāh ﷻ blessed the scholars of this *ummah* with such unparalleled knowledge and understanding that an example of this is not found in past and future nations. Allāh ﷻ made the *muḥaddithūn* (scholars of Hadīth) an example of the noble scribes that record our deeds (*kirāman kātibīn*). Allāh ﷻ made the jurists an example of the close angels of Allāh ﷻ in their power to make deductions, understanding, intellect, and

awareness. As for His *auliyā'* (close friends) – He blessed them with His intense love and made them like those angels that spend their entire time in circuiting the *Bayt al-Ma'mūr*. You will not find in any other nation '*ulamā'* like the '*ulamā'* of Islam in their knowledge, understanding, research and acumen. Nor will you find any similarity to their unique and matchless writings and compilations.

The western nations have displayed amazing feats of science and technology. However, none of those nations have any example like that of *Sahīh Bukhārī* and *Sahīh Muslim* of the *Taurāh* and *Injīl* from which these two books could be understood. Nor have they any scholars of *Hadīth* like *Yahyā' ibn Sa'īd al-Qattān* and *Yahyā' ibn Ma'īn*. Nations that have wittingly and deliberately made changes and alterations to the divine books that were revealed to their Prophets can never ever produce memorizers of *Hadīth* like *Aḥmad ibn Hambal rahimahullāh* and *Yahyā' ibn Ma'īn rahimahullāh*. Nor will you find any early and latter jurists like *Abū Hanīfah rahimahullāh* and *Shāfi'ī rahimahullāh* among the Jews and Christians who could solve all the matters related to beliefs, acts of worship, transactions, social affairs, political and urban organization in the light of the texts of the *Taurāh* and *Injīl*. Nor will you find any theologian like *Abul Hasan Ash'arī rahimahullāh*, *Abū Maṣṣūr Māturīdī rahimahullāh*, *Ghazzālī rahimahullāh* and *Rāzī rahimahullāh*. When these scholars came onto the field of debating and deliberating, they had an entire “army” of rational and traditional proofs for the confirmation of Islamic beliefs and whose ever-sharp blade continued to slaughter the necks of falsehood. The leadership and loftiness of Islam and the disgrace and humiliation of unbelief and falsehood was laid bare before the world to see. Nor did any nation give birth to ardent worshippers and true lovers of Allāh ﷻ like *Junayd rahimahullāh*, *Shiblī rahimahullāh*, *Bā Yazīd rahimahullāh* and *Ma'rūf Karkhī*

rahimahullāh. Nor did any nation give birth to any grammarians like Khalīl ibn Aḥmad and Sīybawayh nor any scholars of rhetoric like ‘Abdul Qāhir Jurjānī and Sa’d ad-Dīn Taftāzānī.

We ask the Jewish and Christian scholars to produce dictionaries in their respective languages like *Lisān al-‘Arab*, *al-Qāmūs* and *Tāj al-‘Arūs*. Let alone the *Jāmī* of Jamāl ad-Dīn ibn Ḥājib, look at the *Mīzān*, *Munsha‘ib*, *Ṣarf Mīr* and *Nahw Mīr* which are all basic books of Arabic grammar and etymology. We ask the Jewish and Christian scholars to produce anything like these in their respective languages. All the above were just given as examples. One can gauge the extent of Islamic sciences and scholarship from the above.

We ask the Jews and Christians to compare the Sharī‘ah of the ‘*ulamā*’ of Islam to that of the Sharī‘ah of the ‘*ulamā*’ of Judaism and Christianity. Do not look at scientific and technological advances. This is not intellectual and moral progress – this is a mere craft. This will progress on a daily basis.

It is obvious that in Islam this intellectual, practical and moral progress was all through the blessing of following the Sharī‘ah of Muḥammad ﷺ. Is this not a miracle of Islam that through the blessing of following the Islamic Sharī‘ah, the doors of knowledge and wisdom opened and the Islamic community gave birth to such unique ‘*ulamā*’, scholars, *auliyā*’ and pious men whose example cannot be found in any other nation and community.

The fourth miracle

This refers to those unseen voices which many astrologers and others heard in the jungles and desolate areas that this Prophet is a true Prophet sent by Allāh ﷻ for the guidance of the creation and that there is salvation in following him. For further

details concerning this type of miracles, refer to *al-Khaṣā'is al-Kubrā* of Imām Suyūṭī *rahimahullāh*, vol. 1, pp. 101-110.

The fifth miracle

Such voices were heard from trees and rocks which gave testimony to Rasūlullāh's ﷺ prophet-hood and which contained their greeting to him: "Peace be upon you O Messenger of Allāh! On one occasion, Rasūlullāh ﷺ summoned a tree to him. It came to him and when he asked it to return to its original place, it returned.

Predictions of past Prophets with regard to Rasūlullāh ﷺ

From among the proofs of Rasūlullāh's ﷺ prophet-hood is that the previous Prophets had given their respective nations the glad tidings that towards the end of time there will come a perfect Prophet who will be raised from the Arabs.

It was on the basis of these glad tidings that the Jews and Christians were waiting for this Prophet. It was for this reason that many of their sincere scholars believed in Rasūlullāh ﷺ no sooner they heard his claim to prophet-hood. One such scholar was 'Abdullāh ibn Salām ؓ. Many other scholars had been narrating these glad tidings long before the advent of Rasūlullāh ﷺ and they had been giving testimony to the authenticity of these glad tidings. They would also say to the people: "The time has dawned for the arrival of the Last Prophet." However, despite having this knowledge and conviction, they resolved on opposing him and becoming his enemies out of mere jealousy and obstinacy. Allāh ﷻ says:

الَّذِينَ آتَيْنَا هُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ
يَعْلَمُونَ.

"Surely those to whom We gave the Book [the Taurāh and the Injīl] recognize him as they recognize their own sons. Surely a group from them conceals the truth wittingly."

Assuming the glad tidings concerning the prophet-hood of Rasūlullāh ﷺ were not mentioned in the Taurāh and Injīl, the Jewish and Christian scholars would have openly rejected Rasūlullāh ﷺ. And the assemblies in which verses like these: "The unlettered Prophet whose description they find recorded with them in the Taurāh and the Injīl..." were recited – they would have went there and stated plainly that these are all wrong. They would have warned all the Jews and Christians

about such verses. In fact, the polytheists of Makkah who were the enemies of Rasūlullāh ﷺ would have also been warned that all such verses are wrong. Furthermore, they would have tried to bring back the Jews and Christians who had embraced Islam to their original religion.

Rasūlullāh ﷺ confronted the Jewish and Christian scholars in their very assemblies and said to them that he was the same Prophet whose glad tidings are mentioned in the Taurāh and Injīl. This is a clear proof that Rasūlullāh ﷺ had absolute certainty and conviction of these glad tidings.

The history books and biographies [of Rasūlullāh ﷺ] explain in detail that most of the Jewish and Christian scholars knew the time of Rasūlullāh's ﷺ birth and the time of his commission as a Prophet in the light of the predictions that were mentioned in their Books.

1. When the birth of Rasūlullāh ﷺ drew near, Sayf Dhī Yazn, the ruler of Yemen, informed ‘Abdul Muṭṭalib that the last Prophet is going to be born in his family.
2. When Rasūlullāh ﷺ was 12 years old, he accompanied his uncle, Abū Tālib, to Syria. On reaching there, a Christian scholar by the name of Buḥayrā saw Rasūlullāh ﷺ and said to Abū Tālib: You must take care of your nephew. He is going to be the final Prophet. I see all the signs and descriptions of the final Prophet which I read about in the scriptures in this nephew of yours. The Jews will become his bitter enemies.” Details in this regard were given previously.
3. Rasūlullāh ﷺ went again when he was 25 years old. A monk by the name of Naṣṭūrā studied him and said to the other members of the caravan: “This person is going to be the final Prophet. The descriptions of the final

Prophet that are written in our scriptures are all found in him.” Details in this regard were also given previously.

4. At the beginning of his commission as a Prophet, Khadijah *radīyallāhu ‘anhā* took Rasūlullāh ﷺ to her cousin Waraqah ibn Naufal. He also said: “He is the very last Prophet regarding whom Mūsā and ‘Īsā had given glad tidings.” Details in this regard were also given previously.
5. Salmān Fārsī ؓ was a Magaen in the beginning. He gave up this religion and became a Jew. However, he did not experience any satisfaction with Judaism as well. He therefore became a Christian. He heard the predictions of the last Prophet from the Christian scholars and remembered them well. When Rasūlullāh ﷺ emigrated to Madīnah and Salmān ؓ heard about his arrival, he went to meet Rasūlullāh ﷺ. On seeing Rasūlullāh’s ﷺ face, he immediately realized that this was the very last Prophet regarding whom he had heard so much. This story was also related in detail.
6. Najāshī, the ruler of Abyssinia also believed in Rasūlullāh ﷺ as the last Prophet after hearing the predictions about him [from Christian scholars]. This story was also related in detail.
7. In 7 A.H. Rasūlullāh ﷺ wrote a letter to Hercules, the Roman emperor, inviting him to Islam. After making inquiries about Rasūlullāh ﷺ, he also attested to the fact that Rasūlullāh ﷺ was the last Prophet who is mentioned in the previous scriptures and whom they were waiting for. This story was also related in detail.

Preliminary matters

Before quoting the glad tidings and descriptions of Rasūlullāh ﷺ that are related in the previous Books, we feel it appropriate

to enumerate certain preliminary points so that the seekers of the truth may not fall into the trap of the Jews and Christians.

1. It is a baseless assumption of the Jews and Christians that in order to prove prophet-hood of any Prophet, it is a pre-requisite for the previous Prophets to have foretold the arrival of that Prophet and that they must show the signs of the coming Prophet – in the sense that if so and so signs are found in him, he is a true Prophet. If not, he is an imposter. Based on this self-concocted pre-requisite of theirs, the Jewish and Christian scholars claim that no prediction of Muḥammad Rasūlullāh ﷺ is mentioned in the previous Books. And that whatever predictions the Islamic scholars present, these do not apply to Muḥammad ﷺ.

1. Muslims reply to this by saying that first of all this self-concocted pre-requisite is wrong. For the affirmation of prophet-hood, it is not necessary for the previous Prophet to give information about the forthcoming Prophet. The reason for this is that if this was a condition, continuity would have become necessary.
2. Hizqīl عليه السلام, Dāniyāl عليه السلام, Ash‘iyā’ عليه السلام and others are accepted as Prophets by both Jews and Christians. However, they are not mentioned in the previous Books. We can thus state that the basis for prophet-hood is miracles and signs of prophet-hood. However, if a previous Prophet gives the glad tidings of a forthcoming Prophet, then this is proof of the greatness and loftiness of the forthcoming Prophet. As for the fact that the signs and descriptions of Rasūlullāh ﷺ as given by previous Prophets and whether they apply to him or not, this will be explained later on.
3. The Christian scholars unanimously believe that the previous Prophets had foretold the coming of ‘Īsā عليه السلام. However, the past and latter Jewish scholars totally

reject the predictions of the coming of ‘Îsā ﷺ. The descriptions in favour of ‘Îsā ﷺ as presented by Christian scholars are explained away by Jewish scholars in such a way that these descriptions do not apply to ‘Îsā ﷺ. Therefore, just as the Jews reject the glad tidings of ‘Îsā ﷺ, in like manner, the Christians reject the glad tidings of Muḥammad ﷺ.

4. If a previous Prophet gives information about the forthcoming Prophet, it is not necessary that he must provide such elaborate details that the moment the people see him, they are immediately convinced of his prophet-hood and that there remains no doubt whatsoever as regards his prophet-hood. If the forthcoming Prophet is so clearly described, there remains no need for miracles, proofs of prophet-hood and evidences of messenger-ship.

2. Many Prophets of the Banī Isrā’īl such as Ash‘iyā’ ﷺ, Armiyā’ ﷺ, Dāniyāl ﷺ, Hizqīl ﷺ and ‘Îsā ﷺ foretold many stories and incidents, e.g. the stories of Bukhtnās, Forish, Iskander, etc. They also related some incidents which will take place in Rome, Egypt, Nīnawā, Babylon, etc. A sound intellect will consider it almost impossible for the past Prophets to give information about such small and minor incidents and yet do not give any information about the coming of Muḥammad ﷺ - an incident which is unsurpassed in the annals of history! We can therefore conclude that the past Prophets must have most certainly given glad tidings about Muḥammad ﷺ but the people of the Book removed these from their Books or altered them. As for those glad tidings that still remain in their Books, they give vague explanations to them.

3. The Christians claim that ‘Îsā ﷺ was the last Prophet. That it is impossible for any Prophet to come after him. The

Muslims say that this claim of the Christians is totally baseless. They give the following reasons:

1. ‘Îsâ ﷺ never said that he was the last Prophet and that no Prophet was to come after him. No where in the Bible is it mentioned that ‘Îsâ ﷺ is the seal of the Prophets.
2. ‘Îsâ ﷺ never said that after he ascends to the heavens, no true Prophet will come. Rather, he gave the glad tiding of a great Prophet, (Paraclete) who is going to come after him. He emphasised on the people to believe in him. It is based on this that the Christian scholars remained waiting for (Paraclete) regarding whom a promise was made in the Injīl. It was on this basis that Montanis claimed to be Paraclete and many people became his followers.
3. The Christians consider the disciples and St. Paul to be Prophets. And all of these came after ‘Îsâ ﷺ.
4. The following is written in Acts, chapter 11, verses 27-28: “And in these days prophets came from Jerusalem to Antioch. Then one of them named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.”

It becomes clear from this that some prophets came from Jerusalem to Antioch. The name of one of them was Agabus. The Arabic edition gives his name as Āgābūs. This matter is absolutely clear that this incident took place after ‘Îsâ ﷺ. Since they confirm that prophets came after him, their claim that ‘Îsâ ﷺ is the last Prophet is absolutely incorrect.

5. In Mathews, chapter 7, verse 15, the teaching and warning of ‘Îsâ ﷺ is mentioned as follows: “Be careful

of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves."

This verse goes into length at explaining that 'Īsā ﷺ warned that many false claimants to prophet-hood will come and claim prophet-hood in his name. In other words, they will say: "I am the promised messiah." (Like how an imposter from Qadian claimed that he was the promised messiah.)

You must remain on your guard for they are like wolves from inside. In this instruction of his, 'Īsā ﷺ stipulated that the people should not fall into the trap of these false claimants to prophet-hood. He did not say that no Prophet will come after him. Rather, he said that they should test the claimants to prophet-hood. Believe in the true one and reject the false ones. In the first letter of chapter 4 of Jonah, the following is stated: "O friends! Do not believe in every spirit. Rather, test the spirits and check whether they are from God or not, because many false prophets made their appearance in this world..."

The gist of the above is that from the very texts of the Christians, it becomes clear that 'Īsā ﷺ was not the last Prophet.

4. The Christians claim that the mother of Ismā'īl ﷺ was a slave woman. The progeny of Ismā'īl ﷺ (Banī Ismā'īl) are therefore not on the same honourable position as that of the Banī Isrā'īl.

A reply to this is that it is established from reliable narrations of the Jews that Hājirah was the daughter of the king of Egypt and not his slave woman. A reliable commentator of the Taurāh, Shalomlo Ishaq writes in his commentary to the book of births, chapter 16, verse 1: "When the king of Egypt saw Sārah, he

said: ‘For my daughter to live in her house as a slave is better than for her to stay in my house as a queen.’”¹

We learn from this that Hājirah was not a slave woman but the daughter of Pharaoh, the king of Egypt. The king gave her to Sārah as a servant to her. When the king saw the miracles of Sarah, he was convinced that she and her husband, Ibrāhīm ﷺ, are the accepted and beloved servants of Allāh ﷻ. He therefore respected and honoured Sārah greatly. To the extent that he gave his daughter, Hājirah, in marriage to Ibrāhīm ﷺ so that, in accordance with the norm of those days, the second wife would serve the first and senior wife.

The second reply to this is that to be a slave woman is not a defect in itself. Yūsuf ﷺ was sold as a slave. This is especially so when two covenants were written in the Taurāh – one in favour of the progeny of Ismā‘īl ﷺ and the other in favour of the progeny of Ishāq ﷺ. Allāh ﷻ promised that Ibrāhīm ﷺ will be blessed through both these sons of his. The blessings that he will enjoy through Ismā‘īl ﷺ is that the latter will have a big progeny and a huge following. It is clearly mentioned in the book of creation, and in the book of deeds, chapter three that a huge nation will come forth from the progeny of Ismā‘īl ﷺ. Therefore, to abstain from mentioning these promises of blessings by Allāh ﷻ and to mention imaginary shortcomings and defects [of being a slave] is rationally and traditionally unacceptable.

The Christians should think about the sons of Romeo, Romus, and Augustus and be ashamed of this. They should then ponder over Yahuda and Auriya whom they talk about when mentioning Ajsad and Masīh. If they ponder over this, they will not be able to raise their heads out of shame.

¹ Sayyid Sulaymān Nadwi: *Ard al-Qur’ān*, vol. 2, p. 41. Also, Hifz ar-Rahmān Siyhārwi: *Qisās al-Qur’ān*, vol. 1, p. 190.

The gist of the above is that Hājirah was the daughter of the king of Egypt. On seeing the piety of Sārah, he gave his daughter as a servant. It was the norm of that time that when a daughter was given to noble people in marriage, they were given as servants. The words of *Ṣaḥīḥ Bukhārī* are “Hājirah served her.” The Christians translated this as a “slave-woman” which is totally unjustified. It is extremely surprising that the Jewish and Christian scholars consider these Prophets who are from among the forefathers of ‘Īsā ﷺ, to be involved in polytheism, idol-worship, adultery and wine-drinking. Allāh forbid, Allāh forbid. They do not consider these acts to be worthy of criticism while they consider the word “servant” in respect of the mother of Ismā‘īl ﷺ, Hājirah, to be worthy of criticism.

We now feel it appropriate to quote a few of the thousands of predictions that were made by the previous Prophets of Allāh ﷺ. These are presented as examples from the Taurāh and Injīl.

First prediction

This is from the Taurāh, *Safar Istithnā*, chapter 18, verse 18.

18 - “Allāh said to me that whatever he said is good. I will send from among them a Prophet like you. I will instill My speech into his mouth. He will convey to them whatever I say to him.”

19 - “If he conveys My sayings in My name and a person does not pay heed to them, then I will take such a person to task.”

20 - “If a Prophet is so audacious as to say something in My name without My having ordered him to say so, and says this in the name of the idols, then that Prophet should be killed.”

21 - “If you think in your heart that how do I know that what he is saying is from Allāh, then you should know that when a Prophet says something in the name of Allāh and that thing does not take place, then Allāh did not say such a thing.”

Muslims believe that the above glad-tiding is specifically in favour of Muḥammad ﷺ. The Jews are of the opinion that this glad-tiding is in favour of Yūsha‘ عليه السلام. The Christians are of the opinion that this glad-tiding is in favour of ‘Īsā عليه السلام. The fact of the matter is that this glad-tiding can be for no one but the seal of Prophets, Muḥammad ﷺ. The reason for this is that this glad-tiding is for that Prophet who is similar to Mūsā عليه السلام and is not from the Banī Isrā’īl. Instead, he is from their brothers, the Banī Ismā’īl. Furthermore, in this glad-tiding, the attributes of that coming Prophet are mentioned. Muslims say that this glad tiding is in favour of Muḥammad ﷺ for several reasons. They are:

1. This glad-tiding states that I [Allāh] will send a Prophet like you to their [Banī Isrā’īl’s] brothers. It is clear from this that this Prophet will not be from the Banī Isrā’īl. This address was not made to one or two persons but included all the tribes of the Banī Isrā’īl. This address would therefore be directed to the entire nation of the Banī Isrā’īl. This would mean that I [Allāh] will send a Prophet like you who will be from the brothers of the entire nation of the Banī Isrā’īl. This is a clear proof that this Prophet will not be from the Banī Isrā’īl. If he was to be from the Banī Isrā’īl, Allāh ﷻ would have said “I will raise a Prophet from amongst you.” For example, Allāh ﷻ says: “Allāh was very kind to the believers when He sent to them a Messenger from amongst them.” (Āl Imrān, verse 164) He would not have said that He will raise a Prophet from their brothers. For example, Allāh ﷻ says, addressing the Banī Isrā’īl: “And He made Prophets from amongst you.”

In short, Mūsā عليه السلام addressing the entire Banī Isrā’īl without any exclusion, that the promised Prophet will be from their brothers is clear proof that such a Prophet will be from their brothers, the Banī Ismā’īl. This is because the Banī Ismā’īl are the brothers of the Banī Isrā’īl. The Christians claim that the brothers of the Banī Isrā’īl refer to the Banī Isrā’īl themselves.

However, this is absolutely wrong, irrational and against the usage of all languages of the world. When we say “The brothers of Zayd”, then Zayd is not included among those brothers. Rather, he will be apart from the brothers. This is because the attributed is separate from whom he is attributed. Moreover, a person and his progeny cannot in reality be referred to as his brothers. Therefore, to regard the brothers of the Banī Isrā’īl as their progeny itself is totally immature and an act of ignorance. In colloquial usage we can say that “Zayd is the brother of the Banū Tamīm”, “Hūd is the brother of the ‘Ād nation”, “Sālih is the brother of the Thamūd nation”. In other words, they are members of these respective nations. However, we cannot say that the ‘Ād nation is the brother of the ‘Ād nation, or the Thamūd nation is the brother of the Thamūd nation, or the Banū Tamīm is the brother of the Banū Tamīm, or the Banū Hāshim is the brother of the Banū Hāshim.

In like manner, it is clearly immature and ignorant to say that the Banī Isrā’īl is the brother of the Banī Isrā’īl. To say that the brothers of the Banī Isrā’īl refers to their offspring and progeny is totally foolish.

In Genesis, chapter 16, verse 12, the progeny of Ismā’īl عليه السلام as compared to that of the Banī Isrā’īl is described as follows: “And he shall dwell in the presence of all his bretheren.” In chapter 25, verse 18, the following is said: “He [Ismā’īl] died in the presence of all his bretheren.”

In both these places, the brothers of Ismā’īl عليه السلام are unanimously considered to be Banī ‘Īs and the Banī Isrā’īl. The Jews and Christians unanimously accept that there was no Prophet whatsoever who was specifically from the Banī ‘Īs. Both groups also accept that Allāh ﷻ did not promise prophethood and blessings to those children of Ibrāhīm عليه السلام who were born from Qatūrah. However, Allāh ﷻ did promise blessings to Ismā’īl عليه السلام.

In this glad-tiding, the ‘ulamā’ of the people of the Book have added a word: “Allāh will send solely amongst you, from your brothers, a Prophet like you.” (refer to the same chapter, verse 15). They did this so that this glad-tiding will not be applicable to Muḥammad Rasūlullāh ﷺ. The words “solely from amongst you”, were added later on. The proof of this alteration is that in the Taurāh in *Safar Istithnā’*, chapter 18, verse 18, Allāh’s ﷻ address to Mūsā ﷺ is written thus: “I will raise a Prophet like you for them from their brothers.” In this verse, the word “solely” is not mentioned. It is surprising that in the book of acts, chapter 3, verse 22, this incident is related but the words “from amongst you” is not mentioned.

Moreover, wherever the disciples of ‘Īsā ﷺ quote this address of Allāh ﷻ to Mūsā ﷺ, they never mention these words “solely from amongst you”. Instead, they use the words “from amongst you”.

Even if we were to make this supposition for a short while and accept that this word was not added, then it is possible that the words “from amongst you” could mean “from your progeny of righteous servants”. In other words, he will be from the progeny of Ibrāhīm ﷺ.

The gist of the above is that when Mūsā ﷺ addressed the 12 tribes of the Banī Isrā’īl that Allāh ﷻ will raise a Prophet from their brothers, it is clear proof that he will not be from the Banī Isrā’īl. Nor would he have wanted to inform them of this. If he wanted, he would have said that a Prophet will be raised from them or from their progeny. In such a case, adding the word “brothers” would have been useless. The word “brothers” is clearly announcing that the promised Prophet will not have the relationship of being from their progeny. In other words, that Prophet will not be from the progeny of the Banī Isrā’īl.

Yūsha‘ ﷺ and ‘Īsā ﷺ are both from the Banī Isrā’īl. They are not from their brothers, the Banī Ismā’īl. These two Prophets

can therefore not be the realization of that glad-tiding. It can only be that Prophet who is from the Banī Ismā‘īl. No Prophet from the Banī Isrā’īl can be the realization of that glad-tiding.

2. This glad-tiding states that “I will raise a Prophet like you.” Now it is obvious that neither Yūsha‘ عليه السلام nor ‘Isā عليه السلام are like Mūsā عليه السلام. Both these Prophets are from the Banī Isrā’īl. In the Taurāh, *Safar Istithnā’*, chapter 34, verse 34, it is stated that from the Banī Isrā’īl there was no Prophet like Mūsā عليه السلام with whom Allāh ﷻ spoke directly.

Furthermore, Yūshā‘ عليه السلام was a student of Mūsā عليه السلام. A person who follows [student] and the followed [teacher] cannot be same [the words “like you” cannot be applied in such a situation]. Moreover, Yūsha‘ عليه السلام was present at the time of this glad-tiding. And this glad-tiding states “I will raise a Prophet”, which clearly means that a Prophet is yet to come in the future. Yūsha‘ عليه السلام had already become a Prophet in the time of Mūsā عليه السلام. How, then, can he be the realization of this glad-tiding which talks about a Prophet coming in the future?

Similarly, ‘Isā عليه السلام was also not like Mūsā عليه السلام. This is because the Christians consider him to be the son of Allāh or God himself. Mūsā عليه السلام was neither of both. Rather, he was a servant of Allāh ﷻ. And there is no similarity between a servant and Allāh ﷻ.

According to Christian belief, ‘Isā عليه السلام was killed and crucified for the sins of his people. Mūsā عليه السلام was neither killed, crucified, nor did he die for the sins of his people.

The Sharī‘ah of ‘Isā عليه السلام does not have injunctions concerning the penal law, retribution, warnings, banishments, and laws of bathing and purification. On the other hand, the Sharī‘ah of Mūsā عليه السلام contains all these injunctions and laws. There is an obvious similarity between Muḥammad ﷺ and Mūsā عليه السلام. Just as the Sharī‘ah of Mūsā عليه السلام was an independent Sharī‘ah, in

like manner, the Sharī‘ah of Muḥammad ﷺ was an independent, complete and perfect Sharī‘ah. It comprises all the injunctions concerning the penal law, warnings, jihād, retribution, the lawful and the prohibited. Like these outward injunctions, it also contains internal injunctions, viz. morals.

Just as Mūsā ؑ removed the Banī Isrā’īl from the clutches of Pharaoh and gave them honour, Muḥammad ﷺ to a far greater extent, removed the Arabs from the slavery of the Romans and Persians, made them embrace Islam, and gave to them the keys to the treasures of Caesar and Chosroes. Just as Mūsā ؑ married, Muḥammad ﷺ also married in accordance with the way of the past Prophets. The Qur’ān makes reference to this similarity in the following verse: “We sent to you a Messenger, as a witness over you, just as we sent a Messenger to Pharaoh.” (Sūrah al-Muzzammil, verse 15)

‘Īsā ؑ and Yūsha‘ ؑ never claimed this similarity. If it is argued that this similarity refers to that promised Prophet will be from the Banī Isrā’īl as Mūsā ؑ was from them, then what is the speciality of ‘Īsā ؑ and Yūsha‘ ؑ in such a case? Numerous Prophets from the Banī Isrā’īl came after Mūsā ؑ. In such case, every Prophet can be a realization of this glad-tiding. If similarity to a certain extent is accepted in favour of ‘Īsā ؑ and Yūsha‘ ؑ, then there is no comparison between this similarity and the one that Muḥammad ﷺ enjoys with Mūsā ؑ.

3. This glad-tiding also states that “I [Allāh] will place My speech in his mouth.” In other words, unlike the Taurāh and Zabūr, an entire book will not be revealed at once to this Prophet. Rather, the angel of Allāh will come down with revelation. On hearing this from the angel, he will learn the words of Allāh ﷻ, recite them with his tongue and convey them to his followers. It is obvious that this was not realized for anyone besides Muḥammad ﷺ. Allāh ﷻ says: “He does not

speak of his own desire. It is nothing but a revelation that is revealed to him.” (Sūrah an-Najm, verses 3-4)

4. This glad-tiding also states that “I will punish whoever does not follow the order of this promised Prophet.” It is obvious that this punishment does not refer to punishment in the hereafter because what is the peculiarity of not obeying that promised Prophet? Punishment of the hereafter is for not following the order of every Prophet. Rather, in this case it refers to punishment in this world, viz. jihād, fighting, penal laws, retributions, etc. This was neither enjoyed by ‘Īsā عليه السلام nor by Yūsha‘ عليه السلام. Rather, it was enjoyed to perfection by the seal of Prophets, Muḥammad ﷺ. Therefore, it is only he who can be the realization of this glad-tiding.

5. This glad-tiding also states that if this Prophet (Allāh forbid) fabricates a lie and attributes wrong things to Allāh ﷻ, then that Prophet will be killed. It is obvious that after claiming prophet-hood, Muḥammad ﷺ was not killed. The enemies tried various plots and plans but they all failed. Allāh ﷻ says: “When the unbelievers were plotting to capture you, kill you or banish you. They were plotting and Allāh also plotted. And Allāh is the best of plotters.” (Sūrah al-Anfāl, verse 30)

In accordance with the promise of Allāh, “Allāh will protect you from the people”, Muḥammad ﷺ remained totally protected and safeguarded. Instead of any calamity striking him, his position and following increased by the day. If Muḥammad ﷺ was not that promised Prophet, he would have certainly been killed. Yes, according to the assumption of the Christians, ‘Īsā عليه السلام was killed and crucified. Therefore, if ‘Īsā عليه السلام is considered to be a realization of this glad-tiding, then based on their assumption, he would necessarily be an imposter (Allāh forbid). The Qur’ān also makes reference to this: “Had We not kept you steadfast, you would have almost inclined towards them slightly. In such a case, We would have caused you to

taste the double punishment of life and death. Then you would have not found any helper for you against Us.” (Sūrah Banī Isrā’īl, verse 76) “Had [Muḥammad] fabricated any lie against Us, We would have caught him by the right and then cut off his jugular vein.” (Sūrah al-Ḥāqqah, verse 44)

In verse 20 it was said that “If that Prophet fabricates a lie against Me, he will be killed.” It should be known that not being killed is not the absolute proof of being a true Prophet. If not, the truthfulness of those Prophets who were killed by their enemies will be in doubt. Allāh ﷻ says: “They used to kill the Prophets without justification.” Based on their corrupt belief [that ‘Īsā ﷺ was killed and crucified], it would become especially difficult for the Christians to prove the truthfulness of ‘Īsā ﷺ.

It is in fact specifically applied to that promised Prophet whose not being killed is a sign of his truthfulness. This is clear from the following text of the Taurāh: “That Prophet who is audacious enough to...he will be killed.” In both sentences, the words “that Prophet” and “he” refer specifically to that promised Prophet. If this rule was applied to all Prophets without exclusion, then, Allāh forbid, Zakarīyyā ﷺ and Yahyā ﷺ would have been labelled as false Prophets. And based on the belief of the Christians, since ‘Īsā ﷺ was killed and crucified, he would also, Allāh forbid, be labelled a false Prophet. We can therefore conclude that this is specifically applied to that promised Prophet regarding whom this glad-tiding was given. If this was applied to all Prophets, then the Jews who do not believe in ‘Īsā ﷺ as a Prophet will have a proof for themselves in their disbelief.

6. This glad-tiding also clearly states that the sign of the truthfulness of this promised Prophet is that his predictions will be correct and true. All praise is due to Allāh ﷻ that not a single prediction of Muḥammad ﷺ has been proved to be false

or incorrect in the least. We can openly proclaim that no envious person will be able to disprove any of his predictions right till the day of resurrection.

This attribute of Muḥammad ﷺ was so clear and manifest, that even his enemies and opponents could have no alternative but to address him as the truthful and trustworthy.

Whether anyone believes it or not, I have more conviction in the truthfulness of Muḥammad ﷺ than the rising of the sun and the appearance of day. I take an oath in the name of Allāh ﷻ, the One, and make all His angels witnesses and say from the bottom of my heart, with full conviction and devotion, and attest that Muḥammad ﷺ is certainly, without any doubt whatsoever, the truthful servant of Allāh ﷻ and the most truthful of all His servants – past and future. O Allāh! Keep us steadfast on this belief.

7. After reading the book of Acts, chapter 3, verses 17-25, it becomes clear that that awaited Prophet was other than ‘Īsā ﷺ, ‘Īlīyā’ ﷺ and in fact apart from all other Prophets. The text of these verses are as follows: “Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His prophets, that the Christ will suffer, He has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to your before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. For Moses truly said to the fathers, ‘The Lord your God will raise up for you a prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people. Yes, and all the prophets, from Samual and

those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham: ‘And in your seed all the families of the earth shall be blessed.’”

The above text first of all gives the glad-tiding of ‘Îsā ﷺ and the pain that he will suffer, according to them, at the hands of the Jews. His descent from the heavens is also mentioned. Therafter, the glad-tiding of that Prophet is given regarding whom Mūsā ﷺ had informed the Banī Isrā’īl: “Allāh is to send a Prophet from your brothers, i.e. the Banī Ismā’īl.” In addition to Mūsā ﷺ, all the other Prophets gave the glad-tiding of this promised Prophet. As long as this promise is not fulfilled, these heavens and this earth will remain in existence. During that time, Allāh will fulfil that promise which He made to Ibrāhīm ﷺ, viz. all the nations of the world will gain blessings from you.

In short, after giving the glad-tiding of ‘Îsā ﷺ and then mentioning that Mūsā ﷺ, Ibrāhīm ﷺ and all the other Prophets gave the glad-tiding, and stating his approach by these words: “it is certain that the heavens remain in existence till that time when what Allāh said via all His Prophets is realized.”

This is a clear proof that this Prophet whose glad-tiding is given and this Messenger who is awaited is someone other than all the other Prophets and Messengers who came from Mūsā ﷺ till ‘Îsā ﷺ. Therefore, no Prophet can be the realization of this glad-tiding from the time of Mūsā ﷺ and ‘Îsā ﷺ. How, then, can it be correct to consider Yūsha‘ ﷺ or ‘Îsā ﷺ to be the realization of this glad-tiding?!

8. The following is mentioned in the Injīl, the chapter on Jonah, chapter one, verse 19: “When the Jews sent the astrologers from Jerusalem in order to ask him who he is, and he admitted and did not refuse to say that he was not the Messiah, they

asked him: ‘Then who are you? Are you Elias?’ ‘He said: ‘No.’ ‘Are you that Prophet?’ He replied: ‘No.’”

It becomes clear from this that they were waiting for a Prophet apart from ‘Îsā ﷺ and Îliyā ﷺ. And that Prophet was so well-known by them, that they did not even have to mention his name as they mentioned the names of ‘Îsā ﷺ and Îliyā ﷺ. Rather, it was sufficient for them to merely refer to him as “that Prophet”.

Therefore, if ‘Îsā ﷺ alone was the realization of that glad-tiding, then who were they waiting for? They were waiting for none other than Muḥammad ﷺ. It is for this reason that the people of the Book refer to Muḥammad ﷺ as “that Prophet”.

9. It is gauged from the Injīl, chapter Jonah, chapter 7, verse 40 that the promised Prophet was someone apart from ‘Îsā ﷺ. The verse reads: “On hearing this, most of them said: ‘This is certainly that Prophet.’”

Mentioning the promised Prophet against ‘Îsā ﷺ is a clear proof that the promised Prophet is someone other than ‘Îsā ﷺ. If the words “that Prophet” do not refer to Muḥammad ﷺ, who else were they waiting for?

10. During the life of Rasūlullāh ﷺ, many Jewish and Christian scholars acknowledged that he alone was that true Prophet whose glad-tiding was given by Mūsā ﷺ, and that he alone was the realization of that glad-tiding. Many of these scholars embraced Islam, e.g. Makhṛīq (a Jewish scholar) and Dagḥātīr (a Christian scholar). Many others admitted that Muḥammad ﷺ was the promised Prophet but they did not embrace Islam, e.g. Heraclius, the Roman king, ‘Abdullāh ibn Sūriyā, the Jew, and others. They admitted that Muḥammad ﷺ was a true Prophet whose glad-tiding was given by Mūsā ﷺ and ‘Îsā ﷺ. However, they did not embrace Islam.

Second prediction

This is from the Old Testament, Genesis, chapter 17, verse 20.

“And as for Ishmael, I have heard you. Behold, I have blessed him, and make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.”

Verse eight of the same chapter says: “Also I give to you and your descendents after you the land in which you are a stranger, all the land of Canaan....”

Genesis, chapter 16, verses 11-12 state: “And the Angel of the Lord said to her: ‘Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, because the Lord has heard your affliction. He shall be a wild man. His hand shall be against every man, and every man’s hand against him. And he shall dwell in the presence of all his brethren.’”

Chapter 25, verse 11 states: “And it came to pass, after the death of Abraham, that God blessed his son Isaac.”

In short, Allāh ﷻ promised Ibrāhīm ؑ that He would bless Ismā‘īl ؑ and Ishāq ؑ. Eventually, the progeny of Ishāq ؑ was blessed. Prophet-hood and messenger-ship remained in his progeny for several thousand years. Prophets and Messengers continued coming from the progeny of Ishāq ؑ till this stopped with ‘Īsā ؑ.

When the time for the fulfilment of the second promise came, the honour of prophet-hood and messenger-ship was transferred from the Banī Isrā’īl to the Banī Ismā‘īl. The manifestation of Ibrāhīm’s ؑ supplication was displayed from the hill tops of Fārān, Mt. Sinai and all the surrounding areas. “That is the bounty of Allāh. He gives it to whomever He wills. And Allāh is possessor of great bounty.”

From Genesis, chapter 21 it is gauged that Ibrāhīm عليه السلام brought Hājirah and Ismā‘īl عليه السلام to Arabia, and left them in the valley of Paran, near Makkah and returned.

After the demise of his wife Sārah, Ibrāhīm عليه السلام returned to this valley of Fārān. In the meantime, Ismā‘īl عليه السلام had grown up into a young man. They both joined hands to build the Ka‘bah. Allāh ﷻ says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ، رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.
رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ.

“When Ibrāhīm and Ismā‘īl were raising the foundations of the House. [They were saying]: O our Sustainer! Accept this from us, surely You are all-hearing, all-knowing. O our Sustainer! Make us submissive to You, and from our progeny, a nation that is submissive to You.” (Sūrah al-Baqarah, verses 127-128)

Ponder over this: whose progeny is meant here? It is obvious that it is the progeny of Ismā‘īl عليه السلام. The progeny that is living in the valley of Fārān and in the neighbourhood of the Ka‘bah. It was for this very progeny that Ibrāhīm عليه السلام had made this supplication that Allāh should make a nation that is submissive to Him. The other supplication that he made was this:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ط
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

“O our Sustainer! Send to them a Messenger from among themselves, who will recite to them Your verses and teach them the Book and wisdom, and purify them. Surely You alone are very mighty, very wise.” (Sūrah al-Baqarah, verse 129)

Just as Allāh ﷻ related this supplication of Ibrāhīm عليه السلام in the Qur’ān, He also related the acceptance of this supplication.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ.

“It is He who raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And before this they were lying in manifest error.”

Ponder over this: is there anyone more blessed and more fortunate from the progeny of Ismā‘īl (عليه السلام) than Muḥammad (ﷺ)? In whose inheritance did the land of Kan‘ān come? Apart from Muḥammad (ﷺ), whose hand was the highest and in whose hands were the keys to the treasures of this earth placed?

The twelve chiefs that were referred to are the 12 caliphs. Rasūlullāh (ﷺ) said: “The grindstone of Islam will revolve around 12 caliphs. All of them will be from the Quraysh.”

The all-knowing and all-wise Allāh gave the progeny of Ishāq (عليه السلام) blessings over the progeny of Ismā‘īl (عليه السلام) because the seal of Prophets, Muḥammad (ﷺ) was to be born from the progeny of Ismā‘īl (عليه السلام). If preference was given to the promise which He made to Ishāq (عليه السلام), the chain of prophet-hood would have ceased with the progeny of Ishāq (عليه السلام), and no one would have been made a Prophet and Messenger after the last Prophet and Messenger.

Furthermore, since there would be many Prophets from the progeny of Ishāq (عليه السلام), the Banī Isrā‘īl were reminded of this by the words: “When He made Prophets among you.” And when Ibrāhīm (عليه السلام) supplicated in favour of Ismā‘īl (عليه السلام), he said: “O our Sustainer! Appoint a Messenger from among them.” He did not say: “O our Sustainer! Appoint Messengers from among them.”

From this we learn clearly that Ibrāhīm (عليه السلام) used to supplicate for just a single Messenger from the progeny of Ismā‘īl (عليه السلام).

After whom there would be no need for any further Prophet and Messenger. Ibrāhīm عليه السلام used the singular [Messenger] and not the plural [Messengers].

وعن أبي العالية في قوله تعالى ربنا وابعث فيهم رسولا منهم يعني أمة محمد صلى الله عليه وسلم فقل له قد استجيب لك وهو كائن في آخر الزمان وكذا قال السدي وقتادة.

It is narrated from Abū al-‘Āliyah that when Ibrāhīm عليه السلام made this supplication: ‘O our Sustainer! Appoint a Messenger from among them’, Allāh ﷻ replied: ‘Your supplication has been accepted. This Messenger will come in the last portion of time.’” This is narrated by as-Suddī and Qatādah.¹

The words “This Messenger will come in the last portion of time”, refers to the seal of Prophets. The words of Rasūlullāh ﷺ: “I am the reply to the supplication of Ibrāhīm”, also make reference to this.

This supplication of Ibrāhīm عليه السلام is a very great favour to the *ummah* of Muḥammad ﷺ. The following salutation that is recited by the *ummah* of Muḥammad ﷺ is in gratitude to Ibrāhīm عليه السلام for this great favour of his:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

“O Allāh send salutation to Muḥammad ﷺ as You sent salutation to Ibrāhīm and the family of Ibrāhīm.”

Alternatively, we could say that to specifically mention Ibrāhīm عليه السلام in this salutation from among all the other Prophets is an acceptance of this supplication of his: “O my Sustainer! Bless me with wisdom and join me with the righteous. And make for me a true remembrance among the latter generations.” (Sūrah ash-Shu‘arā’, verse 84)

¹ *Tafsīr Ibn Kathīr*, vol. 1, p. 331.

Allāh ﷻ thus blessed Ibrāhīm عليه السلام with knowledge and wisdom, joined him with the righteous, and caused his good remembrance to be made by the last *ummah* in the above-mentioned salutation. *Inshā Allāh* this will continue till the day of resurrection.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“O Allāh send salutation to Muḥammad ﷺ as You sent salutation to Ibrāhīm and the family of Ibrāhīm, surely You are worthy of praise, glorious.”

Since Ibrāhīm عليه السلام was promised blessings, the words “as You sent salutation” are added.

It is not far-fetched to assume that the 12 chiefs who are considered to be the 12 caliphs make reference to the seal of prophet-hood. In other words, the chain of prophet-hood and messenger-ship will not continue after Muḥammad ﷺ. Rather, the chain of caliphate will start. It is for this reason that Allāh ﷻ promised caliphate to this *ummah*. No where did He promise them prophet-hood and messenger-ship:

وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض. وقال النبي صلى الله عليه وسلم خلافة النبوة بعدي ثلاثون عاما وقال النبي صلى الله عليه وسلم كانت بنوا إسرائيل تسوسهم الأنبياء كلما هلك نبي خلفه نبي وإنه لا نبي بعدي وسيكون خلفاء. رواه البخاري.

“Those who have brought īmān and did good deeds, Allāh shall certainly give them caliphate [vicegerency] on earth.” (Sūrah an-Nūr, verse 55)

“The Prophet ﷺ said: ‘The caliphate of prophet-hood will remain after me for 30 years.’ The Prophet ﷺ said: ‘The Banī Isrā’īl were led by Prophets. Every time a Prophet passed away,

another Prophet came in his place. But there is to be no Prophet after me. There will be caliphs.” Narrated by Bukhārī.

Third prediction

The following is mentioned in the Taurāh, *Safar Istithnā'*, chapter 33, verse 2: “He (Mūsā ﷺ) said: God came from Sinai and rose before them from Sā'ir. He appeared before them from the mountain of Fārān. He came with 10 000 saintly souls. He had a Sharī'ah of fire in his right hand.”

Three glad-tidings are mentioned in this verse: (1) Mūsā ﷺ will receive the Taurāh on Mt. Sinai, (2) Sā'ir is the name of a mountain which is situated in Nāṣirah, the birth place of Mūsā ﷺ. In this is a reference to the prophet-hood of 'Īsā ﷺ and the revelation of the Injīl, (3) Fārān refers to the mountain of Makkah. In this is a reference to the prophet-hood of Muḥammad ﷺ and the revelation of the Qur'ān.

The cave of Hirā' is situated in this mountain of Fārān wherein the first revelation of the Qur'ān, i.e. the first five verses of Sūrah al-'Alaq, were revealed.

In the Old Testament, chapter 21, verse 20-21, the following is related about Hājirah and Ismā'il ﷺ:

“So God was with the lad; and he grew and dwelt in the wilderness, and became an archer. He dwelt in the Wilderness of Paran.”

It is an accepted fact that Ismā'il ﷺ lived in Makkah. We thus learn that this verse of the Taurāh gives glad-tiding of the prophet-hood which will appear from the mountain of Fārān and fill the earth with its light. Now the reader can gauge for himself that can this refer to any prophet-hood apart from the prophet-hood of Muḥammad ﷺ which appeared from the mountain of Fārān and illuminated the entire world with its light of guidance? The prophet-hood of Fārān was, without

doubt, far more illuminated than the prophet-hood of Sinai and Sā'ir.

The Sharī'ah of fire also refers to the Qur'ān because it contains the rules of jihād, the penal laws and the laws of retribution. The army of 10 000 saintly souls refers to the angels or it could refer to the group of 10 000 Sahābah who were with Rasūlullāh ﷺ during the conquest of Makkah.

According to the Christians, 'Īsā عليه السلام had only 12 disciples. And that too, they fled in order to save their lives. One particular disciple by the name of Yahūdā took a bribe of 30 dirhams, and caused his "god" to be captured.

The beautiful sequence of this glad-tiding and its eloquence is worthy of pondering over: (1) "The Sustainer came from Sinai." (2) "He rose from Sā'ir." (3) "He appeared from the mountain of Fārān." All this means that the revelation of the Taurāh was like the break of dawn. The revelation of the Injīl was like the rising of the sun. And the revelation of the Qur'ān was like the sun at mid-day.

Consequently, this is what happened. The dark night of unbelief came to an end. Dawn broke and īmān and guidance appeared at the time of true dawn during the era of Mūsā عليه السلام. The ring leaders of unbelief like Pharaoh, Qārūn and Hāmān were destroyed by divine punishment.

When 'Īsā عليه السلام appeared, the sun of guidance also appeared from the eastern horizon. When Muḥammad ﷺ appeared, the sun of guidance came exactly at mid-day. No portion of earth was deprived of this light. The Qur'ān makes reference to this glad-tiding: "By the fig and the olive. By Mt. Sinai. And by this city of peace." Figs and olives used to grow at the holy land [of Palestine]. This is where 'Īsā عليه السلام was born. This therefore refers to the messenger-ship of 'Īsā عليه السلام. Mt. Sinai refers to the

birth place of Mūsā عليه السلام and to his messenger-ship. The city of peace refers to Makkah where Muḥammad ﷺ was born.

Allāh ﷻ refers to Makkah as the city of peace. In this there is reference to the fact that Muḥammad ﷺ is a unique pearl from the treasures of Allāh ﷻ and that this city of peace was given to him as a trust. He safeguarded this trust in this city of peace for 53 years. However, when the time and situation became difficult, this city handed over this trust to Madīnah.

The above glad-tiding contains the glad-tiding with respect to three Prophets. This glad-tiding concludes with the glad-tiding of the seal of Prophets, Muḥammad ﷺ, so that reference is made to the end of prophet-hood.

The opponents claim that Fārān is actually the name of an area of Sinai. Since Muḥammad ﷺ did not come from this area, this glad-tiding cannot apply to him. A reply to this is that in the Old Testament, Genesis, chapter 21, verses 13-21, it is recorded that when Hājirah and Ismā‘īl عليه السلام became displeased with Sārah عليه السلام, they left the holy land and settled down in the desert of Fārān. Based on this, it is established that Fārān was the place where Ismā‘īl عليه السلام and his progeny lived.

It is established through authentic traditions that Hājirah and Ismā‘īl عليه السلام settled down in that valley wherein Makkah is situated today. His progeny also lived here. From this we learn that Fārān is not the name of an area of Mt. Sinai. Rather, it is the name of a mountain of Makkah where Hājirah عليه السلام and Ismā‘īl عليه السلام settled down.

The Arabic version of the Taurāh was published by German scholars in 1851. It states the following with regard to the place where Ismā‘īl عليه السلام lived:

وسكن في بركة فاران (أي الحجاز) وأخذت له امرأة من أرض مصر (كون الدنيا 21-

“He settled down in the land of Fārān (i.e. the Hijāz) and married a woman from Egypt.”

After the demise of Samual, Dā’ūd عليه السلام went to the land of Fārān. While there, he compiled a scripture. Therein he states with much grief: I am living in the land of Qaydār. Refer to the book of Samual, chapter 2, verse 1, and the Psalms 120: 5.

It becomes clear that Qaydār used to live in Fārān. Qaydār is the other son of Ismā’īl عليه السلام. It is learnt from the scripture of the Messenger Ash’iyā’ that he and his offspring used to live in the western side of the land. Bartholomew states that he lived in central Hijāz. It is established from this that the valley of Hijāz and Fārān refers to the same land. Muḥammad Rasūlullāh ﷺ was born in Makkah, a famous city of Hijāz.

The Sharī‘ah of fire refers to that Sharī‘ah which contains the laws of jihād, retribution, penal laws, etc. The prophet-hood of such a Sharī‘ah will also have worldly kingship. The prophet-hood of ‘Īsā عليه السلام did not have worldly kingship with it. Nor was he able to take retribution from criminals.

Fourth prediction

The following is stated in the Taurāh, *Safar Istithnā’*, chapter 32, verse 21: “Due to his not being God, has caused me to become self-respecting and he has made me angry with his baseless talks. So I will also cause him who is not in the group to become self-respecting and cause him to become angry by that nation that has no intelligence.”

The nation that has no intelligence refers to the ignorant Arabs who were engrossed in ignorance and deviation before the commissioning of Muḥammad ﷺ as a Prophet. Let alone having no rational and religious knowledge, these Arabs knew nothing except idol-worship. The Jews and Christians considered them to be inconsequential. They referred to them as ignorant ones and themselves as intelligent ones.

However, when the Jews and Christians disregarded the original teachings of their respective scriptures, and became engrossed in polytheism,¹ the self-respect and self-honour of Allāh ﷻ came to the fore and, according to His promise, He commissioned a Prophet from among these ignorant Arabs. Allāh ﷻ gave honour to His religion at his hands, killed the deviated Jews at his hands, and enabled the Muslims to take control of Egypt and Syria. Allāh ﷻ says:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ. هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

“Whatever is in the heavens and whatever is in the earth glorifies Allāh, the sovereign, the holy, the mighty, the wise. It is He who raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And before this they were lying in manifest error.” (Sūrah al-Jumu‘ah, verses 1-2)

The “unlettered ones” refers to the ignorant Arabs. The nations of ‘Īsā عليه السلام and Yūsha‘ عليه السلام were neither ignorant nor inconsequential. Nor have the Banī Isrā’īl been warned. This glad-tiding can therefore not be applied to anyone but the Arabs.

The ignorant nation and ignorant tribes can refer to Greeks as is understood from the writings of Paulus. This is not correct because the Greeks, in those days, surpassed all the nations of the world in their knowledge and sciences. How, then, can they

¹ Allāh ﷻ says: “The Jews say: ‘Uzayr is the son of Allāh.’ And the Christians say: ‘The Messiah is the son of Allāh.’” (Sūrah at-Taubah, verse 30)

be regarded as “the ignorant nation” and “ignorant tribes”? Many great scholars and philosophers like Socrates, Aristotle, etc. had come to this world long before the advent of ‘Īsā ﷺ.

Fifth prediction

The following is stated in the Old Testament, Genesis 49: 1-2: “And Jacob called his sons and said, ‘Gather together, that I may tell you what shall befall you in the last days: gather together and hear, you sons of Jacob, and listen to Israel your father.’”

Verse 10 states: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people.”

It is learnt from the above verses that as long as Shīlā does not appear in the latter era, leadership and authority will remain in the hands of Yahūdā and his progeny.

According to Muslims, Shīlā is the title of Muḥammad ﷺ. The Christians consider this to be the title of ‘Īsā ﷺ. However, this is an incorrect assumption of theirs. The reason for this is that the above context demands that the lineage of Shīlā be out of the lineage of Yahūdā. This is because the end of the leadership and authority of Yahūdā and his progeny can only be accepted when Shīlā is not from the progeny of Yahūdā. If Shīlā were from the progeny of Yahūdā, this would mean the continuation of the leadership of Yahūdā and not the end of this leadership.

On reflecting on the first page of the Book of Mathew in the Bible, it becomes clear that ‘Īsā ﷺ is not out of the lineage of Yahūdā. This is because ‘Īsā ﷺ is from the progeny of Dā’ūd ﷺ. And Dā’ūd ﷺ is unanimously considered to be from the progeny of Yahūdā. Therefore, Shīlā can only be the person who is not from the progeny of Yahūdā. And his appearance is in the latter part of time – as is apparent from the above-quoted

verse. “I have gathered you in order to inform you of what is going to happen in the latter part of time.”

Both these facts are applicable to Muḥammad ﷺ alone. He was not from the progeny of Yahūdā – he was from the progeny of Ismā‘īl عليه السلام. And since he came as the seal of Prophets, he appeared in the latter part of time.

After Muḥammad ﷺ was commissioned as a Prophet, whatever leadership and authority that was enjoyed by the progeny of Yahūdā all came to an end. The villages of the Banī Nadīr [a Jewish tribe of Madīnah] and Khaybar [a Jewish stronghold] were all conquered during the time of Rasūlullāh ﷺ.

As for the words “Nations will gather around him”, these refer to the all-encompassing nature of the prophet-hood of Muḥammad ﷺ. Allāh ﷻ says in the Qur’ān: “O people! I am the Messenger of Allāh to all of you together.” (Sūrah al-A‘rāf, verse 158)

On the contrary, ‘Īsā عليه السلام was sent specifically to the Banī Isrā’īl. Allāh ﷻ says about him: “And a Messenger to the Banī Isrā’īl.” Moreover, people from different tribes and nations rallied specifically around Muḥammad ﷺ. They entered into his religion in huge numbers and large groups. This was not enjoyed by ‘Īsā عليه السلام.

Verse eleven of this chapter states: “Binding his donkey to the vine.”

The book *Madārij an-Nubūwwah* states that when Muḥammad ﷺ conquered Khaybar, he saw a black donkey. He spoke to it and asked it its name. It replied: “My name is Yazīd ibn Shihāb. Allāh created seven donkeys from my grandmother’s progeny. No one but Prophets rode them. And I hope that you will ride me. No one except me is left from my grandmother’s progeny. And from among the Prophets, no one but you is left.” Rasūlullāh ﷺ mounted this donkey. When Rasūlullāh ﷺ passed

away, it was so overcome by grief that it fell into a well and died.

The same verse 11 states: “He washed his garments in wine, and in clothes in the blood of grapes.” When translating this verse from the original Ibrānī language, an alteration was made. The actual and correct translation is this: “He will wash his clothes from wine and his food from grape juice.”

In other words, wine will be made unlawful in the Sharī‘ah of the final Prophet. Just as various impurities on clothing have to be washed off, in like manner, the clothes on which wine has fallen will have to be washed and made pure.

It is also not far fetched to say that this refers to drowned in the wine of love of Allāh ﷻ. The status of Muḥammad ﷺ is extremely high. He is the leader of all past and latter peoples. There are hundreds of thousands of his followers who passed away in their intense love for Allāh ﷻ. No other nation can compare with this *ummah* in this regard.

The 12th verse states: “His eyes are darker than wine, and his teeth whiter than milk.” This verse makes reference to the physical features of that very Prophet whose eyes will be red and teeth will be white. It is stated in *Sharḥ al-Mawāhib* of Zurqānī *rahimahullāh* that when Rasūlullāh ﷺ went to Busra on a trade journey, he stood near a shady tree where the monastery of the monk, Nastūra, was. Nastūra said to Maysarah, the slave of Rasūlullāh ﷺ who had accompanied him on this journey, that how is it that his eyes are red. Maysarah replied that Rasūlullāh’s ﷺ eyes are always red. On hearing this, Nastūra said: “This is the final Messenger. I hope that I will be alive when he is commissioned as a Messenger.”

Shaykh Jalāl ad-Dīn Suyūṭī *rahimahullāh* writes in *Tārīkh Miṣr* that when Ḥāṭib ؓ conveyed Rasūlullāh’s ﷺ letter to Muqawqis, the ruler of Egypt, Muqawqis began enumerating

the physical features of the final Prophet and Messenger. Among the features that he enumerated was that his eyes always remain red. On hearing this, Hātib ؓ said: “Without doubt, redness never leaves his eyes.”

In the Ahādīth which describe the physical features of Rasūlullāh ﷺ, he is described as أشكل العينين . A person is described as such when in the whiteness of his eyes there is redness as well. Other narrations describe his eyes as being أدعج . This refers to blackness in the eyes. There is no contradiction in these narrations. Redness and blackness are both required for beauty and handsomeness. Blackness alone or redness alone would not give that amount of beauty as opposed to blackness and redness together.

Sixth prediction

The following is from Psalms, chapter 45, verses 1-9.

“My heart is overflowing with a good theme; I recite my composition concerning the King; my tongue is the pen of a ready write. You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever. Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty. And in Your majesty ride prosperously because of truth, humility, and righteousness; and Your right hand shall teach You awesome things. Your arrows are sharp in the heart of the King’s enemies; the peoples fall under You. Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions. All Your garments are scented with myrrh and aloes and cassia, out of the ivory palaces, by which they have made You glad. Kings’ daughters are among Your honorable

women; at Your right hand stands the queen in gold from Ophir.”

Verse 12 says: “ And the daughter of Tyre will come with a gift; the rich among the people will seek Your favor.”

Verse 16 says: “ Instead of Your fathers shall be Your sons, whom You shall make princes in all the earth. I will make Your name to be remembered in all generations; therefore the people shall praise You forever and ever.”

In this Zabūr, Dā’ūd ﷺ is giving the glad-tiding of a very great and powerful Messenger. Out of his extreme love, he is addressing him directly and enumerating his qualities. He is saying that when that Prophet will appear, he will have these qualities. They are as follows:

1. He will be king, i.e. the greatest and the most superior.
2. He will be extremely handsome.
3. Intricateness will be on his lips. In other words, he will talk very sweetly and he will be very eloquent.
4. He will be blessed till eternity.
5. He will be very brave and strong.
6. He will be clad with a sword.
7. He will be a person of honesty and truthfulness.
8. He will move forward [not turn back out of cowardice].
9. Extraordinary feats will be performed by his right hand.
10. He will be an archer.
11. People will fall at his feet. In other words, the creation of Allāh will be subservient to him.

12. The throne will remain till eternity. In other words, the Sharī'ah and the authority of Islam will continue till the day of resurrection.
13. The staff of the kingdom will be the staff of righteousness.
14. He will be the friend of honesty and the enemy of mischief.
15. Fragrance will emanate from his clothes.
16. The daughters of kings and rulers will come in his marriage.
17. Gifts and presents will come to him.
18. Instead of sons, his fathers will become leaders and rulers.
19. He will be remembered by generation after generation and progeny after progeny.
20. People will praise him till eternity.

According to Muslims, this glad-tiding is in favour of Muḥammad ﷺ. The Jews are of the opinion that no Prophet after Dā'ūd عليه السلام came with these qualities. The Christians say that this glad-tiding refers to 'Īsā عليه السلام. However, Muslims claim that this refers to Muḥammad ﷺ alone and no one else. This is the truth because the above-mentioned qualities are found in none other than Muḥammad ﷺ.

1. The affirmation of kingship for him is clearer than the light of day. Allāh ﷻ bestowed Rasūlullāh ﷺ with the kingship of this world and the hereafter. He promulgated the injunctions of Allāh ﷻ like a king. Muḥammad ﷺ was not powerless as 'Īsā عليه السلام was at the hands of the Jews, as alleged by the Christians. Rasūlullāh ﷺ removed the Jews from their forts and expelled them.

In short, Muḥammad ﷺ was the king in religious and worldly matters. He was superior to all the Prophets. No Messenger was given a miraculous Book like the Qur’ān nor was anyone given a complete and perfect Sharī‘ah that could guarantee success in both worlds and total salvation. Which warned of the incorrect beliefs and deeds. Which paved the path to Allāh ﷻ in such a clear way that the person treading such a path can never be left in any confusion. It was also perfect in culturing of morals, organization of the home and administration of the country. In short, it can be described as being most comprehensive. It is only Islam which combines all these beauties and advantages – that religion which Muḥammad ﷺ brought from Allāh ﷻ. “Surely the true religion in the sight of Allāh is Islam.” (Sūrah Āl ‘Imrān, verse 19)

Therefore, the Book of that Prophet which is superior to all other divine Books and scriptures, whose Sharī‘ah is more perfect and complete than all other Sharī‘ahs, whose miracles are also greater and superior to the miracles of all previous Prophets, whose *ummah* is superior to all other *ummahs* in their knowledge, deeds, beliefs, morals, characteristics, culture, civilization, political organization – then how can there be any doubt as regards that Prophet being the leader of all past and future generations, and being the king of both the worlds?

2. His beauty and handsomeness was to such a level that Abū Hurayrah ؓ narrates: “I have not seen anyone more handsome and striking than Rasūlullāh ﷺ. It was as though the sun was circling his face. When he used to smile, the sparkle of his teeth would fall on the walls.”

Hassān ibn Thābit ؓ says:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي - وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

خُلِقْتَ مُبَرَّءً مِنْ كُلِّ عَيْبٍ - كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

“My eyes have not seen anyone more beautiful than you. No woman has given birth to anyone more handsome than you. You were created devoid of every single blemish. It was as though you were created as you willed.”

‘Ā’ishah *radhiyallāhu ‘anhā* says: “When the women of Egypt set their eyes on Yūsuf عليه السلام, they cut their hands. Had they set their eyes on my beloved, Muḥammad ﷺ, they would have cut their hearts to pieces.”

In short, the beauty and handsomeness of Rasūlullāh ﷺ was well known in the world. Together with this beauty, he also commanded great awe and respect. No one had the courage to look at him full in the face.

3. Everyone accepts the fact that Rasūlullāh ﷺ was extremely eloquent and articulate in his speech. All his noble utterances and pure statements are preserved till now through most authentic chains of narrators. His eloquence, articulateness and sweetness of speech can be easily gauged from these narrations.

4. Rasūlullāh ﷺ is also forever blessed. This was mentioned under the second prediction. Millions of Muslims throughout the world, in the north, south, east and west send the following salutations to him in the ṣalāh and on other occasions as well:

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh! Send Your blessings on Muḥammad and the family of Muḥammad as You sent Your blessings on Ibrāhīm and the family of Ibrāhīm. Surely You are praiseworthy, majestic.”

5. The level of Rasūlullāh’s ﷺ physical strength was that there was a wrestler by the name of Rukānah. No one could match him in his physical strength. On one occasion, he happened to meet Rasūlullāh ﷺ in a forest area. He said to Rasūlullāh ﷺ: “If

you knock me out, I will accept you as a true Prophet.” Consequently, Rasūlullāh ﷺ knocked him out. He challenged Rasūlullāh ﷺ to a re-match. Rasūlullāh ﷺ knocked him out a second time. He was extremely surprised. Rasūlullāh ﷺ said to him: “If you fear Allāh and follow me, I will show you something even more surprising.” He asked: “What is there more surprising than this?” Rasūlullāh ﷺ summoned one tree. It immediately presented itself before him. Rasūlullāh ﷺ then asked it to return and it returned to its original place.

6. Rasūlullāh’s ﷺ swordsmanship and being a person of jihād is also an accepted fact. ‘Īsā عليه السلام was neither a swordsman nor a person of jihād. And according to the Christians, he did not even have the strenght to save himself from the Jews.

7. Rasūlullāh ﷺ was also a person of truth and honesty. Allāh ﷻ says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ لَا وَكَرِهَ الْمُشْرِكُونَ

“It is He who sent His Messenger with guidance and the true religion in order to give it supremacy over every religion even though the polytheists abhor it.”

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

“Rather, he came with the truth and affirmed the [previous] Prophets.” (Sūrah as-Sāffāt, verse 37)

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

“He who came with the truth, and he who affirmed him – they are the truly [Allāh] conscious.” (Sūrah az-Zumar, verse 34)

On one occasion, Nadr ibn al-Hārith addressed the Quraysh and said:

قد كان محمد فيكم غلاما حدثا أرضاكم فيكم وأصدقكم حديثا وأعظمكم أمانة، حتى إذا رأيتم في صدعيه الشيب وجاءكم بما جاءكم قلتم إنه ساحر، لا والله ما هو بساحر.

“Muhammad was a young man from among you. He was the most liked by you. He was the most truthful among you. He was the most trustworthy among you. But once you saw grey hairs on his temples, and he came to you with this religion, you said that he is a magician. By Allāh, he is not a magician.”

When Heraclius, the ruler of the Roman Empire, asked Abū Sufyān if any of them ever accused him of lying, the latter replied: “We never saw him saying any lie at any time.”

8. The attribute that he will move forward is something that is obvious. This attribute was not given to anyone in the manner in which Rasūlullāh ﷺ was given.

9. Extraordinary feats being performed by his right hand is actually a reference to his splitting of the moon. It also refers to his scattering the ranks of the polytheists in the battles of Badr and Hunayn by merely throwing a handful of sand at them.

10. Archery is a salient feature of the Banī Ismā‘īl. A Ḥadīth states: “Shoot your arrows O Banī Ismā‘īl for your father was an archer.” Another Ḥadīth states: “A person who learns archery and then forgets it is not of us.”

11. The people used to fall at his feet. In other words, they used to follow him. This attribute is clearer than the light of day. In a short period of time, thousands of people joined the circle of Islam. Allāh ﷻ says:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا.

“When the help of Allāh and victory comes, and you see people entering the religion of Islam in droves, then glorify the praises

of your Sustainer and seek His forgiveness. Surely He is relenting.” (Sūrah an-Naṣr)

12. & 13. The Sharī‘ah of Rasūlullāh ﷺ will remain forever. In accordance with the following promise of Allāh ﷻ, the Qur’ān has remained preserved for over 1400 years: “Surely it is We who have revealed the Admonition and it is We who shall preserve it.”

All praise is due to Allāh ﷻ that till now, not a single dot and not a single portion has been changed. *Inshā Allāh*, this will continue till the day of resurrection. As for the Jews and Christians, they know fully well the condition of their Taurāh and Bible. There is no need to write about it.

The staff of the kingdom of Rasūlullāh ﷺ is the staff of righteousness. Through it, the truth will always be established and falsehood will always be proven to be false.

14. Rasūlullāh ﷺ was the friend of truthfulness and the enemy of mischief. Allāh ﷻ says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ.

“There has come to you a Messenger from amongst you: it weighs heavily upon him that which harasses you. [He is] anxious over your wellbeing. [He is] extremely compassionate and merciful to the believers.” (Sūrah at-Taubah, verse 128)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

“O Prophet! Fight the unbelievers and hypocrites and deal harshly with them.” (Sūrah at-Taubah, verse 73)

In describing the *ummah* of Rasūlullāh ﷺ, Allāh ﷻ says:

أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“They are stern against the unbelievers, merciful amongst themselves.” (Sūrah al-Faṭḥ, verse 29)

أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

“They are humble before the believers, stern against the unbelievers. They strive in the cause of Allāh and they do not fear the criticism of any critic.” (Sūrah al-Mā'idah, verse 54)

It is not far-fetched to assume that the mischief refers to Abū Jahal who was an embodiment of mischief. And that truthfulness refers to Abū Bakr ؓ who was an embodiment of truthfulness and honesty. Without doubt, Abū Bakr ؓ was worthy of being made the friend and companion of Rasūlullāh ﷺ.

15. Fragrance used to emanate from the clothes of Rasūlullāh ﷺ to such an extent that a woman used to collect his perspiration so that she could apply the same to her husband's clothes

16. In the first century of Islam, many daughters from royal families became the servants of Muslims. The daughter of Caesar was in the house of Ḥusayn ؓ.

17. Several senior rulers and leaders such as the Negus of Abyssinia, Mundiz ibn Sāwī, the ruler of Bahrain, and the ruler of 'Ummān accepted Rasūlullāh ﷺ as the Messenger of Allāh ﷺ and embraced Islam. Several rulers and leaders sent gifts to Rasūlullāh ﷺ and considered this to be a source of pride and blessing. The Coptic ruler, Muqawqis, sent three slave women, one Abyssinian slave, a white mule, a white donkey, a horse and some clothes as gifts to Rasūlullāh ﷺ.

18. After the demise of Rasūlullāh ﷺ, the caliphate remained among the Quraysh. From his progeny, Ḥasan ؓ became the caliph. And after this, there were numerous caliphs and rulers from the progeny of Ḥasan ؓ. They were appointed to senior positions of authority in Ḥijāz, Yemen, Egypt, Syria, etc.

Before the approach of the day of resurrection, Imām Mahdī *rahimahullāh* will make his appearance. He will be from the progeny of Hasan ؑ and will be the caliph of the entire world.

19. & 20. The praises and remembrance of Rasūlullāh ﷺ will also remain till eternity. In every *adhān*, when the caller says “I testify that there is none worthy of worship except Allāh”, he immediately adds: “I testify that Muḥammad is the Messenger of Allāh”. This call is made five times a day by hundreds of thousands of Muslims. There is no lecture and no sermon wherein the name of Muḥammad ﷺ is not taken. The names Muḥammad and Aḥmad mean “a person who is worthy of praise”. At the beginning of this glad-tiding, the name “Aḥmad” was explicitly mentioned. However, the people of the Book removed it out of their jealousy. Despite this, this name is not applicable to anyone but Muḥammad ﷺ.

Based on the assumptions and beliefs of the Christians, this glad-tiding cannot be applicable to ‘Īsā ؑ. The reason for this is that they consider chapter 53 of the scripture of Yaṣī‘iyāh ؑ to be a glad-tiding in favour of ‘Īsā ؑ. It is this:

“Who has believed our message? On whom did the hand of Allāh become manifest? There was neither any attraction in his appearance nor any splendour which could have caused us to look up to him. Nor did he have any comfort which we could desire. He was extremely despicable and insignificant among people.”

Thereafter, verse 5 states:

“He was wounded because of our sins. He was severely beaten and crushed because of our evils.” (We seek refuge in such beliefs about the Prophets of Allāh). If this is how ‘Īsā ؑ was according to the Christians, how can he be the realization of the above-quoted attributes mentioned in the Zabūr?

It is our belief that from among all the fabrications and alterations that have taken place in the Bible, the above quoted verse of chapter 53 is certainly a fabrication. ‘Îsā ﷺ was never like this. He was a man of honour and dignity both in this world and the hereafter (the Qur’ān describes him as *wajīh*) and he was from among the close friends of Allāh ﷻ.

Despite this, ‘Îsā ﷺ is not the realization of the above-quoted glad-tiding because: he was not a swordsman, he was not an archer, he did not engage in jihād, his Sharī‘ah was not eternal, his commission as a Prophet was not universal, no royal woman came into his house as a wife or slave-woman because he did not enter into any marriage, he had no father or grandfather – he was born without a father. Allāh ﷻ knows best.

Seventh prediction

The following is stated in the Psalms, chapter 149: “Praise the LORD! Sing to the Lord a new song, and His praise in the assembly of saints. Let Israel rejoice in their Maker; let the children of Zion be joyful in their King. Let them praise His name with the dance; let them sing praises to Him with the timbrel and harp. For the Lord takes pleasure in His people; he will beautify the humble with salvation. Let the saints be joyful in glory; let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the written judgment – this honor have all His saints! Praise the Lord!”

This glad-tiding refers to the Prophet as a king and his followers as righteous and pure people. In other words, that promised Prophet will be a king. His swordmanship will be in accordance with the pleasure of Allāh and against the unbelievers in accordance with the wrath of Allāh. His

companions and beloved ones will join him to wage jihād and fight against the unbelievers.

Thereafter, some of the attributes of the obedient servants is given. These, from the first to the last, are applicable to the *ummah* of Muḥammad ﷺ. These are the very followers who praise Allāh while lying on their beds. Allāh ﷻ says: “They remember Allāh standing, sitting and on their sides.” (Āl ‘Imrān, verse 191) These are the very followers who call out to Allāh in a loud voice in their ṣalāh, in jihād, in every *adhān*, on the days of Eid, on the days of *tashrīq*, on the days of ḥajj, in Minā, Muzdalifah and ‘Arafāt. On the other hand, the Jews sound the bugle and the Christians the conch. Calling out the name of Allāh ﷻ in a loud voice is the salient feature of only the *ummah* of Muḥammad ﷺ.

It was really the double-edged swords of the Muhājirūn and Anṣār that conquered the Roman Empire, Syria and various other countries. They imprisoned mighty rulers and kings.

According to the Jews and Christians, this glad-tiding cannot be applicable to Sulaymān عليه السلام because according to their baseless assumption and wanton belief, Sulaymān عليه السلام became an apostate and an idol worshipper towards the end of his life. We seek refuge in Allāh ﷻ from such beliefs and assumptions.

Neither can this glad-tiding be applicable to ‘Īsā عليه السلام according to their beliefs because they are of the belief that he was killed and crucified. Most of his disciples were captured. How could they have captured and imprisoned other kings and rulers? The glad-tiding states that the promised Prophet will be a king. It is clear that ‘Īsā عليه السلام was not a king. As for spiritual kingship, this was enjoyed by every Prophet. ‘Īsā عليه السلام did not enjoy it exclusively.

As for fighting and waging jihād against the unbelievers and capturing them – this is essentially an act of worship and it is

not objectionable. Jihād was undertaken by Mūsā عليه السلام and Yūsha' عليه السلام after him. Similarly, the jihād undertaken by Sulaymān عليه السلام and his companions is an accepted fact by the Jews and Christians.

The gist of this is that this aspect of the glad-tiding cannot be applicable to 'Īsā عليه السلام because the above quotation from the Zabūr is clearly stating that the promised Prophet will be a king, he will wage jihād against the unbelieving kings and rulers together with his companions, mighty tyrants and dictators will be killed, captured and imprisoned, and his companions will be with him praising the greatness of Allāh ﷻ [by saying *Allāh Akbar*]. All the above were realized at the hands of Muḥammad ﷺ.

Eighth prediction

The following is stated in the Psalms, chapter 72:

“Give the king Your judgments, O God, and Your righteousness to the king’s Son. He will judge Your people with righteousness. And Your poor with justice. The mountains will bring peace to the people, and the little hills, by righteousness. He will bring justice to the poor of the people; he will save the children of the needy, and will break in pieces the oppressor! they shall fear You as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the grass before mowing, like showers that water the earth. In His days the righteous shall flourish, and abundance of peace, until the moon is no more. He shall have dominion also from sea to sea, and from the River to the ends of the earth. Those who dwell in the wilderness will bow before Him. And His enemies will lick the dust. The kings of Tarshish and of the isles will bring presents; the kings of Sheba and Seba will offer gifts. Yes, all kings shall fall down before Him; all nations shall serve Him. For He will deliver the needy when he cries, the poor also, and him who has no helper. He will spare the poor

and needy, and will save the souls of the needy. He will redeem their life from oppression and violence; and precious shall be their blood in His sight. And He shall live; and the gold of Sheba will be given to Him; prayer also will be made for Him continually, and daily He shall be praised. There will be an abundance of grain in the earth, on the top of the mountains; its fruit shall wave like Lebanon; and those of the city shall flourish like grass of the earth. His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only does wondrous things! And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen. The prayers of David the son of Jesse are ended.”

It should be known that this Zabūr has given the news of the appearance of such a Messenger whose messenger-ship and prophet-hood will also have kingship and government from Allāh ﷻ. His kingdom will be so vast that it would include the seas and the lands. His courts will be ruled with justice and truthfulness. The poor and needy will be given their dues. The tyrants will be reduced to bits. His enemies will tremble and fear. The rulers of the world will present gifts and presents to him. All the tribes will be obedient to him. All nations from every direction will supplicate in his favour and send blessings to him. His name will remain forever. His name will be well known as long as the sun remains in existence.

By merely looking at this on the surface, the people of intelligence can conclude that these qualities were not found in ‘Îsā ﷺ. Rather, they were found in Muḥammad ﷺ. Together with prophet-hood, Allāh ﷻ bestowed him with authority like that of Sulaymān ﷺ and Dhul Qarnayn. He established justice and truthfulness between nations that were never witnessed before nor heard of before. Retribution was taken from the oppressors on behalf of the oppressed. The land was purified

from oppression and tyranny. His authority spread in the lands, in the oceans and in the deserts. The enemies feared him. Mighty kings submitted before him and sent gifts and presents to him. He waged battles and jihād for the sake of truthfulness and justice. The truthfulness and justice that were initiated by him were taken to a state of perfection by the icons of truthfulness and justice – icons like Abū Bakr رضي الله عنه and ‘Umar رضي الله عنه.

As long as the sun and moon exist, his blessed name will be taken in every *adhān*, every *ṣalāh*, in every supplication, and on every pulpit. In fact, together with his name, the names of his Rightly Guided Caliphs will also be taken in the sermons. They were the ones who raised the flags of truthfulness and justice in the world.

O Jewish and Christian scholars! We ask you in the name of truthfulness and justice. Apart from Muḥammad ﷺ, where was the truthfulness and justice that is spoken of in the Zabūr displayed? In no way do we see the above mentioned qualities and attributes applicable to ‘Īsā عليه السلام and his disciples.

Ninth prediction

The following is stated in the Book of Malachi, 3: 1-2 :

“Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says the Lord of hosts. “But who can endure the day of His coming? And who can stand when He appears?”

This glad-tiding mentions the coming of a Messenger who will be circumcised. It is for this reason that before the commissioning of Muḥammad ﷺ, the Jews and Christians used to say that they were waiting for the *Rasūl al-Khitān* – the Messenger who will be circumcised. It was also in the light of this glad-tiding that Caesar of Rome was waiting for the *Rasūl*

al-Khitān. This is related by Imām Bukhārī *rahimahullāh* in the Hadīth related to Heraclius.

However, in present day editions of the scriptures, instead of the Messenger who will be circumcised being mentioned, only the promised Messenger is mentioned. However, even in this case, the promised one can only refer to the promise of circumcision. This is gauged from Genesis, 17: 10-11: “This is My covenant which you shall keep, between Me and you and your descendents after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.”

Tenth prediction

The following is mentioned in the Book of Habakkuk, 3: 3: “God came from Teman, the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. His brightness was like the light; he had rays flashing from His hand.”

This glad-tiding is very clearly in favour of Muḥammad ﷺ. Who, apart from him, was commissioned from Paran? The land was filled with his praises. Every friend and enemy utters his name – Muḥammad ﷺ and Aḥmad ﷺ [both of which mean praiseworthy]. An old Arabic edition says:

وامتلأت الأرض من تحميد أحمد

“The earth was filled with the praise of Aḥmad.”

However, the envious ones could not bear to have this sentence. It was therefore removed from the later editions.

The light of Muḥammad ﷺ glittered throughout the world.

Eleventh prediction

The following is mentioned in the Book of Isaiah, 21: 6-7: “For thus has the Lord said to me: ‘Go set a watchman, let him declare what he sees.’ And he saw a chariot with a pair of horsemen, a chariot of donkeys, and a chariot of camels.”

Shi‘yāh ﷺ makes reference to two Prophets in this glad-tiding. (1) ‘Īsā ﷺ - by referring to the riding of donkeys. ‘Īsā ﷺ used to enter Jerusalem riding on a donkey. (2) Muḥammad ﷺ - by referring to the riding of camels. Camels were the mode of transportation of the Arabs.

When Rasūlullāh ﷺ entered Madīnah, he was riding a camel at that time.

Thereafter, verse nine speaks about the fall of Babylon. This occurred during the rule of the four Rightly Guided Caliphs. Babylon did not fall during the time of ‘Īsā ﷺ or his disciples.

Twelfth prediction

The following is mentioned in the Book of Isaiah, 21: 16-17. This chapter contains inspirational statements about the Arabs: “For thus the Lord has said to me: ‘Within a year, according to the year of a hired man, all the glory of Kedar will fall; and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the Lord God of Israel has spoken it.”

Exactly one year after the emigration to Madīnah, the dignity and honour of Qaydār, i.e. the Quraysh, was gone. Seventy of their leaders were killed and seventy others were imprisoned. Numerous others were injured. The fact that the Banī Qaydār will be from the Banī Ismā‘īl is established from the Taurah and books of history. It is also an accepted fact by the Christian scholars.

Thirteenth prediction

The following is mentioned in the Book of Isaiah, 24: 23: “Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously.”

Rasūlullāh ﷺ ruled with extreme dignity and honour. The moon trembled, i.e. it changed from its original condition and it was split in two. Allāh ﷻ says: “The hour has approached and the moon is split.” (Sūrah al-Qamr, verse 1)

The sun was ashamed. In the battle of Khaybar it had to go against its normal movement.

Fourteenth prediction

The following is mentioned in the Book of Isaiah, 28: 13: “But the word of the Lord was to them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.”

Consequently, this is how the Qur’ān was revealed part by part. As for the Injīl, the Christian scholars do not even consider it to be sent down by Allāh. They say that it was written by the disciples. However, we learn from the above verse that it has to be sent down by Allāh ﷻ.

According to our belief, the Injīl that was sent down to ‘Īsā عليه السلام was sent down at once. It was not revealed in piece meal and parts as was the case with the Qur’ān. Allāh ﷻ says:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا.

“We divided the recitation of the Qur’ān so that you may recite it to the people with deliberation and We sent it down piecemeal.” (Sūrah Banī Isrā’īl, verse 106)

Allāh ﷻ says:

وَقَالَ الَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۖ كَذَلِكَ ۖ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا.

“The unbelievers began saying: “Why has the Qur’ān not been sent down to him all at once?”^a We sent it down in this way in order to strengthen your heart thereby and We recited it in measured diction.” (Sūrah al-Furqān, verse 32)

Fifteenth Prediction

The following is mentioned in the Book of Isaiah, 42: 1: “Behold! My Servant whom I uphold, my Elect One in whom My soul delights! I have put My spirit upon Him; He will bring forth justice to the Gentiles.”

This glad-tiding is also explicit in favour of Muḥammad ﷺ. The reason being that the words “My servant” are translated as ‘Abdullāh in Arabic. And ‘Abdullāh is also one of the names of Muḥammad ﷺ. The Qur’ān says: “When ‘Abdullāh stood up.”

The Qur’ān refers to Rasūlullāh ﷺ as ‘Abdullāh in several places:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ

“Exalted is He who took His servant...” (Sūrah Banī Isrā’īl, verse 1)

مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

“From that which We revealed to Our servant.” (Sūrah al-Baqarah, verse 23)

The Christians claim that this glad-tiding is in favour of ‘Īsā عليه السلام. However, according to Christian belief, ‘Īsā عليه السلام is not the servant of Allāh. Rather he is god and he is worshipped. This glad-tiding can therefore not be applied to him.

The words “My Elect One” are the meaning of the word *Mustafā*, which is the famous and well-known name of Muḥammad ﷺ. The words “in whom My soul delights” are the meaning of the word *Murtadā*, which is also a blessed name of Muḥammad ﷺ.

According to the assumption of the Christians, the words “in whom My soul delights” cannot be applied to ‘Īsā عليه السلام because they claim that he was crucified and killed. And according to their belief, the person who is killed and crucified is accursed. This is learnt from Glitho, letter three, verse 13: “The Messiah was a curse for us. After buying us, he freed us from the curse of the Sharī‘ah. Because it is recorded that whoever is hanged on a wood, he is cursed.”

It is clear from this statement that according to this baseless claim of the Christians, Allāh was not pleased with ‘Īsā عليه السلام. We seek refuge in Allāh ﷻ from such baseless beliefs.

Muḥammad ﷺ is certainly the chosen servant of Allāh ﷻ with whom He was pleased. The books of biographies also mention the words *Murtadā* and *Radī* as being his names. It is for this reason that *radiyallāhu ‘anhu* is a salient feature of his Companions. Allāh ﷻ says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

“Allāh was certainly pleased with the believers when they began pledging their allegiance to you under that tree.” (Sūrah al-Fath, verse 18)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا، سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ، ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ.

“Muḥammad, is the Messenger of Allāh. And those who are with him, they are strong against the unbelievers and soft-hearted amongst themselves. You see them bowing and

prostrating, seeking the favour and pleasure of Allāh. Their marks are on their faces, from the effect of prostration. That is their rank in the Taurāh.” (Sūrah al-Fath, verse 29)

The words “I placed My spirit on him” refer to divine revelation around which revolves the life of the spirits and hearts. Allāh ﷻ says:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

“In like manner did We send Our revelation to you by Our order.”

All praise is due to Allāh ﷻ that He sent a spirit, i.e. the Qur’ān, to Rasūlullāh ﷺ in order to give life to the dead hearts. The revelation of the Qur’ān gave life to dead hearts and cured many sick hearts. Allāh ﷻ says:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“We have sent down such a Qur’ān that is a cure and a mercy for the believers.” (Sūrah Banī Isrā’īl, verse 82)

When Rasūlullāh ﷺ was commissioned as a Prophet, he also ruled with justice by the permission of Allāh ﷻ. Allāh ﷻ says:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ.

“Therefore invite towards this, remain steadfast as you have been ordered, and do not follow their desires. And say: ‘I believe in every Book which Allāh revealed. And I have been ordered to do justice among you.’” (Sūrah ash-Shūrā, verse 15)

Since the establishment of justice requires power and authority, then this quality also, according to the Christians, was not found in ‘Īsā عليه السلام. This is because, according to them, he did not

even have the strength to save himself from being killed and crucified. How could he even possess any power and authority.

The second verse of this chapter states: He will neither shout, nor raise his voice, nor make his voice heard in the market places.

This sentence also applies fully to Muḥammad ﷺ. The *Sahīh* of Imām Bukhārī *rahimahullāh* narrates in the chapter on making a noise in the market places from ‘Aṭā’ ibn Yasār ؓ who said: “I met ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ؓ and asked him: Will you describe to me the qualities and attributes of Rasūlullāh ﷺ that are mentioned in the Taurāh?” In reply to this, ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ ؓ enumerated many qualities and attributes. Among them, he said: “He is neither stern nor hard-hearted. Nor is he a person who makes noise in the market places.”

The third verse of this chapter states: He will establish justice that remains eternal. In other words, he will be a person who enjoys leadership of a country and establishes a judiciary. ‘Īsā ؑ did not enjoy leadership of any country, he did not wage jihād against the unbelievers, nor did he pass any judgement against criminals. This verse can be applied to none but Muḥammad ﷺ. Describing it to be eternal means that the magnificent Sharī‘ah of Muḥammad ﷺ will remain till the day of resurrection. Just as the Sharī‘ah of Muḥammad ﷺ is preserved till now, it will remain forever if Allāh ﷻ wills. No nation can share this honour with the *ummah* of Muḥammad ﷺ. No nation has preserved the Sharī‘ah, the statements and actions of any of its Prophets that could be equivalent to even one tenth of what was preserved with regard to Muḥammad ﷺ. Describing it to be eternal also makes reference to the fact that Muḥammad ﷺ is the seal of all Prophets and Messengers. The eternity of the Sharī‘ah till the day of resurrection can only be realized if no Prophet comes after him. If any Prophet were to

come after him, the Sharī‘ah of the latter Prophet would abrogate the Sharī‘ah of the former Prophet and it would therefore not be eternal.

The fourth verse of this chapter states: He will not leave this world until righteousness is established in the land. Consequently, Rasūlullāh ﷺ only left this world when righteousness was established in the land. Allāh ﷻ makes reference to this in the following verses:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today have I perfected for you your religion and completed My favour on you, and chose Islam as your religion.” (Sūrah al-Mā’idah, verse 3)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

“Surely We have given you a clear victory.” (Sūrah al-Fath, verse 1)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

“When the help of Allāh and victory comes.” (Sūrah an-Naṣr, verse 1)

The sixth verse states: I will take hold of your hand and protect you. This statement also can only be applied to Muḥammad ﷺ. Allāh ﷻ promised Rasūlullāh ﷺ thus:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“Allāh will protect you from the people.” (Sūrah al-Mā’idah, verse 67)

This promise of Allāh ﷻ was fulfilled. Allāh ﷻ safeguarded and protected Rasūlullāh ﷺ. Based on the assumption of the Christians, Allāh ﷻ did not protect ‘Īsā عليه السلام.

The sixth verse also makes mention of light. That I will send you in fulfilment of the promise to the people and for their enlightenment. This light refers to the light of guidance, and the giving of the light of the Sharī‘ah. The Qur’ān makes mention of this at several places:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

“O people! There has come to you evidence from your Sustainer and We sent to you a clear light.” (Sūrah an-Nisā’, verse 174)

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“As for those who believed in him, supported him, helped him, and followed the light that was sent with him – such are the successful ones.” (Sūrah al-A‘rāf, verse 157)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِآذِنِهِ وَسِرَاجًا مُّبِينًا

“O Prophet! We sent you as a witness, a giver of glad tidings, a warner, and a caller towards Allāh by His order, and as a shining lamp.” (Sūrah al-Aḥzāb, verse 45)

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

“They wish to extinguish the light of Allāh by their mouths, while Allāh is to complete his light even though the unbelievers may dislike this.” (Sūrah as-Saff, verse 8)

The seventh verse states: I will not give My authority to anyone else.

This sentence also applies to Muḥammad ﷺ to the letter. Rasūlullāh ﷺ said: “I have been given what none of the Prophets before me were given.” For example, the seal of prophet-hood and messenger-ship, a universal call, the *maqām mahmūd* (a special praiseworthy position in paradise), the

grand intercession [on the day of resurrection], ascension to the seven heavens. These virtues and merits were not enjoyed by any other Prophet apart from Muḥammad ﷺ. This power, authority and grandeur was not given to anyone else.

In like manner, Allāh ﷻ bestowed Muḥammad ﷺ with those clear signs, noble mannerisms, merits, attributes, branches of knowledge, sciences, etc. which were not given to any other Prophet. The miracle of the Qur’ān is especially such a glittering miracle before which everyone – friend and foe – has to submit. “This is the bounty of Allāh which He gives to whom He wills. Allāh is bountiful, great.” (Sūrah al-Ḥadīd, verse 21)

The 11th verse states: He will make his call in the Arabian desert and in the inhabitancy of Qaydār. The inhabitants of Sila’ will sing a song. They will call out from the mountain tops and display the greatness of Allāh ﷻ.

Qaydār is the name of one of the sons of Ismā’īl عليه السلام. He is from among the forefathers of Rasūlullāh ﷺ. The desert refers to the desert of Fārān where Ibrāhīm عليه السلام had left Hājirah and Ismā’īl عليه السلام. This is clear from Genesis, chapter 21, verse 21. This is the very place wherein lies Makkah and the inhabitancy of Qaydār refers to Makkah. This is the place that the progeny of Ismā’īl عليه السلام inhabited. In short, this verse refers to the birth place of Muḥammad ﷺ. In other words, Muḥammad ﷺ will be born in Makkah and it is from this desert that his *ummah* will raise the call of

لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ، لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

“There is none worthy of worship but Allāh. Allāh is the greatest. Here I am O Allāh! Here I am.”

Calling out *Allāhu Akbar* (Allāh is the greatest) both at home and while on a journey is a salient feature of the *ummah* of

Muhammad ﷺ. They offer the *ṣalāh* with the *adhān* and the *takbīr*. On the other hand, the Christians offer their prayers by ringing the bells and conches. Instead of calling out the oneness of Allāh ﷻ and His greatness, they believe in the trinity and a physical body for God. They claim that God was born from the body of Maryam ﷺ and was then crucified for the salvation of humanity.

This glad-tiding also makes reference to the fact that the promised Prophet will be from the progeny of Qaydār ibn Ismā‘īl. Therefore, it cannot be applied to any Prophet of the Banī Isrā‘īl. This is because they were all from the progeny of Isrā‘īl and not from the progeny of Qaydār ibn Ismā‘īl. Sila‘ is the name of a mountain in Madīnah. This makes reference to the place of emigration of Muhammad ﷺ. Allāh ﷻ knows best.

The above clearly spells out, from beginning till end, that the promised person will be a chosen and beloved one of Allāh ﷻ. He will be given the mantle of leading the masses towards good character and kingship of the entire world. This promised person will be from the progeny of Qaydār, i.e. from the Banī Ismā‘īl and not from the Banī Isrā‘īl. This is because it is unanimously accepted that Qaydār was a son of Ismā‘īl ﷺ.

This glad-tiding cannot be applied to ‘Īsā ﷺ because he was from the Banī Isrā‘īl and not from the progeny of Ismā‘īl ﷺ. Furthermore, he was not given leadership of the entire world. It is stated in the Injīl that ‘Īsā ﷺ was only sent for the guidance of the lost sheep of the Banī Isrā‘īl. In other words, his prophethood was not universal. ‘Īsā ﷺ did not establish any government. He did not establish any courts of justice among the nations. How, then, can ‘Īsā ﷺ be meant by this glad-tiding? All the qualities and descriptions that are given in this glad-tiding are applicable to Muhammad Rasūlullāh ﷺ. This glad-tiding therefore makes reference to him alone.

Sixteenth Prediction

The Book of Isaiah, 60:1-3 states: “Arise, shine; for your light has come! And the glory of the Lord is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the Lord will arise over you, and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising.”

Now Madīnah is addressed:

“Lift up your eyes all around, and see: they all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side. Then you shall see and become radiant. And your heart shall swell with joy; because the abundance of the sea shall be turned to you, the wealth of the Gentiles shall come to you. The multitude of camels shall cover your land, the dromedaries of Midian and Ephah; all those from Sheba shall come; they shall bring gold and incense, and they shall proclaim the praises of the Lord. All the flocks of Kedar shall be gathered together to you, the rams of Nebaioth shall minister to you; they shall ascend with acceptance on My altar, and I will glorify the house of My glory. Who are these that fly like a cloud, and like doves to their roosts? Surely the coastlands shall wait for Me; and the ships of Tarshish will come first, to bring your sons from afar, their silver and their gold with them, to the name of the Lord your God, and the the Holy One of Israel, because He has glorified you. The sons of foreigners shall build up your walls, and their kings shall minister to you; for in My wrath I struck you, but in My favor I have had mercy on you. Therefore your gates shall be open continually; they shall not be shut day or night, that men may bring to you the wealth of the Gentiles, and their kings in procession. For the nation and kingdom which will not serve you shall perish, and those nations shall be utterly ruined. The glory of Lebanon shall come to you, the

cypress, the pine, and the box tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. Also the sons of those who afflicted you shall come bowing to you, and all those who despised you shall fall prostrate at the soles of your feet; and they shall call you The City of the Lord, Zion of the Holy One of Israel. Whereas you have been forsaken and hated, so that no one went through you, I will make you an eternal excellence, a joy of many generations. You shall drink the milk of the Gentiles, and milk the breast of kings; you shall know that I, the Lord, am your Savior and your Redeemer, the Mighty One of Jacob. Instead of bronze I will bring gold, instead of iron I will bring silver, instead of wood, bronze, and instead of stones, iron. I will also make your officers peace and your magistrates righteousness. Violence shall no longer be heard in your land, neither wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise. The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; but the Lord will be to you an everlasting light, and your God your glory. Your sun shall no longer go down, nor shall your moon withdraw itself; for the Lord will be your everlasting light, and the days of your mourning shall be ended. Also your people shall be righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in its time.”

1. The first verse of this chapter addresses Makkah. It is given the glad-tiding of being illuminated. This light and illumination refers to the light of the prophet-hood of Muḥammad ﷺ or of the Qur’ān. The Qur’ān refers to Muḥammad ﷺ and to itself as “a clear light”.

2. The pitch darkness of unbelief, polytheism and deviation that encompassed the city for centuries was removed with the light

of the prophet-hood of Muḥammad ﷺ and the light of the Qur'ān.

3. The rich, the poor and the kings began walking in the rays of this light.

4. This light gradually spread in all directions. Different tribes rallied around this light. In a matter of 30 years, this light spread to the Roman Empire, the west, the east, the Persian Empire, the Indian sub-continent and other places.

5. Muslims in their hundreds and thousands – on foot and on conveyances, rich and poor – all began gathering in Makkah for the grand pilgrimage of the House of Allāh ﷻ. Numerous caravans of camels and young male camels began reaching Makkah. The large numbers of camels that are found in Arabia, Makkah and its surrounding areas are not found anywhere else in the world.

6. Large groups of people began gathering around the Ka'bah, praising and glorifying Allāh ﷻ.

7. Muslim leaders from around the world began sending money in the millions to the Ka'bah and the people of Makkah.

8. Madyān is the name of Ibrāhīm's ﷺ son. He was born from Qatūrā. The city Madā'in was inhabited by him. Qaydār is the name of the other son of Ismā'īl ﷺ. This is clearly mentioned in the Taurāh, Genesis, chapter 25. The people of Madā'in and the suburbs of Saba are all inhabited by the progeny of Ismā'īl ﷺ. They all embraced Islam. They mount their camels and come every year to Makkah for the pilgrimage. It is the sound of their praising and glorifying Allāh ﷻ, and their saying the *labbayk* that reverberates in the urban areas and desert lands. All the wolves of Qaydār gather there. Nabīṭ refers to all the northern and eastern tribes of Arabia. This means that the tribes of Yemen (Saba) and the wolves of Qaydār, i.e. the wild people from the Quraysh, and the goats of Nabīṭ, i.e. fat and weighty

people, from all sides will come to your service while singing out the praises, glories, and greatness of Allāh ﷻ.

9. People will fly like pigeons towards the Ka‘bah and circuit it.

10. The pride and splendour that is enjoyed by Lebanon will be enjoyed by Makkah. This pride and splendour will be transferred to Makkah, which will be the birth place of the final Prophet and whose Companions will be an example of the Prophets of the Banī Isrā’īl.

11. Whoever goes towards the Ka‘bah with the intention of destroying it will himself be destroyed at once – as had happened to Abrahah and his army of elephants.

12. The sanctified place of Allāh, i.e. the Ka‘bah will be decorated every year – the black cloth will be placed on it every year.

13. The name of this sanctified place will be Sayhūn. Just as Sayhūn is the name of a mountain in Jerusalem, it is also the name of Makkah. This is stated by Shaykh ‘Abdul Haqq Dehlawī *rahimahullāh* in *Madārij an-Nubūwwah*.

14. Those who came as caliphs after Rasūlullāh ﷺ were icons of peace and the scholars of his Sharī‘ah were icons of truthfulness.

15. The land was so filled with truthfulness, justice and peace that the sound of oppression was not heard anywhere.

16. He left behind such a Sharī‘ah for his *ummah* whose light will glow forever.

17. His light and splendour will be eternal.

18. This light will never become dim nor will it ever disappear.

19. All the companions of that Prophet will be righteous and honest.

20. From one small handful, they will become one thousand. And from one insignificant group they will become a massive, strong group.

All praise is due to Allāh ﷻ.

Seventeenth Prediction

There is a lengthy story related in the Book of Daniel, chapter two. We are relating the gist of this story.

Bukht Naṣr the king of Babylon saw a terrifying dream. After seeing it, he forgot it. This terrified him even more. He therefore related this to Dānīyāl ﷺ. The latter, through divine revelation, informed the king about his dream and also gave him an interpretation thereof.

The king saw a statue standing before him which was extremely beautiful and terrifying at the same time. Its head was of pure gold. Its chest and sides were of silver. Its stomach and thighs were of copper. Its legs were of steel and its feet were of steel and soil. The king was looking at this strange statue.

Suddenly a rock came out of its own accord and struck the feet of that statue and reduced it to bits. The steel, the soil, the copper, the silver and the gold with which the statue was made were all reduced to bits. It became like threshed grain and the wind carried it away without any trace. The rock which struck the statue turned into a huge mountain and filled the entire land.

The king had seen the above dream but forgot it. Dānīyāl ﷺ was informed through divine revelation that this is what the king had dreamt. He related this dream to the king and interpreted it for him as well. He informed him that it refers to five kingdoms one following the other. The head of gold refers to the king of Babylon. Your kingdom is like gold. This will be followed by another kingdom that will be like silver. It will be

weaker than your kingdom. A third kingdom will follow and it will be like copper. A fourth kingdom will follow and it will be strong like steel. It will be followed by a fifth kingdom which will be like a mixture of steel and soil. In other words, this kingdom will have some weakness and weak spot. The steel and soil will be mixed. In other words, that kingdom will have strength and weakness in it. Sometimes it will have strength while at other times it will be weak. During the rule of this fifth kingdom, an unseen rock will suddenly appear. It will not be carved out by anyone's hand. Rather, it will come from Allāh ﷻ of its own accord, without any outward cause. It will fall at the feet of this last kingdom and break it to pieces and reduce it to bits like threshed grain. The wind will carry it away till no vestiges and traces of it remain anywhere. That rock will increase in size gradually till it becomes a huge mountain that fills the entire land.

In the interpretation of this dream, the prophet-hood, the messenger-ship and the heavenly kingdom of Muḥammad ﷺ is compared to a rock. This rock will quickly transform into a mountain. In other words, at first it will be a small kingdom and in a short while it will spread to the entire earth. Consequently, the power of the Roman and Persian Empires was destroyed during the era of 'Umar ؓ. The promise in the following verse was thus fulfilled.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

“It is He who sent His Messenger with guidance and the true religion so that it may triumph over all other religions.”

The following words of Rasūlullāh ﷺ were also realized: “Khusroes has been destroyed and there is no Khusroes after this. Caesar has been destroyed and there is no Caesar after this.”

The rock of this heavenly kingdom fell on earth in such a way that it reduced the mighty kingdoms of earth to smithereens. The Sharī‘ah that came to Rasūlullāh ﷺ from the heavens will remain right till the day of resurrection.¹

The dream of ‘Ātikah bint ‘Abd al-Muttalib

I feel it appropriate to mention a dream that was seen by ‘Ātikah bint ‘Abd al-Muttalib. This is related in all the authentic and reliable books of *Sīrah*. This would help the readers to understand the above-mentioned dream that was interpreted by Dāniyāl ﷺ.

Under the leadership of Abū Jahal, a caravan of the Quraysh consisting of 1000 people, 700 camels, 100 horsemen and various other war materials began preparations to leave for Badr. Before their departure, ‘Ātikah bint ‘Abd al-Muttalib saw a dream. A person riding a camel came to Makkah, seated his camel at a spot called Abṭah and announced in a loud voice: “O you treacherous people! Hasten towards the place of your slaughter and defeat within three days.” This person then went into al-Musjid al-Ḥarām, climbed onto the roof of the Ka‘bah, and made the same announcement again. He then went to Mt. Abū Qubays and made the same announcement again. He then took a rock and flung it from the top to the bottom of the mountain. On falling to the bottom, this rock was broken into bits. No house in Makkah was left without a bit of that rock not gone into it.

‘Ātikah related this dream to ‘Abbās, who was not a Muslim as yet. He related this dream to his close friends and gauged that some calamity is going to afflict his people. Eventually, Abū Jahal also heard about this dream. When he saw ‘Abbās

¹ *Izhār al-Haqq*, p. 148. *Izālah al-Auhām*, p. 507. Also, Ḥāfiẓ Ibn al-Qayyim: *Hidāyah al-Hayārā*, p. 79.

approaching the Musjid, he said to him: “O Abū al-Faḍl! The male in your family already claimed prophet-hood. Now your womenfolk are also claiming prophet-hood!” ‘Abbās asked him: “What is the matter?” Abū Jahal mentioned the dream of ‘Ātikah. He was still talking about this dream, when suddenly Damdam Ghiffārī entered Makkah with his robes torn and his camel’s nose cut, with the message of Abū Sufyān. He announced: “O Quraysh! Be watchful of your commercial caravan. Hasten to the help of Abū Sufyān’s caravan.” The moment the Quraysh heard this, they left Makkah with all their might and reached the fields of Badr. They then experienced with their own eyes the reality of that dream [that ‘Ātikah had seen].

Ponder over this incident as well that is related in authentic Ahādīth that on the occasion of the battle of the Trench, when the Muslims were digging the trench, they came across a solid rock. Rasūlullāh ﷺ struck it three times and it broke. A bright light emanated from it and he saw the cities of Syria, Persia and Yemen. This was a reference to the fact that all these countries will be conquered by the Muslims.

Eighteenth Prediction

The following is from the Bible, the book of Matthew, 3: 1-2.

“In those days John the Baptist came preaching in the wilderness of Judea, ad saying, ‘Repent, for the kingdom of heaven is at hand!’”

In chapter four, verse 17, the following is stated: “From that time Jesus began to preach and to say, ‘Repent, for the kingdom of heaven is at hand.’”

The kingdom of the heaven refers to a heavenly or divine Book coming down. All types of injunctions will be contained therein. It will spread and proliferate with great awe and authority. Admonitory injunctions will be promulgated against

those who rebel against Allāh ﷻ and disobey Him. In other words, it will not be a worldly kingdom alone, like that of the kings of this world, nor will it have only the injunctions of Allāh ﷻ which will be promulgated very weakly and without any awe and authority. Instead, it will contain heavenly injunctions together with worldly awe and authority. Those who act against the orders of Allāh ﷻ will be punished. Jihād will be waged against those who rebel against this kingdom of Allāh ﷻ. Both these aspects were displayed during the time of Rasūlullāh ﷺ and his Caliphs.

The injunctions of Allāh ﷻ and the heavenly Sharī‘ah were revealed. These were promulgated with awe and authority. The thrones of Caesar and Khusroes were overturned. Jihād was waged against the enemies of Allāh ﷻ. The penal laws were implemented on the thieves and highway robbers. Adulterers were stoned. The consumers of alcohol were lashed.

If we had to open our eyes and look carefully, we will say that that was the true heavenly kingdom. If it was not that, then what was this heavenly kingdom!?

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

“In this is an admonition for he who has a heart, or listens attentively, and witnesses.”

Nineteenth Prediction

The following is from the Bible, the book of Matthew, 21: 42-44:

“Jesus said to them, ‘Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstonel. This was the Lord’s doing, and it is marvellous in our eyes’? Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder..”

The masons refers to the Banī Isrā’īl. The rock refers to Muḥammad ﷺ because the Banī Isrā’īl liken him to a rock that is disliked. The Banī Isrā’īl tried to repulse Muḥammad ﷺ on every occasion. However, by the help of Allāh ﷻ, he became the leader of the corner, i.e. the seal of Prophets. The meaning of the rock being in a corner means that the corner of that part of the building which was empty will be filled by it. In like manner, the corner that was empty in the edifice of prophet-hood, was filled by Muḥammad ﷺ. In this way, the edifice of prophet-hood was completed.

Abū Hurayrah ؓ narrates that Rasūlullāh ﷺ said: My similitude and that of the Prophets before me is like that of a person who built a house. He then beautified it and adorned it. But he left one spot without a brick. People began visiting this house and expressed their surprise by saying: ‘If only he had placed that one brick [this house would have been perfect].’ And I am the seal of the Prophets.” Another narration says: “I sealed the spot of that one brick. The building is completed by me and the Messengers are completed by me.” (Narrated by Imām Bukhārī *rahimahullāh* in *Kitāb al-Ambiyā’*)

The thing that fell on Rasūlullāh ﷺ was reduced to bits and whatever he fell upon was also reduced to bits. In the battle of Badr, the Quraysh fell upon Rasūlullāh ﷺ. By the grace of Allāh ﷻ, they were all reduced to bits. During the conquest of Makkah, Rasūlullāh ﷺ fell upon them and they were reduced to bits. After his demise, the *Sahābah* ؓ fell upon Persia, Syria, Rome, etc. and reduced all these places to bits.

The nation that brings forth fruit refers to the progeny of Ismā’īl ؑ who brought fruit by the guidance of Muḥammad ﷺ. They then became rulers and leaders. This heavenly kingdom came in their share.

No one but Muḥammad ﷺ can be eligible for this glad-tiding. ‘Īsā عليه السلام was from the progeny of Dā’ūd عليه السلام. He was greatly respected among the Banī Isrā’īl. How can he be compared to a disliked rock? He was not the seal of Prophets – as was explained previously that the people of the Book were waiting for another Prophet apart from ‘Īsā عليه السلام. It was also mentioned previously that when Yahyā عليه السلام was commissioned, the Jews asked him. ‘Īsā عليه السلام did not fall on anyone. And when the Jews fell on him, then according to the Christians, he was reduced to bits. Allāh ﷻ knows best.

‘Īsā عليه السلام never claimed that he was the seal of Prophets and that no Prophet will come after he ascends to the heavens.

Twentieth Prediction

The following is stated in the Gospel of John, chapter 14, verse 15: If you love me, you will act on my orders. I will request the father to bestow you with another helper who will remain with you forever. That consoler who is the holy spirit, whom the father will send in my name, will teach you everything. He will remind you of all that I told you. I have told you all this before it can really happen so that when it happens, you will believe. After this, I will not talk too much to you because the leader of this world is coming and I do not have any of what he has.

Chapter 15, verse 27 states: when that helper comes whom I will send to you from the father, i.e. the true spirit, he will give testimony to me.

Chapter 16, verse seven onwards states: I am saying the truth to you. My going away will be to your benefit. If I do not go, that helper will not come to you. But if I go, I will send him to you. On coming into the world he will apprise the world of what is wrong, what is right, and what is justice. With regard to sin, because they do not believe in me. With regard to good because I am going to my father and you will not see me again. With

regard to justice, because the rulers of this world have been ordered to do so. I have many other things to say but if I were to tell them to you, you will not be able to bear them. However, when that true spirit comes, he will show you all the paths of truth. This is because he will not say them from his own side. Rather, he will only say what he heard. He will also give you information of future incidents. He will speak of my piety and greatness.

The following is stated in the Gospel of Matthew, 3: 11: “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry.”

These are the words of ‘Īsā عليه السلام which he said before he could be raised up to the heavens. He said them in order to console his disciples. That they should not be vexed by the conspiracies and plots of killing of the Jews. That they should not be troubled and grieved by his suffering. He [‘Īsā عليه السلام] will soon leave this world and go to a place where no one will be able to reach him. In other words, he will go up to the heavens. Allāh ﷻ has many places. I will come down once again before the resurrection. He then gave the glad tiding of a Fāriqlīt (Messenger) That there will come a time when a Messenger other than myself will appear. When he comes, he will talk about my greatness and severely punish those who do not believe in me, viz. the Jews. He will be the material and spiritual leader of this world. He will be of such a high stature that I possess nothing like him.

This glad tiding is related in the Qur’ān in the following manner:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِيهِ مِنْ بَعْدِي اسْمُهُ أَحْمَدُ.

“When ‘Īsā, the son of Maryam, said: ‘O children of Isrā’īl! I am the Messenger of Allāh to you confirming what is before me of the Taurāh and giving the glad tiding of a Messenger who will come after me, his name is Aḥmad.” (Sūrah as-Saff, verse 6)

The word “Aḥmad” was present in the original glad tiding as is still found in the Gospel of Barnabas. However, when the Bible was translated from the Ibrānī to the Greek language, the Greek translators used to translate the names of people as well. They translated the blessed name of Rasūlullāh ﷺ, Aḥmad, as Pirclautus. When the Greek edition was translated to Arabic, it was written as Fāriqlīt. This word remained for quite some time in the Urdu, Persian and Arabic translations. Thereafter, it was translated as Rūḥ al-Quds. The Christians continued writing this name in brackets. Gradually, the word Fāriqlīt was completely removed. Different editions had different words for Fāriqlīt: Rūḥ al-Quds, Rūḥ Haqq, helper, consoler, etc. while the word Fāriqlīt was totally removed from the Bible.

The word Fāriqlīt was originally Arabicized from the Greek language. It has several meanings in the Greek language and they are all applicable to Aḥmad Muḥammad Mustafā ﷺ. The Christian scholars give different meanings to this word:

1. It refers to a person who consoles [a consoler]. The Arabic translation of this is Mu‘azzī.
2. It refers to a helper and an assistant.
3. It refers to a person who intercedes, an intercessor.
4. It refers to a person who is a representative.
5. It refers to a person of great praise or who praises a lot. The Arabic translation of this is Hammād or Aḥmad.
6. It refers to a person who is worthy of a lot of praise or who has been praised a lot. The Arabic translation of

this is Muḥammad. The word Aḥmad can be used in the active as well as in the passive voice. If it is used in the active voice, it will mean “one who praises a lot”, and if it is used in the passive voice, it will mean “one who is praised a lot” by Allāh ﷻ and by the creation.

7. It refers to a person in whom the masses place their hopes.
8. It refers to a Messenger.
9. It refers to Rūḥ Ḥaqq (the true spirit).
10. It refers to a person who is reliable and dependable.

If this word is considered to be Paraclitus in the original Greek language, it means a helper, an assistant, a representative. And if the original is considered to be Pirclautus, then its meaning is close to Muḥammad, Aḥmad or Ḥammād.

The word Fāriqlīt was found in all the old editions of the Bible in the Arabic, Persian and Urdu languages. However, the recent editions by and large have the word “helper” or “Rūḥ Ḥaqq. Despite all these changes, alterations and interpolations, our claim is still established and proven. The reason for this is that the descriptions of the Fāriqlīt that are mentioned in this glad tidings, they are all perfectly applicable to Muḥammad ﷺ. Irrespective of which meaning of Fāriqlīt is taken, they are all applicable to Muḥammad ﷺ. He is a representative and ambassador of Allāh ﷻ. He is a true spirit and a trustworthy spirit. In other words, he was not an evil spirit that speaks lies. He is an intercessor for the *ummah*, he is also a giver of glad tidings and a warner as well. He is also the praised and beloved servant of Allāh ﷻ. He is also the person who praised and glorified Allāh ﷻ the most. In fact, all these qualities are his names. Some of these names are his attributes, e.g. representative, intercessor, helper, assistant, true spirit, while others are his proper names, e.g. Aḥmad, Muḥammad,

Mahmūd, Hammād. Hamd is also from among his names. Although this name is a verbal noun, it has been hyperbolically applied to him. It is as though he is an embodiment of Allāh's ﷻ praises.

The most correct translation of the word Fāriqlīt is the word Aḥmad. The Qur'ān also gives this glad tiding by using the same word. Allāh ﷻ says:

مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

“giving the glad tiding of a Messenger who will come after me, his name is Aḥmad.”

This verse is from the Qur'ān. The land in which the Qur'ān was first revealed had numerous Jewish and Christian scholars. If the glad tiding and this information was incorrect, thousands of Jewish and Christian scholars would have exposed this error. They would have openly rejected this glad tiding. There were some Jewish and Christian scholars who embraced Islam. After seeing this “error” and “incorrect” glad tiding, they would have reneged from Islam immediately. They would not have remained silent. Rasūlullāh ﷺ openly and publicly proclaiming this glad tiding and the Christian scholars remaining silent about it is a clear proof of their admission and acceptance.

If the objection is made that if this glad tiding was really correct, they why did all the Jewish and Christian scholars of that time not embrace Islam?

The reply to this is that according to the Christian scholars, the glad tidings of the coming of ‘Īsā عليه السلام are mentioned in the Taurāh. Despite these glad tidings and despite witnessing the miracles of ‘Īsā عليه السلام, the Jewish scholars did not believe in ‘Īsā عليه السلام. Instead, they became his enemies. In their hard-heartedness, because of material motives, or in their jealousy, they did not accept the call of ‘Īsā عليه السلام. In fact, the Jewish

scholars explicitly say that the glad tidings of ‘Îsā ﷺ are not mentioned in the Taurāh nor is any mention of him made in it. In like manner, many Christian scholars, due to their hard-heartedness and out of worldly motives did not accept Muḥammad ﷺ. This, despite the fact that they were convinced that he was the very Prophet regarding whom ‘Îsā ﷺ had given glad tidings. Heraclius and Miqawqis had explicitly stated that he was certainly the Prophet whose glad tidings the Bible gave. But they did not embrace Islam for they feared losing the kingdoms. As for those Christian scholars who were just and equitable, they embraced Islam, e.g. the Negus of Abyssinia, Daghātīr of Rome, Ibn Nātūr and others. Like the Jewish scholars, many Christian scholars wittingly and intentionally said that there are no glad tidings concerning Muḥammad ﷺ in the Taurāh and the Injīl. This rejection of the Christian scholars is just like the rejection of the Jewish scholars who reject the glad tidings of ‘Îsā ﷺ. The Christian scholars claim that this glad tidings concerning Fāriqlīt refers to the Holy Spirit coming down to the disciples. When ‘Îsā ﷺ was raised to the heavens, the disciples were gathered at a particular place. The Holy Spirit came to them and the disciples began speaking in different languages for a short while.

This is a baseless assertion of the Christians. This glad tidings was about a pious and noble human being. Who will receive inspiration from Allāh ﷻ and will only attribute to Allāh ﷻ what he receives from Allāh ﷻ. He will not say anything of his own accord. This glad tidings has nothing to do with the coming down of the Holy Spirit (Jibra’īl ﷺ). It has nothing to do with any other angel. The coming of Fāriqlīt refers to the arrival of a great Prophet who will separate the truth from falsehood.

Maulānā ‘Abdul Haqq Haqqānī *rahimahullāh*, the author of *Tafsīr Haqqānī*, writes: “A priest wrote in one of his booklets on the essence of the word “Fāriqlīt”. It was printed from Calcutta in 1268 A.H. He writes that this word was Arabicized

from the Greek language. If it is considered to be from the Greek word Paraclitus, it will mean a helper and a representative. It is considered to be from the Greek word Pirclautus, its meaning is close to Muḥammad or Aḥmad. The world in which the followers of Islam used this as a proof of the glad tiding, considered the original word to be Pirclautus, because it is close to the meaning of Muḥammad or Aḥmad. He thus claims that ‘Īsā ﷺ gave the good news of Muḥammad or Aḥmad. But the original is Paraclitus. We say that the original is Pirclautus and that there is much similarity in the Greek language. He read it incorrectly as Paraclitus.” (Also refer to *Izhār al-Haqq*, vol. 2, p. 155)

There is proof that the original Greek word is Pirclautus in that when St. Gerome began translating the Bible into the Latin language, he wrote Paraclitus instead of Pirclautus. It is thus established that the book from which he was translating contained the word Pirclautus.¹

Even if we were not to consider this research, this claim is still established because the glad tidings of that Fāraqlīt contain many descriptions of him. These descriptions and attributes apply in totality and to perfection to Muḥammad ﷺ.

1. As long as I do not go, he will not come.
2. He will give testimony in my favour.
3. He will apprise the world of what is wrong, what is right, and what is justice.
4. He will punish those who do not believe in me.
5. He will show the path of truthfulness.
6. He will give information of future events.

¹ *Tafsīr Haqqānī*.

7. He will not say anything of his own accord. Rather, he will only convey what he is told by Allāh ﷻ.
8. He will be the leader of this world.
9. He will remind you of all that I said.
10. The matters that you are unable to bear at present will be shown to you by him. The matters that are incomplete will be completed by him.

All the above are applicable to Muḥammad ﷺ.

1. The arrival of Muḥammad ﷺ was dependent on the departure of ‘Īsā عليه السلام because Muḥammad ﷺ is the seal of all Prophets. The arrival of one Prophet can only be dependent on the departure of the previous Prophet if the latter Prophet is the seal of all Prophets. If he is not the seal of Prophets, the prerequisite of the previous Prophet departing holds no meaning. If he is not the seal of Prophets, he could be commissioned even in the presence of the previous Prophet. The departure of the previous Prophet can only be a prerequisite if the latter Prophet is the seal of Prophets. In short, ‘Īsā عليه السلام clearly stated that the Fariqlīt and Rūḥ Haqq will be the seal of Prophets. Allāh ﷻ says in the Qur’ān:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“Muḥammad is not the father of any of your sons. Rather, he is the Messenger of Allāh and the seal of Prophets.” (Sūrah al-Aḥzāb, verse 40)

‘Īsā عليه السلام was not the seal of Prophets or else why were the Christian and Jewish scholars waiting for a Prophet after ‘Īsā عليه السلام? The coming of the Spirit was not dependent on the departure of ‘Īsā عليه السلام. The Spirit used to come down even in the presence of ‘Īsā عليه السلام.

2. Rasūlullāh ﷺ also gave testimony in favour of ‘Īsā عليه السلام:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ط وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ط مَا هُمْ بِهِ
مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ج وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ط وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

“And for their saying: We killed the Messiah, ‘Īsā, the son of Maryam, who was a Messenger of Allāh.’ They neither killed him nor did they crucify him, but it was made to appear like that before them. Those who hold conflicting views about it are in doubt thereof. They have no knowledge whatsoever thereof. They are merely following conjecture. They certainly did not kill him.” (Sūrah an-Nisā’, verse 157-158)

3. He also apprised them of righteousness and justice.

4. He fully punished those who did not believe in ‘Īsā عليه السلام. He waged jihād against some of them while he banished others, e.g. the Jews of Khaybar and the Jewish tribes of Banū Nadīr and Banū Qaynuqā’. On the other hand, the Spirit neither apprised anyone, nor did he punish anyone. Punishment in this context means that after the appearance of Fāriqlīt, he would establish an authority and reprimand and punish the people. It is obvious that after the appearance of the Holy Spirit, no where is it established that he established his authority over the masses nor did the disciples of ‘Īsā عليه السلام enjoy this status. The disciples did not reprimand anyone on the basis of being rulers and leaders. Instead, they used to merely advise and admonish the people without enjoying any rule or leadership. In short, the Holy Spirit can in no way be considered to be Fāriqlīt.

The reason for explaining punishment in this way is because they do not believe in me proves that the appearance of a Fāriqlīt, helper, representative and intercessor will be before those who reject ‘Īsā عليه السلام. On the other hand, the Holy Spirit appeared before the disciples who were not of those who rejected ‘Īsā عليه السلام. Nor did the disciples punish anyone. They were helpless themselves. How could they have punished any of the rejecters?

5. Muḥammad ﷺ demonstrated such paths and ways of honesty and righteousness that were neither seen before nor heard of before. His pure Sharī‘ah and clear teachings are testimony to all this.

6. He gave such information of future events that they cannot even be enumerated. He gave them with such accuracy, that they occurred exactly as he said – without a single word proved wrong. And they will continue being witnessed till the day of resurrection.

7. He did not say anything of his own accord. Allāh ﷻ says in the Qur’ān:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“He does not speak of his own desire. It is nothing but revelation that is sent to him.”

8. He was also the ruler and leader of this world. Reference to this is made from the fact that his prophet-hood would be for the entire world and not confined to any particular nation.

9. The Christians had obliterated the correct teachings of ‘Īsā ﷺ. He reminded them of this. Among them were the lessons of *tauhīd* and their incorrect beliefs concerning the trinity. He reminded them of this. He also rejected the murder and crucifixion of ‘Īsā ﷺ and affirmed his raising to the heavens. Allāh ﷻ says:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ.

“Say: ‘O people of the Book! Come to one fact that is common to us and you - that we do not worship anyone other than Allāh, and that we do not ascribe any partners to Him, and that no one

should take anyone else as lords apart from Allāh.” (Sūrah Āl ‘Imrān, verse 64)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ط وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ط إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Surely they have become unbelievers, those who said: ‘Allāh is that very Masīḥ, the son of Maryam.’ While the Masīḥ has said: ‘O Banī Isrā’īl! Worship Allāh - He is my Sustainer and your Sustainer. Surely whoever has ascribed a partner to Allāh, Allāh has made paradise forbidden to him and his abode is hell. And there is no helper for the sinners.’” (Sūrah al-Mā’idah, verse 72)

10. During his time, Muḥammad ﷺ also informed the people of those things that the Banī Isrā’īl could not bear during the time of ‘Īsā عليه السلام. In other words, Muḥammad ﷺ caused the oceans of knowledge to flow about the essence and attributes of Allāh ﷻ, about the Sharī‘ah and *tarīqah*, about the resurrection, about paradise and hell – all of which the world was totally unaware and were not found in any book. Matters that were incomplete were completed by the Sharī‘ah of Muḥammad ﷺ. Allāh ﷻ says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today I have perfected for you your religion, and completed upon you My favour, and I have chosen for you Islam as your religion.” (Sūrah al-Mā’idah, verse 3)

Muḥammad ﷺ thus gave to the world a perfect and complete Sharī‘ah that guarantees their protection in all the material and spiritual affairs right till the day of resurrection. The world is astonished by its essences, intricacies, mysteries and wisdoms. The ruling with regard to incidents that will occur right till the

resurrection can be learnt from the Sharī‘ah of Muḥammad ﷺ. The Jewish and Christian scholars possess no Sharī‘ah whatsoever which they could place before them and thereby issue fatwas like the ‘ulamā’ and jurists of this *ummah*. At present, the Christian scholars possess no knowledge whatsoever of the Sharī‘ah in whose light they could issue fatwas. Yes, the Christians do possess knowledge of arts, crafts and technology. But they have no divine instruction for the running of this world, for the leadership of this world and for meting out justice among the inhabitants of this world. The constitutions that the western nations have are results of a few thinkers and opinion makers. They have no divine constitution like the Sharī‘ah of Islam.

The Christian scholars consider this glad tiding to be in favour of the Holy Spirit who descended upon the disciples 47 days after ‘Īsā ﷺ was raised up to the heavens. However, this opinion is baseless for several reasons:

1. The coming down of the Holy Spirit was not dependent on the departure of ‘Īsā ﷺ. Rather, he used to stay with ‘Īsā ﷺ all the time.
2. The Holy Spirit did not apprise anyone of righteousness and justice. Nor did he punish any Jew for not believing in ‘Īsā ﷺ. Rather, Muḥammad ﷺ waged jihād against the polytheists and unbelievers, and punished the Jews considerably. He also made them answerable. This is because to make the people of the world answerable does not seem possible without any authority and rule. The forthcoming Fāriqlīt and helper will be the ruler of this world and he will punish the criminals. Chapter 14, verse 30 which makes reference to the coming of a ruler refers to this very ruler and leader, his leadership, and his reprimanding and punishing the criminals.
3. ‘Īsā ﷺ emphasising that they should believe in him is totally out of place because the disciples already believed in the Holy

Spirit. So of what benefit would there be in his saying: “When he comes, you must believe in him.” By ‘Îsā ﷺ paying such attention to this and advising them to believe in him in itself demonstrates that the coming thing will be such that it is not far-fetched that you will reject it. Therefore, if the Fāriqlīt refers to the Holy Spirit, there would be no need to give such importance to it and to emphasise it to such an extent. It is impossible for the heart in which the Spirit descends to reject the Spirit.

The coming down of the Holy Spirit is certainly beneficial just as the Prophet is certain of his prophet-hood with the coming down of the Holy Spirit to him. When a person experiences something, he is so totally convinced of it that his thought processes too cannot reject it. When man experiences a situation, it is impossible for him to reject or deny it.

4. The context of this glad tidings shows that the Fāriqlīt who is to come is different from ‘Îsā ﷺ. The words of the 16th verse “he will send him another helper” clearly demonstrate this. He will appear in a different form and appearance. Therefore, if the Fāriqlīt is considered to be the Holy Spirit, he can in no way whatsoever be different from ‘Îsā ﷺ because the Christians themselves believe that there is total unity and oneness between the Son and the Holy Spirit. The Holy Spirit that will appear before the disciples did not appear in any different form. This is similar to a person being possessed by a jinn. The words of the jinn are the very words which issue forth from the person’s mouth. He does not take on another form or appearance.

5. This glad tidings also stated: “He will remind you of whatever I said to you.” It is not proved from any book that the disciples rejected and set aside the guidelines of ‘Îsā ﷺ and that the Holy Spirit therefore came in a different form and reminded them of those guidelines.

6. This glad tiding also states: “He will testify in my favour.” This description can only be applicable to Muḥammad ﷺ for it was he alone who testified in ‘Īsā’s ﷺ favour before the polytheists and Jews. It was he alone who announced the message of ‘Īsā ﷺ before those who rejected the latter’s message or those who were unaware of it.

On the other hand, the Holy Spirit went to the disciples who, from before hand, knew of the prophet-hood of ‘Īsā ﷺ. There was no need to testify in his favour before them. A testimony is given before those who reject and not before those who believe. On the other hand, Muḥammad ﷺ openly testified in favour of ‘Īsā ﷺ before the Jews who were ‘Īsā’s ﷺ enemies and who had rejected his prophet-hood and messenger-ship. Rasūlullāh ﷺ rejected the belief that he was killed and crucified and established the fact that he was raised to the heavens.

7. ‘Īsā ﷺ says with regard to this Fāriqlīt: “I do not have anything that he has.” This can only be applied to Muḥammad ﷺ and not to the Holy Spirit because the Christians consider ‘Īsā ﷺ and the Holy Spirit to be one.

8. It is also worth pondering that what future predictions did the Holy Spirit make whereby we could consider the Holy Spirit to be the realization of this glad tiding?

9. The entire context and tone of this glad tiding demonstrates that the coming Fāriqlīt will be a human who will come in a human form. He will come like ‘Īsā ﷺ in a human form to invite people towards the truth and for the consolation of people. Therefore, to consider the Holy Spirit as the Fāriqlīt who came down to humans like a jinn is absolutely incorrect.

10. After ‘Īsā’s ﷺ raising to the heavens, the Christians in general remained waiting for the Fāriqlīt and felt that a great Prophet will be sent. Consequently, Mantis, a Christian made this claim in the 2nd century C.E. that he was the Fāriqlīt

regarding whom ‘Īsā عليه السلام had told them. Many people believed him. Details in this regard are provided by William Muir in the third chapter of his history. This book was published in 1848. We conclude from this that the Jewish and Christian scholars believed that the Fāriqlīt will be some human and not the Holy Spirit.

The author of *Lubb at-Tawārīkh*, who is also a Christian scholar, writes that the Jews and Christians had been waiting for a Prophet before the coming of Muḥammad ﷺ. It was for this reason that the Negus of Abyssinia embraced Islam after hearing about Muḥammad ﷺ from Ja‘far رحمه الله and said: “Without doubt, he is the Prophet regarding whom ‘Īsā عليه السلام spoke about in the Injīl.” Together with being a scholar of the Injīl, the Negus was also the king of Abyssinia. He had no cause to fear any danger.

As for Muqawqis, the Coptic ruler, he wrote the following reply to Muḥammad ﷺ:

سلام عليك أما بعد فقد قرأت كتابك وفهمت ما ذكرت فيه وما تدعو إليه وقد علمت أن نبيا قد بقي وقد كنت أظن أنه يخرج بالشام وقد أكرمت رسولك.

“Peace be to you. I have read your letter and understood what you said in it and whatever you are inviting towards. I knew that a Prophet was yet to come. I thought that he will be commissioned from Syria. I have honoured your envoy.”

Although Muqawqis did not embrace Islam, he admitted that there was a Prophet yet to come.

Jārūd ibn ‘Alā’ was a great scholar of his people. When he presented himself to Rasūlullāh ﷺ together with a group of his people, he embraced Islam and said this:

والله لقد جئت بالحق ونطقت بالصدق لقد وجدت وصفك في الأنجيل وبشر بك ابن
البتول فطول التحية لك والشكر لمن أكرمك لا أثر بعد عين ولا شك بعد يقين أبسط
يدك أشهد أن لا إله إلا الله وأنت محمد رسول الله

“By Allāh, you have come with the truth and you have spoken the truth. I have found your description in the Injīl and [‘Īsā], the son of Maryam, gave glad tidings about you. I therefore present a lengthy greeting to you. All thanks to he who honours you. There is no need for any sign after seeing you and there is no cause for doubt after having conviction. Stretch out your hand, I bear testimony that there is none worthy of worship except Allāh and that you are Muḥammad, the Messenger of Allāh.”

Similarly, Heraclius, the Roman ruler, and other prominent scholars of the Taurāh and Injīl gave testimony in favour of the prophet-hood and messenger-ship of Muḥammad ﷺ. It is therefore established that the glad tidings and name of Muḥammad ﷺ were recorded in the Injīl. On seeing these, people believed in him. And before his arrival, people had been waiting for him. Those who were inspired by Allāh ﷻ and were not overcome by material motives, benefited from the wealth of imān.

This is the bounty of Allāh ﷻ which He confers on whomever He wills. And Allāh ﷻ is possessor of great bounty. All praise is due to Allāh ﷻ who guided us to this and we would not have been guided had it not been for Allāh ﷻ guiding us.

11. The 16th verse states that “he will remain forever with you”. This does not mean that the Fāriqlīt will himself remain forever with you. Because if the Fāriqlīt were taken to mean the Spirit, as claimed by the Christians, then even he did not remain with ‘Īsā عليه السلام forever.

Rather it means that his Sharī'ah and religion will remain forever. No religion will come after his which could cancel and abrogate his religion.

12. Chapter 14, verse 17 states: the Spirit of truthfulness which the world cannot acquire because it neither sees it nor has knowledge of it.

This means that the world does not know his rank and position. He will be the best and highest in the entire universe.

A few misgivings of the Christians and a reply to them

First misgiving

The Rūḥ al-Ḥaqq and Rūḥ al-Quds refers to the third Uqnūm. Therefore, how can it be correct to assume that these two names refer to Muḥammad ﷺ?

In both, the old and modern, eras, the word Rūḥ was not exclusively used for the third Uqnūm. Rather it also means righteous and wicked, one who guides and one who leads astray.

In the first letter of chapter four in the Gospel of John, the following is stated:

O respected one! Do not believe in every spirit. Rather test each one to see whether it is from God or not. You can recognize the spirit of God if he testifies that the Messiah came in a bodily form. Such a spirit is from God. Any spirit that does not testify in favour of the Messiah is not from God.

The sixth verse states: "It is in this way that we differentiate between the truthfulness and deviation of the spirit."

In this context, the spirit refers to either a true or false adviser. No one considers it to be the third Uqnūm.

Second misgiving

In this glad tiding, the address is to the disciples. Therefore, the coming down of the Spirit and its appearance will have to be in the presence of the disciples and during their life. Whereas, the appearance of Muḥammad ﷺ took place many centuries thereafter.

The disciples were addressed because they were the ones who were present at that time. But they were not the objects of the address.

The Gospel of Matthew, 26: 64 states: “Jesus said to him: ‘It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.’”

Over 2000 years have passed since those who are addressed in this verse passed away. None of them saw ‘Īsā عليه السلام coming from the heavens. Therefore, just as the objects of this address are those who will be present at the time when he will come down from the heavens, in like manner, the objects of this glad tiding are those who will be present at the time when the Rūḥ Ḥaqq and Fāriqlīt will appear.

Third misgiving

Chapter 14, verse 30 of the Gospel of John makes mention of a “leader”. Some fanatical Christians mock at it and say that it refers to Satan.

To consider such a meaning amounts to absolute ignorance and is based on total fanaticism and jealousy. This is because no dictionary gives the meaning of Satan for “leader of the world” nor is such a meaning used by anyone. Moreover, it is totally in contradiction to the context. This is because right from the beginning, the context and theme is about the Rūḥ Ḥaqq and the Fāriqlīt and descriptions of him. At the time with the Fāriqlīt made his appearance, the emphasis was on believing in

him. The reason for this was given in the following words: "This is because the leader of the world is coming."

This can only be correct if the leader of the world is considered to be the leader of the universe and the leader of the Prophets and Messengers. Allāh forbid, if the leader is considered to be Satan, how can the reason for his coming be the above-mentioned matters? We thus learn that the leader of the world refers to that Fāriqlīt and Rūh Haqq at whose hands, an authoritative and just punishment will be meted out for sins and crimes in this world. As for the book of Yūhanna, chapter 16, verse 11, where it is mentioned that the leader of the world will be proved to be a criminal, this is absolutely incorrect and is certainly a fabrication which totally against the context and tone. On one hand you have the noble qualities of Fāriqlīt being enumerated and on the other hand you consider it to refer to Satan!? How is this possible? Worse than this, Christian scholars at times consider it to refer to the Holy Spirit. Is this not clearly immature and a Satanic whispering? Secondly, when ‘Īsā ﷺ said that the leader of the world is to come, it is a clear proof that this person has not come into this world as yet. On the other hand, the Jews, Christians and Muslims unanimously accept that Satan was existing at the very time of the creation of this universe and the creation of the human race, that he is living among the humans and is with them.

Now where was this Satan gone to that it is now said that he is going to come? Was he not present from before?

Thirdly, according to the Gospel of Matthew, chapter 2, verse 6, ‘Īsā ﷺ is referred to as a leader. This verse reads as follows: "But you, Bethlehem, in the land of Judah, are not the least among the leaders of Judah; for out of you shall come a Ruler who will shepherd my people Israel."

In this verse, the leader refers to ‘Īsā ﷺ. This is easily gauged from the following verse till verse 12. In fact, the divine books

also refer to Allāh ﷻ as the leader and ruler. We thus conclude that it is absolutely incorrect to consider this word to refer to Satan.

Twenty second prediction

The following is stated in the Gospel of Matthew, chapter 13, verses 31-32:

“Another parable he put forth to them, saying: ‘The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.’”

The kingdom of heaven refers to the Sharī‘ah of Islam which was like a mustard seed at the beginning. However, in a few days it grew to such an extent that it extended from east to west and north to south. The Qur’ān makes reference to this glad tidings:

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرُزْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ
لِيَغِيظَ بِهِمُ الْكُفَّارَ

“And their similitude in the Injīl is like that of a crop that brings forth its shoot, then strengthens it. It then becomes thick and thereafter stands on its stem, delighting those who sowed it, so that He may enrage the unbelievers by them.” (Sūrah al-Fath, verse 29)

It is not surprising that a good word is compared to a good tree in the following verse:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي
أُكْلَهَا كُلَّ حِينٍ يَأْذِنُ رَبُّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ.

“Have you not seen how Allāh set forth a parable? A good word like a good tree whose root is firmly established and whose branches are in the sky. It produces its fruit in every season by the order of its Sustainer. Allāh sets forth the parables for the people so that they may reflect.” (Sūrah Ibrāhīm, verse 24)

Twenty third prediction

The following is related in the Gospel of Matthew, chapter 20, verses 1-16:

“for the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the marketplace, and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why have you been standing here idle all day?’ They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.’ So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them their wages, beginning with the last to the first.’ And when those came who were hired about the eleventh hour, they each received a denarius. But when the first came, they supposed that they would receive more; and they likewise received each a denarius. And when they had received it, they complained against the landowner, saying, ‘These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.’ But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what is yours and go away.

I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’ So the last will be first, and the first last.”

The landowner refers to Allāh ﷻ. The vineyard refers to the religion of Allāh. The labourers refer to the different nations. The last group of labourers who came and worked for one hour only refers to the *ummah* of Muḥammad ﷺ which came last and became first.

The *Sahīh* of Imām Bukhārī *rahimahullāh* relates the following *Hadīth*:

عن ابن شهاب عن سالم بن عبد الله عن أبيه أنه أخبره أنه سمع رسول الله صلى الله عليه وسلم يقول إنما بقاؤكم فيما سلف قبلكم من الأمم كما بين صلاة العصر إلى غروب الشمس أوتي أهل التوراة التوراة فعملوا حتى إذا انتصف النهار عجزوا فأعطوا قيراطا قيراطا ثم أوتي أهل الإنجيل الإنجيل فعملوا إلى صلاة العصر ثم عجزوا فأعطوا قيراطا قيراطا ثم أوتينا القرآن فعملنا إلى غروب الشمس فأعطينا قيراطين قيراطين فقال أهل الكتابين أي ربنا أعطيت هؤلاء قيراطين وأعطينا قيراطا قيراطا ونحن أكثر عملا، قال الله عز وجل هل ظلمتكم من أجركم من شيء؟ قالوا لا، قال فهو فضلي أوتيه من أشاء (صحيح البخاري، باب المواقيت، ج 1، ص 79)

‘Abdullāh ibn ‘Umar رضي الله عنه says that he heard Rasūlullāh ﷺ saying: “Your remaining in this world in comparison to the previous nations is like the time of the ‘*asr salāh*’ till the setting of the sun. The Jews were given the Taurāh and they began working. They continued working till mid-day and became tired. So they were given one *qīrāt* each [as a wage]. The Christians were then given the Injīl and they began working till the time of ‘*asr salāh*’ and they also became tired. So they were given one *qīrāt* each [as a wage]. We were then given the Qur’ān and we began working till sunset. We were given two *qīrāts* each [as a wage].

So the Jews and Christians said: ‘O our Sustainer! You paid these people two *qīrāṭs* each and you gave us one *qīrāṭ* each despite us having done more work?’ Allāh ﷻ asks them: ‘Did I give you anything less from your stipulated wage?’ They reply: ‘No.’ Allāh ﷻ says: ‘That is My bounty which I confer on whomever I will.’”

The 16th verse of the Gospel of Matthew, chapter 20 states: “So the last will be first, and the first last.”

It is exactly in accordance with the following Hadīth of Sahīh Bukhārī:

حدثنا أبو هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال نحن الآخرون السابقون. (صحيح البخاري، ج2، ص 1042)

Abū Hurayrah رضي الله عنه narrates that Rasūlullāh ﷺ said: “We are the last but the first.”

In other words, we have come last into this world, but through the grace of Allāh ﷻ, we will be the first to enter paradise.

Twenty fourth and twenty fifth prediction

The following is an extract from the introduction to the translation of the Qur’ān by George Sale, a clergyman, based on the Gospel of Barnabas, published in 1854. however, this has been omitted from later editions. The prophecy that Sale quoted from Barnabas, we reproduce it after translating it from an Arab author who quoted it.

“O Barnabas (says Jesus), God retributes every sin however small, because God is never pleased with sin. When my people and my disciples sinned for this world, God was displeased with them and to mete justice and equity he decided to punish them in this world, for their unwholesome belief, so that they may be saved from the chastisement of the hell, and may not suffer there. Although I am free of this, their false belief, but as

some people termed me God and a son of God, and it pleased not the Lord. He wished not that the devils may mock at me in the Day of Judgement, so He, out of His mercy, deigned that this mockery should be of Judah and each one conjectured that I was crucified. But this insult and mockery due to Judah, will remain till the coming of Muḥammad. And when he shall appear he would warn every believer against this error, and the doubt will be eliminated from the minds of men.” (literally translated)

The author of *Izhār al-Ḥaqq*, commenting on Christian’s reception and attitude towards the Gospel of Barnabas, writes that some would object that this Gospel (of Barnabas) has been rejected by the Christian Church and doctors as apocryphal, to them we say that such rejection is not acceptable, because this Gospel is one of the ancient narrations, and it is mentioned in the second and third century books. To reject it on the ground that it was written two centuries before the advent of the Last Prophet Muḥammad ﷺ and foretelling an event so great and so true without revelation is an impossibility to men of understanding.

Another Muslim scholar, Ḥaydar ‘Alī Qurashī in his book, *Khulāṣah Sayf al-Muslimīn*, said that an Armenian clergyman, Oskan, translated the Book of John in his Armenian language in 1666 A.C., published in 1733 A.C, observed that in Isaiah, chapter 42, the following is stated: “Glorify God, the promised prophet will bear a sign on his back, and his name is Aḥmad”, and this translation is still with the Armenians. (*al-Jawāb al-Faṣīḥ li mā li fiqh al-Masīḥ*, vol. 1, p. 97)

Future Predictions from the Qur'ān and Hadīth

Allāh ﷻ says:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ
إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ.

“These are some of the stories of the unseen which We reveal to you. Neither you nor your people knew them before this. Be patient then, surely a good end is for the pious.”

After some time, the unbelievers during the time of Nūḥ عليه السلام were eventually drowned while Nūḥ عليه السلام and his followers were saved. Among the numerous proofs and evidences of prophet-hood and messenger-ship, are the numerous predictions that are contained in the Qur'ān and Hadīth. News of future events were given before their actual occurrence. The intellect, rational thinking, estimation and mere conjecture could not even envisage the realization of these predictions. Those events eventually occurred exactly as foretold. For example, even before the battle of Badr could start, Rasūlullāh ﷺ informed the Ṣaḥābah رضي الله عنهم that so and so person will die at such and such spot. He said this with regard to several people. He even made a mark with his walking stick on the spot where they will be killed. The following day, this happened exactly as he foretold. Everyone saw each of those persons lying dead at that very spot.

Rasūlullāh ﷺ informed the Ṣaḥābah رضي الله عنهم of the conquest of Yemen, Syria and Iraq. These lands were conquered in the exact sequence as foretold by Rasūlullāh ﷺ. The people were convinced of the honesty and integrity of Rasūlullāh ﷺ. The sign and indication of honesty is honesty itself. When

Rasūlullāh ﷺ repeatedly gave news of the unseen and these events occurred exactly as he foretold, the people were compelled to believe him to be honest and truthful. They also concluded that his other predictions will also prove to be true.

When a chosen servant of Allāh ﷻ makes such predictions which are beyond human comprehension and they are proved absolutely true, then this is a clear proof that this person has some special connection with Allāh ﷻ, the absolute knower of all the unseen. The reason for this is that a human cannot make such predictions without being informed by Allāh ﷻ. For a person to say, without any circumstantial evidence or estimation, that such an event is going to take place at such a time, and then for that event to take place exactly as he foretold, is impossible without divine revelation and information from Allāh ﷻ. It is therefore necessary to believe in such an honest and truthful person.

When a king informs one of his ministers or ambassadors of certain secret matters, and that minister or ambassador informs the masses of these secrets at appropriate times in order to apprise them or warn them, people of understanding conclude from this that this person enjoys a special relationship with the king and that he is very close to him.

In like manner, Allāh ﷻ occasionally gives news of the unseen to His Messengers via divine revelation so that the people may conclude that this person has some special connection with Allāh ﷻ, that he is an accepted servant of Allāh ﷻ, and that he is a chosen one by Allāh ﷻ. He has therefore informed him of such secrets. The things that the Prophets and Messengers speak about are beyond intellect, experience, rational thinking and estimation. On hearing these things, the people are convinced that this could only have been learnt from Allāh ﷻ, the absolute knower of the unseen. It is for this reason that the

hypocrites used to always fear their secrets being exposed, and their being humiliated in the open.

Allāh ﷻ says:

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ

“The hypocrites fear that a surah be revealed to the Muslims, telling them of what is in their hearts.” (Sūrah at-Taubah, verse 64)

The natural temperament of the masses demands that they should have someone to guide and lead them. That matters of guidance and the truth be shown to them. The masses can only accept such matters if the truthfulness of the guide and the person inviting towards the truth is exposed to them. In order to expose and display the truthfulness and honesty of the Prophets, Allāh ﷻ gives them, through divine revelation and inspiration, information of the unseen. By the realization of these predictions, the truthfulness of the Prophets is displayed. To give information about peoples and incidents, which is far beyond the imagination, before they can even occur is impossible without divine and unseen help and assistance.

The distinction of the predictions of Muhammad ﷺ

The Prophets of the past also made predictions. However, the distinction of the predictions of Muḥammad ﷺ was that the predictions of the Prophets of the Banī Isrā’īl were sketchy and vague. They were mere references and allusions. They were in need of explanations. On the other hand, the predictions of Muḥammad ﷺ were clear, explicit and very far from doubts and misgivings. For example, the predictions about the defeat of the Roman Empire, the Rightly Guided Caliphs, the conquest of Yemen, the conquest of Syria, the conquest of Iraq, the capturing of the thrones of Caesar and Khushroes are all clear, explicit and not in need of any further expounding. In addition

to this, these predictions are so great that by looking and listening to them, the world is left astonished and tongue-tied.

The future events which Rasūlullāh ﷺ spoke about and the trials and tribulations that will be experienced later on which he informed us of are described in such a manner that it was as though he was seeing them with his very eyes.

We will first quote the predictions from the Qur'ān and then those from the Ahādīth.

1. The preservation of the Qur'ān

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Surely it is We who revealed the Admonition, and it is certainly We who shall safeguard it.” (Sūrah al-Hijr, verse 9)

Does anyone have the audacity to remove anything, add anything, change anything or alter anything from the Qur'ān? This promise of Allāh ﷻ is fulfilled. Over 1400 years have passed, yet the Qur'ān has been coming down through the generations without a single letter changed – exactly as it was revealed to Muḥammad ﷺ. Not only Sir William Muir, but the entire world accepts this miracle. Many enemies of Islam tried to create doubts about the Qur'ān, however, all praise is due to Allāh ﷻ that no one was able to change or alter even a single letter. The promise of preservation which Allāh ﷻ had made is undoubtedly true. On the other hand, the Jews and Christians themselves admit that every type of change and alteration was made to the Taurāh and Bible.

2. The miraculous nature of the Qur'ān

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

“Say: If all of mankind and the jinns were to get together in order to produce a Qur’ān like this, they will not produce anything like it even if they were to help each other [in this task].” (Sūrah Banī Isrā’īl, verse 88)

3. Protection of Muhammad ﷺ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“Allāh will protect you from the people.”

At the beginning of his prophet-hood, Muḥammad ﷺ was all alone without any helper. Not only all the Arabs, but the entire world was his enemy. Allāh ﷻ promised to protect him. There is no need for him to become agitated, Allāh ﷻ is his protector. The enemy can cause no harm to him. All praise is due to Allāh ﷻ that this promise was fulfilled. Allāh ﷻ safeguarded him from the enemies on different occasions. On the occasion of the emigration, when the enemy was bent on murdering him, he made ‘Alī ﷺ to sleep on his bed, recited the beginning verses of Sūrah Yā Sīn, threw a handful of sand on the unbelievers and walked right past them. He went to the house of Abū Bakr ﷺ and proceeded with him to the cave of Thaur. The following verse was revealed in this regard:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ

“When the unbelievers plotted against you in order to take you captive or kill you or expel you.” (Sūrah al-Anfāl, verse 30)

4. The victory of Islam

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“It is He who sent His Messenger with guidance and the true religion so that it may supercede all other religions even though the polytheists may abhor it.” (Sūrah al-Fath, verse 28)

This promise of Allāh ﷻ was fulfilled and Islam superceded Judaism, Christianity, Magaenism, polytheism, agnosticism and all other false religions. No religion had the power to combat Islam through proofs and evidences.

The defeat of the Romans

الم، عُلِيتِ الرُّومُ، فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ عَلَيْهِمْ سَيِّئَاتُورٌ، فِي بَضْعِ سِنِينَ، اللَّهُ الْأَمْرُ مِنْ قَبْلِ وَمِنْ بَعْدُ، وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ، بِنَصْرِ اللَّهِ، يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ، وَعَدَ اللَّهُ، لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

“Alif Lām Mīm. The Romans have been defeated. In a nearby land. And after this defeat of theirs, they will soon become victorious. In a few years. All matters are in the control of Allāh, before and after. And on that day, the believers shall rejoice. By the help of Allāh. He helps whomever He wills. He alone is mighty, merciful. This is the promise of Allāh. Allāh will not go against His promise. But most people do not know.” (Sūrah ar-Rūm, verses 1-6)

These verses make mention of a mighty prediction. These verses were revealed in Makkah before the emigration to Madīnah. The story is that there was a battle between the Romans and the Persians. The Persians defeated the Romans. The polytheists of Makkah rejoiced at this and began mocking the Muslims by saying: “The Persians who are polytheists like us have overpowered the people of the Book. This is a good omen for us in the sense that there will come a time when we will also destroy the Muslims who have also received a Book [the Qur’ān].” The Muslims despaired at this. Allāh ﷻ then revealed these verses wherein this prediction was made that although the Romans are defeated at present, they will overpower the Persians once again in a matter of within 10 years. This is a promise of Allāh ﷻ which will certainly be fulfilled.

Consequently, this prediction of the Qur'ān was fulfilled within seven years. The Romans defeated the Persians. This promise of Allāh ﷻ was fulfilled during the time of the peace treaty of Hudaibiyah.

6. The Rightly Guided Caliphs

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ.

“Allāh has promised those who have īmān from among you and who did good deeds that He shall make them leaders in the land as He had made leaders those who were before them. He shall fortify for them their religion which He chose for them and He will change their fear for security. They will worship Me and they will not ascribe anything to Me. Whoever is ungrateful thereafter, it is they who are truly disobedient.” (Sūrah an-Nūr, verse 55)

In this verse, Allāh ﷻ makes three promises to the Muslims of that time, i.e. to the Ṣaḥābah ﷺ:

- (1) He will bestow them with a great and powerful caliphate and empire similar to that which was given to Dā'ūd عليه السلام and Sulaymān عليه السلام from the Banī Isrā'īl.
- (2) He will give such a firm control and authority to Islam during their rule, that the religion of Islam will supercede all the other religions of the world.
- (3) They will have no fear whatsoever for the unbelievers in their hearts. They will worship Allāh ﷻ without any fear and danger – with complete peace and security.

A similar theme is mentioned in numerous Aḥādīth.

All praise is due to Allāh ﷻ this promise was fulfilled at the hands of the Rightly Guided Caliphs. The Sahābah ﷺ got hold of the treasures of Caesar and Khusroes. At the time when this prediction was made, the Sahābah ﷺ did not have any resources and lived a life of poverty. Due to all this, they were in fear of the unbelievers. When they went to sleep at night, this fear remained that someone or the other would attack them. They were neither fully conversant with war tactics nor did they know the rules of world conquest and government. All the tribes were the enemies of the Muslims. They were thirsty for the blood of Muslims. The kingdom of the Magaens was established in Iran with much clamour. The authority of the Christians was firmly established in the Roman Empire. Both these empires had reached the level of superpowers in their military strength, wealth, weaponry and treasures. On the other hand, the Muslims were in the pits as regards their resources and riches. The entire world had no ruler and king that could compete with Caesar and Khusroes.

Despite this, in a period of 30 years, the predictions that were made with regard to the caliphate and Islamic rule, were all realized and fulfilled without any outward material causes. All this was achieved solely through the divine help of Allāh ﷻ. During the very lifetime of Rasūlullāh ﷺ, the Hijāz, Najd, Yemen, Khaybar, Bahrain and most of the other Arab lands came under his control. The Negus of Abyssinia embraced Islam. That entire land changed from *dar al-ḥarb* to *dār al-Islam*. The Magaens of Hijr and the Christians of certain areas of Syria began paying the *jizyah*.

During the era of Abū Bakr ﷺ, some areas of Persia, Basra, and some areas of Syria came under the control of the Muslims.

During the era of ‘Umar ﷺ, the entire land of Syria, the entire land of Egypt and a major portion of Persia came under Muslim control. Khursroes tried his utmost to defend whatever he

could, but achieved nothing but loss. Caesar did the same but saw nothing but defeat. The states of Europe which were by and large under Caesar all came into the lot of ‘Umar ؓ after the fall of Caesar. Innumerable treasures and riches were distributed among the Muslims. The flag of *tauḥīd* and Islam fluttered in all these areas. In some areas, all vestiges of unbelief and polytheism were completely wiped out. In some places, unbelief was overpowered and became powerless. Muslims began worshipping Allāh ﷻ with extreme peace and security – without any fear and danger.

During the era of ‘Uthmān ؓ, the lands of Spain, Qayrawān till the Atlantic ocean in the West were all conquered. In the East, the lands till the Chinese lands were conquered. The rule of Khusroes was brought to a complete end. No sign of him remained. He was killed in 30 A.H. The taxes of the East and West poured into Madīnah. The entire world was subservient to the Muslims. By the bounty and mercy of Allāh ﷻ, the Muslims enjoyed world domination. For example, when Nādir Shah overpowered Muḥammad Shah, the ruler of India, it was as though he took control of the entire Indian sub-continent, even though the area of Deccan did not pay homage to him as yet. In like manner, when the Roman Empire was defeated, all the European states that were under the Romans were defeated and came under Muslim control and domination. This Islamic conquest was so strong, powerful and wide that it was as though all the kingdoms of the world were under Muslim control.

In short, in accordance with the promise of Allāh ﷻ and the prediction of Rasūlullāh ﷺ, centuries old empires and kingdoms were destroyed and wiped out. The Christians, Magaens and polytheists did their utmost to fight the Muslims and defeat them, but all their efforts went in vain. On the contrary, Islam continued to flourish and rise. Muslim control extended from between 35° and 44° longitude till the lands of Greece and upto

50° longitude in the northern limits of Turkey. At places it reached 70° and 82° longitude. Islam was firmly established in all these areas. Although no lands were conquered during the caliphate of ‘Alī عليه السلام, there is no doubt about the progress of Islam. The conflict between him and Mu‘āwiyah عليه السلام was an internal conflict. They were brothers in arms against the unbelievers.

There are detailed books on the conquests of the Rightly Guided Caliphs. It becomes absolutely clear from these that the progress which Islam enjoyed during their time, there is no parallel to it in the world. They overturned the Roman and Persian Empires, conquered half the world, and raised high the edifice of *tauhīd* and the true religion. They destroyed unbelief and polytheism, and filled the world with justice and equity. May Allāh سبحانه be pleased with all of them.

7. The conquest of Khaybar

8. The conquest of Persia and Rome

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا. وَمَعَائِمٌ كَثِيرَةٌ يَأْخُذُوهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا. وَعَدَكُمْ اللَّهُ مَعَائِمَ كَثِيرَةً تَأْخُذُوهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا. وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

“Allāh was certainly pleased with the believers when they began pledging their allegiance to you under that tree. He knew what was in their hearts. He then sent tranquillity upon them and rewarded them with a near victory. And many spoils which they will take. And Allāh is mighty, wise. Allāh has promised you many spoils which you will take. So He hastened this spoil to you and restrained the hands of the people from you. And so

that it may be a sign of divine power for the believers. And that He might guide you along a straight path. And another victory which has not come within your power. It is in the control of Allāh. Allāh has power over all things.” (Sūrah al-Fath, verses 18-21)

All praise is due to Allāh ﷻ that all these promises were fulfilled. Khaybar was conquered during the life of Rasūlullāh ﷺ. The Persian and Roman Empires were conquered during the rule of ‘Umar ؓ.

9. The defeat of Arab tribes

قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ بَلَّوْنَ - أَمْ يَقُولُونَ كُنْ جَمِيعٌ مُنتَصِرٌ سَيَهْرُمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ

“Say to the unbelievers, soon shall you be defeated.”

“Do they say: ‘we are all a group, we will avenge each other.’ This group will be vanquished and they will turn their backs in flight.” (Sūrah al-Qamar, verses 44-45)

In accordance with this promise of Allāh ﷻ, eight years after the emigration, Makkah was conquered and the Arab tribes were so defeated that they were unable to raise their heads against Islam. In 4 A.H., the Jewish tribe of Banū Nadīr was defeated and expelled. In 5 A.H., the Jewish tribe of Banū Qurayzah was killed. Khaybar was conquered in the 7th year A.H. The Jews were reduced to becoming farmers for the Muslims and they had to pay the *jizyah*.

10. The conquest of Makkah

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

“When the help of Allāh and victory comes, and you see people entering the religion of Allāh in droves, then glorify the praises

of your Sustainer and seek His forgiveness. Surely He is relenting.” (Sūrah an-Naṣr)

Makkah was conquered in 8 A.H. In the 9th and 10th years, the Arab tribes from all around, the people of Syria and Iraq all came to Rasūlullāh ﷺ and embraced Islam. People entered the fold of Islam in droves.

11. Victory in the battle of Ahzāb

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

“When the believers saw the confederates, they said: ‘This is what Allāh and His Messenger had promised us. And Allāh and His Messenger spoke the truth.’ This only increased their conviction and submission [to Allāh and His Messenger].” (Sūrah al-Ahzāb, verse 22)

A Hadīth states: “Soon a time will come when the different Arab tribes and armies will join together and attack you. However, you will eventually defeat them.”

In the battle of Ahzāb, the different Arab tribes joined forces in order to attack the Muslims. The promise of Allāh ﷻ and His Messenger ﷺ proved true and Allāh ﷻ gave victory to the Muslims. The unbelievers returned unsuccessful.

12. The Jews will never hope for death

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ. وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

“Say: ‘If the abode of the Hereafter by Allah is for you alone to the exclusion of others, then hope for death if you are saying the truth.’ They will never ever hope for death on account of

the sins which their hands have forwarded. And Allah has full knowledge of the sinners.” (Sūrah al-Baqarah, verses 94-95)

Rasūlullāh ﷺ said to the Jews that if you are true in your claims of being the beloved ones of Allāh ﷻ, then desire and hope for death. At the same time he even said to them that they will never hope for death. Consequently, they were unable to hope for death. This theme is also found in Sūrah al-Jumu‘ah:

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

“They will never desire it [death] on account of what their hands have sent forth. Allāh knows well the wrong doers.”

13. Instilling fear in the hearts of the unbelievers

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ

“We shall instill fear in the hearts of the unbelievers because of their ascribing partners with Allāh regarding which He did not send down any evidence. And their abode is the fire.” (Sūrah Āl ‘Imrān, verse 115)

During the battle of Hamrā’ al-Asad, Allāh ﷻ instilled such fear and terror in the hearts of the unbelievers that although they enjoyed some sort of victory at Uhud, they did not have the courage to continue.

In the battle of Ahzāb as well regarding which Allāh ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا.

“O you who believe! Remember the favour of Allāh on you when armies came upon you so We sent a wind against them and armies which you did not see. And Allāh is watching all that you do.”

Rasūlullāh ﷺ said: “I was helped by the cloud, Ṣabā, and the people of ‘Ād were destroyed by a westerly wind.”

14. Apostasy and putting an end to it

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ لَا أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“O believers! Whoever among you turns away from his religion, Allāh shall soon bring a people whom Allāh loves, and they love Him - soft-hearted to the Muslims, stern towards the unbelievers. They fight in the path of Allāh and do not fear being censured by anyone. This is the bounty of Allāh - He shall give it to whomever He wills. And Allāh is bountiful, knowing.” (Sūrah al-Mā'idah, verse 54)

In this verse, Allāh ﷻ informs Rasūlullāh ﷺ that later on there will be people from his *ummah* who will become apostates. In other words, they will turn away from Islam. Allāh ﷻ will immediately bring forward such people who will fight these apostates. Those who fight the apostates will love Allāh ﷻ and He will love them. In the era of Abū Bakr ؓ apostasy took place. Acting under the order of Abū Bakr ؓ, the Ṣaḥābah ؓ fought the apostates and defeated them.

15. The demise of Rasūlullāh ﷺ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

“When the help of Allāh and victory comes, and you see people entering the religion of Allāh in droves, then glorify the praises of your Sustainer and seek His forgiveness. Surely He is relenting.” (Sūrah an-Naṣr)

Ibn ‘Abbās ؓ states that this sūrah makes reference to Rasūlullāh’s ﷺ journey to the hereafter. Once the help of Allāh ﷻ comes and victory is achieved, and people enter Islam in droves, it should be understood that the object of Rasūlullāh’s ﷺ mission has been achieved. He should now engage in the glorification and praise of Allāh ﷻ, seeking His forgiveness and preparing for the journey to the hereafter.

All the above predictions were from the Qur’ān. We shall now relate some of the predictions that are related in the Aḥādīth.

Predictions that are mentioned in the Hadīth

It is related in the *Saḥīḥ* of Imām Bukhārī *raḥimahullāh* and Imām Muslim *raḥimahullāh* that Hudhayfah ibn al-Yamān ؓ narrated that on one occasion Rasūlullāh ﷺ mentioned in his sermon all those matters that are to occur till the day of resurrection. Some of these were remembered while others were forgotten. My companions [fellow *Saḥābah* ؓ] are also aware of them. I have forgotten some of those things. However, when I see them occurring I remember them as the things which Rasūlullāh ﷺ had mentioned. This is similar to a person knowing how a person appears. The latter then goes away. When the person sees him again, he recognizes him as being the very person whom he had seen a long time ago.

We shall now briefly enumerate those matters which Rasūlullāh ﷺ explained before they could take place. Instead of relating the entire *Hadīth*, we will merely make reference to it and the source book where it could be found. Those who desire details may refer to the original sources.

1. The Rightly Guided Caliphs. Information about them is found in numerous Aḥādīth.
2. The era of the Rightly Guided Caliphs will last for 30 years. (Zurqānī, vol. 7, p. 222)

3. The caliphate of Abū Bakr ﷺ and ‘Umar ﷺ. Rasūlullāh ﷺ said that you must follow these two after me.
4. Numerous references were made wherein the sequence of the Rightly Guided Caliphs was demonstrated.
5. The extent of the Islamic state and the great conquests that the Muslims will make. He said: “The empire of my *ummah* will be as vast as the entire lands that were shown to me.” (Zurqānī, vol. 7, p. 210)
6. Caesar and Khusroes will be destroyed. (Zurqānī, vol. 7, p. 207)
7. The *Khilāfah Rāshidah* and kingship thereafter. (Zurqānī, vol. 7, p. 221)
8. The conquests of Yemen, Syria, Iraq, Egypt, Bayt al-Maqdis, and Palestine.
9. One day before the actual battle of Badr, he gave the names of all those who will be killed and also the spot at which they will be killed. All this happened exactly as he said.
10. He said: “I am going to kill Ubayy ibn Khalaf.” And it happened exactly as he said.
11. After the battle of Khandaq, he said that the Quraysh will no longer have the courage to attack us. Instead, it is we who will attack them.
12. News of the death of Najāshī. (Zurqānī, vol. 7, p. 206)
13. The commanders in the battle of Mūtah who were martyred were martyred in the exact sequence as stated by Rasūlullāh ﷺ. (Zurqānī, vol. 7, p. 9)
14. He informed the Quraysh in Makkah that the *Sahīfah Zālimah* that is placed in the Ka‘bah has been eaten by

worms and only the name of Allāh ﷻ is left of it. (Zurqānī, vol. 7, p. 210)

15. When he was on his death bed, he informed Fāṭimah *radīyallāhu ‘anhā* that she will be the first from his family to pass away. (Zurqānī, vol. 7, p. 212)
 16. When he was on his death bed, he informed his wives that the one who was the most charitable among them will be the first to pass away and join him. Zaynab bint Jahsh *radīyallāhu ‘anhā* who was the most charitable was the first one to pass away from among his wives.
 17. He said with regard to ‘Umar ؓ: “This man is a lock for sedition. As long as he remains alive, all sedition will be locked up and confined.” As long as Umar ؓ remained alive, there was no sedition or rebellion among the Muslims. When he passed away, seditions and rebellions started.
 18. ‘Uthmān ؓ and ‘Alī ؓ will be martyred. (Zurqānī, vol. 7, p. 213)
 19. Rasūlullāh ﷺ said to ‘Uthmān ؓ that he will be martyred by his enemies and there will be paradise for him. This is exactly what happened. (Bukhārī and Muslim, as narrated by Abū Mūsā)
- He said to ‘Alī ؓ that a wretched person will strike him with a sword on his head in such a manner that his beard will become red [because it will be covered with blood]. This is exactly what happened. (Zurqānī, vol. 7, p. 213)
20. The battle of Jamal will take place. (Zurqānī, vol. 7, p. 215)
 21. The battle of Ṣiffīn will take place. (Zurqānī, vol. 7, p. 215)

22. ‘Ā’ishah *radīyallāhu ‘anhā* will go out [in battle]. (Zurqānī, vol. 7, p. 216)
23. Rasūlullāh ﷺ said to ‘Ammār ؓ that a rebellious group will kill him. This is exactly what happened. (Zurqānī, vol. 7, p. 220)
24. Hasan ؓ will reconcile and bring about peace between two big groups of Muslims. (Zurqānī, vol. 7, p. 217)
25. Husayn ؓ will be martyred. (Zurqānī, vol. 7, p. 218) He was martyred. The people of my *ummah* will kill you. The story of his martyrdom is well known. (Zurqānī, vol. 7, p. 219)
26. Thābit ibn Qays ibn Shammās ؓ will be martyred. (Zurqānī, vol. 7, p. 221)
27. ‘Abdullāh ibn Zubayr ؓ will be put through a test and tribulation. (Zurqānī, vol. 7, p. 221)
28. ‘Abdullāh ibn ‘Abbās ؓ is the father of caliphs. (Zurqānī, vol. 7, pp. 222-223 and *Izālah ash-Shukūk*, vol. 1, p. 222)
29. A great scholar will appear in Madīnah. Referring to Imām Mālik *rahimahullāh*. (Zurqānī, vol. 7, p. 223 and p. 225)
30. A great scholar will appear from the Quraysh. Referring to Imām Shāfi‘ī *rahimahullāh*. (Zurqānī, vol. 7, 225)
31. A great scholar will appear from the Persians. Referring to Imām Abū Hanīfah *rahimahullāh*. (as-Suyūṭī: *Tabyīd as-Sahīfah fī Manāqib al-Imām Abī Hanīfah*)
32. A *mujaddid* will appear in every century. (Zurqānī, vol. 7, p. 227)
33. The Khawārij will appear. (Zurqānī, vol. 7, p. 227)

34. The Shī'ah will appear. (Zurqānī, vol. 7, p. 230)
35. The Qadarīyyah and Murji'ah will appear. (Zurqānī, vol. 7, p. 230)
36. Claimants to prophet-hood will appear. (Zurqānī, vol. 7, p. 231)
37. The rejecters of Hadīth will appear.
38. Information about Aswad 'Ansī. He appeared from Sana in Yemen and claimed prophet-hood. Rasūlullāh ﷺ predicted that he will be killed. He informed the Sahābah ﷺ on the exact night when he was killed.
39. Mukhtār and Hajjāj will appear.
40. Parwez will be killed at the hands of Sherwayh.
41. Information about the wealth that 'Abbās ﷺ left with Umm Faḍl. Before embracing Islam, Abbas was brought as a prisoner after the battle of Badr. When he was asked for a ransom, he replied that he is unable to pay the ransom. Rasūlullāh ﷺ asked him: "Where is that money and gold which you left with Umm Faḍl at night before your departure from Makkah. Pay that money and free yourself." No one knew about this but Rasūlullāh ﷺ informed him about it. (Zurqānī, vol. 7, p. 208)
42. Trials, tribulations, earthquakes, the signs of the resurrection, the appearance of dajjāl, the rising of the sun from the west, the appearance of a certain animal from the earth, the appearance of fire. (Zurqānī, vol. 7, pp. 232-236)

In short, Rasūlullāh ﷺ informed us of various incidents and things before their occurrence. It was not possible for him to have known them without divine revelation. A few examples were given above.

اللهم صل على سيدنا ومولانا محمد وعلى آله وصحبه وبارك وسلم

Miracles of blessings

The essence of every Prophet and Messenger is a fountain of blessings and goodness. Just as Muḥammad ﷺ surpasses the other Prophets in other attributes and qualities, his miracles of blessings and goodness are unsurpassed. In short, through his blessings, a small amount of food and a small quantity of water sufficed a huge army on several occasions.

1. In the battle of Khandaq, a small quantity of flour in the house of Jābir ؓ filled the bellies of a large number of people. (Bukhārī and Muslim)
2. Abū Talḥah ؓ invited Rasūlullāh ﷺ alone to his house and prepared food for 2-3 persons. Rasūlullāh ﷺ fed all his companions to their satisfaction from this little food. (Bukhārī and Muslim)
3. On one occasion, about 2kgs. of barley and the mutton of a lamb sufficed 80 people. (Bayhaqī, *Dalā'il an-Nubūwwah*)
4. There was no water left in the well at Hudaybiyah. Rasūlullāh ﷺ poured the left over water of his ablution water into it and it began flowing like a spring. One thousand five hundred people drank of that water and gave to their animals as well. (Bukhārī and Muslim)
5. The spring that was at Tabūk had become dry. Rasūlullāh ﷺ placed his ablution water into it. It began flowing so profusely, that thousands of people drank from it. (Muslim)
6. On one occasion, the entire army of Muslims were restless due to thirst. Rasūlullāh ﷺ took a cup, it was so small that his hand could not fit into it. He placed his

fingers over it and water began gushing from between his fingers. The entire army drank from that water and also performed ablution.

7. On one occasion a cup of milk was brought to him. Rasūlullāh ﷺ ordered Abū Hurayrah ؓ to call all the people of Suffah. They numbered about 70-80. All of them drank to their fill from that one cup. When they all finished, the milk was still as it had been. (Bukhārī)
8. When Rasūlullāh ﷺ married Zaynab *radiyallāhu ‘anhā*, then the mother of Anas ؓ, Umm Sulaym *radiyallāhu ‘anhā*, prepared some food and sent it to Rasūlullāh ﷺ. Rasūlullāh ﷺ invited many *Ṣahābah* ؓ and ordered that 10 of them should sit at a time and partake of that food. Approximately 300 of them ate from that food. The balance of the food was more than what was originally prepared., (Muslim)

Acceptance of supplications

From among the miracles of Rasūlullāh ﷺ is that whatever supplication he made for anyone, it was accepted. Such miracles are also referred to as *Sayf al-Lisānī*. In other words, whatever is uttered by the tongue, happens exactly like that without any delay. This is a sign that the person is a chosen one of Allāh ﷻ and divinely assisted. Whatever Allāh ﷻ causes that person to say, takes place exactly like that. What can be said of the forceful tongue of Rasūlullāh ﷺ! Whatever he said was engraved in rock. Whatever he said about a particular person, took place exactly like that.

1. Rasūlullāh ﷺ supplicated for Anas ؓ who was a very poor person. Through this supplication, he became very wealthy.

2. ‘Abdur Rahmān ibn ‘Auf ؓ became so wealthy by the supplication of Rasūlullāh ﷺ, that he owned hundreds of thousands.,
3. Rasūlullāh ﷺ supplicated for Sa‘d ؓ that Allāh ﷻ should make him a person whose supplications are readily accepted. This supplication was accepted.
4. On the occasion of the hijrah, Surāqah followed Rasūlullāh ﷺ [in order to capture him]. Rasūlullāh ﷺ supplicated that Allāh ﷻ should cause his horse to sink into the ground. No sooner he made this supplication, the horse sunk into the ground till its knees. When Surāqah embraced Islam, Rasūlullāh ﷺ again supplicated and the horse came out immediately.
5. Rasūlullāh ﷺ supplicated in favour of ‘Abdullāh ibn ‘Abbās ؓ that Allāh ﷻ should bless the latter with knowledge. Consequently, he became a fountain of knowledge and wisdom.
6. Rasūlullāh ﷺ supplicated for the memory of Abū Hurayrah ؓ. Consequently, he never forgot whatever he heard thereafter.
7. Rasūlullāh ﷺ supplicated for the guidance of Abū Hurayrah’s ؓ mother. She embraced Islam soon thereafter.
8. On one occasion, Rasūlullāh ﷺ went to someone’s house. He placed a sheet over all of them and supplicated. The threshold of the door and the walls of the door said *āmīn* three times to his supplication.
9. When the Quraysh displayed extreme opposition and antagonism towards him, he cursed them by saying: “O Allāh! Inflict them with a drought.” Consequently, a drought was inflicted on them. (Bukhārī)

10. Madīnah experienced a drought. While Rasūlullāh ﷺ was delivering his sermon, a person stood up and said: “O Rasūlullāh! Supplicate for rain.” Rasūlullāh ﷺ raised his hand and supplicated. It started to rain immediately.

Curing the sick

1. During the battle of Khaybar, ‘Alī ؓ experienced some pain in his eyes. Rasūlullāh ﷺ placed some of his blessed saliva on to them and they were immediately cured. His eyes never pained again.¹
2. An eye of Qatādāh ibn an-Nu‘mān fell off. Rasūlullāh ﷺ picked it up with his blessed hand and placed it back in its place. This eye sparkled and looked more appealing than the other eye [that hadn’t fallen off].
3. ‘Abdullāh ibn ‘Atīk ؓ killed Abū Rāfi‘. When ‘Abdullāh ؓ was coming down from the steps, he fell and broke his legs. Rasūlullāh ﷺ passed his blessed hand over his legs and they were immediately cured as though they had not broken.²
4. While they were in the cave of Hirā’, a snake bit Abū Bakr ؓ. Rasūlullāh ﷺ placed his saliva on that spot and it was immediately cured.
5. A blind person came to Rasūlullāh ﷺ. Rasūlullāh ﷺ taught him a special supplication and said to him: “After performing ablution, offer two rak‘ats of ṣalāh and supplicate to Allāh ﷻ by using my name. Allāh ﷻ

¹ For miracles of this nature refer to *Sharḥ ash-Shifā’* of Qādī Iyād *rahimahullāh* and *Sharḥ Mawāhib*.

² Bukhārī, *Bāb Qatl Abi Rāfi’*.

will fulfil your need. This blind person followed the advice of Rasūlullāh ﷺ. ‘Uthmān ibn Ḥanīf says: “We still hadn’t got up from that assembly when that blind person’s eyesight was returned to him.”¹

6. Ḥabīb ibn Abī Fudayk’s father developed white specks in his eyes and became blind. Rasūlullāh ﷺ recited something and blew into his eyes. His eyes were immediately cured.²
7. During the Farewell Pilgrimage, a woman came to Rasūlullāh ﷺ with a child of hers. She informed him that this child of hers is dumb, it cannot speak. Rasūlullāh ﷺ asked for some water, washed his hands, gargled his mouth and said: “Give this child this water to drink and sprinkle some of it onto him.” When the woman came the following year, her child was completely cured and could speak.³
8. When Muḥammad ibn Ḥāṭib ؓ was still a child, he fell from his mother’s lap into the fire and got slightly burnt. Rasūlullāh ﷺ placed some of his blessed saliva onto him and he was completely cured.⁴
9. Abū Hurayrah ؓ complained to Rasūlullāh ﷺ about his memory – that he forgets whatever he hears from him. Rasūlullāh ﷺ asked him to spread out his shawl. He then placed something with both his hands onto it and asked him to place it against his chest. Abū Hurayrah ؓ

¹ Tirmidhī, *Kitāb ad-Da‘wāt*. Also *Mustadrak* of Ḥākim, vol. 1, p. 519.

² Ṭabarānī, Bayhaqī and Ibn Abī Shaybah.

³ Ibn Mājah: *as-Sunan*, *Bāb an-Nashirah*. Also, *Dalā’il* of Abū Nu‘aym, p. 167.

⁴ Narrated by Abū Dā‘ūd, at-Ṭayālīsī, Aḥmad ibn Ḥambal, and Bukhārī in his *Tārīkh*.

said: “I did exactly that and I never forgot anything thereafter.”¹

10. A person came to Rasūlullāh ﷺ and said: “O Messenger of Allāh! My brother is ill. The effects of insanity are on him.” Rasūlullāh ﷺ asked him to bring his brother to him. When he was brought, Rasūlullāh ﷺ recited several surahs of the Qur’ān and blew onto him. He was immediately cured and no traces of insanity remained on him.²

There are various other incidents where Rasūlullāh ﷺ cured people who were ill. He cured them with his blessed saliva, by blowing onto them or by passing his hand over them and they were immediately cured.

Bringing the dead to life

The noble Prophets are essentially spiritual doctors. They have been commissioned to treat the ailments of the heart and soul. However, Allāh ﷻ occasionally enables them to cure such physical ailments which doctors are unable to treat. Occasionally, He also enables them to bring back the dead so that it may be made clear that these Prophets are the chosen ones of Allāh ﷻ. Miracles of this nature were given to a large extent to ‘Īsā عليه السلام.

Although Allāh ﷻ blessed Muḥammad ﷺ with numerous types of miracles, He also endowed him with a fair share of miracles related to curing the sick and bringing back the dead to life. Allāh ﷻ caused a group of dead people to come to life at his hands.³

¹ Bukhārī.

² Ibn Mājah: *as-Sunan, Bāb al-Faza’ wa al-Araqq*.

³ Zurqānī, vol. 1, p. 170.

Imām Qurṭubī *rahimahullāh* writes in his book, *Tadhkirah*, that Allāh ﷻ caused a group of dead people to be revived at the hands of Muḥammad ﷺ. This has been related by Qādī ‘Iyād *rahimahullāh*.¹

1. Anas ؓ narrates that a young son of an elderly old woman passed away. Everyone placed a cloth over him and covered him. The old lady was greatly disturbed and began screaming out and saying: “O Allāh! You know very well that I embraced Islam solely for Your sake. I abandoned all the idols and emigrated to Your Messenger after much difficulties. O Allāh! Do not give the idol worshippers the opportunity to ridicule me. And do not place this unbearable burden on me.” Anas ؓ says: “Rasūlullāh ﷺ and we, the people of Suffah, were present at that time. I take an oath by Allāh ﷻ that we were still present there when that boy suddenly came to life. He removed the sheet that was covering his face and ate food with us. He remained alive till after the demise of Rasūlullāh ﷺ. His old mother passed away in his lifetime.”² This child came back to life by this supplication of this woman and the blessed presence of Rasūlullāh ﷺ.
2. Rasūlullāh ﷺ invited a person to Islam. He replied: “I will only embrace Islam if you bring my daughter who passed away recently to life.” Rasūlullāh ﷺ said: “Show me her grave.” That person took him to her grave. Rasūlullāh ﷺ stood there and called out her name. The girl came to life and said: “Here I am and I am fortunate to be before you.” Rasūlullāh ﷺ asked her: “Would you

¹ Refer to *Sharḥ ash-Shifā’* of Mullā ‘Alī Qārī, vol. 1, p. 643.

² Narrated by Ibn ‘Adīyy, Ibn Abī ad-Dunyā, Bayhaqī, Abū Nu‘aym. Refer to Zurqānī, vol. 5, p. 183 for details.

like to live with your parents?” She replied: “O Rasūlullāh! The companionship of Allāh ﷻ is better. And I have found the hereafter to be better than this world.”¹

3. ‘Ā’ishah *radīyallāhu ‘anhā* narrates that during the Farewell Pilgrimage, Rasūlullāh ﷺ got off at a place called Hajūn and when he left, he was sad and crying. When he returned to me after some time, he was happy and smiling. When I asked him the reason for this, he replied: “I requested Allāh ﷻ to cause my parents to come back to life. Allāh ﷻ brought them back to life, they brought īmān in me, and passed away again.”

This Tradition is narrated by Suhaylī in *Raud al-Anif*. He says that the narrator of this Tradition is unknown (*majhūl*). Ibn Kathir *rahimahullāh* says that although this Hadīth is weak, it is not fabricated. It is permitted to narrate weak Aḥādīth in matters concerning virtues and merits.²

Shaykh Jalād ad-Dīn as-Suyūṭī *rahimahullāh* and ‘Allāmah Zurqānī *rahimahullāh* state that the Traditionalists have three opinions with regard to the Hadīth concerning the parents of Rasūlullāh ﷺ coming back to life. Ibn Jauzī and Ibn Daḥyah say that this Hadīth is fabricated. Imām Qurṭubī *rahimahullāh* says that this Hadīth is authentic. Suhaylī, Ibn Kathīr and others say that this Hadīth is weak but not fabricated.

4. It is narrated through several narrations in the books of Hadīth that when Rasūlullāh ﷺ was at Khaybar, a Jewish woman presented a roasted goat to Rasūlullāh ﷺ.

¹ Zurqānī, vol. 5, p. 182. Also, *ash-Shifā’* of Qādī ‘Iyād, p. 160.

² Zurqānī, vol. 5, p. 183.

She had poisoned this goat. Rasūlullāh ﷺ ate a little from it and the Ṣaḥābah ﷺ also did the same. But then he immediately asked the Ṣaḥābah ﷺ to stop eating and said to them: “This goat has just now informed me that it has been mixed with poison.”

Qādī ‘Iyād *rahimahullāh* says that the Ḥadīth concerning the poisoned goat is a famous Ḥadīth which the imāms of Ḥadīth included in their collections. The scholars of theology differ with regard to this Ḥadīth. Imām Abul Ḥasan Ash‘arī *rahimahullāh* and Qādī Abū Bakr Bāqilānī *rahimahullāh* say that Allāh ﷻ, through His perfect power, enabled that goat to utter words and sounds just as He did this on numerous occasions with trees and rocks. The flesh of the goat remained in its original state and form, but Allāh ﷻ created in it the power of speech.

Others say that Allāh ﷻ gave life to that flesh. After it was given life, it spoke to Rasūlullāh ﷺ.¹

5. Rasūlullāh ﷺ used to lean against the stump of a date palm in the Musjid-e-Nabawī and deliver his sermons. Later when his pulpit was made, he began delivering his sermons from the pulpit. This stump was so overcome by grief over its separation from Rasūlullāh ﷺ, that it began crying out loudly. He got down from the pulpit, went to it and embraced it. It now began sobbing. Rasūlullāh ﷺ said: “This stump used to constantly listen to my sermon. Since it no longer listens to it, it began crying.”²

¹ Refer to *ash-Shifā’* of Qādī ‘Iyād, p. 159 and *Manāhil as-Ṣafā*, p. 43.

² Bukhārī.

Qādī ‘Iyād *rahimahullāh* says that the *Hadīth* concerning the crying of the tree stump is *mutawātir* – related by a very large number of *Sahābah*.

Imām Shāfi‘ī *rahimahullāh* says that this miracle of Rasūlullāh ﷺ is loftier than ‘Īsā’s ﷺ miracles of bringing the dead back to life. The reason is that when a dead person comes back to life, he returns to his previous state, i.e. of life. On the other hand, a piece of wood is an inanimate object. It had no life before this. For it to show its pain and to cry out by the separation of Rasūlullāh ﷺ is extremely strange.

Imām Bayhaqī *rahimahullāh* quotes in like manner from Imām Shāfi‘ī *rahimahullāh*. Similarly, for trees and mountains to greet Rasūlullāh ﷺ, for idols to fall by his mere indication, for food to glorify Allāh ﷻ in Rasūlullāh’s ﷺ assembly and their sounds to be heard – are all miracles which are no less than bringing the dead back to life. Similarly, for trees to go to him when he called them and for them to return to their original places when he asked them to return, are miracles which are no less than bringing the dead back to life.

In short, there are several *Ahādīth* with regard to bringing the dead back to life, all of which are narrated through several chains of narrations. Although these narrations are not totally authentic when gauged individually, but when they are combined, they establish the fact that such miracles were certainly performed by Rasūlullāh ﷺ. It is therefore incorrect to consider them to be baseless and fabricated.

The miracles of ‘Īsā ﷺ

The greatest miracle of ‘Īsā ﷺ as related by the *Qur’ān* is that he used to blow onto an outward form of a bird that was made of clay and it would turn into a real bird that could fly by the

order of Allāh ﷻ. It is stated that this bird would fly for some distance and then fall and die. This was so that there would be a difference between an original bird and this bird that flew as a miracle. However, this miracle is not mentioned in any of the four books of the Bible.

After this is the miracle of bringing the dead back to life. This miracle is slightly lower than the miracle of the bird. The reason for this is that to bring something to life which had life previously is not so astonishing as bringing to life something that had no life at all [as in the case of the bird made of clay].

After this is the miracle of curing the sick. After this is his ability to inform people of what they just ate and what they left behind in their homes.

This last miracle is not peculiar to ‘Īsā ﷺ. Many other Prophets informed the people of things before their occurrence. For example, the Qur’ān’s information seven or eight years before that the Romans will be victorious. Information about the conquest of Khaybar, Syria and Iraq was also given before hand.

The Christians enumerate a total of 27 miracles of ‘Īsā ﷺ. His greatest miracle according to them is bringing the dead back to life. According to the traditions of the Bible, this miracle was performed only three times. The first dead person was from the city of Nā’in. His bier had been lifted and his mother was crying. ‘Īsā ﷺ stopped the procession from proceeding and said: “O young man! Wake up.” This youngster got up and began talking. ‘Īsā ﷺ handed him over to his mother. Everyone was astonished and said this is a Prophet who has been sent to us. Refer to the Bible, Gospel of Luke, chapter 7, verses 11-17.

The second incident concerns bringing a young girl to life. This is related in the Bible, Gospel of Matthew, chapter 9, verses 18-24.

The third incident concerns Lazarus who was the brother of Maryam عليها السلام. Four days had passed since he died and was buried. ‘Îsā عليه السلام came to his grave and called out loudly: “O Lazarus! Come out.” He appeared with his hands and feet tied with his shroud. His face was covered with a scarf. Yasū‘ ordered that it should be opened and he should proceed. This incident is related in John, chapter 11.

With regard to these miracles, the Jews say that these three people were not really dead. Rather, they were in a trance. At times, when a person is severely unconscious, he is considered to be dead. It is for this reason that modern day governments do not consider a person to be dead unless he is certified to be dead by a reliable doctor.

Muslims say: we accept these miracles of ‘Îsā عليه السلام when he brought the dead back to life on the basis of the testimony of the Qur’ān and the Hadīth. On the other hand, the Christian scholars possess no reliable and continuous chain of narrators for these incidents. On the other hand, all the miracles of Muḥammad ﷺ are related via authentic, continuous and unbroken chains of narrators. Those narrations that are not continuous or are weak, are related through several chains. It is obvious that when something is related through several chains and various narrators, then it is proof that such a narration is not baseless. Several chains of narrators give strength to the actual narration and at times causes that narration to become authentic or good.

As for the Jews and Christians, they neither have chains of narrators nor the science of assessment of the narrators (*‘ilm ar-rijāl*). Therefore, the incidents that are narrated in the Bible carry no weight.

The purpose of prophet-hood

All the Jewish and Christian scholars agree that Allāh ﷻ commissioned His special servants and sent them as Prophets and Messengers to this world. He sent revelation to them so that they may guide the people towards the truth and show them the path to eternal salvation.

The basis on which the Jewish and Christian scholars believe in the prophet-hood of their Prophets, the same basis is found in Muḥammad ﷺ. In fact, the peculiarities of prophet-hood and the proofs of messenger-ship are found more clear and explicit in him. As regards the authenticity of narrations and traditions, those that refer to the prophet-hood and messenger-ship of Muḥammad ﷺ are far more authentic and further away from doubts. In fact, they are pure and clear of doubts and misgivings.

The most important and greatest aspect of prophet-hood and messenger-ship are those religious beliefs, acts of worship, morals and character, injunctions and dealings. The second most important aspect are the proofs and evidences of prophet-hood and messenger-ship. These refer to the miracles. Third are the predictions. Fourth: reformation of the world. Fifth: the effect of guidance.

Muḥammad ﷺ surpassed all the Prophets and Messengers in these five aspects.

The reason behind the deviation of the Christians

Just as Allāh ﷻ gave clear signs and miracles to the Prophets in order to prove their prophet-hood, ‘Īsā عليه السلام was also given many miracles.

On seeing these miracles and supernatural feats of ‘Īsā عليه السلام, the Christians assumed that these miracles were produced by the personal power of ‘Īsā عليه السلام and that this power of his is the exact power of Allāh ﷻ. These naïve people therefore assumed that,

Allāh forbid, Allāh ﷻ came down in the form of ‘Īsā ﷺ and became one with him. And that ‘Īsā ﷺ and Allāh ﷻ are one and the same. Allāh ﷻ protect us from such erroneous beliefs.

Some Muslims go to extremes in their veneration of pious personalities. They call out to the *auliyā* for their needs and difficulties. They believe that these righteous servants have the power of profit and loss [benefit and harm]. Such people do not consider these pious personalities to be deities. Rather, they believe that they are servants of Allāh ﷻ. It is for this reason that these people are not out of the circle of Islam. However, there is a definite similarity between them and Christians and polytheism. Although this action of theirs is not polytheism in belief, it is certainly polytheism in actions.

The Prophets are the chosen servants of Allāh ﷻ. The purpose and object of their appointment is to show the people the path of recognizing and worshipping Allāh ﷻ, and to reform and purify their morals and deeds. The clear signs, miracles and supernatural feats that are displayed by them are proofs and evidences of their prophet-hood. The poor Christians assumed these to be the proofs of divinity. They have not realized that these acts of the Prophets are not of their own choice. Rather, they are manifestations of Allāh’s power. They are displayed at the hands of the Prophets through Allāh’s power and will solely to show the merit and superiority of the Prophets. The power and will of the Prophets have nothing to do with the appearance and display of these miracles and supernatural feats.

Allāh ﷻ did not bestow the Prophets with any intrinsic power to do what they will in the universe. So much so, that they do not even have the power to bestow guidance to their close relatives, fathers and sons. They cannot bring to the path of guidance whom they will. Nūḥ ﷺ was unable to bring his son and Ibrāhīm ﷺ was unable to bring his father, Āzar, to the path of guidance. Rasūlullāh ﷺ was unable to bring his uncles

Abū Tālib and Abū Lahab to the path of guidance. Allāh ﷻ revealed the following verse:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

“You do not guide whom you will. Rather it is Allāh who guides whomever He wills.” (Sūrah al-Qaṣaṣ, verse 56)

The Prophets do not even have control over their profits and losses [benefits and harms]. There were times when the Prophets experienced various difficulties and hardships from their enemies. They could not remove those difficulties and hardships with their selves. So much so, some of them were even killed. Allāh ﷻ asks Rasūlullāh ﷺ to say to the people:

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

“Say: ‘I am unable to cause any harm to you nor can I guide you.’” (Sūrah al-Jinn, verse 21)

There are numerous other verses of this sort in the Qur’ān: that profit and loss is the prerogative of Allāh ﷻ. Therefore, whoever cannot be of benefit or cause harm cannot be worthy of worship.

After the era of Rasūlullāh ﷺ came the era of the Rightly Guided Caliphs. They were the ones who overturned the empires of Rome and Persia and conquered half the globe. After their conquests, they uprooted the forts of polytheism and oppression. They purified the land of evils and immorality. They spread the teachings of true monotheism, justice and equity to such an extent that they became the icons of mercy, justice, thinking and intelligence.

On the other hand, the Christian governments raised the flag of trinity instead of *tauḥīd*. They then opened the doors of drinking intoxicants, worshipping their lusts and desires, and

various other evils and immoralities. All these are clearly visible in the countries of Europe and America.

The three fundamental principles of religion

There are three fundamental principles of religion which were brought by all the Prophets of Allāh ﷻ and around which revolves the success of humanity. They are *tauhīd*, messenger-ship and the resurrection. The entire world was engrossed in deviation before the commissioning of Muḥammad ﷺ. The Qur'ān was revealed to him. He came with guidance and reformations from Allāh ﷻ. He set right and reformed all the deviations in the fundamental and subsidiary matters. He first reformed the deviations that had taken place in these three fundamental principles.

Tauhīd

The first and greatest principle of religion is *tauhīd*. It was due to shortcomings in this regard that all nations of the world went astray. The Magaens believed in two gods while the polytheists were engrossed in idol worship.

Although the Jews were aware of the teachings and guidance of the Prophets, they also deviated on the principle of *tauhīd*. In their deviation, they reduced Allāh ﷻ to a human who gets tired, who regrets creating man, Allāh wrestled with Israil, he was entrapped by Israil and was unable to come out of his grasp till he bestowed blessings to him.

The Christians became targets of clear polytheism. They innovated the polytheistic belief of trinity.

The Qur'ān is filled with teachings of *tauhīd* and rejection of polytheism and trinity.

Prophet-hood

The polytheists totally rejected the concept of prophet-hood. They considered the human race to be an impossible component of prophet-hood.

Although the Jews believed in prophet-hood, they felt that in comparison to Allāh, the Prophets could lie, deceive and fabricate. They also felt that Prophets could commit major sins. Moreover, they felt that prophet-hood was confined to the Banī Isrāʾīl. They claimed that prophet-hood was the prerogative of the Banī Isrāʾīl and that Allāh ﷻ could not choose anyone else for the mantle of prophet-hood.

Like the Jews, the Christians also believed that prophet-hood was confined to the Banī Isrāʾīl. Apart from ʿĪsā ﷺ and his disciples, they did not consider any other Prophet to be sinless. Christians believe in the divinity of ʿĪsā ﷺ and that he was the son of Allāh ﷻ.

The Qurʾān repeatedly points to the follies of the polytheists, Jews and Christians with regard to the concept of prophet-hood.

The resurrection

The third fundamental principle of religion is belief in the hereafter, conviction in the accounting of deeds and belief in reward and punishment.

The polytheists and idol worshippers were ardent rejecters of the resurrection. They did not believe in reward and punishment.

With regard to reward and punishment, the Christians developed the concept of redemption. They believe that their saviour [ʿĪsā ﷺ] will redeem himself for the sins of humanity and save them from punishment for sins.

The Jews claim that Allāh ﷻ is favourable and inclined towards the Banī Isrā'īl in this world and in the hereafter. And that paradise is reserved for the Banī Isrā'īl.

The teaching of Islam

As regards reward and punishment, Islam says that salvation is dependent on īmān and good deeds. As regards reward and punishment for belief and unbelief, no nation will be given preference over another nation. Instead, justice will be meted out in rewarding the believers and doers of good, and in punishing the unbelievers and evil doers. There will be absolute justice in punishment. The punishment for a single evil will be one punishment. On the other hand, when it comes to reward, there will be justice plus kindness. One good deed will be rewarded tenfold. And if Allāh ﷻ wills, He may give even more reward than that.

The Qur'ān explains this matter of reward and punishment in a beautiful way. It repeats it again and again. In each of these places, it presents this matter in an attractive and heart-appealing way. It affirms this with numerous proofs.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

“Do you think that We created you for mere amusement and that you will not be returned to Us.” (Sūrah al-Mu'minūn, verse 115)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ مُمِئًا ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى
فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُخْلِقَ الْمَوْتَى.

“Does man think that he will be left free, at large? Was he not a mere drop of sperm that had been spilt? Then he was a clot of blood. Then He created him and moulded him in proportion. Then He made of him a pair: the male and the female. What! Is

He unable to bring the dead back to life?” (Sūrah al-Qiyāmah, verses 36-40)

The philosophers believe in the resurrection but they believe that it will be spiritual and not physical. On the other hand, Islam teaches of an after life that will be both spiritual and physical. Those of philosophical inclinations stress a spiritual resurrection because they consider physical enjoyments to be insignificant. They say that physical enjoyments are mere animalistic forms of behaviour. They say this despite being enamoured by physical enjoyments. They do not understand that man is composed of both the soul and the body and that this total composition is answerable to divine injunctions and rules. Therefore, reward and punishment is to be meted out to both, body and soul.

Therefore, the religion that is complete and perfect from every aspect, and whose fundamentals and subsidiary matters are all rationally acceptable and proven – that is the perfect religion. It is by following such a religion that a person can gain proximity to Allāh ﷻ. Allāh ﷻ says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today have I perfected for you your religion and completed My favour on you and chose Islam as a religion for you.”

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“Surely the religion in the sight of Allāh is Islam. Whoever follows a religion other than Islam, it will not be accepted from him. And he will be of the losers in the hereafter.”

Khasā'is-e-Nabawī

Khasā'is-e-Nabawī refers to those virtues and merits which Allāh ﷻ bestowed on Muḥammad ﷺ alone. Allāh ﷻ did not bestow such virtues and merits to any of the other Prophets. Rasūlullāh ﷺ said: “I have been given certain things which none of the other Prophets before me were given.”

1. My commissioning as a Prophet was to the entire mankind. The Prophets before me used to be commissioned to their respective peoples only while I have been commissioned to the entire world. Allāh ﷻ says

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا - وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ - تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا.

“O people! Surely I am the Messenger of Allāh to all of you.”

“We have not sent you but to all the people.”

“Blessed is He who sent down the Criterion to His servant so that he may be a warner to the worlds.”

2. I am the seal of Prophets. The chain of prophet-hood has ended with me. There is to be no Prophet after me. Allāh ﷻ says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ.

“Muḥammad is not the father of any of your men. Rather, he is the Messenger of Allāh and the seal of Prophets.”

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today have I perfected for you your religion and completed My favour on you and chose Islam as a religion for you.”

3. I have been given comprehensiveness in speech. In other words, such short and comprehensive words which are few in

number but whose meanings are numerous. The collection of Aḥādīth is testimony to this. His Aḥādīth is a collection of all true beliefs, correct deeds, noble characteristics, and all rules and injunctions related to religion and the world.

4. I have been given victory and help through my awe. Without any external causes, my enemies are intimidated by me and scared of me despite their being at a distance of a month's journey. This was divine help that caused his enemies who were as far as one month's journey to fear him and be terrified of him. Allāh ﷻ says:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

“We shall cast terror in the hearts of the unbelievers.”

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

“And He cast terror in their hearts.”

5. The entire earth has been made a place of prostration for me and a pure place. In other words, my followers are permitted to offer ṣalāh everywhere – whether they are in the masjid or not. I have received the permission to purify myself with pure sand. I am permitted to make *tayammum* everywhere. Sand has been made pure for me just like water.

6. Booty has been made lawful for me. It was not permitted to any Prophet before me.

7. My followers will be more in number than the followers of all the other Prophets. It is stated in a Ḥadīth that on the day of resurrection, all the nations of the world will cover 120 lines. From these, 80 lines will consist of my followers.

8. I have been given the *ash-Shafā'ah al-Kubrā*, the major intercession. On the day of resurrection, all the early and latter

nations will come to me. I will intercede for them in the court of Allāh ﷻ.

9. I will take my followers and cross the *pul sirāt* before all the other Prophets.

10. I will enter paradise first. Abū Bakr ؓ and ‘Umar ؓ will be to my right and left sides. In paradise, every Prophet will have a fountain. My fountain will be the widest and most brilliant.

This weak servant has given a very brief and short explanation of the miracles and *khaṣā’is* of Muḥammad ﷺ. The Aḥādīth in this regard are well known and popular.

I now end this work, *Sīratul Muṣṭafā*, with the third volume. I pray to Allāh ﷻ that He decrees a good end for myself and my offspring. I pray that He enables me to enjoy the intercession of Muḥammad ﷺ, to be present at his fountain of abundance, and to drink from it water. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين. والصلاة والسلام على حبيبهِ سيد الأولين
والآخرين وعلى آله وأصحابه وعلماء أُمته وأوليآء زمرة أجمعين. وعلينا معهم يا أرحم
الراحمين ويا أكرم الأكرمين وإجود الأجودين وخير المسئولين ويا خير المعطين. آمين يا
رب العالمين.

Completed on 28 Muḥarram al-Ḥarām 1385 A.H.

Muḥammad Idrīs [*rahimahullāh*].