

MANIFESTATIONS OF THE MOON OF

ماہنامہ رسالہ
حسی
جلوہ ریزیاں



ذی
PROPHETHOOD

Manifestations Of The Moon Of Prophethood ﷺ

Compiled by
Hazrat Maulana Haafiz Mohammed Idrees Razvi
Khateeb & Imam Patri Pul Jaame Musjid
(Kalyan – Mumbai)

Translated through the Blessings of
Ghaus-ul-Waqt Huzoor
Mufti-e-Azam Hind ﷺ

By a humble servant of ***ALLAH***
Muhammad Afthab Cassim Razvi Noori

On the request of
Hazrat Moulana Qaisar Ali Razvi Misbahi
Imam-o-Khateeb Musjid-e-Khalid (Unit 9, Chatsworth)

Published

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CRITICAL APPRECIATION

My brother in spiritual allegiance, Maulana Muhammad Idress Saahib Razvi Darbhangwi (Bihar), is the Khateeb and Imam of the Patri Pul Musjid in Kalyan and has been blessed with being the disciple of Huzoor Mufti-e-Azam Hind ﷺ.

He has just compiled his latest book, which he has named 'Mahtaab-e-Risaalat Ki Jalwa Rezyaan' (Manifestations of the Moon of Prophethood), which I have had the opportunity of perusing.

The author has presented the History of Islam in a very easy to understand and, beautiful manner in the Urdu language. He has compiled in it, incidents from the very beginning of Islamic History, including the Holy Migration and Rasoolullah's ﷺ blessed life in Madinah Munawwarah. He has also discussed numerous battles etc. There was a dire need for such a book to be compiled.

During this era of disorder and deterioration it is found that not only the general public are unaware of the issues relating to the History of Islam, but there are also those amongst the ones regarded as being amongst the elite, who are also unaware of basic Historical Facts. Either they are unaware or they just intentionally don't pay much attention to it.

They are taking the cover of the so called Freedom and mocking the truth of Islam, the result of which is that Muslims today are faced with numerous difficulties and are falling into many situations that cause them embarrassment and destruction.

We have no care whatsoever regarding our basic morals and this too we are destroying. They have become totally heedless to the Divine Commands of Allah and the Sunnah of Rasoolullah ﷺ. (Many) wish to remain Muslim just by name. The heart grieves, after looking at the moral weaknesses and improper practices of (some) Muslims today. I sincerely make Dua Almighty Allah blesses the Muslims with being freed from this neglectful way of life.

I pray that the Author is blessed with the reward for his efforts and I pray that this book is a means of benefit for the Muslims.

آمین بجاہ حبیبک سید المرسلین
صلی اللہ تعالیٰ علیہ و علیٰ الہ و صحبہ
اجمعین

Muhammad Zafrud'deen Razvi Al Qaadri
Khateeb & Imam Memon Musjid, Kalyan

FOREWORD TO THE ORIGINAL URDU BOOK

To the contemporary youth!

It is the '*Tragedy of the Era*' that many of these characteristics, which were regarded as being our special traits, have left us and other nations are now benefiting and taking lessons from them. Our success has turned to degeneration. My young contemporary youth! Did you ever ponder over why this has happened? The answer to this is rather clear. It is because of our heedlessness and ignorance. Today, people have left studying the authentic books which discuss the Exalted Life of Rasoolullah ﷺ. We have caused a great vacuum to be left in the field of research, thereby giving the enemies of Islam the opportunity to use this platform to their advantage, by publishing and spreading the History of Islam in every nook and corner, which they have done based on their own views and interpretations. In order to cause harm to Islam, they have made use of numerous deceptive and false traditions.

Unfortunately, many of our well read and educated youth have no interest in studying Deeni (Religious) material and waste much time absorbed with reading literature that is offensive and crude. They have made such literature their life companions and thus, it has led to grief and misery in their lives. Today, we are able to find such literature and other such literature in the possession of our youth. With the exception of temporary pleasure and delight (which itself is not acceptable), what else can be found in such books? However, once the taste and the habit for this crude and vile literature sets in, it becomes very difficult to control ones desire. Today, all the progressive powers of the world are celebrating our ignorance. An English Historian has mentioned as follows: 'The Quran was revealed for the Muslims but the Quran has been split into two parts. One part has been taken by the Muslims, whereas the other portion has been taken by the West. The Muslims were unable to come close

to progressive success, but the West has attained progressive success through that which they have taken from the Quran.’

That which is mentioned above is not our words, but is the word of a non-Muslim Historian. What did he really mean by this? To understand better, let me present the second portion of his quotation, wherein he says: ‘Muslims have tried to practise in accordance with that which has been mentioned in their Holy Quran, such as in fulfilling their prayers (Namaaz), Fasting, (Roza), Pilgrimage (Hajj) and Alms giving (Zakaat), but (it does not seem like) they have been fully successful in fulfilling these practices. The Quran has mentioned ‘We have made the moon and the sun subservient to you and we have concealed Our treasures in the inclines and heights of the earths.’ The people of Europe (The West) have taken note of this important pointer in the Quran and acted accordingly, and this has become the means of their progressive success.’

If we really think about it, it is something we need to ponder. We look at the massive World Muslim population and this brings us great joy, but it saddens us on the other hand to note that we are such a massive population, yet there are so few Namaazis in the Musjids today. Today, we look at some Muslims blatantly eating and smoking cigarettes in the Month of Ramadaan as they walk the streets. Such blatant acts cause those who have modesty and shyness to lower their heads in shame due to the behaviour of their fellow Muslims.

Why are our Muslim Sisters swaying towards Modern ways?

Before the appearance of Rasool-e-Haashmi ﷺ women were oppressed and treated with cruelty. Neither would a father run his hand over the head of his daughter, to show his compassion towards her, nor would a man show any courtesy towards his own sister. And as a wife, no woman was shown any respect or given any dignity. Men did not even value their mothers or award them the respect that they deserved.

Today, our women have given precedence to the pomp and splendour of the world. They have become followers of modern ways by adorning themselves for the eyes of the world. They have forgotten that it was not Europe (the west) that removed them from the depths of humiliation and mortification and granted them true honour and dignity, but this was granted to them by the Benefactor to the Universe, the Beloved of Bibi Aamina, our Nabi (Sall Allahu alaihi wasallam). He is the one who granted them true liberation when they were being buried alive and commanded that they should be given a fair share from the inheritance of their fathers and husbands. He also announced that whosoever wished to attain Jannat, he should serve his mother with sincerity and dedication for Jannat (paradise) lies under the feet of the mother. He cautioned men to respect their women and he appointed men as the protectors of the honour of women.

For as long as women remained in proper Islamic attire, they were safe and when they began to take to the streets to openly flaunt their adornment and elegance, they became the target of the contemptibility of vile men. They have forgotten the lessons that have been taught to them by Mu'alim-e-Kaa'inaat (The Teacher of the Universe) ﷺ. They have ignored the blessed ways of Hazrat Khadijatul Kubra, Hazrat Aisha Siddiqah, Hazrat Faatima Zahra, Hazrat Zainab and Hazrat Sumay'ya رضى الله تعالى عنها. Due to this, their condition continues to deteriorate, causing them to complain after being entrapped in a quagmire of troubles. Again, the need of time is calling out to the women saying, ***'Adopt the ways of those pious and blessed Women of Islam and you shall attain true honour, respect and dignity'***. May Allah grant all our Muslim Sisters the guidance to act on that which is righteous! Aameen

In Light of my experiences and observations:

I had the opportunity of teaching Urdu at an English Medium school from the 12th of July 1985 up to the 7th of August 1987. I was very

disappointed to note that the information regarding Islam, Our Nabi ﷺ, Muslim Kings, Muslim Leaders and other great Muslim personalities have been totally omitted or ignored in the books of History, and when I did find some information, then the compilers of such information attempted to show that Islam was only spread through the Sword. They have also mentioned that Muslim Kings like Zaheerud'deen, Baabar and Aurangzeb were oppressors. The students do not even have any knowledge regarding the great Muslim Leader Allama Fazl-e-Haq Khairabaadi, who made great sacrifices for the sake of their country. At such a juncture it is the obligation of every parent to educate their children regarding the History of Islam and Muslims.

The book before you, namely '**Mahtaab-e-Risaalat ki Jalwa Rezya**' (**Manifestations of the Moon of Prophethood**) is the first in the series of many books to come, which very concisely explains the Life of Rasoolullah ﷺ. It is a compilation of important historic information. I am sure that the readers will enjoy this book.

I must thank Hazrat Maulana Zafrud'deen Razvi Saaheb Qibla, Khateeb and Imam of Memon Musjid (Kalyan) for taking time from his busy schedule to go over this book and for making valuable suggestions regarding the transcript and then mentioning in his Critical Appreciation that he was pleased with this book. I must also thank Janaab Sayed Aarif Ali Razvi (M.A) who is the Head of Raza Library, for reading through the transcript and making important suggestions and for reviewing the document.

I pray that Almighty Allah blesses all Muslims with the bounties of both Worlds.

A humble servant

Muhammad Idrees Razvi (Darbhanga)

15 Zil Hijjah 1409 coinciding with 9 July 1990

Translator's Note

All Praise is due to Almighty Allah, Durood and Salaams upon the Beloved Rasoolullah (Peace, Blessings and Salutations upon him), his Noble Family and Illustrious Companions.

Through the grace of Almighty Allah, before you is a book entitled, **'MANIFESTATIONS OF THE MOON OF PROPHETHOOD'**. This is the English translation of book, **'Mahtaab-e-Risaalat ke Jalwa Rezya'** which was written in the Urdu language by Maulana Muhammad Idrees Razvi.

A Sunni Aalim who is very new to the shores of Durban, my respected Hazrat Maulana Mohammed Qaisar Ali Razvi requested that I translate this book into English. The author of this book is the father-in-law of Maulana Qaisar Ali Saaheb and also a very well versed Aalim-e-Deen.

I initially mentioned to Maulana Qaisar Saaheb that I am currently working on the translations of other books and I could not promise that I would be able to do it immediately. However, after reading the book, I found it very interesting and I realised that it would serve as a means of great learning for both the young and the not so young.

I thus made the humble effort to translate this book and through the Grace of Allah, Blessing of Rasoolullah ﷺ and the Karam of Huzoor Ghaus-e-Azam and Sultaanul Hind Huzoor Khaja Ghareeb Nawaaz and through the immense Faiz of Sayyidi A'laa Hazrat Ash Shah Imam Ahmed Raza, Hujjatul Islam Huzoor Haamid Raza, Ghausul Waqt Sayyidi Huzoor Mufti-e-Azam Hind (مريضى الله تعالى عنه) and all the Awliyah and Masha'ikh and through the special attention of Sheikh-e-Kaamil, Murshid-e-Barhaq Huzoor Taajush Shariah Rahbar-e-Tareeqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadri Azhari Qibla and Mumtazul Fuqaha Muhadith-e-Kabeer

Hazrat Allama Zia ul Mustafa Qadri Amjadi Qibla, this book is now before you in the English language.

I am sure that this book will be beneficial to all those who read it. Even though it is very concise, Alhumdulillah it is filled with important information regarding the Most Blessed Life of the Beloved Nabi ﷺ.

I sincerely pray that my humble efforts are accepted in the Court of Almighty Allah through the Wasila of Nabi-e-Akram ﷺ.

I must also thank all those who have assisted in every way possible to make this publication a success, especially Haji Mohammed Amod for working lengthy hours to bring this book to you.

May Allah reward him and all those who have assisted in this project. Aameen

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

Durban – South Africa

SINCERE ACKNOWLEDGEMENT

Through the Grace of Allah and through the mediation and blessings of the Beloved Rasool ﷺ, the Faiz of Huzoor Ghaus-e-Azam رضى الله تعالى عنه and through the munificent attention of the Awliyah-e-Kaamileen of Marehrah Mutaahira and Bareilly Shareef, and through the Duas of my Peer-o-Murshid, my teachers and my parents and through the kind efforts of my generous colleagues and friends, especially Hazrat Maulana Sayed Mohammed Arshad Iqbal Razvi Misbahi (founder Darul Uloom Taajush Shariah Madhobani – India), Hazrat Maulana Faiz Ahmed Misbahi, Hazrat Maulana Mohammed Qaasim Umar Razvi Misbahi, Hazrat Maulana Moosa Raza Razvi, Hazrat Maulana Sayyid Aarif Iqbal Razvi Misbahi, Maulana Nisar Barkati, Maulana Irfan Ali and Brother Muhsin Rifa'i, I entered the shores of South Africa, from India, for the sake of propagation of Jamaat-e-Ahle Sunnat, i.e. Maslak-e-Aala Hazrat. After spending a very short while in Lenasia (Johannesburg) I moved to Durban, where I am currently serving at Musjid-e-Khaalid, Unit 9 Chatsworth as the Khateeb and Imam.

Here, in Durban, I heard from the trustees of Musjid-e-Khalid, namely Haji Imtiaz Barkaati, Haji Faizal Khan, Haji Ahmed Khan Razvi, Haji Farouk Razvi, Haji Muhammad Razvi, Brother Naeem Barkati and also from his brother Janaab Hassan Turabi Razvi about the integrity and brilliant character and the activities of a very well-known, active Aalim-e-Deen and true leader and interpreter of Maslak-e-Aala Hazrat; namely Hazrat Allama Maulana Muhammad Afthab Cassim Razvi Noori, who is the founder of Imam Mustafa Raza Research Centre. I only heard about him and had not as yet met him.

Our first personal meeting was during the Urs of Huzoor Mufti-e-Azam Hind رضى الله تعالى عنه which was hosted at the Lodge Grove Sunni Musjid. This meeting proved to be very inspiring for me. After this, I continued to remain in contact with him. This which I am saying is not just due to my immense respect and fondness towards him, but it

is the truth and a fact, that Hazrat Maulana Muhammad Afthab Cassim Razvi is very sincere and the possessor of great foresight and thought and a walking example of a person immersed in this activity, of spending his valuable time and exerting all his efforts in propagating and spreading the Maslak of Aala Hazrat رضى الله تعالى عنه. From amongst his luminous memorable works, one such praiseworthy activity is the establishment of the Imam Mustafa Raza Research Centre, through which admirable services are being rendered by spreading knowledge through publications.

In brief, once whilst in a very enlightening discussion with Hazrat Allama Afthab Cassim Razvi at his office, this humble servant made mention to him regarding a book entitled '**Mahtaab-e-Risaalat Ki Jalwa Rezya**' written by my father-in-law, a great poet and prolific writer Hazrat Allama Maulana Muhammad Idrees Saaheb Razvi, who is the Khateeb and Imaam of Patri Pul Jaame Musjid in Kalyan (Mumbai, India).

Thereafter, he perused the book and after doing so he mentioned to me, '*Maulana! This book is very concise, yet so vast in information. It is also very well documented and will be very beneficial to both the general public and to the professionals. It will especially serve as a very helpful tool for students at Madrassas, Schools and Colleges.*'

This humble servant then requested that he should translate this book into the English language. He accepted this request and with his Allah given expertise and typing speed on the computer, he completed the translation of this book within a short space of one week. In this manner, this book has passed through the stages of setting and publishing and is now in your hands.

It is my request to the readers to sincerely make dua for the long life and good health of Hazrat Allama Afthab Cassim Saaheb Razvi.

I am most sincerely and from the depths of my heart thankful to Hazrat Allama Maulana Afthab Cassim Razvi Saaheb that he

translated this book on my request and has published this book by bearing a vast amount of the initial cost of this publication. Finally, I make dua that Almighty Allah grants Maulana Barkat in his age and grants him ideal health. Aameen

I also pray for the continuous success and progress of Imam Mustafa Raza Research Centre. I must also say a special thank you to Haji Mohammed Amod who spent his valuable time assisting in the preparation and publication of this book. I pray that Allah rewards him and everyone else who has been part of this publication, with everything of the best. Aameen

١٤٢٦
طالب دعاء
محمد قاضي رضوي مصباحي
خطيب و امام مسجد خالد جيسوريه دهرن
ساؤنه افريقه

Maulana Muhammad Qaisar Ali Razvi Misbahi
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Durban, South Africa

THE SITUATION, BEFORE THE BIRTH OF RASOOLULLAH ﷺ

The Period before Rasoolullah ﷺ was sent towards us and the era when Hazrat Esa عليه السلام was raised into the skies, is an era of approximately five hundred and fifty (550) years and this era is known as the 'Era of Ignorance'.

During this era, every type of evil and wrongdoings had reached a peak. In every nook and corner the praises of those who quenched the thirst of the people with intoxicants was rife. People had forgotten their True Creator and began worshipping idols which they had made with their own hands, and regarding this as a primary obligation upon themselves. It became their recognition and way to prostrate before their idols and to ask for their assistance in attaining their needs.

Fraudulent behavior, adultery and fornication, banditry, causing pain and torment to others, consuming alcohol, slave trade, vile behavior, gambling, rape, killing ones daughters, dishonesty, disloyalty and unjust behavior etc. had become totally common practices (and widely accepted).

Mankind was suffocating within this totally dark cloud of infidelity and polytheism (kufr and shirk). All sinful acts were now regarded as praiseworthy and acceptable in the community.

The people were now in need of such a Spiritual Curer, who would cleanse the sins of their souls with the drink of the Oneness of Allah, causing the hearts and souls to become luminous.

There was the need for such a blessed personality who would remove the filth from the minds of the people, allowing the flame of brotherhood, love, peace and harmony to become radiant within them.

There was the need for a Great Guide who would guide them and show them the true status and excellence that has been bestowed upon mankind, teaching them and directing them towards lowering their heads before ONE ALLAH. There was a need for a Mediator, who would guide them towards the truth.

There remained those prophesies of Prophets and Messengers who had come in the past, that there shall come a Prophet after Hazrat Esa عليه السلام, who will be 'Khaatimul Ambia' (The Seal of Prophets) Thus, every tribe of Arabia waited in anticipation, waiting to see which Family will be blessed with this honour.

The women would gather together and discuss this topic; each wishing that she would be the one to be blessed with the honour of being the mother of the Nabi.

They discussed with one another about who the fortunate lady would be in whose care he would grow up. So many women passed from the world yearning for this honour and hoping it would be them, but this Light (Noor) had already been concealed by Almighty Allah in the spine of Hazrat Abdullah, the son of Hazrat Abdul Mutal'lib.

Hazrat Abdullah ﷺ passed this Amaanat (most valuable trust) over to Bibi Aamina رضي الله تعالى عنها and then left on a business trip to Syria.

The Respected husband of Bibi Aamina رضي الله تعالى عنها was never to return from this trip to Syria. He was to be separated from her forever in this world. It was during this journey that Hazrat Abdullah ﷺ passed from this physical world and travelled into the hereafter at the age of forty four (44).

THE MOST EXALTED BIRTH OF THE MERCY UNTO THE WORLDS ﷺ

Allah's Beloved Nabi, The Kindhearted Savior of Mankind, The Mercy unto the Worlds was born in Makkah Mu'azzamah, on a Monday, at the time of Subh-o-Sadiq (True Dawn) on the 12th of Rabi ul Awwal (according to predominant narrations) coinciding with 20th April 571 or 569 C.E. either twenty or twenty five days after Abraha tried to mount an attack on the Kaaba.

It is also mentioned that he ﷺ was born at approximately 4:35am. It is also mentioned that at the time of the birth, the sun was 31 degrees 30 minutes from the constellation of the ram (Aries).

THE NAME MUHAMMAD ﷺ

Hazrat Abdul Mutal'lib was informed that a son had been born to Bibi Aamina رضى الله تعالى عنها the wife of his departed son Hazrat Abdullah ﷺ. Hazrat Abdul Mutal'lib rushed towards his home. When he first saw his newborn grandson, he kissed him on his forehead and named him Muhammad ﷺ.

As he emerged from his home, he was being congratulated by all those around him. He was asked, 'O Abdul Mutalib! What have you named your orphaned grandson?' He replied, '*Muhammad*'

One hearing the name he had given to his grandson, many people began to rave in jealousy. So many were absolutely envious and ranted amongst themselves regarding this name.

Some said that never had someone given such a beautiful name to their child before. They said it was such a wonderful name. Others said that this name alone would definitely bring with it winds of change. They felt that there was a chance that the fate of the nation was about to change.

IDOLS FALL OVER

Hazrat Abdul Mutal'lib was very pleased today at the birth of his grandson. The birth of his grandson had brought back the memories of Hazrat Abdullah ﷺ. Then, a cloud of sadness came of the face of Hazrat Abdul Mutal'lib.

He thought that the one who should be happiest on this day (Hazrat Abdullah ﷺ) had already passed from this world. He was now enveloped within this sea of sadness. He began to weep in the thought of his departed son. He was still immersed in this sadness, when suddenly he heard a voice saying,

'O People! Did you hear anything?' It was the caretaker priest of the Kaaba who was an idol worshipper. He was saying, ***'This morning, all the idols that have been placed in the Kaaba had fallen over on their faces. I stood them up (after finding them in this position) but again, they fell over on their faces. I thought that my eyes were deceiving me, so I rubbed my eyes to clear them, but I found the idols lying in the exact same position. I was astonished at why this was happening.'***

After saying these words, he became silent. Some thought that he was merely joking and continued to do their normal days work, whilst others said that something had gone wrong with the priests mind, because they all wondered how it was possible for the idols to fall over on their faces by themselves. They even said that the idols did not have the ability to move by themselves.

Others were very anxious about the fact that today a child was born at the house of Hazrat Abdul Mutal'lib and he had named the child with a very fresh and unique name and none had heard of such a name before. They felt that this name would definitely cause a revolution in the Arab world.

As the day progressed, the news of the idols falling over on their faces became more widespread. For a long time, people spoke about this and tried to decipher how and why the idols had fallen over on their faces.

DAA'I HALEEMA SUCKLES RASOOLULLAH ﷺ AS A BABY

The honour of suckling Rasoolullah ﷺ as a child was afforded on a very special note, to Daa'i Haleema رضى الله تعالى عنها. The family of Bibi Halima رضى الله تعالى عنها was very poor. The materialistic wealth of this world found no place in her humble abode.

She was habitual of living a life of poverty and scarcity. Bibi Haleema رضى الله تعالى عنها took Rasoolullah ﷺ with her, with the intention of suckling him ﷺ. The moment she took him ﷺ, Mercy and Blessings began to descend upon her and her household. The doors of blessings and abundance were opened unto her and her family.

She now had an abundance of everything; sustenance, comfort, respect and fame. Her bringing Rasoolullah ﷺ home with her became the means through which her life changed for the best.

Her dependency was no more and that Halima, who was once dependant on others, was now a helper unto others.

Her weak and frail camel now began to give milk in abundance. All this pleased Daa'i Haleema dearly. She knew that all these blessings and bounties that she was now attaining was through the Blessed Feet of Rasoolullah ﷺ entering her home.

She wished that she could serve him and care for him for the rest of her life, but this could not be so.

It was the tradition of the Arabs that the Daai's (Nurses) suckled the newborns for a payment that would be given to them and then after a stipulated period of time, the newborns are returned to their parents.

THE PASSING AWAY OF RASOOLULLAH'S ﷺ MOTHER

After remaining in the care of Daa'i Haleema, Rasoolullah ﷺ too (like it was the tradition) was returned into the loving care of his mother Bibi Aamina رضى الله تعالى عنها and thus began to grow whilst in her care, until the age of six.

As the Moon of Arabia ﷺ entered into his seventh year, his mother intended to visit the grave of his departed father and she took Rasoolullah ﷺ with her. They reached a place called Abwa, where the Beloved Father of Rasoolullah ﷺ is resting.

At this place, his compassionate mother Bibi Aamina رضى الله تعالى عنها became ill. Her illness became intense, causing her to pass from this world, journeying into the hereafter to meet her Creator. ان لله وان اليه راجعون

Those that were present there laid her to rest besides her husband Hazrat Abdullah ﷺ. This incident took place in the 7th year Miladi coinciding with the year 576 C.E. Rasoolullah ﷺ was very much saddened by the sudden passing away of his beloved mother.

His beloved father had already passed away even before his birth and now his dear mother had passed away whilst he was still a young child. His grandfather Hazrat Abdul Mutal'lib gave him encouragement and took him under his care.

THE HAASHMI FAMILY

The Haashmi Family was a very famous and well recognised and respected family in Makkah. Hazrat Abdul Mutal'lib was also from the Haashmi Family. Hazrat Abdul Mutal'lib's father's name was Haashim. It was through his name, that the Haashmi Family became so well-known.

The name of Hazrat Abdul Mutal'lib's grandfather was Abd Munaaf. Abd Munaaf had two sons that were born twins (both of them were born joint together – siamese twins) and were thus split apart by a sword. One was given the name Haashim, whilst the other was named Umay'ya. Both these families became very well known in Arabia.

There were always feuds that took place between both these families. They always raised their swords against one another and many in each family were killed during these feuds.

After both these twin brothers were separated through the use of a sword, the astrologers of Arabia predicted that Abd Munaaf had committed a grave error when he separated both of them by means of a sword. That which he had done was not regarded by them as a good omen.

They said that the descendants of both the Haashim and the Umay'ya families would continue to fight each other in the future.

These predictions did however seem very true, word for word. The Abd Munaaf Family Tree is being presented below:

ABD MUNAAF

Umay'ya

Haashim

These are both the sons of Abd Munaaf that were twins

Harb

Abdul Mutal'lib

Abdul Mutal'lib married six times and from these marriages, he had 12 sons, Here only the family trees of two of them are being mentioned, who are well known in History.

Abu Sufyaan

Hazrat Abdullah * Abu Taalib

HAZRAT MUHAMMAD ﷺ

Bibi Faatima رضی اللہ عنہا

Hazrat Ali ﷺ

Imam Hasan and Imam Husain رضی اللہ عنہما

Hazrat Ameer Muáwiyah ؓ

Imam Zainul Aabideen ﷺ

He was the only male member of Ahl-e-Bait to have returned from the Battle of Karbala.

yazeed

DEMISE OF HAZRAT ABDUL MUTAL'LIB

Hazrat Abdul Mutal'lib was the Official Trustee of the Kaaba and also the Leader of Makkah. It was for this reason that he was very famous and well respected. After only a short period of time, Hazrat Abdul Mutal'lib also passed away, in the year 575 C.E. He remained the Governor of Makkah and the Trustee of the Kaaba from 520 C.E. until 575 C.E.

After facing so many difficult times, so early in his life, Rasoolullah ﷺ still remained absolutely steadfast and it did not cause him to sway from his reality even once and the people of Makkah had only words of praise for him, after observing his courage and firmness at such a young age.

From the very beginning every one always praised him due to his praise worthy qualities, as they admired his sincerity, love, affection, mercy, patience and gratitude. At the time of the passing away of his grandfather (paternal), he was eight years, two months and ten days old.

RASOOLULLAH ﷺ IN THE CARE OF ABU TAALIB

Abu Taalib was the paternal uncle of Rasoolullah ﷺ. On seeing Rasoolullah ﷺ all by himself at such a young age, he took Rasoolullah ﷺ into his care. At the age of thirteen (13), he ﷺ journeyed on a business trip with his uncle to Syria in the year 582 C.E.

During this journey, a monk by the name of Buhairah, on seeing certain signs of Nabuiwat (Prophethood) in him, mentioned to Abu Taalib that Muhammad ﷺ was the Final Messenger of Allah.

HAZRAT KHADIJA'S PROPOSAL OF MARRIAGE

At the age of 23, Rasoolullah ﷺ made the same journey to Syria, but this time with Maisarah, the servant of Hazrat Khadija رضى الله تعالى عنها. He went on this journey accompanied by Maisara to sell the goods given to him by Hazrat Khadija رضى الله تعالى عنها. During this journey, a priest by the name of Nastoor, on seeing Rasoolullah ﷺ, mentioned to Maisara that he ﷺ was the Final Messenger and that he would announce his Nabuiwat in the prescribed time.

On returning from this journey, Maisara mentioned this, and many other astonishing incidents to Hazrat Khadija رضى الله تعالى عنها. Hazrat Khadija رضى الله تعالى عنها thus sent a proposal of marriage to Rasoolullah ﷺ giving her hand in marriage to him, for which she requested permission from Rasoolullah ﷺ and his uncle Abu Taalib.

Translator's Note: The proposal was accepted and Rasoolullah ﷺ married Bibi Khadija رضى الله تعالى عنها. He ﷺ was 25 years of age and Bibi Khadija رضى الله تعالى عنها was 40 years of age at the time of their marriage.

INCIDENT RELATING TO THE PLACING OF THE HAJR-E-ASWAD

In 603 C.E., when Rasoolullah ﷺ was 35 years of age, the people of Makkah began to rebuild and renovate the Holy Kaaba. During this construction, Rasoolullah ﷺ too worked together with the youth of Makkah. He used to lift huge stones with his blessed hands and pass them over to the builders.

He also assisted those who were responsible for washing the stones (rocks). He would also quickly take the rocks away from the hands of

the elderly and swiftly place it where it needed to be kept. Just in doing this, Rasoolullah ﷺ taught so many things to those around him.

His actions taught them how to be foremost in making an effort to do good things; how to work together with the youth and at the same time he taught them how to be compassionate towards the elderly.

During this occasion, every tribe from amongst tribes of Makkah wished that they should be granted the honour of placing the Hajr-e-Aswad into the wall of the Kaaba. Thus, a difference arose between the various tribes of Makkah regarding the replacement of the Hajr-e-Aswad into the Wall of the Kaaba. As it was the way of the Arabs, that they would be swift in drawing their swords when any dispute arose amongst them. This was even if they had to kill the opposition for what they wished to attain. There was no doubt that this opportunity would not be any different as none was prepared to give up the chance to be honored with placing the Hajr-e-Aswad in its position.

Thus, even during this occasion, it was near that swords may be drawn. It was finally agreed that whosoever arrives first at the Holy Kaaba in the morning will be the one who will be granted the honour of placing the Hajr-e-Aswad into the Wall of the Kaaba. Each tried to keep wide awake the entire night, so that they may be victorious over the others. Even before the first light of Dawn, people began to rush towards the Kaaba, but the eyes of those who were hurrying towards the Kaaba was filled with astonishment, when they found him in the Holy Kaaba, whom the people of Makkah referred to as Ameen and Saadiq (The Trustworthy and the Honest).

On seeing this, every person was disappointed (to have lost this honour). Seeing their happiness disappear right before their eyes, each stared at the face of the other.

The Prophetic Sun ﷺ removed his sheet (shawl in which he used to wrap himself) and placed it on the ground. He then took the Hajr-e-Aswad and placed it onto the shawl.

He then asked those present (Leaders of the tribes) to hold the shawl and then carry the Hajr-e-Aswad to its place. On seeing this wonderful solution (to a complex situation), the faces of all those present began to beam with happiness.

(Translator's Note: Rasoolullah ﷺ then took the Hajr-e-Aswad with his blessed hands and placed it into the wall of the Kaaba)

People discussed this for the entire day (as they could not believe the splendor of the decision that was made). Like a wild fire, the news of this decision spread to every house in Makkah. The youngsters of each tribe talked about this amongst those who were near and dear to them and they said that if Muhammad ﷺ were not amongst us today, then none would have awarded this excellence to any other tribe.

To resolve this situation, we would have had to cause our wives to become widows and our children would have become orphans. We were willing to even do this, but we were not willing to allow someone else to be given superiority over ourselves, causing humiliation to us for the rest of our lives.

COMMENCEMENT OF REVELATION (WAHI)

Rasoolullah ﷺ would go to the Cave of Hira to remember Almighty Allah (in other words to make Ibaadat). He would remain in seclusion and remember Almighty Allah. When Rasoolullah ﷺ was forty years of age, then in the very same cave, Hazrat Jibra'eel عليه السلام descended through the command of Almighty Allah and conversed with Rasoolullah ﷺ.

(In brief) Hazrat Jibra'eel عليه السلام embraced Rasoolullah ﷺ and recited five verses of Surah Iqrah to him ﷺ and then left. This incident took place on the 17th of Ramadaan-ul-Mubaarak 41 Miladi coinciding with the 1st February 610 C.E.

LUSTRES OF PROPHETHOOD

The Mount of Hira had received such good fortune. It was in the cave of this blessed mountain from where the Sun of Risaalat shone out its radiance, which dazzled the eyes of the people of Makkah.

When this light and radiance entered into the hearts of the people of Makkah, it caused kufr (infidelity) to die its own death. In place of kufr, the waves of Islam began to rise, spreading swiftly in a short space of time.

This light began to spread to all nooks and corners of the world. A Fresh Transformation had been born in the land of Makkah.

When the Leader of Islam, Rasoolullah ﷺ announced his Risaalat (Prophethood), the very first person to accept Islam and acknowledge the oneness of Allah and Risaalat of Rasoolullah ﷺ was his blessed wife and true partner in life, Hazrat Khadijatul Kubra رضى الله تعالى عنها

THE CRUELTY OF THE KUFAR (INFIDELS) OF MAKKAH

The Benefactor of the Universe ﷺ commenced his mission against idol worshipping and against those who buried their daughters alive. He opposed those practices that were ongoing in the community for decades without anyone opposing them. He invited people towards accepting the true Religion of Islam. He passed on to them the Message and he commanded them to leave the false worship of 360 idols and he invited them to come towards the worship of ONE ALLAH.

The corridors of the then powerful kufar regime began to trumpet against the word of Rasoolullah ﷺ. They drew their swords against Islam and the Leader of Islam ﷺ. Plots were being hatched to harm Islam and the Educator of Universe ﷺ, and the tyranny and oppression commenced against the Muslims. The idol-worshippers regarded the Muslims as weak and thus lashed and whipped them. They made Muslims (like Hazrat Bilal ؓ) lay on the burning sands of Arabia and placed intensely hot rocks on their chests; their bodies were branded with hot irons; they were made to lie on burning coals. They would remove the clothes from the bodies of these true followers of Rasoolullah ﷺ on cold nights, thus testing the strength of their faith (Imaan).

These were those in whose hearts, Imaan had already been engraved. There was no hardship or persecution that could ever sway them away from that which they believed. They remained firm on their Imaan and continued to display by their practices, the evidence of that, in which they believed.

THE SPREAD OF ISLAM

The kufaar (infidels) were causing numerous types of afflictions upon the Muslims, by persecuting them in such dreadful ways that it would cause ones hair to stand up on its ends. They did this, thinking in their sin filled hearts, that others would observe how Muslims were being persecuted and this would hinder any one else from accepting Islam. However, on the contrary, Islam was spreading with swiftness and the population of Muslims was now increasing. Islam was spreading more rapidly and the spread of Islam could not be stopped.

The tree of Islam was now spreading its wings, gradually growing as the days went by. The brightness of Islam was increasing like a swift paced wave that was flowing rapidly without being stopped. Islam was still willing to give place to those in it that were once thirsty for the blood of believers. Even today, Islam accepts with open arms, those who come towards it with sincerity.

Today, people from all over the world are coming towards Islam. Nowadays, we get to read articles in newspapers, which mention that people all over the world in countries and places like, America; Britain; Japan; Sri Lanka; Yugoslavia; Greece; Poland; Philippines; Italy; France; Cuba; Africa; Czechoslovakia; Nepal; India; China; Russia; Vietnam and Cambodia are accepting Islam in large numbers.

Looking at the massive numbers of people coming into the folds of Islam, many leaders of the western world are uncomfortable and feel threatened by this. Looking at the vast amount of people entering Islam, pierces the eyes of the western leaders like thorns, for they see this as a sign of their fall from power.

The more the unbelievers, polytheists, and others try to suppress Islam, the more rapidly Islam spreads. Here, I would like to just

present one such scenario, which had been quoted in the Daily Inquilaab Newspaper:

“Just within a few years, approximately 460 000 non-Muslims have accepted Islam in the United States of America.” (Daily Inquilaab, Bombay Vol.51 Issue 262, 19 September 1988)

THE EFFECTS OF RASOOLULLAH'S ﷺ TEACHINGS

A potter takes unbaked clay and sand and places it on the potters wheel, bringing forth from this clay beautiful pieces of earthenware. (Without any comparison, but for the purpose of understanding), Rasoolullah ﷺ blessed the nation with the elegant gift of Imaan, bringing forth from amongst the nation valuable gems.

He brought forth from within them, a Testator to the Truth like Hazrat Abu Bakr Siddique ؓ; A symbol of distinction and justice like Hazrat Umar-e-Farooq ؓ; A wealthy, yet kind and generous personality like Hazrat Uthman-e-Ghani ؓ, who was also the one who gathered the Verses of the Quran in written format and he brought forth from the people of Makkah, a brave and courageous lion like Haidar-e-Kar'raar Hazrat Ali رضى الله تعالى عنهما and an Aashiq (Sincere and True devotee) like Hazrat Bilal-e-Habshi ؓ.

These are the personalities through whose truthfulness, justice, generosity and bravery people were inspired and have continued to be inspired. When Muslims read through the volumes of History that bear testimony to the heroic and memorable deeds of these personalities, it causes the flame of love within us to grow even more.

RASOOLULLAH'S ﷺ PUBLIC INVITATION TOWARDS DEEN AND ABU LAHAB

In the 3rd year Nabawi (i.e. the 3rd year after announcement of Nabuiwat), Sarwar-e-Ambia ﷺ stood on Mount Saffa and publicly invited the people towards Deen-e-Islam. From amongst those who gathered near Mount Saffa, was also Abu Lahab. His name was actually Abdul Uz'za and Abu Lahab was his well-known title.

During this occasion, Rasoolullah ﷺ delivered a short sermon, through which he passed the Message to the people, asking them to accept the **ONENESS OF ALLAH** and to accept him as the Rasool of Allah. In other words he asked them to bring Imaan. After this sermon, Abu Lahab spoke out disrespectfully to Rasoolullah ﷺ in the following harsh words: **'O Muhammad ﷺ! May your entire life be ruined! Is this all you called us here for?'**

This disrespectful and blasphemous statement was sufficient for Abu Lahab to invite upon himself the Wrath of Allah. Surah Tabat Yada was revealed against Abu Lahab, wherein Rasoolullah ﷺ was informed about the destruction of Abu Lahab.

Abu Lahab was the son of Abdul Mutal'lib and also the uncle of Rasoolullah ﷺ. Initially the daughters of Rasoolullah ﷺ Hazrat Kulthoom and Hazrat Ruqay'ya were married to two sons of Abu Lahab, namely; Utba and Utaiba.

After the verses of Surah Lahab were revealed, he forced his sons to divorce the daughters of Rasoolullah ﷺ. He made much effort in bringing about enmity against Rasoolullah ﷺ and he was amongst those who tormented the Muslims with his tyranny.

CRUELTY INFLICTED UPON THE MUSLIMS

The Muslims were being badly affected by the tyranny, cruelty, oppression and imprisonment by the Kufaar. It was their courage and spirit which allowed them to bear such tyranny and savagery and yet walk sincerely besides the Rasool ﷺ. Even today, when Muslims read through the pages of History, it brings tears to our eyes to see what merciless and painful torment they had to face.

When Hazrat Uthman-e-Ghani ؓ accepted Islam, his paternal uncle would strip him completely naked and whip him continuously. Aashiq-e-Rasool ﷺ Hazrat Bilal-e-Habshi ؓ would be laid on the burning sand and weighty pieces of mountain rock would be placed on his chest, but may we be sacrificed in the name of his love and his firmness, that even in such a painful time, he still called out the words ‘Ahad, Ahad’, chanting the praises of the ONENESS OF ALLAH.

The Kufaar had planned such a merciless torment for Hazrat Khubaab ؓ that they would place burning coals on the ground and then lay him on his back on the burning coals. And as if this were not enough, they would place a huge slab of rock on him, so that he may not be able to move or turn.

Another Sahabiya who was treated mercilessly by the kufaar was Hazrat Sumay'ya رضى الله تعالى عنها. She was beaten so severely with a spear that she passed away in this condition. Another narration mentions that she was tied between two camels and then mercilessly killed.

THE MUSLIMS JOURNEY TO ABYSSINIA

Due to the merciless oppression of the Muslims by the kuffaar, Rasoolullah ﷺ granted the Muslims permission to individually migrate to Abyssinia in the year 5 Nabawi. The names of those Muslims who migrated to Abyssinia (Ethiopia) are as follows:

1. Hazrat Uthman-e-Ghani ؓ and his blessed wife

2. Hazrat Ruqay'ya رضى الله تعالى عنها بنت Rasoolullah ﷺ

3. Hazrat Zubair ؓ

4. Hazrat Abdullah ibn Mas'ood ؓ

5. Hazrat Abdur Rahmaan bin Auf ؓ

6. Hazrat Abu Huzaifa ؓ and his wife

7. Hazrat Sahla bint Suhail رضى الله تعالى عنها

8. Hazrat Mus'ab bin Umair ؓ

9. Hazrat Abu Salma ؓ and his wife

10. Hazrat Umm-e-Salma bint Umay'ya رضى الله تعالى عنها

11. Hazrat Uthman bin Maz'oon ؓ

12. Hazrat Aamir bin Rabee'aa ؓ and his wife

13. Hazrat Lailah bint Abi Khusaima رضى الله تعالى عنها

14. Hazrat Haatib bin Amr ؓ

15. Hazrat Suhail bin Baidha ؓ

This migration was known as the First Migration to Abyssinia. After this, other Muslims also migrated to Abyssinia. Finally the number of migrants to Abyssinia, including women and children reached eighty two (82) [Tafseer Khazaainul Irfaan Surah Maa'idah]

When this group of fifteen migrants reached the harbour area, a Merchant Ship that was en-route to Abyssinia became the ship on which this first group of Muslims journeyed to Abyssinia. The Quraish followed them to the harbour, but by this time, the ship had already sailed away from the shores. After this, Hazrat Jaafar-e-Tay'yar ؓ bin Abu Taalib and other Sahaba-e-Kiraam also migrated to Abyssinia, so Rasoolullah ﷺ had a letter written and gave it in the hands of Hazrat Jaafar-e-Tay'yar ؓ.

This letter was written to Najashi Asmaha, The King of Abyssinia. With the exception of other important aspects, Rasoolullah ﷺ also asked him to treat the refugees justly and to assist them where ever possible.

Habsh as it was known then was called Ethiopia in the Greek Language. It is this place that was well known as Abyssinia on the map of the world. The first letter sent to King Asmaha Najashi (Negus) was the one taken by Hazrat Jaafar-e-Tay'yar ؓ on the command of Rasoolullah ﷺ, wherein as mentioned earlier, Rasoolullah ﷺ asked him to host the Muslims well.

SAY'YIDUSH SHUHADA ACCEPTS ISLAM

In the year 6 Nabawi, Say'yidush Shuhada Hazrat Hamza ؓ was blessed with accepting Islam. He was mercilessly martyred in the Battle of Uhud, which will be explained in the coming pages. He was well-known by the names Abu Amaara and Abu Ya'la. He was also known by the titles of Say'yidush Shuhada and Asadur Rasool.

The sister of Hazrat Umar ؓ and her husband also entered Islam during this period of time. It was in the same year that Hazrat Umar-e-Farooq ؓ also accepted Islam. After he had accepted Islam, Namaaz was openly performed in the Holy Kaaba. The incident relating to him accepting Islam is very lengthy and can be read in other detailed books in this regard.

RASOOLULLAH ﷺ IN THE VALLEY OF ABU TAALIB

The kufaar-e-Makkah continued to hatch many plots and plans in which they planned to try and execute Rasoolullah ﷺ and harm the Muslims. One of the plots hatched by the kufaar-e-Makkah was the boycott of the Banu Haashim Family by the rest of the tribes. The Haneefa, Saleem, Kanda, Kalb, Uzra, Abas, Bani Nadeer, Haarith bin Ka'ab, Mahaarib bin Musaf'fa' Faraarah and Bani Al Bakaar etc. were some of the tribes that were involved in this plot.

All of them had gathered together and thus made a pact that the Banu Haashim should be completely boycotted. The terms of the boycott was written by Mansoor bin Ikraama Al Abdari. The wrath of Allah befell Ikrama and his one hand was paralysed. The terms of this boycott were placed on the Door of the Kaaba. The basic understanding of the terms was that for as long as the terms remain on the Door of the Kaaba, the boycott against Muhammad ﷺ will continue.

On the first of Muharram 7 Nabawi, Rasoolullah ﷺ and the rest of his Family were exiled to the Valley of Abu Taalib. This was a mountain pass that was famous by the name of Abu Taalib. If one has to translate the meaning of that pass today, it would be regarded as a type of prison. Nabi ﷺ and his family, including Sayyida Khadijatul Kubra رضى الله تعالى عنها, Abu Taalib, Hazrat Hamza ؓ and other small children were all exiled to this mountain pass for almost three years.

During this difficult time, the Family of Rasoolullah ﷺ had little provisions with them, which included water and dates. It was obvious that all which they had was not sufficient for a long period of time. They thus faced numerous challenges and difficult times whilst exiled in this mountain pass. They all remained patient in adversity and Rasoolullah ﷺ continued to give them hope and encouragement. They ate the leaves from a tree known as the Talah Tree, but even though they survived through such difficult times, it did not cause the Imaan of those who accepted Islam to weaken in any way. On the contrary, it made them stronger and more passionate (towards the Deen of Allah).

The enemies of Rasoolullah ﷺ thought that those exiled to the mountain pass would starve to death without sufficient food and water. After three years, when the Kufaar-e-Makkah saw them in a good and healthy condition, they were surprised and amazed. Those who went into the Mountain pass remained there for 3 years, i.e. the 7th, 8th and 9th Nabawi. During this time, the mission of passing the word of Islam to the outside world was very limited and almost at a standstill.

THE COMPASSION OF RASOOLULLAH ﷺ

After returning from the Valley of Abu Taalib, Rasoolullah ﷺ continue his mission of propagating Islam. In the year 10 Nabawi, he ﷺ journeyed to Taa'if to pass the word of Allah. Here, the cruel and unruly people pelted him with stones, to such an extent that the blessed body of Rasoolullah ﷺ began to bleed immensely causing his Naa'lain (Holy Footwear) to be soaked in blood. Hazrat Sayyiduna Jibra'eel عليه السلام descended and said, O Rasoolullah ﷺ! Allow me to bring both these mountains together, so as to cause all these (disrespectful) people to be crushed between these mountains.'

(Here the mountains being referred to were the peaks of the Mount Thaaqalib). May we be sacrificed upon the answer of Rasoolullah ﷺ.

He ﷺ said, ‘Allah has sent me down as Mercy. If this nation does not accept today, then in the future they (their generations) will bring Imaan.’

A TIME OF IMMENSE SADNESS

Rasoolullah ﷺ named the year 10 Nabawi as Aamul Huzn or the ‘Year of Sadness’. First Rasoolullah’s ﷺ uncle Abu Taalib died and this caused him much sadness. This loss was still fresh, that only after one month and five days, his ﷺ blessed wife, Hazrat Khadijatul Kubra رضى الله تعالى عنها also passed away. This brought immense sadness to Rasoolullah ﷺ.

ME’RAJ-UN-NABI (THE ASCENSION)

When Rasoolullah ﷺ was fifty one years and nine months of age, on the 27th of Rajab 11 Nabawi coinciding 621 C.E. on the eve of a Monday, Rasoolullah ﷺ was blessed with the Me’raj. During this time, he was resting at the home of Hazrat Umm-e-Haani رضى الله تعالى عنها bint Abu Taalib. It was on this night, that the Five Daily Namaaz was made Fard (Obligatory) upon us.

(Translator’s Note: This journey of Rasoolullah ﷺ can be perused in detail in all authentic books of Seerah. Rasoolullah ﷺ journeyed for Me’raj with body and soul. In other words he went physically for Me’raj and saw his Creator. During this journey, Rasoolullah ﷺ journeyed beyond time, place and space to see Almighty Allah. He went on this lengthy journey and returned from it in a very short space of night. This journey commenced from the home of Umm-e-Haani to the Holy Kaaba and from there to Masjid-e-Aqsa, where all the Prophets who had come before him ﷺ were present and where all of them read there Salaah behind our Nabi ﷺ as he led them in Salaah as their Imaan. From there, he journeyed into the heavens and beyond where anyone has gone. With him was Hazrat Jibra’ eel

عليه السلام and he travelled by Buraaq during this journey. A Buraaq is a creature from Jannat).

It was in the same year 11 Nabawi that the King of the Bani Aus tribe and a well known poet Tufail bin Amr also entered the folds of Islam. During this time, Tufail was the King of the region of Yemen.

THE FIRST AND THE SECOND PLEDGES OF ALLEGIANCE

In the year 11 Nabawi, the Bai'at-e-Aqaba Oola took place, In other words, Rasoolullah ﷺ took the hands of the Muslims in his blessed hands and had them take the pledge of refraining from all wrongdoings. The Muslims pledged not to steal, not to commit adultery, not to consume alcohol, not to falsely accuse anyone of something they had not done, and not to kill their children.

In the year 12 Nabawi, the Bai'at-e-Aqaba Thaani took place. 73 Ansaar were present during this pledge. Hazrat Abu Bar'ra ؓ bin Masroor was the first person to take this pledge at the hands of Rasoolullah ﷺ. Aqaba is a place that is approximately 3 miles East of Makkah.

EVIL PLOT TO ASSASSINATE RASOOLULLAH ﷺ AND THE MIGRATION TO MADINAH

The kufaar-e-Makka were undoubtedly enemies of Rasoolullah ﷺ and Abu Jahl and Abu Lahab preceded all others in their enmity against him ﷺ. They had already deduced that unless and until they do not assassinate Rasoolullah ﷺ, they would not be able to have any comfort. Once, the kufaar-e-Makkah followed up on their plans and decided to lay siege to the home of Rasoolullah ﷺ. Their intention was to assassinate him ﷺ as soon as he came out of his home.

That night, Rasoolullah ﷺ asked Hazrat Ali ؑ to sleep in his bed and told him that when morning came, he should return to the kufaar the belongings which they had left in his trust. He then asked Hazrat Ali ؑ to migrate to Madinah after he had fulfilled this responsibility. Rasoolullah ﷺ thus made his intention to walk out of the house. He took in his hands some dust (and in some narrations it is mentioned that he took a few pebbles) and read over them some verses.

He then, threw it towards them (and some narrations say put sand on their heads). Those that had surrounded the house had absolutely no idea of what had happened and they did not even see him leave. With this, Rasoolullah ﷺ migrated to Madinatul Munawwarah.

(Translator's Note: On this night Rasoolullah ﷺ already knew about the plot of the kufaar, through the Command of Allah. He even knew that no one would harm Hazrat Ali ؑ. It is for this reason that he asked him to give them whatever they had left in trust and then migrate to Madinah. Subhaan Allah!

*If this is not the Knowledge of the Unseen of Rasoolullah ﷺ, then what is it? Even Hazrat Ali ؑ was content with his sleep that night, whereas he knew well that the house was under siege, but he had full faith that no one would harm him in any way as Rasoolullah ﷺ had guaranteed his life that night. **Subhaan Allah!** Look at the faith of the Sahaba-e-Kiraam! Rasoolullah ﷺ made Hijrat accompanied by Hazrat Abu Bakr Siddique ؑ and this also shows the great excellence of Hazrat Abu Bakr Siddique ؑ)*

It is mentioned that there were primarily twelve people from amongst the kufaar-e-Makkah that had surrounded the home of Rasoolullah ﷺ that night. Almighty Allah caused their plans to fail and Rasoolullah ﷺ passed them without any problem at all. All of them had to return, disgraced and embarrassed as their plans had been totally unsuccessful.

Some have mentioned the names of those who had surrounded the house of Rasoolullah ﷺ as follows:

1. Abu Jahl (who was the leader of this plot)
2. Umayya bin Khalf (Slave Master of Bilal ؓ)
3. Abdul Uz'za (Abu Lahab)
4. Hakm ibn A'as
5. Uqba bin Abi Mu'eet
6. Zam'a bin Aswad
7. Nadr bin Haarith
8. Haarith bin Qais ibn Al Failat
9. Ta'ima bin Adi
10. Ubai bin Khalf
11. Ibn Huj'jaaj
12. Mumba bin Huj'jaaj

This incident according to the books of History, took place on a Friday, the 27th Safar 13 Nabawi coinciding 12 December 622 C.E.

HAZRAT ABU BAKR SIDDIQUE ؓ AND THE SNAKE THAT WAS WAITING TO SEE RASOOLULLAH ﷺ

Rasoolullah ﷺ and Hazrat Abu Bakr Siddique ؓ came close to the cave of Thaur. Jabl-e-Thaur is a Mountain. In it there is a cave which was called the 'Ghaar-e-Thaur'. It is approximately 3 miles away from Makkah. As they came to the mouth of the cave, Hazrat Abu Bakr Siddique ؓ entered into the cave. He cleared the cave and then sealed off all the holes in the cave by tearing up his shawl which he had used to cover himself. (Some books of history have mentioned) that there were seventy holes in the cave.

He sealed sixty nine holes and did not have sufficient material to seal the last one, so he placed his toe on the hole to cover it. It is mentioned that there was a snake in that hole, which was waiting for almost six hundred years to see Rasoolullah ﷺ.

On entering the cave, Rasoolullah ﷺ placed his blessed head on the lap of Hazrat Abu Bakr Siddique ؓ and rested for a while. The snake, that could not bear to wait any longer to make Deedar (see) Rasoolullah ﷺ, bit the toe of Hazrat Abu Bakr Siddique ؓ (so that he may move his toe).

The venom spread fast through the body of The Companion of the Cave, Hazrat Abu Bakr Siddique ؓ, but the deep love that he possessed for Rasoolullah ﷺ did not allow Hazrat Abu Bakr Siddique ؓ to disturb the rest of Rasoolullah ﷺ. When the pain became unbearable, then only, did tears drop from his eyes, causing a few drops to fall upon the Holy Face of Rasoolullah ﷺ.

Rasoolullah ﷺ opened his blessed eyes and Hazrat Abu Bakr Siddique ؓ explained the entire situation. Rasoolullah ﷺ placed his blessed Lu'aab-e-Dahn (Holy Saliva) on the area where he had been bitten, and the effect of the venom immediately subsided.

THE LU'AAB-E-DAHN OF RASOOLULLAH ﷺ

There is no doubt regarding the Shifa (cure) in the Holy Saliva of Rasoolullah ﷺ. Hazrat Rifa'a bin Raafi was injured by an arrow during the Battle of Badr, whereby his eye was seriously injured causing it to fall out of the eye socket. Rasoolullah ﷺ applied his Holy Saliva on the eye and then replaced it into the socket. Rasoolullah ﷺ placed his Mubaarak Saliva into many wells and the water of some of those wells was very bitter, but after the Holy Saliva was put in, the water in those wells became sweet. Some of those wells even gave out fragrances like musk and amber etc. [Khazaa'in-ul-Irfaan]

A SPIDER SPINS ITS WEB OVER THE MOUTH OF THE CAVE

The Meccans left Makkah in search of Rasoolullah ﷺ and arrived close to the cave of Thaur. Through the command of Almighty Allah, there was such an intervention that the kufaar-e-Makkah did not believe that anyone could be inside the cave.

The Divine intervention was that a spider had spun its web over the mouth of the cave, whilst a pigeon laid her eggs precisely at the very entrance. The kufaar-e-Quraish left the vicinity of the cave saddened and disillusioned.

Hazrat Abdullah bin Abu Bakr رضى الله تعالى عنهما would spend the entire day on guard, monitoring the situation and when evening would come, he would report to Rasoolullah ﷺ regarding the programs of the kufaar. Aamir bin Fuhairah, the freed slave of Hazrat Abu Bakr Siddique ؓ used to take his goats out to graze daily and in the afternoon, he would pass by the Cave. He would milk the goats there and present the milk to Rasoolullah ﷺ.

Rasoolullah ﷺ spent three days in the Cave of Thaur. He left the cave on the 12th of December 622 C.E. and continued towards Madinah Munawwarah.

ISLAM'S FIRST MOSQUE

They reached Quba on the 8th of Rabi-ul-Awwal 13 Nabawi and remained there for fourteen days.

On reaching Quba, Rasoolullah ﷺ had a Mosque constructed. The Mosque was named 'Musjid-e-Quba'. This Mosque was renovated on numerous occasions over numerous periods of time.

- Between 87 Hijri and 93 Hijri, Hazrat Umar bin Abdul Aziz ؓ renovated it whilst doing renovations of Musjid-e-Nabawi
- In 435 Hijri Abu Ya'la constructed the Mehraab (Pulpit) in the Mosque.
- In 555 Hijri, Jamaalud'deen Isfahaani did renovation to the Mosque
- In 681 Hijri there were further renovations done
- In 733 Hijri it was worked on again
- In 881 Hijri Qaatiba, the Egyptian King renovated it and rebuilt the Mehraab and Mimbar.
- In 1245 Hijri Sultan Mahmood Thaani Uthmani extended the Mosque giving it a face-lift.
- In 1351 Abdul Aziz did some renovations to the Mosque (Monthly Istiqaamat Magazine Kanpur – 1985)

A further renovation was also done by the Turks in 1389 Hijri and then further extensions continued.

Rasoolullah ﷺ arrived in Madinah Munawwarah on a Monday, the 22nd of Rabi-ul-Awwal from Quba. Rasoolullah ﷺ made his Hijrat

(migration) whilst riding on a camel called Qiswa. In the same year, from the 16 July 622 C.E. the beginning of the Hijri Calendar commenced, but it was only officially introduced during the era of Hazrat Umar-e-Farouk ﷺ on a Thursday, the 3rd of Jamadis Thaani 17 Hijri.

THE TYRANNY OF THE KUFAR-E-MAKKAH AGAINST RASOOLULLAH ﷺ AND THE SAHABA-E-KIRAAM

Rasoolullah ﷺ spent approximately thirteen years in Makkah after the announcement of Nabuiwat. During those 13 years, the Kufaar-e-Makkah caused much pain and anguish to Rasoolullah ﷺ and his companions.

They proclaimed words of blasphemy against him ﷺ. They disregarded his Message and claimed that he was an imposter and they even ridiculed his beloved companions.

The kufaar-e-Makkah would often gather close to the Kaaba and mock the words of the Qur'aan, saying that it was magic and poetry and they would speak abhorrently about Rasoolullah ﷺ.

They would mock and ridicule the poor companions of Rasoolullah ﷺ, such as Hazrat Bilal, Hazrat Am'maar, Hazrat Suhaib and Hazrat Khub'baab رضى الله تعالى عنهما etc.

They gathered at Darul Nadwa (which was their venue for meetings) and plotted how to assassinate Rasoolullah ﷺ. Waleed bin Mughira referred to Rasoolullah ﷺ as an insane person. He would say to his sons and his relatives that if any one of them entered into Islam, then he would disinherit them.

Once, whilst Rasoolullah ﷺ was in Namaaz, Abu Jahl placed the tripe of a camel on the shoulders of Rasoolullah ﷺ. Once, whilst Rasoolullah ﷺ was in Namaaz, Uqba bin Mu'et wrapped his shawl

around the throat of Rasoolullah ﷺ and tried to strangle Rasoolullah ﷺ and this caused much discomfort to Rasoolullah ﷺ.

During this journey to Taa'if, he was pelted with stones and his body bled. In the very beginning of the spread of Islam, Rasoolullah ﷺ and the Sahaba-e-Kiraam were not permitted by the Meccans to read Namaaz openly in the Kaaba. Umm-e-Jameel bin Harb bin Umay'ya was the sister of Abu Sufyaan, but she was totally obsessed with hatred and with causing discomfort to Rasoolullah ﷺ. Even though she was very wealthy, she still would go out of her way to cause discomfort to Rasoolullah ﷺ.

She was so obsessed that she would carry bundles of thorns on her head and place them in the path of Rasoolullah ﷺ and his companions. Her obsession was to such an extent that she would not even want to take the assistance of anyone in carrying out this heinous action. **[Tafseer Khazaa'in-ul-Irfaan]**

Rasoolullah ﷺ remained patient on the slanderous behaviour and merciless oppression by these wicked people. He ﷺ always remained patient (made sabr) and he encouraged his companions to do the same.

(Translator's Note: Whilst in Taa'if, Rasoolullah ﷺ faced such hardships but neither did he stop his mission nor did he discontinue passing the 'Message of Truth'. Never did Rasoolullah ﷺ run away or flee from any place. It should be remembered that Rasoolullah ﷺ only fears Allah and will never run or flee from anyone due to fear. So, if someone says that Rasoolullah ﷺ ran away, then this is totally incorrect and unacceptable. It must also be noted that Rasoolullah ﷺ did not migrate from Makkah to Madina because he was afraid of anyone, but he migrated because it was the command of Almighty Allah)

REVELATIONS WHILST IN MAKKAH

Until the time of Hijrat, whilst in Makkah, Eighty six (86) Surahs, which comprised of four thousand six hundred and nine eight (4698) verses of the Qur'aan were revealed upon Rasoolullah ﷺ. There are however some of them that were also revealed in Madina.

There is a difference of opinion amongst the learned scholars regarding the Makki Verses (difference regarding how many they were). Some say that they were revealed in Makkah, whilst others say that they were revealed between Makkah and Madina, whilst others say that they are Madni Surahs. It is mentioned that from the time he announced his Nabuiwat, Rasoolullah ﷺ remained in Makkah for approximately 13 years and this is generally mentioned as 12 years 5 months and 21 days.

RASOOLULLAH'S ﷺ LIFE IN MADINA

Rasoolullah ﷺ and the Companions were being persecuted by the kufaar-e-Makkah, so Rasoolullah ﷺ (on the command of Allah) migrated to Madinatul Munawwarah.

After entering into the boundaries of Madina, his ﷺ camel went to a particular spot and sat down there. Rasoolullah ﷺ thus decided to erect a Musjid there. The land belonged to two orphans, namely Sahl and Suhail. This land was purchased for ten Dinaars.

Not far from that land, was the house of Hazrat Abu Ayoob Ansaari ؓ. This is where Rasoolullah ﷺ resided.

CONSTRUCTION OF MUSJID-UN-NABAWI ﷺ

Rasoolullah ﷺ dug the foundation of this Mosque with his Blessed Hands and the construction of the Musjid thus commenced. Within a very short space of time, the construction of the Musjid was completed.

This Musjid is famously known by the name '**MUSJID-UN-NABAWI**' (THE MOSQUE OF RASOOLULLAH ﷺ). Rooms were also built for the Azwaaj-e-Mutahiraat (Chaste Wives of Rasoolullah ﷺ). Seven months after the completion of the building, the Azwaaj-e-Mutahiraat and Rasoolullah's beloved children arrived in Madinah from Makkah.

The roof of the Musjid was not a solid slab. The leaves and branches of date palms were placed over the roof, and due to this, the inside of the Musjid would become muddy in rainy weather and during very hot weather in the summer, the Namaazis would not be completely shaded from the intensity of the sun's heat.

On the other hand, the followers of the Command 'Establish Prayer' began to grow in number and the Musjid was now becoming too small for the amount of worshippers present, so on his return from Khaibar, Rasoolullah ﷺ had the Mosque extended in 57 Hijri coinciding 628 C.E.

There was need for more land for the purpose of extension. There was a property alongside the Mosque which belonged to an Ansaari. Hazrat Uthman-e-Ghani ؓ purchased this land for ten thousand (10 000) dirhams and gave it to Rasoolullah ﷺ, so that it may be used for the extension of the Musjid.

When Rasoolullah ﷺ saw the sincerity, love and passion of Hazrat Uthman-e-Ghani ؓ in his generous action, Rasoolullah ﷺ gave him glad tidings of Jan'nat.

The population of the Muslims began to increase as the days went by and the Musjid-un-Nabawi ﷺ was again becoming too small to accommodate the worshippers. To accommodate the worshippers, the Musjid was renovated and extended in every era.

After the extension that was done by Rasoolullah ﷺ, Hazrat Umar-e-Farooq ؓ extended the Mosque during his era of Khilaafat. Adjacent to the Musjid was the home of Hazrat Jaafar-e-Tay'yaar ؓ. Half of the house was included into the Musjid and the other half of the house that remained was included into the Mosque by Hazrat Uthman-e-Ghani ؓ during his era of Khilaafat.

After Hazrat Uthman-e-Ghani ؓ numerous other Kings and Governors extended the Mosque as per necessity and this extension of the Mosque is happening even till this day.

After Hazrat Uthman-e-Ghani ؓ Khalifa Abdul Malik renovated and extended the Mosque between the period 88 and 91 Hijri and this caused the Musjid to grow in size immensely. Even the houses of the Ummahat-ul-Mo'mineen were brought into the Musjid.

After this, the Abbasi Khalifa Mahdi bin Mansoor renovated the Mosque between 161 and 165 Hijri. In doing so, he also erected ten pillars to the North of the Musjid thus during the renovation and extension. (Istiqamat 1985 issue)

On the 1st of Ramadaan 654, that section of the Mosque that was built by Mahdi was destroyed in a fire. This fire was caused by an error of the person that was responsible for lighting the lamps inside the Mosque. After this, Sultaan Ruknud'deen reconstructed the Musjid. He also rebuilt the damaged Mazaars of Hazrat Abu Bakr and Hazrat Umar رضى الله تعالى عنهما

Khalifa Maamoon Rasheed, who was born in Rabi-ul-Awwal 170 Hijri is the seventh Ruler (King) of the Abbasi Family and who became Ruler at the age of 28 in the year 198 Hijri. He passed from

this world on the 18th of Rajab-ul-Murajab 218 Hijri. He beautified it and adorned it to a level where it was regarded amongst the most beautiful in the World.

In 655 Hijri Khalifa Al Mu'tasim did some minor extensions and renovations to the Musjid. (Istiqamat)

On the 13th of Ramadaan-ul-Mubaarak 886 Hijri, another fire broke out in the Musjid when lightning struck one of the Minarets and the Mu'azzin of the Musjid named Shamsud'deen Khateeb passed away at this time whilst calling out the Azaan.

Between 879 and 886 Hijri, Qaatiba the Ruler of Egypt made renovations and he had the Rauza-e-Anwar of Rasoolullah ﷺ built. In 983 Hijri Sultaan Sulaiman Uthman built the Mehraab-e-Sulaimani and the Area for Tahajjud. In 974 Hijri, he had valuable gems and inscriptions embedded on the Baab-e-Rahmat and the Minarets.

First in 1265 Hijri and then again in 1277 Hijri, Sultaan Abdul Hameed Uthmani renovated the Musjid and built the Baab-e-Majeedi. In 1336 the Ruler Fakhri prepared the Courtyard etc. of the Musjid. The Turkish Government took great effort in beautifying and adorning the Musjid even more.

From 1337 to 1350 Hijri Malik Abdul Aziz did renovations and alterations and this continued in 1383 and 1393 Hijri by the Saudi Regime.

A HISTORICAL VICTORY TO THE MUSLIMS

On the 2nd of Ramadaan 2 Hijri coinciding 624 C.E. the command of Azaan was given. Before this, the Muslims performed their Namaaz without calling out the Azaan. It was on the 17th of Ramadaan, in the same year, 2 Hijri, that the first battle between truth and falsehood took place.

This battle was known as '**The Battle of Badr**' The Muslim Army consisted of 313 individuals, made up of 60 Ansaar (Helpers i.e. the people of Madina who welcomed the Muslims from Makkah) and 253 Muhajireen (Those who migrated from Makkah to Madina).

The Muslims only had two horses, six armoured suits, 8 swords and seventy camels. The numbers of the kufaar-e-Quraish were more than 3 times that of the Muslims. They were approximately one thousand in number. Many leaders of the kufaar-e-Quraish were amongst those fighting the Muslims.


Some of the leaders of the kufaar-e-Quraish present in the battle were, Abu Jahl, Utba bin Rabi'aa (The Commander of the kufaar Army), Zam'aa bin Al Aswad, Umay'ya bin Khalf, Haarith bin Aamir, Abul Bakhtari bin Hishaam, Suhail bin Amr, Shaiba bin Rabi'aa, A'as, Waleed and Naufil bin Khuwail.

When the Quraish departed for the Battle, it was a year of drought. The wealthy ones amongst the Quraish took responsibility for the meals and rations of everyone.

After they left Makkah, the first meal was prepared on behalf of Abu Jahl, for which he slaughtered 10 camels.

Then at a place called Usfaan, Safwaan slaughtered 9 camels and prepared a feast for the soldiers. Suhail bin Amr slaughtered 10 camels at a place called Qadeer. From here forth, they turned in the direction of the sea and lost their way.

They remained there for one day and there, the preparation for their meals was made by Shaiba. He slaughtered 9 camels. From there, they proceeded to Abwa, where Muqais slaughtered 9 camels.

The soldiers were also given a feast by Hazrat Abbas  (who was not a Muslim at that time).

He slaughtered 10 camels. Then, another 9 was slaughtered on behalf of Haarith and then 9 more camels were slaughtered by Abul Bakhtari at the fountain of Badr. (Tafseer **Khazaa'in-ul-Irfaan, Surah Muhammad**)

THE BATTLE OF BADR AND THE ARROGANCE OF THE KUFAAR-E-QURAIISH

If the Kufaar-e-Quraish slaughtered 10 camels at one place, they would slaughter 9 at the next. They entered arrogantly into the plains of Badr, strutting and boastfully displaying their wealth and power. Abu Sufyan mentioned to the leaders of the Quraish that their army was not faced with any serious fears, so they should be returned to Makkah.

On hearing this, Abu Jahl swore an oath and said, *'We will not return to Makkah unless we reach the plains of Badr, remain there for three days, slaughter camels, cook lots of food, drink alcohol, listen to the singing of our slave-girls, and become more famous in the entire Arabia, and the entire Arabia trembles in our fear forever.'*

This was however, not the Will of Allah, for when they reached Badr, then instead of alcohol, they had to taste the drink of death and instead of listening to the singing of their slave-girls; they had to hear the wailing of the women who cried over those of them that were killed during this battle. (**Khazaa'in-ul-Irfaan Surah Al Anfaal**)

The Muslims were very few in number, so when Abu Jahl initially saw them, he said to his counterparts, *'We should tie them together with ropes'* In other words, he felt that they were so few in number that they were not a worthy opposition to do battle with. Abu Jahl was that arrogant man who was always against Rasoolullah ﷺ and was always working vigorously, plotting and planning against Islam and the Muslims.

The Quraish had more than enough weapons and provisions to fight the war in Badr. The kufaar-e-Quraish were armed with swords, shields, spears, lances, bows and arrows, daggers, helmets, and battle gloves etc. With the exception of these, they had one hundred horses and a battalion of six hundred soldiers dressed in armour. Even though they had all these at their disposal, many leaders of the kufaar-e-Quraish were killed during this battle. Abu Jahl was killed by two young boys, namely; Hazrat Mu'aaz and Ma'ooz. (Hazrat Ma'ooza was martyred in Badr and Hazrat Mu'aaz passed away during the era of Hazrat Uthman's Khilaafat رضى الله تعالى عنهما). Both these young boys were sons of Ifra.

Umay'ya bin Khalf was killed in the Battle of Badr at the hands of Hazrat Bilal ؓ. There was a time when the same Umay'ya bin Khalf caused severe pain and torment in Makkah to Hazrat Bilal ؓ.

He used to beat Hazrat Bilal ؓ so severely that he would become tired himself and then take a rest, drink some water and then start beating him all over again. With all this, he would still not show any mercy to Hazrat Bilal ؓ.

Instead, he would hand Hazrat Bilal ؓ over to the youth on the outskirts of the city and they would tie ropes on his neck and drag him around the streets, taunting him. They regarded it as acceptable to treat their servants in this manner.

Umay'ya never thought of it and never did it cross his mind in his wildest dreams that one day the Muslim army would be victorious over them. He never thought that Hazrat Bilal ؓ, whom he persecuted and treated inhumanely, would one day fight on behalf of the Muslim army and would stand over him with a sword. Never did he think for one moment that his end would be on the plains of Badr at the hands of Hazrat Bilal ؓ.

Utbah, who was the commander of the kufaar forces, fought beside his son Waleed, whilst his other son Huzaifa ؓ had joined the ranks of the Muslims fighting against his father. Utbah was killed by Hazrat Hamza ؓ and his brother Shaiba was also killed during this battle. Abul Bakhtari was also killed at the hands of an Ansaari Sahaba. These were all the leaders and Kingpins of the Meccans. They were those, who were notorious for their ability to win battles all over the country.

It was in this very battle that the freed slave of Hazrat Umar ؓ was made Shaheed. In all fourteen Muslims tasted martyrdom (were made Shaheed) on the plains of Badr, which comprised of 8 Ansaar and 6 Muhaajirs.

THE CONDUCT OF THE MUSLIMS WITH THE PRISONERS OF BADR

70 kufaar were killed and close to 70 were taken prisoner during the Battle of Badr. Amongst the prisoners were Hazrat Abbas bin Abdul Mutal'lib, who was the uncle of Rasoolullah ﷺ and the son in law of Rasoolullah ﷺ Abul A's. Rasoolullah ﷺ spoke to the Sahaba-e-Kiraam about what should be done to the prisoners and how they should be dealt with. Hazrat Abu Bakr Siddique ؓ mentioned to Rasoolullah ﷺ, that they are the people of your tribe and nation, so they should be set free after payment of compensation. Hazrat Umar ؓ said that these were the very people who said that Rasoolullah's ﷺ Message was a false Word, and they slandered him and made it difficult to live life in Makkah Mukarramah. He said that they were amongst the leaders of the kufaar and thus they should be executed for their crimes.

He said that Almighty Allah had kept Rasoolullah ﷺ free from the need of their compensation. He said that Hazrat Ali ؓ should be placed over Aqeel, Hazrat Hamza over Abbas and him over his relatives, so that they may be the ones to execute them. After

discussion, it was agreed that they would be released after payment of the compensation. **(Khazaa'in-ul-Irfaan)**

Amongst the prisoners, there were still those who were Gustaakh-e-Rasool, i.e. those who said blasphemous words against Rasoolullah ﷺ. There was one person from Banu Abdud Daar by the name of Tafreen bin Haarith who was marching along with the prisoners and whilst doing so was explicitly insulting Rasoolullah ﷺ. He was executed by the companions for this insult.

Another blasphemer was Uqba bin Abi Mu'eet, regarding whom we have presented a discussion earlier. He too was taken by the Muslims with the rest of the prisoners towards Madina. When they reached a place called Arq-ut-Tiya, he began to say blasphemous words against Rasoolullah ﷺ and the companions executed him as well.

THE BITTER END OF THOSE WHO INSULTED RASOOLULLAH ﷺ

When the Quraish reached Makkah and informed their compatriots of the deaths of their leaders, the sounds of wailing and beating of chests could be heard from every house. Abu Sufyan informed Abu Lahab about the outcome of the Battle of Badr.

He was so distressed due to this, that soon he became very ill with a serious plague like illness and died after a week. His body lay unattended to for 3 days and began to rot. On the fifth day, he was buried by labourers. **(Suroorul Quloob)**

All those who were responsible for insulting Rasoolullah ﷺ died painful and agonizing deaths. Waleed bin Mughira was the one who used to refer to Rasoolullah ﷺ as an insane person. His nose was cut off in the battle of Battle and he was badly disfigured **(Khazaa'in-ul-Irfaan)**

A thorn pierced the foot of one of the insulters. They tried to treat him for it but no medicine benefitted him in any way. He was completely distressed and died in this sorry state. **(Suroorul Quloob)**

A'as bin Waa'il used to mock Rasoolullah ﷺ. His foot was pierced by a thorn. All types of treatment were attempted, but nothing worked. His foot swelled up to the size of a camel's neck and finally he died in the same condition. **(Suroorul Quloob)**

Haarith bin Qais fell prey to such an illness, whereby he would be thirsty at all times. The more water he drank, the thirstier he became. His stomach swelled up and he would shriek and scream in immense thirst. He finally died thirsty. **(Suroorul Quloob)**

Aswad bin Yaghoos's entire body became blackened. He would bang his head at the door of his house and entered into the fire of hell in this state.

THE DIRECTION OF QIBLA IS CHANGED

The incident relating to the changing of the direction of Qibla took place in the year 2 Hijri. From the era of Hazrat Nabi Adam Safi'ullah عليه السلام, right up to the era of Hazrat Moosa Kaleemul'laah عليه السلام, the Kaaba was the direction of Qibla.

Then after Hazrat Moosa عليه السلام passed from this world up to the era of Hazrat Esa Roohul'laah عليه السلام, Baitul Muqad'das was the Qibla.

In the very beginning of the spread of Islam and after Hijrat, even Rasoolullah ﷺ performed his Namaaz facing Baitul Muqad'das for almost more than a year, then after a year and five months after Hijrat (in other words 17 months, as mentioned by Mufti Ahmed Yaar Khan رحمه الله عليه in Tafseer Noorul Irfaan), on the 25th of

Ramadaan-ul- Mubaarak 2 Hijri, on a Monday, during the time of Zuhr Salaah, the command was revealed for the Qibla to be changed.

The first Qibla Baitul Muqad'das is in a Northerly direction from Madina and the Kaaba is to the South of Madina. All those who were following Rasoolullah ﷺ in Namaaz turned their bearings from North to South, with Rasoolullah ﷺ. After the completion of the Namaaz, Rasoolullah ﷺ mentioned to all of them, that as of this day, your Qibla is the Kaaba. Musjid-e-Quba and Musjid-e-Nabawi were already constructed before the changing of the Qibla and the Qibla was thus changed in them after this command was revealed. In the same year, on the 10th of Shaw'waal 2 Hijri, fasting in the Month of Ramadaan became Fard (obligatory) and it was the in the same year that Hazrat Salmaan Farsi ؓ entered the folds of Islam.

THE BATTLE BETWEEN THE MUSLIMS AND BANU QAINUQA

A battle took place in Shaw'waal 2 Hijri against the Banu Qainuqa, The incident occurred in this manner; A Muslim woman was in the locality of the Banu Qainuqa for some necessary work. A jew noticed her and thus undressed her on the open streets. When the Muslims heard the screaming and lamenting of the woman, they rushed to her aid.

Due to this unethical and shameless behaviour of the jew, he was killed by the Muslims. When the Mercy unto the Worlds Rasoolullah ﷺ returned from the Battle of Badr and this was mentioned to him, he ﷺ said to the Banu Qainuqa that there should be a diplomatic solution to the problem and the situation should be resolved.

The jews were not prepared to do so and forced a battle, sealing their fortress. Rasoolullah ﷺ laid a siege to the fortress and the jews accepted defeat after fifteen days. Seven hundred jews left the country and journeyed to Syria.

THE GHAZWA (BATTLE) OF SAWEEQ

The incident relating to the Battle of Saweeq presented itself in Zulhijja 2 Hijri. A real battle never took place in this. What actually transpired was that Abu Sufyan brought with him an army of two hundred soldiers. He killed an Ansaari and then fled. Rasoolullah ﷺ and the Muslim army pursued them, but they did not have the opportunity to meet in battle. Huzoor ﷺ returned from a place called Qarqarat-ul-Kadr.

GHAZWA BANU SALEEM

The incident relating to Ghazwa Banu Saleem presented itself in Muharram 3 Hijri. Even in this Ghazwa, after pursuing the enemy, Rasoolullah ﷺ returned. There is no actual incident relating to this that can be found in detail.

Zakaat also became Fard in the year 3 Hijri and consuming alcohol was made Haraam (totally forbidden). The moment the Muslims heard this command, they broke the barrels of alcohol on the streets and sincerely repented from consuming the ‘**mother of all evils**’.

GHAZWA-E-UHUD

The kufaar and Mushrikeen (polytheists) tried on many occasions to attack the Muslims and during every one of their attempts, they were unsuccessful. Just a few Muslims defeated a huge army of kufaar on the plains of Badr through the help of Allah.

(Translator’s Note: The Muslim army were also blessed with support and assistance by the Angels, under the command of Hazrat Jibra’eel-e-Ameen عليه السلام during the battle of Badr)

After the defeat at Badr, the kufaar were embarrassed. Thus in Shaw’waal 3 Hijri, under the command of Abu Sufyaan an army of

3000 soldiers left from Makkah, towards Madina Munawwarah. This army was fully equipped and armed.

The army consisted of 700 soldiers fully clad in armour and almost one thousand archers. They also had with them 300 camels and 200 horses. Hinda, the wife of Abu Sufyaan, accompanied by other women, followed the kufaar army, playing the duff and singing songs of encouragement.

It was mentioned to Rasoolullah ﷺ that the kufaar had already set camp at Uhad. Rasoolullah ﷺ sat in discussion with the Muslims and listened to their views.

Some said that Rasoolullah ﷺ should remain in Madina and only defend when the Quraish enter Madina. (Abdullah ibn Ubay ibn Salol) who only conjured to have accepted Islam after the Battle of Badr, but was really a hypocrite) was of this view.

Some Sahaba-e-Kiraam were of the opinion that they should march with Huzoor ﷺ to Uhad and face the Quraish there, outside of Madina. Huzoor ﷺ listened to their views.

He then went into his blessed home and emerged wearing his battle gear. He took with him one thousand Sahaba-e-Kiraam and departed after Jumma Namaaz for Uhad. **(Khazaa'in-ul-Irfaan)**

They reached the plains of Uhad on the 3rd of Shaw'waal 3 Hijri. Abdullah ibn Ubay took 300 Munaafiqs (hypocrites) with him and returned to Madina, saying that Rasoolullah ﷺ had not given precedence to his opinion and rather took the word of very young men (in other words the Sahaba-e-Kiraam).

It is in Khazaa' inul Irfaan that he fled after the battle commenced as he wanted to instill fear in the rest of those present, so that they too would become insecure during this testing time.

Seven hundred sincere hundred personalities remained steadfast with Rasoolullah ﷺ. During the battle, a spear launched by Wahshi (He was the slave of Jubair bin Mut'im) injured Hazrat Hamza ؓ. He had promised Wahshi that he would be given freedom from slavery if he martyred Hazrat Hamza ؓ.

Translator's Note: Wahshi later accepted Islam and is counted as a Sahabi. Any one who slanders him will face the wrath of Allah.

The spear struck Hazrat Hamza ؓ below his waist and he was severely injured and it was this which caused his martyrdom on the plains of Uhud. Hinda, the wife of Abu Sufyan and the mother of Hazrat Ameer Mu'awiyah ؓ, chewed portions of his chest (and some narrations mention liver) after he was martyred.

Ghasilul Malaa'ika Hazrat Hanzalah ؓ bin Abu Aamir Raahib was also martyred in the same battle. He had been married just a day before the battle.

Translator's Note: He is the blessed personality that after the battle his body could not be accounted for and Rasoolullah ﷺ then mentioned to the Companions that he was taken into the skies to be given ghusl by the Angels.....

During the battle, Utbah bin Abi Waq'qaas launched a stone at Rasoolullah ﷺ, which caused two lower Mubaarak Teeth of Rasoolullah ﷺ to be made Shaheed. He ؓ was also injured on the shoulder by the sword of Ibn Qumay'ya. Ibn Hishaam launched stones at him ؓ and this also injured his ؓ Mubaarak Arm.

The stone launched by Ibn Shihaab struck the blessed forehead of Rasoolullah ﷺ. A false rumour was spread that Rasoolullah ﷺ had been martyred on the plains of Uhud and on receiving this news; Hazrat Faatima Zahra رضى الله تعالى عنها went towards the plains of Uhud. A date palm mat was burnt and the wounds of Rasoolullah ﷺ were treated with this.

It was in this battle that Hazrat Abu Ubaida bin Jar'rah ؓ killed his father, Hazrat Mus'ab bin Umair ؓ killed his brother Ubaid bin Umair and Ameerul Mo'mineen Hazrat Umar ؓ killed his maternal uncle A'as bin Hishaam bin Mughira. **(Suroorul Quloob)**

Altogether 70 Muslims were martyred on the plains of Uhud. Rasoolullah ﷺ lay all of them to rest on the plains of Uhud. When Abu Sufyaan was returning from Uhud, he stopped at Rowha and then deliberated for a while. He felt that they had gone to battle to wipe out the Muslims and since they were not able to do that, they should return to finish what they started.

Translator's Note: During the battle of Uhud, Rasoolullah ﷺ appointed Archers to the Mountain pass. As the Muslims were winning the battle, the kufaar began to flee and the attention of the archers was diverted towards gathering the spoils of war.

In doing so, the defence lines were weakened and Khalid bin Waleed ؓ who was not yet a Muslim during this time and one of the commanders of the kufaar army; commanded an offensive from behind the mountain pass and this caused most of the casualties during this battle.

When the false rumour of Rasoolullah's ﷺ Shahaadat spread, it caused more discomfort to the companions, but when they realised that Rasoolullah ﷺ was well and with them, they again took control of the battle and the kufaar fled....

When Rasoolullah ﷺ received information that Abu Sufyan wished to return, on the 12th of Shaw'waal, he ﷺ took only 70 Sahaba-e-Kiraam with him (most of who were injured in the Battle of Uhud) and pursued Abu Sufyaan. **(Khazaa'in-ul-Irfaan)**

When they reached a place called Hamrul Asad [This is a place 8 miles away from Madina] **(Khazaa'in-ul-Irfaan)**, it was mentioned

that Abu Sufyaan heard that Rasoolullah ﷺ was pursuing him, so he became terrified and fled once again.

In Rabi-ul-Awwal 4 Hijri, the incident relating to the Banu Nadeer took place (The Banu Nadeer was a Jewish tribe that had settled in Madina). After being instigated by Abdullah ibn Ubay, the Banu Nadeer sealed off their fortress. The Muslim army laid siege to the fortress for 15 days. After fifteen days, the Banu Nadeer surrendered to the Muslim Army and there was no need to fight a battle.

The Banu Nadeer requested Rasoolullah ﷺ to allow them to leave with their provisions. They left towards Khaibar, carrying their provisions on six hundred camels.

They also left behind a large stockpile of weapons in Madina. Amongst the war-like items left behind by them were: 50 Armour suits, 50 helmets and more than 340 swords.

THE SECOND BATTLE OF BADR - 4 HIJRI

The incident related to this, is that Abu Sufyaan whilst fleeing from the plains of Uhud, mentioned that they would do battle again the following year on the plains of Badr. Rasoolullah ﷺ thus took with him 1510 Sahaba-e-Kiraam and journeyed to Badr. Abu Sufyaan had already been defeated here in 2 Hijri. He never arrived for this battle.

The law regarding severing the hands of thieves was revealed in 4 Hijri.

THE BATTLE OF KHANDAQ

The Battle of Ahzaab took place in Shaw'waal, either 4th or 5th Hijri. There is a Surah of the Holy Quran by the name 'Surah Al Ahzaab'. The Surah explains this particular battle.

This Battle is famously known as the Battle of the Trench (Khandaq), as it was on the recommendation of Hazrat Salman Farsi ؓ that Rasoolullah ﷺ had a trench dug around the battle field. During this battle, the kufaar attacked the Muslims with an army of 12 000 strong. (Istiqaamat - May 1985 Issue)

It is mentioned in Khazaa'in-ul-Irfaan, that only seventy Sahaba-e-Kiraam were present on the plains of Khandaq. The kufaar who were in such large numbers began to fire their arrows at the Muslims. After remaining there and being surrounded by the kufaar for more than 15 or 24 days, during the darkness of night, a powerful wind storm occurred, causing the tents of the enemies to fall over.

The tent pegs were uprooted, pots began to fall over, and their people began to fall to the ground (due to the strong gusts of the wind). After this, Abu Sufyaan mounted his camel and the announcement to flee was made. They left behind large amounts of provisions and valuables before fleeing.

The Banu Saleem, Banu Ghutfaan, Banu Asad and Banu Sa'ad tribes were also incorporated into the army of Abu Sufyaan and it was he who was the commander of that army. He had brought with him 300 horses and 1000 camels on this journey, but Almighty Allah had caused him and his army to be defeated. Many of his soldiers were killed and 6 Muslims were martyred.

In Shaw'waal 5 Hijri, coinciding 626 C.E. on a Sunday, Pardah (proper Islamic Dress) was made Fard upon the females. In the same year the law regarding adultery and fornication was commanded.

The penalty of 100 lashes was passed upon unmarried persons who committed adultery and the penalty of being stoned to death for a married person. The command of Tayam'mum in the absence of water was also revealed. In Arabia there was a tradition that a person was not allowed to marry the wife of someone he only regarded as his son (after her talaaq).

This tradition was made obsolete and it became permissible to make Nikah to such a female. It was in the same year that Rasoolullah ﷺ performed Salaat-ul-Khusoof at the time of a Lunar Eclipse.

GHAZWA-E-BANU QURAIZA

In Zil qaadah 5 Hijri, the Battle of Banu Quraiza took place. There is however a difference of opinion regarding the actual month and year of the Battle. Sadr-ul-Afaadil Hazrat Allama Na'eemud'deen Muraadabaadi ؒ has mentioned it to have been in either 4 or 5 Hijri in Khazaa'in-ul-Irfaan.

When Rasoolullah ﷺ returned from the Battle of Khandaq, Hazrat Jibra'eel عليه السلام descended into the Court of Rasoolullah ﷺ and requested that he ﷺ should not remove his battle gear as yet.

Hazrat Jibra'eel عليه السلام mentioned that Almighty Allah had commanded Rasoolullah ﷺ to go towards Banu Quraiza.

During this battle, the kufaar and mushrikeen were 24000 in number. Rasoolullah ﷺ together with the Muslim army laid siege to the Banu Quraiza for 25 days.

Both the Mufasirs of Khazaa'in-ul-Irfaan and Noor-ul-Irfaan are on agreement with the siege being laid for 25 days. After this, the kufaar laid down their weapons and surrendered. The men were arrested and brought back to Madina.

They were made to dig trenches in the streets of Madina. All of them were executed and they were thrown into the trenches. The women and children were imprisoned. The leader of the Banu Nadeer Hay bin Akhtab and the leader of Banu Quraiza Ka'ab bin Asad and seven hundred other hostile kufaar were executed. **(Noorul Irfaan)**

Khazaa'in-ul-Irfaan has given the figure as 600 or 700. One female was also killed. She had thrown a boulder from the top of the tower onto a Muslim, thus killing him.

GHAZWA DAUMATUL JANDAL

Rasoolullah ﷺ left for the Battle of Daumatul Jandal in Rabi-ul-Awwal 5 Hijri. Our reason for discussing this battle afterwards is because there was a difference of opinion regarding the year in which the Battles of Khandaq and Banu Quraiza took place.

Saba' bin Arfa Ghaffari was appointed the governor of Madina during this time. Before Huzoor ﷺ reached them, the enemy dispersed. He returned without doing battle, on the 20th of Rabi-ul-Awwal.

Rasoolullah ﷺ journeyed with 1400 Sahaba-e-Kiraam for Umrah, from Madina in Zil qaadah 6 Hijri. On reaching Zul Hulaifa, he ﷺ performed two Rakaats of Namaaz at the Musjid there. During that journey, the water had run out and there was only a little water remaining in the water container of Rasoolullah ﷺ.

Rasoolullah ﷺ placed his blessed hands into the container and water began to gush out from between the blessed fingers of Rasoolullah ﷺ. All the Sahaba-e-Kiraam drank from this water and used it to make wudu as well.

There were 1400 Sahaba-e-Kiraam present at this time. All of them drank from this water, made wudu, and even fed their animals. This was the Mu'jiza (miracle) of Rasoolullah ﷺ.

When they reached Hudaibiyah, all the water had been used up and the heat was intense. Huzoor ﷺ rinsed his mouth into a well there, which was absolutely dry. The well immediately filled up with water.
(Noor-ul-Irfaan)

From Taa'if, Urwa bin Mas'ood Thaqafi came to enquire about the reason for Huzoor's ﷺ coming. He asked whether Rasoolullah ﷺ had come to perform Umrah or to do battle.

Rasoolullah ﷺ mentioned that he had come to perform Umrah. Rasoolullah also had seventy camels with him at that time. The kufaar-e-Makkah asked Rasoolullah ﷺ to return to Madina and return the following year for Hajj. Rasoolullah ﷺ sent Khiraash bin Umay'ya with a message of peace to the Quraish, but the Quraish tried to kill him.

Since he had family in Makkah, Khiraash's family protected him from being killed, and he thus returned.

Rasoolullah ﷺ then sent Hazrat Uthman-e-Ghani towards the Quraish with a message that he had come for Umrah and not to do battle. He said that they were asking him to return the following year, but this should be stipulated regarding how and what the conditions would be. He asked that an accord be prepared on this account.

Hazrat Uthman-e-Ghani ؓ was still in Makkah, when a rumour regarding the Shahaadat or Hazrat Uthman ؓ spread amongst the Muslims.

After hearing about this, Rasoolullah ﷺ took the oath of allegiance from the Sahaba under an Acacia Tree and this Oath of Allegiance is well known as the 'Bai'at-e-Ridwaan'.

THE ACCORD OF HUDAIBIYAH

On behalf of the Quraish, Suhail bin Amr accompanied Hazrat Uthman-e-Ghani ؓ to draw up the conditions of the accord and an accord was made in which it was stipulated that for 3 days, Makkah Mukarramah will be left totally unoccupied for the Muslims.

In history, this accord with the Quraish is known as the ‘**Accord of Hudaibiyah**’. Rasoolullah ﷺ sacrificed all the camels at Hudaibiyah. Hudaibiyah is the name of a well that was there.

The Accord consisted of certain terms. Some of the terms of the accord were:

1. Rasoolullah ﷺ should return that year (without performing Umrah)
2. He should come back with the intention of Umrah the following year
3. He should remain in Makkah for 3 days and then leave. Weapons should not be carried unsheathed.
4. Which ever kaafir leaves Makkah and goes to Madina after accepting Islam should be returned (to Makkah)
5. If one of the Muslim becomes an apostate and comes to the Quraish, he shall not be returned
6. If any of our allies’ battle amongst themselves, then none should give assistance to the allies. **(Noor-ul-Irfaan)**

Rasoolullah ﷺ commanded Hazrat Ali ؓ to draw up the Accord. As Hazrat Ali ؓ began to write, Rasoolullah ﷺ commanded him to write:

After Hazrat Ali ؓ had already written the said words, Suhail bin Amr objected by saying that if they had accepted Muhammad ﷺ as the Rasool of Allah, then what need would there have been to draw up the accord. He asked that the words Rasoolullah be removed and the words Muhammad bin Abdullah written in its place. Rasoolullah ﷺ asked Hazrat Ali ؓ to write Muhammad ibn Abdullah and strike off the words Rasoolullah.

Hazrat Ali ؓ said, 'By Allah! I shall never remove the words Rasoolullah' Suhail insisted and Hazrat Ali ؓ then drew his sword against Suhail. Rasoolullah ﷺ pacified him and then took the paper and himself, removed the words Rasoolullah.

This was the excellence of Hazrat Ali ؓ and the love which he possessed for Rasoolullah ﷺ, that if any disrespectful person showed the slightest disrespect to Rasoolullah ﷺ, he was willing to execute him.

After the Accord was drawn up, a few companions of Rasoolullah ﷺ signed it as witnesses. Amongst those who signed the accord were, Hazrat Uthman-e-Ghani ؓ, Hazrat Umar-e-Farouk ؓ, Hazrat Sa'ad bin Abi Waq'qaas ؓ, Hazrat Abu Ubaidah bin Al Jar'raah ؓ, Hazrat Abdur Rahmaan bin Auf ؓ and Muhammad bin Muslim ؓ etc.

Rasoolullah ﷺ kept one copy of the Accord and another was kept by Suhail bin Amr.

INVITATIONS TO WORLD LEADERS

In 7 Hijri, Rasoolullah ﷺ invited the World Leaders towards Islam. Many Sahaba-e-Kiraam carried messages to numerous Leaders all over the world. Hazrat Amr bin Umay'ya took an invitation of Islam to Najashi (Negus) Asmaha, The King of Abyssinia, in 7 Hijri coinciding 629. A previous letter was taken to him by Hazrat Jaafar-e-Tay'yaar ﷺ.

The Translation of the letter is being presented below:

Allah's Name we begin with, The Compassionate, Most Merciful. From: **Muhammadur Rasoolullah ﷺ** to **Najashi**, King of Abyssinia. Peace be upon him, who has taken the Path of Righteousness. I Praise that Allah, who is the only One worthy of Worship, The Lord of the entire creation, who is totally, Divinely Glorified. It is He who is the only source of peace, salvation and protection and I bear testimony to this, that Esa the son of Maryam is the Spirit of Allah and His word, whom Allah sent to Maryam, the Chaste and the Pure, who is the mother of Nabi Esa. It is Allah alone, who created Adam by His Divine Command. I now invite you to obey the One Allah, who has no partners and (I invite you) towards His love and devotion. You should follow me and I have come bearing the Message of Allah. You should bring faith in it. I invite you and your forces towards Allah. I have now fulfilled my duty of propagating and passing The Message. You should thus accept it. Peace be upon those who follow the Truth. **The Letter would end with the official Seal of Rasoolullah ﷺ**

Najashi showed honour and respect to the letter of Rasoolullah ﷺ and accepted Islam by proclaiming the Kalima. As a gift, he presented a mule, some gifts and a reply to the letter of Rasoolullah ﷺ.

He passed away with Imaan and Rasoolullah ﷺ made his Janaazah Namaaz (Ghaa'ibana – In other words even though he passed away in Abyssinia, Rasoolullah ﷺ made his Janaazah in Madina).

It is also mentioned that before his passing away in 9 Hijri, Rasoolullah ﷺ sent another letter to him by the hands of Hazrat Amr bin Umay'ya ؓ wherein he showed his happiness at Najashi accepting Islam. This letter was written by Hazrat Ali ؓ.

Hazrat Dahiya Kalbi ؓ was sent towards Heraclius the Emperor of Rome. He too showed respect to the letter. Heraclius wanted to know more, so he summoned Abu Sufyaan and allowed him to sit close to his throne. He said, ***'I wish to ask you certain questions regarding Muhammad ﷺ, but you must answer them honestly.'***

After all the questions were asked and he received his answer, he said, ***'That which has been said is true. It also means that this throne will soon belong to him.'*** Even though he knew the truth, Heraclius did not accept Islam due to the fear of his nation, and due to the greed for power and holding on to his throne, he remained in the darkness of infidelity.

The Translation of the Letter to him reads as follows:

Allah's Name we begin with, The Compassionate, Most Merciful

From Muhammadur Rasoolullah ﷺ Messenger of Allah, to Heraclius, the emperor of Rome. Peace be on him who follows the Path of Righteousness. After this, I invite you to accept Islam. Accept Islam and you will prosper and Allah will grant you two fold rewards, but if you refuse, the sin of your people also will fall on your shoulders. O People of the Book!

قُلْ يَا هَلْ أَكْتَبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ
 شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
 مُسْلِمُونَ

Come to a word common between us and you that we shall not worship anything besides Allah, and that we shall not associate any partners to Him, nor shall some of us take others as Lord, besides Allah, but if you refute this, then you should know, that we believe in the oneness of Allah.

This letter of Rasoolullah ﷺ is still preserved and research work is taking place on it. This was also mentioned in many books and the copy of this letter was also published. It was in eight lines. The letter was written on hide.

In 636 C.E. Heraclius took with him 200 000 soldiers and arrived at Yarmook. He was faced by only 30 000 Muslims Soldiers who defeated him.

On the same journey, Hazrat Dahia Kalbi ؓ also took a letter to the Ruler of Basra Haarith bin Abi Shimr Ghasaani. Sulait bin Umar Aamri ؓ went towards the King of Yamaama. During that time, Yamaama was a province of Iran. His name was Hauza bin Ali Al Haqeeqi.

He responded to the letter of Rasoolullah ﷺ, but presented a condition to accepting Islam. He wrote, ***'The religion towards which you are inviting me, is a very good religion, but I am a leader of my people. The Arabs respect me very much. If you give me a share in the power of your Empire, then I shall accept Islam.'***

After presenting such a condition, this miserly King remained arrogant and thus deprived of accepting Islam and remained on kufr.

Hazrat A'la bin Khadrami was sent towards the King of Bahrain. Munzir bin Saawi the King of Bahrain accepted Islam. Hazrat Haatib bin Abi Balgha ﷺ was sent to Maqauqas, the King of Alexandria.

He read the letter and sent a response and as a gift he sent Maaria Qibtiya, her sister Seereen, a white mule named duldul, four slave girls, and 100 mithqaals (425 grams) of gold and other things as well. Rasoolullah ﷺ also had other mules as well, such as lughna which was given to him as a gift and another that was given by the Ruler of Daumatul Jundal.

Maqauqas placed the letter in a little container and handed it over to a female slave. Some historians have mentioned that he placed his seal on it and asked his treasurer to keep it away.

This letter remained preserved and intact until the last fifty 50 years in Constantinople: Muhadith-e-Delhwi writes: ***'It is preserved in Constantinople and many Christian researchers have acknowledged that it is an original.'***

The important thing about his letter is that the text of this letter has been compared to the text of the Hadith and we have found them to be the same.

Shuja' bin Wahb ﷺ went towards Haarith bin Abi Shimr Ghasaani, the King of Damascus. Rasoolullah ﷺ had the following written towards the end of the letter to Haarith:

'Believe in Allah! His is One, There is none equal to Him, and then only will your Kingdom remain with you.'

Haarith read the blessed letter and then threw it away or tore it up according to certain narrations. He became very angry and in this anger he said, ***'Who is it that will take my Kingdom away from me?'***

In 8 Hijri Hazrat Amr bin A'sas ﷺ was sent towards the Governor of Am'maan with a letter from Rasoolullah ﷺ. The name of the Ruler was Abd. His elder brother was called Jaifar. Both of them read this letter of Rasoolullah ﷺ and thus accepted Islam. Rasoolullah ﷺ sent Hazrat Abdullah bin Huzaafa Sahmi ﷺ with a letter of invitation to Khusroo Parwez of Persia. He tore the letter into little pieces.

Hazrat Abdullah returned to Rasoolullah ﷺ and mentioned what had happened. Rasoolullah ﷺ said, *'His Empire will be torn into pieces'* With the exception of the leaders mentioned, Rasoolullah ﷺ also sent letters to Munzir bin Saawi of Bahrain in 9 Hijri and after the passing of Najashi king of Abyssinia; he sent a letter to his successor as well. He also sent letters to the Kings of Hameera etc. as well.

THE VICTORY AT KHAIBAR

Victory was attained in 7 Hijri coinciding 629 C.E. at Khaibar. 1600 soldiers partook in this battle. 1400 Sahaba were on foot and there were 200 riders.

When Rasoolullah departed for Khaibar, Hazrat Saba' bin Arfa' ﷺ was appointed the Guardian of Madina. Khaibar is a valley in the North Eastern direction from Madina and is approximately 200 miles away.

Rasoolullah ﷺ and the army arrived at a place called Sahba and then rested there. Rasoolullah ﷺ kept his blessed head on the lap of the Hazrat Ali ﷺ and rested. The Asr Namaaz of Hazrat Ali ﷺ thus became Qazaa (expired). When Rasoolullah ﷺ awoke from his rest, Hazrat Ali ﷺ said, May my parents be sacrificed at your Holy feet; My Asr Namaaz has expired. Rasoolullah ﷺ pointed to the sun and motioned to it. Immediately, the sun that had already set, rose again and Hazrat Ali ﷺ completed his Asr Namaaz.

Khaibar comprised of seven Fortresses:

1. Salaalam
2. Al Qamoos
3. An Nataath
4. Qasaarah
5. An Nazaar
6. Marbat
7. Naa'im

When Rasoolullah ﷺ reached Khaibar, a 20 000 strong army was waiting to face the Muslims and on the other hand the Muslims were also passionate about this battle. They first conquered Nataath, then An Nazaar and then the rest of the fortresses, one after the other. The kufaar and mushrikeen saw this and thus took refuge in Al Qamoos.

This gave them an advantage as they fought from behind the walls of the fortress. Due to this, the said Fortress could not be conquered. Rasoolullah ﷺ said, ***'Tomorrow I shall give the flag in the hands of him, who will conquer the fortress.'***

The very next morning, Rasoolullah ﷺ asked for Hazrat Ali ؑ and it was mentioned that he was ill with an infected eye. Rasoolullah ﷺ placed his Holy Saliva in his eye and he became well. Rasoolullah ﷺ then gave the Flag (of Islam) in his hand.

Hazrat Ali ؑ came close to the Fortress with the rest of the Muslim Army. The door of the fortress was very heavy. It needed seventy people to raise it. Hazrat Ali ؑ single handedly ripped out the door of the fortress and tossed it aside and entered the fortress with the

Muslim army. In this way, after a siege of 20 days, this fortress was also conquered.

The jews had hoarded large amounts of valuables inside this fortress, which now came into the control of the Muslims. The Muslims also found sufficient grain, dates, olive oil, butter, weapons and other things in abundance inside the fortress and this pleased them dearly. The Muslims now occupied the land of Khaibar.

The jews requested that Rasool ﷺ grant them the land of Khaibar, saying that they would give half of whatever grew there to the Muslims. Rasoolullah ﷺ accepted this request of the jews and this continued until the era of Hazrat Umar ؓ.

Many leaders of the jews were killed in this battle, amongst whom were; Marhab, Aseer, Yaasir and Aamir bin Kinaana etc. 93 people were killed and 18 Muslims were made Shaheed. Almost 50 were injured.

The daughter of the Leader of Khaibar, Safiyah accepted Islam and entered into Nikah with Rasoolullah ﷺ. On his return from Khaibar, a jewish woman by the name of Zainab invited Rasoolullah ﷺ for a meal.

She marinated the meat in poison and presented it to Rasoolullah ﷺ. Before partaking in it, Rasoolullah ﷺ was informed by Allah of this. This woman was the wife of Salaam bin Shikm. **(Noor-ul-Irfaan)**

THE VICTORY AT MAKKAH MU'AZZAMAH

On the 10th of Ramadaan 8 Hijri coinciding with 630 C.E., Rasoolullah ﷺ marched with 10 000 soldiers towards Makkah, to triumph over the kufaar.

He appointed Abdullah ibn Maktoom as the temporary Governor of Madina when he left. When this army reached Mur'r Az Zahran, the kufaar were informed that Rasoolullah ﷺ was coming towards them with a massive army of Sahaba-e-Kiraam. The Quraish were startled by this news.

Abu Sufyan bin Haarith, Hakeem bin Hazm and Badeel bin Waq'qar presented themselves before Rasoolullah ﷺ to enquire about his march to the Makkah. When they came before Rasoolullah ﷺ, all three of them accepted Islam.

Rasoolullah ﷺ made an announcement. In this announcement he ﷺ said that who ever enters the home of Abu Sufyan, will be given refuge.

That person who remains in his home (and does not oppose the Muslim army) will also be given refuge. He also mentioned that, one who puts down his arms and those who enter the Holy Haram with peace will be given refuge.

Rasoolullah ﷺ and the Muslim army marched into Makkah with grandeur unopposed. Rasoolullah ﷺ destroyed all three hundred and sixty idols which were inside the Kaaba.

He ﷺ asked Uthman bin Talha for the Keys to the Kaaba. The Doors were opened and the people entered into the Sacred Sanctuary. This historic event took place on the 20th of Ramadaan 8 Hijri.

All the bloodthirsty enemies of Islam were presented, each with his head lowered, waiting, anticipating what the judgement would be regarding them, each hoping and wishing for pardon in some way.

Today, if Rasoolullah ﷺ only signalled to his companions, it would be sufficient for the enemy to have lost their lives. There was no better time or moment for vengeance against those who oppressed the believers, but may we be sacrificed at the feet of our Master ﷺ, The Mercy unto the worlds' ﷺ and upon his generosity and kind heartedness. Instead of vengeance, Rasoolullah ﷺ announces,

O'People of Makkah! Do not be afraid! That, which you are contemplating, will not happen, but as of today, all of you are free to leave.

He ﷺ then commanded Hazrat Bilal ؓ to ascend onto the roof of the Kaaba and to call out the Azaan. Rasoolullah ﷺ remained in Makkah for fifteen days and also placed a Ghilaaf (Covering) over the Kaaba.

Rasoolullah ﷺ appointed Hazrat Mu'aaz ibn Jabal as the Teacher of Islamic Principles and Itaab bin Usaid or Hazrat Abu Rahm Kulthoom bin Haseen Ghaf'faari as his Representative in Makkah, before departing for Madinah.

HISTORICAL INFORMATION REGARDING THE GHILAAF (COVERING) OF THE KAABA

We would like to mention here briefly, that at the time of the Conquest at Makkah, the Holy Kaaba was shrouded in a Ghilaaf. After this, the Khulafa-e-Raashideen and numerous Kings and Emperors prepared covers for the Kaaba and had them sent to Makkah.

In 466 Hijri, a Ghilaaf for the Kaaba was sent from India. In 761, the King of Egypt, Sultan Hassan had verses of the Quran inscribed on the Ghilaaf of the Kaaba and had it embroidered in gold strands on all four edges.

In 1967 Maulana Dawood Ghaznavi and Maulana Isma'eel Ghaznawi had a Ghilaaf prepared in Amritsar and sent to Makkah.

Below is a report that was published in the weekly Na'ee Dunya Newspaper, regarding the present day Ghilaaf and the Factory in which it is manufactured.

'The First Ghilaaf of the Kaaba was prepared in Makkah Mu'azzamah. For this purpose, a huge factory was constructed in Makkah over an area of 100 000 square metres. This factory was officially inaugurated in the days of Abdul Aziz in 1927.

The factory is equipped with state of the art technology and machinery to complete this task. Actually the machine that has been brought in to prepare the Ghilaaf was invented specifically for this reason only. With the exception of this plant in Makkah, no other factory in the world has a machine with such specifications.

There are more than 200 Saudi Nationals employed for this purpose at the plant to complete this task, with skill and dedication. Even though, the Factory is equipped with state of the art technology and machinery, the actual work on the Ghilaaf, which is two thousand six hundred and fifty metres in width and which has approximately six hundred and seventy kilograms of pure silk thread which is used in its manufacture, is prepared mostly by hand.

The entire Ghilaaf is completed in a period of one year. This is done, so that there is no fault in the final product and it should be completed in a manner that is of such high standards that it is regarded as unique in its own way.'

Another important fact mentioned in the article was that in 1980, two new doors were placed at the entrance of the Kaaba which is known as 'Baabut Tauba'. These two doors were manufactured within one year and are made from solid gold.

Both gold doors together weigh two hundred and eighty six kilograms. There is a covering over that door which is prepared with one hundred and twenty kilograms of pure silver thread, which is then dipped into 25% of liquid gold.

GHAZWA-E-HUNAIN AND TAA'IF

Whilst returning after the Victory at Makkah, just a few miles away from Makkah, in Shawwal 8 Hijri, the Battle of Hunain and Taa'if took place. 12 000 Muslim soldiers partook in the Battle of Hunain. **(Khazaa'inul Irfan)**

The kufaar and mushrikeen were only four or six thousand in number. The Muslims achieved a great victory during this battle. Hazrat Abu Sufyan رضي الله عنه who had just accepted Islam, also participated in this battle. The Muslims benefitted enormously from the large amounts of the spoils of the battle.

This battle took place against the Hawaazin and Thaqeeb tribes. To strengthen themselves, both these tribes amassed the support of other tribes as well, but in vain. Seventy mushrikeen were killed and six Muslims were martyred. There is a difference of opinion regarding the number of prisoners taken during this battle.

The prisoners captured during this battle were released without any compensation. During that era, the Muslims did not have much wealth of the world, but their wealth of Imaan was great.

It was for this reason that they always adhered to the call of Rasoolullah ﷺ and were always present when he summoned them

and they never took any rest until they were successful in the most difficult of times in absolutely difficult situations.

THE BATTLE OF TABUK

Preparations for the Battle of Tabuk took place in the year 9 Hijri coinciding 631 C.E.

Rasoolullah ﷺ departed for Tabuk with 30 000 (thirty thousand) Muslim soldiers (Mujaahideen). Rasoolullah ﷺ had received information that Heracles the King of Rome was amassing a huge army of Romans and Syrians to attack the Muslim army.

This was such a difficult time for the Muslims, wherein they had hardly any weapons etc. available to them. The news of the battle also came at a time when they were faced with a drought and intensely hot weather. The condition of the Muslims was such that two people used to share in one Khajoor (date).

On seeing this, many munaafiqeen (hypocrites) refused to go into battle. Looking at this behaviour of theirs, the Companion of the Cave, Hazrat Abu Bakr As Siddique ؓ presented his entire wealth and belongings in the Court of Rasoolullah ﷺ for the sake of Islam.

Rasoolullah ﷺ asked what he had left behind for his family and Hazrat Abu Bakr Siddique ؓ mentioned that all he left behind was the sacred name of Allah and His Rasool ﷺ. Hazrat Abu Bakr Siddique ؓ gave four thousand Dirhams during this difficult time.
(Khazaa'inul Irfaan)

Hazrat Umar-e-Farouk ؓ presented half his wealth in the Court of Rasoolullah ﷺ for the sake of being spent in the Battle of Tabuk. Hazrat Uthman-e-Ghani ؓ then gave the necessities for battle by arming 10 000 Mujaahideen for the battle.

He presented nine hundred camels, one hundred horses and ten thousand dinars to Rasoolullah ﷺ on this occasion. Hazrat Abdur Rahmaan ibn Auf ؓ presented four thousand dirhams in the Court of Rasoolullah ﷺ. This huge army of Muslims then departed towards Tabuk under the command of Rasoolullah ﷺ.

The leader of the Munaafiqs (Hypocrites) Abdullah ibn Ubay also went on this expedition, but as soon as he arrived at Thani'yatul Wida he turned back on his heels. **(Khazaa'inul Irfaan)**

When Rasoolullah ﷺ arrived at Tabuk, the well in Tabuk was bone dry. Rasoolullah ﷺ took some water in his Mubaarak mouth and then released it into the well. Water began to gush from the well and for as long as they remained at Tabuk, the Sahaba-e-Kiraam drank from it, to their hearts content.

The Roman Emperor Heracles could not find the courage to face Rasoolullah ﷺ and the Muslim army and did not turn up for the battle. Thus, Rasoolullah ﷺ returned to Madina with the Muslim army, without doing battle. This was the final expedition in which Rasoolullah ﷺ led the Muslim army.

Before departing from Tabuk, Rasoolullah ﷺ addressed the Sahaba-e-Kiraam and delivered a sermon to them, wherein he ﷺ said, ***“Abstain from all sins, be they minor sins or major sins and the worst of all sins is lies. The wealthiest person is that person whose heart is wealthy. O Muslims! Become Pious (Allah Fearing). It is a provision for the hereafter.”***

Rasoolullah ﷺ also delivered a sermon on the 12th of Rabi-ul-Awwal to the Banu Saalim, wherein he ﷺ also discussed the importance of Taqwa (piety) and he ﷺ said that Taqwa causes the face of a human to glow and become radiant. He ﷺ said that Taqwa causes a person to be elevated in stature and Allah is pleased with those who have Taqwa. He ﷺ also emphasized that they should attain closeness to Allah by means of Ibaadat.

In 9 Hijri, coinciding 631 C.E. Nabi ﷺ departed from Madinah Munawwarah on the 26th of Zil qaadah, for the purpose of performing his Final Hajj. One hundred and twenty four thousand Muslims accompanied Nabi ﷺ on this sacred journey. With the exception of the Muslims from Madinah, there were also Muslims from other vicinities present in this huge convoy that journeyed to the Sacred Land. The population of the Muslims had now grown enormously.

Muslims had already taken Makkah in 8 Hijri. Before this, Hajj used to be performed according to the Sunnat-e-Ibraheemi. Hajj became Fard upon the Muslims in 9 Hijri. During his Final Hajj, Haadi-e-Barhaq, Aftaab-e-Risaalat, Muhammad Mustafa ﷺ sacrificed one hundred and sixty three camels and Abu Turab Hazrat Ali ؑ sacrificed one hundred and twenty seven camels.

In the month of Safar-ul-Muzaffar in the year 11 Hijri coinciding 632 C.E. Rasoolullah ﷺ went to the plains of Uhud with the companions and made Dua for the Shuhada-e-Uhud.

Rasoolullah ﷺ spent his entire life, before announcement of Nabuiwat and even after that, in spreading the Message of Allah. He had to face many difficulties and hardships during this time.

The Kufaar and the Mushrikeen continuously strived to cause pain and torment to the Muslims.

With all this, Rasoolullah ﷺ passed through life, accepting all hardships and remained completely steadfast in adversity.

HOW MANY TIMES DID JIBRA'EEL عليه السلام DESCEND INTO THE HOLY COURT OF NABI ﷺ?

Hazrat Jibra'eel عليه السلام continued to descend for 23 years, coming to Rasoolullah ﷺ, carrying the Divine Revelation. Hazrat Jibra'eel عليه السلام did not descend upon any other Nabi or Rasool, as many times as he descended into the Court of our Nabi ﷺ. Sheikh Abu Abdullah Umri رضى الله عنه says, Hazrat Jibra'eel عليه السلام descended into the Courts of Hazrat Aadam عليه السلام, Hazrat Nooh عليه السلام, Hazrat Ibraheem عليه السلام and Hazrat Moosa عليه السلام, in sequence of names (mentioned here), 21, 23, 47 and 31 times, whereas Hazrat Jibra'eel عليه السلام presented himself in the Court of Rasoolullah ﷺ in his entire (worldly) life during revelation, four hundred thousand and twenty times.'

Based on this, it must be noted that the 23 years of Rasoolullah's ﷺ life, after announcement of Nabuiwat was made up of Eight Thousand, three hundred and ninety five days. Now, accordingly, it would mean that Hazrat Jibra'eel عليه السلام descended about 48 times daily in the Court of Rasoolullah ﷺ, in other words, 4 times, every hour. In other words, he used to descend every fifteen minutes. **(Footnotes Dalaa'il-e-Khairaat Shareef, Author Shaikhud Dalaa'il Muhammad bin Sulaiman alaihir rahma – Demise 16 Rabi ul Awwal 862 Hijri)**

Note: It must be noted that nowadays the Dalaail-e-Khairaat Shareef is published without any footnotes. I (Author of this Book) was a student at the Madrassa of Hazrat Mufti Abu Suhail Anees Aalam Qadri and he had with him, a copy of Dalaa'il, which included these footnotes. I had attained this important information from the said footnotes. Unfortunately I was not able to write down the name of the Commentator..... **[Muhammad Idrees Razvi]**

REVELATION AND THE KAATIBAAN-E-WAHI (SCRIBES OF REVELATION)

There is a difference of opinion according to the narrators, regarding the actual date of the first revelation. Generally, there are three dates that are mentioned regarding this, namely, the 17th, 14th or 27th of Ramadaan, of which the 27th being the most accepted. The first revelation came down in the Cave of Hira. This was recorded (put into writing) by Khaalid bin Sa'eed ibn al A's. After this, there was no direct revelation of the Quran for two years. After this time passed, the Revelation continued without any interval.

Rasoolullah ﷺ appointed a few Sahaba-e-Kiraam to record the revelation in written format. These Sahaba-e-Kiraam are well recognised by the title of Kaatibaan-e-Wahi. Details regarding these personalities and others who also partook in some way or the other in recording the revelation are as follows:

- * **Hazrat Abu Bakr Siddique** ؓ (passed away on 22nd Jamaadil Akhir 13 Hijri)
- * **Hazrat Umar-e-Farouq** ؓ (was martyred on the 1st of Muharram 24 Hijri)
- * **Hazrat Uthman-e-Ghani** ؓ Jaami'ul Qur'aan (was martyred on a Friday, the 18th of Zul Hijjah 35 Hijri)
- * **Hazrat Ali** ؓ (Injured on the 18th of Ramadaan 40 Hijri at the time of Subho Saadiq by Ibn Muljim and then was laid to rest 3 days later, on the 21 of Ramadaan 40 Hijri)
- * **Hazrat Ameer Mu'awiyah** bin Abu Sufyan ؓ (passed away at the age of 88 in the year 60 Hijri)
- * **Hazrat Zaid ibn Thaabit** ؓ (passed away in 45 Hijri)

- * **Hazrat Abu Ayoob Ansaari** ﷺ (passed away during the siege of Constantinople in either 50 or 51 Hijri and was laid to rest there.
- * **Hazrat Zubair bin Awaam** ﷺ (passed away in Jang-e-Jamal in 36 Hijri.
- * **Hazrat Aamir bin Fuhaira** ﷺ (was martyred in 4 Hijri in Bair Ma'oonah)
- * **Hazrat Abdullah bin Mas'ood** ﷺ (passed away during the Caliphate of Hazrat Uthman-e-Ghani ﷺ in 32 Hijri)
- * **Hazrat Talha bin Abdullah** ﷺ (passed away at the age of 60 on the 20th of Jamadil Aakhir 36 Hijri, on a Thursday)
- * **Hazrat Sa'ad bin Waq'qaas** ﷺ (passed away in 55 Hijri)
- * **Hazrat Thaabit bin Qais** ﷺ (martyred in 11 Hijri during the Battle of Yamaama)
- * **Hazrat Abu Sufyan bin Harb** ﷺ (he is the father of Ameer Muáwiyah ﷺ. He accepted Islam at time of Fateh Makkah [Victory of Makkah] in 8 Hijri. He passed away at the age of 88 in 34 Hijri)
- * **Yazeeb bin Abu Sufyaan** (Demise 17 Hijri)
- * **Sharjeel bin Husna**
- * **Alaa Hazrami** (Demise 14 Hijri)
- * **Hazrat Khaalid bin Waleed** ﷺ (passed away in 21 Hijri)
- * **Muhammad bin Muslima Ansaari** (Demise 46 or 47 Hijri)

- * **Abdullah** bin Abdullah Ubay ibn Salool
- * **Jahm bin Sa'ad** bin Aslami
- * **Jaham ibnis Sal'lat**
- * **Hazrat Abdullah ibn Rawaaha Ansaari** ﷺ (passed away in 8 Hijri)
- * **Mugheera bin Shu'ba** (Passed away in 50 Hijri)
- * **Hazrat Amr ibnil A'as** ﷺ ibn Waa'il (passed away in 43 Hijri)
- * **Arqam bin Arqam** Makhzoomi (passed away 55 Hijri)
- * **Abdullah bin Zaid** (passed away 32 Hijri)
- * **Abdullah bin Uqba**
- * **Huzaifa ibnis Seema** (passed away 35 Hijri)
- * **Buraida ibnil Usaib Maazni** (passed away 62 Hijri)
- * **Haseen bin Nameer Faatik**
- * **Ay'yaan bin Sa'eed**
- * **Hazrat Ubai bin Ka'ab** ﷺ (passed away in 30 Hijri)
- * **Hazrat Ubaadah bin Saamit** ﷺ
- * **Abdullah ibn Ahmed**
- * **Hazrat Hanzalah bin Abu Aamir** ﷺ (martyred in the Battle of Uhud in 3 Hijri)

* **Huwaitab** bin Abdul Uz'z

* **Aatib bin Umar**

* **Abdullah bin Arqam**

* **Mu'aiqab bin Faatima**

* **Abu Salma** bin Abdul Asad Qarsi (Rasoolullah ﷺ appointed him as his representative and deputy in Madinah during the battle Zul Ushair – He passed away in 4 Hijri)

* **Note:** There was another person who had been appointed to record the revelation by the name of Abdullah bin Saraha. When he had completed writing down the verse لقد خلقنا الانسان after it was revealed, and as he reached the end of this verse and came to know the information regarding the creation of humans, he became astounded and in this condition the latter verses came to his lips without control and he began to recite the verse تبارك الله احسن الخالقين

This caused him to become proud and he started to say that the verses are revealed upon him, and thus became a murtad (apostate). [**Khazaa'inul Irfaan**]

Those who recorded the verses of the Quran in writing were known as the Kaatibaan-e-Wahi. Some would be present whilst revelation would descend upon Rasoolullah ﷺ and he would command them to record it and join it to a certain Surah.

The Scribes and the Ashaabus Suffah, who had left everything and lived on a shelter near the Mosque, were approximately eighty people who used to memorise the Holy Quran.

They would write the verses, on skins of animals, boards, date palm leaves, on the shoulder blades of camel bones and on hides and soft clay. The Holy Quran became protected in written format in this manner. In other words, there were two ways of preserving the text of the Quran; one was by means of writing the verses and the other by memorising it.

The person that was blessed with being the last person to record the revelation was Hazrat Ubay bin Ka'ab ؓ (passed away in 30 Hijri). There are two narrations regarding when the revelation of the Quran was completed.

One narration is that the Holy Quran continued being revealed until the end of Safar 11 Hijri and the revelation was completed then and the second narrations is that the last revelation came down on the 3rd of Rabi-ul-Awwal 11 Hijri, nine days before Rasoolullah ﷺ passed from this mundane world, thus completing the revelation of the Quran.

After Hijrat (migration), the Madni life of Nabi ﷺ was ten years, six months and nine days.

There are twenty eight Madni Surahs, comprising one thousand five hundred and eighty seven verses.

It is said that Rasoolullah ﷺ worldly life after announcement of Nabuiwat, comprised of Eight thousand one hundred and fifty days. It has been mentioned in Tafseer-e-Na'eemi that in total there are Four Divine Books (Aasmaani Kitaabe) and there are one hundred and ten Saheefas.

* 30 Saheefas came to Hazrat Aadam عليه السلام

* 50 Saheefas to Hazrat Sheeth عليه السلام

* 10 Saheefas to Hazrat Idrees عليه السلام

* 10 Saheefas to Hazrat Moosa عليه السلام

With the exception of these, other Saheefas were revealed upon other Nabis and almost all of the Divine Saheefas were revealed in the Month of Ramadaan. The Ibraheemi Saheefa was revealed on the 1st of Ramadaan, the Taurah was revealed on the eve of the 6th of Ramadaan, and on the eve of the 13th of Ramadaan, the Injeel was revealed.

RASOOLULLAH'S ﷺ WAFAT (PASSING FROM THIS PHYSICAL WORLD)

The time came when Rasoolullah ﷺ left this physical world to meet with his Creator, leaving behind, the Azwaaj-e-Mutahiraat, Sayyida Faatima and Hasnain Karimain, at the age of 63 years and 4 days, on the 12th of Rabi-ul-Awwal 11 Hijri, coinciding 7th June 632 C.E.

Rasoolullah ﷺ passed from this physical world and was laid to rest in the Hujra (sacred chamber) or Hazrat Aisha Siddiqa رضى الله تعالى عنها. The Gumbad-e-Khazra (Sacred Green Dome) is constructed over that sacred chamber.

CONSTRUCTION OF THE SACRED GREEN DOME

Hazrat Umar ؓ was the first to construct this chamber with unbaked bricks. In 88 Hijri, Hazrat Umar bin Abdul Aziz ؓ summoned Roman Architects and had the Rauza-e-Mubaarak constructed in a new way.

This structure was built with engraved stones. After this, another enclosure was constructed, as there was no entrance to enter into the sacred chamber.

One of the Roman draughtsmen intended to urinate on the Rauza-e-Mubaarak.

The moment he intended to do this, he fell to the ground and died. On seeing this miracle, the other draughtsmen immediately accepted Islam. This construction by Hazrat Umar bin Abdul Aziz ؓ was completed in 91 Hijri.

- * **In 550 Hijri**, Jamaalud'deen Isfahani built an enclosure (Jaali) around the Rauza Mubaarak from Sandal Wood.
- * **In 675 Hijri** Qalaawan Saalahi erected a copper Jaali (enclosure) and also constructed the legendary Dome, which was higher than the roof of the Mosque.
- * **In 888 Hijri**, Malik Al Ashraf Qaatibaa'i, the Emperor of Egypt reconstructed the Rauza-e-Aqdas.
- * **In 937 Hijri**, Sultan Sulaiman Aazam added another wall and also tiled the floors of the Rauza-e-Mubaarak with pure marble, and this is present upto this day.
- * **In 1223 Hijri**, Sultan Mahmood Thaani Uthmani built the current Gumbad-e-Khazra. He was the person who painted the Legendary Dome in the Greenish Colour. It was initially not painted green. Thereafter, due to the Green Colour of the Dome, it became known as the Legendary Green Dome, even to this day. (*Istiqamat May 1989 issue*)

THE HOLY QURAN, GATHERED INTO MANUSCRIPT FORM

The Battle of Yamaama was fought during the Caliphate of Hazrat Abu Bakr Siddique ﷺ.

Twelve hundred Muslims were martyred in this battle, of which most of them were Huf' faaz of the Holy Quran. The Sahaba-e-Kiraam thus felt it was of utmost importance to bring the Holy Quran into the form of a Manuscript.

During his Caliphate, The First Khalifa of Islam Hazrat Abu Bakr Siddique ﷺ commanded Hazrat Zaid ibn Thaabit ﷺ to have a copy of the Quran prepared in form of a manuscript, which he successfully fulfilled.

After being urged further by Hazrat Umar ﷺ, Hazrat Zaid ﷺ gathered all the necessary information that he could, from Madinah Shareef.

The Quran was already compiled in BOOK form, during the Khilaafat of Hazrat Abu Bakr Siddique ﷺ, however it cannot be derived from historical facts, whether this copy of the Holy Quran had been made available to all.

When Hazrat Umar-e-Farouq ﷺ became the Khalifatul Muslimeen, then during his Caliphate, he too had a Volume of the Quran prepared and had it preserved.

He handed this copy over to his daughter Hazrat Hafsa رضى الله تعالى عنها at time of his passing away.

In 651 Hijri, Hazrat Uthman-e-Ghani ﷺ gave this responsibility to a group of professionals in this field, to gather in written format, the complete manuscript of the Holy Quran.

He carefully studied the copy that was present and then made numerous copies of it. Hazrat Uthman-e-Ghani ؓ then sent a copy to each of the Muslim Sultanates.

Those copies which are attributed to Hazrat Uthman-e-Ghani ؓ are preserved in Taashqand and Istanbul.

HISTORICAL FACTS REGARDING BRIEF, BUT IMPORTANT INCIDENTS WHICH TRANSPIRED BEFORE AND AFTER THE ANNOUNCEMENT OF NABUIWAT

* Those that brought Imaan on Rasoolullah ﷺ, even before he announced his Nabuiwat, were Zaid bin Umar bin Nafeel, Waraqa bin Naufil and Qais bin Sa'ada

* The First Centre for the Propagation of Islam between 1 Nabwi and 3 Nabwi was Daar Arqam, which was close to the Mount of Saffa. Rasoolullah ﷺ and the Companions used to gather here to discuss the issues relating to the spread of Islam. It is here that Hazrat Farouq-e-Azam ؓ accepted Islam. He is the fortieth person to accept Islam. Before him, 33 men and 6 women had accepted Islam.

* The First Sahabi to recite the Kalima Shareef aloud in the Kaabatullah was Hazrat Abu Zarr Ghaffari ؓ. On hearing him, the kufaar rushed towards him and inflicted a severe beating on him. Hazrat Abbas ؓ who at that time had not as yet accepted Islam, saved him from the clutches of the kufaar. He passed away in 32 Hijri at a place called Zubda.

* The name of Abu Jahl's wife was Awra' and she was famously known by the name Umm-e-Jameel bin Harb bin Umay'ya. She was the sister of Abu Sufyaan. She used to lay thorns on the path of Rasoolullah ﷺ.

* Rasoolullah ﷺ had six paternal aunts:

1. Aatika (There is difference of opinion regarding whether she accepted Islam)
2. Umm-e-Hakeem who was also known as Baidha
3. Bur'rah
4. Aroomi
5. Umayma
6. Hazrat Safiyah رضى الله تعالى عنها

* After Hazrat Umar-e-Farouq ؓ accepted Islam, Rasoolullah ﷺ performed Namaaz in the Kaabatullah with the Sahaaba-e-Kiraam in 615 C.E. Hazrat Umar-e-Farouq ؓ said, ***'Ya RasoolAllah ﷺ! We will not read Namaaz in secrecy any longer'*** and he drew his sword in hand and stood at the Door of the Holy Kaaba.

* Rasoolullah ﷺ has eight paternal cousin sisters. They were; Saba; Umm-e-Hikm; Umm-e-Haani; Jamaana; Umm-e-Habeeba; Aamina; Safiyah and Urwa.

* Hazrat Haarith bin Abi Haala ؓ is the first Sahaabi who was made Shaheed inside the Haram

* Hazrat Sumay'ya رضى الله تعالى عنها the wife of Hazrat Yaasir ؓ and the mother of Hazrat Am'maar ؓ was the first Muslim female who was brutally martyred.

* Qais bin Khubaaba was the first person to become a murtad (apostate).

* Hazrat Jaafar bin Abu Taalib ؓ is the first Muhaajir to migrate during the second migration to Abyssinia

* The first person to raise his sword in support of Islam was Hazrat Zubair bin Al Awaam ؓ. He was made Shaheed in Jang-e-Jamal in 36 Hijri.

* The first person to fire an arrow against the enemy of Islam in any battle was Hazrat Sa'ad ibn Abi Waq'qas ؓ, who fired the first arrow during Surya Ubaidah bin Al Haarith at a place called Murrah, but the enemy managed to escape. Hazrat Sa'ad bin Abi Waq'qas ؓ passed away in 55 Hijri and his Holy Mazaar is in China (in a place called Guangzhou).

* Hazrat Abu Salma ؓ is the first Muhaajir who migrated towards Madinah.

* Hazrat Aisha رضى الله تعالى عنها the Holy Wife of Rasoolullah ؐ migrated from Makkah to Madinah in 1 Hijri.

* Usma bint Marwaan use to provoke the Khatima tribe against Rasoolullah ؐ. Her brother Umair bin Adi had already accepted Islam and had become weary of his sister's behaviour. In his passion for Islam, he executed his sister in 2 Hijri. This was the first female to be executed for provocation against Islam.

* The first male to be killed for inciting enmity against Islam was a Jew by the name Abu Ghufra. He was killed by Salaam bin Umair Ansaari. This Jew, used to speak against Rasoolullah ؐ and the Sahaba-e-Kiraam and he also incited others to do the same.

* During the spread of Islam, the first Mosque to be constructed was Musjid-e-Quba. This Mosque was built between the 8th and the 11th of Rabi-ul-Awwal 13 Nabwi (1 Hijri) during the Hijrat, before reaching Madinah Munawwarah.

* The first Jummah Salaah was performed on the 12th of Rabi-ul-Awwal 1 Hijri. This Jummah was performed in the Valley of Bani Saalim ibn Auf. One hundred Sahaba-e-Kiraam were present on this day.

* The First Dars-e-Quran was given in Musjid-e-Bani Zareeq in Madina.

* Nabi ﷺ sent forth the first detachment under the authority of his uncle, Hazrat Hamza ؓ bin Abdul Mutal'lib, in the beginning of the seventh month after Hijrat. This detachment went upto Saif-ul-Bahr. It was famously known as Surya-e-Hamza.

* In a battle in 2 Hijri, a hostile enemy was killed by the arrow of Waaqid bin Abdullah Yemeni. This was the first Cross border conflict. From this expedition, numerous prisoners and also spoils of the battle were brought to Madinah.

* The First Eid-ul-Fitr Namaaz took place on the 1st of Shawwal 2 Hijri

* The first Azaan at the Kaaba was given during Fateh Makkah in 8 Hijri by Hazrat Bilal bin Rubah ؓ. Before this, since the Islamic Mission, the Azaan was not given at the Kaaba. Hazrat Bilal ؓ passed from this world in 40 Hijri at Baab-us-Sagheer in Damascus. He was the eighth person to accept Islam.

* Hazrat Imam Hassan ؓ was born on the 15th of Ramadaan 3 Hijri and he was made Shaheed in 51 Hijri coinciding 670 C.E. after being poisoned.

* Hazrat Abu Baseer Abu Jandal erected the first Settlement for Free Muslims in Saif-ul-Bahr

* Abu Sufyan was the 1st to accept Islam during Fateh Makkah in 8 Hijri.

* The first person to be martyred in the Battle of Badr was the freed slave of Hazrat Umar رضى الله تعالى عنه whose name was Hazrat Muhaj'jah رضى الله تعالى عنه

- * The first person to give the people of Madina, the glad tidings of the Muslim Victory was Zaid bin Haarith ﷺ
- * The Family Lineage of the Fakh-r-e-Risaalat Sarwar-e-Kaunain ﷺ is as follows: Muhammad ﷺ bin Abdullah, bin Abdul Mutal'lib bin Haashim, bin Abd Munaaf, bin Qasi, bin Kilaab bin Mur'rah bin Ka'ab bin Lawi bin Ghaalib bin Fuhaira bin Maalik bin Nudhr bin Kinaana
- * The First Ambassador of the Muslim Empire, Haarith bin Umar Azdoomi was killed by the Syrian Leader of Mauta Sharjeel bin Amr Ghasaani
- * The inception of placing the sacred seal on the sacred letters and documents by Rasoolullah ﷺ commenced on the 1st of Muharram 7 Hijri.
- * The first time that Rasoolullah ﷺ gave the title of Saiful'laah to Hazrat Khalid bin Waleed ﷺ was during the Battle of Mauta in 9 Hijri.
- * During the Muslim Reign, the first person to be appointed as a Governor by Rasoolullah ﷺ was Hazrat Sa'ad bin Ubaadah ﷺ.
- * The first person to send a Royal Gift to Rasoolullah ﷺ was Najashi Asmaha, the King of Abyssinia.
- * The first gift that Rasoolullah ﷺ accepted on behalf of any of the mushrikeen of Arabia, was from Abu Sufyan bin Harb, during the Accord of Hudaibiyah.
- * The law of one fifth of wealth for the purpose of the Baitul Maal, was gazetted either during the Ghazwa Banu Qainuqa or Ghazwa Banu Quraiza.

- * The First person to be wounded at the hands of Rasoolullah ﷺ was Haarith bin Al Mas'sa. He was wounded by the hands of Rasoolullah ﷺ in the Battle of Uhud and he could not recover from his injury and died on the plains of Uhud.
- * Rasoolullah ﷺ had 9 famous swords: Qal'ee; An Nabaar; Maathoor; Zulfikaar; Ar Rasoob; Al Hataf; Al Makhzam; Al Majzam; Al Qadheeb
- * The first Namaaz-e-Khauf was performed during the Battle of Ghusfaan or the battle of Zaat-ur-Ruqaa'
- * Hishaam bin Asaba was the first Muslim who was killed by error in a battle. This was at the hands of Hazrat Ubaadah bin Saamit.
- * Abdullah (bin Abdullah Ubay) was the first youth who went forward (threatened) to kill his hypocrite father in the presence of Rasoolullah ﷺ.
- * The Flag of Rasoolullah ﷺ was called 'Iqaab', his Bow was called 'Katoom', his spear was called 'Mathwa', his dagger was called 'Mathwaaq', his hat was called 'Sayoo' and his two bowls were called 'Ayr' and 'Ayaan'
- * The Beloved Rasool ﷺ had seven horses: 1. Sakab, 2. Laheef, 3. Sujaa, 4. Zarab, 5. Lazaaz, 6. Murtajaz, 7. Alwar
- * Rasoolullah ﷺ had two special shields; Az Zalooq and Al Faqaq
- * Salma bin Uqoo was the first archer who caused an entire group of bandits to become weary.
- * The first group of collectors for Sadqa were appointed in Muharram 9 Hijri.

- * The Muslim army first made use of Catapults during the Battle of Taa'if
- * The enforcement of Islamic Principles and Laws took place gradually.
- * The names of Rasoolullah's ﷺ bows are as follows: 1. Az Zawra, 2. Ar Rawha, 3. As Safra, 4. Al Baidha, 5. Al Katoom
- * The command to charge Jizya (taxes) was revealed just before Ghazwa-e-Tabook.
- * The Names of Rasoolullah's Armours are as follows: 1. Zaatul Fazool, 2. Zaatul Wishaah, 3. As Soorya, 4. Zaatul Hawaashi, 5. Qadh'dha, 6. At Tabar'ra', 7. Al Khareeq
- * Hazrat Ka'ab bin Zubair ؓ presented himself in the Court of Rasoolullah ﷺ after Fateh Makkah and recited a Qasida in praise of Rasoolullah ﷺ. He was the first Poet (Shaa'ir) to whom Rasoolullah ﷺ presented his Shawl.
- * After the calamities at Rajee' and Beer Ma'oona, Rasoolullah ﷺ read the Qunoot-e-Naazila in 4 Hijri.
- * In 5 Hijri, on the return from Ghazwa Bani Mustalaq, the hypocrites falsely accused Sayyidatuna Aisha Siddiqa رضى الله تعالى عنها. The first person to inform her of this accusation was Umm-e-Mistah bint Uthatha. On hearing of this accusation, Sayyidatuna Aisha رضى الله تعالى عنها wept so bitterly, that she did not sleep for three nights. The first amongst the men to give testimony to the chastity and the honour and pureness of Hazrat Aisha رضى الله تعالى عنها were, Hazrat Zaid bin Usaama, Hazrat Umar and Hazrath Uthman رضى الله تعالى عنهما. Amongst the women was Hazrat Burairah رضى الله تعالى عنها and from

amongst the Azwaaj-e-Mutahiraat, Hazrat Zainab bint Jahsh رضى الله تعالى عنها

On the issue of the accusation against Sayyidatuna Aisha رضى الله تعالى عنها there were three groups amongst the Muslims. The first, were those who were part of the accusers; the second were those who were hesitant; and the third were those who acknowledged that it was clearly a lie and a false accusation against her. After revelation descended regarding the judgement, the first group were held culpable, the second were cautioned and the third were given glad tidings of Allah's Mercy and blessings. Abdullah ibn Ubay ibn Salool, Mistah bin Uthatha, Humaqah bin Jahsh were given 80 lashes each.

* Hazrat Abu Bakr Siddique ؓ is the first Sahabi who led Namaaz in Musjid-e-Nabawi when Rasoolullah ﷺ was ill (in the eyes of the world) on his ﷺ authority.

* Rasoolullah ﷺ blessed Hazrat Abu Ubaidah bin Abdullah bin Al Jar'raah with the title of 'Ameen-ul-Ummat'

* The first spy to be captured and killed from amongst the enemies was during the Ghazwa Banu Mustalaq.

* Once in 564 C.E. there was a horse race in Arabia. There were numerous tribes that partook in this race. Amongst the horses, there was a horse named Waajis, who was leading the race. On seeing this, one of those present there struck Waajis with a whip on its face, causing the horse to come to a halt. Due to this, swords were unsheathed and people began to battle each other. This feud continued for years and only ended in 631 Hijri.

GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM'S **LIFE AT A GLANCE**

BIRTH	22ND Zilhajj 1310 Hijri (7th July 1892)
NAME	Muhammad Mustafa Raza
TITLE	Mufti-e-Azam
FATHER	A'laa Hazrat Imam Ahmed Raza
MURSHID	Hazrat Abul Hussain Ahmad Noori of Marehrah Shareef
1328/1910	Completion of Studies and commencement of teaching
1328/1910	Issued first Decree (Fatwa) on Fosterage
1342/1923	Pursued Tahreek-e-Shud'di in which Five hundred thousand Hindus accepted Islam
1354/1935	Edition of Na'atiya Volume Samaan-e-Bakhshish Published for the First Time
1359/1940	Establishment of Darul Uloom Mazhar-e-Islam in Bareilly Shareef
1386/1966	Instructing his grandson and True Spiritual Successor Huzoor Taa'jush Shariah Allama Akhtar Raza Khan Qaderi Azhari in the Field of Ifta
1396/1976	Fatwa given against Nasbandi (Vasectomy) imposed by the then Prime Minister of India
1402/1981	Left this world and travelled into the hereafter on the eve of 14th Muharram /12th November

**MANQABAT IN PRAISE OF GHAUS-UL-WAQT
HUZOOR MUFTI-E-AZAM HIND** ﷺ

Written by Huzoor Taajush Shariah Allama Mufti Mohammed
Arthar Raza Khan Qaderi Azhari Qibla

*Chal Diye Tum Aankh Me Ashko Ka Darya Chor Kar
Ranj Furqat Ka Har Ek Seena Me Shu'la Chor Kar*

*Laz'zat-e-May Le Gaaya Wo Jaa-o-Meena Chor Kar
Mera Saaqi Chal Diya Khud May Ko Tishna Chor Kar*

*Har Jigar Me Dard Apna Meetha Meetha Chor Kar
Chal Diye Dil Me Apna Naqsh Waala Chor Kar*

*Jaama'e Mashkee Liye Arsh-e-Mu'alla Chor Kar
Farsh Par Aa'e Farishte Buzm-e-Baala Chor Kar*

*Aalam-e-Baala Me Har Soo Marhaba Ki Goonj Thee
Chal Diye Jub Tum Zamaane Bhar Ko Soona Chor Kar*

*Maut Aalim Se Bandhi He Maut Aalam Be Gumaan
Roohe Aalam Chal Diya Aalam Ko Murdah Chor Kar*

*Mut'taqi Bun Kar Dikha'e Is Zamaane Me Ko'ee
Ek Mere Mufti-e-Azam Ka Taqwa Chor Kar*

*Khaab me Aa Kar Dikhawo Hum Ko Bhi Ai Jaa Kabhi
Kaun Si Duniya Basa'ee Tum Ne Duniya Chor Kar*

*Ek Tum Dunya Me Reh kar Taarik-e-Duniya Rahe
Reh Ke Duniya Me Dikhaa'e Ko'ee Duniya Chor Kar*

*Us Ka Ai Shaah-e-Zaman Saara Zamaana Hogaya
Jo Tumhara Hogaya Saara Zamaana Chor Kar*

*Rahnuma'e Rahe Jannat He Tera Naqsh-e-Qadam
Rahe Jannat Tay Na Hogi Tera Rasta Chor Kar*

*Misl-e-Gardoo Saya'e Dast-e-Karam He Aaj Bhi
Kaun Kehta He Gaye Wo Be Sahara Chor Kar*

*Ho Sake To Dekh Akhtar Baagh-e-Jannat Me Usse
Wo Gaya Taaro Se Aage Aashyana Chor Kar*

MUNAJAAT

*Ya Ilahi Har Jagha Teri Ataa Ka Saath Ho
Jub Pare Mushkil Shahe Mushkil Kusha Ka Saath Ho*

*Ja Ilaahi Bhool Jawu Naza ki takleef ko
Shaadiye deedare Husne Mustapha Ka saath ho*

*Ya Ilaahi Goor-e-tera Ki Jab Aayeh Sakht Raat
Unki Pyaari Moonh Ki subha Jaa fiza Ka saath ho*

*Ya Ilahi jab pare mahshar me shor-e-daar o gheer
Aman deneh waaleh pyaare peshwa ka saath ho*

*Ya Ilaahi jub Zabaaneh bahar Aayeh pyaas seh
Saahib-e-kauthar Shahe Jood-o-ataa Ka saath ho*

*Ya Ilaahi Sard-e-Mehri par ho jab khurshid-e-Hashr
Sayyad-e-beh Saaya Ke Zill-e-liwaa ka saath ho*

*Ya Ilaahi Garmi-e-Mahshar se jub bhar keh badan
Daaman-e-Mahboob ki thandi hawaa ka saath ho*

*Ya Ilaahi Naama-e-A'maal jub khulne lag' e
Aib-e-poose khalq-e-Sat'taare Khata Ka Saath ho*

*Ya Ilaahi Jub Bahe Aankhe Hisaab-e-Jurum meh
Un Tabassum rez hontoh ki Dua ka saath ho*

*Ya Ilaahi jab Hisaab Khandaa-e-bichaar laye
Chashme Ghar-yaane Shafi-e-Murtaza Ka saath ho*

*Ya Ilaahi rangh laayi jab meri Be baaqiyah
Unki neechi neechi nazro ki Hayaa Ka saath ho*

*Ya Ilaahi Jab chalo Tareekh raahe Pul Siraat
Aftaab-e-Haashmi Noorul Huda Ka Saath ho*

*Ya Ilaahi Jub Sare Shamsheer par chalna pare
Rab'be Sallim kahneh waaleh ghamzudah ka saath ho*

*Ya Ilaahi Jo Du'a yeh nekh hum tujh se kare
Qudsiyo ke lab se Ameen Rabbana ka Saath ho*

*Ya Ilaahi Jab Raza Kwaab-e-Giraa se Sar Uthaaye
Daulat-e-bedaar Ishq-e-Mustafa Ka Saath ho*

*Ya Ilahi le chale jab dafan karne Qabr me
Ghaus-e-Azam peshwa'e Awliya Ka Saath ho*