

Glimpses into the Life of Muhammad

(Peace be upon him)

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Preface

Praise be to the Almighty Creator and Sustainer. **Position of Muhammad in world history is unique as the most outstanding and successful person. Peace be upon him.**¹

He had diverse capacities and qualities. He built a knowledge-based society and a state.² Muhammad legislated that they were not to eat carrion, not to drink wine, not to speak falsehoods and not to commit adultery.³

The historicity of Muhammad (pbuh) is sometimes debated by very few non-Muslims; his existence as ruler and reformer is confirmed, even through non-Muslim sources (discussed in this book later). For most of the

¹ The supplication “Peace be upon him” abbreviated as pbuh. It is uttered by Muslims when they utter or hear name of any prophet.

² British writer George Bernard Shaw said, "I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness." (The Genuine Islam,' Vol. 1, No. 8, 1936)

Nepoleon said, “Muhammad was a great man, an intrepid soldier; with a handful of men he triumphed at the battle of Bender (sic); a great captain, eloquent, a great man of state, he revived his fatherland and created a new people and a new power in the middle of Arabia.” (Précis des guerres de César, écrit à Sainte-Hélène sous la dictée de l'empereur, 1836, edited by Comte Marchand, p. 237)

³ R. W. Thomson, The Armenian History attributed to Sebeos Part - I: Translation and Notes, 1999, Translated Texts For Historians - Volume 31, Liverpool University Press, pp. 95-96.

events we need to rely on Muslim sources. Do you say: I don't believe in the events of Chinese history because those are not reported by European historian?

We know both Joshua and Samuel had dual roles as prophet and warrior. Muhammad (pbuh) had multiple roles.

As religious reformer, he revived Abrahamic original religion which preaches absolute unity of God. Bishop Sebeos wrote: "Muhammad taught them to recognize the God of Abraham." Actually he was a direct descendent of Abraham and Ishmael (peace be upon them).⁴ He was spiritually successor to Adam, Noah, Abraham, Ishmael, Issac, Jacob, Moses and Jesus Christ. (Peace be upon them). Muhammad (pbuh) said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Myriam. The prophets are paternal brothers; their mothers are different, but their religion is one."⁵

John bar Penkaye, a resident of the monastery of John Kamul Fenek Mesopotamia wrote (in around 687 CE):

⁴ R. W. Thomson, The Armenian History attributed to Sebeos Part – I, pp. 95-96.

⁵ Bukhari

“as a result of this man's guidance they held to the worship of One God.”⁶

He preached non-violence (ahimsa) and was called ‘the Prophet of Mercy’.

He said, “The Almighty God will not be merciful to those who are not merciful to people.”⁷

He said: “There should be neither harming nor reciprocating harm.”⁸

He said: Envy consumes good deeds just as fire burns wood. Charity extinguishes sinful deeds just as water extinguishes fire.⁹

He said: Do not oppress.¹⁰

He said: The Almighty will punish those who punish the people in this world.”¹¹

He said: I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.¹²

⁶ S. P. Brock, "North Mesopotamia in the Late Seventh Century Book XV Of John Bar Penkāyē's Riš Millē", Jerusalem Studies In Arabic And Islam, 1987, op. cit., p. 61.

⁷ Bukhari

⁸ Ibn Majah 2340

⁹ Ibn Majah 4350.

¹⁰ Bayhaqi

¹¹ Nasai 4527.

¹² Abu Dawud 3451.

He said: The best of mankind are those who are most beneficial to mankind. ¹³ In this very criterion Muhammad must be the best person. To study the biography of Muhammad is beneficial indeed.

Many persons of scholarship and quality had become his follower. Thousands of Christians of Asia and Africa, thousands of idol-worshippers, hundreds of Jewish and more than one hundred Zoroastrians accepted his religious view in his life-time.

His followers are known as Muslims. Muslims have great contribution in world civilization. ¹⁴ In Muslim faith, he is the last of the Messengers sent by the Almighty.

‘Glimpses into the Life of Muhammad (pbuh)’ is a booklet written for those who have little acquaintance with life of the Prophet (pbuh). To write this booklet, ancient authentic sources have been relied upon.

¹³ Daraqutni

¹⁴ US President Barack Obama in his address at Cairo in June 4th, 2009 said, “As a student of history, I also know civilization's debt to Islam. It was Islam at places like Al-Azhar that carried the light of learning through so many centuries, paving the way for Europe's renaissance and enlightenment. It was innovation in Muslim communities that developed the order of algebra, our magnetic compass and tools of navigation, our mastery of pens and printing, our understanding of how disease spreads and how it could be healed. Islamic culture has given us majestic arches and soaring spires, timeless poetry and cherished music, elegant calligraphy, and places of peaceful contemplation -- and throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality.”

I thank Brother Al-Emran Hossain, of Bangladesh Green Building Academy for his sponsorship of the publication of this booklet.

I have tried my best to present a good book. However, if any errors are noticed or notified to me, we will make corrections.

Abu Kab Anisur Rahman

Background

Abrahamic faith had been distorted by time and revived by several Prophets namely Moses, John and Jesus (peace be upon them). Judaism and Christianity had been derived from Abrahamic faith. But Judaism failed to invite mankind to monotheism because of their superiority complex. And most Christians adopted Trinity.

Muhammad (pbuh) said, "I am answer to the call of my father Abraham and the 'good news' transmitted by Jesus." ¹⁵

The Quran says: And when Abraham and Ishmael were raising the foundations of the House, [they prayed:] "O our Sustainer! Accept Thou this from us: for, verily, Thou alone art All-hearing, All-knowing!" ¹⁶

The Quran quotes their prayer: O our Sustainer! Raise up from the midst of our offspring an apostle from among themselves, who shall convey unto them Thy messages, and impart unto them revelation as well as wisdom, and cause them to grow in purity: for, verily, Thou alone art Almighty, truly wise! ¹⁷

¹⁵ Ahmad, Ibn Hibban

¹⁶ Koran 2:127

¹⁷ Koran 2:129

According to the present Bible, Jesus (peace be upon him) said, “When the Helper comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf” (Bible, John 15:26)¹⁸

Jesus said, “Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgment.” (John 16:7-8)

Jesus said, “I still have many things to say to you, but you cannot bear them now. 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come.”(John16:12-13)

Jewish and Christian scholars had been waiting for a prophet. Ibn Abbas said: "There were kings after Jesus (Isa) son of Myriam who altered the Torah and the Injil, but there were among them believers who read the Torah. It was said to their kings: 'We have never heard of any

¹⁸ the word Father here does not mean biological father. Rather the relationship of love and affection between father and son is compared with those between Creator and creation.

slander worse than that of those (believers) who slander us and recite: "And whosoever does not judge by what Allah has revealed, such are the disbelievers." In these verses, they are criticizing us for our deeds when they recite them.' So he called them together and gave them the choice between being put to death, or giving up reading the Torah and Injil, except for what had been altered. They said: 'Why do you want us to change? Leave us alone.' Some of them said: 'Build us a tower and let us go up there, and give us something to lift up our food and drink so we do not have to mix with you.' Others said: 'Let us go and wander throughout the land, and we will drink as the wild animals drink, and if you capture us in your land, you may kill us.' Others said: 'Build houses for us in the wilderness, and we will dig wells and grow vegetables, and we will not mix with you or pass by you, for there is no one of the tribes among whom we do not have close relatives.' So they did that, and Allah revealed the words: 'But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance.' Then others said: 'We will worship as so-and-so worshipped, and we will wander as so-and-so

wandered, and we will adopt houses (in the wilderness) as so-and-so did.' But they were still following their Shirk with no knowledge of the faith of those whom they claimed to be following. When Allah sent the Prophet [pbuh], and they were only a few of them left, a man came down from his cell, and a wanderer came from his travels, and a monk came from his monastery, and they believed in him. In this connection, Allah said: 'O you who believe! Fear Allah, and believe in His Messenger, He will give you a double portion of His mercy - meaning, two rewards, because of their having believed in Jesus and in the Torah and Injil, and for having believing in Muhammad (pbuh); and He will give you a light by which you shall walk straight, - meaning, the Quran, and their following the Prophet (pbuh); and in this connection, He said: 'So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah.'" ¹⁹

Hosain, former Jewish rabbi in Madinah, said: "When I heard of the appearance of the Messenger of God, I made enquiries about **his name, his genealogy**, his characteristics, his time and place and compared this information with what is contained in our books. I

¹⁹ Nasai.

became convinced about the authenticity of his prophethood.²⁰

Salman said that a priest in Ammuriyah (Palestine) had advised him at his deathbed: “There is nobody following our ways of life I can send you to. Nevertheless, your life seems to coincide with the era of the predestined Prophet who will arise with Abrahamic faith in Arabia. His migration will be to a rocky land full of date trees. He will have some distinct features: Between his shoulder blades, there will be the Seal of the Prophethood. He will eat food, provided it is a gift and not a donation. If you can reach that city, then do so.”²¹

In the present Bible, the name Muhammad still exists:

Hikku mamtakkim wo kullo Mahammadim

jehdudiv jehriv noiye ruslim

His mouth is most sweet: yea, he is altogether lovely.

This is my beloved and this is my friend, O daughters of Jerusalem. (Bible, Songs of Solomon, 5:16)

Note that Mahammad (מחמד) has been translated as altogether lovely.

In the present Bible we also find: God tells Moses,

²⁰ Ibn Ishaq.

²¹ Nasai.

"I (God) will raise them up a Prophet from among their brethren, like unto thee (Moses), and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Bible, Deuteronomy 18:18)

Birth

Salman Farsi said: The time between Jesus and Muhammad is 600 (lunar) years. 600 lunar years is approximately 582 solar years. Possible date of birth according to English calendar 22April 571CE (according to Sulaiman Mansurpuri) or 569CE (according to M. Hamidullah). Bishop Jacob of Edessa (19-90AH/640-708CE) gives a date in 622CE for the start of Muhammad's rulership. Hence 569 or 570 or 571 CE are fair estimates.

On a Monday ²² Muhammad (pbuh) was born to Amina and Abdullah in Arabian city Makkah. He was born an orphan. ²³ Muhammad is an Arabic/Hebrew name, meaning the Praised.

His parents were descendents of **Kedar**, the second son of Ishmael (pbuh). However Muhammad had his lineage

²² Birthdays are not important or observable occasions in Islam. Some say date of birth is 12 Rabi Awwal, other say 9 Rabi Awwal.

²³ Father died almost six months before he (pbuh) was born.

through his great-grandmother upto **Nebaioth**, the firstborn son of Ishmael.

Nebaioth and Kedar have been mentined in the Bible:

“12 These are the descendants of **Ishmael**, Abraham’s son, whom Hagar the Egyptian, Sarah’s slave-girl, bore to Abraham. 13 These are the names of the sons of Ishmael, named in the order of their birth: **Nebaioth**, the firstborn of Ishmael; and **Kedar**, Adbeel, Mibsam, 14 Mishma, Dumah, Massa, 15 Hadad, Tema, Jetur, Naphish, and Kedemah. 16 These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes. 17 (This is the length of the life of Ishmael, 137 years; he breathed his last and died, and was gathered to his people.) 18 They settled from **Havilah** to Shur” (Bible, Genesis 25:12-18)

Hav’ilah is present-day Madinah. Because Madinah is in the **cradle of Gold**. And the Bible says that Hav’ilah is rich in Gold. ²⁴

Location of Shur is unknown but it must be near Makkah. Bible says: The angel of the Lord found her (Hagar) by a spring of water in the wilderness, the spring on the way to

²⁴ A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is Pishon; it is the one which flows around the whole land of Hav’ilah, where there is gold (Genesis 2:10-11)

Shur (Genesis 16:7) This spring is famous Zamzam located at Makkah.



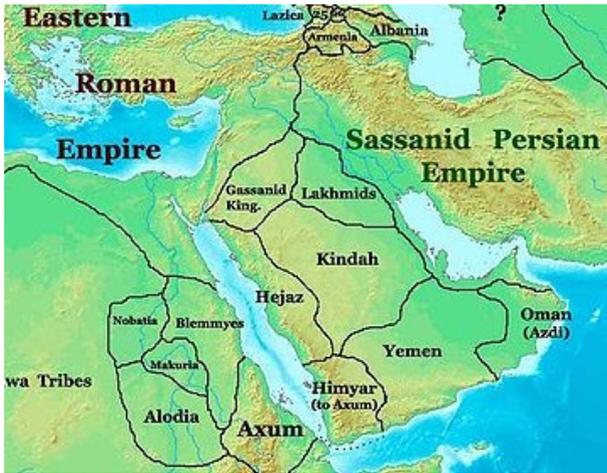
Arabia in recent world map

Makkah was the principal city in Arabia. There was a House of God which was visited by pilgrims of Arabia and Levant.

Arabia was then surrounded by Sassanid (Persian) empire to the North and East, Byzantine (Roman) empire to the North-West, Red sea on the West. Yemen in southern Arabia was under Persian rule.

In the northern region of Arabia there was a Ghassanid kingdom under Byzantine protection.²⁵

²⁵ Ghassanids were Arab Christians. Byzantine (Roman) citizens were Greek, Syriac, Armenian - Jewish and Christian. Persians were Aryans - Zoroastrians, Buddhists and Hindus.



Byzantine (Roman) empire and Sassanid (Persian) empire in 620

CE

After his birth, he was sent to live with a Bedouin family in the desert, as per custom.²⁶ He stayed there until he was two years old. At the age of six, his mother died. He was under the guardianship of his grandfather until his death two years later. He then came under the care of his uncle Abu-Talib.

Award of the title Al-ameen (the Trustworthy)

In his childhood and early youth Muhammad (pbuh) shepherded sheep.²⁷

²⁶ Daremi, Ahmad, Tabarani. Muhammad (pbuh) has not mentioned name of his foster-mother. Some disconnected sources mentioned his foster-mother's name, Halimah, father Harith and sister Shaima. He said, Suwaibah breastfed me and Abu-Salama. (Nasai)

²⁷ There has not been a prophet but he shepherded sheep. (Bukhari)

Then he was engaged in business of his uncle Abu Talib. The experience that he held working in business had earned him the honorific titles Al-Sadeeq (the Truthful) and Al-Ameen (the Trustworthy).

He used to help the poor and the destitute, serve his guests generously and assist the calamity-afflicted ones. He attended 'Hilful Mutayyaban' (a society for peace) when he was a boy.²⁸

He neither believed in nor worshipped idols, which was atypical for pre-Islamic Arabian culture.

Marriage with Khadijah

Khadijah was a very successful merchant who inherited huge business from her previous husbands. Khadijah married three times and had children from all her marriages. She was known by the by-name, Tahira (The Pure One). Khadijah neither believed in nor worshipped idols.

Khadijah did not travel with her trade caravans; she used to employ others to trade on her behalf for a commission. In 595 CE, Khadija recruited Muhammad (pbuh) sending

²⁸ Ahmad

word that she would pay more than her usual commission.²⁹

Khadijah observed the honorable way that Muhammad (pbuh) had conducted his business. Khadijah entrusted her friend Nafisa to approach him and ask if he would consider marrying. Muhammad (pbuh) agreed and the two got married.

Solution of Black Stone Placement Problem³⁰

In 605 CE, the Black Stone had been removed to facilitate renovations to the House of God. The leaders of Makkah could not agree on which clan should have the honour of setting the Black Stone back in its place. They agreed to wait for the first man to enter into the hallowed house the next morning and ask him for arbitration. The next morning they found that Muhammad (pbuh) enter into the hallowed house first. They said, “The Trustworthy has shown up.” Muhammad asked for a cloth and put the Black Stone in its centre. The clan leaders held the corners of the cloth and together carried the Black Stone to the right spot and then Muhammad

²⁹ Ibn Hisham

³⁰ a sacred stone brought by Adam (peace be upon him)

(pbuh) set the stone in place, satisfying the honour of all.

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Narrative of Non-Arab Historians

We have found very few Greek, Hebrew or Aramaic (Syriac) sources telling about Muhammad (pbuh).

Sebeos (c.600–661CE), bishop of the Bagratunik in Armenia, was his contemporary. Sebeos wrote: “Twelve peoples representing all the tribes of the Jews assembled at the city of Edessa. When they saw that the Persian troops had departed leaving the city in peace, they closed the gates and fortified themselves. They refused entry to troops of the Roman lordship. Thus Heraclius, emperor of the Byzantines, gave the order to besiege it. When the Jews realized that they could not militarily resist him, they promised to make peace. Opening the city gates, they went before him, and Heraclius ordered that they should go and stay in their own place. So they departed, taking the road through the desert to Tachkastan Arabia to the sons of Ishmael. The Jewish called the Arabs to their aid and familiarized them with the relationship they had through the books of the Old Testament. Although the Arabs were convinced of their close relationship, they were unable to get a consensus from their multitude, for

³¹ Ahmad’s musnad, Hakim

they were divided from each other by religion. In that period a certain one of them, a man of the sons of Ishmael named Muhammad, became prominent. A sermon about the Way of Truth, supposedly at God's command, was revealed to them, and Muhammad taught them to recognize the God of Abraham, especially since he was informed and knowledgeable about Mosaic history. Because the command had come from on High, he ordered them all to assemble together and to unite in faith. Abandoning the reverence of vain things, they turned toward the living God, who had appeared to their father - Abraham. Muhammad legislated that they were not to eat carrion, not to drink wine, not to speak falsehoods, and not to commit adultery."

Bishop Jacob of Edessa (19-90AH/640-708CE) composed a set of chronological charts.³² There are entries for the following years:

[296 = 932 Anno Graecorum/ 622CE] Muhammad, the first king of the Arabs, began to reign, 7 years.

[303 = 939 Anno Graecorum/ 629CE] No. 2 of the Arabs, Abu Bakr, 2 years, 7 months.³³

³² W. Wright, Catalogue Of Syriac Manuscripts In The British Museum Acquired Since The Year 1838, 1872, Part III, op. cit., No. DCCCCXXI, BL Add. 14,685, pp. 1062-1064.

[Beside years 293 and 294] and Muhammad goes down on commercial businesses to the lands of Palestine and of the Arabias and of Phoenicia of the Tyrians.

There was a solar eclipse.....

Beginning of the kingdom of the Arabs whom we call *Tayyōyē*, while Heraclius, king of the Romans, was having his eleventh year and while Chosroes, king of the Persians, was having his thirty first year [i.e., 620-21 CE].

[Beside years 301 and 302] The Arabs began to carry out raids in the land of Palestine.³⁴

Jacob of Edessa gives an accurate date (622CE) for the start of Muhammad's rulership.

Nestorian chronicle of Khuzistan written by Nestorian monk during 40's AH/660's CE in Syriac Language gives the following account:

Then God raised up against them (Persian) the sons of Ishmael, as the sand on the sea shore, whose leader was Muhammad. Neither walls nor gates, armour or shield, withstood them, and they gained control over the entire land of the Persians. Yazdgird sent against them

³³ A. Palmer, *The Seventh Century In The West-Syrian Chronicles Including Two Seventh-Century Syriac Apocalyptic Texts*, 1993, op. cit., p. 37 and p. 38.

³⁴ *ibid.*, p. 39.

countless troops, but the Arabs routed them all and even killed Rustam.³⁵ Yazdgird shut himself up in the walls of Mahoze and finally escaped by flight. He reached the country of the Huzaye and Mrwnaye, where he ended his life. The Arabs gained control of Mahoze and all the territory.³⁶

Fallen nations generally does not preserve story of their defeats.

In ‘Fragment on the Arab Conquests’, the following narrative is written:³⁷

In January {... unreadable} Homs took the word for their lives and many villages were ravaged by the killing of {... unreadable} Mhmd and many people were slain and {unreadable} prisoner from Galilee as far as Beth...

On the tw{.....}th of May the Saq{unreadable}ra went {unreadable} from the vicinity of Homs and the Romans chased them {unreadable}

On the tenth {.....} the Romans fled from the vicinity of Damascus {unreadable} many {... unreadable}, some ten thousand. And at the turn {...}ar the Romans came. On the

³⁵ Mahoze is the Syriac name for Persian capital Ctesiphon (from Farsi Tisifun) or Madain (Arabic).

³⁶ R. G. Hoyland, *Seeing Islam As Others Saw It: A Survey And Evaluation Of Christian, Jewish And Zoroastrian Writings On Early Islam*, 1997, op. cit., p. 186.]

³⁷ ‘Fragment on the Arab Conquests’ is fragmentary note believed to be written around the year 636 CE on the front blank pages of a 6th-century syriac manuscript of the Gospel of Mark.

twentieth of August in the year n{unreadable}seven there gathered in Gabitha {unreadable} the Romans, and many people {... }omans were kil{led}, {s}ome fifty thousand.

The fragment depicts "battle of Gabitha" to be taken place on 20 August 636. It may be interpreted as battle of Yarmouk.

Narrative of Talha

Talha, a Meccan merchant, went on a journey for the purpose of trade. While he was at the fair in Bosra (Syria), a priest who lived there shouted, "Is there anyone here who is from Makkah?" Talha answered, "Yes, I am a Meccan." "Did Ahmad appear?" asked the Priest. Talha then asked, "Who is Ahmad?" The priest answered, "He is the son of Abdullah bin AbdulMuttalib. Makkah is the city from which he will emerge. He is the final Prophet and will arise from the Haram (Holy Sanctuary). He will be obliged to migrate to a rocky and barren place that is a date grove." The priest's words captured Talha's attention and as soon as he arrived in Makkah, he asked the people if there was "any news?" They replied, "Yes, Abdullah's son, Muhammad the Trustworthy claims that he is a prophet and Abu Kuhafa's son, Abu Bakr, has become his follower!" Upon hearing this, he immediately

went to Abu Bakr and asked, “Have you subjected yourself to Muhammad?” Abu Bakr answered, “Yes. I have!” They went to Prophet’s presence after Talha explained what he had heard from the priest to Abu Bakr. When Talha, who had instantly become a Muslim, explained what the priest had said, the Prophet (pbuh) smiled.³⁸

Commencement of the Divine inspiration/ Wahee

Aisha narrated: The beginning of the Divine inspiration to the Prophet (pbuh) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship continuously for many days before his desire to see his family. He used to take with him food for the stay and then come back to Khadijah to take his food again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (pbuh) replied, "I do not know how to read. He added, "The angel caught me and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and

³⁸ Hakim

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

<p>{Read in the name of thy Sustainer, who has created Created man out of a germ-cell! Read - for thy Sustainer is the Most Bountiful One Who has taught [man] the use of the pen Taught man what he did not know."}</p>

<p>(Chapter 96: verses 1-5; Translated by Leopold Weiss Asad)</p>

Then the Prophet (pbuh) returned with the inspiration and with his heart beating severely. Then he went to Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the needy, serve your guests generously and help persons afflicted by calamity." Khadijah then accompanied him to her cousin Waraqa, son of Naufal, who, during the PreIslamic Period became a Christian and used to write the writing in Hebrew. He would write from the injeel in Hebrew as much as Allah wished him to write. He was an old man

and had lost his eyesight. Khadijah said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" The Prophet (pbuh) described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out."³⁹

Jabir narrated: The Prophet (pbuh) said, "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the verses (of the Quran):

<p>{O THOU enfolded! Arise and warn! And thy Sustainer's greatness glorify! And thine inner self purify! And all defilement shun.}</p>

<p>(Chapter 74: verses 1-5; Translated by Leopold Weiss Asad)</p>

After this the revelation started coming strongly, frequently and regularly."⁴⁰

³⁹ Bukhari

⁴⁰ Bukhari

Harith bin Hisham asked the Messenger (pbuh), "O Messenger! How is the Divine inspiration revealed to you?" He replied, "Sometimes it is like the ringing of a bell, this form of inspiration is the hardest of all and then this state passes' off after I have grasped what is inspired. Sometimes, the angel comes in the form of a man and talks to me and I grasp whatever he says." ⁴¹

The Opening Chapter was revealed later:

{In the name of God, The Most Gracious, The Dispenser of Grace:
 ALL PRAISE is due to God alone, the Sustainer of all the worlds,
 The Most Gracious, the Dispenser of Grace,
 Lord of the Day of Judgment!
 Thee alone do we worship; and unto Thee alone do we turn for aid.
 Guide us the straight way
 The way of those upon whom Thou hast bestowed Thy blessings, not of those who have been condemned nor of those who go astray}

(Chapter 1: verses 1-7; Translated by Leopold Weiss Asad)

The teachings of Muhammad (pbuh) are very similar to the Old Testament articles of faith.

Old Testament says: *Bereshit bara Elohim et hashamayim ve'et ha'aretz.*

⁴¹ Bukhari, Ahmad, Daremi

In the beginning *Eloh* created the heavens and the earth.
(Genesis 1:1)

The Quran says: I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves (18:51)

Secret Preaching:

Khadijah was the first Muslim. Then Ali, Abu Bakr. Zaid (son of Harithah), Bilal, Yasar, Sumaiya, Umm Ubais, Zinnirah, Nahdiyyah embraced Islam.

When it was revealed to him: "And warn your tribe of near kindred."⁴² Messenger of Allah (pbuh) stood up and said, "O people of Quraish" - or words similar to that - "sell your own souls. I will not be of any help to you before Allah; O Abbas bin Abdul-Muttalib, I will not be of any help to you before Allah; O Safiyah, aunt of Allah's Messenger, I will not be of any help to you before Allah; O Fatimah, daughter of Muhammad, ask of my wealth what you wish, I will be of no avail to you before Allah."⁴³

Persecution

⁴² Quran 26:214

⁴³ Bukhari, Muslim

The Prophet (pbuh) was harrassed on many occasions. One day the polytheists fell upon the Prophet, and gave him a severe beating. Abu Bakr rushed to the spot. He interposed himself between the Prophet and harrasers weeping and saying, "Would you kill a man for saying that Allah is his Lord." Thereupon the Quraish fell on Abu Bakr, and beat him.⁴⁴ Ali, Zaid (son of Harithah), Bilal, Yasar, Sumaiya, Umm Ubais, Zinnirah, Nahdiyyah all were persecuted.

Ibn Masud narrated: As a youth, I worked as a shepherd for Uqba ibn Abu Mu'ayt. I had been watching my flocks, Muhammad and Abu Bakr were fleeing from the idolators. They asked me for milk, but I said I could not steal from my employer. Muhammad then asked for an unmated ewe and stroked its udder, whereupon milk poured out.⁴⁵ Ibn Masud embraced Islam within few days.

Public Preaching:

Muhammad (pbuh) climbed Mount Safa and shouted to assemble the inhabitants of Makkah at the mountain. He then addressed the clans by name. "O Banū Hāshim, O Banū Abdul-Muṭallib... [and so on], if I were to tell you

⁴⁴ Abu Yala , Bazzar

⁴⁵ Ahmad

that behind this hill there is an enemy about to attack you, would you believe me?" The people said, "We have not experienced a lie from you."

He responded reciting:

{Say: "I counsel you one thing only: Be [ever- conscious of] standing before God, whether you are in the company of others or alone; and then bethink yourselves [that] there is no madness in [this prophet,] your fellow-man: he is only a warner to you of suffering severe to come."}

(Chapter 34: verses 46; Translated by Leopold Weiss Asad)

At this point, most of them were enraged. (Bukhari, Muslim)

Once he was in a market and said to people, **Say: There is no god but One God, You will be successful.**⁴⁶

In the 6th year of prophethood famous man Umar embraced Islam.⁴⁷

Narrated Abdullah: The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet (pbuh) said, Witness, witness (this miracle).⁴⁸

Abd bin Humaid reported: Representative of the Quraish leaders approached Muhammad (pbuh) and said: "My dear nephew. You are aware of your honored position

⁴⁶ Hakim

⁴⁷ Ibn Hajar, isabah

⁴⁸ Bukhari

among us. You have brought something terrible. Listen to our suggestion. If you are looking for wealth, well, we will gather money for you to make you the richest among us. If you want leadership we will establish for you a monarchy. If you want women, we can give you ten women from the best of Quraish families to choose from.” In reply he recited (the Quranic verses):

{Say thou, [O Prophet:] "I am but a mortal like you. It has been revealed to me that your God is the One God: go, then, straight towards Him and seek His forgiveness!"

And woe unto those who ascribe divinity to aught beside Him, [and] those who do not spend in charity: for it is they, they who [thus] deny the truth of the life to come!

Verily, they who have attained to faith and do good works shall have a reward unending! ⁴⁹

The idol-worshippers said: “Tell us the family-background of your God.” ⁵⁰ Then Muhammad (pbuh) recited:

<p>{ SAY: "He is the One God: God the Eternal, the Uncaused Cause of All Being. He begets not, and neither is He begotten; And there is nothing that could be compared with Him.}</p>

<p>Chapter 112:verses 1-4; Translated By Leopold Weiss Asad)</p>

⁴⁹ Chapter 41: verses 6-8

⁵⁰ Tirmizi

Migration to Aksoum

Umm Salama said: When Makkah became too narrow for us, where Muslims were tortured and persecuted and the Prophet (pbuh) could not save them, he told them, “The Abyssinian land are ruled by a king who does not oppress anyone. Therefore go forth and and seek refuge in his land until Allah makes a way out of the present situation.

51

Muslims from Makkah sought refuge from persecution by travelling to the kingdom of Aksoum. The Polytheists refused to let them leave peacefully, and then they carefully chose two men, Amr ibnul-'As and Buhaira.



Kingdom of Aksoum existed from approximately 100–940 AD
in modern Ethiopia and Eritria region

⁵¹ Ibn Hisham

They confronted Negus to demand the return of the Muslims. Jafar was chosen as the spokesperson for the Muslims to the king. He said: O King, we were a people in a state of ignorance and immorality, worshipping idols and eating carrion, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly, and the strong among us exploited the weak. We remained in this state until Allah sent us a Prophet, one of our own people, whose lineage, truthfulness, trustworthiness, and integrity were well-known to us.

He called us to worship Allah alone, and to renounce the stones and the idols which we and our ancestors used to worship besides Allah. He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness, and not to appropriate an orphan's property nor slander chaste women.

He ordered us to worship Allah alone and not to associate anything with him, to uphold Salat, to give charity, and fast in the month of Ramadan.

We believed in him and what he brought to us from Allah, and we follow him in what he has asked us to do and we keep away from what he forbade us from. Thereupon, O King, our people attacked us, visited the severest punishment on us, to make us renounce our religion and take us back to the old immorality and the worship of idols. They oppressed us, made life intolerable for us, and obstructed us from observing our religion. So we left for your country, choosing you before anyone else, desiring your protection and hoping to live in justice and in peace in your midst.

The Negus was impressed and was eager to hear more. He asked Jafar, “Do you have with you something of what your Prophet brought concerning God?” “Yes,” replied Jafar. “Then read it to me,” requested the Negus. Jafar recited for him the following Koranic verses:

{ IN THE NAME OF GOD, THE MOST GRACIOUS, THE DISPENSER OF GRACE

1 Kaf. Ha. Ya. 'Ayn. Sad.

2 AN ACCOUNT of the grace which thy Sustainer bestowed upon His servant Zachariah:

3 When he called out to his Sustainer in the secrecy of his heart,

4 he prayed: "O my Sustainer! Feeble have become my bones, and my head glistens with grey hair. But never yet, O my Lord, has my prayer unto Thee remained unanswered.

5 "Now, behold, I am afraid of [what] my kins-folk [will do] after I am gone, for my wife has always been barren. Bestow, then, upon me, out of Thy grace, the gift of a successor
6 who will be my heir as well as an heir [to the dignity] of the House of Jacob; and make him, O my Sustainer, well-pleasing to Thee!"

7 [Thereupon the angels called out:] "O Zachariah! We bring thee the glad tiding of [the birth of] a son whose name shall be John. [And God says,] 'Never have We given this name to anyone before him.'"

8 [Zachariah] exclaimed: "O my Sustainer! How can I have a son when my wife has always been barren and I have become utterly infirm through old age?"

9 Answered [the angel]: "Thus it is; [but] thy Sustainer says, 'This is easy for Me - even as I have created thee aforetime out of nothing.'"

10 [Zachariah] prayed: "O my Sustainer! Appoint a sign for me!" Said [the angel]: "Thy sign shall be that for full three nights [and days] thou wilt not speak unto men."

11 Thereupon he came out of the sanctuary unto his people and signified to them [by gestures]: "Extol His limitless glory by day and by night!"

12 [And when the son was born and grew up, he was told,] "O John! Hold fast unto the divine writ with [all thy] strength!" - for We granted him wisdom while he was yet a little boy,

13 as well as, by Our grace, [the gift of] compassion and purity; and he was [always] conscious of Us

14 and full of piety towards his parents; and never was he

haughty or rebellious.

15 Hence, [God's] peace was upon him on the day when he was born, and on the day of his death, and | will be [upon him] on the day when he shall be raised to life [again].

The story of Maryem and the miraculous birth of Isa (Jesus)

16 AND CALL to mind, through this divine writ, Mary. Lo! She withdrew from her family to an eastern place

17 and kept herself in seclusion from them, whereupon We sent unto her Our angel of revelation, who appeared to her in the shape of a well-made human being.

18 She exclaimed: "Verily, I seek refuge from thee with the Most Gracious! [Approach me not] if thou art conscious of Him!"

19 [The angel] answered: "I am but a messenger of thy Sustainer, [who says,] 'I shall bestow upon thee the gift of a son endowed with purity.'"

20 Said she: "How can I have a son when no man has ever touched me? - for, never have I been a loose woman!"

21 [The angel] answered: "Thus it is; [but] thy Sustainer says, 'This is easy for Me; and [thou shalt have a son,] so that We might make him a symbol unto mankind and an act of grace from Us.'" And it was a thing decreed [by God]:

22 and in time she conceived him, and then she withdrew with him to a far-off place.

23 And [when] the throes of childbirth drove her to the trunk of a palm-tree, she exclaimed: "Oh, would that I had died ere this, and had become a thing forgotten, utterly forgotten!"

24 Thereupon [a voice] called out to her from beneath that

[palm-tree]: "Grieve not! Thy Sustainer has provided a rivulet [running] beneath thee;

25 and shake the trunk of the palm-tree towards thee: it will drop fresh, ripe dates upon thee.

26 Eat, then, and drink, and let shine eye be gladdened! And if thou shouldst see any human being, convey this unto him: 'Behold, abstinence from speech have I vowed unto the Most Gracious; hence, I may not speak today to any mortal.'

Maryem brought her baby (Jesus) to her people, and the baby spoke to his people in the cradle to defend his mother and proclaim his assignment to be their Prophet

27 And in time she returned to her people, carrying the child with her. They said: "O Mary! Thou hast indeed done an amazing thing!

28 O sister of Aaron! Thy father was not a wicked man, nor was thy mother a loose woman!"

29 Thereupon she pointed to him. They exclaimed: "How can we talk to one who [as yet] is a little boy in the cradle?"

30 [But] he said: "Behold, I am a servant of God. He has vouchsafed unto me revelation and made me a prophet, 24

31 and made me blessed wherever I may be; and He has enjoined upon me prayer and charity as long as I live,

32 and [has I endowed me with] piety towards my mother; and He has not made me haughty or bereft of grace.

33 "Hence, peace was upon me on the day when I was born, and [will be upon me] on the day of my death, and on the day when I shall be raised to life;! [again]!"

34 SUCH WAS, in the words of truth, Jesus the son of Mary,

about whose nature they so deeply disagree.

Isa (Jesus) is not the son of God, it is not befitting to the Majesty of God that He needs to beget a son for name, fame, help or continuity of race

35 It is not conceivable that God should have: taken unto Himself a son: limitless is He in His glory! When He wills a thing to be, He but says unto it "Be" - and it is!

36 And [thus it was that Jesus always said]: "Verily, God is my Sustainer as well as your Sustainer; so worship [none but] Him: this [alone] is a straight way."}

Chapter 19:verses 1-36; Translated By Leopold Weiss Asad)

On hearing the words of the Quran, the Negus was moved to tears, he said to the Muslims: "The message of your Prophet and that of Jesus came from the same source..." To Amr and his companion, he said: "Go. Because, by God, I will never surrender them to you."

The next morning Amr went to the Negus and said: "O King, they utter an enormous lie about Jesus. Do but send to them, and ask them what they say of him."

So he sent them word to come to him again and to tell him what they said of Jesus, whereupon they were troubled, for nothing of this kind had ever yet befallen them. They consulted together as to what they should reply when the question was put to them, though they all

knew that they had no choice but to say what God had said.

So when they entered the royal presence, and it was said to them: "What say ye of Jesus, the son of Mary?" Jafar answered: "We say of him what our Prophet brought unto us, that he is the slave of God and His Messenger and His Spirit and His Word which He cast unto Mary the blessed virgin."

The Negus took up a piece of wood and said: "Jesus, son of Mary exceedeth not what thou hast said by the length of this stick."

He turned to Jafar and his companions and said: "Go your ways, for ye are safe in my land. Not for mountains of gold would I harm a single man of you"; and with a movement of his hand towards the envoys of Quraysh, he said to his attendant: "Return unto these two men their gifts, for I have no use for them." So Amr and the other man went back ignominiously to Makkah.⁵²

First Pledge of Madinah People

During Hajj season in 621 CE, twelve men from Madinah came to Makkah and met Muhammad (pbuh) secretly at

⁵² Ahmad H. 1740

Aqaba valley. They embraced Islam and vowed that they will bring more people next year.

Ascension (Miraz)

In 620CE (14th year of prophethood), Muhammad (pbuh) experienced the Isra, the night journey in which he had travelled with the angel Gabriel from Makkah on Buraq to Al-Aqsa mosque, in Jerusalem. Buraq is a white creature, a little larger than a donkey but smaller than a mule.

Later, during the Mi'raj, he toured seven firmaments, heaven and hell. He met Adam in the first firmament, Jesus and John in the second firmament; Joseph in the third; Jonah in the fourth; Aaron in the fifth; Moses in the sixth and Abraham in the seventh firmament.

Ibn Mas'ud narrated: When the Messenger (pbuh) was taken for the Night Journey, he was taken to farthest point of Lote tree, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates everything that descends from above it and is held there. The Messenger (pbuh) was given three: he was given five prayers, he was given the concluding verses of Surat Baqarah, and

remission of serious sins for those among his followers who do not associate anything with Allah.⁵³

Second Pledge of Madinah People

Next year, 71 men and 2 women came and invited him to migrate to Madinah and promised for his security at the cost of their lives. Kab bin Malik said, “We went up for hajj. When hajj was over, and the night in which we were to meet arrived, after a third of night passed, we came out secretly to the Prophet (pbuh). We were 73, two of whom were women -Nusaybah and Asma bint Amr.”⁵⁴

As Madinah was safer for Muslims, the Prophet (pbuh) instructed his followers to emigrate to Madinah.

Migration to Madinah

In September 622 CE (Safar 14th year of prophethood), the Meccans plotted to kill Muhammad (pbuh). He ordered Ali to sleep in his bed using his usual green blanket. He assured Ali that no harm will touch him. He went out of his house and arrived at Abu Bakr’s house. They went to hide out in a neglected cave on Mount Thawr a few miles south of Makka, and finally made journey to Yathrib (Madina).

⁵³ Muslim, Ahmad

⁵⁴ Ibn Ishaq



Thaur Cave near Makkah where they hid for some days

Ali restored to their owners all the goods and properties that had been entrusted to Muhammad for safekeeping. Afterwards Ali went to Madinah with his mother, Muhammad's daughter Fatimah and two other women.⁵⁵

In Madinah

On his way to Madinah, the Prophet Muhammad (pbuh) visited Quba and built a mosque in the area. He arrived at Madinah on 12th Rabi Awwal Friday. Yathrib was soon renamed Madinat un-Nabi, literally "the City of the Prophet".

In Madinah the Prophet (pbuh) constructed a prayer house which was and small (35mx55m) simple.

⁵⁵ Still there were Muslims who could not migrate from Makkah. They either kept their faith secret or faced persecution. They were Umm Kulthum (daughter of Quraish leader Uqba), Abu Zandal (son of Quraish leader Suhail), Abu Basir, Ummul Fadl Lubabah and others.

Many Jewish persons including two prominent Jewish Rabbis (Hosain and Zaid) accepted Islam. But most of the rich and rabbis were hostile towards Islam.



Model of the Prophet's Masjid

Account of Hosain, son of Salam:

Hosain, son of Salam, was a Jewish rabbi in Madinah. He said: "When I heard of the appearance of the Messenger of God, I made enquiries about **his name, his genealogy**, his characteristics, his time and place and compared this information with what is contained in our books. I became convinced about the authenticity of his prophethood but remained silent till his arrival in Madinah." When he reached Madinah and stopped at Quba, a man came rushing into the city announcing the arrival of Prophet Muhammad (pbuh). On hearing the news, I shouted, "God is Great". I told my aunt Khalida,

who was sitting nearby: "Aunt, he is really, by God, the brother of Moses and follows his religion."⁵⁶

I went out to meet the Prophet. I saw crowds of people at his door. I moved about in the crowds until I reached close to him. I looked at him closely. I scrutinized him and was convinced that his face was not that of an imposter. The first words I heard him say were: **'O people! Spread peace. Share food. Keep good relation with your kith and kin. Pray during the night while people sleep. And you will enter Paradise in peace.'**⁵⁷

I went closer to him and made the declaration of faith. I returned home and introduced Islam to my wife, my children and the rest of my household."⁵⁸

Story of Zayd, son of Sun'ah

Once a Jewish came to the Prophet (pbuh) and demanded the immediate return of the loan a few days before the expiry of the stipulated period. He jibed that the progeny of Abdul-Muttalib were always defaulters. Umar, not being able to tolerate this misbehavior, started berating him, and was on the point of beating him when the

⁵⁶ Ibn Hisham.

⁵⁷ ibn Hisham, Ahmad, Daremi, Ibn Majah

⁵⁸ ibn Hisham.

Prophet (pbuh) said to the Jewish, smiling: “There are still three days to go before the promise has to be fulfilled.” To Umar he said: “We might have had better treatment from you. You could have advised me to be more careful about the return of loans and you could have advised the Jew to be more courteous in demanding repayment.” He then requested Umar to get some dates so that the loan could be repaid, and to give the Jewish extra 20 sa’ (forty kg approx.) for the rebuke he had been given. Umar went with the Jew and gave him the amount. The Jew said: Why do you give me the extra. Umar told him that the Prophet had ordered him to do so. The Jewish said: Do you know me. Umar said: No. Who are you? The Jew said: I am Zayd, son of Sun’ah. Umar said: The Rabbi? He said: Yes. Umar said: Why did you do that way with Muhammad. He said: None of the signs of the prophethood are left but I recognize them in Muhammad’s face except for two of them that I have not yet seen. One his quality of clemency getting better of his misdemeanor, and the misdemeanor against him should only increase his attribute of clemency. So I interacted with prophet to assure myself of the presence of these two qualities.⁵⁹

⁵⁹ Tabarani (Muzam Kabir), Hakim (Mustadrak), Ibn Hibban

Thus Zayd embraced Islam.

Narrative of Safiyya

Safiyya (c.610 – c.670) was the daughter of Huyyay (Chai Ben Achituv), the chief of the Banu-Nadir, a Jewish tribe of Madinah.

Safiyya said: While the Prophet (pbuh) had been in Quba, my father and my uncle set out before sunset to see him. They returned home late at night. I went to them. I heard my uncle saying to my father, “Is he THAT man?” Could you recognize him? Are you sure? Father said, “Yes”. Uncle said: How do you feel about him? Father said, “I will be his enemy”.⁶⁰

Jewish hoped that the promised prophet will be from their own race. When they found that he was from children of Ishmael they denied his prophethood.

According to Hasidic doctrine only Jewish are human being. Gentiles (Non-Jewish people) have been created only to be used by Jewish. This doctrine is still found in membership hand-book of Jewish Defense League.

Two Muslim converts, Muaz and Bishr, urged Jewish rabbi Sallam to become a Muslim: “When we were pagans, you used to pray for the help of the Prophet

⁶⁰ Abu Yala (Musnad), Tabarani (Muzam Awsat).

(pbuh) to defeat us and warn us that he was coming, and you described him to us.”⁶¹

A young Jewish boy used to serve the Prophet (pbuh) and he became sick. So the Prophet (pbuh) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim (i.e. Muhammad) and the boy embraced Islam. The Prophet (pbuh) came out saying: "Praise be to Allah Who saved the boy from the Hell-fire."⁶²

The Prophet (pbuh) and his companions Abu Bakr and Umar arrived at deathbed of a Jewish boy. His father was reciting the Torah. The Prophet (pbuh) said: Have you found my quality and description in the Torah? He father said, No. But the son said, By Him who revealed the Torah, I found your quality and description in the Torah. I witness that you are the Messenger of Allah.⁶³

Madinah Charter

Ibn Ishaq wrote: The Prophet (pbuh) then wrote a contract between the muhajirun (migrants) and the ansar (helpers) with which he concluded a covenant and a truce

⁶¹ Ibn Hisham

⁶² Bukhari

⁶³ Ahmad 22981

with the Jews, confirmed them in their religion and their property, and imposed obligations on them and guaranteed them certain rights. The charter included the clause: No protection is to be given to the Quraysh or to those who help them. They help one another against those who attack Yathrib.”

Social Reforms

The Prophet (pbuh) created a community, built a state and established a religion. He advised the society. Muslim society regards his teachings abinding for them.

a) Equality of human beings

The Prophet (pbuh) said: Beware your Lord is One and your father is one. Beware! There is no excellence of Arabs over Non-Arabs and there is no excellence of Non-Arabs over Arabs and there is no excellence of Reds over Blacks and there is no excellence of Blacks over Reds except due to God-consciousness. ⁶⁴

He said: Your father is Adam, and Adam was made of clay. ⁶⁵

⁶⁴ Ahmad

⁶⁵ Bazzar

He said: He will not enter Paradise whose neighbor is not secure from his evil. ⁶⁶

He said: The best of people are those who are most beneficial to mankind. ⁶⁷

b) Ahimsa (Nonviolence)

The Prophet (pbuh) said, “Allah will not be merciful to those who are not merciful to people. ⁶⁸

He will not enter Paradise whose neighbour is not secure from his wrongful conduct. ⁶⁹

He said: Envy consumes good deeds just as fire burns wood. Charity extinguishes sinful deeds just as water extinguishes fire. ⁷⁰

He said: “There should be neither harming nor reciprocating harm.” ⁷¹

He said: Do not oppress. ⁷²

He said: Allah will punish those who punish the people in this world.” ⁷³

⁶⁶ Muslim

⁶⁷ Daraqutni

⁶⁸ Bukhari

⁶⁹ Muslim

⁷⁰ Ibn Majah

⁷¹ Ibn Majah

⁷² Bayhaqi

⁷³ Nasai 4527.

During a journey, the Prophet (pbuh) left his companion for a while. During his absence, his companion saw a bird called hummara and took two young ones away from the mother bird. The mother bird was circling above in the air, beating its wings in grief, when the Prophet came back and said: "Who has hurt the feelings of this bird by taking its young? Return them to her". The companion then replaced the offspring in the same bush.

'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart.⁷⁴

Uqba ibn Amir said, "I said, 'Messenger of Allah, what ensures safety?' He said, 'Holding your tongue, keeping to your house and weeping for your sins.'⁷⁵

c) Women and children

The Prophet (pbuh) said, "Whoever has three daughters or three sisters, or two daughters or two sisters, and takes good care of them and fears Allah with regard to them, will enter Paradise."⁷⁶

He said: The best house among the Muslims is one which contains an orphan who is well treated, and the worst

⁷⁴ Hakim Tabarani

⁷⁵ Tirmiji

⁷⁶ Tirmiji, Ibn Hibban

house among the Muslims is one which contains an orphan who is badly treated" ⁷⁷

He said: The most perfect among you is he who is best of you near their wives. ⁷⁸

He said: "Indeed I order you to be good to the women, for they are but captives with you over whom you have no power than that, except if they come with manifest evil behavior. If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. ⁷⁹

He said: "A man who has two wives and he does not deal justly with them will be resurrected on the Day of Judgment with half his body paralysed. ⁸⁰

Anthony Vatswaf Galvin Green ⁸¹ said: Pagan Arabia is a place where there is unlimited polygamy – that is the normal practice. Islam comes and limits that polygamy. For Muslims it is limited to four wives. The Prophet is

⁷⁷ Ibn Majah, 3679

⁷⁸ Tirmizi

⁷⁹ Tirmizi: Hadith 1196. .

⁸⁰ Tirmiji

⁸¹ also known as Abdur Raheem Green, British converted Muslim (b. 1962)

allowed, and the Prophet is previously married upto nine wives. He is also prohibited from adding any more to that number.⁸² But those he is married to, he is allowed to keep. And there is a simple reason for that- the importance of tribal alliances. This is very, very important. Building these alliances is hugely important.⁸³

Aishah narrated: The Prophet (pbuh) did not give preference of one of us over other in dividing his time between us. He used to meet all of us on a day (to have a chat) but he did not touch anyone until he went to the wife whose hospitality was due on that day.⁸⁴

d) Labor

The Prophet (pbuh) said: Pay wages of the labor before his sweat dries”⁸⁵

He said: "Allah says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And

⁸² Quran 33:52 says: “No other women will be lawful for you later on nor may you exchange them for other wives, even though their beauty entice you.”

⁸³ The Life of Muhammad, BBC-2 TV documentary, 2011

⁸⁴ Abu Dawud, Nasai

⁸⁵ Ibn Majah: Hadith 2443

one who employs a laborer and gets the full work done by him but does not pay him his wages.' " ⁸⁶

He said: Whoever slaps his slave or beats him, his expiation for it is that he should set him free." ⁸⁷

He said: If a black slave is made your leader and he leads you according to the Book of Allah, You must listen and obey. ⁸⁸

He said: Beware of prayer and the slaves under your care. ⁸⁹

e) **Honesty**

The Prophet (pbuh) said: Truthfulness leads to righteousness, and righteousness leads to Paradise. ⁹⁰

He said: It is not allowable for anybody to take property of his brother until he gives it to him willingly. Do not oppress. ⁹¹

AbuRafi narrated: The Quraysh sent me to the Messenger of Allah (pbuh), and when I saw the Messenger of Allah (pbuh), Islam was cast into my heart, so I said: Messenger of Allah, I swear by Allah, I shall never return

⁸⁶ Bukhari

⁸⁷ Muslim

⁸⁸ Muslim

⁸⁹ Ibn Majah

⁹⁰ Bukhari

⁹¹ Bayhaqi

to them. He (pbuh) replied: I do not break a covenant or imprison messengers, but return, and if you feel the same as you do just now, come back. So I went away, and then came to the Prophet (pbuh) and accepted Islam.⁹²

He said: "Beware! The domestic ass, beasts of prey with fangs, a find belonging to Non-Muslim under treaty, unless its owner does not want it, are not permissible to you."⁹³

f) Economics

The Messenger of Allah (pbuh) came to Madinah and the people used to pay in advance the price of fruits to be delivered within one or two years. The Prophet (pbuh) said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates)."⁹⁴

He said: Allah's Messenger (pbuh) forbade the selling of fruits until they were ripe.⁹⁵

He said: "If you sell fruits (in a garden) to your brother then the crop fails, it is not permissible for you to take

⁹² Abu Dawud

⁹³ Abu Dawud

⁹⁴ Bukhari

⁹⁵ Bukhari

anything from him. Why would you take the wealth of your brother unlawfully?"⁹⁶

A companion asked: O Messenger of Allah, a man comes to me and wants me to sell him something which is not in my possession. Should I buy it for him from the market? He replied: Do not sell what you do not possess.⁹⁷

He said: "Cursed are those who harm a believer, or plot to do so."⁹⁸

The Prophet (pbuh) said: Usury is forbidden and I make a start by remitting the amount of interest which Abbas has to receive.⁹⁹

g) Charity

Prophet (pbuh) said: "There is no day on which the people get up but two angels come down and one of them says, 'O Allah, give in compensation to the one who spends (in charity),' and the other says, 'O Allah, destroy the one who withholds.'"¹⁰⁰

He said, "The best of you are those who feed others."¹⁰¹

He said, Remove stone, or thorn, or bone from people's path.¹⁰²

⁹⁶ Nasai 4527.

⁹⁷ Abu Dawud 3503

⁹⁸ Tirmizi

⁹⁹ Muslim.

¹⁰⁰ Bukhari

¹⁰¹ Ahmad 23408

He said, It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air. ¹⁰³

h) Tolerance

The Prophet (pbuh) said, "It is one of the greatest sins that a man should curse his parents." It was asked, "O Messenger of Allah! How does a man curse his parents?" He said, "'The man abuses the father of another man and the latter abuses the father of the former and abuses his mother.'" ¹⁰⁴

Bukhari recorded: Asma bint Abu Bakr said, My mother came to me, hoping for my favor during the lifetime of the Prophet (pbuh). I asked the Prophet, "May I treat her kindly?" He replied, "Yes." Ibn Uyaina said, "Then Allah revealed: 'Allah forbids you not with regards to those who fought not against you because of religion, and drove you not out from your homes, that you should show them kindness and deal justly with them.'"¹⁰⁵

¹⁰² Ahmad

¹⁰³ Tirmizi, Ibn Majah

¹⁰⁴ Bukhari

¹⁰⁵ **Quran** 60:8

Contrast this Quranic position on religious tolerance with the Biblical: Whoever sacrifices to any god, other than the Lord alone, shall be utterly destroyed. (Bible, Exodus, 22:20)

Narrative of Salman the Persian:

Salman was an ethnic Aryan inhabitant of Persia. He said: I am a Persian hailing from the village of Jayy, Isfahan. My father was the chief of the village. I became custodian of the fire. My duty was to see that the flames of the fire remained burning and that it did not go out for a single hour.

One day my father said to me, ‘My son, I am too busy. Go and look after matters in the estate for me today. On the way to the estate, I passed a Christian church and heard voices raised in prayer, which attracted his attention. I knew nothing about Christianity. I entered the church to see what they were doing. I was impressed by their manner of praying and felt drawn to their religion. I asked and was told that the Christian religion originated in Syria. I did not go to his father’s estate that day and returned home. My father asked where I had been. I told him about his meeting with the Christians and how I was impressed by their religion. My father was dismayed and said: ‘My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better.’”

I said, ‘No, their religion is better than ours.’ My father frightened me and kept me locked up in the house and

shackled my feet. I sent a message to the Christians, asking them to inform me of any caravans going to Syria. Before long they contacted me. I broke the fetters and escaped my father's house to join the caravan to Syria. When I reached Syria, I went up to the bishop of the church.

I entered the church in service. I soon found out that the bishop was corrupt. He would order his followers to give money in charity. When they gave the bishop anything to spend in the way of God, he would hoard it for himself and not give anything to the poor. He amassed a vast quantity of gold. When the bishop died and the people gathered to bury him, I told them of his corrupt practices and, at their request, showed them where the bishop had kept their donations. When they saw the large jars filled with gold and silver, they nailed him on a cross and threw stones at him. The local people appointed another man in his place. The new bishop was an ascetic who longed for the Hereafter and engaged in worship day and night.

Before his death, I said to him, "O Priest! What would you instruct me to do? And who can you recommend for me to see?" He replied, "O son! I do not know of anyone except for a certain man living in Mosul.

A short while after he died, I arrived at Mosul and found the priest I had been sent to. After he died, I was referred to another priest in Nasibeen who in turn sent me to a priest in Ammuriyah ¹⁰⁶ before his death. I stayed by this priest, and decided to make a living. I managed to acquire some sheep and cows. When his death was near, I asked him for his advice. He said: “There is nobody following our ways of life I can send you to. Nevertheless, your life seems to coincide with the era of the predestined Prophet who will arise with Abrahamic faith in Arabia. His migration will be to a rocky land full of date trees. He will have some distinct features: Between his shoulder blades, there will be the Seal of the Prophethood. He will eat food, provided it is a gift and not a donation. If you can reach that city, then do so.”

A group of Arabs passed through Ammuriyah. I asked them to take me with them to the land of the Arabs. “In return I will give you these cattle.” They agreed to take me along. When they reached Wadi al-Qura, ¹⁰⁷ the Arabs broke their agreement and made me a slave, then sold me to a Jewish. He sold me to a nephew of his, belonging to the tribe of Qurayzah. This nephew took me

¹⁰⁶ Ammuriyah (عمورية) is in Palestine

¹⁰⁷ Wadi al-Qura is a place between Syria and Madinah

with him to Madinah, the city of palm groves, which is how the Christian at Ammuriyah had described it.

When the Prophet (pbuh) reached Madinah, I was on top of a palm tree doing some work. My master was sitting under the tree. His nephew came up and said, ‘May God destroy tribe of Kailah. They are now gathering at Quba to meet a man who claims to be the Prophet.’

In the evening, I took some food with me and went to the Prophet (pbuh). I said, “Word has reached me that you are a very pious man, and that you have some companions who are poor. I have some charity and, I think, you would be most deserving of it. This is it.” The Prophet (pbuh) withdrew his hand, not eating from it, but told his companions to eat.

The Prophet (pbuh) came to Madinah. I took some food to him, saying, “I saw that you do not eat from charity. Now I present it as a gift.” This time, the Prophet ate with his companions. “That makes two signs,” I thought.

Later on, I approached the Prophet as he was walking in a funeral. He was covered in two sheets. I was trying to steal a look at the Seal on his back. The Prophet (pbuh) saw me glancing. He let his cloak drop a little, and I saw the Seal and recognised it. I threw myself down before

the Prophet (pbuh) kissing and started to cry. I sat in front of him, relating my story to him. When I had finished, the Prophet (pbuh) said, “O Salman! Make a deal with your owner to free you.”

My master agreed to free me in exchange for three hundred date trees and forty ukia silver coins. Hence, the companions gave me 30, 20, 15, 10 date plants - how much they could give. The Prophet (pbuh) said to me, “Dig a hole for each date-plant. When you are finished, let me know.” I dug holes and my friends helped me. Later on, the Prophet (pbuh) came. We gave him the plants and he transplanted them into the ground. Not a single plant died out. I still had the silver to pay. Once, the Prophet (pbuh) got a piece of gold which was roughly the size of a hen's egg. He said, “O Salman! Take this and pay off whatever you have to.” I replied, “O Messenger of Allah! How will this be enough for my debt?” He said, “Allah will surely make it sufficient for your debt.” It outweighed forty ukia silver coins. ¹⁰⁸

Narrative of Safīna

Safina was an ethnic Persian. ¹⁰⁹ Safinah said: I was a slave of Umm Salamah, and she said: I shall emancipate

¹⁰⁸ Ibn Ishaq, Tabarani

¹⁰⁹ ibn Kathir, Bidayah

you, but I stipulate that you must serve the Messenger of Allah (pbuh) as long as you live. I said: Even if you do not make a stipulation, I shall not leave the Messenger of Allah (pbuh).¹¹⁰

Sa'id ibn Juhman said: I asked Safina about his name, and he said: "I will not inform my (previous) name to you. The Messenger of Allah (pbuh) gave me the name Safina." I asked him: "Why did he call you Safina?" He said: "He went with his companions on a trip; they found their luggages to be too heavy. He said: 'Spread your garment', and so I did. He put their luggages in it, and then he carried it and put it on me. He said: 'Carry, for you are a ship [safina].'" That day, if I were given a load of a camel or two camels or five or six or seven, I would have been able to.¹¹¹

This was one of the miracles of the Prophet (pbuh) that his supplication made things lighter. Safina felt honored of being named this way.

Safina lost his way in an expedition. . He met a lion, When Safina said to the lion, "I am the servant of God's Messenger!" which showed him the way.¹¹²

¹¹⁰ Abu Dawud

¹¹¹ Ahmad

¹¹² Tabarani, Muzam Kabir.

Marriage with Sawda

After Khadijah's death, the Prophet married Sawda, a widow, who would take care of his motherless daughters.

Marriage with Aishah

There was an agreement regarding the marriage of Aishah, daughter of Abu Bakr, with Jubayr, son of Mut'im, when she was six years old. But Abu Bakr found that Jubayr, son of Mut'im, was an enemy of Islam. So Abu Bakr cancelled the agreement. ¹¹³

The idea to match Aishah with Muhammad was suggested by Khawlah d/o Hakim. ¹¹⁴

British historian William Montgomery Watt suggests that Muhammad hoped to strengthen his ties with Abu Bakr.

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Merryl Wyn Davies ¹¹⁶ said: "The real point is this and that is lost in all this argument is who was Aisha? What did she become? She grew up in the Prophet's household to become a really feisty, independent, intelligent, politically aware woman. And she is a foundation of our

¹¹³ Ansabul Ashraf

¹¹⁴ Ahmad

¹¹⁵ Enc. Islam, Montgomery Watt, 1960

¹¹⁶ Welsh converted Muslim (b. 1948)

understanding of the Prophet's life. Without Aishah, half of what of we know of the Prophet disappears.”¹¹⁷

Aishah was the only wife who was a Muslim by birth. She was married at her age of six years and came to the Prophet's house at nine.

It should be noted that there is difference of opinion in different culture about the time of the transition from childhood to adulthood. Many of medical researchers consider 9-year old girls as woman. Aisha said, girls become adult at nine.

The Jewish society accepts thirteen year old boys and twelve year old girls as adults with ceremonies called Bar Mitzvah and Bat Mitzvah respectively. In parts of Latin America, Quinceañera is celebrated on a girl's fifteenth birthday to mark the transition from childhood to womanhood. In Scotland, sixteen-year-old girls are considered adult.

Other Marriages

In Pagan Arabia there was unlimited polygamy. In parts of Africa it is said, the man who does not take multiple wives is a miser. In India and Persia, polygamy was not reprehensible.

¹¹⁷ The Life of Muhammad, BBC-2 TV documentary, 2011

Atharvan rishi said,

Idongjona upamruta, Narashangsha stobisshote.

*Shosting sahasra nabating cha kauram a rushameshu
dodmahe.*

Ustra jassa prabahanye bodhumonto dwirdosh.

O people hear, **Narashangsha** will be praised.

We found the migrant among six thousand and ninety

Rushoms,

Camel is his vehicle, His wives are twelve. ¹¹⁸

So taking multiple wives is not a disqualification for being a rishi or prophet.

Some say that this ‘*Narashangsha*’ is Muhammad.

Narashangsha means Praised man. Madinah force was 10,000 during conquest of Makkah. It is believed that population of Makkah was six thousand.

Wives of the Prophet (pbuh)

	name	year of marg.	year of death	How long lived after Prophet	
1	Khadija	-29	-4	-	Three husbands died before
2	Sawda	-4	19	8	husbands died before
3	Aisha	1	63	52	Only virgin wife
4	Hafsa	3	41	30	previous husband died in Uhud
5	Jainab bint Khujaima	3	3	-	husbands died before

¹¹⁸ Atharva Veda, kanda 20, Anubak 9, sukta. It is called kuntap mantra.

6	Umma Salama	4	60	49	His cousin; previous husband died in Uhud
7	Jainab bint Jahsh	5	20	9	husbands died before
8	Juwairiya	5	56	45	captive
9	Umm Habiba	6	44	33	husbands died before
10	Rihanna (Raihana) Quraziah	6	10	-	captive
11	Safiah Naziriyah	7	50	39	Captive (divorced and widowed before)
12	Maimuna	7	51	40	Two husbands died before

Islam limits polygamy. Prophet (pbuh) married 40 year old Khadijah at his 25 years of age. He had not married during their 25-year long conjugal life. Later he married eleven women. The Prophet (pbuh) said: I have no necessity of women.¹¹⁹

All activities of The Prophet (pbuh) was directed for spreading of Islam.

The main objectives of marriages of the Prophet can be divided into four.

- 1 Helping out the widows. (in case of Umm Salama, Hafsa, Sauda, Zainab d/o Khuzaima, Zainab d/o Jahsh)
- 2 Creating family bonds between him and his companions (in case of Aishah, Hafsa)

¹¹⁹ Bukhari

3 To make relation with enemies (in case of Umm Habiba, Juwairiyah, Safiah, Maimuna, Rihanna (Rihanna (Raihana) , Maria)

4 Increasing credibility and sources for conveying his private family life. Wives of the Prophet (pbuh) are mothers of believers. (If he only had one wife, then it would have been a tremendous responsibility on her to convey Muhammad's private acts of worship and family life. However, with multiple wives, there were a lot more sources to the knowledge. For example, from Aishah we know Night prayer, bath, battles, and the matters of his private life. Merryl Wyn Davies said: “The real point is this and that is lost in all this argument is who was Aisha? What did she become? She grew up in the Prophet’s household to become a really feisty, independent, intelligent, politically aware woman. And she is a foundation of our understanding of the Prophet’s life. Without Aishah, half of what of we know of the Prophet disappears.”¹²⁰ From Maimuna we know Prophet’s wudu, bath, marriage rules etc. From Umm Salama we know Prophet’s recitation, dua, fasting, iddat, judgment, Night prayer etc. From Umm Habiba we know Prophet’s optional prayer, tooth-brushing practice etc.

¹²⁰ The Life of Muhammad, BBC-2 TV documentary, 2011

From Safiyyah we know Prophet's dua, itikaf, journey, verdict on date-fruit drinks etc. Aishah and Hafsa knew how to read and write.)

Juwairiyah was daughter of leader of Mustalik tribe. Safiah was daughter of leader of Nadir tribe. Rihanna (Rihanna (Raihana)) was a Quraizi captive.

Karen Armstrong says: "It would be entirely mistaken to imagine the Prophet basking decadently in a garden of earthly delights. These are political marriages. He marries Aisha because he wants to bind himself more closely with their fathers. He's creating a new community, not based on tribe or blood, but somehow, this helps to make the transition easier, if you make a marriage link."¹²¹

Whenever the Messenger of Allah (pbuh) intended to set out on a journey he cast lots among his wives and he took one with him in whose favour the lot was cast.¹²²

Permission for warfare

After the Prophet's migration Muslims were entitled to retaliate because the Meccans had expelled them from their property, homes and tribes. The Quran says:

{ PERMISSION [to fight] is given to those against whom war

¹²¹ The Life of Muhammad, BBC-2 TV documentary, 2011

¹²² Bukhari, Muslim, Daremi

is being wrongfully waged and, verily, God has indeed the power to succour them.

Those who have been driven from their homelands against all right for no other reason than their saying, "Our Sustainer is God!" For, if God had not enabled people to defend themselves against one another, [all] monasteries and churches and synagogues and mosques - in [all of] which God's name is abundantly extolled - would surely have been destroyed [ere now]. And God will most certainly succour him who succours His cause: for, verily, God is most powerful, almighty,

Those who, if We firmly establish them on earth, remain constant in prayer, and give in charity, and enjoin the doing of what is right and forbid the doing of what is wrong; but with God rests the final outcome of all events.}

Chapter 22:verses 39–41; Translated By Leopold Weiss Asad

In 623 the Muslims began block Quraishi movement near Madinah in order to:

- 1 press them to end persecution of Muslims in Makkah
- 2 cut political influence of the Quraish of Makkah,
- 3 To know routes and to prepare or train Muslims for future battles.

Expedition at Buwat

In Rabi-awwal 2nd Hijri (September 623), Muslims led a force of 200 in Buwat area and force a Quraishi caravan to change its course.

Expedition at Safawan

In Rabi-awwal 2nd Hijri, the Makkans attacked cattle grazing near Madinah. The Prophet went out chasing them, but they escaped.

Sa'd bin Muaz came to Makka with the intention of performing Umra (ritual), and stayed at the house of Umaiya bin Khalaf. Umaiya used to stay at Sa'd's house when he passed by Medina on his way to Levant. Umaiya said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Kaba?" So, while Sa'd was going around the Kaba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sa'd replied, "I am Sa'd." Abu Jahl said, "Are you circumbulating the Kaba safely though you have given refuge to Muhammad and his companions?" Sa'd said, "Yes" and they started quarreling. Umaiya said to Sa'd, "Don't shout at Abul-Hakam (i.e. Abu Jahl), for he is chief of the valley." Sa'd then said (to Abu Jahl). 'By Allah, if you prevent me

from performing the Tawaf of the Ka`ba, I will spoil your trade with the Levant." ¹²³

Expedition at Nakhlah

In January 624, the Muslims ambushed a Meccan caravan near Nakhlah, only 40 km outside of Makkah, killing one of the guards. The raid occurred in the month of Rajab, a truce month in which fighting was prohibited. The Prophet reminded them that he had not asked them to fight in the holy month. Muslims also criticized them. The Quraish spread the propaganda that Muhammad and his men are violating holy months. The participants of that expedition were ashamed. But Allah sent down the Quranic verse:

{They will ask thee about fighting in the sacred month. Say: "Fighting in it is an awesome thing; but turning men away from the path of God and denying Him, and [turning them away from] the Inviolable House of Worship and expelling its people therefrom -[all this] is yet more awesome in the sight of God, since oppression is more awesome than killing. }

Chapter 2:verse 217; Translated By Leopold Weiss Asad)

Battle of Badr

The Prophet (pbuh) marched out to intercept a caravan of Abu Sufian leading back to Makkah. When Abu Sufian

¹²³ Bukhari

learnt of Muslim moves, he sent a messenger to Makkah with SOS message. In response, Abu Jahl rushed to Badr with 1300 fighters.

On 17 Ramadan 2nd Hijri (March), both armies began fighting. The Prophet (pbuh) prayed: “O Allah, Grant me what You had promised me. O Allah, if this small group is defeated, You will not be worshiped thereafter.”¹²⁴

14 Muslims and 70 Quraish warriors were killed.

The Quraish prisoners were given food, water and cloths,¹²⁵ and were freed through payment of ransom or in exchange for Muslim captives – whatever amount they could afford.

Ibn Abbas said: There were some prisoners at Badr who were not asked to pay any ransom. Instead, the Prophet (pbuh) ordered that they teach the Ansar children how to read and write.¹²⁶

Banu-Qaynuqa’s banishment

1. They tried to create schism among Ansar Muslims.¹²⁷
3. They claimed that if Muslims want to fight them they will find them real fighters.¹²⁸

¹²⁴ Muslim

¹²⁵ Tabarani (Muzam sagir)

¹²⁶ Ahmad

¹²⁷ Ibn Ishaq

2. When a Muslim woman visited a jeweler's shop in the Qaynuqa marketplace, she was pestered to uncover her hair. The goldsmith, a Jewish, pinned her clothing such that, as she got up her legs were bared. This was a deliberate act to humiliate Muslims. ¹²⁹

This led to a conflict between Muslims and Jewish. the Prophet ordered that they would be expelled from Madinah.

Battle of Uhud

Marching out from Makkah towards Madinah, the Meccans desired to avenge their losses at Badr and strike back at Muhammad and his followers. The two armies fought on the slopes and plains of Mount Uḥud on Saturday, March 19, 625 (3 Shawwal 3 AH).

The Muslims gained the early initiative and forced the Meccan lines back. Then a serious mistake was committed by a part of the Muslim army. A breach of orders of the Prophet by the Muslim archers, who left their assigned posts, allowed a surprise attack from the Meccan cavalry which brought chaos to the Muslim ranks. 70 Muslims were killed, and even Prophet himself was badly injured. The Meccans lost 22 men.

¹²⁸ Ibn Ishaq

¹²⁹ Ibn Ishaq

Banu-Nazir's banishment

The Banu-Nazir were descendents of Prophet Aaron (pbuh). Chai Ben Achituv was their leader. ¹³⁰

Chai employed Amar ben Gehhash to fell stone from rooftop to kill the Prophet. ¹³¹ A Jewish woman informed his Muslim brother of the conspiracy. ¹³²

For their breach of pact, the Prophet ordered that they would be expelled from Madinah. At that time, Yameen, son of Umair, and Abu Sa'd, son of Wahb, from Banu-Nazir embraced Islam.

Mukhairiq was a rabbi of Jewish Banu-Nazir tribe in Madinah. He joined with muslims in the morning on the day of battle of Uhud.

Chai's Plan to form Confederation against Madina

¹³⁰ Hebrew word Chai (חי) means "life." It is spelled with the Hebrew letters Het (ח) and Yud (י). In Arabic it is called Huyyay.

¹³¹ Bidayah wa nihaya, Ibn Ishaq

¹³² Abdur Razzaq (Musannaf), Abu Dawud, Hakim, Ibn Ishaq

Chai Ben Achituv, the leader of the exiled Jewish tribe Banu-Nazir, went to Makkah and proposed that the Quraish and the Jewish tribes of Arabia should be united to wage war against Muslims.¹³³

Chai then proposed to Ghatafan tribe with similar proposal. Having informed that the Quraish and the Jewish had already made a coalition, Ghatafan tribe joined them.¹³⁴

Some other tribes also joined them. Chai returned to Madinah and persuaded Jewish tribe Banu-Qurayza that the Muslims would surely be defeated.¹³⁵

Battle of the Trench/ditch/ Battle of the Confederates

Polytheists and Jewish tribes sieged Madinah on March 31, 627 CE. The strength of the confederate armies is estimated around 10,000 men with 600 horses and some camels, while the Madinan defenders numbered 3,000.

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It was known as the Battle of the Trench or Battle of the Confederates. Muslims constructed Trenches to defend the city. The Confederates attempted several attacks, in

¹³³ Ibn Ishaq

¹³⁴ Ibn Ishaq

¹³⁵ Watt, Muhammad: Prophet and Statesman, pp. 167–174

¹³⁶ Ibn Ishaq

particular by trying to persuade the Qurayza tribe to attack the Muslims from the South.¹³⁷

News of the Qurayzah's renunciation of the pact leaked out. The Prophet (pbuh) became anxious about their conduct.¹³⁸ He realized the grave potential danger the Qurayza posed. Because of his pact with the Qurayza, he had not bothered to make defensive preparations along the Muslims' border with the tribe. The Qurayza also possessed weaponry: 1,500 swords, 2,000 lances, 300 suits of armor, and 500 shields.¹³⁹

The Prophet (pbuh) sent Sa'd, son of Muaz, and Sa'd, son of Ubada, in order to investigate authenticity of the rumour. They went and observed that they speak ill of the Prophet. And they said: We have no pact with Muhammad.

A Jewish spy was found roaming near the fort Fari' where Muslim women, children and elder persons were kept.¹⁴⁰

The Muslims feared that the community would be exterminated. The Prophet (pbuh) prayed: "O Allah,

¹³⁷ Watt, Muhammad: Prophet and Statesman, pp. 167–174

¹³⁸ Watt, "Kurayza, Banu", Encyclopaedia of Islam.

¹³⁹ Heck, "Arabia Without Spices: An Alternate Hypothesis", pp. 547–567

¹⁴⁰ Ibn Ishaq

Sender of the Book, Quick in Reckoning, hand over defeat to the Confederates.”¹⁴¹

Jabir al-Ansari relates under oath: "During the Battle of Trench, our food seemed to be undiminished even after about 1,000 men had eaten bread made from four handfuls of barley and (meat from) a young cooked goat. The food was cooked in my house. And after everyone ate and left, the pot was still boiling with meat and bread was still being made from the dough. God's Messenger had put water from his mouth into the dough and into the pot, and then prayed for abundance."¹⁴²

The end of the siege:

While the alliance was in a state of disarray, Allah sent down a fierce and bitterly cold wind which swept their tents and their vessels away, extinguished their fires, buffeted their faces and cast sand in their eyes. In this terrible state of confusion the allies fled. That very night the prophet (pbuh) sent, Huzayfa, to get information on the enemy's intention.

Huzayfah related: The Prophet (pbuh) said, 'Infiltrate their encampment and bring me news of what's

¹⁴¹ Muslim

¹⁴² Muslim

happening,' I set out. At that moment I was the most terrified person and felt terribly cold. The Prophet (pbuh) prayed 'O Lord, protect him from in front and from behind, from his right and from his left, from above and from below.' By God, no sooner had Muhammad completed his supplication that God removed all fear and all cold. I went on, inching my way under cover of darkness until I penetrated into the enemy camp and became like one of them. Shortly afterwards, Abu Sufyan got up and addressed his men: 'O people of the Quraysh, Let every man among you look and make sure who is sitting next to him...' On hearing this, I immediately grasped the hand of the man next to me and asked, 'Who are you?' (putting him on the defensive and clearing myself). "Abu Sufyan went on: 'O people, you are not in a safe and secure place. Our horses and camels have perished. The Qurayzah tribe has deserted us and we have had unpleasant news about them. We are buffered by this cold wind. Our fires do not light and our uprooted tents offer no protection. So get moving. I am leaving.'

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The next morning the field was found empty. The Prophet (pbuh) immediately marched to Banu-Qurazya.

¹⁴³ Ahmad, Ibn Ishaq

After a siege of 25 days, Banu Qurayza was summoned to agree to the Prophet's judgement. But they said, We agree to Sa'd (son of Muaz) ¹⁴⁴

This was another mistake which they committed. Previously two Jewish groups were expelled by the Prophet.

Sa'd, son of Muaz, was an ally of Banu-Qurayza and the chief of a major Madinian tribe. Sa'd took a pledge from both sides—the Prophet and the leaders of Banu-Qurayza - that his verdict would be binding. Sa'd's final verdict was that those who fought against the Muslims should be killed, and that the women and children should be taken as prisoners. Jews did not object to this judgment, as Sa'd's decision was based on Jewish law, as expounded in the Torah. Sa'd was previously an ally of Banu-Qurayza Jewish. He was also versed with some of their religious traditions. In the present Bible, we find: When you draw near to a town to fight against it, offer it terms of peace. If it accepts your terms of peace and surrenders to you, then all the people in it shall serve you at forced labor. If it does not submit to you peacefully, but makes war against you, then you shall besiege it; and when the Lord your God gives it into your hand, you shall put all

¹⁴⁴ Ahmad

its males to the sword. You may, however, take as your booty the women, the children, livestock, and everything else in the town, all its spoil. You may enjoy the spoil of your enemies, which the Lord your God has given you. Thus you shall treat all the towns that are very far from you, which are not towns of the nations here. But as for the towns of these peoples that the Lord your God is giving you as an inheritance, you must not let anything that breathes remain alive. (Deuteronomy 20:10-16)

Four hundred male from Banu-Qurayza were put to death.¹⁴⁵ The mastermind Chai, of Banu-Nadir, was also among them. Those who declared that they are free from the conspiracy were allowed to escape. Zubair, son of Bata, and Amr, son of Sadi were among them.¹⁴⁶

Five Jewish people expressed their Islam openly that day. They were: Thalaba, Usaid, Asad, Rifa'ah (son of Samwil), Abdur Rahman (son of Zubair) and Suhaima (d/o Wahb).¹⁴⁷

¹⁴⁵ According to Ahmad, Tirmiji, Nasai, Ibn Hibban the number is 400. This is the most reliable info. However other sources say 700, and 800.

¹⁴⁶ Abu Ubaid (Amwal), Tabarani (Muzam Awsat).

¹⁴⁷ The story of Rifa'ah, Abdur Rahman and Suhaima is found in Hadith books. (Malik, Bukhari, Nasai)

Rihanna (Raihana) was a Quraizi captive. The Prophet (pbuh) chose Raihana for himself, freed her and then married her.¹⁴⁸

The incident at Banu-Qurayza is often cited by anti-Muslim critics as the brutal murder of innocent Jews, but what is left out is its historical context. It is clear from the context that the charge of ethnic cleansing or genocide of the Jews is a baseless accusation. The Madinan Pact included all 20 Jewish tribes of Medina at that time. While other Jewish tribes lived with the Muslims in peace, the three tribes Banu-Quraiza, Banu-Nazir, and Banu-Qaynuqa breached the pact.

Karen Armstrong states “It is, however, important to note that the Qurayzah were not killed on religious or racial grounds. None of the other Jewish tribes in the oasis either objected or attempted to intervene, clearly regarding it as a purely political and tribal matter... The men of Qurayzah were executed for treason. The seventeen other Jewish tribes of Medina remained in the oasis, living on friendly terms with the Muslims for many years, and the Qur’an continued to insist that Muslims

¹⁴⁸ Ibn Bakkar, *Muntakhab min kitabi azwajin Nabi*, pp 55-56

remember their spiritual kinship with the People of the Book.”

Anthony Vatswaf Galvin Green said: It had nothing to do with the fact that they were Jews. They could have been a Christian tribe or any other tribe. It was not a holocaust. It was not directed at the Jews because of their religion.

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The Prophet (pbuh) said, "From one of the two priest tribes there will appear a man who will study the Quran so extensively that nobody will be able to do such after him."¹⁵⁰ Awn and Ibn Kathir said that this man is famous Muhammad ibn Kab who is from Qurayza tribe.

Conversion of Prominent Christians

The Prophet (pbuh) appointed Abdur Rahman ibn Awf to head to Dumatul Jandal to summon the people of the tribe to embrace Islam. He instructed Abdur-Rahman to marry one of the daughters of chief if they respond. Abdur Rahman set out with 700 men. The inhabitants of Dumatul Jandal were mainly Christians. On reaching, Abdur Rahman summoned the people of the tribe to embrace Islam. After 3 days, Asbagh, a Christian chief of

¹⁴⁹ The Life of Muhammad, BBC-2 TV documentary, 2011

¹⁵⁰ Daremi

Banu Kalb complied and many of his followers also followed suit. So Abdur Rahman married Tumazir, the daughter of Asbagh and brought her with him to Madinah.

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Adiy, son of Hatim ¹⁵² came to see the Prophet (pbuh) at his house. The Prophet sat down on the floor and gave a cushion to Adiy to sit on. Adiy later said that he had then immediately realized that the Prophet was not a king.

Negus of Aksoum embraced Islam and refused to pay tribute to Byzantine. He sent his nephew Prince ZuMikhbar to the Prophet (pbuh). ZuMikhbar used to stay with the Prophet.

Treaty of Hundaybiyah

In 628, tribe of Quraysh and the Muslim community in Medina signed a ten-year truce called the Treaty of Hundaybiyah. The main points of the treaty included: cessation of hostilities, the deferral of Muslims' Hajj to the following year, and agreement to send back any Meccan who emigrated to Madinah without permission from their protector. The Arab tribes were given the option of joining either of the parties, the Muslims or Quraish. Should any of these tribes face aggression, the

¹⁵¹ Ibn Sad

¹⁵² He was son of Hatim Tayy, the Arab Christian poet famous for his generosity. He lived in Ha'il region and died in 578 CE.

party to which it was allied would have the right to retaliate.¹⁵³

As a consequence, Banu Bakr joined Quraish, and Khuza'ah joined Madinah. Many Muslims were not satisfied with the treaty. Yet the Prophet signed it hoping peace.

Battle of Khaibar

Several Jewish tribes in Khaybar had been plotting against Madinah after death of their leader Huyai (Chai). So Madinah force attacked Khaybar in May 629 and defeated them.

Marriage of Safiyyah

Safiyya (c.610–c.670) was the daughter of Chai Ben Achituv, the chief of the Banu-Nadir. Safiyya was married to Sallam, and then, after their divorce, to Kenana (in 627 or early in 628, when she was about 17 years old).

Safiyya informed her husband Kenana of a dream she had in which the moon had fallen from the heavens into her lap. Kenana struck her in the face and said: Do you desire to marry the king of Madinah?¹⁵⁴

¹⁵³ Ahmad, Hakim, Bayhaqi; The word *kahin* in the *hadith* means priest.

¹⁵⁴ Tabarani. When she first had contact with Muhammad the spots on her face were still visible.

Safiyya lost her father, uncle and husband in at the Battle of Khaybar and became a slave of Dihya.

Muhammad (pbuh) purchased her from Dihya and suggested that Safiyya convert to Islam and be his wife; or remain in Jewish religion and return to her relatives. She agreed to be wife of the Prophet.¹⁵⁵

With marrying Safiyyah, the Prophet (pbuh) aimed at building good relationship with the Jewish community.

Safiyya said: I have never seen person better than the Messenger of Allah (pbuh) in character. I saw him in Khyber riding on camel. When we arrived at Sahba, He said: "I apologize to you, Safiyya, for what I did to your community; they acted such and such against me."¹⁵⁶

Hafsa and Zainab teased Safiyya of her Jewish origin. Narrated Anas: "It reached Safiyyah that Hafsah said: 'The daughter of a Jew' so she wept. Then the Prophet (pbuh) entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Hafsah said to me that I am the daughter of a Jew.' So the Prophet (pbuh) said: 'And you are the daughter of a Prophet (Haroon), and your uncle is a Prophet (Moses), and you are married to a

¹⁵⁵ Tirmizi, Nasai Anas narrated: "The Messenger of Allah emancipated Safiyyah and he made her emancipation her dowry."

¹⁵⁶ Tabarani (Muzam Awsat)

Prophet (Muhammad), so what is she boasting to you about?' Then he said: 'Fear Allah, O Hafsa.'" ¹⁵⁷

Zaynab, daughter of Jahsh, and Safiyyah went with the Prophet (pbuh) on one of his travels and the camel of Safiyyah fell sick. The Prophet (pbuh) said to Zaynab, "Could you give her one of your camels?" She said, "Never should I give it to a Jewish woman". The Prophet (pbuh) became angry with her and he did not approach her for two months. ¹⁵⁸

On the part of Hafsa and Zaynab, it was natural. Because Arabs had hatred towards Jewish in return for the Jewish hatred towards Arabs. The Prophet (pbuh) made an end of this hatred.

Islam of a king of India

Abu Saeed Khudri narrated that an Indian king sent a Jar full of ginger as gift for the Prophet (pbuh). ¹⁵⁹

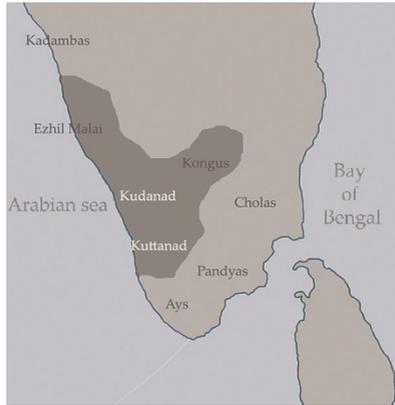
Cheraman Perumal, the Chera king, of Kerala, India went to Arabia where he met the Prophet (pbuh) and embraced Islam. ¹⁶⁰

¹⁵⁷ Tirmizi, Nasai

¹⁵⁸ Ahmad, Tabarani (Muzam awsat), Ibn Majah

¹⁵⁹ Hakim (Mustadrak)

¹⁶⁰ The Hindu reports: THRISSUR: President A. P. J. Abdul Kalam will visit the Cheraman Juma Masjid at Kodungallur, near here, considered to be the first mosque in the subcontinent, on July 29. Belief goes that



Chera kingdom

Victory of Makkah

In 629 (in Sha'ban, in 8 A.H.) Banu Bakr attacked Banu Khuza'a at Wateer. The Quraish helped Banu Bakr with men and arms, taking advantage of the dark night. Pressed by their enemies, the tribesmen of Khuza'ah sought the Holy Sanctuary, but here too, their lives were not spared, and Banu Bakr chased them in the sanctified area and massacred. Khuza'ah at once sent a delegation to Madinah to seek help from Madinah being their allies.

The Prophet (pbuh) immediately assembled a large army. The Muslim army set out for Makkah on Wednesday, 29 November 629 (6th Ramadan, 8 hijra). People from allied

Perumal had gone to Mecca, met Prophet Mohammed and embraced Islam. Perumal fell ill as he returned from Mecca. Malik Bin Dinar and a few others reached Kodungallur and showed the rulers letters written by Perumal about his new religious experiences. Dinar and his associates were allowed to construct a mosque. When Dinar, who was the chief priest (Ghazi) of the mosque, left for Arabia, his nephew Habib bin Malik took over. (The Hindu, July 23, 2005)

tribes joined the Muslim army on the way swelling its size to about 10,000 strong. The army stayed at Marr-uz-Zahran, located ten miles northwest of Makkah.

Then some Quraish leaders like Abu-Sufian (son of Harith), Abdullah (son of Abu Muawiya) embraced Islam.

Abbas made Abu-Sufian, son of Harb appear before the Prophet. After conversion of Abu-Sufian, son of Harb Makkah had no non-Muslim leader. Hence the Muslim army entered Makkah on Monday, 11 December, 629 (18th Ramadan 8 AH) with almost no resistance.

Top leader of the Quraish Abu Sufyan, son of Harb adopted Islam. Then the Prophet (pbuh) visited the Holy House and broke the idols. Thereupon the Prophet recited the Quranic verse: "Say, The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!"(17:81)

Then the Prophet (pbuh) delivered the following address: "Bear in mind that every claim of privilege, whether that of blood or property is abolished except that of the custody of the Holy House and of supplying water to the pilgrims." Then he said: "O Quraish, What do you expect of me?" They said, "Mercy, a generous brother, son of a

generous brother." The Prophet (pbuh) declared: "I speak to you in the same words as Joseph spoke to his brothers. This day there is no reproof against you; Go your way, for you are free."

Eleven people were ordered to be killed: 6 men and 5 women who had been guilty of murder or criticising the Prophet or had sparked off the war and disrupted the peace. However, 4 men and 3 women were killed; others were pardoned.

Letter to Khosrau II, king of Persia

In 628 CE/7 AH the Prophet (pbuh) sent a letter to the king of Persia.

"In the name of Allah, the Beneficent, the Merciful. From Muhammad, the Messenger of Allah, to the Kisra of Persia. Peace be upon him, who seeks truth and expresses belief in Allah and in His Prophet and testifies that there is no god but Allah and that He has no partner, and who believes that Muhammad is His servant and Prophet. Under the Command of Allah, I invite you to Him. He has sent me for the guidance of all people so that I may warn him who is alive and so that the word comes true on the unbelievers. Embrace Islam, you will enter into

peace. But if you refuse, you will be responsible for the sins of the Magusians.”¹⁶¹

He was angry that the Prophet had not given him precedence in his letter. He snatched the letter from the clerk’s hand and began tearing it to pieces and shouted, “Does he dare to write to me like this, he who is my slave”. He then commanded Abdullah to be expelled from his assembly.

Back in Madinah, the envoy told the Prophet how Kisra had torn his letter to pieces and the Prophet’s only reply was, “May God tear up his kingdom”.

The Persian governor of Yemen Bazan accepted Islam.

Farewel Hajj

The Farewell Hajj was the last and only Hajj the prophet (pbuh) participated in, in 632 CE.

He delivered his Farewell Sermon:

Verily your blood and your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim

¹⁶¹ Ibn Tulun

of ours on blood-revenge which I abolish is that of the son of Rabia b. Harith, who was nursed among the tribe of Sa'd and killed by Huzail. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of Abbas b. Abdul-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and living with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me, what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the duty of Prophethood) and given wise counsel. He (the narrator) said: He (the Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. O Allah, be witness," saying it thrice.¹⁶²

¹⁶² Muslim

Beware your Lord is One and your father is one. Beware there is no excellence of Arabs over Non-Arabs and there is no excellence of Non-Arabs over Arabs and there is no excellence of Reds over Blacks and there is no excellence of Blacks over Reds except due to God-consciousness.

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Your father is Adam, and Adam was made of clay.¹⁶⁴

Behave politely with slaves.

I am leaving two things behind me, You will never be misguided if you hold fast those two – Book of Allah and Sunnah of his prophet.¹⁶⁵

Death

Few months after the farewell Hajj, the Prophet (pbuh) fell ill and suffered for several days with fever, head pain, and weakness. He died on Monday, 12 Rabi Awal, 11 AH (8 June 632) in Madinah, at the age of 63, in the house of Aisha. He was buried where he died.

Umm Ayman said: I am crying as the Divine inspiration stopped being revealed from heavens.

¹⁶³ Ahmad

¹⁶⁴ Bazzar

¹⁶⁵ Hakim, Muatta

Amr bin Harith narrated, The Prophet (pbuh) left his weapons, a white mule, and a piece of land all as charity.
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Muhammad and Khadijah had six children- Qasim, Tayyib and four daughters. Sons died in childhood.

We all belong to Allah and to Him we return.

Predictions

The Prophet (pbuh) was not a fortune-teller. Rubai d/o Muauwwiz said: The Prophet (pbuh) attended my marriage ceremony and sat down on my bed as you are sitting now, and small girls were singing in memory of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet among us who knows what will happen tomorrow." The Prophet (pbuh) said, "Do not say this, but go on saying what you have spoken before."¹⁶⁷

But he had been informed by Allah about some future events and conveyed it to people.

1 Prediction of fighting with Turks

¹⁶⁶ Bukhari

¹⁶⁷ Bukhari

The Prophet (pbuh) said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather." ¹⁶⁸

This hadith is prediction of fighting against Turks.

2 Prediction of martyrdom of Umm Waraqah

Umm Waraqah was one of the Ansari female companions. Before the Battle of Badr, she said to the Prophet (pbuh), "Allow me to go out with you so that I may nurse the sick ones from among your companions and perhaps, Allah will bless me with Martyrdom." . . . Stay in your home, Allah will bless you with martyrdom." Umm Waraqah was not married. She had a housemaid and a male servant who would serve her. In turn, she treated them as a mother would treat her own children, with love and affection. In her will, she stated that if she died her housemaid and servant would be set free. This made them so happy and they began anxiously anticipating for that day to come. Umar was made the Caliph over the Muslims. In Satan's persuasion her servant and maid strangled her to death and fled. Umar woke up for the Fajr prayer and realized something which made him restless. When he finished performing the

¹⁶⁸ Bukhari

prayer he said to the people, “By Allah! I did not hear the recitation of my aunt Umm Waraqah last night!” He then went to her house in the company of some brothers just to see if she was alright. When they entered they found the house empty and they found her deadbody. Umar then said, “Allah and His Messenger said the truth!” Umm Waraqah eventually did gain martyrdom.¹⁶⁹

3 Prediction of A Liar and a Killer from Thaqif tribe

The Prophet (pbuh) said, "From the tribe of Thaqif, a liar and a bloodthirsty tyrant will appear."¹⁷⁰

Mukhtar was the liar and Hajjaj was the bloodthirsty tyrant who killed many Muslims. Both were from the tribe of Thaqif.

4 Prediction of fighting with the Jewish

The Prophet (pbuh) said, ‘The Jewish will fight you and you will prevail over them.’¹⁷¹

Prediction of fighting with Jewish does not imply any hatred towards the Jewish community. Fightings among Muslims sects have also been predicted. Fighting with Turks has also been predicted. But Islam has no anti-

¹⁶⁹ Abu Dawud

¹⁷⁰ Muslim, Tirmiji

¹⁷¹ Bukhari

Turkish stand. Rather most Turkish people became Muslims.

Prediction of an event at a point of time is not any indication of hatred. Rather, the Prophet took two wives from the Jewish community- Safiya and Raihana (Raihana). Quran might remain incomplete if it had neglected the small but brilliant Jewish nation who have positive and negative contribution in world history and if it failed to inform people about their potential threat. Their role in two World Wars, their success in inventing Atom Bomb and Hydrogen Bomb, invention of Diphtheria, Capitalist Economy (Milton Friedman and others), Communist Economy (Marks and Lenin); such contributions cannot be neglected.

So the Quran has asserted their brilliance and Allah's favour for them in (2:47 and 2:122) and warned about bad people among them. The Quran asks to follow good people among ethnic Jewish people (Moses, Jesus, Saul, Jonah) and not to follow their bad persons (Korah, Caiaphas, Herod).

Aisah said, "The prophet (pbuh) used to tell us stories of Israelites at night". **One of such stories is as follows:**

An Israelite man asked another Israeli to lend him one thousand Dinars. The second man required witnesses.

The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden

he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.'

Another story narrated by the Prophet (pbuh):

"Allah willed to test three Israelites who were a leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels'. So he was given a pregnant she-camel, and the angel said, 'May Allah bless you in it.' The angel then went to the bald-

headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked, 'What kind of property do you like best?' He replied, 'Cows,' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, 'I like that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so

that I may reach my destination. The man replied, 'I have many obligations.' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you.' He replied, 'I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything of my property which you may take for Allah's sake.' The angel replied, 'Keep your

property with you. You have been tested, and Allah is pleased with you and is angry with your two companions." ¹⁷²

Another story narrated by the Prophet (pbuh):

There lived a king before you and he had a magician. As he grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He sent to him a young man so that he should train him. And on his way he found a monk sitting there. He listened to his talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician. He beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast and it blocked the way of the people, and he said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is

¹⁷² Bukhari

dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about. He then came to that monk and Informed him and the monk said: Son, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. Be said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah, so he took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O

boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. He said: I do not cure anyone; it is Allah Who cures, and he took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He ordered for a saw to be brought he placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: Take him to hill; make him climb up that hill and when you reach its top but if he refuses, throw him. So they took him and made him climb up the hill and he said: O Allah, save me from them in any way You like and the hill began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved

me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean, if he does not renounce his religion throw him. So they took him and he said: O Allah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk of a tree. Then take hold of an arrow from the quiver and say: In the name of Allah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he called the people in an open plain and tied him to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm

our faith in the Lord of this young boy. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They have affirmed their faith in the Lord. He commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said: He who would not turn back from his religion would be thrown in the fire or it would be said to them to jump in that. The people courted death but did not renounce religion till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure for it is the Truth.¹⁷³

In the Quran, Chapter 17, verses 4-6, Babylonian captivity by Nebuchadnezzar II in 598 BC and invasion by Titus in 70 has been indicated. The Jewish Tanakh also recorded these events in detail.

The admonishment in the Quran is not intended for all ethnic Jewish. Curse against bad Jewish is even found in the Bible such as: *What sorrow awaits you teachers of religious law and you “Pharisees. Hypocrites! For you are like whitewashed tombs--beautiful on the outside but filled on the inside with dead people's bones and all sorts of impurity.”* (Bible, Matthew 23:27)

¹⁷³ Muslim

5 Advent of Thirty False Prophets

The Messenger (pbuh) said; "I fear deviant leaders in my Ummah There will be thirty liars among my Ummah. Each one will claim that he is a prophet; but I am the last of the Prophets and there will be no Prophet after me."
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These False Prophets include: Musailama, Tulaiha, Aswad Ansi, Sazah, Gholam Ahmad Qadiani, Bahauallah and others.

The Prophet (pbuh) had many slaves. But he freed all his slaves.

Zaid	gifted by Khadijah
Safina	gifted by Umm Salama
Mi'dam	gifted by Rifa'ah bin Zaid Judhami
Umm Ayman	inherited from father. He used to call her 'mother', given freedom
Safiyyah	purchased, married by the Prophet in order to build good relation with the Jewish community
Juwairiyah	purchased, married by the Prophet in order to build good relation with Mustaliq tribe.
Maria	gifted by Muqawqis of Egypt, member of the Prophets family, given freedom
Rihanna (Rihanna (Raihana)	obtained in war, married by the Prophet in order to build good relation with the Jewish community
Thawban	Purchased and given freedom.

¹⁷⁴ Ahmad, Abu Dawud

Death-toll in battles

Compared to battles in other civilizations between idealistic parties, death-toll in all battles during lifespan of Muhammad (pbuh) was not such a huge number. This is because he was more eager to establish peace and give shelter than to shed blood.

Battles in History or Legend	duration	death(winning party)	death(defeated party)
all battles during lifespan of Muhammad (pbuh)	Ten years	259 (Madinan)	750 (anti-Madina)
Battle of Jericho (Biblical Battle)	-	NIL (Israelite)	ALL (Canaanite)
Kurukshetra (Mahabharat)	fourteen days	1,530,900 (Pandavas)	2,405,700 (Kauravas)
February Revolution (Russia)	Eight days (1917)	1,443 (Tsarist and Anti-Tsarist)	
Russian Civil war	1927-22	950,000 (Red Terror)	2,400,000 (White Terror)
Chinese Civil War	1927-50	1.5 million (Chinese Communist party)	250,000 (Kuomintang)

Battles during lifespan of the Prophet (pbuh)

Name of battle	Muslim	Non-Muslim
Badr	14	70
Uhud	70	22
Khandaq and Quraiza	6	410
Khaibar	18	93
Moota	12	Nil
Makkah	2	12
Hunain	6	71
Taif	12	Nil
Zuzaima	Nil	95
Total	259	750

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