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## **THE ELECT: VOL 1**

***His Holiness, the Prophet Mohammad(p.b.u.h.)***

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# **A Short Account of the life of the Holy Prophet (p.b.u.h.)**

## **Preface**

The birth of the honourable Prophet of Islam was the advent of effulgence and the pledge of liberation from the tyrannous oppression. In an epoch when darkness and corruption had marred the face of the earth, a glistening sun emerged in the benighted milieu of Arabian Peninsula (Saudi Arabia) and bestowed refulgence and warmth on the entire world. When the honourable Messenger of Islam initiated his historical mission by the order of Allah, a novel era in the history of humanity commenced and the misled, errant, and ignorant human being witnessed the emergence of a clear and future-making path. From then on, that eminent historical figure embarked on his relentless struggle to free the human beings from the yokes of captivity and to lead them toward perfection.

Now we will take a look at the glorious life of that eminent man whose every moment of life presented the precept of construction and an expressive message to us who, in the occultation of the last proof of Allah, have lost our path, leader, and light of guidance and who impatiently await the appearance of the "peacemaker", so as to open up our way, along with other people of righteousness, toward eternal salvation.

## The state of the world prior to the Advent of Islam

Before the advent of Islam, people all around the globe were in a deplorable and abominable condition as far as beliefs, views, and individual or social modes of life were concerned. Although the entire world was not in a fully similar situation, all the people of the world in general shared mental deviations, superstitions, erroneous social customs, ridiculous stories, myths, as well as social and ethical corruption.

Prior to Islam, the Jews tampered with the religion of Hadrat Musa [*Moses*] and interpolated its principles into prosaic and rigid decrees, so much so that the spirit of materialism and mammonism pervaded the lives of the people. Christianity which had also been sent down to edify people's morality and purify their souls from depravity propagated by Hadrat 'Isa [*Jesus*], who was charged by Allah to call the people toward monotheism, oneness, and belief in the Day of Judgment underwent a change in nature in the hands of the kings, the spiritual fathers, and oppressive rulers. Consequently It turned into a barrier in the way of edification and purification of people's ethics and demeanour and a means for deflecting people from the remembrance of One Allah. In this way, it fell quite short of liberating and guiding the people in an all-embracing manner.

The entire universe was ablaze with immorality and corruption. Superstition reigned in the name of religion. The people of Iran believed in the binary system of worship; that is in the god of good and the god of evil. The Jews considered God to be theirs and gave vent to no esteem for others. They regarded '*Uzay* as the son of God. The Christians believed in Trinity (the Father, the Son, and the Holy Ghost). Others worshipped things such as idols, fire, cows, stars, and..... This corruption of moral and spiritual decadence which had cast a gloom everywhere, caused dishonesties, hypocrisies, deviations, and perversities in the entire fabric of the human society. Bloodshed, manslaughter, injustice, oppression, ignorance, and superstition spread all around the world and drove humanity toward the abyss of eternal doom.

## Arab Peninsula in the Dawn of Islam

Arab Peninsula which has been called *the scorched land*, was in a strange situation. A land with parched deserts, valleys, and hills of sand which held no water and grew no plants was called **Arab peninsula**. The sharp thorns of the desert were called plants. The houses of the people were crypts in which the people wriggled like worms and appeased their hunger by dates and putrid water left over from downpour. Tribal feuds and fights were the fundamental principle of the social system governing the people of the Arab peninsula. Over very petty and insignificant matters, two tribes would get entangled in a blood feud some of which lasted for years ending in devastation of life and possession. Mecca was an idol-temple in which more than 360 idols were worshipped. The inhabitants of Mecca led their economical lives on trade, usury, and barter of slaves.

The inhuman Arab deviations before the advent of Islam created a condition whose outcome was corruption and crime, whose motto was superstition and fantastic personifications of the terrors of the desert, and whose logic and reason was the sword.

The Arab people wishfully thought that only people from the Arab race are superior to and greater (than others). Within the mould of their own race, they had established various imaginary sources of pride in proportion to their wealth and (number of) childrens. They would count the number of the mortals of the others and this provided a sick mentality of vain glory for them.

Pillage, savagery, aggression, and betrayal were their salient characteristics. They deemed manslaughter a sign of intrepidity and championship. As they regarded the presence of a girl (as their daughter) ignominious or as they feared living expenses, poverty, and destitution, they would kill their innocent daughters or bury them alive. If a man was informed that his wife had given birth to a girl, his visage would turn black out of wrath and he would retreat into seclusion, thinking how he could get rid of it. Should he embrace the ignominy and keep the girl or should he bury her alive and relieve himself of this disgrace?<sup>(1)</sup> He often chose the latter.

In this regard, the Commander of the Faithful, Hadrat 'Ali[p.b.u.h] says:

“... *O you people of the Arab race! Once you adhered to th*

worst religion i.e., idolatry and lived in the most cursed land. You dwelled in lands covered with stones and among extremely poisonous snakes which did not startle by sounds. you drank turbid water and ate unpleasant and tasteless food. you shed the blood of one another and kept aloof from the relatives. Idols you erected before you and you did not keep away from sins.... "(2)

It is crystal clear that transformation of such society entailed a fundamental and all-embracing revolution. The leader of this movement and revolution had to be a divine man sent by Allah Almighty, so as to ward off any form of aggression, encroachment, and profiteering. Such a person would not destroy his opponents in the name of **purging** just for the sake of personal interests. He would rather strive for reforming and guiding them and work only for the sake of Allah, for the welfare of all people, and for the betterment of the society. This is because, without a tinge of doubt, a leader devoid of spirituality and morality is unable to reform a society and redeem a nation. Only the divine leaders, inspired by the Lord of the Worlds, can bring about profound and deep-rooted changes in all facets of people's lives. Now one must see what type of a person the leader of this global revolution and of the last divine religion **was** and what changes he brought about in the world.

## **The Birth of the Prophet**

The city of Mecca was engulfed in darkness and reticence. No signs of life and activity were visible. As usual, the moon gradually rose from behind the dark mountains in the surrounding and spread its dim and delicate rays on simple and humble houses as well as on the sandy regions around the city.

Little by little, midnight passed and a delightful and pleasant breeze encompassed the scorched land of **Hijaz**. The stars too added up to the splendour of this sincere feast and beamed on the sleepy inhabitants of Mecca.

The dawn had approached and the early-rising and vigil-keeping birds, in an animating strain, sang in that heavenly air as if amorously talking to their beloved.

The horizon of Mecca was on the threshold of dawn but still an ambiguous silence dominated the city. Mecca was fast asleep. Only

**Aminah**(p.b.u.h) was awake and, with all her being, felt the pain she had waited for. Little by little, the pain became more biting. Of a sudden, she saw, in her room, several unknown yet holy ladies who gave vent to the smell of a pleasant perfume. she was astonished as to who they were and how they had entered through the closed door. They introduced themselves: [*Virgin Mary*], the mother of Hadrat 'Isa (*Jesus*), [*Asiyah*], the believing wife of Fir'awn, (*pharoh*)...

Before long, the dear infant of Aminah was born. In this way, after months of expectation, her eyes were refreshed by the sight of her beloved child on the 16th of Rabi'al-Awwal.<sup>(3)</sup>

Everyone was jubilant over the birth of this child. But when this holy and blessed child brightened the dark and gloomy bedroom of Aminah's house, her young husband 'Abdullah was missed. On the way back from a trip to Damascus, he died on the way to Medina and his body was interred outside the city. He thus left Aminah alone forever.

Mohammad was born and concurrent with his birth, certain events occurred in the heavens and the earth and tolled the knell of enlightenment for humanity.

Anushirvan's grand castle which posed as an example of perpetual power and kingdom in the sight of people and which was esteemed together with its owner by the people shook that night and fourteen of its turrets collapsed. The *Fars* fire-temple which had been ablaze for thousands of years, suddenly extinguished and the water in *Saveh* Lake dried up in an instant.<sup>(4)</sup>

The auspicious birth of the Prophet of Islam occurred in approximately 510 A.D. In the same year, Abrahah's troops on elephant-backs attacked Mecca to demolish the House of Ka'aba but were struck by Divine wrath. Birds commissioned by Divine Order pelted them with stones and killed and crushed them all. In the annals of history, this year is known as '*Am al-Fil*' [The year of the Elephant].

As the prophet lost his father his mother Aminah and his grandfather 'Abdulmutallib took charge of his guardianship. At first, they decided to find him a wet-nurse.

From years before, it was customary among the Arabs to rest their children after birth to a wet-nurse from among tribes dwelling

around the city. In this way, the children were reared in a good climate and in the natural environment of the desert. Moreover, they learned how to speak with the eloquent Arabic accent. This is because at that time, the most genuine manifestation of the Arabic language was found in the desert.

For this purpose and also because Aminah could not breast feed her child, 'Abdulmutallib decided to employ a chaste, honorable, and trustworthy lady to take care of his dear grandchild---the only keepsake of his youngest child. After sufficient investigation and search, he chose, for this matter, Halimah who was a chaste, noble, and brave lady.

Halimah took along the child to her own tribe and strove to take care of him just like her own child. For some time, her tribe had been hit by drought. The arid desert and the unfavourable sky augmented their adversity and penury.

From the day Mohammad went to the house of Halimah, blessing and abundance became profuse for her. Her life which was led in poverty and hardship started to change for the better. The pallor on the face of Halimah and of her children gave way to gleam and freshness. Her dried breasts became full of milk and the pasture of the sheep and camels belonging to the tribe turned green and prosperous. This is while beforehand people lived in hardship and adversity.

Hadrat Mohammad underwent a growth much quicker than that of other children. He ran more quickly than them. He did not speak in broken syllables as the others did.

Blessing and abundance accompanied him in such a way that the bystanders easily realized this truth and confessed it. This was such that Halimah's husband said:

*"Do you know what an auspicious child has fallen to our lot?"*

When Mohammad became four years old, Halimah took him back to the city and vested him with his compassionate mother. Two years later, when the blessed life of the honourable Prophet entered its sixth spring, his mother left the city of Mecca in order to visit her relatives and the tomb of her husband. Together with her only child, she set forth for Medina. However, after visiting her close of kins and paying a visit to the grave of her husband, she passed away in a place called Abwa before reaching Mecca. She



thus left her endeared child alone. In this way, Hadrat Mohammad lost both his parents in a period of life in which every child is in dire need of the overflowing kindness of the father and the compassionate care of the mother.<sup>(5)</sup>

## The Mien of the Prophet of Islam in childhood

The Holy Prophet's expression and demeanour in childhood distinguished him from other children in such a way that his grandfather was aware of this fact and accorded him exceptional reverence.

Abu Talib, the uncle of the prophet, used to say:

*"We never heard Mohammad utter a false word or perform an unbecoming or wretched act. He never laughed inopportunely. Nor did he utter vain words and was mostly alone."*<sup>(6)</sup>

Allah paid special regard to his last Messenger ever since his childhood and watched over him step-by-step for the cumbersome duty of prophetic mission. In this regard, the Commander of the Faithful said:

*"After Mohammad was taken off from weaning, Allah Almighty commissioned His greatest of all angels to show him the way toward greatness, generosity, as well as the best and most becoming mode of ethics, so as to urge him day and night to pursue it."*<sup>(7)</sup>

It was in the light of such instances of divine succour that this chosen human being was a monotheist from the start of his life and was the staunch adversary of the idols. He engaged in performing the **Hajj** (pilgrimage) rites. He always prayed before having meals and praised and worshipped Him when he got through eating. He refrained from eating the meat of animals slaughtered as a sacrifice to the idols. He abstained from using up alms, as well as religiously unlawful property amassed by foul means.

When the Holy Prophet was seven years old, the Jews, who had read in their books that the Messenger of Islam refrains from eating religiously unlawful food, decided to put him to a test. For this purpose, they stole a chicken and sent it to Abu Talib. The prophet did not even touch the chicken. When he was asked account for this

abstinence, he said (the following) in reply:

*"It is religiously unlawful and Allah protects me against whatsoever is religiously unlawful."*

Then the Jews borrowed a chicken from a neighbour and told him they would pay for it later. They sent the chicken for Hadrat Mohammad. But again, the Prophet did not accept it and said:

*"This food is (of) doubtful (origin)." The Jews then said: "This child will attain a noble rank and station."*

'Abdulmutallib, who was the chief and leader of the Quraysh tribe did not treat Mohammad as he did other children. He rather treated him with esteem and respect.

Whenever a stand was set up for 'Abdulmutallib by the House of **Ka'aba**, his children crowded that special stand. The grandeur and dignity of 'Abdulmutallib was such that people dared not step there. The Messenger of Allah, however, was not overawed by that grandeur and power and went to the special stand. Addressing his children who prevented the entrance of Hadrat Mohammad, 'Abdulmutallib said:

*"Let my son alone. By Allah, he is deserving a grand rank and status."*

Mohammad would then sit with the chief of the Quraysh - 'Abdulmutallib - and would talk to him.<sup>(9)</sup>

'Abdulmutallib loved his grandchild dearly and fulfilled his requests by kindness, cheerfulness, amenity, and profound fatherly love. He always ate his food in the company of Mohammad. He took him to his privacy and sat him in his own standing. In every assembly, Mohammad was closer to him than anyone else. Among the people of his own household and tribe, 'Abdulmutallib accorded the greatest care and regard to Mohammad.

## **Glimpses from the Childhood and Youth (of the Holy Prophet)**

While beset by the pain of being an orphan, the Holy Prophet passed the period of childhood under the kind patronage of his honourable grandfather, 'Abdulmutallib, and his amicable uncle

Abu talib. 'Abdulmutallib passed away when Mohammad reached the age of eight. Before his demise, he entrusted the guardianship of his beloved grandchild to Abu Talib. It seems as if this painful period of orphanhood which was more vexing than any other tribulation and which tormented his delicate soul, was necessary to lay the foundation for the grand personality of the last divine Messenger. It gave him the lesson of patience in the face of events and prepared him with the forbearance of the heavy burden of Prophetic Mission which he was to assume later on.

Little-by-little, the honourable prophet of Islam grew up. Though the propeht had been deprived of motherly care and fatherly love and attention, Abu Talib supported and protected him in accordance with the moral obligation he felt and on the strict order of his own father – 'Abdulmutallib. In fact, Mohammad represented three things for him: A son, the reminder of his young brother 'Abdullah, and the reminder of his father 'Abdulmutallib. Therefore Mohammad was a member of his own household and family. He treated Mohammad just like his own children and even better than them. The uncle and nephew loved one another so much that it seemed as if their existence was dependent on one another. The impact of this strong attachment was such that Abu Talib never separated him from himself. He held Mohammad's hand in his and took him to public bazaars (markets) of the Arabs such as 'Akkaz. He loved Mohammad more than he loved his own children and paid exceptional respect to him.

\* \* \*

'Abdulmutallib was the chief of the Quraysh. In addition, he acted as the host to the pilgrims of the House of Allah. These responsibilities required a considerable amount of money which one person could not provide by himself. For this reason, the dignitaries and nobles of the Quraysh and of the cities around Mecca annually contributed a huge sum of money to this effect. This had gradually become customary among them and had turned into a routine.

Eight years had lapsed from the onslaught of men mounted on elephants on Mecca. The time of Hajj was close at hand. 'Abdulmutallib was responsible for the provision of sufficient food

and water for the pilgrims of the House of Allah. He audited his accounts and found that one of the noblemen had not paid his portion. This man was very affluent. He had many orchards, farms, and houses in Taif. In addition, he also possessed a hundred camels which carried his goods for trade. Each year, he gave a hundred **man** (unit of weight approximately equal to three kilogrammes) of wheat or barley to 'Abdulmutallib to spend for pilgrims to the House of Allah. But he had not paid his portion that year.

Several times 'Abdulmutallib, sent a group to that man and asked him to pay his due. The man, however, drove the envoys away by cursing and imprecating them and refused from paying his share. 'Abdulmutallib, who felt utterly helpless, asked his eight-year-old grandchild Mohammad to go to him and ask the reason for his disobedience.

The dignitaries of Quraysh were roused to anger by this and complained to 'Abdulmutallib:

*"When big and powerful people fell short of doing anything, what can this little boy do?" They remarked.*

'Abdulmutallib reasoned with them and Mohammad set out on his mission. After an hour, 'Abdulmutallib was informed that Mohammad was on his way back and that the nobleman was following him with six camels bearing full loads. When that man reached 'Abdulmutallib and other dignitaries, he paid homage to them and apologized for not having paid his due beforehand.

He said:

*"As a token of gratitude from your envoy, I will give you six camels instead of five camels, for your envoy with his good demeanour has put me to shame and wonder." He added:*

*"The envoys you sent before stirred my wrath and I had decided to come here some day and punish them and give them a good lesson. But the envoy you despatched today has given me a good lesson. In all my life, I have not seen a person as wise and as good-natured as him."*

When people asked him to recount the story he said:

*"Your first envoy came to our house. I had guests at that moment. He shouted at me and told me to pay my share. By so doing, he disgraced me in front of my guests, family, and servants."*

*I, too, abused him and sent him back empty handed. Your second envoy entered my house without permission and intended to take away my camels when I came along and asked: "Just what are you doing?" He said: "I am taking the annual share of the House of Allah". I said: "Has 'Abdulmutallib given you permission to sneak into the house of people like thieves and snatch away their property?" He said; " No, but since you do not give your share without a fuss, it must be taken by coercion. "I was infuriated and threw him out of my house. Your third envoy came and stood in front of me like a creditor and pitched his voice high. Again I was roused to anger and drove him away without giving him anything. I had decided to come here and tell you to cross out my name from the list of donors. This was the case until today when the son of 'Abdullah came (to me). He called me from outside the house, greeted me, and sought permission to enter. I asked: "Who are you?" He replied: "A guest." I said: "A guest is most welcomed. "He entered with a smile on his face. I had some guests at home. When they departed, he politely and respectfully said: "I have come to you on behalf of 'Abdulmutallib and carry you the greetings of the friends. They have also reminded that Hajj rites are close at hand and we are in need of your help. If you deem it expedient, pay your share, else tell us the reason why you do not care to give it." I said: "Whose son are you?" He said: "The son of 'Abdullah." I said: "You are a good boy. You had a good father and have a good and kind grandfather. My due is ready and you can take it." Then I explained for him the reason why I had not previously paid my share. He carefully listened to my words without interrupting my speech but at the end, he said: "I would like to ask you a favour." I said: "please do" He said: "please come along with me and tell my people what you have told me, so that grudges and hostilities would be eliminated." In my heart of hearts, I lauded his wisdom, intellect, and good will and accompanied him here. You should appreciate him. His ethics resembles that of the prophets. This is what is meant by a good messenger."*

All people jubilated over the words of this man and amply accorded heartfelt praise to Mohammad.<sup>(10)</sup>

\* \* \*

One day during Hajj, a man lost his bag of money. Thirsty and hungry, he went to 'Abdulmutallib to seek help from him. Mohammad, who was then a seven-year-old child, gave him some water and asked him the specifications of his bag of money. The man gave him the specifications. Mohammad recalled that earlier that day one of the children had found something on the ground and had hidden it beneath his shirt. He resolved to investigate this matter. At first, the boy denied having found the bag, but when he realized that Mohammad knew everything, he told him that he was determined to divide the money in the bag among all children and Mohammad could also have a portion of it.

Mohammad objected to him. The boy voiced readiness to divide the money with him. But the honest and upright Mohammad did not accept this. Some of the children of the alley gathered around him and suggested:

*"We will give you this bag. Take as much as you want from it and divide the rest among us."*

Mohammad abstained from doing so and asked them to be honest and trustworthy with regard to the property of people. When the boys found that Mohammad will not yield to their request they grappled with him and quarrelled. The children of the alley were divided into two groups. A group in favour of Mohammad and another group against him started fighting and beating one another. Gradually the news spread all over the city and reached Hamzah. He was a powerful and brave man. As he supported the truth and reality, all people held him in reverence and looked up to him. Hamzah went to the place where the children were fighting. When the mother of the boy, who had found the bag, set eyes on Hamzah, she was moved by fear and brought the bag of money which she had hidden. She gave the bag to Hamzah and apologized to him.

They summoned the Arab who had lost the bag. The man gave the specifications of the bag and took it back. He then counted the number of the children. They were twenty six in number. He gave them each a sum of the money as a prize, but Mohammad did not accept his prize. When the matter was resolved, Mohammad addressed the boy: [www.nehzatetarjome.ir](http://www.nehzatetarjome.ir)

*"I want to be friends with you forever. Now tell me! Don't you*

*think it is better this way?"*

The boy answered:

*"It is obvious that this way is better. We got some money and that man obtained his right."*

When the news reached 'Abdulmutallib, he ordered his wife to prepare a dish of sweetmeat and take it to the boy's mother and thank her for returning the bag of money. This news spread among the people of Mecca and people gave Mohammad the titles of **"The Honest"**, meaning "one who keeps a trust" and **"The upright"** as well as **"The Trustworthy One"**.<sup>(11)</sup>

## **Conversation of Monk Buhayra with the Propeht**

Although Abu Talib was the head and master of the Quraysh, he had a large family and took great pains to provide for the expenses of his big family. In this endeavour, Mohammad assisted his endeared uncle. He took people's flocks to pastures around Mecca and minded them. In this way, he earned wages and gave it to his uncle.

When Mohammad was twelve years old, Abu Talib decided to go to Damascus on business. Since Abu Talib could not bear to be away from Mohammad, he took him along.

The honourable prophet, astride a camel, travelled the long distance between "Mecca" and "Damascus". The Quraysh caravan reached "Busra". Busra was a small town in the vicinity of Damascus. A sagacious man of devotion and seclusion called "Buhayra" lived outside the city and spent his nights and days in worship. One day, he saw the caravan of Quraysh passing while a Patch of cloud cast a shadow over it and moved along with the caravan.

Buhayra left the monastery, stood in a corner, and ordered his steward:

*"Go and tell them that they are all my guests today."*

The people in the caravan accepted the invitation of the monk and all went to his monastery except Hadrat Mohammad, who stood by the belongings, looking after them. Buhayra noticed that the cloud overhead stood still without moving. He, then said:

*"Are all the people of the caravan present here?"*

They replied:

*"Yes, except for a young man who is younger than everyone here."*

Buhayra said:

*"Ask him to come here too."*

When Mohammad set out, the cloud, too, started to move with him. The monk who had fixed his gaze on Mohammad told him the following after lunch:

*"I would like to ask you a question. But I ask you in the name of 'Lat' and 'Uzà' to answer me."*

Mohammad remarked:

*"The most hateful things in my view are these very two names in which you swear"*

Buhayra said:

*"Then I ask you in the name of the" One "Allah to answer me."*

Mohammad asked him to pose his question. After a short conversation with Mohammad, the monk fell on Mohammad's hands and feet and kissing them said:

*"If I realize the time of your Prophetic mission, I will be in the vanguard to fight against your enemies. You are the Master of the children of Adam."*

He then asked the guests:

*"Whose child is this young man?"*

The people of the caravan showed Abu Talib. Buhayra however said:

*"No, the father of this young man has passed away."*

Abu Talib answered:

*"Yes, his father has passed away; I am his uncle and guardian."*

The monk confided in Abu Talib:

*"This young man has a bright and outstanding future. If the Jews see what I see in him, they will destroy him. Be careful, so that the Jews would not incur any harm on him."*

Abu Talib asked:

*"What would the Jews have to do with him? What will he do?"*

Buhayra replied: [www.nehzatetarjome.ir](http://www.nehzatetarjome.ir)

*"He will become a Prophet in the future and the Angel of*



*Revelation will be sent down on him."*

Abu Talib said:

*"Allah will not abandon him. He will safeguard him from the mischief of the enemies and the Jews."*<sup>(12)</sup>

## **The Thought and pastoral occupation of Hadrat Mohammad**

Hadrat Mohammad liked to assist his uncle to reduce the burden of his expenses. He did not like to impose himself on his uncle. Much later, he made the following remark in this regard:

*"Accursed is he who imposes himself on others."*<sup>(13)</sup>

He also said:

*"There are seventy aspects to worship, the best of which is seeking religiously lawful sustenance."*<sup>(14)</sup>

The Holy prophet is also related as saying:

*"Wealth and pecuniary ability are good aids in acquiring divine piety."*<sup>(15)</sup>

The prophet liked to choose a job which was well adapted to his mentality.

Since Mohammad was to become a grand Prophet and an eminent master and leader, and since he had to face obstinate and unrestrained people, and moreover combat the superstitious and erroneous beliefs of the pagan period, besides laying the foundation of the elevated palace of justice and correct regulations for the human existence, he deemed it expedient to choose the pastoral job.

He let the sheep and domesticated animals of his relatives and of the Meccans graze in the deserts nearby. In the environment of the desert which was far away from quarrels and petty fights of the city people and in the opportune chance he had, Mohammad acquired various experiences, the sweet outcomes of which became manifest in the period of his prophetic mission.

Over this period, he was the most eminent among the people for his virtuosity. His manliness, good humour, magnanimity, observance of neighbours, patience, honesty, trustworthiness, bravery, generous disposition, and kindness prompted all people to love and admire him.

## The First Marriage of Hadrat Mohammad

When children pass the period of childhood and enter the fervent and exciting phase of youth, their hidden potentials and instincts are aroused as a result of reaching puberty. It is at this sensitive juncture that various forms of deviations, pollutions, immodesty, and lassitude plague the young generation. If they are not properly looked after or if they fail to protect themselves or balance their instincts, they may descend into the appalling abyss of adversity and never again experience prosperity and happiness.

Hadrat Mohammad lived in a contaminated society. The youth and even the aged people of Hijaz had most shamefully established a tendency for immodesty and sexual perversions. This was so much so that in every street and alley, black flags as a sign of lewdness were blown full mast atop the houses, thus inviting unrestrained people inside.

To prevent corruptions which might beset the society by the inundation of the sexual instinct, the religion of Islam has issued strict orders for the youth to marry as soon as possible and not to shirk this duty on the pretext of poverty or inability to provide for the expenses of life.

At times, however, the living conditions are so ailing that marriage and provision of the expenses of living seem virtually impossible. Under such circumstances, one must abstain from getting married and must lead a chaste life, awaiting the emergence of suitable living conditions.

Up to the age of twenty five, the prophet too faced such arduous conditions and could not afford to get married. He, therefore, deemed it expedient to refrain from getting married and to await the emergence of better conditions of living.

Khadijah, who was a chaste, virtuous, and opulent lady entrusted her capital to others to embark on trade for her and to receive wages in return for their work.

When Hadrat Mohammad's fame of trustworthiness, rightfulness, and magnanimity encompassed Mecca entirely and when Khadijah heard of it, she went to the Holy prophet and said:

"I entrust some property along with a slave--Maysarah--to you

and in return, pay you more wages than I pay to others.”

The Prophet accepted this offer in order to be of some financial help to the family circle of his dear uncle Abu Talib.

Khadijah, the daughter of “Khuylad”, was a chaste and pure-natured woman of character. She had been married twice. Although she was at the age of forty, she still had numerous suitors from among the eminent men of the Quraysh and the dignitaries of the time due to her praiseworthy character, virtue, and huge wealth. She, however, declined all their offers and refused to get married to any of them because she knew that they were either men not seriously given to matrimonial life or else they coveted her wealth and property only.

The Prophet and Maysarah, accompanying the commercial caravan of Quraysh, set out for Damascus. This trip was full of blessing and abundance, particularly as they met a monk called “Nastur” in Damascus and he foretold of Mohammad’s Prophethood.

After their return from Damascus, Maysarah carefully recounted the details of the trip for the lady of Quraysh. He gave reports of the huge and unprecedented profit they had gained as well as the honesty, truthfulness, charisma and generosity which he had observed in Hadrat Mohammad on the trip.

This caused Khadijah to develop a heartfelt fondness for Hadrat Mohammad. The statements made by her uncle “Waraqah”, the son of “Nufi”, about the prophecies made by former Prophets that gave tidings of the rise of the Seal of the Prophets augmented Khadijah’s zeal. Khadijah asked one of her friends to talk to Mohammad. She went to him and asked:

*“Why don’t you get married?”*

The prophet replied:

*“My living conditions and income do not allow me to do so.”*

The woman said:

*“If this problem is removed and if a woman of beauty, wealth, and nobility comes your way, would you accept to marry her?”*

After the Prophet became sure of Khadijah’s willingness to marry him, he told his uncles about it. They became exceedingly happy and observed the custom of proposing to her. Then

Mohammad and Khadijah got married in a wedding ceremony with its customary formalities.<sup>(17)</sup>

Hadrat Mohammad spent the best period of his married life --- approximately twenty five years --- with Khadijah. Khadijah was not only a good wife and a kind mother but also an exceptional aid and friend for her husband.

She was the first lady who believed in the Prophet. She placed her property at the disposal of the Prophet to use it for the advancement of Islam. The fruits of this marriage were six children. Two boys by the names of "Qasim" and "Tahir" who passed away in their infancy in Mecca and four girls by the names of "Ruqayyah", "Zaynab", "Um kulthum", and Hadrat "Fatimah Zahra" (p.b.u.h) who was the most prominent among them.

A poet says the following, addressing Khadijah: "... O Khadijah, you reached an eminent station among world people and became exalted among all, as you came into union with Mohammad (p.b.u.h), the like of whom has never been born by any woman in the world. Good morals, grandeur, and modesty are all amassed in him and will be so forever ...."<sup>(18)</sup>

Because of the unparalleled sacrifice and devotion she displayed toward her husband and Islam Khadijah was greatly loved by Hadrat Mohammad while she was alive. Even after her demise too, the prophet always remembered her with extreme respect. At times, at the thought of her he got immensely sad and shed tears for having lost her.

Hadrat Mohammad did not marry any other woman so long as Khadijah was alive. After the demise of Khadijah, the prophet enumerated her praiseworthy characteristics before his wives. This was such that "Ayishah", one of Prophet's wives who was a proud, jealous, and arrogant woman, used to say:

*"I felt jealous toward none of the wives of the Prophet except Khadijah. This was while I had never set eyes on Khadijah."*

She also said:

*"Whenever the Messenger of Allah slaughtered an animal as sacrifice, he would send some of it to the friends of Khadijah."*

'Ayishah also recounted:

*"One day, I was angered at the Prophet's expression of affection*

toward Khadijah and shouted: "Who was this Khadijah?" The prophet stated:

*"The love of Khadijah is filled in iall my being."*<sup>(19)</sup>

She related the following:

*"Whenever the Holy Prophet left the house, he remembered Khadijah in kindness and sent greetings on her spirit. One day, I was roused to jealousy and said: "What was this Khadijah but an old woman? Verily, Allah has granted to you someone better than her!" The Prophet was moved to anger by my remark and said:*

*"By Allah, this is not the case. Allah did not substitute anyone better than her. Khadijah brought belief in me and my Messengership at a time when most people denied me. She believed in my truthfulness when other people denounced me as a liar. She bestowed all her property at my disposal while others offered me hardship. From among all my wives, Allah granted me offspring only from Khadijah."*<sup>(20)</sup>

Khadijah passed away at the age of sixty five, that is to say, in the tenth year after Mohammad was commissioned as the prophet. In that period, the Moslems including the prophet and Khadijah were under the siege of Meccan polytheists in **"Shi'b (mountain-pass) of Abi Talib"** and not even a single coin of so much wealth and property was left for Khadijah. In point of fact, for many years, Khadijah lived with the Holy Prophet in hardship and difficulty. She never complained of such a situation. Her existence, like a candle, lighted the Holy prophet's life until, in the cold and barren valley of **"Shi'b Abi Talib"**, the last flames of her life flickered out and she hastened to meet her Beloved.

## **The personality of the prophet prior to the Prophetic Mission**

Psychologists are of the view that "environment" is one of the shaping factors for the groundwork of people's personality and mode of thought. The principle of "harmony and agreement" with the members of the community drives the people toward the thoughts and norms of the society.

From this stance, an enviornment based on piety and virtue gives

rise to the education of pious and orderly children. A corrupt and perverted society will typically drive people to the precipice of corruption and deviation. As a consequence, those few, who stand against the current of the corrupt and contaminated society are not normal or ordinary human beings.

With his grand and heavenly personality, Hadrat Mohammad was not affected or influenced by his corrupt society. Rather, due to the pains he suffered, the Prophet opposed the tyrannical society of the time and evinced his merit to lead all the world people in order to liberate them from ailing conditions.

The Prophets were not commissioned to abide by their environments. They rather set up new environments. From the days of his childhood, the Prophet of Islam distinguished his course of action in the light of Allah's favour. Without the slightest doubt or fear, the Prophet condemned the barbaric practices of his society and took strides against those erroneous customs.

He treated people in such a superb and lovable manner that everyone was attracted to him.

'Ammar said:

*"Before the Prophetic mission, the prophet and I were given to the pastoral occupation. Once I proposed to him to take the sheep to the "Fakh" pasture. When I went there the next day, I saw that the Prophet had arrived there before me but had kept his sheep from grazing. I asked: "Why don't you let the herd graze?" He replied: "Because I had promised you (not to do so). I did not want my herd to graze in this pasture before your herd." (21)*

Due to such unrivalled demeanour, the people paid him exceptional respect and sought his advice and opinion in times of hardship and took up his advice.

When the Prophet was thirty five years old, the Quraysh decided to repair the House of Ka'aba. A few years back the House of Ka'aba had caught fire and a part of it had been burned. The flood occurring in the previous year had also swept a part of "The House". As the Quraysh tribes all wanted to enjoy the honour of repairing this holy site, each undertook to repair a part of the Ka'aba House.

"Walid" started demolishing the House. The others joined in

helping him. Later on, each tribe assumed the responsibility of building a part of the House. When the construction of the House reached the point where the "*Hajar ul-Aswad*" (**the Black Stone**) had to be erected, a serious discrepancy broke out among the Quraysh. This was because each clan wanted to save the honour for themselves. Little-by-little, the disagreement became more serious and they all got ready to wage a battle (to settle the matter). The sons of "Abduldar" filled a huge bowl with blood, plunged their hands in it, and signed the treaty of (fighting to the last drop of their) blood.

This horrifying discrepancy lasted some four to five whole days until the oldest person from among the Quraysh said:

*"My suggestion is to regard the first person who enters from the door of the Masjid ul-Haram as the judge and arbitrator to settle the dispute."*

The people of Quraysh accepted his suggestion and waited. A little while later, the Messenger of Allah entered. As soon as the people set eyes on him, they unanimously pronounced:

*"He is trustworthy. We are satisfied with his judgment."*

Then, they told the Prophet of the matter and asked his judgement. The prophet thought the matter over and suggested:

*"Bring a piece of cloth."*

The cloth was made available. The Prophet laid it down and placed the "*Hajar ul-Aswad*" within it and said:

*"Each tribe can take a part of this cloth, so that all could share this honour."*

The representatives of clans of the Quraysh each took one corner of the cloth and raised it to the place where the *Black Stone* had to be installed. The Prophet felt that if he charged any single person or group with installing it, discrepancy and quarrel would ensue. As a consequence, he raised the stone himself and placed it in its proper position. With this magnificent management, he completely eliminated the discrepancies.<sup>(22)</sup>

This incident reaffirmed the grand social personality of Hadrat Mohammad. It evinces his good management and equitable mode of reflection. It further indicates his competence for Messengership and his commission of being the standard-bearer of the holy and

heavenly Islamic Revolution.

In those days, though the Prophet sought solitude from the people and though he spent the month of Ramadan of each year in a cave in *Mount Hira* worshipping Allah, he also played an active role in social programmes which revolved around the axis of human virtues.

One such social participation was the presence of Hadrat Mohammad in the "*Hilf al-Fudul*" Treaty. A group of the heroes and brave men of Mecca had come together and concluded a treaty to support the needy and the oppressed, (to the last drop of their blood), against the oppressions of the capitalists and the bullies. They vowed to save their lives, property, honour, and chastity in times of need. The Holy Prophet actively participated in (concluding) this treaty. Later on, he said (the following) in this regard:

*"... In the house of "Abdullah Jadha'an" I pledged a promise which I will not violate even in return for red- haired camels.*

*"This oath put an end to the prolongation of war among the tribes of Quraysh. The chiefs of these tribes all took the oath to support and bolster the oppressed so long as there is moisture in plants growing in the sea. Now, after (the emergence of) Islam, I will respond to this undertaking whenever I am called forth for it."*<sup>(23)</sup>

## ***The Start of the Revelation***

*The Holy Prophet (peace and blessings of Allah be upon him and his household) reached the age of forty and was ready to undertake his universal and celestial mission. One day, in the cave of Mount Hira, the Angel of Revelation –Jibrail (Gabriel)– descended upon him and commanded: "Read!"*

The Prophet said:

*"What shall I read?" He fell into a strange trance. Once again, he heard the same voice loudly and clearly commanding:*

*"O Mohammad! Read."*

For the third time, Jibrail commanded:

*Read!*

*In the name of Your LORD.*

*Who created man from blood coagulated.*



*Read!*

*Your Lord is Most Honourable,  
Who by the pen has taught mankind,  
Things they knew not (being blind).*

*(96:1-5).”(24)*

An indescribable fervour and enthusiasm overcame Hadrat Mohammad, for he had come into communion with a greater and nobler world: with Jibrail... with the angels... with the High Heavens... with the Lord of the Worlds. His soul had found a grand and holy support and an intimate and eternal bond with the Almighty. Now, he was bestowed the power of undertaking the Prophetic mission. Anxiety and agitation had no purport for him. The only thing he experienced was peace and comfort.

When Hadrat Mohammad came down from Mount Hira, he rushed home. He felt as if he was in a different state of being. Before going to the mountain, he was not a Prophet, but now he was linked with the Source of the World. He was aware that he was invested with a difficult and arduous task and brooded over it.

Whenever Allah has raised a Prophet to guide the people, He had, with clear proofs and forceful evidences, made him confident in his prophetic mission to allow him to strive with a firm resolve in the way of reforming and perfecting human beings.

In this way, the Prophet, with a firm resolve and with unwavering strides, returned to the city to initiate his historical mission. His wife was awaiting his return home. When Khadijah saw the excitement of Hadrat Mohammad, she sought the reason for it. Hadrat Mohammad imparted to her the events that had befallen him that night. Khadijah, who had lived with the prophet for years and who was fully aware of his disposition and demeanour, immediately realized the rightfulness of her husband's statements. Right there, she expressed her faith in the *One Allah* and in the Ministry of Hadrat Mohammad. Thus, Khadijah, among the women, was accorded the honour of taking the lead in belief (in Islam).

Abu Talib was a man with a big family. Several years back, a heavy famine had hit the land, thus ailing his already financial problems. The Prophet, however, led a comfortable and cheerful life after his marriage with Hadrat Khadijah. He was determined to

take some measure to relieve the uneasy life of his endeared uncle from hardship and poverty. Abu Talib had twelve children, the youngest of whom was named Ali. The prophet undertook 'Ali's fostership and like a kind and sympathetic father, endeavoured to educate him.

'Ali who lived in the house of the Prophet felt at home there due to the good disposition and demeanour of the Prophet. So, he devoted himself whole-heartedly to Hadrat Mohammad. When Ali was ten years of age, the Prophetic mission was at its beginning. 'Ali, trained in the school of prophethood, established belief in Islam. Thus, the honour of being "the first man to accept Islam" was granted him. Soon again Jibrail returned to the Prophet and commanded Allah's order to him: "*O thou enveloped in thy cloak, Arise and warn! Thy Lord do magnify, Thy raiment do purify, and uncleanness do shun! (74:1-5).*"<sup>(25)</sup>

*From then on, the Holy Prophet commenced his relentless and unswerving effort. Little by little, a group of people converted to Islam and joined his ranks. The prophet chose the house of "Zayd ibn Arqam" as the site of his propagation and preachings. The few Moslems, who had brought belief, went there in secret and whole-heartedly listened to the words transmitted by Allah and preached through the Holy Prophet. They abided by them and performed the Divine orders.*

After **Tawhid** (monotheism) and worship of the *One Allah*, the performance of daily prayers was made incumbent on the Prophet of Islam and his followers. This throws light on the grandeur of the daily prayers which is the foundation of man's communion with Allah and gratitude for His unbound blessings. It is for this reason that the leaders of Islam, particularly the Holy Prophet, have made numerous recommendations about prayers saying: "*(Daily) prayers is the pillar of religion.*"<sup>(26)</sup>

Through Jibrail, Allah sent down the mode and conditions of prayers. The Messenger of Allah taught Hadrat Khadijah and Hadrat 'Ali how to pray and established the communal prayer known as the "*congregational prayer*". After being raised to be a Prophet, Hadrat Mohammad covertly called the people towards Islam for three years, because the unhealthy milieu of the Arab peninsula which had for centuries been used to polytheism and

idolatry was not quite ready for an overt call to Islam. Over this period, the Prophet, together with 'Ali and Khadijah, went to densely-populated areas such as "Masjid ul-Haram" and "Mena" and set up the mass prayers right before the eyes of their adversaries. In this way, the Prophet manifested his antagonism toward the beliefs of the polytheists.

'Afif, a merchant contemporary to Mohammad says: "one day, for business matters I called on "Abbas", the son of "Abdulmutallib". Suddenly a person entered Masjid ul-Haram, looked toward the sky and the sun. He then stood praying while facing Ka'aba. Before long, a woman, accompanied by a boy, entered and stood praying with him. I inquired 'Abbas: "What religion is this that I am unaware of?" 'Abbas replied: "This man is Mohammad (p.b.u.h), the son of 'Abdullah". He believes that the Lord of the Heavens and the Earth has chosen him to guide the human beings. This religion has two disciples: That woman ("Khadijah") and the boy ("Ali, the son of" Abu Talib) who have established belief in him." (27)

In this manner, Islam grew and the number of Moslems proliferated much to the dislike of the opponents. When the way was paved for overt call (to Islam), Allah commanded the Prophet to first call his near of kin to Tawhid (monotheism).

The Prophet ordered 'Ali to prepare some food. He then invited forty people from among his relatives. They all came. The meal that seemed to be not sufficient even for one person was laid. All forty men ate of the food and were satiated, but still the same amount of food remained on the spread. This astonished the guests. But "Abu Lahab", without thinking twice, said:

*"This is magic and incantation."*

The Prophet said nothing in reply and the assembly was dispersed. Perhaps the reticence of the Prophet was because he meant the difference between "magic" and "miracle" to become established, because if this act were magic, they should all be hungry upon leaving the house.

On the following day, the Messenger of Allah invited them again. The same reception was repeated and the hunger of the guests was satiated. The prophet then said:

*"O sons of 'Abdulmutallib! Allah has raised me to give you*

*tidings of fear and hope. Establish belief and follow me to reach salvation. By Allah, I know no one among the Arabs who has given his people something better than I have brought for you. I have brought for you that which will provide you with blessing in this world and in the world to come. The One Allah has commanded (me) to call you toward Him. Which one of you will help me in this task? Whoever accepts this task will be my brother, vicegerent, and successor among you."*

None of them showed any sign of willingness toward his offer. Only 'Ali (p.b.u.h), who was the youngest amongst them stood up and voiced out his belief. The Prophet repeated his statements three times, but no one except for 'Ali responded positively to his call. Then Hadrat Mohammad pointed to 'Ali and said:

*"He is my brother, vicegerent, and successor among you. Listen to what he says and obey him."*<sup>(28)</sup>

*It was thus that the ground for a public call (to Islam) and an overt propagation among the people was laid. With his tireless perseverance, the Prophet never relaxed for a moment until the banner of Islam was blown full mast and until the truth started to find its way.*

### ***The Public Call (to Islam)***

*Three years elapsed from the onset of the prophetic mission. Over this period, the Holy Prophet in secret tried to rescue any helpless person plunged in the pit of immorality, mental deviation, and polytheism. He would approach the person with kindness and affection and would invite him to the worship of the One Allah and to Tawhid (monotheism) with his enticing logic.*

After this, the prophet of Islam, on the order of Allah, decided to make his call public in a bid to Propagate Islam and to announce it to all Arab tribes. After taking this decision, he headed for the "Safa" mountain and stood atop it and called the people forth. The holy voice of the Prophet resounded in the mountain and attracted people's attention. A huge crowd rushed toward him. The Prophet faced them and said:

*"O people! Whenever I inform you of the plan of the enemies to attack you of a sudden, will you believe me?"*

They all answered:

*"Yes. We have never heard you lie in all your life."*

The Holy prophet went on to say:

*"O the people of Quraysh! I warn you of Allah's chastisement. Save yourself from the fire of hell... My situation is like that of an observer in the check post who sees the enemy from afar and informs his people of the peril. Will such a person ever lie to his people?"*

Fearing lest the statements of the Prophet could win the hearts of the people present, Abu Lahab with his bitter and impudent words interrupted the Prophet's speech and prevented him from continuing his words. In return for such boldness and denial as well as for his cooperation with the enemies, Allah revealed Chapter "Lahab" and gave Lahab and his wife the promise of a nigh chastisement.<sup>(29)</sup>

The cordial and logical statements of the Prophet influenced many of the auditors. A group who were fed up with the ailing conditions of Mecca and with numerous instances of injustice found a ray of hope and life injected into their lifeless body. But the wicked heads of Quraysh who saw their endless interests and wealth at stake opposed the Prophet. They convened a meeting and, after debate and discussion, decided all to go to the house of Abu Talib---person of distinction among the Quraysh---and ask him, who was like a father to the Prophet, to silence the prophet in any way he deemed possible.

So they went to Abu Talib. After much discussion, Abu Talib pacified them and asked them to go back to their homes. But the Prophet proceeded with his Prophetic mission.

Once again, the heads of Quraysh went to Abu Talib's house and said:

*"You have to prevent Mohammad from preaching Islam, else we will fight against him and against you -who are his roponent until-one of these two groups perishes."*

Abu Talib imparted the matter to the Messenger of Allah. The rightful messenger of Allah said:

*"I swear by Allah that if they place the sun in my right hand and the moon in my left hand to keep me from pursuing my objective, I will never do so unless I give my life for this cause or reach my*

goal.”

He then left his uncle's house in a state of sadness. Abu Talib called him back and said:

*“I swear by Allah that I will not give up protecting you and I will not allow them to lay hands on you.”*

He then cited for his brother's son a poem he had composed.<sup>(30)</sup>

Once again, the Quraysh took “Ammarah”, the son of “Walid”, to Abu Talib and suggested:

*“We will give you this powerful and handsome young man to regard him as your own son and to give up supporting your brother's son.”*

Abu Talib was greatly disturbed and protested: *“This is sheer injustice. Should I keep your child but give my own child to you to kill him! I swear by Allah that this can never be.”*

Finally, the heads of Quraysh went straight to the Prophet and said:

*“If you want money and wealth, we will make you the most wealthy person among the Arabs. If you seek honour or have ambition for position, we will regard you as our absolute chief. If you desire to rule as a monarch, we will make you our king. If what you say---the revelation--- springs from your psychological malady, we will summon the best physicians to cure you, provided that you dispense with the propagation (of Islam) and do not attempt to defy our gods or beliefs.”*

In response, the Prophet said:

*“I neither covet your property nor desire position and monarchy. Allah has chosen me as His Prophet and has revealed the Book unto me. I am charged by Him to give you (tidings of) fear and hope. You will become prosperous if you follow the invitation and if you do not accept it, I will show so much patience and resistance that Allah would judge between me and you.”*

Once again, the prophet told them (the following):

*“Should I not call you to “a word” which is better for you in every respect and in the light of which you can reach supremacy and prosperity?”*

Abu Jahl said:

*“One word is nothing. We are ready to hear ten words.”*

The prophet said: [www.nehzatetarjome.ir](http://www.nehzatetarjome.ir)

“Say: ***La ilaha illallah***’ (There is no God but Allah).”

The heads of Quraysh became upset and said: “Ask for something else.”

The Messenger of Allah said:

“Even if you put the sun in my hand, I will preach you nothing but this.”<sup>(31)</sup>

When the leaders of Quraysh found this argument to no avail they resolved to take measures against the Prophet.

### **Hurdles in the Way and Tortures Meted out by the Quraysh**

The heads of Quraysh did everything within their power to silence the Prophet. They first started with “alluring” and giving promise of position, property, and other financial supports. When they became disappointed with this matter, they began ridiculing him, and mocking his position and his prophetic mission. When these proved ineffective their words took a fiercer turn in abuse, calumny, vilification and threat. When these, too, failed they turned from taunts to open persecution.

In this way, a new chapter opened up in the life of Hadrat Mohammad. Observance of honour, ethics, and humanity fell into oblivion and the weapon of enmity and rancour came to use to foully prevent the spread of the holy religion of Islam.

When the foolish and ignorant people found the Prophet struggling against idols made of stone and wood and against their superstitions and ridiculous beliefs, they became alarmed. The heads of Quraysh wanted to keep on ruling over the people. The usurers wanted to rack the weak. The arrogant and the bullies wanted to come into the possession of the property and honour of the oppressed and defenceless people at the sword- and bayonet point ... Inevitably, this new creed which was grounded on the basis of fraternity and equality faced the severe opposition of those whose interests were jeopardized.

Among the leadership cadre of the opponents, there were such well-known people as Abu Jahl, Abu Sufyan, Abu Lahab, ‘AS, ‘Atabah, Shibah, Walid, and ‘Aqabah.

Foul (and false) accusations, unreasonable demands, ridicule and mockery, physical persecution, indecently foul language, financial and economic pressures were among the shameless means

the heads of Quraysh resorted to against Hadrat Mōhammad and his followers.

At times, they ascribed falsehood unto the Prophet. They asked the Prophet for miracles and posed irrelevant questions about them. At one time, they wanted the Holy Prophet to turn the "Safa" and "marwah" mountains to gold and at other times they would demand him to make a more refreshing fountain than "Zamzam" flow on the earth, set the mountains in motion, or bring the dead back to life ....

For sometime too they spread rumours, calling the Holy Prophet "a great liar", "sorcerer", "poet", "insane person" and forbade any sort of relationship with him. The situation turned out in such a way that rumour spread everywhere from "Ethiopia" to "Medina" that Mohammad had been rejected by the people of Mecca.

One day, the dignitaries of Quraysh told "Walid": *"You are a great scholar and a man of learning. Tell us, what is the essence of Mohammad's call? Is it a poem, a magic, a sermon, or ...?"*

Walid said:

*"Let me listen to his statements."*

Then he went to see Mohammad. At that time, Mohammad was standing by the *Hajar ul-Aswad* (the Black Stone), reciting the Holy Quran.

*"O Mohammad, recite some of your poetic compositions for me."*

The Holy prophet said:

*"What I recite is not poetry. But it is the word of Allah, the word that Allah has specifically chosen for His angels, prophets, and envoys."*

Walid said:

*"Read some of it, whatever it is."*

The Holy Prophet began reciting Chapter Sajdah (*The Prostration*) until he reached the following Quranic verse:

*"But if the pagans turn aside, then say: I have warned you of a scourge like the scourge of 'Ad and Thamud people (41:13)."*

At this time, Walid began to shudder, filled with terror. He went straight to his house, confining himself to bed.

As the dignitaries of Quraysh despaired of Walid's return, they went to Abu Jahl and said:



*"It seems that Walid has converted to Islam since he has not as yet returned to us."*

Abu Jahl went to the house of Walid and told him:

*"O uncle! Is it true that you have accepted the religion of Mohammad and as a result despised and disgraced us?"*

Walid replied:

*"I have not yet believed in him but I have heard from him an astounding statement which shook every bone in my body. His words are neither a poetic composition nor a sermon. We had better tell the people that his words are but sorcery and magic, as they capture the hearts and fill them with terror."*<sup>(32)</sup>

One day, the people of Quraysh sent "'Atabah" to see the Holy Prophet and to allure him and try to silence him by bribing him. 'Atabah went to the presence of the Holy Prophet. The Holy Prophet recited unto him a few Quranic verses from Chapter Fusilat(**The Adoration**) until he reached the verse of Sajdah (**Prostration**). At this point, he prostrated before Allah Almighty and asked the addressee:

*"O the father of Walid! Undoubtedly, you listened to the divine verses. Now pronounce your own judgment in this respect!"*

Turning pale and becoming agitated, 'Atabah returned to his friends and recounted:

*"Verily, I have heard such word the like of which I have never heard, before. I swear by Allah Almighty that his words are neither poetic composition, nor magic, nor sorcery."*

Then he advised his friends and said:

*"We had better leave Mohammad alone and keep aloof from him, because his statements connote a very great and highly renowned news. If Arabs (other than the people of Quraysh) embark on taking his life, his end will come by people other than us. If he gains victory over the Arabs, whatever he gains will be allotted to us (the Quraysh). His honour, glory, and pride will all belong to us and we will be the most honourable people (clan) in the sight of the Arabs."*

The words of 'Atabah roused the indignation of the heads of the Quraysh. They told 'Atabah:

*"We swear by Allah that Mohammad has cast a spell upon you."*

When the Quraysh realized that the religion of Hadrat

Mohammad is gaining widespread support and is expanding day-by-day and moment-by-moment and that they are unable to launch a campaign against it with the customary and routine methods, they decided to persecute and torture the Holy Prophet and his followers. Some of the persecutions meted out by the Quraysh were as follows:

Throwing stones at the house of the Holy Prophet, throwing the paunch of animals sacrificed for the idols on the blessed head of the Holy Prophet, spilling dirt and unclean substances in front of the Holy Prophet's house, tossing chips and thistles and thorns along the way of the honourable Prophet, pouring dust on the blessed head of the Prophet, and placing the bloody paunch of sheep on the head of the Holy Prophet while he was performing prayers and ....

One day, 'Atabah, in the assembly of the men of Quraysh, pressed the throat of the Holy Prophet so hard that the Holy Prophet's soul was just about to depart from his dear body. On another day, Abu Jahl hung a mill stone around the neck of the Holy Prophet while he was praying.

Besides all these, they urged the ignorant children to pelt the Holy Prophet with stones and inflict injury upon him.

The Holy Prophet bore up all these difficulties and adversities patiently and heroically. He took all these sufferings in order to serve Allah. He sometimes used to say:

*"Never has any other Prophet been persecuted so much as I have been."*

Sometimes the Messenger of Allah would walk through the side-streets of the city of Mecca and say (the following) with a loud voice:

*"O people! say there is no god save the One Allah, haply you may be successful."*

On these occasions Abu Lahab would follow the Holy Prophet closely and throw stones at him to the extent that he injured the Holy Prophet severely. The Holy Prophet would call the people to the right path but Abu Lahab would shout:

*"O people! This man is a liar. Do not listen to him."*

Tortures and persecutions committed by the people of Quraysh were not confined only to the Holy Prophet. They rather applied to his companions and friends as well. One day, the Holy Prophet saw

“ ‘Ammar Yasir “ and his family who were subjected to the torture of the enemies of Islam. The Holy Prophet said:

*“Glad tidings be upon you, O the family of ‘Ammar for paradise will be your (eternal) abode.”*

The polytheists used to force them out of their houses in the hot weather and persecute them into forsaking the new religion.

“Sumayyah”, the mother of ‘Ammar, was killed by the weapon with which Abu Jahl hit her. She thus became the first martyr for the cause of Islam. Yasir, the father of ‘Ammar, too ultimately lost his life under the tortures inflicted by the pagans. ‘Ammar himself was also seriously tortured, but he observed expediency and dissimulation by the order of the Holy Prophet, thus saving his life.

“Balal Habashi” was a slave who was seriously tortured by his master. Under the heat of mid-day, he forced him to lie shirtless on the burning sand with a large stone on his chest in a measure to force him to abandon the religion of Islam and to worship the idols.

Balal did not recant. One word he kept repeating over and over: **ahadun, ahadun** (The One, [God], the One), meaning that Allah is one and unique and that I will never believe in polytheism and idolatry...” Jannab says:

“I went to the presence of the Prophet of Allah while he was taking a rest in the shadow of Ka’aba. He had placed his shirt under his head. The polytheists had given us a seriously hard time then, so I said to the Holy Prophet: ‘Why don’t you pray to Allah and ask Him to grant (us) release from all these sufferings?’

The Holy Prophet whose face showed disappointment sat down and reasoned: *“The infidels and the enemies of Allah who were living among the former Ummah (people) used to crush the believers under torture and cut off their skin, flesh, nerves, and tendons from their bones, but the believers did not forsake their religion. The barbaric pagans used to place a saw on the heads of the believers and cut their heads asunder, yet the believers did not turn from their faith or religion until Allah Almighty removed all their sufferings in a short time. They feared nothing at all, except Allah. However, you are rather impatient.”*<sup>(34)</sup>

*The vilification and battle waged by the people of Mecca against the Monotheists and the worshippers of Allah reached a point where it was beyond toleration. Thus, as the only resort, the Holy*

Prophet urged a group of Muslims to immigrate to "Ethiopia," so that they could at least be safe from the attacks of the idol-worshippers. As the first batch, a group of eleven men and four women obtained the permission of migration and set out for Ethiopia. Najashi was acting as the, then ruling deputy of the Roman emperor in Ethiopia. He was a pious, just, and kind man who believed in christianity. The Muslims stayed in Ethiopia for a period of three months until rumour spread around that the people of Mecca had all acknowledged their faith in the Holy Prophet. Thus they rejoicingly returned to Mecca, but contrary to what they had heard, the people of Mecca had not as yet abandoned their animosity with Islam or the Muslims and were still obstinately persecuting them.

Once again the order for migration was issued. This time a group of eighty men and eighteen women migrated to Ethiopia. The son of Abu Talib, Ja'afar, and his wife led this group. When they arrived in Ethiopia, they were highly welcomed by Najashi.

The migration of the Muslims created agitation and disturbance among the people of Quraysh. They feared lest Islam should flourish in Ethiopia and consequently change the situation to their disadvantage. Consequently, they tried to seek a remedy. They sent the cunning and glib-tongued "Amru 'As" along with a group of dignitaries together with precious and highly valuable gifts to Najashi in a bid to inveigle him. A debate ensued in the presence of Najashi between Ja'afar and the unbelievers of Quraysh. At the end of the debate, Ja'afar recited the Quranic chapter "**Maryam**" for those present in the session. This chapter deals with Jesus christ and his honourable and holy mother Hadrat Maryam. The audience were highly impressed as a result and rejoiced. Najashi, who had discovered the rightfulness of Islam, turned the heathens of Mecca back empty-handed. Thus a number of Muslims gained a provisional peace after they had patiently borne up adversities and afflictions for years.

The polytheists, whose mission in Ethiopia had proven to be a complete failure, began to apply greater pressure on the Muslims. The chiefs of the unbelievers and polytheists signed a contract in the city of Mecca in accordance with which they banned any form of relationship and ties with the Muslims in various cases such as

transaction, association, manifest and hidden contasts. This treaty was signed by forty chiefs of Quraysh and was hung on the wall of Ka'aba.

The Muslims inevitably took refuge in "Shi'b abu Talib", a valley outside the city. Abu Talib enclosed the valley with a fence and appointed guards to prevent any enemy attacks or invasions. The Muslims who were practically besieged found it difficult to provide for their supplies (foodstuffs) and clothing and consequently lived in utmost poverty and adversity. They observed *the fast* most of the days and satisfied their hunger with grass and meagre food which they secretly received from friends outside the Shi'b.

This siege lasted three years. Within this period, a number of Muslims fell sick and passed away. Hadrat Khadijah, who had also lost all her wealth, became ill and, a while later, bade farewell to the ephemeral life, leaving her kind husband all alone, and bereaving her young daughter, "Fatimah Zahra". Abu Talib also passed away after a few months. Thus the Holy Prophet remained alone and without a companion more than ever before. Muslims speak of this year as "*Am al-Huzn*" (the years of grief and sorrow). At that time, a period of ten years had elapsed from the appointment of Hadrat mohammad as the Messenger of Islam.

After bearing so much grave pain and persecution for three years, and when the Muslims had become as strong as tempered steel, while the polytheists had been defeated in their strategy to break the will power of the Muslims, the believers were once again endowed with the grace and blessing of Allah. By the commandment of Allah, the treaty hung on the wall of Ka'aba was eaten up by termite and only the Name of "Allah" remained at the top of the treaty. This was revealed to the Holy prophet by Allah. The Holy Prophet got in touch with the heads of the Quraysh and informed them of the case. They pledged to stop persecuting the Muslims if the veracity of this news was proven. When they went to Ka'aba, they found the treaty precisely as the Holy Prophet had described it. They, therefore, lifted the siege of the Muslims and the Muslims were able to go back to the city.

A short while later the Messenger of Allah decided to go to "Taif" to propagate Islam. Zayd, the son of "Harithah", accompanied the Messenger of Allah. The Holy Prophet dwelt in

Taif for a month. During this period, he got in touch with the dignitaries and the celebrated men of Taif, but as they were more brutal and more atrocious than the people of Mecca, they treated the Holy Prophet with impudence, meanness, miserliness, and ignobility.

They did not only suffice to reject the call of the Holy Prophet but also provoked the slaves, the insane, and the children against the Holy Prophet. These people attacked the Holy Prophet by hurling stones at him, ridiculing him and using abusive language against him. They once injured the honourable Prophet very seriously in such a way that the blessed head of the Holy Prophet was broken. The Holy Prophet inevitably sought refuge in a garden.

"Edas", who was a devoted servant and who served there, brought some grapes for the Holy Prophet. The Holy Prophet expressed the pure words of "In the Name of Allah, the Beneficent, the Merciful" and took a cluster of grapes. Surprised, 'Edas said:

*"The people of this land do not utter such words."*

*"O 'Edas! Where do you come from and what is your religion?"*

The Holy Prophet asked him:

*"I am from Ninevah and believe in Jesus Christ."*, The man replied.

The Messenger of Allah said:

*"So you come from the land of "Yunus", the son of "Matta", that pure and righteous man."*

'Edas, who was more greatly astonished, asked:

*"How do you know Yunus?"*

The Holy Prophet said:

*"He is my brother. He was a Prophet and I am also the Prophet and Messenger of Allah."*

'Edas promptly embraced the blessed head of the Holy Prophet and gave the Prophet's hands many kisses and converted to Islam. The outcome of the effort and struggle of the honourable Prophet of Islam in the period of one month was conversion to Islam of a sole christian slave.

## Migration

The Holy Prophet could easily read the strong and massive oppositions and obstructions of the leaders of Mecca from their faces. He knew well that people plunged in wrong prejudices, superstitions, and ignorance would not easily abandon their beliefs and deeds and that their deliverance and salvation required devotions, tiresome toil, and extensive struggles.

For thirteen years, the Messenger of Allah fought ignorance which prevailed over Mecca, but the enemies of Islam did not give up their satanic deeds and struggled tooth and nail against Islam. Under these particular circumstances, the universal mission of the Holy prophet demanded that the Holy Prophet should shift the zone of his activities and propagation camp and migrate to a peaceful and suitable place.

"Yathribm" was a city near mecca where the two tribes of "Aws" and "*khazraj*" lived. A group of dignitaries of "Khazraj" had left for Mecca in the days of pilgrimage. The Holy Prophet reached them and called them to acknowledge their faith in Islam which is the religion of peace and brotherhood. This group of people who were at their wit's end with the tribe of Aws on account of their deep-rooted differences found their saviour and most willingly converted to Islam.<sup>i</sup> They returned to "Yathrib" and invited their families to Islam. The following year, twelve people of Yathrib who were newly-converted to Islam came to Mecca and secretly managed to meet the Holy Prophet under very hard and difficult circumstances. Upon their return, they requested the Holy Prophet to send someone along with them as a guide and a conveyor of the message (missionary). The Holy Prophet commissioned "Mus'ab", the son of "Umayr", to go along with them.

Mus'ab was an enthusiastic young man, belonging to the dignitaries of Quraysh. When he converted to Islam, his mother imprisoned him at home in a bid to force him to give up his new faith. His confinement in the house not only did not flag his new faith but also made him more resolved and determined. He fled the house and did not give any heed to his mother's threats to the effect that he would be disinherited. He joined the Holy Propeht and

engaged in propagating the new religion with a great deal of joy and fervour.

Upon the arrival of Mus'ab in Yathrib, the sun of Islam began to rise from the horizon of this city. The people converted to the religion of Islam in groups. The life-giving and effulgent Quranic verses moved them all and transformed their mode of life. Many a dignitary of the city also acknowledged their faith. Mus'ab prepared a report of his undertakings and posted it to the Holy Prophet, informing him glad tidings of victory.

The following year, seventy people from among the heads of Yathrib went to Mecca to perform the Hajj pilgrimage. At midnight, they arranged a secret meeting with the Holy Prophet in "Aqabah". They pledged allegiance to the Holy Prophet and vowed to back up the Holy Prophet in the same way they would their families.

The dawn had not yet fully appeared that the leaders of Quraysh became aware of the covenant of the Muslims of Yathrib. They became alarmed and set to work in an attempt to prevent the spread of Islam. They held a meeting in this respect. After an extensive consultation and deliberation, they decided to select one volunteer from each tribe, so that they would launch an attack on the house of the Holy Prophet at night and take his life in order to shatter the foundation of the Islamic call.

Allah, the Almighty informed His Prophet of the evil plot of the enemies and ordered him to leave Mecca that very night. After the Holy Prophet was commissioned to migrate to Yathrib, he called on Hadrat 'Ali, disclosed his secrets to him, and put the trusts of the people under his protection to return them to their rightful owners. He then said:

*"I have to migrate and thus you are required to sleep in my bed."*

Hadrat 'Ali accepted the suggestion of the Holy Prophet from the bottom of his heart and took on himself all dangers which threatened the Holy Prophet. The self-sacrifice of Hadrat 'Ali was so sincere and so important that Allah, the Almighty has praised it in the Holy Quran.<sup>(35)</sup>

It was shortly past midnight that the enemies surrounded the house of the Holy Prophet in order to carry out their satanic plan but since Allah, the Almighty was the Companion and Supporter



of His messenger, He saved him from this perilous situation.

While reciting some Quranic verses from the chapter "Yasin", the Holy Prophet left his house, travelling through a by-way to the cave of "**Thur**" which was outside Mecca. Abu Bakr was also informed of the matter. The Messenger of Allah was forced to take Abu Bakr along with him. At dawn, the unbelievers, with their bare swords, rushed to the Holy Prophet's bed but most surprisingly, found 'Ali (p.b.u.h.) lying down in bed instead of the Prophet. While they were greatly disturbed, they asked him:

*"Where did Mohammad go to?"*

'Ali (p.b.u.h.) said:

*"Have I been commissioned by you to watch over him? You intended to expel him from the city and he left the city as the result."*

The people of Quraysh, who realized that their evil plot turned out to be a complete failure, left no stone unturned to carry out their plan but they failed to gain any results. After a three-day stay in the cave of Thur, the Holy Prophet set out for Yathrib.

A man called "Suraqh" pursued the Prophet, but repented and turned back after his horse's legs sunk into the mud three times and threw him down to the ground.

The Holy Prophet arrived in "Quba" on the twelfth of "Rabi'al-Awwal" and stayed there for several days.

As Abu Bakr feared the situation, he urged the Holy Prophet to travel to Yathrib but the Holy Prophet did not accept this offer and told him:

*"Ali has risked his life to protect me. He is the best member of my household; (he is) my cousin and my brother. I will not leave this place unless and until he joins me."*<sup>(36)</sup>

After carrying out his mission, Hadrat 'Ali, along with a group of Muslim women including Hadrat Fatimah Zahra (p.b.u.h.), joined the Holy Prophet in Quba. Ali's feet had received so intense an injury that had made him incapable of continuing. The reason behind this was that he had fought the polytheists several times on his way to Yathrib and had single-handedly made them retreat. The Holy Prophet kindly embraced him and rubbed some of his own saliva on Hadrat 'Ali's feet. The inflammation and the injury of Imam 'Ali's feet were healed for good and he travelled to

Yathrib in the company of the Holy Prophet.

The city of Yathrib was not as usual. Enthusiasm and excitement dominated the city. The people grouped in the alleys and cross-roads every day, waiting for the arrival of the honourable Prophet.

The Messenger of Allah arrived in Yathrib on Friday. The people were utterly filled with joy and fixed their eyes upon the beaming complexion of the Holy Prophet. The Holy Prophet settled down in Yathrib and established the foundation of Islam as well as that of a great and dazzling civilization on the basis of justice and faith. After the arrival of the Holy Prophet, the name of this city was changed to "*Madinat al- Nabi*", meaning "the city of the Prophet". Since the all-important event of migration and the triumph of the worshippers of Allah took place in this year, it is taken as the beginning of the Islamic calendar.

Under the radiance of the sun of Islam, it seemed as if the people had been born over again. Corrupt and worn-out beliefs were transformed, being substituted by the perfect and life-inspiring programme and culture of Islam.

The Muslims, who were freed from the direct persecutions and tortures inflicted by the arrogant leaders of Quraysh had now found a peaceful and agreeable environment, but they did not resort to self-indulgence or pleasure-seeking. They rather strove hard for the establishment of a Divinely-approved society, its expansion, and eradication of the problems, arising.

After the Holy Prophet built a mosque, that is to say, a station for the social order of the Muslims, he embarked on a superb initiative, which was laying the groundwork for the "Islamic brotherhood". This foundation was intended to bring about unity and sincerity among the Muslims and let them realize that if they had left their homeland, house, and friends; they had instead acquired brethren who were more faithful and sympathetic in every respect.

The Holy Prophet appointed as brothers every two people, one from the "*Muhajiran*" (migrators) and another from the "*Ansar*" (companions). He chose 'Ali (p.b.u.h) as his own brother and said:

*"I, too, pick 'Ali as my brother, both in this world and in the hereafter."*<sup>(37)</sup>

## The Military Policy of the Holy Prophet

Islam is the religion of mercy, peace, tranquility, and peaceful coexistence. The peace-seeking and the justice-administering nature of Islam is so great that It quite explicitly calls the people of the Book to unity and solidarity and explains (the following) by a pleasant statement:

*“O Prophet! say to the people of the Book - the Jews and the Christians - to assemble inside the fort of monotheism, so that we may worship Allah, the One and Unique, whole-heartedly and unanimously and not to associate any partner unto Him.”*

However, the nature of man demands the annihilation and eradication of the weeds and the corrupt members of the society in order to provide ground for the salvation and prosperity of the oppressed and virtuous people. For the same reason, Allah, the Almighty has also issued orders to Muslims to fight, defend, and engage in *Jihad (Holy war)* under specific circumstances. In their struggle against the unbelievers (the people of the Book), the Muslims did not compel anyone to convert to Islam. They could abide by their own religion by accepting the terms of peace and the Islamic government would protect them in return.

After the conquest of Mecca, the Holy Prophet gave the people the freedom of choice and did not force anyone to acknowledge his faith in Islam until they could distinguish and recognize the true religion themselves.

“Safwan”, who was one of the heads of the infidels, fled to “Jeddah” after Mecca was conquered. His friends asked the Holy Prophet to give him amnesty. The Holy Prophet gave him amnesty and sent him his turban as a sign of good-will. Upon this, Safwan returned to Mecca and asked the Holy Prophet to grant him a grace period of two months, so that he could conduct a research into the religion of Islam. He was given a grace period of four months by the Messenger of Allah. He set out for “Hunayn” and “Taif” in the company of the Holy Prophet and ultimately became a Muslim out of his own free will.

An analysis made into the battles fought by the Holy Prophet clearly indicates that there was a “defensive” aspect behind all these battles. On the whole, the Muslims fought the enemy eighty

four times. The battles in which the Holy Prophet had personally participated are called **Ghazvah** (the Holy prophet's battle against the infidels).

## 1) The Ghazvah of Badr

After the migration of the Holy Prophet to Medina, the infidels of Mecca had not yet forsaken their indecent deeds. They used to persecute the defenceless Muslims of Mecca and did not let them out of Mecca.

On the other hand, they placed an economic embargo on the city of Medina and prohibited all caravans from consigning any foodstuffs to the Muslims. This embargo lasted for some time and the people of Medina experienced a great deal of trouble and hardship. As a result of this, they were forced to travel as far as the shores of the Red Sea to supply foodstuffs. Abu Jahl also sent a letter to the Holy Prophet and warned him of the imminent attack of the Quraysh.

For this occasion, Allah, the Almighty revealed the following verse:

*"Those who have been attacked and trespassed ought to defend themselves; Allah has the power to help those who have been expelled from their own cities and lands on the charge of believing in the One Allah."*

In the second year after **Hijrah (migration)**, the Holy prophet confronted the army of Quraysh in the land of "Badr" in an attempt to safeguard Islam and defend the vital and essential rights of the Muslims. The number of Muslims in this battle was three hundred and thirteen. They were equipped with seventy camels, two horses, six armours, and eight swords. On the other hand, the enemy troop consisted of one thousand soldiers who were equipped with one hundred horses, seven hundred camels and all bearing arms. In this unequal battle, the Muslims, by the power of faith and the succour of Allah, defeated the army of the infidels. The Muslims killed seventy people and captured seventy others. Four Muslims were martyred in this battle.<sup>(38)</sup>

## 2) The Battle of Uhud

In the third year after Hijrah, the Quraysh who were fully equipped launched an attack on Medina with an army of three thousand strong men in a bid to take revenge and to retaliate for their defeat in the the Battle of Badr. This army confronted the army of Islam in the land of "Uhud". Since a group of people did not adhere to the guidance of the Holy Prophet, this battle did not end to the advantage of the Muslims.<sup>(39)</sup>

## 3) The Ghazvah of Ahzab (Khandaq)

In the fifth year after Hijrah, a group of Jews went to Mecca and provoked the people of Quraysh against Islam and the Muslims. The infidels became united and set out for Medina with a great army composed of ten thousand people.

On the suggestion of "Salman Farsi", the Muslims dug a ditchround the city to defend and protect it. The enemies placed the city under siege. In a unique, matchless, and hearty battle, Hadrat 'Ali defeated the greatest commander of the Arabs and the battle was ultimately ended to the advantage of the Muslims.<sup>(40)</sup>

## 4) The Ghazvah of Bani Qurayzah

The Jews of "Bani Qurayzah" had signed a peace treaty with the Holy Prophet, but they violated the treaty in the Battle of Khandaq and hastened to the aid of the Quraysh. After the termination of the Battle of Khandaq, the army of Islam placed them under siege for a period of twenty five days until they ultimately surrendered. The tribe of "Aws" pleaded to the Holy Prophet to forsake their lives. The Holy prophet entrusted the arbitration to "Sa'd Mu'adh". He was the head of the tribe of "Aws" and had been wounded in the battle. The arbitration was approved by all, hoping that Sa'd would support them. Sa'd, however, submitted to the will and pleasure of Allah and pronounced judgment to kill the warriors, to distribute their properties, and the enslave the Jewish women.<sup>(41)</sup>

## **The Peace Treaty of Hdaybiyyah**

The Muslims who had migrated from Mecca were always homesick and wished to go back to their homeland. The Holy Prophet also loved Mecca, his birthplace, so much that his holy eyes filled with tears whenever mention was made of Mecca. In the sixth year after Hijrah, the Muslims decided to go to Mecca to perform pilgrimage to the House of Allah. Three thousand people set out on this journey and took their sacrifices along with them.

The infidels became aware of the decision of Muslims and obstructed their path. The Muslims, who had become restless due to the zeal of paying pilgrimage to the House of Allah, pledged allegiance to the Prophet to fight against the infidels to the last drop of their blood so that they could perform the pilgrimage to Ka'aba. This allegiance is known as "the allegiance of Redwan". As the infidels found the Muslims highly resolute, they signed a peace treaty with them known as the "peace of Hdaybiyyah". According to the treaty, both sides agreed to stop fighting each other for a duration of ten years and that the Muslims could in return have the right to go on pilgrimage to the House of Allah in the next year. One of the terms of the contract said that if an individual from among the people of Mecca decided to convert to Islam and take refuge in the city of Medina, the Muslims should not accept to receive him and should send him back to Mecca. This treaty was confronted by a strong opposition from a group of ignorant Muslims that it was about to lead to a bloodshed. The Holy Prophet, however, cooled them down with his wise reasoning and put an end to the chaos. The leader of the opponents was "Umar".

After the peace treaty was signed, the Holy Prophet, who was now sure and confident of the people of Mecca, decided to entirely solve the problem of the hypocritical and seditious Jews.

### **5) The Ghazvah of Khaybar**

A great number of Jews lived in the highly-elevated forts of

**“Khaybar”.** They were engaged in transaction with the pagans and had established military links with them. Thus, the security of the Muslims was always threatened. In the seventh year after Hijrah, the Muslims set out for Khaybar which was then the most important stronghold of the Jews. After the siege of this place and after a long battle, the Jews were defeated and surrendered as a result of the bravery of the Commander of the Faithful ‘Ali (p.b.u.h.).

## **6) The conquest of Mecca**

In accordance with the context of the Hudaibiyyah peace treaty, the Quraysh had pledged to the prophet not to violate and transgress upon the rights of the Muslims and their allies. They, however, violated their covenant. The Holy Prophet set out for Mecca in order to prevent their violations and secretly entered the city of Mecca to stop fighting and bloodshed. He conquered the city of Mecca with his ten thousand strong army, went on pilgrimage to the House of Allah, and delivered his historical sermon by announcing the following:

*“... Be aware that you were bad neighbours for the prophet, that you denied him, and that you harmed him. You expelled us from our own homelands. Even this much did not satisfy your grudge. We were not left in peace even in Medina and had to defend ourselves against your aggressions. Despite all this, you are all free to leave.”*

This forgiving spirit of the Holy Prophet caused the people of Mecca to acknowledge their faith to Islam in groups. When the news of the conquest of Mecca reached the other infidels, they assembled and organized a massive army and set out for Mecca. The Holy Prophet also prepared an army and hurried to confront them. The Holy Prophet confronted the infidels in the two battles of “Hunayn” and “Taif”, capturing quite a number of them. These battles came to an end after the people of “Taif” and the tribe of “Hawazan” converted to Islam.

All in all, the Muslims embarked on defending themselves against the enemy attacks eighty four times. A total number of

about one thousand five hundred were killed from both sides in these battles. However, as a result of these battles, the light of Islam extended and diffused throughout the Arab peninsula and a multitude of people converted to Islam.

The last Ghazwah of the Holy Prophet was the Battle of "*Tabuk*". When the Holy Prophet returned to the city of Medina, he heard that the Caesar of Rome had prepared a great army of one hundred thousand warriors and that they were planning to launch an attack on the northern frontiers of the Islamic land. The Holy Prophet also hurried to confront them with his thirty thousand strong army. As he had heard that the hypocrites intended to launch a *coup de tâ*t in Medina in his absence, the Holy Prophet left Hadrat 'Ali (p.b.u.h.) in the city. The hypocrites, who considered Hadrat 'Ali (p.b.u.h.) as an obstacle in the way of achieving their sinister aims, began to spread rumours among the people that the Holy prophet and Hadrat 'Ali were not in good terms and that is why the holy Prophet had not taken him along with him. To put an end to these unfounded rumours, Hadrat 'Ali went to the presence of the Holy Prophet. The Holy Prophet told him the following in front of the army:

*"O 'Ali! You are to me in the same position as "Harun" was to "Musa" except that there is no Prophet after me."*<sup>(43)</sup>

Afterwards, the Holy Prophet set out for Damascus along with his army. Due to the blazing heat, long distance, supply deficiency, this army has been called *the Jaysh al-'Usrah (Army of Hardship)*.

When the Holy Prophet arrived in "*Tabuk*", the Caesar of Rome, who had been frightened by the awe of the soldiers of Islam, retreated without confrontation. The Messenger of Allah did not persist on the continuation of battle either and returned. The hypocrites, whose designs had turned to dust by Hadrat 'Ali's presence in Medina, decided to assassinate the Holy Prophet. The Almighty Allah, however, saved the life of the Prophet and introduced the (nature of the) hypocrite to him. To safeguard the interests of Islam and to evince his blessings and mercy, the Holy Prophet forgave their offences and abstained from discrediting them before the people. However, by the order of Allah, he demolished the "*Derar Mosque*" which was one of the centres in the hands of the hypocrites, in which they hatched plots against the



Muslims.

The season of Hajj in the ninth year after Hijrah came. According to the customary annual event, the infidels rushed to Mecca to perform their special ceremonies. Among the indecent acts performed by them in the season of Hajj was that they walked round Ka'aba in mnde. However, Mecca was at this time a centre of the Islamic land and all idols had been destroyed. At this juncture, Chapter *Baraat* (Immunity) was revealed by Allah and the infidels were forbidden to remain in Mecca.

The Holy Prophet commissioned "Abu Bakar" to communicate the message contained in this chapter to the infidels. Abu Bakr was still in midway that Jibrail descended upon the Holy Propeht carrying with him the Command of Allah, stipulating that Hadrat 'Ali must recite this chapter to the infidels and convey the message and order of Allah to them. The Messenger of Allah wrote a letter to Abu Bakr without delay and asked him to return.

Near Ka'aba, Hadrat 'Ali recited Chapter *Baraat* for everyone's notice and then said:

*"... Except those who believe in Allah, no one has the right to enter Masjid al- Haram. No individual is entitled to turn round Ka'aba with a naked body. Whoever has signed a treaty with the Prophet of Allah, his treaty is valid and honoured until the appointed time and whoever has not signed a treaty with the Holy Prophet will be given a grace period of four months."*<sup>(44)</sup>

By conveying this message, polytheism was weeded out in Mecca and Ka'aba became a centre for the worship of Allah, the One and unique, and in it nothing was worshipped except the Holy and Glorified Essence of the Almighty Allah.

## The Universal Mission of Islam

From the outset, Islam appeared like a clear and limpid spring. Little- by- little, it expanded and extended in breadth and depth. Ultimately, it turned into a huge river which watered humanity in various lands and quenched the thirst of the human beings.

The secret of triumph is in the hand of Islam. This secret is virtually the conformity of Islam with man's nature which is enjoyed by all people at large and upon which the basis of their

lives is established. For this very reason, this religion is the last and the most perfect Divine religion after which there will be no other religion.

In this regard, the Holy Quran says:

*"And we have not sent you but as a mercy to the worlds (21:107)."*<sup>(45)</sup>

In order to convey the message of the last Divine religion, which is the religion of all human beings, to all nations of the world, the honourable Prophet of Islam sent his envoys to the heads of governments around the world in the sixth year after Hijrah. These representatives conveyed the message of Divine Mercy to sixty two kings, heads of tribes, and leaders of other religions and invited them all to monotheism, brotherhood, and Islamic unity.

The Holy Prophet sent a letter to "Khosrow Parviz", the sassanide king of Iran, reading as follows:

*"In the name of Allah, the Beneficent, the Merciful. This letter is from Mohammad, the Messenger of Allah, to the great Kasra (king) of Fars. Praise be upon those who follow the path of guidance and turn to Allah and His Prophet. Greetings be upon him who bears witness to monotheism and the prophetic mission of Allah's servant (Mohammad).*

*"Verily, I call you to Islam by the order of Allah. I am the Messenger of Allah to all people in order to stir fear in the heart of those living and let no unbelievers have any excuse. Accept Islam that you may dwell within the fence of peace and soundness. If you turn aside, you shall have the sin of Magus."*<sup>(46)</sup>

Khosrow Parviz, who was a refractory and ignorant king, tore the letter of the Prophet of Allah into pieces and ordered his governor in the city of Yemen to arrest the prophet and send him to his palace. The governor duly obeyed the order of the king and sent two men from among his advisors along with a number of guards to the city of Medina. The Holy Prophet received them very kindly and said:

*"Who has given you the order to arrest me?"*

They said:

*"Our god."* (They meant Khosrow Parviz).

The Holy Prophet said: [www.nehzatetarjome.ir](http://www.nehzatetarjome.ir)

*"Tell the governor of Yemen that my God -Allah- killed your*

god—Khosrow Parviz—last night.”

They returned to Yemen and informed the governor of the death of the king. Before long, the news of the king's death came from Iran. As a result of this news which had come from the unseen (uttered by the Holy Prophet), the governor of Yemen and a great number of people residing in that land converted to Islam.

Likewise, the Holy Prophet sent a letter to the governor of “Yamamah” as follows:

*“... Know that my religion shall flourish and extend to the ultimate point which man can reach, so accept Islam to remain in safety...”*<sup>(47)</sup>

Addressing the Jews, the Holy Prophet wrote the following:

*“... Have you discovered my Prophetic mission to the Jewish society and to all people in your Divine Book? If such is the case, then fear Allah and accept the religion of Islam.”*<sup>(48)</sup>

The heads of the countries and religions showed different reactions toward the call of the Holy Prophet. A number of people became Muslims. Another group of people respected Islam and sent back the Holy Prophet's envoys with some gifts. A number of people gave indecent and blameworthy answers and planned to launch a campaign against the Holy Prophet. Whatever it might have been, this point was proven that Islam was a universal religion for all human beings and that very shortly it would conquer all the gates of the world.

## The Successors of the Holy Prophet

It was in the tenth year after Hijrah and during the season of Hajj. The wilderness of “Hijaz” witnessed a multitude of crowd moving in the same direction while chanting the same slogan.

The scene of Hajj was highly exciting in that year. The Muslims left behind the various stations on their way and with great enthusiasm arrived in Mecca.

The resounding echo of “**Labbayk... Allahuma Labbayk**” (I am responding positively... O Allah, I am responding positively (to Your call)), was heard from the deserts of Mecca. The caravans drew near to the city ~~one after the other~~. The pilgrims gradually reached the Divine sanctuary. They were all dressed in pilgrim's

garbs of the same colour and type, looking dusty and shedding tears. They turned round the Ka'aba which was erected by "Ibrahim Khalil" (the friend of Allah)- the champion of monotheism.

The Holy Prophet cast a glance. A crowd of one hundred and twenty four thousand people was billowing in the Masjid al-Haram. On the one hand, the Holy Prophet was happy that he had been able to take such a great stride to fulfill his mission in the best possible manner. On the other hand, however, a halo of grief and anxiety from time-to-time covered the brilliant visage of the Holy Prophet, causing him to turn melancholic.

He feared that the crowd may be totally disunited after his death and that the spirit of brotherhood and unity may depart from among them and that they may once again return to the paganism of the period of ignorance. He was well aware that the nation of Islam was greatly in need of the leadership of a just and highly learned Imam or else Islam would fall into perdition.

The Holy Prophet had repeatedly said: "... *I will leave among you two valuable things. If you resort to them, you will never be misguided. Those two things are the Holy Quran, the Book of Allah, and my Ahl al-Bayt (the people of my household).*"

Now that one hundred and twenty four thousand Muslims had assembled in the desert "Arafat" to perform the Hajj ceremonies, the Holy Prophet found it an opportune time to describe the essence of the Holy Quran as the message of Allah specifically for the newly- converted Muslims who did not have a profound knowledge of the philosophy and spirit of Islam and the Holy Quran.

For this very reason, the Holy Prophet got on the pulpit. After praising Allah, he said the following with an audible voice:

*"O servants of Allah! I call you to piety and virtuousness and urge you to perform your deeds based on obeying and serving Allah ... but then O people! listen carefully to what I say as I am not sure whether I will once again meet you here or not.*

*"O people! your life, property, prestige, and chastity is to be respected in the same way as this place and this time is respected and sanctified. It will continue to remain so until the Day of Resurrection. So if there is a man among you, he must return it*

to the owner. undoubtedly, the usury (of the period) of ignorance is void and null and one who gives something as usury has no right to take it back. The first usury that is rendered void and null is the usury of "Abbas", the son of "Abdul-mutallib". Most certainly, the bloods shed in the pagan period are wasted and no one has the right to take revenge.

"O people! Today Satan will be disappointed of not being worshipped by anyone in your land. If you even obey him in very minor deeds, he will still be pleased. Thus watch Satan carefully and do not be deceived by him in your deeds.

"O people! You have a right upon your wives and they also have a right upon you. Women are the trusts of Allah entrusted to you. Thus treat them with utmost compassion and love. With regard to the slaves too, I advise you to give them the same food as you eat yourself and to offer them the same dress as you put on yourself. Be aware that each and every Muslim is the brother of other Muslims. You are all born as equals and the rights, undertakings, and duties of all of you are the same. Therefore, do not commit injustice to the people and do not trample upon each other's rights.

"O people! Verily, I have left behind something that you will not be misguided as long as you may hold fast to it. This is the Book of Allah (the Holy Quran) and my Ahl al-Bayt (the members of my household)... Be aware that I have performed my duty... O Allah, I ask Thy testimony...

"O people! Verily your God is One and Unique and your father is one and the most honourable of you with Allah is the one among you most careful (of his duty). No Arab is superior to a non-Arab and no race has any superiority over another except through piety..."

Then the honourable prophet asked the people:

"Did I perform my duty?"

The crowd unanimously cried: "Yes."

The Holy Prophet said:

"Thus those present in the gathering are to inform those who are absent."<sup>(49)</sup>

Now that the Holy Prophet had introduced to the people the essence of the Holy Quran as the first main axis- a heavy weight- ,he was seeking another opportune moment to formally introduce"

the second main axis "to the people and secure their allegiance.

*The Hajj rituals came to an end and the people were in the process of returning to their tribes when the call of the criers resounded in the desert, ordering the Muslims to come to a halt, because the angel of Allah had been sent to the Holy Prophet and had communicated the command of Allah to him:*

*"O apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people... (5:67)"<sup>(50)</sup>*

Allah Almighty ordered the Holy Prophet to notify the official successorship of the Commander of the Faithful, 'Ali (p.b.u.h.) to the people, but the Holy Prophet feared that this may lead to disunity and division among the Muslims. As a result of this, he was looking for a felicitous opportunity to announce it.

After the order of Allah was communicated, the Holy Prophet asked the people to stop in a place which was called "**Ghadir Khum**".

The people did not know why the order of stop had been issued and what important issue had taken place. But before long, the people were notified to take part in the congregational prayer. After the noon prayer was performed, the multitude of people noticed the attractive and heavenly visage of the Holy Prophet who was standing at the top of a tall pulpit made of camel's saddle.

After praising and glorifying Allah, the Holy Prophet informed the people that he would soon depart from this transient world and then went on to say: "*O people! what kind of a Messenger have I been to you?*"

The congregation unanimously cried: "*O Messenger of Allah! You did not fall short of advice and admonition and you did not ignore preaching and educating us. May Allah bestow upon you the best reward.*"

The Messenger of Allah then continued:

*"The Book of Allah and the infallible leaders succeeding me will serve as your leaders shoulder-to-shoulder. Follow them perfectly, so that you may not be led astray."*

He then raised 'Ali's hand so high that everyone present could see him. He then announced:

*"Whoever has taken me as his guardian will indeed accept 'Ali as*

his guardian after me.

*"O Allah! Extend your succour to whoever helps 'Ali and despise and debase he who is hostile to 'Ali or he who debases him..."*

The Holy Prophet repeated the above statement three times and asked the crowd to convey his message to all muslims. At this time, the following Quranic verse was sent down:

*"... This day have I Perfected for you your religion and completed My favour on you and chosen for you Islam as a religion ... (5:3)"*

After the formal ceremonies of appointing 'Ali as the successor ended, the people outran one another in order to pledge allegiance to the Commander of the Faithful. "Abu Bakr" was the first who vowed allegiance to Hadrat 'Ali (p.b.u.h.) and congratulated him. "Umar" was the second person who did so. They would say such words.

*"Blessed are you, O son of Abu Talib, who have become my guardian as well as the guardian of each and every believing man and woman."*<sup>(51)</sup>

However, after the heart-rending departure of the Holy Prophet, the enemies of Allah and the followers of satan assembled in "Saqifah" and deprived 'Ali (p.b.u.h) of his Divinely- appointed right and position.

## **The Passing Away of the Holy Prophet**

In the eleventh year after Hijrah, the Holy Prophet, who had made an indefatigable effort for a period of twenty three years in an attempt to call the people to Islam, was confined to bed. The hypocrites boosted their activities. The Holy Prophet strongly felt the danger. For this reason, he drew up a very interesting plan in order to drive away the conspirators and the hypocrites from Medina, so that the transtition of government to Hadrat 'Ali and his succession could take place easily. He organized an army commanded by "Usamah", who was a competent, brave young man, and despatched it to the land of "Rome". He ordered all people especially "Umar" and "Abu Bakr" to leave the city in the company of the army. He said the following several times:

*"May the curse of Allah fall upon those who offend the army of Usamah and who do not take part in it."*<sup>(52)</sup>

When the Holy Prophet's illness had become very serious, he wanted not only to purge Medina from opponents and hypocrites by organizing this army but also to make it known to the people that old age and senility are not the only requisites for leadership. Rather it is competence and ability that constitute the first condition for leadership. He, therefore, appointed a young man as the commander-in-chief of the army, so that the opponents could not exploit as a pretext the young age of the Commander of the Faithful for the position of succession and could not disobey the command of Allah.

"Umar" and "Abu Bakr" were, however, informed by 'Ayishah of the seriousness of the Prophet's illness. They had separated from the army of usamah, had gone back to the city of Medina, and visited the Holy prophet while he was confined to bed.

The Holy Prophet, who had fallen unconscious out of intense pain, regained consciousness and saw the two men standing over him. In this state, the Holy Prophet said:

*"Fetch me an inkpot and some paper (the shoulder blade of a camel). I want to write for you something which will prevent you from being misguided if you carefully observe it."*

At this time, 'Umar raised a hue and cry and, with utmost impudence and hardheartedness, claimed:

*"This man is speaking in delirium. The Book of Allah is sufficient for us."*

The Holy Prophet was disturbed by this unfair accusation and realized that even his own writing could not remove this difference, and that it may even provoke some people to challenge the foundation of Islam. As a result the Holy Prophet became disgusted of them and said:

*"Go out and let me alone."*<sup>(53)</sup>

He said the following in the same breath:

*"... I still advise you regarding the rights of my Ahl al-Bayt (the members of my household) and my family..."*

When they left the room, Hadrat 'Ali placed the blessed head of the Holy Prophet in his lap. The Messenger of Allah discussed his will with 'Ali. Then his holy life departed from this world while he



was still in the lap of Hadrat 'Ali (p.b.u.h.) and he attained the blessing of meeting his friend (Allah).

Cries and wails reverberated inside the house. Medina turned into the scene of mourning. Hadrat 'Ali, along with a number of the faithful friends of the Holy Prophet, began to ceremonially wash the body of the Holy Prophet. At the end of this, they performed prayers over the Holy Prophet's body. Then the Imam ordered the Muslims to enter in groups and perform prayers upon their honourable and devoted Prophet and to bid farewell. Afterwards, the holy and pure body of the Holy Prophet was laid to rest in the very house where he had passed away. It was the twenty eighth of (the lunar month of) "Safar" in the eleventh year after Hijrah.

At the time when the Commander of the Faithful 'Ali (p.b.u.h.), who was indeed the Prophet's brother, son-in-law, and his closest assistant and friend, along with a number of his friends was engaged in the burial ceremony of the Messenger of Allah, a number of Muslims, that is precisely those whose hearts were engrossed in the love of leadership and ambition, and who had, as a result of this, left the army of "Usamah" and had returned to Medina, and who had not allowed the Holy Prophet to put down that written document, took advantage of this opportunity and gathered in a place called "Saqifah". There they discussed and debated the appointment of a successor to the Holy prophet.

After a series of debates, the use of indecent words, and false accusations, 'Umar vowed allegiance to Abu Bakr. The others who opposed the "Ansar" and who were against the leadership of Sa'd ibn 'Ibbadah-the chief of the Ansar-also pledged allegiance to Abu Bakr. Afterwards, the opponents were forced to pledge allegiance under the pretext that no opposition should be made against the Muslim masses.

After this plot was finalized, Abu Bakr, 'Umar, and their supporters left Saqifah and set out for the Mosque of the Prophet. They forcefully grabbed and pulled the hand of anyone they met on the way to make them pledge allegiance to Abu Bakr.

Bani Hasim and a number of the heads of Muhajiran (**Migrators**) and Ansar who were unaware of the Saqifah conspiracy avoided pledging allegiance after they were informed of the event. Great

men such as Salman Farsi, Abudhar Ghaffari, 'Ammar Yasir, Miqdad, Ubay (the son of Ka'b), Khuzaymah, and ... could not imagine that the people may so soon violate the order of the Messenger of Allah and usurp the position of successorship from the holy and infallible family of the Holy Prophet. All of them, therefore,, explicitly objected to this unjust and forced allegiance.

The enemy tried to frighten these great men and women by creating an atmosphere of panic and terror and so compel them to swear allegiance. Notwithstanding this, no one from among the Bani Hasim and the honourable companions of the Prophet pledged allegiance to Abu Bakr so long as Hadrat Fatimah Zahra (p.b.u.h.) the only remembrance of the Messenger of Allah, was alive

The Commander of the Faithful quite often said the following to the conspirators:

*"Fear Allah and do not turn over the (reins of) government from the house of the Holy Prophet to your own house and do not usurp this position from him who is worthy of it. By Allah, we, the people of the household of the Holy Prophet, are more deserving of this matter, because we are knowledgeable of, and familiar with the Book of Allah, learned in the religion of Allah, knowledgeable and aware of the Sunnah of the Prophet, and capable of handling the affairs of the Muslims. O Abu Bakr! You indeed ruined and defiled our affairs. (You) did not take counsel with us and you completely trampled upon our legitimate rights."*

Abu Bakr always kept on saying: "Yes, but I was frightened of sedition and disturbance."<sup>(54)</sup>

In this way, the conspiracy which the Holy Prophet feared took place and succession was diverted from its Divinely-appointed path and fell into the hands of a group of satans, leading a great number of Muslims to aberration and perdition. This was while the Holy Prophet had fully informed and warned the Muslims of the occurrence of this sedition, way in advance. As an example, several nights before his demise, the Messenger of Allah summoned 'Ali (p.b.u.h.) and a group of his friends and went to Baqi' along with them. In the cemetery of Baqi', the Holy Prophet said (the following) to his company:

*"I am commissioned to ask forgiveness for those buried in*

*Baqi'.*"

He paused in the cemetery and said:

*"O you who have been laid to rest under the earth! Greetings be upon you. May you enjoy rest in peace since you are aloof from the test and trial of the living. Seditions are taking place in the same way as the darkness of night engulfs its surroundings and are so closely linked together that their beginning and end cannot be clearly distinguished..."*

## **A Cursory look at the Character of the Messenger of Allah**

Allah, the Almighty chose His prophets from among individuals who were endowed with a sublime spirit, great patience, forbearance, generous disposition as well as other ethical attributes. It was precisely through this weapon of ethics that the Prophets were able to transform the societies which were degenerated and which had plunged in corruption. In the Holy Quran, Allah Almighty has many a time admired and lauded the praiseworthy ethics of the Messenger of Allah by saying:

*"Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you ... (3:159)"<sup>(55)</sup>*

He also says:

*"And most surely you conform (yourself) to sublime morality (68:4)."<sup>(56)</sup>*

The Holy Prophet held the glorious position of the prophetic mission and the guardianship of the people. But his way of life and association in the society was so simple and void of embellishment that, if he sat among a group, the new-comers were not able to recognize and distinguish him from the others and would ask:

*"which one of you is Mohammad?"*

He did not act haughtily in handling his worldly affairs nor was he invoked by luxury nor enchanted by its deceptive appearance. He rather viewed the worldly life with chaste and pure eyes.

He made his remarks in short and meaningful sentences and never interrupted the statements made by others.

He never frowned while speaking and he did not use any harsh

or rude words. When he was addressing someone, he did not look at him askance as is the habit of the tyrants.

He sat in the first vacant place available whenever he entered an assembly. He was not particular about sitting at the head of the assembly. He did not allow anyone to bow before him and he respected everybody. Most surely, he maintained greater respect for the pious.

He became angry only for the sake of Allah and was accordingly pleased for the same reason. He loved children very much and respected them highly. He especially had boundless love for Imam Hasan and Imam Husayn (the two sons of 'Ali). He used to play with them, carry them on his shoulders, caress, and kiss them always. When the children climbed his shoulders while he was praying, the Holy Prophet prolonged his prostration so much that the children could come down by themselves. He also revered women and loved Fatimah Zahra more than anybody else. He used to pay her a visit every day. He began his day by visiting her first. He became happy when Fatimah was happy and became angry when she was angry. The Holy Prophet considered 'Ali, Fatimah, Hasan, and Husayn as the criteria of the truth and assessed the faith of others in the light of the degree of their love for the people of the household.

When he was riding astride, the Holy Prophet did not let anyone go along with him on foot. If he desired, the Holy Prophet would give the person a ride, else he would appoint a specific place to meet him and would go there alone. In group travels, he worked according to his due and never imposed himself on anyone. On a trip, he was told:

*"We will do all the work ourselves."*

The Holy prophet replied:

*"I do not like a distinction between me and you, for Allah does not love to see His servant apart from and preferred over the others."*

The Holy Prophet then sprang to his feet and started piling firewood.<sup>(57)</sup>

He faithfully abided by his promises and observed the bonds of relationship. He paid visits to his relatives but did not support them without cause. He never allowed anyone to talk against others and

said:

*"I like to associate with the people with a sound heart."*

He was unrivalled in modesty and coyness. He was exceedingly patient, meek, and generous in disposition. "Anas", the servant of the Holy Prophet, used to say:

*"Once, I prepared milk for the Holy Prophet to break his fast and to eat before the dawn of a fasting day. At night, the prophet came home late. I thought the propeht had been at a feast and had broken his fast there. (So) I drank up the milk. Before long, the Holy prophet arrived. I asked his companions: "Has the Propeht broken his fast?" They said: "No". When the Holy Prophet was informed of the matter, he ignored it and, hungry but most cheerfully passed the night while still observing the fast."*<sup>(58)</sup>

The honourable Prophet had great liking for worship and prayer. However, when the people had dealings with him, he shortened his prayer and saw into their affairs. He left no stone unturned to meet their needs. He revered all and sundry. He felt that virtue and greatness lay in "belief" and "good deeds" and had no concern for wealth, position, and station. He was kind to the slaves and strove to reform their doings.

He never sought vengeance when disrespect was directed at him. He would shrugg off the errors or bad conduct of the others with smile and in return for their persecution and torment, the Holy Prophet showed pardon, forgivenéss, and magnanimity. Despite all the torment and persecution meted on him by the Quraysh, the Holy Prophet pardoned and freed them after conquering Mecca.

In the Battle of "Uhud", a person called "Wahshi", martyred his uncle, "hamzah" and then took to hiding for fear of being subjected to revenge by the Prophet. The Prophet, however, accorded him pardon and forgiveness and forgave his offence. In like manner, he forgave Abu Sufyan and "Hind" despite all the persecution they inflicted on the Muslims and sought no revenge on them. Notwithstanding all his capacity for pardon and generous disposition, he showed no flexibility when the religion of Allah was transgressed. He executed the decree of Allah and paid no heed to any mediation.

When the daughter of one of the dignitaries of Quraysh was accused of theft, the Holy Prophet did not pay heed to the

mediation of Usamah and said:

"The perdition and decline of the people before us was due to the fact that they did not execute the law of Allah on the nobility. I swear by the One who has full control upon my life that if Fatimah had done such a thing, I would have cut her hand."<sup>(59)</sup>

The Holy Prophet liked wearing perfume very much and spent more money on buying perfume than on buying food. The aroma of his perfume filled the air along every path he passed and later on anyone who went along the same path could realize (by the smell) that the Messenger of Allah had passed through it. He brushed his teeth quite often and washed his hands before and after each meal. Before going out of the house, he looked (at his face) in the mirror or in (limpid) water and then left the house with a well-arranged disposition.

That beloved of Allah was highly interested in prayers. He woke several times in the heart of nights, brushed his teeth, performed prayers, and amorously talked with his God, so much that his blessed feet would swell for standing on his feet so long for prayers. 60 He took a lesson from looking at the sky, the earth, the sun, and all creatures and concentrated mainly on the greatness and sublimity of their Creator. He was so pious that he was never captivated by the transient and ephemeral worldly life.

The honourable prophet was exemplary in all ethical attributes so much so that his friends were incapable of describing him in the manner he deserved. Notwithstanding the grudge harboured against him by his enemies, they still admitted his infinite and godly grandeur.

We Muslims who deem ourselves the followers of the path and policy of the Holy Prophet must take his virtuous deeds and conduct as an excellent model and learn from him the correct program of life and proper ethics and conduct. Allah, the compassionate, has also issued the following order for the prosperity of mankind:

*"Certainly you have in the Apostle of Allah an excellent exemplar ... (33:21)"<sup>(61)</sup>*

May peace and blessings of Allah and the greetings of the angels, the purified ones, and the virtuous ones be forever upon him who was the best and the most outstanding of all men. May our

greetings be upon him as well, a sincere, warm, and highly respectful greeting until the day of the Divinely- determined resurrection. Peace be upon him and upon his pure progeny.

**WASSALAM.**

## FOOTNOTES

1. Holy Quran, Chapter Nahl, Verses 58- 59; Chapter Banf Israil, Verse 31
2. Nahj ul-Balaghah, Fayd ul-Islami, Vol I, Sermon 26, p 83
3. Allamah Majlesi, Bihar al-Anwar, Vol XV, P 325.
4. Ibid., pp 257-263.
5. Sirah Ibn Husham, Vol I, P 168.
6. 'Allamah Majlesi, Bihar al-Anwar, Vol XV, P 366.
7. Nahj ul-Balaghah Subbi Salih, P 300
8. 'Allamah Majlesi, Bihar al-Anwar, Vol XV, P 336.
9. Ibid., P 142.
10. Mohammad in the period of Suckling and Infancy, Mohammad Shukat al-Tufi, P 201, printed in Afghanistan related from Good Stories for Good Children, Vol VIII.
11. Sirah Ibn Husham, related from Good stories for Good children, vol VIII.
12. Bihar al-Anwar, Vol XV, P 193.
13. Kulayni, Furu' Kafi, vol V, P 65.
14. Ibid.
15. Ibid.
16. Holy Quran, Chapter Nur, Verses 31- 32.
17. Bihar al-Anwar, Vol XVI, P 56.
18. Ibid., P 74.
19. Doctor Mohammad Sa'id Ramadan al- Buti, Fiqh al-Sirat, P 63, related from Sahih Muslim.
20. Ibid.
21. Bihar al-Anwar, Vol XVI, P 224.
22. Ibid., Vol XV, P 337.
23. Mohammad Reda, Mohammad Rasulullah(s), P 37.
24. Holy Quran, Chapter 'Alaq.
25. Holy Quran, First few verses of Chapter Mudassir.
26. Sheikh Hur 'Ameli, Wasail al-Shi'ah, Vol III, P 16.
27. Tabari History, Vol III, p 1162.
28. Ibid. , P 1171.
29. Ibid. , P 1170.
30. Ibn Kathir, history, Vol II, P 42.
31. Tabari History, Vol III, P 1176.
32. Sa'id Hawi, Al-Rasul, vol I, P 93.
33. Ibid.
34. Amin Dawidar, Sur min Hayat Mohammad (S), P 158.
35. Ibid.; Bihar al-Anwar, Vol XIX, P 78.
36. Bihar al-Anwar, Vol XIX, P 116.
37. Sirah Ibn Husham, Vol II, P 504.
38. Kamil Ibn Athir, Vol II, P 118.
39. Ibn Sa'd, Tabaqat, Vol I, P 27.
40. Tabari history, Vol III, p 1463
41. Ibid. , P 1487.



42. Ibid. , P 1575.
43. Musnad Ahmad Hanbal, P 230.
44. Bihar al-Anwar, vol XXI; Hayat Mohammad, Mohammad Hasanayn Haykal.
45. Holy Quran, Chapter Anbiya, verse 107.
46. Makatib al-Rasul, Vol I, P 90.
47. Sirah Halabiyyah, Vol III, P 285.
48. Makatib al-Rasul, Vol I, P 172.
49. Ibn Sha'bah Hrrani, Tuhaf al-'Uqul, P 39.
50. Holy Quran, Chapter Maidah, verse 67.
51. In this regard, you can refer to the precious set of Al-Ghadir, compiled by 'Allamah Amini.
52. Ibn Abi al-Hadid, Interpretation of the Nahj ul-Balaghah, Vol I, P 159.
53. Sahih Muslim, Vol V, P 75.
54. Ibn Abi al-Hadid, Interpretation of the Nahj ul-Balaghah, vol VI, P 11.
55. Holy Quran, Chapter A'lay 'Imran, verse 159.
56. Holy Quran, Chapter Qalam, Verse 4.
57. Sheikh 'Abbas Qumi, Kahal al-Basar, P 68.
58. Ibid. , p 67.
59. Irshad al-Sari Li Sharh Sahih Bukhari, vol IX, p 456.
60. Sheikh 'Abbas Qumi, Kahal al-Basar, P 78.
61. Holy Quran, Chapter Ahzab, Verse 21.

# المنتجبون

موجز سيرة الأئمة المعصومون الأربعة عشر عليهم السلام

الجزء الاول

رسول الله محمد (ص)

قسم الاطفال والناشئين