

Rahma-tul-lil-`Aalamiin

Vol - 2

By

Qazi Muhammad Salman Suliman Mansoor Puri

Translation By

Qazi Abdul Aziz (R)

Translation Completed by

Qazi Abdul Baqi Qudsi

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*In the name of Allah, the Beneficent, the Merciful;
and Choicest blessings on the Prophet.*

PREFACE

Praise be to the Lord of all; and may His peace be on all the prophets and His blessings upon our leader and patron Muhammad (SAW), the *unlettered messenger*, sent by the Most High as a mercy for all creation, and appointed as His last in the lineage of prophethood, yet the head of them all! O Allah! Thou art Allah, the undisputed Creator, Sovereign and Sustainer of the entire universe and there is no co-sharer with Thee! We beseech Thee that Thou shower Thy blessings on Muhammad (SAW), the first and the last, Thy servant and Thy Messenger, and his descendants, companions and devotees, and upon his brethren among the apostles and the prophets all together!

This is the second volume of *Rahma-tul-lil-`Aalamiin*. The first edition of the first volume was published in 1912. The second volume was delayed because of shortage of good paper, the World War having commenced in August 1914, continuing until November 1918. The second edition of the first volume did come out in 1916 but this was so only because several high schools and Islamic educational institutions had included the book in their curricula, and leaving the students to suffer for want of required material was unthinkable. Even so, only barley paper could be used. Its price was one and a half times that of normal paper, yet the quality was very poor. As for the second volume, we have been waiting to this day for high quality paper until, at last, having despaired we have had to make do with whatever could be found.

Appreciative people know how difficult it is to write the *Sira* of the Holy Prophet Muhammad (SAW). If an insignificant speck

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of dust can reflect the all illuminating sun, then so heavily a burdened one with preoccupations¹ such as myself and with but meagre resources of finance and no helping friends on the path, may also venture to write on this subject. But inner support there has been. Consciousness of duty overpowers inaction; love pains set the heart a tremble; a God-given urge keeps one engrossed in the toil. A fascination leads me on and the call of “*in firuu Khifaafa nw-wa Sigaalanw*”, (onward, light or heavy laden as you may be) keeps echoing in my ears. (9:41)

I believe that he who verbally acknowledges the Holy Prophet must also, according to his knowledge and understanding, eulogise him. There is a difference of earth and sky between a glimmering atom of dust and the moon, yet both mirror the same light. If the gentle, cool and clear light of the one spreading over the entire skies enchants the eye, the dust laden shimmer of the other also betimes attracts the traveller's kindly gaze. The Qur'aanic enunciation, “*Allah does not strain a soul beyond its capacity,*” (2:286) encourages every faithful one, and the verse “*al-maru mun ahabba,*” (you will be with those whom you love), is a beacon light for every rightly inspired soul. If I were unaware of such authoritative pronouncements, there can be no doubt that I would never have had the courage to venture on such a stupendous and responsible task.

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1. The author was a District and Session Judge at that time as well as an operative member of a committee, dealing with royal marriages and visits of VIPs (i.e. Viceroy of India, the Prince of Wales and later George V). This involved purchases running into millions of rupees, made from Lahore, Delhi and Bombay, the latter being his main responsibility. It continued even after his retirement in 1924 till his death. When *Amir `Abdul Rahmaan Khan and Amir Habib Ullah*, rulers of Kabul, visited Sirhind (Patiala state) to pay homage to their spiritual mentor Hazrat Shaikh Ahmad Mujaddad Alf Thani, who hailed from Kabul, the author accompanied them as officer on special duty, from Peshawar to Calcutta via Lahore and Sirhind.

He who picks flowers from a spring garden of striking beauty, where the colour and gladdening sight of every bud and blossom fills the eye with satisfaction, should know that it is his own sweet will to pluck one and leave the other, but the truth is that the one he leaves untouched is of no less worth than the one he chooses.

In this second volume there are subjects that some *ulama* place at the beginning of the *Sira*, but I have included only such material as I could with brevity, so that even if the remaining volumes were not published, the work would not appear to be incomplete. All gratitude to Allah that today I am sending the second volume to the publishers, and may that day also come when I should be able to complete and hand over the third volume as well. Then having completed such a task, I may go on to work on another detailed and more handsome a treatise.

Ya Rab een arzu-e-mun cheh khush ast

Tu ba-diin arzu ma-ra ba-rasan

“How beautiful is my desire!

O my Gracious Lord! Help me to attain it.”

(Nothing is difficult for You!) Tr. by Ed.

1921

Qazi Muhammad Sulaiman Salman Mansurpuri

District and Session Judge

Bhatinda, Patiala State

Note: Contents serve the purpose of the index, hence no index has been given for this volume.

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ABOUT THE AUTHOR

By Mr. Abdul Majid Qarshi

Founder, Sirat Committee, Patti, Lahore

Qazi Muhammad Sulaiman Mansurpuri, an illustrious historian and an equally great research scholar, was born in Mansupur, a town of Patiala State, East Punjab in the year 1870. He was recognised as an erudite scholar. He authored several books on the dazzling aspects of Islam and thus achieved a permanent place amongst the galaxy of scholars of the east and the west. His book 'Rahma-tul-lil-`Aalamiin' is outstanding and has been acclaimed by Muslims and non-Muslims alike as a standard book on the subject. The holy Prophet appeared in a vision to certain Muslims of the Frontier province and approved this book as testified by several letters received from readers of the sub-continent after the publication of the book. These enlightened readers had never heard the name of this book, nor any advertisement was made by the author or the publisher. It was only the holy Prophet who instructed those pious people to read this book. (One such letter was read by me when I was about fourteen years old endorsing the above statement¹).

All the scholars of the last century agreed that Rahma-tul-lil-`Aalamiin was written under an inspiration and is thus heart-oriented, while the sirat of Maulana Shibli Naumani is a product of his brain. If the blessed author had only written Rahma-tul-lil-`Aalamiin, his fame as a genuine scholar would have been established for good. But the aim of the author was not set for fame, which he always spurned. Besides this book the author wrote many outstanding books such as 'Al-Jamal Wal-Kamal', 'Ashra Mubashra', 'Safarnama Hijaz' and 'Shara-Asma-ul-Husna'. He also penned down 'Muhr-e-Nabuvat' which is now running its hundredth edition. It is a shorter biography of the holy

¹ The author's grandson, Qazi Abdul Baqi.

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Prophet for the younger generation. All these books depict the glimpses of the various facets of Islam and which have been acclaimed by the scholars as original in approach.

The author was an orator as a speaker. Humility and selflessness were his hallmarks. This virtue reminds me of Mahasha Dharampal, a very fiery speaker. He was a Muslim by birth, but as a protest he converted to Hinduism (after the assassination of Lala Lekh Raj by a Muslim). Dharampal wrote several books and painted Islam as a religion of hate and terror. He carried on this crusade against Islam for about twelve years, based entirely on distortions. As such the Punjab government banned some of his books. In short Dharampal emerged as an inveterate enemy of Islam. But as God willed he reconverted to Islam at the hands of Qazi Sahib and made ample amends for his past prejudicial attitude. After his conversion to Islam, Dharampal was named Ghazi Mehmood Dharampal.

Ghazi Mehmood had a special fascination for his spiritual mentor and used to say none of the Muslim or non-Muslim scholars ever impressed him; it was only Qazi Sahib whose words enlightened his heart, just as a barren land absorbs the drops of rain.

Qazi Sahib bore a handsome appearance and a radiant face. He was always well dressed. All his speeches were captivating. In his beautiful countenance was treasured an enlightened heart. His behaviour and conduct was always praiseworthy befitting his noble personality. He entertained his guests very lavishly. As a Sessions Judge he decided hundreds of murder cases to the satisfaction of the accused. His honesty conformed to his sense of justice. One of his Hindu friends offered him forty thousand rupees for the release of an accused who was innocent. Qazi Sahib lost his temper and yet assured his friend that he will do full justice to the accused.

Qazi Sahib bore a well-proportioned height. He was outwardly handsome and inwardly enlightened. He was

hospitable to a fault and treated his guests, rich or poor, with equal grace. Everyday he held a session where he made a running commentary on the verses of the holy Qur'aan. Such sessions remained a daily routine of his life. Every year he attended the annual congregation of Anjuman-e-Hemayit-e-Islam, Lahore. This institution established Islamia college at Lahore and an orphanage that became well known for its free services to thousands of orphans. Around the year 1915, Qazi Sahib delivered an epoch-making speech in this annual function. The subject of the speech was 'Mujahid-e-Islam' or Fighters for Allah's cause. Sir Muhammad Shafi an eminent lawyer and landlord announced that he would donate three thousand rupees to the Anjuman for every hour of Qazi Sahib's speech. Qazi Sahib took six hours to wind up his memorable speech. True to his words, Sir Muhammad Shafi paid eighteen thousand rupees to the Anjuman. In the entire history of the sub-continent, this speech became a symbol of his erudite scholarship. His devotion to Islam and his unswerving love for the holy Prophet were fully vindicated.

Qazi Sahib's last wish was that he would prefer to die when he was materially bankrupt. God the Gracious accepted this prayer and he died on board of a ship while returning home after his second pilgrimage. The pre-funeral prayer was lead by Maulana Ismail Ghaznawi and his dead body was entrusted to the waves of the sea. Hundreds of his followers who accompanied him during this pilgrimage testified that the body of the deceased saint-scholar remained untouched and unharmed by the millions of creatures swimming all around. This miraculous event has also been narrated by Maulana Ghulam Rasul Mehr, a celebrated author and an editor of the daily Inqalab, Lahore, as he too was on board of the same ship. The first thing Maulana Mehr did after reaching Lahore was to write a detailed discourse of the last moments of Qazi Sahib and also testified that his dead body was not harmed by any of the deadly creatures.

Qazi Sahib was also a poet. In one of his verse he predicted his death as under:

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“I do not hope to return to my native place

To me my life seems a running fountain of water.”

Thus, died a great and sincere advocate of Islam and a great devotee of the Prophet of Islam. His selflessness and humility will be remembered for long and his books will remain immortal. Rahma-tul-lil-`Aalamiin has been translated twice in Arabic by two different publishers. Thus a penitent devotee was revered in this world and the hereafter. May his soul rest in peace and pleasure.

(Copied from Urdu Digest, Lahore, 1972 and translated into English by the editor.)

*In the name of Allah, the Beneficent, the Merciful;
and Choicest blessings on the Prophet.*

1. THE HOLY ANCESTRY

The genealogy of the Prophet Muhammad (SAW¹), is presented here in three sections. The first section is traced to `Adnaan. Hafiz Abu `Umar Yusuf b. `Abdullah,² better known as `Abdul Birr, attests in his work *al-Isti`ab* that “there are no differences of opinion about its correctness.”

Together with the paternal side of the ancestry, I also tried to discover the maternal. Thank Allah that I succeeded having found all the names from the noble `Abdullah right up to `Adnaan and also the names of the fathers of the ladies as well! For instance, together with the name of the Prophet’s ﷺ mother, I came by the names of her father and ancestors and their respective clans. Looking at the entire canvas, we cannot help but conclude that in all history not even the most prominent of kings and emperors can boast of such a God-gifted genealogy. Such lofty stature was destined by Allah to one chosen from the very beginning of time to be able to leave lasting influence³ on all creation. From `Adnaan until the appearance of the Prophet ﷺ, the Almighty Himself ordered preservation of all relevant names and details. My sources for the female side of the ancestry have been Tabari’s *Chronicles*, *Tabaqat-al-Kabir*, Ibn Sa’d, and to some extent, Ibn Athir’s *Tarikh-ul-Kamil*.

The second section of the ancestry is from Ma`ad b. `Adnaan up. The traditionalists do not include these details in their own works because the principles they set down for their task, do not permit them to do so without the most extraordinary labour. This

1 (SAW) is the abbreviated form for the Arabic ‘sal-lal-la-hu `alai-hay-wa-sallam’ meaning ‘May all favours and blessings of Allah be upon the holy Prophet’. (SAW) has been used each time the name ‘Muhammad’ has been written.

2 Born 386 A.H.

3 Michael Foot - ‘The Hundred’ - p-2-3. Ed.

is, of course, due to their sense of propriety. However, some of the compilers mention eight or nine names ending with Ismaa'il. This method of recording names is to be found also among the Hebrew scholars. For instance, St. Matthew mentions only briefly Jesus Christ as the son of David, son of Abraham, omitting twenty six generations up to David and thirteen more to Abraham.

In this book I have included the second section because the absolute correctness of the implication contained in the words "*kazzabiina nassabiin ma fauq-al-`Adnaan*", (genealogical table above `Adnaan is not reliable) was lost on me and I have seen that most of the `Ulama who are looked upon as Imaams of Hadith and history have stated "Recording of the ancestry from `Adnaan to Adam is not without revulsion." Furthermore, Bukhaari, Ibn Ishaq and Ibn Jariir-al-Tabari justify it.

The *Rehlat-al-Shaafa`i* of Jallaaddin Seyuti records a dialogue between Imaam Shaafa`i and Harun-al-Rashid on the subject, wherein the Imaam narrated the genealogy upto Adam. After such references, I thought it better to write than omit this section. The first time I saw these details was in Sir Sayyid's *Khutabat-e-Ahmadiya* (Addresses of Sayyid Ahmad). He states the ancestry of Armeah, the calligrapher of the Apostle, Barkhia and al-Jiira, but he makes no mention of his sources. Later, in Abul-Fida's *Chronicles*, I found the story of Armeah and al-Jiira. Then I came across Kalbi's report in one of Tabari's works in which the author stated that this report agreed with the ancestry given by Armeah, the differences being only in respect of tone and pronunciation due to the passage of time. Another report is by Tabari himself which he borrows from some Arab knowledgeable in lineage studies. Subsequently, I came across the same subject-matter in Ibn Sa'd's *Tabaqat-al-Kabir*. Comparing these works I could not find some names in Sir Sayyid's version, such as `Adnaan II, Udad II, al-Yessa, Hamisa II, Salamaan II, Thaabit, Hamal and Ma`ad I. I cannot tell on what authority, and with reference to whom, Sir Sayyid made these additions. I have

included only those names which are agreed upon by several authors of *riwayah* (narrations).

That part of the chronology which begins with Ismaa`il and ends with Adam has been borrowed from the Old Testament. The correct pronunciation of the names is that given in the Arabic translation. The ages, also taken from the Old Testament, are given alongside the names and are probably correct. But in the Old Testament it is also recorded that so and so was born at such an age of his father. There are several instances, vide the book of Genesis:

1. Adam was 130 years old when Seth was born to him; 5:3
2. Seth was 105 years old when Enos was born to him; 5:6
3. Enos was 90 years when Cainan was born to him; 5:9
4. Cainan was 102 when Mahalaleel was born to him; 5:12
5. Mahalaleel was 65 when Jared was born to him; 5:15
6. Jared was 162 when Enoch was born to him; 5:18
7. Enoch was 65 when Methuselah was born to him; 5:21
8. Methuselah was 187 when Lamech was born to him; 5:25
9. Lamech was 182 when Noah was born to him; 5:28
10. Noah was 500 when Shem (Sam) was born to him¹; 5:32
11. Shem was 100 years old, when 2 years after the
flood of water, Arphaxad was born to him; 10:22
12. Arphaxad begat Salah; and Salah begat Eber; 10:24
13. Eber was 34 when Peleg was born to him; 10:25
14. Peleg was 30 when Reu was born to him; 11:18

1 That Noah was 502 years old when Shem was born is not given in the book of Genesis. It says that Noah was 600 years old when the Deluge came and that two years after the Deluge, Shem was 100 years old, when Arphaxad was born. This shows that Noah was 502 years old when Shem was born.

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| 15. Reu was 32 when Serug was born; | 11:20 |
| 16. Serug was 30 when Nahor was born to him; | 11:22 |
| 17. Nahor was 29 when Terah was born to him; | 11:24 |
| 18. Terah (Aazar or Hazar) was 70 when Abram
(later named Abraham) was born to him. | 11:26 |

If we take this table as correct, it follows that Seth must have seen Noah; that Abraham had completed 88 years in Noah's time; and Ismaa'il was 2 years old before Noah passed away. Then Noah must have lived 350 years after the Deluge; and from the Deluge to the birth of Abraham is $262 + 86 = 348$ years, and Ismaa'il was born in his father's 86th year. No scholar versed in the science of such calculations agrees and therefore, I too have doubted their correctness. Later, I came across Abul Fida's history on this very topic and was surprised to find that Imaam Abu Muhammad `Ali Ibn Ahmad b. Hazm-al-Zahri (died 456 A.H.) is of the same opinion.

Briefly then, the names given in this section are all correct but the rest of the information is subject to doubt. In any ancestry the correctness of the names is of greater importance. I can vouch that this part of the ancestry is dependable.

With these introductory words, the following genealogical table of the holy Prophet ﷺ of Islam is presented:

GENEALOGICAL TABLE OF THE PROPHET MUHAMMAD (SAW)

Serial No.	Paternal	Maternal	Paternal and Maternal sides of wives
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Rahma-tul-lil-`Aalamiin

1.	`Abdullah	Aamina d.	Ptnl.	Wahb b. `Abdu Manaf b. Zuhra b. Kilaab
			Mtnl.	Barra d. `Abdul `Uzza b. `Uthmaan `Abdul Dar b. Qusayy
2.	`Abdul Muttalib	Faatima d.	Ptnl.	`Umar b. `Ayidh b. `Imraan b. Makhzum b. Yaqza b. Murra
			Mtnl.	Sakhra ¹ d. `Abd b. `Imraan b. Makhzum b. Yaqza b. Murra
3.	Haashim	Salma d.	Ptnl.	`Amr b. Zaid b. Labid b. Khidash b. `Aamir b. Ghanam b. `Adiy b. al-Najar (Taim Allah b. Tha`laba) Khazraji
			Mtnl.	`Umaira d. Sakhr b. Habiib b. al-Haarith b. Tha`laba b. Mazin b. al-Najar of Madina
4.	`Abdu Manaf	`Aatika d.	Ptnl.	Murra b. Hilal b. Falij b. Zakwaan b. Tha`laba b. Busha b. Sulaim b. Mansur

1 Sakhra's mother was Takhmur d. `Abd b. Qusayy. Her maternal grandmother was Salma d. `Amara b. `Umair b. Wadi'a b. Haarith b. Fihr. Her maternal great grandmother was `Aatika d. `Abdullah b. Waila b. Zirb.

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			Mtnl.	Muaa`wiya ¹ (Safiya) d. Hawza b. `Amr b. Sa`sa`a b. Muaa`wiya b. Bakr b. Hawazin
5.	Qusayy	Hubba d.	Ptnl.	Hulail b. Hubshiya b. Salul b. Ka`b b. `Amr b. Rabi`a (al-Khuzai)
			Mtnl.	Hind ² d. `Aamir b. al- Nadr b. `Amr b. `Aamir (Khuza`a)
6.	Kila`b	Faatima d.	Ptnl.	Sa`d b. Sail (Khair) b. Hamala `Awf b. `Aamir al-Jader. (Builder of Ka`ba from dashnuhu)
			Mtnl.	Zuraifa ³ d. Qais b. Ummaiya Zil Rasain b. Jusham b. Kinana b. `Amr b. al-Qain b. Fahm b. `Amr b. Qais b. `Ilan b. al-Yas
7.	Murra	Hind d.	Ptnl.	Surair b. Tha`laba b. al-Haarith b. Maalik

1 Muaa`wiya's mother was Rioash d. Asham and her grand-daughter was Kabsha d. al-Ra-fiqi.

2 Hind's mother was Laila d. Mazin (Khaza`a).

3 Zuraifa's mother was Sakhra d. `Aamir.

Rahma-tul-lil-`Aalamiin

			Mtnl.	Umama ¹ d. `Abdu Manat b. Kinana
8.	Ka`b	Makhshiya d.	Ptnl.	Shaiban b. Muharib b. Fihir
			Mtnl.	Wahshiya ² d. Wail b. Qasit b. Hinb b. Aqsi b. Du`mi b. Jadila
9.	Lu`ayy	Muaa`wiya d.	Ptnl.	Ka`b b. al-Qain (Nu`man) b. Jasn b. Shay Allah b. Asad b. Wabara b. Taghlib b. Hulwan b. `Imraan b. al-Haf b. Qudaah
			Mtnl.	`Aatika d. Cahil b. `Uzra
10.	Ghaa`lib	`Aatika d.	Ptnl.	Yakhlud b. al-Nadr b. Kinana
			Mtnl.	Unaisa ³ d. Sheban b. Tha`laba b. `Ukaaba b. Sa`b b. `Ali b. Bakr b. Wa`il
11.	Fihir al-Quraish	Laila d.	Ptnl.	Haarith b. Tamiim b. Sa`d (title) b. Hudhail b. Mudrika
			Mtnl.	Salma (Salma) ⁴ d. Tabikha b. al-Yas

1 Umama's mother was Hind d. *Dudan* b. Asad (Khuzaima).

2 Wahshiya's mother was Muaa`wiya d. Subiya b. Rabi`a b. Nizar.

3 Unaisa's mother was *Tumakhar* d. al-Harith and her maternal grandmother was Zainab d. Rabi`a (Cahil).

4 Her mother's name was `Aatika d. al-Asad and her maternal grand mother was Zainab d. Rabi`a.

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12.	Maalik	Jandala d.	Ptnl.	`Aamir b. al-Haarith b. Mudad b. Zaid b. Maalik Jurhumi
			Mtnl.	Hind d. al-Zulaim b. Maalik b. al-Haarith Jurhumi
13.	al-Nadr	`Ikrihash d.	Ptnl.	`Udwan (Haarith) b. `Amr b. Qais b. `Ilan b. Mudar Jurhumi
			Mtnl.	
14.	Kinana	Barra d. (Sister of Tamiim b. Murr and mother of Nadr)	Ptnl.	Murr b. Udd b. Tabikha b. al-Yas b. Mudar
			Mtnl.	
15.	Khuzaima	`Awana d. (Hind)	Ptnl.	Sa`d b. Qais b. `Ilan (al-Yas)
			Mtnl.	Wa`d d. al-Yas
16.	Mudrika (fleet- footed)	Salma ¹ d. (Salma)	Ptnl.	Aslum b. al-Haf b. Quda`ah
			Mtnl.	d. `Aatika b. Asad. Her mtnl. g. mother was Zainab b. Rabi`a
17.	Ilyas	Laila (Khindif) d.	Ptnl.	Hulvan b. `Imraan b. al-Haf b. Quda`ah

¹ Her mother's name is `Aatika d. al-Asad and her maternal grandmother's name is Zainab d. Rabi`a.

Rahma-tul-lil-`Aalamiin

			Mtnl.	Dariya ¹ d. Rabi`a b. Nizar
18.	Mudar	al-Rabab d.	Ptnl.	Haida b. Ma`ad
			Mtnl.	
19.	Nizar	Sauda d.	Ptnl.	`Akk b. Raith b. `Adnaan
			Mtnl.	
20.	Ma`ad	Mua`nah d.	Ptnl.	Jawsham b. Julhumah b. `Amr b. Barrah b. Jurhum.
			Mtnl.	Salma d. al-Haarith b. Maalik b. Ghanm (of Lakhm) - Ibn Sa`d p-53
21.	`Adnaan	Mahdad d.	Ptnl.	al-Lahm b. Jalhab b. Jadis b. Jathir b. Aran
			Mtnl.	

1 The streamlet of Dariya flowing between Makka and al-Nibat is named after her. (Tabaqat, Ibn Sa`d - p-63). Ed.

**GENEALOGICAL TABLE OF THE
PROPHET ISHMAEL (ISMAA`IL) PBUH**

Serial No.	Name According To Tabari¹	Name According To Ibn Sa`d (Tabaqat al-Kabir)
22.	Udd	Udad (tribe Ibn Sa`d)
23.	Hamyas`a	Hamyas`a
24.	Salamaan	Salamaan
25.	`Aus	`Aus
26.	Bose	Yuz (the B. Tha`laba are from him)
27.	Qamwal	Qamwal (the custom of the tenth day (`Ushr) was initiated by him)
28.	Obayyi	Ubayyi / Sa`d Rajab (also known as Sa`d Rajab. The custom Rajabiya was initiated by him)
29.	`Awwaam	`Awwaam
30.	Nashid	Nashid
31.	Haza	Haza (`Awwaam)
32.	Buldas	Buldas, title Muhtamil
33.	Yudlaaf	Tadlaaf, title Raima

¹ Tabari was told by a genealogist that the scholars of Arabia had preserved the genealogy of the Prophet Ismaa'il PBUH down to Ma`ad (40 generations). The Arab poets approved this genealogy. After comparing with the other standard genealogies, this trace up was found correct.

Rahma-tul-lil-`Aalamiin

34.	Taabikh	Taabikh (Tahib), title `Eqaan
35.	Jahim	Jahim, title `Ulaah
36.	Nahish	Nahish, title As-Shadud
37.	Makhi	Makhi
38.	`Aifii	`Aifii
39.	`Abqar	`Abqar (known for maintaining peace in his country)
40.	`Ubaid	`Ubaid (opened food centres for travellers all over the country)
41.	al-Du`a	al-Du`a (used the spear in warfare for the first time)
42.	Hamdaan	Hamdaan (a great horseman)
43.	Sanbar	Sanbar (food for all was arranged by him)
44.	Yethribi	Yethribi
45.	Yahzan	Nahzan
46.	Yalhan	Yalhan, title `Anud
47.	Ira`wa	Ira`wa
48.	`Aidhi	`Aidhi, title Aaqar
49.	Zeshan	Zeshan, title al-Zaa-id
50.	`Isar	`E-sar
51.	Iqnad	Iqnad

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52.	Ibhaam	Ibhaam
53.	Muqsi	Muqsi
54.	Nahith	Nahith
55.	Zarih	Zarih, title Qamiir
56.	Shumai	Shumai-Mi, title Almuhsarr
57.	Mazzi	Mazzi
58.	`Aws	`Aws
59.	`Arram	`Arram
60.	Qaidur	Qaidhar ¹

Serial No.	Name	Age (years)
61.	Ismaa'il (wife Rala d. `Mudad)	137
62.	Ibrahiim / Abram	175
63.	Terah (Tarih & Aazar)	205
64.	Nahur	159
65.	Serug	232
66.	Ra`u (Reu)	239
67.	Falikh (Peleg)	239
68.	Eber	460
69.	Arphaxad	438
70.	Sem (Shem)	602
71.	Noah	950
72.	Lamech	777
73.	Methuselah	969
74.	Enoch	365

¹ The Old Testament spells this name as Kedar or Qidar. His wife `Aadra was from the B. Jurham.

75.	Jared	962
76.	Mahalaleel	895
77.	Cainan	910
78.	Enos	905
79.	Seth	912
80.	Adam	930

GENEALOGY OF THE PROPHET JESUS (PBUH)

The ancestry of the Prophet Jesus (ʿIsa) (PBUH) has been given along with the ancestry of the Prophet Muhammad (SAW) for the reader's interest. It should be noted that although Christian scholars trace Jesus's lineage to David, it is clear from John, chapter 8:48, that contemporary Jews of his time denied this, affirming that he was a Samaritan. Samaritans too are of Jacob's lineage, but David's name is not included therein. This genealogy is from Joseph (Mary's husband) to Zorobabel (according to the New Testament).

This chapter shows how deep and thorough was the author's study of the old and new Testaments. Ed.

In the table below it will be seen that Luke mentions 20 generations from Joseph to Zorobabel while St. Matthew gives only 11 and, except for two names, Joseph and Zorobabel, there is not the slightest resemblance between the two genealogies.

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Mathew	Luke
Joseph	Joseph
Jacob	Heli
Matthan	Matthat
x	Levi
x	Melchi
x	Janna
x	Joseph
x	Mattathias
x	Amos
x	Naum
x	Esli
x	Nagge
Eleazar	Maath
Eliud	Mattathias
Achim	Semei
Sadoc	Joseph
Azor	Juda
Eliakim	Joanna
Abiud	Rhesa
Zorobabel	Zorobabel
Total 11	20
(Vide St. Matthew 1:1-16)	(Vide St. Luke 3:23 onwards)

Some Christian scholars personally explained to me that either Luke gives Mary's genealogy and Matthew Joseph's, or that Matthew gives Mary's and Luke that of Joseph. We should have been happy if it were so, but the difference in the number of generations, nine less than in the other, does seem astonishing.

Luke's genealogy ends with Rhesa b. Zorobabel and Matthew's with Abiud b. Zorobabel. We may guess that it is possible that Joseph and Mary's two sons may be of the parentage of Rhesa and Abiud. If so it might be worth finding out whether any of the sons of Zorobabel were by the name of Rhesa and Abiud.

In I Chronicles, 3:19 we come across the names of the sons of Zorobabel but Rhesa and Abiud are not to be found there.

Luke and Matthew both give Zorobabel as the son of Salathiel, but I Chronicles, 3:18-19 states that Zorobabel was the begotten son of Pedaiah and nephew of Salathiel (I Chronicle - Chapter 3:17).

This section is from Salathiel to David and because Salathiel's genealogy is given in the Old Testament also, we have added one more column here, that of the Bible, so that if we benefit by the New Testament, we may profit also from the Old.

Luke has given 22 generations, Matthew 16 and the Chronicles 20 from Salathiel to David. Moreover, Luke mentions Salathiel as being of Nathan's son in David's lineage but Matthew and I Chronicles state that Salathiel was of Solomon's lineage.

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Luke (3:27) Salathiel	Matthew (1:6-12) Salathiel	Old Testament I Chronicles (3:17 onwards) Salathiel
Neri	Jechonias	Jeconiah
Melechi	x	X
Addi	x	Jehoiakin (Eliakim)
Cosam	Josias	Josiah
Elmodam	Amon	Amon
Er	Manasses	Manasseh
Jose	Ezekias	Hezekiah
Eliezer	Achaz	Ahaz
Jorim	Joatham	Jotham
Matthatt	Ozias	Azariah
Levi	x	Amaziah
Simeon	x	Joash
Juda	x	Ahazia
Joseph	Joram	Joram
Jonan	Josaphat	Jehosaphat
Eliakim	Asa	Asa
Melea	Abia	Abia
Menan	x	X
Mattatha	Roboam	Rehoboam
Nathan	Solomon	Solomon
David	David	David

22 generations	16 generations	19 generations
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A Christian scholar told me that Solomon and Nathan are the same person, but the words of I Chronicles 3:5 are, “Shimea and Shobab and Nathan and Solomon, the four were born to Bathshu daughter of Ammiel.” This verse prevented me from accepting this view as correct.

The names given by Luke between Salathiel and David in this second section are totally different from those given by Matthew.

It was the same in Section A. There it was pretended that one of the genealogies should be looked upon as that of Mary and the other as that of Joseph, but both met in Zorobabel. There cannot possibly be two genealogies of one single person, Salathiel. It is impossible that Salathiel should be taken as of the genealogy of Nathan, son of David, as well as of the lineage of Solomon, son of David.

We believe that it should be of benefit if Salathiel’s genealogy were correct as being to Nathan; as the ancestors of Jesus Christ would then be established as Imaams or bishops of Jerusalem; but if the genealogy were affixed to Solomon, the forbears of Jesus Christ would be entitled to no more than the monarchical tree. The pity is that both the genealogies are insupportable.

However, we give here preference to Matthew over Luke, only because Matthew’s version is supported by the Old Testament and 1 Chronicles, while Luke is not backed anywhere, although he asserts that all that he has recorded is after the most careful investigation. (Luke 1:3)

We are glad that Matthew and the Old Testament (Chronicles) agree on many names, but overall consensus leaves much to be desired.

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Consider that St. Matthew mentions no name between Josias and Jechonias but in Chronicle II 36:5, one name is mentioned. Reading this chapter we find that after Josias, his son Eliakim ascended the throne assuming the name or title Jehoiakim. Then I Chronicles 3:16 tells us that Jechonias was the son of Jehoiakim and not that of Josias, as St. Matthew avers.

In 1:9, Matthew tells us that Ozias begot Jotham. This can only mean that Jotham was a real son of Ozias. All names in this genealogy are similarly stated. In all of them the relationship is that of father and son. But reading the Old Testament I Chronicles 3:11-12, we find that Joram begot Ahazia, Ahazia begot Joash, Joash begot Amaziah, Amaziah begot Azariah and Azariah begot Joatham. If we hold the Old Testament as the original authority then, Matthew omits three generations.

Some Christian scholars argue that Matthew deliberately omitted Ahazia, Joash and Amaziah because their deeds were so satanic that it would be sacrilegious to include them in so sacred a genealogy. This objection may be justifiable and we have seen this done elsewhere also, but what is to be considered is whether Matthew made the omission for such a reason.

In Chronicles, a brief note on each of these kings states “Ahaziah did evil in the sight of the Lord...” (II, 22:3)

“...Joash... Forsook the house of the Lord, and served the Asherim and the idols...” (II, 24:18)

“Amaziah did what was right in the sight of the Lord, yet not with a blameless heart...” (II, 25:2)

If we arrange the sins in order of their gravity, we may state that Joash was a renegade, Ahaziah, somewhat less as his deeds were not good and Amaziah better in that his deeds were good, but there was little sincerity in his heart.

Now let us see whether there are others also for whom hard words have been used. Matthew's genealogy includes the name of Achaz of whom 2 Chronicle 28:2 records:

“He made also molten images for Baalim.” Regarding Amon, son of Manasseh, the Old Testament says, “He did that which was evil in the sight of the Lord.” etc. (Chronicle II, 33:22)

Of Manasseh, “He did what was evil in the sight of the Lord.” (Chronicle II, 33:22)

Of Rehoboam “He and with him all Israel abandoned the ways of the Lord.” (Chronicle II, 12:1)

These statements show that Matthew included others also of evil deeds, besides those whose names he omitted, which proves that it was not the principle that bound him, leaving us to conclude that his genealogy is at variance with that given in the Old Testament for no good reason whatsoever. The genealogy from David up to Adam may be taken as part III of the Prophet Jesus (PBUH). But, obviously, the genealogy of the sons of David can only be as far as David and what comes beyond David will be that as given in the Bible, just as there is no difference about the genealogy of the Prophet Muhammad (SAW) from Qaidhar b. Ismaa'il b. Ibrahiim up to Adam. Nevertheless we reproduce it here as a matter of sanctimonious significance:

Name	Remarks
David s/o Jesse s/o `Obed s/o Booz	He ascended the throne at age 20; ruled for 40 years and died in 1015 B.C. Thus he was born in 945 B.C.
Booz s/o Salmon	His wife's name was Ruth. The Bible includes a Book after her name.

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Salmon s/o Naasson	He was one of those who travelled with Moses and entered the holy Land with Joshua. His wife was Rahab.
Naasson s/o Aram s/o Esrom s/o Phares s/o Judas s/o Jacob s/o Isaac s/o Abraham.	He was one of the commanders over thousands of Israelites. On Moses's orders he conducted the census of Yahuda in Sinai 14 months after leaving Egypt. At this time the number of those desiring battle was 74,000. According to Numbers 1-20, this was in 1490 B.C.

**PROMINENT NAMES IN THE GENEALOGY OF
PROPHET MUHAMMAD (SAW)**

*“There is, in their stories, instruction for men of understanding.”
(Qur’aan 12:111)*

ADAM

Adam was the first man God created to assume the trusteeship of this earth. He lived to 930 years and was 130 when Seth was born.¹

The Qur’aan has recorded the story of Adam’s stay in Paradise, but the `Ulama disagree about its location. Imaam Abu Hanifa, Abul Qaasim Balkhi, Ibn Qutaba and Abu Muslim Isphani believe that it was on some part of this earth.

Others hold that it was somewhere in the heavens. Of these, some believe that this paradise was distinct from the paradise called ‘*Khuld*’, while others state that it was ‘*Khuld*’ itself.²

NOAH

He was the first messenger of God. The Bible states that he was 600 years old at the time of the Deluge, which commenced on the 17th day of the second month. For forty days it rained incessantly from the skies and springs gushed forth from the seas. The arc Noah built was 200 cubits long, 50 cubits wide and 30 cubits high, with three storeys. The waters began to recede after 150 days. Noah stepped out on to dry earth on the 27th day of the second month at the age of 601 years of age, living for another 350 years.³

1 Genesis – 6:4

2 *Hayat-us-Saa-ai-liin*, Nawab Siddiq Hassan Khan.

3 Ibid

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In Islamic history, Noah is also called the Second Adam. The Qur'aan says, "*We made his (Noah's) descendants to survive.*" (37:77)

He had three sons, Shem (Sam), Hem and Japheth (Yafith) whose offspring are the fathers of all the world's population.

- (i) The sons of Shem (Sam) as given in the book of Genesis (10:22) are Elam, Asshur, Arphaxad, Lud and Aram.
- (ii) The sons of Ham as given in the book of Genesis (10:6) are Cush, Mizraim, Phut and Canaan.
- (iii) The sons of Japheth as given in the book of Genesis (10:2) are Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Note: For descendants of the above three, see Genesis 10 Up to verse 29.

Noah's fourth son was Yam who was drowned in the waters of the Deluge because of his intransigence. (Qur'aan 11:43)

Details regarding Adam, as given in Islamic literature, are given in the fifth chapter of this volume.

SHEM (SAM)¹

Shem or Sam was Noah's eldest son, born when the latter was 503 years old. He was the forefather and educator of the people who have been described by European historians as 'Semitic'. Research shows that Semitic dialects are spread equally over parts of Asia and Africa. Phoenician, Hebrew, Aramaic, Akkadian, Arabic and Amharic comprise the Afro-Asian family of languages. It is generally acknowledged that Hebrew and Arabic have contributed richly to literature, arts and sciences. The

1 See The Old Testament (Genesis)

famous historians Sprenger and Scourador, following their predecessors, admit that Arabia is the homeland of the children of Shem. The words of the Qur'aan (6:93) that Makka is the mother of cities, "*Li tunzira Umm-ul-Qura wa man haw-lahaa*,"¹ foretell the correctness of their findings of research.

History has already proven that in the ages gone by, some people migrated from the heart of the desert of Arabia and settled in cultivable regions without. This has been deduced from the fact that the Arabs are the people in whom Semitic characteristics are still found in their pristine state. Their simple life has remained unchanged through the ages. The Arabic language has always remained uncorrupted. Hebrew too had long remained uncorrupted, but today its remnants are found only on the skin parchments of Meesa in the hands of some scholars. The fall of Hebrew kingdoms, intermarriages with the Ashadduyun, the captivity of the Jews, the destruction of Jerusalem and the dispersion of Jews over many places and nations, are reasons enough why the Hebrew language could not retain its original purity, and the result of revolution after revolution was that the language gave way to Aramaic. When such fate befell Hebrew, the fate of the other Semitic languages or dialects may well be imagined.

Research scholars obtained their knowledge of the Phoenicians only from tablets found about four centuries before Christ. But this language is so enshrouded in oblivion that even those who can decipher it are not certain of what they read. Until sometime past Aramaic was the dialect of all the Canaanites. Wherever they went in search of better pastures for their flocks, the language went with them, even as far as the China-Turkestan border. It is possible that the word '*a-r-m*', used in the Qur'aan and in the Old Testament, is a legacy of those people. But today the language is obsolete. After considerable reflection, scholars

1 Translation: "That thou (the Prophet ﷺ) may warn people of the Mother of Cities and its surroundings." (Qur'aan 6:92)

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have come to agree that this dialect was a compound of Arabic, Hebrew and Aramaic. It was never an established language and today hardly any one can be found to recognise it.

Syriac was the dialect of those Armenian Christians whose metropolis, in the 5th and 6th centuries, was Odessa, but it did not survive long after its birth. Briefly, Arabic is the only one of the Semitic languages that has passed down live and bubbling with vigour and today rules over the greater part of North Africa and Syria, Iraq and the rest of the Middle East, and has its recreation fields from Oxford across to Brazil.

There are salient features common to all these dialects.

SIMILARITIES OF THE SEMITIC DIALECT

These are:

1. Three letter roots of verbs;
2. Similarity of noun-verb relationship;
3. Similarity of verb and pronoun relationship;
4. Similarity of grammar rules;
5. Similarity of rules governing transitive and intransitive verbs.

Anyone conversant with the Arabic language and its grammar and is learned in its literature, can appreciate how stable, scientific and comprehensive the language is. It should be evident from these facts that Arabic must be the mother of all the dialects or languages that were found in any civilised part of the world after the Great Deluge, just as Shem is the forefather of all the nationalities of the civilised world.

ABRAHAM / IBRAHIIM

Ibrahiim was seventy-five years of age when he abandoned the land of his forefathers and of his birth and came to settle down in Canaan, land of the sons of Hem. At the time, only his wife, Sarah, and nephew, Lot, were with him. God promised that this land would be given to his children. Then he left for Egypt where the Pharaoh, being enchanted with Sarah's beauty, chose her; but the wrath of God visited the Pharaoh so changing his mind and rendering him full of apologies.

Ibrahiim returned to Canaan but Lot went away to the pasture lands of Jordan where he settled down in the city of Sodom.

After some time, Kadar la-`Umar, king of Elam, and three of his allied monarchs waged war on Sodom and being victorious, took many captives, including Lot, plundering their possessions as well. As soon as the Prophet Ibrahiim (PBUH) learnt of this, he went in pursuit and overtook the King at Nuba, which lies left of Damascus, and rescued the captives together with their belongings.

On his return, the King of Sodom and Sadaq, King of Salem and a soothsayer, met Prophet Ibrahiim (PBUH) who returned one-tenth of the spoils to Sadaq and the rest to the King of Sodom, keeping nothing for himself. However, a share of the spoils was given to Aneer, Eshcol and Mamre, people of the neighbourhood who had helped Ibrahiim in the expedition.

When Ismaa'il was born, Ibrahiim was 86 years of age, and when he was 99, God commanded him in a vision to circumcise every male child who was eight days old, and told him that this would be an eternal sign of His covenant with the people.

Ibrahiim circumcised himself and his son Ismaa'il, who was 13 years old at the time. Sojourning towards Kedesh and Shur, he settled in Gerar. Gerar's king took fancy to Sarah and seized her. However, being warned of God's anger, he returned her with

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honour, expressing repentance and profound reverence to the great Prophet.

Ibrahiim was 100 years old when Isaac (Ishaaq) was born. Then Abi Maalik, king of Jarar, made a covenant with him and Ibrahiim stayed in the land of the Philistines for some years. He married Isaac to Rebecca, his brother Nahor's grand-daughter, died at the age of 175 and was buried in a cave of the family graveyard known as Machpelah, near Mamre, which he had purchased. His sons Isaac and Ishmael buried him. (Genesis 25:9-10)

Ibrahiim's *kunya* (filial appellation) is also Abu Muhammad (father of Muhammad) and Abul Anbiya (father of the Prophets), respectively. Henceforth, all the Prophets were only of his lineage and none other. As God has declared in the Qur'aan (27:29), "*We established the Book and Prophethood in his lineage.*" That is why his title is also "*Amud a alam-e-Thalth*", (Third pillar of the reconstruction of the world). Details regarding him are given in the chapters that follow.

HAAJIRA

Umm-ul-Muslimiin¹ Sayyida Haajira was a lady of very sublime eminence. She was of the most highly placed women of creation, being daughter of the Pharaoh, and, moreover, wife of the Prophet ﷺ and grand patriarch, Ibrahiim. Besides, she was (*Muhaddatha*), the conversed one of angels; mother of the Prophet Ismaa'il (PBUH) and mother of all Arabs; founder of the holy city of Makka; trustee of peace and ancestor of the last of the Prophets ﷺ.

1 We have in the Qur'aan, "*Islam is the creed of your father Ibrahiim. It is Allah Who has named you Muslims.*" (22:78) *Muslimiin* is the plural of Muslim. The Old Testament and the Sahih traditions confirm that angels visited the lady Haajira.

The Hebrew form of the name Haajira, is Hagar. When the Pharaoh chose Sarah for himself but overawed by the supernatural events in respect of the lady Sarah, he offered her the companionship of Haajira. As such, her name was changed to Ajira from 'a-j-r' or compensation. This was the least he could do to compensate for the anguish he had caused to the Prophet Ibrahiim (PBUH).

Sarah herself gave Haajira to Sayyidina Ibrahiim to be his wedded wife. Haajira¹ conceived in the first year of her marriage. The child was not yet born when an angel of the Lord appeared to her and gave her the tidings that she would give birth to a son, and commanded her to name him Ismaa`il², and also informed her that her offspring would be without number.³

It was the will of the Lord, God of all creation, that Ismaa`il should bear a great nation. This was shown by the fact that no sooner had Haajira conceived, Sarah took a revulsion to her and, lest Haajira should look down on her with supercilious feelings, pressed Ibrahiim to remove her from Sarah's sight. God planned that Ismaa`il's offspring should serve His House and announce the Oneness of Allah and, accordingly, expounded the same to Ismaa`il by Divine inspiration. Ibrahiim gladly settled his beloved son and wife in that part of the desert where Makka now stands. It was then that his wife was given the name Haajira.

"O Lord! I settle my family in this valley which is barren that they may be near enough to look after Thy holy House and establish sala`t (prayer)." (Qur'aan 14:37)

Imaam Bukhaari states in his Sahih "At that time there was neither water there nor animal life." (From Ibn `Abbaas - *Kitab-al-Anbiya*)

1 Isaiah. (54:1), "Far more are the children of the desolate (i.e. Haajira) than the children of the married wife."

2 Genesis 16:11, "I shall call his name, Ishmael."

3 Genesis 17:20, "I will multiply him (i.e. Ishmael) exceedingly."

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When Ibrahiim was departing, leaving Haajira and the infant Ismaa'il there, the conversation that took place between husband and wife was as follows:

Haajira asked, "Whom are you leaving us to?" "To Allah," he replied. "I resign to the will of Allah," responded Haajira (From Ibn `Abbaas i.e. - *Kitab-al-Anbiya*).

The Old Testament tells us that when Haajira had no water left and Ismaa'il seemed to be nearing death, an Angel of the Lord appeared to her and gave her tidings of the exalted status and great number of the baby's people, and a spring of water gushed out from the earth. (Genesis 21:19)

We have in the Sahih Bukhaari that Haajira heard a voice and said, "If there can be any profit from thee, come forth." Then Gabriel appeared and struck the earth with the heel of his foot; and there gushed forth a spring of water.¹

It is evident from the Old Testament as well as Bukhaari's Sahih that Haajira's status in the eyes of God is highly exalted. Sometimes angels appeared before her and addressed her; and miraculously a spring gushed out of the earth for her!

It is a pity that some people of the Bible try to belittle Haajira's lofty status and say that she was only a maid servant, despite her esteem and eminence repeated time and again in their own Books. Such high station has not been accorded to any other woman in the religious literature of revealed books.

It is reported by Bukhaari, on the authority of Abu Huraira quoting the words of the holy Prophet ﷺ, that Ibrahiim (PBUH) and Sarah migrated. There Haajira was given to Sarah as a gift. Sarah said to Ibrahiim, "Do you know how Allah has made low the disbelievers and has given us a maid for our assistance?" Furthermore, it is also reported from Ibn Siriin, following Abu Huraira, heard from the holy Prophet ﷺ that the King of Egypt presented Haajira to be a helpmate.

1 II - G - p-45.

To conclude from Muslim anecdotes that the lady Haajira was a maid servant is very far from the truth.

For the satisfaction of the *scripture people* we may state further that the great Hebrew commentator Rabbi Shalumu Isaac commenting on Chapter 16 of Genesis says, “She was Pharaoh’s daughter. When the Pharaoh saw supernatural things happen in respect of Sarah, he said: To be a helpmate in their house is better for my daughter than being a queen elsewhere.”

Maulvi Ghulam Rasuul Charyakoti’s ‘*Barahin-e-Bahira Fi Huriyat-e-Haajira*’ has quoted the original words in Hebrew, written by the Rabbi Shalumu Isaac, that she was the Pharaoh’s daughter and a princess. These words certainly do not imply that the Pharaoh turned his daughter into a maid servant.

It is proved beyond doubt that Haajira was a daughter of the Egyptian monarch; that the monarch was so overawed by the spiritual excellence of Sarah’s household that wishing the best for his daughter, he requested them to accept her as one of their family. He looked upon this act with pride and honour for himself and his people.¹

Blessed is Sarah, for whose sake a king looked upon giving his daughter as a matter of pride and honour and blessed and unique is Haajira that her upbringing took place from an early age in the house of so great a Prophet and patriarch as Ibrahiim (PBUH), *Khalil-ullah* (friend of Allah).

After Rabbi Shalumu’s comment no further evidence should be necessary, but we do consider it worth while to elaborate that in Hebrew there are different words for a maid servant, corresponding to her precise station.

A girl captured as war booty is ‘*shehbute harb*’;

A slave girl purchased for money is ‘*muqnat-e-kasf*’;

1 If the intention of the Pharaoh was just to give Sarah as a maid servant, he was in a position to give any number of maid servants. Ed.

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Children born of a slave man or woman, are '*yaliid bayeth*'.

Going through the entire Old Testament, through all Hebrew literature, we do not come across a single instance where any of these terms are used for the lady Haajira or are in any way applicable to her.

We admit that in the Old Testament, Sarah is reported as once referring to Haajira as 'Ummati' and that this Hebrew word, as in Arabic, carries the same meaning (maid-servant or slave), but it would be a poverty-stricken mind that would attach a literal meaning to an invective; uttered in anger or jealousy by one wife to another of the same man.¹

It is possible that some friends may look upon our admission that Haajira was given to Sarah as a helpmate to mean that she was a servant. We advise them to read Genesis 30:4. There Zilpah is the undisputed maid of Leah, Jacob's wife, but Zilpah is also the mother of his sons, Gad and Asher.

Bilhah is the undoubted maid of Jacob's wife Rachel, but Bilhah is also the mother of his sons, Dan and Naphtali.

Gad, Asher, Dan and Naphtali, all from acknowledged maids, are among the twelve of Jacob's sons on whom he himself, David and Jesus Christ invoked blessings from time to time. Nowhere does the Old Testament discriminate between any of the four of them and the other eight, belittling them or alluding to them as sons of slave girls.

Besides Zilpah and Bilhah, consider the case of Rachel and Leah full sisters who were Jacob's wives and daughters of his

1 Umm-ul-Mu`miniin Safiya was called a Jewess (i.e. inferior) by another wife of the Prophet ﷺ. The holy Prophet ﷺ reacted, "Why did not you say that your fore-fathers were such great Prophets as Moses and Aaron and that the Prophet ﷺ was your husband." See chapter 'Wives of the Prophet ﷺ' in this volume. Ed.

maternal uncle. Both admit their status as being that of slave girls in these words:

In answer, Rachel and Leah said to him, “Have we yet any share in our father’s house or inheritance?”¹ Are we not strangers before him in that he sold us and also devoured our property?” (Genesis 31:14-15)

Rachel and Leah gave birth respectively to Moses and David, and both, with their own tongues, admitted their having been bought with money.

After this, have the people of the Bible any justification to speak a derogatory word about Haajira? There is no such humiliating word in all the Old Testament regarding her as the one revealed by Genesis 31:14-15, about Rachel and Leah.

The Bible people should also reflect that they make a slave girl of a princess merely on the ground that her father, out of reverence for the Grand Patriarch Ibrahiim, gifted her to serve his household. What have they to say about Joseph, who was sold in Egypt by the Midians to Potiphar? (Genesis 39:1) Immediately after, we are told (Genesis 39:7) that the wife of his lord and master was bewitched by Joseph’s beauty. And we are told,

“And after this manner did thy servant to me that Potiphar’s wrath was kindled.” (Genesis 39:19)

“And Joseph’s master (Potiphar) took him and put him into the prison.” (Genesis 39:20)

In these verses and elsewhere, we are told that Potiphar was Joseph’s lord and master and that his wife called Joseph a slave. Now, did Joseph, in fact, become a slave or servant by virtue of these words? If it be correct that Joseph did not become a slave merely because Potiphar purchased him, Haajira too did not become a slave girl merely for being in Sarah’s house or because Sarah once referred to her as such.

1 To get at the root of the father’s intention please see Genesis 29:25-27.

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Those conversant with Arabic know well that the words *walid*, *Jariyah* and *ammta* are used for daughter as well as for slave girl. Islam refers to both slave girls and daughters in the same words, as confirmed by the lexicons. Therefore, if any such word is used for Haajira, it should not be concluded that she was in fact a slave or servant. Rather the word '*fa-akhdamaha*' (to be of assistance or service to her) used by the holy Prophet ﷺ as quoted in Bukhaari should be borne in mind. To assist or serve does not necessarily render one a slave, or a servant. Anas b. Maalik, who served the holy Prophet ﷺ for ten years, was never referred to as a slave or servant, but he was instead taken as a minaret of light for the Umma (followers) and the traditionalists (*Muhadathiin-Narrators of Hadith*).

The real name of the holy Prophet's ﷺ grandfather was `Aamir. He was nicknamed Sheba but for a long time he served his uncle Muttalib, and became known as `Abdul Muttalib (servant of Muttalib), an epithet that completely eclipsed his name. Yet no historian or others ever referred to him as a slave or servant.

When Jacob returned to his mother's house, he sent some servants with presents for his brother, `Esau, and instructed them to say, "They by thy servant Jacob's; it is a present sent unto my lord `Esau... And say ye moreover, behold, thy servant Jacob is behind us..." (Genesis 32:18 and 20) Does any Christian label Jacob as a slave or servant of Esau?

In the noble families of Delhi, not seldom is a girl child called by the word 'laundiya' (a slave) yet no one ever thinks of her as being such.

It is hoped that after these various details of argument nothing is left wanting to appreciate the truth.

ISMAA`IL (PBUH)

Ismaa'il (PBUH) was the first and eldest begotten son of the Prophet and grand Patriarch Ibrahiim (PBUH) and was born to his

wife, the Princess Haajira. His name, as commanded by God in a vision, was chosen by his father, its literal meaning being ‘the heard one of God’ (*Sam`i Allah*). The Old Testament gives the same meaning, “God heard the boy’s voice where he lay.” (Genesis 21:17) “He was circumcised the same day that Ibrahiim circumcised himself.” (Genesis 17:10)

It is sad to think that Christians do not reflect on the exalted sanctity of this new-born who was taken care of by angels, whose name was given by angels and through whom, his mother received direct commands from God.

Ibrahiim settled Haajira and Ismaa`il in the valley where Makka now stands. Later, he and his son built the Ka`ba. “*When Ibrahiim and Ismaa`il were raising the foundations of the house of God...*” (*Qur’aan 2:127*)

Ismaa`il (PBUH) married a daughter of Mudaad¹, the grand Chief of the B. Jurhum. The marriage to one of so high and noble a family could only be due to princess Haajira’s own spiritual grandeur and royal parentage, which could never remain hidden from the Arabs, whose profession was trade and who travelled every winter to Egypt. Indeed, it will be recalled that it was an Arab caravan which carried Joseph to Egypt. (vide Genesis 37:27-28)

The Old Testament states that Ishmael (Ismaa`il) married an Egyptian. That may also be true but his children, at least those on record, were born of the Jurhum family.

The title ‘*Zabih Allah*’ (the sacrificed one to God) is that of Ismaa`il. Jews and Christians hold that the title belongs to Isaac (Ishaaq), while Muslims believe it was Ismaa`il who was taken for sacrifice and then saved. Muslims do not deny the claims for eminence made on behalf of Isaac on the same ground that Jews and Christians base theirs, except that precedence belongs to the elder son. Otherwise, Ismaa`il and Isaac are considered equal.

1 I - H. spells it as Midaad. (II - G - p-708)

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Faith in every Prophet, as well as the Prophet Muhammad (SAW), is obligatory on Muslims. How then, can it be possible for any Muslim to deny the greatness of a Prophet out of sheer bigotry. We seek refuge in Allah from all that! This is why those few Muslim chroniclers who held Isaac to be the sacrificed one, expressed their opinion freely.

Yet for the overwhelming majority of Muslims the argument in favour of Ismaa'il is stronger and nearer the truth. Of all the evidence, that of the Qur'aan transcends all others and is therefore unimpeachable.

"Ibrahiim said, 'I am going towards my Lord. It is He Who will guide me aright. O Lord! Vouchsafe me among the righteous!' Then We gave him tidings of a comely lad. And when the child was ripe of age to walk with him, Ibrahiim said to him, 'I have seen in a dream that I must sacrifice you. So consider what you think.' He said, 'Father do what you have been commanded. Allah willing, you will find me of the steadfast.' Then when they had both surrendered and he had flung him down on his face, Allah called to him, 'O Ibrahiim! Thou hast already fulfilled the vision. Lo! Thus do We reward the good. Lo! that really was a clear test!' Then we ransomed him with a tremendous victim. And we left for him among the later folk the salutation. Peace be to Ibrahiim! Thus do we reward the good! And We gave him tidings of the birth of Ishaq (PBUH), a Prophet of the righteous..." (37:99-112)

The logic of the argument in these verses is clear; the sequence of events leaves nothing to doubt the glad tidings of the birth of two sons on two different occasions; on the first, the tidings are for a son gentle and enduring (*haliim*), and with these tidings the whole narrative of the obedience to sacrifice the only son is detailed. It is only after the close of this narrative that we read the second glad tidings of the birth of another son, bearing the name Ishaq (Isaac). If by any stretch of imagination, the first glad tidings of a '*ghulam-in-haliim*' (a boy of gentle, forbearing

and all obeying disposition) are taken to refer to Isaac, the second glad tidings cannot also refer to him, lest the whole passage be reduced to absurdity. The sequence is also confirmed by the Sura Hijr (15:53) and Sura Zariyat (51:28), where the attribute '*haliim*' is stated to be that of Ismaa'il. Ismaa'il, then, was *ghulaam in haliim* (gentle and all-obeying) and Isaac, '*ghulaam-un-`aliim*' (endowed with knowledge). (51:28)

We must also refer to the version in the book of Genesis where the sacrifice is commanded. Here, it is clearly stated that the son to be sacrificed was Abraham's only son. It is also stated that Isaac was born thirteen years after Ismaa'il. Therefore, the elder brother being alive, Isaac could not possibly be referred to as Abraham's only son.

After the sacrifice narrative, we find in the Qur'aan the glad tidings of the gift of Isaac (*Wa bash sharuu hu bi gulam in `aliim*). This further proves that Abraham's call to sacrifice his only son and the subsequent 'ransom', had already taken place before Isaac was born. Ismaa'il was then the only son and so therefore, the attribute *haliim* can be applicable only to Ismaa'il.¹

We also find that the verses of Sura 37 (*Saafaat*), which we have quoted above, present internal evidence also to the effect that the triumphant success of the vision was to be a precedent for offering animal sacrifices in subsequent generations. Now what the followers of *Ismaa'il actually do and what the followers of Isaac do, is before our eyes*. The tradition of annual sacrifices has been relentlessly followed by Muslims for the last 5000 years or more, with the firm belief that it is in confirmity with Ibrahiim's actions. Yet among Jews, there is not even a semblance of such a sacrifice. Isaiah provides one more evidence.

1 "It is the most received opinion among the Muhammadans that the son whom Abraham offered was Ishmael and not Isaac, Ishmael being his only son at that time; for the promise of Isaac is mentioned lower as subsequent in time to this transaction." (George Sale's translation of the Qur'aan p-439, first Published 1734 A.D.). Ed.

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“The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come. They shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered unto thee; the rams of Nebaijoth shall minister unto thee. They shall come with acceptance on mine alter, and I will glorify the house of my glory.” (Isaiah 60:6-7)

Midian, Sheba and Ephah were all of the B. Ketura, Ismaa'il's half-brothers who settled in Yemen and later migrated to Madina. They were not Israelites. Full brothers, Qidar and Nebaijoth were Ismaa'il's sons. (Genesis 25:1)

The fact that these clans brought their sacrificial beasts to one place; God's describing the sacrificial altar as His own, and existence of this sacrificial spot of the 'house of glory', which is the literal translation of '*Bait-al-Haram*', is irrefutable evidence that the altar of sacrifice was at Makka, Ismaa'il's place of settlement and the environs of which, his children Qidar and Nebaijoth inhabited.

God appointed Ismaa'il (PBUH) as a Prophet for all Arabia, the Hijaz, Yemen and the Hadramut. He became the medium of unity among the several nations and tribes. Let us reflect that he was Ibrahiim's son, born in Iraq and bred in Syria. He was the only son of his mother, Haajira, who was born in Egypt and lived for years with her husband in Palestine, until settling in the very heart of Arabia. Ismaa'il's home was in such a place that Egypt was on one side where his maternal relations lived and on the other, Iraq, where his brother Isaac held sway; to the South was Yemen where his other brothers, the B. Ketura were spread. 'Esau, Isaac's son, is Ismaa'il's son-in-law,¹ whose children were spread as far as the borders of Italy. Reflect also that Ismaa'il's mother tongue was Coptic and on his father's side, Hebrew, and that his in-laws were masters of pure Arabic and the ruling tribe

1 Esau married Mahalath d/o Ishmael (Genesis 28:9 and 36:17). Ed.

of Arabia, through whom he accomplished perfection in the Arabic language.

The opportunities for missionary work and propagation of the religion of the One True God in all these countries and languages which God opened up for Ismaa`il, are sufficient pointers that he is the august personage whose son was to be chosen in the Word of God, as mercy for all the world (*Rahma-tul-lil-`Aalamiin*).

O God, send your blessings and bounties on Muhammad (SAW) and his Umma as you did on Ibrahiim and his Umma. Verily all praise and Glory only belongs to you.

The people of the Bible look upon Ismaa`il merely as a son of Ibrahiim and deny his spiritual eminence which is emphatically stressed by the Old Testament and the Qur'aan. This can only be due to their want of sufficient knowledge and scant faith in their own Books, which lay down that Ismaa`il possessed all those qualities which were found in Isaac.

EQUAL STATUS OF ISMAA`IL AND ISAAC

	Genesis
1. Because the Lord hath heard thy (Hagar's) affliction.	16:11
God heard the affliction and anguish of Sarah.	18:10
2. It was God who named Hagar's son as Ishmael.	16:11
It was God who named Sarah's son as Isaac.	17:19
3. God blessed Hagar's son Ishmael.	17:20
God blessed Sarah's son Isaac.	17:16
4. God was with Ishmael.	21:20
God was with Isaac.	26:24

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5. Shall be king of nations - Ishmael. 17:20 and 25:16
Shall be king of nations - Isaac. 17:16

Both the Old Testament (Genesis 21:20) and the Traditions tell us that Ismaa'il was an archer. According to Bukhaari, when Ibrahiim visited Ismaa'il with the intention of constructing the Ka'ba with his help, he found Ismaa'il moulding arrow-heads. Evidently, Ismaa'il was well-versed in iron-craft too. His wife told her father-in-law, "We live mostly on meat and water," proof of Ismaa'il's hunting skills with the bow.

The Qur'aan praises Ismaa'il in these words,

"Make mention of Ismaa'il in the Book. He was a keeper of his promise and a Prophet and a messenger. He enjoined upon his people sala't and Zaka't and Allah was pleased with him. And he was acceptable in the sight of Allah." (19:54-55)

Ismaa'il's devotion to any promise he made is emphasised. In another Qur'aanic verse we read,

"And we took a promise from Ibrahiim and Ismaa'il (saying) purify My house for those who meditate therein and those who bow down and prostrate themselves." (2:125)

We gather from the two verses that the promise Ismaa'il (and Ibrahiim) made was carried out in full. He instructed the devotees in the true faith, right conduct and essential principles of the lighted path, as befitting his eminent station.

A study of the Old Testament reveals that though the two brothers Isaac and Ismaa'il lived as far apart as Syria and Makka, they got together on several occasions to share each other's joys and sorrows. When Abraham died, both were there to bury him. (Genesis 25:9)

Some characteristics were peculiar to the children of Ismaa'il and Isaac. It was Ismaa'il's second son, Qidar and Isaac's second son, Jacob who were blessed with Prophethood. The eldest sons of both, Nebaijoth and 'Esau respectively, were left out.

The book of genesis tells us that Ishmael lived a hundred and thirty-seven years. (15:17)

History records that he was buried within the precincts of the Ka`ba, close to his mother's grave. How far reaching was the prayer of Ibrahiim,

“O Allah! I have settled my family in an uncultivable valley near to Thy holy House.” (37:15)

Even after death, these sacred souls did not forsake the precincts of the House of Allah.

The book of Genesis tells us that Ismaa`il had twelve sons: Nebaijoth, Kedar, Adbeel, Misbam, Mishma, Duma, Massa, Hadar, Tema, Jetur, Naphish and Kedemah (25:13) and that they were founders of their own clans, the names of their habitations, castles and forts being kept after them (25:15). At that time, of course, those names were well known and familiar on every tongue, but today, we do not find traces of many with certainty. Of those that are traceable, all are in Arabia. The words of the book of Genesis that “Ishmael lived in Paran,” (21:21) further supports this contention and also that Paran (Arabic Faraan), is situated in Arabia now called Makka.¹

There is found near Yanbue, a habitation by the name of Nabiith. It is certain that this settlement is that of the people of the same name (Genesis 25:13). Not far from this settlement is a town by the name of al-Hadiir, which was originally al-Qadiir. Some traces of Misba`m are found in Najd, which is equidistant from Syria and Madina, and situated well within Arabia. In the time of the holy Prophet ﷺ, it was under Christian rule and known as Dumatul-Jandal.

1 There is no letter ‘p’ in the Arabic language. Hence, wherever ‘p’ occurs, it is replaced by ‘f’ as in Faraan. The Hajj ceremony is finalised at Faraan. Ed.

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Massa probably went to Yemen, where some habitations are named Musa.

Hadar, by some transliteration of the name to Jadida, is in South Arabia. It boasts of a powerful tribe, the B. Hadar. The habitation of Tema is also extant. It is near Fidak, by the Khaibar route. Their people accepted Islam during the holy Prophet's ﷺ time.

Kedemah was probably in Yemen. According to the historian Mas`udi, in the discourse on Qadman, its people were of Ismaa'il's lineage.

The other habitations have not been traceable with any certainty, but we need not be concerned. As far as Ismaa'il's life is concerned, all the necessary details have been stated here, albeit briefly.

ADNAAN

`Adnaan was the holy Prophet Muhammad's (SAW) forefather twenty-one generations up. That God made him highly honoured is proved by the fact that when Bakht Nasr first invaded Arabia, the Prophets ﷺ Armiah and Barkhya warned him not to attack `Adnaan though the Lord permitted him to assault the other tribes. He did accordingly and capturing many of them, led them away and settled them in the valley of the Euphrates. These people established the Arab kingdom on old foundations. (History of the Arabs by Prof. Sediollot p-23)

`Adnaan had two sons; Ma`ad whose name is found among the holy Prophet's ﷺ ancestors and `Akk, who later left Hijaz and founded a kingdom in Yemen.

(Vide Documents discovered from *Hasan-el-Gharaib* by the East India Company in 1834) – Address of Sir Syed Ahmad Khan.

MA`AD b. `ADNAAN

When Bakht Nasr invaded Arabia for the second time, the B. `Adnaan escaped to Yemen but Yarmiah took Ma`ad with him to Syria. With the decrease of his pressure on Arabia, Ma`ad returned. He then went about searching for the B. Jurhum but discovered that of them, only Jurhum b. Jalham survived. He married Jalham's daughter, who gave birth to Nizar and Qansi. According to learned Christian scholars, Yarmiah's time dates back to 588 B.C. As Ma`ad b. `Adnaan was a contemporary of Yarmiah, the period between the holy Prophet Muhammad (SAW) and `Adnaan was 1158 years or 21 generations, an average of 85 years per generation. This is by all calculations a correct estimate.

In his book, *Khutbat-e-Ahmadia*, Sir Sayyid has given an average of 33 years per generation and for that reason he has been obliged to accept some names twice. This ambiguity is removed by the calculation given here.

NIZAR

His *kunya* was Abu Ayad. Imaam Ahmad b. Hunble, the fourth pillar of Jurists, was of his descendants. Nizar had four sons. Mudar, Iyad, Rabi`a and Anmaar.

Mudar and Iyad's mother was Sauda d. `Akk, son of `Adnaan. The mother of Rabi`a and Anmaar was Hudhala d. Wahlaan Jurhumi. The descendants of Mudar and Rabi`a are to be found in central Arabia; of Anmaar in Najd and the environs of Hijaz; and of Iyad in Saghoor and its precincts. (Kitab Bakr and Taglib by Muhammad b. Ishaq – Egypt – 1305 A.H.

MUDAR AL-HAMRA (THE RED)

Mudar invented a song which accelerated the pace of camels. Out of the B. `Adnaan in Hijaz, he excelled all in

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splendour and wealth, as his father had given him all things of red colour for example, Dinars and red tents. He followed the true faith of the Prophet Ibrahiim (PBUH). He had two sons, namely Alyas and `Ailan.

ALYAS

His *Kunya* was Abu `Aamir. He had three sons: Mudrika, Tabikha and Qais Ailan.

Tabika's great grandson was Tamiim. His descendants became known as the B. Tamiim. Qais Ailan had two sons: Sa`d and Hasfa.

Sa`d's son was Ghatafaan. His descendants are known as B. Ghatafaan.

Ghatafaan had two sons: Ashj`a and Rais.

Ashj`a's descendants are known as the B. Ashj`a.

Rais's grandson was Zaiban. His descendants were known as the B. Zaiban. Zaiban had a son, Fazar. His descendants are called the B. Fazara.

Hasfa's grandson was Mansur. He had two sons: Hawazan and Sulaim. The descendants of Hawazan are known as the B. Hawazan. Hawazan had two sons: Bakr and Thaqif. Bakr's son was called Sa`d. From the two, a clan was formed which is known as B. Sa`d Bakr.

Haliima Sa`dia, the nurse of the holy Prophet ﷺ belongs to this clan.

The descendants of Sulaim, the second son of Mansur are known as the B. Sulaim.

MUDRIKA

His *kunya* was Abu Hudhail and his name was `Aamir. He and his brother `Amr used to look after the family camels, which one day happened to stray. `Aamir went in pursuit and brought them back. Meanwhile the younger brother cooked dinner. Their father gave `Aamir the sobriquet, Mudrika (i.e. fleet-footed) and his brother Tabikha (the cook). The sobriquets soon eclipsed their names. Mudrika had two sons, Khuzaima and Hudhail.

`Abdullah b. Mas`ud, a pillar of Jurists among the companions of the holy Prophet ﷺ, was of Hudhail's lineage, eleventh generation down.

KHUZAIMA

His *kunya* was Abul Asad. He had three sons; Kinana, Hun or Huan and Asad. Huns' descendants are the B. Hun. Hun had two sons - Uzal and Vaish. Their descendants are known as Uzli and Vaishy.

Asad's descendants are known as B. Asad. He had four sons - Himla, Cahil `Umar and Wudwan. Their descendants are known as Himly, Cahily, Umaravi and Wudwani. Umm-ul-Mu`miniin (mother of the faithful) Zainab d. Jahsh is Wudwani.

KINANA

His *kunya* was Abu Nasr. Kinana had six sons, Nadar, Maalik, `Abd Mana`t, `Umar, Ahabiish and `Aamir.

`Abd Mana`t begot Khuzaima or Mustaliq. His descendants are known as the B. Mustaliq.

The holy Prophet ﷺ said of himself, "Of Ibrahiim's children Allah chose Ismaa'il; and of Ismaa'il's children, the B. Kinana; of Kinana, the Quraish; of Quraish, the B. Haashim and distinguished me of the B. Haashim" (Muslim from Wathla b. al-

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Aasqa). Kinana's mother was 'Uwana¹ d. Sa`d b. Qais b. Ailan b. Mudar.

NADR

His *kunya* was Abu Yakhlud. His name was Qais, but because of his outstanding handsomeness, the Arabs called him Nadr. The descendants of his son Maalik comprise the B. Maalik. His mother was `Aatika d. Adwan, b. `Amr b. Qais b. `Ailan b. Mudar.

MAALIK b. NADR

His *kunya* was Abul Haarith. He had two sons; Fihr or Quraish and Haarith (B. Mutaibiin). His wife was Jandala d. `Aamar b. al-Haarith (Jurhumi).

FIHR

His title was Quraish. The word means 'whale fish', the largest of sea animals. The descendants of Fihr were called the Quraish because, of all the tribes, they were the most glorious and powerful.

During his time, Hasan, the Yemeni chief, invaded Makka with the sole object of pulling down the Ka`ba and carrying its stones and debris to Yemen, to reconstruct a Ka`ba there. Fihr and his brothers resisted the invasion so successfully that they took Hasan captive and imprisoned him. After three years, however, he was released. He died on his way home. This victory raised Fihr greatly in the eyes of his contemporaries. (Ibn Asir Tarikh-e-Kamil)

1 Tabaqat Ibn Sa`d. Ed.

Fihrr had two sons, Ghaa`lib and Muharib (B. Muharib).

GHAA`LIB

His *Kunya* was Abu Taim. Ghaa`lib had two sons: Lu`ayy and Taim. Taim's descendants are known as the B. Taim or the B. Adram.

Ghaa`lib's mother was Laila d. Sa`d b. Hudhail.

LU`AYY

His *Kunya* was Abu Ka`b. Lu`ayy had four sons: Ka`b; `Awf; `Aamir; and Haarith. Lu`ayy's mother was Salma d. `Amr al-Khuzai. The tribes of last three were the B. `Awf, the B. `Aamir and the B. Haarith. Lu`ayy's¹ wife was Muaa`wiya d. Ka`b b. al-Qain b. Jasn of Quda'a.

KA`B

His *Kunya* was Abu Husais. His name corresponded well with his all-inspiring, dignified personality. The Arab calendar was devised as beginning with his date of birth and remained in vogue for 400 years, terminating with the year of the Elephant. His wife was Wahshiya² d. Shaiban, b. Muharib b. Fihrr. Ka`b had five sons:

Murra; Husais, (the B. Husais); Sahm, (the B. Sahm); Jumuh, (the B. Jumuh) and `Adiy, (the B. `Adiy) from whom `Umar Faruq, the second Caliph, was descended. `Abu `Ubaida, the trustworthy (*Amiin-ul-Umma*) was the son of al-Jarrah of the line of Husais.

1 Tabaqat Ibn Sa`d. Ed.

2 Ibid.

MURRA

His *kunya* was Abu Yaqza. He had three sons. Kilaab (the B. Kilaab); Taim (the B. Taim) and Makhzum (the B. Makhzum). Murra was the forefather of Abu Bakr, the first Caliph, six generations up. Khaalid the legendary general, was descended from Makhzum, the third son of Murra.

Murra's wife was Hind. Her mother was Imaama b. `Abd Manat b. Kinana.

KILAAB

His *Kunya* was Abu Zahra. His name was Hakiim. As he kept a number of pet dogs, he came to be known as Kilaab. Kilaab had two sons, Qusayy (the B. Qusayy) and Zuhra (the B. Zuhra) from his wife Faatima d. Zuraifa b. Qais b. `Ailan b. al-Yas.

Zuhra had two sons, Haarith and `Abdu Manaf. Haarith begot `Abd and who begot `Awf and `Awf begot `Abdul Rahmaan (one of the ten blessed).

`Abdu Manaf had two sons, Wahb and Aheeb. Wahb begot Sayyida Aamina, the distinguished mother of the holy Prophet ﷺ. Ahiib begot Abu Waqqas Maalik, whose son, Sa`d, was one of the ten blessed.

QUSAYY

His name was Zaid. When he was still an infant, his father died and his mother married Rabi`a b. Khuram al-Hazari whose tribe was settled in Syria, where Qusayy was brought up. On reaching manhood, he returned to Makka. His elder brother Zuhra,

who had lost his eyesight, recognised him by the resemblance between his and his father's voice and divided the inheritance.

In those days, Makka was ruled by the B. Khaza`a, whose chief, Hulail, gave Qusayy his daughter Hubba's hand in marriage and, as part of the alimony, transferred supervision rights of the Ka`ba to the bride, appointing Abu Ghubsan as her attorney. After Hulail's death, Abu Ghubsan sold the attorneyship to Qusayy for the price of a cask of wine! So it was that the house of God passed into Qusayy's control.

The B. Khaza`a did not recognise such a deal and a clash of arms followed, resulting in great loss of life to both sides. Then they agreed to appoint Ya`amar b. `Awf as arbitrator, who decided that:

Qusayy must pay blood money for all the slain of the B. Khaza`a and Khuza`a should migrate from Makka. Makka's government should remain with Qusayy.¹ After this award, Qusayy invited the descendant of Fihr, the Quraish, to come and settle down in Makka. At that time the Quraish had become divided into twelve branches. By Qusayy's efforts, all of them came and made their homes in Makka and, Quraish's prestige and power dominated the country. Qusayy was so called because since early childhood, he had been cast away to a distant place. He was also called *Muj`mma* because he centralised the Quraish at Makka who, due to disturbances, had left earlier.

1 After the death of the Prophet Ismaa'il, (PBUH) his in-laws, the B. Jurhum took possession of Makka and Ka`ba, the House of God. This continued for a few centuries. Then Imalaqa took possession of it. Again, the B. Jurhum got it back but their oppression made them unpopular. `Amr b. Lahy, the son of the B. Jurhum's sister rose in revolt and turned the B. Jurhum out of Makka. The era of tyranny had gone but `Amr introduced idol worship in 207 A.D. He had seen the Imalaqas worshipping idols in Egypt and Syria. He brought from there an idol named 'Hubal' and fixed it in the Ka`ba. Around 440 A.D., Qusayy became the administrator-general of Ka`ba. The holy Prophet ﷺ reconverted this 'House of God' into the Ka`ba and all the idols were thrown out.

It must be remembered that non-Muslim historians have described the exploits of Qusayy with great exaggeration, going on to state that it was he who established the principles of governance on democratic lines. Their underlying motive is to convey that the teachings of the holy Prophet Muhammad (SAW), were but a commentary on Qusayy's performance. However, Qusayy distributed his property most unfairly among his children, favouring one son, `Abdul-dar and leaving the others as his virtual slaves, on account of which there arose serious and far - reaching differences among his descendants. As such we will have to conclude that Qusayy behaved far from accordance with the principles of democracy, altruism, fairplay and justice.

Qusayy had three sons, `Abdu Manaf, `Abdul Dar and `Abdul Uzza and two daughters, Takhmur and Bar-ra. Their mother was Hubba d. Hulail b. Hubshiya b. Salul b. Ka`b b. `Amr b. Rabi`a. `Abdul Uzza begot Asad whose descendants were known as Asadi. Asad begot Khawailad and he begot `Awwaam, and Khadija (later *Umm-ul-Mu`miniin*, the first wife of the Prophet ﷺ), and Naufal. Naufal begot Warqa, who also became a believer during the Prophethood of Muhammad (SAW). Of Abdul Dar's lineage was `Uthmaan b. Talha, the key-bearer of the Ka`ba. His son was Sheba and, as such, the family was known as B. Sheba.

`ABDU MANAF

The name given to him at birth was Mughira but as his mother sent him to the idol Manaf, he became popularly known as `Abdu Manaf - 'Devotee of Manaf'. He grew up to be so handsome that he was also called Qamr-al-Batha or 'the full moon of Makka'. While he was chief, he gave much of his time inviting people to the ways of truth and justice.

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Once Abu Bakr Siddiq recited some poetry in praise of `Abdu Manaf before the Prophet ﷺ :

*'O thou who goest on thy back, a load,
Why didn't alight thou at `Abdu Manaf's abode?
He would have eased thy hardship, of sure,
He gives equal treatment to rich and poor,
Beggars find contentment at his door.'*

Hearing the verses, the Prophet ﷺ gave a smile, expressing his delight.

The descendants of `Abdu Manaf can be seen in the table below:

Wife's Name	Sons	Daughters
`Aatika al-Kubra d. Murra b. Hilal `Ailan b. Mudar	Muttalib, Haashim `Abde-al-Shamas	Tumadir, Barra, Hanna, Hala, Qilaba
Waqida d. `Aamir b. `Abd	Naufal, Abu `Amr Abu `Ubaida	
Thaqafiya		Raita

Muttalib was the eldest son. His descendants were known as *Muttalibi*, one of them being Haarith. He had sons who became companions of the holy Prophet ﷺ. Out of them, `Ubaida who was martyred at Badr, and the other two Tufail and Hassain, died in 32 A.H. (Imaam Shaafa`i was descended from Muttalib). `Abde-al-Shamas's son was Ummaiya, whose descendants comprise the B. Ummaiya. `Uthmaan the Zul Nuurain (of two lights), the third Caliph, was one of them. The descendants of Naufal are known as the Naufalyoun. A well-known companion, Jubair b. Muti'm's descent is traceable to him. Naufal's contribution to his people's

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welfare was that he obtained from Heracles a charter of free trade for them.

We have no historical record of Abu `Amr and Abu `Ubaida, whose names are not mentioned anywhere. According to Bukhaari, as reported by Jubair b. Muti`m, the Prophet ﷺ, at the time of distributing the khams, or one-fifth of the booty from Khaibar, apportioned shares for the B. Haashim and the B. Muttalib. This is confirmed by Imaam Shaafa`i.

According to Abu Dawuud and Nassai`, the B. Naufal and B. Ummaiya also supplicated for a share, saying that since the B. Muttalib had been given a share, they too had a similar right of award. The Prophet ﷺ however, entwining the fingers of one hand with those of the other, answered, “B. Haashim and B. Muttalib are one and the same.”

The Qur’aan (9:60), commands, “Sadaqat are for the poor, the needy, the collectors of charity, and for the winning of hearts, and freeing slaves and for the debtors, and for Allah’s cause and for the way-farers.”

The B. Muttalib are described as Zil Qurba (Kinsfolk).

Twelve of the scholars of Traditions read ‘shi’ as ‘si’. This means that the two forms have the same meaning. There were disputes and wranglings between Haashim and `Abde-al-Shamas, and Naufal and `Abdul Muttalib, but never between Haashim and Muttalib. Muttalib was the eldest; then Haashim. `Abdul Muttalib was brought up by Muttalib. When the Prophet ﷺ was blockaded in the valley of Abi Taalib, the Muttalibs were with him.

Verse 8:41 of the Qur’aan apportions four parts of the debtors, and the fifth part to Allah, that is, for the near of kin (of the holy Prophet ﷺ), the orphans, the stranded ones and the travellers. The near of kin being included, there remains what has come to be described as khams-el-khams or fifth of the fifth. Abu Dawuud tells us that the Prophet ﷺ entrusted the distribution of the fifth of the fifth to `Ali Murtaza. During Abu Bakr’s caliphate

and that of `Umar Faruq, `Ali Murtaza continued distributing the 'fifth of the fifth.'

The Kitab-el-Kharraj of Imaam Abu Yusuf quotes `Ali as saying that it was on his own request that the Prophet ﷺ allowed him this responsibility, in order that there might be no cause of disagreement among the relatives.

From the 'fifth of the fifth', the holy Prophet ﷺ would keep the minimum for his household expenses and give the rest away to the general welfare of the Muslims. The share of the relatives being fixed, it was distributed equally, without any distinction between the rich and poor. The remaining three parts were allotted to orphans, the stranded in life (masakiin) and the travellers. As this was according to Qur'aanic command, the share of one could not be transferred to another.

FA`

Fa` is defined by the Qur'aan, sura Hashr, verse 6, and in the next verse its distribution is also clarified. Fa` is that territory where no expedition on horse or camel-back took place, but God Himself gave it as a favour.

DISTRIBUTION OF FA`

Verse 59:7 of the Qur'aan states, "Whatsoever Allah has given as spoils to His Prophet ﷺ from the inhabitants of townships (e.g. Fadak and a part of Khaibar obtained without actual fight) is for Allah and His Messenger and near of kin and orphans and the needy and the way-farers," The reason for such apportioning is that,

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“That the circulation of wealth may not be confined among the rich.” (59:7)

For the reader’s convenience, a diagram, apportioning the stated shares is given below:

FA` (59:7)	Spoils (8:41)	Zaka`t and Sadaqa (9:60)
“Fa` is for Allah and His Prophet and the kindred and orphans, way - farers, emigrants, the poor among the ‘helpers’ (Ansar) and their successors.”	“... are for Allah and His Prophet, near ones, the orphans, the needy and the way - farers.”	“are for the poor and the needy, collectors of charity, winning of hearts, liberating slaves, debtors, in Allah’s way, and way-farers.”

The Book al-Fa` in Mishkat-el-Musabih tells us. `Aamir read the verses regarding charity up to *Hakiim*, and said, ‘This verse is for those who are mentioned here’. Then he read the verse regarding spoils up to *Ibn sabiil*, and said, ‘Spoils are for those who are mentioned here’. Then he read *maaa `afaaa-Allaah* up to *mim-ba` dihim*, (who are to come after) and said, ‘This includes all Muslims.’ ”

Thus sadaqat, the Islamic concept of charity, is divided into eight categories. Of the eighth, two, namely the stranded ones and way-farers, are entitled to both Fa` and the spoils; the remaining six, namely the needy, the collectors, for the ‘winning of hearts’, for freeing of slaves, those who strive in Allah’s way, and for relief of debtors, have their allotment only in the sadaqat or charities.

Spoils are divided into two parts. The fighters being allotted four-fifths, and the remaining one-fifth, God’s own, is divided

again in five parts as detailed above. In contrast with the spoils of war, one of the conditions of Fa` is that none of it may be given to the rich.

The differences between the two main sects of the Muslims are due to the interpretation of Fa`. A better understanding of the Qur'aan, with particular reference to the inheritance from the Prophet ﷺ, is bound to dispel these differences. It cannot be over-emphasised that the distribution of Fa`, as well as the 'one-fifth of one-fifth' or khams-el-khams, was singularly `Ali's responsibility during the Prophet's ﷺ lifetime and continued as such during the caliphate of both Abu Bakr Siddiq and `Umar Faruq. (Bukhaari)

HAASHIM

His name was `Amr and he was known by his title `Amr al-A'laa. Muttalib, Naufal and `Abde-al-Shamas were his brothers. After his father `Abdu Manaf's death, Haashim became the clan's chief. His nephew, Ummaiya b. `Abde-al-Shamas, refused to acknowledge his authority and so a soothsayer of the `Asqalan was appointed arbitrator. He too gave his decision in favour of Haashim.

His title, Haashim, was due to his having given a banquet after returning with bags full of wheat flour from a trade journey to Syria. In those days, Makka was extremely short of flour. He broke the bread into pieces and soaked them in the meat stew, making the dish called 'Tharid'. Haashim means one who makes a broth of bread broken into pieces. Thereafter, every year he would treat the pilgrims to the Ka`ba with the same dish. This tradition is still maintained to this day.

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It was Haashim's¹ wisdom and statesmanship that had persuaded Heracles to grant a charter of free-trade with Syria in favour of the Quraish.

The differences between Ummaiya and his uncle Haashim continued in generations to come, the family of Haashim and Muttalib comprising one faction and that of Naufal and `Abde-al-Shamas, the other. Many notorious incidents are recorded by historians of their mutual hatred. It was the blessing of the Prophet ﷺ however that during his time, all manner of generations-old hostilities ceased, and the holy words, "And by His grace you became brethren," (3:103) proved true!

DESCENDANTS OF HAASHIM

- a) From his wife Salma d. `Amr b. Zaid Najjari, a woman of great status: Sons: `Aamir (Shaiba) or `Abdul Muttalib. A daughter named Ruqayya died as an infant.
- b) From his wife Hind: `Amr b. Tha`laba al-Khazraji: Aba Saifi.
- c) From his wife Qaila, surnamed al-Jazur d. `Aamir b. Maalik b. Jadhima: *Sons: Asad*.
- d) From his wife Umaina d. `Adiy: Son: Nadala and a daughter Shifa`. `Abdullah b. Dinar (from Quda`a).
- e) From his wife Waqida d. Abi `Adiy (B. Maz`un): daughters: Dawi`fa and Khaalida

1 "Muhammad sprung from the tribe of Koreish and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca and the hereditary guardians of the Caaba. (Hashem), a wealthy and generous citizen, relieved the distress of famine with the supplies of commerce. Mecca which had been fed by the liberality of the father (Hashem), was saved by the courage of (`Abdul Muttalib) the son." (Gibbon - Decline & Fall of Roman Empire, p-662) Ed.

f) From his wife `Uddy d. Habiib (B. Thaqif): Hanna - a daughter.

History records very little about Aba Saifi, Asad or Nadala. In the Truce of the B. Khuza`a or the discourse on `Abdul Muttalib, all we are told is that Nadala's son, Arqam, and Aba Saifi's two sons, Zahaa`k and `Amr, were of those who took part in the truce. Two couplets of Ruqayya, Abu Saifi's daughter, are found in praise of the **Prophet**.

`ABDUL MUTTALIB (SHAIBA)

His name was `Aamir and because he was born with a tuft of snow white hair on the crown of his head, he was nicknamed Shaiba. Some have suggested, however, that he was so named because he lived to a very old age.

He was in Yathrib, where his mother's family lived, at the time when his father, Haashim, passed away.

His uncle Muttalib brought him *back and looked after him with great love, which the nephew repaid in later years by exemplary devotion and service, on account of which he* came to be generally known as `Abdul Muttalib, (meaning servant of Muttalib). This last name completely eclipsed the first. He was also referred to as 'feeder of birds, the praised old man, and *Fayyaz*' (the benevolent), besides *Sayyid-al-Quraish* (Chief of the Quraish), a title which none denied him.

The honour of raising the Prophet ﷺ -to be with great care and affection, for eight years, belongs to him. The name, Muhammad (SAW), was given by him. The abortive Yemeni invasion of Makka on elephants was during his period as tribal chief. (Vide Rahmatul-lil-`Aalamiin vol – I)

His frequent teaching was to elevate morals and desist from oppression, injustice and rebellion. He recovered the famous spring of Zam-zam, which had been stoppered up by `Amr b. Haarith Jurhami, which had been long forgotten. It is said that for

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three consecutive nights he saw in a dream someone ordering him to reopen the spring, even pointing out its exact location. With his eldest son, Haarith, he dug the earth for three days after which some buried shields and swords of the B. Jurhum, deer-horns and other items appeared. Until then the Quraish had ridiculed his behaviour, but the reappearance of the weapons revived their memory. They requested that they too should be allowed to participate, but he refused to accept their help.

This spring, which Allah had made to gush forth for the Prophet Ismaa'il (PBUH), and which miraculously satiates millions of pilgrims to this day, is a reminder of `Abdul Muttalib's achievements. Below is the table of his family:

Name of Wife	Sons	Daughters
Safiya d. Junaidib b. Hujair b. Zabbab b. Suwaah b. `Aamir b. Sa`sa`a.	Al. Haarith	
Faatima d. `Amr b. `Aidh b. `Imraan b. Makhzum b. Yaqza b. Murra b. Ka`b b. Lu`ayy b. Ghaa`lib b. Fihr. Faatima's mother: Sakhara d. `Abd b. `Imraan b. Murra Fihr.	Zubair, Abu Taalib `Abdul Ka`ba `Abdullah (the holy Prophet's father)	Umm-e-Hakiim, Baida, Umaima, Arwa, Barra, `Aatika
Lubna d. Hajir (Khuza`a)	`Abdul Az`za (Abu Lahab)	
Hala d.	al-Muqawwim, Hajl	

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Wuhaib b. `Abdu Manaf b. Zuhra b. Kilaab. (Her mother is `Ela d. Muttalib)	Mughira, Hamza	
Nutaila d. Janab b. Kulaib Rabi` b. Nizaar	Dirar, Qatham `Abbaas	
Mun-`ama d. `Amr b. Maalik (from Khuza`a)	Ghaidaq, Musa`b	
Six Wives	Fifteen Sons	Six Daughters

The table shows that `Abdul Muttalib was father of 15 sons and six daughters, but some chroniclers have stated that Ghaidaq and Hajl were the names of one person, and so also `Abdul Ka`ba and Muqawwim, and that there was no one by the name of Qasm. Thus the number of his sons is reduced to 12 and that of the holy Prophet's ﷺ uncles to eleven, which is likely the correct calculation. Of these, we have records of ten, of whom seven are included in the history of Islam. Dirar, the eighth, was among the gallants of the Quraish and known for his generosity and handsomeness, and passed away during the early days of the enunciation of Prophethood.

Al-Muqawwim had no children. `Allama Zahbi has written about `Abdul Rahmaan b. Abi `Amr, son of Hind daughter of al-Muqawwim.

Hajl's son Qasra's verses are quoted in 'Tabaqat Kabir' wherein he has given the names of his twelve uncles. Historians are silent about Ghaidaq, Qatham and `Abdul Ka`ba. It may be that Muqawwim's second name was `Abdul Ka`ba. `Abdul Muttalib lived for 82 years. It is estimated that he was born in 497 A.D. and died in 579 A.D. according to the Christian calendar.

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(History of the Arabs by Prof. Sediollot). As the children of `Abdul Muttalib are among the uncles, aunts, nephews and nieces of the holy Prophet ﷺ, we include here brief accounts of them.

HAARITH

He was the eldest of the sons of `Abdul Muttalib, giving his father the *kunya* of Abul Haarith. He died during his father's lifetime but his four sons, Naufal, `Abdullah, Rabi'a and Abu Sufyaan Mughira, the Prophet's ﷺ cousins, lived on to become Muslims.

NAUFAL b. HAARITH

He was with the non-believers at Badr but converted to Islam either at the battle of the Trench or the conquest of Makka. He gifted the Muslims with 3,000 spears at Hunain. At that time he was the most aged of the Hashmi clan. He died in 25 A.H.¹ His three sons, Mughira, `Abdullah and Haarith were companions of the Prophet ﷺ.

Mughira b. Naufal was a *qazi*, or judge, during `Uthmaan's caliphate. It was he who caught hold of the fleeing Ibn Maljam who tried to escape after *fatally stabbing the valiant `Ali*. The Prophet's ﷺ grand-daughter, Imaama (Zainab's daughter), was married to him after `Ali's death on the latter's bequest. She was the mother of Yahya b. Mughira.

The second Caliph, `Umar, appointed him governor of Makka. His face had some resemblance with the holy Prophet ﷺ. Later, he settled in Basra. After the death of Yazid, the people wanted to have him as governor of their district. He died in 63 A.H. His son `Abdullah known as Babba, was also a *sahabi* (a companion).

1 al-Isti`ab - p-23.

`ABDULLAH b. HAARITH

The Prophet ﷺ honoured him with the title of Sa`id (blessed). He died during his lifetime.

RABI`A b. HAARITH

His *kunya* was Abu Arwa. The holy Prophet ﷺ mentioned his name in his address of the last Pilgrimage. "The first demand for blood that I forego is that of Rabi`a b. Haarith."

An infant child of Rabi`a had been killed by enemies. The Prophet ﷺ, desiring to put an end to all old feuds or nascent future ones, decided that no blood-money was to be paid in this case. Rabi`a died in 23 A.H. His two sons, `Abdul Muttalib and Muttalib, were also *sahaba*, or companions of the holy Prophet ﷺ. The former died in Damascus after Yazid.

The latter did not reach puberty during the Prophet's ﷺ lifetime.

ABU SUFYAAN MUGHIRA b. AL-HAARITH

He was a foster brother of the Prophet ﷺ, having also been nursed by Haliima Sa`dia. In the beginning he was opposed to Islam, but a few days before the Conquest of Makka he presented himself before the Prophet ﷺ to pay homage. During Hunain, he was among those who stood gallantly by the Prophet ﷺ, holding on to the reins of his steed.

The poetry he wrote after accepting Islam is given in Vol-I of this work. The verses he composed after the holy Prophet ﷺ passed away from this world are full of grief and sorrow. Here is an example:

I am awake and night seems to have no ending,

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*Yea the night of the afflicted ones is very long!
I am weeping helplessly but this pain is nothing,
Compared with sorrow befallen on all Muslims.
No limit was there to the calamities that day,
When folks began saying the Prophet ﷺ has been called away.
It looked as if there were an earthquake
And the ground would sink.
We are now deprived of the inspiration¹ The Ruh-al-Amiin
Gabriel used to bring among us;
This is that calamity in which it is better to die or be near death;
The Prophet's ﷺ glory was such that he removed all doubt from
the heart;
Sometimes by inspiration divine (wahi) and sometimes by his own
words.
He used to show us the way, and we felt
that we should ever go astray.
Because the Prophet ﷺ was our guide.
O venerable Faatima! If you cry, we shall think you are helpless.
But if you are patient, it is better, because this is the better way o
life.
Your father's grave is the Sayyid of all graves,
And in this grave is God's Prophet ﷺ in peace!*

In the Traditions, the holy Prophet ﷺ is recorded as having said, "Abu Sufyaan is among the youth of paradise." According to another, "He is the chief of the valiant of paradise." And further, "Abu Sufyaan is among the good of my house."

The `Ulama believe that the Prophet's ﷺ words, "All games fall within the net," refer to Abu Sufyaan. Both the sons of

1 Another proof of the finality of Prophet^{hood}. Ed.

Sufyaan, Ja`far and `Abdullah are companions. Ja`far fought at Hunain and died during Muaa`wiya's monarchy.

ABU TAALIB

His name was `Abdu Manaf but the *kunya*, Abu Taalib, seems always to have superseded the name. His love for his nephew, the Prophet ﷺ was exceptionally great and throughout his life, which came to an end in the tenth year of the enunciation, he assisted the Prophet ﷺ in every situation.

He had four sons and two daughters, all of whom, with the exception of Taalib, were companions. Taalib died before his father; it is not known where and how.

`AQIL b. ABI TAALIB (KUNYA ABU YAZID)

He was ten years younger than Taalib and ten years older than Ja`far. He was with the enemy at Badr and was taken captive. He accepted Islam before Hudaibiya and fought alongside the Muslims at Mu`ta.

`Aqil kept himself well informed of events and was an authority on Arab genealogy.

He died during Muaa`wiya's time. Muslim, who was sent by Imaam Husain as his representative to Kufa, was his son. Muslim was martyred on Zil Hajj 3, 59 A.H. His two sons, Muhammad and `Abdul Rahmaan and his grandson, `Abdullah b. Muslim, were martyred at Karbala.

JA`FAR (TAYYAAR) IBN ABI TAALIB

Mercy unto the worlds

He was `Ali Murtaza's full brother, ten years older and a very early convert to Islam. He migrated to Abyssinia as chief of the emigrants, where he considerably propagated Islam. (The inspiring speech he gave before the Negus is given in the first volume of this work.)

He returned to Madina in the seventh year of the Hijra from Abyssinia when the Prophet ﷺ was at Khaibar. Ja`far hastened to that place. On seeing him the Prophet ﷺ exclaimed, "*I do not know whether I am more happy over the fall of Khaibar or over Ja`far's return.*" (Bukhaari from `Umar).

He was martyred at Mu`ta in the 8th year of the Hijra at 41 years of age. No less than ninety wounds were found on his body and both his arms had been severed from his shoulders. The Prophet ﷺ once said in praise of him, "Ja`far, you are like me in character and in appearance."

Abu Huraira said of him, "None was better than Ja`far Tayyaar for the poor. He was concerned for the ahl-e-Suffa (resourceless companions sitting on benches by the mosque), and he would feed them with whatever he had in the house. Sometimes he would bring ordinary oat-meal with nothing else in it and we would devour that." (Bukhaari - merits of Ja`far).

He had four sons. Of them, `Abdullah, was born in a Muslim family in Abyssinia. Because of `Abdullah's nobleness and generosity, he was called *Bahr-el-jaud* (Ocean-of-benevolence). He also spent long hours in secluded devotion, and died in Madina at the age of ninety. `Ali's daughter, *Zainab Kubra*, was married to him. Two of his sons, *Aun and Muhammad*, were martyred at Lustar and his grandson, *Adiy b. `Abdullah*, was martyred on the field of Karbala at the hands of Ibn Nahshal Tiimi.

SAYYIDINA `ALI b. ABI TALIB

Volumes are required for writing about the virtues and greatness of this Imaam and father of Imaams.

Ibn `Abbaas and Salmaan, the Persian, testify that after the lady Khadija, `Ali was the first to accept Islam. He was then only eight years of age. He participated very prominently in almost all the glorious conquests and achievements of the holy Prophet ﷺ and played a significant role on the night of the Prophet's ﷺ flight from Makka. On the field he proved an invincible fighter-at Badr, Uhud, the Trenches, Khaibar and Hunain and many other places. He stood highly distinguished both as a soldier of indomitable valour and as a jurist.

Married to Sayyida-tun-Nisa Faatima, the Prophet's ﷺ youngest daughter, he was father of Hasan and Husain. He had two *kunya*; Abul Hasan and another, Abu Turab, which was granted him by the Prophet ﷺ and was very dear to him.

After `Uthmaan Ghani, he was elected as Caliph in Zil Hajj 35 A.H. Four-and-a-half years later, on Friday 17 Ramzaan, he was assassinated in the mosque at Kufa by Ibn Maljam. The physician Kathir b. `Amr, did his best to save his life, but the wound was too deep in the brain and he succumbed to it.

Bakr b. Jammad-el-Qahiri wrote an elegy on this tragic event.

*“Tell Ibn Maljam that though I know Fate overpowers all,
accursed one! you have pulled down a pillar of Islam!”*

*He, who as the best among all walked on this earth, And the
first in Islam and faith, Who was the most learned in the Qur’aan
and sunna, you have slain him!*

*He was son-in-law, and helper and friend of him, the light
of whose manifestation and mission is glorious!*

*That `Ali who for all the pride of the enemies of the Prophet
ﷺ was as Aaron was for Moses! Who, when battle was at its pitch,
was unconquerable with his sword, a lion, full of valour!*

Mercy unto the worlds

I think of him who killed him and with flowing tears I ask: O God; Thou art holy, mysterious are Thy ways; I would say of his murderer that he is a human beast, One who fears the Judgement Day, would call him a Satan; The most accursed of his clan, and in the Balance, the most of evil deeds;

“He was like `Aaqar Naqa, who killed the camel of the Prophet ﷺ Saleh, a lowly camel-driver, and thus caused for the people of Thamud utter destruction; It seems that in assaulting `Ali, his motive was only that he should become fuel for Gehenna.”

The mother of `Ali and his full-brothers, Ja`far and `Aqil, was Faatima, daughter of Asad b. Haashim. She had converted to Islam before the Hijra, and had migrated to Madina where she spent the last of her days. When she died the Prophet ﷺ gave his shirt for her coffin and when her body was placed in the grave, he laid down beside it, saying, “ I gave her my shirt that Allah may enrobe her in paradise and I lay down beside her that the dread of the grave may be diverted from her.” The Prophet ﷺ used also to say of her, “After Abu Taalib, there was none besides her to treat me well.”

Various accounts have been recorded concerning `Ali's children. Some historians say he had 18 sons (16 beside Hasan and Husain) along with his 18 daughters, while others say he had 19 sons, six of whom died during his lifetime, while the remaining were martyred at Karbala. The descendants of only five of his sons, Hasan, Husain, Muhammad Hanafia, `Abbaas and `Umar Utraf, are to be found today.¹

1 `Umda - tul - Taalib fi Nasle Abi Taalib.

DESCENDANTS OF `ALI MURTAZA

Name of Wife	Sons	Daughters
Sayyida Faatima Zahra (The Prophet's ﷺ daughter)	Hasan, Husain ¹	Zainab, Kulthum
Umm-ul-Banyn d. Haram b. Khaalid (Hawazan)	`Umar, `Abbaas, Ja`far, `Ubaidullah, `Uthmaan	
Laila d. Mas`ud (B. Tamiim) or Asma`a d. al-Khashmia	`Ubaidullah, Abu Bakr, `Aun, Yahya	
Imaama d. Abul-`As and Zainab (Prophet's ﷺ daughter)	Muhammad, Ausat	
Khaula d. Ja`far b. Qais	Muhammad b. Hanafia or Muhammad (Akbar)	
Umm-e-Sa`id d. `Urwah b. Mas`ud Thaqafi		Umm-ul-Hasan, Ramla-tul-Kubra
Umm-e-Habiiba d. Rabi`a-al-Tha`laba	`Umar	Ruqayya
Mam`yaat d. Imru`ul Qais-al-Kalbi		Haaritha

1 Another son Mohsin, is mentioned only by Abu Husain in his book al-Arba`fi Asma`a-e-Sahaba.

LADIES NEAR OF KIN

Umm-e-Haani, Maimuna, Zainab-al-Sughra, Ramla-al-Sughra, Faatima, Imaama, Khadija Umm-ul-Karam, Umm-e-Salma, Jamana, Nafisa and Umm-e-Ja`far.¹

We have written about the children of Sayyida Faatima Zahra in the Chapter on the Ahl-e-Bait (Prophet's ﷺ Household). `Ali's children, other than the latter, are mentioned in this section.

`ABBAAS b. `ALI MURTAZA

He was the banner-carrier of Imaam Husain at Karbala, and among his titles, was *Saqqa-e-Ahl-e-Bait* or Water-supplier to the *Ahl-e-Bait*. He was 34 at the time of his martyrdom². His three brothers, Ja`far, `Ubaidullah and `Uthmaan were also martyred in Karbala.

GENEALOGY OF `ABBAAS'S CHILDREN

`Abbaas `Alambardar (Flag bearer): His son was `Abdullah.

`Abdullah's son was Hasan.

Hasan had five sons:

1. `Ubaidullah: He was known as Qazi-ul-Harmain. His son `Abdullah had two sons, Harun and Dawuud-al-Akbar. Descendants known as the B. Harun are found in Dam`yat. Descendants of Dawuud-al-Akbar are found in Yemen and are known as the B. Hud.
2. `Abbaas-al-Fasyh: a poet and companion of Harun-al-Rashiid. Descendants continue in Samarqand.

1 Tabari - Vol-7 - p-89.

2 The name of his murderers are: Zaid b. Riqā al-Janabi and Hakiim b. al-Tufail Sansabi.

3. Hamza-tul-Akbar: He resembled Caliph `Ali. Mamun gave him one hundred thousand dirhams. He had a son called `Ali who had a son called Muhammad (descendants continue).
4. Ibrahiim Haruqa: Imaam and highly knowledgeable: His three sons, Hasan, Muhammad and `Ali, settled in Egypt. Their descendants continue.
5. Fazal: He had three sons, Ja`far, `Abbaas-al-Akbar and Muhammad. Their descendants continue.

`UMAR (ATRAF) b. `ALI MURTAZA

He was the full brother of `Abbaas `Almbardar (flag-bearer at Karbala), but it is not certain which of the two was elder. He died at the age of 70. Some hold that he was martyred fighting for Musa`b b. Zubair against Mukhtar Thaqfi. `Umar had one son called Muhammad. Muhammad had four sons: `Abdullah, `Ubaidullah and `Umar (Their mother was Khadija d. Imaam Zain-ul-`Abidiin). The fourth son was Ja`far. `Abdullah's descendants are found in Multan and `Ubaidullah's in Baghdad and around it. `Umar' Atraf's descendants are found in Khorasan and Balkh. The fourth, Ja`far, had a son called Abul Hasan Ibrahiim.

ABUL QAASIM MUHAMMAD b. `ALI MURTAZA

His mother Khaula, alias Hanafia, belonged to the clan of B. Hanafia b. Lajim, which renegaded during Abu Bakr's caliphate. She was made captive and delivered to `Ali. Muhammad b. `Ali was born in the eighth year of `Umar Faruq's caliphate (21 A.H.) and died Muharram 1, 81 A.H., leaving behind a noble reputation for devotional exercises and spiritual powers. He also carried the banner of `Ali's armies. When someone asked him why his father never sent Hasan or Husain to the battlefield but deputed him on

Mercy unto the worlds

every demanding duty, he replied, “Hasan and Husain are his eyes while I am his arm.”

One of the Shia sub-sects believes that, after `Ali, he inherited the imaamate (leadership) of the Muslims. Another holds that it was after Husain that the imaamate came to him. Both agree however that the future imaamate belonged only to his descendants. Mukhtar Saqafi, who wreaked great vengeance on the persecutors of Imaam Husain, used to say that he deputised for Muhammad b. `Ali.

One Kaisan was a slave of Muhammad b. `Ali. He was also a leader (Imaam) of one sect or sub-sect. This sect believes that Abul Qasim Muhammad b. `Ali Murtaza dwells on Mount Rizvi¹, where lions and leopards keep watch and springs of honey and water run perennially. It is he, they believe, who will reappear to mankind as Imaam Mehdi when Judgement Day is near.

Abul Qasim Muhammad fathered 14 sons and 10 daughters, descendants of three of whom are still to be found.

Abul Qasim Muhammad b. `Ali Murtaza had three sons:

- 1) Abul Haashim: His only son `Abdullah was known for his piety.
- 2) Ja`far: He was martyred on *Yaum-al-Harra*. His descendants continue in large numbers.
- 3) `Ali, the third son begot Abu Muhammad Hasan. Kissaniah acknowledges Abu Muhammad Hasan as Imaam. Abu Muhammad Hasan's son was `Ali whose descendants continue in large numbers as well.

MUHAMMAD b. `ALI MURTAZA

1 The peaks of mount Rizvi can be seen from Port Yanbu.

Rahma-tul-lil-`Aalamiin

His mother was Sayyida Imaama d. Sayyida Zainab d. of the holy Prophet ﷺ. He was martyred by an arrow, shot by a man from the tribe of Aaban b. Daaram, at Karbala. His descendants are not known.

ABU BAKR b. `ALI MURTAZA

His mother was Laila, Mas`ud's daughter. He was martyred at Karbala, although some disagree over this point.

Details regarding `Ali Murtaza's other sons, `Abdullah, `Aun, Yahya and `Umar, whose mother was Umm-e-Habiiba, have not been traced. `Ali's above children are also known as alvi.

UMM-E-HAANI

She was Abu Taalib's daughter and full sister of `Ali Murtaza. All of Abu Taalib's children, Taalib, `Aqil, Ja'far, `Ali, Hind, and Jamana, were born of Faatima Asadiya.

The name given to Umm-e-Haani at birth was Hind, but some have written that she was named Fakh-ta. She married Hubaira b. Abi Wahb (b. `Amr b. `Ayid b. `Imraan, b. Makhzum), and gave birth to Haani, `Amr, Yusuf and a daughter named Ja`ada.

Umm-e-Haani confessed Islam sometime during the year of the Conquest of Makka. Hubaira fled to Najraan. Nothing of his conversion to Islam or return from Najraan has been traced. He did, however, write three couplets on his escape and sent them to Makka, "The truth is, I did not turn my back to Muhammad (SAW) or his companions, because of cowardice or fear of being killed. But that my scheme was upset and my sword or spear could be of no avail. First I demurred, but when I saw that what I stood

for was being lost, I stepped away just as the lion returns to his cubs.¹”

JAMANA b. ABI TAALIB

Her name is found among Abu Taalib’s children but no further detail about her is given, except that Imaam of all biographers of the holy Prophet ﷺ, Ibn Ishaq, wrote that “the Prophet ﷺ allotted her thirty loads (wasaq) of dates from the produce of Khaibar”. These words indicate only that she had converted to Islam and was living at the time of Khaibar.

HAMZA b. `ABDUL MUTTALIB

He was one of the uncles of the Prophet ﷺ, whose famous titles were *Amir-ul-Mu`miniin* and Lion of Allah and of His Prophet ﷺ. He converted to Islam in the sixth year of the Enunciation and thereafter remained a zealous champion of Islam. He was also the foster-brother of the Prophet ﷺ, both having been nursed by Thubiya. His undaunted valour contributed much to the Muslim victory at Badr. Later, after slaying many of the enemy at Uhah, he fell to a spear flung by Wahshi who was hiding behind a rock, a cowardly act of a hired assassin.

The Prophet ﷺ bestowed on him the title of Sayyid us Shuhda. Standing by his bier, the Prophet ﷺ said, “You my uncle, may Allah have Mercy on you! You were wont to fulfil excellently the rights of the near ones and perform deeds of righteousness and bravery.”

Out of wild rage, his enemies tore out his liver, cut off his ears and deformed his face. The Prophet ﷺ was so overtaken with

1 *Umdatul Talib-fi-Nasle Abi Talib* (A treatise on the descendants of Abi Talib, father of Hazrat `Ali). Ed.

grief that never before had he been known to be so sad. Ka`b b. Ashraf or, perhaps, `Abdullah b. Rawaha, wrote an elegy on him:

*“Mine eyes weep, and weeping is justified,
Though weeping and crying aloud are meaningless!
Weep over the Lion of God when came the uproar:
Hamza lies dead!
All Muslims look on this as a calamity.
Even the Prophet ﷺ took it to be a calamity.
Though Abu Ya`la Hamza is no more,
Without doubt, he was a man of great character and honour;
Doer of good to all, obliging to all the kin.
May Allah’s peace be on him! Who is among those of Paradise,
Where there is no dearth of blessings!
Let the chiefs of Haashim be patient!
All their deeds are good.
Allah’s Prophet ﷺ is patience personified,
When he speaks, he speaks by command of Allah.
Is there any who will go, tell the Quraish,
That, after today, your dominance has gone for ever!
Yes, so far we have made you hear bitter news which friends
rejoice:
That well at Badr, that beating up,
That death unexpected, you have forgotten!
When Abu Jahl lay flat on his back
And vultures were pecking out his flesh!*

Mercy unto the worlds

And similarly, too, `Utba and his son

And likewise Shaiba, the sword had minced him up!”

Hamza had two sons, `Ummara and Ya`li, and two daughters, Umm-al-Fadl and Umm-e-Imaama.

`Ummara had a son also named Hamza while Ya`li had five sons, but their line did not continue. There is one Hadith, reported by `Abdullah b. Shaddad from Umm-al-Fadl, that “The Prophet ﷺ granted half of an inheritance to each of the two children (a daughter and a sister) of the family’s deceased slave.” The slave, Imaama, was the same person for whose upbringing, after Hamza’s death, there were three claimants: Zaid, Ja`far Tayyaar and `Ali Murtaza. Zaid based his claim on the argument that Hamza, the child’s father, was his co-sharer in property (*Masawat* – Brotherhood). `Ali argued that the girl had travelled in the same palanquin (*hawij*) with his wife, Faatima, from Makka to Yathrib, (Madina), and this was enough reason why she should be given to his care. Ja`far Tayyaar said the girl was his uncle’s daughter and that *his mother’s sister was his wife*. The case was referred to the Prophet ﷺ, who decided in Ja`far’s favour. This was in the year 6 A.H. The details are given in the various traditions. Growing up, Imaama was married to Salma, Umm-e-Salma’s (*Umm-ul-Mu`miniin*) son.

ABU LAHAB b. `ABDUL MUTTALIB

Heathenism deeply ingrained in him, he was a deadly enemy of the Prophet’s ﷺ message. Whenever the Prophet ﷺ spoke in public, Abu Lahab would stand nearby and mock him, urging the crowd not to listen.

He died of the plague seven days after Badr. For several days his body kept rotting, until the neighbours were unable to stand the stench and his relatives had to prod it down from the bed with long sticks. It was then covered with stones. Thus “Gehenna”, in

the words of the Qur'aan (sura 111), got its "fill of men and stones."

Abu Lahab left four sons. Two of whom were idolaters like their father who went to ruin while yet idolaters, while the other two, `Aqba and Maa`qab, went against his will, and converted to Islam, after the Conquest of Makka. They also joined the Prophet ﷺ at Hunain where in the battle, Maa`qab lost one eye. Both brothers continued to live in Makka.

Abu Lahab's daughter, Durra, also converted to Islam and married Haarith b. Naufal b. Haarith, son of `Abdul Muttalib. She mothered `Utba, Walid and Muslim. There are two traditions reported by her. One tells how the holy Prophet ﷺ was asked who was best in conduct. He replied, "He who fears his Lord most, who admonishes his people to do good and prevents them from doing wrong, and treats well his near ones." The other tradition quotes the Prophet ﷺ as saying that, "no living being may be made to suffer for the wrongs committed by one who is dead."

`ABBAAS b. `ABDUL MUTTALIB

He was the Prophet's ﷺ half uncle but was only two years his senior. His mother Natyla d. Khabbaab was the first Arab woman who covered the Ka`ba with embroidered silk and brocade.

Both before and after accepting Islam, `Abbaas was one of the leaders of the Quraish. The Masjid-al-Haram and water supply were under his supervision. The words Bait-al-Haram indicate the sanctity of the precincts of the Ka`ba, where all manner of profanities¹, including those of speech, are forbidden. At Badr, he was on the Quraish side and was taken captive. He was manacled so tightly that he began to groan aloud. When asked why he was so restless, the Prophet ﷺ duly explained. Afterwards he heard no

1 Al-Istiaab.

Mercy unto the worlds

more of the groaning and on inquiring, he was told that `Abbaas's manacles had been loosened. The Prophet ﷺ instructed that the same should be done with all the captives.

A tradition from Hajjaj b. `Allat claims that `Abbaas had converted to Islam early enough but kept this secret on the Prophet's ﷺ advice and continued to live in Makka, where he helped the poor Muslims and conveyed reports of the activities of the Quraish to Madina. After disclosing his conversion, he participated in the battles of Hunain, Ta'if and Tabuk.

Before disclosing his conversion, `Abbaas was with the Prophet ﷺ at the second oath-taking at `Aqaba. He paid the ransom for his nephews `Aqiil and Naufal, and his brother, Haarith, who were taken prisoners at Badr. At Hunain, he stood steadfastly by the Prophet ﷺ. The Prophet ﷺ always showed `Abbaas great respect, called him his uncle and his father's equal. `Abbaas was a generous figure who always fed the needy and treated his kith and kin and other near ones with great kindness. His opinions and counsels were also respected. He died on the 12th of Rajab, or Ramzaan, 32 A.H. at the age of 88 and was buried in Jannat-el-Baqi'. `Uthmaan Ghani led his funeral prayers.

His six sons by Umm-al-Fadl were Fadl, the eldest, (who lent the *kunya* to both his parents) `Abdullah, `Ubaidullah, Ma`bud, Qatham, `Abdul Rahmaan. He also had a daughter Umm-e-Habiib.

He also had `Aun b. `Abbaas by another wife, Haarith by another and Tamam and Kathyr by yet another.

DESCENDANTS OF `ABBAAS

Fazal b. `Abbaas was the eldest. His father's *Kunya* Abul Fadl and his mother's *Kunya*, Umm-al-Fadl, was due to his name. He was present at the last Pilgrimage and at Hunain. When the Prophet ﷺ passed away, he participated in bathing the holy body, pouring water for `Ali's hands.

He was martyred either in 13 A.H. or 18 A.H. during the caliphate of Abu Bakr or `Umar Faruq. He left behind a daughter, Umm-e-Kulthum. She was married first to Imaam Hasan and then to Abu Musa Asha`ri. `Abdullah b. `Abbaas and Abu Huraira quote several traditions from her.

`ABDULLAH b. `ABBAAS

`Abdullah b. `Abbaas was the most well known of `Abbaas's children and his titles were Habr-e-Ummat and Rabi`-e-Ummat; a scholar and well-wisher among the community. He died at Ta`if in 68 A.H. at the age of seventy. The Prophet ﷺ had prayed for him in the words, "Allah! Teach him wisdom and the interpretation of the Qur'aan." In another tradition we have the words, "Allah! Bless him, inspire him and make him a righteous slave of Thyself!" The prayer was undoubtedly granted.

Of him, Masruque, a jurist and exeget, tells us, "Seeing Ibn `Abbaas I used to say that he is the handsomest of all; hearing him, that he is the most eloquent of all; and listening to the traditions from him, that he is the most learned of all!"

`Ali appointed him as Governor of Basra. He joined `Ali in the battles of Jamal, Siffin and Nahrwan, along with his sons, Hasan, Husain and Muhammad. In his last years, he became blind, prompting him to write the following couplets: Even though I have lost my eyesight, but the grace of Allah has maintained my eloquence, an enlightened heart, and mind, and I hold a tongue which cuts like a sword everything un-Islamic.

He was eminent in the narration of chronicles, knowledge of the traditions and law and commentary of the Qur'aan. He was also the progenitor of the Abbaside dynasty of caliphs, whose dominion lasted for over 500 years from 132 A.H. to 650 A.H. He narrated more than 1500 traditions. The rulers of Bahawalpur (until partition), and their children are among his descendants.

ʿUBAIDULLAH b. ʿABBAAS

He was one year younger than his brother, ʿAbdullah. ʿAli appointed him governor of Yemen and for two years he also served as leader of the pilgrims. Known as the most generous of men, (*ajwad-un-naas*), he died in 58 A.H.

MAʿBUD b. ʿABBAAS

He was born sometime during the Prophet's ﷺ time and was martyred in 35 A.H., during ʿUthmaan's caliphate, while fighting in Africa. There are no traditions reported from him.

QATHAM b. ʿABBAAS

Qatham and ʿAbdullah b. Jaʿfar report the following story, “ʿUbaidullah, Qatham and I were playing when the Prophet ﷺ happened to pass by. He mounted me in front and Qatham behind him, and then prayed for us.”¹

ʿAli appointed Qatham as governor of Makka, in which office he remained until ʿAli's martyrdom. He went to Samarkand with Saʿid, the Caliph ʿUthmaan's son, and was martyred there. A poet wrote in his praise:

“Many an oppressed men and women
Weep for Qatham, the generous one.”

He was present at the Prophet's ﷺ funeral where it is recorded that after laying his body in the grave, he was the last to step out of it.

1 Kitab al-Fazal – Vol. IV by Ibn. Hazm. P - 138

KATHYR

Kathyr was born of an Italian¹ lady in the tenth year of the Hijra, a few months before the Prophet ﷺ passed away. He was a pious man and versed in juristics.

TAMAM

Kathir's full brother, and the youngest of `Abbaas's children, was known for his valour in attack. `Ali appointed him governor of Madina. His descendants are found to this day.

`ABDUL RAHMAAN

`Abdul Rahmaan was born during the Prophet's ﷺ time and with his brother Ma`bud, was martyred in Africa.

UMM-E-HABIIB

`Abbaas's daughter was married to Aswad b. Sufyaan `Abdul Asad Makhzumi, the full brother of *Umm-ul-Mu`miniin* Umm-e-Salma.

ZUBAIR

An uncle of the Prophet ﷺ and an eminent poet, known for his eloquence, he died when the Prophet ﷺ was 34. He took an important part in the *Halaf-el-Fuzul* (Pact of Grace) and was a man of piety and compassion. One of his sons, `Abdullah, and his

1 Several Italian women were married to the holy Prophet's ﷺ descendants. It seems that Esau's wife, who was the Prophet Ismaa'il's daughter, and her children maintained connections with the Prophet's descendants. Esau, elder brother of the Prophet Jacob (PBUH), settled in Italy. Ed.

two daughters, Suba`a and Umm-e-Hakiim, were among the companions of the Prophet ﷺ.¹

`ABDULLAH b. ZUBAIR

He was martyred during Caliph Abu Bakr's time in the battle of Ajnadain. Around his body were piles of the slain enemy, which proved his great valour and swordsmanship. The Prophet ﷺ used to speak of him with great fondness and pride as his uncle's son and most dear to him.

AUNTS OF THE HOLY PROPHET ﷺ

All the aunts of the holy Prophet ﷺ were poetesses of great charm. Their elegies to their father, the venerable `Abdul Muttalib, testify to their intellectual vision, status, nobility of birth and breeding.²

UMM-E-HAKIIM BAIDA

The first sister of `Abdullah, Abu Taalib and Zubair, she was married to Kazair b. Rabi`a b. Habiib b. `Abde-al-Shamas b. Manaf. Her son, `Aamir, converted to Islam after the Conquest of Makka. `Aamir's son, `Abdullah, was a companion of the Prophet ﷺ. Later, he was appointed by Caliph `Uthmaan as governor of Khorasan. Umm-e-Hakiim's daughter, Arwa, was Caliph `Uthmaan's mother.³

Baida's verses on her revered father `Abdul Muttalib, "Tears are flowing like pearls for a noble and generous soul. His merits cannot be counted. Firm of decision, he never cared for his opponents' power. Virtue and compassion for the weak were his sterling characteristics. He was adored by one and all. Handsome

1 Al-Istiaab.

2 Ed.

3 Zurqani and al-Isti`ab.

and lavish in winning hearts, he was a tower of strength for his community in all their predicaments. Let us all weep for him as long as we live.”

UMAIMA

She married Jahsh b. Rubab. *Umm-ul-Mu`miniin* Zainab, Umm-e-Habiiba and Hamna, were her daughters and `Abdullah b. Jahsh, her son. Umm-e-Habiiba married `Abd-ul-Rahmaan b. `Awf. Hamna's first marriage was to Musa`b¹ b. `Umair. Her second was to Talha b. `Abdullah, of which union Muhammad and `Imraan were born. There are some traditions from them on their mother's authority.

`Abdullah b. Jahsh was martyred at Uhad and was buried with his maternal uncle, Hamza.

Here follow some verses by Hamna on `Abdul Muttalib's death, “The defender of our traditions, the helper of the poor and the pilgrims, he was a symbol of courage, generosity, sacrifice and so curb not your tears, O mine eyes. I shall remember him as long as I live and suffer for his separation. May God bless his grave my dearest father.”

`AATIKA

Known as ‘tahira’ the pure one, she is noted for a dream she had a few days before Badr, in which a horse-rider picked up a stone from Mount Qabiis and flung it at the Ka`ba. The stone itself was shattered to fragments, each one of which fell in the house of every one of the Quraish, except that of B. Zahra.² When the disbelievers heard of the dream, they laughed saying, “Now even

1 Deputed by the holy Prophet ﷺ to preach Islam to the Ansar, he converted almost all the people of Madina to Islam. Ed.

2 The B. Zahra had not participated in the battle of Badr.

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the daughter of Haashim is becoming a Prophetess.” But the dream proved true after the battle of Badr.

Here follows her elegy on her father’s death:

*‘Let my eyes shed tears freely,
For he was generous, noble and faithful.
He succeeded where others failed.
The best man who ever lived,
Glory and praise followed him to his grave.’*

SAFIYA b. `ABDUL MUTTALIB

The full sister of Amir Hamza, she married first to Haarith b. Harb b. Ummaiya and after his death, to `Awwaam b. Khuwalid b. Asad, full brother of the lady Khadija tul-Kubra.¹ A son, Zubair, was born of this union. He is among the ten companions whom the Prophet ﷺ gave the glad tidings of paradise.

Another son, Saib b. `Awwaam, proved his outstanding valour and superb swordsmanship at Badr, the Trenches and at Yamaama. Safiya disposed of a Jew at the Trenches and the Prophet ﷺ gave her a share of the spoils. She displayed true Islamic courage at Uhud when, seeing her brother Hamza lying smeared in blood and disfigured, she neither wept nor cried, but simply prayed over his body and returned. We quote some of her verses on her father’s death,

“Tears came down my cheeks like pearls falling, for the noble and generous Shaiba. Righteousness was in his blood. His dignified and inspiring personality, won every one’s heart. He was a blessing for all. His nobility was all embracing. He was

1 First wife of the holy Prophet ﷺ .

admired and held in great esteem. His good deeds are unforgettable.”

BARRA

She married `Abd-ul-Asad b. Hilal b. `Abdullah b. `Amr b. Makhzum-al-Qarshi. Abu Salma `Abdullah, the first husband of *Umm-ul-Mu`miniin* Umm-e-Salma, was her son and is counted eleventh among the converts to Islam.

Here follow some verses from her elegy to her father,

“The radiating symbol of generosity, who never disappointed a beggar. Scion of a glorious race, he was handsome, faithful, virtuous and indefatigable. In grim difficulties, he was a tower of strength. Lavish in gifts, he excelled one and all of us in deeds noble.”

ARWA d. `ABDUL MUTTALIB

She was the nearest related aunt of the Prophet, being the full-sister of his father, `Abdullah. The historians, Ibn Sa`d and Ibn Qiyim testify to her devotion to Islam. Waqidi states that when her son, Tulaib, came to her with the news of his acceptance of Islam, she said,

“Your (maternal) uncle’s son (i.e. the holy Prophet ﷺ) is most deserving of our assistance and service. If we women had the strength of men, we would guard and protect him and respond suitably to his enemies.”

Arwa lamented her father’s death in these verses,

*‘Lofty in aim, liberal in mind,
Peerless as father, by nature kind.
A guided leader, he did achieve,
What others even could not conceive.*

Hero of the heroes, with a radiated face.

In all situations, a symbol of grace.'

Arwa married `Umair b. Wabb b. `Abd b. Qusayy. Their son, Tulaib, was among the first to migrate to Yathrib. Earlier he had migrated to Abyssinia. According to some, he was the first to have killed an enemy in the cause of Islam. Though others believe it was Sa'd b. Abi Waqqas. He fought in the battle of Badr, but it was at Ajnaadain where he died. He left no children.

THE MODEST AND MORALIST `ABDULLAH

The Prophet's ﷺ father

`Abdullah was `Abdul Muttalib's favourite son. The old man had vowed that if God bestowed on him ten sons, he would offer Him one of them as a sacrifice. The time came when he had ten sons. Lots were drawn to select which one would be sacrificed and `Abdullah's name was drawn. The victim to be gladly bowed before the verdict and the will of God, but his brother, Abu Talib, urged his father to desist from such a heinous act, saying,

"I swear by this house of God, that your decision is as distressing as the waves of a blistering wind but it will give place to a cool breeze."¹

The relatives on the side of `Abdullah's mother also objected. Mughira b. `Abdullah addressed the patriarch,

"Your decision is to be regretted; you want to slaughter a son - shining like gold; I swear by this house of God - the Unseen, covered by veils, it would not happen; To slaughter `Abdullah is not a children's sport..."²

At last, it was decided that the matter be referred to a reputed soothsayer. The soothsayer decided that lots be cast on camels and

1 Sira – Maulvi Karamat Ali Dehlvi.

2 Ibid.

when `Abdullah's name ceased to come up and a camel's name appeared, the number of camels so counted should be sacrificed. This decision was accepted and lots were cast, beginning with ten camels at a time. Every time, `Abdullah's name came up until 100 camels were thus counted. On the eleventh cast, 'camels' appeared. Then `Abdul Muttalib sacrificed one-hundred camels in lieu of his son and fulfilment of his vow!

There is no doubt that human sacrifice is a relic of ancient times. It seems to have been customary in every country of the world, and examples can be found in India, Greece, Egypt, Persia, China and Africa.

There is however, a novelty in `Abdul Muttalib's commitment, which lies in the fact that the sacrifice was intended for the pleasure of the One and Only Divine Being and not for an idol or myth, such was the normal practice. It is possible that `Abdul Muttalib was prompted by an underlying motive to emulate his great predecessor Ibrahiim, the Grand Patriarch. Overpowered by his zealous nature, he might have forgotten the difference between a Prophet's ﷺ obligation and a normal man's undertaking. Allah, Lord of power and glory, saw that `Abdul Muttalib honoured his vow, and that his son was spared.

Before this incident took place, ten camels was the customary ransom for one human sacrifice; but thereafter, the ransom was raised to one hundred. Thus `Abdul Muttalib's purity of motive and `Abdullah's submission caused an immediate rise in the value of human life.

Without doubt, it was befitting that `Abdullah, whose son was destined to be *'the Mercy unto all mankind'*, should also possess such noble qualities. As an example of `Abdullah's high sense of morals, Abu Na'im, Kharabati and Ibn `Asaakar have recorded a tradition from Ibn `Abbaas that Faatima d. Murr of B. Katham tried to seduce `Abdullah and even offered him a gift of a hundred camels for his consent, but he in response spoke these verses composed on the spur of the moment, "It is better to die than commit an act of lewdness; doubt not that I love only what is

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permissible. You try to persuade and seduce¹ me, but incumbent it is for the noble to protect their honour and religion.”

‘Abdullah was married to one of his near of kin, the noblest lady Aamina, and shortly after, he left on a trade mission for Syria. On the return journey he stayed in Yathrib because his father had instructed him to do some business in dates. *There he suddenly fell ill and died. He was only twenty-five.*²

If we reflect on the names of the Prophet’s ﷺ parents, it is no wonder that they bore such a son. For a child that was born of devotion to God (*abd Allah*) from his father, and peace (*aman*) for mankind from his mother could only be praised eternally for those very virtues and be called Muhammad (SAW) by every tongue in the world throughout the ages!

SAYYIDA AAMINA

She was the holy Prophet’s ﷺ mother. Her father Wahb was the chief of the B. Zuhra and was held in high esteem. She was, however, brought up in her uncle Wahiib’s house. Like his brother, Wahiib too was a leader and commander.

A table showing the lady Aamina’s ancestry is given below:

Father	Mother		
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1 Khasais-ul-Kubra. (1:40)

2 “The best beloved ‘Abdullah was the most beautiful and modest of the Arabian youth, when he consummated his marriage with Aamina of the noble race of B. Zahra.” (Gibbon - Decline and Fall of the Roman Empire - p-666)

Rahma-tul-lil-`Aalamiin

Wahb	Barra	Ptnl.	`Abdul `Uzza b. `Uthmaan b. `Abdul Dar b. Qusayy... Fihir (5th. in line to the Prophet ﷺ)
		Mtnl.	Umm-e-Habiib d. Asad b. `Abdul `Uzza b. Qusayy
`Abdu Manaf	Qaila	Ptnl.	Wajz ¹ b. Ghaa`lib b. Haarith (Khuza`a) (10th. In line to the Prophet ﷺ)
		Mtnl.	Salma ² d. Lu`ayy b. Ghaa`lib
Zuhra	Juml	Ptnl.	Maalik b. Fusayya b. Sa`d b. Mulaih (Khuza`a)
		Mtnl.	
Kilaab	Faatima	Ptnl.	Sa`d b. Sayal (al-Azd)
		Mtnl.	Zarifa d. Qais

The table indicates that brothers, Zuhra and Qusayy b. Kilaab were closely related to each other.

The lady Aamina conceived the light of Prophethood in the very first week of her marriage. Some old women advised her to wear an iron-ring around her neck and on her arms, during her period of conception. "I did as I was advised," she reminisced, "but after a few days the iron things fell off somewhere; then, I did not bother to wear any." (*Tabaqat* - Ibn Sa`d)

The lady Aamina had been instructed in a vision to name her son 'Ahmad' (*Tabaqat* - Ibn Sa`d). So, when the child was born she gave him that name. However, the grandfather preferred 'Muhammad', and so both Ahmad and Muhammad were confirmed as the names of the Prophet ﷺ to be; '*hamd*' (praise), being the root of both. After the vision, the lady Aamina was

1 Wajz mother was Salama d. Wahib g. mother was Aamina d. Qais b. Rabi`a.

2 Salma's mother was Muaa`wiya d. Ka`b b. al-Qain.

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convinced that her new-born would be a blessed and noble soul. Accordingly, when Haliima hesitated to accept the infant for nursing because he was an orphan, the mother said, “O nurse! Be convinced that great glory is predestined for this child.”

As Haliima started off with the baby in her arms, his mother composed these spontaneous verses,

*“I give my child to the refuge of Allah the Almighty,
From the evil that walks on the mountains,
Until I see him ride the camels,
And see him do good to slaves and the distressed.”*

After two years of weaning, nurse Haliima brought the child to Makka to hand him over to his mother. At that time, however, there was an epidemic of some disease, so the mother asked her to take him back. Haliima brought the child to his mother for the last time when he was five after which, he lived with his mother.

Shortly after, the lady Aamina took him to Yathrib to see her relatives and her husband’s last resting place. With her also was her slave girl Umm-e- Aiman¹ and two camels. She stayed there for a month in Dar-al-Nabigha. When forty-seven years later, the Prophet ﷺ was obliged to migrate to that city, he recounted the memories of his childhood and pointed out that there was a girl there by the name of Unaisa who used to play with him. He also pointed out the B. Najjar’s water pool where he had learnt to swim; and where his father’s grave stood.

1 Later wife of the well-known Zaid b. Haaritha, the best beloved of the Prophet and mother of Usaama. The holy Prophet held her in great esteem and used to visit her at her house. She was first married to `Ubaid Alhabshi. Aiman was their only child. Her second marriage took place with Zaid b. Haaritha. Usaama was born of them. Abu Bakr and `Umar visited her at her house during their caliphate. Aiman was martyred in the battle of Hunain fighting like a lion as vouchsafed by Hazrat `Abbaas in his Ode. Usaama was very dear to the holy Prophet and he died in 54 Hijri.

On the return journey, where mother and her son stopped at al-Abwa, where she was suddenly taken ill and breathed her last. It might have been that the rekindled grief which overtook her on seeing her husband's grave, was too much for her to bear.

In this manner, the Lord's plan that the Prophet-to-be should be independent of both his parent's upbringing seemed to have been fulfilled.

Aamina's grief over her husband's demise:

*'A son of Haashim went to Batha
and there concealed himself;
He went to sleep in a grave with the ardour
and battle sound of warriors,
Death called him and he obliged.
Pity that death left not even his second in this world!
His friends went in the evening to carry his bier.
First out of love they changed shoulders
And each in his turn sang his praises.
Death has taken him far from us.
But who can doubt that he was truly magnanimous,
Immersed in fellow-feeling for the poor!'¹*

CHILDREN OF THE HOLY PROPHET

The holy Prophet begot three sons and four daughters, brief accounts of whom are given here.

1 Tabaqat – Ibn Sa'd

QAASIM

He was the first born of the lady Khadija. He had just learnt to walk when he passed away. The Prophet's *kunya*, Abul Qaasim, is derived from him. According to six authentic traditions, the Prophet forbade anyone to adopt both his name and his *kunya*. Some have argued that this held good only for the duration of his lifetime.

`ABDULLAH

His other titles were Tayyab¹ and Taahir. Born at Makka, shortly after the enunciation of his father's Prophethood, he also breathed his last there. It was on his death that Sura 109 (*Al-Kausar*) was revealed:

“Thy Lord hath given thee abundance. Therefore, praise and sacrifice unto him. It is not thou but thine enemy that is childless.”

The disbelievers scoffed at the Prophet, saying that after `Abdullah there was no one left to carry on his name. They did not know that the words of Psalm 45:17 were in praise of this very Prophet: I will make thy name to be remembered in all generations: Therefore shall the people praise thee, (Muhammad), for ever and ever. Psalms speaks more of the Prophet as follows:

72:4 He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor.

72:5 They shall fear thee as long as the sun and moon endure, throughout all generations.

1 My personal view is that the title 'Tayyab' was on behalf of the Prophet and 'Taahir' on behalf of his mother Sayyida Khadija.

- 72:15 And he shall live, and to him shall be given of the gold of Sheba. Prayer also shall be made for him continually; and daily shall he be praised.¹
- 72:17 His name shall endure for ever, his name shall be continued as long as the sun: and men shall be blessed in him: all nation shall call him blessed.

The names of those idolaters who were so proud of their offspring are all erased from memory, their names only mentioned with disdain. None even care to trace their ancestry, but the Prophet Muhammad (SAW) is praised morning, noon, evening and night in the five daily calls to prayer in every corner of the world. Blessings are invoked on him every time his name is mentioned and that name is fluent on every tongue and possesses every believer's heart!

IBRAHIIM

He was born in Madina. News of his birth was brought to the Prophet by Abu Rafa`, husband of the midwife Salma.² Overjoyed, the Prophet rewarded him with the gift of a slave and named the new-born after his ancestor, the grand patriarch Ibrahiim. Umm-e- Barda, daughter of al-Manzar b. Zayad, the Ansar and wife of Bra` b. Aus Ansaari, nursed the baby. The Prophet gave her an orchard of date-palms as a gift. The child had not yet been weaned when he breathed his last breath. The Prophet, who stood by him, lifting him in his lap and saying, "Ibrahiim, of what help can we be in the face of Allah's Will!" Then, he continued, "We know that death is *`amr-e-haq*, 'a command of truth', and 'a promise that must be fulfilled'; we

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- 1 Five times from the minarets of millions of Mosques and in the Ka`ba, 24 hours a day. Sheba is Yemen. Ed.
- 2 Salma was a freed slave girl of Sayyida Safiya and Zubair, and a midwife by profession. She was the midwife of all the children of Sayyida Faatima, and bathed her along with Asma`a d. `Umayyiis as desired by the Sayyida, and took part in the battle of Khaibar.

know that those, who remain, will also pass away and meet those who have gone earlier. If that were not so, we should be mourning for Ibrahiim far more. Eyes are wet, hearts are full of sorrow, but we must not speak what may displease the Lord!”

There was also reported an eclipse of the sun on that very day (*Bukhaari from Mughira*). In pre-Islamic days, the superstitious believed that the eclipses were caused by the death of some important person, a superstition that the Arabs also carried. When the Prophet heard of their talk, he said in a sermon, “Human deaths do not cause eclipses of the sun or moon, but they are among the signs of Allah, so when you see an eclipse, pray to Him.” (*Bukhaari from Ibn Mas’ud - Chapter Eclipse*). Anas b. Maalik observed on the occasion; “The cradle appeared so full when Ibrahiim lay in it! Had he lived, he would have been a Prophet. But how could that be? Our Prophet Muhammad (SAW), is the last in the lineage of Prophets.”¹ Ibn Abi Aufa said, “He passed away in his infancy. If it were among the decrees of Allah that there should be a Prophet after Muhammad (SAW), Ibrahiim would certainly have survived, but after our Prophet, there is to be no Prophet.” Ibrahiim’s mother, Mary, was of Coptic descent. Just as the Pharaoh gave the Patriarch Abraham Haajira, the king of Egypt sent the Prophet Muhammad, Mary for his service. If there is any difference, it is only that the Pharaoh was an idolater and an oppressor, while the contemporary of our Prophet was a devout Christian. At that time Christians were enthusiastically busy investigating their faith. By this marriage, David’s prophecy was fulfilled,

“King’s daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir.” (Psalm 45:9) The Kings of Tarshish² and of the isles shall bring presents; the Kings of Sheba (Yemen) and Seba shall offer gifts... (72:10)

1 Another proof of finality of the Prophet^{hood}. Ed.

2 Tarshish is the name of the ancient city of Halab. Sheba indicates the living tribes of Yemen and Seba, those of Egypt. Both had dealings with the Prophet Muhammad (SAW).

The prophecy declares that she shall be a princess and her coming to the Prophet will be an honour for Egypt.”

Waqidi and Ibn Sa`d agree that Ibrahiim was born in 8 A.H. and died on the 10th day of the First Rabi` I, 10 A.H. and that there was an eclipse of the sun on that day. But in these Traditions, the dates of birth and death are incorrect. What is correct is that the year of death is 10 A.H. and that there was an eclipse of the sun on that day. In Muwahib *Ludniya*, the date given 10 A.H., is probably the 28 or 29th but the month is incorrect. The Prophet’s words *‘Ayat minalaayaat*, (a sign in the Signs of Allah), are a guide for the historian. Calculation leads to the conclusion that the eclipse took place on Monday the 29th of Shawwaal or 27th of January 632 AC. Indian chronology by Cunningham and Indian Calendar by Robert Seuel have also recorded this date and it was the 28th of Shawwaal in the sub-Continent on that day and the 29th by Arab reckoning. This has been accepted by Mahmud Pasha Falki in his journal *Nata-ij-ul-Afham* (p – 10, Egypt, 1350 A.H.).

The date of Ibrahiim’s death as the 29th of Shawwaal, 10 A.H. being established, Imaam Bukhaari’s tradition based on the authority of the lady `A`aisha, and Imaam Ahmad’s, on the authority of Jaabir, should be considered. Bukhaari gives the child’s age as 17 or 18 months and Imaan Ahmad as full 18 months. It is from these traditions that the date of birth may be calculated backwards, fixing the First Jamadi of the year 9 A.H. as the month. This research exposes the weakness of the contrary statements. Muslim has recorded on the authority of Anas that he was witness to the revelation of Sura 109, Al-Kausar. This would mean that the Sura Kausar was revealed a second time and in Madina and, therefore, the occasion can be only that of Ibrahiim’s death.

With Ibrahiim’s death, let us consider the glory of the office of Prophethood. The Prophet reacts to the death of his most beloved with the words, “We are helpless in the face of God’s

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decree. We can be of no help to you.” With his own dying son in his lap, grief and sorrow are overcome the moment they are felt. The lesson for patience is argued as *‘Amr-e-Sidq*, ‘command of truth’, *Vaida-e-haq*, ‘promise of truth’; ‘reunion between the dead son and father is inevitable.’ Consider how soon the power of faith overpowers sorrow and with what swiftness the Prophet resumes counsel and sermon. Common folk in similar loss would imagine themselves to be sorrow-struck and crumble down as figures of mourning.

Here follows a table indicating the dates on which the sun eclipse occurred in the 23 years of Muhammad’s (SAW) Prophethood. This table will enable all scholars and researchers to interpret the various traditions quoted above and the prayer to be offered during each eclipse.¹

Date	Month	Year	Date	Month	Year
		After Christ	Commencing from the Prophet’s 40th birth day		
9 th	April	609	28 th	April	40
23 rd	July	613	29 th	September	44
21 st	May	616	28 th	August	47
14 th	November	616	28 th	February	48
4 th	November	617	28 th	February	49
31 st	March	618	28 th	July	49
24 th	October	618	28 th	February	50
9 th	March	620	28 th	July	51

1 My beloved brother, Qazi `Abdul Rahmaan, well versed in astronomy and astrology, prepared this table and thoroughly checked tables given in the last chapters. For the last 25 years he has been preparing tables for the month of Ramzaan, giving accurate timings of observing fasts for all the principal cities of India.

Rahma-tul-lil-`Aalamiin

2 nd	September	620	28 th	January	52
			Commencing from the Prophet's Hijra (A.H.)		
27 th	December	623	28 th	June	2
15 th	December	624	28 th	June	3
26 th	October	626	29 th	May	5
21 st	April	627	28 th	November	5
15 th	October	627	28 th	May	6
9 th	April	628	28 th	November	6
3 rd	October	628	28 th	May	7
13 th	August	630	28 th	April	9
7 th	February	631	29 th	October	9
27 th	January	632	28 th	October (Shawwaal)	10

N.B. There was no sun eclipse after 27th January 632 in the life time of the Prophet. (Birth of Ibrahiim)

DAUGHTERS OF THE HOLY PROPHET

The Prophet begot four daughters, all by the lady Khadija tul-Kubra and all born in Makka.¹

Sayyida Zainab was the eldest, but after the first born Qaasim; then Sayyida Ruqayya, Sayyida Umm-e-Kulthum and Sayyida Faatima-az-Zahra.

“O Prophet! Tell your wives and your daughters and the women believers.” Verse 33:59, confirms that the Prophet had

¹ Usul Kafi - p-278 by Abi Ja`far b. Muhammad b. Yaqub-al-Klani died 329 H. (Nawal Kashore Press Lucknow)

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three, or more daughters (the Arabic Plural *banaat* – daughters, denoting more than two).

The verse also divides Muslim women in three categories.

1. The Prophet's wives,
2. The Prophet's daughters,
3. The rest of the Muslim women.

In the same Sura it is commanded, *“that the women should be addressed in relation to their fathers because this is how the plan is with God.”* (33:5) This command concerns those who were accustomed to refer to children in relation to their foster guardians - whose sons or daughters they really were not. It would be against the spirit of the Qur'aan to command that daughters be referred as the offspring of their fathers and, at the same time, look upon them as daughters who were not begotten of them, there being no contradiction in the Book, as it expressly claims.

It cannot be argued that the Qur'aan might have allegorically referred to the daughters of Muhammad's (SAW) wives (by other husbands) as his daughters, because in the face of an unambiguous command, the allegorical has no value, and human logic is not to be respected against the Divine.

Furthermore, the Arabic Language is so comprehensive that there are separate words for a man's own daughters and a wife's daughters by another husband, the latter being called as *rubaa-ib*.¹

1 Durra, Zainab, Umm Kulthum d. Umm-ul-Mu`miniin Umm Salama (married 4-H) and Habiiba d. Umm-ul-Mu`miniin Umm Habiiba (married 6-H) are the Rubaib's (half daughters) of the holy Prophet. They lived long after the demise of the holy Prophet and their life sketch is given in all chronicles. Before 4 H, and 6 H, respectively, the above mentioned 'daughters' of the wives of the holy Prophet could not be termed as Rubaibs. They became Rubaibs after their mothers married the Prophet. Sayyida Zainab is mentioned in 2 H. in connection with the captivity of her husband Abul `Aas as a prisoner of the battle of Badr. His wife Zainab sent her garland as ransom for the release of her husband. Similarly Kulthum and

The Qur'aanic *banaati-ka* (plural of bint - your daughters) confirms the authority of Arabic grammarians.

SAYYIDA ZAINAB

The Prophet was thirty years of age when his daughter the lady Zainab was born. She was married, while her mother Sayyida Khadija was yet alive, to her maternal aunt Khawailed's son, Abul `Aas b. Rabi` b. `Abde-al-Shamas b. `Abdu Manaf b. Qusayy.

Sayyida Zainab had accepted Islam together with her mother, but her husband's conversion came much later. At Badr, Abul `Aas was on the Quraish side and was taken captive by `Abdullah b. Jabir b. Nu`man, an Ansar. For his ransom Sayyida Zainab gave a necklace that had been given to her by her mother as part of the dowry at the time of her marriage.

In the early days following the enunciation of Prophethood, the disbelievers did their best to persuade Abul `Aas to divorce his wife. This however, he persistently refused to do, for which, on one occasion, the Prophet expressed his gratitude to his son-in law.

On his release, Abul `Aas promised that he would permit his wife to migrate to Madina, which he did accordingly. As she started out from Makka, one, Habbar b. al-aswad tried to stop her way at the point of his lance. He did not succeed but the shock affected her and caused a miscarriage. The Prophet, in appreciation of her, observed, "She is the best among my daughters; for my sake she has suffered much."

Abul `Aas loved his wife very dearly and he composed the following two verses for her:

"I thought of Zainab as she rode away,

Ruqayya are mentioned before Hijra, but nowhere, the word 'Rubab' is used for them.

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And said to myself: May all the folk of Haram (i.e. Makka) prosper;

Zainab is pious, a daughter of al-Amiin, the Trustworthy,

Any husband would praise his wife for the qualities I know of her!"

In the 6th year of the Hijra Abul `Aas went on a business trip to Syria. At that time there was a state of cold war between the Quraish and the Muslims. Some of the latter, among them, Abu Basiir and Abu Jandal, who had been in the custody of the Quraish for embracing Islam,¹ were now residing in the hills along the Syrian borders, as under the terms of the Truce of Hudaibiya, they were not permitted to join their Muslim brethren at Madina. They waylaid the caravan and plundered all its property but did not incarcerate Abul `Aas.

He went straight to Madina. It was the time of the morning prayers when Zainab's voice resounded in the ears of the devotees.

"I give protection to Abul `Aas b. Rabi`."

As soon as the prayers ended, the Prophet turned to the people:

Did you hear what I heard? he asked.

"Yes, we did", they answered in one voice.

"I swear by Him, I knew nothing about this before. I heard the voice together with you. To give protection is the right even

1 Abu Basiir embraced Islam, and under the terms of the Truce of Hudaibiya, the Prophet was bound to return all such converts to the Quraish. As such he was handed over to them. However, Abu Basiir found an opportunity to rid himself of the Quraish's custody and joined Abu Jandal. They used to plunder caravans of the Quraish. When the holy Prophet wrote asking them to return the plundered goods reached Abu Jandal, Abu Basiir was grasping for his last breath. In short every thing plundered by Abu Jandal and Abu Basiir was returned to Abul `Aas

of the least of Muslims.” The Prophet then went up to his daughter and said: *Treat Abul `Aas well as a guest, but do not go near him because you are not permissible to him.*

She informed him that Abul `Aas had come only to take back the belongings of the plundered caravan. Then the Prophet addressed the devotees saying, “You know how we are related to this man. The things that belonged to him but you have come to possess, have been given you by Allah. But I prefer that you oblige him and return him those things; however, if you do not agree, I will think that you are in the right.”

Thereupon everyone returned everything they had seized, even camel ropes and nose-rings. Abul `Aas returned to Makka and handed over the things to their owners. Then he asked whether anything belonging to anyone had been left. All of them said that nothing whatever was left, and thanked him that he had proved such a faithful friend for them. Then, he pronounced the usual profession of conversion to Islam: *Laa ila ha il-lal-lah Muhammad-ur-rasuul-al-Allah* “There is no God save God and Muhammad (SAW) is the Messenger of God.”

He told them, “So far I had hesitated out of fear lest anyone should accuse me of devouring his goods, but now I have fulfilled my responsibility, and I am also wholly convert to Islam and am returning to Madina.” When he arrived there, the Prophet allowed her daughter to join her husband after six year’s separation without recourse to a second marriage ritual. Abul `Aas was also known by his title, Jarrar-al-Batha i.e. *one of the intrepid persons of Batha i.e. Makka.*

Sayyida Zainab died in 8 A.H. in Madina. The story of the bathing of her body has been described by the lion-hearted woman companion (Sahabiya), Umm-e-Salit, and is given in the six books of Traditions. Four years later, in the month of Hajj, Abul `Aas also passed away.

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The couple left two children; a girl, Imaama, and a boy named `Ali. `Ali had been given away for nursing but, after the weaning, the Prophet had him brought home and the child was henceforth brought up under his personal care. On the day of the Conquest of Makka, it was this `Ali who was astride the camel with his grandfather, the Prophet. However, he was still very young, perhaps in his early teens, when he passed away.

Here follows a tradition in Bukhaari from Usaama b. Zaid, “We were sitting with the Prophet when a servant came running to say, ‘Your daughter has sent me to request you to come home as her son is breathing his last breaths’. The Prophet told him to go back and tell his daughter that whatever Allah takes back or gives, belongs entirely to Him; and that with Him all things have an appointed time... and tell her also to be patient and steadfast.”

The servant came back again to say, “Your daughter puts you on oath that you come at once.” So the Prophet went, followed by Sa`d b. `Ubada and Ma`ad b. Jabal and found the boy in his last moments. After quoting this tradition, the author states that it is probably about `Ali, grandson of the Prophet.

Imaama is that grand-daughter of the Prophet whom he once held in his lap while offering his prayers. (Muslim, Nassai` and Abu Dawuud) The Prophet said of her, “Of my household she is the most dear to me.”

Years later, when Faatima, the Prophet’s daughter, was breathing her last, she advised her husband `Ali Murtaza to marry Imaama. He carried out this behest. Then when he was lying wounded on his deathbed, `Ali told Imaama that if she wished, she should marry Mughira b. Naufal, grandson of the Prophet’s uncle Haarith. She did accordingly, the ritual ceremony or nikah being performed by permission of Imaam Hasan. She had a son by Mughira named Yahya. No more is known of this branch.

SAYYIDA RUQAYYA

She was the Prophet's second daughter, born when he was thirty-three. She was married in Makka to `Uthmaan b. `Affaan.¹

- 1 His genealogy is: Uthman b. `Affaan b. Abul `Aas b. Ummaiya b. `Abd Manaf b. Qussay. Umm Hakim Baida, the maternal grandmother of `Uthmaan, was the paternal aunt of the Prophet. He was one of those ten, who was given the glad tiding of paradise. He was one of those six, chosen by Caliph `Umar, who deliberated on the election of a Caliph after `Umar Faruq. At the time of the truce of Hudaibia, the Prophet took allegiance on behalf of `Uthmaan, who was sent to the Quraish as the representative of the Prophet. His long stay there caused mis-givings for fear of his being arrested or murdered. He was extremely helpful to people in distress and out-classed all companions in funding the holy wars. He purchased the Well of Ruma for 30,000 Dirhams and gave it to the community. He gave 1000 camels and 70 horses for the expedition to Tabuk, besides a contribution of money. At the time of the battle of Khaibar, he was the Camp Commandant and prevented B. Ghatafaan from joining the Jews. He remained Caliph for 11 years and was martyred in his own house. Caliph `Ali, speaking on his martyrdom, said "You will from now on face destruction". He further said, "He who is at variance with `Uthmaan's way, has no faith" (al-Isti'ab). Caliph `Uthmaan was martyred by a band of new converts from Egypt. They pressed `Ali hard to convey their demands to `Uthmaan. For that purpose `Ali spoke the following words before `Uthmaan as recorded in Nahij-ul-Balaghat, p-135, published and printed in 1227 A.H. at Tubraze, Iran, "I do not know what more should I say as you know all that I know. I do not know anything which is not in your knowledge. We have no excellence over you in any matter. We did not learn anything separately from you, which we may convey to you, now whatever we learnt was equally within your knowledge. Whatever we heard, was also in your knowledge. You enjoyed the blessed company of the holy Prophet as we did. In righteousness Abu Bakr and `Umar were not superior to you. Furthermore being honoured as the son-in-law of the holy Prophet, you are nearer to him than Abu Bakr or `Umar." `Abdullah b. Salaam, an erudite scholar of the Qur'aan had told the rebels, "if you succeed in martyring the Caliph, your sword will replace democracy." Amir-ul-Mu'miniin `Uthmaan was killed by Ruman when he was reciting the holy Qur'aan. He belonged to the same tribe as Ibn Mulgim, who later assassinated Caliph `Ali. As a Caliph, Uthmaan was fairly successful. However, his greatest distinction is the publication of the complete verses of the Qur'aan into book-form. Khorasan, Ma'waraun Nahr: Turkistan, Sind and Kabul, Sudan, Alexandria, Morroco, Tunis, Tarabulus were conquered in his Caliphate. He was the first to raise up a sea-force which annihilated the navy of Hercules and then overpowered the Islands of Cyprus, Crete and Malta. His descendants are found in large numbers in India and other Islamic countries. Khawaja Jalal-uddin, a great saint, Qazi Sanaullah (both of Pannipat -

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They made the handsomest couple ever seen, as people said. Sauda d. Kurz-al-`Abshiya, a woman companion or *sahabiya* of the Prophet, wrote some verses on this marriage:

God guided `Uthmaan and he became a guide for others; `Uthmaan became one of the earliest converts, he could never adopt the untruth; the Prophet gave his daughter in marriage to him; he was like a moon in day light; my life be sacrificed for him. O you of the B. Haashim! You have been trustworthy in the record of God and guided people on God's path.

Sayyida Ruqayya was the first woman who migrated in Allah's way together with her husband, thus establishing a precedent to be followed by other women in the generations to come. There is a relevant tradition: After Ibrahiim and Lot, this is the first couple that migrated for Allah's sake.

In 2 A.H. Sayyida Ruqayya suffered an attack of small-pox from which she did not survive. She was ailing in bed when the Prophet marched out to Badr, leaving her husband and Usaama b. Zaid to attend to her. When Zaid b. Haarith brought the good news of the victory at Badr to Madina, her body was being prepared for burial. She was twenty-one years of age. She left behind a four-years old son, `Abdullah, who did not live more than two years after her. A chicken had pecked at one of his eyes and the wound did not heal.

SAYYIDA UMM-E-KULTHUM

The Prophet's third daughter was born in 3 A.H. After Sayyida Ruqayya's demise, the Prophet married her to the widower `Uthmaan. Thus husbanding two daughters of the holy

India), Shams-ul-`Ulama and Maulvi Rehmatullah Muhajir are all such examples. Shaikh-ul-Hind Maulana Mahmud-ul-Hassan and Maulana Shabbir Ahmad `Uthmaani, the consultants to the Quaid-e-Azam Muhammad `Ali Jinnah, founder of Pakistan on religious matters, are Caliph `Uthmaan's illustrious descendants.

house-hold, `Uthmaan Ghani came to be known as *Zul Nuurain*, the One of twin lights. At the time of the ceremony, the Prophet informed `Uthmaan: Here is Gabriel who tells me that Allah the Most High commands that I marry my other daughter also to you.¹

The day Sayyida Ruqayya passed away, `Umar Faruq's daughter Hafsa also became a widow. `Umar spoke of his desire to marry her to `Uthmaan, who avoided the subject. This grieved `Umar Faruq and he complained to the Prophet about it. The Prophet answered, "Uthmaan will get a better wife than Hafsa and Hafsa will get a better husband than `Uthmaan." `Umar Faruq came away greatly relieved. Subsequently, the Prophet married Hafsa, and she became an *Umm-ul-Mu`miniin*, and `Uthmaan earned the honour of becoming Zul Nuurain, (husband) of two lights.

Sayyida Umm-e-Kulthum passed away in 9 A.H., having borne no child. Her burial ceremony was conducted by `Ali Murtaza, Fadal b. `Abbaas and Usaama b. Zaid. Anas b. Maalik is recorded by Bukhaari as reporting that the Prophet sat down on Umm-e-Kulthum's grave with tears flowing from both eyes.

SAYYIDA FAATIMA ZAHRA

The youngest daughter of the holy Prophet and Sayyida Khadija tul-Kubra, she was probably born, when the Prophet was thirty-one.

She was still very young when the Prophet was in prayers and went into prostration. `Uqba b. Mua`it, one of the Quraish, who were gathered there fetched the entrails of a slaughtered camel and threw them on his back. She came running and removed the filth and also condemned `Uqba.

She was married to `Ali Murtaza sometime after Badr and before Uhad. When the rumour spread that the Prophet had been

1 Hakam, quoted in *Ezala-tul-Khifa* - p-223 by Shah Wali Allah, Muhadath, Dehlvi.

martyred at Uhad, she hastened to the field but by the time she arrived, he had stepped out of the cave where the Companions had taken him after he was wounded. She washed his wounds and, seeing that the blood did not cease to flow, burnt the bark of a dry palm tree and with its ash, plastered the wounds. Thus she took a practical part in the battle.

`Imraan b. Hasan reports that the Prophet visited Sayyida Faatima when she fell ill once, and on his inquiring, she complained, "I am in pain, and, besides, we have nothing in the house to eat." He comforted her, saying, "Are you not happy that you are the foremost among the women of the world?" Faatima said, "What about Mary, daughter of `Imraan?" he answered, "She was the foremost among the women of her time while you are the foremost among the women of your time; and your husband is foremost Sayyid in this world and the next."

Abi Tha`laba-al-Khashni reports that whenever the Prophet returned from a journey, he would first go to the mosque for optional prayer, then visit Sayyida Faatima and, thereafter, go to his own house.

Ibn `Abbaas quotes the Prophet as saying: The Virgin Mary is foremost among the women of paradise, then Faatima, then Khadija and then Asiya, Pharaoh's wife.

Umm-ul-Mu`miniin `A'aisha said that in conversation and mannerisms, no one approached the Prophet more than Sayyida Faatima. Whenever she came to visit her father, he would kiss her on the forehead and say, '*marhaba*' (most welcome) and whenever the Prophet went to her house, she would welcome him just as warm-heartedly. Sayyida `A'aisha also testifies, "I have never known anyone more truthful of speech than her." Surely, no one can merit such tribute except a son or daughter of the Prophet. Jami' b. `Umair, a companion, once asked `A'aisha Siddiqi who was most loved by the Prophet, to which she answered, "Faatima." When asked who was most loved among the men, she

answered, “Faatima’s husband,” adding that, “`Ali was a great and pious devotee.”

It should be noted that Sayyida `A`aisha paid these tributes when Sayyida Faatima and `Ali Murtaza had passed away.

Asma`a d. `Umais relates that one day, Sayyida Faatima expressed her dislike of the custom of spreading a sheet of cloth over a woman’s corpse when carrying it to the cemetery, because the cloth did not sufficiently cover the body contours. Asma`a said that she had seen in Abyssinia that the dead body was first covered with dry branches of the date-palm and then cloth was spread over them. Sayyida Faatima appreciated this, and said, “This is a good idea; you can distinguish between a man’s bier and a woman’s. When I die you and `Ali should bathe me, and let none else in.”

Sayyida Faatima was the first of the *ahl-e-bait* (holy family of the Prophet) to meet her father in paradise. She breathed her last on Tuesday, the 3rd day of Ramzaan of the 11th year of the Hijra. According to her instructions, her funeral bath was performed by `Ali and Asma`a d. `Umais,¹ wife of Abu Bakr Siddiq. The funeral prayers were led by either `Ali or `Abbaas.

There have been differences of opinion about Sayyida Faatima’s age. A tradition from Zubair b. Bakr states: `Abdullah b. Hasan b. Imaam Hasan came visiting Hisham b. `Abdul Maalik. Kalbi, a genealogist, was already present there. Hisham asked `Abdullah about her age and he replied that it was 30. Kalbi said that it was 35. Hisham said, Abu Muhammad, do you hear what Kalbi is saying, and he is well versed in genealogical history? `Abdullah replied, “Ask me about my mother and ask Kalbi about Kalbi’s mother.” The correct age, however, does appear to be thirty-five years.²

1 al-Isti`ab.

2 This calculation is based as the holy Prophet was thirty-one years of age at the time of her birth.

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Sayyida `A`aisha relates, “The Prophet, in his last moments, called Faatima and whispered words in her ear that brought tears to her eyes. Then he whispered again, and this time she smiled. I asked Faatima what made her weep one moment and smile the next. She said, the first time he said that he would not survive and this brought tears to her eyes; then, the next time he told her that she would be the first of his household to meet him in paradise, and this made her happy.”

Sayyida Faatima wrote some verses on her father’s passing away:

Our deprivation of you is like the earth’s deprivation of its waters;

When you left, inspiration and the Book¹ discontinued.
Would that we had perished before death concealed you from our eyes!

Sayyida Faatima has another precedence over her sisters in that only her seed continued and only of her descendants were born the great Imaams.

She left behind two sons, Hasan and Husain, and two daughters, Umm-e-Kulthum and Zainab. We have dealt separately with Imaam Hasan and Imaam Husain. `Ali Murtaza married his daughter Umm-e-Kulthum to `Umar Faruq. The dowry was 40,000 dirhams. By her, `Umar begot a son, Zaid, and a daughter, Ruqayya. After `Umar Faruq’s death, Umm-e-Kulthum married `Aun b. Ja`far Tayyaar.

Zaid and his mother, Umm-e-Kulthum, died on the same day. The B. `Adiy were fighting over some matter when Zaid came to settle the dispute and make them compromise. In the darkness he could not be recognised and a blow, aimed at someone else struck him on the head. He lay wounded for some days and then breathed his last.

1 Another proof of finality of the Prophet^ﷺhood.

Sayyida Zainab d. Faatima Zahra married `Abdullah b. Ja`far Tayyaar. She was with her brother, Husain at Karbala, and displayed great fortitude and patience both before and after she was taken captive. With burning fervour and eloquence, she parried question after question in the presence of the enemies of the holy family. Her own son `Adiy was among those martyred in the field at Karbala.

Some scholars add the names of Mohsin and Ruqayya among her children while many of them do not. Those who do, admit that the two children died so very young that they are not included in history.

There are also differences of opinion in regard to Sayyida Faatima's place of burial.¹ Some have written that she was buried in her own house and when the Masjid-e-Nabwi (the Prophet's mosque) was extended, her house was included in the mosque compound. Shaikh Kalini holds the same view. (Vide Usul-ul-Kaafi)

Most chroniclers, however, are inclined to believe that she lies in the cemetery of Jannat-el-Baqi`. The graves of Imaam Hasan, Zain-al-`Abidiin and `Abbaas, the Prophet's uncle, are side by side in this place. Mas`udi states in *Murawaj-el-Zahab* that a stone was found in Baqi` in 304 A.H. with these words inscribed on it,

"Haaza qabr il Faatima bin-e-Rasu-lil-lah Sal lal-lahu alai hi wa sallam!"

"This is the grave of Faatima, daughter of the Prophet of Allah, on whom be Allah's blessings and peace."

ANECDOTES - NARRATIVES

Asma`a d. `Umais relates: One day the Prophet went to his daughter Faatima's house, and as he stepped in he saw her taking

1 For details on this subject see author's *Safar Nama Hijaz* (Travel Logue).

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off her gold necklace to show Hind d. Hubyra, telling her that `Ali had brought it for her. Without a word, the Prophet turned around and retraced his steps. Sayyida Faatima understood the reason for this reaction and after selling the necklace, bought a slave and freed him. The Prophet was happy to hear this and thanked Allah (from Asma`a `Umais -Nassai`).

Imaam Husain's daughter, also named Faatima, reports that the Prophet advised her that on entering a mosque she should invoke blessings (*darud*) on him, and pray, 'Lord! Forgive my sins and open the gates of Thy Mercy unto me,' and on leaving the mosque, 'Lord! Forgive my sins and open the gate of Thy benedictions for me.'

`Ali Murtaza said, "Faatima ran the mill-stones so much that her hands blistered; she carried the water-bags so that her neck bore the taints of them; and she swept the house with a broom so that her clothes were stained. In those days, some men and women came to the Prophet looking for jobs as servants, and I asked her to go to him and request him to let her have one of them. So she went but seeing many people around him, returned home. The next day, the Prophet himself visited us and inquired why she had come the day before. Faatima remained quiet but I spoke for her, telling him about the condition of her hands and neck and the reason for it all, and seeing that some folks had come to you looking for service, I asked her to go to you and request you for one of them."

The Prophet said, "Faatima, take to piety (*taqwa*) and when you lie down to sleep, recite:

Subhan Allah (Immaculate is Allah), thirty-three times.

Al Hamdu lil lah (All Praise is for Allah), thirty-three times.

Allah-hu-Akbar (Allah is the greatest), thirty four times.

This will complete a hundred. Reciting this will be better for you than keeping a servant." Faatima said, "I am happy with Allah and Allah's Prophet." Thus, he did not give her a servant.

This tradition reveals the holy family's economic condition and how great were Sayyida Faatima's piety, devotional exercises and resignation to divine will. It also shows how far removed the Prophet was from this world, and how he preferred the same non-attachment for those he loved most.

There is another tradition recorded from Anas by Ibn `Adiy and Baihaqi that the Prophet advised his daughter to look upon it as his special bequest to recite: *Ya Hayyu, Ya Qayyum, bi Rahmat-e-ka astagheeth!*

"O Living One, the Ever Permanent-and-Giver of Permanence! I implore Thy Mercy!"

HASAN IBN `ALI MURTAZA AND FATIMA ZAHRA

He was born about mid-Ramzaan in the third year of the Hijra. The Prophet, according to Nassai`, sacrificed two goats on the occasion of the new born's head-shaving ceremony ('Aqiqa).

`Ali tells us that the upper part of Hasan's physical appearance and the lower part of Husain's, resembled that of their grandfather, the Prophet.

Several traditions quote the Prophet as having said of Hasan: This is my son. Allah will give him life *until he becomes the medium of reconciliation between two groups of Muslims.*

Imaam Hasan was one of those who stood guard and even drew his sword to protect Caliph `Uthmaan against his assailants. After `Ali, 40,000 of the bravest of the Umma swore allegiance on Hasan's hand. All of them were among those who swore allegiance to `Ali to fight until death for him. Their love and zeal for obedience were greater than ever before. For four months, Hasan's caliphate was supreme over all Arabia and beyond. Muaa`wiya lost no time to march against him and Hasan did like wise. Then as the two forces came face to face, Hasan's heart was filled with compassion, for, he realised there would be no peace

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until one of the two sides was eliminated to a man. Such a fate to a body of Muslims was not acceptable to his gentle nature. Hasan proposed a compromise was possible if he could take the office of Caliphate after Muaa`wiya. A few overtures followed after which Hasan retired to the main mosque and announced his abdication in Muaa`wiya's favour. This was sometime during the First Jamadi of 41 A.H.

An elder of Kufa by the name of Abu `Aamir Sufyaan b. Laila accosted Imaam Hasan with the words, "*Salaam u alai-kum ya muzillal Mu`miniin.*" "Greetings of peace, O degrader of the believers!"

Hasan answered: Do not say so, Abu `Aamir. What I have done is not to degrade the believers but because fratricide merely for rulership is unpleasant to me.

Hasan was on his way back to Madina when he fell ill. He said: Attempts to poison me have been made many times, but this time, it is so strong that it is eating up my entrails.

Husain asked him, "Who has poisoned you?"

Hasan said, "What is your motive in asking me? Are you thinking of killing him?"

Husain answered, "Yes. If the person who has poisoned you is the one I suspect, then Allah Himself will deal with him; if it is someone else, I do not wish that some innocent may suffer at my hands."

Imaam Hasan relates some traditions from the holy Prophet. Among them: is the *Qanut* Prayer:

Allah! Guide me along with those whom You have guided, keep me safe with those whom You have kept safe, befriend me along with those whom You have befriended, bless that what You bestow on me and protect me from evil. You have decreed, verily, You alone decree and no decree is imposed on You, he whom You

love is not humbled and he whom You like not is not respected. Blessed and elevated be our Lord (Ibn Sa`d).

In his last moments Imaam Hasan told Imaam Husain, “I once asked Umm-ul-Mu`miniin `A`aisha to permit me to be buried in her house and she acceded to my request. It may be that she agreed only to allow me to save my face. So, after I have gone, ask her permission once again, and if she agrees, you may bury me there. But it may be that the government may not permit my burial there. If so, do not dispute with them; bury me then in Baqi`-al-Gharqad.”

When Imaam Hasan had breathed his last, Imaam Husain came to Umm-ul-Mu`miniin and asked for her permission. She readily agreed saying, “*Na`am wa karamataka,*” (Yes, and I look upon it as an honour).

When Marwaan, the governor of Madina heard of this, he said, “He is a liar and she is a liar! Hasan will never be buried there. They did not allow `Uthmaan to be buried even in the cemetery, and today they want Hasan to be buried in `A`aisha’s house!”¹

Imaam Hasan was 46 when he passed away in the first Rabi` I of 59 A.H. He was buried in a plot beside that of his mother.²

The Prophet said of Hasan, “He is my flower (*raihaan*) in this world” (from Abi Bakr).

And of both the brothers, “These two youths are the chiefs of paradise.”

1 It appears from Marwaan’s statement that the Ahl-e-Bait collaborated with the rebels in eliminating Caliph `Uthmaan, but this is a manifest falsehood. To cover up their heinous crimes, the tyrants had brought in the name of Caliph `Uthmaan as a shield. They had nothing of the nobleness of the revered Caliph except their greed for power.

2 al-Isti`ab by Imaam `Abdul Birr.

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Also, “Allah! I love these two; Thou also love them; and love them, too, who love them!” (al-Isti`ab).

`Allama Ibn Qiyyim narrates an interesting juristic opinion of Imaam Hasan: A man was brought before `Ali Murtaza for trial. He was arrested in a deserted place. At the time, a dagger covered with blood was in his hand, and he was standing beside a man also bathed in blood and in the last hours of death.

The man admitted his guilt and `Ali sentenced him to payment of blood-money. Just then a man came running to say that it was he who had committed the murder. `Ali asked the man he had just sentenced why he had confessed. He said that the circumstances in which he had been arrested were such that no one would believe his innocence and so he thought it better to admit the crime.

What, then, was the whole story?

He said that he was a butcher by profession. He had slaughtered a sheep nearby the spot where the murdered man was later found. That while skinning the animal, he had to go aside to relieve himself, but when he returned he found the murdered man lying nearby. Intrigued, he was looking at the writhing human form when the police arrived with some men. The man said that nobody would believe he was innocent so instead he confessed to being guilty.

The second man was asked his story. He said that he was a poor bedouin, and he just fell on the unwary man to rob him. He then heard footsteps and he concealed himself behind a tree. Then the police came and got hold of the other man. As the judgement was pronounced, however, his conscience pricked him and he could not help stepping forward to state the truth.

`Ali asked Hasan what his opinion might be about the case. Hasan said, “If this man has killed one man, he has also saved the life of another. And Allah has announced (in the Qur’aan) that he

who saves the life of one man, is as though he had saved the life of all mankind.”

`Ali Murtaza accepted this opinion and, acquitting both the accused, ordered that the blood-money be paid from the public treasury, (*bait-ul-maal*).

DESCENDANTS OF IMAAM HASAN

The Imaam had twelve sons: Zaid, Hasan Muthana, Husain, Talha, Ismaa`il, `Abdullah, Hamza, Yaqub, `Abdul Rahmaan, Abu Bakr, Qaasim and `Umar. He also had five daughters: Faatima, Umm-e-Salma, Umm-e-`Abdullah, Umm-ul-Husain (Ramla) and Umm-e-Hasan. `Umar, Qaasim and `Abdullah were martyred at Karbala.

The descendants of Imaam Hasan are from his four sons, Zaid, Hasan Muthana, Husain-al-Athram and `Umar. The descendants of `Umar and Husain ceased. Now, only descendants of Zaid and Hasan Muthana are found.

ZAID b. HASAN (DIED 120 A.H.)

His mother was Faatima, daughter of Abu Mas`ud `Aqba b. `Umar b. Tha`laba-al-Khazraji al-Ansaari. Zaid's son, Abu Muhammad Hasan, was appointed governor of Madina by Mansur.

Sayyid Muhammad Gesu-Daraz and Khawaja Nasiruddin Chiragh of Delhi are of his lineage. Sayyid Muhammad's mausoleum is in Gulberga in the ex-Nizam's dominions (now Andhra Pradesh, India).

HASAN MUSANNA b. HASAN (DIED 97 A.H.)

He was born of Khaula b. Manzur b. Ryan b. `Umar b. Jaabar b. `Aqiil b Sami b. Maazan. b. Fazarah.

The charities of Imaam Hasan were administered by him. He was badly wounded at Karbala. After the battle, Ibn Sa`d permitted Asma`a b. Kharja Fazari to have him treated and he was cured. He married Imaam Husain's daughter, Faatima. They had three sons, Ibrahiim-al-Ghamar, Hasan Musallath and `Abdullah Mahz. These three were the first of the Fatimides on both sides of their parentage, an honour not shared by any other.

Hasan Muthanna had two other sons, Dawuud and Ja`far, by an Italian wife.

- 1) `Abdullah Mahaz, known as Shaikh of the B. Haashim, had five sons: Muhammad Nafs Zakiya, Ibrahiim, Musa-al-Jaun, Sulaimaan and Idriis.

Nafs Zakiya was a contestant for the caliphate and Imaam Maalik announced a fatwa in his favour.

Ibrahiim b. `Abdullah Mahaz was also a claimant for the caliphate and Imaam Abu Hanifa sent him 4,000 dinars to assist him. Ibrahiim's son, Hasan, and the latter's son, `Abdullah, are well-known. Their lineage continues.

Musa-al-Jaun's seed spread far and wide. Abu Saleh, Imaam-ul-Aulia, Shaikh Sayyid `Abdul Qadir Jilani is of his lineage.¹

1 His birthday was 471 A.H. The word *`Aashiq* denotes it. The word *'Kamil'* testifies to his age 91 years and his date of death is expressed by the word *'Masuq Ilahi'* (i.e. 592 A.H). He followed Imaam Hunble's school of thought. Many miracles are attributed to him. Qadiryaa, a sufi sect, merges in him. His lineage has been described by Sayyid `Abdul Wahaab Shairani as under: Sh. `Abdul Qadir b. Musa b. `Abdullah b. Yahya b. Zahid b. Muhammad b. Dawuud b. Musa b. `Abdullah b. Musa-al-Jaun b. `Abdullah Mahz b. Hasan Mussanna b. Imaam Hasan b. `Ali Murtaza. Sayyid `Abdul Wahaab Shairani states that Sh. `Abdul Qadir narrated to him, "I saw a great cloud of light

- 2) Ibrahiim-al-Ghamar b. Hasan Muthanna, *kunya* Abu Ismaa'il, earned his title 'Ghamar' because of his excessively generous nature. He died at the age of 69 in 145 A.H. His line continues through Ismaa'il Dibaag whose *kunya* is Abu Ibrahiim and title, Sharif-ul-Khalas.

His son, Hasan's line continues through two sons, al-Tanaj and Ibrahiim Tabataba and is quite diffused. The sa`dat B. Mua`yya are included among them. Of B. Mua`yya, the descendants of Sayyid `Imad-ud-Diin Muhammad Husain b. Quraish are to be found in Delhi.

- 3) Hasan-al-Musallath, *kunya* Abu `Ali, b. Hasan Muthanna died in 145 A.H. His line continues.
- 4) Dawuud b. Hasan Muthana: His mother was an Italian. He and Imaam Ja`far Sadiq were foster brothers and administrators of the charities of `Ali Murtaza. His seed continues through Sulaimaan b. Dawuud.

Sulaimaan's mother was Umm-e-Kulthum daughter of Imaam Zain-al-`Abidiin. His line continues through his four sons Musa, Dawuud, Ishaq and Hasan.

- 5) Ja`far b. Hasan Muthanna, *kunya* Abul Hasan, died in 70 A.H. His son was Hasan whose lineage continues through `Abdullah and Ja`far, titled Ghaddar, and Muhammad-al-Shaliq. Descendants are to be found in Qazwain, Rawind and Maragha.

(Noor), which covered the horizon. Then a figure appeared out of it and said: `Abdul Qadir, I am your God and I permit you to use all forbidden things. I said, O you accursed, be you gone. Immediately that light became a gloom. Then I heard : `Abdul Qadir! God gave you knowledge, which saved you from my trap. I have misguided 70 scholars by such tricks. I replied this is all due to the grace and guidance of my Lord God. Only a Satan could say that the forbidden things were permissible."

IMAAM HUSAIN

The younger brother of Imaam Hasan was born on the 5th day of Sha`baan, in the 4th year of the Hijra at Madina.

Musa`b-al-Zubair states that Husain performed twenty five Hajj (pilgrimages) on foot.¹ The number was probably, twenty in the company of his brother Hasan, and five after his brother's death. Al-Kafi records twenty as explained above in this para.

Abu Huraira reports: My eyes have seen and my ears have heard that when Husain was a mere toddler, he tried to climb on to the Prophet's back, and the Prophet said, 'do climb, do climb'. And this the child did until his feet touched the Prophet's chest and his face was against the Prophet's; and the Prophet said, 'open your mouth'. Then he kissed Husain's lips and prayed with his blessed tongue, `Allah! I love this child; may Thou also love him!

On the authority of Imaam Husain and as confirmed by the Imaam's son `Ali, Imaam Zuhri quotes the Prophet as saying, "Islam's great virtue is that man abstains from useless pursuits."

Imaam Hasan tells us, "My maternal uncle Hind was versed in describing the Prophet's personality. I asked him to relate to me his description of my grandfather. Then, after some time, I related the same to Husain. I found that Husain had anticipated me, and, besides, he had also collected some information about the Prophet's journeys." (Tirmidhi)

Musnad Ahmad and Abu Dawuud have recorded one more tradition from Imaam Husain, quoting the Prophet as having said, "A supplicant's right is established even if he comes riding a horse."

Imaam Husain was also a poet. Some verses on his wife Rubab, daughter of Imru-ul-Qais al-Kalbi, and on his daughter Sakina may be given here:

1 al-Isti`ab.

*“The truth is, I love that piece of land
Where Sakina dwells and Rubab;
I spend my wealth on them
And fear not the wrath of angry ones:
Although they are not here,
I will not remain forgetful about their welfare,
Until the earth covers me.
When Sakina and Rubab have gone to see their relatives
Night becomes so long and tedious
As though it had merged into the following night.”*

It is quite wrong that Sakina died in her childhood in a Syrian prison. She was married, first, to her cousin `Abdullah b. Hasan b. `Ali Murtaza and, after him, to Musa`b b. Zubair.¹

Rubab, in whose love these verses were written, was herself an embodiment of love and fidelity. She received many offers of marriage after the venerable Husain’s martyrdom, but she turned down all such offers with contempt, very much against the established traditions of Arab culture. The verses she wrote as an elegy to her husband, recorded by the author of al-Aghani, are quoted here,

*“He who used to spread light and sprinkle love,
Lies slaughtered on the blood-stained sands of Karbala.²
O the beloved grandson of the Prophet!
May Allah bestow the best of rewards on you!
You have been saved from trial by the Balance.*

1 Sayyid Amir `Ali also holds this view. See his authentic book “Short History of the Saracens” Ed.

2 The first line of verse is from poet-laureate Hassaan b. Thaabit.

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*For me you were like a high mountain peak
Where I used to take refuge.¹
Your treatment of us was that of love unbounded,
Mixed with mercy (as enforced by Islam).
Who is there now for the care of orphans and beggars?
Who is left now where the distressed may find a haven?
After such nearness to you I will never want another nearness.
Until I am buried under piles of sand and dust.”*
Rubab remained true to her words.

On the 10th day of Muharram in the 60th / 61st year of the Hijra Imaam Husain was martyred at Karbala, also known as Tuff.

“We all belong to Allah and to Him is our return.” (Qur’aan 2:156)

“Think not of those who are slain in Allah’s Way as dead. Nay, they live, finding their sustenance in the presence of their Lord. They rejoice in the Bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor they have cause to grieve; they glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the faithful to be lost. Of those, who answered the call of Allah and the Messenger, even after being wounded, those who do right and abstain from wrong, have a great reward.” (Qur’aan 3:169-172)

IMAAM ZAIN-AL-`ABIDIIN

His name was `Ali but because of his great devotional exercises he earned the sobriquet *Zain-al-`Abidiin* (lending lustre

1 This idiom is common in David’s Psalms.

to the devotees). He was also called *Sajjad* ('One who prostrates much before God') and *Zul Siqaa* (doubly trustworthy). Born in 38 A.H, he was 23 at the time of Karbala. His mother was Yazdjard's (the ruler of Persia) daughter. She was brought to Madina as a captive during `Umar Faruq's Caliphate.¹ His lineage continues through his six sons, Muhammad Baqar, `Abdullah-al-Bahar, Zaid-al-Shahiid, `Umar-al-Ashraf, Husain-al-Asghar and `Ali-al-Asghar. He also had two daughters, Umm-e-Kulthum and Khadija. Umm-e-Kulthum married Dawuud b. Husain Muthanna. She mothered Sulaimaan, whose lineage continues through Dawuud, Ishaq and Hasan.

Khadija married Muhammad b. `Umar b. `Ali Murtaza. She mothered `Abdullah, `Ubaidullah and `Umar. Their lineage also continues.

`ABDULLAH-AL-BAHAR b. ZAIN-AL-`ABIDIIN

The brother of the better known Imaam Baqar, his lineage continues through his son Muhammad-al-Arqat, who had only one son, Ismaa'il. Ismaa'il had two sons, Husain and Muhammad. Their descendants are to be found in Ray, Qum and Jarjan.

ZAID-AL-SHAHIID b. ZAIN-AL-`ABIDIIN

His mother was Umm-e-Walad (a slave). He claimed the caliphate during Hisham's reign and many swore allegiance to him. Besides Basra, Midian, Wasat, Khorasan, Ray and Jarjan, Kufa alone subscribed 5,000 men, but when Yusuf Thaqafi came up with an army, each one of them deserted. Zaid exclaimed,

1 Even as a captive, the princess's status was maintained, and she was married to Imaam Husain, the supreme dignity of the time, by the choice of Caliph `Umar. When the Caliph's son asked why he had been by-passed for the princess's hand in marriage, his father replied that Imaam Husain's parents were worthier than his. Ed.

Rafa-du-na-al-yaum, “Today they have all run away from me”. From that day, the word *raafdi* came into vogue and is used today as a synonym for the word ‘shia’. Zaid fell to an enemy arrow on Safar 15, 121 A.H.

He left four sons and one daughter. Of them, Yahya was martyred when only 18. Lineage continues through the other three sons, Husain Zil Dam`a,¹ `Isa Muti`m-al-Ashbaal and Muhammad (SAW). Husain Zil Dam`a died in 135 A.H. Many of his descendants are known as Tirmidhi and are to be found in Kaithal and Sambhal in India, and Pakistan amongst other places.

The lineage of `Isa Muti`m-al-Ashbaal continues through Ahmad, Zaid, Muhammad and Husain `Usaa`ra. The line of the Sa`daat of Barah and Bilgram concludes with Muhammad b. `Isa. Hassaan-ul-Hind Mir Ghulam `Ali Azad Bilgrami, who passed away in 1200 A.H., was of this lineage.

`UMAR-AL-ASHRAF b. ZAIN-AL-`ABIDIIN

He was the brother of Zaid-al-Shahiid. His lineage continues through `Ali-al-Asghar, who left three sons, Qaasim, `Umar-al-Shajari and Abu Muhammad-al-Hasan. There are many descendants of his line.

HUSAIN-AL-ASGHAR b. ZAIN-AL-`ABIDIIN

His mother Sa`ida was a slave² girl. Husain-al-Asghar died in 157 A.H. and was buried in Baqi` leaving five sons, `Abdullah, `Ubaid-Allah al-A`raj, `Ali, Abu Muhammad-al-Hasan and Sulaimaan to continue his lineage. Most of his descendants are to be found in Hijaz, Iraq, Syria and further West (Maghrib).

1 He killed a tiger in a hand to hand fight. *Muti`m-al-Ashbaal* (he who makes orphans of young lions) became his sobriquet.

2 Islamic brotherhood reveals itself.

`ALI-AL-ASGHAR b. ZAIN-AL-`ABIDIIN

His lineage continues through Aftus and through the latter's four sons, `Ali-al-Hauri, `Umar, Husain, Hasan Makfuf and `Abdullah al-Shahiid.

IMAAM BAQAR

Born in Madina in 57 A.H., to Imaam Hasan's daughter Umm-e-`Abdullah, his name was Muhammad, sobriquet Baqar, *kunya* Abu Ja`far - a man of great learning, fascinating disposition and an awe-inspiring personality. According to Jaabir in Muslim and other traditions, his disputations throw light on atleast 200 problems of law. He died in 114 A.H. and was buried in Jannat-el-Baqi`. At the time of the sad events of Karbala, he was three years old. His lineage continues only through Imaam Ja`far Sadiq.

IMAAM JA`FAR SADIQ

He was born in 83 A.H. and died in 142 A.H. His title was *Sadiq*, 'the truthful' and his *kunya*, Abu `Abdullah. His mother was Umm-e-Farda daughter of the jurist, Qaasim, grandson of Abu Bakr Siddiq. Umm-e-Farda's mother was Asma'a, daughter of Abu Bakr's son `Abdul Rahmaan. For this reason he used to say very proudly, *waladni Abu Bakr marra-tain*. "By birth I am twice related to `Abu Bakr." Like his father, he too was known for his profound learning and generosity of nature. His juristic edicts are given in many books of traditions.

His lineage continues through his five sons, Musa Kazim, Ismaa'il, `Ali-al-`Arizi, Muhammad-al-Mamun and Ishaaq. Ismaa'il, the eldest, is looked upon by some as the Imaam after Ja`far Sadiq and is, thus, the leader of the Ismaa'ilia sub-sect (of the Shia community) of which the present heads are the Aga Khans. His lineage continued through his two sons Muhammed

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and `Ali. Of `Ali's line was Makhdum `Ala-uddin Sabir¹ of Kalyr, (near Saharanpur, India). `Ali `Arizi's line continued through his four sons, Muhammad, Ahmad-al-Sharani, Hasan, Ja`far-al-Asghar, and there are many descendants.

Muhammad-al-Mamun, or Muhammad Wisaj, claimed the caliphate but, after his arrest, was pardoned by Mamun-al-Rashid. His sons were `Ali-al-Kharji, Qaasmi and Husain through whom the lineage continues. Many of his descendants are to be found in Egypt. Ishaq b. Ja`far Sadiq, whose title was Mutaman, *kunya* Abu Muhammad was a full-brother of Imaam Musa Kazim. One of the sub-sects of the Shias looks upon him as Imaam. His descendants are born of three sons, Muhammad, Hasan, and Husain.

IMAAM MUSA KAZIM RAZA

Born at Abwa in 128 A.H. his title was Qaasim and *kunya* Abul Hasan and Abu Ibrahiim. His mother was Hamida, a slave girl.² He died in Baghdad, on Rajab 6, 183 A.H.

He fathered 23 sons and 37 daughters. Of them, `Abd-ul-Rahmaan, `Aqiil, Qaasim, Yahya and Dawuud were without any descendant. Sulaimaan, Fadl and Ahmad begot only daughters. Genealogists differ in regard to the descendants of Husain, Ibrahiim-al-Akbar, Harun, Zaid and Hasan. *Sultan-ul-Hind* (spiritual king of India) Khawaja Moinuddin Hasan Sanjari (died 6, Rajab 632, Ajmer, India) is a descendant of Imaam Musa Kazim.

IMAAM `ALI RAZA

1 Hazrat Fariid Sakarganj, a reputed Saint of Pakpattan in Pakistan, was his maternal uncle. Ed.

2 A manifestation of Islamic brotherhood.

His title was Raza, *kunya* Abul Hasan and was born in 148 A.H. and died at the age of 55 in Safar 203 A.H. His shrine is in Meshed. His line continues only through Muhammad-al-Jawwad.

IMAAM MUHAMMAD-AL-JAWWAD

His title was Jawwad, *kunya* Abu Ja`far and he was born in Ramzaan 195 A.H. and died at the age of 25 in Surra-man Rai in 220 A.H. His line continues through `Ali-al-Hadi and Musa-al-Mubraqa. Musa's descendants, through his only son Ahmad, are to be found in the region around Lucknow, Khairabad, Safidoon and Panipat, in India. Some of his descendants who lived in Samana, in East Punjab moved to Lahore and Mandi Bahauddin after the partition of India in 1947. The well-known reformer, Sayyid Muhammad Zaki, and Sayyid Jamil Husain Rizvi (Retd. Judge, High Court, Lahore) hailed from Samana.¹

IMAAM `ALI NAQI

His title was `Askari, *kunya* Abul Hasan. This scholar and jurist was born about mid Zil Hajj A.H. 212 and died at 41 years and 6 months of age in Surra-mun-rai on 26 Jamadi II, 254 A.H.

His lineage runs through two sons Abu `Abdullah Ja`far Kazzab and Hasan `Askari. Some people add the word *Kazzab* (liar), to the former's name because after his brother's death, he pretended to claim the Imaamate. His own descendants, however, call him *Tawwab*, the plural of *Taub* (penitent) and style themselves as Rizvi.

`Abdullah's *kunya* was also Abu Kurrein. Kur,² the singular of 'Kurrein' means 60. He had fathered 120 children and died in 271 A.H. His lineage continues through six of his sons: Ismaa'il

1 Ed.

2 Kur is singular of Kurrein.

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Harif, Yahya-al-Saufi, Harun, `Ali-al-Mukhtar, Idriis and Taahir. Descendants of Ismaa`il Harif and Yahya-al-Saufi are to be found in Egypt. Of Harun b. Ja`far are the Sayyids of Amroha in India. The Sayyids of Bhakkar are descended from `Ali-al-Mukhtar. Khawaja Qutbuddin Bakhtiar Kaki (died 14 Rabi` I, 635 A.H.) is of this branch. Muhammad Nazuk and Sayyid Jalal-ud-Diin of Bukhara, who later settled in India, also are descended from him.

Idriis b. Ja`far's descendants are through Qaasim and are known as Qawasim (Plural of Qaasim).

IMAAM HASAN `ASKARI

His title was `Askari, *kunya* Abu Muhammad, and he was born in Ramzaan, 222 A.H. His mother was an Umm-e-Wald (a slave girl).¹ He died in Rabi`, 260 A.H. in Surra-mun-rai. One of his sons, Muhammad-al-Mahdi, born mid-Sha`baan, 255 A.H, disappeared in a cave when he was only four years old.

The Shia sub-sect of Asna Ashriya (believers in twelve Imaams) holds that he is alive and, styling him as the awaited Imaam (Imaam Muntazar), they perpetually look forward to his reappearance. Other titles endowed on him are, Imaam Zaman and Mahdi-e-Dauran, or Imaam of the World and Guide of the Ages.

*'Allah Huma Sally ala Muhammadin wa ale Muhammadin
Kama Tuhibu wa tarza Lahu.'*

1 A manifestation of Islamic brotherhood. Ed.

2. WIVES OF THE HOLY PROPHET

*Allah-Humma salle ala Muhammdin wa azwaji-hi wa zuuriyat-e-hi kama sallaita ala aal-e-Ibrahiima wa baarik ala Muhammadin wa azwaji-hi wa zuuriyaat-e-hi kama baarakta ala aal-e-Ibrahiima, Innaka Hameed-un-Majid.*¹

Before discussing this subject it is necessary to dispel the criticism which Christians usually make in respect of polygamy. A debate on the permissibility of polygamy can only be held on three premises: law of the state or religion, or both. The law for polygamy is different in Asia and Europe, the courts of justice under British rule sanctioning it in India,² but not in the West. (vide Sec. 424 Indian Civil Procedure Code) This proves that there exists no universally acceptable standard of juristic objections to polygamy. As regards the moral or religious aspect of the subject, it is suffice to say that Asia is the cradle of all religions, Jesus Christ himself was born in Asia, and all these religions justify polygamy.³ In the example of India, we find that:

1. Shri Ram Candra's father had three wives:

Pat Rani Kaushalia mother of Sri Rama Candrajee;⁴

Rani Sumitra mother of Sri Lakhsmanjee;

Rani Kikai mother of Bharatjee;

-
- 1 From Abu Haamid Sa'id y in Bukhaari, Muslim, Abu Dawuud, Nassai` and Ibn Maja.
 - 2 The courts in India, under the British Raj banned 'Sati', a custom whereby a widow wife burnt herself in fire along with her husband. The courts could have banned polygamy as well, but they realised that polygamy existed all over the world since the birth of mankind.
 - 3 "Polygamy offers a practical solution to the West's problem of destitute and distressing spinsterhood." C.I. MacFarlane's - The Case for Polygamy.
 - 4 Encyclopaedia Britannica.

2. Sri Krishna, the most popular of the avatars, had hundreds of wives. (In his book, Krishna Charitra, Lala Lajpat Rai limits the number to eighteen). For our purpose, this number is enough.
3. Raja Pandu, ancestor of the Pandavs had two wives: Kunti, the mother of Yadhishtra, Bhima and Arjuna; and Madhuri, mother of Nakula and Sahadev.
4. Raja Shantanu had two wives: Ganga, mother of Bhikam, and Satyawati, mother of Vyasa (compiler of Maha Bharat), and Shantanu.
5. Dhartarastra, the father of Kauravas, also had more than one wife.
6. Bachhitar Erug had two wives and a maid: Amika, the mother of Dhartarastra and Biasji Ambalka the mother of Pandav Biasji; and the maid-mother of Budra.

PRACTICES OF PRINCIPAL PROPHETS

1. Sayyidina Abraham had three wives: Haajira, Sarah and Keturah. Sayyida Haajira mothered Ismaa'il, Genesis 16:15. Sayyida Sarah mothered Isaac, 21:5 and Sayyida Keturah mothered Zimran,¹ and other's (Genesis 25:1).
2. Jacob had four wives: Leah: 29:23; Zilpha 30:9; Rachel - 29:30, Bilhah - 30:4.

SCRIPTURES PROPHETS AND THEIR WIVES

Let us examine the criteria of the Prophets of the Semitic scriptures.

1 Genesis 25:2.

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Christians revere Abraham and acknowledge him as ‘friend of God’, and also look upon Jacob as the Israel of God. They also believe that, “There arose not in Israel a Prophet like unto Moses,” and that he knew God face to face. In the Psalms of David we read the words, “And God said to him thou art my son; this day have I begotten thee...”(Psalm - 2:7)

Of Solomon, they believe that God said to him, “I have blessed you with wise heart, such as no man has had before you nor will any man have after you,” and also that God said of him, “He shall be my son and I shall be his father.” (I Chronicles - 22:10)

Abraham had three wives. Jacob had four wives:

- 1) Leah, the mother of Ruben, Simeon, Levi, Judah, Issachar and Zebulun
- 2) Zilpah, the mother of Gad and Asher (Genesis - 29:23-24)
- 3) Rachel, the mother of Joseph and Benjamin (Genesis - 29:28)
- 4) Bilhah, the mother of Dan and Naphtali (Genesis 29:29)

Moses had four wives:

- 1) Zipporah mother of Gershom (Ex. - 2:21)
- 2) Hubshir
- 3) Jiasiyah d. Heber, the Kenite (Judges - 1:16)
- 4) Daughter of Hobab (Judges - 4:16)

Exodus and other Books of the Old Testament sanction an unlimited number of wives for Moses. “And seest among the captives a beautiful woman and hast a desire unto her, thou shalt bring her home to thine house. She shall shave her head and pare her nails. After that she shall be thy wife. If thou hast no delight in her, then thou shall let her go.” (Deuteronomy 21:11-14)

The names of nine wives of David, besides those in ten harems, are mentioned in 2 Samuel - 20:3 and 18:27-28. They are:

- 1) Ahinoam, the mother of Amnon (I SAM - 27:3)
- 2) Abigail, the mother of Chileab (I SAM - 25:9 & 2 SAM - 3:3)
- 3) Michal, the daughter of Saul, king of Israel was issueless
- 4) Maaca, the daughter of Talmai, king of Geshur and mother of Absalom (2 Sam - 3:3)
- 5) Haggith, the mother of Adaonijah (2 SAM - 3:4)
- 6) Abital, the mother of Shephatiah (2 SAM - 3:4)
- 7) Eglah, the mother of Ithream (2 SAM - 3:5)
- 8) Bath-Sheba d. Eliam, the mother of .Solomon (2 Sam - 11:27)
- 9) Abi Shagg (2-Sam)

In 2 Sam – 2:3 we read that David had 10 harems. He also married many women in Jerusalem, Hebron and Hur.

Solomon had a 700 wives and 300 concubines in the harem (Kings I-11:3).

Christians have never raised any objections to the unbridled polygamy practised by these Prophets. After these references one can see that the practice of the Prophets in the Old Testament perfectly justifies the practice of the Prophet Muhammad (SAW).

Other examples may yet be quoted:

“The word of the Lord came to me: Son of Man, there were two women, the daughters of one mother; they played the harlot in Egypt; they played the harlot in their youth; there their breasts were pressed and their virgins bosoms handled. Aholah was the name of the elder and Aholiah the name of her sister. They became mine, and they bore sons and daughter. As for their names, Ahoolah is Samaria and Oholiah is Jerusalem.” (Ezekiel - 23-1-4)

Christians might say that these words are allegorical. Even so, if husbanding more than one wife were not pleasing to God,

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He would not attribute two wives to Himself, or to His Prophet, even allegorically.

In St. Matthew, chapter 25 Jesus speaks of ten maidens, of whom five married a groom and went to his house, while the other five did not marry and remained outside. The door was not opened for them.

Jesus would certainly never have spoken such a parable if one man's marriage to several girls were displeasing to him. The famous English poet, John Milton, uses this very example to justify polygamy.

One can conclude, therefore, that thousands of years of the practice of the Prophets is in keeping with purity of character. Every one of them kept several wives in his own house.

Furthermore we read in Hebrews - 13:4:

“Let marriage be held in honour among all, and let the marriage bed be undefiled; for, God will judge the immoral and adulterous. Marriage is good for all and the bed is not unclean. Thus God shall hold court over the evil doers and the adulterers.”

If anyone holds that to have more than one wife is to pollute the bed, will he also admit that the practice of those holy Prophets he believes in, does not accord with the words of Hebrew - 13:4? We sincerely believe that not a single faithful Christian will subscribe to that view. We, therefore, appeal to Christians to desist from using irreverent language for the last in the lineage of Prophets in the same way that they have preferred to say nothing in respect of Abraham, Jacob, Moses or David.

We may now quote some commentators on polygamy from the West: “Whether the question is considered socially or in the background of religion, it can be demonstrated *that polygamy is not contrary to the highest standards of civilisation.*” (Dr. MacFarlane, The Case for Polygamy p-79)

“In our own century there have been not a few, noting the preponderance of women, who have advocated plural marriages for man.” (Sir George Scott - Encyclopaedia of Modern Knowledge. Vol-V, p-2572)

“In an imperfect world, such as we live in, polygamy must be considered both natural and legitimate.” (Dr. Landau, Sex, Life and Faith, p-136, Faber and Faber Ltd., 1946)

“Man is essentially polygamous and the development of civilisation extends this innate polygamy. (G. R. Scott, History of Prostitution. p-21)

“If we interpret it as meaning that man is an instinctively monogamous animal with a concomitant desire for sexual variation, there is much evidence in its favour.”

(Ellis Havelock, Psychology of Sex., Vol-IV - p-495)

“Polygamy as an institution exists in all parts of the world.” (Encyl. Britannica, Vol-XIV, p-949)

“The most civilised nations must have begun with polygamy, and in reality it has been there everywhere and always. It is a law which has few exceptions.” (M. Letourneah, The Evolution of Marriage, p-154)

“Man lives in a state of polygamy in the civilised countries in spite of the monogamy enforced by law; out of a hundred-thousand, there would barely be one who could swear upon his death-bed that he had never known but one single woman during his whole lifetime.” (Max Nordan, Conventional Lies of Our Civilisation, p-301). Ed.

WIVES OF THE HOLY PROPHET

One must consider that of the sixty-three years of his life on this earth, the first twenty-five of bachelorhood were of virtuous continence and the next twenty-five of exemplary married life, with a wife fifteen years his senior. During his life, the Prophet,

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known for his outstanding handsomeness, attracted many a beautiful young woman who longed to seduce him, but he never wavered off the path of virtue. His wife had been married twice before and borne children, and now, while turning fifty, and she approaching sixty-five, he loved her as ever before. Even after her death, his love for her never abated.

Can it be said therefore that the motive for his plural marriages at such an age of life was the same as that of beauty-lovers afire to go in for matrimony? One must reflect on the special reasons, obliging him to several marriages during the period between the time he was fifty-five and fifty-nine. His words, “*Maa lii fin Nisai haajat-in.*” (I have no need for women¹) must also be taken into account.

At the time of the Prophet, marriages were really alliances necessary for the strengthening of the faith and promoting the interests of the Umma. This would have been impossible without matrimonial connections in the static society such as that of the Arabs.²

In the example of the lady Safiya, who was a Jewess, before the Prophet married her, all the battles between the infidels and the Muslims were aided and abetted, overtly or covertly, by the Jews. But after this marriage, the Jews never participated in any opposition to the Muslims.

Another example is that of the lady Umm-e-Habiiba. Her father Abu Sufyaan was one of the *foremost leaders of the Arab tribes*. The banner of war used to be kept in his house and whenever it was posted outside his doors, it signified that, according to age-old tradition, everyone had to flock to it. At

1 Darmi from Sehl b. Sa`d.

2 Also take into consideration Napoleon's second marriage, ceremonised in the Pope's presence and endorsed by the whole of Europe. The reason given was that he should have a descendant. This necessity was much greater in respect of the Prophets.

Uhad, Hamra-ul-Asad, the second Badr, Ahzaab, etc., it was Abu Sufyaan who was found heralding the enemy lines. After his daughter married the Prophet, however, he was never seen in active hostility, against the Muslims, though he did not convert for several more years. It was only at the Conquest of Makka that he professed Islam.

Yet another example is that of the lady Juwairiya. Her father was a highway robber and his hatred of Muslims was notorious. The B. Mustaliq which held sway over many departments of Arab life moved at his behest. In all battles involving the Muslims, this clan was always there against them. After this marriage, however, the opposition disappeared and the whole clan abandoned piracy and began a life of peace and civility. One can clearly see how far-reaching the results of this marriage were for the Muslims and the B. Mustaliq, whose six thousand prisoners were set free without any ransom.

The lady Maimuna's case is no different. One of her sisters was married to a chief of Najd, *whose people were among the most prominent of the enemies of Islam*. They had, on several occasions, committed a great deal of mischief, even abducting seventy of the missionaries and taking them to their region before killing them in cold blood¹ (Sarya 24 - Bi`r Ma`una). After her marriage, peace ensued and opposition to the propagation of Islam ceased.

The marriages of the ladies Zainab, daughter of Jahsh, `A`aisha Siddiqah and Hafsa, the great `Umar's daughter, were motivated purely for reasons of closer ties with their families and strengthening the faith. Zainab's marriage smashed the idol of divine sonship and reduced the trinity to a sham. This was a great achievement towards the reformation of the people of the Scriptures and the idolaters in general.

1 Companions of very exalted status, like Munzir b. `Amr Sa`idi, Haram b. Milhan and `Aamir b. Fuhaira were among the martyrs.

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The ladies `A`aisha and Hafsa made extraordinary contributions to the integrity and preservation of the Qur'aan, bequeathing many *hadith* (traditions) for posterity as well as educating the women. To the caliphates they lent moral strength which resulted in great benefits to all.

These are only examples of the objectives the Prophet had, in view of each marriage, but they are enough to demonstrate the benefits they brought for the early Muslim community and its faith. Furthermore, the Prophet only followed the practice of earlier Messengers of the God, and it was only natural that he employed similar means for the benefit of the new faith.

VIRTUES OF THE WIVES OF THE HOLY PROPHET

To be a wife of the holy Prophet is by itself a distinctive virtue. Here we shall consider their virtues as stated in the Qur'aan.

Their first virtue is that Allah addresses them as the holy Prophet's wives.

In Arabic, the word 'zauj' signifies allegorical similarity of form and characteristics. For example, *zauja khuffin* - a pair of socks.

We read in the Qur'aan, "*Uhsaral-Iazina zalamu wa azwaaja-hum.*" (Gather those who were persecutors and those like them -37:22).

In another place we read, "*Waa izan-nufusu zuwwijat.*" (When the souls are sorted out being joined like with like, the good with the good, the bad with the bad - 81:7).

The very fact then that the Qur'aan speaks of them as wives of the Prophet, signifies that they are joined to him forever. Furthermore, there is not a single instance in the Qur'aan when a

man or woman is mentioned as the *zauj* of the other and unity, outward and inward faith, is not found. With this, it may also be remembered that the Qur'aan does not place any such limits on the word *amraatun* (husband and wife) though the word comprehends the four implications noted above, as also the four stated below:

- a. When both husband and wife are non-believers: The words for Abu Lahab and his wife are: *wamra-atuh-hammaa latal hatab* (his wife the wood-carrier - 4:111).
- b. When the woman is a non-believer and the husband a believer: *Imraa-ata Nuuhinw-Wam-raa-ta Luut* (Noah and Lut's wife).
- c. When the woman is a believer and the husband a non-believer: *Imraata Fir-`Awna* (Pharaoh's Wife - 11:66).
- d. When both the Prophet Zikriya and his wife, Zauj are believers, "But my wife is barren." (19:5) In Ibrahiim's story his wife came forward laughing aloud. (51:29)

The reason for the first condition (a), mentioned above is that the word *zauj* is an address of honour which could not be given to Abu Lahab's wife; in the second and third condition (b and c), similarity of views and mutual understanding included in *zauj* are non-existent. Neither a disbelieving woman can have mutual resemblance with her husband, nor the believing husband with a disbelieving wife. Therefore, the Qur'aan uses only the word *amraata* (for wife).

The word is used for the wives of Zechariah (Zikriya) and Ibrahiim because conception and birth of their children are referred to. For lucidity the word *amraatun* is used, because *zawj* is applicable to both man and woman.

However, in the second verse (21:90) the word *zauj* has been used, "*Wa aslahnaa lahu zawjahu.*" (We cured his wife of barrenness for him).

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The wives of the Prophet are twice referred to in Sura Maryam and four times in Sura Ahzaab as *azwaaaj*. This is expressive of their exalted status. It is also added: *Lus tunna ka-ahadim minan-nisaaa`i*. (You are not like any of the other women - 32.33).

The word *nisa* includes all women without exception. With it there is also the word *ahad*, meaning 'one' or 'any', and when this word is used with the negative *lun*, the singularity is emphasised beyond exclusion of anyone, e.g. "*Wa lam yakul-la-Huu kufu-wan-`ahad*." (There is none like unto Him - 112:4)

In short then, the status of the wives of the Prophet is exalted above all other women.

It is also stated in the Qur'aan (33:50), "We have made your wives legitimate for you." With *tazwiiij* (marriage) they become husband and wife. Whether this *tazwiiij* or marriage be according to Islam or not, at the time when the marriage took place, no one can say what status the union has in the eyes of God. Because of the discrimination implied in the command, "We have made your *azwaj* (wives) legitimate for you," (since the legitimacy goes without saying) God bestows an exceptionally exalted status on them.

Besides, there are the words, *tabtaghii marzaata azwaaajik*, "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful for thee," (66:1) which further indicate their unique position. As the Prophet, like all other Prophets, is above making mistakes, it should not be doubted that the preceding words, "O Prophet why do you forbid to yourself what God has allowed you", do not in any way modify the succeeding clause "the Prophet seeks to please his wives". One must conclude the Prophet did everything to please his wives, as long as he did not make illegitimate what God had made legitimate, as once he did by abstaining from honey, only to please one of his wives who did not like its smell.

It should now be clear that the permission given to please wives is the very life of the rights of women and of social well-being but, at the same time, limits have been set so that none may exceed the permissibility, and if permissibility may not be exceeded, how can the impermissible be? The Prophet's treatment of his wives was the permissible and is bequeathed for others to follow as example.

The verse, too, by itself is a tribute to the Prophet's wives. The Qur'aan says: This too is among the signs of Allah that he has made you mates of your own kind so that you may find solace and He created love and mercy between you. Verily in that are signs for people, who reflect. (30:21)

Here, since this equality as explained is for couples in general, the holy Prophet and his wives must also embody it. Thus according to the design of Lord God, the Prophet's wives were the solace of their husband's heart and their heart's were full of love for him just as love for them was in his heart. This yet is another proof of their exalted status.

The next proof is that God tested the wives and placed two alternatives before them:

"O Prophet! Tell your wives that if they prefer the life of this world and its adornment then, come and I will give you of the best and set you free in a handsome manner but if you seek Allah and His Messenger and the Hereafter, then, He has appointed an immense reward for those of you who are doers of good." (33:28-29)

This was a choice which the Prophet conveyed to his wives but having done so, we find that none of them desired the mere pleasures of the material world and the Prophet separated none of them from him.

In another verse the Prophet is told: No other woman besides those you already have is lawful for you nor is it permissible to you that you exchange one of them for another, however much her

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beauty may please you. (33:52) Thus the right to replace them is denied him and their status with him is made inviolable.

Let us also examine the following verse: *O believers! It is not meet for you that you annoy Allah's messenger or that after he has passed away, you marry them after him at any time. Doing so would be a great sin in the eyes of God. (33:53)*

Here, the believers are commanded not to distress the Prophet and then, the rights of his ladies are emphasised. This suggests that of all the ways to distress the Prophet, the worst would have been that which was offensive to the dignity and high status of his wives. The Qur'aan also says: *Wazkurna Maa Yutlaa fii buyunti Kunna Min Aayaa til-Laahi Wal Hikmah.*

“And recite that which is rehearsed to you in your homes of the signs of Allah and His wisdom.” (33:34)

In this verse “homes” (biyut) is related to the feminine ‘*kunna*’, and in the same Sura it has been said, “*laa tad-khuluu buyuutan Nabiyyi.*” (33:53) (Do not enter the Prophet's houses) Here *buyt* is related to the Prophet which means that once the houses are described as the houses of the Prophet and next as the houses of the wives of the Prophet. Thus the houses of the wives of the Prophet are elevated. The houses are the places where the revelations descend and are the cradle of Divine wisdom. Everyone knows that the honour of a house is because of the honour of its inmates.

And again the purification verse is revealed in honour of the Prophet's wives. “O wives of the Prophet, stay quietly in your houses and do not make a dazzling display as in the times of ignorance; establish sala`t, give Zaka`t¹ and obey Allah and His Messenger. For Allah desires to relieve you of uncleanness (abomination) and purify you with a thorough purification; and recite what is rehearsed to you in your homes of the signs of Allah

1 Zaka`t is a mandatory charity, paid on a yearly basis, in which 2½ % of one's wealth is to be paid to the deserving.

and his wisdom. Without doubt, Allah is well-informed even of the subtlest mysteries.” (33:33-34)

In all these verses, those being addressed are the Prophet’s wives and the words ‘*ahl-e-bait*’ refer to them just as the word ‘*byut-e-kunna*’ (your homes), are for them.

This is, of course, confirmed in the context of the astounding plan of the Qur’aan as well as in common phraseology, for, the mistress of the house is always the wife and *ahle bait* is the literal translation of this phraseology. Further to establish the argument we may inquire whether the words are applied to the wife of any other Prophet. We may refer to Sayyidina Ibrahiim, first, because in the light of the Qur’aan, there is an almost total similarity of resemblance between the Prophet Muhammad (SAW) and the Prophet Ibrahiim. “Ibrahiim’s wife (wamraat) who stood there, laughed. We gave her the glad tidings of Isaac and after Isaac of Jacob.” She said, “*Woe is me! Can I bear a child when I am old and barren and this my husband is also old. This is, indeed, a strange thing!*” The angels said, “*Are you astounded over what Allah has Commanded? O people of the household! On you (Alaikum), are the mercies and blessings of Allah. Allah is the praised One, the Glorious!*” (11:71-73)

Here a Prophet’s wife is addressed as one of the *ahl-e-bait*. The plural ‘*alaikum*’ indicates that Ibrahiim is also included along with his wife in the words ‘*alaikum ahlebyat*’. We should remember that the words ‘*a`al*’ and ‘*ahl*’ are one and the same. The diminutive of *a`al* is *uhl*. In the Qur’aan, although the phrase *ahl-e-bait* refers especially to the wives of the Prophet, in the traditions (hadith), the word *ahl* or *a`al* is used in a broader sense.

The word is used also for *azwaaj* (wives). The Hadith from Abu Na`im Muhammad has: *Allah-Humma sall-e-ala Muhammadin wa ala a`al-e-Muhammedin* while that from Abu Sa`id Sa`di has: *Allah Humma Sall-e-ala Muhammadin wa ala azwaaj-e-him*. That is, the second tradition interprets the first.

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In another tradition we read, (acceptance of) “Charity (Sadqa) is not permissible for the Prophet and his a`al i.e. wives of the Prophet and his descendants.” This tradition covers all of the B. Haashim and B. Muttalib.

The word is used for the descendants of the Prophet. On the authority of Wathila b. Asqa, Baihaqi has recorded after careful research that the Messenger of Allah called his grandsons, Hasan and Husain, and made them sit on his knees. Then he asked his daughter and `Ali to come and sit near him. He then spread a sheet for himself and the other four and prayed, “O Lord! These are my ahl...” We thus conclude that following the Traditions, the B. Haashim and B. Muttalib, and in a yet broader sense, the a`al of `Abbaas are included in the phrase ahl-e-bait. To disbelieve or reject any one of the commands is evidence of ignorance of the Traditions and of the logic of the Qur’aan.

Allah says, *“The Messenger is closer to the believers than their own lives and his wives (azwaaj) are (as) their mothers.”* (Qur’aan 33:6)

The word ‘believers¹’ (Mu`miniin) is used here to distinguish them above all others. Thus two distinctions are made: First, that a believer is one who loves the Prophet even above his own life; second, a believer is one who looks upon the Prophet’s wives as his own mothers. Not the mothers in whom the physical body takes form and manifestation, but others in whom the blessings of filial honour are conditioned. When one achieves nearness to the Prophet, faith is fully established.

In short, this verse proclaims the rights of the Prophet and the conditions of faith as inseparable from one another.

1 The word *Umma* (community of the Prophet) includes all, good or indifferent. The phrase *Umma-hat-ul-Mu`miniin* (Mothers of the believers) indicates that those of the community, who are disobedient, are not entitled to be the spiritual sons of the blessed wives of the holy Prophet.

According to one Tradition Jaabir came to the holy Prophet and said, "It is my intention that I should proceed on Jihaad (holy war), and I have come to seek your advice." The Prophet asked him whether he had a mother. On being told that he did, the Prophet advised him, "Then go and be of service to her."

In yet another tradition, the Prophet tell us, "Paradise lies at the mother's feet."

The well-known poets, Mir Anis, and Mirza Dabir have versified the above verse in their works. We mention this here only to show that if the status of the physical mother is so high, how much higher must be that of the mother - in - faith.

Say: praise be to Allah! But most of them know not. (Qur'aan 25:31)

True it is that few are those who understand the mother's exalted status.

THE PROPHET'S TREATMENT OF HIS WIVES

"He is best among you who is best with his family (ahl)." So said the Prophet.

"It is necessary for a husband to be good-humoured with his wife". Whenever the Prophet entered his house, he saluted the inmates with invocations of peace. If it was night, he would utter the greeting softly so that if his wife was awake she would hear the words and if asleep she would not be roused.

The dowry of each wife or of his daughters was never more than twelve-and-a-quarter of okya of silver. In all matters of food, clothing or residence, he observed strict equality. As a rule, after the pre-sunset prayers he would go to the apartment of each of his wives and inquire about their requirements, and after the sunset prayers he would meet them together in one place for a short while. He would spend the night according to each one's turn.

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He respected the women friends of his wives and kept their relatives happy with his gracious ways. When embarking on a journey, lots would be cast to choose the one who might accompany him. Each wife had her own separate apartment but adjacent to that of another. The accommodation was very meagre; when people tried to go into the lady `A`aisha`s apartment for the Prophet`s funeral prayers, not more than ten could stand there. There were the barest of necessities: in the lady Hafsa`s apartment, for instance, there was but one folded mattress, for the Prophet`s comfort.

His bed in the lady `A`aisha`s room was of leather, filled with date-palm scrapings. After Umm-e-Salma married the Prophet, she was allotted the lady Zainab`s, (Umm-ul-Masaakiin`s)¹ apartment. What she found inside was a pair of grinding stones and some oats. Ibn `Abbaas reports that in his aunt, Umm-ul-Mu`miniin Maimuna`s apartment, there was a wooden bowl, used for drinks such as milk and water. After Khaibar, each wife was allotted eighty wasq of dates and twenty of oats annually. For milk, each wife, as a rule, was given one she-camel. The wives were extremely careful about how much they used for themselves and all that was left of their barest necessities was given away to orphans and widows.

For all his considerateness, it was unbearable for him to have any one of them speak a word of derision against the other. The lady Zainab, daughter of Jahsh, once called lady Safiya a Jewess. That she was, being the descendant of Judah b. the Prophet Yaqub (Jacob), but the rude manner in which it was spoken displeased the Prophet, who did not visit Zainab for many days until she repented.

When we see that even so small an incident as the one above has been recorded, we may surmise how pure and impeccable the lives of the Umm-ul-Mu`miniin must have been; for if something

1 Mother of the poor.

worse had been done or said, it too would undoubtedly have been recorded.

The Ummhaat-ul-Mu`miniin were not idle housewives. Along with their household chores, they spent their time teaching Muslim women, passing on their complaints and applications to the Prophet and conveying the Prophets' answers back to the women concerned. The devotional exercises, instructions and teachings of all kinds, given by the Prophet in his apartments to his wives, were passed on by them to the women devotees in particular and those men, in general, who could call upon them under law. In turn, they too passed on this knowledge in a missionary spirit. It may be added that eight wives were related to the Prophet through their fathers, according to the genealogical tables already given in the earlier chapters of this book. The names of such wives were Umm-ul-Mu`miniins Lady Hafsa; Lady `A`aisha; Khadija tul-Kubra; Umm-e-Habiiba; Lady Sauda; Lady Zainab and Lady Maimuna. For further details see Vol-II Urdu version. Ed.

UMMAHAAT-UL-MU`MINIIN

Brief life-sketch of each

SAYYIDA KHADIJA TUL-KUBRA

Her father, Khuwailid b. Asad b. `Abdul `Uzza b. Qusayy, Quraish of Asadiya clan, was a highly respected and well known merchant of Arabia. His mother Faatima d. Zaaida's ancestry also joins that of the holy Prophet with Luva`yy. Khadija was married to the Prophet by her uncle, `Amr b. Asad, and the dowry was fixed at six camels.¹ At that time she was forty and her husband

1 II - G says: 20 camels. Ed.

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twenty-five. This was his first marriage while she had been married twice before, first to `Aidh of B. Makhzum. There was no child from that marriage. After his death, lady Khadija was married to Abu Haala Hind, who did not live long either.

On realising his extraordinary skill and integrity during his business trip on her behalf, the lady Khadija had, herself, expressed her wish to marry Muhammad (SAW). The union freed him of all anxiety of livelihood, after which, he devoted himself entirely to contemplation of the Divine Being, retreating, as he would, to a cave in the Hira mountain, taking with him some water and ground oats.

Even before her marriage, Khadija had been known by the sobriquet ‘*Taahira*’ or Lady of Purity. She was the first to accept the Prophethood of her husband and convert to Islam. None has precedence over her in this respect. When the Prophet informed her of his first inspiration (wahi) and the Spirit he saw, foreseeing the difficulties of his mission, he said, “I have fear for my life.” She replied, “Never, never! Nothing of fear can overtake you. Allah will save you from all dangers, for, I see that you give the near ones excellent treatment, you help the deprived, the miserable, and you are hospitable to a fault?” The words show how closely and with what wisdom she had studied her husband.

To further console him, she took him to her cousin, Warqa b. Naufal b. Asad, who was a Christian, and known for his knowledge of metaphysics and the Scriptures. After Warqa heard the incident, he said that this spirit was the same that had appeared to Moses.¹

The Prophet counted Khadija as among the four greatest and most revered women of creation. According to the lady `A`aisha, he praised her in these words: *She believed in me when others disbelieved, she confirmed my truth when others called me a liar;*

1 Warqa longed to serve the Prophet but he died soon after. The Prophet saw him in good condition in a vision. Bukhaari.

she gave me to partake of her wealth when others prevented me from working for a living; and Allah gave me children by her but none by the others.

The lady `A`aisha reports that one day, a lady, Hassaana Maznia, came to see the Prophet at Madina. He talked of many things and asked her, “What befell you after we left (Makka)?” When she had gone the Prophet was asked about this elderly woman, whom he treated so courteously. He replied, “She was a very loving friend of Khadija.”¹ Imaam Muhammad b. Ismaa`il Bukhaari² records a tradition from Abu Huraira that “the archangel Gabriel appeared before the Prophet and said, ‘Khadija will be coming with something in a tray to eat and drink’. Convey to her greetings from the Lord and also my greetings;³ and give her the good news of a mansion made of unthreaded pearls in paradise wherein there will be no distress or anxiety.”

SAYYIDA KHADIJA’S CHILDREN

Of her second marriage to Abu Haala, she had three sons, Haala, Taahir and Hind - all three brothers were companions of the Prophet. According to Bukhaari, Haala once asked for permission to see the Prophet. The Prophet hearing his name, said Allah-humma Hala (i.e. a warm greeting was extended to him).

The Prophet appointed Taahir as Governor of Yemen. The tribes `Akk and Asharein were in his jurisdiction. After the Prophet passed away, these tribes tried to become renegades, and Abu Bakr ordered Taahir to quell their rebellion, which he did very successfully. Taahir composed some verses on the occasion:

By Allah! If it were not for Allah’s help these mischief-makers would not have been defeated in the sands.

1 al-Isti`ab, vol – 20.

2 The Imaam was born in 194 H. and died in 256 H. The word ‘*Sidq*’ meaning truth and ‘*Noor*’ meaning light, give his birth and death. (Author)

3 This distinction is only for Lady Khadija. No other woman of any status received it.

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I have never seen such horrible creatures on the pathway as these!

We destroyed them on the mountains and tall peaks and the clear plains;

We took possession of their money and belongings and paid no attention to their hue and cry.¹

Hind was brought up by the Prophet. In the battle of Jamal he was on `Ali's side and was martyred. He was known for eloquence and lucidity of expression and used to describe the Prophet with picturesque clarity.

His son, also named Hind, died in Basra, where there was an epidemic of plague. There were no more than four to carry his bier, the people being preoccupied with funerals and burials of their own kith and kin. Seeing this, a woman called out: Woe is me! This is Hind Ibn Hind; this is the protege of the Messenger of Allah. Hearing these words, the people left the coffins of their dead ones and hastened to Hind's bier, and all day the shops remained closed.²

HER RELATIVES

One of the lady Khadija's sisters was Haala (daughter of Khuwailid) whose son Abul `Aas b. Rabi` was married to lady Zainab, the Prophet's eldest daughter and as such, the first son in law of the Prophet. Another sister was Ruqayya whose daughter, Umaina, (father, `Abd) was a Companion. There are traditions from Umaina, conveyed by her son Muhammad b. Alkindar and daughter Hakiima. `Awwaam was the lady Khadija's full brother. His son Zubair was one of the ten prophesied by the Prophet as belonging to paradise. Sa'ib b. Awwam was Sayyida Khadija's real nephew.

1 al-Isti`ab.

2 al-Isti`ab.

Sayyida Khadija's children by the Prophet are detailed under the heading 'The Prophet's Children'. She passed away in the 10th year of the enunciation of Prophethood, having been twenty-four years and six months, or twenty-five years with the Prophet.

UMM-UL-MU`MINIIN SAUDA

The daughter of Zama` b. Qais b. `Abde-al-Shamas b. `Abdu b. Nasr b. Maalik b. Hisl b. `Aamir b. Lu`ayy, her mother was Shamus d. Qais, who was brother of Salma, Haashim's wife. The Prophet's ancestry joins that of the lady Sauda's maternal side with `Abdul Muttalib. She was first married to Sukran b. `Amr b. `Abdu and had converted to Islam before him. It was under her counsel and influence that Sukran joined her in the faith. The couple migrated to Abyssinia where Sukran died sometime afterwards. On humanitarian grounds, the Prophet married the widow who was 50 years old, in the tenth year of his enunciation of Prophethood and after the lady Khadija had passed away. A few years later, she gave precedence over herself and gave her turn to the lady `A`aisha – a remarkable sacrifice.

HER RELATIVES

`Abdul Rahmaan and `Abd were her half-brothers, their father being the same, while Qarza b. `Abd `Amr was her half-brother on her mother's side. Maalik b. Zama` was her full-brother and an early convert. With his wife, `Umra d. al-Sa`di-al-`Aamirya, Zama too migrated to Abyssinia. Sauda's very early conversion and migration were the main reasons that the Prophet married her. From the very beginning she was for her piety and many other virtues. She died sometime in the latter part of `Umar's caliphate.

There are five traditions recorded from her, one of which is found in Bukhaari and the four in the other books of Sunna.

UMM-UL-MU`MINIIN `A`AISHA

She was the daughter of Abu Bakr Siddiq¹ and Zainab Umm-e-Rummaan. Their ancestry joins that of the Prophet in Kinana.

- 1 Abu Bakr's name was `Abdullah b. `Uthmaan, *kunya* Abu Bakr, his appellation Siddiq and one reckoned as a profound scholar and companion (of the Prophet in the cave). Some traditionalists hold that Abu Bakr Siddiq, a prominent and influential businessman, who was entrusted with magisterial powers and was a long-time friend of the holy Prophet, *was the first to embrace Islam*. Through his influence, many prominent companions came into the fold of Islam. He was the first to construct a mosque in Makka because the infidels had banned the entry of the Muslims to the Ka'ba. He had several Muslims liberated, by paying for their freedom, among them Sayyidina Bilaal and the ever-faithful Sayyidina `Aamir Fuhaira. `Abu Bakr Siddiq was the only companion to be with the Prophet in the cave of Thaur on the historic flight or Hijra from Makka, as attested by the Qur'aan. The enemies pursued them up to the cave but the Prophet comforted his companion with the words, "Have no fear, Allah is with us." (9:40) At Badr, the Prophet posted him in his own tent, *Arish*, specially pitched for the Prophet. In the expedition to Tabuk, he was awarded distinction over a force of 30,000 men. He was also Amir-ul-Hujaj, i.e. steward of the first batch of Muslim pilgrims to the Ka'ba; and he was also conferred the singular distinction of leading the devotees in prayers for a few days, during the Prophet's last illness. It was he alone, who was addressed as Khalifa-tul-rasuul-Allah, (i.e. successor to the Prophet of God), while the subsequent Caliphs were Amir-ul-Mu`miniin, (leader of the believers). It was during his orthodox caliphate that the pretenders Aswad `Unsi was overwhelmed and Musailama was killed and the other pretender Talha `Asadi repented and accepted Islam. During his caliphate, *Iraq and some parts of Syria were conquered*. After the Prophet passed away, some tribes refused to pay zaka't, his firm action braved the crisis and made them yield. He ordered the Revelations of the Qur'aan to be arranged in book form. There are many traditions praising him for his amiable temperament in Bukhaari and Muslim. Several Companions paid him high tributes in verses e.g. "Overwhelmed with sorrow when you remember your lost brother, remember also Abu Bakr; after the Prophet, he was the most dutiful among the companions and did justice to all" (Ibn Ishaq – Prof. Guillaume). Another companion Khafaf says, "When the clouds do not rain, it is Abu Bakr who attends to the needs of the helpless. No one can rise to the heights, he had attained." Abu Mahjan Thaqafi says, "It is you only who is known as Siddiq. It is you alone who were seated along with the Prophet in *Arish*." `Ali Murtaza as quoted by al-Isti'ab says, "He was more knowledgeable than any of us". By the command of the Prophet he led the prayers during the Prophet's illness. "We therefore gave our consent to his leadership as a

The Prophet was betrothed to Sayyida `A`aisha' (by nikah) in Shawwaal of the tenth year of the Enunciation in Makka but she was not given away until the Shawwaal of next year in Madina. Of the Prophet's wives, she was the only one to have been born and bred as a Muslim and the only one who was wedded to the Prophet as a virgin.

The Prophet is reported to have told the lady `A`aisha after they were married: For three nights consecutively I dreamt of an angel showing me a picture on a white silken parchment and saying, 'this is your wife', and I would lift the veil on the picture and see the face which was exactly like yours. And seeing it I would say to myself that if this¹ news is from Allah then it is He who will fulfil the vision.

This means that the arrangement for lady `A`aisha's marriage was made in sacred domains, (Khatir-ul-Quds) and the Prophet held it to be specially from his Creator.

Lady `A`aisha had to undergo severe tribulations in her love for the Prophet. After the Ghazwa at Anmaar,² she arrived at the camp late and this occasioned a lot of gossip from the hypocrites. For sensitive minds this was very troubling but her piety and steadfast faith kept her spirits up. When the Prophet questioned her, she turned to her family members on the side of her parents who were present, and replied: If I say that I am innocent, no one will believe me, and if I say that I am not innocent I will be believed despite the fact that I am innocent. Therefore, in such a situation I can only follow the example of the Prophet Joseph's father, who in his hour of trial, said, "Now in such a predicament, it is best to be patient. Only God can help and resolve." (Qur'aan 12:18)

Caliph as well." Abu Bakr's descendants are also found in India. The ex-Nizam of Hyderabad Deccan and Shaikh Suhrawardy, a distinguished saint are just some among the thousands of his descendants.

1 Sahihain.

2 Bukhaari - Ghazwa Anmaar - third A.H.

`A'aisha Siddiqah, the truthful one, for such is her title, tells us that since she was innocent, she firmly believed that the Prophet would be apprised of her innocence in a dream. She never imagined, however, that a Qur'aanic revelation would be sent down to proclaim her innocence. Yet the revelation descended as the Prophet sat there. The Divine assistance came and her innocence was vindicated. Indeed, her status was elevated and she was called 'the pure one.' Heaven and earth resounded with the echo of her piety and virtue as the revelation was sent down to be recited until the Last Day in prayers and mosque arches. Whenever the faithful recite the words, "al tayyibaatu lit-tayyibina wat-tayyibuuna lit-tayyibaat": And women of purity are for men of purity and men of purity are for women of purity, (22:24), they are reminded that `A'aisha's virtue related to the Prophet's virtue. Such was her humility that, in spite of her anguish over the heart-rending gossip, she did not think herself worthy of absolution by a Qur'aanic revelation. The gossip had caused great mental torture to her parents and the staunch believers and had also pained the Prophet too; even so, she did not imagine that anything more than a dream would testify to her innocence. Yet God raises high the ranks of those who humble themselves before His presence!

There are many traditions recorded in Bukhaari concerning the lady `A'aisha. We have from Musa Asha`ri and also from Anas b. Maalik: There have been many among men who have attained to the highest but among women only Mariam (Mary), d. `Imraan and Aasia w/o Fir'aun' (Pharaoh) reached exaltation and `A'aisha is above all women as thareed is above all kinds of foods.

The reason for such elevation is, of course, due to those exercises of the spirit which she derived from the light that the Prophet radiated. As the Prophet himself said, "By Allah! If I happen to be under `A'aisha's quilt, revelation comes to me even there. This does not happen if I am in another's bed." (Umm-e-Salma from Bukhaari)

This is the reason why the Prophet advised his daughter Sayyida Faatima to love `A`aisha. The words are, “Daughter! Do you not love whom I love?” “Yes, I do.” “Then, show your love to `A`aisha.”¹ In the Sahihain, it is mentioned that the Prophet said to `A`aisha, “*Here is Gabriel and he greets As salaam u alaikum.*” `A`aisha replied, “And greetings be to him of Allah and His mercy.” `A`aisha was also the outward cause of the revelation of the verses on *Tayammum* (ablution without water).

In Bukhaari we read that lady `A`aisha lost a necklace somewhere on the road, which she had borrowed from her sister Asma`a. The Prophet sent some of his companions to go and look for it.

After a while, there came the time for prayers and finding no water, they observed the prayers without ablutions. On their return, they told him of this with remorse. Immediately came the revelation for *Tayammum*. Usaid b. Hasair turning to lady `A`aisha said, “*Jazaak-Allah u Khairun!*” (Allah’s reward of good be for you). “Whenever any difficulty befell, Allah resolved it through you and there was blessing in it for Muslims also.” Here follow some incidents showing `A`aisha’s love for the Prophet:

In the Sahih of Muslim we read this story: Once on a journey, the ladies `A`aisha and Hafsa were with the Prophet and Hafsa changed her camel with `A`aisha’s. Somewhere on the road, the Prophet went towards `A`aisha’s camel which was carrying Hafsa and walked with it. `A`aisha could not bear to see this. When they arrived at their destination and `A`aisha alighted, she dug her feet in grass and exclaimed: O Lord! Send a scorpion or a snake to bite me. As for Thy Messenger, I dare say nothing about him!

`A`aisha also reported the following story: The Prophet was patching his shoes and I sat weaving on the spinning wheel. I saw drops of perspiration on his forehead and in that perspiration there

1 Bukhaari and Muslim.

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was spiritual light that seemed to be rising and increasing. This was a sight that amazed me.

The Prophet happened to look at me and said, “What makes you look so wonder - struck?” I said, “I see the perspiration on your forehead *and a light emanating from it*. This has made me fix my eyes on your face.” *She added*, “By Allah! Had Abu Kabir¹ Hadhli seen you, he would have realised that his verses were descriptive of you.” The Prophet asked, “What are those verses?” and I recited them:

He transcends the taint of birth and nursing!

Cast your eyes on his countenance

And you will think that a sublime lightening is settled there!

The Prophet put the things down that were in his hand, and came and kissed me on the forehead and said, “*Maa sarar - tay minni ka-saruri minka.*” (The delight your words have given me is greater than the delight you felt in my radiant forehead).

Another instance was the occasion of the revelation of the verse of virtuous life:

O Prophet! Say to thy consorts: If it be that ye desire the life of this world, and its glitter, then come! I will provide for your enjoyment and set you free in a handsome manner, but if you seek Allah and His Messenger, and the home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward. (33:28-29)

The Prophet recited the verse first before telling `A`aisha that she should not give her reply in a hurry but think the matter over and consult her parents. `A`aisha however replied at once saying, “Is this a matter on which I need to consult my parents? I choose Allah and His Messenger² and the Hereafter.” In these

1 A great poet of pre-Islamic Arabia.

2 Bukhaari (Chapter Tafsir).

spontaneous words she gave proof of her love for God and His Prophet and also set a precedent for the other co-wives, each one of whom responded in the same manner.

`Urwah b. Zubair, the more eminent of the jurists (fuqaha) of the time, tells us: In Qur'aanic commentary, commands regarding the permissible and the forbidden, Arab poetry and the science of genealogy, I found none superior to Sayyida `A`aisha. Whenever the companions of the holy Prophet had any difficulty in solving an intricate problem, they would come to lady `A`aisha, and invariably found that her knowledge was abundantly comprehensive."

Besides her extraordinary knowledge, the lady `A`aisha was also bounteously charitable to the poor. `Urwah b. Zubair reports that he saw Sayyida `A`aisha give away seventy-thousand dirham in charity in one day while she herself wore a patched shirt. Once, `Abdullah b. Zubair, her sister Asma`a's son, brought a hundred-thousand Dirham as a gift and the same day she gave it all away 'in the path of Allah'. That day she was also fasting. When the maid brought her the evening meal, *consisting only of dry bread, she said had there been something else in the kitchen, she would have made some broth also*. `A`aisha replied, "I hardly thought of it; you might have reminded me." (Madaraj-un-Nabuvat)

The lady `A`aisha astonishingly contributed *two thousand two hundred and ten 'traditions'* to the books of Hadith. Of them there are 174 in Sahihain (i.e. agreed between Bukhaari and Muslim), 54 in the Sahih of Bukhaari and 67 in that of Muslim. In other books there are 1915, making a total of 2210.¹ As such, she

1 Imaam Ibn Hazm died 457 A.H. adds:

- a) `Umar Faruq narrated 537 traditions.
- b) `Ali Murtaza narrated 586 traditions.
- c) Ibn Mas`ud narrated around 800 traditions.
- d) Abu Sa`id Hazri, Jaabir b. `Abdullah and Ibn `Abbaas around 1500.
- e) Ibn `Umar and Anas b. Maalik around 2000.
- f) Abu Huraira around 5000.

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is considered as one of the four pillars of Hadith, among her contemporaries.

Her juristic pronouncements, solutions to symbolic connotation of the Qur'aanic Verses, Arabic anecdotes and history-based references are all beyond compare.

SERVICES DURING BATTLES

Bukhaari's Sahih reports from Anas: I saw ladies 'A'aisha and Umm-e-Salma with water-bags on their shoulders pouring on the faces of the wounded. As soon as the bags emptied, they filled them up again and continued pouring water on the faces of the wounded.

At Badr, the Prophet's banner, under which the angels helped the Believers to victory, consisted of a piece, torn out of the lady 'A'aisha's head scarf. Tafsir Halbiya - Vol-II.

VIRTUES OF THE LADY KHADIJA AND THE LADY 'A'AISHA

'Allama Ibn Qiyyim has written a disputation¹ on the subject of the comparative greatness of these two ladies. He states that there are three opinions. The first, that Khadija is the greater; the second, that 'A'aisha is the greater and the third, that the subject calls for silence.

Ibn Taimiya says that each of the two had her own peculiar virtues. Taahira Khadija tul-Kubra's influence was great *on the Makkan era of Islam*, which was full of innumerable problems. She was a source of great consolation and encouragement to the Prophet, when all around him chaos and persecution of his

1 In his book, Jila-ul-Afham, which has been translated into Urdu by the author under the name As-Salatu-was-Salaam.

companions continued unabated; she sacrificed her wealth out of love for the Prophet; she bore every pain and anguish for the Lord and His Messenger with cheer; she was the back-bone of the Prophet in every crucial moment; and, therefore, is entitled to be elevated above all the other wives of the Prophet.

Tayyiba `A`aisha's influence was on the time when Islam was out of its nascent days and was progressing in the fear-free atmosphere of Madina. The knowledge she obtained of the new faith and the mission she carried out among the female Believers; the dissemination of the Prophet's teachings among them and her educating of the Umma, all entitle her to a status that belongs to none other of the Prophet's wives.

Bashar b. Aqraba reports that on Uhad day, his father had been slain, and he was mourning for him. The Prophet consoled him saying, "Are you not happy that `A`aisha may be your mother and I your father?" (al-Isti`ab - Vol-I) In this respect, the Prophet ascribed a position peculiar to Sayyida `A`aisha in contrast with other wives.

Umm-ul-Mu`miniin `A`aisha's greatness becomes more pronounced when she expresses her opinion of the co-wives. In praise of lady Zainab, daughter of Jahsh, she recounts this story: "One day the Prophet said to his wives, 'Of you, she who will be the first to meet me, will be the most generous of you'. Hearing this, each one of us tried to outdo the other in working hard, but the most generous among us was Zainab, because she earned with her own hands and gave it all away in charity."

"I never knew any woman who was better than Zainab in matters of devotion. She was more dutiful to God (taqwa) and always truthful of speech and more than any other, kind to relatives and more generous."

She says in praise of Sayyida Safiya: I never saw anyone at cooking better than Safiya. (Nassai`) Of Sauda: Sauda was quick-

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tempered but there was none other I should care to be equal to, in her class.

Of lady Juwairiya she said: She was sweet and fascinating, and whoever saw could not help giving her a place in her heart.

AN ERROR

Umm-ul-Mu`miniin `A`aisha has been criticised for having taken part in the battle of Jamal. The very name 'Jamal' is derived from the fact that the howdaj in which she sat there was mounted on a camel (Askar by name). On the opposite side was `Ali, the guided Caliph. After the battle Umm-ul-Mu`miniin `A`aisha said that her differences with `Ali were only such as a mother-in-law may usually have with her son-in-law. `Ali affirmed, saying, "By Allah! That is exactly so!"

The Qur'aan says: If two groups of the Believers fight, make peace between them (9:49). This passage should be read upto verse 12, and all doubts will be removed.

This was the first battle between Muslim factions. It went on all day, from early morning until the late afternoon. To overcome many doubts, *Zubair left before the battle commenced. Talha was slain but swore allegiance to `Ali on the hands of one of the latter's officers.* Both Ibn Hazm and Ibn Taimiya write that of the two sides, neither wished to commence the bloodshed. Some of those involved in the assassination of `Uthmaan raided the Jamal soldiers in the darkness of pre-dawn. It was thought that the attack was made on `Ali's orders and they went into action. `Ali, repulsed the attack and so the battle started. Each side presumed that the other had made the first move. In this argument, Ibn Hazm states, "The significant point is that Umm-ul-Mu`miniin `A`aisha, Zubair, Talha or any of their friends did not utter a word against `Ali. They committed no breach of allegiance, nor swore allegiance to another nor made any claim for themselves. All this

proves that the battle was a sheer accident arising from misunderstanding.”

(Vide: *Kitab al-Fasl Fil Malal* - Vol-IV, p-158-Egypt-1317 H.)

`A`aisha Tayyaba Siddiqah's sincerity and affection for `Ali and Sayyida Faatima are confirmed by a tradition from Jama` b. `Umar, in Tirmidhi,

“I went with my aunt (father's sister) to see Sayyida `A`aisha. We asked her, who among women was the most loved of the Prophet. She answered “Faatima.” And of men? `A`aisha said, “Ali.”

Another tradition, reported by the lady `A`aisha herself and recorded in Muslim's Sahih, tells us that in the words of the Qur'aan, Hasan, Husain, `Ali and Faatima are included as belonging to the Prophet's household. (33:34)

The day, the battle of Jamal was raging, `Ammar Yaasir delivered an address in Kufa, saying, “I know that in this world and the Hereafter, `A`aisha is the Prophet's spouse, but Allah has placed on you a trial that in such situation, are you to side with `Ali or with `A`aisha¹?”

Among the events `A`aisha Siddiqah used to speak of with pride was the following: The Prophet breathed his last in my house, on my turn of the day, and between my neckline and my chest. And, finally, also my bile mixed with his because my brother `Abdul Rahman, brought a *miswak* (tooth-brush) for him and seeing that the Prophet was too weak to speak but wanted to clean his teeth, I softened the stick by chewing it and cleansed his teeth and mouth with it.

It was a motto of the lady `A`aisha. “Knock at the door of paradise and it will be opened”. People asked. “How can we

1 Bukhaari.

knock”? She answered, “You can knock by bearing hunger and thirst.”

A man asked, “When may I think good of myself”? She answered, “When you suspect yourself to be bad.” He asked, “when shall I suspect bad of myself?” She answered, “When you think good of yourself.”

The Umm-ul-Mu`miniin was only eighteen years old when the Prophet passed away. For half a century, she imparted to one and all the vast reservoir of knowledge she had gathered in nine years of her companionship with the Prophet. In this respect she was outstanding among her co-wives.

HER RELATIVES

Her mother, Umm-e-Rummaan, died in Ramzaan 6 A.H. The Prophet descended into her grave and said, ‘O Allah! All that Umm-e-Rummaan suffered for thee and thy Messenger is not hidden from Thee! And he also said:

If any one wishes to see a houri of paradise, he should see¹ Umm-e-Rummaan! `Abdul Rahmaan b. Abu Bakr was her full-brother, a noted Arab of valour. The victory in the battle of Yemen was due almost entirely to him. When, in the presence of many companions, among whom were *Imaam Husain and `Abdullah b. Zubair, Amir Muaa`wiya* spoke about appointing his son Yazid as his successor, it was `Abdul Rahmaan who stepped forward to question, “Is this a monarchy of this world that if one Chosroes dies another becomes Chosroes in his place? By Allah! We shall never let this happen.”

`Abdul Rahmaan’s son was also a companion. Thus of Abu Bakr’s `descendants four generations were companions of the

1 al-Isti`ab - p-9.

Prophet, an eminence shared by none of the other companions! Sayyida `A`aisha wrote these verses on her brother's death:

We two lived like Nu`man's companions¹ in such a way that people began saying we would never part. But when we did part, it was felt that we never lived together even for a day.

Tufail b. Sanjra was her half-brother on her mother's side and `Abdullah b. Fazala Laithi was her foster-father. He used Aba `A`aisha as his *kunya*. He was later appointed as Governor of Basra. Both, `Abdullah and Fazala were companions. Asma`a was her sister from her father's side. Asma`a was the seventeenth to convert to Islam. She married Zubair b. al-`Awwaam and died at the age of one-hundred years, probably, in First Jamadi of 73 A.H. leaving one son `Abdullah b. Zubair. `Abdullah b. Abu Bakr was her step-brother, who was wounded in Hunain and died some time afterwards. He was the script-writer of the edict, the Prophet sent to the Christian community of Najraan.² He had another sister, a posthumous daughter of Abu Bakr, born to Asma`a daughter of `Umais. Her half-brother Muhammad b. Abu Bakr was brought up by `Ali, who, later, appointed him as governor of Egypt.

Sayyida `A`aisha Siddiqa had a slave-girl named Buraira in whose company `Abdul Maalik used to sit, before he became king. He relates that she used to tell him some good points in him and that he was fit to become a ruler. Therefore, if he ever became one, he should refrain from spilling blood because she had heard the Prophet say: There will be some one who may reach near paradise, and may even see it, but he will not be allowed to enter because he might have caused bloodshed. (al-Isti`ab, p-792)

1 Nu`man ordered the slaying of a man. Some rich shaikh obtained his release on bail for a few days. When the accused did not turn up on the appointed day, the king ordered that the shaikh who stood surety, be slain. The executioner had just tied a bandage around the shaikh's eyes when the accused turned up, panting for breath. The Chief, then, appointed both of them as his companion-courtiers. Each one of the two now looked upon the other as his saviour and all their lives did not part company.

2 Al-Kharaj by Abu Yusuf, Chief Qadi. (113 H - 182 H.)

**SERVICE TO ISLAM PREFERRED TO PERSONAL
GRIEF**

Muaa`wiya b. Khadiij murdered `A`aisha's brother Muhammad and naturally, she was grief-stricken, but Muaa`wiya had achieved great fame due to his conquests in Africa. `Abdul Rahmaan b. Shumasta-al-Mahri tells us that he had worked under Muaa`wiya in Africa and one day he called on the lady `A`aisha, who inquired about the morale of the armies in Africa, telling him not to care about her feelings but to speak about Muaa`wiya's qualities. `Abdul Rahmaan said: If a camel was lost on the battlefield, the Commander would provide another in its stead; if a slave ran away, he would at once despatch another. Hearing this `A`aisha said: I seek forgiveness from Allah! May He forgive me! I had it against him that he had killed my brother. But I have heard the Messenger of Allah pray: O Allah! Be kind to him who is kind to my Umma; and be harsh with him, who is harsh with my Umma!¹

Umm-e-Hakiim d. Khaalid and Umm-e-Hakiim d. `Abdullah report that once they were with Sayyida `A`aisha in the rounds of the Ka`ba, and the conversation turned to Hassaan b. Thaabit. They began to curse him but `A`aisha told them not to do so for she hoped that he would go to paradise because of his eulogies of the Prophet: Hearing this, the two women said that they had cursed him because he had written despairingly of her. The ever foregivingful `A`aisha replied, "That is nothing."²

`A`aisha Siddiqa died on 17 Ramzaan 57 A.H. at the age of 63 and was buried in Jannat-el-Baqi`.

1 al-Isti`ab - p-72.

2 There are disagreements over whether Hassaan ever wrote the derogatory verses ascribed to him. He denies having done so. "It is rumoured that I said verses in calumny of her. If this be true, may one hand of mine become useless!"

UMM-UL-MU`MINIIN HAFSA

The daughter of Sayyidina `Umar Faruq b. Khattaab, she was first married to Khunais b. Hudhaifa b. Qais b. `Adiy-al-Salmi, an early convert. He was among the immigrants to Abyssinia and also Madina. Wounded at Uhad, he died a short while afterwards in that city. His brother, `Abdullah b. Hudhaifa, also a companion, was a renowned poet a man of great valour.

After the martyrdom of Khunais, `Umar approached Abu Bakr regarding her, but Abu Bakr gave no reply. `Umar then talked to `Uthmaan whose wife Ruqayya had passed away in those days, but `Uthmaan replied that he had no immediate plans for another marriage. `Umar felt aggrieved and narrated all this to the Prophet. The Prophet said: `Uthmaan will marry some one better than Hafsa and Hafsa will marry some one better than `Uthmaan. Subsequently the Prophet married his third daughter Umm-e-Kulthum to `Uthmaan and *married Hafsa himself*. Abu Bakr now told `Umar not to mind `Uthmaan's silence when he brought up the subject of his daughter's marriage to him because the Prophet had already confided his plan of marrying Hafsa, and for that reason he, Abu Bakr, had to keep silent. But that if the Prophet did not marry her, he would certainly have married the widow.

Lady Hafsa died in the First Jamadi of 41 Hijri at the age of sixty. She was born five years before the enunciation of Prophethood. Ka`b is the common ancestor of the Prophet and the Lady Hafsa.

According to one 'tradition' the Archangel said of her to the Prophet: She is a great devotee of prayers and fasting, and will be your spouse in paradise also. (al-Isti`ab)

There are four agreed traditions from her in the Sahihain, six in Muslim and fifty in various other books of the Hadith. Some writers mention Lady Hafsa's name in commenting on the Qur'aanic verse 66:3, "The Prophet told something to a wife in

secret.” It is the contention of this author that if the Lord had so much regard for the Prophet’s household so as not to mention the name of the wife involved, we should be content to leave the matter alone.

HER RELATIVES

Umar Faruq¹, her father was among the most illustrious men. He became Caliph after Abu Bakr’s death in 13 A.H. Not a single man opposed his allegiance to him. His caliphate lasted ten years and six months, until his martyrdom on 24 Zil Hajj, 23 A.H. When he lay wounded, he inquired about the identity of his assassin. When he was told that it was Abu Lulu, the Persian Christian, he said, “Glory be to Allah! For, I am not killed by the hand of a man who can claim the support of *“La ilaha il-lal-lah”*. (There is no God but Allah)”.

Abdullah b. Umar was her full brother. He died in Makka in 73 A.H. About 2210 traditions are reported by him.

Lady Hafsa’s mother Zainab, daughter of Maz’un, was also an early convert. She passed away in Makka before the Hijra. Her ancestry is common with the Prophet’s beyond Ka’b, as is that of her maternal grandmother.

1 His descendants are found in abundance in the sub-continent and elsewhere. Khawaja Fariid Shakarganj (Pakpattan); Hazrat Mujadad Alif Sani Shaikh Ahmad Sirhindi, Imaam-e-Rabbani, Hakim-ul-Ummat Shah Wali-Ullah Muhadath Dehlvi, Shah Abul Khair Abdullah Mujadadi Faruqi, Hazrat Khawaja Zia Ma’sum of Kabul are some of the great descendants of Umar Faruq Azam.

Her maternal uncle was `Uthmaan b. Maz`un. He was the fourteenth to convert to Islam and an emigrant to both Abyssinia and Madina, where he was the first to pass away. After he was dressed in his coffin, the Prophet kissed his forehead. Sometime later when the Prophet's infant son Ibrahiim died, the Prophet had the child's grave built next to `Uthmaan's and he spoke the words: *Al-Haqq-u bil-salfi- al-saleh minna.*

UMM-UL-MU`MINIIN ZAINAB d. KHUZAIMA

She was popularly known as *Umm-ul-Masaakiin* (mother of the poor) even before the advent of Islam. She was first married to Tufail and then, after his death, to `Ubaida, both of whom were sons of Haarith b. `Abdul Muttalib, and so, cousins of the Prophet. As such, she was his close relative. Similarly, her third marriage was to `Abdullah b. Jahsh, his nephew, who was a brother of the other Zainab, (daughter of Jahsh). After `Abdullah was martyred in Uhad, the Prophet married her but she lived only two or three months more. On her mother's side, she was a sister of Umm-ul-Mu`miniin Maimuna.

UMM-UL-MU`MINIIN HIND AND UMM-E-SALAMA

Hind was the daughter of Abi Ummaiya b. al-Mughira, `Abdullah b. `Amr b. Makhzum. Her first husband was Abu Salma `Abdullah b. `Abdul Asad b. Hilal b. `Abdullah b. `Amr Makhzum. Both were descended from `Abdullah b. `Amr b. Makhzumi.

She was one of the very earliest converts and her husband, Abu Salma, was a first cousin of the Prophet, his mother Barra being a daughter of `Abdul Muttalib. He was, probably, the eleventh convert in chronological order. The holy Prophet, Hamza

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and Abu Salma, were also foster brothers. Both husband and wife had emigrated to Abyssinia and returned to Makka but when they set out for Madina on the Hijra, *Abu Salma's relatives refused to let the child of Salma go with them on the plea that Salma belonged to the clan. The relatives of Umm-e-Salma did the same with her and forced her to stay back.*

Abu Salma was so staunch a devotee of Islam that he still departed to join the Prophet alone. For a whole year, Umm-e-Salma would go in the evening to the spot where she bade farewell to her husband and sit there and weep. At last, the hard-hearted relatives relented and allowed mother and child to go to Madina. They set out all by themselves but `Uthmaan b. Talha (the key-bearer of the Ka`ba), who had not yet converted to Islam, took pity on these lone travellers, and escorted them all the way, himself on foot and they by camel. At every stopping stage, he would go far to rest and sleep. When the city of Madina came in sight and its orchards were clearly visible, he said to Umm-e-Salma, "Look, there is the city you wish to go to. Proceed by yourself now because I must go back from here."¹

Abu Salma took part in the battle of Badr. He was seriously wounded at Uhad and could not survive. His last words were: Allah! look well after my family.

Because of the deep love the Prophet had for Abu Salma, the services he and his wife had so long rendered to Islam and the tribulations they had undergone, such as their migrating to Abyssinia and, then, to Madina, the Prophet decided to marry Umm-e-Salma. Her children, `Umar and Salma and two girls Zainab and Durra were brought up under his care.

HER RELATIVES

1 Some of the finest characteristics of the noble, among the Quraish. Ed.

`Umar b. Abu Salma was born in the second year of the Hijra. Under `Ali, he was governor of Persia and Bahrain and died in 83 A.H. Sa`id b. Musayyab, Abu Amama b. Sehl and `Urwa b. Zubair have all transmitted some traditions from him.

The Prophet married `Umar b. Abu Salma to Imaama, Amir Hamza's daughter. He died under the Emirate of `Abdul Maalik. There are no traditions transmitted from him.

Zainab, Abu Salma's daughter, was born in Abyssinia. She married `Abdullah b. Zum`a b. al-Aswad Asadi and was considered to be the *foremost jurist (Faqiha) of her time*.

She tells how once when she was but a little child she went quite close to the Prophet while he was bathing himself. He sprinkled some water on her face so that throughout her life she retained the freshness of youth of her countenance.

She lost both her sons on the day of al-Harrah. When the bodies of both were laid before her, she exclaimed, "We are for Allah and to Allah do we return. (*Inna lil-la-hay wa-inna alaihi-raajiiun*) Their death is a terrible blow for me. That of one is greater than that of the other. The first remained home and would not stretch out his arm for battle but was killed nevertheless. I hope that he will have a place in paradise. The other stretched out his arm to battle and was also killed; I do not know what his end will be. And it is this I look upon as the greater calamity."

Musa b. `Uqba has transmitted a tradition from Umm-e-Kulthum d. Umm-e-Salma that the Prophet foretold the death of Najashi and the return of his gifts.

Durrah, daughter of Umm-e-Salma, is mentioned thus in the Sahih of Bukhaari: that Umm-e-Habiiba inquired of the Prophet whether he intended marrying Durrah. He answered, "Even if I had not brought her up as my step-daughter, she would not have been legitimate for me because her father was my foster-brother."

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Zubair, `Aamir, `Abdullah and Muhajir were her brothers, `Abdullah and Ma`bud her nephews on her brothers' side and `Abdullah b. Zuma` on her sister's side.

`Abdullah's mother `Aatika was the Prophet's paternal aunt. In the beginning he was hostile to the Prophet but in the year of the Conquest of Makka, he was on his way to Madina when he met the Prophet and professed Islam. He was forgiven his past, and he participated in the Conquest of Makka and the battles of Hunain and Ta`if. He met his end at Ta`if by an arrow shot by the enemy.

`Aamir was of the *muallif-ul-qulub*. Muhajir was Umm-e-Salma's full brother. The Prophet sent him as an emissary to Haarith b. `Abd Kalal Hamiry. Later, he was appointed as collector of charities and collector of revenues. Abu Bakr made him governor of Yemen, where he conquered the Najair Fort of Hadrmaut.

Umm-ul-Mu`miniin Salma died in Madina in 59 A.H. or 60 A.H. at the age of eighty-four. Walid b. Walid, elder brother of Khaalid b. Walid were her cousins as also Hisham b. Walid. Their grandfather was Mughira. Walid b. Walid embraced Islam long before Khaalid and continued persuading Khaalid to come to the fold of Islam. On his death, the Umm-ul-Mu`miniin composed verses, a few of which are given here: Walid was excellent in character. O my eyes shed tears. He was a blessing for the family, and a source of inspiration for our entire clan.

A number of Traditions have been transmitted by her: 13 in Sahihain; 3 in Bukhaari, 13 in Muslim and 349 in various other books making a total of 378.

UMM-UL-MU`MINIIN ZAINAB d. JAHSH

She was the daughter of Jahsh, and of Umaina, daughter of `Abdul Muttalib, the Prophet's paternal aunt.

She was first married to Zaid b. Haaritha who, on his father's side, was descended from Quda`a and, on his mothers, to a noble family of Tayy`i.

He was of noble birth but when yet a mere boy, he was lifted from his mother's lap by some group and *sold into slavery* in the annual market of Habaasha near Makka. Hakiim b. Hazaam purchased him for Khadija tul-Kubra. When this lady married the holy Prophet she gave the boy to him. Zaid's parents went looking for their son and eventually arrived in Makka where they requested the Prophet to return the child to them. He, of course, granted their wish, but Zaid was so overtaken by the Prophet's filial treatment of him that he refused to go with them. When they saw that their child was not being treated as a slave but as one of the family, indeed like a son, they also agreed to leave him there. The Prophet's fatherly treatment of him earned the boy the title of 'Zaid b. Muhammad'. The Prophet would often say, "O you people! Men are born free, how can you make slaves of them?"

The Prophet set a mighty precedent. *He proposed that his nearest cousin, the daughter of his late father's sister, should marry Zaid.* By doing so he intended to bury slavery for ever, that none may deprive another of his human rights by selling or buying him as a mere commodity. Those brought up in traditions of family pride could not be easily persuaded to agree to the Prophet's suggestion and Zainab's parents refused.¹ The Prophet, however, stood steadfast by the reform he had decided upon until a Qur'aanic revelation decided the issue. (33:36) "When God and His Messenger announce their decision, no man or woman of the Believers has a right to interfere therein." After this command, Zainab's relatives abandoned their personal and tribal prejudices and bowed to the command of Allah and the Prophet's proposal. This was clearly a great blessing for all humanity, and Zainab too must be lauded for agreeing.

1 Dar - Qutni - p-416. Printed by : Faruqi Press, Delhi.

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Yet this was not the only precedent to centre around Zainab. It was and is a common custom everywhere that when a man does not have a child of his own and so adopts another's as his son and thereafter, the adopted one does not style himself as the son of his natural parents but as that of him who adopts him. This custom is a rude defiance of the Creator's law of nature. The adopter might as well say, "God, so what if you did not give me a son; I have obtained one anyhow."

Besides, the custom ultimately affects the natural rights of the natural relatives. This is true, specially, where ancestral property is involved, giving rise to feuds and other hostilities and never-ending disputes.

Furthermore, the adopted one, like a grafted branch, is always obsessed with the truth, that he is no blood relative, that his base here is all for superficial appearances. If his own brothers see him in better circumstances they envy him, and if in worse, they are indifferent to and contemptuous of him. The adopting parent feels frustrated when he realises that although he has brought up the stranger with devotion and spoiling fondness, on reaching maturity and manhood, the adoptee is still a stranger to the family culture and ways. On the other side, if the real parent sees the given away offspring in distress, the natural emotions defying the artificial ritual, he attributes the misfortune to his own doing and reproaches himself for his past mistake. In short, the adoption system always bears bitter fruit. Islam, therefore, rectifies this anomaly. It was revealed in the Qur'aan long before,

"Muhammad (SAW) is not the father of any man among you." (33:40)

and,

"Allah has not made whom you claim to be your sons. These are mere words of your mouth. And Allah speaks the truth. And He shows the way." (33:4)

Both these verses refute the hollow custom that was prevalent not only in Arabia but throughout the world. So old and deep rooted was this custom, that a very powerful precedent had to be set to replace it. That precedent had to be the Prophet himself, for, the Qur'aan had already declared.

“In the Messenger you have an excellent pattern of conduct.” (33:21)

The Divine Planner began the process with the lady Zainab, who was unable to live peacefully with her husband. Zaid, who for all his knowledge and piety, had got along very well with his other wife, Umm-e-Aiman, who was of African origin, a widow and twice as old as him, could not live harmoniously with Zainab. Complaints were made to the Prophet who advised Zaid to make amends, keep his wife with him and follow the words of the Qur'aan, “*`attiq-al-Allah,*”¹ for greater forbearance. Yet strange are husband-wife relations! Once hearts separate, no counsel can be of any avail, and, at last, Zaid thought that there was no alternative but to divorce.

What must have been the effects of the divorce on Zainab and her relatives, we can only conjecture. From the very beginning they looked upon Zaid as unworthy of Zainab. Overlooking their own wishes, *they accepted the will of God and His Prophet*, never dreaming that they would have to submit to the humiliation of divorce, and hear that their daughter did not possess the virtue of obedience to her husband.

What must have been the effect of this divorce on the Prophet?

No doubt, it came to him as a great shock. It was after all, he who had persuaded the girl's relatives to consent to the marriage of one of the most revered members of his clan with one, who had been bought and sold like a slave and was addressed as 'maula' (freed slave). Secondly, their obedience to his counsel and the

1 Fear God. (33:37)

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consequences of such obedience must have afflicted him sorely. The Prophet was in this predicament when a Qur'aanic revelation soothed and composed the anguish of all. The Prophet was to marry Zainab, she was to become an Umm-ul-Mu`miniin and he himself, the personal recompense for her broken heart.

Such are the workings of the Almighty, the All Wise. There was a time when custom stood in the way of Zainab's marriage to Zaid: Then came a time when, according to the thoughts of the people, the Prophet hesitated to marry Zainab. Yet God's Will had to prevail and His Messenger accepted Zainab's hand. So it was that the adoption custom was done away with entirely. The wife of a father's son of his own loins is forbidden to the father, but the wife of an *"adopted" son now being declared legitimate, the adoption system is rendered invalid.*

ALIEN CRITICISM

Non-Muslims, particularly Christians, are highly critical of this matter Neither the Old Testament nor Jesus has sanctioned the adoption custom. The reason is that the episode not only destroys the adoption custom prevailing among peoples of all nations, but also smashes the concept of trinity. If it is nothing but perversion and fraud to regard anyone as a son when one is not of the so-called father's blood, it follows logically that to look upon a being of human shape, form and behaviour as a son of God is also ignorance and fraud. The human being has no similarity with God. How can that which is but a compound of spirit and matter, which is today and will be dead tomorrow, was born and never existed before birth and is subject to all manner of natural compulsions, be a son of Him, Who is Eternal, Who was before all beginning and is beyond all end.

This is the secret motive that lies beyond such fierce criticism of the episode.

Our objective is only to comment on the salient features of the lady Zainab's life. The entire episode written here in some detail proves that she was a great blessing for the expatiation of Islamic values and the destruction of superstitions and false beliefs. That is why the lady `A'aisha said: It was Zainab alone who was equal to me in the Prophet's eyes.

Zainab was thirty-six¹ when she married the Prophet and the purdah had not yet become obligatory. Can it be reasonably said then that the Prophet suddenly fell for her beauty at first sight? She was his first cousin and was born and brought up under his very eyes. Furthermore, she was no longer in her time of youth and she had just divorced from her husband, Zaid.

The lady Zainab passed away in 20 A.H.² at the age of fifty-two. Her *kunyat* is recorded as Umm-al-Hikm,³ the reason for which is not known. Possibly, it is what is called a '*tausifi*' or attributive appellation. She had three brothers `Abdullah, Abu Ahmad `Abdullah and `Ubaidullah, and three sisters, Zainab, Hamna and Umm-e-Habiiba.

`Abdullah b. Jahsh was a very early convert. He was an emigrant both to Abyssinia and to Madina. In the second year of the Hijra, the Prophet sent him at the head of twelve emigrants towards Batan-e-Nakhla, styling him as Amir-ul-Mu`miniin. He fought both in Badr and Uhad, the last place being where he was martyred and buried in the same grave with Amir Hamza.

Sa'd b. Waqqas records that `Abdullah once asked him to pray together so their wishes would be granted: "So we went aside, and I prayed that tomorrow when we confront the enemy, I may have to fight one, who is vicious in attack and equally

1 Insaan-al-`Ayuun states her age to be 35 but by arithmetical calculation it works out to be 36.

2 al-Isti`ab.

3 Mother of wisdom - Madaraj-un-Nabuvat.

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formidable in defence; then my duelling may be for Thee; I may fight him and kill him and be victorious. `Abdullah said, Amiin!

Then `Abdullah prayed: O Lord! May I duel tomorrow with one who is perfect both in attack and defence. Then we may fight and I may be martyred. And when I stand before Thee, Thou mayest ask me, were your ears and nose severed? And I should answer 'that is so', and Thou wilt say then, 'Thou speakest the truth'. Sa`d b. Waqqas said 'Amiin'.

Sa`d used to say, " `Abdullah's prayer was better than mine!" Later, Sa`d was also martyred in the same condition. He left some verses on Batan-e-Nakhla,

"You look on warfare in the forbidden days as a good thing,

If an intelligent person reflects that it is worse than battle;

That you stand in the way of people

Desirous of learning from the Prophet Muhammad (SAW)

And are obstinate in disbelief.

Allah is Seer and Witness of your deeds!

That you have turned Muslims out of the Mosque of Allah

And no one prostrating before Him may be seen anywhere.

Although you blame us for the battle

And many an envious traitor has calumniated Islam,

*The truth is that when the initiator of war¹ set alight the fire of
war,*

Then we quenched the thirst of our spears in Nakhla

With the blood of Ibn-ul-Hazrami."

1 The Quraish initiated the war as this verse indicates.

Abu Ahmad `Abdullah was a poet and also an emigrant both to Abyssinia and Madina. He was blind and was married to Fara`d. Abu Sufyaan's (the Umvi). He died two years after his sister Umm-ul-Mu`miniin Zainab. His verses on the Emigration are recorded below:

*"When my wife saw that trusting in God,
The God Whom without seeing I fear I was preparing for a
journey,
She said, 'If we must go from here,
Go to some other place and give up the thought of Yathrib'.
I said, Yathrib¹ must now be our destination;
`Abdullah will go only where the Merciful takes him.
My face is turned towards Allah and His Messenger,
And he who today will turn his face.
Towards Allah will never be in loss.
We have left many a warm, well-wishing friends,
And, turned away from a loving and screaming wife's face,
Who thinks that going away from here is ruination;
But I can see that we are going in search of our objective.
I told the B. Ghanam that they refrain from bloodshed.
What I advise is the truth, like a straight path.
God be praised! When the Caller called for the Truth and
Salvation,
They responded and all of them migrated.
Now our old companions who are far from guidance,*

1 These verses were written before Yathrib was named Madina-tun-Nabii.

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*Are collecting arms against us and supplying them to others.
There are two groups: one on the path of truth and guidance;
The other, lost and under Divine wrath.
They rebelled and lied and Satan beguiled them;
They were misled and they misled others too.
But we submitted to the word of holy Muhammad (SAW),
The deeds of whose devotees are now purified.
We tried to be united with our relatives, but how,
Can relationship be of use when relatives choose not to come near?
Who now of nephews or in-laws can have any hope from you;
For, I was both nephew and an in-law.
Very soon the day is coming,
When the groups are lined up and the enemies will see,
Which of us was on the path of truth!¹”*

(from Hasan-nus Sahaba Constantinople, 132 A.H.)

`Ubaidullah went to Ethiopia along with his brothers, fell in bad company, became a Christian and died there as an alcoholic. Jahsh's daughter Umm-e-Habiib, also known as Habiiba, was married to Zaid b. Haaritha. Hamna was married to Sayyidina Musa`b b. `Umair after whose martyrdom in Uhad, she married Talha b. `Ubaidullah. She had two sons Muhammad and `Imraan.

1 Probably refers to “So, soon will ye know which of us is in manifest error.” (Qur’aan 67:29). Ed.

UMM-UL-MU`MINIIN JUWAIIRIYA

The daughter of Haarith b. Dirar b. Habiib `Aidh. b. Maalik b. Khuzaima (al Mustaliq) of Khaza`a, she was captured in the Ghazwa Murasi` in 5 A.H., by Thaabit b. Qais b. Shamas-al-Qari.¹ He agreed to release her if a ransom were paid. She came to the Prophet asking for payment due to Thaabit, and said that she was a Muslim and the daughter of Haarith, chief of the tribe. The Prophet replied that if it was so, he could extend her better treatment (*Madaraj-un-Nabuvat*). When she inquired as to what that treatment might be, the Prophet replied that he would pay her ransom and also marry her. Juwairiya very gladly accepted the proposal. She had first been married to Musafah b. Safwan Mustalaqi. When the news of her marriage to the Prophet spread, the people released all the captives (about 100) of the B. Mustaliq, had now become relatives of the Prophet. `A`aisha said, "I do not know of any woman who brought greater blessings to her tribe than Juwairia."²

Al-Isti`ab says, she died in the first Rabi` of 56 A.H. at the age of 65 or 70. (*Madaraj-un-Nabuvat*)

One day the Prophet went out of her apartment for pre-dawn prayers while she was sitting on her prayer carpet. When he returned after about an hour, she was still sitting there, when he asked if she had been there all that time, she answered 'yes'. He then advised her that she could benefit more and in a shorter time by reciting: *Subhan Allah-e-wa bi-hamd-e-hi, ada-da khalq-e-Hi wa ridah nafsi-He waz-nata arshe-He wa midada kalay matay he* (*Bukhaari*).

Once, she was fasting on a Friday. The Prophet asked her if she had fasted the previous day or intended fasting the next. She

1 Martyred in Abu Bakr's Caliphate at Yamaama. A very sophisticated Mujahid. He perfumed his clothes and then sought martyrdom, fighting bravely and thus setting an example for his disheartened colleagues.

2 Abu Dawuud from `A`aisha.

denied both, so he advised her to discontinue the fast. A tradition report that the Prophet did not approve of a Friday fast unless it could be added to the previous or the next day's (Sahihain from Abu Huraira).

She was a devotee of great piety. There are seven traditions on record transmitted from her: two each in Muslim and Bukhaari and three in other books.¹ Umm-ul-Mu`miniin Juwairia's brother `Abdullah b. Haarith had come to the Prophet to negotiate the release of the captives of his tribe. With him were an African girl and some female camels which he concealed on a hill-top. When he began his conversation with the Prophet, the Prophet asked if he had brought any ransom. The man replied that he had nothing. "What, then, happened to the camels and the maid whom you concealed on that hill?" the Prophet asked. Surprised, the man confessed Islam, saying that there was no way the Prophet could have known of such things. The Prophet said, "For you is migration² till you reach Bark-al Ghamad, which is five stages from Makka."

The Umm-ul-Mu`miniin's other brother, `Amr b. al-Harith, records the following tradition, "I swear by Allah, that the Prophet on his death, left neither gold coin nor any other money nor slave nor any other thing, save a white mule, some weapons and a plot of land which he also bequeathed in charity." Her sister, `Ummrah b. al. Harith, transmitted the tradition: The world appears green and sweet.³

UMM-UL-MU`MINIIN UMM-E-HABIIBA

Ramla by name, she was the daughter of Abu Sufyaan b. Ummaiyya b. `Abde-al-Shamas b. `Abdu Manaf b. Qusayy. Her mother was Safiya d. Abul `Aas b. Ummaiyya.

1 Madaraj-ul-Nabuvat.

2 al-Isti`ab.

3 al-Isti`ab.

A very early convert to Islam, she first married `Ubaidullah b. Jahsh and both migrated to Abyssinia. Unfortunately, he seemed to be addicted to strong drinks, and fell into bad company of some Christians there and renegaded to their faith. She, however, remained steadfast in Islam. She had left her father, brothers, clan and country for the faith. In a strange land, her husband was her only support and comfort but he too was now lost to her. When the Prophet heard of her plight, he sent `Amr b. Ummaiya-al-Fahri to the Emperor of Abyssinia, asking him to convey his proposal of marriage to Umm-e-Habiiba. The monarch despatched to her a maid who was in charge of the royal perfumery and wardrobe. Umm-e-Habiiba had already heard a voice in her dream calling out to her as 'Umm-ul-Mu`miniin'.

Receiving the message, she thanked God and in her joy gave the royal maid all the jewellery she was wearing at the time. The Emperor himself held a party for the betrothal (nikah) ceremony, to which he invited Ja`far Tayyaar (`Ali's brother) and other Muslims, and read the ceremonial khutba: All praise is for Allah, the Sovereign, the holy one, the Source of peace and perfection. The Guardian of Faith. The Preserver of safety, the exalted in Might, the Irresistible, the Supreme. (59:23), further testify that there is no God but God and Muhammad (SAW) is His Prophet, as foretold by `Isa b. Maryam. (61:6) Then the King proposed and gave 400 Dinars for charitable purposes.

Khaalid b. Sa`d, who was attorney for Umm-e-Habiiba read his ceremonial address almost similar to the above and accepted the proposal. The dinner was then laid out, the Emperor remarking that it was the way of the Prophets to give the dinner after the marriage ceremony.¹ Umm-e-Habiiba had a daughter, Habiiba, who was born in Makka and had migrated with her parents, but who now returned with her mother. There is the well-known episode reported by Ibn Ishaq, the great pioneer of the *Sira* writers, of how when Abu Sufyaan had gone to Madina to request

1 al-Isti`ab.

the renewal of the Hudaibiya truce and had visited his daughter, she wrapped up the carpet when he was about to sit on it. He was offended and asked, "My daughter, do you want to keep the mattress away from me or keep me away from the mattress?" She replied, "This is the holy Prophet's carpet and you are an idolater. You cannot be allowed to sit on it." Abu Sufyaan exclaimed, "You have been spoilt after leaving us."¹

Such was the perfection of her faith which elevated Umm-e-Habiiba to the status of Umm-ul-Mu`miniin! So, too, her love for the Prophet without which no one can perfect his faith! The Prophet himself said, "None of you can be a believer until your love for me excels your love for your children and mother and father."

Umm-ul-Mu`miniin Habiiba passed away in 44 A.H. In her last moments, Umm-e-Habiiba said to lady `A'aisha and Umm-e-Salma, "Co-wives sometimes say unpleasant things to one other. Forgive me for whatever I might have said to you."

Each one of the two responded with the words, "I forgive gladly." Umm-e-Habiiba added, "You have made me very happy. May Allah cover you with happiness." Umm-ul-Mu`miniin Habiiba was truly a woman of great devotion and piety, courage and virtue, and one worthy of high praise. There are sixty-five traditions transmitted by her: one in Muslim and two in Sahihain, and sixty-two in other authentic works.

HER RELATIVES

Abu Sufyaan Sakhar b. Harb was her father, notorious for his unending hostility to Islam and among the principal chiefs of the Quraish. He led the army of the disbelievers in the battle of Uhad. In the battle of the Trenches the Quraish also fought under his leadership. As representative of his clan, he was custodian of

1 Jela-ul-af-ham by Ibn Qiyyim (died 751 A.H).

the distinguished Quraish banner, `Uqab (The eagle), by name. He converted to Islam a day or two before the Conquest of Makka. At Hunain and Ta'if he rode beside the Prophet and later, at Yarmuk, with great valour, spurred the Muslim forces on when they confronted the Romans. He died in 33 A.H. at the age of 96, having been born about ten years before the Elephant Year.

Yazid b. Abu Sufyaan was Umm-e-Habiiba's full-brother. He was known as Yazid, the good. He converted to Islam on the day of the Conquest of Makka and achieved considerable eminence in the new faith. Abu Bakr appointed him as one of the commanders in the campaign against Syria and after its conquest, he was appointed its governor. He died at Damascus in 19 A.H. The Umm-ul-Mu'miniin's half-brother, from another mother, Muaa`wiya b. Abu Sufyaan, succeeded him as governor and during the guided (Rashida), Caliphate, remained in that post for twenty-years. He then elevated himself as monarch, ruling Syria for 19½ years, thus founding the Ummaiya dynasty. He died on the 22nd of Rajab, 60 A.H. at the age of 82.

UMM-UL-MU`MINIIN SAFIYA

She was the daughter of the well-known Jew, Hayy b. Akhtab b. Sha`ba, and a descendant of the Prophet Aaron; her mother was Barra, daughter of Samwal (Samuel). She was first married to Sala`m b. Mashkam and, then, to Kinana b. Abi-el-Haqiq, who was killed in the battle of Khaibar, where she was taken captive. Wahiya Kalbi¹ requested that she might be awarded to him and the Prophet granted his request, but a controversy arose among the Muslims, who argued that she was a `Sayyida; (princess), of the B. Quraiza and B. Nadir, and, that therefore, it was desirable that the Prophet should have her instead. The Prophet freed and married her.

1 A prominent Companion, he participated in all confrontations and was sent as a envoy to Heracles. He died in the monarchy of Amir Muaa`wiya.

Mercy unto the worlds

One day the Prophet saw her crying with tears in her eyes. The Prophet asked her the reason. She replied that she had learnt that Hafsa hated her and that she had often proudly said that her own ancestry was common with the Prophet's. The Prophet advised, "Why did you not answer back that your father was Aaron and your uncle Moses and your husband the Messenger of Allah?"¹

One day, a maid of Safiya reported to Caliph `Umar Faruq that her mistress Safiya observed the Sabbath and presented gifts to the Jews. `Umar inquired of her and she explained that since she became a Muslim she did not like the Sabbath idea but as for the gifts, the Jews were her relatives. The Umm-ul-Mu`miniin, then asked the maid why she had carried such a report. The maid answered, "Satan misguided me". "You are freed in the cause of Allah", the Umm-ul-Mu`miniin replied forgivingly. She died in the Ramzaan of 50 A.H.²

There are ten traditions transmitted by her. Her maternal uncle was a Companion and there are several traditions from him in the Muwat-ta of Imaam Maalik.³

UMM-UL-MU`MINIIN MAIMUNA

The daughter of Haarith b. Hazn b. Bahir b. Ailaan b. Madar, she was first married to Abu Ruhm `Abdul `Uzza and before that to `Abdul Uzza. She was already a widow when the Prophet went

1 From Anas b. Maalik in Tirmidhi.

2 al-Isti`ab

3 Imaam Maalik b. Anas b. Maalik was known as Imaam Dar-ul-Hijrat (i.e. Madina). Born in 95 H, he died in 179 H. at age 84. Shah Wali-Ullah Dehlvi says when any tradition is traced upto Imaam Maalik, it attains the status of 'absolutely correct'. Among his disciples is the celebrated Imaam Shaafa`i besides many more including Mamun, the Abbaside King. His well-known disciples are about 1000, who were acknowledged as such after Imaam Maalik's demise.

on Umra in 7 A.H. His uncle `Abbaas, her brother-in-law, spoke of her to him and the Prophet agreed to marry her. Maimuna had four full sisters: Umm-ul-Fadl, mother of Ibn `Abbaas, commentator of the Glorious Qur'aan; Libaba tul-Sughra, mother of the legendary General Khaalid; Asma`a, married to Abi b. Khalaf; and Azzah, married to Ziyad b. Maalik-al-Hilal. There were also four half-sisters born to her mother: Asma`a d. `Umais, married to Ja`far Tayyaar and mother of `Abdullah, `Aun, and Muhammad. Widowed, she married Abu Bakr Siddiq and gave him a son named Muhammad. Later, she married `Ali Murtaza and gave him Yahya;¹

Salma d. `Umais was married to Hamza, and gave him a daughter, Umm-tul-lah. After Hamza, Salma married Shaddad b. Usaama-al-Hadi and gave him `Abdullah and `Abdul Rahmaan; Salama d. `Umais married `Abdullah b. Ka`b b. Ibn Munabba-al-Khasha`mi;

Umm-ul-Mu`miniin Zainab d. Khuzaima. She was married first to Tufail and then to `Abdhu, sons of Haarith b. `Abdul Muttalib and then again to `Abdullah b. Jahsh before being wedded to the holy Prophet.

There are 76 traditions transmitted by her, 7 of which are unanimously agreed upon; 1 in the Sahih of Muslim, 1 in Bukhaari and 67 in other books.

1 al-Isti`ab. Madaraj-ul-Nabuvat says, Aun b. `Ali but Yahya b. `Ali is more correct.

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3. GHAZWAT AND SARAYA

On that day shall the believers rejoice-with the help of Allah. He helps Whom He will, and He is exalted in Might, Most Merciful. It is the promise of Allah. Never does Allah fail His promise. But most men understand not. - 30:4-6)

The enemies of Islam took to bloody warfare after the Prophet migrated to Yathrib, renamed *Madina-tun-Nabii*, meaning City of the Prophet or Madina for short. For thirteen years he had preached Monotheism or the Oneness of the God (*Tawhiid*) to the worshippers of idols and believers in profane superstitions. Generally, however, they responded with stubbornness, persecution and conspiracies. Groups and committees under a central authority were organised to obstruct the new mission, ridicule whatever the Prophet might do, mislead the visitors and prevent them from contacting any Muslim or the Prophet himself.

One of the committees was assigned the duty of creating disturbances by shouting and howling, whenever he stood up to speak. Another was to throw dust and slush on him in the lanes and alleys to pelt him with stones, and if he were in prayers, even to throttle him. On dark nights, they dug ditches in his usual paths and strewed thorny branches and piled excreta at his doorstep.

Some groups were charged exclusively to assault the person of those who believed his Message. This they looked upon as pious duty. Whenever given the opportunity, they would kill and throw the body of a Muslim in mountain caves. The result of such persecution was that the Muslims began escaping to Abyssinia. The Prophet, however, remained where he was, always assured that he would eventually bring his brethren, turned tyrants, to the path of truth and compassion. Meanwhile, the enemies forced an embargo so that articles of food and other necessities might not reach the Muslims or their sympathisers.

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After three years of all this suffering he went out in the suburbs to preach and counsel, but the inhabitants there were allies of the Makkans and refused to listen to him or give him hospitality.

The Makkans were pleased to hear of the Prophet's failure, but were greatly incensed and surprised when they found that some men from Yathrib had fallen for his word. Fearing that his mission could reach distances and influence hearts and souls, it was agreed that the best step was to kill the Prophet..

In a country where there was neither government nor constitution, neither security of life nor property, and was notorious for its savagery and bloodshed, each tribe selected one proficient in the use of dagger and sword and full idolatrous fervour to execute the deed. Yet miraculously, the Prophet escaped unharmed. Had the unbelievers only reflected on this fact, it would not have been difficult for them to acknowledge the workings of the Lord. Every seeker of the truth should reflect on how Allah secured the safe passage of the Prophet to Yathrib.

The Prophet's enemies saw his safe passage as a matter of disgrace and utter disappointment. The feeling of shameful remorse inflamed their rude passions and they swore to eliminate him and all his followers.

The Prophet was well aware of the bloody nature and habits of these people. Wisdom demanded precaution and a watchful eye be kept on their plans and movements.

It is a pity that some refer to the steps taken by Muslims to prevent war as war itself. Such people inquire neither into the causes nor the motives behind the precautions which the Muslims were forced to take.

It may well be borne in mind that the old chroniclers defined these moves as '*ghazwat*' and '*saraya*', words that do not mean warfare at all but instead reconnaissance, skirmish or excursion. They divided every type of movement in two categories:

- i) Movement made by the Prophet was defined as *ghazwa*. In Bukhaari there are 19 *ghazwas*.
- ii) A movement made by another on the Prophet's command was defined as *sarya*.

We give below a complete list, arranged chronologically, of the *ghazwat* and *saraya* exactly as recorded in the ancient chronicles.

1. **SARYA SAIF-UL-BAHR** - Ramzaan, 1 A.H.

Amir Hamza b. `Abdul Muttalib, with 30 men, set out to survey the activities of the people of Makka. They came across Abu Jahl at the head of a force of 300, who retreated on finding the Muslims alert.

2. **SARYA RAABIGH** - Shawwaal, 1 A.H.

`Ubaida b. al-Haarith, with 60 men, set out for the same purpose and found either `Ikrima or Abu Sufyaan at the head of 200. There was no fighting and the Muslims returned.

3. **SARYA AL-KHARRAR** - Ziqad, 1 A.H.

Sa'd b. Abi Waqqas,¹ with 80 men, set out on the same mission and returned from Saniyat'l Murra.

4. **GHAZWA WADDAAN or AL-ABWAA** - Safar, 2 A.H.

The Prophet led out 70 men. A pact of neutrality was signed with `Amr b. Mahshi of B. Damra (B. Kinana).

5. **GHAZWA BUWAAT** - Rabi` I, 2 A.H.

1 He was the seventh convert and one of the ten blessed Companions. He conquered Persia and was one of the six whom the Caliph `Umar thought worthy of being a caliph. He was the founder of the city of Kufa and kin of the Prophet. He died in 54 H.

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The Prophet leading 200 men, returned after going as far as Ridvi and Buwwat where he came across Ummaiya b. Khalaf at the head of a caravan. Ridvi is the name of a hill near Yanbue, 108 miles from Madina.

6. GHAZWA SAFAWAN - Rabi` I, 2 A.H.

The Prophet, with 70 men, set out in pursuit of Kurz b. Jaabir-al-Fihri, a kin of the Prophet, who had seized some cattle of the Madanites. He was pursued upto Safawan but he eluded the Muslims. Safawan is near Badr.

7. GHAZWA ZUL `USHAIRA - Jamadi II, 2 A.H.

The Prophet went out with 150 men to sign pacts with Mudlij and B. Damra tribes at al-`Ushaira, about midway between Makka and Madina towards Yanbue. It was here that `Ali Murtaza was given the appellation of Abu Turab.

8. SARYA NAKHLA - Rajab, 2 A.H.

`Abdullah b. Jahsh, with 12 men, went out to survey conditions only but came across a caravan led by Ummaiya's sons. There was some unexpected fighting. One person was killed and 2 of the Quraish were taken prisoners but released. Blood wit for the two victims was paid by the Muslims.

9. GHAZWA BADR - Ramzaan, 2 A.H. - 624 A.C.

The Prophet marched out with 313 men in defence after it was ascertained that Abu Jahl, at the head of 1,000, had completed 200 miles of the route to Madina. In the ensuing encounter, the Muslims lost 22 men and the enemy 70, with another 70 taken captive. It was a thundering victory for the Muslims and is called in the Qur'aan the decisive battle. Badr is 210 miles from Makka and 90 miles from Madina.

10. **SARYA `UMAIR b. `ADY-AL-KHATAMI** -
Ramzaan 2 A.H.

Umair¹ went out alone to dispose of his female cousin, Asma`a d. Marwan, who had become a menace for peace in the region, and constantly incited her people to take up arms against the Muslims.

11. **SARYA SAALIM b. `UMAIR ANSAARI** - Shawwaal 2 A.H.

Saalim went out alone to encounter Abu Afak, a Jew who was notorious for inciting unbelievers against the Muslims, killing him in the duel.

12. **GHAZWA B. QAINUQA** - Shawwaal, 2 A.H.

The Prophet banished the B. Qainuqa for inciting the people of Madina to rebel and causing disorder during his engagement in the battle of Badr.

13. **GHAZWA AL-SAWIQUE** - Zil Hajj, 2 A.H.

Abu Sufyaan, the Ummaiya, had come as far as Madina with 200 men, killed 2 Muslims and destroyed many fruit trees. The Prophet set out with 200 Muslims in pursuit but Sufyaan managed to escape.

14. **GHAZWA QARQARA-TUL-KUDR or B. SULAIM** -
Muharram, 2 A.H.

The B. Ghatafaan and B. Sulaim tried jointly to assault Madina but retreated on seeing the Prophet alert. The Enemy's slave Yasaar was taken prisoner and later released. QarQara is a watering place. The enemy forces re-assembled but Ghaa`lib b.

1 He was the first among the B. Khatma to embrace Islam and was the chief of his people. His father was a famous poet. Though his eyesight was weak, he participated in all battles. He used to shed tears for fear of God Almighty. He died during the Caliphate of `Ali Murtaza.

ʿAbdullah Laithi forced them to retreat, though he lost 3 martyrs in doing so. The enemy also suffered some losses.

15. SARYA B. SULAIM.

In continuation of Sarya no. 14, Ghaa`lib b. ʿAbdullah Laithi led his men to disperse the concentration of the enemy. The Muslims lost three men and the enemy fled, also losing a few lives.

16. SARYA MUHAMMAD b. MASLAMA - Rabi` I, 3 A.H.

Muhammad b. Maslama¹ (Ansaari-al-Khazraji), took 5 men to dispose of Ka`b b. Ashraf, a Jew and his foster brother, who had constantly incited the Quraish to kill the Muslims, and visited Makka several times, which ultimately led to the battle of Uhad. Ibn Maslama killed him.

17. GHAZWA ZU-AMAR or GHATAFAAN or ANMAAR - Rabi` I, 3 A.H.

The Prophet, at the head of 450 men came out of Madina to face the B. Tha`laba and the B. Muharib who dispersed however, on seeing the Muslim force. The Prophet went as far as Najd. One of the enemy by the name of *Du`thur b. Haarith*, who tried to assassinate the Prophet with his sword, converted to Islam.

18. SARYA AL-QARADA - Jamdi II, 3 A.H.

Zaid b. Haaritha, with 100 men, held a demonstration on the Quraish trade-route. Furat b. *Hayyan*, leader of the caravan, converted to Islam. Abu Sufyaan the Ummaiyad, was also in the caravan.

1 He belonged to the learned group of companions; once he acted as an Amir of Madina. During mutual dissensions, he kept himself neutral. He died at Madina, aged 77 and had 10 sons and six daughters.

19. GHAZWA UHAD - Shawwaal 6, 3 A.H.

A combined force of 3,000 from several tribes marched from Makka to Uhad, three miles West of Madina. The Muslims had 650 foot-soldiers while the enemy had 2800 foot-soldiers and 200 cavalry. The Muslims had the upper hand and killed seven of the enemy's flag-bearers. Seeing this, most of the archers posted in the valley left their positions under a misunderstanding and the Quraish reattacked. The Muslims suffered 70 Martyrs and 40 wounded, while the enemy lost 30 men and an unknown number were wounded. The Muslims suffered heavy losses, yet the unbelievers were overawed, dispersed and failed in their objective.

20 GHAZWA HAMRA`-UL-ASAD - Shawwaal 7, 3 A.H.

The next day after Uhad, the Prophet marched out at the head of 540 men in pursuit of the enemy. Abu `Azza, a poet who had sworn at Badr never to fight against the Muslims again, was killed, and one Muaa`wiya b. Mughira was wounded. Abu `Azza had repeatedly urged the Quraish to war despite his earlier pledge to remain calm. The enemy force was 2970 men strong.

The object of the pursuit was to discourage the unbelievers from daring any future assault and to impress upon them that the Muslims had not been defeated.

21. SARYA QATAN or ABU SALAMA MAKHZUMI - Muharram 1, 4 A.H.

Abu Salma Makhzumi b. `Abdul Asad went out in pursuit of a gang of dacoits under their leaders, *Tulaiha* and Salama, sons of Khuwailid, who had come to plunder the outskirts of Madina. Timely action by the Muslims frustrated their plan. Qatan is the name of a hill. There were no casualties.

22. SARYA `ABDULLAH b. UNAIS - Muharram 5, 4 A.H.

It was reported that one Sufyaan Hudhali b. Khaalid b. Nubay had raised a group of fighters at `Urana, against the

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Muslims. `Abdullah b. Unais¹ Jahni-al-Ansaari went there and killed him.

23. **SARYA RAJĠ** - Safar, 4 A.H.

A woman Sulfa d. Sa`d w.o. Talha advertised that she would award 100 camels to any one who killed `Asim b. Thaabit, a leading companion. A delegation of her clan visited the Prophet, requesting him to send some missionaries to their people. A group of 10 Muslim preachers under `Asim or, perhaps, Marthad b. Abu Marthad, were despatched. Eight of them were killed on the way there and 2 were purchased by the Makkans and put to death. Their bodies were displayed on spikes for 40 days. Bukhaari states their number to be 10, while other chroniclers say six.

24. **SARYA BĠR MA`UNA or TURZ** - Safar, 4 A.H.

A delegation under `Aamir b. Maalik visited the Prophet, requesting him to send some missionaries to their country as the people there were ready to embrace Islam. Seventy missionaries were dispatched under the leadership of Munzir b. `Amr. When they arrived in the clan's territory, 69 of them were slaughtered by the clans of Ri`l, Zakwaan and B. Sulaim. `Amr b. Ummaiya-al-Damri managed to escape.

25. **SARYA `AMR b. UMMAIYA-AL-DAMRI** - Rabi` I, 4 A.H.

On the way back, `Amr b. Ummaiya-al-Damri found two men of the B. Kilaab asleep. Taking them to be of the group of assassins of the 69 Muslims mentioned above, he killed them. The Prophet paid blood wit for both the martyrs.

26. **GHAZWA B. NADIR** - Rabi` I, 1 A.H.

1 A brave companion, he was an `Aqabi and Badri and took part in all confrontations. The Prophet told him that the night of Qadr of that year was on 23rd of Ramzaan, He died in 54 H.

The B. Nadir were settled in Madina and were treated as allies under a treaty between the two parties. They rebelled against the Prophet's authority and planned to murder the Prophet. They had to be banished to Khaibar. The battle of Khaibar took place because of their endless intrigues and machinations after their banishment from Madina. There was no bloodshed.

27. Badr II - Ziqa`d, 4 A.H.

The Prophet led out 1,510 Muslims of whom only 10 were mounted. The enemy with a force of 2,050 men, of whom 50 were mounted, was led by Abu Sufyaan, the Umvi. There was no confrontation. The enemy retreated from `Usfan and so did the Prophet.

28. GHAZWA DUMATUL-JANDAL - Rabi` I, 5 A.H.

The Prophet was obliged to lead a force of 1,000 against the inhabitants of this place because a report had come that they were preparing for war.

Yet there was no confrontation after the report proved to be false. On the way back to Madina, the Prophet signed a pact with Uyaina b. Hisn for mutual co-operation.

29 GHAZWA B. AL-MUSTALIQ or MURASYST (a watering place)

The Prophet led the Muslims while the al-Mustaliq were led by Haarith b. Dirar, their Chief and father of the lady Juwairia, whom the Prophet married later on.

The enemy: was defeated, with 10 killed and 19 wounded. All the captives were released. This happened on Sha`baan III, 5 A.H.

30. THE BATTLE OF THE TRENCHES or AHZAAB

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The Prophet had a force of 3,000 men; the enemy 10,000, led by Abu Sufyaan and other allied Chiefs.

Except for a few duels, which the enemy lost, there was no bloodshed. Madina was besieged for one whole month, at the end of which, a storm of unusual violence forced the enemy to retreat overnight with heavy hearts. Six Muslims and ten enemy lives were lost.

31. SARYA `ABDULLAH b. `ATIQ - Ziqad, 5 A.H.

`Abdullah b. `Atiq Ansaari Khazraji led a raid against Sallam b. Abul Huqaiq, a Jew of Khaibar, and an incorrigible conspirator whose machinations had brought about the siege of Madina mentioned above. `Abdullah killed him in his bedroom.

`Abdullah's leg was fractured in this encounter but the Prophet cured him by the mere touch of his hand. He was one of the warriors at Uhud and was martyred in the battle of Yamaama in Abu Bakr's caliphate.

32. GHAZWA B. QURAIZA - Zil Hajj, 5 A.H.

B. Quraiza were settled in Madina and after rebelling against the Prophet, their fortress was besieged. They agreed on the appointment of an arbiter of their own choice. The arbiter announced his decision according to the law of the Torah.

Four-hundred of them were executed. (As reported by Jaabir in Tirmidhi and Nassai')

33. SARYA QURAIZA - Muharram, 6 A.H.

Thirty Muslims led by Muhammad b. Maslama were sent out on reconnaissance when they intercepted Thumaama b. Athal, chief of Najd, and produced him before the Prophet. He was released after two days of detention. Thumaama was so impressed by the kind treatment given to him by the Prophet that he embraced Islam. Before his arrest he was on his way to Makka for `Umra. The Prophet also approved it and he left for Makka as a Muslim, and served Islam thereafter with full devotion.

34. GHAZWA B. LIHYAN - Rabi` I, 6 A.H.

The B. Lihyan were a branch of the Hudhail tribe who had treacherously murdered ten missionaries of Islam in cold blood. The Prophet marched out with 200 men to punish them. The enemy dispersed and no confrontation took place.

35. GHAZWA AL-QARADA or AL-GHABA - Rabi` II, 6 A.H.

The Prophet set out along with Salama b. `Amr-al-Akw`a at the head of 500 men, in pursuit of a gang of dacoits, whose chief was `Uyaina b. Hisn Fazari. The gang had killed Zar b. Abu Zar, carried away some camels belonging to the Prophet and seized Abu Zar's wife Laila. The enemy had to return all that it had plundered. Three Muslims and one dacoit lost their lives.

36. SARYA `UKKASHA b. MIHSAN-AL-ASADI or AL-GHAMAR-AL-MURZUQ - Rabi` II, 6 A.H.

`Ukkasha, leading 40 Muslims, marched out to a spring of B. Asad. The enemy who had taken possession of it did not put up any resistance and dispersed. Two hundred camels of the enemy were seized.

`Ukkasha was a scholar. He was martyred during Abu Bakr's time. The Prophet had given him the goods news of paradise without any accountability. He participated in all expeditions.

37. SARYA ZU-AL-QASSA - Rabi` II, 6 A.H.

A group of 10 Muslim scholars led by Muhammad b. Maslama was out on a preaching mission. B. Tha`laba leading 100 infidels, killed nine of them at Zu-al-Qassa while they were asleep. Muhammad b. Maslama was wounded.

38. SARYA B. THA`LABA - Rabi` II, 6 A.H.

The Prophet despatched Abu `Ubaida at the head of forty men to punish the B. Tha`laba for their aforementioned crime.

On seeing the Muslim force, the gang retreated to a place of safety. Some booty fell into the hands of the Muslims.

39. **SARYA JAMUM (A SPRING)** - Rabi` II, 6 A.H.

On a fake report by Haliima, a woman of the B. Sulaim, Zaid b. Haaritha led a small force against the B. Sulaim.

Around ten men of the clan were taken captive including the foster mother of the Prophet Haliima's husband, later released by the Prophet.

40. **SARYA AL-TARAF** - Jamadi II, 6 A.H.

Zaid b. Haaritha, with 15 men, set out to punish the assassins of Zu-al-Qassa (no: 37) who had killed nine Muslim missionaries in their sleep.

The criminals fled, leaving behind 20 camels which the Muslims seized.

41. **SARYA WADĠL-QURAA** - Rajab, 6 A.H.

Zaid b. Haaritha was on a reconnaissance when the inhabitants of the al-Qura valley ambushed them.

Nine Muslims were martyred and one wounded.

42. **SARYA DUMATUL-JANDAL** - Sha`baan, 6 A.H.

`Abdul Rahmaan b. `Awf-al-Qarshi¹ (one of the ten blessed) led a preaching mission to the B. Kalb who were Christians. Asbagh b. `Amr Kalbi, their Chief, converted to Islam and the rest followed him.

1 `Abdul Rahmaan b. `Awf was one of the ten blessed and one of the six, whom Caliph `Umar thought worthy of Caliphate. He was a seasoned trader and landlord, highly trust worthy and a man of piety. He excelled all companions in serving *Umm-hat-tul Mu`miniin* with his wealth. He received 21 wounds at Uhad. During a journey, the Prophet said a prayer behind his *imaammate*. Three eighth of his property amounting to 83,000 Dhirams in cash was the share of each of his wife. He died in A.H. at age 72.

43. SARYA FADAK - Sha`baan, 6 A.H.

`Ali Murtaza led a force of 200 men against B. Sa`d b. Bakr who continued inciting those Jews who were banished from Madina, to take up arms against the Muslims.

The B. Sa`d b. Bakr fled, leaving behind 100 camels and 2,000 goats which were seized as spoils.

44. SARYA UMM QIRFA - Ramzaan, 6 A.H.

This expedition was led by Abu Bakr Siddiq against B. Fazara whose Chief was a woman known as Umm Qirfa. Her name was Faatima d. Rabi`. B. Fazara had waylaid a caravan led by Zaid b. Haaritha.

Umm Qirfa and her daughter were arrested, while the rest of them fled. (Sahih Muslim) No one was put to death.

45. SARYA `ABDULLAH b. RAWAHA - Shawwaal, 6 A.H.

Usair b. Raazim, whose leadership of the Jews had been approved by the Prophet and who along with 30 of his men called on the Prophet, agreed to mount a camel carrying one Jew and one Muslim. Ibn Sa`d states that Usair stretched his hand towards the sword of `Abdullah b. Rawaha, his co-rider. This incident flared up into a fight involving all sixty men, in which all of the Jews were killed.

46. GHAZWA AL-`URAINA - Shawwaal, 6 A.H.

Kurz b.¹ Jaabir-al-Fihri led 200 men to punish 8 men of the clans of `Uraniiyins and `Ukkal, who had come to Madina for medical treatment. After they were cured, they had waited for an opportunity to kill a Muslim shepherd by the name of Yassar and

1 Fihri (the Quraish) is a common ancestor of the Prophet and Kurz b. Jaabir. He was the chief of the enemy troops in Ghazwa No. 6 in 2 A.H. By the grace of Allah, he became a Muslim and their leader in this Sarya. He was martyred on the day Makka was conquered. Ed.

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a freed slave of the Prophet. They ran away with all the camels belonging to the two murdered men.

The eight criminals were overtaken and killed.

47. **SARYA `AMR b. UMMAIYA-AL-DAMRI** - Shawwaal, 6 A.H.

`Amr b. Ummaiya came from Makka with the intention of assassinating the Prophet. The teachings of Islam and the hospitality shown to him changed his heart and he embraced Islam and went back to Makka where he became a zealous preacher. His alleged mission to stab Abu Sufyaan is baseless.

48. **GHAZWA HUDAIBIYA** - Ziqad, 6 A.H.

The Prophet, at the head of 1,400 unarmed pilgrims set out for Makka to perform `Umra`, or the lesser pilgrimage. On the way, they were held up by the Quraish at Hudaibiya, 19 miles away from Makka.

A ten-year truce was signed, in which the Muslims were persuaded to return to Madina, but allowed to perform pilgrimage the next year. Suhail b. `Amr signed the terms of the truce on behalf of the Quraish.

49. **GHAZWA KHAIBAR** - Muharram, 7 A.H.

The Prophet led a force of 1,400 men and 20 nurses against Kinana b. Abu-al-Huqaiq, who with 10,000 Jews was making preparations to attack Madina. (The Jews had already proved their enmity at Uhah and the Trenches).

The Jews were completely overpowered although 18 Muslim were martyred and 50 wounded. The Jews lost 93 lives of their own men.

50. **GHAZWA WADI` AL-QURAA** - Muharram, 7 A.H.

A section of Jews resided in Wadi`al-Quraa. The Muslims returning from Khaibar stayed there for a few hours. The Jews of this valley attacked this Muslim force.

After a brief skirmish, the Jews were routed and 11 of their men were killed, but their lands were not seized. The inhabitants of Tama` came and signed a pact of peace.

51. GHAZWA ZATU`L RIQA` - Muharram, 7 A.H.

The Prophet led 400 men to intercept the enemy, who was making preparations to attack Madina. The B. Ghatafaan had sought an alliance with B. Muharib, B. Tha`laba, and B. Anmaar.

The enemy dispersed at the sight of the Muslims on their frontier without any loss of life.

52. SARYA AL-`AIIS - Safar 7, 7 A.H.

Abu Jandal¹ and Abu Basir intercepted a caravan of the Quraish wounding 9 of its men. Abu Jandal had converted to Islam in Makka and the Quraish had imprisoned him under the terms of the Hudaibiya truce. In prison he converted a number of prisoners to Islam. After escaping from jail, he established a post on a mountain from which he swept down on the caravan. The Quraish appealed to the Prophet for his recall to Madina, against the terms of Hudaibiya pact.

The Prophet ordered that the plundered goods be returned to the Quraish and Abu Jandal be allowed to settle in Madina, as requested by the Quraish.

53. SARYA AL-KADID - Safar 7, 7 A.H.

1 Lu`ayy b. Ghaa`lib is the common ancestor of the Prophet and Abu Jandal. He was martyred later at Syria in the caliphate of `Umar. His brother `Abdullah b. Suhail is a Badri.

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Ghaa`lib b. `Abdullah Laithi led 60 men against B. Mullawwih, who had murdered the companions of Bashir b. Suwaid.

A brief skirmish followed in which one Muslim was wounded.

54. SARYA FADAK - Safar, 7 A.H.

Ghaa`lib b. `Abdullah Laithi marched against the inhabitants of Fadak. In the encounter a few of the enemy were killed.

55. SARYA HISMEE - Jamadi II, 7 A.H.

Wahiya b. Khalifa Kalbi was returning home after his mission to Caesar as the Prophet's envoy, when he was waylaid by Hunaid b. Arid Jazri who seized the presents sent by Caesar. Zaid b. Haaritha went out with 500 men to punish the dacoits.

Hunaid and his son were killed and 100 members of the gang were wounded. The whole group was captured but all were later released.

56. SARYA TURABA - 7 A.H.

`Umar Faruq with thirty men went towards Turaba whose people had collaborated with B. Ghatafaan against the Muslims. After a show of force, the enemy dispersed without any bloodshed.

57. SARYA B. KILAAB, 7 A.H.

Abu Bakr led a force to punish B. Kilaab who incited the Muharib and Anmaar tribes to cause every possible damage to the Muslims.

It was a victory for the Muslims in which some of the enemy were killed, some taken prisoner while the rest dispersed.

58. SARYA MAIFA`A - Ramzaan, 7 A.H.

Ghaa`lib b. `Abdullah Laithi led an expedition to overawe the people of Maifa`a, who were the allies of the Jews of Khaibar. A brief skirmish took place but there was no loss of life.

59. SARYA KHARBA - Ramzaan 7 A.H.

Usaama b. Zaid was returning from an expedition when a man coming down a hill walked straight towards him and declared, "There is no god but Allah." Usaama suspected his sincerity and killed him. The Prophet was very much aggrieved at the report and reprimanded Usaama,¹ saying, "Did you split the man's heart to see whether he was a Muslim or not?"

60. SARYA B. MURRA - Shawwaal, 7 A.H.

Bashir b. Sa`d led a contingent of 30 men against the B. Murra, near Fadak, who were in alliance with the Jews of Khaibar. There was brief skirmish but no one was killed.

61. SARYA BASHIR b. SA`D ANSAARI - Shawwaal, 7 A.H.

Bashir b. Sa`d Ansaari-al-Khazraji marched out with 30 men towards B. Fazara and B. `Uzra, who had helped the Jews at Khaibar. It was intended as a show of strength so as to overawe them for the future.

All the Muslims were wounded by a shower of arrows and two of the enemy were taken captives.

62. SARYA IBN ABUL `AUJA - Zil Hajj, 7 A.H.

With a similar intention, Ibn Abul-al-`Auja marched out with 50 men towards B. Sulaim who were making preparations for an attack.

All the Muslims were martyred except Abul `Auja, who was wounded.

¹ Usaama was the son of Zaid and Umm Aiman, the lady of whom the Prophet spoke as "My mother after my mother." They were so very dear to the Prophet that people took Zaid as the son of the Prophet.

63. SARYA ZAATUL ATLAH - Rabi` I, 8 A.H.

Ka`b¹ b. `Umair Ansaari `Aqabi, Badri, led 50 men towards the inhabitants of Zaatul Atlah and the B. Quda`a (on the way to Syria). The intention was to demoralise them, but they outnumbered the Muslims heavily.

All of the Muslims, except for one, were martyred.

64. SARYA ZATU-AL-`ARAQ - Rabi` I, A.H.

Shuj`a b. Wahb-al-Asadi led 25 men to warn the B. Hawazin, who had concentrated at Zatu-al-`Araq, in helping the enemies of Islam.

There was no confrontation. Only a few camels of the Hawazin were seized.

65. SARYA MU`TA - Jamadi I, 8 A.H.

Haarith b. `Umar, an envoy of the Prophet, was assassinated by Sharjiil Ghassaani, governor of Mu`ta. This senseless murder called for retaliatory measures and a force of 3,000 men, under Zaid b. Haaritha, was despatched. The enemy brought up a force of 100,000 but were humbled and had to retreat.

12 Muslims were martyred. Enemy casualties were not known. The legendary general Khaalid b. Walid was awarded the title, *Saif-ullah*, or Sword of God, for his extra ordinary skill and bravery for repulsing an army of 100,000 men. Nine of his swords were broken in this battle.

66. SARYA ZATU SALASIL - Jamadi II, 8 A.H.

1 The first to seek allegiance of Caliph Abu Bakr.

`Amr b. al-`Aas¹ led a force of 500 men against the B. Quda`a who, in alliance with b. al-Qain, were making preparations to attack Madina. He knew the territory very well as his grandmother belonged to the B. Quda`a

The enemy dispersed and there was no loss of life.

67. SARYA SIF-UL-BAHR - Rajab, 8 A.H.

Abu `Ubaida b. al-Jarrah led a force of 300 men to overawe the Quraish. He pitched his camp along the sea-shore for a few days and returned.

Following this, the attention of the Quraish was diverted, which was the real motive behind the expedition. There was no confrontation.

68. SARYA MUHARIB or KHUDRAD - Sha`baan, 8 A.H.

Abu Qatada Ansaari led a group of 15 men against the B. Ghatafaan, who had concentrated at Khudrad (Najd).

There was no loss of life; the Quraish dispersed leaving some cattle to fall into the hands of the Muslims.

69. GHAZWA CONQUEST OF MAKKA - Ramzaan, 8 A.H.

The Prophet led a force of 10,000 against the Quraish because of a serious breach of the Hudaibiya Pact. The contingent led by Khaalid b. Walid met with some resistance.

Makka was occupied in the process, two Muslims were martyred and 10 of the Quraish were killed. A general amnesty was declared for all Makkans.

70. SARYA KHAALID b. WALID - Ramzaan, 8 A.H.

1 `Amr embraced Islam in 8 A.H. He converted to Islam, the ruler and inhabitants of Oman and later conquered Egypt in the caliphate of `Umar. He was a far-sighted politician and sided with Amir Muaa`wiya in the battle of Siffiin.

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Khaalid went out to demolish al-`Uzz`aa, an idol belonging to the B. Kinana.

There were no casualties.

71. **SARYA `AMR b. AL-`AAS** - Ramzaan, 8 A.H.

`Amr b. al-`Aas was deputed to demolish Suwa`, the idol of the B Hudhail.

As a result, all the devotees of this idol embraced Islam. (Tabaqat Ibn Sa`d - Vol-II - p-181)

72. **SARYA SA`D b. ZAID ASHAALI** - Ramzaan, 8 A.H.

Sa`d demolished Manat, idol of the Aus and Khazraj of Madina. He was `Aqabi, Badri and also took part in all major events.

73. **SARYA KHAALID b. WALID** - Shawwaal, 8 A.H.

Khaalid went on a preaching mission to the B. *Jadhima*, a branch of the Kinana. They were already converts to Islam but, as they were armed, Khaalid doubted their intentions and had 95 of them killed. The Prophet was thoroughly displeased and announced, "I absolve myself of what Khaalid has done." Blood-money for each of the slain was paid by the Prophet.

74. **GHAZWA HUNAIN or AUTAS, also known as HAWAZIN**

The Prophet led a force of 12,000 to repel the combined forces of the B. Hawazin, the B. Thaqif, the B. Nasr and the B. Jusham. The Muslims were victorious.

During the battle, 6 Muslims were martyred, 71 of the enemy were killed and 6,000 were made captive, all of whom were later released without ransom.

75. **GHAZWA AL-TA`IF** - Shawwaal, 8 A.H.

After disposing of the Hawazin, the Prophet proceeded to Ta'if and besieged the town. The inhabitants had already stored up provisions to last them a whole year, yet they could not hold out for long and surrendering, announced their acceptance of Islam.

13 Muslims were martyred and many wounded by arrows shot from the fort. A number of the enemy were also wounded.

76. SARYA `UYAINA b. HISN - Muharram, 9 A.H

`Uyaina led 50 horsemen against the B. Tamiim, who incited the clans subordinate to them, to rebel and refuse payment of tribute due to the Muslims.

The opponents, 62 of whom were wounded, fled at the sight of `Uyaina. 11 men and 13 children were captured but later released when their Chief called on the Prophet at Madina.

77. SARYA QUTBA b. `AAMIR - Safar, 9 A.H.

Qutba led 20 men against the Khath'am clan who planned violence against the Muslims.

10 Muslims were wounded in the skirmish in which several of the enemy were also injured. Many who were taken captive, were later released by the Prophet.

78. SARYA AD - DAHHAK b. SUFYAAN KILAABI - Rabi' I, 9 A.H.

Dahhak led some men, the exact number of which is unknown on a preaching mission to the B. Kilaab who offered some resistance at first.

There was no bloodshed.

79. SARYA `ABDULLAH b. HUDHAIFA-AL-SAHMI

`Abdullah led a force of 300 men against a band of sea-pirates who had concentrated at Jeddah.

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The pirates took to sea at the sight of `Abdullah. There was no loss of life.

80. **SARYA B. TAYY`I - 9 A.H.**

`Ali Murtaza led a force of 150 men to quell a rebellion by the B. Tayy`i of Yemen. Their Chief, `Adiy b. Haatim, fled but some of his men and Haatim Tayy`i's daughter, Safana, were captured. The Prophet released them all, knowing that Safana was the daughter of Haatim Tayy`i. She was given presents and a camel with which to rejoin her brother.

81. **GHAZWA TABUK - Rajab, 9 A.H.**

The Prophet led a force of 30,000 against Caesar Heracles who was reportedly planning to attack Madina, because his forces had been humbled at Mu`ta. The Prophet forestalled Caesar's plan and marched out to challenge him on his own frontier. The Romans were stunned by this show of Muslim prowess. There was no confrontation however.

82. **SARYA DUMATUL-JANDAL**

Khaalid b. Walid led a force of 420 men against Ukaidir, Ruler of Dumatul-Jandal.

The ruler was taken prisoner but his brother was killed. The Prophet reinstated Ukaidir as ruler. Some pacts were signed with some other Christian Chiefs.

ANALYSIS OF TABLES¹

Reflecting on these tables, the reader will observe that Saif-el-Bahr, (1) Raabigh (2), al-Kharrar (3) and Nakhla (8) were mere detachments sent out on the by-roads between Madina and Makka

1 This brilliant analysis is the result of an extraordinary labour of love. It is original in its conception. It exposes completely the sinister allegation of forcing Islam 'by the sword'. Ed.

as a precautionary measure to keep abreast of the activities of the Quraish. It was also part of their duties to preach and make peace pacts so that law and order could be maintained in the region. Only one enemy lost his life at Nakhla.

The list of tables includes Dumatul-Jandal (42). It was a journey of `Abdul Rahmaan b. `Awf, for missionary work among the Christians. Ibn `Awf camped there and preached Islam for three days, as a result of which, their chief and his followers converted to Islam.

Regarding Sarya Quraiza (33), Muhammad b. Muslama came across some men and thinking them to be the enemy, took Thummama b. Athal, their chief, captive. After the usual inquiries, the Prophet ordered his release. So fascinated by the Prophet's treatment was this chief of Najad that he embraced Islam. This list includes such cases as might be defined today as falling under the Indian Penal Code, Section 302, murder, or 395 dacoity or 396 dacoity and murder. There are also minor incidents such as Sarya (6) where a Muslim party, including the Prophet, went out in pursuit of one Kurz b. Jaabir-al-Fihri to recover from him some heads of cattle that he had forcibly taken away from them. The enemy, a kin of the Prophet, had already dispersed. It is clear that such a pursuit was for the welfare of the Muslims and not a campaign to force conversion. `Amr b. Ummaiya came by himself from Makka to Madina with the sworn intention of assassinating the Prophet, but after seeing the Prophet's countenance and hearing the first few words from his mouth, he professed Islam and returned home. This journey is entered here as Sarya `Amr b. Ummaiya (47). Incidentally, no chronicler has mentioned anything about the alleged imputation of traditional opponents; that `Ummaiya was instructed to eliminate Abu Sufyaan. Some men suffering from dropsy came to the Prophet who had them lodged with his herdsmen at a place called `Uraina. A mixture of camel's milk and urine cured them of their disease but in return, they murdered the herdsmen and carried away the camels. A party, under Kurz pursued and captured them. Legal

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punishment was awarded to them. This is recorded in Sarya Kurz b. Jaabir (46). Kurz who was once hostile to the Muslims, Sarya (6), had embraced Islam by that time.

The B. Ghatafaan committed dacoity, killed Zar b. Abu Zar and took away his wife and camels. They were duly pursued. The excursion is called Ghazwa Zu-Qarad or al-Ghaba (35). Dihyah b. al-Kalbi, who had been sent by the Prophet as his envoy to Heracles, was returning home with many gifts from the Roman Emperor. He was waylaid by Hunaid b. Arid and his party of dacoits. They were later captured and punished, as recorded in Sarya al-Hismee (55).

Zaid b. Haaritha was leading a trade-caravan when men of the Fazara clan, under Umm Qirfa, fell on them and plundered them. The gang were later captured as recorded in Sarya Umm Qirfa (44). Similarly, in Sarya Qatan, (21), a party was sent out to disperse a company of professional highway robbers.

In other incidents we read that `Umair b. `Adiy killed a woman of his clan named Asma`a d. Marwan Khatmia, who had probably been his wife before or, was perhaps, a cousin (Sarya 10).

Saliim b. Umair killed a Jew (11).

Muhammed b. Maslama-al-Ansaari al-Khazraji killed his foster brother, who was a Jew (16).

`Abdullah b. Unais killed Sufyaan b. Khaalid Hadhali (22).

`Abdullah b. `Atiik killed Sallam b. al-Haqiiq, a Jew (Sarya 31).

The above cases cannot possibly be conceived of as war.

The table also contains the incident known as al-Raji`. Some people persuaded the Prophet, in the name of God, to send ten preachers to their region whereby they killed eight of them and sold the other two. This is recorded as Sarya (23). The Prophet, with 200 followers, made a reconnaissance of the place and

returned, the object being only to instil fear in the hearts of the culprits. This is recorded as Ghazwa-e-Lihyan (34).

A similar incident took place at Zu-al-Qassa. Ten preachers had gone out on missionary work. When they were asleep at some place, the B. Tha`laba killed nine of them and seriously wounded one. This is given as Sarya Zu-al-qassa. (37) Two chiefs were despatched to discourage the B. Tha`laba from repeating such heinous crimes as recorded in Sarya (37) and (40).

Another similar incident occurred in Najd. The uncle of the chief of Najd himself gave surety to the Prophet of the seventy preachers he wished to take with him for missionary work. Yet once in his territory, all but one of the seventy innocent men were killed, the other being severely wounded. This is recorded as Sarya Bi`r Ma`una (24).

Some incidents took place arising from mere misunderstanding.

For instance, Usair b. Razim, a Jew, had been invited by the Prophet with the object of installing him as chief of his tribe. Thirty Muslims under `Abdullah b. Rawaha escorted thirty Jews, one of each side riding one camel. On the way, Usair's hand happened to touch `Abdullah's sword; `Abdullah immediately jumped down from his mount and wounded Usair, who also jumped to the ground and a duel ensued. Seeing their chiefs fight, others also began fighting. All the 30 Jews were slain. This is recorded as Sarya `Abdullah b. Rawaha (45).

It is clear that this was no pitched battle but an unfortunate misunderstanding. Similar incidents happened amongst Muslims too. For instance, Khaalid b. Walid went to the B. Jadhima for missionary work. When they heard of the Muslims coming, they armed themselves to receive the Muslims. Serious suspicions arose when Khaalid saw them armed and was greeted with the words As-bana instead of Aslamna. As a result fighting ensued and Khaalid's men killed some of the B. Jadhima. This is known

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as Sarya Khaalid. (73) The Prophet paid blood money for those who were killed.

Somewhat similar is the case of Usaama b. Zaid. He saw a Muslim in enemy territory and although he confided that he was a Muslim, Usaama did not believe him and killed him. This is recorded as Sarya Kharba (59). The Prophet severely reprimanded Usaama.

Another instance is that of `Amr b. Ummaiya-al-Damri, who saw two men near the B. Ma`una. He had killed both of them, having suspected them of being among the murderers of the 69 Muslims. The Prophet paid the blood-money for them. This is recorded as Sarya Ma`una (25).

Saraya (70), (71) and (72) relate to how some clans embraced Islam and consented to the demolition of their own temples.

One will appreciate that in this table, the chroniclers have given not only battles but every kind of movement or raid made by the Prophet or the Muslims. Those that may truly be defined as battles number hardly seven: Badr (9), Uhad (19), Ahzaab (30), Khaibar (49), Conquest¹ of Makka (69), Hunain (74) and Mu`ta 65. Yet the chroniclers have shown them as numerically more. For instance, Hamra-al-Asad (20) is shown as separate from Uhad (19) although Uhad is the name of the first day's battle and Hamra`-al-Asad (20), that of the second day's pursuit of the enemy.

Here follows a list of all the ghazwas and all the Saraya under separate headings, showing their specific nature.

1 Prof. Guillaume considers it, 'Occupation!' Ed.

MISSIONS FOR PREACHING ISLAM

Ghazwa Waddaan (4), Buwat (5), Zul `Ushaira (7), and Hudaibiya (48), Sarya Dumatul-Jandal (42).

RECONNAISSANCE

Sif-ul-Bahr (1), Raabigh, (2) al-Kharrar(3), Sarya Nakhla (8) Sarya Qarada (18), Sarya Abu Qatada (68).

EXCURSION UP TO THE BORDERS OF THE ENEMY

Ghazwa-e-Qar-Qaratul-Kudr (14), Sarya Qar-Qaratul Kudr (15), Ghazwa Zu-Amar (17), Ghazwa Badr-ul-Ukhra (27), Ghazwa B. Lihtan (34), Sarya Ghamr (36), and B. Tha`laba (38), Sarya Jamum (39), Sarya Taraf (40), Sarya Wadi`l-Quraa (41), Sarya Fadak (43), Ghazwa Wadi`l-Quraa (50), Ghazwa Zatul Riqat` (51), Sarya al-`Aais, (52), Sarya Kadid or Ghaa`lib (53), Sarya Ghaa`lib (54), Sarya Turaba (56), Sarya B. Kilaab (57), Sarya Maifa`a (58), Sarya B. Murra (60), Sarya Bashir (61), Sarya Ibn Abi-al-`Auja (62), Sarya Ka`b B. `Umair (63), Sarya Shuj`a b. Wahb (64), Sarya `Amr B. al-`Aas (66), Sarya Abu Ubaida (67), Sarya Abu Qatada (68), Sarya Uyaina (76), Sarya Qutba (77), Ghazwa Tabuk (81), Sarya Dumatul-Jandal (82).

PUNISHING PROFESSIONAL DACOITS

Sarya Hisma (55) Sarya Umm Qirfa (44) Sarya-e-`Uraina (46).

CHASING DACOITS

Ghazwa Safawan (6), Sarya Qatan (21), Ghazwa Zu-Qarada or Ghaba (35), Sarya `Abdullah b. Hudhaifa (79).

BREACHES OF PEACE TREATIES, AND TREACHERY

Ghazwa B. Qainuqa (12); Sarya al-Raji` (23); Sarya Bi`r Ma`una (24); Ghazwa B. Nadir (26); Sarya b. Mustaliq (29); Ghazwa-e-B. Quraiza (32); Sarya Zu-al-Qassa (37); Sarya B. Tayy`i (80).

MISUNDERSTANDINGS DURING THESE EXCURSIONS

Sarya-e-`Amr b. Ummaiya (25); Sarya `Abdullah b. Rawaha (45); Journey of `Amr b. Ummaiya (47); Sarya Kharba (59); Sarya Khaalid (73); Sarya al-Dahhak b. Sufyaan (78).

DEMOLITION OF IDOLS

Sarya Khaalid (70); Sarya `Amr b. al-`Aas (71); Sarya Sa`d Ashaali (72).

PURSUIT OF THE ENEMY

Ghazwa al-Sawiq (13); Hamra-ul-Asad (20); Ghazwa al-Ta`if (75).

LOCAL OR PERSONAL INCIDENTS

Sarya `Umair (10); Sarya Saalim (II); Sarya Muhammed b. Maslama (16); Sarya Ibn-Unais (22); Sarya Ibn `Atiik (31).

BATTLES

Badr-ul-Kubra (9); Ghazwa Uhad (19); Ghazwa Ahzaab (30); Ghazwa-e-Khaibar (49); Sarya Mu`ta (65); Conquest of Makka (69); Ghazwa Hunain (74).

By looking at the headings, one notices again that there were only 7 battles in comparison to the 75 movements.

Let us now look at the Ghazwas, Saraya, battles and excursions according to group names so that we may know the tribes or clans with whom the disputes took place. Disputes of a personal nature, which account for only five, are left out.

1. QURAISH OF MAKKA

Saif-ul-Bahr (1); Raabigh (2); Buwat (5); Safwan (6); Zul `Ushaira (7); Ghazwa as-Sawiq (13); al-Qarada (18); Uhad (19); Hamra-ul-Asad (20); Second Badr (27); Ahzaab (30); Sarya al-`Aiis (52); Sarya `Amr b. Ummaiya; Hudaibiya (48); Sif-ul-Bahr (67); Makka (69).

2. B. GHATAFAAN AND ANMAAR

Qarqara-tul-Qadr (14, 15); Zu-Amar (17); Dumatul-Jandal (28); Mustaliq (29); Ghaba (35); Wadi'l-Quraa (41); Sarya Kurz b Jaabir (46); Zaatul Riqaa` (51); Sarya Turaba (56); Sarya Maifa`a (58); Sarya Khurba (59); Sarya Abu Qatada (68); Sarya `Abdullah b. Hudhaifa (79).

3. B. SALIIM

Bir Ma`una (24); Jamum (39); Ibn Abi-al-`Auja (62); Mulawwah B. Sulaim (53); Zu-al-Qassa (37); B. Tha`laba (38); Sarya ab-Taraf (40); Sarya Hisma (55).

4. B. FAZARA AND `UZRA

Sarya Abu Bakr Siddiq (44); Sarya-e-Fadak (54); Sarya Bashir b. Sa`d (61); Zaatul Atlah (63).

5. B. KILAAB AND B. MURRA

Quraiza (33); Kilaab (57); B. Murra (60) Sarya al-Dahhak (78).

6. B. `ADAL AND AL-QARA

al-Rajii` (23).

7. B. ASAD AND B. QUDA`A

Qatan (21); Ghamra (36); Zaatul Salasil (66).

8. B. ZAKWAAN AND B. SULAIM

Bir Ma`una (24). Included under B. Sulaim, the same incident involving two clans.

9. B. LIHYAN (34)

10. B. SA`D b. BAKR

Fadak (43);

11. B. HAWAZIN

Dhaa`tul-Riqaa` (64);

12. SARYA `UYAINA B. HISN

against B. Tamiim (76);

13. B. THAQIF

Hunain (74); Ta`if (75).

14. JEWS

B. Qainuqa (12); B. Nadir (26); B. Quraiza 32); Sarya Ibn-Rawaha (45); Khaibar (49); Wadi`l-Quraa (50);

15. CHRISTIANS

Mu`ta (65); B. Tayy`i (80); Tabuk (81); Dumatul-Jandal (28), (42) and (82). Seeing the names of so many tribes and the confrontations that took place, one must realise the close relationships and bonds between them. Having a common ancestry, they were so closely knit that in matters such as war and peace they were looked upon as one. For instance, Alyas b. Mudar had three sons Qais `Ailan, Tabikha and Mudrika.

- a) The B. Ghatafaan, B. Tha`laba, B. Muharib, B. Ashj`a, B. Biisan, B. Fazara are descendants of Qais `Ailan's son Sa`d;
- b) Tabikha's descendants are B. Tamiim from his son Udd.
- c) Mudrika and B. Asad, B. Hawazin, B. Qara, B. `Uzal and B. Kinana, which includes al-ahabiish, and B. Khuzaima that is, B. Mustaliq and Quraish, are descendants of this same Mudrika's son, Khuzaima. This ancestral tree shows that all these tribes or clans were children of Alyas b. Mudar, an ancestor of the Quraish. This means that all the disputes and battles that took place were the consequence of the anger, malice and ignorance of the Prophet's own ancestral brothers.

As soon as one realises that all the antagonism was between people of one common ancestry, Alyas b. Mudar, to which the Prophet himself belonged, the question of forcing people to accept Islam becomes absolutely untenable. If the intention was truly to force people to accept Islam, there should have resulted in battles or confrontations with hundreds of the other tribes and clans of the Arabian peninsula. As stated before, these confrontations took place after the Muslims were forced to migrate to Yathrib (Madina), Badr being the first battle. Let us now examine those tribes which participated alongside the Quraish in the aggression against the Muslims.

- a) The Quraish wanted to attack Madina but there were two obstacles in their way. Due to centuries of enmity with the Quraish, the B. Kinana, whose territory lay between Makka and Madina, would not permit them to pass through.
- b) If the Quraish army did find some way, there was the danger that the B. Kinana might cut off their line of

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communication with Makka from the rear and also take possession of the city, there being no one left to defend it.

These considerations were so powerful that the Quraish were forced for a while atleast, to give up any thought of marching on Madina.

- c) Suraja¹ b. Maalik-al-Mudlaji al-Kinani, who was chief of the aforementioned territory and knew why the Quraish hesitated marching to Madina, went to Makka. He convinced the Quraish to forget all past animosities and made a pact with them that he would not only allow them to pass through his territory but help them against the Muslims.

Thus Suraja was the virtual cause of the Quraish assault on Madina.

- d) Al Ahabiish² and B. Mustaliq were also parties to the pact and in the First Badr, were on the field shoulder to shoulder with the Quraish.

The B. Ahabiish and the B. Mustaliq were comprised of the following clans:

- B. Nadar i.e. descendants of Nadr b. Kinana; al-Ahabiish;
- B. Maalik i.e. descendants of Maalik b. Kinana; al-Ahabiish;
- B. Mutibiin³ i.e. descendants of Harth b. Maalik; al-Ahabiish;
- B. al-Harth descendants of Harth b. Lu`ayy; B. Mustaliq;

1 Suraja had pursued the Prophet during his flight to Madina in the hope of getting the prize of 100 red camels, offered by the Quraish. He embraced Islam in 8 A.H. and died in 24 A.H.

2 The word Ahabiish is derived from Habash (i.e. Abyssinia). It is the name of a hill where a pact was signed by them.

3 They were known as such as they used perfume while signing a pact.

- B. al-`Awf descendants of `Awf b. Lu`ayy; B. Mustaliq;
- B. Ka`b descendants of Ka`b. Lu`ayy; B. Mustaliq;
- B. `Adiy descendants of `Adiy b. Kab;
- B. Hasys descendants of Hasais b. Ka`b;
- B. Jamah descendants of Jamah b. Ka`b;
- B. Murra descendants of Murra b. Kab;
- B. Sehm descendants of Sehm b. Ka`b;
- B. Taim descendants of Taim b. Murra;
- B. Kilaab descendants of Kilaab b. Murra;
- B. Zuhra descendants of Zuhra b. Kilaab;
- B. Qusayy descendants of Qusayy b. Kilaab.

This brings the total to 15.

When the battle at Badr resulted in the utter defeat of the Quraish, Suraqa repented that he had not helped them as much as he should have. Therefore, at Uhad, he participated with full force.

There, the Quraish numbered one thousand, with the remaining two-thousand consisting of other tribes that were descendants of Alyas b. Mudar.

Imaam `Ali b. Burhanuddin Halabi has written in detail of the participation of B. al-Hun, or Huan and B. Khuzaima in the battle at Uhad and Waqidi of B. Thaqif's. According to all the laws of warfare, recognised throughout the world, the Muslims were perfectly justified in regarding the tribes, who marched openly towards them, as participants in the commencement of hostilities.

After Uhad, the first big attack of the Quraish on the Muslims was the battle of the Trenches, called the battle of Ahzaab in the Qur'aan. The concentration of the enemy regiments

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and the poverty of the Muslim resources is referred to in the Qur'aan in these words:

“When the enemy came down from above and from below; when eyes were upturned and hearts came up to the throats, and when you began thinking strangely of Allah, you were placed under a great trial and shaken up with a great tremulation.” (33:10)

The components of these armed divisions were as follows:

- a) Quraish and their allies under Abu Sufyaan Umvi;
- b) B. Sulaim under Sufyaan b. `Abde-al-Shamas (Abul `Aur Aslami);
- c) B. Asad under Taliha b. Khuwailad-al-Aasadi;
- d) B. Ashj`a under Abu Mas`ud b. Ukhila;
- e) B. Murra under Haarith b. `Auf Murri.

UNDER COMMAND OF A`UNAINA b. HASIIN

- f) B. Ghatafaan and followers; that is, B. `Aiis, B. Deban, B. al-Ashra`a, B. Sa`d, B. Shabi; B. Hajjash, B. Fazara.
- g) The Jews of Khaibar, Fidak Umm-al-Qura, Teema, numbering 700, under Huayy B. Akhtab.
- h) Hawazin, under `Aamir b. Tufail;
- i) The Jews of B. Quraiza of Madina helped the enemy with weapons and other¹ fighting material.

Because these clans participated in the battle, the Muslims were justified in holding demonstrations on their borders, or taking captives. The causes for the battles of Khaibar, Makka, Hunain and Ta`if now become apparent, for, the participating

1 Insaan-al-`Ayuun - p-210.

tribes or clans were the very same ones that had been the aggressors at Uhad and the Trenches.

In short, there was not one tribe or clan against whom the Muslims were the first to commit an aggression. It was only after repeated attacks had been made on them that the Muslims reacted. It was always a case of self-defence. This truth is further borne out in the following table:

	Captive	Wounded	Killed	Total
Muslims	1	127	259	387
Opponents	6564	not known	759	7323
Total	6565	127	1018	7710

The figure for those killed on both sides is 1018. Dividing the total by 82 (Ghazwas and Saraya), the average number of men killed hardly works out to 12 in each confrontation. These figures refute the false belief that such fights were effective in carrying out conversion to Islam by the sword.

The total figure for those captured, 6564, appear to be big enough, but for a country as large as Arabia, the number is insignificant; Let us further consider that 6,000 captives were taken only in one battle, Hunain and 6347 later released by the Prophet without any conditions. Only two captives were executed for past crimes. These numbers were insufficient for the forced conversion of the whole country.

As for the remaining 215 captives they might also have been released perhaps converted under the blissful culture of Islam, which considers all men as equals.

All these facts, supported by authoritative figures, show that not more than 1,018 lives were sacrificed to revolutionise the peoples of a country twice as large as France, steeped in idolatry, and given to bloodshed as a way of life. Generations of old feuds

Mercy unto the worlds

were ended, brotherhood took the place of perpetual animosities, materialism gave way to spiritual elevation and democratic ways replaced despotism. Compare this with the sufferings and bloodshed spilt in France and America for achieving democracy, and the sacrifices made by the English in establishing their Parliament.

Leaving aside the mundane wars, let us remember the hundreds of thousands of innocents killed by the Church in the name of religion almost throughout the history of Christianity. John Davenport in his Apology for Muhammed and the Qur'aan says that by the orders of the Religious Courts, 12 million people were killed. All the countries, except one, were Christian nations¹. In Spain alone, 3,40,000 Christians were killed by their own government, of whom 32,000 were burnt alive.

In India, the war between Kuru's and Pandu's, known as Mahabharat, claimed not less than ten million lives.

ROLL OF HONOURS

“O you who believe! Be ye staunch in justice, witnesses for Allah.” (4:135) During the first world war, the English newspapers high-lighted the names of those soldiers who gave their lives for the honour of their country. The martyrs of Islam stand on a much higher footing as they gave their lives not for any worldly gains but for the sacred cause enjoined by Allah, for the benefit of all humanity, in the lifetime of the holy Prophet.

1 In the first world war (1914-1918), the number of the people killed was : Russia: 1700,000; France: 1370,000; Germany: 1600,000; Italy: 460,000; Austria: 800,000; Britain: 700,000; Turkey: 2,50,000; Belgium: 120,000; Bulgaria: 100,000; Romania: 100,000; Serbia and Montenegro: 100,000; America: 50,000, Total: 73,38,000. The wounded and the prisoners of war are not included in it. (Daily Hamdam, 17th April, 1919 - Lucknow, India)

The Qur'aan says of them, "Think not of those who are slain in the way of Allah, as dead. Nay, they are alive. With their Lord they have their sustenance. Jubilant are they because of that which Allah has bestowed on them of his bounty. Rejoicing for the sake of those who have not joined them in their bliss and are left behind and the martyrs glory in the fact that there shall no fear come upon them neither shall they grieve. They rejoice because of favour and kindness from Allah and that Allah leaves not to waste the reward of the believers." (3:169-171).

Here follows a list of those who died as martyrs, the names of which have been gathered from the biographical sketches of the blessed companions of the holy Prophet, as given in different authentic books.

MARTYRS OF BADR

1. The first martyr at Badr was Mihja` B. Saleh. He was from the people of `Akk and Maula, (freed slave) of `Umar Faruq. The Prophet declared him Sayyid of the martyrs of the day.¹
2. `Ubaida b. al-Haarith Qarshi-al-Muttalabi. He died at the age of 63 and was the first to be appointed commander of a Sarya.
3. `Umair b. Abu Waqqas. He was the younger brother of Sa`d b. Abi Waqqas. (one of the ten blessed) Being only sixteen he was dropped from the battle. Yet he started crying and was thus taken in and went to paradise smiling.
4. `Aqil b. Bukair b. `Abdu Ya-Lail Laithi.
His brother Khaalid was a martyr of al-Raji`.
5. `Umair b. `Abd `Umair b. Nadla.

1 Equal status for all, in practice, although no. 2 is a distinguished kin of the holy Prophet. No religious literature can quote such noble precedences. Ed.

Mercy unto the worlds

- Zul Shimalain - *Kunya* - Abu Muhammad - an ally of B. Zuhra.
6. `Awf or `Auz b. Haarith whose mother was `Afra Ansaari - Najjari.
 7. Ma`uz b. `Afra. Brother of number six. (Mother `Afra)
 8. Haaritha b. Suraqa b. Haarith. His mother was the paternal aunt of Anas b. Maalik, the well known narrator of traditions who served the Prophet for 10 years.
 9. Yazid b. al-Haarith b. Qais b. Maalik.
Ansaari - In Islamic brotherhood, the brother of `Umair b. `Abd `Umair b. Nadla.
 10. Rafi` b. al-Mu`alla b. Laudhan. Ansaari.
 11. `Umair b. al-Humam b. Jamuh b. Zaid b. Haram.
Ansaari - Islamic brotherhood, the brother of `Ubaida b. Haarith.
 12. `Umar b. Ziyad b. al-Sakiin b. Rafi. `Ansaari Ashaali.
 13. Sa`d b. Khaithama. Ansaari-al-Dousi Prophet's Naqib.
His father martyred at Uhad.
 14. Mubashir b. `Abdul Munzir b. Zanbar.
Ansaari, al-Ausi.¹

Besides the above, the names of Sa`d b. Khauly; Safawan b. Baida` Fihri and `Abdullah b. Sa`id b. al-`Aas Umvi have also been traced by me. As such, the total number of martyrs becomes seventeen. (The learned author is the first historian in 14 centuries to have undertaken such an unprecedented research work. Ed.)

1 Zurqani and al-Isti`ab endorse these 14 martyrs while some others state the number to be 22.

MARTYRS OF AL-SAWIQ

1. Ma`bud b. `Amr Ansaari.
2. An unkown martyr who was allied to the above.

MARTYRS OF UHAD (EMIGRANTS)

1. Hamza b. `Abdul Muttalib Hashmi.
He was called the Lion of God and the Prophet. Hamza was the Sayyid of the martyrs and uncle of the Prophet.
2. `Abdullah b. Jahsh-al-Asadi-al-Qarshi.
A cousin of the Prophet and son of Umayyama d. `Abdul Muttalib.
3. Shamma b. `Uthmaan b. Tharyd, Qarshi, Makhzumi – Badri.
He was a double emigrant and was 24 years old when martyred.
4. Musa`b b. `Umair b. Haashim. Qarshi, Badri.
He was 40 years when martyred. He was double emigrant and the first emigrant to Madina, flag bearer at Badr and Uhad and known as Qari and Muqri (teacher). The people of Madina embraced Islam at his hands. After him `Ali held the Flag.

AL-ANSAR

5. Anas b. Nadr was the Uncle of Anas b. Maalik.

Mercy unto the worlds

The Qur'aan says of him: Among the believers are men, who did what they pledged. (33:23) He had 80 wounds on his body, but remained steadfast throughout. He said to Sa'd b. Mu'az, "Paradise is close by. I am smelling its fragrance." He then went forward, killed several opponents and entered paradise.

6. Unais b. Qatada b. Rabi'a b. Khaalid b. Haarith, Badri.

7. Abu Hubaira b. Haarith b. al-Qama Najjari.

Abu Usaira was his brother. Waqidi considers him a martyr of Uhad, but other scholars are in disagreement.

8. Aus b. Arqam b. Zaid Khazraji - distinguished sahaabi.

9. Iyas b. Aus b. `Atiik Ashaali.

His brother, Anas, was martyred in Ghazwa Ahzaab.

10. Aus b. Thaabit Mazni.

Brother of Hasan b. Thaabit - chief poet of the Prophet.

11. Rifa'a b. Waqash b. Zagba b. Za'ura b. Ashaali.

He was very old at the time of his martyrdom.

12. Thaabit b. Waqsh.

Brother of Rifa'a b. Waqash, mentioned in 11 above.

13. `Amr b. Thaabit b. Waqsh.

Son of sister of Hudhaifa b. al-Yemeni.

14. Salama b. Thaabit b. Waqsh.¹

Nephew of Hudhaifa as mentioned above.

15. Thaabit b. `Amr b. Zaid Najjari. Badri.

1 `Amr b. Thaabit b. Waqsh has been mentioned by Ibn Sa'd, in his Vol-II as a martyr. Other have not mentioned him. Ed.

16. Thaabit b. *al-Wahdah*¹ from B. `Ajlan.
It was he who said, "if Muhammad (SAW) has been martyred, verily Allah is eternal and knows no death." He was the last to be martyred.
17. Tha`laba b. Sa`d b. Maalik Sa`idi.
Uncle of the well known companion, Abu Hameed Sa`idi.
18. Thaqab b. Farwa b. Badn Sa`idi.
A scholar of Ansar genealogy.
19. Haarith b. Aus b. Ma`ad Ashaali.
Badri - Nephew of Sa`d b. Mua`d Chief of B. Ashaal.
20. `Amr b. Muadh Ashaali.
Brother of Sa`d b. Muadh. He was martyred at the age of 32.
21. Haarith b. Anas b. Rafi` Ashaali. Badri.
22. Haarith b. `Abdullah b. Sa`d b. `Amr Khazraji.
23. Haarith b. Thaabit b. Sufyaan b. `Adiy Khazraji.
24. Haaritha b. `Amr (B. Sa`ida).
25. Habiib b. Zaid b. Tamiim Bayadi.
26. Hanzala b. Abi `Aamir Ausi - His appellation was `Ghusail-ul-Malaikatay; (i.e. bathed by angels), and his father's was evil-doer. His son, `Abdullah, was also martyred on the day of al-Harra in 33 A.H.
27. Kharja b. Zaid b. Abu Zuhair, Khazraji - `Aqabi - Badri.
His daughter, Habiiba was married to Abu Bakr Siddiq. His son Zaid b. Kharja reportedly talked after breathing his last. Kharija had ten wounds on his body. In Islamic brotherhood he was the brother of Abu Bakr Siddiq.

1 Montgomery Watts gives one name - *Thaabit b. Wadih*. Ed.

Mercy unto the worlds

28. Sa`d b. Rabi` Khazraji. `Aqabi: Badri.
He was the naqib of the Prophet and cousin of Kharja b. Zaid, mentioned in 27 above. Both were buried in the same grave. His dying message was, "Guard the Prophet with your lives."
29. Khabaab b. Qaizi b. `Amr b. Sehl Ashaali.
30. Saifi b. Qaizi b. `Amr b. Sehl,
Ashaali - brother of Khabaab (29) and nephew of `Ubaid (48).
31. Khaithama b. Haarith b. Maalik Ausi.
His son Sa`d was a martyr of Badr (13).
32. Zakwaan b. `Abdu Qais b. Khalda Zuriqi - `Aqabi, Badri, He was an emigrant as well as an Ansar. It was he and the venerable Asa`d b. Zurara who gave the first glimpse of Islam to Madina.
33. Rafi` b. Maalik b. `Ajlan Zuraiqi, Khazraji.
His *kunya* was Abu Maalik. He was a naqib of the Prophet and participated in all the three allegiances.
34. Rafi` - Freed slave of Ghizya b. `Amr.
35. Rifa`a b. `Amr b. Zaid, Khazraji, `Aqabi, Badri, *Kunya* Abu Walid.
36. Sa`d or Sa`id b. Suwaid b. Qais b. Abjar. Khudri.
37. Sehl b. `Adiy b. Zaid b. `Aamar Ashaali.
38. Sehl b. Qais b. Abi Ka`b b. Qais - Badri, Aslami.
39. *Subie` b. Hatib b. Qabiis b. Hubisha.*
40. *Suwaibiq b. Hatib b. Haarith b. Hatib.*
41. Sakhra b. `Amr (Bishr), Alley of B. Hanif-al-Khazraj.

42. `Abdullah b. Jubair b. Nu`man. - `Aqabi, Badri - commander of the archers. He, with ten others, stayed as guards in the valley while others left their positions.
43. `Abdullah b. `Amr b. Wahb b. Tha`laba. Sa`idi.
44. `Abdullah Mujzar b. Ziyad Balawi. Badri. An alley of Ansar.
45. `Abaada b. al-Khashkhash b. `Amr b. Zumzuma. Badri.
46. Nu`man b. `Abd `Amr b. Mas`ud. Buried with `Abdullah (44), `Abaada (45) and Nu`man (46).
47. `Aamir b. Ummaiya b. Zaid b. Khashkhash Badri, Najjari. His son Hisham is also a companion.
48. `Ubaid (`Aatik) b. Tayyihaan b. Maalik. *Kunya* - Abu Hushih- Badri; `Aqabi.
49. Yassar (freed slave of `Ubaid (48).
50. `Ubaid b. Mu`alli b. Laudhan b. Haaritha.
His brother Rafi` was a martyr at Badr (no. 12).
51. `Abbaas b. `Ubada Khazraji.
He was an emigrant as well as an Ansar. He participated in two `Aqabas (i.e. allegiance to the Prophet by Ansars of Madina at a place known as `Aqaba near Makka). In Islamic brotherhood, he was a brother of `Uthmaan b. Maz`un.
52. `Aamar b. Mukhallad b. Haarith Najjari. (No descendants)
53. `Amr b. Iyas. from B. `Auf.
54. Abu Hamam `Amr b. Matruf b. al-Qama b. `Amr b. Thaqf.
55. `Utba b. Rabi` b. Rafi`. Khuzri, Khazraji.
56. `Ubad b. Sehl b. Makhrama. Ashaali, Ausi.
57. `Abdullah b. `Amr b. Haram-al-Salaami, Khazraji, Badri, Naqib of the Prophet, *Kunya* Abu Jaabir. His son Jaabir was a well-known narrator of traditions of the holy Prophet. In a Hadith angels are reported to have shadowed his burial

prayer. After his martyrdom he was presented before Lord God. The venerable Hind of B. Dinar, a dedicated lady of much virtue, was his sister (see Vol-I).

58. `Amr b. al-Jamu b. Zaid b. Haram (husband of the God-inspired Hind). Sayyid-ul-Ansar, he was very hospitable, extremely generous and had unshakable faith in the Hereafter, he prayed to God for his martyrdom. He was slightly lame and despite his son's opposition, he participated in Uhad.
59. Khallad b. `Amr b. Jamu (his mother was the blessed Hind, the valiant¹ and his father `Amr (58).
60. Abu Aiman. (freed slave of `Amr b. al-Jamu (58).
61. `Umara b. Yazid b. Sakn b. Rafi`.

He had 14 wounds on his body. The holy Prophet put his foot under his head. When he breathed his last, his cheeks touched his foot, an auspicious omen. It may be that he was the brother of `Umar b. Ziad of the martyrs of Badr (al-Isti`ab).

62. Yazid b. al-Sakn. His *kunya* was Abu Asma`a. `Umara b. Yazid (61) was his nephew. His son, `Aamir b. Yazid, was

1 Previously in all chronicles, the God-conscious Sayyida Hind was simply mentioned as 'a lady of B. Dinar.' Her name remained untold in all books of history (ancient and modern). In the battle of Uhad, her husband, `Amr b. al-Jamu b. Zaid b. Haram (58), brother of `Aamir b. Ummaiya b. Zaid (47) and her son Khallad b. Amr b. Jamu (59), were martyred. She received all these shocking reports with unusual equanimity and her mind remained preoccupied only with the safety of the holy Prophet. She rushed out of her house to the battlefield only to inquire about the safety of the holy Prophet. When she was told that he was safe and well, she exclaimed, "Now, O God, all disasters can be borne". Each one of her family proved to be a jewel of striking beauty in the crown of Islam. It took the author several months to trace out her name. As such, he became the first historian in 1400 years to trace out her genealogy. May God bless the author for his untiring labour of love. Ed.

also martyred on the same day. His daughter Asma`a was a lady of great character.¹

63. `Amr b. Qais b. Zaid b. Suwad b. Maalik (B. Najjar).
64. Qais b. `Amr b. Qais is the son of `Amr b. Qais (63).
65. Qais b. Makhallad b. Tha`laba. Mazni, Badri.
66. Maalik b. Sinan: Father of Abu Sa`id Hazri, the well-known narrator of Ahadith, (traditions).
67. Naufal b. Tha`laba. Badri, Khazraji. al-Salmi.
68. Yazid b. Hatib b. `Amr Ashaali.
69. Wahb b. Qabus.
70. Haarith b. `Uqba b. Qabus. On the day of Uhad, he came to Madina to sell his goats but found the whole city deserted. He presented himself before the holy Prophet, embraced Islam, went to the battle-ground and was despatched to paradise as a martyr.

SUPPLEMENT

Husail (Yemen) b. Jaabir-al-`Abbaasi, was the father of the well-known companion Hudhaifa, and was martyred under mistaken identity. His son refused to accept any blood-wit and thus endeared himself to the holy Prophet.

Note: The names of Maalik b. Ayaz, Haarith b. `Adiy and Ayaz b. `Adiy have been left out as they are not included in the celebrated works of Ishaq, the pioneer of all biographers

1 Asma`a d. Yazid (62) was a lady of exalted status and character. I could not find the name of her husband in any of the books on the subject. She was martyred in the battle of Yurmuk. `Umar b. Ziyad (12), who was martyred at Badr, might have been her brother (al-Isti`ab).

of the Prophet. Other names given above are agreed upon by all biographers.

MARTYRS OF AL-RAJL - (A SPRING OF B. HUDYAYA)

1. Marthad b. Kina`n b. Hasyn Ghanawi.

His genealogical table goes back to Sa`d b. Qais b. `Ailan. Both father and son were companions and Badri (martyrs of Badr). He had nerves of steel, and several times he scaled the walls of jail in Makka and released Muslim prisoners, earning the Prophet's pleasure.

2. Khubaib b. `Adiy-al-Ansaari.

Details of his steadfastness till martyrdom are given in Vol-I of this book.

3. `Asim b. Thaabit b. *Abu'l Aflah* Qais Ansaari, Badri and Ausi. His *kunya* was Abu Sulaimaan.

4. Zaid b. al-Dathna b. Muaa`wiya. Ansaari, Bayadi, Badri and Uhadi. Before he was hanged by a Quraish, he was allowed to pray.

The holy Prophet adopted it as his practice (Sunna) and from then on every one in such a situation was desired to pray as he had done.

5. Zaid b. Muzain Ansaari, Bayady.

6. `Abdullah b. Taariq b. `Amr Balawi.

7. Hunith b. `Ubaid b. Abi Iyas Balawi. He was the brother of `Abdullah b. Taariq (6) from his mother's side (this name has been traced by the author). Ed.

8. Khaalid b. al-Bukair¹ b. `Abdu Ya-lail-Laithi (this name has also been traced by the author). Ed.

MARTYRS OF BI`R MA`UNA (A WELL)

1. Munzir b. `Amr b. Khunais, Ansaari of B. Sa`ida. He was an `Aqabi, Badri and naqib of the Prophet, his appellation was chief of the martyrs. In Islamic brotherhood, he was the brother of Taalib b. `Amr, a highly inspiring personality.
2. Hakm b. Kaisan Maula, Hisham Makhzumi.
He came to Nakhla as a captive and embraced Islam before his martyrdom (tribe Ibn Sa`d).
3. Haram b. Milhan (Maalik) b. Khaalid, Badri, Uhadi, Ansaari. His sister, the noble Umm-e-Saliim was the mother of Anas b. Maalik, a well-known companion. Jabbar's spear passed through his body and he exclaimed, "By the God of Ka`ba, I have attained my goal." Realising the truth of this statement, the assassin was so touched that he raced to Madina and embraced Islam. His other sister, Umm-e-Milhan, was also a companion.
4. Saliim b. Milhan (Maalik) b. Khaalid, Ansaari.
Brother of the Haram b. Milhan (3).
5. Haarith b. al-Simma Ansaari, Najjari.
He was wounded on his way to Badr, and therefore could not participate. At Uhad, his role was heroic.
6. Thaabit b. Khaalid Najjari. Badri - Uhadi.
7. `Aamir b. Fuhaira Azdi. One of the earliest converts, he possessed an enlightened heart. Being the *maula* (freed slave) of Abu Bakr Siddiq, he was so trustworthy that he was

1 In chronicles, six names are given. The poet Hassan also gives six names. Bukhaari gives the number as 10. I have traced two more, Hunith b. `Ubaid (7) and Khaalid b. al-Bukair (8). Author.

allowed to visit the Prophet in the cave of Thaur and chosen to accompany the Prophet during his memorable flight (Hijra) to Madina. When he was speared to death, a flash of light came out of his body. Seeing that, his assassin embraced Islam. His dead body was not found at the ghostly site. Ibn Ishaq says that he was lifted up between heaven and earth and received by the sky (i.e. the angels). (II-G, p-435) His valour as an intrepid fighter was established at Badr. He was 40 years old when he was martyred.

8. `Urwa b. Asma`a b. al-Salt. He was from B. Sulaim. He was offered protection from the assassin, who came from the same tribe, but he refused to part company with the Muslims, even at the cost of his life.
9. A`idh b. Ma`is b. Qais b. Khalada. Ansaari, Zarqi, Badri.
10. Ma`ad b. Ma`is, the brother of A`idh b. Ma`is Badri, Uhadi (9).
11. Mas`ud b. Sa`d b. Qais b. Khaalid. Cousin of Ma`ad b. Ma`is (10).
12. Sufyaan b. Thaabit. Ansaari (B. Nubatt) and brother of Maalik b. Thaabit (13).
13. Maalik b. Thaabit Ansaari.
14. Sufyaan b. Hatib b. Ummaiya. Ansaari - Zafri, Uhadi.
15. Suhail b. `Aamar b. Thaqaf Ansaari.
16. Sa`d b. `Amr b. Thaqaf, brother of Suhail b. `Aamar (15).
17. Tufail b. Sa`d b. `Amr b. Thaqaf son of Sa`d b. `Amr (16).
18. Sehl b. `Amr b. Thaqif brother of Sa`d b. `Amr (16).
19. Qutba b. `Abd `Amr b. Mas`ud b. `Abdul Ashaal, Ansaari - Khazraji.
20. Munzir b. Muhammad b. `Uqba. Ansaari, `Ausi, Badri, Uhadi.

21. Nafi` b. Budail b. Warqa.` from B. Sahm.
22. Anas b. Muaa`wiya. from B. `Amr b. Maalik.
23. Ubay b. Thaabit b. Munzir - His *kunya* was Abul Fatah.
24. Ubay b. Muadh b. Anas - Ansaari, Najjari, Badri
25. Waqidi brother of Ubay b. Muadh (24).
26. Mas`ud b. Khalada b. `Aamir b. Zuraiq. Badri, Uhadi - Others mention him in the martyrs of Khaibar.

Note: Anas b. Maalik mentions 70 martyrs of Bi`r Ma`una. The author could find only 26 in Sahih Bukhaari.

MARTYRS OF MURAIṢ (A SPRING)

1. Hisham b. *Subaba* Laithi. A martyr of mistaken identity. Muqbis was his brother.

MARTYRS OF THE BATTLE OF THE DITCH (AHZAAB)

1. Anas b. Aus b. `Atiik b. `Amr. Ansaari, Ashaali, Uhadi. His brother Iyas was a martyr of Uhad.
2. `Abdullah b. Sehl b. Zaid. Ansaari, Haarithy, Badri.
3. Tha`laba b. *Ghanama* b. `Adiy. Salmi, Khazraji, Aqabi and Uhadi. (II - G - p-469)
4. Tufail b. Maalik b. Nu`man. An Ansaari, Salmi and Badri, he received 31 wounds in Uhad yet survived to be martyred in this battle.
5. Ka`b b. Zaid b. Qais b. Maalik. Ansaari, Badri.

Out of the 70 martyrs of Bi`r Ma`una, he alone was saved. The enemy left him, while breath was still in him. He was picked up from among the slain. (II - G - p-434)

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6. Sa`d b. Mua`d b. Nu`man. Ashaali, Khazraji, Sayyid-al-Aus. He was wounded by an arrow. He remained under treatment for one month. The holy Prophet performed surgery himself and said of him, "The angels rejoiced at receiving the spirit of Sa`d and the throne shook for him."

MARTYRS OF B. QURAIZA

1. Khallad b. Suwaid b. Tha`laba b. `Amr. Ansaari, Khazraji, Aqabi, Badri, Uhst Khandaqi.
2. Abu Sinan b. Mihsan.¹ This name is taken from the Sira of Dahllan. Al-Isti`ab states Sinan b. Wahb b. Mihsan and this seems to be the correct name. Waqidi says he died in 32 A.H. which is probably incorrect. Out of four martyrs, only two names quoted above have been ascertained. Waqdi has given five names: Abi Is, Nu`man, Muhaisa, Huwaisa and Abu Burda, but Zurqani has refused to accept them.

MARTYRS OF THE GHAZWA OF AL-GHABA

1. Zar b. Abu Zar. The Prophet had foretold his martyrdom.
2. Muhriz b. Nadla of B. Asad. Participated in the battles of Badr, Uhad and the Ditch.
3. Waqqas b. Muhriz. from B. Mudlij.

MARTYRS OF ZUL QASSA

1 II - G - p-469 also endorses it. Ed.

Rahma-tul-lil-`Aalamiin

1. Sulkan b. Salama b. Waqsh b. Zughba. His *kunya* was Abu Naila Ansaari - Ashaali.
2. Haarith b. Aus b. Mu`alla b. Laudhan. His uncle Rafi` was martyred at Badr and his other uncle, `Ubaid, at Uhad.
- 3&4. Two men from the tribe of B. Maz`una.
5. One man from B. Ghatafaan.

MARTYR OF WADI'L-QURAA (SARYA)

1. Al-Ward b. Mirdas.

MARTYR OF URAINA II

1. Abul-Yassar. A freed slave (Maula) of the Prophet and the shepherd of his camels.

MARTYR OF WADI'L-QURAA (GHAZWA)

1. *Mida`m* - A freed slave of the Prophet.

MARTYRS OF KHAIBAR

1. *Unaiif b. Habiib*. (II - G - p-518)
2. Aus b. Fakhda (II - G) Ansaari, Ausi. (II - G - p-518)
3. Aus b. al-`Aaiz.
4. Al-Aaswad (Aslam). The shepherd of a Jew, he embraced Islam on the day of Khaibar and was martyred the same day. His dead body was removed to a tent. The holy Prophet went there to have a look at it, but retraced His steps all at once saying, "A houri (the martyr's wife in paradise) was attending upon him".

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5. Thaabit b. Wathila.
6. Al Haarith b. Hatib. Ansaari – Ausi. He participated in Hudaibiya, Uhad and the Ditch. On the day of Badr, he was assigned some other job by the holy Prophet.
7. Rifa`a b. Masruh. from B. Asad and ally of `Abde-al-Shamas.
8. Rabi`a b. Aktham b. Sanjara b. `Aamir. Muhajir, Asadi, *kunya* Abu Yazid, he took part in Badr, Uhad, Khandiq and Hudaibiya. He died at age 34.
9. Saliim b. Thaabit b. Waqsh b. Zagba.
He was present at Uhad, Khandiq and Hudaibiya. Marhab, a hero of the Jews, fatally wounded him. His father and two brothers were martyred at Uhad.
10. `Aamir b. al-Akw`a (Sinan). He was an uncle of the well known wrestler Salama b. `Amr b. Akw`a.
11. `Abdullah b. Abu Ummaiya b. Wahb. He was an ally of B. Asad b. `Abdul Uzza and his nephew. His name has only been quoted by Waqidi.
12. `Abdullah b. *al-Hubaib* b. Uhaib, Asadi, Lathi. (II - G - p-518)
13. `Adiy b. Murra b. Suraqa b. Khabbaab.
14. `Urwa b. Murra b. Suraqa - Ansaari.
15. `Umara b. `Uqba from B. Ghifar. He was killed by an arrow. (II-G- p-518)
16. Abu Sufyaan b. Haarith b. Qais - Ansaari.
17. Umair b. Thaabit. Ansaari, Ausi, Uhadi, he also took part in the battle of Ditch and Hudaibiya. *Kunya* - Abu Ziyah.
18. Mas`ud b. Sa`d b. `Aamir b. `Adiy.
19. Mahmud b. Maslama – Ansaari and Haarithi, he was present in Uhad and Ahzaab. A mill-stone was hurled at him by Jews

while he was resting by the wall of the Fort. He remained alive for three days before martyrdom.¹

The last four names have been traced by the author, see also footnote. Ed.

SARYA MAIFA`A / KHIRBA

1. Mirdas b. Nahik. from B. Fazara.

SARYA IBN ABI AL-`ARJA

1. Ahzam b. Abi-al-`Arja

MARTYR OF AL-ATLAH

1. Ka`b b. `Umair. Ghiffari, Ansaari, he belonged to the higher cadre of companions. Ibn Ishaq says that out of the ten martyred there, only his name could be ascertained. Dulabi says that out of the ten only he was saved. The holy Prophet very often gave him the command of Saraya.

MARTYRS OF MU`TA

The Prophet sent Haarith b. `Umair-al-azdi, as his envoy, to Sharjiil b. `Amr, governor of Syria. The envoy was tied up and brutally murdered. It became imperative to take notice of the senseless murder of this innocent. Zaid b. Haaritha was appointed commander of this expedition, to be succeeded by Ja`far Tayyaar

1 Historians have given 15 names of the martyrs of Khaibar. I have traced 23 names, out of which 19 are given above. Out of the remaining four, Zaniif b. Waila has been given only by Waqidi and Unaif b. Habiib, by Ibn Ishaq - p-518, and Tabri. Bishr b. Bara b. Ma`rur died due to poisoned meat sent by Zainab, a Jewess intended for the holy Prophet. Mubashar b. `Abdul Munzir died either at Badr or Khaibar. I hold it was Badr.

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and `Abdullah b. Rawaha.¹ Thereafter, the Muslims were allowed to choose any one of them as their commander. Waqidi narrates that a Jew named Nu`man was present. He said if the Prophet was a true Messenger, all the three commanders would meet their death.

The Jew then called upon Zaid b. Haaritha and advised him to make a will, saying there was no chance of his home-coming.

Zaid announced, "I testify that Muhammad (SAW) is a true Messenger of Allah."

The Prophet addressed the Troops,

"Go and fight for Allah. Let not pretexts and rancour overpower you. Do not kill the children, the women, the old and those who live in monasteries. Do not cut or damage fruit - growing and shade - providing trees. Do not demolish any building."

The names of the martyrs of Mu`ta as recorded in Zurqani, Vol-II, p-273 are twelve:

1. Zaid b. Haaritha b. Sharjiil-al-Kalbi. From his father's side his line goes back to Quda`a. His mother Sa`di b. Tha`laba` was joined to the B. Tayy`i. He was taken from the custody of his mother and sold in the slave-market of `Ukaz (Makka). Hakim b. Hakiim purchased him for his aunt, Khadija tul-Kubra, Umm-ul-Mu`miniin. She presented him to the holy Prophet. The Prophet brought him up with fatherly affection. Zaid's father and uncle offered to pay any amount of ransom to obtain Zaid's release but Zaid refused to leave the company of the holy Prophet. Zaid took part in Badr and was made commander of seven Saraya. Imaam-al-Zuhri held the view that he was the first person to enter the fold of Islam. Out of thousands of companions, only his name is mentioned in the Qur'aan. Allah commended him by being, "Blessed by God and His Prophet." (33:37) His

1 Bukhaari from Ibn `Umar.

appellation was 'loved by the Prophet'. His son Usaama's mother was Ummay Aiman. In Islamic brotherhood, he was the brother of Amir Hamza whom he addressed as his brother and patron.

Once Zaid obtained a mule on rental basis for a journey to Ta'if. The owner of the mule was a dacoit by profession. He led him to a desolate jungle. Many dead bodies were lying there. The dacoit wanted to kill Zaid as well. Zaid said he wanted to make a brief prayer. "You may!" replied the dacoit. "All these dead bodies are of those who had offered prayers before their death. I did not spare any one of them." Zaid then said his prayer and repeated thrice, "O Allah, the greatest of the Compassionates." The prayer was answered. The holy spirit Jibril appeared and killed the dacoit. Zaid was a dedicated companion and intrepid commander, and above all, very dear to the Prophet. May God exalt his status.

2. Ja'far Tayyaar b. Abi Taalib b. `Abdul Muttalib. The elder brother of the valiant `Ali, his life sketch is given in Vol-I along with his inspiring speech before Negus, ruler of Abyssinia. A dedicated and illustrious scion of the family, he was a brave fighter and generous to a fault.
3. `Abdullah b. Ruwaha b. Tha'laba-al-Khazraji. He was one of the twelve Naqibs of the Prophet, as well as an `Aqabi, a Badri and Uhadi. He was also present in the battles of the Ditch, Hudaibiya and `Umra-tul-Quda'a. A distinguished poet of the Prophet, he had nerves of steel. In one journey, he was with the holy Prophet with some other Muslims. It was terribly hot on that day. Muslims used their hands to provide shades to their heads. On that day only the Prophet and Ibn Rawaha were fasting. When he was leaving for Mu'ta, Muslims prayed for his safe return. In answer to their prayer he recited:

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I have prayed to God to grant me a well - deserved martyrdom. People seeing my dead body should testify that I had fought bravely.

After the heroic martyrdom of Ja`far Tayyaar, he took command of the Muslims. The holy Prophet observed these three martyrs in paradise reclining on couches. Before making his final assault, which ended in his martyrdom, he recited,

“O my soul, death is lurking all around. Even if one is saved from being killed in the battlefield, still one has to face the inevitable death. God has bestowed me with the best, I craved for. Now is the time to follow in the foot steps of the blessed.”

May God bless all the three distinguished champions of Islam.

4. Jaabir b. Abi Sa`sa`a b. Zaid (al-Mazini) al-Ansaari.
5. Abu Kulaab Abi Sa`sa`a. He was the brother of Jaabir (4). One of his brothers, Qais, was appointed chief of one wing of the troops. Another brother, Haarith, was martyred in the battle of Yamaama.
6. Suraqa b. `Amr b. `Attiya-al-Ansaari, al-Najjari. He took part in Badr, Uhad, Khandaq, Hudaibiya, `Umra - tul - Qazza.
7. `Abbad b. Qais b. `Abbaasa, Ansaari, Khazraji. He took part in Badr along with his brother, Subay b. Qais.
8. Wahb b. Sa`d b. Abi Sarh-al-Qarshi, al-`Amari took part in the battles of Uhad, Ahzab, Hudaibiya and Khaibar.
9. Mas`ud b. Suwaid b. Haaritha. al-Qarshi, from B. `Adiy. He was one of the 70 who had migrated to Abbyssinia.
10. Mas`ud b. al-Suwaid b. Haaritha, cousin of Mas`ud (9), participated in the allegiance of Rizwan.

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11. `Abbada b. Qais b. Zaid b. Ummaiya. Ansaari, Khazraji, attended all the major battles and Hudaibiya.
12. Suwaid b. `Amr, brother of Wahb b. Sa`d (8) in Islamic brotherhood.
13. Huwaija b. Buhair b. `Aamar-al-Zabbi.¹

MARTYRS OF MAKKA

1. Hubaish b. Asha`r b. Munqadz b. Rabi`a from Khuza`a.
2. Kurz b. Jaabir b. Husyl, Fihri, Qarshi. He was the first to attack Muslims (at Madina) on behalf of the Quraish. Later he embraced Islam and was the commander of the Sarya of Urainain. On the day of the conquest of Makka, Hubaish (mentioned above in no.1) was the first to be martyred. Kurz, protecting his dead body with the help of his legs, fought on gallantly till his last breath. May God bless both of them.

MARTYRS OF HUNAIN

1. Aiman b. `Abd (an Abyssinian). Usaama b. Zaid and Aiman were from the same mother. He was one of those steadfast fighters who remained firm-footed in the battle when some indiscipline was found at the start of the war.
2. Huraith b. `Abdullah b. Khalf Ghiffari - Ansaari. *Kunya* - Abi Lahm. He never tasted the meat of animals slaughtered in the name of idols.
3. Murra b. Suraqa.
4. Suraqa b. Hubab - Ansaari.
5. Suraqa b. Haarith b. `Adiy. from B. `Ajlan.

1 Ibn Zallan gives 13 names. Haarith, the envoy assassinated by the governor Sharjiil, raises the list of names to fourteen.

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6. Yazid b. Zama`a b. Aswad b. Muttalib. Nephew of Umm-ul-Mu`miniin Umm-e-Salma, he was one of the Chief's of Quraish. He was consulted before launching all major expeditions.

MARTYRS OF AL-TA`IF

1. Al-Haarith b. Sehl b. Abu Sa`sa`a Ansaari. Two of his uncles were martyred at Mu`ta and the third at Yamaama. He was from B. Mazin and Najjari.
2. Habaab b. Jubair.
3. Urfuta b. Habaab b. Jubair. Son of Habaab (2), ally of the B. Ummaiya.
4. *Julaiha* b. `Abdullah b. Haarith Laithi.
5. Ruqiim b. Thaabit. Ansaari; Ausi.
6. Thaabit b. al-Jadh`a - `Ansaari - `Aqabi, Badri.
7. Sa`id b. Sa`id b. al-`Aas b. Ummaiya, Qarshi, Umvi.
8. `Abdullah b. Abu Ummaiya b. Mughira.
9. `Abdullah b. Haarith b. `Abdul Muttalib. Qarshi, Hashmi - Cousin of the holy Prophet.
10. Al-Sa`ib b. al-Haarith b. Qais b. `Adiy. Qarshi, Sahmi. Some say that he was wounded at al-Ta`if and martyred in 13 A.H. on the day of Fahl, 13 A.H.
11. `Abdullah b. `Aamir b. Rabi`a, al-Advi.
12. `Abd b. Qawwal b. Qais b. Waqsh b. Tha`laba Advi. He took part in all major events after Uhad.
13. Al-Munzir b. `Abd b. Qawwal. Son of `Abd b. Qawwal (12).

MARTYRS OF MISCELLANEOUS EVENTS

All Muslim historians of Sira agree that the under-mentioned were martyred in the life time of the holy Prophet, but they differ as to where they were martyred.

1. Qara` b. `Utba (`Uqba) Ansaari Ashaali.
2. Maalik b. Khalaf b. `Amr-al-Khuza`i.
3. Mukhairiq - A scholar among the Jews of B. al-Nadir. He embraced Islam on the day of Uhad and went straight to the battle-field, bequeathed his property to the holy Prophet and was blessed with martyrdom.
4. Thaabit b. Nu`man b. Ummaiya - Abu Hanna. Badri.
5. Sehl b. Rumi b. Waqsh b. Zagba. Waqidi counts him in the martyrs of Uhad.
6. Yazid b. Sa`id-al-Kandi.
7. Bishr b. Bara` b. Ma`rur Ansaari – He died at Khaibar after eating poisoned meat sent by a Jewish woman, intended for the holy Prophet.
8. Tufail b. al-Nu`man b. Khansa. Ansaari.
9. Mas`ud b. Khalda - Ansaari, Zarqi.
10. `Abdullah (Hakm) b. Sa`id b. al-Aas b. Ummaiya, Qarshi, Badri.
11. Mas`ud b. al-Aswad b. Haaritha. Qarshi, al-`Advi.
12. Hibbar b. Sufyaan b. `Abdul Asad Makhzumi.

May Allah be pleased with all of the above martyrs, who were among those, who laid the foundations of Islam with their sacred blood.

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4. FABLES OF MEN OF OLD

*Has the Qur'aan borrowed anything from the Old or the new Testament?*¹

“The disbelievers say this Qur'aan is nothing but fables of the men of Old.” (Qur'aan 6:25)

This is how the non-believing Arabs reacted when the Prophet recited the revelations to them.

The literal meaning of the word ‘asatiir’ means stories that resemble the romantic; which have little truth but are highly amusing. Because of their ignorance and general illiteracy, the Arabs deserved to be pitied but astonishingly enough, the people of the Scriptures went to all kinds of measures to refute the validity of the Qur'aan, some of their scholars even going so far as to assert that the Prophet learnt the stories from a Christian monk and translated them into Arabic. Let us now examine then, how the Old Testament and the Qur'aan differ in their treatment of the same subjects.

ADAM

The book of Genesis tells us of the birth of Adam, the Garden of Eden, his eating of the forbidden fruit and his expulsion. (chapter 3:3) We are also told that because of this sin, the earth was accursed. (Genesis 3:17) It is not mentioned anywhere in the Bible that subsequently, Adam was forgiven. The Qur'aan on the other hand says that Adam forgot while eating the forbidden fruit.

“And verily we made a covenant of old with Adam, he forgot and We found in him no firm resolve.” (Qur'aan 20:115)

1 An important and engaging discussion. Ed.

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The all Merciful Lord forgave Adam his transgression, guided him to the path of wisdom and elevated him to a high station. Says the Qur'aan, "But his Lord chose him for His grace and turned to him and gave (him) guidance" (20:122) and, "Then Adam learnt from Lord God words of inspiration and his Lord turned towards him, for He is oft returning and most Merciful." (2:37) It is obvious that if the great parent of humanity was deprived of such virtue, humanity would have none of that virtue to inherit.

One point on which the Qur'aan is silent but the Bible states is that God created man in his own image. (Genesis 1:26 & Genesis 5:1 repeat more or less the same idea)

We do not see how after these words, any Christian can deny a body embodiment to God or hold him as above limitations or make another believe that God can be thought of as transcending the human being. The Qur'aan proves its superiority by omitting this illogical idea, and proclaiming the infallible and the transcendent nature of the Divine Being.

CANE AND ABEL

In the Old Testament we read that:

1. Cane killed his brother Abel. (Genesis 4:8)
2. God impressed a sign on Cane so that whoever saw him may not kill him. (Genesis 4:15)
3. God said that whoever killed Cane would be punished sevenfold. (Genesis 4:15)

Such a law can be very destructive of peace. The Qur'aan on the other hand, states in no uncertain terms that Cane was foreverafter damned in the eyes of God.

"Cane shall be among the companions of hell." (5:29)

“He killed his brother and was, therefore among the losers.”
(5:30)

The Qur’aan then proceeds to tell us of the supreme value of human life, that, “slaying one man is as if one had slain all mankind” and “Saving one life is as saving the life of all mankind.” (5:32)

The distinction between the Qur’aan and the Bible is again obvious.

NOAH

There is not a single word in the Bible mentioning the teachings of Noah. Neither does it tell us who the people were that drowned, what their transgressions were or why death was chosen as the last resort for the sinners. Also conspicuously absent is any mention of the people that Noah was born among or sent to as God’s messenger.

The Qur’aan however, illuminates us on all these points, stating:

“We sent Noah to his people...” (71:1)

“Noah preached for 950 years.” (29:14)

That he preached and counselled his people in all manner of ways;

That his people attributed false partners with God and persuaded others to do the same;

That they said, “Forsake not your gods-Wadd, nor Suwa, nor Yaghuth and Ya`uq and Nasr.” (71:23)

That there was no hope left even for the redemption of coming generations, “If thou should leave them, they will mislead thy servants.” (71:27)

That only those were drowned, who had become idolaters, had rebelled or committed excesses. “Before them many

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rejected messengers - the folk of Noah, the peoples of `Aad and Pharaoh, the Lord of Stakes and Thamud and the people of Lot and people of the Wood such were the confederates. All of them rejected the messengers. But my punishment came justly and inevitably on them.” (38:12-14)

The Qur’aan mentions all these relevant details about Noah which are nowhere to be found in the Bible.

Alluding to one of his sons, the Qur’aan teaches us that love for one’s offspring must be renounced on God’s command, “Noah said: O my Lord; Surely my son is of me.” The Lord God said, “He is not of thy household, for his conduct is unrighteous.” (11:46) In other words one’s status of birth is of no value unless one’s deeds are good.

Furthermore, we read, “Good parents should separate themselves from their children of evil conduct: O Lord! I seek refuge in Thee that I should beseech thee for that of which I have no knowledge.” (11:47)

The Qur’aan also tells us that with Noah there were some others also were saved, “Few were they who were believers with Noah...”

“...O Noah! Disembark with our peace and blessings upon thee and on some of those who are with thee.” (11:48)

In (37:77) the Qur’aan also states that Noah’s lineage will never be terminated. (37:77)

Indeed, the only mention which the Bible makes of Noah, and which the Qur’aan omits, is a slur on the character of the great Prophet. In Genesis 9:21-22, we read that Noah became drunk and lay uncovered in his tent, “And Ham the father of Canaan saw the nakedness of his father and told his two brethren.” It is no wonder that we read nothing of this in the Qur’aan for the book holds all its Prophets in the highest regard and innocent.

IBRAHIIM / ABRAHAM

The Bible narrates the story of Abraham in Chapters 12 to 25 of the Book of Genesis but mentions none of his virtues which the Qur'aan so details.

The Qur'aan tells us how Abraham observed the rising and setting of the heavenly bodies and argued with himself that none of them could possibly be God. From this we learn how the upright arrive at the recognition of the one True God by reading the signs of Nature.

The Qur'aan tells us of Abraham's iconoclasm, "So he reduced them (idols) to fragments." (21:57) and that from a very early age, he was opposed to the duality of the Divine Being (*shyrk*) and was a staunch believer in His Unity.

The Qur'aan tells us how he preached to his people of God's unity despite their disbelief and opposition.

"His people argued with him and he said: Do you dispute (argue) with me about Allah when it is He Who has guided me." (6:80)

The Qur'aan mentions the counsel Ibrahiim gave his father Aazar, (Terah):

"O my Father! Why do you worship objects that can neither hear nor see nor can profit thee?" (19:42)

We also read of his father's harsh obstinacy and Ibrahiim's separation from him, "Ibrahiim, if thou forbear not I will indeed stone thee." (19:46)

The Qur'aan also records the argument Ibrahiim had with the king, a proud and haughty man, and an atheist and despot too. He ordered that Ibrahiim be thrown into a pit of flaming fire, but God rescued him by commanding: O Fire! be thou cool and a means of safety for Ibrahiim. (21:69)

Furthermore, the Qur'aan details a method of reasoning concerning resurrection which Ibrahiim bequeaths us as an

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example, “My Lord! Show me how thou givest life to the dead.” (2:260)

If the Bible does mention a detail not found in the Qur’aan, it is that Ibrahiim told his wife Sarah to say that she was his sister. (Genesis 12:11-13)

The Bible says that Ibrahiim turned his wife Hager and son Ismaa’il out of his house on the persistence of his wife Sarah (Genesis 21:10-14) and they wandered about in the wilderness. Such action subjects Ibrahiim to much criticism, unkindness and injustice. On the other hand, the Qur’aan denies any such expulsion of son and wife and states that he spread his family members in far off places only that they might preach the Unity of God, in a better, broader and more useful manner.

“O Lord! I have settled some of my family near thy sacred House in a valley which is barren. O Lord! My motive is that they may establish worship of thee (Sala’t). Make the people’s hearts incline towards them!” (14:37)

This was a motive truly worthy of Ibrahiim and his elevated stature, yet the Bible makes no reference to such a service he rendered to religion!

LUT / LOT

The Bible mentions nothing about Lot’s missionary work. All we read is the punishment given to his people. (Genesis 19)

In the Qur’aan, however, we read:

Lut said to his people, You commit a shameless sin that none before you has committed. (7:80)

The Bible speaks of Lot’s wife being turned into a pillar of salt after she turned to look back while she and her family left the city. (19:26) The Qur’aan tells us instead that she used to betray the trust her husband reposed in her.

“The wives of Noah and Lut were under two of Our devoted servants yet they betrayed their trust.” (66:10)

The Bible narrates in great detail the story of the two daughters of Lut which the reader may browse through in Genesis 19. The Qur’aan remains clear of such an obnoxious story, which is refuted by the Bible itself.

The elder sister is made to say that there was no man on earth who according to universal custom would come in unto them. This argument is baseless because Genesis 19:20-23 mentions the existence and safety of the smaller township where males too must have lived.

ISHAAQ / ISAAC

Chapter 26 (of the book) of Genesis has some details about Isaac. Unlike the Qur’aan, it says that he lived in Gerar and when its people asked him about his wife, he said that she was his sister!

JACOB / YAQUB

The book of Genesis tells us that Jacob and `Esau were two twin brothers, `Esau being the elder.

In chapter 25, we read how Jacob got his brother to sell him his birthright:

`Esau said to Jacob, Give me to eat of this red dish for, I am sick. (25:29)

Then Jacob said: Today sell me your birthright. (25:31)

`Esau said I am dying, therefore what good can my being the elder do for me. (25:32)

Then Jacob repeated: Sell me your birthright today and swear on it; then `Esau swore and sold his birthright to Jacob. (25-33)

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Then Jacob gave `Esau some bread and of the pulses he had cooked. `Esau ate and drank and rose and went away. `Esau thus despised his birthright. (25:34)

That Jacob would not give bread and soup to his ailing brother until he had taken such an exorbitant price for it is a slur on his character.

Genesis chapter 27 tells us that Isaac told `Esau to bring some game for him and he would bless him. (27:3) Jacob's mother overheard it and dressed Jacob in hairy clothing like `Esau, cooking some mutton gave it to him to take to his father, coming to whom he said, "I am `Esau, eat of this venison and bless me." (Genesis 27:18-24) Jacob played into this fraud and gave him the blessings that were for `Esau!

So too, this story, which undermines the character of Jacob, is nowhere to be found in the Qur'aan.

In Genesis 34:25-30, we read the unrepeatable story of Dinah, Jacob's daughter; of how Hamor, Hivite and Jacob's son made an agreement that henceforth there would be mutual giving and taking of daughters, of how his sons Simeon and Levi and brethren of Dinah, "Took each man his sword and came upon the city boldly and slew all the males." (Genesis 34:25); "And they slew Hamor and Shechem his son with the edge of the sword and took Dinah out of Shechem's house." (34:26); "They took their sheep and their oxen and their asses" (34:28). Genesis (35:42) gives us the scandal of Reuben, Jacob's eldest son, and Bilhah his step mother. The Qur'aan on the other hand says no such derogatory word about the noble families of His Prophets.

Genesis Chapter 38 gives the story of Jacob's third son Judah and his daughter in law, Tamar. (38:6) To exculpate Judah from the blame, the Bible tells us that he did not know that she was his daughter in law. Even so the sin still lies on him for commission of adultery and this sin is attributed to one who is a Prophet's son, a Prophets grandson and the father of many Prophets to come! The Qur'aan attributes no such scandal to any

holy family; rather, “Thy Lord’s sacred word was fulfilled for the sons of Israel.” (7:137)

Furthermore, the Qur’aan projects the greatness of Jacob to prove that he certainly merited the title Israel, meaning Man of God, which is nowhere found in the Bible.

The Qur’aan tells us that from the very beginning, God gave Ibrahiim the good news of the birth of a noble son and a noble grandson. “We gave Sarah the good news of Isaac and after him of Yaqub.” (11:71)

The Qur’aan also describes how God blessed Jacob and his father with many blessings, and preserved praise of them in this world:

“We bestowed on him Ishaaq and Yaqub each one of them we made Prophet and we bestowed our Mercy on them and we granted them lofty honour on the tongue of truth.” (19:49-50)

Reflecting on all of the above, it is abundantly clear that in no way does the Qur’aan borrow from the Bible.

YUSUF / JOSEPH

The book of Genesis narrates the story of Joseph in Chapters 37, 39-50. Although these twelve chapters are full of his praiseworthy deeds, some derogatory words are still to be found in their midst. In verse 2 of chapter 37, we are told that he used to spy on his brothers and bring to his father reports of their bad deeds. Thus Joseph is depicted as a sneaking tale-bearer and his brothers as evil-doers. The Qur’aan also narrates the story of Yusuf in Sura 12 but in comparison it is far more dignified, eloquent and lucid. It tells us that when Yaqub heard Yusuf narrate his dream, he interpreted it telling him.” Thy Lord will raise you to a high status and will teach you the knowledge of interpretation of dreams and complete His favours to you.” (12:6)

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The Bible records the dream but not its interpretation, though it does contain verses that indirectly convey the fulfilment of Jacob's interpretation.

The Qur'aan tells us that when Yusuf's brothers had agreed on casting him into a dry well, God comforted him thus, "We inspired him that one day you shall inform them of their doing and they will not recognise you." (12:15) That is, one day he would be in a position to admonish them. Yet the Bible makes no mention of this.

The Qur'aan also tells us that Yusuf's shirt was torn at the back by the hand of Pharaoh's wife but that a relative of her own cleared the doubt, by pronouncing that Yusuf should be to blame if his shirt be torn at the front and the woman if it were torn at the back. Then, when it was seen that the shirt was torn at the back Pharaoh held him to be innocent, and said, "Yusuf, overlook this. And you (woman) ask God to forgive you because you are the misdoer." (12:29) The Bible however, gives the impression that Joseph's innocence was not proved.

From the Qur'aan, we also learn that many other women from Egypt, invited by the Pharaoh's wife, had tried to help Joseph by persuading him to submit to her desires. The Bible is silent here also.

The Qur'aan further tells us that when Yusuf's fellow prisoners asked him to interpret their dreams he first preached to them Oneness of God, thus giving priority to his missionary duty. The exact words of the Qur'aan are:

"It was never for us to attribute as partners to Allah. Allah the One, the Almighty. Those whom you worship beside Him are names which you have coined and your fathers. Allah has revealed no sanction for them. The decision rests with Allah only Who has commanded you that you worship none save Him. This is the right religion, but most men know not (12:37-40) Lo! I have followed the religion of my fathers, Ibrahiim, Ishaaq and Yaqub and have

forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.” (12:39-40)

We are obliged to conclude that Yusuf was the Prophet of a very high order, who continued his mission even while in prison. He called people to God and wasted no opportunity to guide humanity. This example is an excellent one for those who assume missionary duties. Yet again, the Bible is silent on this major issue.

The Bible avers that when the Pharaoh summoned Joseph to his presence to interpret his dream, Joseph went immediately. The Qur’aan however states that he refused to leave the prison and demanded that first the charge levelled against him be examined. He said, “Return to your Master and ask him what the case was of the women who cut their hands?” (12:50)

These words testify to the purity of Joseph’s character, his abstinence, self - respect and constancy of temperament.

According to the Qur’aan, the women of Egypt themselves testified to his innocence. “By Allah, we know nothing of any evil in Yusuf.” (12:51)

Finally the Pharaoh’s wife herself broke down, testifying to Joseph’s innocence and confessing that all the blame lay on her:

“The Pharaoh’s wife said: Now the truth is out. I tried to seduce him, but he was of the truthful, steadfast. Behind his back too I place no blame on him. Indeed, God does not allow success to the deceitful. The human soul inclines one to evil, except one on whom my Lord has mercy!” (12:51-53)

Here, again, the Bible is silent on these great values from which many a lesson can be derived.

MUSA (KALIMULLAH)¹

The Prophet Moses has been dwelt upon in the Bible at great length; more than any body else. Exodus, Leviticus, Numbers and Deuteronomy narrate his mission. The Qur'aan too refers to him more than any other.

In Exodus chapter 4:14 we read, "Then the anger of the Lord was kindled against Moses..." These words refer to the occasion when Moses hesitated to accept the office of Prophethood. But the Qur'aan tells us that God spoke to Musa with gentle kindness; "O Musa! be not afraid. With us, the Prophets do not fear!" (27:10)

From Exodus 6:20 we gather that Amram married his father's sister Jochebed who bore him two sons, Aaron and Moses. We do not know what the Bible's intention is by this information. The Qur'aan, on the other hand, is full of praise for their mother. "We inspired Moses's mother..." (28:7) It should be remembered that there have been very few women who were directly inspired by God. The only other two as stated by the Qur'aan were the mother of Jesus Christ and the mother of Ismaa'il, to whom an angel of the Lord appeared twice for giving good news. (vide Genesis 16:7-11 and 21:17)²

The heart of Musa's mother felt the gaping void at parting from her son; but her faith in God's Providence kept her from betraying her son. This shows that she had direct communication with God. (28:10)

Exodus 7:1 also states: The Lord said to Moses, "See, I make thee a God to Pharaoh..." If any man can be called a god, how can God's Oneness and the attribute of oneness survive.

1 With whom God conversed. Ed.

2 The reader is referred to the author's book al-Jamal wal-Kamal, a brilliant and revealing commentary on Sura Yusuf for further details. Ed.

The Qur'aan states with emphasis: "There is nothing like God." (42:11) and "Do not make similarities with God." (Sura Naml)

Exodus tells us.

"The magicians cast their rods and they became serpents; (7:11-12); the magicians also rained frogs on the land." (8:7)

"Moses struck his rod on the ground and there were lice all over the land." (8:16-17)

"The magicians too tried to create lice but could not do so. Then they told Pharaoh that this was from God." (Ex. - V.8-19) That is all the Bible has to say about the magicians and is silent on their end. In contrast the Qur'aan adds: "The magicians fell prostrate before God and said, We believe in the God of Musa and Harun. Pharaoh said, "Do you believe that without my permission, It seems that Moses has taught you the magic. Now, I will have your arms and legs cut on alternate sides, and hang you by the branch of a tall tree, that you may know who is the more powerful of us and able to survive. They said, "We shall not believe any body but our Creator. Do whatever you will. Whatever you can do is only in this life; we brought faith in our Lord God that He may forgive our sins and that which we did on your compelling us. Allah is Mightier, Everlasting." This account conveys to us that the miracles performed by Moses were not of the category of magic; that God opened the hearts of the magicians to Islam.¹ Unmindful of the consequences of pain or torture they remained steadfast and preferred the blessings of the Hereafter.

In Exodus, (24:9-11), we read, "When Moses and Aaron and Nadab and Abihu and seventy of the elders of Israel went up and saw the God of Israel: And there was under his feet as it were a paved work of a sapphire stone as it were the body of heaven in

1 i.e. Surrendered themselves to God's commands.

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his clearness. and he laid not his hand on the nobles of the Children of Israel. Also they saw God and did eat and drink.”

According to the text they saw God’s feet and sapphire-like complexion; (Hindus, probably, got the idea of the blue complexion of their god Krishna from here). If God’s complexion can be seen, God must also have a body. It is such words that lead men to attributing partners with Allah, a concept which is most abominable to God.

The Qur’aan proclaims all sanctity to God and describes him as above body and shape. “No Vision can grasp Him but His grasp is over vision. He is above all comprehension.” (6:103) And, again, can the Qur’aan be said to have borrowed from the Bible.

In Exodus 32-1:6 we read how Aaron makes a golden calf and tells the people, “This is your god who has brought you out of Egypt. And he also offered sacrifices to it.”

Here, Aaron, who is a brother of Moses, and a Prophet of God, and a high priest, is accused of making an idol, and ordering men to offer sacrifices to it. In the eyes of a Muslim such a man is far from being a Prophet or high priest.

The Qur’aan corrects this blasphemous version and tells us that the deed was not of Aaron but that of one by the name of As-Saamiri, “Thus As-Saamiri cast the clay and made a calf that made a bellowing sound. Then he told the people this is your god and the god of Moses.” (20:87-88)

Indeed, Moses had merely asked Aaron why he did not prevent the people from committing such a terrible blasphemy.

“O Aaron! when you saw them stray away, what prevented you from following me. That is, from preaching my mission.” And Aaron replied, that “I was afraid that you would say that I caused schism among the people of Israel and did not carry out your word.” (20:92-194)

Here the Qur'aan renders one more significant service to the people of the Book by exonerating Aaron's position from that given in the Bible.

DAWUUD / DAVID

Samuel 2 chapter 11: 2, 3, 4 tells us of Bath - Sheba, the daughter of Eliam the wife of Ureah the Hittite, and how David took her away and made her his wife displeasing God. The Qur'aan makes no such allegation against David, instead is full of praise for him.

“O Dawuud! We did make thee a vice-regent on earth so judge between men according to the truth.” (38:26)

Some hold that the story given in the Qur'aan (38:21-22) is the same as that of Uriah, but this is not correct. The Bible contains nothing of what the Qur'aan has of the disputants who climbed the walls to come to Dawuud's presence. This shows that the two stories are quite different.

The Qur'aan merely says that rulers and government officers should give precedence to administration of justice and matters of public interest above optional observance of prayers. Furthermore that these rulers and officers should have their places of residence where they are easily approachable by the poorest of their people and where the people can reach them without much trouble.

Samuel 2, (14:29), there is the story of David's son, Amnon, and his sister, Tamur, (Sam II, 13:10 and 13:14) and how Absalom who invited Amnon to a banquet and ordered his servants to murder him.

In Samuel 2, (16:20-22), we read the story of Absalom and a concubine of his, “And Absalam went in unto his fathers concubines in the sight of all Israil.”

The Qur'aan contains no such unreadable matter, details of which are too loathsome.

SULAIMAAN / SOLOMON

In Kings I chapter 3 verse 5, 6 and 9 we read “At Gibeon the Lord appeared to Solomon in a dream by night, and God said, “Ask what I shall give you,” and Solomon said, “Thou has shown great and steadfast love to thy servant David my father because he walked before thee in faithfulness. Give thy servant therefore an understanding mind to govern thy people that I may discern between good and evil and thus enable me to govern thy great people.”

In verse 12 we are told, God said to him, “Behold I give you a wise and discerning mind, so that none like you has been given before you also what you have not asked, both riches and honour, so that no king shall compare with you, all your days.”

Kings I chapter 6 verse 11 tells, “Now the word of the Lord came to Solomon...” With all such laudatory descriptions of Solomon, we are told in (11:1), that “But King Solomon loved many strange women together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hitties.” 1. King 11:4 to 9 “For it came to pass when Solomon was old that his wives turned away his heart after other gods and his heart was not perfect with the Lord his God,, as was the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the people of Ammon. And likewise he did for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was very angry with Solomon...” etc. (11:1-9, 1 Kings 11)

One may ask how it is possible that one whom God has so exalted, to whom God has appeared and with whom God has

conversed, whom He has so blessed in wisdom that none has been like him before or after, who built the holy House for the Lord, should ever revert to idolatry? The Qur'aan denies such a story in a few short words: "Solomon never denied us, *wa ma kafara Sulaimaan.*" (2:102)

Qur'aan: Sulaimaan was an inheritor of his father David (27:16). David had seventeen sons¹ but the Qur'aan speaks only of Solomon as his inheritor. This means that inheritance refers, not to wordly things, but the obligations Prophethood and the Word of God. This refutes the imputation made by the Bible.

AYUB / JOB

The Bible contains a separate Book on Job. In the Qur'aan his names appears twice; once in Sura Al-Nisa and Al-An'aam and in both places it occupies no more than two lines each.

However the Qur'aan says: "And mention Job when he cried to his Lord, saying I have been greatly afflicted and Thou art the most Merciful of all and gave him families and doubled their number of those with him. This was mercy from Us that our servants may remember Us thereby." (21:83-84)

The Bible arrives at the same conclusion, but there is a strange reference to Satan's intervention between Job and God. God asked Satan, whence comest thou? In chapter II, verse 2 these words are repeated.

Consider that it is impossible for Satan to get mixed up with the Prophet and so present himself before God, This is an affront to God and His Prophet. I cannot see how such a statement can serve any good purpose. Such degrading remarks and such unbecoming events do not find any place in the Qur'aan.

1 Six of his sons were born at Hebron. 2 Samuel - 3:2 to 5, and eleven sons were born at Jerusalem. 2 Samuel - 5:14-16.

ZIKRIYA / ZECHARIAH

Zechariah is mentioned in the Gospel of Luke, chapter 1-5-25, and in the Qur'aan in Sura 19 (Maryam). Luke makes no mention of Zechariah's prayer, detailed in the Qur'aan to show why this Prophet supplicated for a son; not out of any wordly motive but that there was need of one to succeed him in Prophethood. Luke does not mention this important prayer. The words of the Qur'aan are: "So give me an heir as from thy self to represent Jacob's posterity." (19:5)

These words show that Zechariah wanted a son for God's mission; to conduct the guidance and welfare of mankind. Such a prayer had priority of acceptance in the sight of God. Luke states that Gabriel told him, "You will be dumb until these things come to pass because you have not believed my words." (1:20)

The Bible, then, would have us believe that it was by way of punishment for disbelief that Zechariah was deprived of his faculty of speech until the birth of his child. Yet the Qur'aan tells us that Zechariah had asked for a sign of the acceptance of his prayer and God appointed 'silence to be the asked for sign'.

Yet again one can see that the Qur'aan borrows nothing from the Old or New Testament.

YAHYA / JOHN

In the New Testament, John is called the Baptist. There are several references to him in Luke. The Qur'aan only briefly refers to him in Sura 19 (Maryam), and Sura Aal-e-'Imraan No: 3.

"O Yahya! Hold firmly to the Book. We gave him the Prophethood while he was yet a child and made him holy and gentle-hearted. He feared God and was kind and obedient to his parents and was not overbearing or rebellious." (19:12-14)

"Allah does give you glad tidings of Yahya witnessing the truth of a word from Allah." He was noble, chaste and a Prophet

of good company. These twelve attributes are not to be found in Luke. Despite of its brevity, then, the Qur'aan depicts John with more grace than anywhere in the Bible.

JESUS CHRIST (ISA b. MARYAM)

The Qur'aan holds Jesus to have been a man, while Christians believe that he was like God. In the Qur'aan, he is the Prophet, a messenger of God, to Christians, he is son of God. Here it may be seen for the last time that the Qur'aan borrows nothing from the Bible. Christianity will always be obligated to the Qur'aan inasmuch it holds the Jews as liars and exalts Mary by calling her the truthful. Thus, John's words in chapter 16 are fulfilled in that the Prophet to come (the Prophet Muhammad) "Speaks exaltingly of him." "The Latin church has not disdained to borrow from the Qur'aan the immaculate conception of his virgin mother. (In the XIIth Century the immaculate conception was condemned by st. Bernard as presumptuous novelty." (Decline and Fall of the Roman Empire. Gibbon p-666)

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5. SUPERIORITY OF THE PROPHET MUHAMMAD (SAW)

“Immense are the blessings of Allah upon you!” (4:113)

To believe in the comparative greatness of the Prophet is an irreversible and intrinsic part of a Muslim's belief but to put this belief into words is not easy, for, in a tradition, it is forbidden for Muslims to say anything about the other Prophets that may, in any way harm their dignity. However, as the Qur'aan states (2:253) some Prophets are above others in the sight of the Lord: “We have given superiority to some Prophets over others.” (2:253) Therefore, if such superiority is derivable from the Qur'aan, it is justifiable to comment. All scholars of Islam are unanimous over this issue. This subject is not yet complete, and the author proposes to dwell on it at considerable length in the next volume of this work. Here the reader will find reference only to those Prophets whose virtues have been mentioned in the Qur'aan. Some scholars may object that such treatment of the subject can not bring out the Prophet Muhammad's (SAW) superiority; but let it be considered that these virtues, while bestowed on others, are to be found in their totality in his person. Imaam Abu Na'im Isphahani and Qazi Ayaz¹ have dealt with this subject beautifully. “We have given superiority to some Prophets over others.” (2:253)

ADAM

Muslims believe that Adam was not only the first man but one of great virtue. The Qur'aan says: “Allah taught Adam all the names.” (2:31) We must assume, then, that he whom God

1 Imaam Abu Na'im's full name is Ahmad b. `Abdullah b. Ahmad b. Ishaq and is an acknowledged Muhaddith (Traditionalist).

Qazi Ayaz Musa of Granada, Chief Jurist, Exegetist and a Traditionalist, authored *Mashaa-Ray-Qul-Anwaar*, a well-known selection of traditions and *Kitab-us-Shifa*. He was born in 476 and died in 544 H.

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Himself taught must indeed be knowledgeable. Of the Prophet of Islam, the Qur'aan says, "*He teaches you the Book and wisdom, (Al-hikma), and that which you do not know.*" (2:151) Here Prophet is presented as a teacher; and al-hikmah (wisdom), includes all the superior and profitable knowledge; as well as that which one does or did not know, (*maa lum takunu ta'alamun*), (2:51) that which pertains to the heart, the subconscious, the mysterious, of which man remains ignorant without a Prophet's guidance. The Qur'aan says of Adam: "*We took a pledge from Adam but he forgot...*" (20:115) Here, it is explained that Adam was, after all, human and therefore prone to human failings. It does not, seem graceful on our part to find fault with him.

Of the Prophet Muhammad (SAW), the Qur'aan says: "We shall keep teaching you and you will not forget: *Sa-nuqri-u-ka fa la tansa.* (87:6) 'Allama Adama tells us that God Himself, *al-muqri*, teaches him 'word for word'. Forgetfulness and thoughtlessness so common in others, is not to be found in the holy Prophet¹ and that thoughtlessness, so characteristic of others, is not for him.

We read "Adam received some words from His Lord and his Lord relented towards him." (2:37) This verse shows that Adam's previous lapses were forgiven. Of the holy Prophet the Qur'aan says: "For God blots all falsehood and by His words proves the truth to be true. Verily, He has full knowledge of what is in the hearts of men; and it is He, who accepts repentance from his servants." (42:24-25) About Adam the Qur'aan says: "But do not approach this one tree, lest you become wrong-doers. But Satan caused them to stumble therein and thus, brought about the loss of their erstwhile state." The Qur'aan says: "Down with you and

1 There are three traditions from Ibn. Masud regarding *Sahv* (omission) of the holy Prophet. (1) Ending prayers after two Rukas instead of four rakas. (2) After two Rakas *Qiyim* (3) Instead of four, five rakas in Zuhr (midday) prayer. But this is *Sahv* (omission) which pertains to action, while *Nisyaan* (forgetfulness) pertains to mind.

be henceforth enemies unto one another.” (2:35-36) Translation of the verse by Muhammad Asad.

Allah apprised the angels of the coming of Adam: *We said to the angels, be prostrate before Adam and they prostrated. (2:34) It is evident that God Himself exalted Adam to a high station.*

Yet of the Prophet Muhammad (SAW) we are told: “Allah and His angels send their blessings upon the Prophet.”¹ (33:56) The sending down of blessings is a constant process. It is one of the performances that the angels are constantly engaged in but here God relates Himself to the blessings, altering the status of the Prophet still higher. Here the superiority Muhammad (SAW) over the other Prophets is evident.

IDRIIS

Idriis, chronologically, comes somewhere between Adam and Noah. Of him the Qur’aan says: *“He was a very truthful apostle.” (19:56)* Of the Prophet Muhammad (SAW) the Qur’aan says: *“He has come with the truth.” (39:33)* Of Idriis, again, the Qur’aan says: *We elevated him to a high station; and of the Prophet of Islam, “Your remembrance have we exalted!” (94:4)* This is interpreted in the Traditions as meaning that wherever the Divine name occurs, so too does the name of Prophet Muhammad (SAW). The call to Prayers (*azan*), the exalting of God (*Takbir*), the sermon (*khutba*), and the prayers, themselves all have the Prophet’s name is bracketed with that of God.

This is intrinsic to the ceremonies of Islam. The former Prophets speak profusely of the great qualities of the Prophet Muhammad (SAW). In the Bible, Abraham, Jacob, Moses, David,

1 There is not a single moment in 24 hours when the name of the holy Prophet is not exalted somewhere in the world. The circumambulation of the Ka`ba goes on for 24 hours. During the act, the name of the God and the Prophet are recited over and over again.

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Solomon, *Isaiah*, *Jeremiah*, Daniel, Ezekiel, Habkuk, Malachi, John and Jesus Christ (See Vol-I), praise his virtues proving undoubtedly his superiority.

ILYAS

Bukhaari states in one place that Ilyas is another name of Idriis. The Qur'aan tells us that he sermonised his people saying, *"Are you not afraid that you call on Ba'al and ignore the Great Architect of the Universe?" (37:125)*

The Prophet Muhammad (SAW) also argued for the One Divine Being, decrying the names of each of the goddesses worshipped by the Arabs.

"Have you seen Laat, 'Uzz'aa and Manaat. Do you reflect that while you have sons, you have attributed daughters to Allah. These are but names that you and your fathers have assumed for them. Allah has given you no warrant for them. You follow but your own superstitions and desires although your Lord has sent you the true guidance." (53:19-23) The Prophet suffered many trials and tribulations because he too raised his voice against idolatry. This attribute is common between the two Prophets.

NOAH¹

Noah was God's first message-bearer (*rasuul*). To preach and propagate the message of the Unity of God, he bore all manners of suffering with great courage and moral strength. He is mentioned in several places in the Qur'aan.

In two places the Prophet Muhammad's (SAW) name and Noah are recorded in the same verse but the name of the Prophet

1 The translation of the Qur'aanic verses at times includes a little bit of commentary by the author. Ed.

Muhammad (SAW) precedes that of Noah: "We have inspired you as we inspired Noah and other Prophets after him."

"And when We accepted an undertaking from you (Muhammad) and Noah and Abraham and Idriis and Moses and Jesus Christ son of Mary..." (33:7)

In the first quotation we are told that the essence of all inspiration is the same. Let us note that the names of the Prophets between Noah and Jesus Christ are stated in chronological order. Accordingly, the Prophet Muhammad's (SAW) name should have come after that of Jesus Christ, but instead his name is placed first of all.

Of Noah, the Qur'aan says, *"We sent Noah to his people..." (71:1)* Of Muhammad (SAW), however we read that he is instructed thus: Say to all mankind, I am Allah's message-bearer to you all, Who is Lord of the heavens and the earth and there is no God save Him. (7:158)

Muhammad's (SAW) message is then, not meant for a particular people or region but for the whole of humanity.

Noah said to his people. "I will not separate the believers from myself." (46:114) Noah's love and concern for his followers are evident. The same command is given to Muhammad (SAW): Do not separate those from yourself who supplicate to their Lord morning and evening. (6:52) Allah commanded Noah: "Noah! Disembark, you and those with you, with Our blessings and peace from Us." (11:48) The peace and blessings for those with Noah are by reason of their being with a Prophet. Of the Prophet Muhammad (SAW), the Qur'aan says: "Allah and His angels send their blessings on you..." (33:43) and

"O believers! Allah intends to purify you and complete His favours to you that you may be grateful." (5:6) and

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“O believers!...that He may purify you (with rain) and remove from you the stain of Satan, and strengthen your hearts and make your foothold firm therewith...” (8:11)

In the three verses quoted above, the good tiding of perpetual blessings from angels, the promise of purification, completion of favours, removal of satanic stain, union of hearts and steadfastness are for the Prophet’s companions. *“Wallazi-nat-taba-`u-hum bay-ahsaan.” (9:100)* Those who followed him with grace. These many blessings are conferred by reason of graceful obedience and undiminishing love for the Prophet whose superiority therefore becomes apparent.

HUD

The people of Hud objected to his message on the grounds that he was but a simple man like the rest of them. *“We do not see you save as a human like ourselves.” (11:27)*

The disbelievers had the same objection to the Prophet Muhammad (SAW). *“Has Allah made a human like us being a messenger?” (17:93)*

The wealthy used to tell Hud, *“We see that only those who are poor and feeble of judgement follow thee.” (11:27)* The arrogant ones of Makka used to make the same objection to Prophet Muhammad (SAW). *“Shall we believe what the foolish believe? (2:13)*

These rejecters of the message saw soon enough that these very ‘foolish ones’ became the harbingers of peace and justice, meaningful teachers of unqualified equality, and civilised ways of life to the world. How glorious must be Muhammad’s (SAW) station when his followers are so exalted!¹ Both Prophet Muhammad (SAW) and Hud use the same language to “tell” their audiences: “I do not say to you that I possess the treasures of God

1 Briffault, Goethe, Carlyle and many more concede this point, see Vol-I.

nor that I have knowledge of the unseen nor that I am an angel.” (11:31) and (6:50), respectively. The addition of the word *qul* “tell”, signifies that the speaker is merely clarifying to his people, that he has no delusions about himself; for him those qualifications are sufficient which Allah has bestowed on him.¹

SALIH

The Qur’aan informs us that Saleh’s preaching was only about Divine Unity and rejection of polytheism: O my people be worshippers of Allah, you have no other God but Him. He created you out of earth and made you dwell therein. Therefore, seek forgiveness from Him and keep turning to Him. My Lord is, indeed, near and responsive, and acceptor of prayer. (11:61)

“By permission of his Lord, the Prophet Muhammad (SAW) preaches the same: “Say, O believers! Fear your Lord. He who is good, for him there is good reward in this world. Tell them: The Lord’s earth is wide enough: (if someone prevents you from worshipping Lord God, migrate from that place). Tell them: For him who is patient, the reward is immense. Tell them: I am verily commanded to worship Allah making worship pure for Him and that I should be the first of those who obey Him. Also tell them: I fear that if I disobey, the punishment of Judgement Day is there. He alone is Allah! I worship Him with sincerity, and that is my way of life. Now, it is up to you; worship whomsoever you want. The losers are only those who, with their families, are losers in the Hereafter. Remember: That would be the manifest loss.” (39:10-15)

How many were the ways in which the Prophet Muhammad (SAW) delivered his Lord’s message with clarity and logic and

1 Here too the task assigned to the two Prophets is identical but the companions of the Prophet of Islam outclass Hud’s people. This enhances the status of the august teacher.

imprinted the concept of Tawhiid (monotheism),¹ on the minds and hearts of his listeners.

IBRAHIIM

The Prophet Muhammad (SAW) and the Prophet Ibrahiim had many features, physical and spiritual, in common. Sayyidina Ibrahiim prayed for the birth of a Prophet in his lineage from Makka and Allah commanded Muhammad (SAW) to follow the ways of Ibrahiim, the Upright. (16:123)

The details given below should be especially considered:

Ibrahiim was thrown into a pit of fire and God commanded: *“O fire! Be cool and a source of safety for Ibrahiim!”* (21:69)

Similarly the Qur’aan says of the Prophet *“...When his opponents kindle the fire of war, Allah puts it out.”* (5:64)

Ibrahiim built the Ka`ba:

“When Ibrahiim and Ismaa`il raised the foundations of the House of God.” (2:127)

The Prophet Muhammad (SAW) chose the Ka`ba to be the direction for prayer or *qibla* and the Lord Almighty seeing his inclination, announced: *We see thy turning of the face for guidance to the heavens: Now We shall turn thee to a qibla of your liking.* (2:144)

Ibrahiim destroyed the temple idols, smashing them ‘to pieces.’ (21:58)

The Prophet Muhammad (SAW) expelled 360 idols from the Ka`ba and gave the eternal command: *“Truth has come and falsehood has vanished! Falsehood by its nature is bound to perish.”* (17:81)

1 The Word ‘monotheism’ does not convey the exact meaning of Tawhiid.

Ibrahiim was content with one wife in his youth and only in advanced age did he acquire wives. The Prophet Muhammad (SAW) followed this very example.

Ibrahiim announced the annual Pilgrimage (Hajj). The Prophet Muhammad (SAW) announced this obligation adding certain rational conditions. *“Let him find a way to the House of Allah who can afford and endure.”*¹ (3:97)

Ibrahiim and his companions are an excellent pattern to follow for you, when they said to their people, *“We abhor you and also that which you worship besides Allah.”* (60:4)

Allah appointed Muhammad (SAW) as a message-bearer for the whole world; an excellent pattern for conduct for all those who believe in God and the Judgement Day and constantly remember Him.” (33:21)

These are the two values that complete our faith in the Lord God. The world needs that in word and deed the examples of the grand patriarch Ibrahiim and the Prophet Muhammad (SAW), the chief of Adam’s progeny, be followed with sincerity and devotion, for, then only can there be eternal acceptance in the sight of the Lord High and Almighty.

Of the grand patriarch, the Qur’aan tells us: “Ibrahiim was soft of heart and forbearing.” (9:114)

Of the Prophet Muhammad (SAW) it says: Without doubt thou bearest an exalted standard of character. (68:4)

“And: it is Allah’s mercy that you have been made gentle. If you were harsh or hard hearted, the people would have broken away from about thee.” (3:159)

The argument Ibrahiim presented the atheists with, was: *Allah causes the sun to rise in the East; now you cause it to rise from the West.* (2:258)

1 Every year more than ten million Muslims go for Hajj and `Umra. Ed.

Mercy unto the worlds

The Qur'aan also records the arguments which the Prophet Muhammad (SAW) advanced before those who refuted the after life. Say: *"He will bring the dead to life who created them first; He knows all the forms of creation; Who causes fire to light up that you obtain from green twigs of a tree. (36:79-80)*

Here again there is similarity between Ibrahiim (p.b.u.h) and Muhammad (SAW). The inspiration (*Wahi*), behind Muhammad's (SAW) arguments was from Allah; the same inspiration that guided the dialectics of Ibrahiim are. The word '*qul*' (Say) is a pointer to reflect on, which unfolds this mystery.

LUT / LOT

He was Ibrahiim's nephew and the first, after lady Sarah, to believe in him. It was out of love for Ibrahiim that he had to emigrate to another region. Subsequently, he was threatened with expulsion by his own people, the people he settled down among.

"O Lut! If you do not desist surely you will be cast out." (26:167)

The Prophet Muhammad (SAW) too was threatened with expulsion by his own people. "who violated their oaths and plotted to banish the messenger." (9:13)

The Qur'aan very precisely defines the misdeeds of Lut's people:

"They, the folk of Lot did very abominable things." (21:74)

Of the Prophet Muhammad (SAW) it says that; "He forbids filthy habits and unclean things and relieves their necks of their clutches..." (7:157)

The Qur'aan confirms that angels came down to help Lut and destroy his opponents: "O Lut! we have been sent by your Lord; your enemies will not be able to come near you." (11:81)

Similarly Allah says that He will help Muhammad with five-thousand angels helped by other angels. (3:15)

ISMAA`IL

One of the virtues of Ismaa`il in the words of the Qur'aan was that he: *"He was true to his word."* (19:54)

The Qur'aan also testifies to the truthfulness of the holy Prophet's chrachter and word: "He is the same about whom Allah had promised us, and Allah and His Prophet spoke us the truth." (33:22)

We also read of Ismaa`il that: "He used to counsel his family and clan to establish *sala`t* and give *zaka`t*." (19:55) These words teach us that reform should begin with one's own family and one's own people.

So, too, the Prophet Muhammad (SAW) was advised, *"Command your family to establish sala`t and both you and they abide by it..."* (20:132) and

"Warn your near ones, (in particular)." (26:214)

These two verses show that the Prophet Muhammad (SAW) carried his mission with great care among his own family but also to other near ones. *The Qur'aan says, "We took a covenant from Ibrahiim and Ismaa`il that they would purify My House for those who make the rounds of it, and who meditate on Me and who bow down and prostrate themselves (before Me)."* (2:125)

It is clear that Isaac and his lineage are not included in this covenant. Ismaa`il's illustrious son, the pride of both worlds, the Prophet of Islam pronounced the command: *Turn your faces towards the Sacred Mosque (Masjid-ul-Haram).* (2:144)

This command signifies that the Ka'ba alone is the focal point of all places of worship in the world and of all worshippers.

ISHAAQ / ISAAC

In the Qur'aan, Isaac is seldom mentioned by himself but usually along with Ibrahiim¹ or Ismaa'il or Jacob. Yet , still we read that his father, Ibrahiim, was given the good news of his birth by the Almighty God indicating his son's exalted station.

In the same way, Jesus Christ gave the people the good news of the advent of Muhammad (SAW), otherwise known as Ahmad (SAW). (61:6)

YAQUB / JACOB

In the Qur'aan Yaqub² asks his sons whom they will worship after him. They replied, your Allah, the Lord of your father Ibrahiim and of Ismaa'il and of Ishaaq. He Who alone is worthy of worship and to Him alone have we surrendered. (2:133)

The Prophet Muhammad's (SAW) message to the whole world was the same:

“O people! Be you worshippers of your Lord, Who created you and those before you that you may become dutiful. Allah, Who created for you the earth as a carpet and the sky as canopy; then brought down rain on you, and from water grew fruits for

1 Ibrahiim was 100 years old when Isaac was born. Isaac was married to Rebekah when he was forty. She was the grand daughter of Nahor, Ibrahiim's brother. Isaac was 60 when his two sons Esau and Jacob were born to him. He lived mostly in Palestine. He died when he was 80 years old and was buried close to the grave of his father!

2 When Yaqub grew young, he went to his maternal uncle and married two of his daughters. He lived there for 20 years and then returned to Syria. He was then given the title of Israel, meaning the *man of God*. His father the Prophet Ishaaq died after his return. The Prophet Yaqub was there when his sons dumped Yusuf in a dry well. On hearing Yusuf's eminence, Yaqub along with 68 members of his family went to Egypt He lived there for 11 years and died at the age of 146. His body was filled with perfumes and brought to Canaan and buried in the graveyard of the Prophet Ibrahiim.

you to eat. You already know the truth, do not ascribe partners to Him.” (2:21-22)

Yaqub told his sons: “*Never despair of Allah’s mercy. Only disbelievers despair of His mercy.*” (12:87)

Similarly the Prophet Muhammad (SAW) urged his people not to lose heart: do not grieve; you will be the uppermost, if you are, indeed believers. (3:139)

When Yaqub’s sons begged their father, *to plead forgiveness for them, he answered:*

“I shall beseech my Lord’s forgiveness for you. He is, in truth, the most Merciful.” (12:98)

In the Qur’aan we read, “When they who inflicted wrong upon themselves, come to you beseeching forgiveness for them, they will find Allah responsive.”

“He is, indeed, acceptor of repentance, full of mercy!” (4:64)

The words, “Come to you beseeching forgiveness for them,” deserve reflection.

This is the secret of remembering the Prophet (*in darood*) before and after every prayer. During his lifetime, people approached the Prophet and asked him to personally plead for them on their behalf. For us however, the only way of approach to him is by salutations and invocations of the Lord’s blessings on him i.e. *Darud Shariff*.

Allahumma Sall-e-ala Muhammad-in wa alaa aalay Muhammad-in fil awwaliina wal aakhirina wa fil malaa il-a alaa ila yaum-mud-diin.

Mercy unto the worlds

In the traditions, Yusuf is referred to as ‘*al-Kariim Ibn-al-Kariim*’ *the noble one, son of the noble one*.

The Qur’aan tells us of his dream:

“I saw that eleven stars and the sun and the moon are bowing down before me.” (12:4)

This dream was fulfilled when, after some years, his parents and brothers prostrated to him. During his time away from his family his father and the brothers underwent many suffering tribulations.

They did not realise that for Yusuf to be with them was a source of great blessings to all of them.

The Prophet Muhammad (SAW) also had a dream, as mentioned in the Qur’aan:

“Allah has fulfilled His Messenger’s dream in factual truth (bil-haq) that the believers by permission of their Lord shall enter the sacred Mosque robed in Ahram (pilgrim dress), i.e. heads shaved, hair cut and nothing to fear.” (49:27)

This dream was fulfilled only a year later. The Prophet had been away from Makka for eight years, during which period the Makkans suffered in many ways such as famine and short epidemics. Yusuf’s dream was allegorical, but the Prophet’s was wholly according to the actual. The word ‘truly’, (*bil-haq*) in the verse quoted above refers to this fact.

Yusuf was calumniated by the Pharaoh’s wife and the holy Prophet for having married Zaid’s divorcee. The difference is that Yusuf was accused of the sin of adultery, which he had not committed, while the Prophet was maligned for marrying.

The conspiracy which Yusuf’s brothers made among themselves was;

“Either kill Yusuf or cast him out to an unknown land.”
(12:9) Similarly, the Quraish’s conspiracy against the Prophet was to confine, slay or expel him (8:30)

Ultimately, Yusuf was thrown into a deep pit, but the Prophet was saved in many ways.

Yusuf’s brothers pleaded with him: “O Ruler! We are suffering from a famine and we have little to buy with. Be compassionate with us and give us full measure.” (12:88)

After the Prophet emigrated from Makka, a severe famine fell upon the Quraish which the Qur’aan describes: “Wait for the day when nothing but smoke will be seen over the sky, enveloping the people who will cry, This, indeed, is a terrible curse!” (vide Ibn Mas`ud’s commentary in Bukhaari). (44:10-11)

In an act of unparalleled forgiveness the Prophet ordered Thumaama b. Athal, Chief of Najd, to send foodgrains to Makka, ignoring the thirteen years of atrocities inflicted by the Quraish on the believers.

SHU`AIB

Shu`aib was an apostle to a wealthy people who were yet idolatrous and dishonest in business matters. In the Qur’aan he frequently exhorts his people to be just and honest in such matters:

“And O people! Be fair in weighing and measuring, nor withhold from people things that are their due.” (11:85)

The Prophet, too, taught the same:

“So establish weight with justice and fall not short in the balance.” (55:9)

“Woe be to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure, but when they have to give, by measure or weight to men, give less than due.” (83:1-3)

Mercy unto the worlds

Just as the Holy Prophet and his followers had endured all manners of threat from the Quraish, so too did Shu'aib receive stern warnings from the disbelievers "The proud ones of Shu'aib's people said, O Shu'aib! We shall drive thee out of our township and also those who believe with thee." (7:88)

Shu'aib's people said to him out of exasperation: *"We do not understand much of what you say." (11:91)*

The disbelievers reacted somewhat similarly to the Prophet Muhammad (SAW): *"Our hearts are far from your preaching and our ears are heavy, and there are veils between you and us." (41:5)*

The Jews also responded like the disbelieving Arabs: *"Our hearts are enveloped in covers..." (2:88)*

Shu'aib's people also asked him: *"Does your prayer (sala't) command that we forsake our forefathers and does your prayer also prevent that we leave off doing what we like with our property." (11:87)*

It is clear that they were prepared to please Shu'aib and accept his way of ceremonial prayers provided they were allowed to continue with their idolatry, usury and excessive profiteering.

Yet the Qur'aan is clear that such a deal was unacceptable: "O believers! Fear Allah, and give up what remains of riba (usury), if you are in truth believers. But if you do not, so, then beware of war from Allah and His messenger. And if you desist, you have a right to your capital sum. Deal not unjustly and you will not be dealt with unjustly." (2:278-280)

MOSES / MUSA

Among the Prophets of Israel's lineage, Moses is accorded a unique and exalted status: In Deuteronomy we read that "there arose not in Israel a Prophet like unto Moses." (34:10)

Most scholars agree that Moses was born an orphan. It was his mother who was inspired to float the infant in the river and who sent her sister to bring news of the course of the floating cradle. Neither here or elsewhere is there any mention of his father.

Similarly, the Prophet Muhammad (SAW) was born after the death of his father; an orphan even before he took his first breath of life on this earth.

Both Prophets were nursed by women other than their own mothers; Moses by Aasia w/o Fir'aun (Pharaoh) and Muhammad (SAW) by Haliima Sa`dia. The two nurses are held high in the eyes of God and His faithful.

Moses escaped from the wrath of his enemies just as the Prophet Muhammad (SAW) eluded his besiegers, by throwing dust towards their eyes, and leaving his home for the Thaur mountain cave.

Shu`aib's daughter was attracted to Moses because of his trustworthiness and physical strength; the lady Khadija too gave her heart to Sayyidina Muhammad (SAW) because of his truthful and trustworthy nature.¹

The Qur'aan: After Moses had served (Shu`aib) for ten years and was on his way with his wife, he saw a fire burning by the hill and asking his wife to wait where they were, he said he would go, so that he might bring some guidance for the road to

1 Maisara, lady Khadija's slave, accompanied Muhammad (SAW) in his business trip to Syria. What Maisara saw of his integrity, sharpness of wit and selflessness, he reported to her Mistress. Subsequently, the Khadija offered her hand to the one known as '*as-Sadiq*' and '*al-Amiin*', the titles given to Muhammad (SAW), given by the Quraish long before his Prophet^{hood}. Ed.

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travel, or some cinders to warm themselves by. But when he arrived there, he heard a voice calling from a tree, "O Musa! I am Allah, the Lord of all!" (28:29-30)

As far as this vision is concerned with our life, it is described here in terms of fire, tree and voice.

The Prophet's sacred vision too is in the Qur'aan:

Glorified be He Who carried his servant by night from the Masjid-al-Haram to the distant mosque, the environments of which We have blessed, that We may show him of Our signs. (17:1)

The Qur'aan further states: For indeed he saw him at a second descent near the Lot-tree beyond which none may pass; near it is the Garden of Abode. Behold, the Lot-tree was shrouded in mystery unspeakable. His sight never swerved and truly did he see of the signs of his Lord, the Greatest! (53:13-18)

"What the eye saw, the heart belied not." (53:11)

"Then He inspired him with that which He inspired." (53:10)

The above verses quoted deserve serious reflection: The physical eye, the vision, the inspiration, the purification of limb and wit.

Only God and, after Him, the Prophet can know how greatly the vision strengthened the sight and faith.

Pharaoh and his hosts pursued Moses and were near enough when the Israelites cried: We have been caught... But Moses assured them: That is not so. My Lord is with me. He will guide me soon! (26:63) It should be noted here that Moses does not include his followers with him, probably because they were not considered spiritually worthy of it.

The Prophet Muhammad (SAW) was also faced with a similar situation when he and Abu Bakr were taking refuge in the cave (of Thaur as a first step of their flight-Hijra and Abu Bakr

was upset, seeing the pursuers (the Quraish) close by, but the Prophet assured him:

“Do not worry, Allah is with us...” (9:40)

Moses had said, “God is with me, but Muhammad (SAW) says God is with us.” The Prophet Muhammad (SAW) had so strongly identified himself with His Creator that he raised Abu Bakr’s status as well, as being with Allah in the august companionship of the Prophet.

The Israelites very rudely rejected Moses’s command to rise and fight against their enemies, saying, “You and your God go and fight, but we shall sit here and watch.” (5:27)

So the promised land was denied to them for forty years and they kept wandering (in the deserts of Arabia). “Be not grieved for these rebellious people. They shall wander about for 40 years in distraction around this promised land.” (5:26)

The Israelites were under punishment for forty years after which being forgiven, they emerged victorious under Joshua - successor to Moses.

A somewhat similar incident occurred in the time of the Prophet Muhammad (SAW) because of some bedouins, who had lagged behind: Tell the bedouins who had dispersed from you that very soon they would be summoned to fight a mighty folk. Then shall ye fight or they shall submit. Then if you show obedience (discipline), Allah will grant you a goodly reward. (48:16)

The Sura Al-Fath or Victory was revealed in 7 A.H. These bedouins *were never given a chance to fight in the Prophet’s lifetime* because they had refused once to fight and were, therefore, told: *Tell them (O Prophet!) you will never go out nor fight in my company. (9:83)*

After the Prophet, in 11 A.H., Abu Bakr Siddiq gave the call for jihad and many a tribe responded to his call. The crime of the Israelites and that of the bedouins was the same but while the

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former were punished for forty years, the bedouins suffered only for four years.

Abu Bakr's caliphate was like Joshua's. Moses had given his people the call to fight but they did not respond until after him; and the Prophet Muhammad's (SAW) call too was not answered by that small band of bedouins until his successor's time. Moses had given his people the good news of victory which was fulfilled in Joshua's time; the Prophet Muhammad (SAW) too had given the good news of victory to come which *was accomplished under Abu Bakr and `Umar - the ideal saint-sovereigns, the world had ever known.*

Pharaoh's enmity and marching his armies on the Israelites resulted only in this:

Then We turned them (Pharaoh and his people), out of their orchards and water-springs and treasures and fine houses and made the Israelites his inheritors. (26:57-59)

The disbelievers marched on the Prophet Muhammad (SAW) with war weapons and co-ordinated armies of their allies and the result was:

Allah turned back the unbelievers for all their fury. They could achieve nothing and enough is Allah for believers in their fight to enforce His will. Allah brought the peoples of the Book who aided the attackers, out from their forts and filled their hearts with awe; then you killed a part of them and a part you captured; and He made you inherit their lands and houses and other properties and of the land your armies had not even marched on. Indeed! Allah is powerful over all things! (33:25-27)

Moses having received the tidings of Prophethood, prayed: *O Lord! Open my bosom. wide for me.* And for the Prophet Muhammad (SAW), Allah said: Have We not opened your bosom wide for you. (94:1) *Appreciating the burden of Prophethood, Moses prayed: From among my family, make Aaron to share of this burden. (20:29)*

To the Prophet Muhammad (SAW) Allah said: We have removed the burden which had weighed on your back. (94:2)

Moses addresses his Lord Almighty saying, *"I hastened to come to Thee, My Lord, that Thou mayest be pleased."* (20:84)

Allah tells Muhammad (SAW): Thy Lord will grant you so much that you will be well-pleased. (93:5)

In the first Qur'aanic quotation the pleasure of God is solicited, in the second Muhammad (SAW), is voluntarily given an assurance.

Wa salaa-mun alal-mursalian wal-hamd-u-lil-Lah-i- Rab-bil-aal a miin. Blessings be on the Prophets and praise be to the Lord of all!

HARUN / AARON

Aaron was Moses's elder brother and received the Prophethood in answer to the prayer of Moses.

According to the Old testament, Aaron was the high priest and the affairs of the house of worship and the tabernacle were under his supervision.

The Prophet Muhammad (SAW) invariably led the congregational prayers of the believers:

"Your Lord knows that you stand worshipping two-thirds of the night or half the night or a third of the night and also a group of those who are with you." (73:20)

"Allah sees when among others you prostrate and bow before Him..." (26:218-219)

Of his brother, Aaron, Moses said that *"more eloquent of speech than me..."* (28:34) It appears, then, that Aaron was a highly proficient orator. The gift of eloquence shaped by many things both words and their meaning, with style and propriety of

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occasion, and the speaker's personality as well as personal and national peculiarities. When speech has all these qualities, eloquence achieves its power to influence.¹

The Prophet also possessed this charm of eloquence to perfection. "He who recognises his own worth is not destroyed". In the traditions, many of his sayings are recorded, some of which are given below:

"Love for a thing turns man deaf and blind."

"The hand above is better than the hand below." (To give is better than to take)

"Many are the ways of doing good but few the doers of good."

"God's mercy is on him who, when he talks, speaks for good. He earns much for himself; or, if he keeps silent, he saves himself."

"Here are three things for salvation and three for damnation. For salvation: To humble one's self before God openly and in secret; to tread the middle path both in prosperity and in poverty; to do justice whether the judge likes or hates one of the parties of the suit. For damnation; miserliness that dominates a person; an evil desire that one pursues; self-love."

"My Umma will always prosper until it begins to look upon a trust as plunder and on charity as a penalty."

Even opponents have paid tribute to the Prophet's eloquence. The truth is that the Prophet's words enraptured his listeners, the moment he spoke. Although there were many who denied Muhammad (SAW) was a Messenger of God, none in all Arabia denied his eloquence and beauty of speech. He sent many epistles to distant lands, Yemen and Hadramaut, Persia and to Heracles, to name a few but none surpassed him in this regard

1 The author as a commentator of the Qur'aan. Ed.

AL-YASSA / JOSHUA¹

The son of Nun, Joshua is mentioned in the Qur'aan as Fata'-chivalrous follower of Moses; the fata of the holy Prophet, namely Zaid, is also mentioned.

The Qur'aan says that Joshua and Caleb were both God-conscious, and specially blessed (5:23)

Zaid was also blessed by Allah and His Prophet. (33:37)

Joshua's name is mentioned in Sura Sa'd as being among those endowed with nobility of character and devotion.

The same is mentioned of the Prophet Muhammad's (SAW) followers:

DAWUUD / DAVID

David restored the lost honour of the Israelites. He demolished the discrimination of the Twelve Tribes, fought purely for the cause of God, brought great blessing to his country and peoples and embodied in himself both Prophethood and government.

The Prophet Muhammad (SAW) was like him in all these matters.

David, giving the Israelites many signs and tokens of the propitious coming of the Prophet Muhammad (SAW), made several prophecies as recorded in Psalms.

The Qur'aan praises David in these words: "*We bestowed great knowledge on David and Solomon...*" (27:15)

1 Joshua died at age 120 in 26 B.C. He succeeded Moses working as God messenger for 25 years, he conquered the promised land after Moses.

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Without doubt, the greatest blessing is knowledge, particularly, the knowledge that God endowed directly to His Prophets.

“We gifted all the Prophets with knowledge.” (21:79)

Of the Prophet Muhammad (SAW) the Qur’aan says: “Allah taught you that which you did not know.” (4:113)

And: Say, My Lord, increase me in knowledge. (20:114)

The first verse quoted shows that knowledge was imparted to the Prophet Muhammad (SAW) at the very beginning, the second that that his learning was progressive from day to day.

Qur’aan: We gave bounteous blessings to Dawuud (34:10)

And of the Prophet Muhammad (SAW): Bounteous are the blessings of Allah on you. (4:113)

“David! We have made you a trusted successor to the earth, so govern with truth and do not follow your own desires.” (38:26)

Al-ard was the promised Land of which David was caliph. Allah has given this land for the children of Abraham until the Last Day.

Before the enunciation of good news to David, he was a shepherd but God elevated him to the position of caliph.

In the Qur’aan the Prophet Muhammad (SAW) is told that Allah will reward his followers greatly by making them caliph of the earth.

“Allah has promised that He will make those of you caliph of the earth who believe and do good deeds as He made those before you caliphs. And He will make their religion a means of honour for them and will change their fear into security. They will only worship me and will not in the least associate partners with me.” (24:55)

This verse is addressed to those who, before it was revealed, were already believers and doers of good deeds:

The caliphate will be a gift of Allah and will be the same land which was given to the faithful before Muhammad's (SAW) time.

One of the signs of this caliphate will be that the approved religion will be honoured and revered and another, that peace will dominate and there will be no fear or anxiety. The caliphs will be sincere, staunch and humble devotees of Allah; According to the rules of Arabic grammar regarding plural number, the caliphate will be awarded to more than two companions.

The four guided Caliphs (Rashidiin) were Muslims before 5 A.H. and were well known for their great virtues. Imaam Hasan who held the caliphate for nine months, is also included among such virtuous Caliphs. Abu Bakr was the first to be elected a caliph. Yet whatever endowments the righteous caliphs were blessed with, they were the reward of believing in the Prophet Muhammad (SAW). It is the Prophets grandeur then to which the verse really testifies.

SULAIMAAN / SOLOMON

Solomon was the illustrious son of David. Of seventeen brothers and eighteen sisters, he was the one chosen to succeed his father's Prophetic mission. The Qur'aan specially refers to this in the words: "*Wa warisa Sulaimaanu Dawuuda - and Sulaimaan was Dawuud's heir.*" (27:16)

It is obvious from his dialogue with the ambassadors from Saba that he cared nothing for worldly possessions.

"Do you want to help me with wealth. What Allah has endowed me with, is better than what he has given you". (Qur'aan 27:36)

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In the Qur'aan, Allah tells Solomon, *"We made the winds subservient to you."* (34:12) Similarly the Prophet Muhammad (SAW) is told: "When the armies came on you, we sent over them the winds and the hosts you saw not." (33:9) The wind was made to serve for the destruction of the enemies of Islam. In the Traditions, Bukhaari quotes the Prophet as saying, "The wind was made an instrument of victory for me." *The word wind is also used in the sense of 'to lose wind' or to lose heart. Thus we read in the Qur'aan: Thus, "Obey Allah and His Prophet and do not wrangle among yourselves, for, then, you will falter and your strength depart from you, and lose your wind."* (8:46)

The wind then was subservient to Solomon as well as to the early Muslims who lived in obedience to Allah and His Prophet, but the mutual in-fighting of Muslims made them lose that service of natural phenomena consequently resulting in their loss of heart!

The Qur'aan also speaks of Solomon's power and splendour, *"Gathered for Solomon were hosts of the jinn and men and birds..."* (27:17)

The jinn and birds are also spoken of in connection with the Prophet Muhammad (SAW):

"Some jinn heard the Qur'aan and said, We have heard a wondrous book that is recited very often. It guides to the right path, and, therefore, we have come to believe in it." (72:1)

"Have you not seen how Allah dealt with the elephant people. Did he not destroy their stratagem and sent swarms of birds that pelted them with stones of baked clay and made them as chewed up straw." (Sura 105)

All commentators agree that this incident is related to the advent of the Prophet Muhammad (SAW), and, therefore, contributes to his merits (*fuza`il*).

YUNUS / JONAH

Jonah was sent as an apostle to Ninevah, a habitation of about a hundred - thousand people, but they refused to accept his mission and he left them in anger. They regretted his departure, however on God's command he returned. On his second visit, they accepted him and all of them converted to Islam.

Of Jonah the Qur'aan tells us: *"A fish swallowed him... and he remained in its belly for three days (37:142).*

Similarly the Prophet Muhammad (SAW) remained in a cave for three days.

Just as the incident involving the fish occurred after Jonah had been rejected by his people, so Muhammad (SAW) took refuge in the cave and, eventually, left Makka after his message had fallen on deaf ears.

The Qur'aan says of Jonah, *"had he not glorified the Lord, he would have remained in the fish's belly." (37:143-44)*

This shows that even there Jonah did not neglect remembrance of God. Similarly when his enemies had reached the mouth of the cave and Abu Bakr felt perturbed, Muhammad (SAW) comforted Abu Bakr, his companion telling him, "Do not grieve; Allah is with us." (9:40)

In the Qur'aan we read Jonah glorifies God: *"There is no God save thee; Be thou glorified! Lo! I have been a wrong - doer." (2:88)*

The Prophet Muhammad (SAW) also glorified God and expressed humility before his Creator: *"Say my Lord God be glorified. I am only a mortal messenger." (17:93)*

Jonah's prayer is recommended as qualifying of Allah's forgiveness and response, *"Laaa-ilaaha illaaa anta subhaanaka in-ni kuntu minaz-zalimiin."* (There is no God save thee, be thou glorified. Lo! I have been the wrong doer). *"...Thus We save*

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believers... ” (21:88) That is, as Allah saved Yunus so will He accord salvation to those who recite the above glorification.

AYUB / JOB

Job was a Prophet of high status. His¹ name is mentioned in Sura Nissa. (4:163)

In the Qur’aan we learn that he was the recipient of Divine inspiration (*wahi*), and that he was a man of profound patience. (38:44)

Patience is one of the most praiseworthy of virtues. Nothing without patience can be achieved in this world or for the Hereafter. Firmness of motive or intention, perseverance or steadfastness and dependence on God are all but different phases of patience. Of the Prophet Muhammad (SAW) the Qur’aan says: *“Your patience is essentially for Allah, and by Allah’s grace.”* (16:127)

The Qur’aan: *So wait patiently (O Muhammad) for thy Lord’s decree, you are in Our sight.*

Allah also speaks of Ayub as a “good devotee”. (8:44)

The Prophet Muhammad’s (SAW) devotion was perfect. His Mi`raj (Ascension) places him on a highly exalted station. There, the word used for him is `abd or devotee (The word is also translated as servant). The same word is used for him when he is lost in prayer: *“Have you seen him, who dissuades a servant when he prays.”* (96:9-10.)

And, *“When Allah’s `abd - servant stood up in prayer to Him.”* (72:19)

1 The people of the Book have assessed the Prophet Ayub’s era as 1520 B.C. After his trial or tribulation, he became the owner of 14,000 sheep, 60,000 camels, 1000 pairs of bulls and 1000 asses. He had seven daughters and three sons. He died at the age of 140.

This could well be why prayer has been defined as the *believers Mi`raj* (Ascension).

The Qur'aan mentions another virtue of Ayub who was ever-returning to God: *"He cried to his Lord, saying, Lo! the devil has inflicted me with pain and suffering..."* (38:41)

Here we learn that in his anguish he would call out to Allah alone and would never ascribe his ailments to his Maker. The holy Prophet Muhammad (SAW) turned to Allah in every moment of his life:

"My prayers, my sacrificial offerings, my life and my death are all for Allah, the Sustaining Lord of all." (6:163)

"No partner has He. So have I been commanded to preach and I am the first of those who surrender to Him." (6:164)

ZIKRIYA / ZECHARIAH

The Qur'aan mentions his name, "This is the narrative of the mercy of thy Lord unto His servant Zakariya." (19:2)

Of the Prophet Muhammad (SAW) we read:

It is not save Mercy from thy Lord. Lo! His favour on you was ever great. (17:87)

"We sent thee not save as a mercy for the peoples." (21:107)

Here the Prophet is surnamed 'mercy'. Divine light is thus personified in him. The highest attribute of the Prophet Muhammad (SAW).

After begging God, 'in humble tones' (19:3) he was given the good news of a son to be named John.

Zechariah appears worthy of merit, for, in spite of his old age, his prayer was answered.

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Allah also addresses the Prophet Muhammad (SAW) in response to a longing of his heart: “We have seen you turning your face towards the heavens. Verily, we shall make thee turn in prayer.” (2:144)

Once again, we observe the special status accorded to the Prophet Muhammad (SAW). An answer is given to him by God, for something which he has not yet expressed in words. Here the subject is of great importance: The direction of prayers, the practice of thousands of Prophets, had to be changed.

“And We appointed the qibla which you formerly observed only that We might know him who follows the Messenger, from him who turns his heels.” (2:143)

YAHYA / JOHN

John was the answer to his father Zakariya’s prayer that he had made standing in the arched sanctuary of his home. Muhammad (SAW), too, was the answer to the prayer of Abraham, the grand patriarch:

“When Ibrahiim and Ismaa’il were raising the foundations of the House of God, Ibrahiim prayed, ‘Our Lord! Thou Hearer and Knower! Sustain us as Muslims (surrendered), to thee, and our children as Muslims (surrendered), to thee. And teach us all ways of worship, and relent towards us. Lo! Thou, only Thou, art the Relenting, the Merciful. *Our Lord! send amongst them a Messenger of their own.*” (2:127-129)

In the Qur’aan, John was “a confirmer of the word that came from God,”¹ and Jesus Christ being that word. Thus John conveyed the propitious news of the advent of Jesus Christ to the people and preached to them his great virtues.

1 Kalimatim-Minal-Laahi. (3:39)

Similarly, the Prophet Muhammad (SAW) is called the confirmer of the Prophets before him,¹ one who developed and finally fulfilled the message of the earlier Prophets.

Muhammad (SAW) made known the names of some Prophets with whom even the peoples of the Scriptures were unaware, e.g. Shu`aib, Salih and Hud.

He also confirmed the Prophethood of those whom the people of the Book denied e.g. Solomon.

Muhammad (SAW) also announced the divine principle of a Prophet for every nation, of which the world had previously been ignorant.

The Jews believed that Prophethood had never been granted to any but their own people. The Zoroastrians believed that they were the only people from among whom the Prophets were chosen. Such was also the claim of the Hindus, the Chinese and the ancient Egyptians. For the first time in history the Prophet Muhammad (SAW) endowed with the title of Confirmer of those before him: *“There was not a people among whom a Prophet, a warner, a guide had not come...” (35:24)*

“We did not send a Prophet to any people except speaking their own language.” (14:4)

“On Judgement day, We shall raise up a witness from every people.” (16:89)

This broad teaching encourages and reinforces mutual love fraternal relations between nations and confirms the concept of Tawhiid unitarianism.

The Qur’aan refers to John as a Sayyid. (3:39)

The word ‘Yaasiin meaning a chief or Sayyid² also is used for the Prophet Muhammad (SAW). (36:1)

1 (3:3), (6:92), (46:30).

2 Imaam.

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John is also referred to as '*hasur*' or one of whom God Himself is Guardian and Protector.

The Prophet Muhammad (SAW) too enjoyed the protection of Allah in all tribulations.

'Hasur' also means 'a man who besides being full of strength is not or cannot be attracted to women'. For 25 years, The Prophet Muhammad (SAW) remained a virgin bachelor. When eventually he did marry, it was not of his own volition but on the request of a widow fifteen years his senior. Because he never turned down a request. After a most harmonious relationship lasting 25 years with his first wife which only death could break, he married another widow named Sauda who was 53 years old, purely on humanitarian grounds. This subject has been dealt with in chapter 'Wives of the Prophet' in this volume. The following verse of the Qur'aan may be cited here:

"O Prophet, We have made legitimate for you, (i) your wives to whom you have paid their dowries and (ii) those whom your right hand came to possess; and (iii) your cousin sisters and (iv) your father's sister's daughters, (v) your maternal uncles' daughters, (vi) your aunt's daughters, who migrated with you, (vii) and those women who from among the believers gift themselves to you, provided the Prophet may also intend to marry them. This holds good only for you, not for the other believers." (33:50) Yet, most scholars are agreed that the Prophet only married women who fell under the first category. Some include a few of his wives in the second category but such findings are highly controversial. As for the forth category, one may include Umm-ul-Mu'miniin Zainab, she being the daughter of the Prophet's father's sister. Yet, she is already included in the first category. Ultimately, the Prophet never concerned himself with any woman who fell under categories (ii) to (vii). As such the Prophet was a resplendent symbol of '*hasur*'-protected by Allah Ta'ala.

The Qur'aan describes John as a Prophet using the word - *nabii*; but no less than twenty-two times is Muhammad (SAW), mentioned as a 'nabii' and eleven times as 'O Prophet'!

John is commanded to "hold the Book with firmness." The Prophet Muhammad (SAW) is described as "a teacher of the Book and wisdom".

John is also described by God as "gentle of nature and kind-hearted." Of the Prophet Muhammad (SAW) we read: "It is Allah's mercy that He has made you gentle. If you were hard-hearted, the folk would run away from near you. Forgive their weaknesses, seek forgiveness for them and consult them)." (3:159)

John is also called "purified and clean" (19:13) and similarly, the Prophet, "one who purifies people..." (3:164)

Allah speaks of those who frequently call upon the Prophet. *"Then Allah sent down tranquillity upon them and enjoined upon them the observance of pious self-restraint (taqwa), which they deserved and were qualified for." (48:26)*

John is also praised for being "dutiful to his parents." The Prophet Muhammad (SAW) was an orphan and never had the opportunity to serve his parents, but always showed filial respect to *Umm-e-Aiman*, the African slave who nursed him as an infant, and lived on until his adulthood. He would address her as "My - Mother - after - my - Mother" (*Ummi ba`ada ummi*), and often visited her. He would seat her son Usaama on one side of his lap and his grandson Husain on the other. He also used to refer to his uncle as 'father'. It is clear how deeply filial love and duty were ingrained in him.

`ISA / JESUS CHRIST

Hazrat `Isa holds great eminence among the greater Prophets of the Almighty Lord God of all. At the time of the Virgin Mary's

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birth, her mother had prayed, “*Lord! I give her and her offspring to thy refuge from Satan, the outcast.*” (Qur’aan 3:36)

The holy Prophet Muhammad (SAW) too was commanded to pray for such refuge,

“Say: My Lord! I seek refuge in thee from the promptings of Satan; My Lord! I seek refuge with thee lest they come near me!” (23:97-98)

Of Maryam and ‘Isa, the Qur’aan tells us, “*We gave them shelter on a lofty place.*” (23:50)

This Qur’aanic verse is regarding ‘Isa’s childhood and shows that he was particularly taken care of by Allah. For the Prophet Muhammad (SAW) too, the Lord God says: “Did He not find the an orphan and protect thee?” (93:6) ‘Isa had no father and the Prophet Muhammad (SAW) too was fatherless at the time of his birth. Deprived of paternal care and love, the position of both was the same. According to the Qur’aan, ‘Isa declared, “*I am Allah’s bondman. He has given me the Book and has made me His Messenger.*” (19:30)

Of the Prophet Muhammad (SAW), the Almighty inspired him to announce: “*Praise be to Allah who has revealed the Book to his bondman. There is no crookedness in it rather it is straight and clear.*” (18:1-2)

According to the Qur’aan, ‘Isa said, “He (God) has made me blessed wheresoever I be.” (19:31)

To be worthy of such a blessing of propitiousness, the Prophet Muhammad’s (SAW) counsel was to “salute one another with a greeting from Allah, blessed and sweet.” (24:61)

‘Isa told his followers of the commands imperative for them: “My Lord has commanded me adherence to sala’t and zaka’t (prayer and its appendages-charities and other items of expenditure in the name and cause of Allah) as long as I live.” (19:31)

Allah's command to the Prophet was: "Keep serving your Lord until the Inevitable comes." (15:99)

The Qur'aan says of the Prophet Muhammad (SAW), "Tell them, the holy Spirit has brought to me this revelation with the truth from my Lord," (16:102) and, "*We strengthened him with hosts you could not see.*" (9:40)

"He it is that has strengthened thee (Muhammad SAW), with His aid." (8:62)

The object of `Isa's mission was, in his own words: "...O children of Israel! I am Allah's Messenger sent to you confirming the Law, which came before me and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." (61:6)

`Isa mentions two objects of his mission: confirmation of the Book of Moses (Torah) and announcing the prophecy of the advent of Ahmad.

Firstly, "`Isa (Jesus Christ) made it clear that think not that I am come to abrogate the former Scriptures or the Prophets but to confirm and justify them. Truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." (St. Matthew - 5:17-18)

These forceful words prove that he fulfilled his mission to perfection.

Secondly, with regards to the prophecy of the advent of Ahmad the words are 'after me' are worthy of attention.

Between Jesus Christ and Muhammad (SAW), there never lived any person by the name of Ahmad. Authorities of such eminence as Qazi Ayaz in Shifa, Jalaluddin Sayuti in Khususiyat-e-Sughra and Ibn Wahlan in Insaan-al-`Ayuun confirm this truth. Realising the auspiciousness of the name, millions of Muslims have been named Ahmad, that being the name, his mother gave him in accordance with the vision she had seen. This is the reason why the name appears in the prophecy made by `Isa. The name

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Muhammad was given to him by his grandfather. However the root of both the names is Hamd (praise).¹

Imaam Ibn Qiyyim believes that a number of `Ulama, among them, Abul Qaasim Suhaili, hold that the Prophet-to-be was first named Ahmad and only later as Muhammad (SAW).

CONFIRMATION BY THE TRADITIONS

Imaam Ibn Sa`d in *Tabaqat-el-Kabir* gives a tradition from Imaam Baqar: “When Aamina conceived the Prophet of Allah, she was commanded to name the child as Ahmad.” The same Imaam adds: “Muhammad b. `Ali said, I heard my father `Ali Ibn Taalib say that the Prophet of Allah told him that the name given to him was Ahmad.”

Baihaqi in *Khasais-el-Kubra* says: “Ibn `Abbaas said that when Jarud b. `Abdullah the most eminent of Christian scholars of Yemen, proclaimed his conversion to Islam he declred: “I swear by the God who has sent you as His Messenger that it is you who has been prophesied in the Gospel by the son of the virgin Lady.”

Tabaqat-al-Kabir quotes from Sehl Mula Aathema: “There was a Christian among the Ariis who used to read the Gospels and told us that the Prophet Muhammad’s (SAW) virtue was contained therein that he would be of the lineage of Ismaa`il and his name would be Ahmad.”

Jubair b. Muti`m in *Muslim*² gives this account: “The Messenger of Allah told us, I have many names: I am Muhammad (the praised one), I am Ahmad (who praises God most), I am Mahi (effacer) of untruths because Allah effaced disbelief (*kufr*) through me; I am Hashir, for, mankind will rise at my feet on the

1 See Vol-I, birth of the Prophet for details.

2 Acknowledged as the most authentic of books on ‘Traditions of the Prophet’.

Day of Judgement; I am Aaqib, meaning that, there will be no Prophet after me.”

The above Tradition is recorded in Bukhaari.

These Traditions deserve reflection. The Prophet mentioned five names, two of which, Muhammad (SAW) and Ahmad are personal names, and three descriptive. Had the two personal names been purely descriptive, he would have expiated their meaning also.

RELIABILITY OF POEMS AND VERSES

Scholars of Arab history look upon poems as infallible proof of an event. For the grammarian, the authority of ancient poets is absolute for determining the meaning of a word.

Tub`a's name appears in the Qur'aan. He was a king of Yemen and had marched to Yathrib to fight the Aus and Khazraj tribes.¹

The people of Yathrib used to fight by day and showed him hospitality at night. Three nights passed in that way. Tub`a was greatly abashed and made peace. One *Ujiha b. al-Halaj Ausi* and *Binyamin of B. Quraiza* were appointed to draw up the terms of the treaty. Ujiha asked the king, why did he come to fight because both he and they belonged to the same tribe. Binyamin, who was a Jew, pleaded, tub`a that he would never possibly conquer this city. Asked why, he told, how the city would become citadel of a 'Prophet' who would arise from among the Quraish. Upon this the king recited: I was advised to give up this adventure, as the city has been assured protection because of Muhammad's (SAW) future residence.”

1 After the flood of Arm also mentioned in the Qur'aan, the Aus and the Khazraj of Yeman settled in Yathrib (Madina). Genealogical tables also confirm it.

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Then extempore he composed these verses:

I bear testimony that Ahmad is the Messenger from Allah, the Life Sustainer;

“Should I live until he comes, I shall be his minister and his cousin.”

Tilmisani believes these verses proved true without a break in continuity.

Qus b. Sa`ida was a bishop of Najraan and a distinguished Arab chief. He composed the following verses:

“All praise is for God, who created this world with a purpose. He raised for us Ahmad, as a Prophet, the best among the Prophets.¹”

Verses written during the Prophet’s lifetime:

Hassaan b. Thaabit inspired by the Ruhul Quds (Gabriel) writes in praise of the Prophet:

“When in the darkness of the night, his forehead shines like the brightness of a lamp.”

None was like Ahmad to establish truth and undo atheism, nor will there ever be.

These verses are in the collection of Hassaan, the poet-laureate Sayyida `A`aisha’s response is highlighted in Imaam `Abdul Bir’s book, *al-Isti`ab*: “When lady `A`aisha read these verses, she exclaimed, ‘By Allah! He was exactly as your poet has expressed!’ ”

Ka`b b. Maalik-al-Ansaari, one of the Prophet’s favourite poets, wrote of the battle of Uhad:

*Early morning, the Aus and Khazraj,
Equipped themselves with swords,*

1 Khaira nab-bbii-in Qad ba-`asa.

*In obedience to the Prophet's command,
So also did the Emigrants of Ahmad.
All on the path of truth with him!*

On, Khaibar: Ka`b writes:

*We reached the forts of Khaibar,
Being young, everyone, agile and a fighter smart.
Each one of us believed that dying here
Would earn Ahmad's pleasure,
And a status high with Allah.*

There are also many poems read by the Prophet's companions after his death. In a long elegy Hassan writes:

*Eyes are flowing with tears unending;
And I stand by the grave of Ahmad unbending,
O grave! Thou art blessed, and O Arabia! Thou art blessed,
For, herein lies the fountain of righteousness pressed.*

When the Khwarij demanded that `Ali renew his allegiance of faith, he composed extempore:

*O thou witness of good! Bear Witness,
That I, am on the religion of Ahmad;
Others may be of doubt regarding Allah,
But I am rightly guided!*

The Prophet's beloved daughter, the lady Faatima, wrote:
*Such have been my sufferings and plight,
That the day would turn into night!*

*Whosoever obtains the fragrance of Ahmad's grave,
Will never any other fragrance crave.*

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These poems and verses show that the Prophet has been known by the name Ahmad in every age, before he was born,¹ during his life time and after death. The name was used for the Prophet by the Arabs, the people of Yemen and Najraan and the Christians and Jews of Syria. Every community believed that the future shape of the world depended on the coming of the one named Ahmad.

We have stated above that before the Prophet's birth the name Ahmad had never been given to any human being in the Arabic speaking world. That is, for six hundred years God kept the name in reserve for the Prophet, the noble lady Aamina's most illustrious son. But after his advent, millions upon millions adopted this name, looking upon it as propitious, a source of perpetual blessings and purity.

Now, just as the Almighty preserved that name for his chosen one for six centuries, thereafter He willed that it should become exalted, famous and be publicised to the utmost so that millions could be live witnesses to the fact that the first bearer of the name had already appeared and the truth of the Prophet 'Isa's prophecy had been manifested.

A list of 53 famous scholars, bearing the name Ahmad which includes saints, crowned heads, poets, and grammarians, is given in Vol-II of this book in Urdu.

SOME ATTRIBUTES OF THE PROPHET

The Qur'aan addresses the Prophet in these words: "O Prophet! We have sent you as a witness and a harbinger of good news and a warner and a summoner to Allah by His permission, a light-radiating lamp!" (33:45-46)

SHAAHID

1 The vision came to the Prophet's mother before he was born.

The Prophet is both Shaahid and Shahiid; thus the words: “O Prophet! We have sent you as Shaahid (witness/observer), and proclaimer of good news.” (33:45)

“We have sent you as Shaahid and a proclaimer of good tidings and a warner.” (48:8)

“That the Messenger may be a witness over you...” (22:78)

“And that the Messenger may be a Witness (Shaahid), over you.” (2:143)

“We bring thee [O Muhammad (SAW) as witness (Shaahid) against these].” (4:41)

Evidence comprises the statement of an event or command, and convincing another of its truth. The evidence which the Prophet Muhammad (SAW) brought forth concerned the following:

The Factual Being of Lord God:

His augustness and the pristine purity of His attributes;

Continuity of Divine Inspiration (Wahi); Prophethood;

Reward and punishment of deeds;

Analysis of reward and punishment;

The Unseen world, the Hereafter;

The world of spirits;

Knowledge of the various branches of metaphysics.

Only the Prophet could have expatiated on all these subjects with his supreme knowledge, clear argument and incontrovertible logic and, then, by word and corresponding deeds and character, convinced atheists, agnostics, materialists and obstinate disbelievers, making an indelible impress upon their hearts. It seems manifest that the great Planner and Administrator of the Universe intended to present Muhammad (SAW) as His witness

and observer. It is immaterial whether such witnesses be many or few. What gives strength to evidence and endows it with truth is the witness's incontrovertible integrity, trustworthiness and straightforwardness. Such was the Prophet Muhammad's (SAW) truthful personality that when the disbelievers asked Abu Bakr why he had come to believe in Muhammad (SAW), he replied, "his lips are not those of a liar." Heracles endorsed Abu Sufyaan (after the latter's own admission). "It is impossible that a man who has never spoken a lie to mankind, should speak a lie about God." This dialogue between Heracles and Abu Sufyaan took place when Sufyaan was in Syria on a business trip and was summoned by the king. (Sahih Bukhaari from Ibn. Abbaas Chapter Al-Jihaad). A stubborn and incorrigible opponent like Abu Jahl could only plead, "Muhammad (SAW), I do not say that you are lying but simply that my heart does not find your teaching acceptable."

Such was Muhammad's truthful and trustworthy character that whether one accepted his evidence or not, none could question his integrity as a witness, but that everyone knows in his heart of heart that to do so would only be to render one's self ridiculous and liable to reproach.

Muhammad (SAW) proclaimed this evidence in mountains and deserts; in wildernesses and the hearts of habitations. Earth and sky echoed with the proclamation, "I bear witness that there is no God but Allah." The hearts and minds of the listeners were purged of doubt and disbelief, of suspicion and hesitation. Allah is great! With how great an evidence did the witness come forth that his word is fluent on every tongue, and imprinted upon every heart. The witness did not cease to speak until he bound millions, whether black or white, master or slave, to the obligation of devotion to Divine command! Only then did he bid farewell to this transient world. While going, he asked; "When the Great Judge of this world, the Lord of earth and heavens, asks you how I executed my duty as His witness, what will you say?"

All with one voice answered: “You have fulfilled your duty. By your evidence you have distinguished the right from the wrong.¹ The witness raises his forefinger to the heavens, then towards the mass of people, and cries, “O Lord! Hearken to this evidence; be my Witness, secure this evidence for me.” How wonderful is he, who came to this world as a witness and made countless millions his own witnesses. Of all the Prophets, Muhammad (SAW) is the only one to be described *as both a bringer of Good News and a Warner* i.e. He is *Mubashir*² and *Munzir*³ and also *Bashir* and *Naziir*. These attributes are peculiar to him and indicate his exalted status.

The Qur’aan instructs him to give the believers the good tidings: “*That from Allah there are great blessings for them*”. (33:47)

“For them are glad tidings both in this world and the next. There is no changing of the word of God. This is indeed the supreme Felicity.” (10:64)

“Give them good news who hear the word and follow the best meaning in it, i.e. follow the right path.” (39:17-18)

All these are good news regarding moral and spiritual well-being and it is to this good that Muslims have been urged. The Arabic *inzar* from which the noun *naziir* - warner, is derived, means to warn a person so he may become aware of the consequences, should he ignore the message.

It was the mission of all the Prophets to warn their people that if they did evil, such and such chastisement would befall them. The act of warning thus arises from sympathy and love for mankind. The Prophet Muhammad (SAW) possessed this attribute so overwhelmingly that it was part of his nature. He used to say, “I see you standing on the brink of a pit of fire, about to

1 Farewell Address - Details in Vol-I. Ed.

2 Giver of glad tidings.

3 A warner.

fall into it, and I keep on holding you by the waist, pulling you away.”

CALLER TO ALLAH BY HIS PERMISSION

It was with incomparable zeal that the Prophet answered his call to the way of Allah and achieved astounding success. From the mountain tops, his address to the Quraish, “O children of Ghaalib!¹ children of Fihr!” rang out loud and clear ” Through those lessons given in private houses, such as that of Arqam b. Abu Arqam; the hills of Ta`if, where blood poured from his wounds, yet the call was on his lips; the Annual Fair at `Ukaaz, where he addressed all mankind and was ridiculed as a lunatic by Abu Lahab; in the valleys outside Makka where the sun had set and the caravan bound for Yathrib was afraid from proceeding further because of the perils of the road, to the foot-hold of the hill of Tanim where rudely awakened by the enemy and asked where his saviour would come from, he replied without a pause ‘My Lord Allah’ – in all the instances, Muhammad (SAW) proclaimed the message of one true God.

Even on that most difficle journies, his flight to Madina, with nearly three-hundred miles of barren hills and waterless plains ahead and sworn enemies in fast pursuit, the holy Muhammad (SAW) did not forget his mission. *Umm-e-Ma`bud-al-Khuzaiy*, *Suraga b. Malki-al-Mudalji* and *Buraida b. al-Hasib alslami* together with seventy of their followers were those people who obtained from him a soul - searching drink in their barren region and achieved their goal of life. After eight days of sleepless nights and days, Allah’s messenger arrived at Quba. Both beast and men were exhausted, but, the very next day he began the construction of a mosque which to this day echos forth the call, “come hither for blessings, come hither for peace of mind and soul.”

1 Well-known ancestors of the Prophet and the Quraish.

From Quba he proceeded to Yathrib. Men and women, young and old, Jew or Christian, Sabian or Tarsa, all waiting for him impatiently. On the way, the time for prayer came and the Messenger stopped to perform this binding duty. Every one of the clans - B. Ashaal, B. Ghaffaar, Aus and Khazraj, thronged to receive him. With the aim of inviting to Allah's path, Muhammad sat down by the hypocrite Ibn Salul's side, who, covering his mouth with a handkerchief said, "Muhammad, by the dust you have raised and your mouth smell, you offend me greatly." The merciful Muhammad (SAW), despite this rebuff and borne with a smile, did not fail to give his message and recited the verses of the Qur'aan.

Muhammad (SAW) then went on to visit Rubi d. Ma`uz, a newly wedded bride, and on seeing small girls of the Ansar singing war songs in supercilious tones, instructed them in the way of right beliefs and correct behaviour. Even in the heart-rending moments, at the side of his dying granddaughter or by the coffin of his infant son, Ibrahiim, Muhammad (SAW) continued his mission, inviting others to the way of the Lord and expating on the meaning of His will and the virtues of his patience and steadfastness.

Even on his last day on earth, weak after eleven days of suffering from fever and pain Muhammad (SAW), helped by `Abbaas and `Ali, went to the mosque and gave a short sermon. With five hours to his last breath, lying on a bed of date-palm scrapings. The Believers gathered in the mosque for the morning twilight prayers; Muhammad (SAW) moved aside the curtain and seeing the hundreds of the faithful, gave a smile. The duty of the Divine Call warmed his heart, again proclaimed his message.

In his last moments, surrounded in his room, so small that no more than ten could stand there, by his wife, daughter and grand – children, He gave the Call once more: *as-Salaat, as-Salaat wa ma Malikat aimana-kum*: "Remember saying your

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prayers, guard your prayers and the rights of the slaves and the slave-girls.”¹

Finally, with his last breath; his truth-beaming eyes looking towards the heavens; the name of the holy Being on his lips, he uttered the the words, *Allah Humma-Mar-Rafiqul-A`ala* (My God, the companion on High) and transcended the mortal scene. (33:46)

The history of man falls short of presenting another example of one who devoted every breath of his life in proclaiming the Path of the One, the Supreme Lord God of all creation. This attribute the Divine Planner reserved only for Muhammad (SAW)!

THE LIGHT RADIATING LAMP (33:46)

In Sura Furqaan, Sura Noah and Sura Naba, ‘*Siraaj*’ and Sura Naba, ‘*Siraaj-un-Wahaajha*’ are used for the sun which radiates the world with its light. Yet ‘*Siraajum-Muniiraa*’ (33:46), is not used for anything or anyone except the Prophet Muhammad (SAW). The sun is the focal centre of all the planets of its system, and the earth too depends on the sun for its life. So it is that for *the spiritual life of the entire humanity, the Grand Architect of the Universe endowed His Prophet Muhammad (SAW) with the appellation “Siraajum-Muniiraa”, (a lamp that radiates spiritual light all over the world).* (33:46)

Just as the sun disperses the darknesses of the night, the *Siraajum-Muniiraa* dispels the darknesses of disbelief, superstitions and idolatry. The sun’s light eclipses that of the stars; that of *Siraajum-Muniiraa* renders all other Sharia (religious edicts), invalid.

The sun illumines only one side of the earth at a time; but the *Siraajum-Muniiraa* radiates its light everywhere at the same

1 Is there any example in the history of such genuine concern for the oppressed and the exploited all over the world? Ed.

time, dispelling pre-Islamic ignorance, ungodliness, paganism, superstition and useless polemics, filling hearts with Divine light, correct beliefs, clarity of faith, truth and vision. Moreover as a tradition of the Prophet records, Muhammad (SAW) called his companions all – illuminating stars; for having been bathed in the light of his message, they too became guiding sign-posts for humanity.

Mercy unto the worlds

6. ‘MERCY UNTO ALL THE WORLDS’

“Wa maaa arsalnaaka illaa Rahma-tul-lil-`Aalamiin.” (21:107)
(We sent you not save as a mercy unto all the worlds)

The words - ‘Lil-`Aalamiin’ are of vast significans and occur in the following verses:

1. 6:90 Lo! It is naught but a Message, for all the peoples (worlds).
2. 12:104 (38:87) - translation as above.
3. 68:52 as above.
4. 21:71 the land which we have blessed for all peoples i.e. Bait-ul-Maqdus (Palestine).
5. 3:96 Lo! The first sanctuary appointed for *mankind* was that at Becca¹ (Makka) a blessed place, for guidance to the peoples.
6. 29:15 And we rescued him (Noah) and those with him in the ship and made it a portent for the peoples.
7. 21:91 The virgin Mary and Jesus Christ, her son are signs for all peoples.
8. Differences in colours and languages are among the signs for all the `Aalamiin (Worlds).

In the verses 1, 2 and 3 quoted above, *Zikrun-lil-`Aalamiin* refers to the Qur’aan, as a remembrance (*zikr*), a book of instruction and a perfect code of life for all the peoples of the world. One of the names of the Prophet is derived from the same root letter ‘*Zikr*’, viz *Fa zakkir innama antaa muzakkir*. Here the word *muzakkir* (lit-admonisher) is for the Prophet, the admonisher, warner and guide.

1 In Psalms - 84:6 and the Qur’aan, the present name of Makka is spelled as Baca or Becca. (See verse 3:96, Sale’s translation for details) Ed.

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In verse 4, the word Baraka (blessings) is used for Jerusalem and in verse 5, for the House of Allah at Makka. Both these places are of equal sanctity for Muslims but the word ‘Huda’ guidance, has also been added to Becca (Makka). Therefore, Makka has priority over Jerusalem and factually too Makka in the whole world is the only place designed and working day and night for the spiritual guidance of the entire mankind.

In verse 8, the various complexions and languages of people are termed as signs of Allah for all.

Concisely then, *zikr-ul-lil-`Aalamiin* is only the Qur’aan.

Mubaarak-an-lil-`Aalamiin are the Sacred Houses of God in Jerusalem and in Makka. *Ayat-ul-lil-`Aalamiin* are the companions of Noah and his ship, the Virgin Mary, Jesus Christ, and the differences of complexions and languages.

In the Qur’aan, the phrase ‘Rahma-tul-lil-`Aalamiin - Mercy unto the worlds, is used exclusively for the Prophet Muhammad (SAW). God says: “My rahmat (mercy) is wider than everything else.” Since Muhammad (SAW) is *mercy* for all, his merciful Prophethood covers all mankind.

He alone can be mercy for all (worlds) who is a muzakki, one who has devoted all his life - (sacred and pure), to the welfare of all humanity, its reconstruction and prosperity, its peace and goodness, its elevation and evolution without the least personal motive or vestige of benefit for himself; who brings humanity to meet its Creator; who shows Divine light to them; who purifies hearts, illumines the spirit, rebuilds the minds and levels dispositions; who guides at every step, the poor and the rich, in peace and war, in hope and pain, the pauper and the prince, the reckless and the pure, those in grief and in comfort, who acquaints them with Divinity in the heights of the skies, the lowliness of the earth, the darkness of the night, the light of day, the dazzle of the sun, the twinkle of the glow-worm, the flight of the atom, the damp of the drop of water; who educated the wild beasts like bedouins of Arabia, to walk on all fours, who taught wolves to look after the sheep, transformed thieves into dependable

guardians of their habitations, upgraded slaves¹ to kingship and inspired rulers to become loveable literates²; who set flowing rivers of knowledge in the scorching desert; who gushed out springs of wisdom from barren lands; who converted the selfish into a social reformer; who made his enemies his foster brothers and sons: who was fellow-traveller of the poor, an accepted guide of the kings and autocrats; patron and benefactor of the slaves and the orphans, hope and helper of the hated, refuge of the homeless, cure of the sick, sympathiser of the afflicted, champion of equality, founder of brotherhood; distributor of love, buyer of sincerity, fountain head of truth, reservoir of patience, embodiment of humility and Divine mercy; the first among civilised men, the last among the Prophets...

Such a noble soul must deserve to be endowed with the title of 'Mercy unto all the Worlds'.

Yes the Mercy unto all the worlds, who, unlike the Jews, does not make offerings and vows obligatory for acceptance of prayers; who, unlike the Catholics, does not hand over the keys of the kingdom of heaven to one man³; or delegate the power to push

1 The Mamluk Dynasty

Shahab-ud-Din Ghauri defeated Pirthvi Raj at Delhi in 1192 A.D. Entrusting the reins of government to Aibak, a slave, who rose to eminence by his inborn integrity and devotion, he returned to Ghazni. Aibak (1193-1210), died while playing polo and al-Tamash, his son in law and deputy, also a slave, succeeded him. He was the real founder of an independent Sultanate of Delhi and the dynasty became known as Mamluk (slave). Thereafter, his son Nasir-ud-Din Mahmud ruled for twenty years. He was a saint - sovereign and earned his living by selling his hand-written copies of the holy Qur'aan. After his death, Ghias-ud-Din, another slave ruled fairly successfully. Aibak and al-Tamash were highly talented, patrons of scholars and trusted disciples of Hazrat Bakhtiar Kaki, a great saint of Dehli and Khalifa of Sultan-ul-Hind, Khawaja Ajmeri. In memory of their spiritual mentor, Aibak and al-Tamash raised the famous Qutub-Minar at Delhi, alleged to be the seventh wonder of the world. It still exists with its glorious artistry. Ed.

2 The saint-sovereign `Umar b. `Abdul `Aziiz (Ummaiya dynasty), and the Abbaside rulers were intellectuals and great patrons of scholars.

3 The Pope.

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souls into heaven or hell to Brahmins alone, or hold people of a particular piece of the earth to be inheritors of the heavenly kingdom; or the lineage of a particular clan to be the chosen people of God; who keeps opens the doors of mercy for everyone, unlike the Christians, the Fire-Worshippers, the Brahmins, the Jains and the Llamaians.

Yes, the Mercy unto all the Worlds is he, who takes God's creatures to God's presence and makes them familiar with the celestial call, "You call Me and I will respond," and removes every veil between man and his Maker! Yes, the mercy for all the worlds is he in whose court are seen sitting side by side the negroid Balal, Salmaan the Persian, Uddas the Ninevite, Suhaib the Roman, Damad the Azdi, Prince Tufail of Dous, Zul Kala, the ruler and the Hunairi, Thumaama, chief of Najd, Abu Sufyaan, the Omvi, Abu Zar Ghiffari, Abu `Aamir Asha`ri, Kurz Fihri, `Adiy b. Haatim of Tayy`i¹, Abu Haarith Mustalaqi and Suraqa Mudalji. The reader will not find this kind of brotherhood, comprising of different races, different colours and varying status anywhere else. In his court, in the courtyard of his mud-laden mosque, are seen among ranks, `Uthmaan b. Talha, who being custodian of the keys of the Ka`ba, is looked upon as honourably as the Pope.

In his court is also `Abdullah b. Salaam, whose ancestry can be traced to Jacob, Isaac, Abraham, and beyond. Every child of the Israeli tribes of Quraiza, Qainuqa, Naadir, Khaibar, and Fidak, remember him with the words '*khairana wa Ibn-e-khairna*'; "Our noble and the son of our noble!"

In his simple court is also found, the high priest, Sarma b. Anas, scholar of the parchments of the Prophets; who travelled many a time to Syria and Jerusalem, read the Books of Moses and the Gospels in their own original tongues; and was highly honoured in the court of Heracles and the Abyssinian palaces. *He was virtually regarded as the Bishop of the Hijaazi Christians but on hearing Muhammad's (SAW) message, proclaimed Jesus*

1 Son of the well-known philanthropist Haatim Tayy`i.

Christ, son of Mary, to be naught but a man and a Messenger of God.

One also finds here Salmaan. He was the only son of a Persian landlord, who leaving his Zoroastrian faith converted to Catholicism; yet not being convinced, he travelled out in search of truth. His quest took him to Syria, Iraq and finally to Hijaz where he accepted the message of the One, true God. If anyone inquired about his parentage, he was known to reply; "Salmaan son of Islam." And Here, too, Khaalid b. Waliid. He had shown great prowess in defence of his cherished idols and at Uhad, transformed Muslim victory into a draw. The result of such unprecedented achievements should have been pride and greater vanity, but the nobility of Muhammad (SAW), overwhelmed even the heart of this undefeated victor. Of his own accord, he embraced Islam and he pleaded that he be allowed to break the great idols with his own hands! A petition in Muhammad's (SAW) court, one also reads of Abyssinian Emperor who presented a petition seeking permission renounce his kingdom and present himself before the Prophet of God.

In his court is also found Zul Bijadain, who left his home, his wealth and his family. He wore a piece of blanket around his waist, a shirt with patches held together with acacia thorns.

Yes, the mercy unto all worlds is he who accorded a treaty with the Jews beginning with the words:

- a) The Jews of B. `Auf shall be looked upon as an umma (Community), that is one with the believing Muslims.
- b) The Muslims shall help them against whomsoever fights them.
- c) Relations between the two shall be of mutual goodwill and leading to the welfare of one another.
- d) The allies of the Jews are also included in this treaty.

The oppressed shall always be helped (The same terms of treaty were given to Quraish after the conquest of Macca).

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‘The Mercy unto all’ is one who entered into an alliance with Christians, who were subdued and paid tribute, on these terms:

1. The people of Najraan shall be entitled to God’s protection and the responsibility of His Prophet. Their lives and religion and territory and properties, those who are present and those who are not, shall likewise protected by the government.
2. Their existing condition shall not be altered.
3. None of their rights shall be modified.
4. Whatever of little or much they possess shall not be diminished.¹

“‘The Mercy unto All’ is he who declared even of the disbelieving pagans: Unto you your religion, unto us our religion.” (Sura 109)

The Mercy unto all is he who taught the World, *“Let there be no compulsion in religion. The right is hence forth distinct from error.” (2:256)*

The Mercy unto All is one who taught others how to treat enemies:

“Do good to those who do evil to you; then he, who was your enemy shall become your warmest of friends.” (41:34)

“The Mercy unto All is he who commanded that personal feelings of love and hate must be set aside in matters of justice: Let not the enmity of a people keep you away from doing justice. Do justice. And help them in matters of duty to God and do not co-operate with them in sinful deeds. Fear God and whatever you do Allah knows.” (5:8)

The Mercy unto All is he who called on humankind to become witnesses for God, in these words:

¹ Baladhuri.

“O you who believe! Be staunch in justice, witnesses for Allah even though your evidence be against your self or against your parents or other relatives, your kindred rich or poor, and whether thoughts of compassion come to you. Remember that God is above all such considerations. Be true witnesses and do not soften your tongue so as to evade or distort true evidence. Such attitudes are born of your own desires. And Allah knows whatever you do.”¹ (4:135)

The Mercy unto All is one who, taught every husband to treat his wife well:

“Of the signs of Allah is this that He has made your spouses of your own kind that you may find solace in them; then he created love and mutual compassion between you. Indeed, there are many signs in this for people who reflect.” (30:21)

The bond between husband and wife has been declared to be so pure that the two are not separated even in paradise: *“Enter paradise, you and your wives in bonds of mutual love.” (43:70)*

“The rights of the wives on their husbands are the same as the rights of the husbands on their wives.” (2:228)

“Men are the protectors and maintainers of women because Allah has given the one more strength and because they spend of their property for their welfare and sustenance.” (4:34)

‘The Mercy unto All is one who banned declared the value of human life in these words:

“If a man kills another man without legal sanction, it is as if he had killed all mankind, and if he saves the life of another man, it is as if he had saved the lives of all.”

The Mercy unto All bans savage warfare, forbid war out of motives of rulership, expansionism, domination or revenge. He looked upon war only as a last resort for helping the downtrodden

1 Transliteration.

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and oppressed, releasing the weak, the poverty-stricken, women and children from the clutches of tyrants; or establishing justice and freedom of religious belief.

“Permission is given to those Muslims against whom there has been warfare, because they were wronged and God has power to help them. They were turned out of their houses wrongfully only because they said Allah is our Lord. Had it not been that God allowed some people to fight others, churches and synagogues, temples and mosques wherein the name of Allah is recited, would have been pulled down.” (22:39-40)

“How will you not fight for the weak among men, and the women and the children who are soliciting: Our Lord, take us out of this township whereof the people are tyrants! Our Lord, send us from thy presence a protecting friend, send us from thy presence a defender!” (4:75) It should be clear that if warfare has to be resorted to, it should not be for empire building or lust for dominance, nor to force conversion but to relieve the weak and downtrodden from oppression and tyranny. and to save all places of worship, churches, temples or mosques, from demolition!¹

Is there any other Book that declares war to be incumbent for the protection of alien places of worship? Only the mercy unto all could make such a resort to war a religious duty! Only the mercy unto all, advises that before taking the field, the opposing party should be given reasonable time to consider averting bloodshed and reflect on alternatives so that the war could still be avoided. In one place, the Qur’aan allows four months time, an act of mercy in itself (9:2). There are also exceptions and these are stated quite clearly:

a) Those who are allies of the party with whom there is treaty;

1 If ever a Muslim king in later eras disregarded this principle, it was an un-Islamic behaviour, condemned by the Prophet Muhammad (SAW).

- b) or those who present themselves and declare that they have ceased warfare.

“Then, if these people withdraw and do not wage war on you and ask you for peace, Allah allows you no way against them.” (4:90)

A religion that states such priorities for peaceful coexistence cannot possibly tolerate warfare for compulsion to convert.

In private life as in public or social, the Mercy for all, established principles of conduct. Regarding parents, for instance, the Qur’aan commands, *“Lower your wings of submission through mercy before them and pray for them saying, Lord! have Mercy on them as they took care of me when I was small.” (17:24)*

In this command one finds obedience and service to parents, and also praying for them. Just as every child is dependent on his parent’s care and solicitude, so is every adult on the mercy and compassion of God. The erring are to be excused.

“Forgive. Yearn ye not that Allah may forgive you?” (24:22)

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7. LOVE FOR THE HOLY PROPHET MUHAMMAD (SAW)

Love is a word that is very popular with poets and other literati, but in the English language its use is vague unless qualified by one or more adjectives, or until the exact context is known. In Arabic there are two different words, ‘*Ishq*’ (love), and ‘*hub*’, (filial or spiritually-inspired love), which signify two different categories of love. That is not to say however, that the two are not often confused.

The Arabic ‘*Ishq*’ is not used anywhere in the Qur’aan or the Traditions, while the word *Hub* is frequently quoted. The dictionary Qamus defines *Ishq* as “a kind of madness that in certain environs or company, an individual inflicts upon himself by assuming that it must be something good”.

The word ‘*hub*’ on the other hand is used quite frequently showing that this category of love is the most sublime of human virtues. The difference between *Hub* and *Ishq* is that *Hub* denotes inclination towards good, while in *Ishq* such inclination may, or may not, be present. Therefore, *mahbub* (the object of *hub*) is one who by virtue of his own qualities is worthy of being loved; while *mashuq* (the object of *Ishq*) is one whom someone else must merely have taken a fancy to. Someone who is *mahbub* remains so regardless of whether another is attracted to them.

Others have attached different meanings to the word, but here we shall not be concerned with them as they belong to mystic (sufia) terminology. It is suffice to say that *Muhabbat* is the submission of the heart to the beloved. Such love is present in the soul even before it enters the body. The tradition ‘*al-ar-wahu junudum mujannadun*’ indicates this meaning. The degree of achievement of this category of love is dependent on the beloved’s status. The greater the beloved, the correspondingly greater the love it inspires; the greater the cognisance (irfan) of the beloved’s

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attributes, the more firm will be the inclination towards the beloved. Says the Qur'aan, *"Idolaters love their idols as God is loved, those that believe love God more ardently."* (2:165)

It should be remembered that the object of writing a Sira is to renew and reinvigorate the reader's faith, reillumine his heart, redirect him to the path and rekindle his love which was tainted by distractions. It is love that overcomes despair and enables one to go through all manner of sufferings with a smile. Love is life's triumph and the heart's life, and that which gives permanence to triumph and furthers evolution. The Prophet said; "A man's end will be with those he loves."¹

As mentioned before, love is based on some intrinsically great quality of the object such as the virtue of justice, humanitarianism, wisdom or valour. For instance, Haatim Tayy'i is remembered because of his magnanimity and flowing generosity; Nausherwan for his sense of justice; Rustam Asfandiyar for his nerves of steel; Socrates and Plato for their wisdom and Shakespeare, Homer, Firdousi, Lubayd, Muttanabbe, Bias and Walmikey for their eloquence. People love and admire these qualities which they themselves possess in some degree. In order to appreciate the august character of the Prophet, then we should first consider the greater virtues of some of the Prophets.

(1) Adam unfolded the mystery of Repentance; (2) Idriis was a teacher of knowledge of the first and the last eras; (3) Noah preached the concept of Unity; (4) Ibrahiim was an ardent upholder of Tawhiid and a seeker of mercy and forgiveness for sinners; (5) Ismaa'il gave a distinguished status to the House for the worship of Allah; (6) Yaqub made covenants with God; (7) Yusuf showed mercy and affection towards his evil-wishers; (8) Musa raised the status of his community; (9) Harun was an eloquent high priest; (10) Yahya was a hospitable preacher; (11) Dawuud gave his community a unified government and (12)

1 Bukhaari from Abi Musa chapter Signs of Love.

Sulaimaan built a splendid sacred House for the worship of God. May God bless them all.

The Prophet, that great being whose love inspires us is spoken of by Moses as the ‘one whose mouth shall be filled by the word of God¹’; by Jesus as the ‘spirit of truth²’; by whose awe and glory David suppresses his enemies; of whose beauty Solomon sings in his songs; by whom Habakkuk³ made the world echo with his praises; by foretelling whose advent Malachi augmented the awe of God’s temple;⁴ on whose raiment and thigh are inscribed the words ‘king of kings, lords of lords’ marching behind whom the heavenly hosts were observed by St. John in his ‘Revelations’.⁵

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- 1 I will raise them up a Prophet from among their brethren, (B. Ismaa'il), like unto thee, and will put my words in his mouth, (Deuteronomy - 18:18-19)
 - 2 “How be it when he, the spirit of truth, is come, he will guide you unto all truth; for he shall not speak of himself; but what so ever he shall hear, that shall he speak: and he will show you things to come.” (St. John - 16:13)
This is exactly the translation of: “Nor does he say anything of his own desire. It is no less than an inspiration sent down to him. He was taught by one Mighty in Power.” (Qur’aan 53:3-5)
 - 3 “God came from Teman, the holy one from mount Faraan, His glory covers the heaven and the earth was full of his praise. Habakkuk (3:3) He beheld and drove asunder the nations. His ways are ever lasting. Habakkuk” (3:6)
 - 4 Malachi says:
 - a) “Far from the rising of the sun even unto the going down of the same, my name shall be great among gentiles.” (1:2)
 - b) “But who may abide the day of his coming? and who shall stand when he appeareth, for he is like a refiner’s fire.” (3:2)
 - 5 Revelation, (19:11) says:
 - a) “And I saw heaven opened and behold a white horse; and he that sat upon it was called Faithful (al-Amiin) and true (as-Sadiq), and in righteous-ness he doth judge and make war.” After St. John no Prophet appeared except the holy Prophet of Islam, bearing all the merits mentioned in V.19:11, and Deuteronomy - 18:19. For satisfaction of the seekers of truth, this one verse should be enough: After Moses, no Prophet made war except the Prophet Muhammad (SAW). But God guides whom He will. (2:272) Ed.

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- b) “And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.” (19:16)
 - c) 17:14 (Revelation) “These shall make war with the Lamb (The holy Prophet) and the Lamb shall overcome them: for he is the Lord of lords and King of kings: and they (the Companions of the holy Prophet) that are with him, are called, the chosen and faithful.”
 - d) “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant of thy brethren that have the testimony of Jesus: Worship God: for the testimony of Jesus is the spirit of prophecy.”
 - e) “His eyes were as a flame of fire, and his head wore many crowns (conquests of the Muslims during the Caliphate of Caliphs Abu Bakr and `Umar.”
 - f) “And he had a name written that no man knew but he himself.” (19:12)
 - g) “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.” (19:14)
 - h) “That you (fowls) may eat the flesh of kings (the battle of Qudsia) where the king of Iran was killed, and his daughter taken as captive and married to Imaam Hussain), and the flesh of captains (Rustam-Sohrab etc. etc.) and the flesh of mighty men and the flesh of horses, and of them that sit on them.”
 - i) “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.” (19:11)
 - j) “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.” (19:12)
 - k) “That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of all *men*, both free and bond, both small and great.” (19:18)
 - l) “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” (19:19)
 - m) “And the beast was taken, and with him the false Prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” (19:20)

Will any man of vision and possessor of a heart not love such a beloved, such a praised one, such a chosen one, Muhammad (SAW), with all his heart and soul? To remind us of this exalted position, the Qur'aan says,

“Tell the people that if your mothers and fathers and sons and daughters, and sisters and brothers, wives and husbands, your clans and tribes, and the wealth you have accumulated, and the loss in trade you are afraid of, the mansions you so covet to live in, are more dear to you than God and His Prophet and striving in the path of God, then wait until Allah sends His command.” (9:24)

Love for the various relatives and things listed here is not forbidden as it is quite natural, but instead, preferential difference is indicated. We have in one of the Traditions from Anas, “No one can be a believer unless he loves God more than he loves his parents and all others.” And in Sahih Khuzaima,¹ “No one can be a believer unless he loves me (the holy Prophet) more than he does his parents, family and his wealth.”

We believe that Muhammad (SAW) is not only beloved, *mahbub* but also *Habiib* i.e. loved in the most extreme. His attributes are permanent.

We shall give here some examples of the great Prophet's more manifest qualities, which entitle him to be loved by all.

BENEVOLENCE AND MAGNANIMITY

The battle at Hunain yielded 6,000 captives, 240,000 camels, 40,000 goats and 4,000 pieces of silver (16,000 ozs) as rightful spoils. The Prophet took nothing from all this but returned home as light and graceful as he had come.

n) “And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.” (19:21)

1 Zurqani - Vol-VI, p-280.

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The lady `A`aisha tells us, “The Prophet left no gold or silver or goat or camel at his death nor made any will.”

Mu`alla b. Ziyad records on Hasan’s authority that once three supplicants came to the Prophet one after another, and as he had nothing to give he made them sit with him. Then came someone who presented him with four pieces of silver. The Prophet gave the supplicants one piece each and had it announced that if there was some needy person he should come and take it. None came.

That night the Prophet was too restless to sleep and would sit down and rise up to pray, then lie down and again rise and pray. The lady `A`aisha inquired whether he was unwell or there was some special divine command. He showed her that remaining silver piece. Said the Prophet, “This is what keeps me awake, and I am afraid that if I die it may still be with me!”¹

Another Tradition from Abu Huraira states: If a Muslim dies leaving some debts, the Prophet enjoined upon himself that he shall pay off those debts, but if he leaves behind a legacy, his heir shall be entitled to it, (Aalam-un-Nabuva).

“The Prophet was never asked for anything which he refused.” from Jaabir b. `Abdullah (Sahihain).

Indeed, the Prophet was the most generous and magnanimous of all human beings!

JUSTICE

Even the staunchest opponents of Islam admit the Prophet’s unrelenting sense of justice. Long before the enunciation, Jews and other people used to bring their disputes to him for decision. (Ash-shifa`. p-95)

1 `Ailam-un-Nabuvat, p-155.

There is the well-known case concerning the placing of the Black Stone in its niche. After several days of wrangling, each of the main tribes were still unwilling to give up the honour of performing the task. At last they decided that the verdict of the next man to appear in the holy precincts would be acceptable to all. They were overjoyed when Muhammad (SAW) stepped in, for, already he had been honoured by the Quraish with the title of “trustworthy”. *“Haza Muhammaddun, Ha-zal-Amin qad radi-na be-hi,”* (Ash-shifa`). They exclaimed, “Here comes Muhammad (SAW); he is the trustworthy one. His decision will be gladly acceptable.” Such was their faith in his impartiality that even before the verdict was announced, the opposing parties accepted his decision!¹

Then there is the case of the Makkan woman, Faatima by name, who had committed a theft. Usaama b. Zaid, counting on the special fondness the Prophet had for him, pleaded with him to be lenient. The Prophet expressed great displeasure saying, “Even if Faatima my daughter, had committed theft, I would pronounce the same judgement that I shall pronounce for this woman.”

‘NAJDAT’ AND COURAGE

Najdat is that state of mind where self-confidence does not waver even in the face of death.

Shuja`at is ‘courage’ of that order which is achieved by the inner call of submission to wisdom. There are numerous traditions in regard to this attribute of the Prophet, supported by eyewitnesses.

`Ali was renowned for his great deeds of prowess and valour. Yet even he testified to the courage of the Prophet. “Whenever we were in the thick of battle and eyes became blood-

1 The author as a Jurist!

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shot, we used to take cover behind the Prophet who would be in the vanguard ahead of all of us.”

In the Battle of Hunain, the enemy poured such a rain of arrows from their vantage on the hills that the entire Muslim force of 12,000 almost fled. Later, questioned by someone, Bra` b. `Aazib who was asked if he had run away, admitted that he had, “But I saw that the Prophet was mounted on a white mule and was pressing forward against the enemy. Abu Sufyaan b. Haarith b. `Abdul Muttalib was holding the bridle, trying to hold the animal back, but the Prophet kept saying, ‘I am a Prophet; I do not lie’¹.’”

To ride a mule, a white one at that time, was itself proof of courage of the highest order. Those who had a mind to flee would take a horse and one that was suitably camouflaged in colour. Further still the Prophet stood alone in the field with few around him, pressing onward and announcing his identity with words that were the cause of all enmity and rancour!

The Prophets’ uncle, `Abbaas narrates, this story, “Muslims turned their backs and began to flee, but at that moment the Prophet spurred his mule towards the enemy. I caught hold of the reins and Abu Sufyaan b. Haarith, his cousin, the bridle so as to hold him back.” Muslim in his sahih records, “The Prophet dismounted.” Imagine the intrepidity! Twelve thousand are running away, but the leader presses onward, and when two of his relatives, an uncle and a cousin, try to hold him back, he dismounts and moves on afoot!²

All the books of traditions narrate the following on the testimony of Anas b. Maalik. “One night there arose a rumour in Madina that the enemy had launched an attack. Many people came out of their houses and moved in the direction, the noise came from. They had not gone far when they met the Prophet returning

1 Bukhaari f. Ibn `Abbaas.

2 Bukhaari f. Ibn `Abbaas.

on horse back with sword drawn, and saying, “There’s nothing to be afraid about; nothing to be worried at.”

It is startling to think that the Prophet had gone out all alone to find out what, if anything, the commotion was about.

It will also be recalled that at the first meeting of the `Aqaba allegiance, a caravan, fearing the perils of a dark night and a dangerous route, had taken shelter in the hills, and would not venture out to the nearby habitation. The Prophet, *however for whose life every man of Makka was thirsty, was seen making the rounds of the place in the hope that some lost soul may be found in need of his guidance.*

To stand up in a country where the only law respected was that of bloodshed and declare the truth in the face of the whole world, to denounce superstition and false beliefs and care nothing for the wrath of Arab tribes, the might of Chosroes or Caesar or the overlords of Abyssinia, surely it is true to say that, “He showed such courage and strength of the heart of which no other example can be found in human history.”¹

HUMILITY AND HOSPITALITY

These qualities are among the inseparable traits of the Prophet’s nature. He would always share his mount of camel, horse, mule or ass with another person, be he a stranger; he would visit the ailing destitute, sit with beggars, dine side by side of servants and slaves; carry home his own shopping; feed the animals, massage the camels; do the household chores; associate on a level with his companions, refusing any distinction of raised chair or cushion for himself. And all this when thousands longed to serve and looked upon service to him as a blessing for them both in this world and the next! Patched clothing covered his body. Anas tells us: When the Messenger of Allah went on Hajj,

1 Briffault. (The Making of Humanity - See Vol-I)

I saw that he had on him a sheet of cloth that could not have cost more than four dirhams. He visited the Jews of B. Quraiza seated on an ass, the saddle of which consisted of wound up rope of palm leaves.¹ Abu Huraira has narrated that one day the Prophet purchased a pair of trousers. When he rose up to leave, the shopkeeper tried to kiss his hand but the Prophet pulled it back, saying, "People of non-Arab countries do this kind of thing with their kings; I am not a king but only one like yourself."²

MODESTY

Abu Sa`id Khudri narrates: The Prophet was more shy than any unmarried girl. If any unseemly thing crossed his eye he would say nothing, but the unpleasantness of it could be seen on his face. His modesty prevented him from saying anything to a person that might displease him. Anas tells us, "One day a man came with saffron smeared on his face. It was not the Prophet's habit to have said anything to his face, but when the man went away, the Prophet said, I wish you had told him not to use saffron in this way."³ There were times *when the visitor sat too long with the Prophet* engaging him in unnecessary conversation but, though inconvenienced, the Prophet would tolerate his presence and say nothing.

KINDNESS AND COMPASSION

The Prophet prayed to God, saying, "Allah, if, being only human, I should ever beseech Thee for evil to some man, look upon that prayer too as one for Thy mercy and blessings for him and purity and coming nearer Thee!"

1 Shuhail, Tirmidhi.

2 Quaid-e-Azam M. A. Jinnah of blessed memory, following this tradition did not allow any of his followers to kiss his hand.

3 Shumayel Tirmidhi.

One day a bedouin came begging, and the Prophet, giving him, asked if he was satisfied. The beggar said that it was nothing. The companions stepped forward towards him in anger but the Prophet bade them stay their hands.

He then went in and brought him some more and gave it to him. The beggar was happy and began invoking blessings on the Prophet.

The Prophet said, “Your first words displeased my Companions. *Would you like to repeat your invocation before them so that their hearts may also be pleased with you.*” The beggar said that he certainly would. The next evening, he came again. The Prophet said to his companions, “This man is now happy with me.” And turning to the man, asked, “Is that so or not?” The man confirmed, again invoking blessings on the Prophet.

The Prophet said, “A camel broke her tether and ran away. Some people chased her, but the owner told them not to trouble themselves, for, she belonged to him and he knew how to go about to get her back. The crowd stayed back and he alone went ahead and *when she began feeding on the grass, he roped her.*”

Now this bedouin's example and mine is the same. If you had killed him, the poor soul would have gone to hell.¹ Imaam Ahmad and Tabrani have recorded that a man was arrested and brought before the Prophet on the charge that he planned to kill the Prophet. The Prophet ordered them to release him, and turning towards the culprit said, “Do not be upset by this charge,” and ordered his release, and added, “*Even if you intend to kill me, you will not be able to.*” (Ash-shifa` p-48)

MERCY AND COMPASSION

1 Ash-shifa` - p-55.

Mercy unto the worlds

Compassion is when an offence has been proved and despite the power to punish, the offender is forgiven. Mercy, in the meaning of *karam* is that quality of mercy which is munificent and also adds to the taker's dignity. When the Prophet overlooked or forgave, he often did so out of such mercy.

The various Traditions record on the authority of Anas that once a bedouin came to the Prophet and tugging him so roughly as to bruise his neck said, "*Muhammad, here are two camels; give me something to load them with, because what you have is neither yours nor your father's.*" The Prophet observed a bit of silence and said, "*It belongs to Allah and I am only His servant.*" Then he asked, "Are you not remorseful for your behaviour with me?"

The bedouin answered, "No. Why not?"

"Because you never return evil for evil," the bedouin said. The Prophet smiled and ordered that each of the two camels be loaded with the equivalent of its weight, one with dates and the other with oats.

The Prophet owed a loan to a Jew by the name of Zaid b. Sa`na`, who came to him and pulling off the *chaddar* off his shoulder caught hold of his shirt and said: `Abdul Muttalib's children are bad paymasters. `Umar snapped at the Jew and spoke to him in a stern tone. But the Prophet kept smiling and said: `Umar, you should not have behaved so; rather you should say to me, "The loan should be cleared, and to the lender that the demand should be made in a decent way". Then he turned to Zaid and said, "There still are three days left for the agreement to mature." And he asked `Umar to give twenty Sa`as¹ more because *he had spoken sternly to him! Seeing this unusual display of forbearance of the Prophet, Ibn Sa`na` embraced Islam.*

Anas tells us that eighty men concealed themselves in Tan'im Hill with the intention of killing the Prophet, who was there for the Hudaibiya truce. The time selected was that of the

1 Baihaqi - Kitab Ash-shifa` - p-45.

morning prayers, but they were caught and presented before him. But he released them all. (Muslim. Abu Dawuud, Nassai` etc.)

Abu Sufyaan b. Harb of the Ummaiyad clan, had fought the Prophet at Uhad and Ahzaab and elsewhere. He was taken captive during a confrontation. The Prophet only said to him: Pity Abu Sufyaan that it is not time yet for you to understand, that besides God, there is no God. Abu Sufyaan exclaimed: "By my father and my mother! How great you are in showing mercy to both relatives and enemies!"

Zainab daughter of Haarith b. Salaam, a Jewess of Khaibar, mixed poison with food which she placed before him. He ate some of it. Her crime was detected and she confessed. *The Prophet forgave her, too!*

PIETY / ABSTINENCE

Renunciation is easy when one is compelled to it, but we find the Prophet loathing all worldly attractions even when he became lord of all Arabia and from Bahrain to Abyssinia, his name was part of the oft - respected holy recitation, *Kalima*.

Sayyida `A`aisha tells us, "The Messenger of Allah never ate but sparsely, never to his fill and never complained to anyone about his constant starving. Sometimes he could scarcely sleep because of hunger but the next day again he would fast. He ever preferred simple means over riches. Seeing him go hungry I would weep. His waist line had reduced to leanness. Once I said, 'At least, eat that much as will sustain your strength,' but he replied, '`A`aisha, what have I to do with this world? My brother Prophets used to be patient over less than this. They went on this path and appeared before Allah, and Allah honoured them and rewarded them to the full. Now if I prefer a life of ease, I should feel ashamed that tomorrow I will be less than they. What I love most

Mercy unto the worlds

is that I should go and enjoy meeting with my brothers and friends.¹ ”

`A`aisha adds that after this conversation, the Prophet lived only a month in this world!

`Ali records that he asked Allah’s Prophet what his sunna was, and he replied,

“My capital is appreciation of God, in the light of all His attributes;

my religion (way or Diin) is based on wisdom;

my Diin’s foundation is love;

my mount is my shauq (enthusiasm);

my bosom friend is remembrance of God;

my treasure is reliance on God;

my companion is my heart’s pain;

my weapon is knowledge;

my raiment is patience;

my wealth is the pleasure of God;

my pride is humility before God;

my piety is my profession;

my nourishment is unflagging faith in God;

my healer is truth;

my saving is obedience to Lord God;

my nature is constant striving (jihad);

and the delight of my eyes is in prayer.” (Ash- shifa` - p-65)

1 Ash-shifa` - p-63.

The lady Khadija tul-Kubra's testimony of fifteen years company before the Enunciation shows that the Prophet treated his relatives with great munificence; gave his mounts to whoever needed them; gave money to the destitute to help them stand on their own feet; was extremely hospitable; and always comforted the distressed. (Bukhaari)

We know that he was already known among the Quraish decades before his Prophethood, as the trustworthy, the truthful.

Baihaqi records that a delegation came from Abyssinia, and the Prophet personally began to attend to them. His companions offered their service but he would not let them do it, and said, "I want to do it personally because they served my 'companions' well when they were in their country."

Anas b. Maalik tells us, "I served the Prophet for ten years (from the age of eight on). During this period, he never found any fault with me; if I did some work, he never asked why I did it, and if I did not, he never asked why I had not done it..." (Sahihain)

The Prophet never spoke unnecessarily. And when he did speak he left no word to make the meaning clear, and no word was superfluous. He poured forth pearls of wisdom and knowledge to his companions. A symbol of modesty, dignity and courtesy, his laugh was never more than a smile,¹ and his companions, too, in his presence never gave more than a smile. His speech was so straight forward and truthful that Nadr b. Haarith, a sworn enemy of his, told the Quraish, "Of all of you, Muhammad (SAW) from his very childhood, was looked upon as the most likeable, the most truthful and the most to be trusted. Now when he is mature of face, has grown a beard and has placed his teachings before you, you say that he is a magician. No; whatever he may be, he is not a magician."²

1 Ash-shifa` - p-11.

2 Ash-shifa` - p-60.

SUMMING UP

It is impossible to comprehend the noble personality, attributes and teachings of the Prophet. Suffice it that it is also impossible not to love a man of such lofty words of wisdom and matching deeds, such an embodiment of beauty and virtue. In truth, it may be said, that he who is not thus attracted to him, does not really care for such qualities of the mind and spirit and does not possess the capability to assess or imbibe them. Let me proclaim, “Come! Let us love the Prophet.”

Let it be remembered that it is love that inculcates courtesies and veneration; and it is love that inclines one to obedience. Respect is that of which love is the end; deference is that which is born of love!

Before the Hudaibiya truce, the Quraish had sent `Urwah b. Mas`ud as their representative to plead their case before the Prophet. `Urwah was briefed to report back his observation of the Muslims.

On his return to his people, he narrated to the Quraish, “When Muhammad (SAW) washes his face for ablution, his followers rush forward in such stampede to gather the remaining water that you might think they were fighting one another; the water that falls from his face is preserved by them for their use. When he gives an order, every one tries to be the first to carry it out. When he speaks you can not hear a pin drop. None dares to look up into his eyes. I have attended the imperial courts of Abyssinia, and Chosroes and Caesar¹ but never have I seen anyone revered as this Muhammad (SAW) is!

A Muslim, Zaid b. Dathna, was taken captive and the Quraish purchased him in order to put him to death. When they took him to the spike, Abu Sufyaan b. Harb said to him: Tell us

1 Titles of rulers of Persia and Roman empire respectively.

on oath, if you do not really wish that Muhammad (SAW) were here in your place and you were comfortable in your house.

Zaid replied, “By Allah! I do not wish that in exchange of my release, even a thorn should prick the feet of the holy Prophet!

Abu Sufyaan was amazed and said that he had never known anyone who loved another man as the followers of Muhammad (SAW), loved him.

A companion `Ubaidullah b. Yazid, addressed the Prophet, saying, “My love for you is greater than my love for my family. When I think of you I cannot stay in the house and get comforted by seeing you. But when I think of my death it saddens me to think that in paradise the Prophets will be high up while I can only hope to be in some remote corner of it, deprived of your sight.” The Prophet comforted him by reciting the Qur’aanic verse: All who obey Allah and the Messenger shall enjoy a beautiful Fellowship. (4:69)

There was a companion who, whenever he came visiting the Prophet, would go on gazing at the Prophet’s face. Asked why he did so, he replied, “I want to behold the Prophet as much as I can in this life because in the next we cannot hope to aspire to that lofty station where he will be.” the Prophet quoted the above verse, (4:69) and comforted him. There is also a tradition from Anas on this subject: whosoever loves me, will be with me in paradise.

A tradition from Anas records: The Prophet told me, ‘live morning and evening bearing malice towards none. This is my way. And he has loved me who keeps to my way. He who loves me shall be with me in Paradise.’ (Tirmidhi)

Immediately after the battle of Uhah, Hind¹ a venerable lady of B. Dinar exhibited her soul - stirring dedication to the Prophet.

1 The author is the first historian in the last 14 centuries to trace out her name. All historians just wrote ‘a lady of B. Dinar’.

She rushed towards the battle field inquiring not after her brother or son or husband, who had been martyred there, but only about the Prophet. Someone told her that he was safe, but she insisted that she had to look at him with her own eyes, and when she had, she exclaimed, "Now all my personal disasters will be easy to bear!" (Zurqani - Vol-6 - p-290)

`Abdullah b. Abi was the leader of the hypocrites. His son `Abdullah was a Muslim. He offered to kill his father but the Prophet did not approve of it. `Amr b. al-`Aas loved the Prophet foremost but he could not see at him face to face - so glorified was his face. Anas narrates that a group of Ansars, and Quraish including Abu Bakr and `Umar were waiting for the Prophet. When the Prophet came out, none could raise his eyes. However, Abu Bakr and `Umar did and the Prophet looked at them. The Prophet gave a smile and they did the same. `Uthmaan was sent as representative of the Prophet to discuss about the terms of the truce of Hudaibiya with the Quraish. The Quraish asked him to perform the sacred ceremony of the circumambulation of the Ka`ba. He said he would never do it in advance of the Prophet. We have from `Ali: The holy Prophet was dearer to us then our parents, children or wealth. For a person dying of thirst in the desert of Arabia, a glass of cold water is life-saving but the holy Prophet was dearer to us than cold water. Anas tells us, "None excelled him in affable manners. He was more soft-skinned than any brocade. I have never found any perfume that was more fragrant than his perspiration." (Tirmidhi)

When some one asked Jaabir b. Samra if the Prophet's face was like the shine of a sword, he said, "No, it was like the brilliance of the sun and the moon." From Anas we have, "The Prophet bore a shining look and was fair of complexion so that the drops of perspiration on him looked like pearls." Jaabir b. Sumra says, "When the Prophet came out of the mosque, the children surrounded him. He would kiss them and caress with his hand over their faces. He moved his hand over my face too and I felt

cool within and a fragrance came that seemed his hand had just been drawn out of a brook of perfumery.” (Muslim)

`Ali tells us, “Any one who came suddenly before the Prophet would be awe-stricken, and if, recognising him, one came and sat near him, he would be overtaken with love, and the onlooker would say that he had never seen anyone like him before or after.” (Tirmidhi) Rubie` d. Ma`uz was a companion. She was asked by the grandson of `Ammaar b. Yaasir to describe the complexion of the Prophet. She said, “If you had seen him you would feel that the sun had arisen.”

Jaabir b. Sumra states, “It was moonlight when the Prophet lay wearing a red garment and I would sometimes look at his face and sometimes at the moon. Finally, I concluded that for me his face was lovelier than the moon!” (Tirmidhi & Darmi) The face that had brightened Jaabir’s eyes had illumined the heart of `Abdullah b. Salaam, a well-known Jew nobleman. Tirmidhi records him as saying, “The moment I saw the Prophet’s face it was so radiant that I was convinced that it could not be that of a liar!”

Sometimes the Prophet had to spend the afternoon in the house of Anas b. Maalik, taking his siesta on a leather couch. Anas’s mother Umm-e-Saliim would gather drops of his perspiration in small phials. When he asked them why they did so, they told him, “We shall mix it with our perfumes. Indeed, it is superior to all perfumes.”

One night `Umar Faruq on his usual rounds, overhead a woman singing, “Salutations and blessings of the righteous be on Muhammad (SAW). It was his wont to keep awake for devotions and shed tears for love or fear of *Allah Tabarak-wa-Ta`ala*. Death does come in various forms. Alas if I could be assured that I would be allowed to have a glimpse of the Prophets’ face after my death.” `Umar could not move from there and kept on shedding tears and was confined to bed for a few days. Such were the emotions that the Prophet’s life inspired.

Mercy unto the worlds

The elegy of Hassaan b. Thaabit on the Prophet's death:

*When the dust of the grave covered the Prophet,
I felt ashamed why didn't I die earlier.
Shall I sit among the people of Madina,
When the all inspiring Prophet was not there;
I would rather have not been born;
I have lost my senses after his demise,
Let a black serpent bite me, or
I may be allowed to die, in a day or two,
Or the Day of Judgement may come to enable me to renew
My contact with that singular symbol,
Of unsurpassed nobility and munificence.
I shall continue to shed tears all my life for him.*

The creator of the universe, the rich and the poor, the righteous people and the angels - holder's of the 'Arsh¹ send their salutations and blessings to him.

The companions of the holy Prophet knew well that love was not proved by mere words and that the Lord Almighty had told them clearly, "*Qul in kuntum tuhibbuna-Allah-fa tabi-uni.*" (Obey me if you love Allah). (3:31) That is why the Companions did what will go on proving for thousands of years the meaning of the three words 'Love the Prophet'.

To love the Prophet is also to respect and revere him. If, for instance, his Companions ever had to knock at his door, they would do that gently with their finger tips; none would speak above the Prophet's voice, for which the Qur'aan had also told

1 Throne of God Almighty.

them: Do not raise you voice above the Prophet's. (49:2) The voice of the Ahaadith, Traditions is the voice of the Prophet.

To make intrusions on the Traditions with one's own opinions is to raise one's voice above his voice.¹

The Qur'aan further says: They who lower their voice before the Prophet are those whom Allah has put to the test in their obedience (*Taqwa*). (49:3)

Thus, proof of love for the Prophet is this, that we revere his commands and promptly act upon them and according to the pattern set by him, without the least hesitation.

One other proof of the love is to speak frequently of the Prophet. A Tradition tells us: He who loves a thing often speaks about it. (Zurqani - Vol-6 - p-285)

When Caliph `Umar set about to appoint allowances for the companions, he allotted 3,000 for his son `Abdullah² and 3,500 for Usaama b. Zaid. `Abdullah objected saying what possible preference could there be for Usaama since he had never participated in any battle. `Umar replied: He and his father were more dear to the Prophet than either you or your father.

To remember and speak highly of the great martyrs Imaam Hasan and Husain, their revered parents of blessed memory, colleagues, to remember their virtues and act upon them is also to love the Prophet. Similarly, to respect and love the muhajirs and ansars - emigrants from Makka and the people of Madina is also to love the Prophet. To respect, obey and practice the example of the Prophet's guided Caliphs is also to love the Prophet.

1 The author as a jurist.

2 `Abdullah b `Umar is one the four pillars of Hadith, the other three being Umm-ul-Mu'miniin `A'aisha, Anas b. Maalik and Abu Huraira.