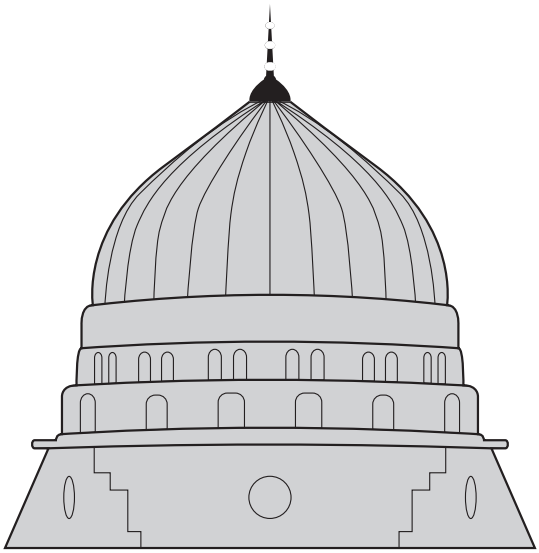
MY BELOVED PROPHET

(sall-Allâhu ’alaihi wa sallam)



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Introduction

May hamd be to Allahu ta'âlâ. Infinite thanks be to Him for His blessings and favors... May all prayers and blessings be upon Muhammad ('alaihis-salâm), who is His Prophet and the most beloved of His born servants, and who is in every respect the most beautiful and the most exalted of all mankind that ever lived. May prayers and blessings also be upon all his Ashâb[1], who have become the highest of people by seeing his beautiful face and hearing his beneficial words, and on those who love and follow them.

There is a period called "The era of nescience" in history. In this period, in the Arabian Peninsula, people would worship idols, would drink alcohol all the time and would gamble. The powerful used to be regarded as the rightful, the women used to be bought and sold as if they were commercial property, the daughters used to be buried in the earth alive. Not only the Arabian Peninsula, but also the entire world was in darkness. The conditions in Asia, Africa and Europe were not different. Of course, there were wise and reasonable people, although only a few in number, who were displeased with the situation and they used to supplicate to Janâb-i Haqq (Allah) for the termination of that dark period.

Allahu ta'âlâ, who pitied human beings, sent prophets to people who lived in different times in different locations. He charged Hadrat Muhammad as His last Prophet and Messenger to enlighten that darkness.

Janâb-i-Haqq pitied us and made us attain His greatest blessing, that is, being one of his ummat[2]. He announced clearly that it is necessary for us to adapt ourselves to him and follow him. It is less than sufficient, however much we made hamd to Him and thanked Him.

The Ahl as-Sunnat scholars say, "Every prophet is superior to all his people in every respect, in his time, and in his place.

Yet Muhammad ('alaihis-salâm) is the highest of all of the creatures which have come and will come to the world from the day it was created to Doomsday. No one is superior to him in any respect."

Allahu ta'âlâ created the blessed nûr (light) of Muhammad 'alaihis-salâm, before He created anything. In the Qur'ân al-karîm, addressing our Master, the Prophet, it is purported, "We sent thee as a mercy, as a blessing for beings." (Anbiyâ Sûra: 107)

1 The Companions of our Prophet.
2 The community, the body of believers, of a prophet.

In a hadîth-i qudsî, it has been purported, "If I had not created you, I would not have created anything!"

The real tenet of îmân (belief) is Hubb-i-fillâh and Bughd-i-fillâh, i.e. to love Muslims because they are Muslims and to dislike disbelievers and enemies of Islam. Without hubb-i-fillâh and bughd-i-fillâh, acts of worship done will be futile. Therefore, it has been fard (obligatory) to love the Master of the worlds and we have been ordered to place his love in our hearts and adorn ourselves with his beautiful moral qualities.

To continue this love, books have been and being written for centuries, which talk about the life of our Master, the Prophet. For flooding our hearts with his love, after making long examinations from the books of the Ahl as-Sunnat scholars, we have tried to write the blessed life of our Master, the Prophet.

May Janâb-i Haqq fill our hearts with the love of our Master, the Prophet and keep us on the path announced by Ahl as-Sunnat scholars! Âmîn.

Prof. Dr. Ramazan AYVALLI

THE BLESSED NÛR (LIGHT) OF OUR PROPHET

Muhammad (’alaihis-salâm) is the darling of Allahu ta’âlâ, he is in every respect the most beautiful and the most exalted of all mankind that ever lived and all other creatures. He is the exalted by Allahu ta’âlâ, and the last and most superior prophet who Allahu ta’âlâ sent for humans and genies. He was sent as a mercy for the entire universe and everything has been created for the sake of him. His blessed name is **Muhammad** (’alaihis-salâm), which means ‘he who is praised repeatedly, he who is praised much.’ He has other blessed names also such as **Ahmad, Mahmûd, Mustafâ**. His father’s name is Abdullah. Rasûl-i akram (sall-Allâhu ’alaihi wa sallam) was born in Mecca, 53 years before the Hegira, on the twelfth of the month of Rabî’ul-awwal, on a Monday night towards morning. Historians say that day coincides with the twentieth of April in the year 571 [A.D.].

A few months before his birth, his father Abdullah, and at six years of age his mother Âmina, passed away. For this reason, our Master, the Prophet was also named **“Durr-i Yatîm”** (The single, great and the most precious pearl in the universe nacre). Until eight years of age, he stayed with his grandfather Abdulmuttalib, after his grandfather’s death, he stayed with his uncle Abû Tâlib. When he was twenty-five years old, he married our mother **Khadîjat al-Kubrâ**. His first son’s name from her was Qâsim. Among Arabs, it was customary to be called as the father of the first son. Therefore, he was called “**Abul-qâsim** that is, the father of Qâsim”.

When he was forty years old, he was informed by Allahu ta’âlâ that he is the Prophet for all human beings and genies. After three years, he began to invite everyone to the belief. At the age of fifty-two, the Mi’râj[3] happened. When he was fifty-three years old, he migrated to Medina from Mecca [622 A.D.]. He went to war twenty-seven times. In the city of Medina-i munawwara, he passed away before noon on Monday, Rabî’ul-awwal 12th, 11 [632 A.D.], when he was 63 years old.

Although Allahu ta’âlâ addressed all His messengers with their names; He praised him by calling him “**My Habîb (Darling)**”. In a verse in the Qur’ân, He purported, **“We sent thee as a mercy, as a blessing for beings.”**[4] and in a hadîth qudsî; **“If I had not created you, I would not have created anything!”**[5]

3 The Prophet’s (sall-Allâhu ’alaihi wa sallam) ascent to Heaven.
4 Sûratul-Anbiyâ’, 21/107
5 Suyutî, al-Laâli’l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

Every prophet is superior to all his people in every respect, in his time, and in his place. Yet Our Prophet Muhammad ('alaihis-salâm) is the highest of all of the creatures which have come and will come to the world from the day the World was created until the end of the World. No one is superior to him in any respect. Janâb-i Haqq created him so.

The creation of his blessed light

Allahu ta'âlâ, before everything, that is before He created anything, created the blessed nûr (holy light) of our prophet Muhammad ('alaihis-salâm). Most of our scholars of Tafsîr (interpretation of the Qur'ân), and Hadîth (a saying of the Prophet 'alaihis-salâm) have stated that, "Janâb-i Haqq created an ethereal and great substance from His nûr. From that substance, He created the entire universe. This substance is called **"Nûr-i Muhammadî"**. The beginning and source of all souls and objects is that substance.

One day, Jâbir bin Abdullah, one of the Ashâb-i kirâm, asked, "O Rasûlullah! What did Allahu ta'âlâ create before everything?" He answered, **"He created your Prophet's, that is my, nûr from His own nûr, before everything. There was no Lawh, the Pen, Paradise, Hell, angel, the skies, the earth, the sun, the moon, humans nor genies then."**

When Âdam's 'alaihis-salâm' blessed heart and body were created, Nûr-i Muhammadî was put between his two eye-brows. When his soul was given to him, Âdam 'alaihis-salâm' noticed that there was a nûr, shining like the planet Venus, on his forehead.

When Âdam 'alaihis-salâm' was created, he understood, through inspiration, that Janâb-i Haqq was addressing him as **Abû Muhammad**, that is, father of Muhammad". He asked, "O my Rabb! Why did you give me the name of Abû Muhammad?" Allahu ta'âlâ told him, "O Âdam! Raise your head!" When Âdam 'alaihis-salâm' raised his head, he saw the name of **Ahmad**, written from nûr, of our beloved Prophet (sall-Allâhu 'alaihi wa sallam) on the Arsh[6]. That time, he asked, "O my Rabb! Who is this?" Allahu ta'âlâ said, "This is a prophet from your descendants. His name is **Ahmad** in the skies, **Muhammad** on the Earth. If I had not created him, I would not have created you, the earth and the heavens."[7]

Transfer of his nûr (light) through pure foreheads

When Âdam ('alaihis-salâm) was created, our beloved Prophet's blessed nûr was put on his forehead. That nûr started shining on his forehead. As it was declared in the Qur'ân al-karîm, this nûr passed from chaste fathers to chaste mothers and reached our Master, the Prophet. Allahu ta'âlâ purports in the Qur'ân al-karîm:

"You, that is, your nûr has reached you after having always been transferred from one worshipper to another."[8]

6 The end of matter bordering the seven skies and the Kursî, which is outside the seventh sky and inside the Arsh.
7 Ibn Asâkir, Târikh-i Dimashq, VII, 437; Haythamî, Majmâ'uz-Zawâid, VIII, 198; Shamsaddîn Shâmî, Subulu'l-Hudâ, I, 85.
8 The Shu'arâ' Sûra, 26/219.

It is declared in a had*îth-i sherîf,* **"Allahu ta'âlâ created everyone. He made me from the best of humans. Then He created the best of these humans (in Arabia). He made me from them. Then, choosing the best of homes, the best of families, He created me from them. Then, my soul and body are the best of creatures. My lineage, ancestors are the best of mankind."**

It is declared in another hadîth-i sherîf, **"Allahu ta'âlâ created everything out of nothing. Of all things, He liked human beings and made them valuable. Of mankind He made those whom He selected settle in Arabia. And of the distinguished in Arabia, He chose me. He placed me among the distinguished, the best of the people in every age. Then, those who love the ones in Arabia who are obedient to me, love them for my sake. Those who feel hostility towards them feel hostility towards me."**

A nûr (holy light) shone on the forehead of Âdam ('alaihis-salâm), the first human who was created, because he bore a mote of Hadrat Muhammad ('alaihis-salâm). This mote was passed on to Hadrat Hawwa (the first mother) and from her to Hadrat Shîs, thus passing from chaste men to chaste women and from chaste women to chaste men. The nûr of Muhammad ('alaihis-salâm) passed from foreheads to foreheads together with the mote. Whenever the Angels looked at Âdam ('alaihis-salâm), they would see the nûr of Muhammad ('alaihis-salâm) and prayed for Âdam ('alaihis-salâm)'s being forgiven.

Hadrat Âdam ('alaihis-salâm), when he was about to die, said to Hadrat Shîs ('alaihis-salâm), his son, "My son! This nûr shining on your forehead is the nûr of Hadrat Muhammad, the Last Prophet. Deliver this nûr to pure and chaste ladies, who believe in Allah, and tell your son to do so in your last request!" Up to Muhammad ('alaihis-salâm), all fathers told their sons to do so. Each of them fulfilled this will by marrying the noblest, the most chaste girl. The nûr, passing through the foreheads of these pure men and women, reached its owner. If one of Rasûlullah's grandfathers had had two sons or if a tribe had been divided into two branches, Hadrat Muhammad's nûr would be on the best side. In each century, the person who was his grandfather was evident by the nûr on his forehead. There was a distinguished race carrying Hadrat Muhammad's nûr; in each century, the face of a person of this race was very beautiful and very bright. By this nûr he was conspicuous among his brothers, and the tribe he belonged to was more exalted and more honorable than other tribes." [9]

In one of his hadîth-i sherîfs, our Master, the Prophet said:

"None of my grandfathers committed adultery. Allahu ta'âlâ made me from beautiful and good fathers and pure mothers. If one of my grandfathers had had two sons, I would be in the most auspicious, the best of these."

This nûr, transferred from son to son, since Âdam 'alaihis-salâm', reached Târûh and passed from him to his son Ibrâhîm, then to his son Ismâil 'alaihis-salâm'. This nûr, shone like the sun, transferred to one of his sons, Adnân, from him to Ma'âdd, from him to Nizâr. Nizâr' means "a little". He was named Nizâr due to the following

9 Qâdî Iyâd, Shifâ-i Sharîf, s.82.

event: When he was born, his father Ma’âdd, being pleased to see the nûr on his son’s forehead, gave a feast and said that the feast was only a little thing for such a son, thus causing his name to remain as Nizâr. After him, the nûr transferred successively until it reached to its real owner, our beloved Prophet Muhammad ‘alaihis-salâm’.

The honorable lineage of our Master, the Prophet until Adnân:

That light established on his forehead,
It stayed with him for long times.

Know that, then, it passed on the forehead of Hawwa (Eva),
It stayed with her, too, many months and years.

Shîs was born, it passed on him,
That light, on his forehead, was seen.

It reached Ibrâhîm (Abraham) and Ismâil too,
The word would be long, if I said the remaining to you.

In this way, chained, joined,
Until it was transported to Mustafâ1.

For the mercy for the worlds has come,
It reached him, stayed with him.

Hadrat Abdulmuttalib, his grandfather

Our Master, the Prophet (sall-Allâhu ’alaihi wa sallam) is from the Hâshim Family of the Quraysh tribe. His father is Abdullah. Abdullah’s father is Shayba. Shayba, the Grandfather of our Prophet, was born in Medina. Shayba was a child when his father, Hâshim, passed away. One day, he was practicing archery with his friends in front of his maternal uncle’s home. Adults, who were watching them, seeing the nûr on Shayba’s forehead, conjectured that he was the son of an honorable person. They were in admiration. When turn for shooting an arrow was Shayba’s, he stretched his bow and sent the arrow. When the arrow hit the target, he said in excitement: “I am the son of Hâshim. Of course, my arrow will reach its target”. They understood from his words that he was the son of Hâshim of Mecca. Hâshim had already died before this. A person of the Abdu Manaf Family, when he returned to Mecca, told Hâshim’s brother Muttalib: “Your nephew Shayba, who is in Medina, is a very clever child. There is a nûr also on his forehead which everyone admires. Is it correct that you keep such a valuable child away from you?” Thus, Muttalib went to Medina immediately and brought his nephew Shayba to Mecca. He would say “**my slave**” to persons who asked who this child was. After that, Shayba’s name was called as Abdulmuttalib, which means slave of Muttalib.[10]

Abdulmuttalib stayed with his uncle Muttalib until he passed away. His blessed body gave odor of musk. On his forehead, was the nûr of Allahu ta’âlâ’s Darling Muhammad (’alaihis-salâm). Whenever there was scarcity and no rain, Meccans would bring him to the Mount of Thabir and beg him to supplicate Allahu ta’âlâ. He would not make anyone sorry and would pray to Allahu ta’âlâ for rain. Allahu ta’âlâ would accept his prayer for the sake of the nûr of our beloved Prophet and send rain. Thus, the value and credibility of Abdulmuttalib increased day by day. Meccans chose him as their leader. There was no one who disobeyed him and those who were obedient found ease. Except the Iranian Chosroes who envied him and kept enmity against him openly and covertly, the rulers of that time also appreciated Abdulmuttalib’s virtue and greatness.

10 Ibn Sa’d, at-Tabaqât, I, 82.

Abdulmuttalib was of the Hanîf religion, that is, he was Muslim. This religion was the religion of one of his ancestors, Ibrahim (’alaihis-salâm). For this reason, he never worshipped idols and did not even go near them. Around the Kâba, he would pray to and worship Allahu ta’âlâ.

One day, in his dream, a person said “O Abdulmuttalib! Get up and dig the Tayyiba”. The next day he said “Get up, dig the Barra”. On the third day, again the same person ordered: “Get up, dig the Madnûna”. The dream was repeated the fourth day, when the same person said “O Abdulmuttalib! Get up, dig the Zamzam well” Abdulmuttalib asked “What is Zamzam? Where is the well?” That person said “Zamzam is a water that never finishes and it is not possible to see the bottom of its source. It is enough for the pilgrims who come from all the world. It has its source from where the Archangel Gabriel stroked his wing. It is the water which Allahu ta’âlâ created for Ismail (’alaihis-salâm). It satiates the thirsty. It becomes food for the hungry, medicine for the ill. I will tell you its place. When people make sacrifice, they throw the remnants somewhere. When you are there, a crow with a red beak will come. It will scratch the earth. You will see a nest of ants where the crow scratches. That is the Zamzam well.”[11]

In the morning, Abdulmuttalib, together with his son Hâris, went to the Kâ’ba and started waiting with anticipation. A crow with a red beak came and lighted on a pit and started stroking with its beak. A nest of ants appeared. Abdulmuttalib and his son immediately started digging. After a while, the entrance of the well was seen. When Abdulmuttalib saw that, he started saying Takbir “Allâhu akbar, Allâhu akbar!”

The Qurayshis who were watching the unearthing of the well said to him “O Abdulmuttalib! This is the well of our father, Ismail. We also have a right in it. You should make us participant in this job”. Abdulmuttalib rejected this immediately and replied “No! This job is a duty which has been given only to me”. The Qurayshis said “You are alone. You have only one son. It is not possible for you to overcome us.” He was deep in sorrow, because they were threatening him with exile. He begged to Allahu ta’âlâ: “O my Rabb! Grant me ten children. If you accept my prayer, I will sacrifice one of them at the Kâ’ba.”[12]

Abdulmuttalib thought this digging would become dangerous and might end up in fierce fights. So, he stopped digging and tried to reach an agreement. He demanded arbitration. In the end, they decided that a clairvoyant in Damascus would find a solution. With a group of the notables of the Quraysh, they went on the journey. The caravan became very ill because of the scarcity of water and high temperature. Although their only wish was to find water, it was not possible in the middle of the dessert.

When everyone had lost hope, Abdulmuttalib shouted: “Come! Come! Gather! I have found water enough for you and for your animals.” While Abdulmuttalib, who carried the nûr of Muhammad (’alaihis-salâm), was looking for water, his camel’s leg

11 Ibn Ishâq, as-Sira, s. 2-5; Ibn Hishâm, as-Sira, I, 143; Ibn Sa’d, at-Tabaqât, I, 83-84.
12 Ibn Hishâm, as-Sira, I, 144-145; Ibn Sa’d, at-Tabaqât, I, 88; Tabarî, Târikh I, 128.

had moved a stone and water appeared. Everyone came running. They drank. After becoming satiated, they came to themselves.

The Qurayshîs, feeling ashamed against this greatness of Abdulmuttalib, said: "O Abdulmuttalib! Now, we have no other word to say against you. You are the most appropriate person to unearth the Zamzam well. We will not dispute with you in this matter again. There is no longer a reason to go to the arbitrator. We are returning home" and started the journey to Mecca. Abdulmuttalib, for the sake of the nûr shining on his forehead, was bestowed the honor of unearthing the Zamzam well.[13]

O the Darling of Allah! O the best of humans!
I am looking forward to you, as the thirsty always wish water.

To want the sacrifice of Abdullah

After unearthing the Zamzam well, Abdulmuttalib's fame increased even more. Years past. Having accepted his sincere prayer, Allahu ta'âlâ granted him ten sons, apart from Hâris and six daughters. The names of his sons: Qusam, Abû Lahab, Hadjl, Muqawwim, Dirâr, Zubayr, Abû Tâlib, Abdullah, Hamza and Abbâs. His daughters were Safiyya,Âtiqa, Umm-u Hakîm Baydâ, Barra, Umayma and Arwâ. Among his children, Abdulmuttalib loved Abdullah most. Because the nûr on his own forehead had started shining on Abdullah.

One day, in his dream, he was told: "O Abdulmuttalib! Fulfill your vow!" In the morning, Abdulmuttalib sacrificed a ram. In the night, in his dream, he was ordered to sacrifice larger than the ram. In the morning, he sacrificed a cow. In his dream, he was ordered again "Sacrifice larger than it." He asked what was larger than it. Then it was said, "You had vowed to sacrifice one of your sons. Fulfill your vow!"

The following day, Abdulmuttalib gathered his children and told them of the invocation which he made years ago. Then he told his sons that he should sacrifice one of them. None of his sons opposed him. Furthermore they agreed by saying, "O our father! Fulfill your vow! You are free to do whatever you want." Abdulmuttalib drew lots. The lot was for Abdullah, who was Abdulmuttalib's most beloved son, and who carried the nûr of Allahu ta'âlâ's darling Muhammad ('alaihis-salâm). Abdulmuttalib was shocked. His eyes were full of tears. He should keep his word to Allahu ta'âlâ. He took his knife and his beloved son, Abdullah, and arrived at the Kâ'ba. He made all the preparations for sacrificing Abdullah.

Meanwhile, the notables of the Quraysh were following the event in astonishment. Among them, the maternal uncle of Abdullah said, "O Abdulmuttalib! Stop! We never consent to your killing your son. If you do that, it will be a custom in the Quraysh. Everyone will vow his son for sacrifice and cut him. Don't be a precedent for that. Attain your Lord's consent in a different manner." Then he suggested, "Ask a clairvoyant, so that he will teach you a solution."

13 Ibn Hishâm, as-Sira, I, 144-145; Ibn Sa'd, at-Tabaqât, I, 81-88.

Upon these words, Abdulmuttalib went to a clairvoyant named Kutba (or Sadjak) who was in Khaybar. He told him the situation. The clairvoyant asked: "What is the ransom of a person among you?" When he received the reply as ten camels, he said, "Draw lots between the camels and your son. If the lot is for your son, increase the ransom by ten camels and continue to draw the lots until the lot is for the camels."

Abdulmuttalib returned to Mecca immediately and did what the Clairvoyant said. He drew lots by increasing camels in intervals of ten camels. Each time the lot was for Abdullah. But when the number of camels reached one hundred, the lot was for the camels. As a precaution, he drew lots two more times. Both of them were for the camels. Abdulmuttalib sacrificed the camels by saying "Allahu Akbar! Allahu Akbar!" From the meat, he and his sons did not take anything. He distributed all the meat among the poor.[14]

From time of Âdam ('alaihis-salâm), there was also the incident of Ismâil's ('alaihis-salâm) sacrifice. Since his lineage reaches Ismail ('alaihis-salâm), our Master the Prophet said: **"I am son of the two sacrifices."**[15]

His Father, Hadrat Abdullah

When Abdullah, who carried the nûr of our Prophet Muhammad ('alaihis-salâm), the Master of both worlds, was born, the people of the book (disbelievers with a heavenly book- Jews and Christians) informed each other that the father of the Prophet of the last of time was born in Mecca.

The Sons of Isrâil had a woolen woven robe that had belonged to Prophet Yahyâ (John) ('alaihis-salâm). He was wearing it when he became martyred. His blessed blood was on it. In their books, it was stated that: "Whenever this blood becomes regenerated and starts dripping, the father of the prophet of the last of time has been born." So, the people of the book, having seen this sign, understood that Abdullah was born. Although they were envious and tried to kill him many times, Allahu ta'âlâ protected Abdullah for the sake of the nûr on his forehead.

When Abdullah reached the age of puberty, he became an elite person with his good ethics and his handsomeness. Many persons had wanted to give him their daughters as wife. Many rulers offered their daughters to Abdulmuttalib for his son. They told him that they would make every sacrifice for this. But Abdulmuttalib rejected each of them in an appropriate manner.

When Abdullah was eighteen years old, his beauty became famous. The girls who saw the nûr on his forehead, which was shining like the sun, loved him willy-nilly. His fame reached Egypt. Around two hundred girls came to Mecca for marrying him and offered marriage. But Abdulmuttalib was looking for the most polite, noble and beautiful girl who believed in the Hanîf religion which they followed since the time of Hadrat Ibrâhim ('alaihis-salâm).

14 Ibn Sa'd, at-Tabaqât, I, 99-100.

15 Ibn Ishâq, as-Sira, s, 38-44; Ibn Hishâm, as-Sira, I, 43-56; Ibn Sa'd, at-Tabaqât, I, 55-56, 92, 108; Tabarî, Târikh, I, 557; Suhaylî, Rawzu'l-unuf, s. I, 123; Shamsaddîn Shâmî, Subulu'l-Hudâ, I

The sons of Israil, who understood that the Prophet of the last of time, who was acknowledged in their book, would not be of their nation, out of envy, they vowed to kill Abdullah. They sent seventy warriors to Mecca for this. These people were waiting for an opportunity. In the end, when Abdullah went out of the city, while they thought that no one would see them, they drew their swords and attacked Abdullah. That day when Wahb bin Abd-i Manâf, who was one of the relatives of Abdullah, with several of his friends, went hunting. They saw the sons of Isrâil who attacked Abdullah. They decided to help Abdullah because he was their relative. But the opponents were too many. It was clear that they would be defeated. Finally, they decided to try to advise them. When they got close to them, they saw many horsemen with swords, who came very quickly, attacked the sons of Isrâil and killed all of them. Wahb was surprised and understood that Abdullah was protected by Allahu ta'âlâ and his value before Him. When he came to his house, he told the situation to his wife. Both of them decided that the equivalent of their daughter was Abdullah and agreed to give their daughter Âmina to him as wife.

Abdulmuttalib had heard the beauty, chastity and piousness of Âmina who was the daughter of the Banî Zuhra tribe's superior Wahb. They were also relatives and several generations before their lineage had been common. For taking this girl as a wife to his son Abdullah, he went to Wahb's home. When he asked for Wahb's daughter to his son Abdullah, Wahb said, "O son of my uncle! We have received this offer before you" and told him the incident which he saw and added, "Âmina's mother saw a dream. According to her report, a nûr entered our house; it enlightened the earth and the skies. Also, I saw our grandfather Ibrâhim ('alaihis-salâm) in my dream this night. He said, 'I performed the marriage ceremony of Abdullah, son of Abdulmuttalib and your daughter Âmina. You agree too.' I am under the influence of this dream since this morning. I was wondering when you would come." When he heard these words, Abdulmuttalib said "Allahu Akbar! Allahu Akbar!" In the end, his son Abdullah and Wahb's daughter Âmina married. There are other narrations too about the marriage of Âmina and Abdullah.[16]

Transfer of his blessed light to his mother

When the blessed nûr of our Master Sarwar-i Âlam (sall-Allâhu 'alaihi wa sallam) passed to his mother, wild animals gave the good news to each other by saying, "honoring of the Master of the world is near, he is the most trustworthy of the world, the sun of the time." That night, all the idols in the Kâ'ba fell to the ground. Until that night, there was famine in Mecca. There was no rain for years. There were not even green leaves on the trees. There was no sign of harvest. People were in difficulty, they did not know what to do. After the nûr of our beloved prophet passed to Hadrat Âmina from Hadrat Abdullah, so much rain fell and so many crops were produced that, that year was named as **the year of abundance**.

16 Ibn Ishâq, as-Sira, s, 119-124; Ibn Hishâm, as-Sira, I, 232-233;

When our mother Amina was pregnant, her husband Abdullah had gone to Damascus for commerce. During his return, he became ill. When he came to Medina, he died at the age of eighteen or twenty five years old, near his maternal uncles, the sons of the Najjâr. When this news reached Mecca, all the city became sad.[17] Abdullah bin Abbas (radiyallâhu anhumâ), one of the Companions, declared that when our Master the Prophet's father Abdullah died before his son's birth, angels said "O our Lord! Your Messenger has become orphan." Allahu ta'âlâ declared, "I am his protector and helper."

The incident of elephant

There were two months until our Master the Prophet's (sall-Allâhu 'alaihi wa sallam) birth. Meanwhile, the incident of elephant occurred. The governor of Yemen, Abraha, did not want people from far and near going to the Kâ'ba. He had a big church built in Sana'a with help of the Eastern Roman Emperor. He wanted people to visit this church. Arabs did not pay any respect to the church, because they would visit the Kâ'ba since ancient times. One of them even defiled the church.

Abraha was angry about this event. He decided to demolish the Kâ'ba. He prepared a big army and started a military campaign against Mecca. When Abraha's army got close to Mecca, they started looting the Quraysh's properties. They had seized two hundred camels of Abdulmuttalib. Abdulmuttalib went to Abraha and asked for his camels back. Abraha said, "I came here to demolish your holy Kâ'ba. Don't you want to protect it? You want only your camels? "Abdulmuttalib said, "I am the owner of these camels. The Kâ'ba has its owner too. It will be protected by Him." Abraha said, "There is no one who will protect it from me!" and gave him his camels back. Then, he ordered his army to march towards Mecca. In front of Abraha's army, there was an elephant called Mamûd. It was believed that when it was walked in front of the army, they would be victorious. When Abraha marched towards the Kâ'ba, this elephant sat and did not walk. However, when its direction was turned towards Yemen, it was running.

Thus, Abraha's army could not approach and attack Mecca. Allahu ta'âlâ sent a flock of **mountain swallows**, called **Abâbîl**, over them. Each of these birds was carrying three stones as big as a chickpea or a lentil, one in their beaks and two in their feet. They released them on Abraha's army. The stones were going through the soldiers. Each soldier, targeted by a stone, died immediately. As it was declared in the âyat al-karîma, the army was being eaten away like the grain of a crop. When he saw this situation, Abraha wanted to run away. But he could not. The real target for the stones was him. And they hit the target. When he was running away, his flesh was torn to pieces. This incident was narrated in the Fîl Sûra of the Qur'ân al- Karîm, purporting:

"(O My Messenger!) **Have you not seen how your Rabb dealt with the owners of the Elephants?** (Abraha's army, equipped with elephants, who wanted to demolish the Kâ'ba). **Did he not cause their stratagem** (to demolish the Kâ'ba) **to miscarry?**

17 Ibn Sa'd, at-Tabaqât, I, 99-100.

He sent birds in flocks against them. Each of that bird hurled stones, made from mud and hardened in fire, down upon them. Finally, Allahu Ta’âlâ destroyed them as if they were moth eaten stubbles. (He made them like stubbles, eaten and cut by worms.)**”**

Glad Tidings

The fact that our beloved Prophet Muhammad (’alaihis-salâm) would come had been communicated to every prophet and their communities since Âdam (’alaihis-salâm). Many incidents that would occur before his birth had been announced.

In the original Torah, which was revealed to Hadrat Mûsâ, and interpolated afterwards, it is written:

“He is such a blessed person that his favor is high, his help is substantial. He is the darling of the poor, the doctor of the rich. He is the most beautiful, the most chaste. He is mild while talking, fair while distributing, he is correct in every transaction. He is harsh and fierce against the disbelievers. He pays respect to the old, affection and compassion to the young. He thanks Allah even for small things. He pities the captive. He is cheerful all the time. His laugh is a smile, he does not laugh loudly. He is ummî, everything has been communicated to him while he has not read or written anything. He is the Messenger of Allahu ta’âlâ. He is not black hearted or coldhearted. He does not shout in public. His community has good ethics. They recite the name of Allahu ta’âlâ at high places. Their muadhdhins call the people to prayers from minarets. They perform ritual ablution and make prayers. They straighten the lines of worshippers in the prayers. At nights, their reciting of the name of Allah sounds like the hum of honeybees. He was born in Mecca. Everywhere from Medina to Damascus will be under his rule. His name is Muhammad. I have given him the name of **mutawakkil**. I will not take his life until he removes the false religions and he spreads and establishes the true one. He will call the people to Haqq. With his benediction, blind eyes will see, deaf ears will hear. Negligence will leave hearts…”[18]

In the original Psalms, which was revealed to Dâwûd (David) (’alaihis-salâm), and interpolated afterwards, it is written: “He is such a person that he is generous. He never becomes angry. He is very mild. He has a beautiful face, sweet words and a luminous face. He is the doctor of human beings. He weeps much, he laughs less. He sleeps less, he thinks much. His creation is fine and beautiful. His words please hearts, allure souls… O My Darling! Draw the sword of zeal and take revenge on the infidels in the field of bravery. Do spread praise to and glorification of Me everywhere with beautiful words. The heads of all the disbelievers will bow before your blessed hands…”

In the Bible, which was revealed to Isâ (Jesus) (’alaihis-salâm), and interpolated afterwards, it is written:

18 Ibn Ishâq, as-Sira, s, 38-44; Ibn Hishâm, as-Sira, I, 43-56; Ibn Sa’d, at-Tabaqât, I, 55-56, 92, 108; Tabarî, Târikh,I, 557; Suhaylî, Rawzu’l-unuf, s, I, 123; Shamsaddîn Shâmî, Subulu’l-Hudâ, I, 216.

“He does not eat much; he is not mean. He does not cheat, he does not speak ill of anyone, and he does not make haste. He does not take revenge for himself. He is not lazy. He does not gossip about anyone…”

Again in the Bible, it is written:

“That Munhamannâ who will come from Rabb, that Rûh-ul-quds who will come from Rabb, if he came, he would bear witness to me. You, too, bear witness. Because, you are with me for a long time. I have told you this so that you will not be in doubt or in deviation.” The word Munhamannâ means Muhammad in Syriac language. [19]

The era of nescience

Before the birth of our Master, the Prophet (sall-Allâhu ’alaihi wa sallam), all the world was in a great spiritual darkness. Humans were in a limitless transgression. The religions, revealed by Allahu ta’âlâ, were forgotten. Instead of the divine rules, the ideas and thoughts of human beings had taken their place. All creatures were distressed by the cruelties and oppressions of humans.

In all the nations on the world, Allahu ta’âlâ was forgotten, the belief of **Tawhîd** (unity of Allah) which is the source of rest, bliss and happiness, had disappeared. The storm of disbelief expelled belief from the hearts. Instead of belief in Allahu ta’âlâ, worshipping idols had taken root in the hearts.

The religion which Hadrat Mûsâ (Moses) brought was forgotten, Tawrat (Torah) was changed fraudulently. The sons of Israîl were in conflict. Christianity was totally interpolated; it had nothing to do with the religion. Trinity, that is the idea of three gods, was accepted. The real Bible was lost; the priests changed it according to their wishes. Both books were no longer the word of Allahu ta’âlâ.

In Egypt, the interpolated Torah prevailed; in the Eastern Roman Empire, interpolated Christianity was prevalent. In Iran, fire was worshipped. The fire of the worshippers had not gone out for a thousand years. Fabricated religions were prevalent, such as Confucianism in China and Buddhism in India.

The People of Arabia were more deviant. They had placed three hundred and sixty idols in the Kâ’ba-i mu’azzama to which Allahu ta’âlâ places such value. The Kâ’ba-i mu’azzama was a replica of the Bayt-i Ma’mûr, visited by the angels in the Arsh, constructed in the same dimensions. Allahu ta’âlâ soon destroyed whoever was disrespectful toward the Kâ’ba.

The Jurhum tribe had gone too far in adultery and fornication. Their ruler, who saw their disrespectful and low behavior, warned them: “O Jurhumese! Paying respect to the Harâm ash-Sharîf of Allahu ta’âlâ and the safety of it, come to yourselves! You know what happened to the communities of Prophet’s Hûd, Sâlih and Shu’ayb (’alaihimussalâm) and how these communities were destroyed. Encourage each other to obey the commandments of Allahu ta’âlâ and admonish each other from committing

19 Ibn Ishâq, as-Sira, s, 119-124; Ibn Hishâm, as-Sira, I, 232-233; Ibn Sa’d, at-Tabaqât, I, 360-363.

His prohibitions. Do not be deceived by your temporary power. Refrain from abandoning the truth and making cruelty in Mecca. Because, the cruelty causes the demolishing of the people. I swear by Allahu ta'âlâ that there was no people who stayed here and gave up obeying the commandments of Allahu ta'âlâ and was not made extinct by Allahu ta'âlâ and replaced by another people. It is not possible for the Meccan people, who continued their transgression and abandoning Allahu ta'âlâ's commandments to stay here constantly. You know what happened to the settlers of this region before you. Tasm, Jadis and Amâliqa people had lived longer lives than you, they were more powerful, more populace and richer than you. Since they regarded the Harâm ash-Sharîf as unimportant, they left the right path and oppressed people; they were expelled from this blessed place. You should see and hear that Allahu ta'âlâ eliminated some of them by sending small ants, some by famine and some by the sword!"

But they did not listen. In the end, Allahu ta'âlâ made them wretched, due to their transgressions…

During this time, blessed Mecca was flooded with disbelief; Baytullah was filled with hundreds of idols such as Lât, Uzzâ and Manât. Cruelty was at it's peak, immorality was a source of pride. Arabia was in religious, spiritual, social and political darkness, blind ignorance, transgression and deviance. These times were called **the era of nescience**. Most of the people lived nomadic. They had been divided into tribes. Arab tribes, which were in a constant anarchy, regarded raids and lootings as a way of sustenance. There was no political or social unity in Arabia. Furthermore, alcoholic drinks, gambling, adultery, stealing, cruelty, lies and immorality had been spread. The cruelty was the most merciless and dreadful means of the powerful over the weak. Women were sold as if they were simply a commodity. Some of the people regarded the birth of daughters as a calamity and shame. This terrific conception reached the degree that they would leave their daughters to die in the pits where they put them alive and covered with earth, while they were hugging them and crying "Father! Father!" They were not sad because of these actions; they even regarded them as heroism. In conclusion, the people of that time had little compassion, pity, kindness or sense of justice.

Arabs were considerably advanced in eloquence, fluency and clarity in literature, and it was at it's peak. They placed great importance on poems and poetry. They regarded it as a source of pride. A talented poet was regarded as being a source of credit for himself and his tribe. Festivals were held for the purpose of poetry and speech, the best of which would be hung on the walls of the Ka'ba. During the Jahiliyya Ages, the most famous seven poems which were hung on the walls of the Ka'ba were named **"al-Muallaqatu's Seb'a"**, that is "seven hung."

During those times, people in Arabia were grouped differently in religious matters too. Some were totally faithless; they did not accept anything other than the worldly life. Some of them believed in Allahu ta'âlâ and the Judgment Day, but did not accept that a human being could be a prophet. Some of them believed in Allahu ta'âlâ but

they did not believe in the Hereafter. Most of them believed in other gods too and were worshipping idols. Each polytheist had an idol in his home.

Apart from these, there were people called **"Hanîfs,"** in the religion of Hadrat Ibrahîm. They believed in Allahu ta'âlâ and they were away from the idols. Our Master the Prophet's father, Abdullah, his grandfather Abdulmuttalib, his mother and others were in this religion.

Except the Hanîfs, all the other groups were on an aberrant way and in great darkness.



HIS HONORING THE WORLD (HIS BIRTH)

The world was in such a deep darkness that people had abandoned believing in Allahu ta’âlâ and worshipping Him. Due to their ignorance, they worshipped the natural events and Allahu ta’âlâ’s creatures, especially the idols, which they made from stone and wood, as gods.

The universe, nature and hearts were sad and humans had forgotten to smile. Mankind, who had been created superior to other creatures, needed a hero who would cause them to be saved from Hell. There was little time before his emergence. The universe was preparing to greet the person who was the owner of this *nûr (light) that had been passed from chaste foreheads to chaste foreheads since Adam* (’alaihis-salâm) to that day. The unique human who would reveal endless bliss to humans and genies was coming! The source of compassion and mercy, the exalted human who had been edified with the ethics of his Rabb was coming!

The unique person who was the owner of **Maqâm-i Mahmud**, the beloved intercessor was coming! The teacher of the universe, the essence of the creature, the master of mankind was coming! The saver of the Judgment Day, the sultan of the prophets was coming! The Habibullah, the darling of Allah, the one for the sake of whom we have been created, our beloved Prophet (sall-Allâhu ’alaihi wa sallam) who was sent as a mercy for the entire universe, was coming!

This, which is coming, is the sultan of inspired knowledge,
This, which is coming, is the source of belief and wisdom.

The skies which rotate for the sake of this person
Long for seeing his blessed face, as do angels and humans

Seven layers of the earth, seven layers of the sky, shortly the whole universe was waiting for the Sayyidu’l Mursalîn, Khatamu’l Anbiya, the Darling of Allah in a great courtesy and exultation. The whole universe was ready to greet him with “Welcome O Rasûlullah!” 53 years before the Hegira, around two months after the Incident of Elephant, on Monday the twelfth night of the month of Rabî’ul-awwal, towards morning in the province of Hâshimîs in Mecca, in a house near Safa Mountain, the nûr of

Allahu ta'âlâ, Muhammad Mustafa (sall-Allâhu 'alaihi wa sallam) was born. With his honoring, the universe revived. The darkness was illuminated with this nûr.[20]

This is the night when that blessed,
Enlightened the worlds.

This night, he turns the world to Paradise,
This night, Allah shows compassion.

This night the good hearted becomes happy,
This night is alive with the joy.

He is Mustafâ, mercy for the universes,
He is the intercessor for sinners.

When the Master of the Religion was born
Both the skies and the earth became Enlightened.

All creatures were joyful
Sorrow left, the world was hopeful.

It is stated in the book of **"Madârij-un-nubuwwa",** "The most fortunate of mothers who attained the highest honor narrates her pregnancy, "I never had any pain due to my pregnancy. I did not even feel that I was pregnant. After the sixth month of my pregnancy, between sleep and awareness somebody asked me, 'Do you know who you are going to give birth to?' I answered by saying, 'I do not know.' He said, 'You have to be aware that you are pregnant with the Last Prophet. When the time of birth approached, the same person came again and said, 'O Âmina! When the baby is born, name him Muhammad'. In another narrative it is said, "O Âmina! When the baby is born, name him Ahmad!"

Our mother Hadrat Âmina narrates the time of birth as below,

"When the delivery time came, I heard a tremendous noise. I shuddered with fear. Then I saw a white bird which came and stroked me with her wings. All the fear and shivering has gone. I was feeling so thirsty and feverish. Right next to me I saw a milky white bowl of sherbet. They gave me the sherbet to drink. I had the drink; it was cold and sweeter than honey. I was not feeling thirsty anymore. And then I saw a big nûr, my house was full with it that I was not seeing anything except that nûr.

Meanwhile, I saw many ladies who surrounded and served me. They were tall, their faces shone like the sun. They were like the girls of Abdu Manâf tribe. I was amazed by their sudden appearance. One of them said, "I am Âsiya, the wife of the Pharaoh!" The other one said, "I am Maryam binti Imrân and these are the girls of Paradise."

At the same time I saw a silky white cloth which is lengthened from sky to the ground. They said "Cover him from eyes of the people." At that second, a flock of birds appeared. Their mouth was emerald and their wings were ruby. I had sweltered because of the fear. The drops of my sweat had spread the smell of musk all around the room. At that time they removed the curtain from my eyes. I saw the earth from east to the west. The angels were circled all around me.

As soon as Muhammad (alaihis-salâm) arrived, he put his blessed head on to sajda (prostration) and raised his index finger. Later on, a piece of the white cloud which hovered over him came down from the sky. I heard a voice saying, 'Show him around from west to the east. The entire universe has to see him with his name, body and attribution. Let them know his name is Mâhî and with him all the infidelity signs were removed by Allahu ta'âlâ.' That cloud disappeared too and I saw Muhammad (sall-Allâhu 'alaihi wa sallam) covered in a white wool cloth. That time three people whose faces were shining

20 Ibn Sa'd, at-Tabaqât, I, 100-103; Ibn Asîr , Usud-ul-ghâba, I, 21.

like the sun showed up. One of them was carrying a ewer made of silver, the other had a bowl made of emerald and the other one had silk. It was as if musk was dropping off from the ewer. They put my blessed son into that bowl. After washing his blessed head and feet, they covered him with the silk. Then they perfumed him on his blessed head, tinged his blessed eyes with kohl and disappeared."

In rows, from the sky, angels came down,
As if it was Kâ'ba, my house, they rotated around.

In groups, the girls of Paradise entered,
Of their faces, with light, my home was enlightened.

In the air, a bed was set,
Sundus, the angel who established it, was named.

I was totally amazed since,
I had seen all these things.

Suddenly the wall was separated,
Three girls from Paradise appeared.

Some say that of those three moon-faced,
One of them was Âsiya, the Wife of Pharaoh.
In rows, from the sky, angels came down,
As if it was Kâ'ba, my house, they rotated around.

In groups, the girls of Paradise entered,
Of their faces, with light, my home was enlightened.

In the air, a bed was set,
Sundus, the angel who established it, was named.

I was totally amazed since,
I had seen all these things.

Suddenly the wall was separated,
Three girls from Paradise appeared.

Some say that of those three moon-faced,
One of them was Âsiya, the Wife of Pharaoh.

It was clear, one of them, Lady Maryam,
The other one was a girl from Eden.

Those three came in elegance,
Greeted me at the time immediate.

The good news of Mustafâ, they were giving,
Around me, they were sitting.

They said no child like your son,
Came into the world since the beginning.

Allah has not given anyone,
A blessing like your son.

What a great booty has reached you,
With beautiful ethics, you will give birth to.
It was clear, one of them, Lady Maryam,
The other one was a girl from Eden.

Those three came in elegance,
Greeted me at the time immediate.

The good news of Mustafâ, they were giving,
Around me, they were sitting.

They said no child like your son,
Came into the world since the beginning.

Allah has not given anyone,
A blessing like your son.

What a great booty has reached you,
With beautiful ethics, you will give birth to.

When Muhammad (alaihis-salâm) was born, Lady Shifâ who was the mother of Abdurrahmân bin Awf, Lady Fâtima, the mother of 'Uthman bin Abi'l-Âs and the aunt of our Prophet Lady Safiyya was with Lady Âmina. They informed of the nûr they saw and the other things as well.

Lady Shifâ narrates, 'That night I was with Âmina as an aide. As soon as Muhammad (alaihis-salâm) came into the world, I heard he was praying and supplicating. **'Yarhamuka Rabbuka'** was told from unseen. Then a nûr appeared in a great amount so that from east to the west everywhere could be seen."

Lady Shifâ who witnessed so many other occasions narrates, "As soon as his prophethood was proclaimed, I was one of the first persons who believed in Islam."

Lady Safiyya narrates in this way,

"When Muhammad (alaihis-salâm) was born, everywhere had been covered by a nûr. As soon as he came into the world, he prostrated and he kept his blessed head

up and clearly he said, **‘Lâ ilâha illallâh, innî rasûlullâh’**. When I wanted to wash him, I heard a voice saying, ‘We sent him as washed’. He was seen as circumcised and his umbilical cord was cut. As soon as he was born, he prostrated. At that time he was saying something in a light voice, I put my ear next to his blessed mouth, he was saying **‘Ummatî, Ummatî!’** (My community, My community!).”

At the time of our beloved Prophet was born, Abdulmuttalib was praying and begging to Allahu ta’âlâ right next to the Kâ’ba-i sharîfa. They informed him about the good news. On the day Muhammad (’alaihis-salâm) was born, Abdulmuttalib had seen too many other extraordinary things and said, “His glory and fame is going to be so exalted.”[21]

That Messenger towards the Kâ’ba
In direction, made sajda

In the sajda, his face on the ground
Praises Allah and recites His unity

He says that O my Lord!
Forgive the followers of me!

He waited for help from Allah,
Recited my Community! my Community!

To celebrate such a special day, Abdulmuttalib threw a banquet for the people of Mecca that lasted three days. Also he sacrificed camels in all districts of the city for the use of people and animals. At the banquet when people asked, which name he gave for his grandson, he said he had put the name of **“MUHAMMAD”** (sall-Allâhu ’alaihi wa sallam). When people asked him why he had not put a name of his ancestors, he answered by saying, “I did it because I wanted Allahu ta’âlâ and people to praise and eulogize him.” In another report, it has been said that the person who put the name of “Muhammad” was Lady Âmina.

O, whose face is the full moon,
O, the shelter of all fallen,

You, O cure for the broken hearted,
You, O sultan of all which be created.

You, the one superior to all other prophets,
You the one, the seeing light of messengers.

You, O the last of the throne of messengerhood,
You, O the last seal of prophethood.

As all the world your light did enlighten,
Your rose-like face turned it into a rose garden.

Darkness of nescience has been annihilated,
The land of knowledge has been maturated.

O the Darling of Allah, help us and,
Make us happy by being seen at our life’s end.

SULEYMAN CELEBI

What was seen on the night he was born

Many signs of our beloved Prophet’s (sall-Allâhu ’alaihi wa sallam) honoring the world were seen before and during his birth. The well known persons of that time had seen some dreams before our Master, the Prophet came into the world. When they asked for interpretation of their dreams by the clairvoyants and famous scholars of that time, they said those dreams showed Muhammad (’alaihis-salâm) would come. Our beloved Prophet’s grandfather Abdulmuttalib said,

21 Ibn Sa’d, at-Tabaqât, I, 103.

“Once, I was asleep. I awakened with a great fear. I wanted to go to a clairvoyant and have my dream interpreted. When I arrived at his place, he said by looking at my face, “O leader of Quraysh! What has happened to you? An extraordinary state is seen on your face. Is there an important event?” After saying “Yes, I have seen a horrifying dream that I did not tell anybody yet,” I sat down near him and began to talk about the dream.

“In my dream this night, there was a great tree. It had reached the sky, its branches spread to the east and the west. A light was emitted by the tree, so much so that the sun seemed dark if you compare them. Sometimes the tree was seen and sometimes not. The people were facing it. Every moment, its light was increasing.

Some people of the Quraysh tribe were holding its branches; some people were trying to cut the tree. A young man was stopping those who wanted to cut it. He had such a beautiful face that I have not seen before. In addition, beautiful scents were emitting from his body. I stretched my arm to hold one of the branches of the tree, but I could not reach it. “When I finished my words, the clairvoyant’s face had changed. Then he said, “You have no share in it.” I asked who had a share. He said those who held the branches of the tree and continued, “Of your descendants, a prophet will come, he will be known everywhere, people will embrace his religion.” Then he turned to Abû Tâlib, who was my son, and said “He must be his paternal uncle.” Abû Tâlib had told this event to our Master, the Prophet, when his prophethood was announced, and said “That tree is Abu’l Qâsim, Al Emîn Muhammad (’alaihis-salâm).”

At the night of our beloved Prophet Muhammad’s (’alaihis-salâm) honoring the world, a new star in the sky shone. The Jewish scholars who saw this had understood that Muhammad (’alaihis-salâm) was born. Hassan ibn Thabit, a sahabî, tells:

“I was eight years old. One morning, a Jewish man was running by shouting, “O Jews!” The Jews gathered around him, asking the reason of his shouting. He replied, “Know that the star of Ahmad shone this night! Ahmad came into the world this night.”

The night when Rasûlullah (sall-Allâhu ’alaihi wa sallam) was born, all the idols in the Kâ’ba fell to the ground. Urwatu’bnu’z -Zubeyr narrates, “A group of people of the Quraysh had an idol. Once a year, they would perform tawaf (circumambulate) around it, they would sacrifice camels for it and would drink wine. One of those days, when they went to the idol, they found it on the ground. They raised it, and it fell again. This had been repeated three times. While they raised it with supports, a voice was heard, “One person was born, the whole earth had shaken. All the idols fell down, the hearts of kings trembled with horror!” This incident occurred the night Muhammad (’alaihis-salâm) was born.

The fourteen towers of Persian ruler’s palace in the city of Medayin were demolished. The ruler and the people, who woke up with horror, had their notables’ horrifying dreams interpreted and it was understood that this was a sign of a great event.

Again that night tremendous fires of the fire-worshippers, which were burning for one thousand years, suddenly went out. They recorded the date which the fire went out; it was the same night when the towers of the Ruler's palace collapsed.

Water of the Sawa Lake, which was regarded as holy, suddenly receded and the lake dried up that night.

Near Damascus, the valley of the Samawa river which had dried up and had no water for one thousand years, was filled with water and began to flow again.

Since the night Muhammad ('alaihis-salâm) was born, devils and genies could not give information about events to Quraysh clairvoyants, so fortune-telling ended.

Many other incidents occurred that night and after our master the Prophet was born. All these were the signs of the birth of the last prophet Muhammad ('alaihis-salâm). [22]

Mawlîd Night

The night at which our beloved Prophet (sall-Allâhu 'alaihi wa sallam) honored the world is called "Mawlîd Night." 'Mawlîd' means 'the time of birth.' After Qadr Night, it is the most valuable night. That night, those who become happy because he was born will be forgiven. That night, it brings much thawâb (rewards) to read, listen to and learn about the wonders and miracles that were seen when Rasûlullah was born. Our beloved Prophet, himself would tell about them, too.

That night, the Sahâba would meet together at some place and converse with one another and commemorate this day. Every year, Muslims all over the world celebrate this night as the Mawlîd Kandil. Everywhere, Rasûlullah is remembered by reciting **Mawlid** eulogies.

Communities of each prophet made the birth date of their prophets a festival. This day is a festival of Muslims and a day of joy and happiness.

His being delivered to a wet nurse

When our mother Hadrat Âmina held her blessed son, she felt the pain of having lost her husband Hadrat Abdullah lessen. After nursing him nine days, Lady Suwayba, who was the jariya (female slave) of Abû Lahab, nursed him for a few days, too. Previously, Lady Suwayba had nursed Hadrat Hamza and Abû Salama. Hâfiz ibni Jazri narrates, "When Abû Lahab was seen in a dream, it had been asked about how he was doing. He said, I am suffering torture in the grave but every year at the 12th night of Rabi'al-awwal the torture is lessened. I feel relieved by sucking the cool water which comes out between my two fingers. When Suweyba who was my jariya (female slave) informed me about the news of Rasûlullah's birth, I got so happy and I emancipated her from my service and I had ordered her to be his wet nurse. Because of that, my pain relieves these nights."

22 Ibn Kathîr, al-Bidâya, III, 211-212.

During those times, the people of Mecca were handing over their children to wet nurses that resided in places where the weather and water was good, as the weather of Mecca was very hot. Every year many women were visiting Mecca because of this reason. They were taking a child to be it's wet nurse. They would receive many gifts after they raised and delivered the children to the parents.

Like any other year, the year that our beloved Prophet was born, a lot of women from Banî Sa'd tribe came to Mecca to be wet nurses. Every one of them found a child to be a wet nurse. Banî Sa'd tribe was famous with their honor, generosity, bravery, humbleness and fluency in Arabic, among the tribes around Mecca. The notables of the Quraysh usually would prefer giving their children to the Banî Sa'd tribe. That year there was a severe drought and scarcity in the land of Banî Sa'd tribe. Lady Halîma narrates this situation as follows,

"I was walking in the meadows collecting grass and I was extending my thanks to Allahu ta'âlâ for that. Sometimes I could not eat anything for three days. During these days I gave birth. There was both hunger and the difficulties of having baby. There were times I could not even tell the days from the nights and the ground from the sky. One night I had fallen asleep in an open field. In my dream someone put me in water which was milky white and the same person told me to drink it. I drank the water until I was satisfied. That person forced me to drink it again. It was sweeter than honey and I had more. 'Have a lot of milk O Halîma! Did you recognize me?' he asked. When I said I did not, he said, 'I am the hamd (praise) and shukr (thanksgiving) that you did when you were in trouble. O Halîma! Go to Mecca. There is going to be a Nûr (Light) which will be your friend and you will have much abundance. Do not mention about this dream to anybody!' When I woke up I realized that all the hunger and the problems I had, had gone and I had plenty of milk."

Since there was a famine, there were more women than usual who had come to Mecca to be a wet nurse and handle the difficult times. All of them were rushing to get the rich families' children. Each of these women got a child. They were not eager to take our beloved Prophet since he was an orphan. They thought they would not be able to paid much. Among these women there was Lady Halîma who had been known by her chastity, cleanliness, lenience, modesty and morale values. The animal they were riding was weak and they had arrived to Mecca late. But this delay provided them more than what they were looking for. When they were searching for the baby they noticed that the children from wealthy families had already been taken. They did not want to go back empty handed. Their only wish was to go home with a baby.

Finally they came across with a lovely-looking and respectful person. He was Abdulmuttalib, the leader of Mecca. After listening to them, Abdulmuttalib told them that by taking his grandson, they would attain a great blessing and bliss. Abdulmuttalib's loveliness and affection attracted them. They accepted his proposal immediately. Later on the old grandfather brought Lady Halîma to Lady Âmina's house. Lady Halîma narrates,

“When I arrived next to the baby he was swaddled and sleeping on a green silk cover and spreading an odor of musk all around the room. I was amazed and I loved him so much that I could not wake him up. When I put my hand on his chest, he awakened, looked at me and smiled. With his smile, I was much affected. I covered his face; held on to him lest his mother might not give a child so pretty to me. I offered him my right side to nurse and he accepted. When I tried my left side, he refused. Abdulmuttalib turned towards me and said, ‘Glad tidings on you. No other woman has ever had a blessing like this!’[23]

After handing over the baby, Lady Âmina told me, ‘O Halîma, three days ago I heard a voice saying, the woman who is going to breastfeed your son will be one of the descendants of Abû Zuayb from Bani Sa’d tribe.’ Upon that I said “I am from Bani Sa’d tribe and my father’s nickname is Abû Zuayb.” Lady Halîma again narrates,“Lady Âmina told me so many other cases about him and gave me her advice and I mentioned about a dream and the voices I had heard before I arrived to Mecca. I was hearing a voice around me, saying “Glad tidings on you Halîma! It is your privilege to breastfeed the baby who is going to enlighten the worlds and dazzle the eyes of mankind.”

Lady Halîma narrates,

“Taking Muhammad (’alaihis-salâm) with me, I left Hadrat Âmina’s house. I arrived next to my husband. When he saw the baby, he loved him much and said, ‘O Halîma! I have never seen such a beautiful face so far!’ and when he noticed the blessings that we gained as soon as we received him, he said, ‘O Halîma! Know that, you have had a very blessed and highly esteemed baby.’ I responded by saying, “I swear I was wishing that way and I obtained it.”

After taking Muhammad (’alaihis-salâm) with them, Halîma Khâtûn and her husband had begun to get blessings due to him. The weak and slow donkey they were riding was going like an Arabian horse. The convoy that they came together with to Mecca had already left and gone away but they caught and passed them. After they arrived to the land of Banî Sa’d they had great abundance and blessings. Previously, their animals gave little milk, but then they began to give plenty of milk. Their neighbors were amazed and realized that all of these things were happening because of the child they had for nursing.

Because of the drought they had a lot of difficulties and they went out to pray to Allahu ta’âlâ for rain. They went to pray together with Muhammad (’alaihis-salâm) and for his sake they had a lot of rain and blessings.

Our beloved Prophet would be fed by only the right side of Lady Halîma. He left the left side to his foster sibling. He crawled when he was two months old. When he was three months he was standing and in the fourth month he was walking by leaning on the wall. He walked when he was five months old and in the sixth month he was walking rapidly. He was going out everywhere when he was seven months old. At

23 Qastalânî, Mawâhib-i Ladunniyya, s, 37.

the eight month he was talking apprehensible and when he was nine months old he was talking very clearly. He was shooting an arrow at the tenth month. Lady Halîma narrates, “When he first began to talk he said, ‘**Lâ îlaha illallahu wallahu akbar. Walhamdu-lillâhi Rabbil ’âlamîn.’** Since that day he did not do anything without saying the name of Allahu ta’âlâ. He would not eat anything with his left hand. When he began to walk he was staying away from the playgrounds where children play and he was saying to them, **‘We have not been created for this.’** Every day a nûr like sunshine would cover him and move away. He was talking with the moon and when he pointed out, the moon was moving.

Lady Halîma narrates,

“When Muhammad (’alaihis-salâm) was two years old, I weaned him. Later I went to Mecca with my husband for handing him over to his family. Since we had plenty of blessings because of him, it was very difficult to leave him and not being able to see his blessed face. I explained the states of his to his mother. Lady Âmina said, ‘My son has a great glory.’ I said, ‘I swear by Allahu ta’âlâ I did not see anybody who is more blessed than him.’ Later on I found several other excuses to give to Lady Âmina for keeping him with me a little bit more. She allowed us to keep him and let him stay with us. Then we went back to our home. Thus, our household was filled with plenty of blessings and also because of him we had more goods, possessions and fame. We attained innumerable blessings.”[24]

Cleaving open his blessed chest

Lady Halîma narrates,

“One day Sarwar-i Âlam (sall-Allâhu ’alaihi wa sallam) asked me, **‘I do not see my siblings in the daytime. What is the reason?’** I said, ‘They go to shepherd the sheep. They come home around nighttime.’ He said, **‘Send me with them. Let me shepherd the herd.’** I found several excuses and apologized to him several times. Finally to make him happy I said yes. The next day I combed his hair, had him get dressed and sent him together with his foster siblings. He accompanied them for a couple of days. One day when his foster sibling Shaimâ came back from the meadow and I asked her, ‘Where is Muhammad, my son, the light of my eyes?’ She said he was in the desert. When I asked how he is standing under the heat of the desert, she answered, ‘Oh My mother! Nothing harms him. There is a cloud which moves with him every time he moves and protects him from the heat.’ When I said, ‘What are you talking about? Are all these things you mentioned really true?’ She swore that they were. Then I felt relieved. Again one day at noon his foster sibling Abdullah came to me and said, ‘Mother! Help! We were shepherding with my foster sibling. Suddenly three people who were covered in green approached. They picked up my brother and headed towards the mountain. They laid him back and cut him from his belly. When I came to give you the news they were still standing there. I do not even know whether

24 Ibn Ishâq, as-Sira, s, 25-28; Ibn Hishâm, as-Sira, I, 158-167; Ibn Sa’d, at-Tabaqât, I, 108,115.

he is alive or not.' I started to panic. We arrived there quickly and saw him. I kissed his beloved head and said, 'Oh the light of my eyes! Oh the mercy and grace of the universe! What happened to you? He answered, 'After I left the house I saw two people who were covered in green. One of them was holding a silver ewer and the other had an emerald bowl. The bowl was full of something which was white in color. They brought me to the mountain. One of them laid me down. While I was watching, he cleaved my chest down to my stomach. I felt no pain. He put his hand inside and removed whatever was there. They washed it with the white thing that was in the bowl and then put it back. One said to the other, 'Stand up and let me do my job!' and then he put his hand inside and took out my heart. The heart was made of two pieces of which he took out something black and threw it away. And said, 'That was the share of the Devil in your body. We eliminated it. O the Darling of Allahu ta'âlâ! We have made sure that you stay away from the misgivings and the tricks of the Devil.' Then they filled my heart with something which is delightful and soft. They stamped it with nûr. All of my body still feels the coldness of that stamp. When one of them put his hand on my wound, it became healed. And they weighed me against ten people from my ummat, I was heavier. They weighed me against a thousand people I was still heavier. Then one of them told the other, 'Stop weighing him. Even if you weigh him with the whole ummat, he will still be heavier.' Each of them kissed my hand and left me here.' The mark could be seen on his beloved chest.[25]

This case that our beloved Prophet experienced, which is mentioned in the first verse of Surat al-Inshirâh, is called as **"Shaqq-i Sadr"** that is cleaving open his blessed chest.

After his prophethood had been acknowledged, some of his companions asked him to reveal more about himself. He answered, **"I am the prayer of my ancestor Ibrâhim. I am the glad tidings of my brother Îsâ! I am the dream of my mother. When she was pregnant she saw a nûr which was enlightening the Palaces of Damascus, which emanated from her. I was nursed and raised among the sons of Banî Sa'd bin Baqr."**

After he became four years old, Lady Halîma brought him to Mecca and handed him over to his mother. His grandfather, Abdulmuttalib, generously gave her an abundance of gifts. After leaving him in Mecca, Lady Halîma expressed her feelings by saying, "It was as if my soul and heart had remained with him in Mecca."

Death of his esteemed mother

Our beloved Prophet had been raised in Mecca by his mother until he was 6 years old. With Ummu Ayman who was a jariya (female slave), he and his mother went to Madîna to visit his relatives and the burial place of his father Abdullah. They stayed there about a month. Our beloved Prophet learned how to swim in the pool of the sons of Najjar. Meanwhile, a Jewish scholar saw the signs of prophethood on him. He approached and asked his name. When our beloved Prophet said "Ahmad," he shouted,

25 Ahmad bin Hanbal, al-Musnad, III, 121; Ibn Hishâm, as-Sira, I, 164-165.

"He is going to be the last Prophet!" Also some other Jewish scholars who saw him, observed the signs of prophethood, too. After long discussions they agreed about his prophethood. Ummu Ayman heard these discussions and told Lady Âmina. To avoid the harm of these people, Lady Âmina, taking our beloved Prophet with her, headed towards Mecca. When they arrived to the place which is called Abwâ, our mother Lady Âmina became ill. Her health worsened. While she was looking at her son who was standing right next to her, she said, "O the son of the beloved person who had escaped from the arrow of death by giving a hundred camels by the help of Allahu ta'âlâ! May Allahu ta'âlâ make you blessed. If the dream I saw comes true, you will be sent by Allahu ta'âlâ, to all mankind to inform them about halâl (permitted) and harâm (forbidden). Allahu ta'âlâ is going to protect you from the centuries-old tradition of idols and idolatry." and recited to him this couplet,

The new get old, the living die,
The many get depleted, is there one to stay young?

I will die too, my difference is:
I have given birth to you, my honor is this.

I've left a good child behind,
I shut my eyes, in rest is my heart.

My name will always be remembered,
In souls, your love will be kept alive.

Then she passed away. She was buried there. Our mother Âmina died when she was twenty years old.

Ummu Ayman took our Prophet and, after a few days' travel, they arrived in Mecca where she delivered our Prophet to his grandfather Abdulmuttalib.

Beside his grandfather

Our Master, the Prophet's father and mother were in the religion of Ibrâhîm (Abraham) ('alaihis-salâm). That is they were believers. The scholars of Islâm communicated that they were in the religion of Ibrâhîm ('alaihis-salâm) and after their deaths, they were brought to life so that they could be among his ummat (community), they heard the Kalimat ash-shahâdat ("I believe in and testify to that Allahu ta'âlâ exists and He is One. And again, I believe in and testify to that Muhammad 'alaihissalâm' is His born slave and His Messenger.") recited it and thus they became one of this ummat.[26]

Muhammad ('alaihis-salâm), until he was eight years old, grew up near his grandfather Abdulmuttalib. Abdulmuttalib was an esteemed person who governed various functions in Mecca. He was majestic, patient, moral, honest, brave and generous. He would give food to the poor, even to animals which were hungry and thirsty. He believed in Allahu Taâlâ and the Hereafter. He abstained from the evil deeds, kept away from all the nasty customs of the era of nescience. He would prevent oppression and unjustice in Mecca and accommodate the visitors. It was his habit to seclude himself in the Mount of Hira during the month of Ramadan. Abdulmuttalib loved children and he had compassion over them. He did not separate his beloved grandson from himself. He had a great love and affection for him. In the shadow of the Kâ'ba, he would sit

26 Qastalânî, Mawâhib-i Ladunniyya, I, 652.

down on the place peculiar to him with his grandson and say to those who wanted to prevent, "Leave my son alone, he is great."[27] He constantly warned our Master, the Prophet's nanny Ummu Ayman to look after him well. He would tell her "Look after my son well. The people of the book tell of him that he will be the prophet of this ummat in the future." Ummu Ayman said, "I did not see that he complained either about hunger or thirst. In the morning, he would drink a drop of zamzam water. When I wanted to give food to him, he would say, "I don't want, I am full."

Abdulmuttalib would not allow anyone, except him, to enter his room when he was asleep or alone in his room. He had a great compassion for him. He liked his words and behaviors very much. At meals, he would sit down with him, he would give the best and the most delicious parts of the meals to him. He would not start eating before he came. He saw many dreams and many incidents about him.

Once there was famine and scarcity in Mecca. Upon a dream he saw, Abdulmuttalib held Muhammad ('alaihis-salâm)'s hand and went up Abû Kubays mountain. He prayed, "O my Allah! For the sake of this child, make us happy with an auspicious rain." His prayer was accepted and it rained much. The poets of the time mentioned this incidence by writing poems.

Priest of Najrân

One day, Abdulmuttalib was sitting near the Kâ'ba. A priest of Najrân came and started talking to him. During the talk, he said: "We have read the attributes of the last prophet from the sons of Ismâil in the books. Here, that is Mecca, is his birth place. His attributes are so and so!" Meanwhile, our beloved prophet came. The priest of Najrân started to examine him, he came near and looked at his eyes, his back, his feet and said in astonishment, "Here he is. Is this child one of your descendants?" When Abdulmuttalib said, "He is my son!", the priest of Najrân said, "According to our knowledge from the books, his father should not be alive!" When Abdulmuttalib said, "He is son of my son. His father had died before his birth, when his mother was pregnant." Then the priest said "Now, you have said the truth." Upon this, Abdulmuttalib told his sons, "Hear what is said about your brother's son and protect him well."

His grandfather's death

When the death of Abdulmuttalib approached, he gathered his sons and said, "Now, it is the time for me to migrate from this world to the Hereafter. My only concern is this orphan. I wish I had a long life so that I could continue this service with pleasure. However, what can I do? My lifetime will not be enough. Now, my heart and tongue are burning with this fire of longing. I would like to trust this pearl to one of you. Who will protect his rights fully and will not fail in his service to him?" Abû Lahab, sat on his knees, said, "O master of Arabs! If you have any person in your mind for this service, it is good. If not, I will do this service." Abdulmuttalib told him, "Your property

27 Ibn Sa'd, at-Tabaqât, I, 70-74; Ya'qubî, Târikh, II, 7-9.

is abundant. But you are a hard hearted person and you have a little compassion. The hearts of orphans are wounded and delicate. It is broken easily." His other sons repeated the same wish. Abdulmuttalib did not accept any of them by mentioning each one's peculiarities. When Abû Tâlib's turn came, he said, "I would like that more than all of them, but it would not be suitable to precede before my elders. My property is not much; however, my loyalty is more than my brothers." Abdulmuttalib said, "You have said the truth. You are the one who deserves this service. But, in every matter, I consult with him and I act according to his wishes. By doing so, I always reach the correct result. I shall consult him. Whomever he prefers from you, he has my acceptance too."

Then he turned towards our beloved Prophet and asked, "O the light of my eyes! I am going to the Hereafter, with the longing for you. Whomever do you prefer from your paternal uncles?" Our Master, the Prophet stood up, embraced Abû Tâlib and sat down on his lap. Abdulmuttalib was relieved. He said, "Praise be to Allahu ta'âlâ. This was what I wanted too." Then he told Abû Tâlib, "O Abû Tâlib! This pearl did not experience paternal compassion. Look after him very well. I regard you superior to my other children. I have entrusted you with this great and much valuable child. Because, you are from the same mother with his father. Protect him as you protect yourself. Have you accepted my last will?" When he answered, "I have", Abdulmuttalib hugged our beloved Prophet; he kissed his blessed head and face and smelled. Then he said, "All of you bear witness that I have never smelled a more beautiful scent than this and I have never seen a more beautiful face than this."[28]

Under protection of Abû Tâlib

After his grandfather's death, our Master, the Prophet (sall-Allâhu 'alaihi wa sallam), stayed with his uncle Abû Tâlib and grew up under his protection. Abû Tâlib was like his father Abdulmuttalib, he was one of the superiors in Mecca. He was a well-esteemed person. He too showed a great love and compassion to our Master, the Prophet. He loved him more than his own children, he would not go anywhere without him. He would tell him "You are very auspicious and very blessed!" He would not eat before he started. Sometimes, he would have a separate table set for him. When our Prophet awoke in the mornings, they would see that his face was luminous like the moon and his hair was combed. Abû Tâlib had little in the way of property, his family was crowded. He attained abundance and plentifulness after he started protecting our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam). When the people were in difficulty due to the drought in Mecca, Abû Tâlib brought him to the Kâ'ba and prayed. For his sake, it rained much. They were rescued from the drought and famine.[29]

28 Ibn Ishâq, as-Sira, s, 45-48; Ibn Hishâm, as-Sira, I, 169-178; Ibn Sa'd, at-Tabaqât, I, 117; Suhaylî, Rawzu'l-unuf, I, 299; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 135; Ibn Asîr , Usud-ul-ghâba, I, 22.

29 Ibn Hishâm, as-Sira, I, 179-180; Ibn Sa'd, at-Tabaqât, I, 119.

Priest Bahîra

One day our Prophet (sall-Allâhu ’alaihi wa sallam), when he was about twelve years old, saw Abû Talib preparing himself for a travel on business. When he understood that Abû Tâlib did not want to take him along, he said, **“In whose care are you going to leave me in this city? I don’t have a father, or anyone else to feel compassion for me!”** Deeply moved by these words, Abû Tâlib decided to take him along. After a long journey, the trade caravan stayed for a time near a monastery, which belonged to Christians in Busra. In this monastery there lived a priest named **Bahîra**. The priest, who had formerly been a deeply learned Judaic scholar and had been converted to Christianity afterwards, had a book that had reached his possession through a chain of several generations and which he had been keeping as a reference book to answer the questions he was asked. He was not interested in the Quraysh caravan at all, though it had visited this area several times during the previous years. Every morning he would go up to a terrace adjacent to the monastery and look out towards the direction of approaching convoys as if he were expecting something unusual. This time something happened to the Priest Bahîra; in a fit of great excitement, he stood up with astonishment. He had observed a cloud, which was gliding over and following the Quraysh caravan. This cloud was actually shielding our Prophet against the heat of the sun. After the caravan had settled down for a rest, Bahîra also saw the branches of a tree bending over our Prophet as he was sitting down under it. His excitement swelled. Immediately, he ordered for the preparation of dinner tables. Then he invited all the members of the Quraysh caravan to dinner. They all accepted the invitation, leaving our Prophet (sall-Allâhu ’alaihi wa sallam) to watch over the caravan. Bahîra examined the visitors carefully and asked, “Dear Quraysh gentlemen, is there anyone among you who did not come for dinner?” They said, “Yes, there is one.” The cloud was still there, though all the Quraysh had come. When he saw this, he knew that there was someone left to safeguard the caravan. Bahîra insisted on his coming to the dinner. As soon as the Prophet arrived, Bahîra looked at him and examined him carefully. Afterwards he asked Abû Tâlib, “Does this child belong to your descendants?” Abû Tâlib said, “He is my son.” Bahîra remarked, “According to certain books, it is written that the father of this boy is not alive; he is not your son.” This time Abû Tâlib answered, “He is my brother’s son.” Bahîra asked, “What happened to his father?” He answered, “His father died just before he was born.” Bahîra, “You are absolutely right. What happened to his mother?” Abû Tâlib replied, “She died too.” Confirming all these answers, Bahîra turned to our Prophet and asked him to make an oath in the name of some idols. But our Prophet said to Bahîra: **“Do not ask me to make an oath in the name of these idols. In this world for me there are no other enemies worse than these. I hate them all.”**

Bahîra then requested an oath with Allahu ta’âlâ’s name and asked “Do you sleep?” He said, **“My heart does not sleep, though my eyes sleep.”** Bahîra continued to ask a lot of questions and received answers to them all. These answers coincided exactly with the books he had read before. Then, looking into the eyes of our beloved Prophet,

he asked Abû Tâlib, “Does this redness always stay in these blessed eyes?” “Yes,” he said, “We have never seen it disappear.” Next, Bahîra wanted to see the Seal of Prophethood in order to tranquil his heart after seeing such a preponderance of evidence. However, our Prophet (sall-Allâhu ’alaihi wa sallam) did not want to expose his back due to his noble sensibilities. But his uncle requested, “Oh apple of my eye, please do what he wishes!” Upon this our Prophet exposed his back and Bahîra beheld the beauty of the Seal of Prophethood with great satisfaction. He kissed it excitedly while tears poured down his face. Then, he said, “I confess that you are the Messenger of Allahu ta’âlâ!” And with a loud voice he addressed everyone, “Here is the superior of the universe... Here is the Messenger of the Rabb of the universe... Here is the great Prophet whom Allahu ta’âlâ has sent as a blessing to all the worlds!” Members of the caravan were astonished; they exclaimed, “In the eyes of this priest how high and great an estimation Muhammad (‘alaihis-salâm) is given.”

Bahîra then turned towards Abû Tâlib and said, “This is the last and the most honorable of all the Prophets. His religion will spread all over the world and nullify all the previous religions. Do not take him to Damascus. The sons of Israil (Jews) are his enemies. I am afraid they will try to bring harm upon his beloved person. A lot of oaths and promises were made in respect to him.” Abû Tâlib asked, “What is the meaning of all these oaths and promises?” He answered: “Allahu ta’âlâ ordered all the Prophets including Jesus (‘alaihis-salâm) to inform their ummat (followers) about the last Prophet (sall-Allâhu ’alaihi wa sallam) who will come.”

Abû Tâlib, after hearing these words from Bahîra, changed his mind about going to Damascus. He sold all his goods in Busra and returned to Mecca.[30] He remembered what he heard from Bahîra all his life. He loved our Master, the Prophet more. He protected him until he died and helped him in his every business.

Our beloved Prophet, who was an elite person and had virtues and beauties, grew up and became seventeen years old. His paternal uncle Zubayr, who was going to Yemen for trade, brought him too so that his commerce would be auspicious. His many superiorities were seen in this voyage. When they returned to Mecca, these incidents were told and among the Quraysh tribe it was said, “The name of this person will be very high…”[31]

30 Ibn Ishâq, as-Sira, s, 53-58; Ibn Hishâm, as-Sira, I, 180-182; Ibn Sa’d, at-Tabaqât, I, 76, 154-156; Tabarî, Târikh, II, 277-279; Suhaylî, Rawzu’l-unuf, II, 216-220; Ibn Kathîr, al-Bidâya, III, 283-286.

31 Ibn Ishâq, as-Sira, s, 53-59; Ibn Sa’d, at-Tabaqât, I, 120-123.

HIS YOUTH AND MARRIAGE

Even during his youth, as the best of all people in all aspects, Muhammad ('alai-his-salâm) was loved by the people of Mecca far more than his peers. Due to his high moral values, good manners, calmness, kindness and his other superiorities, he was loved and admired by all people. Because of his amazing honesty and truthfulness, the people of Mecca called him as "Al-Emîn" which means "always trustworthy." He was known by this name from the time of his youth.

There was unbridled nescience in Arabic society during our beloved Prophet's early years. Idolatry, alcohol, gambling, adultery, charging interest and many other evil deeds had become widespread. Muhammad ('alaihis-salâm) would intensely detest their bad states and he would always stay away from all their evil deeds. All the Meccan people knew that. Since he adamantly hated the idols, he would not even go near them. He never ate any meat from the animals which were sacrificed for the idols. During his childhood and youth he would shepherd animals that he owned, on and around Jiyâd Mountain and thus he earned his sustenance. In this way, he would stay away from the extremely degenerated society. Once, he said to his Ashâb-i kirâm, **"There is not a prophet who did not shepherd sheep."** When he was asked, "O Rasûlullah! Did you shepherd too?" He said, **"Yes, I did too."**

When our beloved Prophet was around twenty years old, there was no security left in Mecca. Cruelty was very common; the safety of property, life and chastity had disappeared. The Meccans oppressed strangers who came for commerce and visiting the Kâ'ba. Those who were oppressed could not find any recourse to regain their rights. Meanwhile, the goods of a Yemeni trader had been usurped by a Meccan called As bin Wâil. Upon this incident, the Yemeni went to Abû Qubays Mountain, cried and begged for help from the tribes to regain his rights. Upon these events, which clearly showed that cruelty had reached its peak, the notables of the tribes of the sons of Hâshim, the sons of Zuhra and other tribes, gathered in the house of Abdullah bin Jud'ân. They decided that no one, either Meccan or a stranger, would be oppressed, the cruelty would be stopped and the rights of the oppressed would be given back. With this purpose, they established an **association of justice**.[32] This association was called **Hilf al-Fudûl**, in which our beloved Prophet ('alaihis-salâm) joined at a young age and he was very effective in it's establishment. Previously a similar association had been set up by two persons, named Fadl and another named Fudayl. This name had been given as a reference to their association. This association stopped cruel-

32 Suhaylî, Rawzu'l-unuf, I, 91.

ty and provided security in Mecca again and maintained it's effect for a long time. Our Master Rasûlullah, after his prophethood was communicated to him, told his Ashâb-i kirâm, **"I was present at the agreement made in the house of Abdullah bin Jud'ân. That swearing to an oath is more lovely to me than having red skin camels** (wealth). **Today, if I was called on to attend such kind of an assembly, I would participate."**[33]

His trade

The Meccans dealt with commerce and gained their sustenance through this way. Abû Tâlib, the paternal uncle of our Master, the Prophet (sall-Allâhu 'alaihi wa sallam) dealt with commerce too. When our beloved Prophet was around twenty five years old the economic hardships in Mecca greatly intensified. Due to this reason, the Meccans prepared a large trade caravan to go to Damascus. During those days, Abû Tâlib came to our Master Rasûlullah and said "O my respected nephew! Poverty reached its peak. These past years we have spent in battle and in scarcity and we are left us nothing. Now, the caravan of the Quraysh has been prepared, it is about to leave for Damascus. Lady Khadîja will send goods with this caravan. She must be looking for a trustworthy person who will do this job. Absolutely, she is in need of a person who is trustworthy, chaste and good like you. Let us go and talk to her. It will be good if we arrange that you will go as her deputy. No doubt she will prefer you over others. In fact, I do not want you to go to Damascus. I am afraid that the Jews in Damascus may harm you. However, I could not find any other solution." Our Master, the Prophet told him **"Do as you wish."**

Hadrat Khadîja was such a lady that she had a great reputation in Arabia with her beauty, wealth, reason, chastity and good manners. There were several people from around that area who wished to marry her. However, due to a dream she had seen, she was not interested in anybody. In her dream, the Moon descended from the sky and entered her chest and the rays of it's light emanated from under her arm and enlightened the whole universe. She mentioned about her dream to her relative Waraqa bin Nawfal. He said, "The last prophet has been born. He will marry with you and the divine revelation will come to him during your time. The halos of light of his religion will fill the world. You will be the first of believers. That Prophet will appear among the Quraysh and Benî Hâshim." Hadrat Khadîja became very happy with this response and started to wait for the coming of that Prophet.

Hadrat Khadîja would make trade; she would form partnerships with those she could come to agreement with. Abû Tâlib told about this situation to our mother Hadrat Khadîja. Hadrat Khadîja invited our Master Rasûlullah to have a discussion. When our Master came, she showed a great deal of respect to him. She admired our Master's kindness and his beautiful face. She mentioned to our Master, the Prophet, "I know that you tell the truth, you are trustworthy and you have good ethics. I will

33 Ibn Hishâm, as-Sira, I, 133; Ibn Sa'd, at-Tabaqât, I, 82; Suhaylî, Rawzu'l-unuf, s, I, 91; Ibn Habîb, al-Muhabbar, s, 167; Ibn Kathîr, al-Bidâya, III, 290-293; Ya'qubî, Târikh, II, 13-14.

pay much more than usual for this job." Then she bid him farewell him by giving him attire which would be appropriate for the job.

Our mother Hadrat Khadîja had learned of the signs of the last prophet from a profound Christian scholar, Waraqa bin Nawfal, who was the son of her paternal uncle. As such, she was able to recognize his signs of prophethood, during the visit of our beloved Prophet. Upon this, she told her slave Maysara, "When the caravan leaves Mecca, give the bridle of the camel to Muhammad ('alaihis-salâm) so that the Meccan people will not spread rumors. When you are away from the town and out of sight, have him wear these precious clothes. Then she prepared the most beautiful camel and said to Maysara, "Respectfully have him mount the camel, hold the bridle and be a good servant to him! Do not do anything without taking permission from him and protect him from all the dangers even if it costs your life! Do not waste anytime at any of the places you go and return here quickly in order to not to be embarrassed before Hâshimîs. If you accomplish all these things, I will set you free and give you many gifts."

The caravan was prepared. The people of Mecca came together to say farewell to each other as a large crowd. The relatives of our beloved Prophet, his uncles and the elders of Hâshimîs were present, too. When the aunt of our beloved Prophet saw him in servants clothes while holding the bridle of the camel, she became extremely upset. She cried out, screamed, shed tears and wailed. She said, "O Abdulmuttalib! The finder of the Zamzam well! O Abdullah! Stand up from your grave and see your beloved son!" Abû Tâlib had the same emotions and feelings, too. Our Master Rasûlullah, whose eyes have seen Allahu ta'âlâ, shed tears like a pearl and said, "Never forget me and also know that I lived far away from home with sorrow and anguish." All of the people who heard these words cried. The angels in the skies cried, too. They said, "O Our Rabb! This is Muhammad ('alaihiss-alâm) who has the highest position and he is your beloved. What is the reason of this event?" Then Allahu ta'âlâ said, **"Yes, he is my beloved. But you can not know the secret of love. You can not have a grasp of the secrets between the beloved and loving. Nobody can know this state. Nobody can understand anything from this hidden matter."**

After the caravan had traveled away from Mecca, according to the orders he was given from Hadrat Khadîja, Maysara put the precious clothes on him. He had him mount the camel which was covered with several kinds of precious fabric and decorated with ornaments. He held the bridle of the camel.

The people who were traveling with him saw that there was a cloud which was moving with and shading him and also there were two angels who were in the disguise of birds which accompanied him until their destination.[34] After he stroke the two camels, who were weak and following the caravan from behind, the camels began to stride quickly and those who saw that, loved him and they understood that his fame was going to be great. When they arrived in Busra, they stopped next to a monastery. Priest Bahira, who had seen many signs of his prophethood, had died and he was replaced

34 Qastalânî, Mawâhib-i Ladunniyya, s, 41.

by his successor Nastûra. After he saw that a dried tree turned green after somebody had sat under it, he asked to Maysara "Who is that person sitting under the tree?" Maysara answered, "He is from the Harem people of Quraysh tribe." Then Nastûra said, "Until now, nobody has sat under that tree except the prophets." And he asked, "Does he have any redness in his eyes?" Maysara answered, "Yes, he has, and the redness never leaves." And then Nastûra said, "In the name of Allahu ta'âlâ who has sent the Bible to Hadrat Îsâ, he is going to be the last prophet. I wish to live until his prophethood is declared."

While Muhammad ('alaihis-salâm) was selling the goods of Hadrat Khadîja in the Busra market, a Jewish person said, "Make an oath on the idols of Lât and Uzzâ so that I will believe you," because he did not believe him in the bargaining. Muhammad ('alaihis-salâm) said, **"I will never make an oath on those idols! Whenever I pass by them, I turn my face to another direction."** The Jewish person who saw the other signs too said, "The word is yours. I swear that this is a person to be a prophet." He stated his admiration, saying, "Our scholars have found the attributes of this person in the books."

Maysara was engraving in his memory everything he saw and the things he heard about our Master Rasûlullah, and his admiration was increasing. Maysara's heart was filled with love towards to the master of the worlds. Then, he was serving with a great love and respect and following his wishes with a great care.

The goods were sold and with our Master, the Prophet's blessings, the trade was much more profitable than usual. The caravan started their return. When they reached the place called Marr al-Zahran, Maysara suggested to our beloved Prophet (sall-Allâhu 'alaihi wa sallam) to bring the good news to Mecca. Our Master accepted that advice and he left the caravan for Mecca.

Lady Nafîsa binti Muniyya said, "The time for the caravan's arrival had approached. Lady Khadîja would look forward to the arrival of the caravan every day on top of her house with her maids. One day, I was with her. Suddenly, a person was seen on a camel. A cloud and two angels, in disguise of birds, were shading him. The nûr on our Prophet's forehead was shining like the moon. Lady Khadîja understood who was coming. She was relieved. But she pretended that she did not know who he was. She asked who could be the person coming on this hot day. The maids said, "The coming person looks like Muhammad ('alaihis-salâm). In a short while, our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) came to the manor of our mother Hadrat Khadîja and told her the situation. He made her very happy with the good news he brought.

Soon after, the caravan entered Mecca. Maysara revealed, in detail, to our mother Hadrat Khadîja that our prophet was shaded during the journey, what the priest Nastûra said, how the weak camels became faster, and many other extraordinary things which he witnessed. He praised our master, the Prophet as much as he could. Hadrat Khadîja already knew these. But these things increased her certitude. She ordered Maysara not to tell anyone what he saw on this journey.[35]

35 Ibn Ishâq, as-Sira, s, 59; Ibn Kathîr, as-Sira, I, 262; Ibn Jawzî, al-Wafa bi ahwâl-il-Mustafâ, I, 143.

Our mother Khadîja went to Waraqa bin Nawfal to inform him about what she heard. Listening to what happened with great admiration, Waraqa said, "O Khadîja, if what you told is true, Muhammad ('alaihis-salâm) will be the prophet of this ummat (the community, the body of believers, of a prophet.)"

When our beloved prophet was 12 years old he traveled with his uncle Abû Tâlib for business until Busra. When he was 17, he went to Yemen with his paternal uncle Zubayr. At the age of 20, he went to Damascus and when he was 25 he went to Damascus again for selling the goods of Hadrat Khadîja. Thus he had traveled four times. He did not travel anywhere except these.

His marriage to Hadrat Khadîja

Our mother Hadrat Khadîja, with the glad tidings given by Waraqa bin Nawfal, and after she had seen our beloved Prophet's character, she intended to marry him and to be honored by serving him. Nafîsa binti Muniyya who sensed her feelings, tried to be a mediator. With this intention she went before Rasûl-i Akram and asked, "O Muhammad ('alaihis-salâm)! What are the reasons that prevent you from getting married?" Our Prophet answered, **"I do not have enough money to get married."** Lady Nafîsa said, "O Muhammad! If you want to get married with a lady who has chastity, who is honorable, rich and beautiful, I am ready to help to make this occur." Our beloved Prophet asked, **"Who is she?"** She said, "Her name is Khadîja binti Huwaylid." When our Master Rasûlullah asked, **"Who will be the mediator?"** She answered, "I will." and then left. She went to Hadrat Khadîja and gave her the good news. Hadrat Khadîja called her relatives Amr bin Asad and Waraqa bin Nawfal and explained the situation. Also she sent a message to our Master, the Prophet and invited him to come at a predetermined time. Abû Tâlib and his brothers made the preparations and accompanied our Master, the Prophet.

Our mother Hadrat Khadîja decorated her house with ornaments. As a sign of gratitude she gave all her jewelry to her servants. Later on she set them free. Our Master Rasûlullah honored our mother Hadrat Khadîja's house with his paternal uncles. Abû Tâlib said, "Thanks to our Creator who made us from the sons of Ibrahim ('alaihis-salâm) and descendants of Ismail ('alaihis-salâm). He made us the guardian of the Baytullah. He granted us this blessed house, Haram-i Sharif, which is the qibla of humans and around which the universes rotate and which He protects from harm. The son of my brother Abdullah is such a person that he is superior to everybody in the Quraysh. Although he does not have much property; property can not be credited with real value. Because property is like a shadow. It passes through hand to hand and goes away. My nephew's glory and superiority has already become known by everybody. Now he wants to get married to Khadîja binti Huwaylid. How much mahr *(In Islam, the mahr comprises of things like gold, silver, banknotes, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry.)* do you want me to give? I swear that Muhammad's grade must be high." Waraqa bin Nawfal con-

firmed his statements. The paternal uncle of Hadrat Khadîja, Amr bin Asad said, "Be a witness that I have married Khadîja binti Huwaylid to Muhammad ('alaihis-salâm)." With this, the act of marriage was completed. According to a narrative, the mahr was 400 mithqal gold and in another narrative it was 500 dirhams and also in another narrative it was 20 camels.[36] [One mithqal is four grams and eighty centigrams.]

Abû Tâlib slaughtered a camel for the wedding and threw a feast which had never been seen until that day. The marriage took place. Our mother Hadrat Khadîja gave everything she had as a present to our Master, the Prophet and said, "All of these goods belong to you. I need you and I am grateful to you."

During their marriage our mother Hadrat Khadîja always served and helped our beloved Prophet Muhammad ('alaihis-salâm). This marriage lasted twenty five years until our mother Hadrat Khadîja passed away. Fifteen years of this marriage was before the Bi'that (when he was informed of his prophethood) and ten years of it was after the Bi'that. Our beloved Prophet Muhammad ('alaihis-salâm) did not marry again during this marriage. He had six children, two boys and four girls. Their names were Qâsim, Zaynab, Ruqayya, Umm-i Ghulthum, Fâtima and Abdullah (Tayyib or Tâhir). During his prophethood he had married with Hadrat Mâriya and had a son named Ibrahim from this marriage too. He did not have any children from his other wives. Zaynab was the oldest of his daughters. The youngest one Fâtima was the most loved of his father. She was born thirteen years before the Hegira. His sons passed away at their younger age and all his daughters except our mother Hadrat Fâtima had deceased before he had. Our mother Fâtima passed away six months after our beloved Prophet. She had married Hadrat Ali. The descendants of our beloved Prophet Muhammad ('alaihis-salâm) continued with Hadrat Fâtima's children.[37]

Our Master, Rasûl-i Akram (sall-Allâhu 'alaihi wa sallam), after he married our mother Khadîja, engaged in trade too. With their profit, they would give accommodations to visitors, help orphans and the poor.

Zayd bin Hâritha

Zayd bin Hâritha, while he was a child, with his mother Su'da, had gone to visit his relatives. Meanwhile, they were raided by another tribe. They captured Zayd. They brought him to a bazaar named Sûq-i Ukâz in Mecca and they sold him as a slave. Hâkim bin Hizam, nephew of Hadrat Khadîja, bought Zayd for 400 dirhams. Hâkim bin Hizam gifted him to Hadrat Khadîja, his paternal aunt. She gifted him to our Master, the Prophet. At that time our master, the Prophet was married to Hadrat Khadîja. Our Master, the Prophet emancipated him immediately. He gave accommodation to him. Because he was emancipated, Zayd had no place to go and he had no one to raise him that would have been better than Rasûlullah. Therefore, he willingly stayed with Rasûlullah.

36 Ibn Hishâm, as-Sira, I, 43; Ibn Sa'd, at-Tabaqât, VIII, 9; Suhaylî, Rawzu'l-unuf, I, 321; Qastalânî, Mawâhib-i Ladunniyya, s, 41; Ibn Asîr , Usud-ul-ghâba, I, 23.

37 Ibn Ishâq, as-Sira, s, 59-61; Ibn Sa'd, at-Tabaqât, I, 82-85, 131-132; Tabarî, Târikh, II, 280-282; Ibn Kathîr, al-Bidâya, III, 293-295; Ya'qubî, Târikh, II, 15-16.

Zayd bin Hâritha, who had been treated kindly by our Master, the Prophet; who was created to complete, even before his prophethood was communicated to him, every kind of visible or invisible, known or unknown proper ethics such as justice, mercy, compassion, being humane, geniality, graciousness, beneficence, abiding by a promise, charitableness, generosity, trustworthiness, protecting the oppressed and the poor, loving and caring for children, honesty, truthfulness, courteousness, modesty, decency, getting along with people, bravery and courage, who is the highest of all of the creatures which have come and will come to the world and who was known as "Al-Amîn" by gaining the trust of everybody; loved our Master, the Prophet more than his father and mother and did not want to leave.

His mother and father did not know where their son was taken to and what happened to him. His father Hâritha would travel to try to find his son village by village. He would beckon his relatives, who were traveling from Yemen to several different countries, asking them to bring him news about his son Zayd, by reciting poems and shedding tears. One of his poems, which tells about his yearning for his son, is as below.

I wept for my Zayd, I do not know what he did
Is he alive or to him has death hit?

Do not ask for him, in vain, O my Heart!
You can not know if his grave is in a field or versant.

O my Zayd, my son! If I knew that those who departed would return!
I would not want the return of anyone apart from you.

I remember him, when I see a child, when the wind breezes,
The sun reminds me of you, while rising in the morning.

I cry for my darling, I cry a thousand times,
I look for him, on my horse, though I am in ruin.

My horse and I do not know to rest or to be tired,
While it is possible for my son to be found.

However hope fools a person, it is perishable finally,
My sons! Qays, Amr, Yazîd, Jabal! My Zayd is entrusted to you.

In the end, before the coming of Islâm, some people who came to visit the Kâ'ba, from the tribe of Banî Kalb, saw and recognized Hadrat Zayd. Hadrat Zayd told them, "I know that my family will cry out for me, convey these couplets to them." and recited this poem.

My heart is in fire, I am away from home,
Neighbor to the Kâ'ba, although I'm separated from mother.

Do not let your agony to set fire your heart,
Do not allow your weeping to reach the skies.

Praise be to Allah, I am in such a house,
That I am grateful for the honor I attained.

Hâritha was so happy after he heard this news. He took a large sum of money and came to Mecca with his brother Ka'b. He learned where the house of our Prophet was and visited. He said, "O the leader of Quraysh, O the grandson of Abdulmuttalib, O the son of Banî Hâshim descent! You are the neighbor of Haram-i Sharîf. You treat your guests, you set your slaves free, and you save them from captivity. If you let my son who is your servant go, I will give you the money you want, please do not reject our wish!" Our Master, the Prophet (sall-Allahu 'alaihi wa sallam) said, **"Let's call Zayd and inform him about the situation. Let's allow him decide. If he wants to go with you, you can take him and go without giving me any money. But, if he wants to stay with me, I swear in the name of Allah, I can not let anyone go who chooses to stay with me."**

Hâritha and his brother were very pleased by this reply of our Master, the Prophet and said, "You have treated us very justly and conscientiously!"

Then our Master, the Prophet, called Zayd to be present before him and asked, **"Do you know these people?"** He answered, "Yes, one of them is my father and the other one is my uncle." Upon that our Prophet said, **"O Zayd! You learned who I am; you saw my kindness and compassion and my behaviors towards you. These people came here to take you. So make a choice, either stay with me or prefer them and go!"**

His father and his paternal uncle expected that he would prefer them and they would bring Zayd home. Zayd said, "I do not prefer anyone to you. You are both a father and an uncle to me. I want to stay with you."

His father and uncle were shocked. His father got angry and told Zayd, "Shame on you! So, you prefer slavedom to freedom, your mother, your father and your uncle!" Zayd replied to his father, "Father, I have seen such compassion and well treatment from this person that I cannot prefer anyone to him."

Our Master, the Prophet liked Zayd very much. After seeing his loyalty and affection, he brought him to Hijr at the Kâ'ba-i mu'azzama and said to people, **"Be a witness! Zayd is my son. I am his inheritor, he is my inheritor."** Zayd's father and uncle saw that, and their anger disappeared. They returned to their homeland in happiness. After that, Ashâb-i kirâm called Zayd as Zayd bin Muhammad (the son of Muhammad). Later on, as the adoption was removed by Allahu ta'âlâ's decrees of **"Call your children with the name of their fathers, this way is better." "Muhammad** ('alaihis-salâm) **is not the father of any one of you** (like Zayd)**"** as stated in the 5th and 40th verses of Sûrat-ul-Ahzâb, Zayd began to be called as "Zayd bin Hâritha" which means "Zayd, the son of Hâritha".[38]

The Kâ'ba arbitration

When our Master Rasûlullah was around thirty-five years old, he arbitrated in the Kâba. At those times, rains and floods had worn down the walls of the Kâba. In addition, a fire had damaged the Kâba.[39] It was necessary to re-build the structure. Upon this, the Quraysh tribe tore down the Kâba to the base, which was built by Hadrat Ibrâhim (Abraham), and started rebuilding. They heightened the walls by giving a part to each tribe. Tribes, who knew that it was a great honor, could not agree on placing the stone "Al Hajar ul Aswad." Every tribe wanted to attain this honor, so there was a great disagreement. Sons of Abduddâr made an oath, "If anyone except us does this job, we will shed blood." Due to this disagreement, which lasted four or five days, it almost came to bloodshed.

Meanwhile, Huzayfa bin Mugîra, who was an old person and maternal uncle of Abdulmuttalib, said, "O the Quraysh community! To arbitrate on your dispute, make the person who will firstly enter from this gate the arbitrator," and showed the Banî Shayba gate which opened to the Kâ'ba. The audience accepted this proposal. Looking at the Banî Shayba gate, they started to wait for the person who would enter first and solve the issue at the most critical moment. In the end, they saw that Muhammad ('alaihis-salâm), whose rightfulness and superior moral qualities, which they greatly appreciated and whom they always called Al Amîn, that is trustworthy, came. "Here is Al Amîn. We do consent to his verdict," they said.

When our beloved Prophet Muhammad ('alaihis-salâm) was notified of the situation, he demanded a cover. He spread it on the ground and placed Al Hajar ul Aswad on it. He said, **"Let one person from each tribe hold the cover."** He had them lift the stone up to its place. Then, he took the stone in his arms and put it in its place. Thus, seeing that the impending terrible combat was prevented, the tribes were pleased with this event. Then, they built and completed the walls from where they remained. [40]

He would recite the name of Allahu ta'âlâ in each business
He is the Prophet who is praised

He was full of good ethics, morals,
Knowledge, manners and goodness

He was gentle, generous to all people
He would grant benevolences

38 Bukhârî, Tafsir, 2; Ibn Sa'd, at-Tabaqât, I, 487, Safadî, al-Wâfî, VII, 2.
39 Ibn Kathîr, as-Sira, I, 273.
40 Ibn Ishâq, as-Sira, s, 83-105; Ibn Hishâm, as-Sira, I, 192-198; Ibn Sa'd, at-Tabaqât, I, 145-147; Tabarî Târikh, II, 287-290; Ibn Kathîr, al-Bidâya, III, '98-305; Ya'qubî, Târikh, II, 14-15.

HIS PROPHETHOOD AND HIS CALL

The Master of the worlds (sall-Allâhu ’alaihi wa sallam), when he was thirty seven years old, would hear the voices which called him “O Muhammad!” from the unknown. When he became thirty eight years old, he started seeing some light. He only spoke about his states to our mother, Hadrat Khadîja. When the time of declaration of his prophethood approached, Quss bin Saîda, who was one of the famous men of literature of that time, had given the glad tidings of his coming during a speech on a camel at Ukâz bazaar before a large crowd. Our beloved Prophet was among them. Quss bin Sâida, in a part of his famous speech, said,

“O people! Come, listen to, wait for, and take lessons! The living die, the dying perish. The things to occur will happen! Listen to me well! There is news in the skies, signs on the Earth! A religion of Allahu ta’âlâ and a prophet of Allah! His coming is very soon! His shadow has fallen over our heads. Those who listen to, and those who believe him are so blessed! Shame on those who disobey and oppose him! Shame on people, whose lives pass in negligence!”

During those times, people in Arabia had deviated from divine norms and they had been stratified as rich and poor, powerful and weak, master and slave. The antecedents were oppressing the successors under their dominance and were not considering them as being human. The property of the poor was being usurped and there was no one with the power or authority who could prevent it. Being devoid of bashfulness and fear, which comes from having faith in Allahu ta’âlâ, they had no remnants of goodness. Such vulgar acts as amorality and disregarding pride and honor were freely being practiced; gambling, drinking alcohol, the life of pleasure and dissipation was being regarded as normal behavior. Constant murdering, adultery and sudden attacks were terrorizing innocent people, causing them to groan and mourn under such weight as to cause sheer destruction. There was a total collapse in morality and people were drowning in the sea of ignorance. Women were being traded like merchandise and daughters were cruelly being buried alive. Worse of all, those coldhearted, stubborn, heartless people accepted it as an honor to worship idols which they had produced with their own hands and from which they neither gained any favor nor suffered any harm.

Since the time of Adam (’alaihis-salâm), there had never been seen such wildness, deviance, amorality, disbelief and blindness in the world. People had turned into monsters. Everybody was hostile towards each other and society was like a powder barrel. In such darkness, it was necessary for a ray of light of bliss to rise for pacification.

As this sun rises; faith would take the place of disbelief, justice would take the place of cruelty; knowledge would take the place of ignorance and the people would gain endless bliss.

Finally, at the beginning, **true dreams** started to be shown to our beloved Prophet (’alaihis-salâm). In a hadîth-i sharîf, it was declared that firstly the revelation would start with true dreams. Whenever he saw an event in his dream, it came exactly true. This state continued for six months. When the time of revelation approached, the frequency of voices saying “O Muhammad!” increased. During that time he desired isolation, he went away from the people, and started thinking deeply in a cave on Mount Hira. Sometimes, he used to come to Mecca, perform tawaf (circumambulation) around the Kâ’ba and would then go to his home where he enjoyed so much contentment. He would stay home for a while, then taking some food with him, he would return to the cave on Mount Hira, where he would busy himself with thinking and worshipping. Sometimes, he would stay there for days. Those times, Hadrat Khadîja would send or bring food. [41]

First Wahy

When our Prophet was forty years old, on a day of Ramadan, he went again to the cave on Mount Hira and started tafakkur (contemplation). It was the 17th of Ramadan, Monday night. After midnight he heard a voice calling his name. When he raised his head and looked around, he heard again the same voice and saw that, a nûr (light) suddenly covered everywhere. It was Jabrâil ‘alaihis-salâm’ (Archangel Gabriel) that came and said, “Read!” Then, our Master, the Prophet replied, **“I am not literate!”** After this reply the Angel had tightly held our Prophet till he became weak and then said, “Read!” Our Prophet said again, **“I am not literate!”** Then the Angel tightly held him again and said, “Read!” When our Prophet said, **“I am not literate!”** the Angel tightly held him for the third time. Then he left our Prophet and brought the first, five âyats (verses) of ’Alaq Sûra purporting, **“**(O Muhammad!) **Read! In the name of thy Lord, Allah Who created everything. He created man, out of a (mere) clot of congealed blood** (’alaq)**! Read, and thy Lord (Allah) is Most bountiful! He, Who taught (with the use of) the Pen, taught man which he knows not.”** And Muhammad (’alaihis-salâm) recited with him. The first verse had been revealed as so and thus the Sun of Islâm which enlightens the entire universe, rose.[42]

With a great anxiety and excitement, our Master Rasûlullah sall-Allâhu ’alaihi wa sallam went out of the cave on Mount Hira and started descending. When he came to the middle of the mountain, he heard a voice. Jabrâil ‘alaihis-salâm’ said to him, “O Muhammad! You are the Messenger of Allahu ta’âlâ and I am Jabrâil”. Then, he struck his heel on the ground. A spring came out of where he struck. He started making a ritual ablution. Our Master, the Prophet was watching him carefully. When Jabrâil ‘alaihis-salâm’ finished his ablution, he told our Master, the Prophet to perform

41 Ibn Hishâm, as-Sira, I, 233-240.
42 Ibn Sa’d, at-Tabaqât, I, 196.

a ritual ablution as he saw. After our Master, the Prophet finished his ablution, Jabrâil ‘alaihis-salâm’ became imam (When Muslims perform namâz ‘the ritual prayer’ in congregation ‘jamâ’at’, one of them leads, conducts namâz. He is called the imâm.) and they made a prayer of two rakâts. After this, Jabrâil ‘alaihis-salâm’ said, “O Muhammad! Your Rabb has sent you His greetings!” Then he said, “He told ‘You are My Messenger to jîns (genies) and human beings. Therefore, invite them to believe in the tawhîd (the oneness, unity, of Allahu ta’âlâ). Then he ascended to the sky. Thus, our beloved Prophet had both seen and talked to Jabrâil ‘alaihis-salâm’.

Our Master, the Prophet heard every stone and tree, near which he passed by, saying to him “Assalâmu ’alaika yâ Rasûl-Allâh.” until he arrived at his home of bliss. When he entered his house he said, **“Cover me! Cover me!”** and had taken a rest until his anxiety calmed down. Then he told our mother Hadrat Khadîja what he had seen and said, **“Jabrâil** ‘alaihis-salâm’ **has disappeared yet I have not been able to get over the grandeur, strength and fear of him. I was afraid of being called as mad and blackened by the people.”** Hadrat Khadîja who was ready and had been waiting for these circumstances and these days said, “May Allahu ta’âlâ protect you. Haqq ta’âlâ grants you blessings and He wills nothing except blessings for you. For the sake of Allahu ta’âlâ, I believe that you will be the Prophet of this ummat (community). Because, you like guests. You tell the truth and you are trustworthy. You help the weak, protect the orphans, and favor the needy. You are good natured. The owner of these traits is fearless.”[43]

Then, to ask about this situation, they went to Waraqa bin Nawfal. Waraqa, after listening to what our Master Rasûlullah told him, said, “O Muhammad ‘alaihis-salâm’! I swear by Allahu ta’âlâ that you are the last prophet whom Hadrat Îsâ (Jesus) announced. The angel who was seen by you is Jabrâil ‘alaihis-salâm’ who came to Mûsâ (Moses) ‘alaihis-salâm’ before you. Ah! I wish I were young now, and reached the time when they will expel you from Mecca, so I could help you. Very soon, you will be ordered to communicate the religion and to make the holy war.” Then, he kissed the blessed hand of our Master, the Prophet. He died not much later than this meeting. [44]

Order to Communicate

Thus the first revelation, declaring the prophethood of our beloved Prophet, had occured. It did not reoccur for three years. Meanwhile, the angel named Israfîl had come and taught him some things. They were not revelations. During this time, occasionally our Master Rasûlullah would become doleful. Whenever this occurred, Jabrâil ‘alaihis-salâm’ would appear and ease his sadness by saying, “O Habîbullah! You are the Messenger of Allahu ta’âlâ.” Our Master, the Prophet said, **“During the time when the revelation had ceased, when I was walking down Mount Hira, I suddenly heard a sound in the sky. I looked at the sky. I saw Jabrâil** ‘alaihis-salâm’**. He was**

43 Tabarî Târikh, II, 298-302; Balâzûrî, Ansâb, I, 108-110.
44 Ibn Ishâq, as-Sira, s, 140-142; Ibn Hishâm, as-Sira, I, 239-240; Ibn Sa’d, at-Tabaqât, I, 129, 194-195; Tabarî, Târikh, II, 299-302; Balâzûrî, Ansâb, I, 111; Qastalânî, Mawâhib-i Ladunniyya, s, 48.

sitting on a throne standing between the ground and sky. Fear gripped me. I went home. I told them to cover me with something. Haqq ta’âlâ sent the initial âyats (verses) of the Muddaththir Sûra (purported), ‘O thou, (Muhammad), wrapped up (in a mantle)! Arise and frighten (thy people with the torment of Allah)! Deliver thy warning (about the imminent torment of Allahu ta’âlâ to those who will not believe) And thy Lord do thou magnify! And thy garments keep free from stain!’ **After this, the revelation had not ceased again.”**

Our Master, Fakhr-i Kâinat (alaihi afdalus salawât) started inviting people to Islâm and heralding the orders and prohibitions of Allahu ta’âlâ. While bringing revelation, Hadrat Jabrâil ‘alaihis-salâm’ (Archangel Gabriel) sometimes would guise in human form and came looking like Dihya-i Kalabî, one of the sahâbîs. Sometimes, he inspired to the heart of our Master, the Prophet. At those times, our Prophet would not see him. Sometimes, he would come in a dream and sometimes by making a horrific sound. The latter were the most difficult and hardest form of revelation for our Master, the Prophet. In these situations, even on the coldest days, Rasûlullah would perspire. If he was on a camel, the camel would crouch due to the heaviness of the revelation. Those companions who were near him also would feel the heaviness of the revelation. Also, several times, Jabrâil ‘alaihis-salâm’ came in his original form.

Allahu ta’âlâ also sent revelations without the angel and curtain, that is, He sent some revelations to our Prophet without means, too. This case occurred at Mi’râj night.

Starting his prophethood with the first revelation, our Master Muhammad Mustafa’s (sall-Allâhu ’alaihi wa sallam) communicating Islam had continued for twenty three years. Thirteen years of this period had passed in Mecca and ten years had passed in Madîna.

Qur’ân al-karîm had been revealed and completed in such a period that lasted for 22 years, 2 months and 22 days.

Muhammad ‘alaihis-salâm’ was **ummî**, that is, he hadn’t read books; he was not schooled in writing nor had he received lessons from anyone. Born and raised in Mecca, brought up among certain people, he conveyed information about facts and events in the **Tawrât** (Hadrat Mûsâ’s holy book), in the **Injîl** (the Bible), and in the books written during the Grecian and Roman centuries. In order to communicate Islam, in the sixth year of the Hegira, he sent letters to Byzantine, Iranian, and Abyssinian rulers and to other Arabic kings. More than sixty foreign ambassadors came to his service. The 48th âyat of the sûrat al-Ankabût purported, **“You had not read any book before the Our’ân descended; you had not written. If you had been literate, they would have said that you had learned it from others.”**[45]

It was declared in a hadîth-i sharîf that, **“I am Muhammad the ummî Prophet. There will be no Prophet after me.”**[46] Also the third and fourth âyats of Najm Sûra

45 Sûrat-ul-‘Ankabût, 29/48.
46 Haythamî, Majmâ’uz-Zawâid, I, 205.

purported, **“Nor does he** (Muhammad ’alaihis-salâm) **say (aught) of (his own) desire. It is no less than revelation sent down to him.”**[47]

First Muslims

After the first revelation to our Master, the Prophet (sall-Allâhu ’alaihi wa sallam) came, the first person who became Muslim was our mother Hadrat Khadîja. Without any hesitation, she embraced Islam and was honored by being the first Muslim. Our Master, the Prophet, taught our mother Hadrat Khadîja to perform ritual ablution as Hadrat Jabrâil (Archangel Gabriel) taught him. Then, our Master, the Prophet became imâm and they performed a ritual prayer of two rakats. Our mother Hadrat Khadîja perfectly obeyed every word, every order of our Master, the Prophet. Owing to that, she attained very high degrees before Allahu ta’âlâ. Whenever our Master Rasûlullah was sad, tormented by the insults of the infidels, she would soothe him. She would say, “O Rasûlullah! Don’t be sorry. Don’t be sad. In the end, our religion will gain strength, the polytheists will be exhausted. Your nation will obey you…” Due to her support, one day Hadrat Jabrâil came and said, “O Rasûlullah! Inform Khadîja of Allahu ta’âlâ’s greetings.” Our Master, the Prophet said, **“O Khadîja! Jabrâil** (‘alaihis-salâm’) **is conveying the greetings of Allahu ta’âlâ to you.**”[48]

Our Master, the Prophet once said, **“Allahu ta’âlâ commanded me to give Khadîja the glad tidings of a house made of pearl in Paradise, where there is no illness, sadness or headache.”**

After Hadrat Khadîja, the next person who became Muslim among adults was Hadrat Abû Bakr, one of the close friends of our Master Rasûlullah. Hadrat Abû Bakr had seen a dream twenty years before: “The full moon from the sky descended, came to the Kâ’ba, was divided into pieces, each piece of the moon fell over a house in Mecca, then these pieces came together and ascended to the sky again. The piece which fell over Abû Bakr’s house did not ascend. Having seen the event, Hadrat Abû Bakr had shut the door as if he prevented this piece of the moon from going out.”

Abû Bakr woke up in excitement, in the morning; he went to one of Jewish scholars and told him his dream. That scholar replied, “This is one of the complex dreams, so it can not be interpreted.” But this dream remained in his mind and he was not satisfied by the reply of the Jewish scholar. When once he was on the way for trade, he dropped by the region of priest Bahîra. When he asked for the interpretation of his dream from the priest Bahîra, Bahîra asked, “Where are you from?” When Hadrat Abû Bakr said he was from Quraysh, Bahîra said, “A prophet will appear there. His light of guidance will reach every place of Mecca. During his life, you will be his minister, after his death, his caliph.” Hadrat Abû Bakr was astounded by this reply. He did not tell anybody his dream and its interpretations until our Master, the Prophet announced his prophethood.

47 Sûrat-un-Najm, 53/3-4.
48 Hâkim, al-Mustadrak, III, 206; Ibn Hishâm, as-Sira, I, 241; Suhaylî, Rawzu›l-unuf, II, 416.

When Muhammad ('alaihis-salâm) announced his prophethood, Hadrat Abû Bakr ran to our Master, the Prophet. He asked, "Prophets have proofs of their prophethoods. What is your proof?" In his reply, our Master, the Prophet said, **"The proof of my prophethood is the dream that you asked for an interpretation from a Jewish scholar. That scholar said** "It is one of the complex dreams, it can not be interpreted". **Then, the priest Bahîra interpreted it correctly."** Addressing Hadrat Abû Bakr, he said, **"O Abâ Bakr! I invite you to believe in Allah and His Messenger."**

Upon this, Hadrat Abû Bakr became Muslim by saying, "I testify that you are the Messenger of Allahu ta'âlâ, your prophoothood is true and a nûr which enlightens the world."

In another narration, before prophethood was revealed to our Master, the Prophet, Hadrat Abû Bakr had gone to Yemen for trade. On his journey, he met an old person, who had read many books, of Azd tribe. When this old person looked at Hadrat Abû Bakr and said, "I think you are of Meccan people." Hadrat Abû Bakr replied, "Yes, I am." and this conversation took place between them:

– Are you from Quraysh?

– Yes!

– Of Banî Tamîm?

– Yes!

– There is one more sign remained.

– What is it?

– Open your abdomen. Let me see it.

– What is your purpose with this, tell me?

– I have read in the books that a prophet will come in Mecca. Two persons will help him. One of them is young, the other one is old. The young one turns many difficulties into ease, wards off many troubles. And the old one is white-skinned, slim-waisted and has a black mole on his abdomen. I suppose, that one is you. Uncover your abdomen and let me see it.

Upon this Hadrat Abû Bakr showed his blessed abdomen and when he saw the black mole over his navel, he said, "I swear, that is you!" and legated him many things.

After Hadrat Abû Bakr had finished his work, he went to the old man to bid farewell and wanted him to say a few couplets about our Prophet. Upon that, the old man recited twelve couplets and Hadrat Abû Bakr memorized them.

When Hadrat Abû Bakr came back to Mecca, some notable people of Quraysh like Uqba ibni Abî Mu'ayt, Shayba, Abû Jahl and Abu'l Buhtarî came to his home to visit him. Hadrat Abû Bakr asked them, "Has there any incident happened among you?" Then they replied, "Such a strange event happened that Abû Talib's orphan professes his prophethood and says to us that we, our fathers and grandfathers are of a false religion. If we had not respected you, we would have killed him so far. You are a good friend of his, please solve this problem."

Hadrat Abû Bakr sent them away and then learned that our Master, the Prophet was in Hadrat Khadîja's house. He went there and knocked on the door. When our Master, the Prophet met him at the door, he asked of our Prophet, "O Muhammad! What are these rumors about you?" Our Master, the Prophet replied, **"I am the Messenger of Haqq ta'âlâ. I have been sent to you and all sons of Adam. Have faith in this, so that you will gain Haqq ta'âlâ's consent and protect yourself from Hell."** When Hadrat Abû Bakr asked, "What is the proof for this?" Rasûl-i Akram replied, **"The story told by the old man you saw in Yemen is the proof."**

Hadrat Abû Bakr said, "I saw many young and old men in Yemen." Our Master, the Prophet said in his reply, **"The old man who entrusted to you twelve couplets and sent them to me."** and recited all the twelve couplets. When Hadrat Abû Bakr asked, "Who informed this to you?" our Prophet said, **"The angel who brought news to the Prophets who came before me."** As soon as our Prophet said this, he held our Prophet's blessed hand and became Muslim by saying, "Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh."[49]

With having such a great joy that he had for the first time in his life, Hadrat Abû Bakr came back to his home as being a Muslim. As a matter of fact, it was declared in a hadîth-i sharîf, **"To whomever I offered the belief, he would grimace and doubtfully look at my face. Only Abû Bakr-i Siddîq did not hesitate to accept the belief."**

One day, Hadrat Alî saw Our Master, the Prophet and our mother Hadrat Khadîja while they were performing ritual prayer. He was ten or twelve years old. After the ritual prayer, he asked, "What is this?" Our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, **"This is the religion of Allahu ta'âlâ. I invite you to this religion. Allahu ta'âlâ is One. He does not have a partner. I invite you to believe in Allah who is One and has no partner and likeness…"** Hadrat Alî said, "Let me consult with my father firstly." Rasûlullah told him, **"If you do not embrace Islam, do not tell anyone this secret!"** Next morning, Hadrat Alî came to the presence of Rasûlullah and said, "O Rasûlullah! Teach Islam to me!" and became Muslim.[50] Hadrat Alî is the third person who became Muslim. His self-sacrificing that he made for the sake of our Master Rasûl-i Akram and preferring our Prophet over himself are praiseworthy.

Zayd bin Hârisa was one of the people who initially became Muslim. He was honored by becoming the fourth Muslim just after Hadrat Khadîja, Hadrat Abû Bakr and Hadrat Alî and the first Muslim among the emancipated slaves. His wife Ummu Ayman also became Muslim with him.[51]

Hadrat Abû Bakr, when he became Muslim, went to his beloved friends immediately. He persuaded them to embrace Islam, too. The significant ones were such notable people among Ashâb-i kirâm as 'Uthman bin Affân, Talhâ bin Ubaydullah, Zubayr bin Awwâm, Abdurrahmân bin Awf, Sa'd bin Abî Waqqas who were also the notables in

49 Ibn Ishâq, as-Sira, s, 120-121; Ibn Hishâm, as-Sira, I, 249-250.
50 Ibn Ishâq, as-Sira, s, 118; Ibn Hishâm, as-Sira, I, 245-247.
51 Ibn Hishâm, as-Sira, I, 247-248.

their tribes.[52] These eight people who became Muslim after our mother Hadrat Khadîja were called **Sâbiqûn-i Islâm,** that is, the early Muslims.

Hadrat 'Uthmân narrates how he became Muslim, "I had a maternal aunt, who was a soothsayer. One day, I had visited her. She said, 'A lady will be allotted to you as your wife. Before her, you will have not had any wife and she will have not had any husband. She will be a pious, beautiful faced, and daughter of a great prophet.' I was astounded by my aunt's words. Again, she said to me, 'A prophet has come. The revelations descended from the heavens to him. I said, 'O my aunt! That secret has not been heard in the city. So, clarify this word.' Then, my aunt said, 'The prophethood has come to Muhammad bin Abdullah. He will invite the people to religion. Soon, the world will be enlightened by his religion and the opponents to him will be beheaded.'

The words of my maternal aunt affected me very much. I was concerned. There was a great friendship between me and Hadrat Abû Bakr. All the time, we were together. To discuss this matter, I went to Hadrat Abû Bakr. When I told him my aunt's words, he said, 'O 'Uthmân! You are a reasonable person. How can several pieces of stone, which do not see, nor hear; which can not do favor nor can harm anybody, deserve to be worshipped?' I said, "You are telling the truth. My aunt's words are correct."

After conveying Islam to him, Hadrat Abû Bakr brought Hadrat 'Uthmân to the presence of our Master who is the Prophet of human beings and genies. Our beloved Prophet said to Hadrat 'Uthman, **"O 'Uthman! Haqq ta'âlâ invites you to be guest in Heaven. And you accept this invitation. I have been sent to all people as a guide of the right way."** Having been entranced by Rasûlullah's high states and words which he said with a smiling face, Hadrat 'Uthmân became Muslim with a great submission by eagerly saying, "Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh."

In the first three years of his prophethood, our Master Rasûlullah invited people to Islam secretly. People would become Muslims slowly. During that time, the number of Muslims could only reach thirty. They would do worship in their homes and they would memorize the verses of the Qur'ân al-karîm secretly.

Inviting Close Relatives

Our Master Rasûlullah had begun to invite people to Islam after the descending of Muddaththir Sûra. He invited people secretly. After some time, the 214th verse of Shu'arâ Sûra purporting, **"Invite your close relatives to the right religion by threatening them with Allahu ta'âlâ's torment."**[53] had descended. Upon this, Muhammad ('alaihis-salâm) sent Hadrat Alî to invite his relatives to the religion and called all of them to the house of Abû Tâlib. He put in front of them one plate of food and one cup of milk which were enough only for one person. Then he started first to eat by saying the Basmala and offered the food to his relatives who were there. The number

52 Ibn Hishâm, as-Sira, I, 250-251; Tabarî, Târikh, II, 307, 309-318; Ibn Kathîr, al-Bidâya, III, 24-33; Ya'qubî, Târikh, II, 18-19; Balâzûrî, Ansâb, I, 112-113.

53 The Shu'arâ' Sûra, 26/214.

of the people who came were forty; however, the meal sufficed for all and the amount of food had not decreased. Those who came were astounded by this miracle. After the meal, our Master, the Prophet was about to begin to speak to invite his relatives to Islam. His uncle Abû Lahab, bearing hostility, said, "We have not seen any sorcery like this before. Your relative has bewitched you. O my brother's son! I have not seen anybody who brought malignity and evil like you. And he continued his verbal assault with insults.

Then our Prophet said to Abû Lahab, **"You have done to me such evil that even the Quraysh and all the Arabian tribes can not do!"** They dispersed without becoming Muslim. After a short while, he invited his relatives again. Hadrat Alî called all of them again. As before, ameal was brought before them. After the meal, our Master, the Prophet stood up and said, **"Praise belongs to only Allahu ta'âlâ. I beg for help only from Him. I believe in and trust in Him. I know and declare without doubt that there is no god other than Allahu ta'âlâ, He is One. He has no likeness or partner."** And, he continued his words by saying, **"I never say a lie to you and I am declaring the truth to you. I am inviting you to believe in Allahu ta'âlâ Who is One and besides Whom there is no god. I am His Messenger that He sent to you and to all human beings. I swear by Allah that you will die just like you fall asleep; you will be resurrected just like you awake from sleep and you will be called to account for all your deeds; you will gain rewards against your good deeds and you will be punished for your evil deeds. And, these are eternally staying in either Paradise or in Hell. You are the first among people whom I frighten with the torments of the Hereafter."**

After listening to these words, Abû Tâlib said, "O my brother's blessed son! I don't know anything more valuable than helping you. We have accepted your advice. We have approved your words sincerely. Now, the people who have gathered here are the sons of your grandfather Abdulmuttalib. I am certainly one of them. I will run towards what you want, before anyone. I promise not to cease to protect you anytime. Go on doing what you are ordered to do. But, regarding leaving my previous religion, I have not found my nafs (carnal soul) obedient to me.

Except Abû Lahab, his relatives and paternal uncles spoke softly. However, Abû Lahab hurled threats, "O the sons of Abdulmuttalib! Prevent him, before others bind his hands and stop him. If you accept today what he says, you will be abased, insulted later. If you try to protect him, all of you will be killed." Against Abû Lahab, our Master, the Prophet's paternal aunt said, "O my brother! Does leaving my brother's son and his religion alone befit your dignity? I swear by Allah, the scholars of today say a prophet will come from the descendants of Abdulmuttalib. Here, that prophet is this."

Abû Lahab, upon these words, continued his nasty speech. Abû Tâlib got angry at Abû Lahab and said, "O coward! I swear by Allahu ta'âlâ that we are his helper and protector as long as we are alive." He turned towards Muhammad ('alaihis-salâm) and said, "O my brother's son! Let us know the time when you want to invite people to believe in your Rabb; we will arm ourselves and be present with you." Then, our Mas-

ter, Fakhr-i kâinat started talking again and said, **"O sons of Abdulmuttalib! I swear by Allah that there is no one among Arabs who has brought a thing superior or more beneficial to your life in the world and in the Hereafter than what I have brought** (that is this religion) **to his people. I invite you to utter two expressions, which are easy to say and have great importance. They are your bearing testimony that there is no god but Allah and I am His born slave and Messenger. Allahu ta'âlâ has ordered me to invite you to this. Then, who from you will accept my invitation and help me on this path?"** No one said anything. All of them bowed their heads. Our Master, the Prophet repeated his words three times. Each time, Hadrat Ali stood up. On the third time, he said, **"O Rasûlullah! Although I am their youngest, I will help you."** Upon this, our Master Rasûlullah held Hadrat Ali's hand. The others dispersed in astonishment.

The Darling of Allahu ta'âlâ felt very sad because of this attitude of his relatives. However, without being demoralized, he continued to invite them for their rescue from Hell and for their attainment of bliss.

In the fourth year after Bi'that, the 94th âyat of Sûrat-ul Hijr was revealed. When the divine commandment purporting, **"**(O My Beloved!) **Declare what has been decreed to you** (commandments and prohibitions)**, distinguish between the haqq (right) and bâtil (wrong). Turn away from the polytheists!** (Disesteem their words!)**"** was revealed, our beloved Prophet started to invite the Meccans to Islam. One day, having climbed the Hill of Safâ, he said, **"O Quraysh people! Come together here and listen to my words!"** After the tribes aggregated, our Prophet said, **"O my people! Have you ever heard a false word from me?"** Then they replied all together, "No, we have not." Our Prophet said, **"Allahu ta'âlâ granted me prophethood and sent me as a prophet to you."** Then he recited the 158th âyat of Sûrat-ul A'râf, purporting, **"**(O My Beloved!) **Say to them that, O people! I am the Messenger of Allahu ta'âlâ, who has been sent to all of you. He is Allahu ta'âlâ Who is the Owner and Commander of the worlds and skies. No one, but He, deserves to be worshipped. He is the One who takes lives and resurrects every living being."** Abû Lahab, who was among the listeners, shouted angrily, "My brother's son has become crazy! Do not listen to the words of a person who does not worship our idols and who is not in our religion!" He insisted on disbelief. The persons there dispersed and nobody embraced Islam. Although they knew that our Master, the Prophet was trustworthy and had high manners, they did not accept Islam and they became an enemy.

Again one day, by obeying Allahu ta'âlâ**'s** order of **"Declare what has been decreed to you** (commandments and prohibitions)**"**, our Prophet climbed again the Hill of Safâ. With a loud and sonorous voice, he appealed to the people that, **"O sabâhâh! Come here, come together, I have important news for you!"**[54] Upon this invitation, tribes ran to gather. They waited in wonder and curiosity. Those who did not attend sent their servants in order to learn the reason of that gathering. A group in attendants started to ask, "O Muhammad, the trustworthy! Why have you gathered us here?

54 Bukhârî, Tafsir, 4; Tirmidhî, Tafsir-ul Qur'an, 91.

What will you inform us of?" Then our Prophet started his speech by saying, **"O the tribes of Quraysh!"** Everybody was listening to him attentively. He continued his speech and said, **"My and your situation is just like the situation of a man who runs towards his family in order to warn them when he sees the approach of an enemy and shouts by saying O sabâhâh** (we have been besieged by the enemy! It is morning now. Get ready for the battle) **for fear of the enemy reaching his family before his eyes and hurting them. O the people of Quraysh! Will you believe me if I tell you that there is an enemy army behind that mountain and it is ready to attack you?"** Then they replied, "Yes, we will. For, we have not heard anything from you except rightness. We have never seen that you lied!"

Upon that, by enumerating the name of each tribe as, **"O the sons of Hâshim! O the sons of Abdu Manâf! O the sons of Abdulmuttalib!"** he said, **"I am the informer of the bitter torment which will absolutely come. Allahu ta'âlâ commanded me to frighten my close relatives with the torment of the Hereafter. I am inviting you to embrace Islam by saying Lâ îlaha illallahu wahdahu lâ sharîka-lah** (Allah is One, there is no god other than He)**. And I am His servant and Messenger. If you believe in this, you will go to Paradise. Unless you say 'Lâ îlaha illallah', I can neither help you in this world nor can I provide you any privilege in the Hereafter."** Among the tribes, Abû Lahab said, "Have you gathered us for this?" and threw a stone at our beloved Prophet. The others did not oppose him like this. They then dispersed, talking among each other.[55]

Even if they give the sun to my right hand!

After these invitations, our beloved Prophet communicated Islâm wherever he saw a person or group of people. He announced that the real salvation could be possible by refraining from obeying the carnal soul, cruelty, injustice and all evil deeds. Believing in Allahu ta'âlâ was necessary. Those who followed the desires of their carnal souls, who oppressed the weak and who became excessive rejected this completely. They saw that all these evil deeds of theirs would be terminated; therefore, they denied what Muhammad 'alaihis-salâm announced. They became enemy to him and those who believed him.

Previously, the polytheists were making fun of Islâm. Then, they made a decision to increase their pressures and torments. They wanted to oppress the believers and destroy Islâm. Their leaders were Abû Jahl, Utba, Shayba, Abû Lahab, Ukba bin Abî Mu'ayt, As bin Wâil, Aswad bin Muttalib, Aswad bin Abdi Yagwas, Walîd bin Mugîra...

One day, Utba, Shayba and Abû Jahl told Abû Tâlib, "You are our elder. We always respect and esteem you. Now, your brother's son has set up a new religion. He insults our idols and accuses us of infidelity. Advise him. Make him abandon this job. If he does not, we know how to deal with him..." Abû Tâlib eased them and sent them back.

55 Ibn Ishâq, as-Sira, s, 188-191; Ibn Sa'd, at-Tabaqât, I, 133; Tabarî, Târikh, II, 319; Ibn Kathîr, al-Bidâya, III, 38-41.

He hid this event from our Prophet lest he could be sorry. After a while, the polytheists gathered again and came to Abû Tâlib. They said, "Before, we had come to you and informed you of the situation. You did not listen to our words. He still continues to speak ill of our idols. We don't have any patience anymore. We will fight both of you, to the last. In Mecca, either he or we will perish." Abû Talib tried to calm them, however, they insisted on their obstinacy.[56]

Abû Tâlib wanted neither our Master Rasûlullah's grief nor the rise of any hostility between them and their people. He came to our Prophet and said, "O Muhammad! All the people have been united on the adversity towards you and they came to me for complaining. Hostility among relatives is not good. They want you not to call them unbelievers and not to speak ill of them saying they are on a wrong path." Upon this, our Master Habîb-i akram said, **"O my uncle! Know that even if they give the sun to my right hand and the moon to my left hand** (that is, whatever they promise) **I will never abandon this religion or to communicate it to people. Either Allahu ta'âlâ spreads this religion over the world and my duty is completed, or I will sacrifice my life on this path."** He stood up. His blessed eyes were full of tears.

Abû Tâlib, who saw that our Master Rasûlullah was sorry, regretted what he said and told him, "O my brother's son! Proceed on your way, do what you want. I will protect you, as long as I am alive"[57]

When they understood that Abû Tâlib protected Hadrat Muhammad, ten persons of the prominents of the polytheists, taking Umâra bin Walid together, went to Abû Tâlib. They made an unacceptable offer to him by saying, "O Abû Tâlib! You know that this Umâra is the most handsome, most strong, most moral of the youth of Mecca. Also, he is a poet. Let us give him to you, so that you can employ him in your business. Against him, give us Muhammad and let us kill him. A man for a man! What do you want more?" Abû Talib got furious. When he said, "First, you give me your own sons. I will kill them, then, I will give my nephew to you", they understood the seriousness of the situation and told him, "But, our children are not doing what he does…" Abû Talib said, "I swear that my nephew is better than all of your children. So, you will give your son to me and make me cherish him, while you take away my darling nephew and kill him! Even a female camel does not long for, except her baby. This is entirely unreasonable and illogical. Now, that has gone out of hand. Whoever is an enemy to my dear Muhammad ('alaihis-salâm), I am an enemy to him. Know that so and do whatever you are able to!"[58] The polytheists stood up and left angrily. Immediately, Abû Tâlib gathered the sons of Hâshim and the sons of Abdulmuttalib. He told them about the situation and persuaded them to help our Master, the Prophet sall-Allâhu 'alaihi wa sallam. The arms trying to kill Rasûlullah would be broken. In this regard, they united against the polytheists. Only Abû Lahab did not join them. Abû Tâlib told them, "O the brave! Tomorrow, gird on your swords and follow me!" The day after, Abû Talib went to the house of our Master, the Prophet. All together,

56 Tabarî, Târikh, II, 322; Ya'qubî, Târikh, II, 19-20.
57 Ibn Ishâq, as-Sira, s, 135; Tabarî, Târikh, II, 326-327.
58 Ibn Sa'd, at-Tabaqât, I, 134-135; Tabarî, Târikh, II, 326-377.

they walked towards Haram-i Sharîf. The youth of the sons of Hâshim followed them. They reached the Kâ'ba and stood in front of the polytheists. Abû Talib told the polytheists, "O Quraysh community! I heard that you decided to kill my nephew. Do you know that those youngsters, with their swords, are waiting, impatiently, for a sign from me? I swear that if you kill Muhammad, I will not leave anyone of you alive!.." Then, he began to recite poems praising our beloved Prophet. The polytheist there, Abû Jahl being first among them, dispersed.

Torment, torture and cruelty

The notable polytheists of Quraysh would attack our Master, the Prophet, insult him and they would even attempt to beat him when they saw he was alone. They also would not hesitate to torture our Prophet's Ashâb. One day, the prominents of the Quraysh polytheists were sitting next to the Kâ'ba-i sharîf. Then they started to mention about our Master, the Prophet and said about him, "We have endured nothing else as much as we have endured him. He says that we are dissipated, he affronts and blackens our gods, blames our religion, separates our community, after all we patiently keep in silence." At that moment Habîb-i akram came to visit the Kâ'ba. He kissed the Hajar-i aswad (a stone in the wall of the Ka'ba, touched and kissed by the Prophet, so very estimable) and started circumambulation of the Kâ'ba. While our Prophet was passing near the polytheists, they started to affront him with scornful words. Our Master Rasûlullah became very sad because of these words but he continued his circumambulation without saying anything. When it was the third time that our Prophet was passing near them, he stopped and as he said, **"O Quraysh! Listen to me! I swear by Allahu ta'âlâ Who holds my nafs, I have been informed that you will be wretched!"** The polytheists became astonished and were in a quandary. They could not say even one word. Only Abû Jahl went to our Master Rasûlullah and started to beg by saying, "O Abû'l Qâsim! You are not a foreigner. Pay no attention to our rude behavior, go on with your worship. You are not an ignorant person to string along with us." Upon that Muhammad ('alaihi's-salâm) left there.

The next day, the polytheists had come together at the same place. They started to speak out against our Master, the Prophet. At that moment our Master Rasûlullah came there. The polytheists suddenly attacked the Beloved of Allahu ta'âlâ. Ukba bin Mu'ayt who was one of the most unfortunate ones among them, held our Prophet's blessed neck. He strangled his blessed throat until our Prophet was not able to breath. At that moment Hadrat Abû Bakr came there and dived into the crowd in order to protect Rasûlullah by shouting, "Will you kill a man who says, Allah is my Rabb? He brought verses for you from Rabbâlemîn!" Then the polytheists left Habîbullah and attacked on Abû Bakr-i Siddîq. They were punching and kicking his blessed head. An unfortunate one among them, named Utba bin Rebîa hit Hadrat Abû Bakr's blessed face with his shoes. Hadrat Abû Bakr was drenched in blood. He became unrecognizable. If the sons of Taym had not reached there and separated them, they would have beaten and killed him. The people from Abû Bakr's tribe took him away to his

home in a sheet. He was exhausted and wretched. They immediately turned back to the Kâ'ba and said, "If Abû Bakr dies, we swear that we will finish Utba off!" then they went to Abû Bakr.[59]

Hadrat Abû Bakr could not wake up for a long time. His father and the people of Banu Taym insistently tried to wake him. He could awake towards the evening. As soon as he opened his eyes, he was able to ask with a harsh voice, "What is Rasûlullah doing? What is his condition? They insulted him too." They said to Umm-ul-Khayr, his mother, "Ask him if he would like to eat or drink something?" Abû Bakr was so weak. He did not want to eat or drink either. When the house became empty, his mother asked, "What would you eat or drink?" he opened his eyes and asked, "What is Rasûlullah's condition? What is he doing?" His mother answered, "I swear by Allah that I do not know anything about your friend!" Hadrat Abû Bakr said to her, "Go to the daughter of Khattab, Ummu Jamîl and asked her about Rasûlullah!"

Ummu Jamîl was Hadrat 'Umar's sister. She had become Muslim. Hadrat Abû Bakr's mother went to Ummu Jamîl and said, "My son, Abû Bakr, asks you about Muhammad alaihis-salâm. What is his condition?" Ummu Jamîl said, "I do not know anything about the situation of Muhammad alaihis-salâm or Abû Bakr! Shall we go together?" When Umm-ul-Khayr said yes, they stood up and came to Hadrat Abû Bakr. When Ummu Jamîl saw Hadrat Abû Bakr Siddîq with so many wounds, she could not stop crying and said, "No doubt that the people who did this to you are ferocious and excessive. I wish it from Allahu ta'âlâ that they will face the punishment for their wrongdoing!" Hadrat Abû Bakr asked Ummu Jamîl, "What is Rasûlullah doing? What is his condition?" Ummu Jamîl said, "Your mother is here, she will hear what I say" Hadrat Abû Bakr said, "No harm from her will touch you. She will not disclose your secret." Ummu Jamîl said, "He is alive. His condition is good." He asked again, "Where is he now?" Ummu Jamîl answered, "He is at the house of Arkâm" Hadrat Abû Bakr said, "I swear by Allah that I will not eat or drink unless I see Rasûlullah." His mother said, "Now, wait for a while until everyone is asleep!" When everyone was asleep and traffic of people lessened in the streets, Hadrat Abû Bakr, getting help from his mother and Ummu Jamîl, slowly went to Rasûlullah. He kissed our Prophet alaihis-salâm. Our Master, the Prophet was saddened by the condition of Abû Bakr. Hadrat Abû Bakr said, "O Rasûlullah! May my parents be sacrificed for your sake! I do not have any sorrow other than that ferocious man turned me into an unrecognizable state. This woman near me is the woman who brought me to the world, my mother Salmâ. I do request you to invoke for her. It is hoped that Allahu ta'âlâ will save her from the fire of Hell, for the sake of you." Upon this, our beloved Prophet entreated to Allahu ta'âla for Salma's becoming muslim. Our Master Rasûlullah's invocation had been accepted. Thus, Umm-ul-Khayr, too, attained the guidance and became Muslim. She attained the honor of becoming one of the early Muslims.

59 Tabarî, Târikh, II, 332-333.

May Abû Lahab's Hands Be Broken

The house of our Master, the Prophet was between the houses of Abû Lahab and Ukba bin Mu'ayt, two ferocious polytheists. They tried to torment our beloved Prophet at every opportunity. Even, at night, they threw animal stomachs before the door of our Master, Rasûlullah. Abû Lahab, his uncle, was not satisfied with this and threw stones at him from the house of his neighbor Adiyy. His wife, Ummu Jamil, was not behind him either; she would throw the thorny tree branches over roads which Rasûlullah used so that they would hurt his blessed feet. One day, Abû Lahab was throwing the dirt he collected to the front of Rasûlullah's door. Hadrat Hamza saw him. He ran at once, caught Abû Lahab and he poured the dirt over Abû Lahab's head.

After these torments of Abû Lahab and his wife, the Tabbat sûra which begins with, **"May the hands of Abû Lahab be withered! Then they were withered…"** was revealed about them.

When Abû Lahab's wife, Ummu Jamîl, heard that a sûra had descended about them, she started searching for Rasûlullah. When she learned that he was at the Kâ'ba, she took a big stone and went there. Hadrat Abû Bakr was being honored with the speech of our Prophet at that moment. When he saw Ummu Jamîl, holding a stone, he said, "O Rasûlullah! Ummu Jamîl is coming. She is a very bad woman. I am afraid she will harm you. Please leave here so that you will not be tormented" Our Master Rasûlullah said, "She cannot see me." Ummu Jamîl stood in front of Hadrat Abû Bakr and said those base words. "O Abû Bakr! Tell me now where that friend of yours is! I heard that he criticized and spoke ill of me and my husband. If he is a poet, my husband and I also are poets. Now, I too criticize him. We disobey him, we do not accept his prophethood and we do not like his religion. I swear that if I saw him, I would strike this stone to his head. When Hadrat Abû Bakr said, "My Master is not a poet and he has not criticized you", Ummu Jamîl left the place. Hadrat Abû Bakr turned towards our Master, the Prophet and asked, "O Rasûlullah! Did she not see you?" He replied, **"She did not see me. Allahu ta'âlâ turned her eyes into a state which could not see me."**[60]

Ummu Ghulthum, one of the blessed daughters of our Master, the Prophet was engaged with Abû Lahab's son 'Utayba and Hadrat Ruqayya, another daughter of our Master, the Prophet, was engaged with Utba, the other son of Abû Lahab. But they had not been married yet. After the Tabbat sûra was revealed, Abû Lahab who deserved Hell, his wife and the notables of Quraysh offered Utba and 'Utayba that, "By engaging with his daughters, you have eased his burden. Divorce his daughters so that he will be in trouble. Let us take any girl that you wish from Quraysh." They accepted this offer and said, "All right, we have divorced them." The blackguard called 'Utayba, by going beyond the limit, went to our Prophet (sall-Allâhu 'alaihi wa sallam) and insulted him by saying, "O Muhammad! I don't approve of you and your religion. And I divorced your daughter. Neither you nor I like each other any more! Neither

60 Bayhaqî, Dala'il al-Nubuwwa, II, 71; Abu Ya'la, al-Musnad, I, 26, 50; V, 413; Ibn Asâkir, Târikh-i Dimashq, LXVII, 173; Haythamî, Majmâ'uz-Zawâid, VII, 53.

you nor I visit each other!" Then he attacked our beloved Prophet and held his collar. He tore his shirt and affronted. After these events, our beloved Prophet supplicated, **"O my Rabb! Set one of Your wild beasts on him!"** When unfortunate 'Utayba went and related these events to his father, Abû Lahab said, "I am afraid of Muhammad's malediction on my son."

A few days later, Abû Lahab sent his son 'Utayba to Damascus for commerce. The caravan had stopped at the place called Zarka. A lion started walking around. When 'Utayba saw this, he said, "Alas! I swear that Muhammad's ('alaihi's-salâm) malediction has been accepted! This lion will eat me! Anyway, he is my killer, even if he is in Mecca!" Soon after, the lion was out of sight. After that, the lion came again at night. He smelled all the people in the caravan. He approached 'Utayba, jumped on him, tore his abdomen, held his head and killed him by sorely biting. While 'Utayba was dying, he said, "Did I not tell you Muhammad is the most truth saying of people, did I?" Abû Lahab who heard that his son was tore by a lion, wept saying, "Did I not tell you I was afraid of malediction by Muhammad on my son?"[61]

Our beloved Prophet (sall-Allâhu 'alaihi wa sallam), was calling people to endless bliss and inviting them to salvation from burning in Hell, by inviting them to believe in the existence and unity of Allahu ta'âlâ. But the polytheists were continuing idolatry by saying, "This is the religion of our fathers." Our Master, the Prophet invited them to live in dignity, to be honorable, to refrain from baseness and to attain high grades. However, they insisted on their persistence. Abû Lahab was the head of those who insulted and tormented him. He continuously followed Rasûlullah and tried to persuade people not listen to him and tried to arouse doubts in their minds. Whenever our Master Rasûlullah said in public places, bazaars, **"O People! Say Lâ ilâha illallah, so that you may obtain salvation!"** he would come after Rasûlullah and say, "O people! This person who spoke to you is my nephew! Beware of believing his words. Keep away from him!"

One day, Muhammad ('alaihis-salâm) was performing a ritual prayer in the Kâ'ba. A group of seven notables of the Quraysh polytheists came and sat near Rasûlullah. Abû Jahl, Shayba bin Rabîa, Utba bin Rabîa, Uqba bin Abî Mu'ayt were among them. The remnants and rumen of a camel, which was butchered the previous day, were scattered around. The scoundrel Abû Jahl, turned towards his friends and made an ugly suggestion by saying, "Which of you will take that camel rumen and put it between the two shoulders of Muhammad when he makes sajda (prostration in ritual prayer)?" Uqba bin Abî Mu'ayt, who was the cruelest, the most brutal, the most ruthless, the most unfortunate of them, immediately stood up, by saying, "I will" He put the rumens with its contents on the blessed shoulders of our Prophet, while he was in sajda. The polytheists, who watched this, started a burst of laughter. Our Master, the Prophet prolonged his sajda and did not raise his head. At that moment, Abdullah bin Mas'ûd from the Ashâb-i kirâm saw this scene. He narrated this event as follows, "When I saw Rasûlullah under such circumstance, I became furious. But I did not have my people

61 Ibn Asâkir, Târikh-i Dimashq, XXXVIII, 301.

or my tribe with me to protect me from the polytheists. I was alone and weak. At that moment I was not even able to talk. I was standing and watching Rasûlullah in deep sorrow. I wish I had had the power or a guard for protecting myself from the polytheists, so that I could have taken the rumens which were put on the blessed shoulders of Rasûl 'alaihis-salâm and throw them away. As I was waiting so, Rasûlullah's daughter Hadrat Fatîma had been informed. Those days, Fatîma was a child. Then she came by running and threw away what was on her father's shoulder. She maledicted and said stern words to those who did this to her father. Our Master Rasûlullah completed his ritual prayer, as if nothing happened and then he said three times, **'O my Allah! I leave that group of the Quraysh to you (for punishment)! O my Allah! I leave Abû Jahl Amr bin Hishâm to you! O my Allah! I leave Uqba bin Rabîa to you! O my Allah! I leave Shayba bin Rabîa to you! O my Allah! I leave Uqba bin Mu'ayt to you! O my Allah! I leave Umayya bin Halaf to you! O my Allah! I leave Walîd bin Utba to you! O my Allah! I leave Umâra bin Walîd to you!'** The polytheists, who heard this malediction, stopped laughing. They began to fear. Because they believed that the invocations said in the Baytullah would be accepted. Our Master, the Prophet told Abû Jahl, **'I swear by Allah that you will either give up this or Allahu ta'âlâ will make a catastrophe befall you.'** I swear by Allahu ta'âlâ that, in the Holy War of Badr, I saw each of these people, whose names were mentioned by Rasûlullah, were killed and they filled the crevices of Badr, as corpses stinking from heat."

One day Abû Jahl said to polytheists of Quraysh at Baytullah, "O the People of Quraysh! You see that Muhammad doesn't hesitate to blame our religion, to talk against our idols and our fathers who worshipped them and to regard us as foolish. I swear in front of you that, tomorrow, I will bring here such a big stone that I can hardly carry it and I will bash in his head when he makes sajda in the ritual prayer. After that, it is no matter, whether you protect me or not against the sons of Abdulmuttalib. His relatives can do whatever they want to me after I killed him." The polytheists there provoked him by saying, "As long as you kill him, we swear that we will protect you and will not submit you to anybody!"

In the morning, Abû Jahl, holding a large stone, came to the Kâ'ba. He sat down with the polytheists and started waiting. As usual, our beloved Prophet sall-Allâhu 'alaihi wa sallam came to the Baytullah and began to make his ritual prayer. Abû Jahl stood up and walked towards Rasûlullah to hit him with the stone. All the polytheists were watching the incident in excitement. Abû Jahl, when he approached Rasûlullah, started shaking. The large stone fell from his hands, his face was white, and he retreated with a great horror. The polytheists reached him and asked, "O Amr bin Hishâm! Tell us, what happened?" Abû Jahl said, "When I lifted the stone to kill him, a camel appeared before me. I swear that I have not seen or heard such a camel in my life. It was tall, and had big sharp teeth. If I had approached further, he would definitely have killed me."

Again one day, Abû Jahl gathered the polytheists and asked, "Does the orphan of Abdullah perform the ritual prayer and wipes his face on the Earth here?" They said,

"Yes." Awaiting this reply, Abû Jahl said, "If I see him at this state, I will smash his head with my foot." One day, the Master of the prophets was performing the ritual prayer in the Kâ'ba. Abû Jahl was sitting down with his friends. He stood up and walked towards Rasûlullah sall-Allâhu 'alaihi wa sallam. He came very near. However, he suddenly began to escape, wiping his face. The polytheists went to him and asked, "What has happened to you?" Abû Jahl said, "A pit of fire appeared between us. When I saw some persons attacking me, I returned."

Whenever the notables of polytheists like Walîd bin Mugîra, Abû Jahl (Amr bin Hishâm), Aswad bin Muttalib, Umayya bin Halaf, Aswad bin Abdiyagwas, As bin Wâil and Khâris bin Qays saw Rasûlullah , they would mock him by saying, "He supposes that he is a prophet and Jabrâil came to him." One day, when Habîb-i akram was very much upset by these words of theirs, Jabrâil 'alaihis-salâm' came and brought some âyat-i karîmas (verses) purporting, **"**(O My Rasûl) **Verily the prophets before you were mocked, too. But the scoffers were hemmed in by trouble and torment."**[62]

"Surely We suffice against the scoffers who mocked you. Those are such persons who set up another god before Allahu ta'âlâ. They shall soon know (what will happen to them)**. And surely We know that your breast straitens at what they say** (their polytheism, slanders against Qur'ân-i karîm and mocking you)**."**[63]

One day, when the sultan of the worlds was circumambulating the Kâ'ba, Jabrâil 'alaihis-salâm' came and said, **"I have been ordered to destroy them** (those who mocked our Prophet)**."** Soon after, Walîd bin Mugîra passed by. Jabrâil 'alaihis-salâm' asked our Prophet, "How is that person who is passing?" Then our Master, the Prophet said, "He is one of the most evil servants of Allahu ta'âlâ." After that, Jabrâil 'alaihis-salâm' pointed out Walîd's leg and then said, "I have destroyed him!" After a while, As bin Wâil had passed. As he asked about him and took the same answer, he pointed out his stomach and said, "I have destroyed him, too!" When Aswad bin Muttalib was passing, he pointed out his eyes and when he saw Abdiyagwas, he pointed out is head. And when Khâris ibn Qays was passing, he pointed out his stomach. Then he said, "O Muhammad! Allahu ta'âlâ has saved you from their harm. Shortly, each of them will face a calamity."

A thorn pricked As bin Wâil's foot. Although they prepared many medicines, they could not cure it. At last his foot expanded as big as a camel's neck and then he died by shouting, "Muhammad's Allah killed me." Aswad bin Muttalib went blind. Jabrâil 'alaihis-salâm' eliminated him by making him hit his head against a tree. The face and body of Aswad bin Abdiyag became black when he was in a place named Bâd-i samûm. When he came back to his home, his family could not identify him and sent away. He died by slamming his head on the door of his house, due to his grief. Khâris bin Qays had eaten salty fish. He started to feel very thirsty. Although he drank too much water, he could not quench his thirst. At last he burst. And a piece of iron pricked

62 Sûrat al-An'âm, 6/10.
63 Sûrat-ul-Hijr, 15/95-97.

Walîd bin Mugîra's calf. His wound didn't heal. He lost much blood and then died by shouting, "Muhammad's Allah killed me." Thus, each of them received his response. Also, it was declared by âyat-i karîmas that the polytheists will stay in Hell forever.

One day, our beloved Prophet sall-Allâhu 'alaihi wa sallam met Abu'l-As. After he departed, Hakam (Abu'l-As) made mockery of Rasûlullah, he made mimicry, moving his mouth, face and body. Rasûl-i Akram, sall-Allâhu 'alaihi wa sallam with the light of the prophethood, saw this and invoked on him to stay in the same condition. Hakam's body started shaking, and this shaking continued until the end of his life.

Tortures done to the Ashâb al-Kirâm

The polytheists not only tormented our Master, the Prophet, they tortured his glorious companions too. They especially preferred those who were poor and helpless, making pressure and cruelties on them without hesitation. One of those who were tormented, was Bilâl-i Habashî. Hadrat Bilâl, a slave of a polytheist named Umayya bin Halaf, became a Muslim, because of Abû Bakr as Siddîq. Among his twelve slaves, Umayya liked Bilâl the most, therefore, he made him watchman of a shrine for idols. When Hadrat Bilâl became Muslim, he re-positioned all the idols to the position of sajda (prostration). When Umayya heard this, he was shocked. He summoned him and asked, "Have you become a Muslim. You are making sajda to Muhammad's Rabb, aren't you?" Hadrat Bilal replied, "Yes, I make sajda to Allahu ta'âlâ, Who is Great and Almighty." When Umayya received this reply, which he abhorred, he started to torment him immediately. At noon, when the sun was at its zenith, he used to undress him and put stones which were heated from the heat of the sun, on his naked body. After laying him on his back, on top of a stack of stones, and laying some of them on his stomach, he used to tell him, "Abandon Islâm! Believe in the idols of Lât and Uzzâ." However, Hadrat Bilâl announced his faith each time saying, "Allahu ta'âlâ is one! Allahu ta'âlâ is one!"

As Umayya bin Halaf saw such patience from him, he would become very angry, and by rubbing thorns against his body, he would hurt and torture him. Without regard for the blood which was profusely flowing from his body, Hadrat Bilâl would say, "O my Allah! I consent to what comes from You! O my Allah! I consent to what comes from You!" and would persevere in his belief.

Hadrat Bilâl had explained this case as follows, "That evil Umayya would tie me up in the heat of the day and would torment me at night. It was a hot day. As usual, he started to torment me. Whenever he commanded me, 'Worship our idols! Deny Muhammad's Allah, deny Him, deny Him!' to force me to give up my religion, I would say, 'Allah is One! Allah is One!' In order to soothe his anger, he put a very big rock on my chest. At that moment I lost consciousness. When I regained consciousness I saw that the rock on my body had been removed and the sun had gone behind the clouds. I thanked to Allahu ta'âlâ and told to myself, "O Bilâl! Everything that comes from Janâb-i Haqq is beautiful and nice."

Again one day, Umayya bin Halaf brought out Bilâl-i Habashî to torture him. He undressed him; left with only his undergarments and made him lie on hot sand in the heat, then put stones on him. The polytheists gathered and heavily tortured him. They said, "If you do not abandon your religion, we will kill you." Under these unbearable tortures he said, "Allah is one! Allah is one! At that moment, our beloved Prophet 'alaihis-salâm was passing by there. When he saw this situation of Bilâl-i Habashî, he became very sorry. He said, **"Saying the name of Allahu ta'âlâ will save you."**

Shortly after he returned to his home, Hadrat Abû Bakr came. He told Abû Bakr the tortures Bilâl-i Habashi endured, and said, **"I have been very sorry.**" Hadrat Abû Bakr went there immediately. He told the polytheists, "What will you gain by doing this to Bilâl? Sell this person to me." They said, "We would not sell him even if you gave us gold as much as the world. However, we can exchange him for your slave Âmir." Âmir, Hadrat Abû Bakr's slave, used to conduct his commercial business and would earn so much money. Apart from his personal properties, he had ten thousand golden coins. He was the helper of Hadrat Abû Bakr and conducted his every trade. However, he was a disbeliever and insisted on his disbelief. Hadrat Abû Bakr said, "I have given you Âmir with all his properties and money, for Bilâl." Umayya bin Halaf and other polytheists rejoiced very much. They said, "We have deceived Abû Bakr."

Hadrat Abû Bakr removed the heavy stones on Bilâl-i Habashî at once and raised him. Bilâl-i Habashî was weak due to hard torments. Holding his hand, Hadrat Abû Bakr directly brought him **to** our beloved Prophet and said, "O Rasûlullah! Today, I have emancipated Bilâl for Allah's sake." Our Master Rasûlullah became very happy. He made many good prayers for Abû Bakr. Just then Jabrâil 'alaihis-salâm' brought the 17th and 18th âyat-i karîmas of Layl Sûra heralding that Abû Bakr is far from Hell. These âyat-i karîmas purport, **"The one** (like Hadrat Abû Bakr) **who has much devotion** (who avoids polytheism and sins) **and gives his property for charitable purposes in order to be pure in the sight of Allahu ta'âlâ** (and for attaining the blessings Allahu ta'âlâ promises)**, have been kept away from it** (Hell)**."**

Hadrat Khabbâb bin Arat was one of the persons who were tortured to force him to abandon his religion. Hadrat Khabbâb too was without relatives or friends. He was a slave of a polytheist woman named Ummu Anmâr. Since he had no relatives who would protect him, the polytheists used to gather, remove his clothes and stick his body with thorns. Sometimes, they made him wear a shirt of iron on his naked body and made him wait in the sun. They used to press stones which they heated under the sun or in fire on his naked body and say "Abandon your religion. Worship Lât and Uzzâ!" Khabbâb persisted in his faith and resisted them by saying, "Lâ ilâha ill-Allâh, Muhammadun Rasûl-Allâh."

One day, the polytheists gathered and set a fire at the village square. They tied up Hadrat Khabbâb and brought him there. They undressed him and made him lie over the fire. They would either make him abandon his religion, or they would burn him in the fire. Hadrat Khabbâb, who was forced to lie on the fire, invoked, "O my Allah! You see my condition, you know my situation. Fix my belief in my heart, grant me a

great patience!" One of the polytheists, with his foot, stepped on Hadrat Khabbâb's chest. However, they did not know that Allahu ta'âlâ protected the believers.

Years after, when they asked about this incident to Khabbâb, he opened his back and showed the wounds and said, "They set a fire for me, then, threw me into it. Only, my flesh put that fire out."

While they tortured Hadrat Khabbâb in this manner, his proprietress Ummu Anmâr used to heat an iron rod in the fire and press it against and cauterize his head. He would endure all the pains for his religion and would not perform what they offered and did not abandon his faith.

One day Hadrat Khabbâb went to the presence of our beloved Prophet and said, "O Rasûlullah! Wherever the polytheists see me, they burn me with fire. In the house, my owner, Ummu Anmâr, burns my head with a heated iron. I beg for your prayer!" Then he showed the burns on his back and his head. Our Prophet 'alaihis-salâm pitied him much, he could not bare the torments Hadrat Khabbâb endured in order to not leave his religion and he invoked, **"O my Rabb! Help Khabbâb!"** Janâb-i Haqq accepted His Messenger's invocation immediately and gave a vehement headache to Ummu Anmâr. Ummu Anmâr would groan all night due to her headache. They said to her that she should burn her head with a fire-heated iron as cure. In the end, she called Khabbâb and ordered him to heat the iron bar in the fire and burn her head... Hadrat Khabbâb would burn her head with the iron…

In the first days of Islam, the polytheists did not care about Khabbâb bin Arat. But, the number of Muslims increased day by day. Finally, they had to take the matter serious. They increased the torments done to Hadrat Khabbâb. They hit, beat, wounded and tortured him greatly.

Despite all, Hadrat Khabbâb made no compromises about his faith. But the tortures and torments had become unbearable. Explaining the events to the Master of the worlds, he asked him, "O Rasûlullah! Could you say **a** prayer so that we will be freed from these tortures we have been suffering?" Upon this, our Master Rasûlullah said, **"Among the communities which came before you, there were such people that they would not apostatize, even though their skins and fleshes would be excoriated with iron combs. They would be divided into two pieces from their head with a saw but still they would not apostatize. Allahu ta'âlâ will consummate this** (Islâm) **for sure. He will make it superior to all other religions. So that a man traveling alone from San'a to Khadramût on his mount will be afraid of nobody except Allahu ta'âlâ and concerned about nothing except a wolf attack to his sheep herd. But, you have been hastening."** and said a prayer by patting him on his back. These nice words of Rasûlullah, which are cure and healing for souls, had relieved Khabbâb's pains.

Hadrat Khabbâb had a considerable amount due him from Âs bin Wâil, a ferocious polytheist. He went to him to claim it. When Âs bin Wâil said to Khabbâb, "Unless you deny Muhammad, I will not give you your due." Hadrat Khabbâb replied, "I

swear by Allah, I cannot reject and deny my prophet, either in life or when I rise up from my grave after death. I abandon everything; however, I cannot make this denial." Upon this, Âs bin Wâil said, "Will we resurrect after death? If there is anything like that, there will be my property and my sons. I will pay you my loan that day."

Upon these words of Âs bin Wâil, Allahu ta'âlâ decreed in the 77-79th âyat-i karîmas of Maryam Sûra of the Qur'ân al-kerîm, which purports, **"**(O My Beloved!) **Have you seen now the man** (Âs ibn-i Wâil) **who denies our âyats and says,** 'I will be given property and sons (in the Hereafter) for sure'**? Has he acquainted himself with the ghayb (unknown) or has he got a promise in the presence of Rahmân? No, it is not so! We will write down what he has said.** (Based on this, we will call him to account on the Day of Judgment) **and We will increase his torment more and more."**

The torture until falling unconscious…

Regarding torture, the polytheists did not differentiate between women and men. One of the first Muslims, Lady Zinnîra, who had no protectors, was a slave. The polytheist, who learned that she had become Muslim, did not hesitate to torture her. She used to be tortured, strangled until she could not breathe and fainted. She was forced to worship the idols named Lât and Uzzâ. Despite that, she would never abandon her faith and did not obey them. Especially, Abû Jahl used to greatly torment her. For this reason, she became sightless. Once, Abû Jahl said, "You see! Lât and Uzzâ blinded you." Lady Zinnîra, as a sign of her belief, said, "O Abû Jahl! I swear by Allah that your words are not true. The idols you call Lât and Uzzâ are good for nothing. They do not even know who worship them or not. Certainly, My Rabb is able to give back the light of my eyes to me and to return me to my previous state."

Abû Jahl was amazed at Hadrat Zinnîra's unshakeable belief. Allahu ta'âlâ had accepted Zinnîra's invocation and her eyes started to see better than before. Although Abû Jahl and the Quraysh polytheists witnessed that, they were obstinate and they did not believe in Islam. Furthermore, they said, "This is one of their prophet's magic too! Will you not wonder at the idiots who follow the path of Muhammad? If their path were beneficial and real, we would obey him before everyone. Has a slave found the truth before us?"

Upon this Allahu ta'âlâ sent the 11th âyat-i karîma of Sûrat-al Ahqâf purporting, **"Those disbelievers said for believers,** 'If there had been a benediction in it (Islâm), they (the poor) could not got ahead of us and run to it before us.' **However they will say,** 'This Qur'ân al-kerîm is an old lie (which was brought out by Muhammad) **since they could not find the true path with it** (with Qur'ân al-kerîm like believers) (in order to deny the Qur'ân al-kerîm)**."**

Dâr-ul-Arkâm

Our beloved Prophet (sall-Allâhu 'alaihi wa sallam) was very sad because of the persecutions and tortures made against his Companions by the polytheists. It was necessary to find a safer place for spreading and learning Islâm. Our Master chose the

house of Hadrat Arkâm for this holy duty. This house was located in the east of Safâ Hill, in an alley and on a higher platform. Kâ'ba-i muazzama was easily seen from this house. The entrance and exit doors were very suitable in the way of controlling the passer-byes. Besides, Hadrat Arkâm was one of the notables in Mecca and a person of high standing. Our Master Habîb-i akram was explaining Islâm to his Companions in this house. The people, who were to become newly Muslims, would come to this house and be honored by accepting Islâm and would be blessed with listening to our Prophet's words which cure the hearts. They would listen to our Master, the Prophet in such a manner that it was as if birds had landed on their heads and if they had said a word, the bird would fly away. They would memorize, as if swallowing, his blessed sayings without missing any word. Our Prophet (sall-Allâhu 'alaihi wa sallam) would allocate his daytime for the house of Arkâm and would be busy with teaching his Companions from morning till night. This house was the first headquarters of Muslims. It was "Dâr-ul Islâm." The early Muslims would gather there, thus they would be protected from all evil deeds of the polytheists.

Ammâr bin Yâser reports, "I wanted to go to Dâr-ul-Arkâm, see Rasûlullah 'alaihis-salâm and become Muslim. I met Hadrat Suhayb at the gate. When I asked him, "What are you doing here?" he asked me the same question. I said, "I want to go to the presence of Hadrat Muhammad, listen to his words and become a Muslim." He said, "I have come here for this too." Together, we went to his high and honorable presence. He informed us of Islâm. We became Muslims"[64]

Ammâr was one of the mujâhîds who did not hesitate to announce his Muslimhood. He would endure the heaviest torments, in order to not leave his religion. When they found him alone, the polytheists would bring him to the rocks of Mecca, at the Ramda location; they would undress him and put an iron shirt on him. They made him wait in the burning sun in this manner and he was tortured. Sometimes, his back was burned with fire, he was under long torments. Each time, they would command, "Deny it! Deny it! Worship Lât and Uzzâ so that you will be free!" Hadrat Ammâr replied to these unbearable torments by saying, "My Rabb is Allah, my prophet is Muhammad 'alaihis-salâm." The polytheists became greatly angered and put heated rocks on his chest. Sometimes, they threw him into a well and tried to drown him. One day, Ammâr bin Yâsar was honored by being present before our beloved Prophet. He said, "O Rasûlullah! The torments done to us by the polytheists have reached extreme levels." Our Prophet sall-Allâhu 'alaihi wa sallam felt sorry over the condition of Hadrat Ammâr and said, **"Be patient O the father of Yahzân!"**, then he prayed, **"O My Lord! Do not make any member of the Ammâr family taste the torments of Hell!"**

First martyr

The father of Hadrat Ammâr, Yâsar, his mother Sumayya, his brother Abdullah had become Muslim. The polytheists would torture them more than they tortured Hadrat

64 Ibn Sa'd, at-Tabaqât, III, 227; Hâkim, al-Mustadrak, III, 449; Ibn Asâkir, Târikh-i Dimashq, XXIV, 219.

Ammâr. During tortures, they would want them to say their words of disbelief, however, they would reply, "Even if you peal our flesh us, even if you cut our flesh into pieces, we will not listen to you," and say "Lâ ilâha illallah, Muhammadun Rasûlullah." Again, one day, at a place called Bathâ, while the Yâsar family was being tormented, our Master, the Prophet sall-Allâhu 'alaihi wa sallam was passing by. He became very sad when he saw the torments his Companions endured. When Hadrat Yâsar asked, "O Rasûlullah! Will our lives be full of those torments?" Our Master replied, **"Be patient, O family of Yâsar! Be rejoiced, O family of Yâsar! Verily, your place of reward is Paradise."**

Again, one day, the Meccan polytheists were tormenting and torturing Ammâr with fire. Our Master, Rasûlullah 'alaihis-salâm honored there. He said, **"O Fire! Be cool and safe to Ammâr as you were to Ibrâhim (Abraham) ('alaihis-salâm)!"** Later, when Ammâr opened his back, the sign of the fire was seen. That sign had appeared before Rasûlullah's invocation.

Again, one day while they were tormenting the Yâsar family, they martyred Hadrat Yâsar and his son Hadrat Abdullah by shooting arrows at them. Abû Jahl had Hadrat Sumayya's blessed feet fastened with rope. Then he had two camels tethered at the ends of this rope and he made the camels head towards opposite directions until she was divided into two parts. Thus he martyred Hadrat Sumayya. Our Master, the Prophet and his Companions became excessively sad when they got the news that merciless, pitiless, cruel Abû Jahl and the other polytheists martyred the Yâsar family with their torments. This event caused the companions to unify even more.[65]

When they would perform the ritual prayer, the Ashâb-i Kirâm used to go a desolate place and make their worships in secrecy. Again one day, Sa'd bin Abî Wakkas, Sa'îd bin Zayd, Abdullah bin Mas'ûd, Ammâr bin Yâsar, Khabbâb bin Arat were performing the ritual prayer at a location called Abû Dub. It was a valley of Mecca. Meanwhile, Ahnas bin Sharîk and some polytheists who followed them came and started making jokes about their worships and speaking ill of them. Hadrat Sa'd bin Abî Wakkas and his friends could not bare this and they attacked the polytheists. Hadrat Sa'd found a camel bone and with it, he bloodied one of the polytheist's head. The polytheists became afraid and they ran away. Thus, Muslims shed the blood of infidels for the first time.

Abû Zarr-il-Ghifâri's conversion to Islam

One by one, those who would attain guidance and the light of Islam spread from Mecca and started illuminating the world.

Against the news of Islâm's birth and spreading, the polytheists tried various methods to impede it. This news reached the Banî Ghifâr tribe too. When Abû Zarr-il-Ghifâr heard this news, he sent his brother Unays to Mecca and wanted him to inquire into the situation. Unays went to Mecca, attended the presence of our Master, the

65 Ibn Abî Shayba, al-Musannaf, VIII, 42; Ibn Sa'd, at-Tabaqât, VIII, 264; Suhaylî, Rawzu'l-unuf, II, 86.

Prophet. He admired him and returned. His brother, Hadrat Abû Zar asked, "Which news have you brought?" He answered, "O our master! I swear by Allahu ta'âlâ that I saw a very great person who orders the good and forbids the evil." When Abû Zarr-il-Ghifâri asked, "What do people say about him?" Unays, who was one of the well known poets in his time, replied, "They say he is a poet, a soothsayer, or a magician. However, his words are not like those of soothsayers or magicians. Also, I compared his words to every kind of poem of the poets. They do not resemble them either. These unique words can not be compared to anyone's words. I swear by Allah, that person is saying the truth, communicating the truth. Those who do not believe him are liars and deviants."

Upon this news, Abî Zarr-il-Ghifâri decided to go to Mecca, see our Master, the Prophet and become a Muslim. Taking a walking stick and some food, he set off for Mecca enthusiastically. When he reached Mecca, he did not tell anyone about his intentions; because, the polytheists would vehemently treat our Master, the Prophet and new Muslims as enemies and they increased their torments day by day. Particularly, they would particularly torture those Muslims who were strangers and without helpers. Abû Zarr did not know anyone in Mecca. He was a stranger. Therefore, he did not ask anyone anything. Near the Kâ'ba, he waited for an opportunity to see Rasûlullah and looked for a sign to learn his whereabouts.

In the afternoon, he sat down at a street corner. Hadrat Ali saw Abû Zarr. He understood that he was a stranger. So, he brought him to his house. Since he did not inquire anything from him, Abû Zarr did not disclose his secret. In the morning, he went to the Kâ'ba again. Although he walked around until the evening, he again could not attain his wish. He went to sit where he previously sat the day before. Hadrat Ali was passing there that night too. He said, "So, this poor man could not learn where his house is yet" and brought him to his home again. In the morning, he again went to Baytullah and sat down. Hadrat Ali invited him to his house again. This time, he asked him why he had come and from where. Hadrat Abû Zarr said, "If you give me an absolute promise to tell the truth, I will tell you" When Hadrat Ali replied, "Tell me, I will not disclose your secret to anyone." Abû Zarr-il-Ghifârî said, "I heard that a prophet appeared here. I have come to talk with him and attain his presence." Hadrat Alî said, "You have found the truth and done a reasonable thing. Now, I am going to that person! Follow me; enter the house which I will enter. If I understand that there is a person on the road who will harm you, I will behave as if I am arranging my shoes. Then, you will not wait for me and go on walking, passing me by."

Abû Zarr-il Ghifâri followed Hadrat Alî. Finally, he was honored by seeing the blessed face of our Prophet. And he greeted him by saying, "Assalâmu alaikum." In Islam, this greeting was **the first salâm** and Abû Zarr-il Ghifâri was the first person who made salâm. Our Master, the Prophet replied to his salâm and said, **"May mercy of Allahu ta'âlâ be upon you."** When our Master, the Prophet asked him, **"Who are you?"** He answered, "I am from the Ghifâr tribe." Our Prophet asked, **"How long have you been here?"** He replied, "I have been here for three days and three nights."

“Who gave food to you?” “I could not find any food or drink except zamzam. As long as I drank zamzam, I felt no thirst or hunger.” Our Master, the Prophet said, **“Zamzam is blessed. It satiates who he is hungry.”** Then Abû Zarr-il Ghifârî told our Master, the Prophet, “Communicate Islam to me.” Our Master, the Prophet recited the Kalima-i Shahâda to him. He repeated and was honored with Islam and became one of the early Muslims.”[66]

Hadrat Abû-Zarr-il-Ghifârî, after he became Muslim, told our Prophet, “O Rasûlullah! I swear by Janâb-i-Haqq who has sent you as a true prophet, I will announce this openly among the polytheists.” He went near the Kâba and with a loud voice he said, “O the Quraysh community! Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh (I know and believe as if I saw that there is no god, nobody besides Allahu ta’âlâ, whose existence is necessary and who is worth worshipping and obeying. I know and believe as if I saw that Muhammad ’alaihis-salâm is both a born servant and the Prophet of Allahu ta’âlâ).” Hearing this, the polytheists attacked him immediately. They beat him with stones, sticks and bone pieces and bloodied him. Hadrat Abbâs, seeing this event, said, “Leave this man alone, you will kill him! He is of a tribe which settles on the path where your trade caravan passes. How will you pass there again?” He saved Hadrat Abû Zarr from the polytheists. Abû Zar was very happy with the rejoice of being honored by becoming Muslim. The next day, near the Kâba, he recited again the Kalima-i shahâdat with a loud voice. The polytheists beat him up. He fell down. Again Hadrat Abbâs came and saved him from the polytheists.

Our Master, the Prophet sall-Allâhu ’alaihi wa sallam commanded Hadrat Abû Zarr-il-Ghifârî to return to his homeland and spread Islam there. Upon this order, he returned to his tribe and he communicated the unity of Allahu ta’âlâ and Muhammad ’alaihis-salâm was His Prophet. He said to them that what he communicated was real and correct; the idols which they worshipped were false, vain and meaningless. Some among the crowd who listened to him started protesting his words. Meanwhile, Haffâf, the chief of the tribe, silenced the shouters and said, “Stop, let us listen and see what he will tell.” Upon this, Hadrat Abû Zarr-il-Ghifârî went on:

“Before I became Muslim, one day, I had gone to the idol Nuham and put some milk before it. I saw that a dog approached, drank the milk and dirtied the idol. I understood completely that the idol had no power to stop this. How can you like worshipping an idol which is insulted even by a dog? Is it not madness? This is what you worship.” Everyone bowed their heads. One of them said, “All right, what is the prophet you mentioned announcing? How have you understood that he is telling the truth?” Hadrat Abû Zarr, with a loud voice, said, “He is announcing that Allahu ta’âlâ is one. There is no god but Allah. He is announcing that Allah is the one who creates everything and owns everything. He is calling people to believe in Him. He is inviting people to good ethics and helping each other. He is denouncing the evilness of burying daughters alive and the ugliness of each bad action, injustice and cruelty you commit. He is announcing to refrain from these.” He explained Islam in detail. He enumerated the

66 Bukhârî, “Manâqib”, 11; “Fadâil-us-Sahaba”, 62; Bayhaqî, Dala’il al-Nubuwwa, II, 83.

wrong way of his tribe. Then, he stated the harms and ugliness of these wrong doings. Many people among the audience, including chieftain Haffâf and his own brother Unays, became Muslims.[67]

Clearly reading the Qur’ân al-Karîm at the Kâ’ba

One day, the Ashâb-i Kirâm gathered at a desolate place and conversed. They said, “We swear by Allah that there is no one except Rasûlullah to make the Quraysh polytheists listen to the Qur’an Al-Kerim clearly. Is there anyone who will recite and make them listen to the Qur’ân al-Karîm clearly?” There was Hadrat Abdullah bin Mas’ûd too. He said, “I will make them listen!” Some of the Ashâb said, “O Abdullah! We are afraid that the polytheists will harm you. We want a person who has a people and a tribe which will protect him against the polytheists when required.” He insisted by saying, “Give me permission so that I can go. Janâb-i-Haqq will protect me.”

The next day before noon, he came to the place called Maqâm-i Ibrâhim (the station of Abraham). The polytheists had gathered there. Ibn-i Mas’ûd, standing, said the Basmala-i Sharîfa and started reciting the sûra of Rahmân. The polytheists asked each other, “What is the son of Ummu Abd saying? Possibly, he is reciting the words Muhammad brought.” They attacked him. By punching, slapping and kicking him, they bruised his face and eyes, causing him to be unrecognizable. However, he continued reciting during the attack. He came back to the Ashâb-i Kirâm with wounds on his face. The Ashâb-i Kirâm were very sorry. They said, “We had feared that you would encounter this. In the end, it happened as we feared.”

However, Abdullah ibni Mas’ud was not at all sad. He said, “I had never seen the enemies of Allahu ta’âlâ as weak as they were today. If you wish, I can make them listen again tomorrow morning.” The Ashâb-i Kirâm said, “No, it is enough for you. You made those ferocious unbelievers listen to what they did not like.”[68]

Tufayl bin Amr’s conversion to Islam

During the years our Prophet (sall-Allâhu ’alaihi wa sallam) started to explicitly spread Islam in Mecca, he would advise people, day and night, inviting them to the Islamic religion. The Meccan polytheists strove to hinder our Prophet’s struggles. They would make every kind of slander and torment against those who listened to and believed him. Whenever they would see a person speaking with our Master, the Prophet, they would immediately take them aside and try every kind of trick and slander to keep them from listening and believing him. They would do whatever was necessary to keep people from outside Mecca from coming to listen to him.

During these times, while Muslims were in difficulty and were being tormented by the infidels, Tufayl bin Amr ad-Dawsî had come to Mecca. Seeing this, the leaders of the polytheists, went to him and said, “O Tufayl! You have come to our homeland.

67 Bukhârî, “Manâqib”, 10; “Fadâil-us-Sahaba”, 62; Ibn Ishâq, as-Sira, s, 122-123; Bayhaqî, Dala’il al-Nubuwwa, II, 83.
68 Ibn Ishâq, as-Sira, s, 166; Ibn Hishâm, as-Sira, I, 314-315; Tabarî, Târikh, II, 234-235.

The orphan of Abdullah, who arose from us, has many amazing states. The words which he uttered are like magic. They are separating son from his father, brother from his brother, husband from his wife! With the opinions he puts forward, he causes trouble in public. A son who hears his words, does not listen to his father anymore, he becomes obedient to him. Now, no one listens to each other, people are becoming Muslim. We are afraid that this separation calamity which we are affected with, will affect your people too. Let it be our advice to you, never speak to him! Neither say any word to him, nor listen to his words. Do not pay attention to what he tells! Be very cautious. Do not stay here very long, either. Leave here immediately." Tufayl bin Amr tells of the henceforth as follows:

"I swear, they had said these so much so that I decided not to speak to him and not to listen to his words. I had even stuffed cotton into my ears so that I would not hear his words when I entered the Kâ'ba. The next day, during the morning, I went to the Kâ'ba. I saw that Rasûl alaihis'-salâm performing ritual prayer. I stayed at a place near him. With the hikmat (hidden divine cause) of Janâb-i-Haqq, I heard some of his reciting. How beautiful the words were which I had heard! I said to myself, 'I am not such a man who cannot tell the difference between good and evil. Furthermore, I am a poet. Why should I not listen to what this person says? If I find his words beautiful, I will accept them, if I do not find them beautiful, I will abandon them.' I hid somewhere and stayed there until Rasûlullah performed his prayer and returned to his home. Then, I followed him. When he entered his house, I also went in and said, 'O Muhammad alaihis'-salâm! When I came to this land, your people told me so-and-so. They wanted me to keep away from you. Out of my fear I filled my ears with cotton, not to hear your words. However, Allahu ta'âlâ made me hear some of your reciting. I have found them so beautiful. Now, inform me of what you will tell! I am ready to accept.' Our Master, Rasûlullah communicated Islam to me and recited some parts of the Qur'ân al-kerîm. I swear that I had not heard more beautiful words than these. At once, I said the kalimat ash-shahâda and I became Muslim.

At that moment, I said, 'O Rasûlullah! I am an influential, important person among my people. None of them object to me. Let me go and invite them to the religion of Islam. Do pray so that Allahu ta'âlâ grants me a sign! Thus, that sign be an ease, a help for me while I invite my people to Islam.' Upon this request of mine, our Master, Rasûlullah invoked, **'O my Allah! Create an âyat, a sign for him!'**

After this event, I turned back to my town. During a dark night, when I arrived at the hill which is located against the headwater where my tribe resided; a nûr like a candle appeared on my forehead and started to give out light. Then I prayed by saying, 'O my Allah! Cause this nûr to be conveyed to another part of my body, lest the ignorant ones of the Daws tribe assume it as a divine penalty given by Allah due to apostatizing, when they see it on my forehead.' Then that nûr immediately came to the end of my whip and was suspended there like a candle. When I was approaching the town of my tribe and started downhill, people attending there were showing each other the nûr suspending like a candle at the end of my whip. In this circumstance I

walked downhill and reached home. My father came and saw me first. He embraced me out of his love. My father was very old. I said to him, 'O my father! If you remain in your current situation, neither I am from you, nor are you from me!' When my father heard this from me he was astonished and asked, 'What is the reason, o my son?' As a responds, I said, 'I became Muslim by embracing the religion of Muhammad 'alaihis-salâm.' Upon that my father said, 'O my son, I embraced the religion which you embraced, too. Let your religion be my religion, too!' and became Muslim by saying the Kalima-i shahâdat. After this, I taught him what I knew about Islam. Then he took a bath and put on clean clothes. Later on my wife came next to me. I said to her the same things. She accepted and became Muslim, too.

In the morning, I went into the Daws tribe. I informed all the Daws people of Islam. I invited them too. Yet, they were hesitant to accept it. Even, they opposed it for a long time. They did not give up their sinful and evil deeds. They went further and made fun of me by mimicries. Because of their addiction to charging interest and gambling, they did not listen to me. They refrained from obeying Islam. They became disobedient to Allah and His Messenger.

After a while, I came to Mecca and complained of my people to Rasûlullah; I said, 'O Rasûlullah! Daws tribe has become disobedient to Allahu ta'âlâ. They did not accept my invitation to embrace Islam. Do pray for them!' Our beloved Prophet, whose tenderness and compassion for everyone was great, opened his hands, turning towards the Kâ'ba, and invoked, **'O my Rabb! Show the true path to the Daws people and bring them to the religion of Islam!'** He said to me, **'Return to your people! Continue to invite them to Islam with a smiling face and sweet tongue! Behave mildly towards them!'** I went to my homeland immediately. I never ceased, at any time, to invite the Daws people to the religion of Islam."[69]

Invitation at festivals

Every year on certain days, to visit the Kâbe, people came to Mecca from various cities. Rasûl-i akram sall-Allâhu 'alaihi wa sallam met with those who arrived and spoke about Islam with each group. He advised them that Allahu ta'âlâ was one (there is no god but Allah) and he was a true Messenger. He announced that salvation was on this path. One day, Walîd bin Mugîra gathered the polytheists and said, "O Quraysh people! The season of visiting the Kâ'ba has come again. Muhammad's voice has spread over the world. Arab tribes come to him, become inclined to his sweet words and embrace his religion. We should find out a preventive measure. Let us agree on this and let us not be contradictory with each other by saying different things about him." The Qurayshîs said, "O the father of Abdishams! You are the most farsighted among us. We will tell them whatever you see appropriate." When Walîd replied, "No, you tell me, I will listen to you," they said, "Let us call him a soothsayer." Walîd refused immediately, "No, I swear that he is not a soothsayer. We have seen many soothsayers. They say the right and the wrong without hesitation. The recitations of

69 Ibn Hishâm, as-Sira, I, 382,385; Suhaylî, Rawzu'l-unuf, II, 168; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 417.

Muhammad are not like the ones which were made up by the soothsayers. Furthermore, we have not heard a lie from Muhammad so far. If we say this, no one will believe us." This time they said, "Let us call him insane." Walîd opposed again, saying, "No! I swear that he is not insane or crazy. We know and well understand the signs of insanity. He does not have the feeling of drowning, trembling or baseless fears. If we say this, they will refute us." The Qurayshîs said, "Let us call him a poet." Walîd rejected again, "He is not a poet either! We know each kind of poem very well. His reciting is not alike to any kind of poem." This time, they said, "Let us call him a magician." Walîd said, "He is not a magician either. We have seen magicians and their magic. There is no sign of magic in his words. Muhammad's words are victorious over the entire world. He is not an unknown person. We cannot stop people from talking to him. He is superior to the people in eloquence and fluency. In short, whatever we say about him, the people will understand that it is a lie." When the Qurayshîs could not find another thing, they said, "You are the oldest and most experienced of us, we agree to what you say."

Upon this, Walîd bin Mugîra thought for a while. Then he invoked the people around him by saying, "The best is to let us call him a magician, a sorcerer, this is the most reasonable choice. Because, with his words, he is separating people from their own nation and he is putting distance between brothers and friends." The Qurayshîs dispersed immediately and they said to the people in Mecca, "Muhammad is a magician!" They spread this word among the people. When tribes started to come to visit the Kâ'ba, there was no one left that had not to be warned against speaking with our Master, the Prophet.

Due to these acts of the polytheists, Islam was announced within all Arabian states, developing great doubt in their minds, regarding idols.

Allahu ta'âlâ sent verses informing that He will bitterly torment the disbeliever named Walîd bin Mugîra. Muddaththir Sûra, from its 11th âyat-i karîma, purports, **"**(O My Rasûl!) **Leave to Me to deal with** (punish) **the creature** (a disbeliever like Walîd bin Mugîra who was born without abundance) **whom I created alone!** (I am enough to avenge upon him. I created that unbeliever) **and I granted him properties in abundance** (afterwards I made this ungrateful person who did not have anything, attain many blessings. I granted him many orchards, vineyards and goods.) **and sons** (living with him in Mecca-i mukarrama) **to be by his side!** (They all lived in opulence.) **I made his life and position extend!** (He attained a high presidency in Mecca. He owned various vineyards and orchards between Mecca and Tâif. He was named as Rayhânat-ul Arab. He was introducing himself to his tribe as an eximious (select, chosen) man. He should have been grateful for these blessings, hadn't he? He should have accepted and believed in Allahu ta'âlâ Who granted him all these blessings, hadn't he?) **Then he** (this greedy, ungrateful person) **wants that We should add yet more on what We granted** (property and sons) **him.** (He does not appraisingly try to be grateful for the blessings he attained. What a big ambition is this and what an ugly ungratefulness?) **By no means!** (The wish of this unbeliever and greedy person

will not be accepted. His property and sons will not be increased.) **For to Our verses** (Qur'ân-i karîm) **he has been refractory!** (Although he understood at heart that My Rasûl is trustworthy and a prophet, he dared to deny due to his obstinacy. What a big heresy!) **I will expose that unbeliever to saûd torment…** (Regarding saûd, mentioned in this verse, it was declared in a hadîth-i sharîf that, **"Saûd is a mountain in Hell. A disbeliever can climb it in seventy years. Later he falls down. And it continues so.") Then that disbeliever thought** (how he could talk against the Qur'ân-i karîm that he heard from Rasûlullah.) **and plotted** (in his opinion and prepared some words.) **Woe to him! How he contemplated and plotted** (about Qur'ân-i karîm)**! Again and again woe to him! How he plotted! Then he looked** (at his people's faces for what he will say about Qur'ân-i karîm.) **Then he frowned and scowled** (because of his anger and since he could not find anything to say against Qur'ân-i karîm.) **Then he turned back** (from believing in Allahu ta'âlâ and His Rasûl) **and was haughty. And he said,** "This (what Muhammad says) is nothing but magic, learnt from sorcerers and conveyed to us. This is nothing but the word of a human being!" **However, he had previously confessed when he was among his people that Qur'ân-i karîm was a wonderful word and bore no resemblance to the words of humans and genies. Then this denier, by changing his words, slandered Qur'ân-i karim, which it never deserved, in order to please his people. Then he made himself deserve the divine torment. Allahu ta'âlâ said, "I will cast him into Seqar, Hell. What has been explained to you as to what Seqar, Hell is? That Hell both leaves nothing from the body** (perishes everything)**, and it reinstates again and continues** (to apply the same torment)**."**

Polytheists' listening to the Qur'ân al-Karîm

The notables of the polytheists were preventing people from embracing Islam by various tricks and cruelties. They would prohibit the Meccan people from listening to the verses recited by Muhammad 'alaihis-salâm. However, they themselves would secretly come near the house of Muhammad 'alaihis-salâm, hide in a corner and listen to the verses. As morning came, things became clear in the daylight, and when the notables of the polytheists noticed that each of them had secretly come to listen to the Qur'ân-i karîm at night, they would blame one another and say, "Let's not do this again." But, they would go again without informing each other and listen to Qur'ân-i karîm by hiding in a corner. When they saw each other in the morning, they would be astonished. They would disperse, swearing not to do the same thing again, but they would not be able to keep their words. However, by yielding to their carnal souls, by becoming arrogant and having vain hopes, and since they were afraid of being blamed by other polytheists, they did not become believers. They prevented others too. Moreover they shouted in the streets, "Muhammad is a sorcerer."

One afternoon, the polytheists gathered around the Kâ'ba and said, "Let us invite Muhammad and talk about this problem, so that people will not criticize us and reject us in the end." They sent a message to our Master Rasûlullah sall-Allâhu 'alaihi wa

sallam. Upon this invitation, our Master, the Prophet came to the Kâ'ba and sat across from the polytheists. The polytheists said, "O Muhammad! The reason for our sending a message to you is to make an agreement with you. We swear that there was no one among Arabs who caused troubles for his people as you did! You have condemned our religion! You have belabored our gods! You did not appreciate our reason! You have divided our unity and put us against each other! There is no catastrophe left that you have not caused for us. If you would like to be rich with these behaviors and words of yours, let us collect goods more than you want. If you would like to get fame and honor, let us accept you as our master. If you would like to be ruler, let us proclaim you ruler and gather around you. If there is anything which you are affected by, let us save you from it. If it is a sickness caused by genies, let us look for its cure by spending all our wealth!"

The Master of the worlds, after listening to them patiently, gave this great reply, **"O the Quraysh community! None of the things you mentioned exists on me. With the things I brought to you, I came neither to want your properties, nor to gain glory among you or to be your ruler. But Allahu ta'âlâ sent me as a prophet to you and descended the Book to me. He ordered me to be a herald** (with Paradise) **for you** (the believers among you) **and to warn** (with Hell, the ones who don't believe). **And I have announced this order of my Rabb to you and gave you advice. If you accept what I brought for you, they will be your shares and provisions in both this world and the Hereafter. If you don't accept and if you refuse it, what falls to my share until Allahu ta'âlâ adjudges between me and you, is standing out and enduring against all difficulties in order to fulfill Janâb-i Haqq's order to me."**

Abû Jahl, Umayya bin Khalaf and other polytheists said, "O Muhammad! You know that there are no other people in more difficult conditions regarding sustenance than us. As you are a prophet, pray to your Rabb, so that He removes those mountains which annoy us and which make our living difficult! He enlarges our lands and makes rivers as in Damascus and Iraq run on it! In addition, He revives some of our predecessors, firstly Kusayy bin Kilâb. Kusayy bin Kilâb was a truthful, great person. Let us ask him whether your words are true or false! If he affirms you and if you fulfill our requests, we will affirm you. With this, we will have learned your degree before your Rabb. If you do not do these for us, get something for yourself from your Rabb. Ask Him to send you an angel who will affirm your words and who will send away us from you! Also, your Rabb gives gardens, mansions, treasures so that you get rid of economic hardships! Because, you are walking in the markets and working for your livelihood as we are!"

Our Master Fakhr-i âlam, said, **"I was not sent to you with these things. I have brought to you from Janâb-i Haqq, only with what I have been sent by Allahu ta'âlâ. I have announced it to you. I am not such a person who makes a wish** (for property) **from his Rabb. Allahu ta'âlâ sent me as a herald** (with Paradise for the believers who accept what I brought among you) **and to warn** (with Hell the ones who don't accept). **If you accept what I brought for you, they will be your shares and provisions in both this world and the Hereafter. If you don't accept and if you refuse it, what falls to me until Allahu ta'âlâ adjudges between me and you, is standing out and enduring against all difficulties in order to fulfill Janâb-i Haqq's order to me."**

This time, the polytheists said, "As your Rabb, if He wishes, can do anything, ask Him to tear and fall down that sky over us!.. Unless you do this, we will not believe you!" Our Master, the Prophet said, **"This does belong to Allahu ta'âlâ. If He wants to do this to you, He will certainly do!"** Upon this, the polytheists went further and said, "O Muhammad! Did your Rabb not know that we would sit down with you, what we would ask of you and what we would ask from you, that He did not teach them to you before by informing you? Why did He not announce what He would do to us if we did not accept of what you notified us? Unless you bring the angels as witness, we do not believe you. We do not have any obligation to you anymore. We swear that we will not leave you alone. Either we will destroy you or you will destroy us!" Our beloved Prophet, who saw that they moved away from him completely instead of approaching, left the place.[70]

Upon Meccan polytheists' refusal of the sultan of the universe, Allahu ta'âlâ descended a revelation with Jabrâil alaihis-salâm and replied to them with âyat-i karîmas. He communicated the severe torments which they would bare. It has been purported in the âyat-i karîmas from the fourth to the eleventh of the Sûrat-ul-An'âm: **"There is not even a verse, among the verses of their Rabb,** (a verse among the verses or a proof among the proofs or a miracle among the miracles of the Qur'ân-i karîm) **from which they have not turned away their faces. They are the ones who contradict when they are informed of what is Right** (Qur'ân-i karîm)**. But the message** (punishment) **for that which they have ridiculed and mocked, shall reach them soon. Haven't they** (people of Mecca) **seen that we annihilated many generations before them? Haven't they intimately known of that? We had given them all opportunities that we have not given to you. We had bountifully sent rains over them. We had granted them rivers flowing** (under their orchards, gardens and palaces). **Then we had annihilated them due to their sins** (and they had not made praise for these blessings)**. We had created different generations in their place.**

If we had descended upon you a written book in paper form and if they had held it with their hands, again those disbelievers, out of their obstinacy, would have said that, 'This is nothing but obvious magic.' Furthermore they said, 'If at the least an angel (which we could also see) had been sent to him (Muhammad 'alaihis-salâm) (and would have said that he was a prophet).' **If we had sent an angel** (and if they had not become believer)**, the matter would have been completed for sure** (a verdict would have been given to destroy all of them). **Then they would have not been granted a term of respite in the blink of an eye, nor would they have been taken into consideration. If we had made him** (the Prophet) **an angel, again**

70 Ibn Hishâm, as-Sira, I, 315.

we would have shown him in a man (figure) **for sure and again we would have thrown them into the same suspicion. They had also ridiculed and mocked the prophets before you, and then they had been surrounded with the disaster and torment as punishment for their deeds. Say that, "Look around you and see. How was the end of those that had contradicted the prophets been?"**

It has been purported in the 7th and 10th âyat-i karîmas of Furqân Sûra, **"The disbelievers said,** 'How is this a prophet? He eats and drinks, and walks on the streets like us. If he was a prophet, an angel would come to him. He would have helpers and they would also bring us messages and frighten us with Hell. Or his Rabb would send him money treasures or he would have fruit gardens, farms and he would eat whatever he wanted.' **Those cruel people said to each other,** 'If you follow him, then you are tied to a bewitched man.' (O My Beloved!) **Take into consideration that they have made many bad slanders about you, they have deviated from the right way and have fallen into heresy. From now on they are not able to come out of heresy and find the right way. Allahu ta'âlâ's glory is so high that, if He wishes, He gives to you more beneficial orchards, gardens under which rivers flow and makes palaces for you!"**

It has been purported in the 21st âyat-i karîma, **"Those who don't expect to reach us said,** 'If only angels had descended for us (so that they would have informed us that Muhammad told the truth) or if only we had seen our Rabb.' **They have felt arrogance and gone beyond the limit with a great excessiveness…"**

It has been purported in the 9th âyat-i karîma of Saba' Sûra, **"If we had wished, we would have pushed them into the ground** (like Croesus, due to their contradictions, although they see Our evident verses) **or drop pieces of fire from the sky over them."**

It has been purported in the 97th âyat-i karîma of Isrâ Sûra, **"…We will resurrect them while their faces are down and as blind, dumb and deaf on the Day of Judgment! The place that they will reach is Hell, the flame of which we increase whenever it dies down!"**

The polytheists completely increased their hostility after the âyat-i karîmas about them had been revealed. Especially Ubay bin Halaf and his brother Umayya would make Rasûlullah's heart bleed. Unfortunate Ubay came in the high presence of our Prophet while he was holding a carious bone in his hand. Then he said, "O Muhammad! Allegedly your Allah will resurrect this bone after it has decayed, is that right? So you think that your Rabb will resurrect this bone after it has decayed!" and crumbled the bone. Then he blew the dust of the bone towards our beloved Prophet. By continuing he said, "O Muhammad! Who will be able to resurrect this after it has decayed so?" Our Master, the Prophet said, **"Yes. Allahu ta'âlâ will kill you and it, too… Then He will resurrect you and put you into Hell."** Upon this event, Janâb-i Haqq revealed the âyat-i karîma purporting, **"Did not that person** (disbeliever) **see and closely know that we have created him out of semen? Even it is so, he became an apparent bellicose. Forgetting his creation, he gave an example to Us by saying,** 'Who resurrects this bone while it has decayed and spread around?' (O My Rasûl!) **Say that,** "Who firstly created (Allahu ta'âlâ) them (out of nothing) will resurrect and He is the One Who rightly knows every created being. He (Allahu ta'âlâ) is the One Who brought out fire from a very green tree. Now you light a fire from it. Isn't the One Who created the skies and earth, strong enough to create such as these? He is strong enough for sure. He is the Creator of everything and knows everything…"[71]

Belief of Khâlid bin Sa'îd

In the early times of the invitation to Islam, Khâlid bin Sa'îd had seen a dream. In his dream, he was standing near Hell. His father wanted to push and cause him to fall. He saw that, at that moment, our Prophet rescued him from falling down to Hell by holding his waist. He woke up by crying and he said, "I swear that this dream was true." When he went out, he met Hadrat Abû Bakr and told him his dream. Hadrat Abû Bakr said to him, "Your dream is true. This person is Allahu ta'âlâ's prophet. Now, go and obey him. You will abide by him, you will accept his religion and you will accompany him. He will protect you from falling down to Hell, as you saw in your dream. But your father will stay in Hell."

Hadrat Khâlid bin Sa'îd was under the influence of the dream. He did not lose time and he went immediately to the place called Ajyâd, to the presence of Muhammad alaihis-salâm. He asked, "O Muhammad! To what do you invite people?" Our prophet said, **"I invite people to believe in one Allah, who has no partner or match and the fact that Muhammad** ('alaihis-salâm) **is His born slave and prophet, to abandon worshipping some pieces of stone which does not hear or see and who do not know who worship them or not."** Upon this, Khâlid bin Sa'îd immediately became Muslim by saying, "I, too, testify that there is no god but Allah and again I testify that you are His prophet." His becoming Muslim made our Prophet very happy. After him, his wife, Umayya, was honored by becoming Muslim too.

Hadrat Khâlid bin Sa'îd wanted his brothers to become Muslims and made many efforts for that. Of them, 'Umar bin Sa'îd had become Muslim too. When his father, Abû Uhayha, who was a vehement foe of Islam, learned that Khâlid and 'Umar became Muslims and that they performed ritual prayers at a solitary place in Mecca, sent his non-Muslim sons to bring them to him. Then, he told them to abandon their new religion. He started scolding them and beating them. Then, he told Khâlid bin Sa'îd, "Have you become subject to Muhammad? However, you see that he contravenes his own people. He insults our idols and ancestors by what he brought." When Hadrat Khâlid bin Sa'îd said, "I swear to Allah that Muhammad 'alaihis-salâm tells the truth. I have become subject to him. I die, but I will not leave my religion!" his father became even more angry. He beat him with a stick until it was broken, then he said, "O my bad son! Go wherever you want. I swear that I will not give you any bread!" Hadrat Khâlid said, "If you cut my allowance, surely, Allahu ta'âlâ will grant me my

71 Sûrat-u Yâsîn, 36/77-81.

food." His father threatened his other sons by saying, "If any one of you speaks with him, I will do to you what I did not do to him." He imprisoned Hadrat Khâlid in the cellar of the house. He left him without food and water for three days in the heat of Mecca.

Hadrat Khâlid bin Sa'îd found an opportunity and escaped from his father. His father contracted a serious disease. Abû Uhayha, out of his enmity towards Islam, was saying, from his bed, "If I get rid of the illness and stand up, everyone in Mecca will worship our idols. No one will be able to worship other than them." Hadrat Khâlid, to end his father's enmity towards Islam and not to harm his Muslim brothers, invoked that, "O my Allah who created the worlds! Do not make my father recover from this illness." Janâb-i Haqq accepted his invocation; Abû Uhayha could not recover and he died.

Mus'ab bin Umayr's conversion to Islam

Mus'ab belonged to one of the noble and rich families of the Quraysh. When he heard the blessed words of our Prophet alaihis-salâm, a great love arose in his heart. He longed for seeing him. In the end, he went to Dâr-ul-Arkâm and became Muslim. Hearing that, his mother and his father began to torment him, too. To make him abandon his religion, they imprisoned him in the cellar of their house. They left him hungry and thirsty for days. In the burning sun of Arabia, they made heavy and unbearable tortures on him. However, Hadrat Mus'ab bin Umayr endured these heavy and merciless torments and he did not give up Islam.

Hadrat Mus'ab, before becoming Muslim, due to his family's richness, was brought up in wealth and abundance. Everyone wanted to be like him. When he became Muslim, his family deprived him of everything and tortured him. One day, Mus'ab bin Umayr, who endured every difficulty for the sake of his religion, went to the presence of our Master Rasûlullah. Hadrat Ali related his coming as follows, "We were sitting with Rasûlullah. At that moment, Mus'ab bin Umayr came. He had patched clothes on. He was in a pitiable state. When Rasûlullah sall-Allâhu 'alaihi wa sallam saw his situation, his blessed eyes filled with tears. In spite of the poverty and torments Mus'ab endured, he did not abandon his religion. Upon this, Rasûlullah said, **"Look at this person whose heart is enlightened by Allahu ta'âlâ. I had seen that his parents nourished him with the best of food and drink. The love of Allahu ta'âlâ and His Messenger turned him into that state which you see."**

HEGIRA TO ABYSSINIA

In the fifth year of the prophethood of our Master Rasûlullah, despite the tortures of the polytheists, the number of Muslims continued to increase. However, the polytheists increased their tortures too and they were doing everything they could to torment Muslims. Our Master, the Prophet, was greatly saddened by the fact that his Companions were under unbearable tortures and that they were being torn apart by being tied to camels and drawn to opposite directions. These tortures intensified day by day and his heart, full of compassion, could not bear it. One day, he gathered the Ashâb-i kirâm and said, **"O my Companions! Disperse over the Earth now. Allahu ta'âlâ will bring you together again soon!"** They asked, "O Rasûlullah! Where shall we go?" Our Master, the Prophet, with his blessed hand, showed the land of Abyssinia and said, **"There! To the land of Abyssinians![72] For, there is a ruler near whom no one is tyrannized. It is a country of truth. Until Allahu ta'âlâ opens a way out from your difficulties to salvation, stay there"** Thus, our Master, Sarwar-i âlam Muhammad Mustafâ (sall-Allâhu 'alaihi wa sallam) decided that his Companions would be safe from the tortures and he himself would continue the struggle against the Meccan polytheists. Our beloved Prophet, who said, **"My Ummet (my people)! My Ummet (my people)!"** when he came into the world, was making a self sacrifice for his companions' safety. Upon this permission of his, some of the Ashâb-i kirâm left their homeland and immigrated!.. But, their sorrow was great, due to their departing from our beloved Prophet.

In this first migration, Hadrat 'Uthmân and his wife Ruqayya binti Rasûlullah, Abû Huzayfa and his wife Sahla binti Suhayl, Zubayr bin Awwâm, Mus'ab bin Umayr, Abdurrahmân bin 'Awf, Abû Salama bin Abdulasad and his wife Ummu Salama, Khâtib bin Amr, Âmir bin Rabîa and his wife Laylâ binti Abî Hasma, 'Uthmân bin Maz'ûn, Abû Sabra bin Abî Ruhm and his wife Ummu Gulthum binti Suhayl, Suhayl bin Baydâ and Abdullah bin Mas'ûd had joined.[73]

Our Master, the Prophet said about Hadrat 'Uthman, **"Verily, 'Uthman is the first person who immigrated with his wife, after the prophet Lût."** Secretly, some of the Ashâb-i kirâm left Mecca on animals, some on foot. By paying fares to traders, they reached the coasts of Abyssinia on ships through the Red Sea. The polytheists learned of this and they started to track them down. But, their efforts were in vain and they returned in disappointment.

72 Ibn Ishâq, as-Sira, s, 194; Ibn Hishâm, as-Sira, I, 321; Ibn Sa'd, at-Tabaqât, I, 203-204; Tabarî, Târikh, II, 411; Ibn Kathîr, al-Bidâya, III, 94.

73 Ibn Ishâq, as-Sira, s, 205-210; Ibn Sa'd, at-Tabaqât, I, 204.

The Negus, ruler of Abyssinia, treated Muslims well. He settled them in his country. The Ashâb-i kirâm said of Abyssinia, “We experienced having a good neighbor and protection here. Our religion was intact, we were not hurt. Nor did we hear any unpleasant words, either. In peace, we worshipped Allahu ta’âlâ.”[74]

Hadrat Hamza’s conversion to Islam

The voice of Islam spread ear to ear, day by day and reached the lands beyond. This situation made the Quraysh polytheists furious. They could not stop the spreading of Islam in spite of all their efforts.

It has been reported in the books named **“Dalâil-un Nubuwwa”** and **“Ma’ârij-un Nubuwwa”**: Walîd, one of the polytheists, had an idol. They would gather on the hill called Safâ and worship this idol. One day, our Master, the Prophet went to them and invited the polytheists to Islam. An unbeliever genie entered that idol and said inappropriate things about our beloved Prophet. Our Master, Fakhr-i âlam (sall-Allâhu ’alaihi wa sallam) became sad. Another day, an invisible genie greeted our Master, the Prophet and said, “O Rasûlullah! I heard that an infidel genie spoke of you improperly. I have found and killed him. If you wish, would you honor the Hill of Safâ tomorrow? You invite them to Islam again; I will enter that idol and say praising things about you.” Our Master, the Prophet accepted the offer of this genie whose name was Abdullah.

Our beloved Prophet, the next day, went there and invited the polytheists to faith again. Abû Jahl was there, too. The Muslim genie entered the idol in the hands of the polytheists and said praising words and poems about our beloved Prophet and Islam. The polytheists, when they heard these words, broke the idol and attacked Rasûlullah. His blessed hair was torn and disheveled. His blessed face was bloodied. He showed patience to these torments of the polytheists and said, **“O the Qurayshîs! You are hitting me. However, I am your Prophet.”** He left there and came to his house. A maiden girl had seen the entire incident.

At that moment, Hadrat Hamza was hunting on a mountain. He was about to shoot an arrow at a gazelle. Suddenly, the gazelle said to him, “O Hamzâ! Instead of shooting the arrow at me, it will be better for you to shoot it at those who want to kill your nephew” Hadrat Hamzâ was astonished by these words. He went to his house quickly. As a custom of his, after returning from hunting, he would visit Haram-i sharîf for making tawâf (the circumambulation of the Kâ’ba). That day, during the tawâf, the maiden girl came and told him what Abû Jahl had done to Muhammad (’alai-his-sâlam). Due to the zeal of kinship, Hadrat Hamza became very angry. He took his weapons and went to where the polytheists were present. He bloodied Abû Jahl’s head with his bow, saying, “Are you the person who said bad words to and hurt my brother’s son? His religion is my religion too. If you are able to, do to me, whatever you did to him!” The infidels there wanted to attack Hadrat Hamza. But Abû Jahl

74 Ibn Ishâq, as-Sira, s, 194-204; Ibn Hishâm, as-Sira, I, 321-332; Ibn Sa’d, at-Tabaqât, I, 204; Tabarî, Târikh, II, 411.

told them, “Do not touch him! Hamza is right. I said bad words to his nephew” After Hadrat Hamzâ’s leaving, Abû Jahl told the people around, “Do not irritate him! I am afraid that he will get angry at us and become Muslim. In this case, Muhammad will gain strength.” He allowed his head to be bloodied lest Hadrat Hamza become Muslim and pointed out how worthy of respect Hadrat Hamza was and how much strength and respect he enjoyed.

Hadrat Hamza came to our Master, the Prophet and said, “O Muhammad! I have taken your revenge from Abû Jahl. I bloodied him. Don’t be sad, rejoice!” Our beloved Prophet replied, **“I do not rejoice at things like that!”** When Hadrat Hamza said, “To make you rejoice and to save you from sadness, I will do whatever you want”, our Master, the Prophet replied, **“I will rejoice only at your believing and saving your precious body from the fire of Hell.”** Hadrat Hamza became Muslim at once. An âyat-i karîma was revealed about him. According to the report of Hadrat Abdullah bin Abbâs, “In the Qur’ân al-karîm, in the 122nd âyat-i karîma of the Sûrat-ul-An’âm; the person who was resurrected and made to attain the light is Hadrat Hamza and in the same âyat-i karîma, the person who floundered in darkness is Abû Jahl.”

Hadrat Hamza went to the polytheists and told them he became Muslim and would protect the Darling of Allahu ta’âlâ Muhammad ’alaihis-salâm, even if it would cost him his life. He recited an eulogy. He said in this eulogy, “Praise be to Allahu ta’âlâ that he made my heart inclined to Islam and the truth. This religion has been sent by Allahu ta’âlâ Who knows everything His slaves commit, Who treats everyone with His blessings and Whose power is triumphant over everything. He is the Rabb of the universes. When the Qur’ân al-karîm is recited, tears come down from eyes of the reasonable and good hearted. The Qur’ân al-karîm has been descent to Muhammad ’alaihis-salâm as explained verses in a fluent language. He, Muhammad Mustafa is an esteemed, respected, blessed person among us. O polytheists! Beware of speaking ill of him! If you want to kill him, no one can touch him unless stepping over our corpses.”

Our beloved Prophet sall-Allâhu ’alaihi wa sallam rejoiced greatly at the conversion of Hadrat Hamza to Islam. The Muslims became much stronger with his joining.

With Hadrat Hamza’s embracing Islam, the situation changed, because, Meccans knew what a great warrior, dependable, chivalrous hero he was. Thus, the Quraysh polytheists could not maltreat Muslims with wanton anymore. Especially, they were afraid of the sword of Hadrat Hamza.[75]

Hadrat ’Umar’s conversion to Islam

Islam was spreading day by day and the light of Qur’ân al-karîm was illuminating the souls. Sinful people were converting to Islam as a gift from Allahu ta’âlâ and embracing the right way. Having been honored by joining the Ashâb-i kirâm, these blessed people were coming together and they were serving our Master Rasûlullah

75 Ibn Ishâq, as-Sira, s, 151-153; Ibn Hishâm, as-Sira, I, 291-292.

with a great enthusiasm. Even if it was a small request from him, they saw it as a command. They were racing against each other to help him and they were not even hesitating to give their lives. Polytheists were in great panic and anxiety. Also, one of their most prominent, Hadrat Hamza, had become Muslim and he was standing together with them. This unexpected occasion made polytheists crazy. For that reason 'Umar, the son of Khattâb (at that time he had not yet become Muslim) went out of his house to kill our Master Rasûlullah. He saw our beloved Prophet while he was praying in Masjid-i harâm. He wanted him to finish his prayer and began listening to him. Our Master, the Prophet was reciting the Surâ of Al-Hâqqa. It purports, **"The Doomsday which is absolutely going to happen!... What is that Doomsday which is real? Who has told you about that Doomsday which is going to come rightly? (**The people of) **Samûd and Âd denied and disclaimed the Doomsday which will shake the hearts. The people of Samûd were destroyed due to their being depraved** (by the shout of Jabrâil 'alaihis-salâm)**. As for the people of Âd, they perished by a ravaging, thundering, wild and violent hurricane. Allahu ta'âlâ imposed that hurricane on them during seven nights and eight days.** (They had been turned into such a state that if you had been present there) **you would have seen how they perished and fell like hollow date palm trunks which collapse after they have broken from their roots! Can you see anybody remaining from them now?**

Pharaoh, those before him and the community that had been turned upside down (the people of Lût) **always committed the same mistake** (polytheism and disobedience). **In this way they revolted against the prophets** (against Lût 'alaihis-salâm and other prophets) **of their Rabb. Thereupon a torment stronger than the previous communities suffered caught them… In fact we carried you** (your ancestors who caused your existence) **in the ark when it had flooded everywhere** (during the flood of Noah) **in order for it to be a lesson for you and to be memorized by those whose had heard it. When the Sûr is sounded once, the earth's surface and the mountains will be removed and shaken. That day is the Doomsday; the sky, by loosing its strength and firmness, will be torn and dispersed and the angels will be around the firmament.** (Angels will be ready for the commands of their Rabb). **That day, eight angels** (among the angels around the firmament) **will undertake to carry the Arsh of your Rabb. That day, you will be presented** (to Allahu ta'âlâ for giving account). **So much so that none of your secrets** (you supposed that you hid while you were in the world) **will be secret** (for Allahu ta'âlâ).

At that time the person who has been given his book to his right hand says (in happiness), **'Take it and read it! Because, I surely knew that I would reach my reckoning.' He is in a life which has been consented. He is in a high Paradise… He is so close** (to the fruits) **that he can quickly collect.** (They will be told that,) 'Eat, drink and good appetite, because of the good deeds you committed in the past days (in the world).'

As for the person whose book has been given to his left hand he says, 'Alas! I wish my book had not been given to me… I wish I would not even know what was

in my account. Alas! I wish it (my death) **would have been a permanent end** (for my life) (and I would never be resurrected)**! My properties did not provide me any benefit.** (All) **my pride** (power, evidence, all that I have) **has left me and became destroyed!'** (Allahu ta'âlâ orders the angels in Hell,) **'Hold him and tie** (his hands to his neck)**! And throw him to the burning fire! Then put him** (again) **in there with a chain the length of seventy yards! Because, he would not believe in Allahu ta'âlâ, the Almighty.** (He was far from feeding the poor, even) **he would not encourage anybody to feed the poor. That's why, today he has no akin** (and friend) **who will pity him. There is no food for him except gislîn** (pus with blood of the people in Hell). **Nobody except those** (disbelievers) **who** (knowingly) **erred eat it…"**

Hadrat 'Umar was listening to the recitings of our Master, the Prophet with admiration. He had not heard such beautiful words in his life before. Later he himself said, "I admired the eloquence, smoothness and neatness of these words which I listened to. I told myself, I swear that this person should be a poet as the Qurayshîs say!" Meanwhile, our Prophet continued to recite the âyat-i karîmas:

"I swear by the things you see and you do not see, definitely it (Qur'ân al-karîm) **is a word which has been brought** (from his Rabb) **by a Messenger who is very honorable in the presence of Allahu ta'âlâ. It is not the words of a poet. How little believing people you are!.."**

Hadrat 'Umar reported, "Again I said to myself, He must be a soothsayer. Because he has understood what I thought!" Rasûlullah continued to recite the chapter:

"It is not a soothsayer's word either. How twisted minded people you are!.. It (the Qur'ân al-karîm) **has been descended from the Rabb of the worlds** (to Muhammad 'alaihis-salâm thru Jabrâil 'alaihis-salâm)**. If he** (the Prophet) **fabricated some words** (which We did not say) **on Us, certainly, We would take out his right hand** (that is his power) **and then we would absolutely tear out his jugular vein** (that is We would not allow him to live)**! That time, none of you would be able to prevent it! Verily, it** (the Qur'ân al-karîm) **is a definite advice for the people who abstain from the prohibitions. We surely know that there are some who deny it among you** (as there are some who affirm it)**. Absolutely, it** (the Qur'ân al-karîm) **is an** (inevitable) **longing for the infidels** (who see the blessings given to those who affirm it in the Hereafter)**. Absolutely, it** (the Qur'ân al-karîm) **is the haqq-ul-yaqîn** (It enables those who obey it and act according to its commandments and prohibitions to reach the degree called haqq-ul-yaqîn)**. Therefore, praise the name of your almighty Rabb."**

Hadrat 'Umar said, "After Rasûlullah recited all the chapter, an inclination towards Islam arouse in my heart."

Three days after Hadrat Hamza's becoming Muslim, Abû Jahl gathered the polytheists and said, "O Quraysh! Muhammad has defamed our idols. He has said our ancestors, who came before us, are tormented in Hell and we will go there too! There is no way other than killing him! I will give one hundred red camels and innumerable

gold coins to the one who will kill him!" Suddenly, the inclination towards Islam disappeared in the heart of 'Umar, son of Khattâb. He jumped and said, "There is no one to do that except the son of Khattâb." They applauded him by saying, "Go ahead, the son of Khattâb! Let us see you."

He girded his sword and set off. While he was going, he met with Nu'aym bin Abdullah. He asked, "O 'Umar! Where are you going with this vehemence and anger?" He answered, "I am going to kill Muhammad who has caused disunion among people and enmity between brothers." Nu'aym said, "O 'Umar! This is a difficult job. His companions show great attention and devotion to him. They are extremely careful so that nothing harms him. It is very difficult to approach them. Even if you kill him, you will not be able to escape from the sons of Abdulmuttalib."

Hadrat 'Umar became very angry with these words. He held his sword and said, "Are you one of them too? I will kill you first." He said, "O 'Umar! Leave me! Go to your sister Fâtima and her husband Sa'îd bin Zayd. They have become Muslim too." Hadrat 'Umar did not believe these words. He said, "If you don't believe it, go and ask them! You'll see."

If Hadrat 'Umar succeeded, the religious separation would end but the blood feud which was a custom of Arabs would start, the Quraysh would be divided into two and clashes would begin. Thus, not only 'Umar bin Khattâb, even all the sons of Khattâb would be killed. However, he could not think of all these because he was very strong, brave and furious. He wondered about his sister and went to their home immediately. At that time, Tâhâ Sûra had recently descended. Saîd and Fâtima had it written, they had brought one of the Companions, Hadrat Khabbâb bin Arat and they were reading out Tâhâ Sûra. Hadrat 'Umar heard their voices at the door. He knocked on the door very harshly. When they saw him with his sword and that he was angry, they hid the writing and Hadrat Khabbâb. Then they opened the door. When he entered the house he asked, "What were you reading?" They said, "Nothing" He became even more angry and said, "So it is true what I heard, you, too, are fooled by his magic." He held Hadrat Sa'îd's neck and threw him to the ground. While his sister was trying to save her husband, he slapped her face too. When he saw that her face started bleeding he pitied her. Fâtima was in pain and blood. But, the power of her belief made her to say, "O 'Umar! Why do you not feel shame of Allah and why do you not believe in his Prophet whom He sent with signs and miracles? Now, my husband and I have been honored by becoming Muslim. We will not abandon this religion; even if you cut our heads off." then she recited the Kalima-i shahâdat.

Hadrat 'Umar, upon his sister's belief, calmed down suddenly and sat down. With a soft voice, he said, "Bring out that book which you read." Fâtima said, "I will not give it to you unless you clean yourself." Hadrat 'Umar performed a ritual bathing. Then Fâtima brought the page of the Qur'ân al-karîm. Hadrat 'Umar was an able literate. He started to read out the Tâhâ Sûra. The eloquence, fluency, meanings and superiorities of the Qur'ân al-karîm increasingly softened his heart.

When he read the âyat-i karîma, which purported, **"In the skies and on the Earth and those between them and the things under the ground** (with seven layers) **all belong to Him"**[76], he started thinking deeply. He said, "O Fâtima! Do all these innumerable existences belong to Allah Whom you worship?" His sister answered, "Yes, they do! Do you have a suspicion?" His amazement increased, he said, "O Fâtima! We have about one thousand five hundred ornamented sculptures made of gold, silver, bronze, stone. None of them owns anything on the Earth." He read more;

"There is no true god except Allahu ta'âlâ Who deserves to be worshipped. The most beautiful names are His."[77]. He thought over this âyat-i karîma. "Certainly, what a true word," he said. When Habbâb heard this, he leaped up and said takbîr. Then, he said, "Glad tidings to you O 'Umar! Rasûlullah prayed to Allahu ta'âlâ saying, **'O my Rabb! Strengthen this religion either with Abû Jahl or 'Umar.'** Now, this blessing is bestowed upon you."

This âyat-i karîma and that prayer completely erased the animosity in Hadrat 'Umar's heart. He asked right away, "Where is Rasûlullah?" His heart has been drawn to Rasûlullah. That day Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) was giving advice to his Companions in the house of Hadrat Arkam. Ashâb-i kirâm, having gathered, were burnishing their hearts by seeing his luminous face and listening to his sweet and impressive words and refreshing their souls by turning into different states in infinite enjoyment, pleasure and cheer.

Hadrat 'Umar's coming was seen from the house of Arkam. He had his sword too. Since Hadrat 'Umar was a redoubtable and powerful person, the Ashâb-i kirâm surrounded Rasûlullah. Hadrat Hamza said, "Why do you refrain from 'Umar? If he came with good intentions, he is welcome. If not, I will behead him before he draws his sword!" Rasûlullah said, **"Let him come in!"**

Hadrat Jabrâil 'alaihis-salâm' (Archangel Gabriel), previously, had informed our Master, the Prophet that Hadrat 'Umar was on the road and he was coming to embrace Islam. Our Master Rasûlullah welcomed Hadrat 'Umar with a smile. He said, **"Leave him alone."** Hadrat 'Umar sat down before Rasûlullah. Rasûlullah held Hadrat 'Umar from his arm and told, **"O 'Umar, believe!"** Hadrat 'Umar recited the Kalima-i shahâda sincerely. The Ashâb-i kirâm, out of their joy, said takbîrs loudly.

Hadrat 'Umar explained his situation after he embraced Islam as follows, "When I converted to Islam, Ashâb-i kirâm were hiding from polytheists and they were praying secretly. I was so upset for that reason and asked, "O Rasûlullah! Aren't we on the right path?" Our Master, the Prophet answered by saying, **"I swear by Allahu ta'âlâ that whether you are dead or alive, you are on the right path."** Upon that I said, "Since we are on the right path and the polytheists are on the wrong path then why are we hiding our religion from them? I swear by Allahu ta'âlâ that we deserve and have right more than the polytheists to declare the religion of Islam against infidelity. The religion of Allahu ta'âlâ is going to prevail in Mecca for sure. It will be very good if

76 Sûrat-u Tâhâ, 20/6.
77 Sûrat-u Tâhâ, 20/8.

our tribe behaves, if they want to make a fuss, we will combat them." Upon that our Master, Rasûlullah said, **"We are few in number!"**

I said, "O Rasûlulah! I swear by Allahu ta'âlâ Who has sent you as a true prophet, without any hesitation and fear, no polytheist community to which I do not tell about Islam will be left. Let us arise." When it was accepted, we went out as two rows and walked to the Haram-i sharîf. At the head of one row, there was Hamza, at the other, I was present. With harsh steps, as if we were turning the soil into flour, by raising a cloud of dust, we entered the Masjid-i harâm. The Quraysh polytheists were looking at me and Hamza successively. They were so grieved that perhaps they had never fallen into such agony before in their lives."

Upon this coming of Hadrat 'Umar, Abû Jahl went forward and asked, "O 'Umar! What is that situation of yours?" Hadrat 'Umar, without paying any attention to him, said, "Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh." Abû Jahl could not know what to say. He was petrified with astonishment. Hadrat 'Umar turned towards this group of polytheists and said, "O the Quraysh! Some of you know me! He who does not, should know that I am 'Umar, son of Khattâb. Those who want to make his wife widow and his children orphan may move! I will cut them down with my sword, anyone who moves!..." The Quraysh polytheists dispersed and went away immediately. Rasûlullah and his high Companions formed a row and said takbîrs loudly. The sky of Mecca was full of interjections of "Allahu Akbar!... Allahu Akbar!" For the first time, a ritual prayer was performed publicly in the Haram-i sharîf. [78]

When Hadrat 'Umar became Muslim, the 64th âyat-i karîma of the Anfâl Sûra descended. It purported, **"O my Prophet! As helpers, Allahu ta'âlâ and those believers who follow you will suffice for you."** Some people in hesitation, when they saw that Hadrat 'Umar became Muslim, chose Islam. They were honored by becoming Ashâb. Now, the number of Muslims started to increase greatly day by day.

Second hegira to Abyssinia

The Muslims in Abyssinia received incorrect news that, "The Muslims and the polytheists had made an agreement in Mecca!" Upon this, they thought, "Our immigration and leaving our lands was due to the animosity of the polytheists. Now, their enmity has turned into friendship. So, let us go and be honored with serving our Master Rasûlullah sall-Allâhu 'alaihi wa sallam." For this reason, they obtained permission from the ruler of Abyssinia and returned to Mecca. Whereupon they learned that the news was incorrect.[79] Then, they went before the presence of our Master, the Prophet. They told him in detail that Abyssinia's weather and fruits gave strength, there were four houses of worship, everyday camels and sheep were slaughtered there, the poor and those who were strangers were invited and well treated, their ruler came to visit

78 Ibn Ishâq, as-Sira, s, 160-165, 221-229; Ibn Hishâm, as-Sira, I, 342-350; Suhaylî, Rawzu'l-unuf, II, 119.
79 Ibn Sa'd, at-Tabaqât, I, 205.

them himself and gave them asylum and their difficulties were dispelled. They expressed their pleasure.[80]

When Ashâb-i kirâm (alaihimurridwân) returned to Mecca, polytheists began to torture and torment them again. They increased their oppression day by day. They were committing every kind of torment without hesitation. One day Hadrat 'Uthman said, "O Rasûlullah! I saw Abyssinia as a good trading place. A month of trade brings a great deal of earnings. Until Allahu ta'âlâ commands a destination for migration, there is no better place than it for Muslims. At least the Mu'mins (believers) will rid themselves of the cruelty of the Quraysh in this way. Negus offered many gifts and did many favors for us." Upon that our Master, the Prophet commanded, **"Go back to Abyssinia, so that you will be protected by the name of Allahu ta'âlâ."**

When Hadrat 'Uthman said, "O Rasûlullah! If you honor there by visiting, perhaps they will convert to Islam. Since they are a people of the book, they will easily accept Islam and they will not withhold their help." Our Master, the Prophet replied, **"I have not been ordered to have ease and comfort. I am waiting for the command of Allahu ta'âlâ regarding the hegira. I act according to what I am commanded."**

According to a report, a caravan of one hundred and one people, set off for Abyssinia the second time. Hadrat Ja'far bin Abî Talîb had been appointed as the commander of this caravan. They reached the country of Negus in sound health. The events they had lived through in Abyssinia were explained by Hadrat Ummu Salama radiyallâhu anhâ, the esteemed wife of our beloved Prophet, as follows:

"When we reached Abyssinia, we met with a very good neighbor. This neighbor was (ruler of Abyssinia) Negus. He fulfilled our every wish. We could perform the orders of our religion as we wanted. We could worship Allahu ta'âlâ freely and we were not hurt. We did not hear any bad words."

When the Meccan polytheists learned of the situation, they decided to send two envoys to the ruler of Abyssinians (Negus). They prepared very valuable presents for him. They prepared leather products of Mecca which he very much liked. They also allotted presents for Negus's men and governmental officials. Abdullah bin Abî Rabîa and Amr bin Âs were appointed as envoys. They were taught what they would say before Negus. They were told, "Before speaking to the ruler, give presents to each of his patriarchs and commanders. Then, bestow Negus' presents to him. After that, request the delivery of Muslims to you. Do not give an opportunity for Negus' to speak with the Muslims."[81]

The envoys came to Abyssinia. After meeting with the governmental officials and giving their presents, they told each of them, "Some people have appeared among us. These people have made up a new religion that neither you nor we know of. We would like to bring those people, who came here, to their own homelands. When you meet with your ruler, try to ensure the delivery of those people to us, without their talking to your ruler. Those who can deal with them best are their own parents and neighbors.

80 Ibn Ishâq, as-Sira, s, 194; Ibn Hishâm, as-Sira, I, 364; Ibn Sa'd, at-Tabaqât, I, 208; Tabarî, Târikh, II, 414.
81 Ibn Ishâq, as-Sira, s, 195; Ibn Hishâm, as-Sira, I, 334.

They know these people very well."[82] The patriarchs accepted this suggestion. Then, the Meccan envoys submitted the presents to Negus. Negus accepted the presents, invited them and spoke for a while.

The envoys spoke to Negus as follows, "O Ruler! Some of our people have taken refuge in your country. Those who came abandoned the religion of their nation and they did not embrace your religion either. They have a made-up religion, in accordance with their own mentality. Neither we nor you know of this religion. We have been sent by the notables of their people. These notables are the fathers and relatives of those who took refuge in your country. Their wish is for you to return them. For they know their states more closely. They know better what they do not approve of in their own religion..." Both Amr bin Âs and Abdullah bin Abî Rabîa wanted very much for Negus to listen to their words and act in accordance with their desire. After the envoys' speech, the patriarchs of Negus took permission to speak and said:

"These people told the truth. Their people can deal with them better. They can better appreciate what they like or not. Because of this reason, do deliver these people, so that they can bring them to their own people and land."

Negus became very angry upon these words. "No, I swear by Allah! I will not deliver these men. I cannot betray people who came to me, who immigrated to my country. These people have preferred me over others and they came to my country. Therefore, I will invite the immigrants to my palace, I will ask them what they will say against the words of these men and I will listen to their answers. If the immigrants are like what these men have said, I will give them and return them to their own people. If they are not, I will protect them and be good to them as long as they stay in my country." Previously, Negus had studied the Heavenly Books. He knew that the time for Muhammad 'alaihis-salâm's coming was near and his people would deny him saying that he was a liar and they would expel him from Mecca.

Negus asked the Meccan envoys, "In whom do they believe?" They answered, "Muhammad." When he heard this name, Negus understood that he was a prophet; however, he did not enunciate this. He asked them again, "What is his religion and his sect, to which he invites people?" Amr replied, "He has no sect." The Negus said, "How can I deliver a community, whose religion or sect I do not know, and who took refuge to me? Let us assemble them and have them face you. So that everyone's state will be clear and I will know their religion." They invited the Muslims to the palace.

The Muslims firstly consulted among themselves and they asked, "What shall we say that the ruler of Abyssinia will like and be appropriate for his character?" Hadrat Ja'far said, "I swear by Allahu ta'âlâ that all we know about this issue is only what our Prophet told us. We consent to the result, whatever it will be." They all accepted, and decided unanimously that only Hadrat Ja'far would speak. They came to the presence of Negus. Negus assembled his scholars. A large meeting was prepared. Then, they brought the immigrants. When the Muslims came, they greeted him. However, they did not make sajda (prostration as in the ritual prayer). Negus asked them, "Why have

82 Ibn Ishâq, as-Sira, s, 195; Ibn Hishâm, as-Sira, I, 332.

you not made sajda?" They said, "We do not make sajda for anyone except Allahu ta'âlâ. Our Master, the Prophet has forbidden us from making sajda, except for Allahu ta'âlâ and said, **"Sajda is made only for Allahu ta'âlâ."**

Negus asked the immigrants, "O the people who came to my presence! Tell me! Why have you come to my country? You are not traders; you do not have a request either. What is the situation of your Prophet who has appeared? Why do you not greet me in the same manner as the ones who came from your lands? Ja'far radiyallâhu anh said,

"O the Ruler! Firstly, I will tell you three things. If I speak correctly, approve it, if not, deny it. First of all, command that only one of these men speak and others be silent!" Amr bin Âs said, "I will speak." Negus said, "O Ja'far, you speak first." Hadrat Ja'far said, "I have three remarks. Ask that man, are we slaves who should be caught and returned to their masters?" Negus asked, "O Amr! Are they slaves?" Amr answered, "No, they are not slaves! They are freemen!" Hadrat Ja'far asked, "Have we killed anyone without a legitimate reason so that we will be returned to the harmed people?" Negus asked Amr, "Have these people killed anyone unjustly?" Amr replied, "No, they did not shed even a drop of blood!" Hadrat Ja'far asked Negus, "Have there been any goods which we took from others unjustly and we should have paid back?" Negus said, "O Amr! If these people have debt, even if they are many gold coins, I will pay them, tell me." Amr replied, "No, they do not have any debts even one qirat (a unit of currency)!" When Negus asked, "So, what do you want from them?" Amr answered, "Previously, we were on the same religion and on the same path with them. They abandoned these. They have become obedient to Muhammad and his religion." Negus asked Ja'far, "Why did you leave your religion and follow another one? You have abandoned your people's religion; you are not of my religion either. So, what is the religion that you believe? Will you give me information?"

Hadrat Ja'far said, "O Ruler! We were a negligent people. We used to worship idols. We used to eat carrion. We used to commit evil deeds. We used to cut ties with our relatives and treat our neighbors badly. Those who were strong among us used to oppress the weak and they did not know what compassion was. Until Allahu ta'âlâ sent us a prophet from our nation, whose trustworthiness, chastity and nobility we know, we were in that status. That prophet invited us to believe in the existence and unity of Allahu ta'âlâ, to worship Him and to abandon the stones and idols which our ancestors worshipped. He ordered us to speak the truth, not to usurp entrusted goods, to observe the rights of relatives, to maintain good relations with neighbors, to refrain from sins and shedding blood. He has forbidden us from every kind of immorality, saying lies, usurping property of the orphan, slandering chaste women. He commanded us to worship Allahu ta'âlâ without making anything a partner to Him. We have accepted these and we believed what he brought from Allahu ta'âlâ. We fulfilled what he ordered. We worshipped Allahu ta'âlâ. We regarded prohibited what He prohibited and we regarded permitted what He allowed for us and acted so. For this reason, our people became an enemy to us and made cruelty to us. They tormented us, to force us

to abandon worshipping Allah. They tortured us. They oppressed us. They interfered between us and our religion. They wanted us to detach from our religion. So, we left our country and took refuge in your country. We preferred you over others. We desired your protection and neighborliness. We hope that we will not face injustice." Hadrat Ja'far went on with his speech,

"As for the greeting, we have saluted you with the greetings of Rasûlullah. We greet one another in the same manner. Our Master, the Prophet communicated that the greetings in Paradise are also the same. For this reason, we have saluted your Excellency in that manner. Since our Master, the Prophet said performing prostration (sajda) before human beings is not permissible, we trust ourselves to Allahu ta'âlâ from prostration before anyone other than He.

Negus asked, "Do you know from some of what Allah communicated?" When Hadrat Ja'far said "Yes," Negus said, "Recite some to me." Hadrat Ja'far started to recite the first âyats of Maryam Sûra (It has also been reported that it was Sûrat-ul 'Ankabût or Rûm Sûra). Negus wept. The tears from his eyes wetted his beard. The priests also wept. Negus and the priests said, "O Ja'far! Recite more from these sweet and beautiful words." Hadrat Ja'far recited the beginning parts of the Kahf Sûra, which purported,

"May praise be to Allahu ta'âlâ Who revealed the right book, (Qur'ân al-karîm) **which has no disorder in wording or contradiction in meaning** (far from excess and understatement)**, to His born servant** (Muhammad 'alaihis-salâm)**, in order to frighten the disbelievers with a bitter torment** (Hell) **from Him, the Almighty, to herald the believers who do good deeds, with a grand reward** (Heaven) **in which they will stay forever and to frighten those who say, 'Allahu ta'âlâ has had a child.' Neither they** (who say that Allahu ta'âlâ has had a child) **nor their ancestors have any knowledge about it** (that word)**. That word they said was a great disbelief** (polytheism)**. They only tell lies.**

(O my Rasûl!) **If they do not believe in this Qur'ân al-karîm, are you going to exhaust yourself with sadness and wrath after them? We have made the things on the earth** (minerals, animals and plants) **as ornaments, to try those whose deeds are good** (who have abandoned the worldly desires)**…"**[83] Negus could not stop himself from saying, "I swear by Allah that, this is a light which shines from the same candle. Mûsa and Îsâ (alaihim-us-salâm) came with it too." Then he turned to the envoys of Quraysh and said, "Go, I swear by Allah that I neither deliver them to you, nor I wish harm on them." Abdullah bin Abî Rabîa and Amr bin Âs went out from the presence of Negus.[84]

Amr told Abdullah, "I swear that I will make one of their faults known before Negus. You will see that I will root them out." His friend told Amr, "Although they oppose us, at the least, we do have a kinship with them. Do not do that." Amr replied,

83 Sûrat al-Kahf, 18/ 1-7.
84 Ibn Ishâq, as-Sira, s, 195; Ibn Hishâm, as-Sira, I, 332-333.

"I will notify Negus of the fact that they regard Jesus alaihis'-salâm a born slave of Allahu ta'âlâ."

On the following day, he went to Negus and said, "O Ruler! They are speaking ill of Îsâ (Jesus), son of Maryam ('alaihis-salâm). Send a man to them and ask what they say about Îsâ 'alaihis-salâm. Negus sent a man to the Muslims to take their views about Hadrat Îsâ. They came again. They asked themselves, "What will we say if he asks about Îsâ 'alaihis-salâm?" Hadrat Ja'far said, "I swear by Allah that we will tell about him what Allahu ta'âlâ said, what our Master, the Prophet brought to us."

When they went to the presence of Negus, he asked them, "What do you say about Îsâ (Jesus), son of Maryam ('alaihis-salâm)?" When Hadrat Ja'far replied, "We say about Îsâ ('alaihis-salâm) what our Master, the Prophet brought from Allahu ta'âlâ and communicated. We accept that he (Îsâ 'alaihis-salâm) is Allahu ta'âlâ's slave and messenger and His word that Allahu ta'âlâ granted Hadrat Maryam, who was chaste and had devoted herself to Haqq ta'âlâ by giving up the world and men. That is the situation and glory of Îsâ, the son of Maryam. We say, as Allahu ta'âlâ created Hadrat Adam ('alaihis-salâm) from soil, He created Îsâ ('alaihis-salâm) without father." Negus reached his hand to the ground and grabbed a piece of straw and said, "I swear that Îsâ ('alaihis-salâm), the son of Maryam is not more than what you said. There is not any difference between him and your saying even as much as this straw."

When Negus said this, the governmental officials and commanders began whispering and murmuring. As he noticed this, he said, "No matter what you say, I swear I think good things about these people." Then he turned to the Muslim emigrants and said, "I congratulate you and those whom you came here with! I believe in the fact that he is the Messenger of Allahu ta'âlâ. We have already seen of him in the Bible. Îsâ ('alaihis-salâm), the son of Maryam informed of that Rasûl, too. I swear if he was here, I would carry his shoes, wash his feet! Please go and live in safety and peace, far from any kind of assault, on the untouched part of my country. I will destroy anybody who harms you. Even if they give me gold as much as a mountain, I will not sadden even one of you!"

After that, Negus said, regarding the gifts brought by the Quraysh envoys, "I don't need them! Allahu ta'âlâ did not take a bribe from me when He returned me my possession, which had been usurped by others, and when He made my people obey me," and returned their gifts. The Quraysh envoys returned empty-handed. And the fortunate Negus made the Ashâb-i kirâm happy by embracing Islam.

Years of sorrow…. Siege

The polytheists were constantly trying to impede Islam's spread and penetration to the hearts. Despite this, Muslims were increasing in number every day. Tortures and cruelties were not turning Muslims away from their path; on the contrary, they caused to strengthen their unity and solidarity. None of them gave up his religion; they did not hesitate to sacrifice their lives for the sake of our Master Rasûlullah. As the tribes of

Mecca heard of this, their interest in Islam was increasing and the lights of Islam were reaching further places. The polytheists were furious with anger when they learned that their men who were sent to Abyssinia did not attain their wishes, moreover Negus Ashama himself became Muslim, he protected Muslims and treated Muslims well. To take revenge and to root out Islam, they assembled and made this horrible decision: "Wherever he is, wherever he is seen, Muhammad ('alaihis-salâm) will be definitely killed!" The disbelievers took successive oaths for this.

Abû Tâlib became very sad when he learned of the polytheists' decision. He was anxious about his blessed nephew's life. He gathered his tribe and ordered them to protect the Master of the worlds against the Quraysh polytheists. With zeal of kinship, the sons of Hashim united to execute this order. For this, they invited our Master, the Prophet, and all his Companions, to Shi'b-i Abû Tâlib, that is the neighborhood of Abû Tâlib. Our Master Rasûlullah gathered his Companions and stayed at Shi'b. Among the sons of Hashim, only Abû Lahab opposed the decision of protecting our Master, the Prophet. He did not go to Shi'b. Including him, the polytheists united and started looking for an opportunity to kill our Prophet. [85]

When they saw that our Master, the Prophet and his Companions gathered in Abû Tâlib's neighborhood, the polytheists met again. Then they decided:

"Until Muhammad ('alaihis-salâm) is delivered to the Quraysh for the purpose of being killed, no girl will be taken as a bride from the sons of Hashim!... No girl will be given to them!... Nothing will be sold to them!... Nothing will be bought from them!... No one will meet and speak to them!... No one will enter their homes and neighborhoods!... A demand for making peace from them will never be accepted!... They will never be pitied!..." They stamped these decisions on a paper, written by a polytheist named Mansûr bin Ikrima. They hung the paper on the Kâ'ba so that everyone could see and abide by it.

When this news came to our beloved Prophet ('alaihis-salâm), he grieved much and he invoked. His invocation was accepted immediately. The unfortunate Mansûr's hands suddenly became useless. The polytheists were in astonishment. They said, "Look! Against our cruelty toward the sons of Hâshim, Mansûr's hands became useless, he has faced a calamity." Instead of coming to their senses, they became inflamed even more. They put watchmen on the roads to Shi'b. They prevented entry of food and clothes. They told the sellers who came to Mecca not to go to Shi'b, not to bring their goods there. They said they would buy the goods at a high price if necessary. They supposed that they would kill the people in Shi'b out of hunger or the sons of Hâshim would be regretful and would deliver our Prophet to them. This situation would go on every year until the visiting season of the Kâ'ba.

According to tradition, during this period, no blood would be shed. Therefore, the sons of Hâshim would go to Mecca and make trade for their annual requirements. When one of them would go to a trader to buy goods, some of the prominent of the

85 Ibn Sa'd, at-Tabaqât, I, 130-140; Tabarî, Târikh, II, 335-336; Ibn Kathîr, al-Bidâya, III, 84-87; Ya'qubî, Târikh, II, 24-25; Balâzûrî, Ansâb, I, 230.

polytheists like Abû Lahab and Abû Jahl would reach them immediately and say, "O Traders! Greatly increase your prices against the Companions of Muhammad. So that no one can buy anything due to its expensiveness. If your goods are not sold due for this reason, we are ready to buy them all." The traders would set high prices for their goods and Muslims would go back without buying anything…

For this reason, our beloved Prophet, our mother Hadrat Khadîja, Hadrad Abû Bakr-i Siddîq spent all their properties, they tried to stop the cries of children out of hunger. When they spent all their money, they ate tree leaves and wild grass. To stop the cries of children, they wet dried leather parts, cooked them in fire and gave it to them to eat. Our Prophet and other companions tied stones on their blessed abdomens. Mothers were all skin and bones from trying to stop the cries of children. If a polytheist felt compassion and brought something secretly, other polytheists would beat him up and greatly insult him. In short, there was no traffic of goods and Muslims were in a very difficult situation.

The polytheists, in vain, expected that, with their severe cruelty, the sons of Hâshim would come to their senses and Abû Tâlib would deliver our Master, the Prophet to them. However, contrary to these thoughts of the polytheists, the Muslims in the Abû Tâlib neighborhood protected our Master, the Prophet and they took every measure lest he could be harmed. To prevent a possible assassination, Abû Tâlib set guards at the place where our Master Rasûlullah slept or he accommodated him at his own house. Our Master, the Prophet, not spending even a second of time uselessly, was striving to spread Islam, inviting people to the religion, in order to help them escape from Hell. With patience, he continued to advise them on this path. One day, our Master Rasûlullah, in order that the Quraysh polytheists, who denied him, understand what the famine was like, invoked, **"O my Allah! Help me, by befalling the torment of famine on those people for seven years as in the time of Yûsuf** (Joseph 'alaihis-salâm)**."**

During the days that followed, not even one drop of rain had fallen from the sky. The soil became parched. It was impossible to see a green plant on the ground. The Quraysh polytheists were completely perplexed. They tried to escape death by eating animal carrions and smelly dog skins. Their children too started to cry out because of hunger. Many died of hunger. Because of hunger, when they would look at the sky, it was as if they saw everywhere as covered with smoke. They began to come to their senses and understood the severity of the cruelty they had done. They sent Abû Sufyân to the presence of our Master, the Prophet. Abû Sufyan came and made an oath. He said, "O Muhammad! You are saying that you have been sent as a mercy for the worlds. You are commanding us to believe in Allah and to observe the rights of relatives. However, your people are dying of famine and hunger. Pray to your Rabb for removal of this catastrophe from us; Allah will accept your invocation. If you pray accordingly, we all will believe!.."

Thus, they had put away their cruelties and tortures; they had fallen into difficulty and started to entreat our Master Rasûlullah. Our Master, the Prophet did not remind

them of what they had done, upon their promise "We will believe", he outstretched his blessed hands and prayed to Janâb-i-Haqq. Allahu ta'âlâ accepted His Darling's invocation and sent a great deal of rain over Mecca, the earth was quenched with water and plants started to turn green. Although the polytheists had rid themselves of drought and scarcity, they forgot their promise and insisted on disbelief.

Allahu ta'âlâ declared in the âyat-i karîmas He descended as a response to these, purported, **"On the contrary, they are in doubt** (about the Qur'ân al-karîm and the resurrection) **and they make fun** (of you)**. Therefore** (O my darling!) **wait for the day when the sky will bring an obvious smoke. That smoke will surround all people; they will say,** 'This is a grave torment! O our Rabb! Remove this torment from us so that we will believe'**. How will they think and draw a lesson? Even though a prophet explaining the truth has come to them, they have turned away from him. They said,** 'He is brain-washed, love-crazed'**. We will remove this torment** (smoke or hunger) **a little** (or for a short time)**. However, you will return to disbelief and polytheism again. On the day which we will strike them vehemently** (the Badr day)**, verily, we will take the revenge from them.**

For the sake of My glory, verily, We had tested the nation of the Pharaoh (by giving time and many properties) **before these** (the Quraysh people)**. An honorable prophet came to them from us** (he was Mûsâ 'alaihis-salâm)**. He said to them, "Give me the slaves of Allahu ta'âlâ** (the sons of Isrâil). (Send them with me. Do not harass them. Do not torment them.) **Absolutely, I am a trustworthy prophet who has been sent by Allahu ta'âlâ with revelation. Do not be arrogant against Allahu ta'âlâ. Because, I have come to you with the proof that is an evidence that my cause is true. I have come with a miracle. Know that I have no fear that you would stone and kill me. I take refuge in Allahu ta'âlâ Who is Rabb of you and me. He will protect me. If you do not affirm and believe me, let me go.** (I am not interested in good from you. It is enough that your evil does not harm me)**."** (They did not have faith and denied him. Furthermore, when they started torments and tortures)**, Mûsâ** ('alaihis-salâm) **invoked to Allahu ta'âlâ, "O my Rabb! These are a nation who are intent on disbelief." Allahu ta'âlâ revealed to him and said, "In the night, go out** (from Egypt) **with My slaves** (the sons of Isrâil)**! The Pharaoh and his cohorts will come after you when they learn** (Surely, they will follow you)**. After you pass the sea with your nation, leave it as it is** (do not hit the ground with your crook again. Do not close the opened roads. Leave them open)**. For, the Pharaoh and his soldiers will enter those roads and they will be drowned."**[86]

The polytheists did not keep their word, "We will believe," and started oppression again. One day, Allahu ta'âlâ, by revelation, informed our Prophet that He had made a woodworm infest the document that was hanging at the Kâ'ba and the worm ate all the writings except the name of Allahu ta'âlâ. Our Master, the Prophet told Abû Tâlib, **"O uncle! My Rabb, Allahu ta'âlâ, made a woodworm infest the document of the Quraysh. Except the name of Allahu ta'âlâ, He did not leave anything mentioned**

86 Ad-Dukhan Sûra, 44/ 17-24.

such as cruelty, cutting relations with the relatives, slander. He destroyed all of them."

When Abû Tâlib asked him, "Has your Rabb informed you of this?" Our Master, the Prophet answered, **"Yes."** Then, Abû Tâlib said, "I bear testimony that you speak only the truth." Immediately he went to the Kâ'ba. The notables of the polytheists were sitting there. When they saw Abû Tâlib was coming, they said, "Probably he is coming to deliver Muhammad to us!.." When Abû Tâlib reached them, he said, "O community of Quraysh! My brother's son, whose alias is Al-Amîn and who never said lies, told me that all the writings on the document you wrote, except the name of Allahu ta'âlâ, was destroyed by a woodworm. Bring the document you wrote before us so that we will see! If this word is true, I swear that we will continue to protect him until we die! Now, you should give up your cruelty and bad behavior..."

The polytheists took down the document from the wall of the Kâ'ba and brought it in excitement. When Abû Tâlib said, "Read it out!", one of them opened the page and saw that all the text was eradicated except "Bismika Allahumma."[87] The polytheists were in astonishment. They could not say anything. Some of them dissuaded the others from the siege, thus, they lifted this intense siege of three years, which left deep wounds in the hearts. However, they did not abandon their enmity, they used more violence. They tried every way to prevent Islam from spreading. Despite all their efforts, Islam spread rapidly, our beloved Prophet, Muhammad ('alaihis-salâm) worked to save the people from the darkness of the age of nescience and he made them attain true bliss. Those who attained this happiness, thanked Allahu ta'âlâ for the great blessing they gained and they did not lose heart against the insults and torments of the polytheists. Many hearts, seeing the miracles of Muhammad ('alaihis-salâm) and the persistence of the Muslims on their religion, were illuminated by the light of Islam.

Dividing of the moon into two

One of the greatest miracles of our Master, the Prophet is the partition of the moon into two. A group of polytheists, including Abû Jahl and Walîd bin Mugîra too, told our Master, Rasûl-i akram sall-Allâhu 'alaihi wa sallam, "If you are really a prophet, divide the moon into two, half of it should be seen over Mount Kuaykian and half of it over Mount Abû Qubays!" Our Master, Rasûlullah asked, **"If I do that, will you have the belief?"** They answered, "Yes, we will." Our Master, Rasûlullah invoked Allahu ta'âlâ for the Moon's partition. Jabrâil ('alaihis-salâm) came to our beloved Prophet immediately and said, "O Muhammad! Inform the Meccans so that they will watch the miracle this night." Our Master, the Prophet heralded that during that night when there was a full moon, it would be divided into two, and those who wanted to draw a lesson should watch it. That night, when our beloved Prophet made a sign with his blessed finger, the moon was divided into two. One part was seen over Mount Abû Qubays and the other over Mount Kuaykian. Then, they united in the sky again.

87 Ibn Ishâq, as-Sira, s, 210, Ibn Hishâm, as-Sira, I, 376; Ibn Sa'd, at-Tabaqât, I, 209; Tabarî, Târikh, II, 79; Suhaylî, Rawzu'l-unuf, II, 159; Ibn Kathîr, as-Sira, II, 69.

Rasûlullah told his Ashâb, **"O Abû Salama bin Abdulasad, Arkam bin Abi'l Arkam! Witness it!"** He told his other Companions near him too, **"Witness it!"** The polytheists saw another miracle with their own eyes. However, they did not keep their words, they did not believe. Furthermore, to prevent others from believing, they said, "This can only be magic of Muhammad! But, he cannot enchant all the people! Let us ask the people coming from other places. Let us see if they have witnessed the same event? If they have, Muhammad's claim of prophethood is true. Otherwise, it is a magic." They asked the people that had come, they sent men to other places and made inquiries. They heard the same thing, "Yes, that night we saw the Moon parted into two." They again denied. The deniers were headed by Abû Jahl. In order that the people would not attain the blessing of belief, he was corrupting the hearts, by saying, "The magic of the orphan of Abû Talib has affected even the sky!.."[88] Upon his denial, Allahu ta'âlâ descended âyat-i karîmas, purporting:

"The time (the Doomsday) **neared and the moon was split** (it was divided into two)**. Whenever they** (the Quraysh infidels) **see a miracle** (which is a proof that Muhammad 'alaihis-salâm is Prophet) **they turn away** (from contemplating and having faith in it) **and say, "It is a constant** (ceaseless, exhaustive and strong) **magic". And they denied** (the Prophet or the miracle)**. They became subject to their own wishes** (to the demands and desires of their carnal souls)**. However, every work** (as predestined) **will take place** (for whom those of Paradise from the good, for whom those of Hell from the evil) (for those who are of Paradise will enter Paradise, those who are of Hell will enter Hell)**. And many important news** (in the Qur'ân al-karîm, about the states of past communities and the Hereafter) **came to them** (to the polytheists of Mecca) **which will make them give up** (infidelity and stubbornness vehemently)**. That it is a perfect meaning.** (If they do not affirm it)**, the Messengers who warn them with the torment of Hell will never benefit them. So,** (o my Darling! After communicating your prophethood and inviting to the truth) **stay away from them. The Day when that inviter** (Israâfil or Jabrâil) **invites** (the disbelievers) **to the thing they deny** (the reckoning) **they will come out of their graves like dispersed locusts as servile and despicable** (in a state of ignorance from the terror in which they will be)**. The disbelievers** (bowing their heads) **will say**, "Today, what a difficult and hard day it is for us" **while they will be running to that inviter."**[89]

May Allah give guidance to you too!

After the siege of three years, which the polytheists applied to Muslims, a group of people from Najrân came to our Master Rasûlullah. They were about twenty in number. They had heard of Islam from the Ashâb al-kirâm who migrated to Abyssinia. They had come to Mecca to learn of Islam and to attain the bliss of seeing our Master, the Prophet. They met with our Master, the Prophet near the Kâ'ba-i mu'azzama.

88 Hâkim, al-Mustadrak, II, 512; Bayhaqî, Dala›il al-Nubuwwa, II, 141, Fâqihî, Akhbâru Macca, VII, 137; Ibn Kathîr, as-Sira, II, 116; Qâdî Iyâd, Shifâ-i Sharîf, s, 278-279; Qastalânî, Mawâhib-i Ladunniyya, s, 352.
89 Sûrat al-Qamar, 54/ 1-8.

They asked many questions. They received replies more perfect and more beautiful than what they had wished for. The polytheists of the Quraysh were watching them. Our beloved Prophet, who has been sent as a mercy for the universes, recited some verses of the Qur'ân al-karîm. They were deeply touched and wept. Then, upon the invitation of our Master, they were very pleased and became Muslim by saying the Kalima-i shahâda. When they requested to return to their homeland, Abû Jahl approached and insulted them, saying, "We have, till now, never seen such idiotic people as you!.. Upon sitting near him once, you abandoned your religion and approved whatever he said!" These people, who were newly honored by being Companions, replied, "We wish that Allahu ta'âlâ guides you to the right way too. Against you, we will not retaliate with insults and such foolish acts as you have committed against us. However, know well that, by the words of a few ignorant people, we do not want to lose this great blessing which we attained. We will never give up this religion."[90]

Allahu ta'âlâ declared in the âyat-i karîmas regarding this incident (purporting): **"Before this** (the Qur'ân al-karîm)**, there are many people that we gave them the Book, they believe in this** (the Qur'ân al-karîm)**. When it** (the Qur'ân al-karîm) **was recited to them, they said,** "We have believed in this. No doubt that this is a truth from our Rabb. Verily, we were people who accepted Islam previously." **These will be given rewards twice due to their patience** (and perseverance)**. They repel the evil with the good. They spend on the good from the things we grant them. When these hear a bad word, they turn away and say,** "Our Works belong to us and your works belong to you. Salâm (Peace) be upon you. We do not look for the ignorant (and we do not want their friendship)"**."**[91]

Year of Sorrow

Qâsim, who was the eldest son of our Master, the Prophet (sall-Allâhu 'alaihi wa sallam) had passed away while he was seventeen months old. Years after this sorrowful event, Abdullah, his other son passed away too. Our Master Rasûlullah, weeping, turned towards a mountain and said, **"O Mountain! If what happened to me had happened to you, you could not have bore it, you would have collapsed!"** and expressed his grief. He answered our Mother Hadrat Khadîja's question, "O Rasûlullah! Where are they now?", **"They are in Paradise."**

The polytheists greatly rejoiced knowing that the Master of the worlds, our beloved Prophet lost both his sons. Disbelievers, such as Abû Jahl, regarded this as an opportunity and blustered, "Now, the posterity of Muhammad has been cut off. He has no son left to continue his lineage. When he dies, his name will be forgotten." Upon this, Allahu ta'âlâ descended Sûra al-Kawthar and soothed His Messenger. The Sûra purported; **"**(O my Darling!) **Truly, We have given you the Kawthar** (We have bestowed upon you the Kawthar pool, many blessings)**. Therefore, perform the ritual prayer for your Rabb. Sacrifice animals… Verily, the person who insults you by saying** (without posterity) **is bad and**

90 Ibn Ishâq, as-Sira, s, 199-200; Ibn Hishâm, as-Sira, I, 391-392.
91 Sûrat-ul-Qasas, 28/ 52-55.

without posterity… (He is without lineage, not honorable and infamous. As for you, O my Darling, your clean lineage, your name will continue until the day of Reckoning. Many great honors also are allotted to you in the Hereafter.)**"**

During the days that followed our Master Rasûlullah's (sall-Allâhu 'alaihi wa sallam) sons passing, Abû Tâlib became ill and his disease intensified day by day. The Quraysh polytheists, who heard of this, came to Abû Tâlib. Their thinking was, "While Abû Tâlib was alive, he had strove to protect Muhammad. Now, his time to die quickly approaches. Let us pay a visit to him, even if these are his last times. Because Arab heros like Hamza and 'Umar, whose bravery and fearlessness is apparent like the sun, have become Muslims. Each day, groups of people from Arabian tribes are coming to him and are obedient to him. Thus, Muslims are increasing in number. Therefore, it will be necessary for us to either obey them or to be ready for war and combat. Let us go to Abû Tâlib so that he will reconcile us. Let us not attack Muhammad's religion, so that he will not attack ours."

Well known people, like Uqba, Shayba, Abû Jahl, Umayya bin Halaf, sat down next to the pillow of Abû Tâlib. They said, "We believe in your greatness, we accept your superiority. Therefore, we had never opposed you. We are afraid that, after you die, Muhammad will confront us, the hostility between us will continue. Reconcile us so that we will not attack each other's religion."

Abû Tâlib sent for our Master, the Prophet ('alaihis-salâm) and said, "All the notables of the Quraysh request from you not to interfere with their religion. If you accept this, they will be at your service and help you." The Master of the worlds said, **"O Uncle! I want to invite them to only one word that, with it, all Arabs will be subject to them and non Arabs will pay them jizya** (a kind of tax)." He also told the notables of the Quraysh, **"Yes! If you tell me one word, with it, you will rule over all Arabs and non-Arabs will be subjects to you."** Abû Jahl asked, "All right. We will say it ten times. What is that word?" When our Master, the Prophet replied, **"If you say 'Lâ ilâha illallah' and if you throw away the idols that you worship apart from Allahu ta'âlâ."** The polytheist reacted immediately, "Ask for another thing from us!..." Our Master, the Prophet told them, **"Even if you brought the sun and placed it in my hands, I would not ask another thing from you."**

The polytheists said, "O Aba'l Qâsim! You are offering us an unimaginable thing. We do want to please you. However, you do not please us!" Then, they stood up and left. When they went, Abû Tâlib told our Master, the Prophet, ('alaihis-salâm), "What you wanted from the Quraysh was very appropriate. You told the truth." These words of his uncle made our Master, the Prophet hopeful. He understood that Abû Tâlib would believe. He said, **"O Uncle! Say!** 'Lâ ilâha illallah' one time! **So that I may intercede for you in the Judgment Day."** Abû Tâlib replied, "I am afraid that people will criticize me saying, 'He feared of death and he became Muslim.' Otherwise, I would make you happy." He expressed that embracing Islam was a heavy thing to his carnal soul. His illness became more severe and he died.[92]

92 Bayhaqî, Dala'il al-Nubuwwa, II, 214; Ibn Kathîr, as-Sira, II, 127.

Demise of our mother Hadrat Khadîja

Three years before the Hegira, in the beginning of Ramadan, at the age of 65, the sharer of the sorrows of our Master, the Prophet, his wife for twenty four years, our Mother Hadrat Khadîja passed away after the siege of three years which was full of troubles and agonies.[93] Our Master Fakhr-i Kâinât sall-Allâhu 'alaihi wa sallam himself interred our Mother Hadrat Khadîja. He was very sad over her demise. Our Master, the Prophet was in great agony due to the deaths of our Mother Hadrat Khadîja and his paternal uncle Abû Tâlib. For this reason, that year was called the year of sadness.

The demise of our Mother Hadrat Khadîja had shaken and saddened our beloved Prophet greatly. Because, she was the first person who believed and affirmed our Master Rasûlullah ('alaihis-salâm). In addition, she was his biggest supporter and comforter. When everyone was an enemy, she had loved him greatly. She had spent all her properties for the sake of Islam and she had worked all the time to serve our beloved Prophet. She never made Rasûlullah sorry, she never hurt him. Our Master, the Prophet told about this from time to time and remembered his blessed wife's virtues.

One day, Hadrat Khadîja, when our Prophet ('alaihis-salâm) was out of the home, she went out to look for him. Jabrâil 'alaihis-salâm, in a human form, was seen by her. Our mother Hadrat Khadîja wanted to ask him about our Master, the Prophet. However, she thought that he might be one of his foes, so she went back. When she saw our beloved Prophet in the house, she told him about the incident. Our Master Fakhr-i kâinât said, **"Do you know who is the person that you saw and wanted to ask about me? He was Jabrâil** ('alaihis-salâm)**. He wanted me to convey to you his greetings. He told me to inform you that a building, made of pearls, has been prepared for you in Paradise. Of course, there will be nothing sorrowful, troubling, difficult or burdensome."**

His hand stuck to his neck

Our beloved Prophet sall-Allâhu 'alaihi wa sallam would talk to his Ashâb, who were among the most fortunate of mankind, and enlighten their hearts. He would explain the descended âyat-i karîmâs and he would not leave anything untold and not understood. He also would go to the places where the polytheists assembled and, without tiring, he would invite them to belief. Abû Jahl and Walîd bin Mugîra were furious about that, and were saying, "If this continues, Muhammad will convert everybody into his religion; he will not leave anyone who will worship our idols." One day they decided that to finish this business, there was only one way, and that was to have our beloved Prophet killed. Abû Jahl took Walîd bin Mugîra and several youngsters from the sons of Mahzûm and came to Baytullah. At that moment, our beloved Prophet was performing the ritual prayer. Holding a stone, Abû Jahl sprang forward. When he lifted his hand to hit our Master Habîb-i akram with the stone, his hands became motionless in the air. He could not do anything. He was astonished. He returned in the

93 Abû Ya'la, al-Musnad, IV, 299, VIII, 74.

same manner. When he reached the polytheists, his hand returned to its previous state and the stone fell to the ground.

One of the sons of Mahzûm grabbed the same stone and walked up to our Master, the Prophet. He was saying, "You'll see! I will kill him!.." When he approached, his eyes became sightless. He could not see anything around him. Upon this, the sons of Mahzûm together charged towards our beloved Prophet. When they came closer to our Master, the Prophet, they were suddenly unable to see him. However, they were hearing his blessed voice from behind them. When they walked towards where the voice came, the voice came again from behind, when they turned behind; the voice came from the previous place. They witnessed the same occurrence several times. Finally, fully astonished, they left there without being able to hurt our Master, the Prophet. Upon this, Allahu ta'âlâ sent an âyat-i karîma, purporting,**"We have set up a wall before them. We have drawn a curtain before their eyes. From now on, they will not be able to see."**[94]

His call of the people of Tâif to belief

Although they had seen many miracles of our beloved Prophet 'alaihis salâm, the polytheists did not believe, out of stubbornness. Furthermore, they did not refrain from tormenting their children, brothers, relatives and friends, who had become Muslims. Our beloved Prophet was very sad due to their intensifying cruelties and tortures. He thought of going to Tâif, which was near to Mecca, and inviting its people to Islam. For this reason, he took Zayd bin Hâritha with him and reached Tâif. He spoke with the sons of Amr; Abd-i Yâlil, Habîb and Mas'ûd, who were the notables of Tâif. He told them about Islam and wanted them to believe in Allahu ta'âlâ. They did not believe and they insulted him. In addition, they said, "Could Allahu ta'âlâ not find anybody to send as a prophet apart from you? Is Allahu ta'âlâ unable to send anyone except you as a prophet? Go away from our land, to wherever you wish! Your people did not accept your words, so you have come here, haven't you? We swear that we will keep away from you! We will not accept any request of yours."

Our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) left there in sorrow. He invited the Sakîf tribe to Islam for ten days or one month. However, none of them believed. Furthermore, they made mockery, torture and rudely shouted at him. They had youngsters and children lined up along the road sides and had them throw stones and attack our Master. Using himself as a shield, Hadrat Zayd was trying to protect our Prophet from being harmed by the stones. He did not care about the stones hitting himself. Wasn't he waiting to sacrificing his life for these days? Now, they were stoning the Master of the worlds, they were trying to expel him from their lands by torments and tortures.

While Hadrat Zayd was running about, trying to protect our Master Rasûlullah, the stones, one after another, were hitting his head, body, feet. Due to this, Hadrat Zayd's

94 Sûrat-u Yâsîn, 36/9.

whole body was in blood. To protect his beloved Prophet, he was shouting at the cruel people who threw stones, "Don't!.. Don't hit! He is the Master of the worlds. He is the Messenger of Allah! Cut my body into pieces but do not harm our Prophet!" The stones, which passed Zayd bin Hâritha, reached our Master Rasûlullah and made his blessed feet bleed.

Sad, tired and wounded, our beloved Prophet ('alaihis-salâm) came close to the garden of the brothers Utba and Shayba. Our Master, the Prophet, for whose sake all the believers want to sacrifice their lives, wiped off the blood from his blessed feet. He performed a ritual ablution and made a prayer of two rak'ats under a tree. Then, he raised his hands and invoked Allahu ta'âlâ.

The owners of the garden were watching this. They had seen what happened to our Master Rasûlullah, they had witnessed his loneliness. Their compassion overwhelmed them and they sent grapes to him via their slave, named Addâs. Our beloved Prophet said the Basmala (Bismillâhirrahmânirrahîm) when he was about to eat the grapes. The slave who brought the grapes was a Christian. When he heard the Basmala, he was surprised. He asked, "I have been here for years, I did not hear such a saying from anybody. What is this word?"

Rasûlullah asked, **"Where are you from?"** Addâs answered, "I am from Ninawa." Rasûlullah said, **"So, you are from the homeland of Yûnus** ('alaihis-salâm')**."** Addâs asked, "How do you know Yûnus? No one here knows him." Rasûlullah replied, **"He is my brother. He was a prophet like me."**

Addâs said, "The owner of this beautiful face and these sweet words cannot be a liar. I now believe that you are Allah's Messenger." He became Muslim. Then, he said, "O Rasûlullah! I have been serving these cruel and lying people for many years. They usurp people's rights. They cheat them. They have not even a single good attribute. They can commit any baseness to get what is worldly and to fulfill their sensuous desires. I hate them. I want to go with you, become honored with your service, to be the target of the irreverence which the ignorant and the idiots will commit against you and to sacrifice myself to protect your blessed body."[95]

Our Master Rasûlullah smiled, **"Stay with your masters for the time being! After a short while, you will hear of my name far and wide. Come to me then."** he commanded. Having rested for a while, he walked towards Mecca. When there were two **day's journey** left to Mecca, he saw that a cloud shaded him. When he looked at it attentively, he understood that it was Jabrâil 'alaihis-salâm (Archangel Gabriel). He informed our Mother Hadrat Âisha-i Siddîqa about this later on.

It has been declared in the book **"Sahih-i Buhâri"** and also in **"Musnad"** by Ahmad bin Hanbal that one day our mother Hadrat Âisha had asked, "O Rasûlullah! Have you ever had a more anguished day than Uhud?", our Master Rasûlullah had answered, **"I swear by Allah that I did not suffer as much from the infidels in the Battle of Uhud as I had suffered from your people.**

95 Ibn Sa'd, at-Tabaqât, I, 42; Tabarî, Târikh, I, 344-346; Ibn Kathîr, al-Bidâya, III, 135-137; Ya'qubî, Târikh, II, 29-30; Balâzûrî, Ansâb, I, 227.

When I introduced myself to Ibn-i Abd-i Yâlil bin Abd-i Kulâl (that is when I announced my prophethood and invited him to the religion) **he did not accept. When I had left them, I was in such agony that I could not come to myself until I came the place called Qarn-i Saâlib. There, I raised my head. I saw that a cloud was shading me. Jabrâil** ('alaihis-salâm) **was standing in the cloud. He addressed me,** "O Muhammad! Haqq ta'âlâ heard what your people said about you. He knows that they do not want to protect you. He sent you that angel who is in charge of the mountains so that you may command him as you wish.." **"That angel too addressed and greeted me, and then it said,** "O Muhammad! As Jabrâil told you, Haqq ta'âlâ sent me, the angel in charge of mountains, so that you may give a command of whatever you wish. I am at your service. If you want these two big mountains (Kuaykian Mountain and Abû Qubays Mountain) to reach each other over the Meccans (and to squash the polytheists), command me and I will do so." **I did not consent to it and said, "**(No! I have been sent as a mercy for the universes) **I pray to Allahu ta'âlâ that He creates a generation who will worship Allahu ta'âlâ only and who will not attribute any partner to Him from the descendants of these polytheists."**

Our Master, the Prophet (sall-Allâhu 'alaihi wa sallam), during his return to Mecca from Tâif, rested a while at Nahla. Once, he was performing a ritual prayer. A group of genies of Nusaybin was passing from there. They heard the Qur'ân al-kerîm which our beloved Prophet recited. They stopped and listened to it. Then, they spoke with our Master, the Prophet and became Muslims. Our Master, the Prophet said to them, **"When you reach your folks, tell them about my invitation to belief. Invite them also to belief."** When those genies went to their folk and announced this, all the genies who heard became Muslims.[96] This event is declared in Jîn Sura in the Qur'ân al-kerîm and in the well known hadîth-i sharîf books of **"Buhârî"** and **"Muslim."** After this event, he walked to Mecca.

Be saved, by saying "Lâ ilâha illa'llâh"

Our Master Habîb-i Akram, the Honorable Prophet came to Mecca under the protection of Mut'im bin Adî. He went on inviting the people to the right path. Against this, the polytheists, excessive again, began to practice torture and cruelty more than ever. Upon this, Janâb-i Haqq ordered our Master, the Prophet to talk with Arab tribes, which came to visit the Kâ'ba during the visiting season, and invite them to Islam.

Our beloved Prophet, upon this order, used to go to Zulmajâz, Ukâz and Majanna bazaars, which were located around Mecca, and invite them to believe in the unity of Allahu ta'âlâ and to worship Him. He used to tell them to accept his prophethood and announce that, if they accept, Janâb-i-Haqq would give them Paradise. Unfortunately, none of them would listen to these invitations, which our Master, the Prophet made imploringly. Some of them would maltreat him, insult him, some of them would frown at and speak ill of him. Furthermore, the Quraysh polytheists would follow him and corrupt the tribes he went to.

96 Ibn Sa'd, at-Tabaqât, I, 212.

According to the reports of Imâm-i Ahmad, Bayhakî, Tabarânî and Ibn-i Ishâq; Rabîa bin Ahmad narrated that, "I was young. We had gone to Minâ with my father. Rasûl 'alaihis-salâm would go to places where Arab tribes camped and say, **"O sons of so-and so! I am the Messenger of Allahu ta'âlâ Who orders you to throw away the idols which you worship, to worship Allahu ta'âlâ without attributing a partner to Him, to believe and confirm me, to protect me until I explain and fulfill the duty with which I have been sent!..."** A cross-eyed man, with trussed hair, was following him and saying, "O sons of so-and so! This person is forbidding you to worship our idols at-Lât and al-'Uzzâ and he is inviting you to a religion which he made up! Beware… Do not listen to him and do not obey him!..." I asked my father, "Who is the one following this person?" He answered, "Abû Lahab, his paternal uncle."

Tabarâni narrated from Târiq bin Abdullah that, "I had seen Rasûl ('alaihis-salâm) in the Zulmajâz bazaar. He was announcing loudly so that people could hear him, **"O people! Say Lâ ilâha illallah** (There is no god but Allahu ta'âlâ) **and be saved."** A person, following him, was throwing stones at his feet and saying, "O people! Do not believe him!... Beware of him! Because, he is a liar!..." The stones made his blessed feet bleed; however, he was going on with his invitation without being tired or exhausted. They asked, "Who is this young man?" A person answered, "A young man from the sons of Abdulmuttalib." When they asked, "That person who throws stones, who is he?" he replied, "His paternal uncle Abû Lahab."

Imâm-i Buhârî in his book named **"Târih-ul-Kabîr"** and Tabarânî in his book named **"Mu'jam-ul-Kabîr"** mentioned, "Mudrik bin Munib narrated from his father and his father narrated from his grandfather that: , "One day, we had come to Minâ and stopped there temporarily. We met a group of people. A person was telling them, **"O people! Say Lâ ilâha illallah and be saved."** Some people around him were spitting at his beautiful face, some others were throwing earth on his head, and some others were cursing him and making various insults. This continued until noon. Meanwhile, a little girl came with a water pot. When she saw him in this state, she started crying. After that person drank the water, he turned towards the girl and said, **"O my daughter! Regarding your father, do not be afraid that he will be trapped and killed, or that he will face abasement!"** We asked, "Who is this person and who is this girl?" They answered, "This is Muhammad, from the sons of Abdulmuttalib and the girl is his daughter, Zaynab."

Sa'îd bin Yahyâ bin Sa'îd Al-Amawî narrated from his father in his book **"Maghâzî,"** and his father narrated from Abû Naîm, Abdurrahman Âmirî and Abdurrahman Âmirî from many other people that: One day, our beloved Prophet sall-Allâhu 'alaihi wa sallam went to Ukâz bazaar. He found Banî Âmir tribe and asked them, **"O Banî Âmir! How do you protect refugees?"** They replied, "No one can ambush us, no one can get warm from our fire without taking our permission!..." Our Master, the Prophet said, **"I am the Messenger of Allahu ta'âlâ. Will you protect me until I notify people of my duty of prophethood which was given by my Rabb?"** They asked, "To whom do you belong from the Quraysh?" Our Master answered, **"I am from the**

sons of Abdulmuttalib." They asked, "If you are from the sons of Abdulmuttalib, why do they not protect you?" Our Master Rasûlullah replied, **"They have been the first among those who deny me."** The Banî Âmir group said, "O Muhammad! We will neither reject you nor believe in what you have brought. But, we will protect you until you inform people of your duty of prophethood."

Upon this, our Master, the Prophet sat near them. Bayhara bin Fâris, who was among the leaders of Banî Âmir tribe, finished the trade in the bazaar and returned. He asked them, by pointing out our Master, the Prophet, "Who is this person?" they said, "Muhammad bin Abdullah." Bayhara asked, "What do you have with him that you made him sit near you?" They replied, "He says he is the Messenger of Allah and asks for our protection until he communicates his mission of prophethood to people." Bayhara said to our Prophet, "Our trying to protect you will mean to make our chests a target for arrows of all the Arabs." And he told his people that, "There is no other tribe which returns to its homeland with a worse thing than you. So, you will fight against all Arabs, you will make your bodies a target of their arrows! If his tribe saw him as good, they would protect him before you. You are trying to protect a person which his own people denounced and purged! You think wrongly!"

Then, he turned towards our beloved Prophet and uttered these unfortunate words, "At once, leave us and return to your people!... I swear that if you were not among my people, I would behead you now!..." Upon this, the Master of the worlds, in a great sorrow, got onto his camel. That insolent Bayhara made our Master Rasûlullah fall from his camel. A lady from the Ashâb-i kirâm, named Dabâa binti Âmir, screamed and called for her relatives, saying, "How can you see it suitable what has been done to the Darling of Allahu ta'âlâ? For my sake, is there no one who will rescue Rasûlullah from these people?" Of the sons of her paternal uncle, three persons stood against the unfortunate Bayhara. Although two persons from Bayhara's people wanted to help him, the others beat Bayhara and his supporters. Our beloved Prophet, who watched this event, prayed for the three persons who fought for him, **"O my Rabb! Bestow Your blessings upon these people"**, and for Bayhara and his supporters, he said, **"O my Rabb! Make them away from Your pity."**

The persons, for whom he made good prayers, converted into Islam and the others died as disbelievers. When they returned to their homeland, the members of the Banî Âmîr tribe told an elderly person in their tribe, who had read the Heavenly Books, about what had happened in Mecca. When that person heard our Master, the Prophet's name, he criticized them by saying, "O Banî Âmîr! What did you do? So far, none of the sons of Ismâil claimed a false prophethood. Absolutely, he was saying the truth. Now, it is very difficult to compensate this missed opportunity."

What if I had carried that great Prophet's
blessed foot on my head as my crown

He, the owner of that foot, is the one
Rose of the prophethood's garden

O Bakhtî, on his feet, do not wait, wipe your face.

SULTAN AHMAD I (BAKHTÎ)



MÎ’RÂJ (ASCENSION)

Our beloved Prophet (sall-Allâhu ’alaihi wa sallam), in this way explained Islam to every tribe he saw. He requested them to protect and help him in announcing Islam to the people. However, they neither became Muslim nor accepted to protect him. Furthermore they insulted, tormented, tortured, mocked and accused him of being a liar. The Master of the worlds was very tired, hungry, thirsty, sad and very despondent. Days were passing in this manner and it continued until late in the evenings. Meccan polytheists were perpetually following him, and as they were preventing those who came to visit the Kâba from becoming Muslim, they would not hesitate to torment Habîb-i akram. There was no longer a place to go for our Master Rasûlullah. The enemy was everywhere. At last he went to the district of Abû Tâlib, where the house of Umm-i Hânî, his uncle’s daughter, was.

Those days, Umm-i Hânî had not become Muslim yet. “Who is there?” she said. Rasûlullah said, **“It is me, Muhammad, your uncle’s son. I have come here as a guest, if you accept me.”**

Umm-i Hânî said, “I will gladly sacrifice my life for such a true, trustworthy, honorable and noble guest as you are. But if you had said in advance that you would honor us, I would have prepared something. I have no food to give you now.”

Our Master Rasûlullah said, **“I want nothing to eat and drink. I care for none. A place will suffice where I can worship, entreat my Allah.”**

Umm-i Hânî received Rasûlullah, gave him a mat, a bowl and an ewer. It was considered as the most honorable duty among the Arabs to do kindness to a visitor and to protect him against an enemy. Any harm given to a guest in a home, would be a grave shame for the host. Umm-i Hânî thought, “He has a lot of foes in Mecca. There are even those who want to kill him. I will be on the watch for him till morning in order to protect my honor.” Taking her father’s sword, she began to walk around the house.

(The one with blessed destiny and great dignity,
was, at night, in the house of Umm-i Hânî.)

Rasûlullah was greatly harmed that day. Performing an ablution, he began to entreat his Rabb, ask for forgiveness and pray so that people would have faith and attain the bliss. He was very tired, hungry and aggrieved. He lied down on the mat and soon fell asleep.

At that moment, Allahu ta'âlâ commanded to Hadrat Jabrâil 'alaihis-salâm', **"I have afflicted My beloved Prophet so much. I have hurt his blessed body, his tender heart so much. But he still entreats Me. He does not think of anything except Me. Go! Bring Me My beloved! Show him My Paradise and Hell. Let him see the blessings I have prepared for him and for those who love him. Let him see the torment I have prepared for those who disbelieve him, who hurt him with their words, writings and actions. I will console him. I will cure the wounds of his tender heart."**

Within a moment Jabrâil 'alaihis-salâm' was near Rasûlullah. He found him sound asleep. He did not have the heart to wake him up. He was in a man's figure. He kissed the bottom of his blessed foot. Because he does not have a heart or blood, his cold lips woke Rasûlullah. At once he recognized Jabrâil 'alaihis-salâm' and, fearing that Allahu ta'âlâ might have gotten offended with him, he asked, **"O my Brother, Jabrâil! Why are you here at such an unusual time? Have I done something wrong, have I offended my Rabb? Have you brought bad news for me?"**

Jabrâil 'alaihis-salâm' answered, "O You, the highest of all creatures! O You, the beloved of the Creator, O You, the Master of Prophets, O You, the honorable Prophet, the source of goodness and superiorities! Your Allah sends His greetings to you and He invites you to Himself. Please get up. Let us go."

Our beloved Prophet performed an ablution. Jabrâil 'alaihis-salâm' put a turban made of nûr (light) on Rasûlullah's blessed head, clothed him with a garment of nûr, fixed a belt made of ruby on his blessed waist and gave in his blessed hand a rod made of emerald and embellished with four hundred pearls. Each pearl was shining like Venus. Jabrâil 'alaihis-salâm' also had him put clogs made of green emerald on his blessed feet. Then, holding each other's hand, they went to the Kâ'ba**.** There, Jabrâil 'alaihis-salâm' cleaved our beloved Prophet's chest. He took out his heart. He washed it with the water of Zamzam. Then he brought a bowl, full of hikmat (wisdom) and îmân (belief) and poured them inside and then closed his chest.

Then, Jabrâil 'alaihis-salâm' by showing the white animal named Burâq brought from Paradise, said, "O Rasûlullah (sall-Allâhu 'alaihi wa sallam)! Mount this! All angels are awaiting your arrival." Meanwhile, our Prophet felt sad and started to contemplate. At that moment Allahu ta'âlâ commanded Jabrâil 'alaihis-salâm,' "O Jabrâil! Ask! Why is My beloved so doleful?" As he asked, our Prophet (sall-Allâhu 'alaihi wa sallam) answered, **"I have been respected and honored so much. It came into my mind about how the situation of my weak ummat (community) would be on the Day of Judgment? How would they endure so many of their sins in the place called Arasât for fifty thousand years, standing, and how would they pass the Sirat Bridge which is a way of thirty thousand years?"**

Then Allahu ta'âlâ decreed, "O My beloved! Be pleased. I will make the period of fifty thousand years as a moment for your ummat. Don't worry!"

Our Master, the Prophet mounted Burâq. Burâq was going so fast that with its one step it could reach beyond the place that eye can see. During the journey, at some places, Jabrâil 'alaihis-salâm' said to our beloved Prophet to dismount and perform namâz (ritual prayer). Thus, the Master of the worlds dismounted and performed namâz at three places. Then Jabrâil 'alaihis-salâm' asked him if he knew the places that he performed namâz. By giving the answer to his own question Jabrâil 'alaihis-salâm' said that the first stop was Medina and informed our Prophet that he would migrate to this city. And respectively informed of the other places as the Tûr-i Sînâ, where Hadrat Mûsâ had spoken with Allahu ta'âlâ without direction and in an unknown manner and at last Bayt-i Lahm, where Hadrat Îsâ was born. Then they arrived at the Masjîd-i Aqsâ in Quds (Jerusalem).

In Masjîd-i Aqsâ, where he made a hole in the rock with his finger, Jabrâil 'alaihis-salâm' tied Burâq. The souls of some past prophets, in their own figures, were present there. He offered Hadrat Âdam, Hadrat Nûh (Noah) and Hadrat Ibrâhîm (Abraham), respectively, to become the imâm so that they would perform the namâz in jamâ'at. Asking to be excused, they all refused it. Hadrat Jabrâil suggested Habîbullah by saying, "When you are present, no one can be the imâm."

Our Master, the Prophet, being the imâm to the other prophets, conducted two rek'ats of namâz. Then, he informed of the remaining events as follows, **"Jabrâil 'alaihis-salâm' brought me one vessel of sherbet from Paradise and one vessel of milk. I chose the milk. Then Jabrâil 'alaihis-salâm' told me that, by doing so, I had chosen the disposition** (the bliss of two worlds). **Then I was offered two more vessels. One of them was water and the other was honey. I drank both of them. Jabrâil explained, 'Honey points out that your ummat** (community) **will last till the end of the world and water points out that your ummat will purified from their sins.' Then we ascended together. Jabrâil** 'alaihis-salâm' **knocked on the gate. It was queried, 'Who is this?' 'I am Jabrâil.', 'And the one next to you?', 'He is Muhammad** ('alaihis-salâm),' **'Was it** (the wahy and Mi'râj invitation) **sent to him for the ascension?', 'Yes, it was.' Then they said, 'Merhabâ** (welcome) **to the person that came! What a beautiful traveler is he!' and the gate was immediately opened. I found myself in front of Âdam** ('alaihis-salâm). **He said to me 'Merhabâ' and prayed…**

I saw a lot of angels there. All of them were at qiyâm (standing position) **with khushû** (deep, humble, submissive reverence) **and hudû and busy with the invocation of 'Subbûhun quddûsun Rabbul-melâiketi wa-r-rûh.' I asked to Jabrâil, 'Is this the worship of these angels?' He replied, 'Yes. From the time they have been created, they will have been at qiyâm position until the end of the world. Entreat Allahu ta'âlâ that He grants this to your ummat.' I entreated Haqq ta'âlâ. He accepted my prayer. That is the qiyâm in namâz.**

I stopped by a jamâ'at (there)**. Angels were crushing those people's heads on the ground, then their heads would return to their previous state. As they were crushed once more, their heads were taking their former shapes again. 'Who are**

they?' I asked. He replied, 'Those who abandon the Jum'a (Friday Prayer) **and jamâ'at and do not properly perform the rukû's** (bowing during salât) **and sajdas** (prostrating)**.'**

I saw a jamâ'at (group of people). They were hungry and naked. Zabânîs (Angels of Hell) were pushing them to graze in Hell. I asked, 'Who are they?' He answered, 'These are the ones who do not show mercy to the poor and do not give their zakât.'

I stopped by a jamâ'at. There were delicious foods in front of them. Apart from these foods, there was carrion. They left those delicious foods and were eating that carrion. I asked, 'Who are they?' He said, 'These are the men and women who abandon the halâl (permitted) **and inclined to harâm** (prohibited) **and who eat harâm although they have that which is halâl.'**

I saw several people who were exhausted due to the weight of the burden on their backs. Even under that position, they were shouting to the people and requesting them to put even more burden on their back. I asked 'Who are they?' He said, 'They are those who misappropriated. While they usurped people's rights, they continued to oppress them.'

Then we stopped by a group of people who were cutting and then eating their own flesh. I asked, 'Who are they?' Jabrâil 'alaihis-salâm' **said, 'They are backbiters and those who made gossip.'**

I saw a group of people whose faces were black, eyes were blue, their top lip reached to their forehead, lower lip sagged to their feet and from their mouths, blood and pus flowed. They were forced to drink poisonous blood and pus in cups flowing with fire from Hell and they were braying like donkeys. I asked, 'Who are they?' He said, 'These are those who drank alcohol.'

We saw a group of people. They were being tortured as their tongues were pulled out from their heads and their shapes altered into swine (pig)**. Jabrâil** 'alaihis-salâm' **said, 'They are perjurers.'**

We saw another group of people. Their stomach protruded and sagged, their colors were blue, their hands and feet were tied, and they were not able to stand. I asked Jabrâil about them. He said, 'These are those who took fâiz (interest)**.'**[97]

We saw a group of women. Their faces were black and eyes were blue. They were clothed in fire. Angels were beating them with mallets of fire. They were whining like dogs and pigs. I asked, 'Who are they?' Jabrâil said, 'They are adulteresses and those women who hurt their husbands.'

I saw a jamâ'at. They were very crowded. They were imprisoned in the valleys of Hell. Fire was burning them, then they were resurrected, and again the fire was burning them. I asked, 'Who are they?' He said, 'These are the ones who were disobedient to their fathers.'

97 Suhaylî, Rawzu'l-unuf, II, 208.

I stopped by a jamâ'at. They were harvesting and the crops were growing again instantly. I asked, 'Who are they?' Jabrâil said, 'These are the ones who worshipped only for the sake of Allahu ta'âlâ.'

I arrived at an ocean. It is impossible to explain the extraordinary aspect of this ocean. It was whiter than milk and had waves as big as mountains. I asked 'What is this ocean?' He replied, 'Its name is the Sea of Life. Haqq ta'âlâ will make rain from this sea when He will resurrect the dead. Decayed and scattered bodies will rise from the graves like the grasses that sprout…'

Afterwards, we ascended to the second layer of the heavens. Jabrâil 'alaihis-salâm' **knocked again on the gate. It was queried, 'Who is this?' 'I am Jabrâil.', 'And the one next to you?', 'He is Muhammad** ('alaihis-salâm)', **'Were the wahy and Mi'râj invitation sent to him?' 'Yes, they were.' Then they said, 'Merhabâ** (welcome) **to he who has arrived! What a beautiful traveler is he!' and the gate was immediately opened. I found myself next to my cousins Îsâ** (Jesus) **and Yahyâ bin Zakariyyâ** (John, son of Zechariah) (alaihimassalâm). **They said to me, 'Merhabâ' and prayed for me.**

I encountered a jamâ'at of angels. Forming a row, all of them were at rukû' (bowing) **position. They had a tasbîh peculiar to themselves. They were continually staying in the rukû' position and they were not looking up by raising their heads. Jabrâil** 'alaihis-salâm' **said, 'This is the worship of these angels. Entreat Haqq ta'âlâ that He grants this to your ummat.' I entreated. He accepted my prayer and granted rukû' in the namâz.**

Then we ascended to the third layer of the heavens. After the same question and answer, the gate was opened and I found myself next to Yûsuf ('alaihis-salâm). **As I looked at him I saw that half of all beauteousness had been given to him. He said to me 'Merhabâ' and prayed for me.**

I saw a lot of angels. In a row, all of them were at sajda (prostrating)**. They have been at sajda since they were created and have been performing their tasbîhs** (glorifying Allah) **peculiar to themselves. Jabrâil** 'alaihis-salâm' **said, 'This is the worship of these angels. Beg Allahu ta'âlâ that He grants this to your ummat.' I begged. He accepted my prayer and granted this to you in namâz.**

Then I reached the forth layer of the heavens. It had a luminous gate made of pure silver. There was a lock made of nûr (light) on it. It was written on the lock that, 'Lâ ilâha illallah Muhammadun rasûlullah.' After the same question and answer, the gate was opened and I found myself next to Idrîs ('alaihis-salâm). **He said to me, 'Merhabâ' and prayed for me. Allahu ta'âlâ decreed about him** (purporting), **'We raised him to a high place.'**[98]

I saw an angel, sitting on a throne, worried and sad. There were so many angels that only Janâb-i-Haqq knows their number. I saw luminous angels on the right side of that angel. They wore green clothes and had odorous scents. It is

98 Sûrat-u Maryam, 19/57.

impossible to look at their faces because of their beauteousness. On the left side of that angel, there were angels spreading fire from their mouths. There were fiery spears and whips in front of them. They had such eyes that it was unendurable to stare at. The angel sitting on the throne had eyes from his head to feet. This angel was always looking at the ledger in front and never left his eyes from it even for an instant. There was a tree in front of that angel. On each leaf, it was written a name of a person. There was something like a bowl in front of that angel. In turn, that angel was taking something from that bowl with his right hand and delivering to the luminous angels on his right side and taking something with his left hand and delivering to the zulmânî angels on his left side. When I stared at (that) **angel, a fear came to my heart. I asked of Jabrâil, 'Who is that angel?' He answered, 'This is Azrâil** (Angel of Death)**. Nobody can endure to see his face.' Going towards him, Jabrâil said, 'O Azrâil! He is the Prophet of the Doomsday and the habîb and beloved of Allahu ta'âlâ.' Holding his head, Azrâil** ('alaihis-salâm) **smiled. Standing up, he revered me and said, 'Merhabâ! Haqq ta'âlâ has not created anyone more honorable than you. Likewise, your ummat is superior to all of the other ummats. I show mercy to your ummah more than their parents do.' Then I said, 'I have a request from you. My ummat is weak. Treat them softly. Gently take their souls.' And he said, 'For the sake of Allahu ta'âlâ who sent you as the Last Prophet and made you Beloved of Himself, Allahu ta'âlâ commands me seventy times a day and night: Take the souls of Ummat-i Muhammad softly and easily and serve them graciously. That's why I show mercy to your ummat more than their parents do.'**

Then we ascended to the fifth layer of the heavens. We met Hârûn (Aaron) ('alaihis-salâm) **there, he said to me "Merhabâ!" and wished blessings for me.**

I saw the worship of the angels of the fifth layer of the heavens. They were all standing and staring at their toes, never looking at another side, loudly saying tasbîh. I asked to Jabrâil 'alaihis-salâm'**, 'Is this the worship of these angels?' He replied, 'Yes, entreat Haqq ta'âlâ that He grants this to your ummat.' I entreated. Janâb-i-Haqq granted.**

Then we ascended to the sixth layer of the heavens. We met Mûsâ (Moses) ('alaihis-salâm) **there, he said to me 'Merhabâ!' and wished blessings for me. Afterwards, we ascended to the seventh layer of the heavens, after the same question and answer, I found Ibrahîm** ('alaihis-salâm) **leaning his back against Beyt-i Ma'mûr. The Beyt-i Ma'mûr of which seventy thousand angels are entering everyday** (and they never have another turn)**. I greeted Ibrahîm** ('alaihis-salâm). **He accepted. He said, 'Merhabâ sâlih (pious, devoted) prophet, sâlih son.'** (Then) **He said, 'O Muhammad! The place of Paradise is immensely pleasing and its soil is clean. Tell your ummat to plant a lot of trees there.' I asked, 'How shall a tree of Paradise be planted?' He replied, 'By saying the tasbîh of 'Lâ hawlâ walâ quwwata il-lâ bil-lâh'** (According to another report; '**Subhânallâhi walhamdulillahi walâ ilâha illallahu wallâhu akbar.')' Then Jabrâil** ('alaihissalâm') **took me**

to Sidrat-ul-muntahâ (a tree in the sixth heaven)**. It was as if its leaves were like elephant ears and its fruits were like towers.[99] When it received any commands from Allahu ta'âlâ, it was changing and becoming so beautiful that none of Allahu ta'âlâ creatures could explain its beauty.**

Jabrâil ('alaihis-salâm) **had me continue beyond the Sidrat-ul-muntahâ and bid me farewell. I asked, 'O Jabrâil! Are you leaving me alone?' Jabrâil** ('alaihis-salâm) **collapsed from suffering. He started shuddering from the grandeur of Haqq ta'âlâ and said, 'O Muhammad! If I take one** (more) **step, I would be destroyed because of the grandeur of Allahu ta'âlâ. My whole body would burn and perish.'"**

The Master of the worlds had traveled thus far together with Jabrâil 'alaihis-salâm. There, Jabrâil 'alaihis-salâm revealed himself to Rasûlullah, in his own shape as he had been created, opening his six hundred wings, each endowed with pearls and rubies. Then came a green carpet of Paradise named Rafraf, the radiance of which was brighter than the sun. It was constantly making dhikr of Allahu ta'âlâ (remembering Him and mentioning His name) and the sound of the tasbîh (saying "Subhânallah," which means, "I know that Allâhu ta'âlâ is far from all sorts of imperfection.") permeated everywhere.

It greeted our Master, the Prophet. Then Rasûlullah sat on Rafraf. In an instant, they ascended to very high levels, passing through seventy thousand curtains named hijâb. There was a great distance between each hijâb. There were angels in attendance at every curtain. Rafraf carried our Prophet through the curtains one by one. Thus, they went beyond the Kursî, Arsh and the world of souls.

While passing through every curtain, our Prophet Habîb-i-akram and Nabiyy-i muhtaram sall-Allâhu 'alaihi wa sallam, would hear a command saying, "Have no fear O Muhammad! Come closer, come closer!" He went so much closer that he reached the rank of **Kâ'ba-Qawsayn**. He reached the heights that was willed by Allahu ta'âlâ in an unknown, incomprehensible and inexpressible manner. Without place, time, direction and manner, ru'yat occurred, that is, he saw Allahu ta'âlâ. Without eyes, ears, means and place, he spoke with his Rabb. He attained blessings that could not be known or comprehended by any creature.

Hadrat Imâm-i Rabbânî states in his **Maktûbât** that, "At Mi'râj night, that Sarwar alaihissalâtu wassalâm (Rasûlullah) saw his Rabb (Allahu ta'âlâ) not in this world but in the Hereafter. Because, Rasûl 'alaihis-salâm, went out of the frame of time and place during that night. He found an eternal moment. He saw the beginning and the end, as one point. He saw, that night, the entrance of and existence in Paradise, of those who will go to Paradise thousands of years later. Seeing at that rank is not as the seeing is in this world. It is to see as the seeing is in the Hereafter."

When it was decreed to our Prophet, "Eulogize your Rabb!", he immediately said, **"Attahiyyâtu lillahi wassalavâtû watayyibât"** (that is, may all praises, compliments

99 Ahmad bin Hanbal, al-Musnad, III, 164, IV, 208; Ibn Abî Shayba, al-Musannaf, VII, 427; Dâra Qutnî, as-Sunan, I, 25, 40; Bayhaqî, as-Sunan, I, 265; Qâdî Iyâd, Shifâ-i Sharîf, s, 179; Shamsaddîn Shâmî, Subulu'l-Hudâ, III, 170.

and eulogies in all languages, services and worships made by body, favors and benefactions made by all forms of property and humans be for Allahu ta'âlâ). Firstly, Allahu ta'âlâ greeted His Habîb by saying without eyes, ears, means and place, **"Assalâmu alayke ayyuhannabiyyu wa rahmatullahi wa barakâtuh."** (O My Rasûl! My greeting, blessing and mercy be upon you). Then our Master, the Prophet replied by saying, **"Assalâmu alaynâ wa alâ ibâdillahissâlihin"** (O my Rabb! May greeting be upon us and Thy sâlih {pious} slaves, too). The angels who heard this, said all together, **"Ashhadu an lâ ilâha ill-Allah wa ash-hadu anna Muhammadan 'abduhu wa rasûluh."** (I know and believe as if I saw with my eyes that there is no god but Allahu ta'âlâ; and Muhammad 'alaihis-salâm is His slave and His Messenger).

When our Master, the Prophet said, **"Assalâmu alaynâ…",** Allahu ta'âlâ said, "O My Habîb! There is no one else here, except the both of us. Why did you say alaynâ (upon us)?" Our Master Rasûlullah answered, **"O my Rabb! Yet, the bodies of my ummat are not with me. But their souls are with me. My sight of mercy and fullness of favor are not far from them. You greeted me and made me far from all of the evils. How can I divest my poor, aggrieved ummat, who have been incurred to the fitna** (mischief, instigation) **of the last age, of such great honoring and benefactions? How can I cause them to be deprived of such blessings?"**

Allahu ta'âlâ decreed, "O My Habîb! You are my guest this night. Make your wish." Our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, **"I want my ummat** (O my Rabb)**."**

According to a report, Haqq ta'âlâ repeated this question seven hundred times. Our Master Rasûlullah always gave the same answer, **"I want my ummat."** When Allahu ta'âlâ said, "You always want your ummat", he said, **"O my Rabb! I am the wisher, You are the endower. Forgive all my ummat for me."** Then Janâb-i Haqq said, "If I forgive all of your ummat for you tonight, My Mercy and your excellence will not be evident. I have forgiven one part of your ummat tonight for you and I postpone forgiving two parts of them. On the Day of Judgment, you will want and I will forgive them. So that, My Mercy and your excellence (honor) will be apparent."

Our beloved Prophet (sall-Allâhu 'alaihi wa sallam) declared in one of his hadîth-i sherîfs that, **"At that night (Mî'râj Night), I wished Allahu ta'âlâ to entrust all of my ummat's accounts to me. Then Haqq ta'âlâ said,** "O Muhammad! With this, your purpose is that, nobody should be informed about your ummat's guilt. And My will is that, your ummat's guilt and ugly deeds to be unknown not only by other people but also even by you, as you are a compassionate prophet. O Muhammad! You are guiding them. I am their Rabb. You have newly seen them. I have watched and am watching your ummat since the past till eternity. O Muhammad! If I did not like conversing with your ummat, I wouldn't call them to account on the Day of Judgment. I wouldn't ask about any of their grave or small sins."

Allahu ta'âlâ decreed, "O Muhammad! Open your blessed eyes and look under your feet." **I looked at and saw a handful of soil. Then Haqq ta'âlâ decreed,** "All

beings are the soil of your feet. Have you brought that soil to the presence of the lover? Forgiving your ummat is easier for Me than forgiving the dust smudged on the skirt of a beloved."

O My beloved, what is that, for who you wished,
For a handful of soil, have you pleaded?
O the honorable, as I love you so much,
Aren't both worlds granted to you?

Our Beloved Prophet (sall-Allâhu 'alaihi wa sallam) declared in one of his hadîth-i sherîfs that, **"I asked Haqq ta'âlâ many questions and heard their answers. I repented of asking these questions.** (Some of them are) **"O My Rabb! You gave to Jabrâil six hundred thousand wings. In return for that, what is your benefaction for me?" Then Haqq ta'âlâ decreed that,** "For Me, your one hair is lovelier than Jabrâil's six hundred thousand wings. By virtue of only one of your hairs, I set thousands of disobedient sinners free on the Day of Judgment. O Muhammad! If Jabrâil opens his wings, they fill the east and the west. In case the disobedient fill the area between the east and west, if you intercede, I forgive all of them for you." **Then I asked, "You made the angels perform sajda (prostrating) towards my father Âdam** ('alaihis-salâm). **In return for this, what is your gift for me?" Then Haqq ta'âlâ decreed that,** "Angel's prostrating towards Âdam was by reason of your nûr (light) being on his forehead. O Muhammad! I gave you things superior to those I gave to him. I made your name close to Mine and wrote it on the Arsh-al âlâ. Those times, Âdam had not been created yet and there weren't any reputation or sign of him. I wrote your name on all places in Paradise, on the gate of heavens, on hijâbs, on the gate of Paradises, on the palaces and trees. In Paradise, there was nothing on which "Lâ ilâha illa 'llâh Muhammadun Rasûlullâh" had not been written. This rank is superior to the one Âdam was given."

I have made your existence a mirror of Mine
I have written down your name together with Mine

"O My Rabb! You gave the ark to Nûh (Noah) ('alaihis-salâm). **In return for this, what is your benefaction for me?" He decreed,** "I gave you the Burâq so that I made you ascend from ground to the Arsh in a night. You saw Paradise and Hell. And I gave masjids (mosques) to your ummat so that they can get on them, like getting on ships, and will be free from Hell by passing the Sirat Bridge in the blinking of an eye, on the Day of Judgment."

"O My Rabb! You sent manna and the meat of quail to the sons of Isrâel." Then Haqq ta'âlâ decreed, "I bestowed upon you and your ummat the blessings of

the world and the Hereafter. I converted the shapes of the sons of Isrâel, from human to the appearance of being a bear, monkey and pig. I have done this to none of your ummat. Even though they perform the same actions as those (the sons of Isrâel), I did not deem this curse proper for them. O Muhammad! I gave you such a sûra that there isn’t any similar sûra in the Tawrât (Torah) and in the Injîl (Bible). That sûra is Sûrat-ul ***Fâtiha. Whoever recites that sûra, his body becomes harâm (prohibited) for Hell. I ease his parents’ torment. O Muhammad! I have created nobody more akram (precious, superior, honorable) than you. I have made fard (obligatory) for you and your ummat, fift***y times of namâz (prayer) at nights and in the daytime.

O Muhammad! Paradise will belong to those whoever accept My oneness and does not attribute a partner to Me. I made Hell harâm (prohibited) for such of those of your ummat. My mercy has exceeded My wrath against your ummat.

O Muhammad! You are more akram, more honorable than all people for Me. On the Day of Judgment, I will bestow upon you such blessings that everybody will be astonished. O My Habîb! Unless you enter Paradise, it is forbidden for the other prophets and their ummats to enter. Unless your ummat enter, other ummats can not enter. O Muhammad! Would you like to see what I have prepared for you and your ummat?” **I said, “Yes, I would like to see, O My Rabb!” Then addressing Isrâfil He decreed,** “O Isrâfil! Tell Jabrâil**,** My slave, trustyworthy messenger, to convey My Habîb to Paradise and show him what I have prepared in Paradise for My Habîb and his ummat. So that his blessed mind be free from worries.”

Our beloved Prophet, Master of the worlds, with Isrâfil ’alaihis-salâm came to Jabrâil ‘alaihis-salâm. To carry out the command of Allahu ta’âlâ, Jabrâil ’alaihis-salâm took our Master, the Prophet (sall-Allâhu ’alaihi wa sallam) to Paradise. Angels were waiting for him. They were holding dishes in their hands. In one of the dishes was a garment of Paradise, in the other there was nûr (radiance). Jabrâil ’alaihis-salâm said, “O Rasûlullah! These angels were created eighty thousand years before Adam ’alaihis-salâm. They are looking forward to showering the contents of the dishes over you and your community. When, on the Day of Resurrection, you and your community step through the entrance of Paradise, in accordance with the command of Allahu ta’âlâ, these angels will shower the jewels in the dishes over you.” Ridwan, the responsible angel in Paradise, met them. He revealed the glad tidings to our Master, the Prophet, that “Haqq ta’âlâ made two parts of Paradise for your community and one part for all the other communities”. He showed him all of Paradise. Our Master Habîb-i akram said, **“I saw a river in the middle of Paradise. It flows above the Arsh. Water, milk, hamr (another drink of Paradise) and honey flowed from one part of it. They never mixed. The riverside was from chrysolite (a shiny emerald like precious stone). Inside the river, the stones were jewels, its mud was from amber, and grass was from saffron. There were silver cups, the numbers of which were more than the stars in the sky, around it. There were birds around it; their necks were like camel necks. Whoever eats their meat and drinks from that river, attains the ridâ (consent) of Haqq ta’âlâ. I asked Jabrâil,** ‘What is this

river?’ **He said,** ‘This is Kawthar. Haqq ta’âlâ has given this to you. It flows from this river of Kawthar to the orchards existing in the eight Paradises.’ **I saw tents at the bank of that river. All of them were from pearl and ruby. I asked about them to Jabrâil. He replied,** ‘They are the abodes of your wives.’ **I saw houris** (maidens of Paradise) **in those tents. Their faces were shining like the sun and all of them were heralding various pleasant melodies. They were saying,** ‘We are happy and cheerful. Sadness never comes over us. We have been covered and never become naked. We are the youth and never become elderly. We are well-natured and never become angry. We are always so and we never die.’ **Spreading to the palaces and trees of bliss, their melodies and sounds covered everywhere. They have such nice voices that if those melodies came to the world, there wouldn’t be death and suffering in the world. Then Jabrâil asked me,** ‘Would you like to see their faces?’ **I said, “Yes, I would like to see.” He opened the gate of a tent. I looked. I saw such beautiful appearances that if I tell their beauties during my lifetime, I can not conclude. Their faces were whiter than milk; their cheeks were more reddish than ruby and brighter than the sun. Their skins were softer than silk and luminous like the moon; their smells were more beautiful than musk. Their hair was quite black, some of them were braided, some were tied back and some were loose so that when they sat down, their hair would be like tents around them; when they stood up, then their hair would reach to their feet. There was one maiden in waiting that stood in front of each of them. Jabrâil said,** “They are for your ummat.”

Our Master, the Prophet (sall-Allâhu ’alaihi wa sallam) said, **“I saw orchards and vineyards and all blessings of the eight Paradises. It came to my mind if only I saw Hell and its layers, too. Holding my hand Jabrâil took me to Mâlik the highest angel of Hell. Then he said,** “O Mâlik! Hadrat Muhammad (sall-Allâhu ’alaihi wa sallam), wants to see the places of the enemies in Hell. (Show him Hell.) **Mâlik uncovered the layers of Hell. I saw** (all of) **the seven layers. The seventh layer is called Hâwiyah. Its torment was much more than the other layers. I asked Mâlik,** “Which group is tormented in this layer?” **Mâlik replied, “Pharaoh, Qârun and munâfiqs** (hypocrites) **of your ummat are tormented there.” The sixth layer is Lazy. Polytheists** (those who are irreligious) **are tormented in there. The fifth layer is Hutâmah. Ghebers (worshippers of fire), worshippers of oxen and Buddhists are tormented in there. The fourth layer is Jahîm. In there; those who worship the sun and the stars are tormented. The third layer is Seqar. Christians are tormented in there. The second layer is Saîr. Jews are tormented in there. The first layer is Hell** (Jahannam). **Its torment was less than the torments of other layers.** (Despite that) **I saw seventy thousand seas of fire there. Each sea was so large that if worlds and heavens are thrown into one of them and if one angel is appointed, it wouldn’t be possible to find them, even if one thousand year passes. The Zebânîs** (the angels who are in attendance in Hell) **were so great that if one of them put the worlds and firmament in one side of his mouth, they would be invisible. When those seas became rough, fearful sounds would be heard. If a little of that**

sound came to the world, all living things would be destroyed. I asked, "For which group is this layer?" Mâlik didn't answer. I asked again, he kept silent…

Jabrâil told Mâlik, "He is waiting for an answer from you." He replied, "Excuse me." I said, "Whatever it is, answer, so that it will be possible to find a solution." Mâlik answered, "O Rasûlullah! It is for the disobedient of your community. Advise them, so that they protect themselves from this horrific place and refrain themselves from the things that will lead them to this torment. That day, I will not pity the disobedient. I will not show compassion to either the old or the young of them."

The Master of the worlds, started to weep. Taking his turban from his blessed head, he started for intercession and to entreat (Allahu ta'âlâ), by mentioning the weakness of his ummat and that they would not be able to endure such torment, so much so that, Jabrâil 'alaihis-salâm' and all other angels wept together. Then Allahu ta'âlâ decreed, **"O My Habîb! Your honor and preciousness are high in my sight; your prayer has been accepted. Be pleased. I have made you attain your desire. I give you such a rank that I forgive a good number of the disobedient by virtue of your intercession. Until you say enough. O My Habîb! Whoever obeys My orders, is freed from torment and punishment, attains My Mercy and has the honor of seeing Me in Paradise. I have made for you and your ummat fard** (obligatory duty)**, fifty times of namâz (prayer) at nights and in the daytime.**

Our beloved Prophet sall-Allâhu 'alaihi wa sallam, continuing, said, **"After that rank,** (then) **I reached the Arsh. Passing through the heavens I came to the rank where Mûsâ** ('alaihis-salâm) **was. He asked me, 'What did Haqq ta'âlâ make fard for you and your ummat?' I said,** 'He made fard for me to perform fifty times of namâz (prayer) for every day and night.' **Then he said,** 'Go back to your Rabb, entreat Him to reduce it a little. For your ummat can not accomplish this. I experienced and examined the sons of Isrâel.' **Thereupon, I went back to my Rabb and said,** 'O My Rabb! Please reduce (this order) a little for my ummat!' **Then, He reduced it by only five from the fifty times. I went back to Mûsâ** ('alaihis-salâm) **and told** (He only reduced it by five times less). **He said,** 'Go back to your Rabb! Entreat Him to lighten it a little more. For your ummat can not accomplish this.' By this way, I went between **Mûsâ** ('alaihis-salâm) **and My Rabb and at last Allahu ta'âlâ decreed,** 'I reduced this namâz (prayer) to five times. There are ten thawâbs (rewards) for each namâz. In this respect, they make again fifty times at last. For, whoever intends to perform one thawâb but can not perform it, attains one thawâb. But, if he performs it then he exactly attains ten thawâbs in return for one. However, if he intends to commit a sin but doesn't commit it, nothing is written. But, if he commits, it is recorded only as one sin.' **Then I descended to Mûsâ** ('alaihis-salâm) **and explained what had occured to him. Again he said,** 'Return and entreat Him to lighten it even more.' **Thereupon I said to him,** 'Since I have offered too many invocations to My Rabb, I now feel ashamed."[100]

100 Muslim, "Iman", 74; Ibn Sa'd, at-Tabaqât, I, 132-133; Tabarî, Târikh, II, 307-309; Qâdî Iyâd, Shifâ-i Sharîf, s, 179.

Allahu ta'âlâ, thus, consoled the blessed heart of our beloved Prophet, injured by the troubles he suffered. He bestowed upon him, the blessings that He has given to none other of His creatures, nobody can know and be able to understand.

Then the Master of the worlds, in an instant, came back to Jerusalem and thence to Mecca-i mukarrama, to Umm-i Hânî's house. The place where he had lain down had not become cold yet, nor had the motion of the water in the bowl come to a standstill. Umm-i Hânî, who had been walking about outside, had dozed off, unaware of everything. On his way from Jerusalem to Mecca, our Master, the Prophet ('alaihis-salâm) met a caravan of the Quraysh. A camel in the caravan was frightened and fell down.

The next morning our Master Rasûlullah went to the Ka'ba and related his mî'râj (ascension). Hearing this, the disbelievers scoffed at him. "Muhammad's gone completely crazy," they said. And the ones who had been thinking of becoming Muslims hesitated. Some of them, amused, went to Abû Bakr's house. They knew he was a clever, experienced and calculating merchant. As soon as he came to the door, they asked him, "O Abâ Bakr! You went to Jerusalem many times. You must know well. How long does it take to go from Mecca to Jerusalem?" Hadrat Abû Bakr said, "I know well that it takes more than a month."

The disbelievers were pleased with this reply and said, "So will a wise and experienced man say." Laughing, mocking, being happy and hoping that Abû Bakr had the same opinion as they had, they said, "Your master says that he went to and came back from Jerusalem in a night. He is completely mad now" and showed their sympathy, reverence and trust for Abû Bakr.

Upon hearing the blessed name of Rasûlullah, Abû Bakr 'radiyallâhu anh' said, "If he says so, it is true. I too believe that he went to and came back in a moment," and went back in. The disbelievers were all stupefied. They walked away, saying, "How amazing! What a strong sorcerer Muhammad is! He cast a spell over Abû Bakr."

Hadrat Abû Bakr went to Rasûlullah immediately. In a large crowd he said aloud, "O Rasûlallah! I congratulate you, for your blessed mî'râj! Infinite thanks to Allahu ta'âlâ because He has honored us with being the servants of such an exalted prophet as you are. He has blessed us with seeing your shining face, with hearing your sweet words that please hearts and attract souls. O Rasûlallah! Every word you say is true. I believe in you. May my life be sacrificed for your sake!" These words of Abû Bakr's bewildered the disbelievers. Being at a loss as to what to say, they dispersed. This strengthened the hearts of a few people with weak îmân who had doubted. That day Rasûlullah called Abû Bakr "Siddîq." Being given this name, he was promoted to a higher grade.[101]

The disbelievers were furious with this. They could not accept the fact that the believers had a strong faith, they believed each and every word of our Prophet ('alaihis-salâm) immediately, they had a great love and loyalty towards him. To defeat and embarrass our Master Rasûlullah, they started questioning him.

101 Ibn Sa'd, at-Tabaqât, I, 144.

"O Muhammad ('alaihis-salâm)! You claim to have gone to Jerusalem. Tell us now! How many doors and how many windows does the masjid have?" were some of their questions. As our Master Rasûlullah answered each, Hadrat Abû Bakr said, "Right, O Rasûlullah! It is true, O Rasûlullah!" But in actual fact, out of his **bashfulness**, Rasûlullah would not even look at a person in the face. Afterwards, he stated, **"I had not looked around in Masjid-i aqsâ. I had not seen what they asked about. At that moment Hadrat Jabrâil** ('alaihis-salâm) **brought Masjid-i aqsâ before my eyes, I saw, counted, and answered their questions at once."** He said that he had seen travelers riding camels on his way and that he hoped inshâallah, that they would arrive on Wednesday. On Wednesday, just before sunset, the caravan arrived in Mecca. They said that something had happened like the blowing of the wind and that a camel had fallen down. This situation strengthened the Believers' îmân but aggravated the disbelievers' enmity.[102]

This miracle, which happened one year before the Hegira, on the 27th of the month of Rajab, at Friday night, is called Mî'râj. Rasûlullah, sall-Allâhu 'alaihi wa sallam, consciously ascended to Mi'râj, with his soul and body. At Mi'râj Night, many divine truths were shown to him and five times of namâz (prayer) were made fard. Also, the last two âyat al-karîmas (verses) of the Sûrat-al Baqara were bestowed. Mî'râj is stated in the Sûrat-ul-Isrâ' and Najm of Qur'ân al-kerîm and in some of the hadîth-i sherîfs (blessed words of Rasûlullah sall-Allâhu 'alaihi wa sallam).[103]

After his Mi'râj, while our beloved Prophet, sall-Allâhu 'alaihi wa sallam, was relating about Paradise to his Ashâb (the Companions of our Prophet, sall-Allâhu 'alaihi wa sallam), he declared that, **"O Abâ Bakr! I saw your palace. It was from red gold. I observed the blessings prepared for you."** Then Hadrat Abû Bakr said, "O Rasûlallah, may that palace and its owner be sacrificed for your sake." Our Master, sall-Allâhu 'alaihi wa sallam, turned to Hadrat 'Umar and said, **"O 'Umar! I saw your palace. It was from ruby. There were many houris in that palace. But I could not enter. I thought of your zealousness."** Hadrat Umar cried a lot. He said in tears that, "May my mother, my father and my life be sacrificed for your sake O Rasûlullah! Is it possible to be zealous or jealous towards you?" Then he said to Hadrat Uthmân, **"O Uthmân! I saw you at all heavens. I saw your palace in Paradise and thought of you."** He said to Hadrat Ali, **"O Ali! I saw your appearance at the fourth heaven. I asked Jabrâil** ('alaihis-salâm). **He said,** "O Rasûlullah! Angels fell in love with seeing Hadrat Alî. Haqq ta'âlâ created an angel in his aspect. He stands at the fourth heaven. Angels visit him and attain benedictions." **Then I entered your palace. I smelled a fruit of a tree. From the tree a houri came out and covered her face. I asked, 'Who and for whom are you?' She replied, 'I was created for your uncle's son Alî, O Rasûlullah, sallallâhu 'alaihi wa sallam!"**

102 Ibn Sa'd, at-Tabaqât, I, 215.

103 Bukhârî, "Manâqib-ul-Ansar" , 42; Tirmidhî, "Tafsir-ul-Quran", 20; Ibn Hishâm, as-Sira, I, 403; Bayhaqî, as-Sunan, I, 255; Suhaylî, Rawzu'l-unuf, II, 208.

After the Mî'râj night, in the morning, Jabrâîl 'alaihis-salâm' came and conducted the five times of prayers in their times as imâm for our Master Rasûlullah. It is stated in a hadîth-i sherîf that, **"Jabrâîl** ('alaihis-salâm) (and I performed namâz together, and Jabrâîl 'alaihis-salâm') **conducted the prayer as the imâm for the two of us, by the side of the door of the Ka'ba, for two days running. We two performed the morning prayer as the fajr** (morning twilight) **dawned; the early afternoon prayer as the Sun departed from the meridian; the late afternoon prayer when the shadow of an object equaled its length; the evening prayer as the Sun set** (its upper rim disappeared)**; and the night prayer when the evening twilight darkened. The second day, we performed the morning prayer when the morning twilight matured; the early afternoon prayer when the shadow of an object increased again by the length of the object; the late afternoon prayer immediately thereafter; the evening prayer at the prescribed time of breaking fast; and the night prayer at the end of the first third of the night. Then he said, 'O Muhammad, these are the times of prayers for you and the prophets before you. Let your ummat perform each of these five prayers between the two times at which we performed each'."**[104]

After prayer times were declared in this way, a message was sent to Abyssinia commanding those people to perform five times of prayer a day and make qadâ (performing worships after their prescribed times) of their prayers from the time the prayer became fard to the time they started to perform it.

O the beauty of the light of nobles' eyes
Give me hand, O the source of Hudâ's light
Your foot's sole is the kohl of the saints
Give me hand, O the source of Hudâ's light

Nobody can reach to Haqq ta'âlâ without you
Being acceptable is possible with favor of you
O Rasûl, you are the mercy for the worlds
Give me hand, O the source of Hudâ's light

I have committed infinite fault and offence
Became talk friend with the sinners
Intercede for my sins O the gracious
Give me hand, O the source of Hudâ's light

O great Messenger, the source of generosity
This Selîmî is miserable and acts faultily
At your presence, he appeals mercy
Give me hand, O the source of Hudâ's light

YAVUZ SULTAN SELİM (SELÎMÎ)

104 Ibn Abî Shayba, al-Musannaf, VIII, 443-444; Hâkim, al-Mustadrak, IV, 648-649; Bayhaqî, Dala'il al-Nubuwwa, II, 266; Ibn Hishâm, as-Sira, I, 403-404; Ibn Sa'd, at-Tabaqât, I, 213-215.

THE HEGIRA

Our beloved Prophet would invite the tribes, which came to visit the Kâ’ba, to the religion every year. He would try to save them from the fire of Hell and to get them to attain endless bliss. Without caring about the insults, he continued his duty of prophethood. He would stand at the public centrum of the tribes, and ask, **“Who will shelter and help me until I perform the duty of Allahu ta’âlâ’s prophethood?** (Hence) **He will be given Paradise.”** However no one was found to shelter or help him.

It was the eleventh year of his prophethood. In the bazaar, he met a group of people from Medina, who came to visit the Ka’ba. When he asked them, **“Who are you?”** they said they were from Medina and of the Hazraj tribe. Lady Salmâ, mother of Abdulmuttalib, Our Prophet’s grandfather, had belonged to the sons of Najrân, a branch of the Hazraj tribe. Our Prophet sat with these six people of Hazraj a while, and recited the 35th – 52nd verses of the sûrat Ibrâhîm and told them about Islam. He invited them to embrace this religion. When Rasûlullah (sall-Allâhu ’alaihi wa sallam) invited these individuals, who had heard from their tribal elders and from the Jews who lived in Medina that a Prophet would come soon, they looked at each other. Then, among themselves, they said, “The prophet that the Jews announced is this person!”

In Medina, Aws and Hazraj tribes were foes to Jews and they would attack each other whenever they found an opportunity. They believed that if they became Muslims before the Jews, they would overcome and expel them from Medina. For this reason, they became Muslims in Rasûlullah’s presence by saying the kalimat ash-shahâda. They said, “O Rasûlullah! We had left our people at war against the Jews. It is hoped that Allahu ta’âlâ will honor them by making them Muslims for the sake of you. As soon as we return to our homeland, we will invite them and our people to accept your prophethood. We will tell them what we have accepted in this religion. If Allahu ta’âlâ gathers and unites them in this religion, there will be no one dearer and more honored than you.”

These six people were true believers and believed in and testified what Allahu ta’âlâ revealed to our Prophet. They took permission from our Prophet to return to their homelands. Those six persons were Uqba bin Âmir, As’ad bin Zurâra, Awf bin Hâris, Râfi’ bin Mâlik, Qutba bin Âmir, Jâbir bin Abdullah ‘radiy-Allâhu anhum’.[105]

105 Ibn Hishâm, as-Sira, I, 429-431; Ibn Sa’d, at-Tabaqât, I, 219-220; Tabarî, Târikh, II, 88; Ibn Asâkir, Târikh-i Dimashq, IX, 82.

The first allegiance of Aqaba and the sun from Medina

When the six persons who became Muslim returned to their people in Medina, they started talking about Islam and our Prophet (sall-Allâhu 'alaihi wa sallam), and they invited people to embrace Islam. They went so far that there was no house left in which our Prophet and Islam were not mentioned. Thus, Islam spread among the Hazraj tribe, and some of the people in Aws tribe too became Muslim.

After this meeting in Aqaba, next year, As'ad bin Zurâra and his twelve friends, who embraced Islam, came to Mecca in the Hajj season. That year, the polytheists were making cruelties towards Muslims more than before. They followed our master Rasûlullah secretly and tortured anyone who spoke to him. The people of Medina, who learned of that, agreed to meet our Prophet in Aqaba at night. They met in the night. They submitted their loyalty, they promised to perform his every command and wish, and did bî'at with him, that is they promised and abode by this promise. They undertook that, "They will not believe in any god other than Allahu ta'âlâ, they will not commit adultery, they will not steal, they will refrain from slandering, they will not kill their children due to the fear of being criticized and not being able to find enough sustenance."[106] Of those twelve persons, two of them belonged to the Aws tribe and the others belonged to the Hazraj tribe. Their leader was As'ad bin Zurâra.

Our beloved Prophet ('alaihis-salâm) appointed these twelve persons as representatives to their tribes. They would tell their tribes about Islam and they would be guarantors on behalf of their tribes. As'ad bin Zurâra was charged as the representative for all of them. Those who were present in the first Aqaba bî'at are (from the sons of Mâlik bin Najjâr) As'ad bin Zurâra, Awf bin Hârith, Mu'az bin Hârith, (from the sons of Zurayk bin Âmir) Râfi' bin Mâlik, Zakwân bin Abdiqays, (from the sons of Ghanm bin Awf) Ubâba bin Samit, (from the sons of Ghusayna) Yazîd bin Sa'laba, (from the sons of Ajlân bin Zayd) Abbâs bin Ubâda, (from the sons of Harâm bin Ka'b) Uqba bin Âmir, (from the sons of Sawâd bin Ghanm) Qutba bin Âmir, (from the sons of Abdulashal bin Jusham) Abu'l Haytham Mâlik bin Tayyihân, (from the sons of Amr bin Awf) Uwaym bin Sâida. After this agreement, Hadrat As'ad and his friends returned to Medina. They told their tribes about Islam day and night. They invited them to the true religion. As a result of this invitation, Islam started spreading in Medina quickly. So much so that the Aws and the Hazraj tribes, which had been foes to each other previously, came together and asked for a teacher from our Master Rasûlullah to better learn Islam. Rasûl-i akram sall-Allâhu 'alaihi wa sallam sent Hadrat Mus'ab bin Umayr to teach them the Qur'ân-al karîm and Islam.

Hadrat Mus'ab stayed in the house of Hadrat As'ad. Together they visited every house and made Islam known to everybody. They wanted the people to promise to protect our beloved Prophet with all their power against his enemies. They prepared them for the bî'at.

The tribal chief of Hadrat As'ad bin Zurâra was Sa'd bin Mu'az. They were relatives. Those times, among Arabs, it was a custom to refrain from insulting relatives.

106 Ibn Sa'd, at-Tabaqât, I, 220; Tabarî, Târikh, II, 356; Balâzûrî, Ansâb, I, 252-253.

Therefore, Sa'd bin Mu'az, who had not embraced Islam yet, did not go to Hadrat As'ad bin Zurâra's house and he did not try to stop him. As a tribal chief, he did not want to deal with this by himself. For this purpose, he told Usayd bin Hudayr, one of the notables of his tribe, "Go to our neighborhood. See the person who came. Do, whatever you will do. If As'ad were not my maternal aunt's son, I would not transfer this job to you."

Upon this, Usayd bin Hudayr, taking his spear, went to the house of Hadrat Mus'ab bin Umayr. When he arrived, he began to speak angrily. "Why did you come to us? You are deceiving people. If you do not want to lose your lives, leave here immediately." Seeing his angry mood, Mus'ab bin Umayr replied gently, "Sit down a while. Listen to our words. Understand our purpose. If you like it, you will accept it. If you do not, you will impede us." Usayd calmed down, and said, "You have told the truth." He stuck his spear into the ground and sat down.

He listened to the soft words of Hadrat Mus'ab, which affected his heart, and he listened to the Qur'an al-karîm which Hadrat Mus'ab read aloud. He said, "What a beautiful thing!" Then he asked, "What is necessary to embrace this religion?" They told him and Usayd bin Hudayr became Muslim by saying the kalimat ash shahâda. Joyful, Hadrat Usayd said, "Let me go and send you someone. If he becomes Muslim, there will be no one from his people in Medina who has not believed…" He stood up and left quickly. Directly, he reached Sa'd bin Mu'az. When Sa'd bin Mu'az saw him, he said, "I swear that Usayd is not returning here in the same mood he left".

Then, he asked, "O Usayd! What did you do?" Hadrat Usayd bin Hudayr wanted Sa'd bin Mu'az to be a Muslim so much, therefore he said, "I talked with that person (Mus'ab bin Umayr), I did not see anything wrong with them. But, we heard that the sons of Banî Hârisa, would kill your maternal aunt's son As'âd because they were suspicious of his accommodating such a person in his house."

These words greatly touched Sa'd bin Mu'az. Because, at a war a few years ago, they had defeated the sons of Hârisa and made them refuge to Khaybar. One year later, they had pardoned and permitted them to return to their homelands. Sa'd bin Mu'az became very angry at the thought of their behavior despite all these. In fact, this was not the case. Usayd bin Hudayr, using this trick, wanted to prevent Sa'd bin Mu'az from harming his maternal aunt and her son, As'ad bin Zurâra and Mus'ab bin Umayr. Thus, he prepared the conditions for his taking their side and becoming Muslim at last.

Upon these words of Usayd bin Hudayr, Sa'd bin Mu'âz leaped up and went to Hadrat As'ad bin Zurâra. When he arrived there, he saw that As'ad and Mus'ab bin Umayr was talking in peace. He approached them and said, "O As'ad! If we were not relatives, you could not do these."

Hadrat Mus'ab bin Umayr replied, "O Sa'd! For a while, stop, sit and listen to us. If you like our words, very well. If you do not, we will not offer this to you and you will go." Upon these sweet and soft words, Sa'd bin Mu'âz calmed down and began to listen to them.

Firstly, Hadrat Mus'ab bin Umayr gave information about Islam to Sa'd bin Mu'âz. He explained the fundamentals of Islam. Then he recited a part of the Qur'ân al-kerîm with his sweet voice. While he was reciting, Sa'd bin Mu'az's state was changing. Before the unique eloquence of the Qur'ân al-kerîm, his heart softened and he was greatly affected. He could not stop himself from asking, "What do you do to embrace this religion?" Mus'ab bin Umayr taught him the kalimat ash-shahâda at first. He became Muslim by saying, **"Ash'hadu an lâ ilâha illa'llâh wa ash'hadu anna Muhammadan 'abduhû wa rasûluh."** Sa'd bin Muaz was very happy due to his comfort and joy from becoming Muslim. Immediately, he went to his house, performed a ghusl (ritual bathing) as he had learned. Then he instructed his people to gather. With Usayd bin Hudayr, he went where his people were. Addressing the sons of Abdulashal, he asked, "O the sons of Abdulashal! What do you think of me?" They said in unanimity, "You are our leader and superior. We are obedient to you." Upon these words, Sa'd bin Muaz said, "Then I inform you. I am honored by becoming a Muslim. I want you to believe in Allahu ta'âlâ and His Messenger. If you do not, I will not talk with any of you any more."

The sons of Abdulashal, when they learned that their leader, Sa'd bin Mu'âz embraced Islam and invited them to Islam, all of them became Muslims. That day, until the evening, the sky of Medina resounded with the kalimat ash-shahâda and takbîr sounds.[107]

A short time after this incident, all the people of Medina, the Aws and the Hazraj tribes, embraced Islam. Every house was illuminated by the lights of Islam. Sa'd bin Mu'âz and Usayd bin Hudayr broke all the idols belonging to their tribes. When he was informed of this event, our beloved Prophet (sall-Allâhu 'alaihi wa sallam) became very glad. The Meccan Muslims were in happiness. Due to this, that year (621 A.D.) was named **sanat-us-surûr** "the year of joy."

The second allegiance of Aqaba

It had been thirteen years since the duty of prophethood was communicated to our Master Rasûlullah ('alaihis-salâm). The cruelty made by Meccan polytheists to Muslims had reached its apex and became unbearable. In Medina, due to the efforts of As'ad bin Zurâra and Mus'ab bin Umayr, the people of the Aws and the Khazraj tribes were enthusiastic to embrace Muslims and make every sacrifice necessary for their sake. They were looking forward to our Master Rasûlullah's honoring Medina and, for his sake, they were promising not to withhold their lives and properties. The Hajj season had come. With Mus'ab bin Umayr, 73 Muslim men and 2 Muslim women came to Mecca. After the Hajj, all of them met with our Prophet at Aqaba again. As'ad bin Zurâra and 12 representatives, on behalf of their tribes, offered and requested our Prophet's migration to Medina. Our Master Rasûlullah recited some âyat-i karîmas (verses) from the Qur'ân al-karîm and demanded a definite promise from them ensuring that they would protect him in the same manner as they protected their own lives and families.

107 Ibn Hishâm, as-Sira, I, 435; Tabarî, Târikh, II, 88; Suhaylî, Rawzu'l-unuf, II, 258; Ibn Kathîr, as-Sira, II, 182.

Paternal uncle of our Master Rasûlullah, Hadrat Abbâs had not become Muslim yet. He was present there. He addressed this group who came for the oath of allegiance as follows;

"O the people of Medina! This is my brother's son. He is the one whom I love the most among all people. If you believe what he brought from Allahu ta'âlâ and if you want to take him with you, you need to give me a satisfactory promise. As you know, Muhammad ('alaihis salâm) is from us. We have protected him from the people who do not believe him. He lives among us with his dignity and honor intact. Despite all of these, he has decided to join with you and go together with you. Undertake this, if you have enough military strength to resist all Arab tribes when they come together and attack you. To avoid future disagreements, discuss and talk about it among yourselves at the beginning. Are you going to keep your promise and protect him from his enemies? How nice it would be if you can do it properly. If you will desert him after you head towards Mecca, give this up, so that he will live protected with his honor in his own land."

The Medinan Muslims were saddened by the speech of Hadrat Abbâs. It was as if it was meant that when they brought our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) to their land, they would not be able to protect him from polytheists and that they would abandon him when under duress. Hadrat As'ad bin Zurâra, one of the sahâbîs from Medina, turned towards our Master, the Prophet and said, "O Rasûlullah! If you permit, I have some words to say. Let me submit them to you." When our Master, Fakhr-i Kâinât permitted, he said, "May my parents be sacrificed for your sake, O Rasûlullah! Every invitation has a method whether it is soft or hard. Now, you are inviting us to such a thing that is very awkward for people to accept. Because, it is very difficult for people to abandon the idols which they worshipped for so long and to accept Islam. Despite this, we have accepted Islam sincerely. You have ordered us to cut relations with our polytheist relatives, and we accepted it, too. As you know, this is also very difficult to accept. We have accepted you, when even your paternal uncles became enemies to you and when they did not protect you; we regarded it as an obligation to protect you. All of us are in agreement with our promises. With our hearts, we are approving what we are saying. We swear that we will protect your blessed existence, until our last breath, as we protect our own children. If we break this promise of ours, may we join those who will go to Hell. O Rasûlullah! We are firm on our word. May Allahu ta'âlâ make us successful!" Then; He continued by saying, "O Rasûlullah! You can take whatever you want as a pledge from us and lay it down as a condition." Our Master, the Prophet encouraged them to Islam and recited Qur'ân al-karîm. Then he said, **"My condition for you, about my Rabb is to worship Allahu ta'âlâ and not to attribute any partner to Him; and my condition for you, about myself and my Ashâb is to accommodate us, to help me and my Ashâb and to protect us from that which you defend yourself against and protect yourself from."**

Barâ bin Ma'rûr said, "I swear by Allahu ta'âlâ, Who sent you as Prophet with the right religion and book, that we will protect you in the same manner as we defend and protect our children! Accept our allegiance, O Rasûlullah!"

Abbâs bin Ubâda, one of the Muslims of Medina, in order to strengthen the agreement with our Master, the Prophet, said to his friends, "O Hazrajians! Do you know why you have accepted Muhammad 'alaihis-salâm?" They said, "Yes." Upon this, he said, "You are accepting him and being obedient to him for both times of peace and war. If you will desert him and leave him helpless when your properties are damaged or your relatives are killed, do it now. If you do this, I swear by Allah that you will perish both in this world and in the Hereafter! If you find it reasonable to stay obedient to him, even if your properties are destroyed and your close relatives are killed, keep your promise. I swear by Allah that this is good for your life in this world and in the Hereafter." His friends replied, "We will not abandon our Prophet, even if our property perishes, our relatives are killed. We will never leave him. We will die but not give up!"

After this, turning towards our beloved Prophet, they asked, "O Rasûlullah! What will we attain if we fulfill this promise of ours?" Then, our beloved Prophet said, **"The consent of Allahu ta'âlâ and Paradise!"**

Each of them gave their promise as the deputies of their people. Firstly, Hadrat As'ad bin Zurâra made musâfaha (hand shaking in a manner prescribed by Islam), saying, "I make bî'at to perform my promise to Allahu ta'âlâ and His Messenger, my undertaking to help him with my life and my property." After him, each of them completed his bî'at this way and expressed their pleasure and submission, saying, "We have accepted the invitation of Allahu ta'âlâ and His Messenger, we have listened to it and bowed to it." Thus, without hesitation, they put forward their lives and their properties for the sake of Rasûlullah. The Bî'at with women had only been verbally performed (without musâfaha).

Our beloved Prophet sall-Allâhu 'alaihi wa sallam secured their promises to, **"Not attribute anything to Allahu ta'âlâ, not commit theft, not slander, not commit adultery, not kill their own children, not tell lies, not oppose beneficial deeds…"**

While Medinans were making the allegiance with our Master, the Prophet, a voice shouted out from the hill of Aqaba saying, "O you who are lodging in Minâ! The Prophet and Medinan Muslims have reached an agreement to fight against you." Our Prophet said, regarding that voice, **"This is the Satan of Aqaba"** and then said to the owner of that voice, **"O the enemy of Allahu ta'âlâ! I will overcome you, too!"** Then he ordered to the Medinans that made the allegiance, **"Turn back immediately to your lodging."** Abbâs bin Ubâda said, "O Rasûlullah! I swear, if you wish, we can march against the disbelievers in Minâ and kill them tomorrow morning." Our Master, the Prophet was pleased with the offer; however, he replied, **"We have not been commanded to act so. Turn back to your places for now."**

According to the report of Imâm-i Nasâî, from Abdullah bin Abbâs, those Ansârs who were present at the Aqaba bî'at, became muhâjîrs, by being in the presence of Rasûlullah.[108]

The Hegira

With the last allegiance of Aqaba, Medina had become a place where Muslims would feel at peace and take shelter. The Meccan polytheists, who heard of the second allegiance of Aqaba, had undertaken very violent and dangerous behaviors. For Muslims, staying in Mecca was unbearable. Submitting their situation to our Master, the Prophet (sall-Allâhu 'alaihi wa sallam), they asked permission for hegira (migration). One day, our Prophet happily came to his Companions and said, **"I have been informed of the place to where you will migrate. That place is Yasrib** (Madîna)**. Migrate to that place"** and **"unite with your Muslim brothers there. Allahu ta'âlâ has made them brothers to you. For you, He has made Yasrib** (Madîna) **a country where you fill find safety and peace."** According to our Master Rasûlullah's permission and advice, Muslims started to migrate successively to Medina group by group.[109] Our Master, the Prophet strictly advised the immigrants to be extremely cautious. The Muslims, not to draw the attention of the polytheists, set off as small convoys and moved as secretly as possible. The polytheists had severely tormented **Abû Salama, the first immigrant to Medina.** Long afterwards, the polytheists, who found out about the migration, started to force the Muslims on the roads to return, separating women from their husbands. Whomever they were more powerful than, they would imprison them. They tormented them with various cruelties. They tortured them to force them to abandon their religion. However, because they were afraid of an outbreak of civil war, they could not dare to kill them. The Muslims, despite all these, used every opportunity and went to Medina.

One day, Hadrat 'Umar, too, put on his sword. He took his arrows and spear. In front of everyone, he made tawâf around the Kâba seven times. He told the polytheists that were there, with a loud voice, **"Now, I too am migrating on the path of Allahu ta'âlâ, to protect my religion. If there is anyone who wants to make his wife widowed, his children orphan, his mother shed tears, let him confront me behind that valley!..."**

Thus, Hadrat 'Umar and around twenty Muslims, in broad daylight, fearlessly, set out for Medina. Due to their fear of Hadrat 'Umar, no one could intervene in this convoy. Then, the migrations went on ceaselessly and the Ashâb-i kirâm reached Medina group by group.

Meanwhile, Hadrat Abû Bakr also requested permission for migration. Our Master, Rasûl-i akram sall-Allâhu 'alaihi wa sallam said, **"Be patient! I hope that Allahu ta'âlâ will give permission to me too. We shall migrate together."** When Hadrat

108 Ibn Hishâm, as-Sira, I, 438; Ibn Sa'd, at-Tabaqât, I, 221-223; Suhaylî, Rawzu'l-unuf, II, 261; Ibn Kathîr, as-Sira, II, 192.
109 Ibn Sa'd, at-Tabaqât, I, 226; Tabarânî, al-Mu'jamu'l Kabîr, VIII, 31; Bayhaqî, Dala'il al-Nubuwwa, II, 394.

Abû Bakr asked, "May my mother and my father be sacrificed for your sake! So, there is this possibility?" Our Prophet made him happy by saying, **"Yes, there is"**.

Hadrat Abû Bakr bought two camels for eight hundred dirhams and began to wait for that day. At those times, in Mecca, it was our beloved Prophet and Hadrat Abû Bakr, Hadrat Ali, the poor, the ill, the old and some believers who were imprisoned by the polytheists that remained.

On the other hand, Medinans (the Ansâr) welcomed the immigrant Meccans (the Muhâjirs) very well and accommodated them in their homes. A strong unity occured between them.

Meccan polytheists were alarmed that Rasûlullah too might migrate and take the command of Muslims. They gathered at Dâr-un-Nadwa, where they used to discuss important issues. They started talking about what they should do. The Satan came to the polytheists in the disguise of Shaykh-i Najdî, that is, an old Najdian. He listened to their conversations. Some proposals were put forward but none of them were liked. Then, the Satan began to talk and gave his opinion, "None of your opinions can be a solution. The smiling face and the sweet tongue, which he has, will make every measure useless. Think of another solution."

Abû Jahl, the leader of the Quraysh, said, "Let us choose one strong person from each tribe. With their swords in their hands, they attack Muhammad, they shall stab him and shed his blood. Let it be unknown who has killed him. Thus, they will have to consent with blood money. We will pay his blood money and get rid of this trouble." Satan, too, liked this idea. He promoted and recommended it intensely.[110]While the polytheists were busy with these preparations, Allahu ta'âlâ ordered His Messenger to immigrate. Hadrat Jabrâil (Archangel Gabriel) came and informed him of the decision of the polytheists and told him not to sleep in his bed that night. Our beloved Prophet told Hadrat Ali to sleep in his bed and to give whatever entrusted goods he had to their owners and said, **"This night, sleep in my bed and cover this khirka of mine over you! Don't be afraid, you will not be harmed in anyway."**

Hadrat Alî lay down as our Master, the Prophet prescribed. Without any fear, he was ready to sacrifice his life in lieu of the Darling of Allahu ta'âlâ.

In the night of the Hegira, the disbelievers had circled our Master Rasûlullah's house of bliss. Our Master, the Prophet went out of his blessed house. He recited first ten verses of the Yâsîn Sûra then took a fistful of earth and threw it on the heads of the disbelievers. It has been said that whomever's head that earth touched, were killed in the Holy War of Badr. Our Master Rasûlullah passed by them in safety and reached the house of Hadrat Abû Bakr. None of the polytheists could see him.

After a while, someone approached the polytheists and asked, "Why are you waiting here?" They replied, "For Muhammad to go out." That person said, "I swear that Muhammad passed by you and went away, he also threw soil on your heads." The polytheists touched their heads. In deed, they found soil on their heads. At once, they

110 Ibn Hishâm, as-Sira, I, 124; Ibn Sa'd, at-Tabaqât, I, 227.

attacked the door and entered the house. When they saw Hadrat Ali in the bed of Rasûl 'alaihis-salâm, they asked where our Master, the Prophet was. Hadrat Ali answered, "I don't know! Have you appointed me to guard him?" Upon this, they assaulted him. After imprisoning him near the Kâ'ba for a while, they released him. The disbelievers went out to find our Master Rasûlullah and they started to search for him.[111]

Going first to the house of Hadrat Abû Bakr, they questioned Asmâ, daughter of Hadrat Abû Bakr. When she did not answer, they beat her. They searched everywhere yet could not find them and they became very angry. Abû Jahl, the most ferocious of them, had town-criers shout in and around Mecca, and promised 100 camels to those who would find and bring our beloved Prophet and Hadrat Abû Bakr or tell of their locations. Some people, who heard of this promise of his and being greedy for property, armed, mounted their horses and began to search.

When our Master Rasûlullah ('alaihis-salâm) honored the house of Hadrat Abû Bakr and said, **"I have been permitted to migrate,"** Hadrat Abû Bakr asked in excitement, "Let me wipe my face with your blessed dust of your feet O Rasûlullah!... Am I with you in this migration?" our Master answered, **"Yes.."**. Hadrat Siddîq wept out of joy. With tears, he said, "May my parents, my life be sacrificed for your sake O Rasûlullah! The camels are ready. Please accept whichever of them you want." The sultan of the worlds said, **"I will not ride a camel which does not belong to me.** (However) **I will buy it by paying its cost."** Against this definite order, Hadrat Siddîq had to say the price of the camel.

Hadrat Abû Bakr called on a person named Abdullah bin Urayqit, a famous guide, hired him for pathfinding and ordered him to bring the camels to the cave in the mountain Sawr after three days. Our Master, the Prophet and Abû Bakr-i Siddîq, taking some food with them, set off on Thursday, the 27th of the month of Safar. While travelling, Hadrat Abû Bakr would station himself at various places around Rasûlullah, sometimes on his left side, sometimes on the right and sometimes front and sometimes back. When our Prophet asked why he was acting so, he replied, "In order to prevent any danger which might come. If we face a danger, let it harm me first. May my life be sacrificed for your high personality O Rasûlullah!" Then our master Sarwar-i âlam said, **"O Abâ Bakr! Would you desire a disaster which I am to face, befall you?"** Hadrat Siddîq replied, "Yes, O Rasûlullah! I swear by Allahu ta'âlâ Who sent you as the true prophet with the true religion that I want the disaster to befall me, instead of you." [112]

Since the clogs of our beloved Prophet were narrow, they were torn on the road and his blessed feet were wounded. It was very exhaustive for him to walk any more. They went up the mountain with difficulty. When they came to the entrance of the cave, Hadrat Abû Bakr said, "For the sake of Allah, O Rasulullah! Do not enter! Let me go in, if there is anything harmful, I will face it, so that your blessed body will not be hurt," and he went in. He swept and cleaned the interior. There were many holes,

111 Suhaylî, Rawzu'l-unuf, II, 309.
112 Ibn Sa'd, at-Tabaqât, I, 230; Ibn Asâkir, Târikh-i Dimashq, XXX, 78.

small and big, around the cave. He tore up his overcoat and filled the holes. However, one of them was left open. He closed it with his heel and invited Rasûlullah into the cave.

Our Master, the Prophet (sall-Allâhu 'alaihi wa sallam) came in, put his blessed head on Hadrat Abû Bakr's knees and fell asleep. At that moment, a snake bit Hadrat Abû Bakr's feet. In order not to awake Rasûlullah, he endured the pain and did not move. But, when his tear dropped on the blessed face of Rasûlullah, he asked, **"O Abâ Bakr, what happened?"**

Hadrat Abû Bakr said, "A snake from the hole which I covered with my foot bit me." When Our Master Rasûlullah wiped his blessed saliva on the wound of Abû Bakr, his pain stopped. It became cured.

When our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) and Hadrat Abû Bakr-i Siddîq were in the cave, the polytheists came in front of the cave while tracking. They saw that the entrance of the cave had been closed by a spider web and two pigeons had made a nest there. The tracker Qurz bin Alqama said, "Here the tracks are interrupted." The disbelievers said, "If they had entered the cave, the web covering the entrance would have been torn."

When some of them said, "We have come up to here, let one of you enter the cave and look in," the disbeliever Umayya bin Halaf said, "Do you have no logic? What will you do in that cave which is covered by many folds of spider web? I swear that this spider netted his web before the birth of Muhammad." While the polytheists were arguing at the mouth of the cave, Hadrat Abû Bakr became worried and said, "O Rasûlullah! I swear by Allah that I am not worried for myself! However, I fear that you might be harmed. If I am killed, I am only one person, nothing will change. However, if you are harmed, all the community will perish, the religion will be ruined." Our Master told him, **"O Abâ Bakr! Don't be sorry! Verily, Allahu ta'âlâ is with us."**

When Abû Baqr-i Siddîq said,"O Rasûlullah! May my life be sacrificed for your sake! If one of them bends his head, he would see us!" Our Master said, **"O Abâ Bakr! As there are two persons, the third one is Allahu ta'âlâ. Don't be sorry!.. Verily, Haqq ta'âlâ is with us."** Then the polytheists went back without looking inside. [113]

Allahu ta'âlâ declares this event in the Qur'ân-i karîm, purported as follows, **"If you don't help him** (My Beloved), (remember that) **Allahu ta'âlâ helped him** (Rasûlullah) **when he was in the cave** (at the top of Savr Mountain) **after the disbelievers had expelled him** (from Mecca) **as the second of the two** (with Hadrat Abû Bakr)**. Then he said to his friend** (Abû Bakr-i Siddîq), **'Don't be sorry, Allahu ta'âlâ's help is with us for sure.' Allahu ta'âlâ had descended contentment on him, strengthened him** (His Beloved) **with** (spiritual) **armies which you could not see and abased the word** (of disbelieving) **of disbelievers. And the word of** (tawhîd) **Allahu ta'âlâ is**

113 Muslim "Fadâil-us-Sahaba", 1; Tirmidhî, "Tafsir-il-Qur'an", 10; Ibn Sa'd, at-Tabaqât, I, 228; Ibn Abî Shayba, al--Musannaf, VII, 471, VIII, 459; Fâqihî, Akhbâru Macca, VI, 199.

supreme. Allahu ta'âlâ is absolute winner. He is solely the Owner of judgment and wisdom."[114]

Our beloved Prophet ('alaihis-salâm) and Hadrat Abû Bakr stayed in that cave for three days and nights. During the nights, Abdullah, son of Hadrat Abû Bakr, came and informed them of what he heard in Mecca. Also, Âmir bin Fuhayra, his emancipated slave and shepherd of his flocks brought milk at nights and wiped away the tracks.

On the fourth day, our Beloved Prophet left the cave Sawr. He mounted his camel named Quswâ. According to a report, he also took Hadrat Abû Bakr on his camel. Hadrat Âmir bin Fuhayra and Abdullah bin Uraykit who knew the paths well, mounted the other camel.

The Master of the worlds (sall-Allâhu 'alaihi wa sallam) was to leave his homeland Mecca-i muqarrama, the most precious town which was praised by Allahu ta'âlâ. Turning his camel towards Haram-i sharîf, crestfallen, he said, **"Wallahi** (I swear by Allah)**! You are the most blessed place among the places which Allahu ta'âlâ created, and the most beloved place in the sight of my Rabb! I would not leave you, if I had not been evicted. To me, there is no homeland more beautiful and beloved than you. Had my people not removed me from you, I would not leave you and I would not settle down anywhere."**

At that moment, Hadrat Jabrâil descended and asked, "O Rasûlullah! Have you missed your homeland?" our Master replied, **"Yes, I have!"** Jabrâil 'alaihis-salâm consoled him by reciting the 85th verse of the Qasas Sûra, which gave the glad tidings that he would return to Mecca in the end.

They were traveled uninhibited. Although the polytheists were searching everywhere, they were not able to find them. Janâb-i Haqq was protecting His beloved from their harm. When they arrived at a place called Qudayd, our Master Rasûlullah stopped in front of a tent, the owner of which was a woman named Ummu Ma'bed, famous for her generosity, wisdom and chaste. Then they wanted to buy food, date palm and meat. Ummu Ma'bed said, "If I had, I would present you with a feast. Due to the drought and financial difficulty, there is nothing left with us." When she was asked, **"Is there milk?"** she replied, "No, the sheep are infertile." Pointing at a weak sheep standing next to the tent, the sultân of the universe (sall-Allâhu 'alaihi wa sallam) said, **"O Ummu Ma'bad! Why is that sheep standing tied there?"** She replied, "It fell behind the flock, as it is very ill and weak. Since it has no power, it stayed there." When our Prophet asked, **"Does it have any milk? Will you give me permission to milk that sheep?"** she replied, "May my parents be sacrificed for your sake, it has no milk, but there is no obstacle for you to milk it." Then our Master Rasûlullah came next to the sheep and recited the name of Allahu ta'âlâ. After he had invoked with abundance, he touched its udder with his blessed hand. At that moment, the udder was filled with milk and started to flow. They immediately brought a bowl and filled it. He first offered the milk to Ummu Ma'bed. After she had drunk, he gave it to Hadrat Abû Bakr and others and made them drink until they were full. He drank after the

114 Sûrat at-Tawba, 9/40.

others. He touched again the udder of the sheep with his blessed hand and milked it, then wanted the largest bowl in the tent. He filled it and delivered it to Ummu Ma'bed.

After they left, the husband of Ummu Ma'bed came and saw the milk. He rejoiced. When he asked, "Where did this milk come from?" Ummu Ma'bed replied, "A blessed person came and honored our house. What you see is the results of his benevolence." He asked, "Will you describe him? What does he look like?"

Ummu Ma'bed said, "That blessed person I saw was well shaped and smooth skinned. There was some redness in his eyes and politeness in his voice. His blessed eyelashes were long. The white of his eyes was very white and the black part of his eyes was very black. His eyes were with kohl. His hair was black and his beard was dense. When he kept silent, he had sedateness and dignity. He was smiling when he spoke and his words were delightfully flowing from his mouth as if they were stringed pearls. From a distance he was seen as very majestic, but when he approached, he was very affable and attractive. People accompanying him were running, by heart and soul, in order to fulfill his commands." She continued to enumerate many of his other traits. Amazedly having listened to these things, her husband said, "I swear that that person is the one whom the Quraysh have been searching for. If I had met him, I would have been honored with his service and would not have left him." According to a report, that sheep had lived for eighteen more years. They were sustained by that sheep all that time by the abundance of our Master Fakhr-i âlam. Ummu Ma'bed's husband went followed our Master Rasûlullah, caught up with him at Rîm Valley and became Muslim. Ummu Ma'bed became Muslim, too. [115]

Surâqa bin Mâlik

The polytheists were constantly searching for Muhammad ('alaihis-salâm) and Hadrat Abû Bakr. If the polytheists could not find them, a great danger would emerge upon them. Because, they thought, Muslims could establish an Islamic State and destroy them in a short while. Therefore, the polytheists started using all the capacity they had at their disposal. They promised one hundred camels and uncountable goods and money for the one who would kill or capture our Master, the Prophet and Hadrat Abû Bakr. This news spread among the sons of Mudlij Tribe too, which Surâqa bin Mâlik belonged to. Surâqa bin Mâlik was a proficient tracker. Therefore, he was keenly interested in what was going on.

The sons of Mudlij, one Tuesday, had assembled in the Kudayd region where Surâqa bin Mâlik lived. He attended the meeting. Meanwhile, a man of the Quraysh came and told him, "O Surâqa! I swear by Allah that I have just seen a convoy of three men going towards the coast. Probably, they are Muhammad and his Companions." Surâqa understood the situation, but the reward was too great and he desired to win it all for himself. Therefore, he did not want any one else to learn of that. He replied, "No, the persons you saw are so-and-so. They had passed by. We also saw them." He spoke as if there was nothing important.

115 Ibn Sa'd, at-Tabaqât, I, 230; Tabarânî, al-Mu'jamu'l Kabîr, IV, 48; Bayhaqî, Dala'il al-Nubuwwa, I, 26.

Surâqa bin Mâlik waited a bit more. Without attracting attention, he came to his house. He told his servant to take his horse and weapons out and wait for him behind the valley. He took his spear and turned it upside down so that its shine would not attract attention. He began to race his horse. He followed the direction mentioned and found the tracks in the end. When he approached, they could see each other well. Even, Surâqa could hear the Qur'an al-karîm which our Master, the Prophet recited. However, Rasûl-i Akram (sall-Allâhu 'alaihi wa sallam) did not look back. When Hadrat Abû Bakr looked back, he saw Surâqa and became worried. Our Master, the Prophet said, as he said in the cave, **"Don't be sorry! Allahu ta'âlâ is with us."**

According to the report conveyed by Hadrat Bukhârî, when Hadrat Abû Bakr informed Rasûl-i akram that a rider was approaching them, our Master, the Prophet invoked, **"O my Rabb! Let him fall!"** According to another report, Hadrat Abû Bakr started to cry when Surâqa reached them. As our Master Rasûl-i akram asked why he was crying, he said, "I swear by Allah that I am not crying for my sake. I am crying because I fear that you might be harmed."

Surâqa approached our Master, the Prophet, so that he could attack. He asked, "O Muhammad! Today, who will protect you from me!" Our Master Sarwar-i Âlam replied **"Allahu ta'âlâ, who is Jabbar (He who does whatever He likes) and Qahhar (the Subduer) will protect me"**. At that moment, Surâqa's horse sank into the ground up to its the knees of it's front legs. Surâqa became free from this situation and tried to attack again. But, his horse's legs sunk into the ground again. Surâqa forced his horse even more; however, he could not free it. There was nothing left to do. When he was helpless, he started entreating our Master Rasûlullah. Our Prophet, who gathered all the good ethics and moral qualities in himself, accepted his wish. Surâqa was saying, "O Muhammad! I understand that you are under protection. Pray, so that I will be freed. I will never harm you. I will not talk about you to the ones who chase you either." When the Master of the World prayed, **"O my Rabb! If he is sincere on his words, free his horse"**, Allahu ta'âlâ accepted his prayer. Surâqa bin Mâliq's horse had been freed from the ground only after that prayer. At that moment, something like smoke was rising skyward, from where the horse's legs sunk into the ground. Surâqa was lost in amazement, and due to all that occurred he understood that Muhammad ('alaihis-salâm) had always been protected. He had witnessed many things. At last he said, "O Muhammad! I am Surâqa bin Mâliq! Please have no doubt about me. I promise you. I will not do anything which you do not like. Your people pledged to give many rewards to those who will catch you and your friends." He explained, one by one, what the Quraysh polytheists planned to do. He even offered food and camel for the journey, but our beloved Prophet did not accept and said, **"O Surâqa! Unless you embrace Islam, I do not need nor want your camel and cattle. Just conceal the fact that you saw us, that's enough."**

Ibn-i Sa'd narrates: When Surâqa said, "Command me what you wish," to our Master Rasûlullah, he said, **"Stay in your homeland. Do not allow anyone to reach us."**

Anything was possible, when Allahu ta'âlâ wished it. When He was trusted sincerely and followed on His path, incomprehensible incidents occured. Surâqa bin Mâlik, who had set off with a greed of gaining large booties by killing our Master Rasûlullah, then, became like a mild tempered child. The Almighty Allahu ta'âlâ had turned Surâqa's heart to goodness so that he would not harm His Darling. Of couse, Allahu ta'âlâ would not leave His Darling sall-Allâhu 'alaihi wa sallam alone. Because he was His beloved Prophet that He sent as a mercy so that people would attain endless bliss in this and the next worlds.

Then, Surâqa back tracked. He never told anyone he met about what he had experienced.[116]

Glad Tidings! Glad Tidings! The Master of the world is coming!

Our Master, the Prophet, Hadrat Abû Bakr, Âmir bin Fuhayra and their guide Abdullah bin Uraykit arrived in the village "Qubâ" in the first year of Hegira, on the 8th of Rabî'ul awwal month, on Monday (622 A.C., the 20th day of September) mid-morning. That day became the beginning of Muslim's Hijrî Shamsî (Hegira Solar) Year. They stayed in the house of a Muslim named Kulsum bin Hidm. There they constructed the first masjid. He performed the first Friday Prayer and the first khutba (homily, sermon) in the Qubâ Valley. Qubâ Masjid is praised by a verse which purports, **"… masjid which was established on taqwa (piety)"**[117]

Meanwhile, Hadrat Ali, who had stayed in Mecca, sat in the place where our Master Rasûlulah would always attend in the Kâba-i sharîf. He made an announcement by saying, "Those who have entrustted goods to Rasûl-i akram ('alaihis-salâm) for safekeeping, may they come and receive them!" Everybody came and took their goods by declaring their claims. Thus, the entrusted goods had been delivered to their owners. Ashâb-i guzîn who had stayed in Mecca-i mukarrama, had recourse to Hadrat Ali. As long as Rasûlullah's home of bliss was in Mecca, Hadrat Ali stayed there, too. Some time later, our Master Rasûl-i akram ordered his household goods to be brought to Madîna-i munawwara. Allah's lion, Hadrat Ali, went to the place where the Quraysh disbelievers assembled. He said to them, "Inshâallahu ta'âlâ I am going to Madîna-i munawwara tomorrow. Do you have anything to say? Tell me while I am still here." All of them bowed their heads and said nothing. In the morning, Hadrat Ali collected the belongings of our Master Rasûl-i akram and then took to the journey along with the Ahl-i Bayt of our Master Rasûlullah and his own relatives. He reached our Master Rasûlullah in Qubâ, having had footsores and his feet were bleeding. At the end of this journey, during which he hid in the daytime and walked on foot in the nights, he was so tired that he could not go to the presence of our Master, the Prophet. As soon as our Master Rasûl-i akram was informed of his situation, he himself went to see Hadrat Ali, he felt pity for him, embraced his beloved, devoted cousin, caressed with his blessed

116 Ibn Hishâm, as-Sira, I, 489; Ibn Abî Shayba, al-Musannaf, IV, 424; Bayhaqî, Dala'il al-Nubuwwa, II, 346; Tabarânî, al-Mu'jamu'l Kabîr, VII, 133; Abu Ya'la, al-Musnad, I, 107.

117 Sûrat at-Tawba, 9/ 108.

hands his brittle and tender feet which had endured thousands of difficulties for the sake of the true path and invoked for his healing. Moreover, it is even related that the âyat-i jalîla which purports, **"There are such people that they sacrifice themselves for the sake of Allahu ta'âlâ,"**[118] was revealed upon that devotion of Hadrat Ali.

When the Ashâb-i kirâm, who had formerly migrated to Medina, and Muslims of Medina, heard that the Sultân of the universe had left Mecca for migration, they started passionately and excitedly to wait for his arrival. For this reason, they appointed outlooks at the outer districts of Medina and were eager to welcome our Master when he entered the city. Those who were burning with this love, waited for days by gazing at the horizon, like the fiery desert misses the rain. Finally, a sound was suddenly heard, "They are coming! They are coming!..." Those who heard this, started to observe the middle of the hot desert. "Yes!... Yes!..." They also saw that they were grandiosely approaching towards themselves from the fiery desert despite the burning heat of the sun. They started happily to shout to each other by saying, "Glad tidings!... Glad tidings!... Rasûlullah is coming!... Our Prophet is coming!... Be happy O Medinans. Rejoice! Habîbullah is coming!... Our precious is coming!..." At once, this news spread on the streets of Medina-i munawwara. Everybody, from children to elders to the ill, were awaiting this unprecedented happy news. All Medinans, having worn their most beautiful clothes, ran to welcome the Master of the worlds. Takbirs (saying "Allahu akbar") were resounding the sky, tears of joy were flowing. There was a plaintive and blissful atmosphere and Medina was enjoying the most beautiful day of its history. On one side, there were people who put a prize for killing Allahu ta'âlâ's Habîb who was known by everybody as "Emîn;" and on the other side, there were people who would like to protect him and his friends, welcome them with open arms and sacrifice their lives for sake of that way.

Medinans wanted to see the luminous face of our beloved Prophet as soon as possible. Medina had not seen such a joyful, such a blessed moment before. This was a fest which had not been enjoyed so far.

Children and women were reciting the following poems in that feast, which was unique and would remain unique:

"Tala'al badru alaynâ
Min saniyyât-il-wadâ',
Wajab-ash-shukru alaynâ,
Mâ da'allahu dâi.
Ayyuh-al-mab'ûsu fînâ,
Ji'ta bil-amr-il muta!..."[119]

118 Sûrat-ul-Baqara, 2/207.

119 Bayhaqî, Dala'il al-Nubuwwa, V, 351; Ibn Kathîr, as-Sira, II, 269; Shamsaddîn Shâmî, Subulu'l-Hudâ, III, 278.

The wishes of "Welcome O Rasûlullah," "Please, be welcomed to our home," was beckoned from every direction. Some of the notables of Medina, by holding the bridle of Quswâ, would request, "O Rasûlullah! Please be welcomed in our home…" Then our Prophet said, **"Leave the bridle, my camel will choose. I will be the guest in the home in front of which my camel kneels down!"** Everybody became excited and showed great interest. Everybody wondered where Quswâ would kneel down. Quswâ was proceeding towards the center of Medina. As he was passing by the doors of each house, the home owner was saying, "O Rasûlullah! Please honor us, please honor us!" Our Master, the Prophet was saying with a smiling face, **"Open the way for the camel! It has been ordered as to where to kneel down."** At last Quswâ kneeled down at a place where the door of the masjid-i sharîf of our Master, the Prophet exists now. Rasûlullah (sall-Allâhu 'alaihi wa sallam) did not dismount his camel. The camel stood up again and started to walk. Then it kneeled down at the same place and did not stand up again. Thereupon our Master dismounted Quswâ and said, **"Inshâallah our home is here,"** then asked, **"Who is the owner of this place?"** They replied, "O Rasûlullah! Suhayl and Sahl, who are the sons of Amr." Those children were orphans. Our Prophet asked, **"Whose house among our relatives is closest to here?"** Since the mother of our Master Rasûlullah's grandfather, Abdulmuttalib, was from the Sons of Najjâr, Hadrat Khâlid bin Zayd Abû Ayyûb al-Ansârî said with a great excitement, "O Rasûlullah! My house is closest. Here is my house and its gate." Then he unloaded Quswâ and invited our Master Rasûlullah in.[120]

The Medinan Muslims and the Muhâjirs rejoiced greatly at the migration of our Master.

Your soul is a point of the nûr of Allahu ta'âlâ, O Rasûlullah
Your beauty enhances pleasure and gives contentment, O Rasûlullah

All Muslims know that, the birth of your body, which is the sign of mercy,
Removed all the darkness of disbelief, O Rasûlullah

Your are a rose bush in the rose garden of Messengership
Yet, you are the last rosebud that Allah had grown, O Rasûlullah

Show mercy, O the keeper, the most honorable sign of Allahu ta'âlâ
Your rays of knowledge are remedy for the affliction of Najîb O Rasûlullah

SULTAN AHMAD III (NAJÎB)

120 Ibn Hishâm, as-Sira, I, 346.

THE MEDINA-I MUNAWWARA PERIOD

The Medina period, which had lasted for ten years, started with the Hegira of our beloved Prophet to Medina in 622 (A.D.), the 12th day of Rabî'ulawwal of the thirteenth year of bi'that (the year in which Hadrat Muhammad 'sall-Allâhu alaihi wa sallam' was informed that he was the Prophet).

When our Master, the Prophet ('alaihis-salâm) honored the house of Hadrat Khâlid bin Zayd Abû Ayyûb Al-Ansârî, he preferred to stay on the lower floor. Thus, the honor of accommodation of the master of the world fell to the lot of this blessed person.

Hadrat Khâlid related as follows, "When Rasûlullah honored my house; he had preferred to stay downstairs. We were staying upstairs and felt very badly about this situation. One day I said to him, "O Rasûlullah, may my mother and father be sacrificed for your sake! I am not comfortable with the situation that you are staying downstairs while I am upstairs. I consider it unpleasant. It offends my feelings. Please allow us to move downstairs and you stay upstairs." Upon this he said, **"O Abâ Ayyûb! Staying in the downstairs of the house is more proper and suitable for us."** He deemed it suitable to stay downstairs for the purpose of meeting the visitors easily. Thus we continued to stay upstairs.

One day, our earthenware water jug had broken. Fearing that the water would drip on Rasûlullah, and it would discomfort him, my wife and I pressed our only velvet blanket, which we would use, on the water at once."

Abû Ayyûb Al-Ansârî felt deeply embarrassed and at last, he started to stay downstairs and had our Master the Prophet stay upstairs. Hadrat Abû Ayyûb said, "We used to always prepare dinner and send it to our Master Rasûlullah. Then he would send us the leftovers and I and my wife Ummu Ayyûb would search where Rasûlullah's hand touched and we would be blessed by eating those parts of the food. Again, one night we prepared food made with onion or garlic but Rasûlullah sent it back to us. When I did not see any of his signs of having eaten, I went up to him crying. I said, "O Rasûlullah! May my parents be sacrificed for your sake! You sent the dinner back but I could not find any sign of yours on it. I and Ummu Ayyûb would search the parts where your hand touched and would be blessed by eating them." Rasûlullah (sall-Allâhu 'alaihi wa sallam) said, **"I smelt something in this food. I did not eat from it. I am a person who speaks with angel."** I asked, "Is this haram (forbidden)? He said, **"No, it is not! But I disliked it due to its smell."** When I said, "I dislike what you disliked!" he said, **"You may eat it!"** Upon that, we ate that food and have never

prepared any food from that vegetable for Rasûlullah since then. Once again, I prepared food which would suffice for our Master Rasûlullah, and Abû Bakr then brought it to their presence. Rasûlullah said, **"O Ebâ Ayyûb! Invite thirty persons from the notables of Ansâr."** I anxiously invited thirty persons from the Ansâr and they came. They ate from that food and were filled. Having understood that it was a miracle; their faith gained strength and took the oath of allegiance once again. Then they departed.

Then he said, **"Invite sixty persons."** Since I saw that the meal, as a miracle, and did not decrease, I rejoiced all the more and invited sixty people to the presence of Rasûlullah. They came and ate that meal.

Attesting to the miracle of Rasûlullah, they all dispersed. Then our Prophet said, **"Invite ninety persons from Ansâr."** I invited and they came. By order of Rasûlullah, they sat down to the meal by tens and ate. They all saw that great miracle and then departed. Thus, one hundred and eighty people ate. The food was still as much as what I had brought there, and it was as if it was untouched."[121]

The brotherhood of Ansâr and Muhâjirs

Our Master, the Prophet made the Muhâjirs, who migrated and the Ansâr who accommodate them in their homes, brothers with each other in order to establish a tighter alliance in Medina-i munawwara. When only Hadrat Ali was left, he supposed that he had been forgotten and asked, "O Rasûlullah! Have you forgotten me?" Then the Master of the worlds said, **"You are my brother, in this world and the Hereafter."** This brotherhood was based both on material and spiritual support. Thus, the sadness from being far from their homelands, homes and relatives would be lightened a little. As a matter of fact, the Medinan Muslims had welcomed their Muhâjir brothers, who abandoned their homelands in order to live and spread the religion of Allahu ta'âlâ, with open arms, invited them into their homes and heartily worked to help them in any case. With this brotherhood they embraced each other even more sincerely. Our Master Rasûlullah had matched each Muhâjir brother with an Ansâr who had a matching personality. This brotherhood was at such a level that they could even share the property they inherited from their fathers.[122]

Each Medinan divided his field, vineyard, garden, house, and properties… in short, whatever he had was divided into two and thus gladly gave the other half to his Muhâjir brother. Abdurrahman bin Awf from Muhâjirs related as follows, "When we migrated to Medina-i munawwara, our Master Rasûlullah made me and Sa'd bin Rabî brothers with each other. Upon that, my brother Sa'd said to me, "O my brother Abdurrahmân! I am the richest among the Medinan Muslims regarding property. I have divided my property into two and half of it is yours." Then I said, "May Allahu ta'âlâ make your property blessed and beneficial for you. I do not need property. But, just take me to the market place where you trade, that's enough."

121 Qâdî Iyâd, Shifâ-i Sharîf, s, 289.
122 Ibn Sa'd, at-Tabaqât, I, 238; Ibn Kathîr, al-Bidâya, III, 226-229; Balâzûrî, Ansâb, I, 270-271.

Such generosity was only possible with the brotherhood of Islam. From the time of Adam ('alaihis-salâm) to that time, there had been many migrations. However, there had not been such a meaningful and honorable Hegira and an adaptation full of love and a sincere embrace. Thusly, Allahu ta'âlâ declared in a verse purporting, **"Certainly Mu'mins** (Muslim believers) **are brothers."**[123] With this, it is indicated that real love and sincerity can only be attained with faith and belief, not with material interests. That state of the Companions was attained by attending just one sohbat (being in the presence of our Prophet) of our Master Rasûlullah. Fayz (radiance) and abundance, like the seas, emanating from the blessed heart of our beloved Prophet, was flowing to the hearts of the Companions, and as a result, they loved each other with an extraordinary devotion and preferred their brothers over themselves. In this new center of Islam, **the Ansâr** and **the Muhâjirîn** promised to have solidarity, to endure every kind of sacrifice for strengthening the Islamic religion and to attain the degree of martyrdom in the end. In this manner, they gathered around Rasûlullah and set up a new order and a happy life. Thus, with the incident of the Hegira, Islam had taken its first step to establish a **"State."** The luminous Medina was becoming the center and the cradle of Islamic religion.

In Medina, in addition to the Ashab-i kirâm, there were Christians, Jews and idol-worshipping polytheists. The Jews consisted of three tribes: The Banu Nadir, The Banu Qurayza and The Banu Qaynuqa. These were vehement foes to Islam, especially to our beloved Prophet.

Meanwhile, the Meccan polytheists regarded our Master, the Prophet's making his Companions brothers in Medina and uniting them in this way, as a great threat to themselves. If they could not overcome this matter soon, Muslims might strengthen and attack Mecca, they might regain their lands and homes… Threatening letters were coming to Muslims of Medina from the Meccan polytheists who were of this opinion. In one of these letters, it was written, "Certainly, so far, no Arab tribe which we had hostility towards has made us as angry as you have. Because, while you should have delivered a man from our people to us, you have embraced and protected him. This is a great fault for you. Please, do not interfere with our relations with him and leave him to us. If he corrects his course, we will rejoice the most. If not, it will be up to us to correct him!..."

To this letter, Hadrat **Ka'b bin Mâlik** wrote a very beautiful reply which praised our Prophet.

The Meccan polytheists wrote threatening letters to the polytheists of Medina in the same manner. They threatened them too by saying, "If you do not drive out our man from your city or if you do not kill him, we will march against you, kill you and take your women to our service!"

Upon this, the polytheists of Medina, gathered around Abdullah bin Ubayy, the hypocrite and they decided to harm our Master Rasûlullah whenever they found an opportunity.

123 Surat-ul-Hujurat, 49/ 10.

When Muslims learned of this situation, they did their best to protect our beloved Prophet and united around him. They were unable to go out at nights, unable to sleep at their homes. Ubayy bin Ka'b reported, "When our Master Rasûlullah and his Companions honored Medina-i munawwara, Muslims were targeted by polytheist Arab tribes. The Ashâb, armed, stood sentinel all nights.

The Ashâb-i kirâm was united and they ran to help their Muslim brothers under dangerous conditions. They were headed by our beloved Prophet ('alaihis-salâm). As he was in all his good attributes, in bravery too, he was the first among his Companions. No matter how late in the night, when a cry was heard, our Prophet would reach there on his horse before everyone, he would then communicate to his Ashâb that there was nothing to be concerned with and he would ease them.

The Masjid-i Nabî

When our Master, the Prophet (sall-Allâhu 'alaihi wa sallam) honored Medina, he wished to start building a masjid where his Companions would be educated and perform prayer. In the meantime, Jabrâil 'alaihis-salâm' came and said, "O Rasûlullah! Allahu ta'âlâ orders you to build a home (masjid) from stone and adobe for Him." Habîb-i akram at once wanted to buy the land, on which his camel Quswâ kneeled down when he came to Medina, from its owners. The owners said, "O Rasûlullah! We expect its value only from Janâb-i Haqq. We give that land to you as a present for Allah's sake." They wished much to bestow it to him. Nevertheless our Master, the Prophet did not accept their offer and bought it by paying far more than its normal value.[124]

While the land was being leveled, adobe bricks were being cut and stones were being removed. At last, after all arrangements had been completed, they gathered to lay the base. Our Master Muhammad Mustafâ (sall-Allâhu 'alaihi wa sallam) put the first stone on the base with his blessed hands. Then he said respectively, **"Let Abû Bakr put his stone next to my stone! Let 'Umar put his stone next to Abû Bakr's stone! Let 'Uthman put his stone next to 'Umar's stone! Let Ali put his stone next to 'Uthman's stone!"** After his order had been fulfilled, he said to his Companions there, **"You may put your stones too."** Then they started to put their stones.

All of the Companions, particularly our beloved Prophet, worked without rest to build the masjid. He carried stones and adobe bricks on his blessed back. They heightened the base to one and a half meters by using stones and covered it with adobe. One day our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) was carrying adobe brick. One of his Companions standing in front of him said with a great politeness, "O Rasûlullah! Would you mind me carrying the adobe brick?" Our Master, Khâtam-ul anbiyâ did not give the adobe brick to him by saying more politely that he was in much more need to earn thawâb (reward, blessing). Then he recommended him to bring stone.

124 Ibn Sa'd, at-Tabaqât, I, 239.

Our Master Rasûlullah was one those who worked the most in construction of the Masjîd-i Nabî. He would carry the most heavy rocks and bring them to the masonry artisans. While he was carrying these stones and adobe bricks, he would encourage his Companions by telling them about the value of the work done and giving glad tidings of the blessings.

Muslims, who saw such effort from our Master, were keenly working. Moreover, Ammâr bin Yâsar would carry two adobe bricks, one of them was for himself and the other one was for our Master, the Prophet, while everyone else was carrying one adobe brick. When our Master Rasûlullah saw this, he went to him. Patting Hadrat Ammâr on the back with his blessed hand our Master, the Prophet said, **"O the son of Sumayya! You have two thawâbs while everyone else has one!"** The walls of the masjid were completed in a short time and it was covered. Besides, two more rooms from adobe were built adjacent to the masjid for our Master Rasûlullah. They were covered it with date palm trunks and branches too. (With the lapse of time, these rooms were increased up to nine.) After the construction of the masjid had been completed, our Master, the Prophet, moved from the house of Hadrat Khâlid bin Zayd into this house that was built for him. [125]

Date palm trunk's moaning

Our Master, the Prophet would perform khutba (the homily delivered at the pulpit by the imâm at the prayers of Friday and Islamic holidays) by leaning on a trunk of date palm called Hannâna, in the masjid, on Fridays. Afterwards, he had a minbar (pulpit), with three steps, constructed. Again, one Friday, our Master, the Prophet and his Companions gathered in the Masjid-i Nabî. When our Master climbed up the new minbar to perform khutba, the trunk of the dry date palm that our Master formerly leaned on during the khutba, started to cry and moan with a sound which everybody heard, as if a pregnant camel was crying. All the Companions listened to that sound in astonishment. However, the sound would not cease. Upon that, the Master of the worlds, climbed down from the minbar and patted the block with his blessed hands. At that moment the crying and moaning stopped. The Companions, who saw the love of the trunk of the dry date palm for our Prophet, burst into tears.

Regarding this incident, Hadrat Anas bin Mâlik said, "Even, the masjid had been shaken with its sound," and Ibn-i Abî Wadâ'a said, "The trunk of the date palm burst out and moved. Our Master Rasûlullah came and put his blessed hand on it, and then it quieted down."

Our Master, the Prophet said, **"I swear by Allahu ta'âlâ Whose power holds my soul, that if I did not pat it, it would cry like that out of its yearn and sadness for me till the day of judgment."** Then the trunk of the date palm was buried by the order of Rasûlullah.

125 Ibn Kathîr, as-Sira, II, 280.

It was informed in another report as follows: Rasûl 'alaihis-salâm said to the trunk of the dry date palm, **"If you want, let me put you in the garden you were in. You may branch out and resume there. Or If you want, let me plant you in Heaven so that the friends of Allahu ta'âlâ may eat from your fruit."** Then our Master Rasûlullah gave ear to it and heard that it said, "Plant me in Heaven so that the friends of Allahu ta'âlâ may eat from my fruit and let me be in a place where I will not perish." Those who were with our Master, the Prophet also heard that speech of the tree. Hereupon our Master Rasûlullah responded, **"I will do what you requested."** Then he turned to his Companions and said, **"It preferred Dâr-i baqa over dâr-i fana** (this world)**."**

His marriage to Hadrat Âisha

When Sarwar-i âlam sall-Allâhu 'alaihi wa sallam and Hadrat Abû Bakr migrated, they had left their children in Mecca. One year after our mother Hadrat Khadîja passed away, he became engaged to Hadrat Âisha in Mecca. In a hadîth-i sherîf quoted by Imâm-i Bukhârî, Hadrat Âisha said, "Our Master Rasûlullah said to me, **'O Âisha! You were shown to me two times in my dream. Presumably in a piece of green silk cloth, I saw your picture and then I was told that,** "The owner of this picture is your wife to be." After that dream, our Master, the Prophet and our mother Hadrat Âisha became engaged. However, the wedding was not immediately held. Our mother Hadrat Âisha related this circumstance as follows,

"When Rasûlullah migrated to Medina, he had left us and his daughters in Mecca. After he honored Medina, he sent us his emancipated slave Zayd bin Khârisa and Abû Râfî' with two camels and 500 dirhams to pay for their needs. Also, my father sent Abdullah bin Uraykit along with them, with two or three camels and a letter ordering my brother Abdullah to send my mother, me and my sister Asmâ by the camels. I, my mother Ummu Rûmân and Hadrat Zaynab, one of Rasûlullah's daughters, all departed together. When we arrived at Qubayd, Zayd bought three more camels, paying 500 dirhams. Talha bin Ubaydullah joined the caravan, too. When we came to Bayd in a district of Minâ, my camel ran away. I was in the litter and my mother was next to me. My mother was in a fluster, shouting, "Alas my daughter, alas my daughter-in-law!" Allahu ta'âlâ calmed the camel and saved us. After all this, we arrived in Medina. I dismounted along with the rest of my father's household members." Rasûlullah's household members dismounted in front of their rooms. Our mother Hadrat Âisha stayed with her father, Hadrat Abû Bakr, in his house for a while. One day Hadrat Abû Bakr asked our Master Sarwar-i âlam, "O Rasûlullah! What detains you from marrying with your wife?" Rasûlullah replied, **"It is mahr** (The mahr is comprised of things like gold, silver, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry)**."** Then Hadrat Abû Bakr sent money for mahr to Rasûlullah.

Thereupon our mother Hadrat Âisha's wedding was held. Those days our Master, the Prophet was fifty-five years old.[126] Our mother Hadrat Âisha was so intelligent and talented that she could immediately express the incidents poetically. She would never forget what she learned and memorized. She was very clever, intelligent, erudite, lettered, chaste and pious. Since she had a retentive memory, Ashâb-i kirâm would ask and learn many things from her. She was exalted by an âyat-i karîma.

Adhân-i Muhammadî

After Masjîd-i Nabî was built, at prayer times, there was no method to declare the coming of prayer time and to invite Muslims to the mosque. Only, **"Assalâtu Jâmi'a"** would be said.

One day, our Master Rasûlullah, consulting with his Companions, asked how the Muslims should be invited to the mosque at prayer times. Some offered ringing a nâqûs that is bell like Christians to declare the prayer time; some offered blowing a horn like Jews. Some others expressed their opinion by saying, "Let's light a fire and show it from a high place at prayer times." Our Master Rasûlullah did not accept any of these.[127]

Abdullah bin Zayd bin Sa'laba and Hadrat 'Umar saw reciting of the adhân in their dreams. Hadrat Abdullah came to our beloved Prophet and related his dream as follows,

"I saw a man in a green attire, holding a bell. I asked him, "Will you sell the bell in your hand to me?" He asked, "What will you do with it?" When I replied, "I will ring it to announce prayer times." That person said, "Let me teach you the better way," and turned towards Qibla and started to recite Adhân with a loud voice, "Allâhu Akbar, Allâhu Akbar..." When he finished this recitation, he said, "When it is time to get up for prayer," and he repeated the Adhân; and towards the end of it, he added the sentence, "Qad Qâmat-is-salâtu."

Upon this, our Master Rasûlullah said, **"The dream is true. Teach those words to Bilâl, let him recite them!"** This was named adhân.[128]

Then Hadrat Bilâl, going up to a high roof near Masjid-i sharîf, recited the first adhân with the words he was taught.

When Hadrat 'Umar heard the voice of adhân, he came the presence of our Master Rasûlullah by running. He said that his dream was exactly the same as what Hadrat Bilâl recited. That night, some of the Companions had seen the same dream. In the meantime, the 9th âyat-i karîma of Jumâ Sûra had been revealed.

One day, at the time of morning prayer, Bilâl-i Habashî had called, **"As-salâtu hayrun minannawm"** two times, before the door of the house of our beloved Prophet ('alahis-salâm). Our Master, the Prophet liked that. He said, **"Bilâl, what a beautiful**

126 Bukhârî, "Manâqib-ul-Ansar" , 44; Tirmidhî, "Nikâh", 18.
127 Ibn Sa'd, at-Tabaqât, I, 247; Tabarânî, al-Mu'jamu'l Kabîr, XII, 287; Abu Ya'la, al-Musnad, IX, 378.
128 Ibn Sa'd, at-Tabaqât, I, 247.

saying this is! Say this too, while you call the adhân of morning prayers." Thus, it began that this expression was recited in the adhân of morning prayers.

The voice of Bilâl-i Habashî, who was the muezzin until the death of our Prophet, was sonorous, very nice and affective. When he started to recite adhân, everybody would listen to him with a great love and ecstasy and would be overwhelmed. He would make everybody cry when he was reciting adhân. The Companions' inviting each other to the mosque at prayer times with adhân-i sharîf seemed strange to the Medinan polytheists and Jews. They would ridicule and make fun of it while the adhân was being recited. Upon their mockery, Allahu ta'âlâ declared in the Qur'ân al-karîm purporting, **"When you invite to namaz with adhân, they are playing and making fun of it. This is because they are a people who are not able to understand."**[129]

The educating of the Companions

Our Master Fakhr-i kâinat sall-Allâhu 'alaihi wa sallam, in order to educate and mature the Ashâb-i kirâm, would make unprecedented sohbats (To speak with one another; keeping company with each other; togetherness) and pour the fayz and blessings that Allahu ta'âlâ granted him, into their hearts. Those who had the honor of attending our Master, the Prophet's sohbats would feel a fundamental change in their hearts even at the first sohbat and attain very high ma'rifats (divine knowledge, gnosis). With the blessing of these sohbats, all the Ashâb-i kirâm would love, before all others, our beloved Prophet then all their fellow Companions, more than themselves. Allahu ta'âlâ exalted them with âyat-i karîmas. They would politely and attentively stay in the presence of our Master Rasûlullah in such a manner that it was as if birds had landed on their heads and if they would have said a word, the bird would fly away. Thus, the Ashâb-i kirâm became superior and virtuous among the created, ranking only after the prophets and the angels of greater ranks. Allahu ta'âlâ decreed in the Qur'ân al-karîm purporting, **"You** [Believers] **are the best and most beneficent Ummat selected from among people. You have been created for people's benefit. You command goodness and prohibit evildoing..."**[130]

"Allahu ta'âlâ is pleased with those who previously became Muslim, those who previously came among Muhâjirîn and Ansâr and those who follow them in goodness. And they, too, are pleased with Allahu ta'âlâ. Allahu ta'âlâ have prepared Heavens for them. Rivers are flowing under these Heavens. They will stay in these Heavens forever."[131]

"Muhammad (sall-Allâhu 'alaihi wa sallam) **is the Prophet of Allahu ta'âlâ, and all those people who are with him,** (that is all the Ashâb-i kirâm) **are harsh towards the disbelievers. Yet they are compassionate and tender towards one another. You will see most of them making the rukû'** (bowing with both hands on knees during the performance of prayer called namâz or salât) **and making the sajda** (prostration

129 Sûrat-ul-Mâida, 5/58.
130 Sûrat-u Âl-i 'Imrân, 3/110.
131 Sûrat at-Tawba, 9/100.

during namâz). **They beg Allahu ta'âlâ to give all people all sorts of goodness and superiority in this world and the next. They also wish for Ridwân, that is, for Allahu ta'âlâ to be pleased with them. It will be seen on their faces that they have been making the sajda very much. These facts about their states and honors have been stated in the Torah as well as in the Injîl** (the original, genuine Bible revealed to Îsâ 'alaihis-salâm'). **As is stated in the Injîl, they are like crops. As a flimsy sprout appears from the soil, becomes thicker and taller; likewise, they were few in number and weak, yet they spread far and near in a short time. They filled everywhere with lights of îmân. As others marvel at a sprout's growing in a short time; likewise, as these people's beautiful manners and fame spread over the earth, those who saw it were astonished and they admired them, while disbelievers became angry."**[132]

Our Master, the Prophet declared in one of his hadîth-i sherîfs, in order to explain the greatness and the highness of the levels of the Ashâb-i kirâm, **"Do not talk against any of my Companions. Do not say anything improper for their glory! I swear by Allahu ta'âlâ that, If any one of my Ummat gives alms in gold as big as Uhud Mountain, he will not get so much thawâb as that which is given for my As'hâb's alms of one mudd**[133] **of barley."** and **"Each and every one of my Ashâb is like the stars in the sky. Adapting yourself to any one of them will guide you to salvation.**"

The Suffa Companions

Our Master, the Prophet had a shade made with date palm branches on the northern wall of the Masjid-i Nabî. Then he ordered the single Companions who migrated from Mecca, who had no property, to stay there. Those Companions[134], the number of which varied between ten and four hundred, would never leave our Master Rasûlullah and never abandon his sohbats. Day and night, they would read the Qur'ân al-karîm and memorize the hadîth-i sherîfs. In most days of the year, they would fast and they would never abandon worshipping and praying.

Those who were educated there, would be sent to the tribes who had newly become Muslim and teach them the Qur'ân al-karîm and hadîth-i sheriffs, that is the religion of Islam. Those blessed Companions who had many excellences were a large army of education. Our Master, the Prophet would deeply love them, sit down with them, make sohbats and eat with them. They were called **Ashâb-i suffa** (the suffa Companions).

One day, our Master Rasûlullah looked at the Ashâb-i suffa and thought that they were very poor. Even under these conditions they were praying with a clear conscience and brightness. Our Master, the Prophet having pity on them, said, **"O the**

132 Sûrat-ul-Fath, 48/29.
133 One mudd is a measure of weight which is equal to eighthundredseventy five (875) grams. See: Religious Terms Dictionary, II, 57 - "Türkiye" Newspaper Publications.
134 Ahmad bin Hanbal, al-Musnad, III, 235; Ibn Sa'd, at-Tabaqât, I, 255.

Suffa Companions! Glad tidings to you! If there remains one person among my Ummat who consents to the difficult conditions which you are now in, is for sure one of my friends."

Habîb-i akram sall-Allâhu 'alaihi wa sallam used to provide for the needs of these exclusive Companions of his first, then his Ahl-i bayt's. Abû Hurayra related as follows, "I swear by Allahu ta'âlâ except Whom there is no god, I sometimes would lean my abdomen against the ground out of hunger and sometimes I would press a stone that I picked from the ground on my abdomen. Once again, I was in such a state. That day, I had sat on the roadside through which Rasûlullah went to the masjid. Just then, the ornament of the two worlds who was sent as a mercy for the worlds came to me with a beaming nûr. Understanding my situation, he smiled and then said, **"O Abâ Hurayra!"** When I said, "May my life be sacrificed for your sake, please tell O Rasûlullah!" He said, **"Come with me!"** I went immediately after him. He entered his home of bliss. There was a cup of milk in the house. He said, **"All right, go to the Ahl-i Suffa. Call them here."** When I was going for calling them, I thought to myself, "How will a cup of milk suffice for all the Suffa Companions? Will a drop fall to my share? I wonder…" I called them. Then we came to the home of bliss, asked for permission and entered. After we sat down in suitable places, our Master Rasûlullah said, **"O Abâ Hurayra! Take this cup of milk and give it to them!"** I took and delivered the cup to my friends respectively. Each of them was taking the cup, drinking until he was full, then gave it back to me. When I received the cup back from each of them I realized all the time that it did not decrease and was full of milk as it was at the beginning. In this way, I presented it to all my friends who came there. All of them drank and was full. Then Rasûlullah sall-Allâhu 'alaihi wa sallam took the cup and said to me smilingly, **"O Abâ Hurayra! Only me and you remain, who have not drunk milk. You too sit down and drink!"** I sat down and drank. He said, **"Drink again!"** Then I drank. Our Master said to me, **"Drink!"** a few times. And I drank at each time. At last I said, "My parents be sacrificed for your sake O Rasûlullah! I can not drink anymore. I swear by Allahu ta'âlâ Who sent you with the right religion, I am completely full." Then he said, **"So, give the cup to me."** I gave it to him. After he had praised and eulogized Allahu ta'âlâ, he recited the Basmala and then drank the milk."

Medinan Companions would have a strong and incomparable liking for those distinguished Ashâb who were studying without missing even one sohbat of our Master Rasûlullah. One evening, one of the Companions among the Suffa, who was exhausted out of hunger, came to the presence of our Master Rasûlullah and submitted his situation. Then our Master, the Prophet asked members of his household of bliss if there was anything to eat. When he received the answer of, "For now, there is nothing except water as food in the house," he said to his Companions who were present there, **"Who will host that hungry person?"** One Medinan Companion among the Ashâb-i kirâm, acting before everyone, said, "May my parents be sacrificed for your sake O Rasûlullah! I will put him up."

Then he went home with his guest and said to his wife, "Prepare some food to dine, for the guest of our Master Rasûlullah." His wife replied, "At the moment, there is nothing to eat except the food for our children." He said, "Firstly put the children to sleep and then bring the food." Then he took the food, which would suffice for only one person, and entered the room where the guest was. He put the food in front of him and invited him to eat. After they had started to eat together, the homeowner stood up, pretended to adjust the light and put it out. Then, he again sat down to eat in the dark. He pretended to eat, and waited for the guest to eat his fill. After the guest had eaten his fill, he cleared where they had dined. That night he and his children went to sleep hungry. In the morning, when they went to the presence of our Master, the Prophet, he said, **"Allahu ta'âlâ has been pleased with your behavior last night."** Thereupon, Allahu ta'âlâ revealed the 9th âyat-i karîma of Hashr Sûra which purports, **"They** (Ansâr) **value** (Muhâjirs) **above their own sake even if there is poverty and neediness for themselves."**

Jibrîl hadîth

Our Master Rasûlullah, would explain and teach the commands and prohibitions of our religion in depth and expound on everything about "the Religion of Islam" such as the pillars of belief and Islam, praying, fasting, pilgrimage, all rules of zakât, the interpretations of the Qur'ân al-karîm, the forbidden and permitted foods, clothes; oath, making vow, kaffârat (atonement), trading information; the propriety of eating, dressing, conversation and speech and greeting; the communications between neighbors, relatives and friends; the rules of marriage, alimony, heredity and inheritance; cases, penalties, agreements and partnerships; health and hygiene knowledge, confronting with the enemy, law of war… to his Companions in such a way that everybody could understand and he would repeat three times the subject that he deemed important.[135] He would give the information regarding women through his blessed wives.

The brave imâm of Muslims, one of the superiors of the Ashâb-i kirâm, famous for always telling the truth, our beloved elder, 'Umar bin Khattâb radî-Allâhu 'anh says:

"It was such a day that we, a few of the Companions, were in the presence and at service of Rasûlullah sall-Allâhu 'alaihi wa sallam. That day and that hour were so honorable and precious that it could never be caught. That day, being honored by attending Rasûlullah's sohbat and being next to him, seeing his beauty, which is nourishment for souls and pleasure for spirits, was bestowed upon us. (In order to explain the honor and importance of that day, he said, "It was such a day that…" Is it possible to find such an honorable and precious day on which it was granted to see Jabrâil 'alaihis-salâm' (Archangel Gabriel) in a human form, to hear his voice, to listen to the information required by all creatures, so beautifully and clearly, from the blessed mouth of Rasûlullah?)

135 Tirmidhî, Shamâil-i Sharîf, s, 240.

At that moment, a person, like the moon rising, came near to us. His attire was very white and his hair was so black. There was no sign of travel, such as dust, soil or sweat on him. None of us, the Companions of Rasûlullah, knew that person. That is, he was not a person that we already knew or recognized. He sat down in the presence of Rasûlullah, sitting knee to knee with him. (That person was Jabrâil ‘alaihis-salâm.’He was in human form. Jabrâil ‘alaihis-salâm’s sitting in such a manner, was to communicate something important. That is, it was to show that there should be no embarrassment in learning something about religion and the master should not have conceit and arrogance. Jabrâil ‘alaihis-salâm’ expressed this to the Ashâb-i kirâm with his behavior, so that everybody should ask freely and without hesitation of the teachers, whatever he or she would like to learn about the religion. Because, it is not appropriate to be embarrassed in learning religion and fulfilling, teaching and learning the rights of Allahu ta’âlâ.)

That noble person put his hands on the blessed knees of our Master Rasûl-i akram and said, “O Rasûlullah! Tell me what Islam is and how to be a Muslim.”

Then Rasûl-i akram said, **“The first of the five fundamentals of Islam is to say the Kalima-i shahâdat.** (That is, one should say, “Ash’hadu an lâ ilâha illa’llâh wa ash’hadu anna Muhammadan ’abdûhu wa rasûluh.” In other words, a discreet person who has reached the age of puberty and who can talk has to say vocally, “On the earth or in the sky, there is no one but Allâhu ta’âlâ worthy of worship. The real being to be worshipped is Allahu ta’âlâ alone. He is the Wâjib al-wujûd (Indispensable Being). Every kind of superiority exists in Him. No defect exists in Him. His name is Allah,” and to believe in this absolutely with all his heart. And also one should say and believe, “The exalted person who had a rose-pink skin, a white-reddish, bright and lovely face, black eyes and eye brows; who had a blessed wide forehead, with a good temper; who shed no shadow on the ground, was soft-spoken and was called Arab because he was born in Mecca, Arabia is Allahu ta’âlâ’s human slave and messenger.”)

To perform the ritual prayer (namâz, salât) when the time for prayer comes. To give the zakât of one’s property. To fast every day of the month of Ramadân-i sharîf. For the able person to perform the hajj (pilgrimage) **once in his life.”** That person upon hearing these answers from Rasûlullah, said, “O Rasûlullah! You told the truth!” We who were there as listeners, were astonished at the behavior of this person who asked a question and confirmed that the answer was correct.

That person again said, “O Rasûlullah! Tell me now what îmân (belief) is.”

(We should not think of the literal meaning of îmân in this hadîth-i sherîf, for, there was not one ordinary man in Arabia who did not know its literal meaning: ‘confirming and believing’ Certainly the Ashâb-i kirâm knew it, too, but Jabrâil ‘alaihis-salâm’ wanted to teach the meaning of îmân to the Ashâb-i kirâm by asking what îmân meant in Islam.) And Rasûlullah (sall-Allâhu ’alaihi wa sallam) said that îmân was to believe in six certain facts:

“First of all, to believe in Allahu ta’âlâ, in His angels, in the Books revealed by Him, in His Prophets, in the Last Day, in qadar (destiny), that khair (good) and sharr (evil) are from Allahu ta’âlâ.” That person said again, “You told the truth!” and confirmed his answer. Then he asked again, “O Rasûlullah! Tell me now what ihsân is.” Our Master Rasûlullah said, **“To worship Allahu ta’âlâ as if one sees Him. He always sees you although you do not see Him.”** That person asked again, “O Rasûlullah! Tell me about the Last Day!” Rasûl ‘alaihis-salâm’ said, **“About this question, the asked person does not know more than the questioner.”** That person said, “So, tell me the indications of the Last Day.” Our Master Rasûlullah said, **“The jariyas’ giving birth to their masters; your seeing barefoot, unclothed and poor sheepherders** (getting rich and) **competing against each other to build high buildings.”** After this, that person returned.

Turning towards me, Rasûlullah asked, **“O ’Umar! Do you know that person who asked the questions?”** I said, “Allahu ta’âlâ and His Rasûl know better.” Then Rasûlullah said, **“He was Jibril (**Jabrâil ‘alaihis-salâm’**). He came to teach you your religion.”**[136]

Our beloved Prophet would explain things to his Companions according to their level in religion. One day, ’Umar ‘radiy-Allâhu anh’ saw Rasûlullah (sall- Allâhu ta’âlâ ‘alaihi wa sallam) saying something to Hadrat Abû Bakr as he passed by them. He went near them and listened. Others also saw them, yet they hesitated to go and listen. The following day, when they saw Hadrat ’Umar they said to him, “O ’Umar, Rasûlullah (sall-Allâhu ta’âlâ ’alaihi wa sallam) was telling you something yesterday. Tell us, so that we can know.” He (the Prophet) always used to say, **“Tell your brothers-in-Islam what you hear from me! Let one another know!”** Hadrat ’Umar said, “Yesterday Abû Bakr (radî Allahu ’anh) had asked him about the meaning of an âyat which he couldn’t understand, and Rasûlullah was explaining it to him. I listened for an hour, but I couldn’t understand anything.” He was explaining everything according to the high grade of Abû Bakr. Hadrat ’Umar was so great that Rasûlullah said, **“I am the Last Prophet. No Prophet will succeed me. If there were a prophet to succeed me, ’Umar would be that prophet.”** Though he was so great and knew his mother-tongue Arabic very well, he was not able to understand even the explanation of the Qur’ân that Rasûlullah ‘alaihis-salâm communicated to Hadrat Abû Bakr. Rasûlullah used to explain it according to the degree of the person. The degree of Abû Bakr was much higher than Hadrat ’Umar’s. But he, too, and even Hadrat Jabrâil used to ask Rasûlullah about the meaning, about the mysteries in the Qur’ân. Rasûlullah explicated the interpretation of the whole Qur’ân to the Ashâb-i kirâm. Our beloved Prophet, while teaching the religion to his Companions, he also heard cases, listened to witnesses, and solved the most difficult disagreements.

136 Bukhârî, “Iman”, 32; Muslim, “Iman”, 1; Abû Dâwûd, “Sunnat”, 17; Nasâî, “Iman”, 5; Ahmad bin Hanbal, al-Musnad, I, 27, 51.

Salmân-i Fârisî's becoming Muslim

Day by day, the spreading of the light of Islam and the blessed name of our Master Rasûlullah taking place in the hearts wherever it was heard, commenced. Those knowledgeable people, who were yearning for his coming, were rushing to Medina excitedly, in search of becoming Muslim. One of those people was Hadrat Salmân-i Fârisî. He related about how he became Muslim, as follows:

I am from Djay village of Isfehan city in Persia. My father was the wealthiest person in the village and we had much property. I was the only child and the darling of my father. He overprotected me. He did not permit me to go out of the home. He was a fire-worshipper, therefore he taught me fire worshipping completely as he wished. A fire burned in our house constantly and we would worship it, we would make sajda (prostrate) toward it. Since my father had much property, one day, he brought me out of the house and said, "My son! When I die, you will be the owner of all these goods. Therefore, go and know your goods and fields." I said, "All right" and roamed around our fields.

When I went to see the fields one day, I saw a church. I heard the voices of the Christians. When I went near them I saw that they were worshipping inside of the building. I was astonished, because I had not seen any such thing before. Our worship was only to burn a fire and making sajda toward it. However, they were worshipping an invisible Allah. I told myself, "I swear that their religion is true, ours is false." Being interested, I watched them until evening. Before going to our fields, the darkness began to fall. When I asked them, "Where is the center of this religion," they replied, "It is in Damascus." Then, I asked, "If I go to Damascus, will they accept me too?" they said, "Yes, they will." When I asked them, "Is there anyone who will go to Damascus soon?" they told me that a caravan would go after a while. The people I spoke to were few in number, they had come from Damascus to Isfahan.

While I was busy with these, I was late to go home. When my father saw that I did not return, he started searching for me and sent men to find me. They looked for, but could not find me. While they were in fear, I returned home. My father said, "Where have you been so long? There was nowhere we did not look for you!" I said, "Father! I was walking around the fields. On the road, I met upon a Christian church. I entered the building. They were worshipping an Allah who they did not see. I was amazed by their worships. I watched them until the evening. I understood that their religion was true." My father, listening to my words, said, "O my son! You are thinking wrong. The religion of your ancestors is more correct than theirs. Their religion is false. Never believe them!" I said, "No, their religion is better than ours and theirs is true, ours is false." My father became furious at this; he tied my hands and feet and imprisoned me in the house.

While I was in this situation, I was looking for news from the caravan which would go to Damascus. Finally, I learned that the Christian priests prepared the caravan. I untied myself and I went to the church where the caravan was present. I told them that

I could not stay here and I joined the caravan and set off for Damascus. In Damascus, I asked who the greatest scholar was in the Christian religion. They described to me a man and I went to him and told him of my state. I told him that I wished to stay with him, I would serve him and I requested him to teach me Christianity and make me know Allahu ta'âlâ. He had accepted this. Then, I started to serve him and work for the church. He was teaching me Christianity.

However, afterwards, I understood that he was a bad person. Because, he kept the gold and the silver, which Christians brought to him for the poor. He did not give them to the needy. He had stocked seven cubes of gold and silver. There was no one who knew this except me. After a while, he passed away. Christians gathered for the funeral. I told them, "Why do you respect this person so much? He does not deserve respect!" They said, "How can you say that?" and they did not believe me. I showed them where the gold and silver had been stocked. They took out seven cubes of gold and silver, and then they said, "This person does not deserve a burial or funeral." They threw away his body and covered it with stones. Another person was given his post.[137]

That person was a pious man and a real scholar. He did not give any importance to this world. He was looking forward to the Hereafter. He worked for the Hereafter all the time; he worshipped during the day and night. I liked him so much and I stayed with him for a long time. I served him willingly. We would worship together.

One day, I told him, "O my master! I have been with you for a long time and I have liked you very much. Because you are obeying the orders of Allahu ta'âlâ and abstaining from what He forbids. What do you advise me to do? What shall I do when you pass away?" He replied, "O my son! In Damascus, there is no one left to correct the people. Whomever you go to, will spoil you. However, there is one person in Mosul. I recommend you to find him."

When he died, I went to Mosul and found the person whom he had identified. I told him my life story. He accepted me to his service. As the other person, he was also a very valuable, pious and a strict worshipper. I served him a long time too. But, he became ill one day. While he was about to die, I asked him the same questions. He recommended me to a person in Nusaybin. After his passing away, I went to Nusaybin immediately. I found the person he mentioned and told him that I wanted to stay with him. He accepted and I stayed at his service for some time. When he became ill, I told him to send me to another person. He described a person who was in Amuriya, a Roman city. After his death, I went to Amuriya and I found the person. I remained in his service for a long time.

Then his passing away approached too. When I requested him to send me to another person he enumerated the signs of him by saying, "I swear that I do not know such a person. But the coming of the Prophet of the Last Age became near. He will come out from among the Arabs, migrate from his homeland and settle into a town where there is abundance of date palms growing much in stony places. He accepts presents but does not accept sadaqa (alms). He has a seal of prophethood in between his two

137 Ahmad bin Hanbal, al-Musnad, V, 441; Suhaylî, Rawzu'l-unuf, I, 371.

shoulders." After this person had died, I decided to go to the Arab region according to his sayings.

I had worked in Amuriya and I owned several oxen and some sheep. A convoy from the Banî Kalab Tribe would go to Arabia. When I told them, "Take these cattle and sheep, bring me to Arabia," they accepted my offer. When we came to the place called Wâdiy-ul-Kurâ, they betrayed me and sold me to a Jew, claiming that I was a slave. I saw the palm date gardens where the Jews lived. I thought, "Possibly, here is the place where the Prophet of the Last Age will immigrate." However, I could not like that place. I served that Jew for some time. Then, he sold me to his paternal uncle's son. He brought me to Medina. When I reached Medina, I liked there as if I saw it before. Then, I spent my days in Medina. I was working in the garden and farm of the Jew who bought me. I was also waiting for attaining my goal impatiently.

One day, I had climbed a date palm and I was working. My owner was talking to someone under the tree. They mentioned, "May the Aws and the Hazraj tribes be perished. A person from Mecca came to Kuba. He says he is Prophet. These tribes are embracing his religion…" When I heard these words, I was about to faint. I immediately went down and I asked that person, "What are you saying?" My owner slapped my face, saying, "What is it to you? Why are you asking? Care about your business!" That day, when it became evening, I took some dates and arrived in Kuba. I went to our Master Rasûlullah ('alaihis-salâm) and I said, "You are a pious person. You must have poor people with you. I have brought these dates as alms."

Rasûlullah told the Companions, **"Come, eat dates."** They ate. However, he did not eat any of them. I said to myself, "Now, this is one of the signs. He does not accept alms." After our Master Rasûlullah honored Medina, I took some dates again and I brought them to him. I said, **"These are a present!"** This time, he and his Companions ate them. I said, "Now, the second sign has come true." The dates I brought to them were around twenty five units. However, the grains of them were around one thousand. With the miracle of our Master Rasûlullah, the number of the dates had increased. I said to myself, "I have seen another sign." I had gone to Rasûlullah again. He was conducting a funeral. I approached, because I wished to see the seal of the prophethood. He understood my purpose. When I saw the seal of the prophethood, I kissed it and I wept. At that moment, I said the Kalimat ash shahâda and became Muslim.

Then I explained to him about what I had lived through in detail. He was astonished at my situation. He ordered me to tell about this to the Companions. The Ashâb-i kirâm gathered, I told them about what I had experienced in every detail…"[138]

When Salmân-i Fârisî became Muslim, he required a translator because he did not know the Arabic language. While he was praising our beloved Prophet, the Jewish translator was giving opposite meanings. At that moment, Hadrat Jabrâil (Archangel Gabriel) came and correctly informed Rasûlullah of what Hadrat Salmân said. When

138 Ahmad bin Hanbal, al-Musnad, V, 441; Suhaylî, Rawzu'l-unuf, I, 371.

the Jewish translator understood the situation, he became Muslim by reciting the Kalimat ash-shahâda.

After becoming Muslim, Salmân-i Fârisî continued to be a slave for a while. Upon the order of our beloved Prophet, **"Free yourself from slavery, O Salmân!"**, he went to his owner and said he wanted to be emancipated. The Jew very reluctantly agreed. He accepted it on the condition that Salmân would plant three hundred date palms; he would raise them until they start yielding and he would give forty ruqya (an amount of gold at those times) gold.

He informed our Master Rasûlullah of this. Our Master, the Prophet ('alaihis-salâm) told his Companions, **"Help your brother."** They collected three hundred young date-palm trees for him. Our Master Rasûlullah said to him, **"Dig their holes and inform me when they are ready."** When he prepared the holes and informed of this, our Master (sall-Allâhu 'alaihi wa sallam) honored the place. He planted date-palms with his own blessed hands. One of the date-palms had been planted by Hadrat 'Umar. With the permission of Allahu ta'âlâ, the palms, except the one planted by Hadrat 'Umar, yielded dates within that year. Our Master Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' uprooted that palm and then replanted it with his blessed hands. As soon as he planted it, it yielded dates.

Hadrat Salmân-i Fârisî related, "One day a person was looking for me and asking, 'Where is Salmân-i Fârisî? Where is the Mukâtab-i faqîr? (a slave who agreed with his master for attaining his freedom against a fixed amount of money)? Then he found me and gave to me the gold he was holding in his hand, which was as big as an egg. Taking it, I went to our Prophet and submitted the situation.

Giving the gold back to me, Rasûlullah said, **"Take this gold and pay your debt!"** When I said, "O Rasûlullah! This gold doesn't have enough weight for what that Jew wanted." Our Master Rasûlullah took the gold and touched it with his blessed tongue. Then he said, **"Take this! Allahu ta'âlâ pays your debt with it."** For the sake of Allah, I weighed that gold and I saw that it was as heavy as was required. Then I gave it to him. Thus, I was freed from slavery."[139]

After that day, Salmân-i Fârisi joined the Ashâb-i Suffa.

The Angels would come to listen

Our Prophet (sall-Allâhu 'alaihi wa sallam) would read the Qur'ân al-kerîm so beautifully, so sweetly and effectively that non-Muslims too were overcome in admiration. Many people became Muslims by listening to him. Hadrat Barâ bin Âzib told, "After a night prayer, I had listened to our Master Rasûlullah's reciting Tîn Sûra. He was so beautifully reciting that I never heared any one who had a more perfect voice and recitation."

Among the Companions, there were many who had very beautiful voices, who wept and made others weep during their reading the Qur'ân al-kerîm out. One of them was

139 Bukhârî, Fadâil-us-Sahaba, 81; Bayhaqî, Dala'il al-Nubuwwa, I, 467.

Usayd bin Khudayr. One night, he tied his horse near him and started reciting the Baqara Sûra. While he was reciting, the horse shied. Hadrat Usayd stopped. The horse calmed down. When he started reciting, the horse shied again. When he stopped, the horse calmed down again. When he re-started reciting, the horse shied once more. Yahya, Usayd bin Hudayr's son, was lying near the horse. He was worried that the horse could harm the child, therefore, he stopped reciting. When he looked up to the sky, he recognized some shining things like oil lamps in a fog resembling a white cloud. When he stopped reciting, he saw that those shining things ascended to the sky. On the morning, he went to our beloved Prophet (sall-Allâhu 'alaihi wa sallam) and told about what had happened in the night. Our Prophet asked, **"Do you know what they were?"** Hadrat Usayd answered, "May my parents be sacrificed for your sake, O the Messenger of Allah! I do not know." Our Master, the Prophet said, **"They were angels. They had come near to your voice. If you had continued to recite, they would have listened to you until the morning, and the people would have seen and watched them. They would have not been hidden from people's eyes."**

One of those who were reading the Qur'ân al-kerîm touchingly was Hadrat Abû Bakr-i Siddiq. When he started to recite it during the ritual prayer, he could not stop himself from shedding tears. Those who saw him would admire his state. One day the polytheists gathered and said, "This person touchingly reads out in tears what the prophet has brought. We are afraid that our children and wives would be captivated by this state of his and become Muslim."

One of those admired people that became a model Muslim, who loved our beloved Prophet upon seeing his blessed face, became Muslim upon listening to his blessed words and the Qur'ân al-kerîm as he recited it, was Hadrat Abdullah bin Salâm.

Abdullah bin Salâm was a Jewish scholar before embracing Islam. He knew the Torah and the Bible well. He told about how he became Muslim as follows, "I had learned the Torah and its explanations from my father. One day, my father told me the attributes, signs and works of the Prophet that would come in the Last Age. And he said, "If he is one of the sons of Hârûn (Aaron) ('alaihis-salâm), I will be obedient to him; If not, I won't." My father died before Rasûlullah's coming to Medina.

When I heard that Rasûlullah announced his prophethood in Mecca, I already knew his attributes, his name and time that he would come. Because of this, I kept waiting for him. Until I learned that he was staying at the house of the sons of Amr bin Awf in the place called Quba near Medina, I kept my state a secret from the Jews and I did not speak.

While I was collecting fresh dates from a date palm in my garden, a person from the sons of Nâdir shouted, "Today, the man of Arabs came." I started trembling. Immediately I said takbîr "Allahu Akbar." At that moment, my paternal aunt, Khâlida binti Khâris was sitting under the tree. She was a very old woman. When she heard my takbîr, she said, "May Allah make your hand empty and may He not make you attain what you wish! I swear by Allah that you would not be happier if you heard Mûsâ bin Imrân (Prophet Moses) would come." I said, "O my aunt! I swear by Allah that he is the brother of Mûsâ bin Imrân and he is a Prophet like him. He is on the same path with him and he has been sent with the same belief of tawhîd (belief in the oneness, unity of Allahu ta'âlâ)."

Upon this, she asked, "O my brother's son! Is he the prophet of whom we were informed that he would be sent near the Doomsday?" I answered, "Yes." "So, you are right," she said.[140]

When Rasûlullah migrated to Medina, I mingled in the crowd at once in order to see him. As soon as I saw his blessed beauty and luminous face, I said, "His face can not be a liar's face!" Rasûlullah was explaining Islam and giving advice to the people that had gathered. There, the first hadîth-i sher***îf which I heard from Rasûlullah was,***

"Spread the selâm (greeting) among you, feed the hungry ones, make sila-i rahm (visit your close relatives)**, perform ritual prayer when people are asleep. Thus you will enter Paradise in safety."**

Fakhr-i âlam (sall Allâhu 'alaihi wa sallâm), with his light of prophethood, recognized me and asked, **"Are you Ibn-i Salâm, the scholar of Medina?"** When I answered, "Yes," our beloved Prophet said, **"Come closer"** and asked that question, **"O Abdullah! Tell for the sake of Allahu ta'âlâ! Have you not read and learned of my attributes in the Torah?"** I said, "Would you tell me the attributes of Allahu ta'âlâ?" Against this question, our Master Rasûlullah waited for a while and Jabrail (Archangel Gabriel) ('alaihis-salâm) descended the sûra Ikhlâs. When I heard this sûra which our Master Rasûlullah recited, I immediately became Muslim by saying to our Prophet, "Yes, O Rasûlullah! You are telling the truth, I bear witness that there is no god but Allahu ta'âlâ. You are His born slave and His Messenger!"

Then, I said, "O Rasûlullah! Jews are a cruel people who tell lies, who make baseless claims and make such slanders as to astonish anyone who hears them. If they hear and learn that I have embraced Islam, before your enquiring about my personality and character, they will certainly utter unimaginable slanders about me. First, ask them about me!" I then hid in the house. After me, a group of prominent Jews entered. Our Master Rasûlullah ('alaihis-salâm) asked the Jews, **"How is Abdullah bin Salam among you?"** The Jews said, "He is our most superior scholar, and son of our most superior scholar! Ibn-i Salam is our best, and son of our best!" Upon this our Prophet asked, **"What would you say if he has become Muslim?"** The Jews replied, "May Allah protect him from such a thing."

At that time, I appeared from the hiding place and I confirmed what was said by saying, "O Jewish community! Fear Allahu ta'âlâ! Accept what has come to you. I swear by Allahu ta'âlâ, you also know that this person is Allahu ta'âlâ's Prophet, whose name and attributes you saw in the Torah you have. "I bear witness that there is no god but Allah, and I bear witness again, that Muhammad 'alaihis-salâm is His slave and Messenger." Upon this, the Jews said, "He is our worst and son of our worst!" They

140 Bayhaqî, Dala'il al-Nubuwwa, II, 400; Suhaylî, Rawzu'l-unuf, II, 373.

then made slanders about me and they accused me of some faults. I said, "This was what I feared. O Rasûlullah! I had told you that they are a cruel, lying, slandering nation who do not refrain from evil, had I not? All these have happened." Rasûlullah told the Jews, **"Your first testimony suffices for us, the second one is unnecessary."** Upon this, I immediately returned to my home. I invited my family and my relatives to Islam. Including my paternal aunt, they all became Muslim.[141]

My embracing Islam made the Jews very angry. They started irritating me. Some Jewish scholars even tried to make me abandon Islam by saying, "No prophet comes from Arabs. Your master is a ruler." However, they could not succeed."

Together with Ibn-i Salam, Sa'laba bin Sa'ya, Usayd bin Sa'ya, Asad bin Ubayd and some other Jews became Muslim sincerely. However, some Jewish scholars said, "Only the bad among us believed in Muhammad. If they had been the good among us, they would not have left the religion of their ancestors." Upon this, Allahu ta'âlâ descended an âyat-i karîma, purporting, **"They** (the Ahl-i kitâb, that is, People of the Book) **are not the same with each other. Among the the Ahl-i kitâb, there is one community who worship and pray, and recite the âyats of Allahu ta'âlâ by making prostration in the nights."**[142]

Other incidents occurred in the first year of the Hegira

In the first year of the Hegira, As'ad bin Zurâra, Barâ bin Ma'rûr, Kulsum bin Hidm from the Ansâr and 'Uthman bin Maz'ûn from the Muhâjîrs passed away. The permission to make war against the disbelievers was granted. In addition, Hadrat Abû Bakr and Hadrat Bilâl-i Habashî, who could not bear the negative impacts of the weather and water of Medina, contracted malaria. Upon this, Rasûlullah invoked, **"O my Rabb! Make us love Medina as you have made us love Mecca and give us benediction and abundance here."** Janâb-i Haqq accepted his invocation and He made the Muhâjirs love Medina too.

The Abwâ and Waddan military expeditions, which our Master, the Prophet sall-Allâhu 'alaihi wa sallam himself joined, was made during that year. In the beginning of the second year, Buwât, Safawân, Zulushayra military expeditions followed, and no war occurred during these expeditions.

The first written treaty

The Meccan polytheists did not remain idle. To our Master Rasûlullah, they were trying to do in Medina what they could not do in Mecca. As they sent threatening letters to the polytheists of Medina, they also sent letters and messages full of threats to the Jewish tribes in Medina. These threats caused the Jews to approach our Master Rasûlullah.

141 Bayhaqî, Dala'il al-Nubuwwa, II, 400; Suhaylî, Rawzu'l-unuf, II, 373.
142 Sûrat-u Âl-i 'Imrân, 3/113.

Meanwhile, the Jews came to the presence of our Master Rasûlullah and said, "We have come to make peace with you. Let us make a treaty that we do not harm each other." Our Prophet made a treaty with them, consisting of fifty five articles. Some of the decisions taken are as follows:

1- This treaty is a written document by Rasûlullah Muhammad ('alaihis-salâm), among Muslims of Mecca and Medina, those who obey them and those who join them later and those who fight on their side.
2- Verily, these are a separate community from other people.
3- Each tribe will pay the ransom for their captured members collectively (according to the justice among Muslims).
4- Muslims will oppose those who cause disunity among themselves, even if they are their own sons.
5- Those Jews who obey Muslims will not be oppressed in any manner and they will be aided.
6- The Jews will form an alliance with Muslims and everyone will perform the requirements of his own religion.
7- None of the Jews will go for a military expedition without the permission of Muhammad ('alaihis-salâm).
8- No one will harm a person he agreed with. The oppressed will be helped in any case.
9- For the parties to this treaty, the valley of Medina is an untouchable, unassailable region.
10- The Meccan polytheists and those who help them will not be protected in any manner.
11- Against the persons who will attack Medina, Muslims and Jews will help each other.

By this treaty, Jews (supposedly) would be friends with Muslims, would not develop a grudge against them and would not treat them as an enemy.

O My Darling! Do not be sad!

Abdullah bin Ubayy, who was the leader of the Hazraj Tribe in Medina, would be elected ruler over Medina, before the Hegira of our Master Rasûlullah. Due to the Aqaba bî'ats, then the Hegira, most of the Aws and Hazraj tribes became Muslim; Abdullah bin Ubayy's rule did not come pass. For this reason, Abdullah bin Ubayy had a grudge against our Master, the Prophet and the Muhâjir Ashâb-i Kirâm, then sahâbîs of Madina. However, he could not show his enmity explicitly. He formed a group of hypocrites, along with some other people that were like him. These people, while among Muslims, would say that they had embraced the Islamic religion; however, behind Muslim's backs, they would make mockery of them. Secretly, they started to

cause disharmony. They went so far as to try to change and misrepresent our beloved Prophet’s blessed words.

The Jews who hid their hostility made an agreement with our Master, the Prophet. They visited our Master, the Prophet in groups. They asked questions which they regarded very difficult. They understood; from the answers they received, that our Master was the true Prophet. But they did not believe, out of their obstinacy and jealousy. Thereupon our beloved Prophet said, **“If ten people from the Jewish scholars had believed me, all the Jews would have believed.”** As our Master, the Prophet became so sad, Allahu ta’âlâ consoled him with the below âyat-i karîma which purports, **“(**O My Darling!**) O the glorious Rasûl! Don’t let those who verbally say that they believed while they don’t believe in heart** (hypocrites) **and Jews who rush about in disbelief sadden you. They spy** (on the sons of Kurayzâ) **for those who always listen to lies and for another tribe who did not come to your presence** (Jews of Khaybar)**. They change the words after they are put into their places** (by Allahu ta’âlâ)**. They say, ‘If you are given this** (fatwa)**, accept it otherwise do not accept it.’ If Allahu ta’âlâ wishes for some to fall in fitna** (mischief)**, you are unable under any condition to prevent Allahu ta’âlâ’s will. Those are such people that Allahu ta’âlâ has not wished to clean** (their) **hearts. For them, there is worthlessness and desolation in this world and a bitter torment in the Hereafter.”**[143]

In consequence of the treaty made, some of the Companions became friends with Jews who were their neighbors. Allahu ta’âlâ prohibited them from this with an âyat-i karîma that purports, **“O Believers! Do not be friends with the people** (disbelievers and hypocrites) **except your religious fellows. They** (disbelievers and hypocrites) **do not hesitate to harm you and plot mischief and wish you to get into trouble. Their grudge and enmity against you had come out from their mouths. As for the enmity they keep in their hearts, it is even greater. We have explained the verses regarding their enmity, if you take into consideration and understand…”**[144]

The Meccan polytheists ceaselessly continued to provoke and threaten the polytheists, the hypocrites, the Jews in Medina and the surrounding tribes. They tried to extinguish the light of Islam as soon as possible. They looked for ways to end the blessed existence of our beloved Prophet.

Despite all these actions of the hypocrites and the polytheists, our Master Rasûlullah always acted in a peaceful way. Some of the Ashâb-i kirâm believed that it was time to confront the enemy and they invoked, “O my Rabb! For us, there is nothing more valuable than fighting on your path against these polytheists. These Quraysh polytheists denied the prophethood of your darling and forced him to leave Mecca. O my Allah! We hope that you will permit us to fight them!”

As for our Master Rasûlullah, he was waiting for Allahu ta’âlâ’s command and was acting according to what He decreed. It was high time for it. It was decreed in the divine revelation brought by Jabrâil ‘alaihis-salâm’, **“Fight for the sake of Allahu ta’âlâ against those who wage war against you. But do not encroach or exceed the limit. Certainly, Allahu ta’âlâ does not like those who exceed the limit. Kill them** (the disbelievers) **wherever you find them. You too expel them as they expelled you** (from Mecca)**. Their polytheism mischief is worse than homicide. Do not fight against them in Masjid-i haram unless they fight against you there. But, if they kill you there, you too kill them there. The punishment for disbelievers is so. If they give up denying Allahu ta’âlâ and fighting,** (you too give up fighting. Because) **Allahu ta’âlâ is Merciful and Compassionate.”**[145]

143 Sûrat-ul-Mâida, 5/41.
144 Sûrat-u Âl-i ‘Imrân, 3/118.

It was decreed in another âyat-i karîma revealed later, which purports, **“Fight against those polytheists until there is nothing left from polytheism mischief and the religion belongs to only Allahu ta’âlâ** (only Allahu ta’âlâ is worshipped)**.** (There is no cruelty for them), **if they give up (**polytheism). **After that, the hostility** (punishment) **is for those that are cruel.”**[146]

The first sariyyas

Our Master, Fakhr-i kâinat sall-Allâhu ’alaihi wa sallam organized sariyyas that is small military units to protect the safety of Medina and to check the situation of the enemies. The number of those who joined these sariyyas would change between five people and four hundred people. The wars, which were joined and managed by our Master, the Prophet personally, were called **ghazâ**. Our beloved Prophet took necessary security measures to prevent sudden enemy attacks by systemizing standing guards in Medina.

It was necessary to weaken the polytheists politically and economically and to discipline them. For this reason, they needed to block the trade routes to Syria. Meanwhile, it was heard that a polytheist caravan was passing near Medina. Our beloved Prophet ordered immediate preparation for a military expedition and he appointed Hadrat Hamza commander to thirty horsemen. After he recommended Hadrat Hamza to fear Allahu ta’âlâ and treat those who were under his command well, he told him, **“Set off for the holy war, by reciting the name of Allahu ta’âlâ, on the path of Allahu ta’âlâ! Fight those who deny Allahu ta’âlâ...”** Giving Hadrat Hamza a white flag, he bid him farewell.

Hadrat Hamza, with the horsemen under his command, moved against the polytheist caravan, which was protected by three hundred cavalry. When the caravan, on the way from Damascus to Mecca, came to the place called **Sîfr-ul-Bahr**, they faced with the mujâhids. The glorious companions, organized in battle array, immediately prepared for the combat. At that moment, Majdî bin Amr al-Juhanî, who was also present there, reached them and mediated. Majdî bin Amr al-Juhanî was ally of both sides. When he saw that Muslims were few in number, but the polytheists were many, he thought the Muslims could be defeated. Hoping that the Muslims’ state would remain forever, he mediated and dissuaded both sides from fighting. After that, Hadrat

145 Sûrat-ul-Baqara, 2/ 190-192.
146 Sûrat-ul-Baqara, 2/ 193.

Hamza and his friends returned to Medina. When Majdî's acts were told to our Master, the Prophet ('alaihis-salâm), expressed his pleasure and said, "He has done a blessed, good and right thing."[147]

After that, there was no ceasing of military expeditions. Hadrat Ubayda bin Hâris, was given sixty or eighty mujâhids and were sent to Rabig. The polytheists, afraid of Muslims, found their salvation in escaping.[148]

One day, our Master, the Prophet wanted to organize a military expedition to Nahla for watching the Quraysh polytheists. He wanted to make Hadrat Abû Ubayda bin Jarrah the commander of the soldiers who would be sent. Abû Ubayda bin Jarrah, when he received this order, started to weep with the agony of being away from our Prophet. Rasûlullah appointed Hadrat Abdullah bin Jahsh the commander, in place of Hadrat Abû Ubayda bin Jarrah.[149]

Abdullah bin Jahsh was one of those that lived Islam emotionally. When he became Muslim, although the disbelievers fiercely tortured him, he had resisted them with his power of faith and endured the torments and sufferings without complaining. For this reason, our Master, the Prophet said about him to his Ashâb, **"... Among you, he is the most resistant to hunger and thirst."** Abdullah bin Jahsh, hearing the glad tidings by our Master, the Prophet for martyrs, always longed for martyrdom. At wars, he would bravely fight on the front line.

Hadrat Abdullah bin Jahsh says, "That day, Rasûl 'alaihis-salâm, after performing the night prayer, called me and said, **"Early in the morning, come to me. Bring your weapons too. I will send you somewhere."**

When it was morning, I went to the masjîd. I had my sword, bow and satchel of arrows on. My shield was with me too. Rasûl 'alaihis-salâm, after conducting the morning prayer, returned to his home. I had arrived there before him, so I was waiting for him in front of the door. He found several people from muhâjirs, who would go with me. He said, **"I have appointed you the commander over these people."** He gave me a letter and said, **"Go! After two night's trip, open the letter. Act accordingly to what is commanded in the letter."** I asked, "O Rasûlullah! To which direction shall I go?" He replied, **"Take the road of Najdiyya. Towards the Rakiyya, to the well."**

When Abdullah bin Jahsh was entrusted with the Nahla expedition, he was given the attribute of Amîr al-Mu'minîn for the first time. In Islam, he was the first commander who was called by that name. When they reached at the Malal location with a military unit of eight or twelve soldiers, in the letter which he had opened was written:

"Bismillâhirrahmânirrahîm. When you have read this letter, go down to Nahla valley between Mecca and Tâif, with the name and benediction of Allahu ta'âlâ. Do not force any of your friends to come with you! Watch and check the Qurayshîs and the Quraysh caravan in the Nahla valley. Inform us of their affairs."

147 Wâqidî, al-Maghâzî, I, 9; al-Kilâ›î, al-Iktifâ, II, 6; Shamsaddîn Shâmî, Subulu›l-Hudâ, s, VI, 11.
148 Wâqidî, al-Maghâzî, I, 10; Ibn Sa'd, at-Tabaqât, II, 7; al-Kilâ'î, al-Iktifâ, II, 3-4.
149 Ibn Hishâm, as-Sira, I, 601; Wâqidî, al-Maghâzî, I, 2; Tabarî, Târikh, II, 410; al-Kilâ'î, al-Iktifâ, II, 9-10.

After reading the letter, Amîr al-Mu'minîn Abdullah bin Jahsh said, "We are the slaves of Allahu ta'âlâ and all of us will return to Him. I have heard and obeyed. I will fulfill the order of Allahu ta'âlâ and His beloved Prophet," and kissed the letter and brought it to his forehead as a sign of respect. Then he turned to his friends and said, "He who is eager to attain martyrdom, let him come with me. Who doesn't want to come, can go back. I do not force any of you. If you do not come with me, I will go alone and fulfill the order of Rasûl 'alaihis-salâm." His friends replied, all together, "We have heard the orders of our Master, the Prophet. We are obedient to Allahu ta'âlâ, Rasûlullah (sall-Allâhu 'alaihi wa sallam) and you. Walk with the benediction of Allahu ta'âlâ to wherever you would like."

This small army, including Hadrat Sa'd bin Abî Wakkas, went towards Hejâz and came to Nahla. They hid somewhere and started to watch the Qurayshîs who passed there. Meanwhile, a Quraysh caravan passed. Their camels were loaded. The Mujâhids approached the caravan and invited them to Islam. When they did not accept, they began to fight. They killed one of them and captured two. They could not reach another one because he had a horse. All the goods of the disbelievers were left to the mujâhids. Abdullah bin Jahsh separated one-fifth of these war booties for our Master Rasûlullah. This was the first war booty which Muslims won in battle.[150]

The Masjid-i Qiblatayn

Seventeen months had passed since the Hegira of our beloved Prophet (sall-Allâhu 'alaihi wa sallam) to Medina-i munawwara. Up to then, they would perform the ritual prayers by turning towards the Bayt-i Maqdis in Qudus-i sharîf (Jerusalem). In the meantime, it had reached to the ear of our Master Rasûlullah that the Jews were saying, "What a strange thing! His religion is different from ours but his qibla is the same as ours!" Due to these words, our Prophet's blessed heart was offended. One day, when Jabrâil 'alaihis-salâm' came, our Prophet said to him, **"O Jabrâil! I wish that Allahu ta'âlâ turns my face towards the Kâba from the qibla of the Jews."** Then Jabrâil 'alaihis-salâm' said, "I am only a slave of Allahu ta'âlâ. Supplicate to Allahu ta'âlâ for this!" After that, the 144th âyat-i karîma of the Baqara sûra had descended. It purports, **"**(O My Beloved!) **Verily, we see the turning of your face to heaven** (for the divine revelation)**. For this, We shall turn you to a qibla with which you will be pleased. Now, turn your face towards Masjid-i Haram** (the Kâ'ba)**.** (O the Muslims!) **You too, turn your faces towards there during your prayers wherever you are. For sure, the People of Book know that this qibla turning is true from their Rabb. And Allahu ta'âlâ is not unaware of what they do."**

When this âyat-i karîma descended, our Master Rasûlullah was conducting the noon prayer. They were in the middle of the ritual prayer. As soon as he received the revelation, he changed his direction to the Kâ'ba-i mu'azzama. The Ashâb-i kirâm followed our Master, Habîb-i akram, and they turned towards that direction. That masjid was

150 Ibn Hishâm, as-Sira, I, 601; Wâqidî, al-Maghâzî, I, 13; al-Kilâ'î, al-Iktifâ, II, 9-10; Shamsaddîn Shâmî, Subulu'l-Hudâ,s, VI, 16.

named **Masjid-i Qiblatayn**, that is, the masjid with two qiblas. Our Master Rasûlullah went to Quba and, by himself, rebuilt the niche of the first masjid that was built and changed the walls of the masjid.[151]

151 Ibn Hishâm, as-Sira, I, 549; Suhaylî, Rawzu'l-unuf, I, 409.

THE HOLY BATTLE OF BADR

The fact that the Ashâb-i kirâm were successful, in their military expeditions, started to frighten the disbelievers. From then on, their caravans set off as convoys with soldiers. In the second year of the Hegira, the Meccan polytheists would take charges from each family and sent a caravan of one thousand camels to Damascus. Their chieftain was Abû Sufyân, who had not become Muslim yet.[152] Around forty soldiers had been charged to protect the caravan! After selling their goods, they would buy weapons with all the money and these weapons would be used in the war against Muslims.

When Rasûlullah sall-Allâhu 'alaihi wa sallam learned that the polytheists sent a large caravan to Damascus for trade, he appointed several persons from the Muhâjirs to discover their situation. When they reached the place called Zul'ashîra, they learned that the caravan had passed. They returned to Medina. If the weapons and the goods of the disbelievers were taken away from them, they would not be able to harm Muslims and their resistance would be broken. Therefore, our Master Rasûlullah sent Hadrat Talha bin Abdullah and Hadrat Sa'îd bin Zayd as a reconnaissance team to learn about the return of the caravan.[153]

The opportunity could not be missed. Our Master, the Prophet made preparations immediately and appointed Abdullah ibn Umm Maktûm deputy in Medina for conducting the prayers.[154] He charged Hadrat 'Uthmân, whose wife was ill, and six other persons with duties and ordered them to stay in Medina. He took three hundred and five sahâbîs with him. He marched towards the Badr location, on the twelfth day of the Holy Ramadan. Their number with those who were on duty and in Medina, was 313 persons.[155] Badr was a place where the roads to Mecca, Medina and Syria interconnected.

Young teenagers, even women begged our Master, the Prophet, to allow them to join this military expedition. Upon Ummu Waraka's coming to the presence of our Master Rasûlullah and saying, "May my parents be sacrificed for your sake, O Rasûlullah! If you allow me, I would like to come with you. I will bandage the wounds of the wounded and look after the ill. Perhaps, Allahu ta'âlâ will grant me martyrdom as well!" Habîb-i Akram said, **"Stay at your home, read the Qur'ân al-karîm. Verily, Allahu ta'âlâ will grant you martyrdom."**

152 Wâqidî, al-Maghâzî, I, 27.
153 Ibn Sa'd, at-Tabaqât, II, 11.
154 Ibn Sa'd, at-Tabaqât, III, 216, 382.
155 Ahmad bin Hanbal, al-Musnad, I, 248; Haythamî, Majmâ'uz-Zawâid, VI, 68.

Sa'd bin Abî Wakkâs reported, "When our Master Rasûlullah wanted to send back the children who would like to go to war with us, I saw that my brother, Umayr, was trying to hide and not to be seen. He was sixteen years old then. I asked him, "What has happened to you? Why are you hiding?" He said, "I am afraid that our Master Rasûlullah will regard me too young and send me back! However, I would like to join the war and I wish that Allahu ta'âlâ will grant me martyrdom." At that time, when they informed our Master Rasûlullah about him, he told my brother, **"Go back!"** That time, my brother Umayr started weeping. Our Master Habîb-i akram, the sea of mercy, could not resist his tears. He gave permission. Whereas, I had gird my brother with his sword, since he was not able to do so.[156]

The banner of our beloved Prophet, the Master of the worlds, was being carried by Mus'ab bin Umayr, Sa'd bin Mu'âz and Hadrat Ali.[157] The Ashâb-i kirâm had only two horses and seventy camels. They rode them alternately. Our Master Rasûlullah, Hadrat Ali, Abû Lubâba and Marsad bin Abî Marsad rode the camel alternately. However, all of them begged him, "May our lives be sacrificed for your sake, O Rasûlullah! Do not come down. We will walk instead of your highness." They wanted him not to walk. But, the Sultan of the universe, did not regard himself different from them and said, **"Neither you are more powerful than me in walking, nor I am more needless than you regarding the rewards."** Our Master, Rasûl-i akram sall-Allâhu 'alaihi wa sallam and his high companions were walking in the desert in a burning heat. In addition, they were fasting. The Ashâb-i kirâm, to spread Islam all over, enduring many difficulties, followed our Master, the Prophet ardently. Because, in the end, there was Allahu ta'âlâ's and His Messenger's consent. There were the martyrdom and Paradise they longed for. Our beloved Prophet looked at his companions and invoked, **"O my Allah! They are on foot, give them animals! O my Allah! They are unveiled and bare. Dress them! O my Allah! They are hungry, feed them! They are poor, make them rich with your fadl-i karam!"**

While our beloved Prophet and his blessed army were marching towards Badr in this very hot weather, the caravan of the polytheists from Damascus had come close to Badr. Two sahâbîs, who were sent by our Master, the Prophet, to get news about the caravan, learned that the caravan could come to Badr within a few days and they returned speedily. When the people of the caravan came to the village where the two sahâbîs had learned of the news, they asked the villagers, "Do you know anything about the Muslims spies?" They said, "No, we don't. However, two persons came and sat down there a while, then stood up and left."

When Abû Sufyân went to and inspected the depicted place, he crushed the camel waste on the ground and saw the feed in it. He said, "This is feed from Medina. I suppose those two men are spies of Muhammad ('alaihis-salâm)." He estimated that the Muslims were too close, so, he was very afraid. He was concerned about the caravan. Therefore, he decided to go to Mecca from the Red Sea Coast, walking day

156 Ibn Sa'd, at-Tabaqât, III, 150; Hâkim, al-Mustadrak, III 208.

157 Ibn Hishâm, as-Sira, I, 612; Ibn Kathîr, as-Sira, II, 388; al-Kilâ'î, al-Iktifâ, II, 18.

and night. Furthermore, he sent one of his men, named Damdam bin Amr Ghifârî to inform Mecca of the situation.[158]

When this person came to Mecca, he tore his shirt's front and back apart. He threw down the saddle of his camel. In an odd manner, he started yelling, "Help! Help! O Quraysh! Come! Muhammad and his companions attacked your caravan and your property which was with Abû Sufyân. If you catch them in time, you can save your caravan!"

Those Meccans who heard this gathered immediately and made preparations. They collected a seven hundred camel cavalry, one hundred horsemen and one hundred fifty infantry. When they told Abû Lahab, "Come! Join us!" Out of his fear, he used his illness as an excuse. He sent As bin Hishâm as his substitute. The polytheist named Umayya bin Halaf was very slow to get ready. He had heard that our Master, the Prophet said, **"My Companions will kill Umayya."** He was very afraid because he knew that our Prophet always said the truth. Therefore, against insistence of Abû Jahl, he claimed he was old and too fat. However, he had to go when Abû Jahl accused him of cowardliness.

Most of the polytheist army were in armor. There were beautifully voiced women with them. They did not neglect to take along musical instruments and alcoholic drinks. They presumed that, with such a powerful army, they would immediately overcome not only three hundred people, even a one thousand strong army. Before leaving Mecca, some people had even determined which persons they would kill and which spoils of war they would take. However, their greatest goal was to demolish Islam. This ferocious polytheist band set off with the tambourines playing and songs of women.

Meanwhile, Abû Sufyân had gone far from Badr and was near Mecca. When he was sure that the threat disappeared, he sent one of his men named Qays bin Imru-ul-Qays to the Quraysh and said, "O Quraysh community! You had left Mecca for protecting your caravan, your men and your properties. We are rescued from the menace. Now, go back!..."Also, he recommended, "Beware of going to Medina to fight the Muslims!"

When Qays brought the news to the polytheist army, Abû Jahl said, "I swear that we will arrive at Badr and have a feast for three days and three nights, we will slaughter camels, drink wine. The tribes around will watch and want to be like us. They will see that we are not afraid of anyone. After this, because of our grandeurs, no one will dare to attack us. O the invincible Quraysh army! March!"

Qays saw that Abû Jahl was not in the mood to listen to advice. He returned and informed Abû Sufyân of the situation. Abû Sufyân was a far-sighted and cautious person. He could not help saying, "Alas! What a pity for the Quraysh! This must be the plan of Amr bin Hishâm (Abû Jahl). He must have done this with the love of leadership. However, this kind of extremism is always a great deficiency and an evil-sign.

158 Ibn Hishâm, as-Sira, II, 607; Suhaylî, Rawzu'l-unuf, III, 47.

If the Muslims run across them, what a pity it will be for the Quraysh!" He had the caravan sent to Mecca and caught up with the army."

Meanwhile, our Master, Sarwar-i-kâinât sall-Allâhu 'alaihi wa sallam, with his Companions, was approaching Badr. Eventually, he saw that Khubayb bin Yasâf and Qays bin Muharris, of the polytheists of Medina, were among the Islamic army.

He recognized Khubayb by his iron helmet and said to Hadrat Sa'd bin Mu'âz, **"Isn't that person Khubayb?"** He said, "Yes, O Rasûlullah!" Khubayb was a brave champion who knew the art of war well. With Qays, they came to the glorious presence of our Master Rasûlullah. Our Master, the Prophet asked them, **"You, why are you coming with us?"** They said, "You are the son of our sister and you are our neighbor. So, we are coming with our people to collect booty!" When our Master asked Hubayb, **"Have you believed in Allahu ta'âlâ and His Messenger?"** He answered, **"No."** Rasûl alaihis'-salâm said, **"So, go back! Those who are not in our religion can not be with us!"**

Khubayb said, "Everyone knows my bravery, heroism and what a champion I am, who inflicts wounds on the enemy's chest. At your side, for the booty, I will make war against your foe." Our Master, the Prophet did not accept his help.

After a while, Khubayb repeated his request. However, our Prophet told him that his request could not be accepted unless he became Muslim. When they came to the Rawha location, Khubayb came to the presence of our Master Rasûlullah sall-Allâhu 'alaihi wa sallam and said, "O Rasûlullah! I have believed that Allahu ta'âlâ is the Rabb of the worlds and you are His Prophet." Our Master, the Prophet greatly rejoiced. Qays (radî-Allâhu anh), as well, was honored with Islam after he returned to Medina.

When the Islamic Army came to Safra valley, they heard that the Meccans set up an army and were marching towards Badr to save their caravan. Our Master, the Prophet gathered his Companions and consulted with them over the situation. Because, Medinan Muslims had given promise to our Master Rasûlullah in Aqaba, saying, "O Rasûlullah! Come to our city. Even if it is at the cost of our lives, we will protect you against your enemy and we will be obedient to you." However, now, they had gone out of Medina. Against them, there was a large army much superior in number, weaponry and property. When our Master Rasûlullah asked his Companions about their opinions, Abû Bakr-i Siddiq and 'Umar ul Fâruq separately stood up and said it was necessary to fight the enemy army. Again, from Muhâjîrs, Mikdâd bin Aswad stood up and said, "O Rasûlullah! Fulfill what is Allahu ta'âlâ's order! March with His command. We are with you at every moment. We will never abandon you. We will not say anything like the sons of Isrâil who told Mûsâ 'alaihis-salâm' (purporting), **"O Mûsâ! As long as this cruel nation is in that region, we shall not go there and we shall not enter that place. Now, you and your Rabb together go and fight them. We shall stay and sit down here …"**[159]**.** We will sacrifice our lives on the path of Allahu ta'âlâ and His Messenger. We swear by Allah who sent you as a true prophet that even if you

159 Sûrat-ul-Mâida, 5/24.

send us overseas, to Abyssinia, we will go. We will not show you any disobedience. We are ready to perform your every wish. May my parents, my life be sacrificed for your sake O Rasûlullah!" The speech of Mikdâd made our beloved Prophet very glad. He made benevolent prayers for him.[160]

Now the opinions of the Muslims of Medina were very important. Because, both they were many in number and they had given promise to protect Rasûlullah within Medina. They had not promised to fight outside of Medina. When this thought was understood, Sa'd bin Muâz of Ansâr stood up and said, "O Rasûlullah! If you allow me, I shall speak on behalf of Ansâr." When he was permitted, he said, "O Rasûlullah! We have believed in you, we have testified to your prophethood. Whatever you have brought to us is right, true. We have given a definite promise and made an oath to listen to and obey you. We will never abandon our promise. We are at your service wherever you honor. We regard your orders high and precious. We sacrifice our lives for the sake of you. I swear to Allahu ta'âlâ who has sent you as a true prophet that if you dive into the sea, we will also. None of us will stay back. Whatever you have in your mind, command, we will obey. May our goods be sacrificed with our lives. We shall never run away from the enemy. We are persistent in fighting. Our hope is to make you happy and to attain your pleasure. May the mercy of of Allahu ta'âlâ be upon you…" Those Companions who listened to these words became very enthusiastic. They all declared that they agreed with these words sincerely. Our Master Rasûlullah became very pleased. He made benevolent prayers for Hadrat Sa'd and his Companions.

Then, all the hesitations had disappeared. The glorious Ashâb, without hesitation, would follow our beloved Prophet until their martyrdom and would attain the consent of Allahu ta'âlâ and His messenger, regardless of the number and power of the enemy. As long as the Master of the world led them, there was no place that could not be gone to. When our Master, Fakhr-i kâinât saw the loyalty and enthusiasm of his Ashâb, he gave the glad tidings to them by saying, **"Now, march! Be happy with the blessing of Allahu ta'âlâ . I swear by Allah, at this moment, as if I am looking at and seeing the places where the Quraysh people will be wounded and fall on the battle field!"** Upon this, with enthusiasm, the Ashâb-i kirâm marched after our Master, Rasûlullah.

The help of Angels

When they came close to Badr, it was a Friday night. Our beloved Prophet told his Companions, **"I hope that you can obtain some information at the well near that small hill."** He sent Allahu ta'âlâ's lion Hadrat Ali, Sa'd bin Abî Waqqâs, Zubayr bin Awwâm and some of his Ashâb there.

Hadrat Ali and his friends went to the well immediately. They saw water and camel keepers of the Quraysh. When they noticed the Muslims, they ran away. However, two

160 Ibn Sa'd, at-Tabaqât, II, 14.

of them were caught. One of them was Ashlam, slave of the sons of Hajjâj, the other one was Arîz Abû Yasâr, slave of the sons of As bin Sa'îd. When they were brought before our Master, the Prophet; Rasûlullah asked them, **"Where are the Quraysh?"** They answered, "They have camped behind that sand dune." Our Master asked, **"How many people are the Quraysh."** They answered, "We don't know that." Our Master, the Prophet asked, **"How many camels do they slaughter daily?"** They answered, "One day nine, the other day ten." Our Master, the Prophet said, "Their number is less than one thousand, more than nine hundred." He asked, **"From the notables of the Quraysh, who are present?"** When they replied, "Utba, Shayba, Hâris bin Amr, Abu'l-Buhtarî, Hâkim bin Huzâm, Abû Jahl, Umayya bin Halaf..", our Master Rasûlullah ('alaihis-salâm) turned towards his Companions and said, **"The people of Mecca have sacrificed their darlings to you."** Then he asked those two persons, **"Of the Quraysh, did anybody return while coming here?"** They answered, "Yes, Ahnas bin Abî Sharik, from the Banî Zuhra tribe, returned." Our Master said, **"While he was not on the right path, and while he did not know Allahu ta'âlâ and His Book; he has shown the correct way to the members of Banî Zuhra…Has there been anyone who returned apart from them?"** He received the answer, "the sons of Adî bin Ka'b returned".[161]

Our Master, the Prophet sent Hadrat 'Umar to the Quraysh for a last warning and for making a treaty. 'Umar bin Khattâb told them, "O stubborn people! Rasûl 'alaihis-salâm says, **"Let everyone give up this effort and return to their homes in safety. Because, it is more acceptable for me to fight anyone other than you!..."**

Against this proposal, Hâkim bin Huzâm, one of the Quraysh polytheists, came forward and said, "O Quraysh community! Muhammad has treated you very fairly. Accept his offer immediately. If you do not do what he said, I swear that he will not pity you anymore!" Abû Jahl was angry at these words of Hâkim and said, "We will never accept this and we will not return unless we get revenge against the Muslims, so that noone will be able to attack our caravans again." Thus, he blocked the way to peace. Hadrat 'Umar returned.

That night our Master, the Prophet, and his glorious Ashâb arrived at Badr before the polytheists had and they stopped at a place near the wells. Our Master, the Prophet counseled his Ashâb and asked for their opinions about where the headquarters should be set up. Among them, Hadrat Habbâb bin Munzir, who was only thirty-three years old then, stood up and requested the right to talk. When it was granted, he asked, "O Rasûlallah! Is this the place where Allahu ta'âlâ ordered you to set up headquarters, and must be stayed at absolutely? Or, has it been chosen as a result of a personal view and a war measure?" Our Master, the Prophet said, **"No! Here was chosen due to a war measure!"**

Upon this, Hadrat Khabbâb said, "May my parents, my life be sacrificed for your sake, O Rasûlullah. We are warriors. We know this area well, too. There is sweet and

161 Ahmad bin Hanbal, al-Musnad, I, 117; Ibn Hishâm, as-Sira, I, 616; Wâqidî, al-Maghâzî, I, 52; Ibn Sa'd, at-Tabaqât, II, 15; Tabarî, Târikh, II, 142; Suhaylî, Rawzu'l-unuf, III, 58.

abundant water in the well where the Quraysh will settle. If you permit us, let us settle there. Let us conceal all the wells around here, then make a pool and fill it with water. While combating the enemy, we can come and drink water whenever we are thirsty. But, the enemy will not be able to find any water and will be ruined."[162]

At that moment, Jabrâil alaihis-salâm brought the revelation communicating that this opinion was correct. Our Master, the Prophet said, **"O Khabbâb! The true view is what you have shown,"** and stood up. Together, they went to the mentioned well. Except the one with sweet water, they closed all the wells and built a big pool. They filled it with water and placed cups nearby for drinking.

In the meantime, Hadrat Sa'd bin Mu'âz, came to the glorious presence of our Master, the Prophet and offered, "O Rasûlullah! Shall we build an awning from the date branches, which you can sit under? Our Master, Fakhr-i âlam was pleased with this opinion of Sa'd and made benevolent prayers for him. An awning was built at once.

The Sultan of the Prophets, with his honorable Companions, surveyed and examined the battlefield. From time to time, he stopped and showed the places with his blessed hand where the Quraysh polytheists would be killed, saying, **"Inshâ-Allah (if Allâhu ta'âlâ wills), that place is where so-and-so will be wounded and fall tomorrow morning! Inshâ-Allah, that place is where so-and-so will be wounded and fall tomorrow morning! It is there! There…"**

Afterwards Hadrat 'Umar reported this by saying, "I saw that each of them was wounded and killed exactly at the places where Rasûl-i akram had put his blessed hand. No further, no less."

The Master of the worlds (sall-Allâhu 'alaihi wa sallam) separated the Ashâb-i kirâm into three groups. He gave the banner of Muhâjirs to Mus'ab bin Umayr, the banner of Awsîs to Sa'd bin Mu'âz and the banner of Hazrajîs to Khabbâb bin Munzir. Each of them gathered under their own banners.[163] Our Master, the Prophet had the army take row formation.

While he was having the army make row formation, with a stick that he was holding in his blessed hand, he touched the chest of Sawâd bin Gaziyya, who had broken the ranks, and said, **"Get into the row O Sawâd!"** Then Sawâd said, "O Rasûlullah! The stick you are holding in your hand, hurt me. For the sake of Allahu ta'âlâ Who sent you with the true religion, the Book and justice, I would like to touch you in the same way too." All the Companions there were astonished at his word. It was incredible to retaliate against the Master of the worlds. Was it possible to do so? However, our Master Rasûlullah opened the front of his blessed shirt and said, **"Come on! Retaliate and take your right!"**

Then Hadrat Sawâd kissed the blessed chest of our Master Habîb-i akram (sall-Allâhu 'alaihi wa sallam) ebulliently and dearly. Since everybody had expected retaliation, upon that scene, they admired their brother Sawâd and envied him. When our

162 Hâkim, al-Mustadrak, III, 482.
163 Wâqidî, al-Maghâzî, I, 58; Ibn Sa'd, at-Tabaqât, II, 373.

beloved Prophet asked, **"Why did you do that,"** he replied, "O Rasûlullah, may my parents and I be sacrificed for your sake! Today I can see that the term of my life has expired by the order of Allahu ta'âlâ and I fear of leaving your high personality. That's why I wanted my lips to touch your blessed body during these last minutes we have. I wanted to encourage your intercession for me, and thus achieve my salvation from the torment on the Day of Judgment." Upon his endearment, our Master, the Prophet had also been affected and he made benevolent prayers for Hadrat Sawâd.

The right wing of the blessed Islamic army would be commanded by Zubayr bin Awwâm and the left wing would be commanded by Mikdâd bin Aswad.[164]

Our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) wanted to consult with his glorious Companions about how to start the war. He asked, **"How will you fight?"** Then Asim bin Thabit stood up and expressed his opinion while he was holding his bow and arrow in his hand as follows, "O Rasûlullah! Let us start shooting arrows when the Quraysh polytheists approach us, from as far away as one hundred meters. Then let us throw stones at them by hand, when they were within throwing distance. And, when they approach close enough for us to use our spears, let's struggle by using our spears until they are broken. Afterwards let's unsheathe our swords and fight!" Our Master, the Prophet liked this tactic. Then he gave to his Companions the following command:

"Do not leave your lines. Stay at your places without moving anywhere. Do not start to fight unless I command. Do not waste your arrows until the enemy approaches close enough. When the enemy sheds their shields, shoot your arrows. When they are even closer, throw stones with your hands. Use your spears when they come near. And when they are at close quarters, fight by using your swords."

Then, sentinels were stationed, and the Ashâb-i kirâm was allowed to rest. By a hidden cause of Allahu ta'âlâ, they slept so deeply that they could not lift even their eyelids. When our Master, the Prophet went to the awning, made from date branches, Hadrat Abû Bakr and Sa'd bin Mu'âz drew their swords and kept guard at the gate of the awning. Our beloved Prophet sall-Allâhu 'alaihi wa sallam lifted his blessed arms and, in a great sorrow, started to entreat to Allahu ta'âlâ, **"O my Lord! If you perish this small community, then, no worship will be done toward you on the earth..."** This sorrowful invocation continued until the morning.

The blessed Islamic army had established its headquarters on a sandy land. For this reason, walking was difficult, feet would sunk into the sand. With the benevolence of Allahu ta'âlâ and the benediction of our Master Rasûlullah's invocation, that night an increasingly heavier rain started. The creeks were flooded. The water cups were filled, the ground became hard, so much so that the feet would not sink into the sand.

However, the polytheists were in mud and flood. After fajr, our Master Rasûlullah awakened his Companions for morning prayer. After he conducted the ritual

164 Ibn Kathîr, as-Sira, II, 388.

prayer, he spoke about the virtues of holy war and martyrdom. He encouraged the Ashâb-i kirâm to combat. He said, **"Verily, Allahu ta'âlâ orders what is true and real. He does not accept any deeds which were not done for the consent of Allahu ta'âlâ. Strive to fulfill our Rabb's order, against which He promised His mercy and compassion and, by doing so, pass the test! Because His promise is true, His word is correct and His punishment is vehement. You and I are bound to Allahu ta'âlâ who is Hayy and Qayyûm. We have taken refuge to Him. We have clung to Him. We have depended on Him. Our last return is to Him. May Allahu ta'âlâ forgive me and all Muslims!.."**

On the seventeenth of Ramadân-i Sherîf, the sun of Friday rose. In a short time, the most ruthless, the most imbalanced, the most important, the greatest war of history would begin... On the one side, there were Fakhr-i âlam sall-Allâhu 'alaihi wa sallam and a handful of his glorious companions who did not, in the slightest, hesitate to sacrifice their lives, on the other side, there was a ferocious and excessive group of disbelievers that gathered to demolish Islam completely and kill a prophet who was honored by becoming the Darling of Allahu ta'âlâ. Unfortunately, among them, there were relatives of Rasûl-i akram too. They had come to Badr to combat their beloved cousin.

Our Master, the Prophet reviewed his army's array and repeated his instructions. Meanwhile, the Quraysh polytheists went out of their headquarters and began to flood the Badr valley. Most of them were covered with armor. In a great arrogance, they had attacked the Islamic army. When our Master Rasûlullah saw this state of the polytheists, he went in his tent with Hadrat Abû Bakr. He stretched his hands forward and started entreating to Janâb-i Haqq, **"O my Rabb, now, the Quraysh polytheists are coming with all their arrogance!... They are challenging You, they are denying Your Prophet. O my Allah! I ask You to fulfill Your promise of help and grant victory to me!...O my Allah! If you wish the perishment of those few Muslims, then, there will be no one worshipping you!.."**

In this manner, he repeatedly entreated to Allahu ta'âlâ, asking for help. This extremely touching entreatment of Our Master, the Prophet continued until his ridâ fell from his blessed shoulders. Hadrat Abû Bakr, very touched with this sincere prayer, lifted the ridâ with a great respect and placed it on our Master's blessed shoulders. He consoled him by saying, "May my life be sacrificed for your sake, O Rasûlullah! So much of your entreat will suffice!.. You have persevered on your prayer to your Rabb! Definitely, Allahu ta'âlâ will soon grant you the victory which He promised." At that moment, the Master of the worlds went out of the tent, reciting âyat-i karîmas, purporting:

"This community (in Badr) **will certainly be routed soon, running away, turning their backs** (to the battlefield). **More precisely, the time of their actual torment will be in the Hereafter. The torment of that time is more terrible and grievous."**[165]

165 Sûrat al-Qamar, 54/ 45-46.

Our beloved Prophet came to lead his army. Then he recited the following âyat-i karîmas, purporting, **"O the believers! When you encounter the community of an enemy, be steadfast and mention the name of Allahu ta'âlâ often so that you will be freed… Show patience and firmness. Because Allahu ta'âlâ is with those that are patient."**[166] This would be the first war that would be made against the enemy en masse. The war was about to start. Everybody was extremely aroused. Upon the reciting, by our Master Rasûl-i akram, of the âyat-i karîma which purports, **"mention the name of Allahu ta'âlâ often…"** the Companions started to say in unison, "Allahu akbar!... Allahu akbar!..." and to entreat Janâb-i Haqq to grant them victory. From then on, they were waiting for just one signal from our Master, the Prophet.

According to what was customary for those times, before two armies were to encounter, brave men would rush forward from both sides and they would fight face to face. With this combat, the anger and passion of both sides for fighting would increase and they would be aroused for battle. But Âmir bin Khadramî, without abiding by this rule and violating it, shot an arrow towards the Islamic army. The arrow hit Mihjâ from the Muhâjirs and he attained martyrdom, thus his soul ascended to Paradise. The Master of the prophets gave good news for this first martyr by saying, **"Mihjâ is the master of the martyrs."** Ashâb-i kirâm were unable to contain themselves. However, they could not make even a small move without getting the command of our Master, the Prophet. Their hearts were ready to explode like a volcano.

Meanwhile, it was seen that three persons from the polytheist army sprang forward. They were ferocious enemies of Islam, from the sons of Rabîa, Utba, his brother Shayba and his son Walîd. They shouted at the mujâhids, "Is there anyone who can fight us?" When Hadrat Abû Huzayfa started walking towards his father Utba, to combat against him, the sultan of the worlds ('alaihis-salâm) told him, **"Stop!"** The sons of Lady Afra, Mu'âz, Mu'awwaz and Abdullah bin Rawâha, from the mujâhids of Medina advanced forward. They stood before Utba, Shayba and Walîd. Holding their swords, they were waiting, ready for the fight.

The polytheists, curious as to who they were, asked, "Who are you?" When they replied, "We are Muslims of Medina," the polytheists said, "We do not have anything to do with you! We require the sons of Abdulmuttalib. We want to combat them," and they turned towards the Islamic army and shouted, "O Muhammad! Send our equals from our own people against us!"

After saying benevolent prayers for those three brave Companions of his on the battlefield, our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) ordered them to return to their places. Then glancing through his Companions, he said, **"O the sons of Hâshim! Stand up! Fight on the right path that, Allahu ta'âlâ has already sent your Prophet for, against those who have come to extinguish the light of Allahu ta'âlâ with their void religions, O Ubayda, stand up! O Hamza, stand up! O Ali, stand up!"**

166 Sûrat-ul-Anfal, 8/ 45-46.

Hadrat Hamza, Hadrat Ali and Hadrat Ubayda, the lions of Allahu ta'âlâ, put on their helmets and walked to the field. When they stood in front of them, the polytheists asked, "Who are you? We will combat you, if you are our equivalents." They answered, "I am Hamza! I am Ali! I am Ubayda!" The polytheists said, "You are honorable persons like us. We have accepted to do combat with you." Although the heroic mujâhids invited the polytheists to Islam, their offer was not accepted. Upon this, all three of them unsheathed their swords and attacked the polytheists. Hadrat Hamza and Hadrat Ali killed the disbelievers Utba and Walîd. Hadrat Ubayda wounded Shayba. Shayba too, was wounded by Ubayda. Hadrat Hamza and Hadrat Ali came to help Ubayda. They killed Shayba. They embraced Hadrat Ubayda and brought him to the presence of our Master Rasûlullah.[167]

Blood and marrow was flowing from the blessed ankle of Hadrat Ubayda bin Khâris. Not paying any attention to his circumstance, he asked of our Prophet, "O Rasûlullah! May my life be sacrificed for your sake! If I die under this circumstance, I am a martyr, aren't I?" Then our Master, the Prophet said, **"Yes, you are a martyr,"** and gave the good news that he deserved Paradise. (Hadrat Ubayda died while at Safra, on the way back after the war.)

The polytheists, who lost their three important men in this combat, were astonished. Despite that, Abû Jahl was trying to improve the morale of his army, by saying, "Do not be concerned over the deaths of Utba, Shayba and Walîd. They were too hasty in the combat and died needlessly. I swear that we will not return unless we catch and hang the Muslims up with ropes."

As for the heroic Companions, they were looking forward to punishing this group of polytheists, with their swords, as soon as possible. Our beloved Prophet was constantly repeating this invocation, **"O my Allah! Fulfill your promise to me!... O my Allah! If you destroy this tiny community of Muslims, on the earth, there will be no one to worship you!.."**

Meanwhile, from the polytheist ranks, one of the bravest and the keenest archers of the Quraysh, Abdurrahmân, walked onto the battle field. He was Hadrat Abû Bakr's son; however, he had not yet become Muslim. It was seen that a person from the ranks of Mujâhids drew his sword immediately and marched forward. It was Hadrat Abû Bakr, who was honored by becoming the first Muslim and attaining the degree of Siddîq, who was the highest of all people after the prophets. He sprang forward to fight his son. However, the Master of the worlds told him, **"O Abâ Bakr! Don't you know that you are like my seeing eye, hearing ear…"** He prohibited him from fighting. Abû Bakr could not stop himself from saying to his son, "O villain! What happened to your relation to me?"

Then, the sultan of the Prophets, our Master, the Prophet ('alahis-salâm) took a fistful of sand from the ground. He threw this sand towards the enemy and said, **"May their faces be black!.. O my Allah! Inject fear to their hearts, shake their feet!"** Then he turned towards his Companions and ordered, **"Attack!..."** The glorious Companions who

167 Ibn Hishâm, as-Sira, I, 708; Ibn Sa'd, at-Tabaqât, II, 17; Tabarî, Târikh, II, 134-135.

waited for the signal started acting according to the given instruction. Amidst the shoutings of "Allahu Akbar!...Allahu Akbar!...", arrows began to buzz and stones hit their targets, spears to struck armor. The lions of Allahu ta'âlâ, Hadrat Hamza was in combat with two swords; Hadrat Ali, Hadrat 'Umar, Zubayr bin Awwâm, Sa'd bin Abî Waqqâs, Abû Dujâna, Abdullah bin Jahsh were scattering the polytheist ranks and astonishing the disbelievers. As if they were an invincible fortress. The sounds of "Allahu Akbar!...Allahu Akbar!..." filled the skies, the disbelievers were taught the greatness of Allahu ta'âlâ. Our Master, the Prophet were entreating Allahu ta'âlâ saying, **"Yâ Hayyu! Yâ Qayyûm!"**. Hadrat Ali said, "In the Badr, the bravest of us was Rasûl ('alahis-salâm). He was the closest to the polytheist ranks. Whenever we were in difficulty, we were taking refuge to him."

The polytheists surrounded Abû Jahl, their leader. They dressed a person among them like Abû Jahl and they made him look like Abû Jahl. This unfortunate person's name was Abdullah bin Munzir. Hadrat Ali attacked Abdullah. He beheaded him in front of Abû Jahl. The polytheists dressed Abû Qays. He was killed by Hadrat Hamza.

Hadrat Ali was fighting a polytheist. The polytheist swung his sword at Hadrat Ali and his sword was stuck in the shield. Hadrat Ali swung his sword, called Zulfikâr, at the polytheist's armed body. He cut the polytheist from his shoulder to his chest along with his armor. At that moment, he saw a sword shining over his head. He lowered his head quickly. While the man, who's sword was shining, was saying, "Take it! This is from Hamza bin Abdulmuttalib!" The polytheist's head, together with his helmet, fell to the ground. When Hadrat Ali returned and looked, he saw his paternal uncle Hadrat Hamza fighting with two swords. When our Prophet saw his Ashâb fighting so bravely, he said, **"They are Allahu ta'âlâ's lions on Earth"** and appreciated them.

After a while the sword of Hadrat Uqâsha, who fought next to our Master, the Prophet, was broken. Seeing that, our beloved Prophet, picked up a stick he saw on the ground and gave it to him. He said, **"O Uqâsha! Fight with this!..."** As soon as Uqâsha received the stick, as a miracle of our Prophet, it became a long, shining and sharp sword, the mid-edge of which was solid. He killed many polytheists with this sword by the end of the battle.

The Master of the worlds Rasûl-i akram (sall-Allâhu 'alaihi wa sallam), while fighting, was also declaring the following blessed hadîth-i sherîf which greatly motivated his Companions, **"I swear by Allahu ta'âlâ Whose Power holds my soul, that Haqq ta'âlâ will put those, who fight today by hoping for the consent of Janâb-i Haqq and showing patience and perseverance and who are killed while advancing without turning back, in His Paradise for sure."** Hearing those blessed words, Umayr bin Humâm increased his attacks by saying, "How wonderful! How wonderful! It means that there is nothing necessary except attaining martyrdom for me to enter Paradise!" On the one hand he was fighting against the enemy, on the other hand he was saying, "One can go to Allahu ta'âlâ not with material provisions but only with the fear of Haqq ta'âlâ, performing the deeds of the Hereafter and showing patience and perseverance for jihad. All the provisions other than these will be over for sure!" Thus, he fought until he attained martyrdom.

The battle deeply intensified. At least three polytheists were assaulting each Companion. Nothing could make the glorious Ashâb, who tried to encounter them with their swords, retreat. They obtained strength by saying, "Allahu Akbar! Allahu Akbar!..." They had not tired from repeated attacking. For a moment, the offence of the polytheists became intensified. The Ashâb-i kirâm were in a difficult situation.

At that point, our Master Rasûlullah, together with Hadrat Abû Bakr, entered his shelter made from date branches. Our Prophet started again to entreat Allahu ta'âlâ. **"O my Rabb! Grant me the help that you promised!..."** At that moment, a revelation descended. It purported, **"When you sought for help and victory of your Rabb, He had accepted your praying by saying;** I veritably help with a thousand of the angels following one another.**"**[168] Then our Master, the Prophet stood up immediately and said, **"O Abâ Bakr, glad tidings! The help of Allahu ta'âlâ reached to you! That is Jabrâil! Holding the bridle of his horse and armed, he is waiting for command on the dunes."**

As it was stated in the Anfâl Sûra, Janâb-i Haqq decreed to the angels as follows, purporting, **"When your Rabb inspired the angels, (saying): I am with you** (on the help for Muslims)**. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite their necks and smite off each of their fingers** (all of their joints)**. That is because they opposed Allahu ta'âlâ and His Messenger. Whosoever opposes Allahu ta'âlâ and His Messenger,** (will suffer His torment). **Allahu ta'âlâ is severe in punishment!"**[169]

Upon this order, Jabrâil, Mikâil, Israfîl ('alaihimu's-salâm), each taking one thousand angels with them, took their places respectively near, on the right and on the left of our beloved Prophet.[170]

Jabrâil 'alaihis-salâm' had put a yellow turban on his head. And other angels had white turbans on their heads. They let the ends of their turbans hang down towards their backs and were riding on white horses. Our Master Sarwar-i âlam said to his Companions, **"Angels have signs and marks on them. You too make some form of sign and mark for yourself!"** Then Zubayr bin Awwâm wrapped a yellow cloth and Abû Dujâna wrapped a red cloth as turban on their heads. Hadrat Ali took a white plume and Hadrat Hamza attached an ostrich wing on his chest.

With Angels' participation in the war, the situation changed at once. The Companions, even though they had not yet swung their swords at an enemy yet, their heads were cut off and fell to the ground. It was seen that unknown persons were fighting the polytheists around our Master, the Prophet.

Hadrat Sahl related, "During the Holy War of Badr, we witnessed that when we swung our swords towards the heads of the polytheists, their heads were separated from their bodies and dropped to the ground even before our swords touched their targets!"

168 Sûrat-ul-Anfal, 8/9.
169 Sûrat-ul-Anfal, 8/12-13.
170 Wâqidî, al-Maghâzî, I, 57; Ibn Sa'd, at-Tabaqât, I, 16; Bayhaqî, Dala›il al-Nubuwwa, III, 40; Hâkim, al-Mustadrak, III, 72.

The killing of Abû Jahl

Abû Azîz bin Umayr, the flagman of the polytheists, was captured. Their commander, Abû Jahl, to encourage the Qurayshîs, was reciting poems ceaselessly and he was trying to improve the morale of his soldiers. He was attacking as if he was in his early youth. He was boasting, saying, “My mother gave birth to me for these days!..” He was inciting the youth to fight.

Ubayda bin Sa’îd, a polytheist, was in full armor. Only his eyes were seen. He was turning around on his horse, saying, “I am Abû Zâtulkarish! I am Abû Zâtulkarish!” that is, “I am father of abdomen (I have a big abdomen)”. He was challenging Muslims in his peculiar way. Hadrat Zubayr bin Awwâm, a heroic mujâhid, approached him, targeted his eyes and threw his spear saying “Allahu Akbar!” The spear hit its target, made Ubayda bin Sa’îd fall from his horse. When Hadrat Zubayr reached him, Ubayda was dead. Although he put his foot on his cheek and pulled the spear out with all his power, the spear came out with difficulty. It was bent.

The bravery which Hadrat Zubayr showed in the Battle of Badr was so great. There was no place without wounds on his body. His son Urwa informed about this situation as such, “My father had received three serious sword strikes. One of them was on his neck. The wound was so deep that I could put my finger in it.”

Abdurrahman bin Awf too was fiercely fighting the Qurayshîs. He was bringing down whomever he faced, without being interested in his own bleeding wounds. Hadrat Abdurrahman narrated an incidence, which he witnessed:

“For a moment, there was no one left in front of me. When I looked around, I saw two young men from the Ansâr. I wanted to be near to the most powerful of them. One of these two youths scrutinized me, then turned towards me and asked, “O Uncle! Do you know Abû Jahl?” I answered, “Yes, I know him.” When I asked him, “O my brother’s son! Why do you ask me about Abû Jahl?” He replied, “They told me that he blasphemes Rasûlullah. I swear by Allahu ta’âlâ that, once I see him, I will never leave him until I kill him or I die myself.” Indeed, I was astonished by this definite and resolute word of a young man in his excitement.”

The other youth too scrutinized me and spoke like the previous one. In the meantime, I had seen Abû Jahl! Among the enemy soldiers, he was constantly moving to and fro. When I said, “O Youngsters! That person who is hurriedly going to and fro is Abû Jahl.” They took their swords and moved towards Abû Jahl. They started to fight. These youths were the brothers Mu’âz and Mu’awwaz, children of Lady Afra.

Meanwhile, Mu’âz bin Amr, one of the champions of the Ashâb-i kirâm, found the opportunity to approach Abû Jahl. He attacked Abû Jahl, who was on a long-tailed horse, and struck Abû Jahl’s leg with his sword vehemently. Abû Jahl’s leg fell to the ground. Then, Ikrima, who had not become Muslim yet, came to help his father and started to fight Hadrat Mu’âz bin Amr.

At that moment, the brothers Mu’âz and Mu’awwaz sprang forward like a falcon. They downed everyone before them and reached Abû Jahl. They struck him with their swords until they thought he was dead.

As for Hadrat Mu’âz bin Amr, he was wounded on his hand and arm while he was fighting against Ikrima. His blessed hand was cut from his wrist and suspended by means of a piece of skin. Mu’âz bin Amr, who was engrossed in fighting, had no time to waste for his hand nor to wrap it for treatment. Even though his hand hung on by only a piece of skin, he was fighting heroically. “Allahu akbar!..” What a strong belief it was!... What a worthseeing scene that was!... After fighting for a while in such a manner, Hadrat Mu’âz realized that his ability to move was decreasing. His wounded hand was the cause. Then he stepped on it, broke it off and threw it away…[171]

Nawfal bin Huwaylid, a ferocious enemy of Islam, was one of the most popular champions of the Quraysh. He was contstantly shouting and struggling to agitate and provoke the crowd of polytheists. When our Master, the Prophet saw his behavior, he invoked as follows, **“O my Allah! Help me against Nawfal bin Huwaylid. Defeat him.”** When Hadrat Ali, the lion of Allahu ta’âlâ, saw the polytheist Nawfal, he pounced on him at once. He slashed his sword so strongly that he cut off both of his legs, even though they were covered with armor. Then he slashed his sword across his neck and beheaded him.[172]

Umayya bin Halaf, who used to make Bilâl-i Habashî lie on the hot sands and put huge rocks on his chest, was one of the most ferocious polytheists. That enemy of Islam who made use of every opportunity to torment our Master Rasûlullah (sall-Allâhu ’alaihi wa sallam), was trying to gather the polytheists in the Badr Valley and was struggling to extinguish the light of Islam. Hadrat Bilâl who saw him in such a manner, approached and stood against him with his sword and attacked him by saying, “O Umayya bin Halaf, the leader of disbelief!... If you survive; I wish, I will not!” In the meantime he said, “O the Ansârî brothers! Help, the leader of disbelief is here!” Then the Ashâb-i kirâm surrounded Umayya and killed him at once.[173]

There was no leader in the polytheist army anymore. None of them knew what to do; they were randomly trying to run away. The fortress of disbelief had fallen. The glorious Companions continued to chase them. Some of the polytheists were caught and captivated. Our Master, the Prophet’s paternal uncle, Abbâs, was among the captives.[174]

Believers were victorious…

Our Master, the Prophet (sall-Allâhu ’alaihi wa sallam) asked of his glorious Companions, **“Is there anybody who has news about Nawfal bin Huwaylid?”** Hadrat Ali rushed forward and said, “O Rasûlullah! I have killed him.” Our beloved Prophet

171 Bukhârî, “Maghâzî”, 8; Muslim, “Jihad and Siyar”, 147; Ibn Hishâm, as-Sira, I, 634; Bayhaqî, Dala’il al-Nubuwwa, III, 83; Suhaylî, Rawzu’l-unuf, III, 77.

172 Wâqidî, al-Maghâzî, I, 92; Bayhaqî, Dala›il al-Nubuwwa, III, 98; Shamsaddîn Shâmî, Subulu’l-Hudâ, IV, 94.

173 Bukhârî, “Wakâlat”, 2; Ibn Hishâm, as-Sira, II, 631; Ibn Abî Shayba, al-Musannaf, VIII, 477; Bayhaqî, Dala’il al-Nubuwwa, III, 94; Tabarî, Târikh, II, 153.

174 Ibn Hishâm, as-Sira, I, 715; Suhaylî, Rawzu’l-unuf, III, 173.

rejoiced so much to hear that news, and he recited takbîr by saying, **"Allahu akbar!"** and said, **"Allahu ta'âlâ accepted my invocation that I made regarding him."**

When they told him Umayya bin Khalaf was killed, he greatly rejoiced and said **"Alhamdulillâh! Thanks be to Allahu ta'âlâ. My Rabb has affirmed His born slave and He made His religion superior."**

Our Master Rasûl-i Akram, regarding Abû Jahl, asked, **"What did Abû Jahl do? What happened to him? Who will go and look for him?"** He ordered them to search for him among the dead. They looked for him; however, they could not find him. Our Master, the Prophet said, **"Look for him, I made a promise about him. If you cannot recognize him, look for his scar on his knee. One day, he and I were in the fest of Abdullah bin Jud'ân. We were both young. I was a little bigger than he was. When there was no room for me, I pushed him. He fell down on his knees. One of his knees was wounded and the mark of this wound did not disappear from his knee."**

Upon this, Abdullah bin Mas'ûd went to search for Abû Jahl. He recognized him. He was wounded. He asked, "Are you Abû Jahl?" He put his foot on Abû Jahl's throat. He grabbed Abû Jahl's beard and pulled it. He said, "O enemy of Allahu ta'âlâ! Has Allahu ta'âlâ finally made you deplorable?" Abû Jahl replied, "Why will He make me deplorable? O shepherder! May Allah make you deplorable. You have come to a place, which is very difficult to climb! Tell me, to which party does the victory belong." Hadrat Ibn-i Mas'ûd said, "The victory belongs to Allah and His Messenger." While he was taking off Abû Jahl's helmet, he said, "O Abû Jahl! I will kill you." Abû Jahl showed how much infidelity and arrogance he had by saying, "You are not the first of those who killed their nations' superiors. However, it will be very hard for me that you kill me. At least, cut my throat off near my chest so that my head will appear majestic."

Since Ibn-i Mas'ûd could not behead Abû Jahl with his own sword, he cut off the head of Abû Jahl with Abû Jahl's own sword. He brought his weapon, armor, helmet and his head to our Master, the Prophet. He said, "May my parents be sacrificed for your sake, O Rasûlullah! This is the head of Abû Jahl, who is the enemy of Allahu ta'âlâ." Our beloved Prophet said, **"Allah, there is no god but Him."** Then, he stood up and went to the body of Abû Jahl. He said, **"Praise be to Allahu ta'âlâ that He belittled you. O enemy of Allah! You were the pharaoh of this community."** Then he thanked Allahu ta'âlâ, saying, **"O my Rabb! You have fulfilled your promise to me."**

Our Master, Rasûlullah sall-Allâhu 'alaihi wa sallam had the wounds of the wounded Companions bandaged. He had those who were martyred found. Fourteen people were martyred, six of them from Muhâjirs and six of them from Ansâr. While all of their blessed souls flew to Paradise, seventy persons were killed from the polytheists, who tried to put out the light of Islam. Another seventy persons were captured too.

Our Master Rasûlullah sent Abdullah bin Rawâha and Zayd bin Hârisa to Medina to give the good news of victory.

Our Master, the Prophet conducted janâza prayers for the martyrs and he had them buried in their graves.

Of the corpses of the polytheists, twenty-four were thrown into a dry well; others were thrown into pits and covered with earth.

The Master of the worlds came to the head of the well with his honorable Companions and said, **"O the ones who have been thrown into the well!"** and continued by reciting the names of the killed polytheists along with their fathers' names, **"O Utba bin Rebîa! O Umayya bin Halaf! O Abû Jahl bin Hishâm!... What a bad people against your prophet you were. You denied me but others approved and testified. You exiled me from my town, my homeland. But others opened their doors to me and welcomed with open arms. You fought against me but others helped me. Have you attained what my Rabb promised you? I have attained the victory that my Rabb promised."**

Hadrat'Umar asked to our Prophet, "O Rasûlullah! Are you telling these to the carcasses?" Thereupon our Master Rasûl-i akram replied, **"I say for the sake of my Rabb Who sent me as a true prophet that you don't hear me more than they do. But they can not answer."**

The polytheists, while running away from the battlefield to save their lives, could not take anything they had brought. All of these passed to Muslims. Our Master, the Prophet allotted the booty among all his Ashâb who joined the Badr War and who were on duty.

Meanwhile, Abdullah bin Rawaha and Zayd bin Hârisa, who had been sent as harbinger, approached Medina. When they arrived to the place known as Aqiq, on Sunday mid-morning, they separated. Abdullah bin Rawaha and Zayd bin Hârisa entered Medina through different ways. They were stopping by each house and informing them of the victory. Abdullah bin Rawaha, the poet of our Master Rasûlullah, was heralding the victory loudly by reciting;

"O Ansar! I give you the glad tidings hereby,
The prophet of Allah is in safety and alive.

The polytheists were killed and in captivity,
Among war prisoners, the famous are many.

All the sons of Rabîa and Hajjâj, as well,
Abû Jahl Amr bin Hishâm was killed at Badr."

Hadrat Asim bin Adiy asked, "O Ibn-i Rawaha! Is what you said true?" Abdullah bin Rawaha said, "Yes, I swear by Allah it is true! Inshâallah (if Allah wills), Rasûlullah will come tomorrow with the captives whose hands are tied!"

That day, Hadrat Ruqayyah, daughter of our beloved Prophet had passed away. Her husband, Hadrat 'Uthmân had conducted her janâza prayer. This victory news, over that grief, had eased them a little.

Our Master, the Prophet (sall-Allâhu 'alaihi wa sallam), with his Companions, thanked Allahu ta'âlâ who bestowed the Badr victory over them and performed sajda (prostration) of thanking, then, started off towards Medina-i munawwara with the captives.

Earlier, Abdullah bin Rawâha and Zayd bin Harisa had brought the good news about the victory and told about what happened in the Holy War of Badr and who were martyred. Children, women, people on duty in Medina had become very happy regarding the victory. They went out of the city to welcome our Master, the Prophet. Hârisa bin Surâka was among the martyrs. Her mother, Rabî, had learned that her son was martyred by an enemy arrow while he was drinking water from the pool. When our mother Rabî heard that news, she said, "I will not weep for my son until Rasûl ('alaihis-salâm) comes. When he honors Medina, I will ask him. If my son is in Paradise, I will never weep. If he is in Hell, I will shed blood, instead of tears, from my eyes."

When our beloved Prophet ('alaihis-salâm), with his blessed Ashâb-i kirâm, honored Medina, Rabî came to his presence and said, "May my parents be sacrificed for your sake, O Rasûlullah! You know how much I love my son, Hârisa. Has he become a martyr and gone to Paradise? If so, I shall be patient. If not, I will shed blood, instead of tears, from my eyes." Our Master Habîb-i akram gave the good news to her, **"O Ummu Hârisa! Your son is not in one, he is in several Paradises. His place is Firdaws** (One of the paradises)**."** Upon this, Rabî said, "From now on, I will not weep for my son." Our Master asked for a cup of water. Due to his compassion, he put his hand in the water and then pulled it out. He had Hadrat Hârisa's mother and his sister drink that water. Also, he wet their faces and heads with this water. After that day, the faces of Rabî and his daughter were very luminous. Also, they had a very long life span.

Our Master, hâja-i kâinât aleyhi afdalussalawât, distributed the seventy captives brought to Medina among his Companions and ordered that they treat them well. A revelation regarding the end of the captives had not been sent by Allahu ta'âlâ yet. Our Master Rasûlullah, after consulting with his Companions, decided that the captives were to be released for ransom. Ransoms were determined according to each captive's property. Those who had no property and were literate, would teach ten illiterate people in Medina how to read and write, then they could go to Mecca. Our Master, the Prophet's paternal uncle Abbâs was among the captives. Our Master said to him, **"O Abbâs! Pay for the release of yourself, your brother's son Uqayl** (Aqîl) **bin Abî Tâlib and Nawfal bin Hâris. For, you are rich."** Then Hadrat Abbâs said,

"O Rasûlullah! I am Muslim. Qurayshis brought me to Badr by force." Rasûlullah replied, **"Allahu ta'âlâ knows if you are Muslim or not. If you tell the truth, Allahu ta'âlâ will give you its rewards for sure. But you are against us in respect of your appearance. That's why you should pay for your release."** When Abbâs said, "O Rasûlullah! I have no wealth with me except 800 dirhams, which you took as war booty," our Master, the Prophet said, **"O Abbâs! Why don't you tell about that gold?"** Then he asked, "Which gold?" When our beloved Prophet answered, **"The gold coins that you gave to Umm-ul-Fadl, the daughter of Haris, on the day you were going out of Mecca! There was nobody else except you. The gold coins, of which you told to Umm-ul-Fadl, 'I do not know what will happen to me during this expedition. If something happens to me and if I am not able to turn back, this amount of the gold is for you, this amount is for Fadl, this amount is for Abdullah, this amount is for Ubaydullah and this amount is for Qusam.'"** Hadrat Abbâs was astonished and said, "I swear that there was nobody else while I was giving those gold coins to my wife. How do you know this?" Our Master, the Prophet replied, **"Allahu ta'âlâ informed me."** Then Hadrat Abbâs said, "I bear witness that you are Allahu ta'âlâ's Messenger and you tell the truth," and recited the Kalima-i shahâda.[175] When Hadrat Abbâs became Muslim, our Master, the Prophet put him in charge of Mecca. He ordered him to protect the Muslims there and send the news about the enemies of Islam.

The Quraysh, who were defeated heavily in the Holy War of Badr, were notified that they could get the captives back by paying ransom. However, Nadr bin Hârith, who tormented the Master of the Prophets much before the Hegira, was beheaded. Also, Uqba bin Abî Mu'ayt, who had put a camel's stomach on our beloved Prophet while he was performing ritual prayer in the Kâ'ba, was killed. When this ferocious enemy of Islam was decapitated, our Master Rasûlullah praised Allahu ta'âlâ. He went to his corpse and said, **"I swear by Allah that I do not know anybody as bad as you, who denies Allahu ta'âlâ, His Messenger and the Qur'ân al-karîm and who tormented His Messenger so much."**

The captives had stayed with the Companions until they were taken by their protectors against ransom. All the Companions treated the captives very well and shared their food with them. Mus'ab bin Umayr's brother, Abû Aziz, was among the captives. He related, "I was also captive in the house of a Medinan Muslim. They were treating me very well, giving the breads that they would eat in the morning and at night to me, thus they were obliged to eat only dates. Whenever one of them gathered a piece of bread, he would give it to me directly. Since I was ashamed, I would give the bread back to the person who brought it. But again he would return it to me.

Again, one of the captives named Yazid from Quraysh related as follows, "While the Muslims were going back from Badr to Medina, they made us, the captives, mount the animals and they went on foot."

175 Tabarî, Târikh, II, 523,524.

The fact that the polytheists were routed at the Badr and they fled from the battlefield in a deplorable state, caused a great surprise in Mecca. A totally unexpected result had come about. Abû Lahab and other polytheists did not believe the words of the first herald. When Abû Sufyân, who ran away from the battlefield, came to Mecca, they called him immediately. Abû Lahab asked him, "O my brother's son! Tell us, how did it happen?" Abû Sufyân sat down there. Many people, standing, were listening to him. Abû Sufyân told them:

"Don't ask! When we met with Muslims, it was as if our hands were tied, they acted as they wished. They killed some of us, captured some others. I swear that I do not condemn or criticize any of our people. Because, at that time, we met with some who were on white horses between the earth and the sky. Nothing could resist them; none could oppose them!"

The slave of Abbâs, Hadrat Abû Râfi', who had become Muslim in the early times of Islam, however, fearing the torments of the polytheists, had not disclosed his faith, was there. Listening to them silently, Abû Râfi', out of his joy, forgot everything and suddenly said, **"I swear by Allah, they are angels."** Abû Lahab slapped him violently, grabbed him and hit him to the ground. He severely beat him. Upon this, Ummu Fadl, wife of Hadrat Abbâs, could not stand that. Because she herself had become Muslim too. Ummu Fadl, taking one of the sticks in the room, saying, "You saw him powerless, since he has no helper, didn't you?" She hit Abû Lahab vehemently. Abû Lahab's head was wounded. Contemptible and despicable, he went back in blood. Seven days later, Allahu ta'âlâ gave him a disease called black red fever. He died of this disease. His sons left his body unburied for two or three nights. In the end, he began to stink. Everyone was avoiding where he was and loathed the disease which Abû Lahab contracted, as if it was a plague. Upon this, one of the Qurayshîs said to the sons of Abû Lahab, "Shame on you! Do you not feel shame? You left your father at home until he stunk. At least, bring him somewhere and bury him!" His sons said to that man, "We are afraid of the disease in him." This time, the man said to them, "You go, I am coming and I will help you." Then, the three of them gathered. They shouldered him and carried him off and left him at an out-of-the-way place. They threw stones on him until it was not possible to see him. Thus, Abû Lahab entered his land, the dark Hell pit where he will forever stay in torment and fire.

Walîd bin Walîd was among the Quraysh captives at the Holy War of Badr. Abdullah bin Jahsh had captured him. His brothers, Hishâm and Khâlid bin Walîd, who had not embraced Islam yet, came to Medina. Abdullah bin Jahsh would not emancipate him unless his ransom was given. Although Khâlid consented, Hishâm, his half brother, did not accept. Their mothers were different women. Our Master Rasûlullah suggested the delivery of their father's weaponry and equipment. To this offer, Hishâm consented but Khâlid did not accept. Finally, they agreed on their father's sword (it had a value of 100 dinâr), his armor and his helmet. They saved Walîd from captivity and set off for Mecca. However, Walîd left them at the location of Zu'l Hulayfa, which was four miles from Medina, came to our Master, the Prophet and embraced Islam.

He became one of the Companions. After a while, he went to Mecca, to his brothers. When Khâlid bin Walîd asked him, "Since you would become Muslim, why did you not become Muslim before we paid your ransom? You caused us to dispose of a memory from our father. Why did you do that?" He replied, "I was afraid that the Quraysh people would say, "He could not endure captivity and for that reason he became obedient to Muhammad (*'alahis-salâm*)."

Becoming very angry at that response, his brothers imprisoned him with some Muslims from the sons of Manzum, along with Iyâsh bin Abî Rebîa and Salama bin Hishâm. Walîd bin Walîd had been in prison for years, from the time he had become a believer. He was oppressed and put into agony by his uncle Hishâm, a ferocious enemy of Islam and his polytheist relatives. Our Master Rasûl-i akram (*sall-Allâhu 'alaihi wa sallam*) invoked blessings on Iyâsh bin Abî Rebîa, Salama bin Hishâm and Walîd, having been oppressed by the polytheists, as follows, **"O my Rabb! Save Walîd bin Walîd, Salama bin Hishâm, Iyâsh bin Rebîa and other Muslims who appear as weak** (and helpless) (from the infidels' captivity)**, O my Rabb, crush Mudar** (Quraysh) **vehemently** (in the worse way)**. Liken these years** (for them) **to the years of Yûsuf** (Joseph)**."** With the blessing of our Master Rasûlullah's prayer, Walîd found an opportunity and escaped from where he was captured. He came to Medina-i munawwara and reached our beloved Prophet. When our Master Habîbullah asked about the situation of Iyâsh bin Rebîa and Salama bin Hishâm, he mentioned that they were bound by their feet to each other and suffering from bitter torment and tortures.

The Sultan of the universe was very sad about their condition; he looked for remedies for their rescue. When he asked who could rescue them, Walîd, although he had undergone torture for years, answered with a great bravery and enthusiasm, "O Rasûlullah! I will rescue them; I will bring them to you." He came to Mecca again and learned about the whereabouts of the tortured Muslims by following a woman who brought food to them. Both of them were jailed in a roofless building. At night, risking his life, Walîd, with great courage, came down from the wall and reached his friends. The two innocent men, whose only guilt was to believe, were bound by the polytheists to a stone and tortured by the sweltering heat of Arabia. Walîd rescued these blessed brothers of his and had them mount his camel. He started off for Medina-i Munawwara on foot, with bare feet, to reach Rasûlullah as soon as possible. The thing, which was burning him, was not the vehement desert heat, but the love of meeting the Master of the worlds.

He came to Medina in three days, barefoot, without food and water. His toes were all injured from the harshness of stones. Walîd bin Walîd reached to Habîbullah, whom he loved so much.

(If anybody, falling in love with you, burns; becomes nûr.
And, the heart destroyed by the trouble of love, prospers.)

Badr victory caused a great exultation among Muslims. The polytheists sunk into sorrow and disappointment. Negus, ruler of Abyssina, gave the good news to the Ashâb-i kirâm, when he heard that our Master Rasûlullah was victorious, by saying, "Praise be to Allahu ta'âlâ, He made His Messenger victorious at Badr and granted him victory."

The marriage of Hadrat Ali and Hadrat Fâtima

It was the second year of the Hegira. Our Master, the Prophet's (sall-Allâhu 'alaihi wa sallam) daughter Hadrat Fâtima became fifteen years of age.

One day, Hadrat Fâtima went to the presence of our Master Rasûl-i akram for performing a service. Our Master Rasûlullah saw that his daughter had reached marrying age. After that day, many persons asked for our mother Fâtima-tuz-Zahrâ in marriage. Rasûl 'alaihis-salâm paid no attention and said, **"Her marriage depends on Haqq ta'âlâ's decree."**

One day, Hadrat Abû Bakr, Hadrat 'Umar and Hadrat Sa'd bin Mu'âz said, "Everybody, except Hadrat Ali, asked for Hadrat Fâtima in marriage. But none were accepted," while they were sitting in the masjid. Hadrat Siddiq said, "I suppose that this marriage will be granted to Ali. Let's go to visit him and discuss this subject. If he puts forward poverty as an excuse, let's help him." Then Hadrat Sa'd said, "O Ebâ Bakr! You are always charitable. Stand up. Let us accompany you." Those three left the masjid and went to Hadrat Ali's house. Hadrat Ali had left on his camel and was watering a date garden that belonged to a person from Ansâr. When he saw them, he greeted and welcomed them. Hadrat Abû Bakr asked, "O Ali! For every benevolent deed, you always come to the fore and you have such a grade in the sight of Rasûl-i akram that nobody else has had ever. Everybody asked for Hadrat Fâtima in marriage. But nobody was accepted. We suppose that you will be accepted. Why don't you make an attempt at this?"

When Hadrat Ali heard these words, his blessed eyes filled with tears and said, "O Ebâ Bakr! You grieve me much. There is nobody else, except me, who demands her. However, my poverty is an obstacle for this." Then Hadrat Abû Bakr said, "Don't speak like that. Wealth is nothing in the sight of Allahu ta'âlâ and His Messenger. Poverty can not be an obstacle for that. Go and ask for her in marriage."

Hadrat Ali related, "In shyness and diffidence, I came into the presence of Rasûlullah. Rasûlullah was grand and staid as usual. I sat down before him but could not speak. Our Master Rasûlullah asked, **"Why did you come, do you need anything?"** I kept my silence. When he said, **"Perhaps, you came to ask for Fâtima in marriage,"** I was able only to say, "Yes." (Our Master, the Prophet made Fâtima hear that Hadrat Ali asked for her in marriage. She kept her silence, too.) Our Master, the Prophet asked, **"What do you have as mihr to give to Fâtima?"** I said, "O Rasûlullah! I have nothing with me to give to her." Then he asked, **"Where is your Khutamî armored shirt that I gave to you, what happened to it?"** When I answered, "It is

with me," he said, **"Sell it and bring me its money. It is enough as mihr."**[176] According to another report; when our Master Rasûlullah asked Hadrat Ali, **"What do you have with you?",** he replied, "I have my horse and my armored shirt with me." Then our Master Rasûlullah said, **"You will need your horse but sell your armor."** According to another report our Master, the Prophet said, **"O Ali! Go and rent a house for yourself."**

Until he became married, Hadrat Alî used to stay with our Master, the Prophet. Upon the order of our Master, the Prophet, he rented the house of Hâritha bin Nu'mân, near the Masjid-i Nabawî, across the room of Hadrat Aîsha. He sold his armor against 480 dirhams to Hadrat 'Uthmân. Hadrat 'Uthmân, after buying the armor, gave it back as a gift.

When Hadrat Ali came next to our Prophet with his armor and dirhams, our Master, the Prophet invoked many blessings on Hadrat 'Uthman and said, **"'Uthman is my companion in Paradise."** Then he called Bilâl-i Habashî and giving some amount of the money, he ordered him by saying, **"Take this money and go shopping! Buy a little rose water and honey, with the rest of the money, then mix them into water in a clean cup in the corner of the masjid. Prepare honey sherbet, that we shall drink after the marriage ceremony is performed. Invite my Companions who are available among the Ansâr and Muhâjirs and declare to the people that Fâtima and Ali will get married."**

Then Bilâl-i Habashî went out and declared to the people that Hadrat Ali and Hadrat Fâtima would get married. Ashâb-i kirâm came to the Masjid-i Nabawî and packed the inside and outside of the masjid. Then our Master, the Prophet stood up and recited the following sermon, **"All of the praises and glorifications pertain to the Rabb Who is the Owner of everything. He is the One Who is praised for the blessings He granted, Who is worshipped because of His eternal Force and Power, of Whose torment and account everyone is afraid, Whose command and decree rules over the earth and the skies. He is the One Who creates the creatures with His force, distinguishes them with His fair rules, honors people with His religion** (of Islam) **and His Prophet Muhammad** ('alaihis-salâm)**…**

Allahu ta'âlâ commanded me to make my daughter Fâtima get married to Ali bin Abî Tâlib. Now I make you witness that (with the command of Allahu ta'âlâ) **I have made Fâtima get married to Ali bin Ebî Tâlib against a mihr of 400 mithqals of silver. May my Rabb bring them together and let this be blessed for them. May He make their descendants pure, the key for benediction, mine of wisdom and trustworthy for the community of Muhammad. What I would like to say consists of these words. I beg for mercy from my Rabb for myself and you."**

Then Hadrat Ali stood up and recited the following discourse, "…I say salât and salâm (benedictions and salutations) to Muhammad 'alaihis-salâm before whom we are present, he had me marry His blessed daughter Fâtima with a mihr of 400 mithqâls of silver. O my religious cohorts! Certainly you have heard and witnessed what

176 Bayhaqî, Dala'il al-Nubuwwa, III, 173; Ibn Kathîr, as-Sira, II, 544.

our Master, the Prophet said. I witness and consent to this too. I exactly accept it. Allahu ta'âlâ witnesses for all of our words and He is helper for all of us." [177]

After the marriage ceremony was over, our Master, the Prophet had fresh dates brought and said, **"Now, take from these dates and eat."** Everyone took and ate them. Then, Hadrat Bilal distributed honey sherbet, they drank that too and all the companions invoked, "Bârakallahu fî kumâ wa alaykumâ wa jama'a shamlakumâ." (May Allahu ta'âlâ cause you both to be mubarak, may He cause everything coming to you to be mubarak and may He join you with each other!)

Hadrat Fâtima was weeping after the nikâh (marriage contract prescribed by Islam). Our Master, the Prophet came and said, **"O Fâtima! What happened to you, why are you weeping? I swear by Allahu ta'âlâ that I had you marry the best one in knowledge, gentleness and wisdom, among those who asked for you in marriage."** Hadrat Fâtima replied, "O my dear father! The mihr for every girl who gets married is valued and determined according to gold and silver. If my mihr was also valued in the same way, what would be the difference between you and others? On the Day of Judgment, for how many of the Muslims, among whom will be sinners, you will intercede; I, too, would like to intercede for their wives. This is my wish."

When Allahu ta'âlâ communicated that Hadrat Fatima's wish was accepted, our Master Rasûlullah said, **"O Fâtima! You have made it clear that you are a prophet's child!"**

Hadrat Ali said, "One month had passed from the time of this businesses. Nothing was mentioned about this subject. Out of my diffidence, that is, since I was shy, I could not even open my mouth to say a word. But our Master Rasûlullah, from time to time, would say to me, when he would see me in a solitude place, **"What a good lady is your wife! Glad tidings to you, that, she is superior to all women in the world."** One month later, when Hadrat Ali's brother Hadrat Uqayl said, "O Ali! We have been pleased with this marriage, but my wish is that these two happy persons be close to each other." Hadrat Ali said, "I have the same wish, too, but I feel ashamed." Hadrat Uqayl, holding Hadrat Ali's hand, took him to the house of our Master, the Prophet. When they arrived there, they met Rasûlullah's jâriya, Ummu Ayman. They explained the situation to her. Then Ummu Ayman said, "You don't need to come for this. We will agree with the wives of Rasûlullah on this issue, then we will let you know. Because, for this kind of subject, women's advice is taken into consideration." Ummu Ayman spoke about this subject with Rasûlullah's wives. Then they went to Hadrat Aîsha's house. Referring to Hadrat Khadîja, they said, "If she were alive, we would not be worried." Our Master Rasûlullah wept and said, **"Is there a wife such as Khadîja? While the people were contradicting me, she approved me and spent all of her properties for my sake. She greatly helped the religion of Islam. When she was alive, Haqq ta'âlâ commanded me to give the glad tidings to Khadîja: A palace made of emerald has been built for her in Paradise."**

177 Ibn Sa'd, at-Tabaqât, VIII, 24; Ibn Asâkir, Târikh-i Dimashq, LII, 445.

The wives of our Master Rasûlullah informed him of the wish of Hadrat Ali. Upon this, our Master Rasûlullah ordered Ummu Ayman to invite Hadrat Ali. When Ali came, our Prophet's wives left. Hadrat Ali, bowed his head and sat down. Rasûlullah asked, **"Do you want your wife, O Ali?"**

Then Ali radiyallâhu anh answered, "Yes, O Rasûlullah! May my parents be sacrificed for your sake!" Our Master Rasûl-i akram said to Asma binti Umays, **"Go and prepare Fâtima's house."** Then Asma went to the house to which Hadrat Fâtima will enter as a bride. She prepared one cushion from new leather, one cushion from patched leather and one cushion from rush mat and padded them with date fibers. After the night prayer, our Master Rasûlullah came to Fâtima's house and checked the preparations.

Our Prophet ordered some things such as food, ornament and scenting to be bought with two thirds of the money and clothing to be bought with one third of the money, which Hadrat Ali brought, and completed the needs for the household goods. The following was included in Hadrat Fâtima's trousseau and household goods: Three cushions which were prepared by Asma binti Umays, a fringed carpet, a pillow filled with date fibers, two hand mills, a water skin, a water pot, a drinking cup made from leather, a towel, a skirt, a tanned ram skin, a threadbare multicolored carpet from Yemen, a sofa knitted with date leaves, two colored garments from Yemen and a velvet blanket. Beyond these, our Master Rasûlullah gave some money to Hadrat Ali and told him to buy dates and oil. Hadrat Ali reported the event as follows,

"I bought dates with five dirhams and oil with four dirhams. Then I brought them to the presence of Rasûlullah. He requested a board made from leather for serving food. He mixed the date, flour, oil and yogurt and prepared a kind of food then told me, **"O Ali! Go and bring whoever you can find."** I went out and saw many people. I invited all of them and entered the house, then I said, "O Rasûlullah, there are many people."

The Master of the worlds, our Master Fakhr-i kâinat commanded, **"Bring them ten by ten, so that they will eat."** I did it accordingly. They calculated that seven hundred people, men and women, had eaten and become full.

After the wedding meal of Hadrat Ali and Hadrat Fâtima was eaten; according to a report by Ummu Ayman, our Master, the Prophet said to Hadrat Ali, **"O Ali, my daughter Fâtima has gone to your home as a bride. And I will come after the evening prayer and invoke prayers there. Wait for me."** When Hadrat Ali came home, he sat in a corner. Hadrat Fâtima also sat in the other corner of the house. Afterwards our Master Rasûlullah knocked on the door. Ummu Ayman opened the door. Rasûlullah asked, **"Is my brother here?"** Then Ummu Ayman asked, "May my parents be sacrificed for your sake O Rasûlullah! Who is your brother?" When our Master Rasûlullah said, **"He is Ali bin Ebi Tâlib."** Ummu Ayman asked, "Have you made your daughter marry your brother?" Then our Master Rasûlullah said, **"Yes."** When Rasûlullah asked if his brother was there, Ummu Ayman supposed that the marriage would not be allowed. But, when our Master Rasûlullah said, **"Yes,"** he wanted

to indicate that the obstacle to marriage is from being born from the same mother. (Note: Hadrat Ali is the son of our Prophet's uncle.)

Then our Master Rasûlullah asked Ummu Ayman, **"Is Asmâ binti Umays here too?"** When she gave the answer, "Yes", he said, **"So, she has come to serve the daughter of Rasûlullah."** When Ummu Ayman said, "Yes" he invoked, **"May she attain blessings."**

After these, they had a cup and water brought. He washed his blessed hands. He also poured some musk into the water. Then he called Hadrat Fâtima. Out of her modesty, Hadrat Fâtima was looking at her clothing. Taking a little from the water, our Master Rasûlullah sprinkled it on her chest, head and back and invoked by saying, **"Allahumma innî a'îzuhâ bika wa zurriyatihâ min-ash-shaytân-ir rajîm** (O my Rabb, I take refuge in You for the protection of her and her descendants from the Satan who has been stoned.)**"** Then he made the same to Hadrat Ali and invoked by saying, **"Allahumma bâriq fîhimâ wa bâriq alayhimâ wa bâriq lahumâ fî naslihimâ."** Reciting the Sûras of Ihlâs and Mu'awwizatayn, he said to him, **"Go next to your wife with the name and benediction of Allahu ta'âlâ."** Then he held the both sides of the doorway with his blessed hands and invoked with benediction and left there.[178]

Hadrat Ali said, "Four days after our wedding, our Master Rasûlullah honored our house. He advised us with his words, which please the hearts, and full of wisdom and he commanded, **"O Ali! Bring water!"** Then I stood up and brought water. He recited an âyat-i karîma and said, **"Drink a little from this water and leave some."** I did so. He sprinkled the remaining water on my head and chest. Then he said again, **"Bring water."** I brought water again. He made the same to Fâtima. Afterwards he sent me out."

After he went out, our Prophet asked to his daughter about Hadrat Ali. Fâtima said, "O my father, he owns all attributes of perfection. But some Quraysh women say to me, "Your husband is poor." Then our Master Rasûlullah said, **"O my daughter! Your father and your husband are not poor. All the ground and sky offered me their treasures and troves. But I did not accept them. I accepted what is favorite in the sight of Allahu ta'âlâ. O my daughter! If you knew what I know, this world would be despicable in the eye of you. For the right of Allahu ta'âlâ, your husband is among the first Companions. He has a high grade in Islam and has a deep knowledge. O my daughter! Allahu ta'âlâ has chosen two individuals from the Ahl-i bayt. One of them is your father and the other one is your husband. In no way, don't disobey him and don't oppose his orders."**

After giving advice to his daughter, our Master, Fakhr-i kâinat alaihi afdalus-salawât, invited Hadrat Ali inside. He entrusted Hadrat Fâtima to him, too. Then he said, **"O Ali! Care about her feelings. She is a part from me. Treat her well. If you sadden her, you will have saddened me."** Then he entrusted both of them to Allahu ta'âlâ. He stood up and as he was to go out, Hadrat Fâtima said, "O Rasûlullah! I will see the services of housework and Ali will see to the services regarding out of the house. If

178 Abdurrazzâq, al-Musannaf, V, 485.

you grant me a jâriya (a female slave), she will help me for some of the housework. Thus, you will make me happy." Then our Master Rasûlullah said, **"O Fâtima! Shall I grant you something better than a maidservant or shall I grant you a maidservant?"**

Our mother Hadrat Fâtima replied as follows, "Grant something better than a maidservant." Thereupon our Master Rasûlullah said, **"When you go to bed everyday, say Subhânallah** (which means there is no defect in Allah) **thirty-three times, Alhamdulillah** (which means hamd, thanks done to anybody will have been done to Him, for He is the only One who sends every favor) **thirty-three times, Allahu akbar** (which means Allah's greatness cannot be comprehended through the mind, through knowledge or through thoughts) **thirty-three times and Lâ ilâha illallahu wahdahû lâ sherika leh. Lehul mulku wa lehul hamdu wa huwa alâ kulli shay'in qadîr once. All of them make 100 words. You will find one thousand hasana** (good, benefaction) **on the Day of Judgment. Your good deeds will outweigh on the Mîzân."** Then our Master, the Prophet left his daughter's house and went to his home of bliss.

The marriage of Hadrat Ali and Hadrat Fâtima was performed five months after the Hegira and their wedding was made after the Holy War of Badr.[179]

The killing of Ka'b bin Ashraf

With the Badr victory, the hearts of Jews and idol-worshipper polytheists in Medina were filled with fear. Some Jews acted reasonably and became Muslim, saying, "Certainly, this is the person of whom attributes we read of in our books. It will not be possible to resist him. Because, he will always be triumphant." Some others said, "Muhammad fought the Quraysh who do not have knowledge of war. Due to that, he was victorious. If he had made war against us, we would have shown him how to fight and how to win."

A Jew, named Ka'b bin Ashraf, hearing of the victory of the Islamic army at Badr, out of his enmity against Muslims, went to Mecca. He gathered the polytheist there, recited poems to make them attack Medina; he provoked them. He made an agreement with them in combating our Master, the Prophet 'alaihis-salâm. He even plotted an assassination attempt against our beloved Prophet. Allahu ta'âlâ informed our Master, Rasûlullah of this situation and declared, purporting, **"They are people who Allahu ta'âlâ cursed** (those who Allahu ta'âlâ kept away from His mercy)**…"**[180]

Upon this, our Master Rasûl-i Akram asked his honorable Ashâb, **"Who will kill Ka'b bin Ashraf? Because, he offended Allahu ta'âlâ and His Messenger."** Muhammad bin Maslama asked, "O Rasûlullah! Would you like me to kill him?" Our Master, Rasûlullah said, **"Yes, I would."** Muhammad bin Maslama thought over this and made plans for several days. He went to Abû Nâila, Abbâs bin Bishr, Hâris bin Aws, Abû Abs ibn Jabr, who were some of his friends, and disclosed this subject to

179 Ibn Ishâq, as-Sira, s, 230-231; Abdurrazzâq, al-Musannaf, V, 485; Bayhaqî, Dala'il al-Nubuwwa, III, 172; Tabarânî, al-Mu'jamu'l Kabîr, XX, 407.

180 Sûrat-un-Nisâ, 4/52.

them. All of them deemed it suitable and said, "We will kill him together." Together, they went to our Master, the Prophet. They said, "O Rasûlullah! If you give permission, may we say some words, which Ka'b will like, about you while we talk with him?" Our Master, the Prophet permitted them to say whatever they wanted.

Upon this, Muhammad bin Maslama, with his friends, went to Ka'b bin Ashraf. He said, "That Muhammad demanded alms from us. He levied heavy taxes on us. So, I have come to borrow from you." Ka'b, rejoicing, thought that Muhammad bin Maslama agreed with him and said, "He will bare down on you even more." Muhammad bin Maslama said, "Anyway, we have obeyed him once. We will go on obeying him. Let us see what will be in the end. Now, loan us some dates." Ka'b said, "Yes, I will. However, you should give me something as security!" Muhammad bin Maslama and those with him asked, "What do you want?" Ka'b answered, "I want your women as security." They did not consent. Ka'b said, "Then, give your sons as security." They said, "We can not pawn them either. If we do, they will be referred to as a pawn given against one or two camel-load of dates, and that will be an unforgettable shame for us. But, we can give you our weapons and armor as pawn." Ka'b accepted this offer. He asked them when it would come.[181]

One night, Muhammad bin Maslama came near to Ka'b. Abû Nâila was with him too. Ka'b called them to the fortress. He went down to welcome them. The wife of Ka'b asked him, "Where are you going at this time of the night?" Ka'b said, "Those who have come are Muhammad bin Maslama and my brother Abû Nâila." His wife said, "That voice I heard does not sound good to me. As if blood is dripping from it." Ka'b replied, "No, they are Muhammad bin Maslama and my foster brother Abû Nâila. He is a good young man. He comes without hesitation, even if he is invited to a sword fight at night. He is such a person." Muhammad bin Maslama brought two persons – according to another report, three persons- with him into the fortress. These were Abû Abs bin Jabr, Kharis bin Aws, Abbâd bin Bishr.[182] Hadrat Muhammad bin Maslama told his friends, "When Ka'b comes, I will tell him that I will smell his hair, I will hold his head and smell. When you see I have held Ka'b's head tightly, strike him with your swords." Ka'b bin Ashraf came near them. He was well dressed and smelled nice. Ibn-i Maslama, saying, "I have never smelled such a nice smell till now," came near to him. Ka'b boasted, "The most fragrant women of Arabs are with me." Muhammad bin Maslama said, "Will you permit me to smell your head?" Ka'b said he would permit it. Maslama smelled it. He got his friends to smell it too. Then, he said that he wanted to smell it again. This time, Muhammad bin Maslama held Ka'b's head and signaled to his friends to strike him with their swords. When the first sword was struck, Ka'b uttered a loud cry; but, he did not die. Upon this, Muhammad bin Maslama killed him with his dagger. The mujâhids, who killed Ka'b, left there immediately and reached to Medina. When they gave the good news to our Master Rasûlullah, our Prophet thanked Allahu ta'âlâ and invoked blessings on the mujâhids.

181 Ibn Sa'd, at-Tabaqât, II, 33-34.
182 Ibn Sa'd, at-Tabaqât, II, 32.

The killing of the disbeliever Ka'b bin al-Ashraf frightened the Jews greatly. Because, after the killing of a prominent leader like Ka'b, it was only a question of time for their own killing. On the morning, they gathered and came to the presence of our Master, the Prophet. They complained about the event. Our Master, Rasûl-i Akram said, **"He used to irritate us and recite poems against us. If, any of you, does the same, he should know that his punishment is the sword."** Upon this threat, out of fear, the Jews made a treaty again with our Master, Rasûlullah…[183]

The Jews of Banî Kaynûka

One day, the Jews of Banî Kaynukâ, had wanted to make mockery of a Muslim lady. Having seen this, a sahâbi drew his sword at once and had killed that Jew. The Jews gathered and martyred that blessed sahâbî. Our Master, the Prophet was notified of this incident. Our Master, Rasûl-i akram gathered them at the market place of Kaynukâ and said, **"O the Jewish community! Fear that you will be caught by a torment like the one which Allahu ta'âlâ befell over the Quraysh. Become Muslims. You know well that I am a prophet, who has been sent by Allahu ta'âlâ. You have already read this and Allahu ta'âlâ's promise to you is in your book"**

In spite of this compassion, the Jews who broke the treaty they made, challenged the Sultân of the worlds, by saying, "O Muhammad! Do not be deluded by the fact that you routed a people who do not know how to make war! We swear that we are warriors. You will understand how great fighters we are, only when you begin to combat against us!"

Thus, they disclosed their challenge by violating the previous agreement. Upon that, Jabrâil 'alaihis-salâm' brought a revelation which purports, **"**(O My Habîb!) **If you worry about treachery from a people who had made a treaty** (with you) (which they violated)**, inform them rightly and justly that you have reject their treaty** (before declaring war against them)**. For Allahu ta'âlâ does not love the treacherous."**[184]

It is purported in another âyat-i karîma, **"O My Rasûl! Say to those disbeliever Jews: you will be vanquished for sure and together you will be driven to Hell, which is an evil resting place."**[185]

At once, our Master, Habîb-i akram set up an army and marched to the fortress where the Kaynûka Jews inhabited. The white banner was carried by Hadrat Hamza. Abû Lubâba was left in Medina as the deputy.[186] The blessed army besieged the Kaynûka fortress. The Jews, who said, "We are what warriors call heroes," could not even dare to shoot arrows from their fortress, let alone resist. Our Master, Rasûlullah controlled who went in and out of the fortress. No one could exit. This state continued for fifteen days.[187] The Jews became frightened and they surrendered. Although each

183 Bukhârî, "Maghâzî", 15; Wâqidî, al-Maghâzî, I, 182; Ibn Sa'd, at-Tabaqât, II, 31; Ibn Asâkir, Târikh-i Dimashq, LV, 271.
184 Sûrat-ul-Anfal, 8/58.
185 Sûrat-u Âl-i 'Imrân, 3/12.
186 Ibn Sa'd, at-Tabaqât, II, 29.
187 Ibn Sa'd, at-Tabaqât, II, 29.

of them ought to have been killed, our beloved Prophet, who was sent as a mercy for the worlds, pitied them and he let the Jews of Kaynûka go to Damascus. Thereby, they were expelled from the lands of Medina.[188]

Our beloved Prophet sall-Allâhu 'alaihi wa sallam struggled against both the Jews, and the hypocrites like Abdullah bin Ubayy who pretended to be Muslim, as well as the polytheists. In addition, he invited polytheist tribes around Medina to Islam and worked for their becoming honored by embracing Islam. The holy wars like Sawîk, Ghatafân, Karda, Bahran… were all made after the Holy War of Badr.

Meanwhile, zakât [an annual duty of giving (which is mandatory) a certain amount of certain kinds of property given to certain kinds of people, whereby the remaining property becomes purified and blessed, and the Muslim who gives it protects himself against being (called) a miser.] was made obligatory, in addition, fitr alms, eid prayers and sacrificing animals were ordered. Our Master Rasûlullah gave his daughter Ummu Ghulthum in marriage to Hadrat' Uthmân. Our Master, the Prophet became married to Zaynab binti Jahsh and Hafsa, the daughter of Hadrat 'Umar. Hadrat Hasan, the son of Hadrat Ali, came into the world.

188 Wâqidî, al-Maghâzî, I, 176-180; Ibn Sa'd, at-Tabaqât, II, 29.

THE HOLY BATTLE OF UHUD

The Meccan polytheists did not learn their lesson from their overwhelming defeat in the Holy War of Badr, nor could they forget their grief. In this war, the Quraysh had lost many prominent figures of theirs. Furthermore, the fact that the trade route of Damascus had went under control of Muslims, maddened them.

A trade caravan, under the command of Abû Sufyân, had returned to Mecca with one hundred percent profit. Since most of the participants in the capital had died in the Holy War of Badr, the profit of the caravan was kept in the building, which was called Dâr-un-Nadwa, where the polytheists gathered to make decisions.

Some people who lost their fathers, brothers, husbands, sons in the Badr, like Saffân bin Umayya, Ikrima bin Âbî Jahl, Abdullah bin Rabîa, applied to Abû Sufyân, saying, "Muslims have killed our elders. They made us miserable. Now, it is the time of revenge. Let us prepare an army with the profit of the caravan. Let us raid Medina, let us take our revenge."

Since the vehement disbelievers such as Abû Jahl, Utba, Shayba had been killed before, Abû Sufyân, who had not become a Muslim yet, was in the leadership of the polytheists. In the Damascus trade, one hundred thousand gold coins had been earned. Half of it was capital and half of it was profit. The capital was distributed to the owners immediately and the profit was divided into two. The first half of the profit was used in getting arms and the second half in collecting soldiers. In addition, money was given to the poets and orators. The orators and the poets were provocating the people, they were reciting poems to encourage people to war; women were joining them by playing tambourines. The polytheists, whose aim was to expel Muslims from Medina, to kill our beloved Prophet and to destroy Islam, visited neighboring tribes and collected soldiers from them too.

Finally, a three thousand strong army was prepared in Mecca. 700 of them were armored, 200 of them were horsemen and they had 3000 camels. This huge army, which was accompanied by musicians and women too, were commanded by Abû Sufyân. His wife, Hind, was the head of women and she was extremely promoting the war. Because, she had lost her father and her two brothers in the Holy War of Badr. She could not forget her pain, she was silencing people who opposed the participation of women in the war, saying, "Remember the Badr war! You ran away from Badr to rejoin your women and your children!.. From now on, those who want to escape, will find us against them!..." Thus, she provoked the Quraysh to war with all her power.[189]

189 Shamsaddîn Shâmî, Subulu'l-Hudâ, IV, 182.

Jubayr bin Mut'im, one of the polytheists, had a slave named Wahshî, who was a real expert in throwing spears. He was a sharp shooter. Hind and Jubayr were demanding revenge from Hadrat Hamza, since he had killed Hind's father Utba and Jubayr's uncle Tuayma in the Badr. Jubayr told his slave Wahshî, "If you kill Hamza, I will set you free." Hind told Wahshî, "If you kill him, I will give you many gold coins and jewelry!"[190]

Having completed all the preparations, the Quraysh army unfurled its flags and they gave one flag to Talha bin Abî Talha, one flag to someone from Ahabish, and one flag to Sufyan, son of Uwayf.

The preparations in Mecca were completed. Hadrat Abbâs sent a letter to Medina via a person whom he trusted, stating that the polytheists constructed an army of three thousand, seven hundred of them in armor, two hundred of them horsemen, they had three thousand camels and innumerous weapons. He mentioned that the army was about to leave and asked for measures against them.

Our Prophet (sall-Allâhu 'alaihi wa sallam) gave duty to some of his friends to inspect the situation. These companions went towards Mecca. On the road, they heard that the army of polytheists was coming. In a short while, they completed their task and returned to Medina. The information, which they obtained, was in accordance with the letter.

The Master of the worlds started preparation immediately. In addition, he took measures by placing watchguards around Medina, to prevent a sudden raid by the enemy. The Ashâb al-kirâm completed their preparations in short time. After bidding farewell to their households, they gathered around our Master.

That day was Friday. Our Master, the Prophet conducted the Friday Prayer. In the khutba (sermon), he emphasized the importance of making jihâd to spread the religion of Allahu ta'âlâ and combat on the path of Allah. He gave the glad tidings of martyrdom and going to Paradise for the ones who would die for this sake. He communicated that Allahu ta'âlâ would help those who persevere against the foes and endure the difficulties.

Our Master Rasûl-i akram told his Ashâb-i kirâm that he would like to make consultation about where the war should be made. He also told them a dream, which he had seen that night. He said, **"In my dream, I saw myself in strong armor. I saw that an opening appeared on the edge of my sword Zulfikâr. I saw a butchered cow and then I saw a ram was brought."** His companions asked, "O Rasûlullah! What is your interpretation of this dream?" He answered, **"Wearing strong armor is the sign of Medina, staying in Medina. Stay there… Seeing that an opening appeared on the edge of my sword is the sign of harm, which I will suffer. The butchered cow is a sign that some of my companions will be martyred. Regarding a ram being brought, this is a sign of a military unit which, inshaallah, Janâb-i-Haqq will kill."**

190 Bukhârî, "Maghâzî", 23; Ibn Hishâm, as-Sira, II, 69; Suhaylî, Rawzu'l-unuf, III, 253.

According to another narration, **"I struck my sword on the ground, its edge broke. This indicates that some of my companions will become martyrs on the day of Uhud. I struck my sword to the ground again, it returned to it's previous solid state. This indicates that a conquest will come from Allahu ta'âlâ, believers will be united."**

Rasûlullah, when he was not informed about issues by wahy, would consult with his Companions and act accordingly. Regarding where they should confront the enemy, some of the Companions said, "Let us stay in Medina and make a war of defense." This offer was suitable with the wishes of our Master, the Prophet, too. The superiors of the Ashâb, such as Hadrat Abû Bakr, Hadrat 'Umar, Sa'd bin Mu'âz (radiyallâhu anhum) had the same opinion with our Master, the Prophet.

However, young and heroic companions, who did not join in the Holy War of Badr, were very sad that they could not be present in that war, when they heard from our Master, the Prophet, of the rewards of the companions who participated, and the high degrees which they attained. For that reason, they wanted to confront the enemy outside of Medina and fight them face to face. Hadrat Hamza, Nu'mân bin Mâlik and Sa'd bin Ubâda, who attended the Holy War of Badr, were also among the companions who wanted to confront the enemy outside of Medina and fight them face to face. Hadrat Haysama took permission and said, "O Rasûlullah, the Quraysh polytheists collected soldiers from various Arabian tribes. They mounted their camels, horses and they entered our lands. They will siege us in our homes and forts, and then they will go back. They will frequently speak behind us. This will cause them to have courage and they will organize new raids. If we do not confront them now, other Arabian tribes will have an eye on us. I hope that Allahu ta'âlâ will give us victory over the polytheists.

If the second of these happen, then it is martyrdom; Badr deprived me of it. However, I had greatly longed for it. My son, when he heard I wanted to join the Badr War, had drawn lots with me. He was luckier than I was, so that he attained the honor of martyrdom.

O Rasûlullah! I missed martyrdom so much. I saw my son in a dream last night. He was wandering around gardens and rivers of Paradise and telling me, 'Join the people of Paradise! I attained the truth which Allahu ta'âlâ promised!'

O Rasûlullah! I swear by Allah that, in the morning, I started to wish to be a companion to my son in Paradise. Now, I am old also. I do not wish anything other than to meet my Rabb."

He entreated, "May my life be sacrificed for you O Rasûlullah! Pray to Allahu ta'âlâ for my martyrdom and my being honored with friendship to my son in Paradise!" Our Master, the Prophet did not reject his wish and prayed for his attaining martyrdom.

Having seen that the majority was of this opinion, our beloved Prophet decided to encounter the enemy outside of Medina. Then, he said, **"**(O my Companions!) **If you have perseverance and patience, Janâb-i-Haqq will grant you His help again. Our duty is to be determined and to endeavor."**

Having conducted the afternoon prayer, our Master, the Prophet reached his blessed home. After him, Hadrat Abû Bakr and Hadrat 'Umar took permission and entered the house. They helped our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) wear his turban and armor. Our Master girded his sword and placed his shield on his back.

Meanwhile, the Ashâb-i kirâm had come together outside and waited for our Master, the Prophet. Those who wanted to stay in Medina and conduct a defensive war told the others, "Rasûlullah did not want to go out of Medina. He accepted this upon your words. However, Rasûlullah takes orders from Allahu ta'âlâ. Leave this issue to him. Do as he commands." Others became sorry. Saying, "Let us not be in disagreement with Rasûlullah," they gave up their opinion. When our beloved Prophet went out of his house of bliss, they apologized, saying, "May our lives be sacrificed for your sake, O the Messenger of Allah! Do as you wish. If you want to stay in Medina, let us stay. We wish protection of Janâb-i-Haqq from opposing your order." Our Master Habîb-i akram replied, **"A prophet does not take off his armor he wore, without making war, until Allahu ta'âlâ verdicts between him and his foes. My advice to you is that if you do my commands and be patient and have perseverance by reciting Allahu ta'âlâ's name, Allahu ta'âlâ will help you."**

Meanwhile, Hadrat Amr bin Jamûh was saying to his four sons at home, "My sons! Bring me to this holy war." His sons were trying to persuade their father by saying, "Father! Because of the illness in your foot, Allahu ta'âlâ accepted your excuse. Rasûlullah did not allow you to go to war. You are not obliged to go to Jihâd. We are going instead of you!" However, Hadrat Amr, said, "Shame on sons like you. You had impeded me to earn Paradise in the Holy War of Badr by saying the same things. Will you deprive me of it again?" Then, he went before our beloved Prophet and said, "May my life be sacrificed for your sake, O the Messenger of Allah!" My sons want to make me deprived of this war, by stating some excuses. I swear by Allahu ta'âlâ that I would like to go to war with you and be honored to enter Paradise. O Rasûlullah! Will you not see appropriate for me to fight for the sake of Allah and be martyred and walk in Paradise with those lame feet of mine?" Our Master answered, **"Yes, I see it appropriate."** Hadrat Amr bin Jamûh greatly rejoiced, made preparations and participated in the army.[191]

Abdullah bin Ummi Maktûm was left in Medina to conduct prayers. [192]

The Sultan of the messengers tied three banners. He gave one of the banners to Khabbâb bin Munzir, another one to Usayd bin Khudayr and the other one to Mus'ab bin Umayr. The army was around one thousand soldiers; two of them were horsemen and one hundred of them were in armor.[193]

On a Friday afternoon, with the sounds of takbîr **"Allahu Akbar!"** our beloved Prophet ('alaihis-salâm) set out to Uhud. In front of the army, there were Hadrat Sa'd

191 Ibn Hishâm, as-Sira, II, 90; Wâqidî, al-Maghâzî, I, 265; Wâqidî, al-Maghâzî, I, 265; sün II, 387; Bayhaqî, Dala'il al-Nubuwwa, III, 265; Suhaylî, Rawzu'l-unuf, III, 276.

192 Ibn Sa'd, at-Tabaqât, IV, 209.

193 Wâqidî, al-Maghâzî, I, 215, 240; Ibn Asâkir, Târikh-i Dimashq, LV, 267.

bin Ubâda and Sa'd bin Muaz in their armor. The Muhâjirs were on the right and the Ansâr on the left.

On the road, they met a military unit of six hundred Jews. These were the allies of the leader of hypocrites, Abdullah bin Ubayy bin Salûl. They wanted to join the Islamic army. Our Master, the Prophet asked, **"Have they become Muslim?"** They replied, "No, O Rasûlullah." Our Master, this time, said, **"Go and say to them to return. Because, against polytheists, we do not want help of disbelievers."**

Our Master Rasûlullah ('alaihis-salâm) came to the place called Shaykhayn, which was between Madina and Uhud. There he stopped for the night. The sun did not set yet. In the army, there were some children Companions who wished to fight the enemy and become a martyr. When our beloved Prophet controlled the army, he saw that there were seventeen children. One of them, Râfi bin Hadîj, was trying to be seen taller by rising over the tips of his feet. Upon the words of Hadrat Zuhayr, "O Rasûlullah! Râfi shoots arrows well," they conscripted him. Samûra bin Jundub saw that and said, "I can defeat Râfi in wrestling, so I wish to be present in the Holy War too." Our Master, the Prophet smiled and made them wrestle. When Hadrat Samura defeated Râfi in the wrestling, he was taken into the mujâhid ranks. Other children were sent back to Medina to protect people there. [194]

The adhans of evening and night prayers were recited by Bilâl-i Habashî. Our beloved Prophet ('alaihis-salâm) conducted the prayer. Then he appointed Muhammed bin Maslama as the commander of fifty troops and ordered him to keep watch until morning. The Companions started to rest. The honor of nightwatch near Rasûlullah was allotted to Hadrat Zakvân.

Meanwhile, the enemy army learned that the Islamic Army rested at Shaykhayn. They charged cavalry troops under the command of Ikrima for patrolling. Ikrima, who did not become Muslim yet, approached the Islamic Army upto the Harra location. Then, he retreated, fearing the patrols of mujâhids.

After Fajr, the Master of worlds awakened his Ashâb. They came to the mount of Uhud. The two armies could see each other there. Bilâl-i Habashî recited the adhan of morning prayer with his sweet voice which touched the hearts. The mujâhids, in armor, performed their ritual prayer in the congregation of our beloved Prophet. They made their duâs (supplications, invocations). Our Master put on his helmet and his second armor.

Meanwhile, Abdullah bin Ubayy, the leader of the hypocrites, saying, "Have we come here to be killed? Why could we not understand this at the beginning," returned to Medina with about 300 hypocrites.

The number of those who believed, united, risked their lives and showed no hesitation, longing for attaining the grade of martyrdom, was around seven hundred. All of them promised that they would protect our beloved Prophet to the last.

194 Ibn Hishâm, as-Sira, II, 66; Wâqidî, al-Maghâzî, I, 215; Tabarî, Târikh, II, 191; Suhaylî, Rawzu›l-unuf, III, 246; Ibn Kathîr, as-Sira, III, 30.

The Master of the prophets (sall-Allâhu 'alaihi wa sallam) put the mujahids (Muslim warriors) in array.

He positioned the army so that the army's back was towards the mount of Uhud and its front was towards Medina. He appointed Ukâsha bin Mihsan as commander to the right wing and Abu Salama bin Abdulasad to the left wing. Sa'd bin Abî Waqqâs and Abû Ubayda bin Jarrah were in the front, as heads of the archers. Zubayr bin Awwâm was the head of the armory forces and Hadrat Hamza was the head of the forces without armor in the front. Mikdad bin Amr was appointed to the forces at the back.

On the left side of the Islamic Army, there was Aynayn Hill. There was a narrow passage on this hill. Our Master, Rasûl-i akram ('alaihis-salâm) placed fifty archers under the command of Abdullah bin Jubayr. The archers took their positions at the passage. Our beloved Prophet went to them and gave this definite order, **"Protect us from our back. Stay at your positions and never leave here. Do not leave your place unless we inform you, unless we send you a man, even if you see that we have defeated the enemy. Do not come and help us even if you see that the enemy will kill or have killed us. Do not try to protect us from them. Shoot arrows at enemy horsemen, whenever they try to reach you. Because, horsemen can not advance against the arrows shot. O my Allah! You are my witness that I have notified them of these!"**

Our beloved Prophet repeated his order several times. He said, **"Even if you see birds are sharing our corpses, never leave your position unless I send you a man.[195] Again, never leave your place, unless I send you an order, even if you see that we slaughter the disbelievers and step on their bodies."** He then left there and took the command of the army.

He gave the banner to Mus'ab bin Umayr. Hadrat Umayr, holding the banner, took his position in front of our Master, the Prophet ('alaihis-salâm).[196]

Meanwhile, Hadrat Hanzala, who was newly married, quickly came to Uhud, from Medina, and joined the ranks of Mujâhids.

The polytheist army, which had come to Uhud three days before, was commanded by Abû Sufyân. They took their position so that their backs were towards Medina. The horsemen at the right wing would be commanded by Khâlid bin Walîd, the horsemen at the left wing would be commanded by Ikrima. It is reported that also Safwân bin Umayya had a post in charge of the horsemen. The polytheists' banner was carried by Talha bin Abî Talha.

There was a large difference in the balance of power between the two armies. The Quraysh army was more than four times larger than the Islamic army regarding number, weapons and equipment.

195 Bukhârî, "Jihad", 164; "Maghâzî", 10, 20; Abû Dâwûd "Jihad", 116; Ahmad bin Hanbal, al-Musnad, IV, 293; Ibn Hishâm, as-Sira, II, 65; Wâqidî, al-Maghâzî, I, 160, 220, 224; Ibn Sa'd, at-Tabaqât, I, II, 47, III, 476; Tabarî, Târikh, II, 192.

196 Ibn Hishâm, as-Sira, II, 73; Tabarî, Târikh, II, 199; Suhaylî, Rawzu'l-unuf, III, 258.

In the Quraysh army, there was unceasing clamor and commotion, women who were obsessed with their wish of vengeance, were playing tambourines, singing and encouraging the soldiers to fight, they were begging for help from the idols they worshipped.

As for the mujâhids' side, they were saying prayers and takbirs, "Allahu akbar! Allahu akbar!..." They were begging for Allahu ta'âlâ's help, for the religion of Islam to be protected and spread. Our beloved Prophet was encouraging his Companions for jihad and fight for the sake of Allahu ta'âlâ and telling them the rewards that they would attain for that sake, saying, **"O my Ashâb! Those who are less in number, find it difficult to fight the enemy. If they show perseverance and effort, Allahu ta'âlâ makes them attain ease. For, Allahu ta'âlâ is with those who obey Him… Ask for the reward that Allahu ta'âlâ promised you…"** Regarding the Holy War of Uhud, it was purported in the âyat-i karîmas as follows, **"**(O the Muslim believers!) **Obey Allahu ta'âlâ and His Messenger** (what they ordered)**, so that you will be shown mercy. Run to ask for forgiveness from your Rabb and for entering Paradise. Struggle for this! The extensiveness of Paradise is as wide as the heavens and the earth. Paradise has been prepared for those who fear Allahu ta'âlâ. They spend their properties no matter whether they are few or many, for the sake of Allah. They restrain their angers and forgive everybody. Allahu ta'âlâ likes those who bestow favor."[197]**

"And their reward is a forgiveness from their Rabb and Paradises under the trees of which rivers flow. They will stay there forever. How beautiful is the reward of those who act so, who obey Allahu ta'âlâ and His Messenger!"[198]

The Ashâb-i kirâm's hearts were full of belief. Their eyes were emitting bravery. They were overwhelmed with a desire of martyrdom. They were eager to attack the enemy right away. Like in the Badr War, Hadrat Ali put on his white, Zubayr bin Awwâm his yellow and Abû Dujâna his red, turban. Hadrat Hamza wore his plume, made of ostrich wing.

The two armies approached each other. Now, the excitement was at its apex. In a short time, a large pitched battle would start. On the one side, there were Islamic mujâhids who did not hesitate to fight, to spread the religion of Allahu ta'âlâ, against their closest relatives and on the other side there were enemies of Islam who insisted on their false paths.

When they came closer, an arrow's shot away from each other, an armored polytheist on his camel advanced. He demanded someone to combat, from the Mujâhids. He presumed that everyone was afraid of him, so he repeated his demand three times. Upon this, it was seen that a yellow turbaned, tall heroic mujâhid walked onto the battlefield. He was Zubayr bin Awwâm, son of the paternal aunt of our Master, the Prophet. "Allahu akbar!..." exclamations rose from the Islamic army, they prayed for victory of Hadrat Zubayr. It was seen that Zubayr bin Awwâm jumped over the poly-

197 Sûrat-u Âl-i 'Imrân, 3/ 132-134.

198 Sûrat-u Âl-i 'Imrân, 3/ 136.

theist's camel when he came near. A deadly struggle began on the camel. Meanwhile, it was heard that our beloved Prophet commanded, **"Make him fall down to the ground!"** As soon as Hadrat Zubayr took this order, he pushed his rival down. Then, he also jumped down and cut the head of the polytheist off from his armored body. Our Master invoked blessings on Hadrat Zubayr.

Then, the flagman of the polytheists, Talha bin Abî Talha jumped onto the battlefield. He shouted, "Is there, among you, anyone who will confront me?" He was faced with Hadrat Ali, lion of Allâhu ta'âlâ. With one strike, he broke the head of the polytheist flagman, who was in full armor, down to his chin. Seeing that, our beloved Prophet said takbîr, **"Allahu Akbar!...Allahu Akbar!"** When the Ashâb-i kirâm joined, everywhere resounded with the sounds of takbîr.[199]

Talha bin Abî Talha's brother, 'Uthmân bin Abî Talha, who saw that the polytheists' banner fell, ran to the battleground. He lifted up their banner and demanded a warrior to fight. Hadrat Hamza confronted him. He struck his sword at 'Uthmân's shoulder so vehemently, saying "Ya Allah!", that the polytheist's arm which held the banner detached. He fell to the ground and died.[200]

That time, a polytheist, Abû Sa'd bin Abî Talha came on foot to the battlefield. He too was in full armor from head to toe. He picked up the banner of unbelief from the ground, turned towards the army of Islam and started yelling, "I am the father of Qusam. Who can challenge me?" Our Master, the Prophet sent Hadrat Ali again. Hadrat Ali killed that polytheist too. After making their banner fall down on the ground, he took his place in the ranks of mujâhîds.

After this, many polytheists came forward. They lifted their banners, which fell to the ground, and demanded soldiers from the mujâhids to fight against them. However, the brave sahâbîs constantly became victorious with the permission of Allahu ta'âlâ. On the death of each flagman, takbîr sounds rose from Islamic soldiers, a great grief and despair overwhelmed the polytheists. Even the noisy polytheist women were insulting their own soldiers by saying "Shame on you!" At the same time, they were urging them to fight by asking, "What are you waiting for?"

During that time, our beloved Prophet showed the sword on which this couplet was written: **"There is shame in cowardice, honor in advancing. One cannot be free of the destiny by fearing."** He asked, **"Who will take this sword from me?"** Once they heard this, many companions outstretched their hands to take it. Our Prophet again said, **"Who will take this to give its due?"** The Companions became silent and stayed back. Zubayr bin Awwâm, who heatedly wanted the sword, said, "I'll take it O Rasûlullah." He did not give the sword to Hadrat Zubayr. Hadrat Abû Bakr's, 'Umar's and Ali's demands also were not accepted by our Prophet.

Abû Dujâna asked, "O Rasûlullah! What is the due of that sword?" Our beloved Prophet answered, **"Its duty is to strike the enemy until it becomes bended. Its**

199 Ibn Hishâm, as-Sira, II, 151; Wâqidî, al-Maghâzî, I, 224, 308; Ibn Sa'd, at-Tabaqât, II, 40; Bayhaqî, Dala'il al-Nubuwwa, III, 239; Suhaylî, Rawzu'l-unuf, III, 318.

200 Ibn Hishâm, as-Sira, II, 74; Wâqidî, al-Maghâzî, I, 227; Ibn Sa'd, at-Tabaqât, II, 41; Suhaylî, Rawzu'l-unuf, III, 258.

duty is your not killing Muslims, your not fleeing away before the disbelievers. Its duty is to fight on the way of Allah until Allah grants you victory or martyrdom." Abû Dujâna said, "O Rasûlullah, I am taking it to perform its duty." Our Prophet delivered the sword in his hand to him.[201] Although he was very brave and heroic, Abû Dujâna would behave very cautiously in battlefields and he would act in full accordance with the hadith, **"War is trickery."**[202] When he took the sword, he began to walk towards the battlefield, in an arrogant manner, by reciting couplets. On him, there was a traditional long shirt and a red turban.

The Companions did not deem that Abû Dujâna's walking in this manner very appropriate. Upon this, our beloved Prophet said, **"This is such a walking that, except these places** (battlefields)**, it causes Allahu ta'âlâ's wrath."** Thus, he announced that only against the enemy, it is permissible to walk in an arrogant manner.

From the polytheist ranks, Khâlid bin Walîd, who could not wait any longer, started an offensive with troops under his command. Our Master, the Prophet ('alaihis-salâm) ordered the excited Companions to attack too. In a minute, the sounds of "Allahu Akbar" had filled the battlefield. In the foremost, Hadrat Hamza, in the command of non-armed troops, started swinging his swords at each disbeliever whom he came across. The forces of Khâlid bin Walîd, coming in a great zeal, were repelled immediately. This time, Khâlid bin Walîd, to pass through the notch and strike back, arced and reached the Aynayn Hill. However, Hadrat Abdullah bin Jubayr and fifty heroes under his command drove them back with vehement shooting of arrows.

Now, the war was intense. Both sides were fighting will all their power. Each Companion was trying to moving forward by struggling against at least four polytheists. Hadrat Hamzâ was both shouting, "Allahu akbar! Allahu akbar!" and he was advancing while killing the enemies. Safwân bin Umayya was asking people around, "Where is Hamza? Show him to me." He was searching the battlefield. At one point, he saw a person who was fighting with two swords. He asked, "Who is this combatant?" People around him replied, "He is the person you are looking for! He is Hamza!" Sawfan said, "So far, I have not seen anyone, with such a zeal and bravery, who attacks to kill his own people."

At the time, the war was completely escalated, Zubayr bin Awwâm from muhâjirs, out of his sadness due to the sword not having been given to him, said to himself, "I wanted the sword from Rasûlullah, but he gave it to Abû Dujâna. However, I am his paternal aunt Safiyya's son. Furthermore, I am from Quraysh. Also, I wanted it first. I shall go and see what Abû Dujâna will achieve more than me?" Then he started to follow Abû Dujâna. Abû Dujâna was saying takbir, "Allahu akbar!" and was killing the polytheists, whomever he encountered. One of the most ferocious polytheists, who was big-bodied and in full armor except for his eyes, confronted Abû Dujâna. First, he attacked Hadrat Abû Dujâna. Abû Dujâna protected himself by his shield. The sword

201 Ahmad bin Hanbal, al-Musnad, III, 123; Ibn Hishâm, as-Sira, II, 66; Wâqidî, al-Maghâzî, I, 259; Ibn Abî Shayba, al-Musannaf, VII, 562, VIII, 491; Tabarânî, al-Mu'jamu'l Kabîr, XIX, 9.

202 Bukhârî, "Jihad", 157; Muslim, "Jihad", 29; Abû Dâwûd, "Jihad", 101; Tirmidhî, "Jihad", 5; Ibn Maja, "Jihad", 28.

of that polytheist, stuck in Abû Dujâna's shield. He pulled his sword but could not take it out. Now, it was Abû Dujâna's turn. He killed his enemy by a single sword blow.

After this, Abû Dujâna, by striking down each disbeliever confronting him, came to the place on the slope of the mountain where the women were encouraging the polytheists with their tambourines. He lifted his sword, but he changed his mind and did not kill Hind, wife of Abû Sufyân. Seeing this, Zubayr bin Awwâm told himself; "Allahu ta'âlâ and His Messenger know better than me, to whom the sword will be given." He said, "I swear by Allah I have not seen any warrior better in combat than he."

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Mikdâd bin Aswad, Zubayr bin Awwâm, Hadrat Ali, Hadrat 'Umar, Talha bin Ubaydullah, Mus'ab bin Umayr were all like impassable forts. The Companions, seeing our Master, the Prophet fighting the enemies very close and attacking them repeatedly, were not able to contain themselves. They were gathering around our Master, the Prophet and giving no respite to the enemy in armor, lest he would be harmed. Meanwhile, it was seen that Hadrat Abdullah bin Amr became martyr. He was the first martyr of Uhud. His friends, who saw his martyrdom, being as strong as lions, dived into the center of the enemy.

At a point when the war became very intensified, Hadrat Abdullah bin Jahsh, who was a symbol of heroism, and Hadrat Sa'd bin Abî Waqqâs, who was the master of archers, met each other. They were wounded. Hadrat Sa'd bin Abî Waqqâs narrated, "It was a severe moment of the war in Uhud. Suddenly, Abdullah bin Jahsh came to me, held my hand and took me to the base of a rock. He told me, "Now, say a prayer here and I will say âmîn (amen). Then, I will say a prayer and you will say âmîn!" I

203 Ibn Hishâm, as-Sira, II, 68; Suhaylî, Rawzu'l-unuf, III, 247; Ibn Kathîr, as-Sira, III, 33.

agreed. I invoked, "O my Allah! Send me very strong and robust foes! Let me fight them fiercely. Let me kill all of them and return to my home as a ghâzi (holy war veteran)." With all his heart and soul, he said "âmîn" for my supplication.

Then he started to supplicate Allahu ta'âlâ, "O my Allah! Send powerful enemies to me and let me fight them fiercely. Let me give the Holy War its due. Let me kill all of them. In the end, let one of them martyr me. Then, let him cut my lips, my nose, my ears. Let me, in blood, come before you. When you ask me, "Abdullah! What did you do to your lips, your nose, your ears?" Let me answer, "O my Allah! I have committed many mistakes with them. I could not use them properly. I felt shame at bringing them to you. I have been dusted with earth at a war in which your beloved Prophet ('alai-his-salâm) participated and in this manner I have come." I did not wish to say âmîn for such a supplication. However, since he wanted and I had promised previously, I said âmîn unwillingly.

Then, we drew our swords and continued to fight. We were killing whomever we confronted. He was attacking very bravely and crushing the enemy ranks. He was striking the enemy repeatedly; he had a great wish to become a martyr. While fighting, reciting "Allahu Akbar! Allahu Akbar!", his sword became broken. At that time, our beloved Prophet gave him a date branch and commanded him to continue the war. As a miracle, this branch became a sword and he went on fighting. He killed many foes. Towards the end of the war, he attained martyrdom, which he wished for so much, with the arrows shot by a polytheist named Abu'l Hakam. When he was martyred, disbelievers attacked his body and cut his nose, his lips and his ears. His entire body was bloody.

Kuzman, among the ranks of mujâhids, broke the sheath of his sword and attacked the polytheists by saying, "to die is much better than to escape," and behaved very bravely. He himself killed seven or eight disbelievers. In the end, he received wounds and fell down. When the companions were astonished at his heroism, they notified Our Master. He said, **"He is deserving of Hell."** Hadrat Qatâda bin Nu'mân went to Kuzman and said, "O Kuzman! May martyrdom be blessed for you!" Kuzman replied, "I did not fight for the sake of religion. I fought so that the Qurayshîs should not come to Medina and destroy my date palm garden!" Then he committed suicide by cutting his wrist veins with an arrow. Thus, it was understood why our Master said, **"He is deserving of Hell"**.

Since the beginning of the war, with our beloved Master Rasûlullah, all the Companions struggled very hard. With vehement attacks, they made the polytheist army retreat. Against these heroic actions of mujâhids, the polytheists, who were worshipping the idols, named Lât, Uzzâ, Hubal, which they made from stone and wood, started running away. The women, who came to encourage them to fight, were trying to catch them while shrieking.

When the Quraysh polytheists started running away towards Mecca, leaving their goods behind, Muslim soldiers became happy and thanked Allahu ta'âlâ for having

attained the victory which He promised. Although they had much superiority in number and power, polytheists were wretched before the Muslims. While they were fleeing, the glorious Companions were chasing them and killing them when they caught them. Meanwhile, Hadrat Hanzala bin Abû Amîr reached Abû Sufyân, the commander in chief of the polytheist army. Abû Sufyân was trying to escape on his horse. He wounded the legs of Abû Sufyân's horse. He made the horse fall down. Abû Sufyân, who was on the ground, started shouting, "O Qurayshîs! Help! I am Abû Sufyân! Hanzala wants to slice me with his sword!" Even though the polytheists saw this, they were running away for their lives and were not interested in their commanders.

However, at that moment, the polytheist Shaddâd bin Aswad was behind Hadrat Hanzala. He thrust his spear into Hanzala's back. Although Hadrat Hanzala wanted to attack by saying, "Allahu Akbar!", he fell and attained martyrdom. His blessed soul ascended to heaven. Our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) said, **"I saw Angels were washing Hanzala in a silver tray with rainwater between the sky and the earth."** Abû Usaydî said, "When I heard this saying of Rasûlullah, I reached Hanzala's body. Rainwater was dripping from his head. I returned and notified Rasûl-i akram of that." Hadrat Hanzala was called **Gasîl-ul-malâika**[204]. [205]

Seeing that the polytheists fled, some of the archers at Aynayn passage left their positions. They supposed that the war was over. Their commander, Abdullah bin Jubair and twelve people remained there.

The heroism of Hadrat Ali

At this point, the commander of the Quraysh archery Khâlid bin Walîd, on alert and trying to use every opportunity, moved the horsemen under his command, when he saw that the number of mujâhids in the passage decreased. In a minute, with Ikrima bin Abî Jahl, they came to the Aynayn passage. Hadrat Abdullah bin Jubayr and his loyal, faithful friends formed an array. They sprayed arrows at the enemy until their arrow bags became empty. Exclaiming, "Allahu akbar! Allahu akbar!" they showed much heroism, firstly with their spears, then with their swords in the face-to-face combat. There was a huge asymmetry between the two forces. They were one to twenty-five. Until the last drop of their blood, the glorious Ashâb-i kirâm fought to carry out the command of their Prophet ('alaihis-salâm). One by one, they were honored with martyrdom, their blessed bodies fell to the ground and their souls flew to Paradise (radiyallâhu anhum).

The polytheist, out of their grudge, undressed Hadrat Abdullah and speared his blessed body. They cut his abdomen and pulled out his internal organs.

When Khâlid bin Walîd and Ikrima martyred the Mujâhids in the passage, they quickly attacked the back lines of the Islamic army. The Ashâb-i kirâm could not find an opportunity to reorganize, when they saw the enemy appeared behind in an instant.

204 The person that was washed by the Angels.
205 Ibn Hishâm, as-Sira, II, 74; Wâqidî, al-Maghâzî, I, 273-274; Tabarî, Târikh, II, 203; Suhaylî, Rawzu'l-unuf, III, 258.

Because, many of them had already left their weapons. Everything changed suddenly. The Quraysh polytheists, who were fleeing away in the front, saw that Khâlid bin Walîd launched an attack from behind. They returned. The Mujâhids were caught between two fires. The enemy attacked from the front and behind the army. The Companions lost contact with each other. They had to disperse.[206]

Hadrat Ali related as follows, "I dived into the center of a polytheists' military unit, which, also Ikrima bin Abî Jahl was in. They surrounded me. I sabered most of them. I dived into another brigade and eliminated most of them, too. As the term of my life did not expire, nothing happened to me. For a moment, I could not see Rasûlullah. I told myself, "I swear he is not such a person who abandons the battlefield. Probably, Allahu ta'âlâ took and ascended him from among us, because of our inconvenient deeds! Now, there is no other way left for me, but to die by fighting the enemy." I broke the scabbard of my sword. When I attacked the polytheists and dispersed them, I saw Rasûlullah was caught among them. Then I understood that, Allahu ta'âlâ was protecting His Messenger with His Angels.

The enemy soldiers had approached our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam). The situation was very dangerous. Our beloved Prophet did not leave his position; he persevered as if a military unit. While he was fighting the enemy, he was also trying to collect his dispersed Companions, saying, **"O so-and-so, come towards me! O so-and-so, come towards me! I am the Messenger of Allah. Paradise is for the one who returns to me!"** Hadrat Abû Bakr, Abdurrahman bin Awf, Talha bin Ubaydullah, Ali bin Abî Tâlib, Zubayr bin Awwâm, Abû Dujâna, Abû Ubayda bin Jarrâh, Sa'd bin Mu'âz, Sa'd bin Abî Waqqâs, Habbâb bin Munzir, Usayd bin Hudayr, Sahl bin Hanîf, Asim bin Thâbit, Khâris bin Simma, suddenly ringed around our beloved Prophet and established a living fortress wall to protect him.

Meanwhile, it was heard that Hadrat Abbâs bin Ubâda, in order to re-unite the dispersed Ashâb-i kirâm, he was shouting, "O my brothers! This catastrophe we faced is the result of our not carrying out the command of our Prophet. Do not disperse! Gather around our Prophet! If we do not join the protectors and if we cause Rasûlullah to be harmed, there will be no excuse for us before our Rabb (Allah)!" Hadrat Abbâs bin Ubâda, together with Khârija bin Zayd and Aws bin Arkam, dived into the enemy ranks with interjections of "Allahu Akbar!" They fought heroically for the sake of Rasûlullah, to protect him. Khârija bin Zayd had received nineteen wounds. The others' were not less than his. Thus, all three of them attained the grade of martyrdom, which they longed so much for.

The Ashâb-i kirâm, in that very dangerous moment, one by one, started to gather around our Master, the Prophet. The Polytheists surrounded our beloved Prophet and his glorious Companions who shielded him with their own bodies. Advancing in unity from every direction, they were closing the circle. The Master of the worlds, seeing that a group of Qurayshîs sprang forward, asked his Companions, which surrounded him, **"Who will face this military unit?"** It was seen that Hadrat Wahb bin Kâbus

206 Wâqidî, al-Maghâzî, I, 232, 301.

said, "May my life be sacrificed for the sake of you, O Rasûlullah! I will," and sprang forward. With a drawn sword, this hero, who recited the sacred name of Allahu ta'âlâ constantly, dived into the polytheists. Our Master, the Prophet said, **"I give you glad tidings of Paradise."** When he saw his perseverance and struggle against the enemy, he said, **"O my Allah! Have mercy on him! Pity him!"**

Sa'd bin Abî Waqqâs, who saw that the polytheists encircled Hadrat Wahb and martyred him with spears, sprang forward to help him and showed much heroism as he was surrounded by the enemy. He killed many disbelievers and fought off others. He came to his beloved Prophet. Our Master, the Prophet said about Hadrat Wahb, **"I am pleased with you. May Allahu ta'âlâ be pleased with you too."**

When our Master, Habîb-i akram, saw that an enemy military unit broke the circle of the mujâhids and were advancing towards him, he told Hadrat Ali, **"Attack them!"** Hadrat Ali attacked, he killed Amr bin Abdullah and forced the others to run away. When his sword was broken, our Master, the Prophet gave the sword, which is called Zulfikâr to him. While another enemy group was coming, our Master, the Prophet said, **"O Alî! Send the evilness of these people away from me."** Allahu ta'âlâ's lion, who was ready to sacrifice his life for the sake of Rasûlullah, attacked immediately. He killed Shayba bin Mâlik and rebuffed the others. At that moment, Jabrail alaihis-salâm came and told our Master, the Prophet, **"O Rasûlullah! This is an extraordinary heroism of Ali**," our Master Rasûlullah replied, **"He is from me, I am from him."** Jabrâil alaihis-salâm said, "I am from both of you." At that moment, a voice was heard, **"There is no hero like Ali, there is no sword like Zulfikâr."**

When the polytheists understood that they could not approach our beloved Prophet, they began to shoot arrows. Their arrows were either passing over him, or falling down before, behind, right or left of him. As soon as the Ashâb-i kirâm, who fought with a great effort to repel the enemy, saw the situation, gathered around the Master of the worlds and started making their own blessed bodies a shield against the coming arrows. When our Master, the Prophet ordered his Companions to reciprocate with arrows, the sahâbîs started shooting arrows at the enemy too. Our beloved Prophet ordered Hadrat Sa'd bin Abî Wakkas to sit before him. Hadrat Sa'd, who was a very accurate sharp shooter, began to quickly send the arrows one by one. At each of his drawings of an arrow from his arrow bag, he was saying, "O my Rabb! This is your arrow! Shoot your enemy with it!" Our beloved Prophet was saying, **"O my Allah! Accept the invocation of Sa'd! O my Allah! Make Sa'd's arrow straight!.. Continue Sa'd! Continue! May my parents be sacrificed for the sake of you!"** At each arrow's shooting, our Master, the Prophet repeated the same invocations in this manner.

When Hadrat Sa'd's arrows finished, our beloved Prophet gave him his own arrows and made him shoot them at the enemy. Each arrow of Hadrat Sa'd bin Abî Wakkas hit either an enemy or his animal.

During the flare of arrow shots by the polytheists, Hadrat Abû Talha was standing before our Master, the Prophet alaihis-salâm, thus he was shielding with his own body and his shield against all arrows. From time to time, he was uttering loud cries that astonished the enemy. Our Master, the Prophet said, **"Among the soldiers, the voice of Abû Talha is better than one hundred people."** Abû Talha, whenever he found an opportunity, did not refrain from shooting arrows at the polytheists, he was shooting very quickly and with great strength. He did not miss the targets. Whenever our Master Rasûl-i akram wanted to know the result of the arrows and raised his head, Abû Talha, fearing that an arrow would strike him, would say, "May my parents be sacrificed for your sake, O Rasûlullah! Do not raise your blessed head so that no arrow of the enemy can strike and harm you! My body is a shield and a sacrifice to your existence! Unless they slaughter me, they cannot reach you! Nothing will happen to you unless I die!.." He preferred our beloved Prophet, in lieu of his own life.

All around the field of Uhud, a terrific fight went on vehemently. They continued the struggle between faith and disbelief, some as horsemen and some as infantry. The Ashâb-i kirâm could not yet pull themselves together. There were about thirty companions around our Master, the Prophet. They made their bodies a shield to the coming arrows, spears and swords. Their only wish was to fulfill the order of our Master, the Prophet and fend off any harm, which might occur to him. Hadrat Hamza, the leader of the brave, in that chaos, drew away from our Master, the Prophet. He fought with a sword in each of his two hands. He spread fear into the hearts of the enemy with the interjections of "Allahu Akbar!..." Up to that moment, he killed more than thirty-one polytheists and deprived many of them of their arms or legs. While he dispersed a polytheist group surrounding him, Sibâ bin Ummu Anmâr challenged Hadrat Hamza by saying, "Is there a champion who can face me?" Hadrat Hamza said, "Come near me, O son of a circumciser woman! So, you challenge Allahu ta'âlâ and his Messenger?" In a moment, he held him by his legs and knocked him down.[207] He beheaded him. Then, he saw that Wahshî targeted him with a spear in his hand, behind the rock across from him. At once, he walked towards him. When he came to the pit, which was dug by the floods, he slipped and fell on his back. At that moment, his armor on his abdomen was opened. Wahshî took this opportunity and shot his spear! The spear was flung and flew into Hadrat Hamza's blessed body. The great one of the heroes fell there, saying, "O my Allah!" He attained martyrdom and reached the degree he longed for. He 'radiyallâhu anh' sacrificed his life on the path of Allahu ta'âlâ, for his beloved Prophet.

Meanwhile, a person in the rows of the enemy was encouraging the polytheists to attack the Master of the world sall-Allâhu 'alaihi wa sallam by saying, "O Quraysh community! Do not cease to combat against Muhammad, who does not observe the rights of kinship and who has divided your nation. If Muhammad survives, may I not survive." This voice belonged to Âsim bin Abî Awf. Hadrat Abû Dujâna had heard that voice. Fighting, he found Âsim bin Abî Awf and killed him immediately.

207 Bukhârî, "Maghâzî", 23; Ahmad bin Hanbal, al-Musnad, III, 501; Ibn Sa'd, at-Tabaqât, III, 164; Tabarî, Târikh, II, 516.

However, the polytheist Ma’bad, behind Âsim bin Abî Awf, brandished his sword, with all his power. As a bestowal of Allahu ta’âlâ, Abû Dujâna suddenly and quickly crouched down, avoiding the fatal blow. At once, he stood up, struck his sword and killed Ma’bad.

The target of the Quraysh polytheists was the Master of the worlds (Hadrat Muhammad). They spent all their power to approach him. However, they could not pass the honorable, glorious Ashâb, who did not hesitate to sacrifice their lives lest he would be harmed. These thirty heroes said, “O Rasûlullah! Our face is a shield in front of your blessed face; our body is sacrificed for your blessed body. We only wish your safety.” The polytheists attacked in groups. When our Master Fakhr-i âlam pointed out a group of enemy soldiers and asked his heroic Companions who were present with him and who made their bodies a shield to him, **“Who will sacrifice himself to protect us on the path of Allahu ta’âlâ?”** Five Medinan companions sprang forward. In front of the blessed eyes of our Master, Rasûlullah, they fought furiously by saying takbîrs. In the end, four of them were martyred. When the fifth had received fourteen wounds and fell to the ground, the Master of the worlds said, **“Bring him near me.”** All his body was in blood. Our beloved Prophet sat down, stretched his blessed feet to be a pillow for that companion’s head. This happy sahâbî, who attained the happiness of martyrdom in that condition, was Hadrat Umâra bin Yazîd.

The heroism of Talha bin Ubaydullah

While the polytheists insistently approached, our Prophet asked, **“Who will confront these, who will stop these?”** Hadrat Talha bin Ubaydullah answered, “I will! O Rasûlullah!” He wanted to rush forward. Our Master, the Prophet said, **“Who else, like you, is available?”** A sahâbî from Medina requested permission by saying, “O Rasûlullah! I am!” When our beloved Prophet replied, **“Then, you confront them**,**”** he sprang forward and attacked the polytheists. He showed many unprecedented heroisms. Having killed several disbelievers, he was honored with martyrdom.[208]

Our Master Rasûl-i akram asked again, **“Who will confront them?”** Before everyone, again Hadrat Talha came forth. When our Master, the Prophet asked, **“Who else, like you, is available?”** A blessed person from the Ansâr said, “I will confront them, O Rasûlullah.” Our Prophet said, **“Then, do confront them.”** He too attained martyrdom by fighting the polytheists. In the same manner, all the Companions, whomsoever were present near our Master, the Prophet, at that moment, attained martyrdom by fighting the enemy. At last, there was nobody left near the Master of the universe, except Hadrat Talha bin Ubaydullah. Hadrat Talha was anxious about Rasûlullah thinking that he might be harmed. He was rushing everywhere and keenly fighting the disbelievers. His swinging of his sword was so quick; he repelled the attacks of the enemies all around Rasûlullah in an instant; his shielding with his body, against arrows, spears and smites of swords, was such a unique event. Hadrat Talha was whirling around and disregarding the swords slashing his body. His wish was to protect

208 Shamsaddîn Shâmî, Subulu’l-Hudâ, IV, 203.

the Master of the universe and attain martyrdom for that sake, the same as his other brothers. There was nowhere on his body which was not wounded. There was nothing seen on his clothing except blood. Even though he was in such a circumstance, he was covering all sides. At that moment, Hadrat Abû Bakr and Sa’d bin Abî Waqqâs reached our Master Rasûl-i akram.

The master of the heroes, Hadrat Talha fainted and fell to the ground, due to blood loss. He was wounded from sword, spear and arrow strikes. He had sixty-six major and innumerable smaller wounds. Our beloved Prophet ordered Hadrat Abû Bakr to help Hadrat Talha immediately. Abû Bakr-i Siddîq sprinkled water upon his face to awaken him. When Hadrat Talha bin Ubaydullah awakened, he asked, “O Abû Bakr! How is Rasûlullah?” He showed his affection and loyalty to him. That was the final degree of loving Rasûl-i akram, sacrificing one’s life for his sake. When Hadrat Abû Bakr answered, “He is well. He has sent me.” Talha felt relief and said, “Countless thanks to Allahu ta’âlâ. As long as he is alive, all the troubles are nothing.” Meanwhile, some other Companions had reached them too.

The Master of the worlds, Muhammad Mustafâ (sall-Allâhu ’alaihi wa sallam) honored the presence of Hadrat Talha. The wounded mujâhid wept out of his joy when he saw Rasûlullah alive. Our Master, the Prophet rubbed his body, then opened his hands and invoked, **“O my Allah! Give cure to him, grant him power.”** As a miracle of our Master Rasûl-i akram, Hadrat Talha stood up in sound health and began to fight the enemy again. Our beloved Prophet said about him, **“On the day of Uhud, on the earth, I saw nobody that was nearer to me, except Jabrâil on my right and Talha bin Ubaydullah on my left.”**[209] **“He who wants to look at a man of paradise walking, on the earth, should look at Talha bin Ubaydullah.”**

The war was intensely continuing along the entire front. Around our Master, the Prophet, there were companions like Abû Dujâna, the flagman Mus’ab bin Umayr, Talha bin Ubaydullah, also Lady Nasîba and some others who came from the rear lines to protect our Prophet (‘alaihis-salâm). Together with Rasûlullah, they were fighting against the polytheists. A ferocious polytheist, Abdullah bin Hunayd, fully armed and in full armor, saw our beloved Prophet. He was shouting, “I am the son of Zuhayr. Show me Muhammad. Either I will kill him, or I will die near him.” He was on his horse. He was coming towards our Master, the Prophet. Hadrat Abû Dujâna stood in front of him and said, “So, come! I am shielding the blessed existence of Muhammad ’alaihis-salâm with my own body. You cannot reach him unless you crush me!” He struck a sword against the legs of the horse of Abdullah bin Hunayd. He made him fall. He lifted up his sword and struck him, saying, “Take this, from the son of Harasha!” Watching the incident, the Master of the worlds invoked, **“O my Allah! Be pleased with the son of Harasha** (Abû Dujâna), **as I am pleased with him!”**

Mâlik bin Zuhayr, from the polytheists, who was an accurate sharpshooter archer, consistently successful with each of his shots, was looking for our Master, the Prophet and planning to kill him by shooting an arrow at the earliest opportunity. He reached

209 Hâkim, al-Mustadrak, III, 426; Haythamî, Majmâ›uz-Zawâid, IX, 52.

close to our Master Rasûlullah, drew his bow and targeted the blessed head of our beloved Prophet, and shot his arrow. There was not even enough time to blink an eye. Hadrat Talha made himself as a target, by immediately opening his hand. The arrow hit Hadrat Talha's hand and tore it to pieces. All the nerves of his fingers were cut and the bones of his hand were broken. Also, our Master Fakhr-i âlam 'sall-Allâhu alaih wa sallam' saw what happened and said, **"If you had said Bismillah** (when you extended your hand to the arrow in order to protect me)**, angels would have ascended you to the heavens, while people were looking at you."** [210]

Four polytheists of Mecca, named Abdullah bin Kamîa, Ubayy bin Halaf, Utba bin Abî Waqqâs and Abdullah bin Shihâb-i Zuhrî had swore to an oath to kill our Master Rasûl-i akram. During this difficult time, our Master Rasûlullah, together with some of his Companions, were fiercely fighting against the enemy. Ahead of our Master, the Prophet, there was the flagman, Hadrat Mus'ab bin Umayr. Because of the armor he had worn, Hadrat Mus'ab was similar to our beloved Prophet. Holding the banner of the Islamic army in his right hand, he had been fighting intensely against the polytheists. At that moment, Ibn-i Kamîa, in armor and on his horse, approached. He yelled, "Show me Muhammad! May I not be saved, if he is saved!" He rode his horse towards our Master, the Prophet. Hadrat Mus'ab and Lady Nasîba confronted him and began to combat him by making their bodies as a shield to our Master, the Prophet. They hit him with many sword strikes; however, he was not affected because of his armor. Ibn-i Kamîa struck Lady Nasîba with his sword and tore her shoulder. Then, he cut the right hand of Hadrat Mus'ab. Mus'ab bin Umayr, whose right hand was slashed, held the blessed banner of Islam with his left hand, without allowing it to fall. At that moment, he was reciting the âyat-i karîma, purporting, **"Muhammad is a Messenger. There have been Messengers before him too."**[211]. This time, Ibn-i Kamîa swung his sword at the left hand of Hadrat Mus'ab. The glorious flagman, whose left hand was now also slashed, did not allow the banner of Islam to fall. The heroic sahâbî held the banner with his arms and pressed it against his body, to be sure that it continued to wave. Ibn-i Kamîa struck his spear into the body of this glorious sahâbî. He went to the Hereafter as a martyr, like his other friends.

While Hadrat Mus'ab was falling, the glorious banner of Islam was not allowed to fall to the ground, an angel, in the guise of Mus'ab, had caught it. When our beloved Prophet commanded, **"Forward, O Mus'ab! Forward!"** the angel who held the banner replied, "I am not Mus'ab." Then, our Master, the sultân of the worlds, understood that he was an angel and gave the banner to Hadrat Ali.[212]

Ibn-i Kamîa thought Hadrat Mus'ab was our Master, the Prophet ('alaihis-salâm). In haste, he reached the polytheists. He started shouting, "I have killed Muhammad!" The polytheists, who heard this, with the pleasure of attaining their goal, became even more excessive. The Ashâb-i kirâm, who did not know the reality of the incident, fell

210 Wâqidî, al-Maghâzî, I, 254; Ibn Sa'd, at-Tabaqât, III, 217; Bayhaqî, as-Sunan, II, 220; Hâkim, al-Mustadrak, III, 416.
211 Sûrat-u Âl-i 'Imrân, 3/144.
212 Ibn Hishâm, as-Sira, II, 73; Wâqidî, al-Maghâzî, I, 300; Ibn Sa'd, at-Tabaqât, II, 42; Bayhaqî, Dala'il al-Nubuwwa, III, 255; Suhaylî, Rawzu'l-unuf, III, 258; Ibn Kathîr, as-Sira, III, 39.

into grief. There was a great sorrow. Even Hadrat 'Umar was desperate, he could not move from where he sat down with his friends. When Anas bin Nadr saw them in this state he asked, "Why are you sitting?"

They answered, "Rasûlullah has been martyred!.." Hadrad Anas said, "Even if Rasûlullah was martyrized, his Rabb (Allahu ta'âlâ) is everlasting. What will we do by surviving after Rasûlullah? Now, stand up! Let us too sacrifice our life for the same thing that our Master, the Prophet sacrificed his blessed life for." He broke his sword's sheath[213] and attacked the enemy with his sword drawn, shouting, "Allahu Akbar." He killed many of the disbelievers and he became martyr. His face alone had more than seventy wounds. Since he had innumerable wounds on his body, no one could recognize him except his sister.

Many of the Ashâb-i kirâm had been dispersed, some of them had attained martyrdom. The polytheists gained advantage of their situation and gathered around our Master Rasûl-i akram. With stones and swords, they were trying to martyr him. Since he had two folds of armor on, the strikes did not affect him. The stones, thrown by Utba bin Abî Waqqâs, struck our beloved Prophet's face and his lower lip became wounded. His fourth tooth on his lower right jaw was broken. At that moment, the polytheist Ibn-i Kamîa came too, and swung his sword at the head of the Master of the world. Our beloved Prophet's helmet had become crushed. Its two rings sank into his blessed temples. Again, from another sword strike by Ibn-i Kamîa, he became wounded on his shoulder and fell on his side into the deep pit, dug by Abû Âmir. Our beloved Prophet, regarding Ibn- i Kamîa, invoked, **"May Allahu ta'âlâ make you servile and desolate!"** Ibn-i Kamîa rejoiced extremely. Shouting, "I have killed Muhammad! I have killed Muhammad!.." he went to Abû Sufyân. The polytheists had achieved their goal! They were not interested in our Prophet anymore. They had retreated from around the pit where our Master, the Prophet was. They were fighting the Companions.[214]

When our Master, Rasûl-i akram ('alahis-salâm) fell into the pit, his blessed cheeks were bleeding. When he wiped his face with his hands, he saw that his hands and his beard were covered in blood. Before even a drop of blood could fall to the ground, Jabrâil 'alaihis-salâm (Archangel Gabriel) came and caught that blessed blood and said, "O the Darling of Allah! For the sake of Allahu ta'âlâ, if this blood fell, there would be no green plant on the earth until Doomsday." Our Master was praying for the guidance of people who tried to kill him, who hit him with swords, who broke his teeth and bloodied his face, saying, **"If a drop of blood falls from me onto the earth, calamity will befall from the skies. O my Rabb! Forgive my people! For, they do not know."**

At that moment, Hadrat Ka'b bin Mâlik shouted, "O Muslims! Good news! Rasûlullah is here!" The glorious Ashâb, who heard this voice, ran there as if they were

213 Breaking the sheath of one's sword in Arabia in those days was a gesture, a sign, which was made in battles, to show that he would never cease to fight, he would not retreat, and he would fight until he attains his goal or he dies.
214 Ibn Hishâm, as-Sira, II, 79; Suhaylî, Rawzu'l-unuf, III, 263; Ibn Kathîr, as-Sira, III, 45.

given a new life. Hadrat Alî and Talha bin Ubaydullah came immediately and took him out of the pit. Hadrat Abû Ubayd bin Jarrâh, with his teeth, pulled out the rings of the helmet, which stuck into our beloved Prophet's blessed temples. While he pulled out these iron pieces, his two front teeth also became displaced. Hadrat Mâlik bin Sinân, one of the Ashâb-i kirâm, licked the blood from the blessed face of our Master Rasûlullah. Upon this, our Master, the Prophet said, **"The fire of Hell will not touch the one whose blood is mixed with my blood."**

The polytheists launched an offensive again. The Ashâb-i kirâm, with the joy of re-uniting with our Master, the Prophet, formed a ring around him in an instant and they did not allow any polytheist to break into the circle. The polytheists, understanding that they could not do anything to our Master, the Prophet, began to go up the mountain. The sultan of the two worlds told Hadrat Sa'd bin Abî Waqqâs, **"Make them return."** Hadrat Sa'd asked, "O Rasûlullah! I have only one arrow left. How can I make them return with it?" Our Master Rasûlullah repeated the same command. Upon this, the master of the archers, Hadrat Sa'd bin Abî Waqqâs drew one arrow from his sachal and shot it. The arrow hit its target and made a polytheist fall. When he stretched his hand to his sachal again, he saw that there was another arrow. He paid attention to it; this was the previous arrow. Another polytheist died. This was repeated several times. As a miracle of our beloved Prophet, Hadrat Sa'd had found the same arrow in his arrow sachal each time. The Qurayshîs, seeing that their men were killed one by one, gave up climbing the mountain. They went down and retreated.

Among them, Ubayy bin Halaf rode his horse towards our Master, the Prophet and started shouting, "Where is that person who claims to be a prophet? Let him confront me and fight!" Although the Ashâb-i kirâm wanted to confront him, our beloved Prophet did not allow them to. He took the spear of Hadrat Haris bin Simma and advanced. The despicable Ubayy spurred his horse and approached, saying, "O Muhammad! May I not survive, if you survive!" He was fully armed, from head to toe. The Master of the worlds threw the spear in his hand at the throat of Ubayy. The spear flew and stuck into his throat between his helmet and the collar of his armor. Ubayy fell crying like a beast. His ribs were broken. The polytheists lifted and took him away. He died on the road, shouting, "Muhammad has killed me!.."

Our Master Rasûlullah, with his Companions near him, started to ascend toward the Uhud rocks. When he reached the rocks, he wanted to climb up. Since he was so tired, and he wore two-fold armor and had received more than seventy sword strikes, he could not. Upon this, Hadrat Talha took our Master, the Prophet on his back up the rocks. Our beloved Prophet said, **"When Talha helped Rasûlullah, Paradise became necessary for him."** Since he had no power, he could only perform the noon prayer while sitting.

On the mountain slopes, the companions, as if they were lions, were attacking the polytheists. They had made life unbearable for those who hit our Prophet. Meanwhile, Hâtib bin Baltaa came to our beloved Prophet ('alaihis-salâm) and asked, "May my life be sacrificed for your sake O Rasûlullah! Who did this to you?" Our Master answered, **"Utba bin Abî Waqqâs threw a stone at me, hit my face and broke the fourth tooth of mine."** Upon this Hadrat Hâtib asked again, "O Rasûlullah! Where has he gone?" Our Master, the Prophet directed him toward where he had gone. Hadrat Hâtib ran towards that direction. After searching, he found Utba. He made him fall from his horse and decapitated him with one strike. He brought the head to Rasûlullah and gave the good news. Our Master, the Prophet invoked blessings on him, **"May Allahu ta'âlâ be pleased with you. May Allahu ta'âlâ be pleased with you."**

The polytheists could not make a stand against the Ashâb-i kirâm, who fought back and attacked again. Suffering seventy more dead, they left the battlefield and set off for Mecca. The falsified news of the martyrdom of our Master, the Prophet had reached Medina. The ladies like Hadrat Fâtima, Hadrat Âisha, Ummu Sulaym, Ummu Ayman, Hamna binti Jahsh and Quayba ran to Uhud. When Hadrat Fâtima saw her father, our beloved Prophet, had been wounded, she wept. Our Master Rasûlullah consoled her. Hadrat Ali brought water in his shield. With that water, our mother Fâtima cleansed the blessed face of our Master, the Prophet and tried to stop the flow of blood. However, the flow of the blood from his wound on his face did not stop. When Hadrat Fâtima burnt a piece of straw and pressed its ashes on the wound, the flow stopped. [215]

Then he went down to the battlefield. First the wounded were identified then their wounds were dressed. The polytheists had made some martyrs unrecognizable. They had cut their ears, noses and other limbs off and disemboweled them. Hadrat Abdullah bin Jahsh was among them. Our beloved Prophet and his Companions who had seen this became very sad. The most distinguished of his Companions had attained martyrdom, having poured their blood on the earth of Uhud, and had ascended to Paradise. However, the improper treatment against martyrs was unbearable. In addition to our Master, the Prophet, all the Companions dolefully grieved. In the face of that scene, the Master of the worlds wept. While he was shedding tears, he said, **"I will bear witness, on the Day of Judgment, that these martyrs have sacrificed their lives for the sake of Allahu ta'âlâ. Bury them with their blood. I swear by Allah that they will come to the mahshar** (the Last Judgment) **on the Day of Judgment while their wounds are bleeding. The color of their blood will be as the color of blood and the smell of their blood will be as musk."**

Then our beloved Prophet said, **"I cannot see Hamza. What happened to him?"** Hadrat Ali searched and found him. When our Prophet came and faced with an elusive scene, he could not endure it. Hadrat Hamza's ears, nose and other limbs had been cut off; his face had been made unrecognizable; he had been disemboweled and his lungs had been taken out. While our Master, the Prophet was shedding tears from his blessed eyes, addressing Hadrat Hamza, he said, **"O Hamza! In no case, nobody had suffered and will suffer as much as you had suffered. O the paternal uncle of Rasûlullah! O Hamza, the lion of Allahu ta'âlâ and His Messenger! O Hamza, doer of good deeds! O Hamza, the protector of Rasûlullah! May Allahu ta'âlâ rest your soul!..."**

215 Ibn Maja "Tibb", 15; Wâqidî, al-Maghâzî, I, 250; Bayhaqî, as-Sunan, II, 80; Tabarânî, al-Mu'jamu'l Kabîr, VI, 144.

Meanwhile, a woman, hurriedly coming, was seen. She was our beloved Prophet's paternal aunt, our mother Hadrat Safiyya. Like other ladies, she had run to Uhud, when she heard the falsified news of the martyrdom of our Master Rasûlullah. When our Master Rasûl-i akram saw his paternal aunt, in contemplation of the fact that she could not endure the state of the martyrs, he told Zubayr bin Awwâm, her son, **"Turn your mother back, and do not let her see her brother's corpse."** Then Hadrat Zubayr ran and reached his mother. The blessed woman excitedly asked her son, "O my son! Give me news about Rasûlullah!..." Hadrat Ali had come next them. When Hadrat Ali said, "Rasûlullah is safe and sound." He could not stop her from asking, "Let me see him." Then Hadrat Ali pointed out the Master of the worlds. When our mother Hadrat Safiyya saw that our Master, the Prophet was safe and sound, she became very happy and praised Allahu ta'âlâ. This time, she wanted to proceed in order to see the situation of her brother Hadrat Hamza. When her son Zubayr said, "O my mother! Rasûlullah orders you to go back," she said, "If my going back is for not showing me what happened to him, I have already learnt that my brother's body had been cut and torn apart. He had suffered that situation on the path of Allahu ta'âlâ. We are prepared for worse situations than this. We will wait for its reward only from Allahu ta'âlâ. Inshâallah, we will be patient and endure it. When Hadrat Zubayr bin Awwâm came and informed of these, our Master, the Prophet said, **"Then, let her see him."**

Hadrat Safiyya sat near Hadrat Hamza's body and wept silently.

When Hadrat Safiyya came, she had brought two cardigans with her. Taking them, she said, "I brought them for my brother Hamza, please wrap him with them." Sayyid-ush-Shuhadâ, that is, the master of the martyrs, Hadrat Hamza was shrouded with one of those cardigans.[216]

Our Master Habîbullah came next to the banner-bearer Mus'ab bin Umayr. Hadrat Mus'ab's hands had been cut off and he had received wounds on many parts of his body. The area surrounding him was like a blood bath. Our Master, the Prophet became deeply aggrieved again and addressing those glorious martyrs, he recited the 23rd âyat-i karîma of the Ahzâb Sûra. It purports, **"There are such brave among Muslim believers that they showed loyalty toward their promises, which they gave to Allahu ta'âlâ. Some of them kept their word about fighting until attaining martyrdom** (and they became martyrs)**. And some of them are awaiting to attain martyrdom. They have never changed their words."** After that, our Master, the Prophet said, **"And the Messenger of Allahu ta'âlâ is witness that you will be resurrected as martyrs in the presence of Allahu ta'âlâ, on the Judgment Day."**

Then, he turned to the people around him and said, **"Visit these people. Greet them. I swear by Allahu ta'âlâ that whoever greets them in this world, these blessed martyrs will greet them in return on the Judgment Day."**

They could not find anything to make a shroud with for Hadrat Mus'ab bin Umayr. His own kaftan did not cover his entire body. If they covered the head, his feet would

216 Ibn Abî Shayba, al-Musannaf, VIII, 493; Abdurrazzâq, al-Musannaf, III, 427; Ibn Sa'd, at-Tabaqât, III, 14.

be open. If they covered his feet, his head would be open. Our Master, Habîb-i akram 'alaihis-salâm said, **"Cover his head with the kaftan, his feet with izhir plant[217]."** This happy Companion, who spent his life in serving Islam and who attained the degree of martyrdom, left the world with half a shroud.[218]

The other martyrs, after their janâza prayer was performed, were buried with their bloodied clothes, and put into graves as groups of two-three. At the Holy War of Uhud, seventy people became martyrs. Sixty-four of them were from Ansâr, six of them from Muhâjirs.

Most of the relatives of the Ashâb-i kirâm had attained martyrdom. Due to this, they were sick at heart. For the purpose of consoling the survivors, our Master, Habîb-i akram said, **"I swear by Allah, how much I wish I would attain martyrdom with my Companions and spend the night in the heart of Uhud. When your brothers became martyr, Allahu ta'âlâ put their souls in the craw of green birds. They go to the rivers of Paradise and drink from its water. They eat the fruits there. They see all over Paradise. They fly in its rose gardens. Then they enter the golden candles hanging under the 'Arsh-i âlâ** (the end of matter bordering the seven skies and the Kursî which is outside the seventh sky and inside the 'Arsh.) **and spend the evening there. When they see the delightfulness and beauteousness of those foods and drinks, they say,** "If only our brothers would know what Allahu ta'âlâ has bestowed upon us and thus they would not refrain from jihad, not be afraid of fighting and not turn away from the enemy." **Allahu ta'âlâ declared,** "I will inform them of your situation." (And He decreed by descending an âyat-i karîma, which purports,) **"Do not assume those who attained martyrdom on the path of Allahu ta'âlâ, are dead! Verily, they are alive in the presence of their Rabb. So much so that, exulting because of the rank of martyrdom that Allahu ta'âlâ bestowed upon them, they all are presented by the blessings of Paradise. And they would like to give glad tidings to those who are following and have not joined them by attaining martyrdom yet, that; there is no fear for them and they will never be grieved. They rejoice due to a blessing, or even more blessings, which come from Allahu ta'âlâ and the glad tidings in which Allahu ta'âlâ decrees that He will not make His reward for Muslim believers wasted."[219]… Allahu ta'âlâ, being seen to them, decrees,** "O My slaves! Say whatever you long for and I shall offer it abundantly to you." **Then they say,** "O our Rabb! There is no blessing, superior to those, which you bestowed upon us, that we long for. We are eating whatever we would like in Paradise all the time. However, what we long for is our souls being returned to our body and being sent back to the world and being killed again for Your sake."

There was nothing left to do there. They recollected themselves. A unique holy war in history was made at Uhud, where they had come to spread the religion of Allahu

217 A kind of plant that grows in the region.

218 Bukhârî "Janâiz", 27; Abû Dâwûd "Wasâyâ", 11; Ibn Abî Shayba, al-Musannaf, III, 147; Ibn Sa'd, at-Tabaqât, III, 121; Suyutî, Jâmi-ul Ahâdis, XXXIV, 451.

219 Sûrat-u Âl-i 'Imrân 3/ 169-171.

ta'âlâ. Many unimaginable events of heroism of the Ashâb-i kirâm had been witnessed, and another lesson had been taught to the disbelievers.

The Master of the worlds 'sall-Allâhu alaihi wa sallam' departed toward radiant Medina with his blessed Companions. When they arrived at the location called Harre, he made his Companions form a row formation and, by outstretching his blessed hands, he began supplicating Allahu ta'âlâ and prayed as follows, **"O my Allah! Praise and glorification is mostly for You. O my Allah! There is no one, who can show the true path to the one who You left in aberration and there is no one who can deviate the one to whom You granted the attainment of the true path… O my Allah! Make us love the belief. Embellish our hearts with belief. Make us hate disbelief, inordinateness and excessiveness. Make us one of those who know what is harmful for our religious and worldly affairs. Make us one of those who have found the true path. O my Allah! Let us live as Muslim and die as Muslim. Include among those that are pious and good. For they neither lose their honor nor dignity nor apostatize. O my Allah! Smite those disbelievers who contradicted Your Messenger, who turned away from your path and who fought against Your Messenger! Descend over them Your torment, which is true and real!...Âmîn!"** The Ashâb-i kirâm also participated in that invocation by saying, "Âmîn! Âmîn!"

Our beloved Prophet had come near to Medina with his Ashâb. Women and children, who remained in Medina, poured onto the roads, with curiosity and sadness; they were trying to see the Master of the worlds in the coming army. When they saw his luminous face which enlightened the world, they thanked Allahu ta'âlâ. Then, looking at the army; they searched for fathers, husbands, sons and uncles. If they could not see them, they were not able to hold their tears. Our Master Rasûl-i akram, who saw this state of his Companions, was very sorry and his blessed eyes shed tears.

For a moment, it was seen that Lady Kabsha, Sa'd bin Mu'âz's mother, approached our Master, the Prophet. His son Amr had attained martyrdom in Uhud. When she came closer to the presence of our Prophet, she said, "O Rasûlullah, may my parents be sacrificed for your sake! Alhamdulillah, I saw that you are safe and sound. As you are in safety, nothing else can affect me!" She did not ask about her darling son. After our beloved Prophet condoled her, over the loss of her son Amr, he said, **"O the mother of Sa'd! Glad tidings to you and his household, that, all the ones who attained martyrdom from them, came together in Paradise and became friends to each other. They will intercede for their households too."** Then Lady Kabsha said, "O Rasûlullah, we assent to everything that comes from Allahu ta'âlâ! Who weeps for them after these glad tidings? Please invoke blessings on the survivors." Upon this, the Master of the worlds prayed as follows, **"O my Allah! Remove the sorrows in their hearts! And make the survivors of those, the most benevolent ones of the survivors!"**

Our Master, the Prophet told his Ashâb, referring to the struggle against the desires of the body, **"**(O my Ashâb! Now) **We have returned from the small jihâd, we will begin the great jihad."**[220] Then he recommended everyone to rest in their homes and

220 Suyutî, Jâmi-ul Ahâdis, XV, 139, XXXIV, 106.

the wounded to get treatment. He was wounded too. He went directly to his home of bliss.

The expedition to Hamra-ul Asad

When Rasûlullah 'sall-Allâhu alaih wa sallam', returned to Medina, he took measures against the possibility of a sudden polytheist raid into Medina. The day after, although he was wounded, to make it known that the Muslims were not weakened and to irritate the enemy so that they should not attack Medina, he told Bilâl-i Habashî, **"Tell them Rasûlullah** ('alaihis-salâm) **is ordering you to chase the enemy! Those who did not fight together with us yesterday shall not come. Only those who participated in the combat shall come!"** When he informed the Ashâb of this command, although many of them were wounded, they made preparations immediately. Even the heavily wounded brothers named Abdullah and Râfi, hearing this invitation of our beloved Prophet, despite all their aches, ran to the ranks of mujâhids, saying, "Will we miss the opportunity to go to a Holy War with Rasûlullah?"

Our beloved Prophet, with his glorious Companions, started chasing the polytheists. They learned that the polytheists gathered at the location called Rawha and decided to raid Medina and kill Muslims. It was understood that the measure taken by our Master, the Prophet ('alaihis-salâm) was one of his miracles.

When the polytheists heard that our Master, the Prophet was marching towards them, they feared and left their positions. They returned to Mecca.

Our Master, the Prophet chased them until the place called Hamrâ-ul Asad. Two of the polytheists were caught. They stayed there three days, and then returned to Medina.

Our Master, the Prophet pursued them until the place called Hamrâ-ul Asad. Two of the polytheists were caught. They stayed there three days, and then returned to Medina.

Allahu ta'âlâ exalted those of the glorious Ashâb, who went to Hamrâ-ul Asad, in His âyat-i karîma, which purports, **"There will be a great reward for those who run to the invitation of Allahu ta'âlâ and His Messenger again, after having been wounded, and especially for those who perform good deeds and avoid evil, among them."**[221]

Ibn-i Kamîa, one of those who had made an oath to kill our beloved Prophet ('alaihis-salâm) in Uhud, had returned to Mecca. One day, he went up a mountain to check on his sheep. He found them at the peak. One ram started running and rammed Ibn-i Kamîa. He killed Ibn-i Kamîa by crushing him.

A snake with white spots bit Abdullah Shihâb-i Zuhrî, while he was going to Mecca. All the persons who tried to kill our Master, the Prophet were punished and they died within one year.

221 Sûrat-u Âl-i 'Imrân 3/ 172.

The Raji' incident

Hadrat Âsim bin Thâbit, one of the prominent archers of the Holy War of Uhud, had killed the polytheist Musâfi bin Talha and his brother Hâris, in that war. Their mother, Sulâfa binti Sa'd, famous for vehemently bearing a grudge, promised to give one hundred camels to whomsoever brought her the head of Hadrat Âsim bin Thâbit, who had killed two of her sons. She swore an oath to drink wine from Hadrat Âsim's skull. Additionally, the sons of Lihyân had come to an agreement with the Adal and Kara tribes, because Abdullah bin Unays had killed Khâlid bin Sufyân from among the sons of Lihyân.

These two tribes, which were settled around Medina, made a plan and prepared envoys. They told them, "Say to them you have become Muslim and you will give zakât, asking them for teachers to take the zakât and teach you Islam. By doing so, we will kill some of those who have come and take our revenge. We will bring the others to Mecca and sell them to the Quraysh."

In the Safar month of the fourth year of the Hegira, a committee of six or seven persons came from these two tribes to our Master, the Prophet and said, "We have become Muslims. Send us teachers to teach us the Qur'ân al-karîm and Islam." Meanwhile our beloved Prophet had prepared a military expedition of ten people to check if the Meccan polytheists were in preparation for war. When the committee came from the Adal and Kara tribes, he sent this patrol with this committee to inspect the situation. Coming from the Ashâb-i kirâm, this military expedition consisted of Marsad bin Abî Marsad, Khâlid bin Abî Bukayr, Âsim bin Thâbit, Hubayb bin Adiy, Zayd bin Dasinna, Abdullah bin Târik, Mu'attib (Mugir) bin Ubayd and three other sahâbîs whose names are not known.

This reconnaissance unit, by hiding during days and walking at nights, reached the waters of Rajî' towards the break of dawn. They rested for a while, ate a delicious kind of Medina dates called Ajwa. Then, they left there, climbed up a mountain nearby and concealed themselves. A woman from Huzayl tribe, herding sheep, had come to the Râjî' water. She saw date pits and understood that dates of Medina had been eaten. Shouting, "Some people have come here from Medina," she informed her tribe. Meanwhile, one of the envoys from the Adal and Kara tribes, found an excuse and departed. He immediately notified the sons of Lihyân of the situation.

The sons of Lihyân were motivated by this news. They sent a force of two hundred men against this small expedition. One hundred of them were archers. That group of polytheists found Hadrat Âsim bin Thâbit and his friends on the mountain and they encircled them. Meanwhile, the person who had informed the polytheists of the ten Companions joined them. The Companions understood that they were deceived. They decided to fight and drew their swords. Understanding the situation, the polytheists tried to deceive them, by saying, "If you come down, we will kill none of you. We are giving a definite promise. We swear by Allahu ta'âlâ that we do not want to kill you. However, we wish to get ransom for you from the Meccans."

Âsim bin Thâbit, Marsad bin Abî Marsad and Khâlid bin Abî Bukayr rejected all the offers, saying, "We will never accept the promises and the pledges of polytheists." Hadrat Âsim bin Thâbit said, "I have made an oath not to accept the protection of polytheists. I swear by Allah that I will not go down and surrender, by believing their protection and words." He opened his hands and prayed, "O my Allah! Inform your Prophet about our condition." Allahu ta'âlâ accepted Hadrat Âsim's prayer and informed our Master Rasûlullah of the incidents.

Hadrat Âsim said to the polytheists, "We do not fear death. For, we persevere in our religion (when we die, we will become martyr and go to Paradise)." When the leader of the polytheists told him, "O Âsim! Do not waste you and your friends, surrender!" Âsim bin Thâbit replied to him by shooting arrows. While he was shooting arrows, he was reciting these lines:

"I am strong, I have no deficiency.

The thick string of my bow is drawn.

Death is true, life is false and temporary.

They will come true, all the things in destiny.

People will return to Allahu ta'âlâ finally.

If I do not fight you, my mother

(out of her agony) will lose her sanity."

There were seven arrows in Âsim's quiver. He killed one polytheist with each arrow he shot. When he ran out of arrows, he killed many of them with his spear. However, his spear had become broken. He drew his sword immediately and broke its scabbard. (In those times, it meant, "I will fight until I pass away and I will never surrender.") Then he invoked as follows, "O my Allah! I have protected Your religion up to now. I supplicate You to protect my body at the end of this day." The interjections of "Allahu akbar!" of Âsim bin Thâbit and other Companions were resounding the mountains. Ten mujâhids were fighting to the death against two hundred people and whoever approached them was paying the penalty of the deeds they committed. At the end, Hadrat Âsim having been wounded on both his legs, fell to the ground. Since the disbelievers deeply feared him too much, they could not move close to him, even after he had collapsed, but they martyred him by shooting arrows from a distance. That day, seven of those ten Companions that were present there attained martyrdom and three of them were taken captive.

The sons of Lihyân wanted to cut off Âsim bin Sâbit's blessed head, to sell it to Sulâfa binti Sa'd. However, Allahu ta'âlâ accepted the prayer of Hadrat Âsim bin Sâbit, He sent a drove of bees there. Like a cloud, they hovered over Âsim bin Sâbit. The polytheists could not approach him. Finally, they said, "Let him alone, when it is evening, the bees will disperse and we will cut off his head and take it away."

In the evening, Allahu ta'âlâ made it rain heavily. The creeks flooded and carried away the blessed body of Âsim bin Thâbit to an unknown place. They thoroughly searched for him, however, they could not find him. Thus, the polytheists were unable

to cut Hadrat Âsim bin Thâbit. When this incident was mentioned, Hadrat 'Umar said, "Verily, Allahu ta'âlâ protects His believer slave. As Âsim bin Thâbit was protected in his lifetime, Allahu ta'âlâ protected his body after his death and did not let the polytheists damage him." For this reason, whenever Âsim bin Thâbit was remembered, he was referred to as **"the person who was protected by bees."**[222]

The sons of Lihyân martyred seven sahâbîs, starting with Âsim bin Sâbit. They captured three sahâbîs. The three captivated sahâbîs were Hubayb bin Adiy, Zayd bin Dasinna and Abdullah bin Târik. The sons of Lihyân tied them with bow cords. Among them, Abdullah bin Târik refused to be brought to Meccan polytheists. He resisted. He shouted, "My martyred friends have been honored with Paradise." He broke the ties of his hands. However, the sons of Lihyân martyred him by stoning him. Hadrat Hubayb bin Adiy and Hadrat Zayd bin Dasinna persevered, thinking they might find an opportunity to perform the duty of reconnaissance, given by Rasûlullah.

The sons of Lihyân brought both of them to Mecca. The polytheists, whose relatives had been killed in the Wars of Badr and Uhud, were burning with a desire for revenge and they were looking for an opportunity. Hubayb was bought by the polytheist Hujayr bin Abî İhâb-i Tamîmî, in order to take revenge for the killing of his brother in the War of Badr, and Zayd bin Dasinna was bought by Safwân bin Umayya in order to take revenge for the killing of his father Umayya bin Halaf, who had been also killed in the War of Badr. The intention of the polytheists was to kill both of them. However, they were in the months in which they regarded as being forbidden to make war. Therefore, they imprisoned them and waited for the passing of time. They kept them separated. Both Companions showed great patience, strength and dignity against this captivity.

Mâwiya, an emancipated female slave (who later became Muslim), who was present in the house where Hubayb bin Adiy was kept, reported:

"Hubaby was imprisoned in a cell of the house in which I was present. I have not seen any prisoner better than him. One day, I saw him eating grapes from a big bunch of grapes. Everyday, he was seen with a bunch of grapes. In that season, in Mecca, it was never possible to find any grapes. Allahu ta'âlâ gave him livelihood. He used to perform ritual prayers and recited the Qur'ân-i karîm in the cell where he was imprisoned. The women, who listened to the the Qur'ân-i karîm he recited, used to weep and feel pity for him. Sometimes, when I asked him, "Do you want anything?" He used to say, "Give me sweet water, do not bring me meat from the animals sacrificed for the idols, and inform me beforehand, when they will kill me, I do not want anything more." When the day of his persecution was determined, I went and informed him. When he learned this, he did not show any sorrow and there was no change in his attitude. When that day approached, he said he would shave his body and requested a razor. Therefore, I gave a razor to my child and sent him. When the child went to him, I suddenly became afraid. I said, "This man will cut the child with the razor. He will be killed in the end." I ran to see the child.

222 Bukhârî, "Maghâzî", 28; Wâqidî, "Maghâzî", I, 354; Abdurrazzâq, al-Musannaf, V, 354; Tabarânî, al-Mu'jamu'l Kabîr, IV, 221; Safadî, al-Wâfî, IV, 357.

Taking the razor from the child, Hubayb made him sit on his lap to caress him. When I saw that scene, I shouted out from my fear. When he noticed the situation, he said, "Do you suppose, I will kill this child? There is nothing like that in our religion. Killing a person undeservedly is not part of our behavior and glory."

The day, on which the polytheists had agreed to kill Hubayb bin Adiyy and Zayd bin Dasinna, arrived. That day, in the early morning, the polytheists unchained and brought them to the place called Tamîm, out of Mecca. The people of Mecca and notables of the polytheists had gathered to watch the execution. There was a large crowd.

The polytheists had set up two gallows where they would execute the captives. While they wanted to raise Hubayb and tie him to the gallows, he said, "Leave me, and let me perform a ritual prayer of two rak'ats." They released him and said, "Perform it there." Hubayb started the ritual prayer immediately and performed it with awe of Allahu ta'âlâ. The gathered polytheists, women and children watched him in excitement. After he completed his prayer, he said, "I swear by Allahu ta'âlâ that if you would not think that I extended the ritual prayer out of fear of death, I would extend it and I would pray more." **Hadrat Hubayb bin Adiyy was the first person who performed a ritual prayer of two rak'ats before his execution.** When our Master, the Prophet heard that he made a ritual prayer of two rak'ats at his execution, he found this behavior appropriate.[223] Thus, it became a sunnat for people who will be executed to perform a ritual prayer of two rak'ats before being put to death.

After he performed his prayer, they lifted him up to the gallows tree and tied him. They turned his face from the Qibla to Medina. Then, they said, "Now, abandon your religion! If you do, we will set you free!" He replied, "I swear by Allah that I won't! Even if all the world is given to me, I will not give up Islam!" The polytheists, who received this answer, said, "Do you want Muhammad to be in your place and to be killed instead of you now? If you say yes, you will free yourself and stay at your home in peace!" Hubayb said, "I can never consent to even a toe's harm to Muhammad 'alaihis-salâm's foot!" The polytheists, making fun of him and together laughing, said, "O Hubayb! Abandon Islam! If you do not, we will kill you absolutely!" Hubaby replied to them, "As long as I am on the path of Allahu ta'âlâ, to be killed is not important to me at all."

After this, Hubayb prayed, "O my Allah! Here, I am not seeing any other face than the foes'. O my Allah! Forward my greetings to your Messenger. Inform your Messenger of what is done to us," and said, "Assalâmu alayka yâ Rasûlullah." While Hubayb said this prayer, our beloved Prophet 'alaihis-salâm was sitting with his Companions. He said, **"Wa 'alaihis-salâm."** The Ashâb-i kirâm asked, "O Rasûlullah! To whose greeting this is a reply to?" He answered, **"It is a reply to the greeting of your brother Hubayb. Jabrâil** ('alaihis-salâm) **has brought me the greeting of Hubayb."**[224]

223 Bukhârî, "Maghâzî", 28; Wâqidî, "Maghâzî", I, 354; Tabarânî, al-Mu'jamu'l Kabîr, IV, 221; Safadî, al-Wâfî, IV, 357.
224 Tabarânî, al-Mu'jamu'l Kabîr, IV, 221; Abû Nu'aym, Hilyat-ul-awliyâ, I, 159; Ibn Abdilbarr , al-Istî'âb, II, 28.

The Quraysh polytheists, gathered around Hubayb, had youngsters attack him with spears by saying, "This is the man who killed your fathers," and started wounding his blessed body. At that moment, Hubayb's face turned towards the Kâ'ba. The polytheist turned him towards Medina. Hubayb prayed, "O my Allah! If I am a good slave in Your sight, turn my face towards the Kâ'ba. His face again turned towards the Kâ'ba. None of the polytheists could turn his face towards any other direction. At that moment, Hubayb, recited a poem stating that he was being martyred, surrounded by the foes. When the polytheists started tormenting him by thrusting spears into his body, he said, "I swear by Allah that as long as I will be killed as a Muslim, I do not care on which of my sides I will fall. All of these are on the path of Allahu ta'âlâ."

After this, Hubayb pronounced maledictions over the polytheists, "O my Allahu ta'âlâ! Perish all the Quraysh polytheists! Disperse their community! Take their lives one by one; do not let them survive!" When the polytheists heard this malediction, they became very afraid, some of them fled. Some of those who remained, started spearing him. One of them thrust into him from his chest through to his back. While blood was pouring from his body, still hanging from the gallows tree, he proclaimed, "Ash-hadu anlâ ilâha illallâh wa ashadu anna Muhammadan abduhû wa rasûluh," and Hubayb became a martyr.[225]

The corpse of Hubayb bin Adiy hung from the gallows tree for forty days. However, his body did not bruise and stink. His blood flowed continually. Our beloved Prophet sent Zubayr bin Awwâm and Mikdâd bin Aswad, from the Ashâb-i kirâm, to bring his corpse. They secretly entered Mecca at night. Then they took down his body from the gallows tree, put him on a camel and departed for Medina. When the polytheists received the information, they started to gather. Both Companions put the corpse down on the ground in order to protect themselves. After a while, they saw that the ground, on which they put the corpse, had split, taken in the corpse and closed. They then continued on the road to Medina.

They tied Zayd bin Dasinna to the gallows tree they prepared, too. They were trying to force him to abandon his religion. However, they could not get anything, except strengthening Zayd's faith. Upon this, they shot arrows at him. In the end, Zayd was martyred by Nistâs, the emancipated slave of Safwân bin Umayya.

The Bi'r-i Maûna incident

Again, in the Safar month of the same year, Abû Barâ Âmir bin Mâlik, who was the chieftain of the sons of Âmir from Najd region in Arabia, came to Medina. He visited our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam). Our Master, the Prophet told him about Islam and recommended him to become a Muslim. Abû Barâ did not become a Muslim; however, he announced that Islam was a beautiful and honorable religion. In addition, for spreading Islam over Najd, he requested from our Master, the Prophet to send some of the Ashâb-i kirâm there. Our beloved Prophet said, **"Regarding the persons whom I will send, I am not sure of the people of Najd!"** Âmir replied, "I will protect them, then, no one can harm them".

225 Abdurrazzâq, al-Musannaf, V 354; Tabarânî, al-Mu'jamu'l Kabîr, IV, 221.

The Master of the worlds accepted that definite undertaking and prepared a delegation of seventy persons from the Ashâb-i Suffa. He sent them under the command of Hadrat Munzir bin Amr.

Abû Barâ, who wanted his tribe to be honored by embracing Islam, set off before the Ashâb-i Suffa and went to his tribe. He told them that committee that was to come was under his protection and no one should harm them. Everyone, except his nephew Âmir bin Tufayl, accepted not to harm them. He armed men from three tribes, headed them himself and surrounded the Companions who came to Bi'r-i Maûna. Completely circled, the Companions drew their swords and fought until all, with the exception of one of them, became martyred.

The last words of that blessed Companion were as follows, "O my Rabb! There is no one else except You who will inform Rasûlullah of our situation. Let him know our greetings!" At that moment, Jabrâil 'alaihis-salâm' came in grief, conveyed their greetings and said to our Master, the Prophet, **"They have reached Allahu ta'âlâ. They attained the consent of Allahu ta'âlâ and Allahu ta'âlâ is pleased with them."** After our beloved Prophet replied, **"Alaihimussalâm"** he turned to his Companions and informed them of the events by saying sadly, **"Your brothers encountered polytheists. The polytheists slew them and riddled them with their spears…"**

In this incident, while Hadrat Âmir bin Füheyre was fighting against the enemy, someone named Jabbâr stuck his spear into Hadrat Âmir's back. At that moment, Hadrat Âmir had said, "I swear by Allah that I have won Paradise!" Then his body had ascended to the sky in the presence of Jabbâr and other polytheists. Everybody there was astonished by that event, however, among the polytheists, only Jabbâr, who had martyred him, became Muslim.

Our Master, the Prophet sorrowed over the Raji' and Bi'r-i Mâuna events. For one month, after each ritual prayer, he pronounced maledictions over the tribes who committed these grievous events. Allahu ta'âlâ accepted His Messenger's invocation. He gave those tribes a vehement drought and famine. Later, among them, seven hundred people died of an epidemic disease.[226]

The Jews of Banî Nâdir

After the Holy War of Uhud, in the fourth year of Hegira, a Jewish tribe named the Sons of Nâdir, conspired to kill our beloved Prophet. Hadrat Jabrâil (Archangel Gabriel) informed our beloved Prophet of this. Thus, the assassination became thwarted. Upon this, the Master of the worlds sent Muhammad bin Maslama to the Jewish tribe that broke the treaty and said, **"Go to the Jews of the sons of Nâdir! Tell them, Rasûlullah has sent me to you to communicate the order: Go out of my**

226 Bukhârî, "Maghâzî", 28; Muslim "Imâra", 147; Ibn Hishâm, as-Sira, II, 183; Wâqidî, al-Maghâzî, I, 346-352; Ibn Sa'd, at-Tabaqât, II, 51-54.

homeland! Do not stay here with me! You conspired to kill me. I am giving you ten days. After that time, whomsoever from you is seen here will be beheaded."

When Hadrat Muhammad bin Maslama conveyed this order, out of fear, they began to make preparations for the journey. However, Abdullah bin Ubayy, the leader of hypocrites, sent a message to them, saying, "Never leave your fortress. Do not abandon your goods and homeland. We are coming to help you, with two thousand of my men." Upon this, the Master of the world, with his Ashâb-i kirâm, marched towards the fortress of the sons of Nâdir, which was four kilometers away from Medina. The banner was carried by Hadrat Ali. The fortress was besieged. The Jews, who challenged the Ashâb-ı kirâm before, did not dare to go out of the fortress. The help of the hypocrites did not come. The Ashâb-i kirâm controlled the surroundings of the fortress completely. In the end of the siege, which lasted more than twenty days, the Jews surrendered. Leaving all their weapons, gold and silver to Muslims, some of them were expelled to Damascus and some of them to Khaybar. Thus, from the Jews, only the sons of Kurayzâ remained in Medina.[227]

The passing away of Fâtima Binti Asad

The âyat-i karîma, which prohibits alcoholic drinks, descended in the fourth year of the Hegira.[228] Hadrat Ummu Salama's husband had been wounded and died in the Holy War of Uhud. He had left behind several children. Our mother Ummu Salama was old and in difficulty. Our beloved Prophet greatly pitied her and honored her by marrying her.[229]

Again, that year, the Holy War of Zâturrika' was fought and the surrounding polytheist tribes were daunted.[230]

Abdullah, the son of Hadrat 'Uthman and our Master, the Prophet's daughter Hadrat Ruqayya, died when he was six years old. The Master of the worlds conducted the janâza prayer for his grandchild and he himself put him into the grave. He was very sad. His tears dropped into the grave. He put the gravestone with his blessed hands and said, **"Allahu ta'âlâ shows mercy to His slaves who are lenient and softhearted."**[231]

Fâtima binti Asad, mother of Hadrat Ali, passed away that year.[232] Our Master, the Prophet became very sorry and said, **"Today, my mother passed away."** After the death of his grandfather, Abdulmuttalib, our beloved Prophet had grown up near to her. When he announced his prophethood, she had become Muslim immediately. For this reason, the Master of the worlds regarded her as his mother and paid much esteem. Due to his compassion towards her, he gave his shirt and ordered for it to be used as

227 Wâqidî, al-Maghâzî, I, 441; Suhaylî, Rawzu›l-unuf, III, 386.
228 Shamsaddîn Shâmî, Subulu'l-Hudâ, XXII, 59.
229 Tirmidhî, "Nikâh", 40; Ibn Kathîr, as-Sira, III, 174.
230 Bukhârî, "Wudû", 334; Ahmad bin Hanbal, al-Musnad, III, 343; Ibn Hishâm, as-Sira, II, 203; Wâqidî, al-Maghâzî, I, 396; Ibn Sa'd, at-Tabaqât, II, 61; Suhaylî, Rawzu'l-unuf, III, 400.
231 Hâkim, al-Mustadrak, IV, 51; Shamsaddîn Shâmî, Subulu'l-Hudâ, XI, 35.
232 Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 351; Abû Nu'aym, Hilyat-ul-awliyâ, III, 121.

her shroud. After conducting her janâza prayer, he said seventy thousand angels were present at the prayer. He went to the grave. In order for her life in the grave to be easy and fine, he made signs towards the corners of the grave as if he were enlarging the grave. Then, he lied down in the grave.

When he came out of the grave, his blessed eyes had been full with tears and his tears had dropped into the grave. O my Rabb! What a compassion was that?... And how fortunate a lady she was?... Even Hadrat 'Umar could not stand it and asked, "O Rasûlullah! May my life be sacrificed for your sake! You did for this lady what you have not done for anybody so far!" Then our beloved Prophet who is the most loyal of those who are loyal said, **"After Abû Tâlib, there was nobody else who had done as much favor for me as this lady had done. She was my mother. While her children were hungry, she would give food to me first. While her children were covered with dust and dirt, she would comb and pour rose oil on my hair first. She was my mother!**

I made her wear my shirt as a shroud in order for her to be dressed up with garments of Paradise. I lied down next to her, in order to let her life in the grave be tender and easy for her. Jabrâil brought me the news from Allahu ta'âlâ that, this lady is deserving of Paradise.**"** Then he invoked for our mother Fâtima binti Asad as follows, **"May Allahu ta'âlâ forgive and reward you. O my mother! May Allahu ta'âlâ show compassion to you. When you were hungry, you made me eat. You would think of me first before yourself about dressing and eating. Allahu ta'âlâ is the One who resurrects and who takes the souls as well. He is always alive and never dies. O my Allah! Forgive my mother Fâtima binti Asad! Inform her of your deed. Widen her grave. O my Allah who is the most gracious! For the sake of Your prophet, me and the previous prophets; accept this invocation of mine."**

After these, Hadrat Zaynab binti Huzayma, one of our Master, the Prophet's blessed wives, passed away at the age of thirty.[233] Again that same year, Hadrat Hussain, the second child of Hadrat Ali and Hadrat Fâtima, was born.[234]

Again that year, Abû Sufyân, with two thousand soldiers under his command, set off for Badr, to prevent Islam's spread. The Master of the worlds, with his one thousand and five hundred brave Companions, arrived at Badr before them. Fear filled into the hearts of the polytheists, who learned that the Mujâhids had come to Badr before themselves. They were only able to advance to Marrazzahrân. They could not dare to confront the heroic soldiers of Islam, they returned to Mecca. Our Master Rasûl-i akram, with his glorious Ashâb, waited for the polytheists at Badr for eight days. Then, he set off for Madina.

The Holy War of Banî Mustaliq

In the fifth year of the Hegira, Haris bin Abî Dirâr, the leader of the sons of Mustaliq, had gathered many men to fight against our Master, the Prophet. He would have armed them and marched towards Medina. When this news reached our belov-

233 Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 58; Ibn Kathîr, as-Sira, IV, 593.
234 Ahmad bin Hanbal, al-Musnad, VI, 392; Haythamî, Majmâ'uz-Zawâid, IV, 68.

ed Prophet, a military expedition, against the sons of Mustaliq, with seven hundred troops began immediately. The military headquarters was established at the well of Muraysî. Firstly, the sons of Mustaliq were invited to Islam. They did not accept that and started the war by shooting arrows. The Ashâb-i kirâm performed the order of our Master Rasûlullah, **"Attack them all together suddenly,"** and killed ten persons from the sons of Mustaliq. The chief of the tribe had escaped and rescued his life but his daughter Barra and six hundred people from his tribe had been held captives. The booty was distributed. Barra, entering the presence of our Master, the Prophet, said, "I have agreed with my master, to whom I was allotted, to gain my freedom against nine gold coins. Do help me!" Pitying her, our Master, the Prophet bought and emancipated her. Due to the communication of Islam by our beloved Prophet, she became Muslim. Being very glad that she became Muslim, our Master, the Prophet honored her with marrying her. Upon seeing this, all the Ashâb-ı kirâm said, "We would be ashamed to use the relatives of Rasûlullah's wife, our mother, as servants." They emancipated their captives. This marriage caused hundreds of captives to be emancipated. Our beloved Prophet changed his blessed wife's name from Barra to Juwayriyya. About our mother Hadrat Juwayriyya, our mother Hadrat Âisha used to say, "I haven't seen a woman more auspicious than Juwayriyya."[235]

As the Islamic army started returning to the luminous Medina, the surrounding polytheist tribes had been intimidated and they had understood how dangerous it would be to dare to attack Muslims.

235 Ibn Hishâm, as-Sira, II, 294; Wâqidî, al-Maghâzî, I, 413; Ibn Sa'd, at-Tabaqât, II, 74; Suhaylî, Rawzu'l-unuf, IV, 13.

You are the physician to the worlds, I am so ill,
I have brought my heart to you, hoping I will get well.

A mountain of sin is on my back, from horror, white is my face,
But, I am full of hope, I have brought my sins here to terminate.

O head of the knowing! You, I do admire;
I weep day and night due to being far.

Your great compassion is elixir, and I am thirsty;
If I do not get even one drop of it, I pass away.

Trying to praise him, the mind is in difficulty,
May Allah protect it, limited is its capacity.

It is a vain effort to praise him according to his temper.
Trying to describe him with words is much harder.

He is so forgiving and generous, pearl comes from water,
Metal from stone, Rose from thorn.

If the sun illuminates, it is of his light,
The water drop on a rose, comes from his rose like face.

Depicting him is higher than this, however,
If I say it openly, the negligent will be denier.

It is possible to stuff all the world into a mote,
It is harder to describe him for me.

MAWLÂNÂ KHÂLİD-İ BAGHDÂDÎ

THE HOLY BATTLE OF TRENCH

It was the fifth year of the Hegira. The Jewish sons of Nâdir, who were a source of anarchy and disorder, had been exiled from Medina, had been divided into groups, some of them went to Damascus, some of them to Khaybar. However, their hearts were full of feelings of hostility and desire for revenge against Islam and our Master, the Prophet. Their leader, Huyayy, went to Mecca with twenty prominent figures of his people. They met with Abû Sufyân and began to negotiate to kill our beloved Prophet. They said, "We will be on your side and we will not leave you alone until we finish this business," Abû Sufyân said, "Those who are enemy to our enemy are appreciated by us. However, for trusting you, you must worship our idols. Only after this, can we accept that you are sincere and we can be sure of you." The treacherous Jews, who could give up even their religion to attain their goal, prostrated themselves on the ground in front of the idols. While they were disbelievers with a holy book, after prostrating they became disbelievers without a holy book. They swore to kill our beloved Prophet and to demolish Islam.

The polytheists started preparations for war immediately. They sent men to neighboring polytheist tribes too. The Jews also took action to persuade various tribes. They armed some of the tribes by promising them money and palm dates. The polytheists had extracted a force of four thousand men from around Mecca. Abû Sufyân unfurled their banner at Dâr-un-Nadwa and gave it to 'Uthman bin Abî Talha. In the army, there were three hundred horses, many weapons and one thousand five hundred camels.

When the polytheist army of four thousand soldiers came to Marrazzahrân, many tribes such as the sons of Suleiman, the sons of Fazâra, the Ghatafanites, the sons of Murra and the sons of Asad had increased the number of the troops to ten thousand with their reinforcement of six thousand soldiers. This was a very large force at that time.

The Khuzâa tribe, who had friendly relations with our Prophet (sall-Allâhu 'alaihi wa sallam) had informed Medina of the situation. A horseman who passed the ten days' way in four days had given detailed information about the polytheists to our Master, the Prophet.

Our beloved Prophet, who counseled with his Companions in his businesses, gathered the Companions and discussed the situation. Each Companion gave his opinion about where and how to make the war. In this council, Hadrat Salmân-i Fârisî took the permission to talk and said, "O Rasûlullah! We have a war method. When we feared

that the enemy might raid, we used to dig a trench around us and make defense." Our Master, the Prophet and the Companions liked this method and it was decided to fight against the enemy in this manner.[236]

Our Master, the Prophet immediately went to see where the trench should be dug. There were gardens in the south of Medina and they were full of trees. The possibility of a collective polytheist attack from there was weak. Furthermore, a small force could defend there. In the east, there was a Jewish tribe, called Banî Kurayza, with whom there was a treaty made. For this reason, the polytheists could attack only from the open lands in the west and in the north. The locations where the trench should be dug were determined. To each companion, a place of around 3 meters was allotted. Each person should dig his place at the height of two persons (around 3,5 meter) and the trench should have a width that a running horse could not jump over. The time was limited. The enemy had left Mecca and they were marching towards Medina. It was necessary to dig the trench at the soonest.

Our beloved Prophet, with his heroic Companions, first chose by saying **Bismi'llâhi'r-rahmâni'r-rahîm**. Everyone was trying to dig the trench as soon as possible with his all power. Even the children participated in this task. A tent was prepared for our Master, the Prophet on the Zubâb Hill. Earth from the trench was thrown around this hill and stones were picked from the mountain of Sal'. Those who could not find a vessel were carrying earth by their own clothes. Our beloved Prophet also was working until he was tired. The Companions who saw this situation were saying, "May our lives be sacrificed for your sake, O Rasûlullah! Our work will suffice. Do not work, rest." He was replying, "**I wish to participate in your rewards you earn by working**".

In those days, the weather was very cold. Furthermore, that year there was a famine due to drought. It was very difficult to find food. Including the Master of the worlds, all the companions suffered a great hunger. To make themselves feel powerful, they roped stones around their abdomens, so that the feel of hunger would perish by pressing it.

Our beloved Prophet, who has been sent as a mercy for the worlds, would not think about his hunger, he was very sad due to the difficulties of his companions, working in cold and in hunger. He was praying, **"O my Allah! There is no life** (to be desired) **except the Hereafter. O my Rabb! Forgive the Ansâr and the Muhâjirs."** They were replying to our Master, whom they loved more than their own lives, saying, "We have become obedient to our Master Rasûlullah on the path of Allah, to spread the religion of Islam until the end of our lives." This mutual love uprooted many difficulties such as hunger and thirst.

Digging the trench started early every morning and continued until evening. One day, during the digging of the trench, Hadrat Alî bin Hakam received an injury on his foot. They brought him on a horse to our Master, the Prophet. The Master of the

236 Ibn Hishâm, as-Sira, I, 220; Wâqidî, al-Maghâzî, I, 441; Ibn Sa'd, at-Tabaqât, II, 65-74; Suhaylî, Rawzu'l-unuf, III, 415.

worlds rubbed his foot, saying, **Bismi'llâhi'r-rahmâni'r-rahîm**. As the miracle of our Master, his foot's bleeding and pain stopped suddenly.

The trench digging continued. Meanwhile, the Companions were faced with solid earth. It was not possible to dig. They came to our Master, the Prophet and told him about the situation. He came and went in the trench. He demanded a cup of water. He took a drop and returned it to the cup. Then he spread the water onto the hard earth. He then took a sledgehammer and dispersed that place with one strike, as if it were sand. That place became very easy to be dug. During that strike, the garment covering the blessed abdomen of our Master had been opened and the companions saw that a stone was tied on his abdomen due to hunger. Hadrat Jâbir bin Abdullah saw that and asked for permission by saying, "May my mother and father be sacrificed for your sake, O the Messenger of Allah! If you allow me, I will go home and come back." Hadrat Jâbir informed about what happened, after having taken permission, as follows:

I went home and asked my wife, "I saw signs of hunger on Rasûl 'alaihi's-salâm that are not possible to bear. Is there any food at home?" She answered, "Except for this goat and a few fistfuls of barley, there is nothing to eat." Immediately, I butchered the goat and my wife turned the barley into flour from a handmill. She put the meat in the pot and began to cook it in the tandoor oven. After that, I went to our Master Rasûlullah and said, "O Rasûlullah! I have very little food. With a few persons, please come for the meal."

Rasûlullah ('alaihis-salâm) asked, **"How much food do you have for your meal?"** I said how much it was. Upon this, he said, **"It is both a bounteous and beautiful meal. Tell your wife not to take the meat pot or the bread from the tandoor until I come."** Then, he turned towards the mujâhids and said, **"O the people of the trench! Stand up! We will go to the feast of Jâbir!"** Upon this order, the Ashâb-i kirâm gathered and started to walk behind our Prophet. I went to my home immediately and told my wife what happened. When I asked, "What will we do now?" She said, "Did Rasûl 'alaihis-salâm not ask about the quantity of the food?" I replied, "Yes, he did and I told him." My wife asked, "Did you or our Master Rasûlullah invite the Ashâb-i kirâm?" When I said, "Rasûlullah invited them," she soothed me, saying, "Rasûl 'alaihis-salâm knows better."

After a short while, the luminous face of our Master, the Prophet was seen at our door. He said to the crowded Sahâbîs, **"Come in, without crowding each other."** My sahâbî brothers sat down in groups of ten people. The Esteemed Prophet prayed for abundance of the bread and the meat. Then, without taking the pot out from the tandoor, he took the ingredients with a ladle, put them on the bread, and gave them to his Companions. Until all the Ashâb were full, he went on in this manner. I swear that although the people who ate were more than one thousand, the bread and the meat remained in the same quantity. After we ate too, we distributed it to our neighbors.[237]

Hadrat Salmân-i Fârisî would dig trenches very well. He was making the job of ten people by himself. While he was digging the place allotted to himself with his friends,

237 Bukhârî, "Maghâzî", 27; Dârimî, "Muqaddima", 7; Ibn Abî Shayba, al-Musannaf, VII, 425.

he faced a very hard and big white rock. They persevered to break it apart. However, all their efforts were in vain. Furthermore, their sledgehammers and shovels were broken too. Hadrat Salmân went to our beloved Prophet and submitted the situation to him, saying, "May my parents be sacrificed for your sake O Rasûlullah! We have encountered a hard rock. Although our tools, made of iron, were broken, we could not even make it move." Our Master Habîb-i akram sall-Allâhu 'alaihi wa sallam went there and demanded a sledgehammer. The Ashâb-i kirâm were curiously waiting for the result.

Our Master, the sultan of the Prophets went into the trench. He lifted the sledgehammer, saying, **Bismi'llâhi'r-rahmâni'r-rahîm**, and then he struck the rock with so much strength that lightning, which enlightened Medina, appeared from this strike and a of the rock fell to the ground. Our Master, the Prophet said takbîr, **"Allahu Akbar!"** Those Ashâb who heard this, said takbîr too. Then, he stroke the sledgehammer to the rock a second time. Again, there was lightning and pieces fell down from the rock… Our beloved Prophet said takbîr, **"Allahu Akbar."** The Ashâb-i kirâm repeated this after him. When the sledgehammer struck the third time, another lightning had appeared and the rock was in pieces. The Master of the worlds said takbîr again and his honorable Ashâb again repeated this after him.

Hadrat Salmân extended his hand. Our beloved Prophet 'alaihis-salâm climbed up. When Salmân-i Fârisi asked, "May my parents, my life be sacrificed for your sake, O Rasûlullah! I have just seen something, which I had never seen in my life before. What is the explanation of this?" Our Master, the Prophet turned towards his Companions and asked, **"Did you also see what Salmân saw?"** They answered, "Yes, O Rasûlullah! When you hit the sledgehammer on the rock, we saw that there was an intense lightning. When you said takbîr, we said takbîr too." Our Master, the Prophet said to them, **"In the light of the previous strike, the palaces of the ruler of Iran** (which were in Madâyin) **were shown to me. Jabrâil ('alaihis-salâm)** (Archangel Gabriel) **came and told me,** 'Your community will own those lands.' **In the second strike, the red mansions of the Roman province** (that is of Damascus) **were shown to me. Jabrâil** ('alaihis-salâm) **came and told me,** 'Your community will own that land too.' **In the third, the residences of San'a** (that is of Yemen) **were seen. Jabrâil** ('alaihis-salâm) **told me,** 'That place also will be owned by your community'**."**

After this, when the sultan of the worlds described the palace of the Persian Shah in Madâyin, Hadrat Salmân, who was from that place, said, "May my life be sacrificed for your sake, O Rasûlullah! I swear by Allahu ta'âlâ Who sent you with a true religion and a true book, those palaces are exactly as you mention. I bear testimony that you are the Messenger of Allahu ta'âlâ." Our Master, the Prophet said, **"O Salmân! Absolutely, Damascus will be conquered. Heraclius will run to the most desolate place of his lands. You will take control all over Damascus. No one will be able to oppose you. Absolutely, Yemen will be conquered. Absolutely, that Eastern Land too will be conquered and the Shah will be killed. Allahu ta'âlâ will grant these conquests to you after me."**[238]

Hadrat Salmân-i Fârisî communicated, "I saw all these glad tidings of our Master Rasûlullah come true."

The enemy was then about to come. The trench was speedily being dug and was attempted to be completed as soon as possible. Only in case of strong necessity, by taking permission from our Master, the Prophet, the Mujâhids would only cease working long enough to meet their need and would run back to their task.

The hypocrites were working in an extremely lazy manner. They were coming to work whenever they wished, they were leaving the work, without taking permission, whenever they wanted. Furthermore, they were making fun of the efforts of the Ashâb-i kirâm. In addition, they were talking about the glad tidings of our Master, the Prophet, by saying, "We are taking refuge in the trenches out of fear from the enemy. He is promising us the mansions of the Yemenese, Roman and Persian lands. We are astonished by you!..."

Upon this, in the âyat-i karîma, which descended regarding the mujâhids, it was purported, **"Only those are believers, who** (sincerely) **believe in Allah and His Messenger and when they are with him** (Rasûlullah) **on a matter requiring collective action** (such as the Holy War, measures regarding the Holy War, Friday or Eid gatherings) **they do not depart until they have asked for his leave.** (O My beloved!) **Therefore those who ask for thy leave are those who believe in Allah and His Messenger. So when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wish, and ask Allah for their forgiveness. For Allah is the Most Forgiving, the Most Merciful."**[239]

In the âyat-i karîmas, which descended regarding the hypocrites, it was purported, **"Deem not the summons of the Messenger like the summons among you** (which you sometimes accept and sometimes not) (immediately run to his summons and do not leave without his permission)**! Verily, Allahu ta'âlâ knows those of you who slip away by making each other a shield to themselves. Then let those who withstand the Messenger's order beware of inflicting a calamity in the world and a bitter torment in the Hereafter! Pay attention! To Allahu ta'âlâ belongs whatever is in the heavens and on earth. He knows well what belief you are upon** (whether you are a believer or a hypocrite) **and the Judgment Day when they** (hypocrites and disbelievers) **will be brought back to Him. Allahu ta'âlâ will tell them what they did in the world. Allahu ta'âlâ knows everything."**[240]

Six days had passed since the commencing of the digging of the trench. Everyone had duly completed his work. However, due to insufficient time, one place could not be dug deep and wide enough. Our Master, the Prophet expressed his concerns about

238 Wâqidî, al-Maghâzî, I, 450; Ibn Kathîr, as-Sira, III, 159; Bayhaqî, Dala›il al-Nubuwwa, III, 482.
239 The Nur Sûra, 24/62.
240 The Nur Sûra, 24/ 63-64.

this place and said; **"The polytheists could not pass, except here."** He set sentries there.

When the polytheist army came very near to Medina, Huyayy, the chief of the Jewish sons of Nâdir, informed the Quraysh army commander that Qurayzâ Jews in Medina were in treaty with the Muslims, however, he could deceive their leader, Ka'b bin Asad and make them join their ranks. The commander said, "O Huyayy! At once, go to Ka'b bin Asad. Tell him to break the treaty which they made with Muslims and to help us." One of the articles of this treaty was, "uniting with Muslims and resisting, if an enemy army attacks Medina."

During the night, Huyayy, the Jew left the polytheist army and came to the house of Ka'b, chieftain of the Banî Kurayzâ. He knocked on the door and introduced himself. He said, "O Ka'b! I have brought all the army of the Quraysh, many tribes such as the sons of Kinâna and Ghatafanites as an army of ten thousand soldiers. Now, Muhammad and his Ashâb will not be able to survive. We have made an oath with the Qurayshîs not to leave here until we destroy them totally!" Ka'b expressed his concern, "If Muhammad and his Companions cannot be killed and the Quraysh and the Ghatafanites return to their lands, we will remain here alone. I am afraid that they will kill us all in the end." Huyayy said, "To eliminate this fear, demand seventy people as hostage. They cannot leave here as long as these hostages are with you. If they are defeated and they go, I will not abandon you. Whatever calamity befalls you, will befall me too." He deceived Ka'b first, then the other Jews. He made them tear apart the treaty with Muslims. Thus, the treaty was broken.

Huyayy returned to the polytheist army and told them about the situation. He informed them that the sons of Kurayzâ would stab Muslims in the back.

On the seventh day, the polytheists, with a large army of ten thousand soldiers, came to the West and the North sides of Medina and established their military headquarter. The headquarters was at the same place where the trench had been dug. The plan of the polytheists, with this large army, was to destroy Medina completely, and by killing our Master, the Prophet (*'alaihis salâm*) and his Ashâb, to demolish Islam. Apparently, this was an army very large and very difficult to be resisted.

When the polytheists saw the trench barrier, which they had never expected, they became perplexed and dispirited. Because, the trench had a width which a good and speedy horse could not jump over. No one who fell into it could go out easily either. Especially, for a man in armor, it was very difficult to climb up.

Our beloved Prophet learned that the polytheists had come. He immediately gathered his Companions who were tired, due to six day's ceaseless work, and he established his military headquarters on the slopes of Sal Mountain. Behind them, there were Sal Mountain and Medina, in front of them, there was the trench and beyond it the enemy. Again, Ibn-i Umm-i Maktûm was left in Medina as the deputy of our Master, the Prophet. The women and the children were in the fortresses. In the Islamic Army of three thousand soldiers, there were thirty-six horsemen. The banners were

carried by Hadrat Zayd bin Harisa and Hadrat Sa'd bin Ubâda.[241] The skin tent of our Master Rasûlullah was set up on the slope of Sal Mountain.

The Ashâb-i kirâm, who would show many heroisms again, began to watch the enemy movements intently. Meanwhile, it was seen that Hadrat 'Umar came to the presence of our beloved Prophet. He said, "O Rasûlullah! I heard that the Jews of the Kurayzâ have broken the treaty between us and they are preparing for war against us!" The Master of the worlds replied to this unexpected news by saying, **"Hasbunallâhu wa ni'mal wakîl - Allahu ta'âlâ suffices for us. He is such a beautiful helper."** He was greatly saddened. Now, the Islamic Army was in crossfire. In the north and in the west, there were polytheist armies, in the South East, there were Jews.

Our Master Rasûlullah sent Hadrat Zubayr bin Awwâm to the fort of the sons of Kurayzâ. Hadrat Zubayr went there and learned the situation. When he came, he told about what he saw, "O Rasûlullah! I saw them repairing their fort, making military training and maneuvers. Also, they were collecting their animals." Upon this, our Master, Habîb-i akram, (*sall-Allâhu 'alaihi wa sallam*) sent Sa'd bin Mu'âz, Sa'd bin Ubâda, Hawwât bin Jubayr, Amr bin Awf, Abdullah bin Rawâha to the sons of Kurayzâ to advise and to renew the treaty.[242]

These five Companions went to the fort of the Kurayzâ Jews and advised them. However, the advice did not work. The Jews began to insult them. As a final word, they said, "You have broken our arms and wings, by expelling our brothers, the sons of Nâdir, from their lands. Who is Muhammad? There is neither a promise nor a treaty between him and us. We have made an oath to collectively attack on your prophet and kill him. Certainly, we will back our brothers and help them!..."

Hadrat Sa'd bin Mu'âz and his friends came to the presence of our Master Rasûlullah and told about the situation inexplicitly, so that not everyone would understand. Our Master, the Prophet (*'alaihis-salâm*) said, **"Keep your news secret. Tell it to only those who already know it. Because, war is of measure and trick."**[243]

The Ashâb-i kirâm, on their side of the trench, were waiting for our Master, the Prophet. They wondered what they would do. After a short while, the sultan of the worlds honored the place where his heroic Companions were. He said takbîrs, **"Allahu Akbar! Allahu Akbar!"** Hearing this, the glorious sahâbîs said takbîr collectively and announced the highness of the blessed name of Janâb-i Haqq. They injected fear to the hearts of the polytheists who crowded the other side of the trench. The polytheists, when they heard the takbîrs, said, "Probably rejoicing news came to Muhammad and his Ashâb."

Our Master, the Prophet told his Ashâb, **"O Muslim community! Be joyful with the conquest and help by Allahu ta'âlâ!"** Thus, he gave the good news that they would be victorious. The glorious Ashâb were present in many military expeditions,

241 Ibn Sa'd, at-Tabaqât, II, 67.
242 Wâqidî, al-Maghâzî, I, 460; Bayhaqî, Dala›il al-Nubuwwa, IV, 8.
243 Bukhârî, "Jihad", 157; Abû Dâwûd "Jihad", 101; Tirmidhî "Jihad", 5; Ibn Maja, "Jihad", 28; Ahmad bin Hanbal, al-Musnad, I, 126.

they had joined the Holy Wars of Badr and Uhud so far. They had defeated the polytheists, who were in large numbers and more powerful, with the permission of Allahu ta'âlâ and the benediction of our Master, the Prophet's invocation. As long as "the Crown of the Creatures" was with them, there could not be an impossible task, an unendurable difficulty. The weather was cold, the shortage was severe, and the hunger was great. Including our Master, the Prophet, many of them, tied stones on their blessed abdomens. Against them, there were innumerable enemies! However, for the glorious Ashâb, the number of the enemy or the endured difficulties had no importance. Allahu ta'âlâ was the most beautiful helper. They depended on Him, they counted on Him and they took refuge to Him.

The prominent commanders of the Quraysh and the chiefs of other tribes which came with the Quraysh, before making a decision to arrange the all out attack, began to search for a place where they could pass to the other side of the trench. They walked all along the trench. Finally, they stopped where the trench had not been completed due to the lack of time. The polytheist soldiers followed their commanders, they were amazed. They looked at the trench and the glorious Ashâb. They said, "We swear that this is not a method which Arabs use. Certainly, that Persian man recommended it!"

When the Quraysh commanders, showing the narrowest part of the trench, asked, "Who can jump over here and pass to the other side?" five horsemen went forward. They would pass over to the other side to fight face to face. The glorious Ashâb-i kirâm and the polytheist soldiers began to watch the actions of these five horsemen with curiosity. They moved back to gain speed. Then, they turned the heads of their horses towards the narrowest part of the trench. At full gallop, these five thoroughbred horses succeeded in reaching the other side with one jump. Many horsemen wanted to follow them, however, they could not succeed and they stayed on the other side of the trench. There was a very strong man, named Amr bin Abd, among those that passed over. He was in full armor, he had a majestic look. This man, who caused fear by his appearance, shouted at the mujâhids, "If there is anyone who can combat me, let him come to the battle field?..."

Meanwhile, it was seen that Hadrat Ali came to the presence of our beloved Prophet and asked for his permission, saying, "May my life be sacrificed for your sake, O Rasûlullah! Let me fight him." He did not even have his armor on. The Ashâb-i kirâm watched him in admiration. Our beloved Prophet removed his blessed armor and had Hadrat Ali put it on. He gave his sword to Hadrat Ali. He removed his turban from his blessed head and wrapped it over Hadrat Ali's head. Then he invoked, **"O my Allah! In the Battle of Badr, Ubayda, my uncle's son and in the Battle of Uhud, Hamza, my uncle became martyrs. With me, Ali, who is my brother and my uncle's son, is left. Protect him. Bestow your help on him. Do not leave me alone."** The Ashâb-i kirâm said, "Âmîn (Amen)!"

The lion of Allahu ta'âlâ, who walked forward, surrounded by invocations and takbîrs, stopped in front of Amr bin Abd, who looked like a monster. Amr, fully covered by armor except his eyes, could not recognize this hero and asked who he was. Hadrat

Ali answered, "I am Ali bin Abî Talib." Amr replied, as if he pitied him, "O my brother's son! (A customary way of addressing a person) Your father was my friend. Therefore, I do not want to shed your blood. Is there not any one from your uncles who can encounter me?" Hadrat Ali provoked him by saying, "O Amr! I swear by Allah that I wish to shed your blood. However, is it not necessary for us to be on equal terms? Is it not suitable to the fame of bravery? I am on foot, you are on horse!"

Hearing this, Amr's zeal of bravery filled him. He dismounted his horse at once. He cut his horse's legs with his sword. Then he stood in front of Hadrat Ali. While he was about to attack, the lion of Allahu ta'âlâ asked him, "O Amr! I heard that you made an oath to perform one of the two wishes of a Qurayshi, when you meet him. Is this true?" He answered, "Yes, it is true." Hadrat Ali invited him to Islam, "So, my first wish is your believing in Allahu ta'âlâ and His Messenger and embracing Islam." Hearing this, Amr became angry. He said, "Don't mention this! I do not need this!" Hadrat Ali said, "My second wish is your giving up the combat and returning to Mecca. Because, if Rasûlullah becomes victorious over the enemy, you will have helped him with this act of yours!.." Amr said, "Don't mention this too! I made an oath not to use fragrances unless I get my revenge. If you have another wish, tell me." Hadrat Ali said, "O the enemy of Allahu ta'âlâ! There is nothing left except fighting you!"

Amr laughed at these words. He said, "Unbelievable! I never thought that there could be a warrior in Arabia who could challenge me! O my brother's son! I swear that I do not want to kill you. Because, your father was my friend. I wish one of the notables of the Quraysh, like Abû Bakr or 'Umar, would confront me." Hadrat Ali said, "Even though that may be, I have come here to kill you." Amr became furious. With a great speed, he swung his sword. The lion of Allahu ta'âlâ was expecting something like this, so, he jumped aside and met the strike with his shield. However, Amr had broken apart many a shield like that. Even the strongest shields could not resist his strike. Again, the same thing happened. The shield of Hadrat Ali was torn down. In addition, the sword went very near to his head and he was wounded. Now, the turn of attack was of Hadrat Ali. Saying, "Yâ Allah!", he swung the Zulfikâr (the name of our Prophet's sword) at the neck of Amr. With his strike, the Islamic Army sounded, "Allahu Akbar! Allahu Akbar!" The army of infidels were screaming. Yes, the crown of the creatures', the sultan of the prophets' invocation had been accepted. Monstrous Amr had fallen to the ground. His blood was pouring from him body. His head in his helmet had flown away. His friends, seeing that Amr was defeated, attacked Hadrat Ali immediately. The Ashâb-i kirâm ran there. Zubayr bin Awwâm wounded Nawfal bin Abdullah and made him fall, with his horse, into the trench. Hadrat Ali went down into the trench and parted Nawfal into two. The others passed the trench in difficulty and retreated. The commander-in-chief of the polytheist army was despaired at the beginning of the war.

Then, the formation of the war had been established. The trench impeded face-to-face combat. They tried to harm each other with shots of arrows. That had no use except delaying the end. The polytheists understood that they could not overcome

them in that manner and decided that the most suitable way was to attack from all around the trench. They attacked. The large enemy army of ten thousand soldiers tried to pass over the trench and the glorious army of three thousand Muslims, with arrows and stones, strove not to let them pass. A horrific struggle had started. This struggle lasted until the evening.

Our Master, Rasûl-i akram sall-Allâhu 'alaihi wa sallam set sentries at various points of the trench at night. He himself started to stand sentry at a narrow place. He sent a military patrol of five hundred soldiers to Medina and ordered them to loudly say takbîrs (Allahu Akbar) in the streets. Thus, causing a timely prevention from the danger from Jews or Quraysh polytheists; women and children would be protected.

The Kurayzâ Jews sent Huyayy bin Akhtab to the polytheists and demanded a force of two thousand soldiers to make raids at night. They would attack women and children who were defenseless at night. But, the patrolling of the mujâhids, until morning, and the sound of their takbîr "Allahu Akbar!" spread a great fear over their hearts. They retreated to their fort and began waiting for an opportunity. From time to time, they tried to enter Medina in small groups.

One night, Ghazzâl, one of the prominents of the sons of Kurayzâ, with his military unit of ten soldiers, succeeded in reaching the mansion of our mother Safiyya, who was the maternal aunt of our beloved Prophet. Inside, there were women and children. They did not even have a weapon to defend themselves. Firstly, the Jews shot arrows at the mansion. Then, they tried to enter. One of them entered the inner court and started searching for a suitable place to enter the building. Meanwhile, the brave aunt of our beloved Prophet told those that were there to be silent. She went down to where the door was. With a headscarf, she made a turban and disguised herself in a man's appearance. She took a stick and a knife. She opened the door slowly and approached that Jew from behind. She hit his head with the stick. Without losing any time, she killed the Jew who fell to the ground. Then, she threw the head of the Jew at his friends who were shooting arrows from outside. When they saw the decapitated head of their friend, the Jews were terrified and started running away. They were saying, "We had been told that Muslims sent all the men from their homes to the war!..."

The war continued with the same intensity in the morning. Arrows were shot. The Master of the worlds ('alaihis-salâm) told his glorious Companions, **"I swear by Allahu ta'âlâ Who owns my existence, all the difficulties we meet will be removed from you and you will be taken to ease."** He advised them to be patient and gave the glad tidings that the victory would belong to the believers. Having taken this good news, the heroic Companions forgot such difficulties as hunger and famine. They did their best. They did not allow even one polytheist's passing from the trench. Hadrat Sa'd bin Mu'âz, one of the prominent of the Ashâb-i kirâm, was fighting with a great zeal. During the war, he was wounded on his arm by an arrow shot by a polytheist named Hibbân bin Qays bin Araka. The arrow hit an artery vein and caused too much blood loss. Seeing how much they were trying to stop the blood, he understood that the situation was dangerous. He invoked, "O my Rabb! If the Quraysh will continue

to battle, grant me a longer life span. Because, I do not like anything more than fighting these polytheists who have denounced and tormented your Messenger. If the war between us is ending, grant me to reach the degree of martyrdom. But, do not take my soul until I see the end of Banî Kurayzâ." His invocation was accepted and the bleeding stopped.

The hypocrites, like Abdullah bin Ubayy, who seemed to be combating among the Companions, were very reluctant. They did not approach the front lines. In addition, they were doing all they could to demoralize the Mujâhids. They were trying to cause disorder, saying, "Muhammad ('alaihis-salâm) is always promising you the treasures of the Roman Emperor and Iranian Shah. In fact, we are imprisoned in the trench. Out of fear, we cannot even go to the toilet. Allah and His Messenger are not doing anything except fooling us, they promise nothing indeed!..." Whenever they felt difficulty, they left their positions, claiming that the enemy could attack their homes. These kinds of acts of the hypocrites were another problem.

The polytheist army, to obtain results as soon as possible, was spending all its power; however, they could not succeed against the heroic defense of the glorious Companions. The place where they attacked the most was the narrow passage. Our Master, the Prophet did not leave there and he encouraged his Ashâb to battle. The Ashâb-i kirâm, wishing to reach the honor of fighting near our Master, the Prophet, were showing unprecedented heroism in the battlefield. At one stage, it was seen that the polytheists started a vehement barrage of arrows. Their only target was the tent where the sultan of the worlds was.

An armor covered our beloved Prophet's ('alaihis-salâm) body. He had put his helmet on. He was standing in front of the tent and commanding his Companions according to the course of the war. Sometimes, the polytheists made a joint attack to a point where they regarded weak and the blessed companions were reaching there and fighting until they expelled the enemies of the religion. This unprecedented struggle was very intense; the heroic companions could not find even an opportunity to look around them. That day, this fight having starting in the morning, continued until late in the night. Whenever a time of prayer came, the glorious companions said, "O Rasûlullah! We could not perform the ritual prayer," the Master of the worlds was replying to them, **"I swear by Allah that I could not either."** At night, they waged an attack and dispersed the polytheist group who did not permit them to make their worships. The Quraysh and the Ghatafanids could not reorganize and they retreated to their headquarters. The Mujâhids walked to the tent of our beloved Prophet. Then, Fakhr-i âlam, who was sent as a mercy for the worlds, even though it was not his custom to utter maledictions, he said about the polytheists, **"May Allahu ta'âlâ fill their homes, their abdomen, their graves with fire, since they made us busy until the sunset and kept us from performing our ritual prayers!"** After performing the delayed ritual prayers of noon, afternoon and evening; he conducted the night prayer.

After their struggles to demolish Islam completely, the polytheists understood that they could not overcome Muslims in day light. According to them, the only solution

was to organize sudden attacks at night. The Muslims could be defeated only in this way. They carried out their decision immediately. They started making night raids, together with the Jewish sons of Kurayzâ. The polytheists divided their soldiers into groups. They were attacking by turns. These attacks continued for many days. Our beloved Prophet and brave Companions went on defense even though they were hungry, sleepless, tired. No enemy soldier could pass the trench. This hearty defense was more fearful, more intense, and more difficult than the previous wars.

A food scarcity started among the polytheists who fought for days. Their horses and camels too began to die, since they could not find even a handful of dry plants on the ground. For this reason, the commander of the polytheists sent a military unit under the command of Dirâr bin Khattâb to the Jews of Kurayzâ to obtain provisions. The Jews, who sacrificed all they had for the disbelievers, immediately delivered twenty camel-loads of wheat, barley, dates and hay for the animals. While Dirâr was happily returning with his soldiers, they met a group of sahâbîs near Quba. The heroic Ashâb attacked at once. After a bloody combat, they put the enemy to flight. They delivered the loaded camels to our Master, the Prophet and they obtained an abundance of his invocations.

The sultan of the worlds, our Master (sall-Allâhu 'alaihi wa sallam) showed a great deal of compassion for his brave Companions who lived through many difficult times during this vehement fight which continued about a month. Seeing his glorious Companions' extraordinary efforts, he was invoking about his Companions, **"O my Allah Who helps people who are in difficulty. O my Allah who accepts the invocations of the needy! Verily, You see and know the conditions of me and my Companions. O my Rabb! Rout the disbelievers. Spread disunity among them. Grant us victory against them!..."**

Our beloved Prophet repeated his invocation often in the last days.

The polytheists, because of the additional difficulties of scarcity, were spending all their power to destroy Muslims as soon as possible. One evening, a person from the polytheist army, whose heart had the love of Islam, came to the presence of our Master, the Prophet. This person was Nu'aym bin Mas'ûd from the Ghatafan tribe. He told our beloved Prophet, "O Rasûlullah! I have come here to testify that Allahu ta'âlâ is one and you are a true prophet. I thank Allahu ta'âlâ that I am honored by becoming Muslim. So far, I fought against you. From now on, I will fight against the disbelievers. I am ready to do what you order me! O Rasûlullah! Even my people do not know that I have become a Muslim! Our Master, Rasûl-i akram said, **"Can you infiltrate the ranks of these disbelievers and try to separate them by causing disagreements among them?"** He said, "O Rasûlullah! With the help of Allahu ta'âlâ, I can separate them from each other. However, do you permit me to say whatever I wish?" Our Master said, **"War is about tricks. You may tell whatever you want."**

Hadrat Nu'aym bin Mas'ûd firstly went to the Jews of Kurayzâ and told them, "You know my love towards you. What we will speak of must remain between us. No one

must know it!" The Jews made oaths and said nobody would know them. Upon this, Hadrat Nu'aym said, "That man (our Master Prophet)'s business is a real problem. You know what he did to the sons of Nâdir and Kaynukâ. You all saw that he has expelled them from their homelands. Now, the Quraysh and Ghatafanites have come and are fighting against Muslims. You are helping them. Although we have fought for many days, we could not get any result. It seems that the siege will extend. The Quraysh people and the Ghatafanites do not have their properties, homes, children here as you do. If they find an opportunity and become victorious, they will gather the loot and leave. If they lose, they will go away and leave you alone against Muslims. However, you do not have enough power to overcome Muslims. The current state of war shows that Muslims will attain the victory. If what I suppose occurs, Muslims will put you to the sword. For this reason, we must urgently take precaution.[244]

The Jews, who listened to these words in excitement and fear, were very glad that Hadrat Nu'aym took such care of them. They said, "You have shown us your friendship duly. Tell us which precaution we should take." Nu'aym bin Mas'ûd was waiting for this, he replied, "The truth is, unless you take some of the notables of the Quraysh and Ghatafan as hostage, never engage in war against Muslims! As long as the hostages are with you, they cannot escape from the war!" Accepting this as a very good precaution, they thanked him and offered gifts.

Hadrat Nu'aym left the Jews and went directly to the Quraysh headquarters. He told their commanders, "You know my enmity towards Muhammad and how much I do like you. Out of our friendship, I have regarded it a great duty to inform you what I have learned. But, you should give promise and make an oath that you will not tell anybody what you will hear." They made an oath, and asked curiously, "Tell us, we are listening to you." He said, "Know that the Jews of Kurayzâ have become regretful of making an alliance with you and they sent a message to Muhammad. They told him that they should take captives from the notables of the Quraysh and the Ghatafan to deliver them to him. Then, they should fight, in alliance with him, against the polytheists until they all were destroyed. However, he should forgive the sons of Nâdir, their brothers, and leave their homelands. Muhammad has accepted these requests of the Jews. If the Jews ask for hostages from you, never accept it, they will kill all of them!" The Quraysh people thanked Hadrat Nu'aym very much for this important news and paid respects to him.

Nu'aym bin Mas'ûd left there and came to the Ghatafanites. He said to them what he told the Quraysh people too.

The next day, the Quraysh commander notified the sons of Kurayzâ, "Now, it is very difficult for us to stay here. Because, the weather is cold, our animals are dying of hunger. Let us make a good preparation this night and launch a vehement attack tomorrow." The Jews replied, "First, we do not make war on Saturday. Second, to be able to join the war, you need to give many notables of yours to us as hostage. If the

244 Ibn Hishâm, as-Sira, II, 228; Wâqidî, al-Maghâzî, I, 481; Suhaylî, Rawzu'l-unuf, III, 433; Kattânî, at-Tarâtîbu'l--idâriyya, I, 543.

siege period extends and if you become helpless and return to your lands, it will mean that you have delivered us to Muhammad. If you give us hostages, you will not abandon us!..." When this news reached the Quraysh commander, he said, "So, the words of Nu'aym bin Mas'ûd were true!" He sent a message to the Jews again, "We will not give you any man as collateral. If you come and fight shoulder-by-shoulder tomorrow, it is very good. If not, we will go to our homeland and you will be left alone against Muhammad and his Companions!..."

Hearing that, Kurayzâ Jews thought the words of Nu'aym came true. They replied, "In this case, we will not unite with you and we will not fight against Muslims." Thus, the hearts of the two parties fell into fear.[245]

Jabrâil 'alaihis-salâm (Archangel Gabriel) came. He gave the good news to our Master, the Prophet that Allahu ta'âlâ would make the polytheists wretched with a windstorm. Upon this, the Master of the universe, he kneeled down, outstretched his blessed hands and submitted his thanks to Allahu ta'âlâ by saying, **"O my Allah! I thank You for You pitied me and my Companions."** Then, he informed his heroic Ashâb of the glad tidings.

That was a Saturday night. There was pitch darkness. Then, a sheer cold and a strong wind started. Hadrat Huzayfa-t-ibn Yemân reported:

"It was such a night that we had never, till then, seen any night as dark as it was. In addition to this deep darkness, a horrific wind started with a noise like thunder. Meanwhile, our Master, the Prophet told us that the polytheist army was in horror and disunity. We could not stand up due to the icy cold, hunger and the terror of the night. We had put on some covers and waited where we were.

Rasûlullah started performing a ritual prayer. In a part of the night, he prayed. Then, he turned towards us and asked, **"Is there anyone among you who will go near the polytheist army and, by inspecting their conditions, bring me the news? I shall request from Allahu ta'âlâ that, the one who brings me the news will be a friend to me in Paradise."** Due to the vehement hunger and cold, no one there could stand up. Then, our Master Rasûlullah came to me. Out of cold and hunger, I was sitting on my two knees. Our Master Rasûlullah touched me. He asked, **"Who are you?"** I answered, "I am Huzayfa, O Rasûlullah." Our Master Rasûlullah told me, **"Go and see what these people are doing! Until you return to me, do not shoot any arrow or throw any stone at them, do not attack them with your sword or spear. Until you come back to me, you will not be harmed by cold or heat, you will not be captured or tortured."**

I took my sword and bow, and got ready to go. Our Master Rasûlullah invoked blessings on me, **"O my Allah! Protect him from in front and behind of him, from his right and left, from above and below him."**

I started walking towards the polytheists. As if, I were walking in a bath. I swear by Allah that I had no fear, no coldness, no shivering. Finally, I reached the headquarters

245 Ibn Hishâm, as-Sira, II, 228; Wâqidî, al-Maghâzî, I, 481; Suhaylî, Rawzu'l-unuf, III, 433.

of the polytheists. Their commanders and leaders had set a fire and they were getting warm. Abû Sufyân was saying, "We should go away from here." At that moment, I thought to kill him. From my arrow bag, I took out one arrow and placed it on my bow. I wanted to shoot him by by taking advantage of the light of the fire. When I was about to shoot, I remembered that Rasûlullah had told me, **"Until you return to me, you will not cause any incident."** Therefore, I gave up killing him. After this, I found a great courage in myself. I approached the polytheists and sat down near the fire. The unprecedented strong wind and the invisible army of Allahu ta'âlâ (that is Angels) struck them. In the wind, their kitchen tools were falling down, their fires and lights were put out, and their tents were collapsing over their heads. At one stage, Abû Sufyân, the commander of the polytheist army stood up and said, "Beware! There may be watchers and spies among you. Let everyone check who the person beside him is! Let everyone hold the hand of the person sitting next to him." Abû Sufyân had nearly sensed that there was a stranger among them. I stretched my hands at once. I held the hands of the two persons on my right and my left. I asked for their names, before they asked me. Thus, I prevented my being recognized.

Finally, Abû Sufyân addressed his army, "O Quraysh! You are not at an appropriate place to stay. Horses and camels have begun to die. Famine is everywhere. You see what has happened to us because of the wind. Immediately leave here and go! Now, I am going." He got onto his camel. The polytheist army, in a wretched condition, gathered and moved towards Mecca. They were in a harsh sand storm.[246]

When the Quraysh army left, I walked towards our Master Rasûlullah. When I reached halfway along the way, I met with twenty horsemen (angels) with white turbans. They told me, **"Inform Rasûlullah. Allahu ta'âlâ has made the enemy wretched."** When I returned to where Rasûlullah was, he was performing the ritual prayer on a rug. However, as soon as I returned, my condition of being cold and shivering began again. After the ritual prayer, our Master Rasûlullah asked me what news I brought. I told him the polytheists were wretched, and they departed. Rasûlullah greatly rejoiced at this news and he smiled. We were sleepless for days. Our Master, the Prophet covered me with a part of the rug he had used, as a blanket. In the morning, there was no trace left of the polytheist army. Until they approached close to Mecca, there was a vehement wind behind them and they constantly heard sounds of takbîr.

When the Quraysh polytheists left their headquarters and escaped, other polytheist tribes that also came with them, left Medina. They were in a deep grief due to a great defeat, which they could not forget. While they were suffering this great loss, the Master of the worlds (sall Allâhu 'alaihi wa sallam) and his honorable Companions, in sajdas of thankfulness, were paying gratitude and praising Allahu ta'âlâ. The mujâhids headed toward luminous Medina with sounds of "Allahu akbar!... Allahu akbar!..." The streets of Medina were flooded with children. They were out to meet the sultan of

246 Wâqidî, al-Maghâzî, I, 489.

the worlds and their blessed fathers, paternal uncles, maternal uncles, older brothers. Our Master, the Prophet replied to them by smiling…

In the Holy War of Trench, six Muslims became martyred… Regarding this Holy War, Allahu ta'âlâ purported in the âyat-i karîmas, **"Allahu ta'âlâ** (in the War of Trench) **made those disbelievers return with their anger. They gained no good, no victory. Thus Allahu ta'âlâ** (with angels and wind) **sufficed to believers** (for their victory) **in the battle. Allahu ta'âlâ's power suffices for all. He is triumphant over everything."**[247]

"O Believers! Remember the blessings Allahu ta'âlâ grants to you. When Armies had attacked you (in the Battle of Trench) **We had sent a wind and armies** (of angels) **which you did not see over them."**[248]

After this war, our beloved Prophet, ('alaihis-salâm) said, **"Now, it is your turn. From now on, the Quraysh will not be able to march against you."**

The Jews of Banî Kurayzâ

When our Master Rasûl-i akram (sall-Allâhu alaihi wa sallam) returned to Medina, he came to the house of our Mother Âisha. He took his armor and weapons off. His blessed body was covered in dust; therefore, he took a bath. At that moment, an armed and armored horseman, in the disguise of Hadrat Dihya, came. This was Archangel Gabriel. When our Master, the Prophet reached him, he declared the command, saying, "O the Messenger of Allahu ta'âlâ! Janâb-i Haqq is ordering you to march against the sons of Kurayzâ immediately!" The Master of the worlds called for Hadrat Bilâl and gave him his instruction to inform the Companions, **"O my Ashâb! Get up; mount your horses, camels! Those who obey shall perform the ritual prayer of afternoon in the lands of the sons of Kurayzâ!"**

Our Master Habîb-i-akram immediately put on his armor and his sword. He wore his helmet on his blessed head, his shield on his back. He took his spear. Then he got onto his horse. Reaching his companions, he gave the banner of Islam to Hadrat Alî and sent him as vanguard to the fortress of Kurayzâ Jews. As usual, he left Abdullah Ibn-i-Umm-i-Maktûm as his deputy in Medina.[249]

The glorious Companions surrounded our beloved Prophet and set off from Medina, by saying takbîrs "Allahu Akbar! Allahu Akbar!" They met the sons of Ghanm on the way. They were armed, and waiting for our Master Rasûlulah. Our Master, the Prophet ('alaihis-salâm) asked them, **"Has anybody met you?"** They answered, "O Rasûlullah! Dihya-i Kalabî met us. He was on a saddled white mule. On the mule, there was silk velvet." Our beloved Prophet told them, **"He is Jabrâil** (Archangel Gabriel)**. He was sent to Banî Kurayzâ so that he would shake their fortress and inject fear into their hearts."** By the time they reached the fortress of the sons of Kurayzâ, the number of the Islamic Army increased to three thousand.

247 The Ahzab Sûra, 33/25.
248 The Ahzab Sûra, 33/ 9.
249 Ibn Hishâm, as-Sira, II, 234; Wâqidî, al-Maghâzî, I, 497; Ibn Sa'd, at-Tabaqât, II, 74; Suhaylî, Rawzu'l-unuf, III, 436.

Hadrat Ali set up the banner of Islam in front of the fortress of Kurayzâ Jews. Seeing that, the Jews spoke ill of our Master, the Prophet. Hadrat Ali went and informed our Master of the situation. Rasûl-i akram (the Prophet) (sall-Allâhu alaihi wa sallam), with three thousand soldiers that were honored by being there, invited the Jews to Islam due to his compassion. They did not accept this beautiful offer. They also rejected his blessed order, **"In that case, come down from the fortress and surrender by yielding to the order of Allahu ta'âlâ and His Messenger."** Upon this, the Master of the worlds commanded the master of the archers Sa'd ibni Abî Waqqâs, **"O Sa'd! Forward and shoot arrows at them!"** Hadrat Sa'd and other archers began to shoot their arrows from their arrow sheaths at the Jewish fortress chanting takbîr. The Jews retaliated by shooting arrows, slinging stones and started the fight.

This group of Jews, who stabbed Muslims in the back when they were weak and who did not accept the prophethood of Muhammad 'alahis-salâm due to their jealousy, did not have the courage to open the gates of the fortress to go out to the battlefield.

The siege continued. The hypocrites among Muslim soldiers sent secret messages to the fortress and said, "Never surrender! Do not accept even if they want you to leave Medina! If you continue to fight, we will help you with our all power, we will not deny anything from you. If they expel you from Medina, we will go away with you too!" With this news, the Jews went on defending with a renewed determination and hope. They were waiting for help from the hypocrites. The siege extended. Almost one month passed; there was no help from the hypocrites. The Jews were in fear, so they announced that they would like to make a treaty.

In order to make a treaty, a Jew, named Nabbâsh bin Qays went to the presence of our Master Rasûlullah and said, "O Muhammad ('alaihis-salâm)! Do show us the compassion you showed to the sons of Nâdir. Let our goods and weapons be yours! Do not shed our blood. This is our only wish. Permit us to leave our land with our children and women. Except weapons, allow us to take a camel load of our goods with each family!..." The Master of the worlds replied, **"No, I can not accept that offer!"** This time, he said, "We have given up the idea of taking goods with us. Do not shed our blood! Allow us to take our women and children with us." Our Master, the Prophet said, **"No! You do not have any other solution except to bow to my verdict unconditionally and surrender by obeying it!"** Nabbâsh, the Jew, returned to the fortress wretchedly. This time, the Jews of Kurayzâ fell in a great dismay and sorrow.[250]

Ka'b bin Asad, one of their leaders, acted with justice. He made this admission and offer to his nation, "O my nation! As you see, a great catastrophe has befallen us. In this case, I will offer three advices to you. You may choose one of these and act accordingly. First, let us become obedient to this person and accept his prophethood. I swear by Allah; we all know that he is the prophet who has been sent by Allah and of whom we saw his attributes in our books. If we believe in him, our blood, children, women, and goods will have been rescued. The only reason for our disobedience to him is our feeling of envy towards Arabs and he is not one of the sons of Isrâil. How-

250 Wâqidî, al-Maghâzî, I, 460.

ever, this is something, which only Allah can know. Let's become obedient to him!..” The Jews, in unanimity, rejected and said, “No! We will not accept this and we will not obey anybody who is not one of us.”

This time, Ka'b made his second offer, “Let us kill all of our children and wives. When there is no body left which we worry about behind us, let us march towards Muslims and fight until death.” The Jews rejected this offer too.

Ka'b, in his third offer, said, “This night is Saturday night. Muslims know that we will not fight this night. They might be sure and remiss. Let us draw our swords, exit from the gate together. With this raid, perhaps we can win!...” The Jews rejected this offer too, by saying they could not lift the ban on working on Saturdays.” Only the Asîd and Sa'laba brothers, and their paternal uncle's son Asad, accepted the first offer and were honored by becoming Muslims. They went out of the fortress and joined the the Ashâb-i kirâm.[251]

The Jews discussed among themselves for a long time. In the end, they decided to surrender and requested an arbitrator from our Master, the Prophet to give a verdict on themselves. Our Master Rasûlullah 'sall-Allâhu alaihi wa sallam' told them to choose one of his Companions as the arbitrator. They said they would agree with the verdict which would be given by Sa'd bin Mu'âz. Our Master, the Prophet accepted that and ordered to bring Hadrat Sa'd bin Mu'âz.

Sa'd bin Mu'âz had been heavily wounded in the War of Trench. Our Master Rasûlullah had him treated in a tent in the Masjîd-i Nabî. When he was chosen arbitrator, they brought Hadrat Sa'd on a stretcher to the fortress of Kurayzâ. On the road, Hadrat Sa'd said to himself, “I swear by Allahu ta'âlâ that, on the path of Allahu ta'âlâ, I will not listen to anyone who criticizes me!” They brought him to the presence of our Master Rasûlullah. Our Master, the Prophet told him, **“O Sa'd! Those people have accepted to surrender according to your verdict. Tell me your verdict about them.”** Sa'd bin Mu'âz replied, “May my life be sacrificed for your sake, O Rasûlullah! Verily, to verdict, Allahu ta'âlâ and His Messenger are more worthy.” Our Master Rasûlullah said, **“Allahu ta'âlâ has commanded you to give a verdict about these people.”** Hadrat Sa'd took a definite promise from the Jews that they would agree to his verdict. Both sides started waiting for it intensely. Upon this, Hadrat Sa'd announced his great verdict, which showed his highness:

“My verdict is that, all the sane and pubescent men shall be beheaded! Their women and children shall be captivated. Their properties shall be distributed among Muslims!..”

Against this definite verdict, the Jews were petrified with astonishment. Because, in their own books, that was the penalty for those people who were excessive like they were. It was written, “When you reach a city to fight, invite them to peace. If they accept this and open their doors, all the insiders shall give you tax and serve you. If they decide to make war, siege them. When you become victorious with Allahu ta'âlâ's help and assistance, put all of their men under the sword. Take their women, children and properties as booty!...”

Due to the fact that Hadrat Sa'd bin Mu'âz's verdict was in agreement with the divine verdict, the Master of the worlds, our beloved Prophet ('alaihis-salâm) congratulated him and expressed his appreciation, saying, **“You have given a verdict about them, which is suitable with the verdict of Allahu ta'âlâ, written above the seven skies, in the Lawh-i mahfûz!”**

The Jews could not raise an objection against this verdict, which was mentioned in their own books. All the sane and pubescent men were gathered, bound and the verdict was carried out. The children, women and goods were distributed among the Ashâb-i kirâm.[252]

Thus, this nation, who stabbed Muslims in the back in their most difficult times, who broke all the treaties made, who tried to kill our Master, the Prophet since his childhood, were purged from Medina.

The Ashâb-i kirâm, prosperously and happily, set off for luminous Medina.

A woman among the captives attained the bliss of becoming Muslim. Our Master, the Prophet rejoiced at this act of her's. Since he wanted to make her happy and obtain very high degrees in Paradise, he accepted her in marriage. This lady was our mother Rayhâna.[253]

The martyrdom of Sa'd bin Mu'âz

After giving his verdict about the Jews of Banî Kurayzâ, Sa'd bin Mu'âz was brought to his tent again. His wounds became worse. His status was dangerous. Our Master, the Prophet (sall Allâhu 'alaihi wa sallam) came and embraced him. He prayed, **“O my Allah! Sa'd performed the Holy War for Your consent on Your path. He believed in Your Messenger. Grant him easiness…”** Hadrat Sa'd bin Mu'âz, when he heard these blessed words of our beloved Prophet, opened his eyes and whispered, “O Rasûlullah! I submit my greetings and regards to you. I bear testimony that you are the Prophet of Allahu ta'âlâ.” Then, his relatives took him in the house of the sons of Abdulashal. That night, his status worsened even more. Jabrâil ('alaihis salâm) came and asked, “O Rasûlullah! Who is the person from your community that passed away this night and of whom's death was announced among the angels?” Upon this, the Master of the worlds asked about Sa'd bin Mu'âz. They said he had been brought to his home. With some of the Companions, our Master, the Prophet went to Sa'd bin Mu'âz. They were going very quickly. The Ashâb-i kirâm said, **“We have been tired, O Rasûlullah!”** Our Master, the Prophet explained the reason of their going so fast, **“The Angels will be present at his funeral before us, as they did at the funeral of Hanzala. We will not be able to reach him before them.”** When our Master, the Prophet came near Sa'd bin Mu'âz he saw that he had passed away. He said, by

251 Ibn Hishâm, as-Sira, II, 235; Wâqidî, al-Maghâzî, II, 501; Suhaylî, Rawzu›l-unuf, III, 439; Ibn Kathîr, as-Sira, III, 230.

252 Ibn Sa'd, at-Tabaqât, II, 75.

253 Ibn Hishâm, as-Sira, II, 245; Wâqidî, al-Maghâzî, II, 519; Ibn Sa'd, at-Tabaqât, II, 75; Suhaylî, Rawzu'l-unuf, III, 449; Ibn Kathîr, as-Sira, III, 242.

mentioning the nick name of Sa'd bin Mu'âz, "O Abû Amr! You were the best of the chieftains. May Allahu ta'âlâ grant you bliss and the best rewards! You have fulfilled your promise to Allahu ta'âlâ. Allahu ta'âlâ too will give you what He promised!" Meanwhile, the mother of Sa'd bin Mu'âz recited this couplet by weeping,[254]

"How can she endure,
Alas, for his mother!
Patience is required,
I weep for what I lived through!..."

Aslam bin Hâris reported as follows, "Rasûlullah came to the house of Sa'd bin Mu'âz. We were waiting at the door. Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) entered. He was taking large steps. We walked after him too. When Rasûlullah signaled us to stop, we stopped and returned. There was no one inside except the corpse of Sa'd. Rasûlullah remained there for a while, and then he came out. I was curious, I asked, "O Rasûlullah! What is the reason that you took such large steps?" Upon this, he replied, **"I have never been to an assembly so crowded.** (The Angels filled there.) **One of the angels took me upon his wing, so that I could sit down."** Then, by mentioning the nick name of Sa'd bin Mu'âz, he said, **"Enjoy the blessings, O Abâ Amr! Enjoy the blessings O Abâ Amr!, Enjoy the blessings O Abâ Amr!"**

His death made Rasûlullah and the Ashâb-i kirâm very sad; they shed tears. In his funeral, all the Ashâb-ı kirâm gathered. Our beloved Prophet conducted his janâza prayer. He carried his corpse. While the Ashâb-ı kirâm were carrying away Sa'd bin Mu'âz's corpse, they said, "O Rasûlullah! We have not seen a corpse carried as easily as this so far." Upon this, our Master, the Prophet replied, **"Angels have descended, they are carrying him!"**

While his funeral was being carried out, to speak ill of him, the hypocrites said, "How light!" Our beloved Prophet replied, **"Seventy thousand angels have descended for Sa'd's funeral. Up to now, they did not descend so crowded to the world."**

Abû Sa'îd-il Hudrî narrated that his grandfather told him, "I was one of the persons who dug the grave of Sa'd bin Mu'âz. When we started the digging of his grave, an odor of musk emanated from the grave!" Shurahbil Bin Hasana reported, "While Sa'd bin Mu'âz was being buried, a person had taken a handful of earth from his grave. When he brought it to his home, that earth turned into musk. While his corpse was being descended to the grave, our Master, the Prophet sat down near his grave, his blessed eyes were in tears, he held his blessed beard and felt grief. He said, **"Over the death of Sa'd bin Mu'âz, the Arsh quivered."**

Once, our Prophet had taken very valuable clothing as a gift. When the Ashâb-i kirâm saw it and mentioned how beautiful the clothing was, he replied by saying,

254 Ibn Hishâm, as-Sira, II, 250.

"Sa'd bin Mu'az's handkerchiefs in Paradise are more beautiful than this clothing."

Some of the other important events in the fifth year of the Hegira are as follows: Our Master Rasûlullah ('alaihis-salâm), with a force of one thousand soldiers, marched against the tribes who lived in Dûmat-ul-Jandal. These tribes were discomforting the travelers on the Damascus route and they were threatening Medina. Those enemy tribes, learning that the Islamic Army was coming, ran away. After staying a few days at Dûmat-ul-Jandal, they returned to Medina.[255]

Our Master Rasûlullah ('alaihis-salâm) got married to Zaynab binti Jahsh in the Zilkâda month.[256] That year, hijâb âyat-i karîmas were descended and Muslim women have been commanded to cover themselves.[257] In addition, the hypocrites slandered our mother Hadrat Âisha. Some Muslims too had believed in these slanders. Âyat-i karîmas came and the slanders of the hypocrites were disclosed and Hadrat Âisha was praised.[258] The Muzayna tribe, who lived around luminous Medina, sent envoys and became Muslim. They were regarded as the muhâjirs.[259] Again, that year, an earthquake and a lunar eclipse happened. In addition, the Hajj became fard (an act or thing that is commanded by Allâhu ta'âlâ in al-Qur'ân al-kerîm) in that year.

Longing for you, my heart became bloody, I am covered in red, O Rasûlullah,
I don't know how I could endure that fire O Rasûlullah
I was an inconsolable moan in the assembly of the past O Rasûlullah
Make me happy with your beauty since I am scorched O Rasûlullah.

You are remedy for a burning heart, and an unequaled healing,
You are a great salvation and a pathfinder
You are the beloved of Allah, you are Muhammad Mustafâ
Make me happy with your beauty since I am scorched O Rasûlullah.

Roses do not bloom, waterfalls do not flow if there were not your nûr,
World wanes, breath ends if you don't look at the sky
Separation cries, union cries if infinity is not cryptic of yours
Make me happy with your beauty since I am scorched O Rasûlullah.

YAMAN DEDE

255 Wâqidî, al-Maghâzî, I, 403, Ibn Sa'd, at-Tabaqât, II, 62; Suhaylî, Rawzu›l-unuf, III, 414; Ibn Kathîr, as-Sira, III, 177.
256 Ibn Sa'd, at-Tabaqât, III, 42; Tabarî, Târikh, II, 231.
257 Bukhârî, "Tawhid", 22; Ibn Sa'd, at-Tabaqât, VIII, 106.
258 Bukhârî, "Maghâzî", 34; Muslim, "Tawba", 68; Ahmad bin Hanbal, al-Musnad, VI, 194; Wâqidî, al-Maghâzî, II, 431.
259 Ibn Sa'd, at-Tabaqât, I, 291.

THE PEACE TREATY OF HUDAYBIYA

After the Holy War of Trench, some of the surrounding tribes acknowledged the power of the Islamic State. Then, they began thinking that the right thing to do was to be friends with Muslims, or even to embrace Islam. Some of them came to the presence of our Master, the Prophet and were honored by becoming Muslims.

The Master of the worlds, sall-Allâhu 'alaihi wa sallam formed military units from his Ashâb to spread the religion of Islam. He sent them to invite the surrounding tribes to Islam. To some tribes, he himself went. Some tribes, such as the **Dûmat-ul-Jandal** people, accepted the advice given and became Muslim. Some other tribes, such as the Ghatafanites and the sons of Lihyân, were afraid of confronting Muslim soldiers and they ran away. Thus, the tribes in that area were intimidated.

There was a severe drought in the sixth year of the Hegira. Not even a single drop of rain fell from the sky. For this reason, there was not a green plant on the earth. Humans and animals were in hunger. People informed our beloved Prophet ('alai-his-salâm) of their wish on a Friday in the holy month of Ramadan, "O Rasûlullah! Do pray that Allahu ta'âlâ bestow rain upon us!..." With his Companions, our Master, the Prophet went out to an open field. Without reciting adhan or qamat, they performed a ritual prayer of two rak'ats. Our Master, the Prophet turned his ridâ (cardigan) inside out. Then he lifted up his blessed arms until his blessed armpits were seen through his sleeves and started entreating, **"O my Allah! Bestow rain upon us!.."** The Ashâb-i kirâm were saying, "Âmîn! Âmîn!" (That is amen).

At that moment, the sky was clear; there was no cloud. While our Master Rasûl-i akram was invoking, a wind started and it was seen that the sky was covered with clouds. Then it began to rain slowly. The Master of the worlds, this time, invoked, **"O my Allah! Make it rain heavily and make it auspicious for us!"** At that moment, a downpour began.

No dry place was left on the clothes of our Master, the Prophet and the Ashâb-i kirâm. By the time they reached their homes, water covered everywhere. Everyone walked in water. The rain went on. That day, the day after and the day after that. At the next Friday prayer time, the Ashâb-i kirâm said, "O Rasûlullah! Due to the rain, our houses started to collapse, our animals started to drown. Please invoke to Allahu ta'âlâ that the rain stops!" Our beloved Prophet smiled and, lifting his hands, invoked, **"O my Rabb! Send this rain to the hamlets, woodlands, valleys!"** That moment, the rain of one week stopped and those place mentioned, began to receive the rainfall.

It was the month of Dhu'l-qa'da in the sixth year of the Hegira. One night our esteemed Prophet sall-Allâhu 'alaihi wa sallam in his dream saw that he, together with his Companions, went to Mecca, made tawâf around the Kâ'ba, some of them shortened their hair, some of them shaved their hair off. When our Master Rasûlullah told his Ashâb about his dream, they became very excited. They would go to Mecca, their beautiful homeland, where they grew up and was full of their memories. They would visit and circumambulate the Kâ'ba, towards where they turned in the five daily prayers times. What a beautiful good news it was! When they received the glad tidings of our beloved Prophet, **"You will certainly enter the Masjid al Haram!"** The Ashâb-i kirâm started preparations immediately.

Having completed his preparations, our Master Habîb-i akram ('alahis-salâm) appointed Abdullah bin Umm-i Maktûm as his deputy in Medina. On the first of the month of Dhu'l-qa'da, on Monday, he got upon his camel named Kuswâ. Together with his one thousand four hundred Companions, they said farewell to the remaining people in Medina. They made an intention for Umra and walked towards the holy city of Mecca. They had taken weaponry for travel, their swords, and seventy camels for sacrifice. Two hundred horsemen and four lady sahâbîs had joined the convoy. One of the ladies was Hadrat Ummu Salama, blessed and chaste wife of our beloved Prophet.

When they came to the place of mîkât (places outside Mecca at which Muslims assemble before entering the Haram. On reaching these assembly points they prepare themselves both physically and spiritually for this sacred duty) which was called Zu'l-Hulayfa, they wore (the attire called) ihrâm and performed the ritual prayer of early afternoon. Then, they marked the ears of the camels, which would be sacrificed and tied ropes on their necks. Nâjiya-t-ubnu Jundub Aslamî was given helpers and he was appointed to look after the camels. Abbâd bin Bishr was appointed as commander of a unit of twenty horsemen and he was sent in advance for reconnaissance. Bushr bin Sufyân was sent as a herald to Mecca.[260]

Our beloved Prophet ('alaihis-salâm) and brave Companions, in white ihrâm attire, started praising Allahu ta'âlâ, confirming His glory and entreating Him; **"Labbayk! Allâhumma Labbayk! Labbayk! Lâ sharîka laka Labbayk! Innal hamda wenni'mata laka wal-mulka lâ shârika lak!"** The earth and the sky resounded with this blessed talbiya and Zu'l Hulayfa turned into a spiritual state. Everyone was in excitement. They left Zu'l Hulayfa to reach Mecca as soon as possible.

On the road, Hadrat 'Umar and Hadrad Sa'd bin Ubâda came near to our Master Habîb-i akram and expressed their concern by saying, "O Rasûlullah! Will we go to the people who are at war with you without any weapons? We are afraid that they will harm your blessed body." The Master of both worlds said, **"I have made an intention for umra** (sunna pilgrimage to Mecca)**. I do not want to carry weapons while I am in this state."**

The journey was peaceful. Enroute, they called on various tribes and our Master, the Prophet invited them to Islam. Some of them hesitated to accept, some of them

260 Wâqidî, al-Maghâzî, II, 574; Ibn Sa'd, at-Tabaqât, II, 95.

sent presents. In this manner, they had passed half of the way and they had come to the place called Gadîr-ul-Ashtât, behind Usfân. There, Hadrat Bushr bin Sufyân, who had been appointed to communicate with the Meccans, returned after meeting with the Quraysh. He told our beloved Prophet what he saw, "O Rasûlullah! The Quraysh have learned that you are coming. Out of fear, they gave feasts to neighboring tribes and asked for their help. They have sent a unit of two hundred horsemen for reconnaissance against you. The neighboring tribes accepted this request and they have united at the location known as Baldah. They have built many military fortifications and made an oath not to allow you into Mecca."

Because of this news, the Master of the worlds became very sad and said, **"The Quraysh has become destroyed. The war has already consumed them... Do the Quraysh polytheists think they have any power? I swear by Allahu ta'âlâ that, until making this religion dominant and superior, for which Allahu ta'âlâ has sent me to spread, or my head separates from my body, I will never hesitate to fight them!"**

Then he turned towards his heroic Companions and asked for their opinions on this matter. The glorious Companions who fully dedicated themselves to Rasûlullah said, "Allâhu ta'âlâ and His Messenger know better. May our lives be sacrificed for you, O Rasûlullah! We have set off with the intention of performing tawaf around the Baytullah. We have not come to kill anybody or to combat. However, if they want to prevent us from visiting the Kâ'ba, we will certainly fight them and reach our goal!"

Our beloved Prophet ('alaihis-salâm) liked the determination of the Ashâb-i kirâm. He said, **"So, walk with the blessed name of Allahu ta'âlâ!..."** The Companions, around our Master, the Prophet, started heading towards Mecca saying talbiyas (Labbayk! Allahumma Labbayk!..) and takbîrs (Allahu akbar! Allahu akbar!...).

At noon time, Hadrat Bilâl-i Habashî recited the adhân with all the beauty of his voice and proclaimed that the time of the prayer came. Meanwhile, the Quraysh force of two hundred horsemen had arrived there and stopped between the Companions and Mecca. They were ready to attack. Despite that, the Master of the worlds, with his exalted Companions, formed lines and started praying. It was a unique scene that our beloved Prophet and his one thousand five hundred Companions were in qiyâm (standing in the ritual prayer) and in rukû (bowing in the ritual prayer). Their sajda was as if a great mountain was bending down and standing up.

Their showing humbleness by putting their honorable foreheads on soil before Allahu ta'âlâ made some of the Quraysh horsemen love Islam. When the Ashâb-i kirâm finished the ritual prayer by giving salâm, the Quraysh cavalry commander became sorry. He was saying, "If we had made a raid, taking the advantage, we would have killed most of them! Why did we not attack while they were performing the ritual prayer?" Then, he told his friends they would not miss the opportunity this time, "Do not worry. Certainly they will start another ritual prayer which is more beloved to them than their own lives and children!"

Allahu ta'âlâ informed our Master, the Prophet of their words by sending a revelation by Jabrâil 'alaihis-salâm.

In the descended âyat-i karîma, it is declared, purporting, **"**(O My Beloved!) **When you are among them and** (against the enemy) **you conduct the ritual prayer** (divide them into two group)**, let some of them stay with you** (in the ritual prayer, and the others against the enemy)**. Let them take their weapons. Let those who were with you and performed one rak'at** (by avoiding deeds, which nullify the ritual prayer) **go against the enemy. After this, the others who have not performed their prayer come and perform the second rak'at of the prayer with you. Let them too take their armors, shields and weapons.** (Let them say the tashahhud with you. When you give salâm, let them go against the enemy without giving salâm, let those who had prayed one rak'at come, pray one more rak'at and give salâm. Let those who had performed the second rak'at with imâm come again, perform another rak'at, complete the ritual prayer and give salâm)**. The disbelievers wish that you will neglect your weapons and goods and they will make a sudden raid… If you are hurt by the rain, or if you are ill, you will not be responsible for putting away your weapons. However, take all precautions. Verily, Allahu ta'âlâ has prepared an insulting torment for disbelievers."**[261]

In the afternoon, when Hadrat Bilâl recited the adhân, the Quraysh horsemen, ready to attack, stood between the Ashâb-i kirâm and Mecca again. Our Master, the Prophet conducted prayer as mentioned in the Âyat-i karîma.

The polytheists were amazed by this cautious praying of Muslims. Allahu ta'âlâ injected horror to their hearts. They could not dare attacking. They left there to bring news to Mecca. Our Master, the Prophet and his Companions headed to the location called Hudaybiya.

When they reached the borders of Holy Mecca, Kuswâ, the camel of our Master Rasûlullah ('alaihis-salâm) suddenly sat down without any apparent reason. They strenuously tried to make it rise; however, it did not. Upon this, the sultan of the worlds said, **"It does not have a custom of sitting down like this. However, Allahu ta'âlâ Who had impeded the elephant** (of Abraha) **to enter Mecca once, now kept Kuswâ. I swear by Allahu ta'âlâ that whatever the Quraysh requests from me, of the things which Allahu ta'âlâ prohibited in the interiors of Haram** (like giving up fighting and shedding blood)**, I will certainly fulfill their requests!"**

After that, he wanted Kuswâ to stand up. The camel jolted and stood up. It did not enter the boundaries of Haram. It stopped at Hudaybiya location that was just on the border. Our Master, the Prophet and his Ashâb-i kirâm stayed at this place, where there was less water.

Rasûl-i akram had his tent set up outside of blessed Mecca. He started to wait there with his Companions. When the prayer times came, they performed the prayers within the boundaries of Mecca-i mukarrama. There was no water left in the wells, for either

261 Sûrat-un-Nisâ, 4/102.

drinking or using. Only, there was water in the ewer of our Master, the Prophet. The Companions who were in difficulty said, "May our lives be sacrificed for you, O Rasûlullah! There is water only in your ewer. We have been ruined."

The Master of the worlds said, **"As long as I am among you, you will not be ruined."** Saying **"Bismillah,"** he put his blessed hand on the ewer. Then, he lifted it and commanded, **"Take it!..."**, water started pouring down from between his fingers. The Ashâb-i kirâm drank it, they performed ritual ablution with it, they filled all their water skins, and they watered their horses and camels. Our beloved Prophet, the sea of compassion, watched his Ashâb smilingly. He thanked Allahu ta'âlâ.

Hadrat Jâbir bin Abdullah, who was present there that day, said, "We were one thousand five hundred people. If we were even one hundred thousand, that water would have sufficed for us all.

(Whoever hears the flow of the water that he gave,
to Ansâr, from his fingers,
on that vehement day,
in wonder, certainly, he will stay.)

Bî'at-i Ridwân

While our Master Rasûl-i akram was at Hudaybiya, Budayl, the chief of Huzâa tribe, who had friendly relations with Muslims, came and reported that the Quraysh army, joined by the neighboring tribes, stopped at Hudaybiya and they made an oath to fight until their army was dispersed. Upon this, our Master, the Prophet said, **"We have not come here to fight anybody. We have come here only to make Umra, circumambulate and visit the Kâba-i muazzama. Despite this, we will combat anybody who tries to keep us from visiting the Baytullah. Certainly, the wars greatly weakened the Quraysh and made it suffer greatly. If they wish, I shall determine a period of truce with them. Within this period, they shall be safe under my guarantee. They shall not interfere in the affairs between me and other tribes. They shall leave me alone with them. If I become victorious over those tribes, and Janâb-i Haqq bestows His guidance over them and they become Muslims, the Quraysh polytheists too may become Muslims as they do. If I cannot be victorious over other groups of people, as they suppose, they will have been at ease; they will have gained power. If, the Quraysh polytheists do not accept these and try to fight me, I swear by Allahu ta'âlâ that I will fight them until my head departs from my body for the sake of this religion which I try to spread. At that time, verily, Allahu ta'âlâ will fulfill His promise for help to me!"**

Budayl, the chief of Huzâa tribe, set off to convey what our Master, the Prophet offered to the headquarters of the Quraysh. From Budayl, the polytheists listened to what our Master Rasûlullah had said. Then, they sent one of their prominent men,

Urwa bin Mas'ûd, to our Master, the Prophet for talks. When Urwa declared that the Quraysh was determined not to allow anyone to enter Mecca, our Master Habîb-i akram asked, **"O Urwa! Tell me for Allah's sake! Is it appropriate to hinder the sacrificing of those camels, visiting the Kâ'ba-i muazzama and circumambulating it?"** Then, he told Urwa what he had said to the chief of the Huzâa tribe, too.

While Urwa was listening to our Master, the Prophet, he was also paying attention to the Ashâb-i kirâm, their attitude, respect and reverence towards each other and the Master of the worlds. After he listened to the offer of our beloved Prophet ('alahis-salâm), he stood up and walked away to tell the Quraysh of this. He went to them and said, "O Quraysh people! You know that I had gone to the presence of many rulers such as the Roman Emperor, Negus, the Shâh as an envoy. I swear that, until now, I have never seen any respect and reverence shown to any ruler such as the Muslims show to Muhammad. None of his companions speak unless he obtains permission from him. Whenever a hair falls from his head, they grasp it and keep it on their chests to get benediction. While they talk near him, they lower their voices so much so that they can hardly be heard. Due to their respect for him, they cannot look at his face; they look down at the ground. Whenever he gives a signal or a command to his Companions, they try to carry it out even if it costs them their lives.

O Quraysh people! How many times have you drawn your swords, whatever remedy you try, they will not deliver even a single hair of their Prophet. They will not let anything harm him, they will not allow anyone touch him. This is the situation. Think of the future well! While this is so, Muhammad is offering us a good truce, take advantage of it!"

The Quraysh polytheists did not accept these words. They maltreated and offended Urwa.

When there was no news from the Quraysh headquarters, our Master Rasûl-i akram sall-Allâhu 'alaihi wa sallam sent Hirâsh bin Umayya as an envoy to repeat his offers. The polytheists treated the envoy of Muslims very badly. They slaughtered his camel and ate it. They attacked with the intention to kill him. Hirâsh bin Umayya could narrowly escape them. When he came to the presence of our Master, the Prophet and told him what had happened, our Master felt a deep sorrow over the insult made to his envoy.

Meanwhile, Hulays, the leader of Ahâbish tribe, appeared from the military headquarters of the polytheists. He was coming towards our Master, the Prophet. The polytheists had appointed him as envoy. When our beloved Prophet saw that Hulays was coming, he said, **"That person who is coming is from a nation that respects sacrifices and that takes pains to observe the orders of Allahu ta'âlâ and to worship.** (O my Companions!) **Drive the sacrificial camels towards him so that he will see them!"** The Ashâb-i kirâm released the sacrificial camels towards him and said talbiya, "Labbayk! Allâhumma Labbayk!"

When Hulays saw the sacrificial animals with ties on their necks and earmarked, he looked at them for a long duration. His eyes filled with tears and could not stop himself saying, "Except the tawâf and visiting the Kâ'ba, the Muslims do not have any other intentions. What an unseemly behavior to prohibit them from this! I swear by the Rabb of the Kâ'ba that the Quraysh will be perished because of this wrong act of theirs." The Master of the worlds, heard these words and said, **"Yes, they will, O Brother, belonging to the sons of Kinâna."** Hulays, very ashamed, could not come before our Master, the Prophet. He could not even look at his blessed face. He returned to the Quraysh military headquarters. He told them what he saw and spoke out his opinion, "I do not find it right that you prohibit him from visiting the Kâ'ba." The Quraysh polytheists became very angry and accused Hulays of ignorance.

This time, the polytheists sent Mikraz bin Hafs, who was well known for his mercilessness, as envoy. He also took his reply and returned. After the mission of Mikraz failed, the polytheists feared a sudden raid of Muslims.

Our Master, the Prophet did not discontinue the task and wanted to send one of his Companions who was esteemed by the Quraysh. Finally, it was decided to send Hadrat 'Uthmân. Our beloved Prophet told 'Uthmân bin Affân that, **"Tell them that we have not come here to fight anybody, we have come only to visit the Kâ'ba-i muazzama and make a tawâf, we will slaughter the sacrifice camels we have. And invite them to Islam!"** In addition, he instructed him to give the glad tidings to Muslims in Mecca of the conquest of Mecca in a short time.[262]

Hadrat 'Uthmân went to the polytheists and told them what our Master, the Prophet had said. They gave a negative reply to the offer of Hadrat 'Uthmân too. They said only Hadrat 'Uthmân could make a tawâf (circumambulation) around the Baytullah, if he wished. Hadrat 'Uthmân responded, "Unless Rasûl 'alaihis-salâm circumambulates the Baytullah, I will not, either!

Being very angry at this, the polytheists kept him. This news reached the Ashâb-i kirâm as being that "Uthmân was martyred." When they informed our Master, the Prophet of the situation, he became very sad and said, **"If this news is correct, we will not leave this place until we fight these people."** Then he sat there under a tree called Samûra and said, **"Allahu ta'âlâ ordered you to take the oath of allegiance to me"** and invited his Companions to bîat.

The heroic Ashâb put their hands over the blessed hand of our Master, the Prophet ('alaihis-salâm) and promised, "We have paid our allegiance that, until Allahu ta'âlâ grants you victory, we will either realize the conquest by fighting in front of you or we will attain martyrdom on this path!" Our Master, the Prophet put one of his hands over his other hand and paid allegiance to himself on behalf of Hadrat 'Uthmân, who was not present there. Our Master Rasûl-i akram sall-Allâhu 'alaihi wa sallam was very glad due to his Ashâb's bî'at and said, **"None of those who paid allegiance truly under the tree will enter Hell."** This bî'at was called **Bî'at-i Ridwân**.[263]

262 Ibn Sa'd, at-Tabaqât, II, 97.
263 Bukhârî, "Maghâzî", 19; Ahmad bin Hanbal, al-Musnad, I, 59; Wâqidî, al-Maghâzî, I, 279; Ibn Sa'd, at-Tabaqât, II, 97.

The Ashâb-i kirâm had unsheathed their swords, very eagerly; they were looking forward to a signal from Rasûl 'alaihis-salâm.

Meanwhile, Quraysh spies who watched the Islamic headquarters saw that mujâhids made allegiance to our beloved Prophet to fight until martyrdom. They saw that they were making preparations. The spies immediately reached the military headquarters of Quraysh and told them what had happened.

Just in case, our Master, the Prophet set sentries during the nights to protect his Ashâb. During one of the nights that Hadrat 'Uthmân was imprisoned, a polytheist group of fifty men under the command of Mikraz attacked, so that they could raid while Muslim soldiers were asleep. That night, Muhammad bin Maslama and his friends were on duty. After a short struggle, they caught the disbelievers. Only Mikraz could escape. They brought the captives to our Master Rasûlullah. Some of them were imprisoned, some of them were pardoned. The polytheists wanted to make another raid the next night; however, they were caught again. Our Master, the Prophet pardoned and released them too.

Save me O Rasûlullah!

The army of the disbelievers understood that the Islamic Army was on alert day and night, ready for war, and could attack any time. The disbelievers sunk into horror. They saw that there was no way out except making a treaty. They urgently chose a committee of envoys. The head of the envoys was Suhayl bin Amr. They were instructed to make a treaty on the condition that Muslims would not enter Mecca that year.

Our beloved Prophet met the Quraysh envoys. The first request of the envoys was the release of their captured men. The Master of the worlds said, **"Unless you release my Companions whom you have captured in Mecca, I will not set free these men of yours."** Suhayl, saying, "Honestly, you have treated us very justly and reasonably," ensured the release of Hadrat 'Uthman, who was **captured** in Mecca, and around ten other sahâbîs whom they had imprisoned. Then, the polytheists who had been caught and captured during the raid were released.

After long talks, an agreement was reached. It was then time to write it down. Hadrat Ali was chosen to be the scribe. Paper and pen were brought to write the peace treaty on. Our Master Habîbullah, who has been sent as a mercy for the worlds, told Hadrat Ali, **"Write"**. **"Bismillâhirrahmânirrahîm!"** Suhayl protested this immediately. He said, "I swear that I do not know what the word Rahmân means. Do not write like this, write Bismika Allahumma! Otherwise, I will not make peace!" Our Master, the Prophet saw that the making of the peace was necessary. Therefore, he said, **"Bismika Allahumma also is beautiful,"** and told Hadrat Ali to write in this way. After it was written, when our Master, the Prophet said, **"These are the undersigned articles on which Muhammad Rasûlullah agreed with Suhayl bin Amr to carry out by the parties**," it was seen that Suhayl held the hand of Hadrat Ali. He

turned towards our Master, the Prophet. He said, "We swear that if we accepted you were the Messenger of Allah, we would not oppose you, we would not prevent you from visiting the Kâ'ba. Therefore, write Muhammad, son of Abdullah, instead of the Messenger of Allah!"

Our Master, the Prophet accepted that too. He said, **"I swear by Allah that, even though you deny me, I am certainly the Messenger of Allahu ta'âlâ. Having my name and my father's name written will not terminate my prophethood. O Ali! Delete it, write Muhammad, son of Abdullah."**

None of the glorious Companions consented to erasing the word of Rasûlullah. Forgetting everything for a moment, they said, "O Alî! Write down Muhammad Rasûlullah, otherwise, our problem with the polytheists will be solved only by the sword!..." Our Master, the Prophet was pleased about his Companions' zeal, however, he gestured his blessed hands to make them silent. When he commanded Hadrat Alî to erase it, he asked to be pardoned by saying, "May my life be sacrificed for you, O Rasûlullah! I have no heart to erase your blessed attribute." Our Master, the Prophet asked him to show the mentioned word. When Hadrat Alî showed it, he held the treaty and erased the word with his own blessed finger. He had son of Abdullah written down.

Then, the articles started to be written down:

1. The treaty shall be valid for ten years. During this period, the two parties shall not fight each other.
2. Muslims shall not visit the Kâ'ba this year. However, they shall be able to visit it next year.
3. Muslims, who come to visit the Kâ'ba, shall stay at Mecca for three days and they shall not carry any other weapon except usual weapons for travel.
4. While Muslims make tawâf around the Kâ'ba, the Meccan polytheists shall go out of the Kâ'ba and facilitate the tawâf of Muslims'.
5. If a person from the Quraysh becomes Muslim and comes to Medina without his guardian's permission, he shall be returned. If a Muslim changes sides and goes to Mecca, he shall not be returned. Regarding this article, Hadrat 'Umar asked, "O Rasûlullah! Will you accept this condition too?" Our beloved Prophet smiled and said, **"Yes. May Allahu ta'âlâ make us away from those who will defect from us and go to them!"**
6. If a Companion comes to Mecca for the purpose of performing a Hajj or Umra, his life and property shall be in safety.
7. If a polytheist stops in Medina while going to Damascus, Egypt or any other place, his life and property too shall be in safety.
8. Other Arab tribes shall be able to accept the protection of any party they wished. They shall be free to unite with Muslims or polytheists.[264]

264 Bukhârî, "Maghâzî", 35; Abû Dâwûd, "Jihad", 168; Ahmad bin Hanbal, al-Musnad, IV, 323; Ibn Hishâm, as-Sira, II, 307; Wâqidî, al-Maghâzî, II, 608; Ibn Sa'd, at-Tabaqât, II, 97-98.

Then, it was time to sign the treaty. At that moment, it was seen that a person was coming towards the Islamic army, dragging the chains tied to his feet. He approached and shouted, "Save me!..." Hearing this voice, the head of the Quraysh committee sprang up immediately. He held a thorny tree branch and started hitting that person's head and face. The chained person sprang to the feet of our Master Rasûlullah and said, "Save me O Rasûlullah!" This person had embraced Islam in Mecca and for this reason he had been chained by his own father. He would face heavy torments every day and he was forced to worship idols. He had used the opportunity, when the polytheists went to Hudaybiya. He had broken his chains. He snuck away from Mecca and reached Muslims without being seen. This blessed person who attained guidance, Hadrat Abû Jandal, was the son of the polytheist committee head Suhayl. Suhayl, pointed out his son Abû Jandal to our beloved Prophet and said, "This is the first man whom you will return to me in accordance with the treaty we have just written down."

Our Master, the Prophet and the Companions grieved. Everyone was waiting for the reply of our Master Rasûlullah with curiousity. On the one hand, there was the peace treaty, and on the other hand, there was a Companion under torture. The Master of the worlds told Suhayl, **"We have not signed the peace treaty yet!"** Suhayl persisted, saying, "O Muhammad! We had written down and finished the articles of the treaty before my son came here. If you do not return my son, I will never undersign this peace treaty!"

Our Master, the Prophet said, **"Keep him out from the treaty for my sake**,**"** however, the polytheists did not accept this. While Suhayl bin Amr was dragging his son away, Abû Jandal was crying, "O Rasûlullah! O my Muslim brothers!.. Are you delivering me to the polytheists although I have been honored by becoming Muslim and have taken refuge to you? Do you see it appropriate that they torture me everyday unbearably? O Rasûlullah! Do you return me so that they will make me abandon my religion?!..."

It was very difficult to bear these heartrending entreaties. The Companions felt great sorrow. They began weeping. The sea of compassion, our beloved Prophet's blessed eyes were full of tears. He went to Suhayl and requested, **"Don't do that! Grant him to me!"** However, Suhayl replied, "It is not possible, I will not pardon him!"

Upon this, our beloved Prophet ('alaihis-salâm) consoled him by saying, **"O Abû Jandal! Be patient a little more! Endure what is done to you! Want the rewards from Allahu ta'âlâ. Verily, Allahu ta'âlâ will grant you and other Muslims who are weak and alone like you, an ease, a way out."** Then he said, **"It is not appropriate for us not to keep our word."**

Even the polytheists in the committee could not bear this heartrending incident. They said, "O Muhammad! For your sake, we are taking Abû Jandal under our protection. We will not let Suhayl torture him!" After this, our Master Rasûlullah and the Ashâb-i kirâm felt relieved a bit. (Suhayl bin Amr, after the conquest of Mecca, became Muslim and one of the Ashâb-i kirâm.)

The Peace Treaty was written down in two copies and signed by both parties. The polytheists returned to their military headquarters.[265]

Because of the articles, which were regarded disadvantageous for the Muslims, the Quraysh committee was very joyful. In fact, this peace treaty was a great victory and these articles were advantageous for the Muslims. First of all, the polytheists recognized the Islamic State. The life and properties of a polytheist from Mecca, if he paid a visit to Medina on his journey to Damascus or Egypt for trade or another purpose, would be in safety. Thus, the polytheists would closely see the lives of Muslims and they would admire the justice of Islam and beautiful attitudes of the Companions to each other, and they would love Islam. Consequently, they would become Muslims and join the ranks of the sahâbîs.

With this treaty, which should have been valid for ten years, the Muslims would increase in number and they would get strength. Islam would widespread to everywhere.

However, the article which read, "If anyone from the Quraysh becomes Muslim and wants to take refuge in Medina, he shall be returned," saddened our Master, the Prophet. He said, **"Certainly, Allahu ta'âlâ will create an opportunity, a way of solution for those."**

There was nothing left to do with the polytheists. Our Master Rasûl-i akram sall-Allâhu 'alaihi wa sallam commanded the Ashâb-i kirâm, **"Stand up! Slaughter your sacrificial animals. After shaving your heads, go out of ihrâm."** Our Master, the Prophet slaughtered his sacrificial animal before everyone. Hadrat **Khirâsh bin Umayya**, his barber, shaved him. The Ashâb-i kirâm caught those blessed hairs in the air, before falling to the ground and kept them to get benediction. The Sahâbîs too slaughtered their sacrificial animals; some of them got their hair shaved; some of them had their hair shortened.[266]

They had stayed at Hudaybiya for twenty days. Our Master, the Prophet, with their Companions, set off for Medina. On the road, Allahu ta'âlâ revealed the Sûra Fath to our Master, the Prophet and gave the glad tidings that He would complete His blessings and His help.

During the days when the sultan of the worlds sall-Allâhu 'alaihi wa sallam honored radiant Madina, Abû Basîr, from the Sakîf tribe of the Quraysh, had been honored by embracing Islam. Abû Basîr, who understood that he could not live among polytheists, came to Medina on foot. Pursuant to the Hudaybiya Treaty, he left Medina and he settled down at the place called Îs, on the coast of the Red Sea.[267]

That place was on the trade route of the Quraysh polytheists to Damascus. After this, those who became Muslim from the Quraysh, left Mecca and went to Îs, near Abû Basîr, instead of Medina. The first of them was Hadrat Abû Jandal. This process continued. They became fifty people, one hundred people, two hundred people, and

265 Ibn Hishâm, as-Sira, II, 321; Wâqidî, al-Maghâzî, II, 608; Ibn Sa'd, at-Tabaqât, VII, 405; Suhaylî, Rawzu'l-unuf, IV, 56.
266 Bukhârî, "Shurût", 15; Ahmad bin Hanbal, al-Musnad, IV, 323; Tabarî, Târikh, II, 283.
267 Ibn Hishâm, as-Sira, II, 324; Wâqidî, al-Maghâzî, II, 625; Suhaylî, Rawzu'l-unuf, IV, 57

three hundred people. While going to Damascus, the Quraysh caravans had to pass there. Hadrat Abû Basîr, with the Muslims around him, caught the polytheists who passed by and wanted them to become Muslim. They fought non- Muslims and drove them into trouble.

Meccan polytheists, seeing that their trade routes to Damascus were blocked, sent a committee to Medina. They begged for abolishing the article of the Hudaybiya Peace Treaty which read, "If a person from the Quraysh, who has become Muslim, goes to Medina without permission of his guardian, he shall be returned." Our Master, the Prophet pitied them and accepted their request. Thus, the Quraysh's trade route to Damascus was opened. The Muslims, on account of their patience, came to Medina, near our Master, the Prophet.

Reaching to you are compassion and pleasure, O Rasûlullah,
Your appearance is the cure of the trouble of the lover, O Rasûlullah.

While Âdam's state was between water and clay, you were Prophet,
Certainly, your being the leader of Prophets is appropriate, O Rasûlullah.

Perfect human beings reach perfection by means of your light, O Rasûlullah,
Your body is the mazhar-ı tâm of Allah, O Rasûlullah,

They have reached to the essences of all sorts of sweet tastes by you,
Your act is benefaction for those who help to public, O Rasûlullah.

Intercede for Hudâyî, regarding both inwardly and outwardly,
He is a beggar, who has taken refuge at your door!

AZIZ MAHMÛD HUDÂYÎ

LETTERS OF INVITATION

The letters sent to rulers

Having returned from Hudaybiya, Nabiyy-i muhtaram sall-Allâhu 'alaihi wa sallam wished for Islam to spread all over the world and for people to be saved from the torment of Hell and attain true bliss. Because, he had been sent as a mercy to all the universe. Therefore, he thought he send envoys to rulers from all around and invite them to Islam. He charged Dihya-i Kalabi as the envoy to the Roman ruler; Amr bin Umayya as the envoy to the Abyssinian ruler; Khâtib bin Abî Baltaa as the envoy to the Egyptian ruler. In addition, with the same duty, he sent Salît bin Amr to Yamâma; Shuja' bin Wahb to Ghassân; Abdullah bin Huzâfa to Iran as envoy to those rulers.[268]

These envoys were the most distinguished of the Ashâb-i kirâm. They were the ones who had the most beautiful faces and words. To each ruler, letters of invitation to Islam were written separately. Our beloved Prophet sealed the letters with the seal on his silver ring written as three lines, **"Muhammad 'alaihis-salâm, the Messenger of Allahu ta'âlâ."** As a miracle of our Master, the Prophet, the envoys who would be sent to the rulers woke up, having learned the language of the states to which they would go. [269]

Hadrat Amr bin Umayya, who would go to Abyssinia, would also ask from Negus Ashama that the Ashâb-i kirâm, who had migrated there, be sent to Medina.

Amr bin Umayya soon reached Abyssinia and went to the presence of Negus Ashama. Negus descended from his throne, took the letter with a great respect and love. He kissed it, wiped it on his face and eyes, opened it and had it read out:

Bismillâhirrahmânirrahîm!

From Muhammad 'alaihis-salâm the Messenger of Allahu ta'âlâ to Negus Ashama, the ruler of Abyssinia!...

May peace be upon those who follow the true guidance!... O Ruler! I wish your safety and I praise Allahu ta'âlâ for His blessings on you. There is no god save Him. He is Al-Malik (He is the One who is the owner of all things and the universe and the One whose dominion and sovereignty are permanent)**. He is Al-Quddûs** (He is the One who is free from all defects and who is worthy of all praise and holiness)**.**

268 Bukhârî, "Tafsir", 4; "Maghâzî", 77, 82, 84; "'Ilm", 7; Muslim, "Jihad", 109; Ahmad bin Hanbal, al-Musnad, I, 262; III, 441; Ibn Hishâm, as-Sira, II, 607; Bayhaqî, as-Sunan, II, 43, 353, Ibn Sa'd, at-Tabaqât, I, 259; Tabarânî, al-Mu'jamu'l Kabîr, IV, 301; VII, 4; Huzâî, et-Tahrîj, s, 183-184; Kattânî, at-Tarâtîbu'l-idâriyya, I, 345-346.

269 Ibn Sa'd, at-Tabaqât, II, 15

He is As-Salâm (He is the One who delivers His slaves from all danger and the One who greets His fortunate slaves in Paradise)**. He is Al Mu’min** (He is the One who bestows security and serenity, who protects His creatures, and who gives the light of îmân)**. He is Al-Muhaymin** (He is the One who watches over and protects His creation and the One who knows everything that every being does)**.**

I bear testimony that Îsâ (Jesus ‘alaihis-salâm) **is the soul and the word of Allahu ta’âlâ who He put in Maryam** (Mary) **who was very chaste and who abstained from all worldly life. Thus, she became pregnant to Îsâ. Allahu ta’âlâ, with His power, created Îsâ as He created Âdam** (Adam)**.**

O Ruler! I invite you to believe in Allahu ta’âlâ Who has no partners, to worship Him and to obey me, to believe in what Allahu ta’âlâ sent to me. Because, I am Allahu ta’âlâ’s Messenger whose duty is to communicate these.

Now, I have made the required notification to you and I have given the necessary advice which will provide you the bliss in your life in this world and the Hereafter. Accept my advice! Salâm (peace) **be upon those who attain the guidance and the true path.”**

The Ruler Ashama, who listened to the letter of our Master Rasûl-i akram sall-Allâhu ’alaihi wa sallam with a great respect and humbleness, immediately became Muslim by saying the word of Shahâdat, “Ash-hadu an lâ ilâha illallah wa ashhadu anna Muhammadan abduhu wa rasûluh.” Then he said, “I swear that he is the prophet who the people of the book (the Jews and the Christians) have waited for his coming and he is the prophet who was heralded by previous prophets.

If I could go to him, I would certainly go and be honored by being at his service!” Respectfully, he put the letter into a beautiful box and said, “As long as these letters are here, auspiciousness and benediction will not go away from Abyssina.”[270]

Our Master Rasûlullah had sent two letters to Negus. Ashama, the Negus, fulfilled the commands in the other letter and sent our Prophet’s blessed wife, our mother, Ummu Habîba and the Companions, who were present there, with many gifts, on ships to Medina. He declared in his letter, that he had belief.

Hadrat Dihya-i Kalabî was appointed to invite the Roman Emperor to Islam. He would have given the letter to Khâris, the Gassân ruler in Busra, and then, he would have sent it to Heraclius, the Roman Emperor.

Hadrat Dihya, who respectfully took the letter of invitation of our Master, the Prophet sall Allâhu ’alaihi wa sallam, rapidly came to Busra. He met with Khâris and told him of the situation. Khâris gave Adiy bin Hâtam, who had not become Muslim yet, to Dihya and sent them to Heraclius. He was in Jerusalem at that time. Hadrat Dihya and Adiy bin Hâtam came to Jerusalem and tried to talk with the emperor. Men of the emperor told Hadrat Dihya, “When you come to the presence of the emperor, you will walk by bowing your head, and when you come near to him, you will make

270 Ahmad bin Hanbal, al-Musnad, IV, 198; Ibn Hishâm, as-Sira, I, 223; Bayhaqî, as-Sunan, II, 79; Ibn Sa’d, at-Tabaqât, I, 207-208; Tabarânî, al-Mu’jamu’l Kabîr, XX, 80.

sajda (prostration) before him. Unless he allows you stand up, you shall never raise your head from the ground.”

To Hadrat Dihya, these were stern words. He told them, “We, Muslims, do not make sajda for anyone except Allahu ta’âlâ. Furthermore, it is against human nature to make a sajda to another human being.” Upon this, the men of the emperor said, “In this case, the emperor will not accept your letter anytime and he will dismiss you.” Hadrat Dihya replied, “Our prophet Muhammad ’alaihis-salâm does not allow anyone to make a sajda for him, he does not permit even anyone’s lightly bending before him. Even if the person who wants to talk to him is a slave, he pays attention to him. He accepts him to his presence, listens to his requests, removes his troubles, and appeases him. For this reason, all the obedient to him are free and honorable.”

One of the listeners said, “Since you will not prostrate before the emperor, I will show you another way so that you can perform your task. In front of the palace, there is a place where the emperor rests. Every afternoon, he goes out to this atrium and walks around. There is a pulpit. If there is a writing on it, firstly he takes and reads it, then rests. Now, go and put the letter on the pulpit and wait outside. When he sees the letter, he will call you. Then, you will carry out your duty.”

Upon this, Hadrat Dihya left the letter at the place mentioned. Heraclius took the letter and asked for a translator who knew Arabic. The translator began to read out the letter of our Master Rasûlullah ’alaihis-salâm. On the top of the letter, it was written**, “Bismillâhirrahmânirrahîm! From Muhammad, the Messenger of Allahu ta’âlâ to Heraclius, the elder of Romans”.** Yennak, son of Heraclius’ brother, became very angry about this and thumped a vehement fist on the chest of the translator. Due to the shock of the fist, the translator fell down. The blessed letter also fell from his hands to the ground. When Heraclius asked Yennak, “Why have you done this?” He replied, “Don’t you see the letter? He both began the letter with his name before yours and he did not mention that you are ruler, he referred ‘to Heraclius, as the elder of Romans.’ Why did he not write ‘the ruler of Romans’ and why did he not begin with your name first? His letter will not be read out today.”

Upon this, Heraclius said, “I swear by Allah that either you are very stupid or completely insane. I did not know that you were such a person. Do you want to tear the letter up, even before I see its content? I swear by my life, if he is the Messenger of Allah as he says, he has a right to write his name before my name in his letter and he has a right to mention me as the elder of Romans. I am only their elder, not their ruler.” He dismissed Yennak from his presence.

Then he called for a person named Uskûf, who was the head and most knowledgeable of the Christians. He also was Heraclius’ adviser. He had him read the letter. In the following part of the letter, it had been written, **“Peace be upon those who obey the guidance of Allahu ta’âlâ, who attain the true path!” After this, “**(O the elder of Romans!)**, I invite you to Islam. Embrace Islam so that you will obtain salvation. Be Muslim so that Allahu ta’âlâ will grant you two fold rewards. If you turn**

away from it, all the sins of Christians will be on your shoulders!” “Say: O (Jews and Christians who are) **People of the Book! Come to the word which is shared between us: that we shall worship none but Allahu ta’âlâ, and that we shall not attribute any partner to Him, we will not abandon Allahu ta’âlâ and we will not deem any of us as the creator. If they turn away from this, then say: Bear witness that we are Muslims.”**[271]

While the letter of our Master Rasûl-i akram sall-Allâhu ’alaihi wa sallam was being read out, Heraclius’ forehead was sweating. When the letter was read completely, Heraclius said, “I have not seen a letter which starts with **‘Bismillâhirrahmânirrahîm’** since the time of Sulaiman ’alaihis-salâm.” When Heraclius asked Uskûf about his opinion on this matter, he answered, “I swear by Allahu ta’âlâ that he is the Prophet who Mûsâ (Moses) and Îsâ (alaihimus-salâm) gave the glad tidings of. We have already been waiting for his coming.”

Heraclius asked, “What do you recommend me to do regarding this issue, what do you see as the appropriate thing?” Uskûf answered, “I find it suitable for you to be obedient to him.” Heraclius replied, “I know very well what you have said. However, I do not have the power to obey him and embrace Islam. Because, in this case, both my rule will end and they will kill me.” Upon this, he called for Hadrat Dihya and Adî bin Hâtem. Adî said, “O Ruler! This person beside me, who is from the cow and camel owner Arabs is talking about an amazing event which takes place in his homeland.” When Heraclius asked, “What is that incident in your land?” Hadrat Dihya said, “A person has appeared among us. He has declared that he is a prophet. Some of the people obey him; some oppose him. There are clashes between us, the believers and the non-believers.”

After this, Heraclius began to inquire about our Master, the Prophet. He commanded the Governor of Damascus to find a person from the same lineage with our Master Rasûl-i akram. In the meantime, he wrote a letter to a scholar in Rome and asked about this matter. That scholar was a friend of his and knew Hebrew. A letter came from his friend in Rome. It mentioned that the person he had written about was the Prophet of the Last Age. The Governor of Damascus met a Quraysh caravan which was on a trip for commerce. The head of Quraysh polytheists, Abû Sufyân, who had not been a Muslim yet, was among them.

Abû Sufyân reported, “While we were at Gaza, Heraclius› Damascus governor came, as if he were attacking us. He asked, “Are you from the people of this person in Hijâz?” We answered, “Yes.” He said, “Come on! You will come with us to the presence of the Emperor.” He brought them to Damascus. The governor of Damascus got Abû Sufyân and his attendants audiance before Heraclius. Meanwhile, Heraclius was at a church in Jerusalem. He was sitting with his minister. He had his crown on. Heraclius accepted the visit of Abû Sufyân and thirty other Meccans there.

He called for a translator and asked them, “Among you, who is the closest relative to the person who says he is a Prophet?” Abû Sufyân answered, “I am the closest relative of his.” Heraclius asked his degree of kinship. He said, “He is my paternal uncle’s son.” Heraclius wanted Abû Sufyan to be brought closer and told the others to stay behind Abû Sufyân. Abû Sufyân said lies at first; however, due to the threat of the ruler, he could not tell lies. Then, this conversation took place between them. Heraclius,

271 Sûrat-u Âl-i ‘Imrân, 3/ 64.

- What is the degree of nobleness of the person who says he is a Prophet?

- He is the noblest person. He has the most distinguished ancestry.

- Did anyone claim to be a Prophet before him?

- No, no one.

- Was there any ruler among his ancestors?

- No.

- Are the people who become obedient to him notables or the poor and weak of the people?

- Those who become obedient to him are the poor, the weak, the young and women. There are not many from the old or the notables.

- Is the number of his followers increasing or decreasing?

- It is increasing.

- Is there anyone who abandons his religion, by disliking it or by being angry?

- No.

- Before he said he was a prophet, was it seen that he told lies at any time?

- No.

- Has that prophet ever broke his word and not fulfilled his promise?

- No. However, we have made a treaty with him, and stopped fighting him for a while. We do not know what he will do during this time.

- What does he command you to do?

- He commands us to worship only Allah, who is the only god, and not to attribute any partner to Him. He prohibits us from worshiping the things (idols) which our ancestors worshipped. He orders us to perform ritual prayers, to be honest, to help the poor, to refrain from the prohibitions, to keep our word, not to usurp the entrusted property and to visit the relatives.

These talks had taken place in the church and the letter of Rasûlullah ’alaihis-salâm had been read out. When Heraclius kissed the letter and wiped it over his eyes, the murmuring among the Romans increased. The Emperor ordered to take out Abû Sufyân and the other Quraysh people. Abû Sufyân, who had not embraced Islam yet, made an oath there and said he believed the cause of our beloved Prophet would be successful.

Hadrat Dihya stood in front of Heraclius. With his blessed beautiful face and sweet voice, he said to Heraclius, “O Emperor! A person (Hâris) from Busra sent me to you. He is more auspicious than you are. I swear by Allahu ta’âlâ that the person (Rasû-

lullah) who sent me to him is more auspicious than both him and you. You should listen to my words in humbleness and you should accept the given advice! For, if you become humble, you will understand the advice. If you do not accept the advice, you cannot be right-minded."

When Heraclius told him, "Go on," Hadrat Dihya said, "Thus, I invite you to believe in Allahu ta'âlâ to whom Isâ (Jesus) 'alaihis-salâm performed ritual prayer. I invite you to believe in that ummî [that is, he had never received an education from anybody] Prophet whom previously Mûsâ (Moses) 'alaihis-salâm and then Isâ 'alaihis-salâm communicated and gave the good news of his coming. If you know anything about this subject and if you want to attain bliss in both this and the next worlds think about them. Otherwise, you will miss bliss in the Hereafter and you will be in disbelief and polytheism. Be well aware that Allahu ta'âlâ, who is your Rabb, is He who destroys the cruel and changes the blessings."

Heraclius said, "I do not leave a writing unread and I do not leave a scholar without my asking and learning about the unknown from him. By doing so, I obtain only goodness and benedictions. Give me some time to think this over and discover the truth." Later on, he called for Hadrat Dihya and spoke to him in privacy. He made it clear what was in his heart, "I know that the person who sent you is the prophet of the Last Age who was announced in the books and has been waited for. However, if I obey him, I am afraid that Romans will kill me. I will send you to Dagatir, who is their greatest scholar. They respect him more than me. All the Christians obey him. If he believes, all the Romans will believe. In that case, I will also declare my faith and what is in my heart.

Then, Heraclius wrote a letter, gave it to Hadrat Dihya and sent him to Dagatir.

Our Master Rasûlullah had sent a letter to Dagatir as well. When Dagatir read the letters and heard the attributes of our Master, the Prophet, he said he had no doubt that Hadrat Muhammad was the prophet of the Last Age, whose coming was announced by Hadrat Mûsâ (Moses) and Hadrat Îsâ (Jesus). He embraced Islam. He went to his house. For three weeks, he did not appear at the sermons, which he used to preach every Sunday. Christians shouted, "What happened to Dagatir, that he has not gone out since the time he spoke to that Arab? We want him!"

Dagatir removed his black priest clothes. He wore a white cloth. He came to the church, his staff in his hand. He assembled the people of the town, then stood up and said, "O Christians! Know that, a letter from Ahmad ('alaihis-salâm) has come to us. He has invited us to the true religion. I openly know and believe that he is the true messenger of Allahu ta'âlâ." When the Christians heard this, they attacked him and by their beating him, he became martyred. Hadrat Dihya came and informed Heraclius of the situation.

Heraclius said, "Did I not tell you? To Christians, Dagatir is more beloved, more superior than me. If they heard, they would kill me like him."

According to the report of Buhârî in his book called Sahih, narrated from Zuhrî, "Heraclius called for Roman notables to come to his residence in Humus and ordered the closing of the gates. Then, he stood on a high place and said, "O Roman community! Do you want to attain happiness and ease, the continuation of your dominance and to abide by the sayings of Hadrat Îsâ?" The Romans asked, "O our ruler! What shall we do to attain these?" Heraclius replied, "O Roman community! I have gathered you for a good business. I have received the letter of Hadrat Muhammad. He is inviting me to the religion of Islam. I swear by Allahu ta'âlâ that he is the Prophet whom we were waiting for, who is mentioned in our books, whose signs we know. Come, let us be obedient to him and attain the salvation in this and the next worlds." Upon this, they all started cursing, grumbling, they ran to the gates to go out. However, they could not, because the gates were closed. Seeing these actions of Romans, Heraclius understood that they refrained from Islam. He feared being killed and said, "O Roman community! Those words I uttered were to test your loyalty to your religion. I have seen your loyalty to your religion and your actions which made me happy." Upon this, the Romans made sajda to Heraclius and they went out, when the gates of the residence were opened.[272]

Heraclius called for Hadrat Dihya. He told him what happened. He gave him many valuable presents. In addition, he wrote a letter to our beloved Prophet (sall-Allâhu 'alaihi wa sallam). He sent his letter and his presents to our beloved Prophet with Hadrat Dihya. Heraclius had wanted to become Muslim, however; he did not embrace Islam due to his fear of losing his office and life. He said, in his letter to our Master, the Prophet, "To Allahu ta'âlâ's Messenger Muhammad, whose glad tidings were given by Hadrat Îsâ, from Ceaser, the Roman Emperor! Your letter came to me with your envoy. I bear testimony that you are the true Messenger of Allah. We have already found you mentioned in the Bible. Hadrat Îsâ had given your glad tidings to us. I invited the Romans to believe you; however, they refrained. If they listened to me, it would absolutely be good for them. I wish much to be present near you, to serve you and wash your feet."

Hadrat Dihya left Heraclius' palace and came to Hismâ. On the road, in the Shanâr Valley, one of the valleys of Juzâm, Hunayd bin Us, his son and his men, robbed Hadrat Dihya. They took away everything except his old clothes. In this place, Dubayb bin Rifâa bin Zayd and his people had embraced Islam. When Dihya came to them and informed about what had happened, they marched against Hunayd bin Us and his tribe and they took back all the things. Afterwards, our Master Rasûlullah sent Zayd bin Hâris against Hunayd bin Us and his men. All the people in that land became Muslim. When Hadrat Dihya came to Medina, before going to his home, he went to the house of our Master Rasûlullah ('alaihis-salâm). He knocked on the door. Our Master, the Prophet asked, **"Who is it?"** Dihya replied, "Dihyat-al-Kalabî". The Master of the worlds said, **"Come in"**. Hadrat Dihya entered the house and told of the events in detail. He read out the letter of Heraclius to our Master, the Prophet. Rasûlullah said,

272 Ibn Sa'd, at-Tabaqât, I, 259.

"He will stay (at his throne) **for some time. As long as my letter is with them, their rule will continue."**

In his letter, Heraclius had written that he believed in our Master, the Prophet sall-Allâhu 'alaihi wa sallam. However, our Master Rasûlullah said, **"He is lying. He has not abandoned his religion."** Heraclius wrapped our beloved Prophet's letter in a silk cloth and protected it in a round, gold box. Heraclius family saved this letter and kept it as a secret. They said and believed that, as far as they had the letter, their rule would continue. It was exactly what happened.[273]

When our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam), before sending Khâtib bin Abî Baltaa to the ruler of Egypt, asked, **"O my Ashâb! By expecting its reward from Allahu ta'âlâ, who of you will convey this letter to the ruler of Egypt?"**, Hadrat Khâtib rushed forward and said, "O Rasûlullah! I will convey it! Then our Prophet said, **"O Khâtib! May Allahu ta'âlâ make this duty of yours blessed for you!"**

Hadrat Khâtib bin Abî Baltaa took the letter from our beloved Prophet. He bid farewell and went to his house. He prepared his animal. After bidding farewell to his family, he set out. He learned that Muqawqas, the ruler of Egypt, was in Alexandria. He reached his palace. The gatekeeper, who learned his purpose before letting him enter the palace, paid much respect to him. He did not make him wait. At that time, Muqawqas was on a ship in the sea and talking to his men. Hadrat Khâtib boarded a boat and went to where Muqawqas was. He gave him the letter of our Master, the Prophet. Muqawqas took the letter from Khâtib and started reading.

"Bismillâhirrahmânirrahîm!

From Muhammad, the slave and the Messenger of Allahu ta'âlâ to Muqawqas, the elder of the Copt (ancient people of Egypt)**! May peace be upon those who follow the guidance. I invite you to Islam for your own salvation. Be Muslim so that you will attain the salvation and you will reach two fold rewards from Allahu ta'âlâ. If you turn away from it, all the sins of the Copt will be on your shoulders!" "Say: O** (Jews and Christians who are) **People of the Book! Come to the word which is shared between us: that we shall worship none but Allahu ta'âlâ, and that we shall not attribute any partner to Him, we will not abandon Allahu ta'âlâ and we will not deem any of us as the creator. If they turn away from this, then say: Bear witness that we are Muslims."[274]**

When the letter of the sultan of the universe was read out, Muqawqas told Hadrat Khâtib, "Let's hope for the best!" The ruler of Egypt gathered his commanders and statesmen. He began talking to Khâtib. He said,

"I will ask you about certain things which I want to understand, I will talk to you on this issue." When Hadrat Khâtib replied, "Very well, let us talk," Muqawqas said,

273 Bukhârî, "Tafsir", 4; Ahmad bin Hanbal, al-Musnad, III, 441; Bayhaqî, as-Sunan, II, 353; Ibn Sa'd, at-Tabaqât, I, 259.
274 Sûrat-u Âl-i 'Imrân, 3/64.

-Tell me about the person who has sent you. Is he a Prophet? Tell me some things about him.

-Yes, he is a Prophet.

-If he is really a prophet, why did he not utter malediction against his people who expelled him from his homeland and forced him to take refuge in another place?

-You believe that Îsâ (Jesus) bin Maryam 'alaihis-salâm is a prophet, don't you? When his people wanted to catch and kill him, he did not utter malediction over them and Janâb-i Haqq ascended him to the sky. He rewarded him. However, was it not necessary for him to pronounce malediction over his people? He did not do that.

-You gave a very nice answer. Verily, you are a wise person, who has come from the court of that wise person. Stay with us tonight. I will reply you to tomorrow.

Hadrat Khâtib, referring to the Pharaoh in the time of Hadrat Mûsâ, told Muqawqas:

-There was a ruler here before you. He had claimed his divinity, saying, "I am the greatest god!" Allahu ta'âlâ punished him with torments of this world and the Hereafter. Allahu ta'âlâ avenged. Draw a lesson from this, do not be a lesson for others!

-A religion is already available for us. Unless there is a better one, we will not abandon it.

-For sure, that religion is Islam, which is better than your religion which you adhere to and you say you will not abandon unless there is a better one. We are inviting you to Islam, the last religion of Allahu ta'âlâ. Allahu ta'âlâ has completed His religion through him, made him sufficient for human beings and this is beyond doubt. This Prophet has invited not only you but also all human beings to Islam. At that time, among the people, the Quraysh became the most reactive and rude; the Jews became the most vehement adversary and the Christians were the closest to him. I swear by Allahu ta'âlâ that Mûsâ 'alaihis-salâm's heralding the coming of Isâ 'alaihis-salâm is like Isâ 'alaihis-salâm's heralding the coming of Muhammad 'alaihis-salâm. Therefore, our inviting you to the Qur'ân al-karîm is like your inviting the Jews to the Injîl (the Bible). You doubtlessly well know that each prophet had been sent to a people who could understand and comprehend him. And that people's obeying to that prophet had become obligatory over them. You are one of those who reached this Prophet. Now, we are inviting you to this new religion.

Upon these words of Hadrat Khâtib, Muqawqas said,

-I have observed the state of this Prophet and could not find in his commands and prohibitions any unreasonable thing. As far as I understand, he is not a sorcerer, a soothsayer or a liar. I have seen some states from the signs of prophethood on him. Disclosing hidden things is one of these signs. Giving information on certain secrets appeared from this person. Then, saying, "Let me consider awhile" he demanded time.

In the night, Muqawqas awoke Hadrat Khâtib and told him that he wanted to ask many more questions about our Prophet. Then they spoke as follows,

-If you answer the questions which I will ask about him correctly, I want to ask you three things.

-Ask whatever you want! I will always tell you the truth.

-To what does Muhammad invite people to?

-He invites people to worship only Allahu ta'âlâ. He orders to perform namâz (ritual prayer) five times a day, to fast in Ramadân, to keep the given promises. He prohibits eating carrion.

Upon this, Muqawqas asked,

-Describe his shape and outward features (physical appearance)!

He briefly described his appearance. He had not mentioned many of his features. When Muqawqas said,

-There are such features of his, which you have not mentioned, such as the fact that he has a little redness in his eyes and a seal of prophethood between his two shoulders. He rides a donkey. He wears woolen cloth. Palm date and food with little meat suffice for him. He is protected by his paternal uncles or sons of his paternal uncles.

Hadrat Khâtib replied,

- These are his attributes, too.

Muqawqas asked Hadrat Khâtib about our Prophet (ʼalaihis-salâm) again:

- Does he use kohl?

- Yes! He uses a mirror, combs his hair and always keeps with him his mirror, kohl box, comb and miswâk, whether he travels or stays home.

- I knew that there remained one prophet who would come and I thought he would emerge from the region of Syria. For, previous prophets used to arise there. Though, I had seen in the books that the last prophet would arise in Arabia, which is the land of harshness, scarcity and famine. No doubt, this is the time of arising for the prophet whose attributes we have found written in the books. We had found his attributes to be as such that he does not allow two sisters be married to a man simultaneously, he accepts presents but does not accept alms, he sits and walks with the poor. The Copts will not listen to me about obeying him. I will not abandon my reign either. I am very greedy about this matter. That prophet will dominate countries, and, after him, his companions will come and seize these lands of ours. In the end, they will be victorious over those here. I will never mention any word of these to the Copts and I never want to tell anyone these words of mine!

After this conversation, Muqawqas called his secretary who wrote in Arabic. He had him write the following answer to the letter of our Master, the Prophet:

"To Muhammad, son of Abdullah! From Muqawqas, the elder of the Copts!

Peace be upon you. I have read the letter you sent. I understood what you mentioned and your invitation therein. I, too, knew that a prophet would come. Yet, I thought he would appear from the region of Syria. I have shown honor to your envoy. I have sent

you two female slaves and garments, highly valued by the Copts. Also, I have given you a she mule as a gift for riding."

Muqawqas did not do anything more. He did not become Muslim either. He entertained Hadrat Khâtib in Egypt for five days. He showed much respect and gave presents. Then, he said, "Immediately return to your land, to your Master! I have commanded that they send two female slaves, two riding animals, one thousand mithqâl (one mithqâl is 4.8 gr.) gold, twenty fine Egyptians garments and some other presents for him. I have commanded them to give one hundred dinâr and five garments for you. Now, leave me and go! Never let the Copts hear even one word from you!"

As presents for our Master, the Prophet, Muqawqas also gave a drinking glass made of crystal, some aromatic honey, a turban, a flax fabric peculiar to Egypt, some essence like musk, a walking stick, kohl in a box, rose oil, comb, scissors, miswâk [which is the twig of the arak tree that grows in Arabia and is used for brushing the teeth], mirror, needle and yarn.

Muqawqas gave Hadrat Khâtib bin Abî Baltaa, the Islamic envoy, soldiers as guards and sent them. When they entered Arabian lands, they met a caravan going to Medina. Khâtib sent Muqawqas' soldiers back and joined that caravan.

Khatîb bin Abî Baltaa came with the presents to Medina and went to the presence of Rasûlullah. Our beloved Prophet sall-Allâhu 'alaihi wa sallam accepted the presents of Muqawqas. When Khatîb gave the letter of Muqawqas and reported his words, our Master, the Prophet said, **"What an evil man! He could not give up his rulership. However, his rule which prevented him from believing, will not remain with him!"**[275]

The names of two jâriyas, whom Muqawqas sent to our Prophet as gifts, were Mâriya and her sister Sîrîn. When Khâtib bin Abî Baltaa offered them to become Muslim while travelling, they had accepted it and had become Muslims. Our Master, the Prophet greatly rejoiced at our mother Hadrat Mâriya's embracing Islam and honored her by marrying her. Our Prophet had a son named Ibrâhim from her. As for Sîrîn, our Prophet had her marry one of his Companions, Hassan bin Thâbit, who was the Poet for our Prophet. Of the two pure-blooded mounts with whitish grey hair; the mule was named Duldul and the donkey was named Ufayr or Yâfûr. Until that day, a mule with whitish hair had not been seen in Arabia. Duldul was the first mule with whitish hair that Muslims ever saw. Our Prophet would drink water from the drinking glass made of crystal that was given as a gift.

Muqawqas esteemed our Prophet's letter very much; he put it into a box, made of ivory. He sealed the box and delivered it to one of his female slaves. (The afore mentioned letter was found among Copt books in an old monastery in the Ahmin region of Egypt in 1267 (1850 A.D.). It was bought by Ottoman Sultan Abdul-Majîd Khan, the 96th Caliph. It was put in the Sacred Trusts Section of Topkapi Palace in Istanbul.)

275 Ibn Hishâm, as-Sira, II, 607; Ibn Sa'd, at-Tabaqât, I, 260.

Abdullah bin Huzâfa had been sent to the ruler of Iran. When Hadrat Abdullah submitted the precious letter of the Master of the worlds to the arrogant ruler of Iran, he gave it to his secretary to read aloud.

“Bismillâhirrahmânirrahîm!

From Muhammad (’alaihis-salâm)**, the Messenger of Allahu ta’âlâ to Kisrâ, the elder of Persians...”** While the secretary had read aloud to there, the arrogant Shah became furious, he took the letter and tore it up. He was very angry that our Master, the Prophet had started the letter with his blessed name. When he wanted to dismiss Hadrat Abdullah bin Huzâfa, the Islamic envoy, Hadrat Abdullah told the Shah and the fire worshippers who had gathered around him, “O Persians! You do not believe the prophets and you do not accept the Heavenly Books. You are living in a dream, your limited days are passing by on these lands where you live!..

O Shah! Before you, many rulers sat in this throne and reigned. They passed away from this world; those who carried out the orders of Allahu ta’âlâ have obtained their bliss in the Hereafter, those who did not carry out the orders of Allahu ta’âlâ have incurred the Divine Wrath.

O Shah! The letter, which I brought and submitted to you, was a great blessing for you. You despised it. I swear by Allahu ta’âlâ that when the religion you disdain comes here, you will look for any place to take shelter in!...”

Then, he left the ruler’s palace and mounted his riding-animal. He quickly went away from there. When he came to Medina and told the sultan of the worlds the situation, he invoked, **“O my Allah! Tear him and his reign to pieces as he tore up my letter!...”**

Allahu ta’âlâ had accepted His Messenger’s invocation and one night, the Persian King was stabbed to pieces by his own son. In the time of Hadrat ’Umar, all the Iranian lands were seized and taken by Muslims.[276]

Hadrat Shuja’ bin Wahb had been sent to Haris bin Abî Shimr, the ruler of Ghassân. Firstly, Shuja’ spoke to the ruler’s gatekeeper. When he invited him to Islam, the gatekeeper accepted it and submitted his regards and greetings to our Master Rasûlullah. Immediately, he arranged the meeting of Hadrat Shuja’ with the ruler. When Haris bin Abî Shimr read out the letter, the ruler became angry and threw it to the ground. Hadrat Shuja’ immediately returned to Medina and told the Darling of Allahu ta’âlâ what happened. Our beloved Prophet felt sorry that his letter was thrown to the ground. He said, **“May his rulership perish!”** Shortly after, Hâris bin Abî Shimr died and his state was dispersed.[277]

Salît bin Amr had been sent to Hawza bin Ali, the ruler of Yamâma. Hawza was a Christian. Our Master, the Prophet said in his letter:

276 Bukhârî, “Tafsir”, 4; “Maghâzî”, 77, 82, 84; “‘Ilm”, 7; Ibn Hishâm, as-Sira, II, 607; Ibn Sa’d, at-Tabaqât, I, 189, 259; Huzâî, et-Tahrîj, s, 184.

277 Ibn Hishâm, as-Sira, II, 607; Ibn Sa’d, at-Tabaqât, I, 261.

“Bismillâhirrahmânirrahîm!

From Muhammad (’alaihis-salâm)**, the Messenger of Allahu ta’âlâ, to Hawza bin Ali!**

Peace be upon those who have attained the guidance, the true path! (O Hawza!) **Know that Islam will spread over up to the farthest places where camels and horses can go and it will be triumphant over all religions. Accept Islam so that you will obtain salvation. If you become Muslim, I will leave the administration of the lands under your rule to yourself again.”**

Hawza, the ruler of Yamâma, refrained from accepting this blessed invitation. He was full with the love of domination, greed for rank. For of this reason, he was deprived of the blessing of attaining the good prayers of the sultan of the worlds. Hadrat Salît bin Amr, the Islamic envoy, pitied him and said, “O Hawza, the ruler of Yamâma! You are the elder of this people! The Caesars whom you suppose great have already died and become soil.

Real superiors are those who perform the commands of Allahu ta’âlâ and refrain from His prohibitions and thus they deserve Paradise. If a group of people is honored by believing, beware of deviating them from their correct path with your wrong belief!... Honestly, I advise you to do the orders of Allahu ta’âlâ and to abstain from His prohibitions. If you believe in Allahu ta’âlâ and carry out His orders, you will enter Paradise. If you follow Satan, you will stay in Hell.

If you accept this advice of mine, you will be safe from whatever you fear, you will attain whatever you hope for. If you reject my advice, there is nothing left to do for me. It is up to you!...”

Hawza did not listen to this beautiful advice of the Islamic envoy too. Sâlit bin Amr, understood that it was not necessary to stay at Yamâma any longer, and quickly returned to Medina. He informed our beloved Prophet of the result. Our Master Rasûl-i akram was sorry that Hawza deprived himself of the bliss of embracing Islam. After a short while, the news of Hawza’s death came. His love of kingship, eagerness of rank ended up in his grave, which was a pit of Hell.[278]

Thus, six envoys of Islam had performed their duty and they had announced the existence of Islam to the great states of their time. They informed them of the true bliss, they did not leave any room for saying, “We had not heard of it,” on the Day of Judgment.

Ashama, the ruler of Abyssinia, had been blessed by becoming Muslim, seeing the Ashâb-i kirâm and attaining good invocations of our Master, the Prophet. Heraclius, the Eastern Roman Emperor and Muqawqas, the sultan of Egypt, had not become Muslims; however, they had greatly esteemed the letters and had given soft replies, treated the envoys well and sent presents to our Master Rasûlullah. The rulers of Ghassân and Iran did not treat the envoys well and showed their animosity openly. As for the ruler of Yamâma, he had treated the Islamic envoy mildly.

278 Ibn Hishâm, as-Sira, II, 607; Ibn Sa’d, at-Tabaqât, IV, 203; Suhaylî, Rawzu’l-unuf, IV, 390.

Souls pine, longing for that essence of rose benevolence,
Look, the sun shines and burns out of desire to see your face,
A miserable supplication wails to the end of life,
Relieve me with your grace; because I am on fire, O Rasûlullah.

I feel no pain if I be without water and die in the burning deserts,
There are volcanoes in my chest, I do not feel the wetness of the seas,
I pay no attention, if flames rain down and if I touch them,
Relieve me with your grace; because I am on fire, O Rasûlullah.

THE CONQUEST OF KHAYBAR

There were some Jews in glorious Medina, who were Muslim in appearance but hypocrites in fact. Among them, there was a man famous for practicing sorcery, named Labîd bin A'sam. The Jews gave him gold and said, "You know how Muhammad expelled our people from Medina and killed our men. We want you to cast a spell on and punish him!" He accepted to do so and tried to obtain some of our beloved Prophet's hair from the teeth of his comb. Through a Jewish child who worked in the service of our Master, the Prophet, he attained his wish."

Labîd tied a thread, that had eleven knots on it, on to the blessed hair of our Master, the Prophet and the teeth of his comb and blew on them. He hid them under a stone in a well. After that, our Master, the Prophet lost his health. He fell ill and could not get up for days. When the Ashâb-i kirâm came to visit him and saw that his illness became more serious day by day, they were crying tears of blood. However, the hypocrites were very joyful as if they were at a feast.

Finally, one day our Master, the Prophet told our mother Hadrat Âisha, **"O Âisha! Do you know? Allahu ta'âlâ notified me of the thing which contains my cure. Two persons** (Jabrâil - Archangel Gabriel and Mikâil - Archangel Michael) **came to me. One of them sat down near my feet, the other one near my head. One of them asked the other,** "What is the illness of this person?" **The other answered,** "He is under a spell**.**" **He asked,** "Who has cast the spell?" **The other angel replied,** "Labîd bin A'sam**.**" **Then he asked,** "With what, has this spell has been cast?" **He answered,** "On a comb and it's hair remnants which is in a male palm date seed**.**" **He answered the question,** "Where is it?" **as,** "In the Zarwân well"**."**[279]

Zarwân was a well in the garden of the Banî Zurayk tribe in Medina. Our Master, Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) sent Hadrat Ali, Zubayr, Talhâ and Ammar to that well. They took the water out of the well and removed the stone at the bottom. They found a thread with eleven knots on it. They took it and brought to our beloved Prophet. No matter how much they tried, they could not untie the knots. Archangel Gabriel brought the sûras of Falâk and Nâs. While our Master Rasûlullah recited these sûrâs, which comprise of eleven verses, the knots were opened one by one with each verse. When the knots were untied, the Master of the worlds realized ease and regained his health.

279 Bukhârî, "Bad'ul-Halk", 11; "Tıb", 47; Ahmad bin Hanbal, al-Musnad, IV, 63; Bayhaqî, as-Sunan, II, 341; Ibn Sa'd, at-Tabaqât, II, 196.

Labîd, the Jew was caught and brought to the presence of our Master Rasûlullah. When our Master, the Prophet told him, **"Allahu ta'âlâ has informed me of your magic spell and showed me its place. You, why did you do that?"** He answered, "Because of my affection towards gold!" Some of the Ashâb-i kirâm said, "O Rasûlullah! If you give us permission, we will decapitate that Jew!" Our beloved Prophet, who does not punish anyone for his own sake, did not allow his execution, saying, **"The divine punishment, which he will face in the end, is more vehement."**[280]

When the Jews were expelled from Medina, they had gone to the northern parts of Arabia. Some of them stayed at Khaybar and settled there. Some others went to Damascus, which was in the North. They had been driven out from their homelands because they had plotted an assassination of our Master Rasûlullah. However their feelings of hatred, rage and revenge against Muslims never died, it even intensified day by day. They wanted to put an end to the life of the Darling of Allahu ta'âlâ and demolish the religion of Islam as soon as possible. Some of their notables said, "Let us go to the Ghatafanites and ask for their help, let us fight against Muslims with them!" Some others said, "Let us also call the Jews of Fadak, Taymâ and Wâd-il-Kurâ for help and take all of our revenge by attacking Muslims' cities before they attack us."

The Jews of Khaybar accepted these words and called the surrounding Jewish tribes and the Gatafanites for help. A great number of elite warriors came from the Gatafanites and they started preparations in Khaybar.

While they were making these preparations, the Master of the worlds, "sall Allâhu 'alaihi wa sallam" learned of the situation of the Jews. He immediately sent Hadrat Abdullah bin Rawâha with three Companions to Khaybar to find out what was going on. Abdullah bin Rawâha and his three friends quickly came to Khaybar. It was an affluent city, which had eight strong forts, fertile lands, many fields and gardens. Hadrat Abdullah sent one of his friends to the Shikk fort, one of them to the Katiba fort, the other one to the Natat fort. He himself entered another fort. For three days, they watched the conditions of the Jews and war preparations. After three days, they united at a meeting point and quickly returned to Medina. They told our Master, the Prophet about the preparations in detail.

Our beloved Prophet ordered his Companions to get ready immediately. He decided to march against Khaybar, to prevent the attack of the Jews on Medina. The Jews of Medina, hearing of this decision, were in panick. In order to dishearten Muslims, they said, "We swear that you would never set foot there, if you saw the forts of Khaybar and the brave soldiers gathered there!.. The high towered forts on the peak of the mountains are protected by soldiers in armor. Thousands of soldiers have come to help them!.. Is it possible for you to conquer Khaybar?!..." Upon these words, the heroic Companions said, "Allahu ta'âlâ promised his Darling that he would conquer Khaybar." Thus, they mentioned that they would never be afraid of Jews. This determination of the Companions made the Jews more sad and anxious.

280 Bukhârî, "Tibb" 47; Ahmad bin Hanbal, al-Musnad, IV, 63; Ibn Sa'd, at-Tabaqât, II, 198.

Abdullah bin Ubayy, the leader of the hypocrites, sent an urgent message to Khaybar, saying, "Muhammad is coming against you with a small force. There is no need to be afraid. Yet, be cautious and transfer your goods to your forts. Confront them, by going out of the fort!"

The Ashâb-i kirâm completed their preparations. They gathered around our Master, the Prophet. They were two hundred horsemen and one thousand four hundred infantry. Under the command of their beloved Prophet, they were ready for spreading Allahu ta'âlâ's religion, for making Holy War and attaining the grade of martyrdom. Meanwhile, it was seen that some women asked for duties in the war, from our Master, the Prophet, to prepare food for the Ashâb-i kirâm, to bandage wounds and for some other works that they could do. Our Master Rasûlullah felt compassion for them and he did not deprive them of these rewards. Thus, twenty ladies, headed by Hadrat Ummu Salama, blessed wife of our beloved Prophet, joined the mujâhids.

Rasûl-i akram sall-Allâhu 'alaihi wa sallam left Hadrat Sibâ' of Ghifâr tribe as his deputy in Medina and then ordered to march towards Khaybar. (It has also been reported that the deputy was Numayla bin Abdullah.) The journey started with chants of "Allahu akbar!" Those who could not join the war, due to having an excuse, and those sahâbîs who were not permitted, because of their young ages, with admiration and invocations saw off our Master, the Prophet and their brave fathers, grandfathers, paternal and maternal uncles, older brothers.

The calendar showed that it was the seventh year of the Hegira. The holy banner of our Master, the Prophet was being carried by Hadrat Ali; Hadrat 'Umar was in command of the right wing. [281] The journey passed in joy. The poets, with their poems, thanked Allahu ta'âlâ for the blessings He granted, said salawâts for our beloved Prophet and they praised the glorious Ashâb. The Sahâbîs, as if they were going to a festival, were saying, "Allahu akbar! Allahu akbar!"

He says O the darling of Allah, let me come towards you,
Let me forget everything and know only you.
Let me go out to open fields and burn and melt down;
Every moment, looking for you, in love and adornment.

Let me kiss the dust of the place you are buried,
In order to console my lips, which have burnt out of your love,
Let me kiss the pure soil of your place,
Let me make it cure for my soul and remedy for the ill body.

Let me supplicate to Allah, in the presence of you,
And stay in that state for hours, days and months,
Let me always pray for forgiveness and pronounce salât,
I confess that I am unable to express my gratitude to you properly.

281 Bukhârî, "Maghâzî", 40; Wâqidî, al-Maghâzî, II, 653; al-Kilâ'î, al-Iktifâ, II, 258.

Let me groaningly weep and offer my heart to you,
And let me shed burning tears of love for you,
I wish the tears would dry up and shed blood and melt like a candle,
Let me die before the place you are buried, which is higher than the Arsh.

You are the most beautiful means and the truest guide;
Only you can show the endless bliss;
And you give glad tidings to those who follow you;
Pen cannot explain and tongue cannot confess this.

Please show yourself once to me like a sultan for the poor,
And like Ken’ân for Ya’qûb, whose eyes went blind out of weeping,
And like a luminous moon in a dark night,
So that, my ruined heart can reach prosperity in an instant.

They were resonating everywhere saying, “Allahu akbar! Lâ ilâha illallahu wallahu akbar!” At each stop, the Master of the worlds invoked, **“O my Allah! I take refuge in You from being anxious about the future, worrying about the past, weakness and laziness, stinginess, cowardice and heavy burden of debt, harassment by cruel and unjust persons!”** When they approached Khaybar, it was seen that our beloved Prophet (’alaihis-salâm) stopped his Companions. He lifted his arms and started supplication, **“O my Allah Who is Rabb of the skies and those which are shaded by them! O my Allah Who is the owner of the earth and those on it! O my Allah Who is Rabb of the devils and those who are deviated by them! O my Allah Who is Rabb of the winds and those, which are blown by them! We wish, from You, the good and the goodness of this land, the good and the goodness of the people who live in this land, the good and the goodness of everything which is in this land. We take refuge in You from the evil of this land, the evil of the people, and the evil of everything which is in it!”** The Companions were saying, “Âmîn, âmîn (Amen).” Then, he told his Companions, **“Advance, by saying, Bismillâhirrahmânirrahîm.”**

The Ashâb-i kirâm, around our Master Rasûl-i akram, started marching again. They came near the Natât fort, one of the strongest forts in Khaybar. They set up their military headquarter there. It was evening. Our Master Rasûlullah’s honorable habit was that he would not make a raid until it became morning and he would firstly invite the enemy to Islam. For this reason, the Ashâb i kirâm waited for morning. None of the Jews realized that the Islamic Army had come.

The Master of the worlds, after conducting the morning prayer, completed final preparations and mobilized the mujâhids. Two hundred horsemen and one thousand four hundred infantrymen approached the Natât fort. Meanwhile, the Jews were going out of the fort to tend to their farming. They were very surprised when they confronted Muslim soldiers. They said, “We swear that these are Muhammad (’alaihis-salâm) and his regular army!...” They started running away. Our beloved Prophet, seeing their condition, said, **“Allahu akbar! Allahu akbar! Khaybar has been ruined,”** and he repeated this blessed word of his three times.

Our Master, the Prophet sall-Allâhu ’alaihi wa sallam told the Jews either to become Muslim, or surrender and give kharaj (land tax paid by non-Muslims) and jizya (tax imposed on non-Muslims living in an Islamic country), or there would be a war and bloodshed. The Jews went to Sallâm bin Mishkan, one of the notables of the Jews, and notified him of the situation. Sallâm encouraged them to fight by saying, “Previously, I had told you to march against Muhammad, you did not accept. At least now, do not hesitate to fight him. Your dying one by one in war against him is better than your staying alive without relatives or friends.” The Jews massed their women and children in the Katiba fort, their provisions were in the fort of Nâim, their soldiers in the fort of Natât.

The Jews replied to the Islamic Army’s offer to become Muslim by shooting arrows. The Mujâhids met the arrows with their shields. Upon the order of our beloved Prophet, their bows were stretched and their arrows were shot at the Jews in the bastions, with the hail of Allahu akbar. Now, the war had started. On the one side, the Master of the worlds and his heroic Companions were fighting for spreading Islam and for the Jews to attain Islam and be saved from Hell. On the other side, there were Jews, who did not accept any advice, who wanted to stab the Muslims in the back at every opportunity, who were persistent not to see the truth. When they understood that the last prophet was not one of their own people, out of their jealousy, they did not accept him. They had tried to kill our beloved Prophet since his childhood. They made many tricks, however, they could not do anything due to the protection of Allahu ta’âlâ.

At the one thousand six hundred glorious mujâhids, more than ten thousand Jewish soldiers were shooting arrows. The Ashâb-i kirâm were being protected by their shields, against those ceaseless arrows, and when they found an opportunity, in turn they were shooting the arrows which fell to the ground back at the Jews. However, some Companions were wounded.

Meanwhile, Hadrat Habbâb bin Munzir was seen to respectfully go to the presence of our Master Habîbullah (’alaihis-salâm). He asked, “May my life be sacrificed for your sake, O Rasûlullah! Shall we establish our headquarters in another place?” Our Master, the Prophet said, **“Inshâallahu ta’âlâ we shall change its place in the evening!”** The mujâhids were within the range of the arrows. The arrows shot by the Jews from the fort could reach to the back of the Islamic headquarters.[282]

That day, the combat continued with the barrage of arrows, until the evening. Around fifty companions were wounded from the arrows that were shot. When it was evening, Hadrat Muhammad bin Maslama was entrusted with the task of finding a new location for the headquarters. When he stated that the place called Rajî was suitable, the Islamic military headquarters was relocated to there. The wounded began to receive medical treatment. [283]

The next day, the heroic Ashâb who came before Natât, fought until the evening. The siege continued on the third, fourth and fifth days too. The Jews were always on

282 Wâqidî, al-Maghâzî, II, 641.
283 Wâqidî, al-Maghâzî, II, 641; Suhaylî, Rawzu›l-unuf, IV, 68.

the defensive. Our beloved Prophet had an acute headache and he could not be present among the mujâhidins for two days. On the first day, he gave the banner to Hadrat Abû Bakr, on the second day, to Hadrat 'Umar. Both of them, in charge of the Ashâb-i kirâm, fought against the Jews very fiercely, yet it was not possible to conquer the fort.

Meanwhile, it was seen that the Jews, whose courage increased, opened the gates of the fort and made an attack. Now, they had started fighting face to face. The battle had greatly intensified. While our Master, the Prophet told his Ashâb, **"Say takbîrs, Allahu akbar! Allahu akbar!"** They were striking the enemy with their swords in zeal. At one stage, Mahmûd, the brother of Muhammad bin Maslama was martyred. The heavy fighting continued until the evening.

The next day, Marhab, one of the most famous commanders of Khaybar, went out in full armor. He was a strong, giant-like person. Till then, no one could confront him. He turned towards the mujâhids and started boasting, saying, "I am Marhab, known for his courage and bravery!" While he was boasting in this manner, one of the mûjâhids sprang forward. He told Marhab, "As for me, I am Âmir, who does not fear diving into horrific and fierce battles." He screamed a war cry and stood in front of him. Giant-like Marhab struck Hadrat Âmir with his sword, on which it was written, "To whom it touches, it will make him perish!" Brave Âmir lifted his shield up immediately. When the thick sword hit the shield, a loud crushing sound was heard. It stuck into the shield.

Hadrat Âmir resorted to Allah shouting "Yâ Allah!" and struck the armored legs of Marhab with his sword. When the sword struck the steel armor, it glanced back and hit the Companion's leg. With the strong recoil, the artery in Hadrat Âmir's leg was severed. The Ashâb-i kirâm ran and embraced Âmir. They brought him to the base camp for treatment. However, Âmir attained martyrdom there.[284]

The combat fiercely continued. Towards the evening, our beloved Prophet ('alaihis-salâm) proposed to the polytheist Ghatafanites, who came with four thousand soldiers to join the war to help the Jews, that they leave and return to their lands. If they did this, he promised them to give a year's crop production of palm dates of Khaybar. However, the Ghatafanites rejected this offer. Upon this, the Master of the worlds, sall-Allâhu 'alaihi wa sallam, ordered his Ashâb to stay the night around the fort where the Ghatafanites were. The Ghatafanites were very anxious because the Mujâhids might attack at night. They could not sleep. That night, a voice declared that the lands of Ghatafanites were raided; their families and properties were taken as booty. This voice was repeated three times and all the Ghatafanites listened to it in horror. Uyayna, their commander, had heard this voice too. Before the dawn, he gathered his soldiers and immediately went away from Khaybar. They set out for their homeland. In the morning, the Jews were astonished that the Ghatafanites left Khaybar without any reason. They lost their hope. They became very sorry that they called the Ghatafanites for help.

284 Ahmad bin Hanbal, al-Musnad, IV, 51; Wâqidî, al-Maghâzî, II, 639; Bayhaqî, as-Sunan, II, 174; Ibn Sa'd, at-Tabaqât, II, 211.

The heroism of Hadrat Ali

During that day again, intense fights occurred before Khaybar. However, the fortress could not be conquered. In the evening, the sultan of the universe gave the glad tidings, saying, **"I will give the banner to such a champion tomorrow, who loves Allahu ta'**âlâ and His Messenger. Allahu ta'âlâ and His Messenger love him too. Allahu ta'âlâ will make the conquest happen through him!" That night, the Ashâb-i kirâm waited for the morning in excitement. Each of them hoped that the banner would be given to himself and made supplications to Allahu ta'âlâ for this. Hadrat Bilâl-i Habashî called the adhân for morning prayer with his touching and beautiful voice. While the adhân was being recited, a unique sensation, a unique pleasure would arise in everybody. It was a holy taste. Our beloved Prophet stood up after conducting the morning prayer in congregation. He commanded that the blessed banner of Islam be brought. While the holy banner was being carried, the Ashâb-i kirâm were standing, in curiosity, waiting to hear the words, which would come out of our beloved Prophet's blessed lips. Finally, the Master of the worlds said, **"I swear by Allahu ta'âlâ who has honored Muhammad with prophethood that I will give this banner to a champion who does not know what running away is."** Then, he scrutinized his Companions and asked, **"Where is Ali?"** The sahâbîs answered, "O Rasûlullah! His eyes are aching." Our Master said, **"Call him to me."** In those days, Hadrat Ali had contracted pain in his eyes that was so painful he could not even open them. They went to him and informed him of the situation. Holding his arms, they brought him to the presence of Rasûlullah ('alaihis-salâm). The sultan of the universe supplicated Allahu ta'âlâ for the well being of Hadrat Ali. He wet his blessed fingers with his saliva and wiped the eyes of Hadrat Ali. At that moment, all the pain in Hadrat Ali's eyes vanished. In addition, Our Master, the Prophet prayed to Allahu ta'âlâ, saying, **"O my Rabb! Eliminate the trouble of heat and cold from this person."** Then, he put armor on Hadrat Ali. He girded Hadrat Ali with his own sword. He handed him the white banner of Islam and commanded, **"Fight, until Allahu ta'âlâ grants you victory. Never turn back!"**

Hadrat Ali said, "May my life be sacrificed for your sake, O Rasûlullah! I will fight them until they accept the religion of Islam." Our beloved Prophet replied, **"I swear by Allah that it is far better for you that Allahu ta'âlâ makes one of them to attain the guidance, because of you, than you owning many red camels and you giving them as alms on the path of Allahu ta'âlâ."**[285]

While Hadrat Ali, holding the banner, advanced towards the fort of the Jews, the glorious Companions followed him. When they approached the fort and the banner was set up next to a stone, it was seen that the Gates of the Natât fort were opened. The assault forces of the Jews went out. They were the elite champions of Khaybar. All of them were in two fold iron armor. It was seen that one of them walked towards Hadrat Ali and stopped in front of him for combat. This person was Khâris, who was the brother of Marhab. He was very brave. He quickly attacked. While the two steel

285 Wâqidî, al-Maghâzî, II, 653.

swords clashed, it was seen that the sword Zulfikâr moved down suddenly and Khâris' head fell from his body. At this moment, the sounds of "Allahu akbar! Allahu akbar!" filled the skies.

Marhab, who heard that his brother was killed, walked to the battleground with the soldiers under his command. He stood in front of Hadrat Alî. He, too, had two-folded armor on him. With his two swords and his big body, he seemed as if he was a giant. Completely enraged, he started boasting, "I am Marhab who springs forward and fights bravely at the most vehement times of wars! I honeycomb even roaring lions with my spear or my sword!..."

Hadrat Ali replied, "I am such a person that my mother named me Haydar (Lion). I am like a grandiose lion! I am the champion who will make you fall with one strike!" When Marhab heard the word Haydar, he was in fear. Because, in his dream at night, he was tore apart by a lion. Was this person the lion he dreamed of? At that moment, it was seen that the giant Marhab attacked and Hadrat Ali met the attack with his shield. Then, taking refuge to Allahu ta'âlâ, he hit the infidel's head with Zulfikâr. Marhab's shield, struck by Zulfikâr, and his steel helmet were split to pieces and his head was divided into two, down to his neck. The terrifying sound of Zulfikâr had been heard all over Khaybar.

Our Master, the Prophet said, **"Rejoice! Now, the conquest of Khaybar has become easy."** The Ashâb-i kirâm admired the bravery of Hadrat Ali. The skies resounded with sounds of "Allahu akbar!" The combat fiercely continued. While the Ashâb-i kirâm reached the gates of the fort, a Jew, with his sword, struck at the shield of Hadrat Ali. The shield fell down. However, there was no time to pick it up. The Jew did not want to miss the opportunity, he snatched the shield and fled. The lion of Allahu ta'âlâ sorely grieved. After dispersing the enemies around him with his sword Zulfikâr, he intended to make the gate of the fort a shield. Saying **"Bismillâhirrahmânirrahîm,"** he pulled on the rings of the big iron gate. He pulled out the hooks from the wall. While Hadrat Ali was pulling the gate out, the fort shook. Hadrat Ali made a shield of this gate for himself and began to fight. That gate could not have been moved by even ten men.

Six of the bravest champions of the Jews successively confronted him. With Allahu ta'âlâ's permission, Hadrat Alî overcame them all. Then, with his heroic friends, he entered the fort. Now, the combat was within the confines of the fort. In a short while, there was no one left to encounter them. They set up the banner of Islam. Thus, Natât, the strongest of the Jewish forts, was conquered.

Our beloved Prophet ('alahis-salâm) kissed the eyes of Hadrat Ali, then he said, **"Because of the bravery you have shown, Allahu ta'âlâ and His Messenger are pleased with you."** Hadrat Ali, hearing these blessed words, wept out of joy. When our Master, the Prophet asked, **"Why are you weeping?"** he replied, "May my life be sacrificed for you O Rasûlullah! I am weeping out of my joy. Because, Allahu ta'âlâ and His Messenger are pleased with me." Upon this, our beloved Prophet said, **"Not only me, Jabrâil** (Archangel Gabriel)**, Mikâil** (Archangel Michael) **and all the angels are pleased with you."**

Meanwhile, four hundred Muslims from the Daws tribe came to help our Master, the Prophet. Following this, fighting continued until all the forts were conquered. When the remaining seven forts of Khaybar fell, one by one, the Jews, hopeless, sent a delegation and requested peace. Our Master, the Prophet sall-Allâhu 'alaihi wa sallam accepted this proposition, and they agreed on the following articles:

1- The blood of the Jews who fought against Muslims in this war will not be shed.

2- Those Jews who leave Khaybar will carry away only their children and only enough necessary household goods that can be carried as one camel load.

3- All the remaining goods, movable or not, all the weapons such as armor, swords, shields, bows, arrows, all garments except those on there backs, gold and treasures, all such animals as horses, camels, sheep will be left to Muslims.

4- Nothing, which must be left to Muslims, will be hidden in any manner. Those who conceal them will be kept out of Allahu ta'âlâ's and His Messenger's security guarantee and protection…

Kinâna bin Rabî, who did not abide by these conditions and buried his treasures in the earth wrapped skins, was punished. The booties of war taken were innumerable. The fertile lands and palm date gardens of Khaybar were completely left to the Islamic army.

In the meantime, the Ghatafanites, who had returned to their homeland, came back to Khaybar, to help the Jews. When they saw that our Master, the Prophet conquered Khaybar and took over the Jews, they said, "O Muhammad! You had promised to give us Khaybar's palm date crops of one year, if we would leave Khaybar. We have kept our promise. Now, them to give us." Our Master, the Prophet said, **"May the so-and-so mountain be yours."** The Ghatafanites tried to make threats by saying, "If so, we will fight you." Our Master, Rasûl-i akram replied, **"May our place of combat be Janafa."** Janafa was the name of one of Ghatafanite regions. When the Ghatafanites heard that, out of their fear, they left Khaybar and went away.

Our beloved Prophet, sall-Allâhu 'alaihi wa sallam, and his heroic companions had become very tired from the conquest of Khaybar. On the one hand, the wounded were being treated; on the other hand, they were resting. Zaynab, the wife of Sallâm bin Mishkan, one of the prominent figures of the Jews, wanted to kill our Master, the Prophet by poisoning him. For this reason, she slaughtered a goat and cooked it. She added a large amount of poison to the meat. Then, she went to the presence of our Master, Rasûl-i akram and said she brought a present. Our Master, Rasûl-i akram accepted it and called his Companions. All together, they sat down for the meal.

The Master of the worlds ('alaihis-salâm) took a piece from the foreleg of the goat by saying **"Bismillâhirrahmânirrahîm."** After he chewed it a few times, he immediately spit it out and said, **"O my Companions! Give up eating! For, this meat has informed me that it has been poisoned."** The Companions did not touch the meal.

However, the body of Hadrat Bishr bin Barâ, who had eaten a bit of the meat, became purple and he became martyred. Jabrâil ('alaihis-salâm) came to our beloved Prophet and told him to draw his blood from between his shoulders, so that he could get rid of the effect of the poison mixed in his blessed saliva. It was done. Then, the poisoned meat was buried. Zaynab, who was responsible for this poisoning, was caught and brought to the presence of our Master, the Prophet. Our Master asked her, **"Are you the one who has poisoned this roasted goat?"** She confessed, "Yes! I had poisoned it!" Our Master, the Prophet asked, **"Why did you want to do this!"** She answered, "You have killed my husband, my father, my paternal uncle. I told myself, "If he is really a prophet, Allahu ta'âlâ will inform him. If he is not, this poison will affect him and he will die. Thus, we will have gotten rid of him." The Ashâb-i kirâm grieved at this incident. When they asked, "May our lives be sacrificed for your sake, O Rasûlullah! Shall we kill this woman?" The Master of the worlds, who forgave every insult to his own person, forgave her too. Zaynab, seeing this great compassion, recited the Kalima-i shahâdat and became Muslim.[286]

Among the war booty and captives, taken at Khaybar, there was Safiyya, daughter of Huyay bin Akhtab. As the right of chiefdom-in-command, she had fallen into the lot of our Master, the Prophet. The Master of the worlds emancipated her. She was very touched and sincerely became a Muslim by saying the Kalima-i shahâdat. Our beloved Prophet, who was very glad, honored our mother, Safiyya with his marriage. Thus, Hadrat Safiyya became mother of believers. At the place called Sahbâ, her wedding was performed and a wedding meal, consisting of melon and date, was given. [287]

There was a bruise around the blessed eyes of our mother Hadrat Safiyya. When our beloved prophet asked, **"What is this mark?"** She said, "One night, I had seen in my dream that the moon had descended and entered my chest. When I told Kanâna, my husband, about this dream, he hit me on my eye, saying, 'You have longed for becoming the wife of this Arab ruler, who has come against us.' So, it became bruised."

After the conquest of Khaybar, the Jews said to our Master, the Prophet, "O Muhammad! We will abandon Khaybar. However, we know agriculture, maintenance of farm fields and gardens well. If you wish, rent these fruitful soils to us. We will work on these lands and give you half of the crop!" Our beloved Prophet and sahâbîs had no time to deal with farm work. They strove to spread the religion of Islam and for the holy war on the path of Allah. Our Master, the Prophet was pleased with this offer and said, **"On the condition that we will expel you whenever we want."** The Jews accepted this and started to work the soils of Khaybar. [288]

Our Master, the Prophet, with his Ashâb, returned to Medina as victorious. Meanwhile, he saw that his Companions, who had migrated to Abyssinia, came back under the command of Hadrat Ja'far bin Abî Talib. He became very happy. He kissed Hadrat

286 Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Ibn Sa'd, at-Tabaqât, II, 202; Tabarî, Târikh, II, 303; Suhaylî, Rawzu'l-unuf, IV, 81; Ibn Kathîr, as-Sira, III, 398; Ghazâlî, Ihyâ, II, 891; Zahabî, Siyar, II, 86.

287 Bukhârî, "Salât", 12; "Jihad", 74; Abû Dâwûd, "Haraj", 21; Ahmad bin Hanbal, al-Musnad, III, 101; Ibn Hishâm, as-Sira, II, 330; Wâqidî, al-Maghâzî, II, 669; Ibn Sa'd, at-Tabaqât, VIII, 121; Ibn Kathîr, as-Sira, IV, 645.

288 Ahmad bin Hanbal, al-Musnad, II, 157; Ibn Hishâm, as-Sira, II, 641; Ibn Abî Shayba, al-Musannaf, IV, 377; Haythamî, Majmâ'uz-Zawâid, I, 205.

Ja'far's forehead and embraced him. He said, **"I do not know at which I should rejoice, the conquest of Khaybar or the coming of Ja'far. Your migration is double. You have migrated to both Abyssinia and to my homeland."**

The war booties taken at Khaybar were distributed to all the Ashâb-i kirâm who attended the Peace Treaty of Hudaybiya, to those who joined the Holy War of Khaybar, to the Ashâb who migrated to Abyssinia and to the Daws tribe who joined the conquest. [289]

With the conquest of Khaybar, all the Jews in Arabia had been taken under control of our Master, the Prophet. As such, they had no capability to help the polytheists. Surrounding tribes and states understood that the Muslims, who had taken the Khaybar castle, which seemed unconquerable, had a great power. They started to fear the Islamic State. The Meccan polytheists were in great sorrow and grief. Many tribes, large or small, came to Medina-i munawwara to embrace Islam and were honored by becoming Ashâb-i kirâm. Even Ghatafanites were among them. Regarding some disobedient tribes, they were made obedient by sending military forces against them.

289 Ibn Sa'd, at-Tabaqât, I, 353; Zahabî; Siyar, II, 82.

THE EXPEDITION TO UMRAT-UL-KAZÂ

One year had passed since the Hudaybiya Peace Treaty. One month before the Feast of Sacrifice, our Master Rasûl-i akram sall-Allâhu 'alaihi wa sallam ordered his Ashâb-i kirâm to make preparations for Umra. Those who went to Hudaybiya and participated in the Bî'at-ur Ridwân, except for those that had died, all would attend the Umra. Upon this order, two thousand sahâbîs completed their preparations. Seventy camels were taken to be sacrificed. Nâjiya bin Jundub and his four friends were instructed to bring the camels to Mecca by grazing them. In addition, one hundred horsemen under the command of Hadrat Muhammad bin Maslama were sent beforehand to carry such weapons as armor, spears, swords. The polytheists could not be trusted. In case of an attack, these weapons would be utilized. Some of the Ashâb-i kirâm said, "O Rasûlullah! According to the Hudaybiya Peace Treaty, we would not come on Umra with weapons, except swords in sheaths." The Master of the worlds replied, **"We will not bring these weapons to Haram, near the Qurayshîs. Yet, they will be kept on hand in case of an attack from the Quraysh."**

Abî Zarr-il-Ghifârî was appointed as our Prophet's deputy in Medina-i Munawwara.[290] It is also reported that Abû Ruhm-ul-Ghifârî was the person who was appointed as deputy. Two thousand companions, together with our beloved Prophet, set out for Mecca. The Ashâb-i kirâm were very excited. They would see their homes, their homelands, which they left for the sake of Allahu ta'âlâ and our beloved Prophet... They would visit the Kâba to which they turned towards in each of the five daily prayers... They would meet their relatives who had just become Muslims, but could not come to Medina due to the Treaty. They would show the honor and greatness of Islam to the Quraysh polytheists who made them weep blood for years and who severely oppressed them, who martyred many of their brothers, in order to make them worship the idols. Perhaps, those polytheists who saw this would love Islam and become Muslims!...

Those who stayed in Medina attended the Master of the worlds up to the Wadâ slope, then they returned…

When our beloved Prophet ('alaihis-salâm) came to Zulhulayfa, which was about ten kilometers away from Medina, he put on his ihrâm. The glorious Sahâbîs followed him. Everyone was in white. Now, the journey to Mecca for making Umra had started. Everywhere was shaken with the sounds of **"Labbayk! Allâhumma Labbayk!**

290 Ibn Sa'd, at-Tabaqât, I, 353; Zahabî; Siyar, II, 82.

Lâ sharîka laka labbayk! Innal hamda wan-ni'mata laka wal-mulka, lâ sharîka lak." The journey was very joyful by praising Allahu ta'âlâ and supplicating to Him, mentioning His blessed name.

When the advance forces under the command of Muhammad bin Maslama approached Mecca, the Quraysh polytheists saw them. In fear, the polytheists came near and asked, "What is this?" It was as if they saying, "Had we made an agreement one year ago for this?" Muhammad bin Maslama gave a reply which froze their blood, "These are horsemen of the Messenger of Allahu ta'âlâ. If Allahu ta'âlâ allows, he too will honor here tomorrow!" The polytheists returned in fear and conveyed the news to Mecca. The Meccan polytheists said, "We swear that we have adhered to the treaty. Why will Muhammad fight us?" Immediately, they sent a delegation to talk with our Master, the Prophet.

Meanwhile, the Master of the worlds sall-Allâhu 'alaihi wa sallam had come to the place called Batn-i Ya'jaj, where he could see Mecca. They left all their weapons there, except swords. He set two hundred sahâbîs as sentinels to protect the weapons.

When these preparations were finished the Quraysh delegation requested permission to speak with our Master, the Prophet. When it was granted, they said, "O Muhammad! Since the Hudaybiya Treaty, we have not done anything against you. Despite this, will you come in Mecca, to your people, with these weapons? However, according to our treaty, there would be no weapon with you, except swords in sheaths!..." The Master of the worlds replied, **"Since my childhood until today, I am known with keeping my words and my abiding by promises. We will not enter Haram with anything except our swords in sheaths. But, I want the weapons to be present somewhere near me."** Seeing that the news conveyed to them was wrong, the delegation relaxed. They said, "O Muhammad! Honestly, we have seen only trustworthiness and goodness from you. This is what suits you." They returned to Mecca and notified the Quraysh of the situation. They felt at ease too.

Due to their grudge and jealousy, the notables of the Quraysh did not want to see this happy moment of our Master, the Prophet and his Companions. Therefore they went out of Mecca, to the mountains...

Our beloved Prophet 'alaihis-salâm sent the marked sacrificial camels to the location Zîtuwâ, in advance. Then, he and his Companions completed the preparations and walked to enter the Holy City of Mecca. The Ashâb-i kirâm had encircled the Master of the worlds. The sultan of the universe was on his camel Kuswâ. He brightened all around, as if he were a sun blocking out thousands of stars. O my Rabb! What a beautiful, what a majestic scene it was!... The sounds of **"Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka Labbayk!..."** resonated. Hearts were full of love of Allahu ta'âlâ and His Messenger. Step by step, they were advancing towards the Kâ'ba-i Muazzama. As they approached, their excitement increased. The exclamations of talbiya said by all, filled Mecca. Seeing this scene, the polytheists became

affected. Many felt the love of Islam pour into their hearts. Finally, Muhammad 'alaihis-salâm was victorious.

And so it was, our beloved Prophet and his glorious Companions, were entering the area where the Kâ'ba was. They were wearing their swords. Hadrat Abdullah bin Rawâha was holding the ropes of Kuswâ, the camel of our Master, the Prophet. Some Meccan polytheists, women and children had lined up along Dâr-un Nadwa, they were watching our beloved Prophet and his heroic Companions. While he was advancing, Abdullah bin Rawâha was, as if hammering these couplets into the heads of the polytheists, was reciting:

Hadrat 'Umar could not stop himself from warning him by saying, "O Ibn-i Rawâha! How can you recite poems before Rasûlullah and at Haram-i sharîf?" However, our Master, the Prophet said, **"O 'Umar! Do not prevent him! I swear by Allahu ta'âlâ that his words are more effective on these Quraysh polytheists than shooting arrows at them. O Ibn-i Rawâha! Go on!"** After a short while, our Master, the Prophet commanded Hadrat Abdullah bin Rawâha,

"Say: There is no god but Allahu ta'âlâ! He is the One. He is the one who fulfills His promise! He is the one who helped this slave of His! He is the one who empowered his soldiers! He, only He, is the one who destroyed the gathered tribes."

Upon this, Abdullah bin Rawâha started to recite;

"There is no god,
But Allahu ta'âlâ!
He has no partner,
Lâ ilâha illallah!

He is the One, who empowered,
Muslim soldiers!
And He is the One, who
Ruined, dispersed the disbelievers!"

Muslims were repeating these words, too.

When our beloved Prophet entered the Baytullah, he opened his blessed right shoulder. People admired at the beauty of his blessed skin. Then, he said, **"May Allahu ta'âlâ show mercy to those champions who will show themselves strong and energetic against those polytheists."** Upon these words, the Ashâb-i kirâm opened their right shoulders and made tawâf around the Kâ'ba three times. They were walking in a grand manner. But, they walked slowly between the Rukn-i Yamâni and the corner of the Hajar-ul-Aswad. Our Master, the Prophet 'alaihis-salâm and his Companions were approaching the Hajar-ul-Aswad, kissing it and outstretching their arms towards it.

The polytheists were watching the Ashâb. They were amazed by this majestic and spectacular marching. They had been told that Muslims were weakened and fell ill. These kinds of rumors had been spread. Now, they were witnessing a completely different situation. They became more and more baffled.

The remaining four tawâfs had been made at a slow pace. After the tawâf, they made a ritual prayer of two rakats at the site called Maqâm-i Ibrâhim. Then, they strode between Safâ and Marwa hills seven times. After the sacrificial animals were butchered, our Master, the Prophet had his hair shaved. They caught his blessed hair from the air. The Ashâb-i kirâm shaved themselves too. Thus, the dream, which our Master Rasûl-i akram (‘alaihis-salâm) saw one year before, came true.

So, as it was, the Umra visit had been completed and the time of noon prayer had begun. The Master of the worlds commanded Hadrat Bilâl to recite the Adhân at the Kâ’ba. Bilâl-i Habashî fulfilled the order immediately. While he was reciting the Adhân at the Kâ’ba, all Mecca started to shake. The Ashâb-i kirâm were listening to the Adhân with great respect, they were repeating its words silently. When it finished, our Master Habîbullah became the imâm. The noon prayer, performed in congregation, had a different effect on the hearts of the polytheists.

A tent made of leather hides had been set up at the location of Abtah, for our beloved Prophet (’alaihis-salâm). The Companions stayed in surrounding tents for three days. At each of the five daily prayer times, they would gather in the Baytullah and perform their prayers in jamâ’at (congregation). At other times, they were visiting their relatives and being exemplary for them, with the beautiful ethics they acquired from Islam. Seeing the beautiful attitudes of the Ashâb, other people could not stop themselves from expressing their admiration. It was as if Mecca were conquered from within, during those three days.

The three days had elapsed… Time for departure had come. Towards evening, our Master, the Prophet said, **“None of the Muslims** (who have come for Umra) **will spend the evening at Mecca, they will all depart!”** Everyone packed up and started off for Medina.

What a great blessing it is to pass away on your path
Will it not be my share to die in your sacred abode
It will be easy to die longing for you, while my eyes are losing their glimmer
Make me happy with your beauty since I am scorched O Rasûlullah.

I bowed my head, I am wretched, you have the cure of my pain
My lips are burned with fire, around your feet, reminding of your name
Reward this dog whenever my heart wishes to see you
Make me happy with your beauty since I am scorched O Rasûlullah.

THE HOLY WAR OF MÛTA

When our Master, Habîb-i-akram sall-Allâhu ’alaihi wa sallam, who has been sent as a mercy for the worlds, went to Mecca for umra, he asked Hadrat Walîd bin Walîd, one of his Ashâb, **“Where is Khâlid? It is not suitable for a person such as he to not know Islam. What a good thing it would have been if he had displayed all his efforts and heroism with Muslims against the polytheists.** (In that case) **We would have loved and appreciated him.”** Previously, from time to time, Walîd bin Walîd would write letters to his older brother and urge him to embrace Islam. When he forwarded these blessed words of our Master, the Prophet, to him, Khâlid bin Walîd’s inclination to Islam increased more and more. The companions had returned to Medina from the Umra visit. Days had passed and the eighth year of the Hegira had begun. Khâlid bin Walîd was very excited. He looked forward to reaching Medina, sitting on his knees in the presence of the Master of the worlds and being honored by becoming a Muslim. He himself narrated:

“Allahu ta’âlâ bestowed upon me the love of our Master, the Prophet. He placed the love of Islam into my heart. He turned me into a state which I could distinguish the good from the evil. I told myself: I was present in all the battles against Muhammad ’alaihis-salâm. Leaving each battlefield, I felt that I was on a wrong path and he would definitely be victorious over us one day. I was the commander of the enemy cavalrymen when Rasûlullah sall-Allâhu ’alaihi wa sallam came to Hudaybiya. In Usfân, I approached closer to Muslims and was seen by them. Being sure about us, Rasûlullah was conducting the early afternoon prayer in the congregation of his companions. We wanted to make a sudden raid. Yet, it was not possible. That was good. Probably, Rasûlullah understood our intention, they were wary, while performing the late afternoon prayer.

This situation affected me so much. I told myself that, this person probably was being protected by Allah. I was deep in thoughts and did not appear to him when he came to Mecca for Umra. He had come with my brother Walîd and could not find me. My brother had left a letter for me: “Bismillâhirrahmânirrahîm! After thanking and praising Allahu ta’âlâ and greeting and invoking blessings on Rasûlullah, I state that I really do not know anything to be more surprising than your going away from Islam. However, you are not incapable of understanding that your path is wrong. Why do you not use your reason? What a strange thing that you could not know and understand a religion like Islam. Our Master, the Prophet asked me about you. He wishes you to know Islam, and for you to use your efforts and heroism among Muslims against the polytheists. O my brother! You have missed many opportunities. Do not be late anymore!”

When my brother's letter reached me, my desire to become Muslim became very strong. I was rushing to go. What Rasûlullah said made me very happy. When I was sleeping that night, in my dream, I reached from gloomy, narrow, waterless, desert-like places to a place green, wide, spacious. I decided to tell my dream to Hadrat Abû Bakr when I reached Medina and ask for its interpretation.

While I was making preparations for going to Rasûlullah, I was thinking who could join me during my voyage. Meanwhile, I met Safwân bin Umayya. I told him the situation. He rejected my offer. Then, I met Ikrima bin Abû Jahl. When he rejected too, I went to my home. I rode my horse and I went to 'Uthmân bin Talha. I said him too that I would go to Rasûlullah to become Muslim and I requested him to accompany me. He accepted without hesitation. The other day, before dawn, we set off together. When we reached the place called Hadda, we met Amr bin Âs. He was also going to Medina to embrace Islam.

We reached Medina. I wore my best clothes and got ready for the meeting with our Master Rasûlullah. Meanwhile, my brother Walîd came and said, "Hurry up! Our prophet has been informed that you came and he is very glad. Now, he is waiting for you." In a hurry, I went to the presence of that great prophet. I greeted him and said, "I bear testimony that there is no god but Allahu ta'âlâ and you are Allahu ta'âlâ's prophet." He said, **"Hamd** (Praise) **be to Allahu ta'âlâ who has showed you the right path and guided you to it."** Then I requested that he pray for my sins' to be pardon. He invoked and said, **"Islam cuts off the sins which were committed before it."** My other two friends embraced Islam too."[291]

Thus, these three champions, among the bravest of Mecca, who did not hesitate to give their lives for their aims, had been honored by joining the Ashâb-i kirâm in the presence of our Master Rasûlullah ('alaihis-salâm). Now, with all their power, they would try to eliminate disbelief. The Sahâbîs greatly rejoiced at their embracing Islam. They expressed their joy with calls of takbîr (Allahu akbar!).

In the eighth year of the Hegira, our Master Sarwar-i kâinat, who is a mercy for the worlds, sent envoys to various tribes and states for spreading Islam. Some of them yielded positive results. However, Hadrat Haris bin Umayr, sent to meet with the governor of Busrâ, had been arrested by Christian soldiers in the village known as Mûta of the Balkâ township of Damascus. Hadrat Haris, who was brought to Shurahbil Bin Amr, the governor of Damascus, had been slaughtered and martyred even though he was an envoy.[292]

Deeply grieved over this event, our beloved Prophet had immediately ordered his heroic Ashâb to gather. The Companions, who took this order, forgiving any outstanding obligations they had toward their children, gathered in the Jurf encampment. Our Master, Habîb-i akram, after conducting the early afternoon prayer, said, **"I have appointed Zayd bin Hârisa commander for those people who will go to Jihâd. If Zayd bin Hârisa becomes martyr, let Ja'far bin Abî Tâlib take his place. If Ja'far bin Abî Tâlib becomes martyr, let Abdullah bin Rawâha take his place. If Abdullah bin Rawâha becomes martyred, let Muslims choose an appropriate person among themselves and make him their commander!"** Upon this, the Ashâb-i kirâm understood that the heroes whose names were mentioned would be martyred. They started weeping and said, "O Rasûlullah! We wish they would be alive so that we could benefit from them." Our Master, the Prophet did not give a reply to them and kept quiet.[293]

Hadrat Zayd, Ja'far and Abdullah, who were present there, heard these too and greatly rejoiced. Because their greatest goal was to become martyr while spreading Allahu ta'âlâ's religion. At that moment, the glad tidings had been given and they had heard it with their own ears. The Mujâhîds had completed their preparations; they were waiting for their commanders. Our Beloved Prophet delivered the white banner of Islam to Hadrat Zayd bin Harisa. He ordered him to go up to where Hâris bin Umayr had been martyred and to communicate Islam. He ordered him to fight the enemy if they did not accept.

Hadrat Abdullah bin Rawâha, while bidding farewell to his commander friends, wept. They asked him, **"O son of Rawâha! Why are you crying?" Abdullah bin Rawâha,** who was a poet, said:

"The reason why I am weeping,
Is not the love of living,
And I swear by Allahu ta'âlâ,
The reason is not my missing you.

The real reason is that,
In the Qur'ân al-karîm,
Our Rabb decrees,
In one of its verses:

'Know that certainly,
There is no one among you
Who will not have
Gone through Hell…'

I had heard this âyat,
While Rasûlullah recited it,
I am in fear, if I stop by Hell,
How can I endure to be there?"

291 Bayhaqî, Dala'il al-Nubuwwa, IV, 455; Ibn Asâkir, Târikh-i Dimashq, XVI, 228; Zahabî, Siyar, II, 118.
292 Wâqidî, al-Maghâzî, II, 756; Ibn Sa'd, at-Tabaqât, II, 128; Ibn Asâkir, Târikh-i Dimashq, XI, 464.
293 Bukhârî, "Maghâzî", 46; Wâqidî, al-Maghâzî, II, 756-758; Ibn Sa'd, at-Tabaqât, II, 128-130.

His friends invoked blessings for him, "May Allahu ta'âlâ make you one of His beloved slaves, May you be one of the Pious!" Then, Hadrat Abdullah bin Rawâha said, "I wish for being forgiven by Allahu ta'âlâ. In addition, I want to be martyred with a ferocious sword strike or a spear thrust which will burn my liver and intestines!…" When the army was ready to move, Hadrat Abdullah bin Rawâha came to our Master Rasûlullah 'alahis-salâm and after saying good bye to each other, he asked, "O Rasûlullah! Could you please advise me something that I will memorize and keep in my mind?" Our Master, the Prophet commanded him, **"Tomorrow, you will reach a country where sajdas are performed for Allahu ta'âlâ very seldom. Increase the amount of your sajdas and ritual prayers there."** Abdullah bin Rawâha asked, "O Rasûlullah! Could you advise me more?" Our Prophet responded, **"Remember Allahu ta'âlâ constantly. For, remembering Allahu ta'âlâ will help you reach your expectation."**

The three thousand strong Islamic army, surrounded by the call of "Allahu Akbar! Allahu Akbar!", began to march. Our beloved Prophet and the Companions, who stayed in Medina, followed the mujâhid ghâzis up to the Wadâ slope. Here, the Master of the worlds addressed the blessed Islamic army as follows, **"I advise you to do Allahu ta'âlâ's commandments, to abstain from His prohibitions, to be beneficent to the Muslims near you and to treat them well. Fight on the path of Allahu ta'âlâ, by saying His name. Do not commit breach of trust of the goods taken as booty. Do not renege on your promise. Do not kill the children! There, in the churches of the Christians, you will find some who live in solitude and have dedicated themselves to worshipping. Avoid harming these persons! Except for them, you will encounter some people whose heads are nestled by the devils. Cut off their heads with your swords. Do not kill the women or the old. Do not burn or cut the trees. Do not destroy the houses!"**

He told Zayd bin Hârisa, the commander-in-chief, **"When you encounter your polytheist enemies, invite them to one of three alternatives!...** (If they become Muslims) **Invite them to migrate to the home of Muhâjirs, Medina! If they accept your invitation, tell them that they will have the same rights as the Muhâjirs have and they will have the same duties as the Muhâjirs have. If they prefer embracing Islam and settling in their own countries, tell them they will be like Muslim nomad Arabs and the same divine rule will be applied on them too, nothing will be spared from the war booties for them and only those who fight along Muslims will benefit from the booty!**

If they do not accept Islam, invite them to give jizya (a kind of tax)**! Do not hurt anyone who accepts that! If they do not assent to giving jizya too, fight them by taking refuge to Allahu ta'âlâ's help!..."**

After this advice, he bid farewell to the mujâhids. The Army of Islam departed with calls of takbîr. The remaining people waved their hands at the departing people and prayed, "May Allahu ta'âlâ make you safe from every kind of danger, and may He make you come back safe and sound." Until they disappeared on the horizon, they watched them with tearful eyes…

The holy banner in the hand of Zayd bin Hârisa was waving, the Mujâhids were taking an unknown and long journey to serve the religion of Allahu ta'âlâ. The Islamic Army was quickly advancing towards Syria. The journey was without incident. It was joyful. The mujâhids were looking forward to encountering the enemy as soon as possible. One of the most eager of those who wished martyrdom was Hadrat Abdullah bin Rawâha. Zayd bin Arkam narrated:

"I was an orphan who grew up under the discipline of **Abdullah bin Rawâha.** When he went for the Mûta expedition, he had taken me on the back of his camel too. While we went in the night for a while, he recited these couplets:

"O my camel! If you can carry me,
To the sands, till the well,
And from there,
An additional distance of four-days.

I promise, I will not,
Bring you on another trip,
Soon, you will be,
Without any owner.

I may not be able to return,
To my home,
I hope I will be a martyr,
In this battle.

O Rawâha's son,
At the last stop, the believers,
Even your closest relatives,
Past me with speed.

By breaking the ties of brotherhood,
They passed,
They left you to Haqq ta'âlâ,
They went away.

I do not think over,
How much money I have,
Anymore I do not care,
Trees or palm dates!"

When I heard these, I wept. Abdullah bin Rawâha touched me with his lash and said, "O you naughty one! What is happening to you? What harm is done to you since I speak in this manner? If Allahu ta'âlâ grants me martyrdom, you will return on the animal and reach your land. As for me, I will be freed from all the troubles and grievances of the world and I will attain ease." He climbed down and made a ritual prayer of two rak'ats. After he made a long supplication to Allah, he called me, "O child!" When I said, "Yes," he said, "Inshâallah, martyrdom will be granted to me in this expedition!"

While the brave Companions approached Syria, the governor of Damascus, Shurâhbil bin Amr had already learned that the Islamic Army was coming. He had immediately informed the Byzantine Emperor Heraclius and he had received many reinforcements. He was greatly relieved because, according to the intelligence gathered, the Muslims were only three to five thousand strong. However, his army's number was more than one hundred thousand. As for weaponry, they were innumerable.

When the Ashâb-i kirâm alaihim-ur-ridwân reached Muân, one of the Damascene lands, they learned that Eastern Romans were marching towards them with an army of one hundred thousand soldiers. They stopped and stayed there for two nights. Hadrat Zayd bin Hârisa, their commander, gathered his friends and informed them of the situation. He asked for their views about what should be done against the Roman army. Some of the sahâbîs said, "Without confronting the Roman army, let us organize sudden raids into their country, capture their people and return to Medina"; some others said, "Let us write a letter to Rasûl 'alaihis-salâm, state the number of the enemy, and ask for his sending soldiers to us urgently or inform us what we should do." While they were about to decide that the second view was more appropriate, Hadrat Abdullah bin Rawâha said:

"O my people, what is the reason,
Of your hesitation?
Have we not come to fight,
With the martyrdom intention?

We have never fought,
Since we were superior in numbers,
In any case,
Against the disbelievers.

We fought,
With the power of religion,
Granted by Allahu ta'âlâ,
As if, we were a lion.

Go and fight,
Absolutely there is goodness,
In the end of this business,
Either martyrdom or conquest.

I swear by Allahu ta'âlâ that,
In the day of Badr, two horses we had,
At Uhud, we owned one horse,
And few weaponry.

If it is in our destiny,
To overcome in this battle,
Already it was promised,
By Allah and His Messenger ('alaihis-salâm).

Never Haqq ta'âlâ breaks
His promise,
So, march forward,
O believers!

If martyrdom is
A part of our destiny,
We will reach our brothers
In Paradise."

These words of Hadrat Abdullah bin Rawâha encouraged the mujâhidîns. They said, "We swear by Allah, the son of Rawâha is telling the truth."

Now, the decision had been taken. They would continue to fight until they became martyred. When they came to the village called Mûta, the glorious sahâbîs encountered the Roman army, which had one hundred thousand soldiers. Mountains, valleys had been crowded with the enemy. On the one side, there was a three thousand strong Islamic army which came from Medina to Damascus to spread the religion of Allahu ta'âlâ, on the other side, there were those disbelievers who gathered to eliminate Islam. Apparently, there was a great imbalance of powers. One Muslim would have to fight more than thirty Roman soldiers.

Both sides took battle formation. Meanwhile, pursuant to the order of our Master, the Prophet, a committee from the Islamic Army advanced towards the Roman military camp. These persons offered the Roman army to embrace Islam, otherwise, to pay jizya (a tax taken by Islamic State from its non-Muslim subjects). However, they

rejected this proposal. There was no time to lose. The commander, Hadrat Zayd bin Hârisa, holding the holy banner of Islam, ordered his army to attack. The mujâhids, who were waiting for this moment, drew their swords and sprang forward towards the enemy ranks… Braying of horses, clashes of swords, cries of the wounded filled the air. Even at the beginning of the war, the battlefield turned into a blood bath. At each swing of a sword of the glorious Companions, either a head or an arm fell down.

Holding the white banner of Rasûlullah 'alaihis-salâm, Hadrat Zayd was fighting while saying **"Allah Allah".** He was completely surrounded by the enemy. By swinging his swords, he was making the enemy retreat their ground and sorry for having confronted him. The Companions, seeing their commander's heroic combat, were attacking as he was. Each of the Companions were fighting thirty enemy soldiers. Meanwhile, several spears struck the blessed chest of Hadrat Zayd. Other spears followed them. The body of this glorious sahâbî was riddled. Zayd bin Hârisa fell down to the hot soil and attained the martyrdom, which he had longed for.

Hadrat Ja'far followed Zayd bin Hârisa. He grasped the banner immediately. Seeing that the banner of Islam was waving, mujâhids continued to battle with a renewed zeal. Hadrat Ja'far fought heroically like Zayd bin Hârisa. On the one hand, he was attacking the enemy; on the other hand, he was encouraging his friends. This new commander was speedily using his sword; he was not giving an opportunity to the enemy. While he was intensely fighting, Hadrat Ja'far had advanced far from his friends. He was encircled by the Romans. He was on his own. He soon realized that there was no return. The brave commander said, "My duty is to strike each disbeliever with my sword." He was constantly saying the blessed name of Allahu ta'âlâ. He was fighting ceaselessly. Finally, an enemy soldier struck the right hand of Hadrat Ja'far with his sword. His right hand had been cut off. Hadrat Ja'far grasped the holy banner of Islam with his left hand without it falling to the ground. Then, another sword strike came. His left hand also was cut off. This time, he tried to keep the banner flying by pressing it to his chest between his arms. However, by the enemy swords, he attained the martyrdom, which he had longed for. His blessed soul flew to the highest grades in Paradise. His body had received more than ninety sword or spear wounds.[294]

The heroic mujâhids, who saw that their commanders became martyr, caught the banner of Islam, which fell to the ground, and handed it over to Hadrat Abdullah bin Rawâha. By waving the banner, he attacked the enemy on his horseback. On the one hand, he was killing anyone before him, on the other hand, he was saying:

294 Wâqidî, al-Maghâzî, II, 756.

"O my nafs,
You will obey me, certainly,
I have sworn, in this battle,
A martyr I will be.

Either you will
Accept it happily,
Or I will
Make you agree.

Tell me! If you are not killed
In this battle,
Do you think
You will never die?

Know that it will be good
If you do what,
Ja'far bin Abî Tâlib and
Zayd bin Hârisa have done.

They have become martyr, o my nafs!
Do not remain behind.
Otherwise, you will be sorry.
Do not hesitate, now attack!"

With interjections of "Allahu akbar!", Hadrat Abdullah was fighting fiercely against the enemies. At one point, a sword struck his finger which hung from his hand. This blessed commander, who was in a deep love of Allahu ta'âlâ and His Messenger, immediately jumped down from his horse. He put his wounded finger, which prevented him from fighting, under his foot and cut it off, saying, "Are you not only a wounded finger? You have been hit by this incident on the path of Allahu ta'âlâ!" He jumped on his horse and started fighting again. However, he began to criticize himself because he was not able to attain the state of martyrdom despite all his efforts… He attacked the enemy repeatedly. In the end, having been speared, he fell. While he was fighting for the sake of Allahu ta'âlâ and His Messenger, he became a martyr and his blessed soul ascended to Paradise.

At that moment, Abû'l-Yusr Ka'b Bin Umayr, who fought near Hadrat Abdullah, tried to wave the banner.

He searched for an older and more mature person than he, from among the Companions. He saw Thâbit bin Akram. He delivered the banner to him. Hadrat Thâbit set the banner in front of the mujâhids and said, "O my brothers! Urgently, choose a commander among you and be obedient to him." They replied, "We have chosen you." But, Hadrat Thâbit did not accept that. He saw Hadrat Khâlid bin Walîd. He told him, "O Abû Sulaymân! Take the banner!" Hadrat Khâlid had recently become Muslim. Due to his good manners, he did not want to take the banner and said, "I can not take this banner from you! You deserve this much more than me. Because, you are older and you had been honored by fighting alongside Rasûlullah at the Badr war."

Yet, time was valuable. The Ashâb-i kirâm around them was fighting against the enemy vehemently and trying to force a one hundred thousand strong enemy army into retreat. Hadrat Thâbit repeated his words, "O Khâlid ! Take the holy banner of Rasûlullah quickly! I swear by Allah that I had taken it to give it to you. You know the method of war better than me!" and asked the mujâhids around him, "O my brothers! What is your opinion about Khâlid's being commander-in-chief?" They unanimously said, "We have made him our commander."

Upon this, Hadrat Khâlid, with a great respect and decency, kissed the banner, which the Master of the worlds delivered with his own blessed hands. He jumped on his horse and attacked the enemy with his all majesty and grandeur.[295]

The heroic sahâbîs attacked again following their new commander. Hadrat Khâlid was fighting with an unseen bravery and skill. He was striking down anyone before him. Meanwhile, Hadrat Kutba bin Qatâda, decapitated Mâlik bin Zâfila, one of the enemy commanders. The morale of the Romans was shaken. Yet, the time was late; it was evening and getting dark. It was very dangerous to fight in darkness. Because, they could kill their friends accidentally…

For this reason, the two sides retreated to their encampments. The wounded were being treated. Hadrat Khâlid was a genius in the art of war. He wanted to meet the enemy in the morning with a new tactic and to confuse them. That night, he changed the locations of the soldiers. He took those on the right to the left, those on the left to the right, those in the front to the rear, and those in the rear to the front.

The brave mujâhids attacked again in the morning. They started fighting with calls of "Allahu akbar." The enemy soldiers were seeing these attacking soldiers for the first time. They were not the ones they fought the previous day. A new army must have come to help Muslims! Thinking this with a great fear, the morale of the Roman soldiers broke. They panicked. Hadrat Khâlid and the brave sahâbîs used this opportunity. They fought even more magnificently and sent souls of thousands of the enemys to Hell. That day, nine swords had been broken in the hands of Hadrat Khâlid bin Walîd.[296] With the bestowment of Allahu ta'âlâ and the blessing of the supplication of our Master Rasûl-i akram sall-Allâhu 'alaihi wa sallam, three thousand mujâhid

295 Wâqidî, al-Maghâzî, II, 756; Ibn Sa'd, at-Tabaqât, II, 129, Abdurrazzâq, al-Musannaf, III, 390; Tabarânî, al-Mu›jamu›l Kabîr, II, 105; Suhaylî, Rawzu›l-unuf, IV, 130.

296 Bukhârî, "Maghâzî", 42; Ibn Sa'd, at-Tabaqât, IV, 253; Ibn Abî Shayba, al-Musannaf, IV, 582; Hâkim, al-Mustadrak, III, 44.

ghâzîs routed one hundred thousand enemy soldiers. In this great battle, fifteen Muslims were martyred. Thus, the Byzantine Empire had been intimidated and it was prevented from raiding into Southern lands.

Our Master Rasûl-i akram, our Honorable Prophet had assembled his Companions in the masjîd to inform them of what had happened in Mu'ta. This was even before the news from the battlefield reached him. The Companions, seeing the blessed face of our beloved Prophet, understood that he was very sad. No one could ask anything. They feared of bring another cause of sorrow to him. Finally, one of the Ashâb-i kirâm said, "May our lives be sacrificed for your sake, O Rasûlullah! Since we saw your sorrow, we are in grief, only Janâb-i Haqq knows how much sadness we have!" Upon this, our beloved Prophet wept and said, **"The reason for my grief you saw was the martyrdom of my Companions. This state continued until I saw them while they were sitting on thrones in Paradise. Zayd bin Hârisa held the banner. Eventually, he became martyred. Now, he has entered Paradise. He is hurrying around there. Then, Ja'far bin Abî Talîb held the banner. He attacked the enemy armies. He fought and he also became martyred. Then, being a martyr, he has entered Paradise. Now, he is flying there as he wishes with two wings made from ruby. After Ja'far, Abdullah bin Rawâha held the banner. Holding it, he fought the enemy and became martyred. He has entered Paradise. They were shown to me, as they were on golden thrones in Paradise. O my Allah! Forgive Zayd!.... O my Allah! Forgive Ja'far! O my Allah! Forgive Abdullah bin Rawâha!"**

Still, tears were coming down from the blessed eyes of the Master of the worlds. Weeping, he continued, **"Khâlid bin Walîd has taken the banner after Abdullah bin Rawâha. Now, the battle has become intensified. O my Allah! He** (Khâlid bin Walîd) **is a sword, which is one of Your swords. Help him!..."**[297]

As a miracle, with the permission of Allahu ta'âlâ, our beloved Prophet 'alai-his-salâm had seen the situation in the battlefield which was more than one thousand kilometers away and informed his Companions of it. After telling of this incident on the day when Hadrat Ja'far bin Abî Tâlib became martyred, he stood up and went to the home of Hadrat Ja'far. Hadrat Ja'far's wife, Asmâ, had completed her housework; she had washed her children and combed their hair. Our beloved Prophet said, **"O Asmâ! Where are Ja'far's sons? Bring them to me!"** When Lady Asmâ brought the children, our Master Rasûlullah embraced them. He could not stop his blessed tears. Seeing this, the wife of Hadrat Ja'far asked, "May may parents be sacrificed for you, O Rasûlullah! Why are you showing the same compassion to my children which you show to orphans? Have you received some grave news about Ja'far and his friends?!" The Master of the worlds became very sad. He replied, **"Yes!... They have become martyred today!..."** Our mother Hadrat Asmâ, embracing her children, started weeping. Our beloved Prophet could not endure this scene and left there.[298]

297 Ahmad bin Hanbal, al-Musnad, V, 299; Ibn Sa'd, at-Tabaqât, VII, 395; Ibn Abî Shayba, al-Musannaf, VIII, 546; Tabarî, Târikh, II, 322; Haythamî, Majmâ'uz-Zawâid, VI, 150.

298 Ahmad bin Hanbal, al-Musnad, VI, 370; Ibn Hishâm, as-Sira, II, 380; Ibn Sa'd, at-Tabaqât, VIII, 282; Ibn Kathîr, al-Bidâya, III, 474; IV, 251; Suhaylî, Rawzu'l-unuf, IV, 126; Haythamî, Majmâ'uz-Zawâid, VI, 156.

Our Master Habîb-i akram sall-Allâhu 'alaihi wa sallam returned to his house of bliss. He told his pure wives, **"Do not forget to prepare food for Ja'far's family!"** For three days, meals were sent to the families of the martyrs.

Several days had passed. Hadrat Ya'lâ bin Umayya brought the good news of victory to Medina. Before he started to report what happened, our Master Rasûl-i akram told him, **"If you wish, tell us what happened, if you don't, I shall tell you."** Then, he related, in detail, what happened in the battlefield. Upon this, Ya'lâ bin Umayya said, "I swear by Allahu ta'âlâ who has sent you with a true religion and a true book, you have not left anything untold of the events which the mujâhîds lived through." Our Master replied, **"Allahu ta'âlâ removed the distance for me so I saw the battlefield with my own eyes."**

A few days later, the heralds announced that the Islamic army was approaching Medina. Our Master, the Prophet stood up with his Ashâb. They went out of Medina to welcome them. In the distance, a cloud of dust was rising; the holy banner of Islam was waving. The glitters of shields, swords brightened around like a mirror. A great excitement was seen in each Muslim. After a short while, the mujâhid ghâzîs, under the command of **Khâlid bin Walîd** entered Medina.

THE CONQUEST OF MECCA

It was the eighth year of the Hegira. One of the articles of the Hudaybiya Peace Treaty was: "Arab tribes, other than the two parties, could accept protection of any party, they would be free to unite with Muslims or polytheists." Accordingly, the Khuzâa tribe, the ally of our Master, the Prophet sided with Muslims and the Banî Bakr tribe sided with the polytheists. The Khuzaâ tribe and the Banî Bakr tribe were old enemies; they would attack each other whenever they found an opportunity. In accordance with the Hudaybiya Peace, they had stopped their assaults for a while. However, the Banî Bakr tribe could comply with this for only two years. A person from the Banî Bakr had recited a poem, insulting our beloved Prophet; a youngster from the Khuzâa tribe, who heard this, could not endure that and inflicted a wound on his head. The sons of Bakr, taking advantage of this event, attacked the Khuzâa tribe, which was safe according to the treaty. The Quraysh polytheists had assisted this assault by giving weapons and secretly sending men. They had killed more than twenty persons from the Khuzâa tribe at the Haram-i sharîf. During the fight, some Muslims from the Khuzâa tribe had requested help from our Master, the Prophet. Some people from the Khuzâa tribe had seen the Quraysh polytheists among the sons of Bakr in these raids.

That night, our beloved Prophet was in the house of our Mother Hadrat Maymûna. While he was performing ablution for ritual prayer, with the permission of Allahu ta'âlâ, as a miracle, he had heard Meccan Muslims' calls for help. Replying to them, he said, **"Labbayk**! (I accept your invitation!)**"** Our Mother Maymûna, seeing that our Master, the Prophet spoke while he was alone, she asked, "O Rasûlullah! Is there anyone with you?"

Our beloved Prophet informed her of the event which occurred in Mecca and the participation of the Quraysh there.

The Quraysh polytheists, in helping the Banî Bakr, by raiding the Huzâa tribe and killing them, had violated the conditions of the Hudaybiya Peace Treaty. Hence, they had broken the peace. However, Abû Sufyân, the leader of Quraysh was not aware of this event. He had gone to Damascus for trade. When he returned from Damascus, they told him about the incident. They said, "This is a problem which certainly must be solved. It is not possible to conceal it. If it is not solved, Muhammad will expel us from Mecca!" Abû Sufyân replied, "Although I was not aware of that event, I must urgently go to renew the peace before the news of this massacre reaches Medina."

However, our beloved Prophet had learned of the incident instantaneously. In addition, three days after the incident, Amr bin Sâlim, of the Khuzâa tribe, came with

forty horsemen and told Rasûl-i akram (sall-Allahu 'alaihi wa sallam) what happened. Our Master, the Darling of Allahu ta'âlâ said, **"May I not be helped, if I do not help the sons of Khuzâa!"** and he had a letter written. In this letter sent to the Quraysh polytheists, our beloved Prophet said, **"…You, either will give up your alliance with the sons of Bakr and abstain from it, or you will pay blood money of those killed from the Khuzâa tribe! If you do not fulfill any of what I have mentioned, I announce that I will fight you!"**

The Quraysh were incapable of understanding this compassion. They sent a message, "We will neither break our alliance nor pay blood money. We can only fight." However, they became deeply regretful for their deeds and out of their fear; they immediately sent Abû Sufyân to Medina.

Even before Abû Sufyân reached Medina, our beloved Prophet 'alaihis-salâm, informed his Ashâb-i kirâm that Abû Sufyân would come. He said, **"I understand that Abû Sufyân is coming to renew the peace and extend the peace period. But, he will return without attaining his goal."**

Abû Sufyân, who had not become a Muslim yet, came to Medina-i munawwara. He came to the house of his daughter, Umm-i Habîba, the mother of the believers and the blessed wife of our beloved Prophet. He wanted to sit on the bed of our beloved Prophet. Our mother Umm-i Habîba moved quickly and took away the bed. His father was so sorry and indicated his astonishment, "O my daughter! Do you spare this bed from me?" Hadrat Umm-i Habîba, mother of the believers, replied to her father, "This bed is the bed of the messenger of Allahu ta'âlâ. The polytheists cannot sit on it. You are a polytheist and unclean. It is not appropriate for you to sit on this bed."

When his father said, "O my daughter! Something has happened to you since you left my house!" She said, "Alhamdulillâh! Allahu ta'âlâ granted Islam to me. However, you still worship idols, made of stone, which neither hear nor see! O father! How can a person who is the superior and the elder of the Quraysh, be away from Islam." His father became very angry and replied, "You are accusing me of ignorance, with such a disesteem! So, shall I abandon my ancestors' gods and embrace Muhammad's religion?!"[299]

The leader of the Quraysh came to the presence of our beloved Prophet and said, "I have come to renew Hudaybiya Peace Treaty and to extend its period. Let us renew this treaty in writing." Habîb-i-akram sall-Allâhu 'alaihi wa sallam replied, **"We do not do anything contrary to the Hudaybiya Peace Treaty and we will not change it."** Although the leader of Quraysh said repeatedly, "Let us change the peace treaty! Let us renew it!", our beloved Prophet did not give him any reply. When the leader of Quraysh saw that all his efforts failed, he returned to Mecca and told the polytheists what happened. They criticized him, "So, you have returned without doing anything, haven't you?" There was nothing left for them except to wait.

299 Bayhaqî, Dala'il al-Nubuwwa, V, 43; kay III, 347; Ibn Kathîr, as-Sira, III 530.

Whoever takes refuge in Masjîd-i Haram…

When Abû Sufyân left Medina, our beloved Prophet decided to conquer Mecca. The Quraysh had not kept their promise and they had broken the treaty. He was keeping this as a secret; he wanted to take Mecca without giving an opportunity for preparations by the polytheists and without shedding blood in Haram-i sharîf. This was a war precaution. Because, when Mecca would be conquered, many people would become Muslims.

He informed of this to Hadrat Abû Bakr and some of the superiors of his companions. He ordered his companions to prepare for an expedition but he did not tell them where they would go. The Ashâb-i kirâm began to make preparations for jihâd. Our Master, the Prophet sent messages to the neighboring Muslim tribes Aslam, Ashja', Juhayna, Husayn, Gifar, Muzayna, Sulaym, Damra and the sons of Khuzâa. It was said, **"Those who believe in Allahu ta'âlâ and in the Hereafter, be present in Medina at the beginning of Ramadan."** They were invited to join the war.

Our Master, the Darling of Allahu ta'âlâ (sall-Allâhu 'alaihi wa sallam), as a precaution, entrusted Hadrat 'Umar with the duty of breaking the links of communications by blocking the roads to Mecca. At once, Hadrat 'Umar posted sentinels to mountain roads, passages and other roads and commanded them, "You will force anyone who wants to go to Mecca to return!"

Our beloved Prophet, for secretly executing this business, invoked, **"O my Rabb! Until we suddenly reach their homelands, hold the spies and message bearers of the Quraysh, make them blind and deaf. May they see and hear us suddenly."**

Our Master, the Prophet, to give the impression that there would be a march against the polytheists in the North or the Byzantines, sent Hadrat Abû Katâda with troops to the North, towards the valley of Izâm.

Meanwhile, our beloved Prophet, as a miracle, reported that a letter had been sent to inform Meccans of the preparations in Medina. He sent Hadrat Ali and had it caught.

Until the second day of the Month of Ramadan, help from the neighboring tribes had come and they had gathered in the encampment around the well of Abû Inaba. The Ashâb-i kirâm were twelve thousand in number. Of them, four thousand were Ansâr, seven hundred were Muhâjirs, the remaining were Muslims from the neighboring tribes.[300]

Our beloved Prophet appointed Hadrat Abdullah bin Ummi Maktum as his deputy in Medina.[301] He sent Hadrat Zubayr bin Awwâm, as the commander of two hundred cavalries ahead, as a reconnaissance column.

The Master of the worlds, commanding his army of twelve thousand strong, whose hearts were full of love of Allahu ta'âlâ and His Messenger, set off with chanting of the name of Allahu ta'âlâ. They were going to Mecca, their homeland from which

300 Ibn Sa'd, at-Tabaqât, II, 135.
301 Ibn Sa'd, at-Tabaqât, II, 135.

they were expelled by tortures and torments eight years before. They were going to free the Great Kâ'ba from the idols. They were going to show the path of truth, justice and compassion to the polytheists who never wanted to give up their stubbornness… They were going to spread the religion of Allahu ta'âlâ, to be a cause of salvation from torments of Hell. O my Rabb! What a great compassion it was!

When the Islamic Army came to Zul'l-hulayfa, they met Hadrat Abbâs, paternal uncle of our Master, the Prophet. He was emigrating from Mecca with his family. Our beloved Prophet greatly rejoiced because his uncle came. He pleased him by saying, **"O Abbâs! As I am the last of the prophets, you are the last of the muhâjirs."** He sent Hadrat Abbâs' properties to Medina. **Hadrat Abbâs** remained with our Master, the Prophet and joined the conquest of Mecca.[302]

Our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam), when they came to Kudayd near Mecca, commanded his glorious Companions to draw up in battle array. He gave separate flags and banners to each tribe. He handed them over to the flagmen of each tribe. The flags of the muhâjirs were carried by Hadrat Ali, Zubayr bin Awwâm and Sad bin Abî Wakkas. The Ansâr had twelve flagmen, the Ashjâ and the Sulaym had one flagman, the Muzaynâ had three, the Aslam had two, the Huzâa three and the Juhayna had four flagmen.[303]

Ten days had passed since they left Medina. Towards the evening, they had closely approached Mecca and by the time of the night prayer, they had come to Marruz-zahrân. Our Master, the Prophet commanded his Companions to stop there. Furthermore, he ordered Hadrat 'Umar to ensure that each mujâhid set a fire.[304] When more than ten thousand fires were suddenly set, Mecca was illuminated. Meccan polytheists were not aware of anything; they were shocked. They charged Abû Sufyân with the responsibility to discover what was going on. He took someone with him and secretly approached the Islamic army. Meanwhile, our beloved Prophet told some of his Companions, **"Search for Abû Sufyân. You will certainly find him!"**

While the Quraysh people were advancing, their amazement increased and they fell into fear. How had such a great number of soldiers gathered around Mecca! How great a number of fires they had set!... Talking about this, they came to the place called Erak.

In the meantime, our Master, the Prophet ('alaihis-salâm) again said, **"Abû Sufyân is now at Erak."** Hadrat Abbâs recognized them and brought them to the presence of our Master, the Prophet. On the road, Abû Sufyân asked Hadrat Abbâs, "What is the news?" He answered, "O Abû Sufyân! Shame on you! Rasûl 'alaihis-salâm is coming against you with an army you cannot resist. I swear that the Quraysh will be in a great difficulty. Woe unto them!" Abû Sufyân and his accomplices, in fear, passed through the mujâhids and came before our Master, the Prophet. The sultan of the worlds treated them mildly. He received information about the Meccans. After talking to them

302 Ibn Asâkir, Târikh-i Dimashq, XXVI, 297.
303 Wâqidî, al-Maghâzî, II, 800.
304 Ibn Sa'd, at-Tabaqât, II, 135.

until late in the night, he invited them to Islam. Hâkim bin Hizâm and Budayl recited the Kalimat ash-Shahâda immediately and became Muslim. However, the hesitation of Abû Sufyan continued.

When it was morning, our beloved Prophet, who was a sea of compassion, said, **"O Abû Sufyân! Shame on you! Has the time not come to learn that there is no god but Allahu ta'âlâ?"** He replied, "May my parents be sacrificed for your sake! There is no one superior to you in being mild tempered, honor and observing the rights of relatives. After all the torment we have done to you, you are still inviting us to the path of true guidance. What a beautiful generosity you have. I believe that there is no god but Allah. If there were, he would give me a benefit. You are the Messenger of Allah." Thus, he was honored by joining the Ashâb-i kirâm.[305]

Hadrat Abbâs said, "O Rasûlullah! Will you grant Abû Sufyân something which will cause him to obtain credibility among Meccans?" Our Master, the Prophet accepted that and said, **"Whoever enters the house of Abû Sufyan and takes refuge there, he will be protected, he will be safe from being killed."** Hadrat Abû Sufyân requested, "O Rasûlullah! Will you increase it?" Our Master, the Prophet said, **"Whoever enters the Masjid al-Haram and takes refuge there, he will be under protection! Whoever closes his door and stays at his house, he will be under protection."**

Our Master Rasûl-i akram sall-Allâhu 'alaihi wa sallam told Hadrat Abbâs, **"Bring him to the notch in the valley which narrows and horses have to crowd in order to pass, so that he will see the splendor of Muslims, the army of Allahu ta'âlâ."** He wanted Abû Sufyân to see the grandeur and the number of the Islamic Army and tell the Meccan polytheists about this.

Abû Sufyân should see, so that he would inform the polytheists and nobody would resist. Thus, no blood would be shed in the Haram-i sherîf.

While Hadrat Abbas was going to the notch with Abû Sufyân, the mujâhids drew up in battle array. Having unfurled their banners, each tribe started passing through the notch. Everyone was in armor. While each group was passing, they were saying takbîrs. Hadrat Abû Sufyân was asking, "Who are these people?" Hadrat Abbâs was answering, "These are the sons of Sulaiman! Their commander is Khâlid bin Walîd!", "These are the sons of Gifâr!", "These are the sons of Kâb!" Everywhere echoed with interjections of "Allahu akbar! Allahu akbar!" Mujâhids' number and the glimmering of their weapons dazzled the eyes.

Hadrat Abû Sufyân was greatly interested in seeing our Master Fakhr-i âlam sall-Allâhu 'alaihi wa sallam. He anticipated that the march of the soldiers around him would be different. Hence, he could not stop himself from asking, "Are these the company of Rasûlullah?" Finally, the superior of the prophets, the Master of the worlds was seen on his camel Kuswâ. He was shining bright like the sun. Around him, there were Muhâjirs and Ansâr. Each of them were in full armor. They had girded their swords; they were coming on thoroughbred horses or camels.

305 Ibn Hishâm, as-Sira, II, 400; Wâqidî, al-Maghâzî, II, 811; Bayhaqî, Dala'il al-Nubuwwa, V, 62; Suhaylî, Rawzu'l-unuf, IV, 155.

When Hadrat Abû Sufyân saw them, he asked curiously, "O Abbâs, who are these people?" He answered, "The person in the center is Rasûl 'alaihis-salâm. The people around him are Ansâr and Muhâjirs who burn with a desire to attain martyrdom!..."

While they were passing by, our beloved Prophet sall-Allahu 'alaihi wa sallam said to Hadrat Abû Sufyân, **"Today is the day on which Allahu ta'âlâ will increase the fame of the Kâ'ba. Today is the day on which the Baytullah will be veiled. Today is the day of compassion…Today is the day on which Allahu ta'âlâ will honor the Quraysh** (with Islam)**..."**

What Hadrat Abû Sufyân had seen and heard was sufficient for him. He said, "I have seen the splendor of both the Roman Emperor and the Iranian Emperor. However, I had not seen anything as splendid as this. Until today, I had never seen any army or community like this. Nobody can resist such an army. Nobody can cope with them." Then, he set out for Mecca.

Abû Sufyân came to Mecca and declared that he became Muslim to the polytheists who had anxiously waited for him. Then he said, "O Quraysh people! Muhammad 'alaihis-salâm has come next to you with a large army which you cannot resist. Do not deceive yourself in vain. Be Muslim so that you will attain salvation. I saw things, which you did not see. I saw innumerable champions, horses and weapons. Nobody can stop them. Whoever enters the house of Abû Sufyân, he will be under protection and he will escape being killed. Whoever takes refuge in the Baytullah, his safety has been guaranteed. Whoever enters his own home and closes his door, his safety has been guaranteed as well.[306]

Upon this, some of the ferocious polytheists opposed and insulted Hadrat Abû Sufyân. They even started preparations to confront the Islamic army. However, these were few. Others did not listen to them and ran to their houses. Some of them took refuge in **the Masjid-i-Harâm**.

Sarwar-i âlam sall-Allâhu 'alaihi wa sallam and glorious Sahâbîs came and gathered at Zîtuwâ valley. The Master of the worlds scrutinized the Ashâb-i kirâm with his blessed eyes. Then, he recalled his departure from Mecca, the Hegira. It was eight years ago. He remembered that the polytheists had surrounded his home of bliss, he had went out from his home by saying some âyat-i karîmas from Yâsîn Sûra, they had entered the Sawr cave with Hadrat Abû Bakr without being seen by anyone, he had look at the city for the last time before leaving Meccan territory, he had said, **"**(O Mecca!) **I swear by Allah, I know that you are the best place among the places which Allahu ta'âlâ created. You are the most beloved among them to my Rabb and to me. If I had not been expelled from you, I would not have left you."** Due to his sorrow, Jabrâil 'alaihis-salâm had recited the 85th âyat-i karîma of Kasas Sûra, he had consoled him and given the glad tidings of his return to Mecca-i Mukarrama, together with his few Companions with which he had been victorious over the enemy in the Badr, Uhud, Trench, Khaybar, Mûta battles. Now, there were twelve thousand Companions around him. They were looking forward to his command to enter Mecca. Our Master Sarwar-i âlam praised Allahu ta'âlâ Who granted all these blessings to him with deep feelings of gratitude and thankfulness. He bowed his head with humbleness.

Our Master, Fakhr-i kâinât divided his heroic Companions into four groups. He appointed Hadrat Khâlid bin Walid commander to the right flank, Hadrat Zubayr bin Awwâm to the left flank, Hadrat Abû Ubayda bin Jarrâh to the infantry, Hadrat Sa'd bin Ubada to the other group. Hadrat Khâlid would enter Mecca from the south, he would punish any polytheist who would resist, and would unite with our Master, Fakhr-i kâinât on Safâ Hill. Hadrat Zubayr would enter Mecca from the north; he would set up the flag in the Hajun location and would wait for our Master Sarwar-i âlam. From the west, Hadrat Sa'd bin Ubâda would advance.[307]

Our Master Rasûl-i akram told his commanders, **"Unless you are attacked, you will never fight anyone. You will not kill anybody."** However, whomever is caught from the fifteen proclaimed people, even if they were hidden under the cover of the Kâ'ba, would be beheaded.[308]

The truth has arrived; superstition has perished

It was Friday, the thirteenth of the month of Ramadan. Hadrat Khâlid bin Walîd was the first person who took action among mujâhids. When they came to the slopes of Handama Mountain in the South of Mecca, he saw that ferocious Quraysh polytheists were spraying arrows at them. Two mujâhids attained martyrdom. Hadrat Khâlid gave the order to his soldiers in battle array, "Only those who are routed and flee shall not be killed." Then, they sprang forward. They repelled the polytheists in an instant. During the fight, seventy polytheists were killed. Others ran away to mountain tops or their homes.

The Glorious Companions who entered Holy Mecca from other directions faced no resistance. Five people were caught from those whom had been ordered to be killed. They were punished accordingly. Others fled to Mecca. Mujâhids were in great excitement. In waves, they were entering Mecca with takbîrs "Allahu akbar! Allahu akbar!" Our Master Sarwar-i âlam (sall-Allâhu 'alaihi wa sallam) entered Holy Mecca. He was on his camel Kuswâ. He thanked Allahu ta'âlâ Who granted him the conquest of Mecca. He was reciting **the Sûra of Fath**, which had given the glad tidings of Mecca's conquest.

Our Master Fakhr-i kâinat, with great happiness, headed towards the Kâ'ba. On his right, there was Hadrat Abû Bakr, on his left; Hadrat Usayd bin Hudayr were present. He approached the Kâ'ba. After visiting t**he Hajar-ul Aswad**, he said talbiya and takbirs. The Sahâbîs followed this and the skies of Mecca started resounding with the voices of "Allahu akbar! Allahu akbar!" Before this exalted scene, the Muslims were shedding tears of happiness. The polytheists, who took refuge at Haram-i sharîf and their homes, were waiting in fear.

306 Abû Dâwûd, "Haraj", 25; Ahmad bin Hanbal, al-Musnad, II, 292; Ibn Hishâm, as-Sira, II, 401; Wâqidî, al-Maghâzî, II, 817; Suhaylî, Rawzu'l-unuf, IV, 155.

307 Abû Dâwûd, "Haraj", 25; Abdurrazzâq, al-Musannaf, V, 377; Bayhaqî, Dala'il al-Nubuwwa, II, 431.

308 Ibn Hishâm, as-Sira, II, 859

Then, the Master of the worlds and his glorious Companions began to make tawâf (circumambulation) around the Kâ'ba. After finishing the seventh round of the tawâf, our beloved Prophet dismounted his camel and performed a ritual prayer of two rak'ats in the place called **maqâm-i Ibrâhim**. Then, he drank **Zamzam** water, which Hadrat Abbâs had drawn from the well. He wished to perform a ritual ablution with Zamzam water. While our Master Fakhr-i kâinât was performing the ablution, the Ashâb-i kirâm started catching the water, which touched our beloved Prophet before it fell to the ground. The polytheists who saw this scene were amazed. They said, "We have never heard of or seen any ruler like this in our life."

Our Master Sarwar-i âlam sall-Allâhu 'alaihi wa sallam wished to demolish all the idols made of stone and wood around the Kâ'ba. He recited the âyat-i karîma, which purported, **"When the truth arrives, superstion will leave, superstition will always be the perished."**[309] (Isrâ sûra: 81), he extended his staff towards the idols. Each idol, which was touched by the staff, fell to the ground. Three hundred and sixty idols were torn down. [310]

When the time of early afternoon prayer came, our Master Rasûl-i akram commanded Hadrat Bilâl to recite Adhân in the Kâ'ba. He immediately performed this holy duty. While the Adhân was being recited, a deep joy appeared in the hearts of Muslims and the polytheists were suffering a great grief.[311]

Our beloved Prophet asked for the key of the Kâ'ba. They brought it. After having the interior cleaned of the pictures and all the idols which were demolished, he entered the Kâ'ba. He was accompanied by Hadrat Usâma bin Zayd, Hadrat Bilâl and Hadrat 'Uthmân bin Talhâ. Inside, our beloved Prophet performed a ritual prayer of two rak'ats. At each corner, he said takbîr and prayed. Hadrat Khâlid bin Walid was standing in front of the door and trying to prevent people from crowding there.

The sultan of the worlds held the wings of the two doors of the Kâ'ba. All the Quraysh gathered in the Masjid al-Haram and they, in fear and hope, were looking at our Master, the Prophet. They had tortured our Master, the Prophet and his Companions. The polytheists had put ropes around their necks and dragged them over the ground. They had thrown into fire and had tried to burn them. They had put heated rocks on their chests and tormented them until they fainted. They had stabbed them with heated rods. They had imprisoned them in a quarter for three years and made them deprived of everything. They had torn them apart by tying them to camels which they led in opposite directions. Above all, they had expelled them from their homeland. As if that was not enough, they had made many battles to destroy them completely.

Despite all these, they were hopeful. Because, before them, there was the sea of compassion, who has been sent as a mercy to the worlds. Our beloved Prophet, after looking at them for a while, asked**, "O Quraysh people! Now, what do you think**

309 The Isrâ Sûra, 17/81.
310 Ibn Hishâm, as-Sira, II, 416.
311 Suhaylî, Rawzu'l-unuf, IV 172.

I will do about you?" They replied, "We are expecting goodness from you and we hope goodness. For, you are a generous brother. You are a son of a brother who has generosity and goodness. You have overcome us. We expect favor from you."

Rasûl-i akram sall-Allâhu 'alaihi wa sallam smiled at them. He said, **"Our relations between us will be like that which Yûsuf** ('alaihis-salâm) [Prophet Joseph] **said to his brothers. I do say to you as he said:** (After) **Today** (by reminding you of your sin) **there is no disapprobation or criticism for you** (by me)**. May Allahu ta'âlâ forgive you.**[312] **Go! You are free."**

This great compassion had softened hard hearts and turned the animosity into love. When the Master of the worlds invited them to Islam, they gathered to become Muslim. Our beloved Prophet ascended Safâ Hill, where he had announced his prophethood to the Quraysh and had invited them to Islam for the first time. Again there, he accepted the oath of allegiance of all the Meccans, men and women in all ages. Thus, the Quraysh became Muslim and were honored by joining the Ashâb-i kirâm.

After agreeing with men, promises were taken from women as well on certain issues.[313]

Not to attribute partners to Allahu ta'âlâ, not to disobey our Master, the Prophet ('alaihis salâm), not to steal, to protect chastity, not to kill daughters were among these. Among the women who became Muslim, there was also Hind, Abû Sufyân's wife, who was in the list of those who would be killed. However, our beloved Prophet, who has been sent as a mercy for the worlds, had pardoned her too. Everyone, who converted into Islam, they broke the idols in their houses. Military units were sent to neighboring tribes and the idols there were destroyed too. Thus, the truth came, and superstition had perished. **Among those who attained compassion were Ikrima, Abû Jahl's son, and Wahshî, who martyred Hadrat Hamza, too.** Of these, Hadrat Ikrima became a martyr in the Battle of Yarmuk, and Hadrat Wahshî had killed **Musaylamat-ul Kazzâb** in the Battle of Yamâma.[314]

Only for the sake of Allahu ta'âlâ, not for his own personality,
That source of generosity, towards people, would have love or enmity,

He never laughed with a laughter nor swore anything,
That source of generosity had beautiful words and a face smiling.

He was beneficent, full of mildness and modesty,
That source of generosity did not deprive the needy.

He had the best manners, he would forgive offenders,
That source of generosity was very compassionate

312 Sûrat-u Yûsuf, 12/92.
313 Ibn Sa'd, at-Tabaqât, VIII, 9; Safadî, al-Wâfî, VIII, 432.
314 Wâqidî, al-Maghâzî, II, 863; Tabarânî, al-Mu›jamu›l Kabîr, XXII, 36; Safadî, al-Wâfî, V, 392; Ibn Asâkir, Târikh-i Dimashq, LXII, 404.

THE HOLY WAR OF HUNAYN

When our Master, Sarwar-î âlam sall-Allâhu 'alaihi wa sallam went out of Medina, with the intention of conquering Mecca, two large tribes around Mecca, called Hawâzin and Sakîf, began to make preparations for war, presuming that Muslims would march against them. Learning that the Master of the worlds came to conquer Mecca, they relaxed a bit. Yet, they accelerated their preparations thinking that the turn absolutely would come for them after the Quraysh. In addition, they said, "We swear that the Muslims have not met a nation of good warriors so far. Let us march against him before he marches against us, and let us show him how to fight." They took action with a very strong army of twenty thousand soldiers under the command of Mâlik bin Awf, the chief of Hawâzin Tribe. They gathered all their valuables, their women and their children, to increase the bravery of their soldiers and prevent them from running away when they faced difficulty.

This news was quickly heard in. Our Master Fakhr-i kâinât sent Abdullah bin Abî Hadrad to Hawâzin tribe to determine if this news was correct. Hadrat Abdullah disguised himself among the enemy. He learned of their opinions, mode of actions, then, he informed our beloved Prophet of the situation immediately.

Our Master Rasûl-i akram gathered his glorious companions at once. He appointed Hadrat Attâb bin Asîd, who was twenty years old then, governor of Mecca and set off quickly. With his army force of twelve thousand, he aimed to raid the Hawâzin and Sakîf tribes in their military camps. Hadrat Alî carried the banner of mujâhids[315], Hadrat Khâlid bin Walîd was the commander of the advance forces.[316] The Master of the worlds was on his mule named Duldul, he had put on his helmet and his two fold armor. On the eleventh day of the month of Shawwâl, they reached Hunayn valley. That night, our Master Sarwar-î âlam inspected his army; he put them in battle array. After conducting the morning prayer, he took action.

The commander of the polytheists, by taking advantage of the darkness of night, had positioned his army on two sides of the valley and had laid an ambush. Hadrat Khâlid bin Walîd, rode his horse to the passage, being unaware of the ambush. The twilight of the morning prevented them from seeing the enemies. Suddenly, thousands of arrows started raining over the mujâhids. The mujâhids had to retreat to escape from this unexpected rain of arrows. This quick return caused a break in the order

315 Ibn Sa'd, at-Tabaqât, IV, 357; Suhaylî, Rawzu'l-unuf, IV, 204.
316 Ahmad bin Hanbal, al-Musnad, IV, 350; Ibn Hishâm, as-Sira, II, 428; Wâqidî, al-Maghâzî, II, 912; Suhaylî, Rawzu'l--unuf, IV, 195.

of the soldiers coming behind. When they too returned in retreat, it was seen that the enemy army of twenty thousand soldiers began to pour into the valley.

Our beloved Prophet (’alaihis-salâm), sprang forward to attack the polytheists alone. Only Hadrat Abbâs, Hadrat Abû Bakr and around one hundred heroic sahâbîs, by risking their lives, reached our Master, Rasûl-i akram. They made their own bodies a shield for our beloved Prophet. Hadrat Abbâs, by holding his mule’s reins, and Hadrat Sufyân bin Hâris by holding his mule’s stirrup, they tried to impede our Master Rasûlullah’s diving into enemy ranks. The Master of the worlds, being very sad that the religion of Allahu ta’âlâ might disappear, commanded, **“O Abbâs! Shout at them,** ‘O, the people of Medina! O Sahâbîs who took the oath of Allegiance under the Samura tree’**.”** Hadrat Abbâs was big and had grandeur. When he shouted, his voice would be heard from very far. He shouted, with all his power, “O, the people of Medina! O the Ashâb who has given promise to our Prophet under the Samura tree! Do not disperse! Gather here!” Those Ashâb-i kirâm who heard this wanted to return. However, their animals were very frightened. They prevented them from returning. Finally, they had to jump down to the ground, taking their armor, swords and spears. They immediately reached our Master Rasûlullah and started fiercely combating the enemy. They were terrorizing them by sounds of “Allahu akbar! Allahu akbar!” The Ashâb, who showed great heroism in Badr, Uhud, Handak and Khaybar, especially Hadrat Alî, Abû Dujâna, Zubayr bin Awwâm were fighting vehemently and they were repelling the enemy.

The Master of the worlds was watching his Companions’ combat. His invocations were being heard, **“O my Allah! Descend your help to us. Verily, you do not want them overcome us.”** Our beloved Prophet, during his supplication to Allahu ta’âlâ, took a fistful of sand from the ground and threw it over the polytheists by saying, **“May their faces be black.”** As a miracle of our beloved Prophet, among the enemy soldiers, there was no one left whose eyes were not filled by sand. The angels also had come to help. Our Master, the Prophet said, **“I take an oath by Allahu ta’âlâ that they have been routed.”** The polytheists had begun to disperse and run away. Whenever they returned, they saw glorious companions who were chasing them; they were running away, by leaving behind their wives, children and goods on the battlefield.

They had left seventy dead, six thousand captives and innumerable goods on the battlefield. Some of the escapees took refuge in the Tâif fort. Some of them went to Nahla, some of them to Awtas. Their commander, Mâlik bin Awf was among those who took refuge in Tâif. The Ashâb-i kirâm pursued them for a while. In Awtas, fierce fights took place again. The enemy were defeated.

In this holy war, the victory had belonged to Muslims again with Allahu ta’âlâ’s permission and Rasûlullah’s sall-Allâhu ’alaihi wa sallam benevolence. Four Muslims had been martyred, some Companions had been wounded. Hearing that Hadrat Khâlid bin Walîd was wounded too, our beloved Prophet had arrived and when he had wiped Hadrat Khâlid bin Walîd’s wounds with his blessed hands, the wounds had healed immediately.

May my life be sacrificed for you,
Muhammad, whose name is beautiful, whose person is beautiful,
I hope he will intercede for this faulty servant of his,
Muhammad, whose name is beautiful, whose person is beautiful.

Those who are believers have many problems,
Their joy and happiness are in the Hereafter,
Muhammad is Mustafâ of the eighteen thousand worlds,
Muhammad, whose name is beautiful, whose person is beautiful.

Muhammad has travelled around the seven skies,
He passed over the Kursî.
He wished the salvation of his ummat in his ascension,
Muhammad, whose name is beautiful, whose person is beautiful,

What has Yunus to do with the two worlds without you,
Verily you are the true prophet, without doubt,
Those who do not follow you will die as disbelievers,
Muhammad, whose name is beautiful, whose person is beautiful.

THE EXPEDITION TO TÂIF

The Master of the worlds (sall-Allâhu ’alaihi wa sallam) wanted a definite resolution against the enemy who ran into Tâif. This fort near Mecca was one of the last, however, the strongest fortresses of disbelief. Our Master, the Prophet had come to Tâif before the Hegira and he had advised them for a month. However, the people of Tâif had tormented him severely. Even, they had bloodied his blessed feet. For our Master and Hadrat Zayd bin Hârisa, these had been the most difficult times of their lives’. Our beloved Prophet sent Hadrat Khâlid bin Walîd in advance. With his glorious Companions, he then came before Tâif. The Sakîf tribe had stocked a great supply of food in their fortress. When they saw that the Ashâb-i kirâm came, they closed the gates and began their defense. They were replying with arrow shots at the mujâhids who approached the fort. The battle continued in this manner. The people of Tâif could not dare to leave the fort and fight in the field face to face.

Some of the Ashâb-i kirâm suggested hurling stones into the fortress by a catapult. Our Master, the Prophet approved of this and had catapults made. He continued the siege by hurling stones at the polytheists. The Ashâb-i kirâm strove with might and main. They tried to conquer the fortress as quickly as possible. Meanwhile, fourteen companions had attained martyrdom. The fact that the fortress was so well fortified impeded the conquest.

One night towards the twentieth day of the siege, our Master Rasûl-i akram sall-Allahu ’alaihi wa sallam saw in his dream that a cup of butter, which was given as a gift, was pecked at and knocked over by a rooster. Interpreting this dream as a sign that Tâif could not be conquered that year, he stopped the siege.

Our beloved Prophet, the sea of mercy (’alaihis-salâm), regarding the people of Tâif who had tormented him eight years ago, had told the angel who had said, “If you allow me, I shall turn these mountains over their heads”, **“I have been sent as a mercy for the worlds. The only thing I want is that Allahu ta’âlâ create a generation who will worship Him by not making anything a partner to Him, from the cruelty of these polytheists.”** Again, he pitied and invoked, **“O my Rabb! Show the true path to the people of Sakîf! Bring them to us.”**

Our Master Habîb-i akram, with his Companions, left Tâif and came to Jirâna where the captives and the booties taken away from Hunayn were gathered. In addition to six thousand captives, more than twenty thousand bovines, forty thousand sheep and goats and countless jewelry had been taken as booty. He had them distributed to

the rightful-owner mujâhids. At that time, it was learned that a delegation from the Hawâzin tribe requested an audience. The permission was granted. When the delegation declared that all the Hawâzin tribe embraced Islam, the Master of the worlds became very pleased. Upon this, he immediately emancipated the captives, who were allotted to his share, and gave them back. The Ashâb-i kirâm followed our beloved Prophet in the same manner. A mercy of our Master Rasûlullah suddenly caused the freedom of six thousand captives. When this news was transmitted to the leader of the Hawâzin tribe, Mâlik bin Awf, who took refuge in Tâif, also went and became Muslim. Our Master, the Prophet gave many gifts to him too.[317]

There was nothing left to do there. As usual, the sultan of the worlds, with his Ashâb, returned to Mecca as victorious. He appointed Attâb bin Asîd governor to Mecca.[318] He left Hadrat Muâz bin Jabal there to teach religious affairs.[319] After he made tawâf around the Kâba and made his umra, he, with his glorious companions, set off for Medina again.

One year later, intending to become Muslim, the people of Tâif sent a delegation of six people to Medina, to the presence of our beloved Prophet. While he was leaving Tâif one year before, the Master of the worlds had invoked, "O my Rabb! Show the right path to the people of Saqîf, bring them to us." Now, the people of Saqîf had come to become Muslim. Our Master, Rasûl-i akram (the Prophet) was very pleased that they became Muslim. He gave some privileges to them and sent them to Tâif. He appointed Hadrat 'Uthmân bin Abi'l- As as their governor.[320]

317 Ibn Hishâm, as-Sira, II, 452; Wâqidî, al-Maghâzî, III, 925; Ibn Sa'd, at-Tabaqât,I, 312; Zahabî, Siyar, II, 207.
318 Ibn Maja, "Commerce", 20; Ibn Hishâm, as-Sira, II, 440; Hâkim, al-Mustadrak, III, 687; Bayhaqî, as-Sunan, I, 498; II, 264; Wâqidî, al-Maghâzî, I, 890, 960; Ibn Sa'd, at-Tabaqât, II, 137; Fâqihî, Akhbâru Macca, V, 144; Azraki, Akhbâru Macca, I, 232.
319 Wâqidî, al-Maghâzî, III, 959, Ibn Sa'd, at-Tabaqât, II, 137.
320 Abû Dâwûd, "Salât", 12, Ibn Maja, "Masâjid", 3; Ahmad bin Hanbal, al-Musnad, IV, 21; Ibn Hishâm, as-Sira, II 541; Ibn Sa'd, at-Tabaqât, V, 509.

THE EXPEDITION TO TABÛK

After our Master, Sarwar-i âlam 'sall-Allâhu 'alaihi wa sallam' honored Medina-i munawwara, he sent envoys to various states and invited them to Islam. The rulers of Oman and Bahrain with their subjects were honored by becoming Muslims. In addition, delegations from many tribes came and declared their subordination to the Master of the worlds and thus they attained the bliss.

Now, Islam was spreading very quickly. In order to teach the principles of Islam and to rule surrounding tribes and states, governors were sent to them. In the ninth year of the Hegira, in Medina, teachers received many delegations which had converted to Islam.

One day in the Rajab month of the ninth year of the Hegira, our Master Rasûlullah told his Companions, **"Today, one of your pious brothers has passed away. Stand up, perform his janâza prayer."** Our Master, the Prophet became the imâm and conducted the ritual prayer of janâza in absence of the dead person. Then he said, **"We asked for forgiveness from Allahu ta'âlâ for your brother Ashama, the Negus."**

After a while, with the news from Abyssinia, it was learned that the Negus Ashama had passed away. It coincided with the day on which our Master, the Prophet conducted the janâza prayer.[321]

In this ninth year when Islam rapidly spread over the Arabian Peninsula, Christian Arabs wrote a letter to Heraclius, the Byzantine Emperor, who was jealous of **"the Islamic State"** and wanted to prevent it from spreading. They said, "That person who claimed prophethood passed away. Muslims are in famine and poverty now. If you want to convert them into your religion, it is the right time." Upon this letter, Heraclius sent an army of forty thousand strong under the command of Kubâd.

Learning of this, our Master, the Prophet gathered his Companions and ordered them to make preparations for war. Because of the drought that year, the Companions were in a great economic difficulty. Only the traders had a comparatively good financial status. Our Master, the Prophet wished his Companions to offer financial assistance for the equipment of the soldiers who would join the war. This wish of our Master sall-Allâhu 'alaihi wa sallam brought the sahâbîs into action. Everyone was bringing what they had and trying to prepare for the jihad with their goods and lives.

Hadrat Abû Bakr, our Prophet's Companion in the Cave, had brought all his goods. When Rasûl-i akram asked him, **"O Abû Bakr! What have you left for your house-**

321 Bukhârî, "Janâiz", 52; Nasâî, "Janâiz", 37; Ibn Abî Shayba, al-Musannaf, III, 183; Shamsaddîn Shâmî, Subulu'l-Hudâ, III, 92.

hold?", he replied, "I have left Allahu ta'âlâ and His Messenger." Hadrat 'Umar had brought half of his goods. Our Master, the Prophet asked him, **"O 'Umar! What have you left for your family?"**, he replied, "I have left as much as I have brought." Our Master, the Prophet said, **"The difference between you two is like the difference between your words."** Upon this, Hadrat 'Umar said, "O Abû Bakr! May my parents be sacrificed for you. You surpass me in every contest in the way of goodness. Now, I well understand that I cannot surpass you in anything," expressing his appreciation of his value.[322]

The Ashâb-i kirâm was trying to help as much as possible. However, the hypocrites were mocking them, saying, "You are giving these for showing off." Our Master, the Prophet said, **"He who gives charity today, his charity will act as a witness in his favor on Judgment Day."** Upon these blessed words of our Master, the Prophet, the believers started aiding even more. Hadrat 'Uthmân bin Affân equipped one third of the army. Thus, he became the most helpful person among Muslims. Hadrat 'Uthmân met the needs of the army in such a perfect manner that he did not even forget to put the packing needles which they would use to fix their water jugs, made of skin. Upon this aid of his, our Master Rasûl-i akram said, **"From now on, no sin will be recorded of 'Uthmân."**[323] One of the poorest sahâbîs had drawn water from a well all that night until the morning. He had brought the palm dates which he earned to our Master, the Prophet and said, "O Rasûlullah! I have brought what I have, to attain my Rabb's pleasure. Please do accept them."

While Muslim men worked to help as much as they could, women did their duties duly.

When they prepared for the Tabûk expedition, Muslims were in a great difficulty. The famine was so intense that many from the Ashâb-i kirâm who had nothing left, came to the presence of our Master, the Prophet and said, "O Rasûlullah! We have become paupers! We have nothing to eat too! We want to attain the rewards of jihâd by not leaving you in this Holy War." Our Master, the Prophet was telling them he had no animal left for them to ride. Once, Sâlim bin Umayr, Abdullah bin Mugaffal, Abû Laila Mâzînî, Ulba bin Zayd, Amr bin Humâm, Haramî bin Abdullah, Irbâd bin Sâriya, came before our beloved Prophet and asked for the same thing. Our Master told them in agony, **"I can not find anything for you to ride on."** They felt so sorry that they began to weep, out of the agony of being separated from our Master, the Prophet and being unable to join the jihâd. Upon this, Allahu ta'âlâ descended the âyat-i karîma, purporting, **"There is also no sin for those to whom you told, 'I can not find anything for you to ride on' when they came before you and asked for your enjoining them to the expedition. Since they could not find the expenditure needed for this sake, they turned back weeping with broken hearts."**[324]. In the end, Hadrat Abbâs and Hadrat Uthmân prepared them too for the Holy War.

322 Wâqidî, al-Maghâzî, II, 990; Ibn Asâkir, Târikh-i Dimashq, II, 34.
323 Wâqidî, al-Maghâzî, II, 990.
324 Sûrat at-Tawba, 9/92.

When the preparations were finished, our Master, the Prophet gathered the army at Saniyat-ul Wadâ.'There were few who did not participate in the war. When our Master, Rasûl-i akram, gathered the army and decided to move, he left Muhammad bin Maslama as his deputy in Medina.[325] When he was about to begin the expedition, he said, **"Bring spare shoes with you. As long as you have spare shoes, you will not have difficulty."**

When the army marched, Abdullah bin Ubayy, the leader of the hypocrites, uttered absurd words to freighten Muslims. He even said, "I swear that it is as if I am seeing him and his Companions tied to each other…" The Ashâb-i kirâm paid no attention to these words. Their zeal for joining the jihâd was increasing. The hypocrites who saw this became frustrated.

When our Master Rasûlullah ('alaihis-salâm) would move from Saniyyat-ul-Wadâ to Tabuk, he had the flags and the banners of the army open. He had given the largest banner to Hadrat Abû Bakr and the largest flag to Hadrat Zubayr bin Awwâm. He gave the flag of the Aws tribe to Usayd bin Hudayr and the flag of the Hazraj tribe to Abû Dujâna.[326] The number of the Ashâb-i kirâm under the command of our Master, the Prophet was thirty thousand. Ten thousand of them were cavalry. Hadrat Talha bin Ubaydullah was appointed commander of the right flank and Hadrat Abdurrahmân bin Awf was appointed commander of the left flank.[327]

Under the command of their Prophet, the glorious companions took action in very hot weather. As long as they had the Darling of Allahu ta'âlâ in their leadership, the scarcity of food and drink could not return them from their path, the distance to the destination or the number of the enemy soldiers could not discourage them. It was possible to go anywhere in this situation.

Resting for a while at each stop, our beloved Prophet and brave Companions were advancing on their march. Their eighth stop was at Hijr where the people of Sâlih 'alaihis-salâm had been exterminated. Allahu ta'âlâ had exterminated them by a thunderous sound, due to their disobeying their Prophet. The Sultan of the worlds told his Companions, **"This night, a violent storm will blow from the opposite direction. No one shall stand up unless he has a friend near him. Everyone shall tie the knees of his camel. This is a place where the torment had descended. No one shall drink from this water or perform a ritual ablution with it!..."** Everyone obeyed this order. A thunderstorm began in the night and started overturning the things around them. In the meantime, a person, who had neglected to tie his camel, stood up to search for it. He had been caught by the storm and thrown away on the slopes of the Tayy mountain. Another person had to go to the toilet. Where he went, he contracted an illness called Hunak. With our Master, the Prophet's invocation, he became well again.

325 Ibn Hishâm, as-Sira, II, 519; Wâqidî, al-Maghâzî, I, 8; Bayhaqî, Dala'il al-Nubuwwa, V, 294; Ibn Kathîr, as-Sira, IV, 12; Suhaylî, Rawzu'l-unuf, IV, 297; Huzâî, et-Tahrîc, s, 327; Kattânî, at-Tarâtîbu'l-idâriyya, I, 485.
326 Wâqidî, al-Maghâzî, II, 996; Ibn Asâkir, Târikh-i Dimashq, II, 36; Shamsaddîn Shâmî, Subulu'l-Hudâ, V, 443.
327 Wâqidî, al-Maghâzî, II, 1001; Ibn Asâkir, Târikh-i Dimashq, II, 36.

That morning, there was no water left in the water jugs. Everyone was about to die of thirst. The hypocrites saw this as an opportunity and tried to cause disorder by saying, "If Muhammad was really the Prophet, he would invoke and cause it to rain." When the situation was submitted to the Master of the worlds, he raised his blessed hands and begged Allahu ta'âlâ for rain. In a hot and cloudless sky, rain clouds suddenly appeared. A heavy rain started. Everyone filled their jugs, performed ritual ablution, and watered the animals. When the rain stopped and the clouds dispersed, it was seen that it had rained only over the army. Our beloved Prophet and the Companions said takbîrs. They thanked Allahu ta'âlâ. They said to the hypocrites, "Now, there is no excuse left for you. Believe in Allahu ta'âlâ and His Messenger and become a pious Muslim!" But abject hypocrites replied, "So what?.. It rained and finished, while a cloud was passing!"

Hunger had reached the highest degree too. Namely, one palm date was shared by two persons. They had approached Tabûk despite the vehement heat, hunger and thirst. Our Master Habîb-i-akram (sall-Allahu 'alaihi wa sallam) said, **"Inshâ'Allah** (If Allahu ta'âlâ wills), **you will arrive at the spring of Tabûk in the mid-morning tomorrow. Until I come, do not touch that water."** The next day, they arrived there. The spring's water was little. Our beloved Prophet had some water from the spring poured into a container. Then, he put his hand in the container and invoked. He poured the water into the spring. The waters increased and rose suddenly. Even though all the Islamic army of thirty thousand strong drank, the water did not lessen. Later on, everywhere in the region was watered with that water which is a miracle of our Master, the Prophet. That region became a very green and a very abundant open plain.

When our Master Rasûl-i arkam, with his glorious Companions, came to Tabûk, they could not find the Roman armies, composing of the Byzantines, and Christianized Arab tribes such as Âmila, Lahm and Juzam. At Mûta, a Roman army of one hundred thousand strong had suffered a defeat against three thousand mujâhids. Now, there were thirty thousand mujâhids and their commander was the Master of the worlds. When Romans heard that our beloved Prophet gathered his heroic companions and came, they had looked for hideaways.

Having counseled with his companions, our Master Rasûlullah did not go farther than Tabûk. Meanwhile, some tribes and states in that region had heard that the Islamic Army had arrived. Out of their fear, they sent delegations to our Master, the Prophet and they asked for mercy by paying jizya. Our Master, the Prophet pitied them and accepted their offers. With each of them, separate agreements were made and they were told that they were in safety.

Trap…

Our Master Sarwar-i kâinat ('alaihis-salâm) waited for the enemy nearly twenty days. He spoke with his Ashâb-i kirâm at Tabûk and washed their hearts in a sea of light. He poured the blessings and superiorities emitting from his blessed heart to their

hearts. In one of his unique talks, he asked, **"Shall I inform you of the best and the most honorable of mankind?"** The Ashâb-i kirâm answered, "Yes, O Rasûlullah!" Upon this, he said, **"The best of mankind is he who works on the path of Allahu ta'âlâ on the back of his horse or camel, or standing afoot, until his last breath. The evil of mankind is the excessive person who he reads out the Book of Allahu ta'âlâ, however, he does obtain any benefit from it."**

He told a person who asked about martyrdom, **"I swear by Allahu ta'âlâ Who owns my existence in His power, that on the Day of Judgment the martyrs will come wearing their swords girded on their backs. They will sit on thrones of radiance."**[328]

During the preparations for returning from Tabûk to Medina, those Sahâbîs whose hunger reached at an unbearable level submitted the matter to our Master, the Prophet. Our Master Rasûlullah had the remaining food gathered on a leather ground cloth. These foods could not even fill a small pot. Our Master Sarwar-i âlam (sall-Allâhu 'alaihi wa sallam) renewed his ablution and performed a ritual prayer of two rak'ats. He outstretched his blessed hands and invoked for the foods' abundance. Then, he ordered his companions to bring their dishes. All the dishes were filled with the food. No dish was empty. Also, it was seen that the food from the meal did not lessen, although all the mujâhids ate until they were full.

The Mujâhids had left Tabûk and headed for Medina. One night, the hypocrites agreed among themselves to lay an ambush in the narrow passage that was ahead of the Mujâhids, in order to kill our beloved Prophet. They began to wait in the passage. Ammâr bin Yâser was holding the halters of the camel of our Master, the Prophet. Hadrat Huzayfa bin Yemân was following. Jabrâil ('alaihis-salâm) informed that the hypocrites conspired and plotted an assassination. When Rasûl-i akram (sall-Allahu 'alaihi wa sallam) came near there, this group of hypocrites, having masked their faces, started their assault. Hadrat Huzayfa, declaring, "O the enemies of Allahu ta'âlâ!", started thrashing the hypocrites and their animals with his stick. Twelve hypocrites, fearing from these cries and noises, immediately dived into the ranks of the soldiers. Our Master, the Prophet advised Hadrat Huzayfa of their names and warned him not to tell others.

Having heard the incident, Hadrat Usayd bin Hudayr came forward and beseached, saying, "O Rasûlullah! May my life be sacrificed for your sake! Tell me who they are, so that I will bring their heads to you!" However, Rasûlullah (sall-Allâhu 'alaihi wa sallam) did not give permission.[329]

Masjîd-i Dirâr

Having frightened the Byzantines and broken their resistance, our beloved Prophet and his heroic Companions had approached the luminous Medina at last. The sultan of the worlds ordered his Companions to encamp at the place called Zî-Awân, which

328 Wâqidî, al-Maghâzî, II, 1018.
329 Wâqidî, al-Maghâzî, II, 1040.

was very close to Medina. While the companions were resting, a few hypocrites came and asked for our beloved Prophet's honoring the Dirâr Mosque.

The Dirâr Mosque was in Kubâ. It had been built by the hypocrites against the first mosque, which our Master Rasûlullah had built in Kubâ during his migration to Medina. While our beloved Prophet was going to Tabûk with his Companions, the hypocrites had come to his presence and invited him by saying, "O Rasûlullah! We have built a new mosque. Would you honor there and conduct our ritual prayer?" The Master of the worlds was in a military campaign, he replied that if it was possible he could pay a visit during his return from Tabûk.

The aim of the hypocrites was to divide the Muslim community, to use them for their own purposes, to cause anarchy and to set them against each other. They would even have invited the Byzantine soldiers to Medina and they would help them with the weapons being stored in this mosque. Ensuring our Master, the Prophet's performing ritual prayer there would give the impression that the Dirâr Mosque was a holy place. Thus, Muslims would race with one another to perform ritual prayer at that place and -supposedly- they would fall into the trap of the hypocrites.

Our Master, Sarwar-î âlam (sall-Allâhu 'alaihi wa sallam) had accepted this invitation of the hypocrites and decided to go there. Allahu ta'âlâ descended the 107th and 108th âyats of Sûrat-ut-Tawba and conveyed the truth of the matter. Upon this, Master of the worlds commanded Mâlik bin Duhshum and Âsim bin Adiyy, **"Go to that mosque of the cruel! Demolish and burn it!"** Between the evening and the night prayers, they went and set the building on fire. Then, they demolished it. The hypocrites could not say anything.[330]

Hearing that our Master, the Prophet and his glorious Companions were coming, the people of Medina gathered immediately and went out to welcome them.

Two months after the return of our beloved Prophet from Tabûk Expedition, Abdullah bin Ubayy, the leader of the hypocrites, died. After that, the unity of the hypocrites broke and they dispersed.[331]

Thus, not only the hypocrites but also the polytheists and the Jews in Arabia had been suppressed and their movements of opposition and prevention against Islam had been extinguished.

330 Ibn Hishâm, as-Sira, II, 529; Wâqidî, al-Maghâzî, II, 1040; Ibn Sa'd, at-Tabaqât, III, 466, 549; Suhaylî, Rawzu'l-unuf, IV, 306.
331 Bayhaqî, Dala'il al-Nubuwwa, II, 332; Ibn Kathîr, as-Sira, IV, 74.

THE FAREWELL HAJJ (PILGRIMAGE)

Hajj (Pilgrimage), one of the five fundamentals of Islam, was commanded in the ninth year of the Hegira. In the descended âyat-i karîma, it was purported, **"There** (at the Kâ'ba) **are obvious signs, the station of Ibrâhim. Whoever enters there is safe from being attacked. It is one of the rights of Allahu ta'âlâ over people, one of His commands, that those who can find a way to it** (those who are able to) **make a hajj** (and visit) **that Bayt. Whoever denies that fard** (should know that) **certainly, Allahu ta'âlâ does not need any of His creatures."**[332]

Our Master, Fakhr-i Âlam (sall-Allâhu 'alaihi wa sallam) announced this order of Allahu ta'âlâ to his Companions. That year, he appointed Hadrat Abû Bakr commander to a convoy of three hundred pilgrims. The Companions, who were in this convoy, went to Mecca under the command of Hadrat Abû Bakr. Meanwhile, the first verses of Sûra Barâa had descended. In these, some verdicts were declared about the treaty. Our beloved Prophet sent Hadrat Ali to Mecca to declare those verdicts.[333]

At that time, according to a custom among Arabs, if a treaty was made or broken, it would be announced by either side which made the agreement or one of their relatives. Our Master, the Prophet sent Hadrat Ali for this task, after departure of the convoy of Hajj to Mecca. Hadrat Ali reached the convoy and they entered Mecca together.[334]

Hadrat Abû Bakr gave a sermon and spoke about the Hajj. The Ashâb-i kirâm performed the Hajj according to the principles which were taught. While the worship of Hajj was being performed, Hadrat Ali gave a sermon at the location called Jamra-i Aqaba, at Minâ. In his sermon, he started to speak by saying,

"O people! I have been sent by Rasûlullah to you." Then, he recited the first âyat-i karîma of the Sûra Barâa. After that, he said, "I am charged with informing you of four things." These four items are:

1- No one other than Muslims can enter Paradise.

2- After this year, no polytheist shall approach the Kâ'ba.

3- No one shall circumambulate the Kâ'ba naked. (At those times, the polytheists would circumambulate the Kâ'ba in the nude.)

332 Sûrat-u Âl-i 'Imrân, 3/97.
333 Kattânî, at-Tarâtîbu'l-idâriyya, I, 256.
334 Bukhârî, "Maghâzî", 68; "Jizya", 16; Ibn Hishâm, as-Sira, IV, 545-546; Ibn Sa'd, at-Tabaqât, II, 169; al-Kilâ'î, al-Iktifâ, II, 409; Kattânî, at-Tarâtîbu'l-idâriyya, I, 256.

4- Whoever has an agreement with Rasûlullah ('alaihis-salâm), it is valid until its time expires. Apart from these, others are given four months. After that, there shall be no guarantee of safety or protection for any polytheist.

After that day, no polytheist came to the Kâ'ba and no one performed tawaf around the Kâ'ba naked. After these issues were announced, most of the polytheists became Muslim. After performing the commandment of Hajj, Hadrat Abû Bakr, Hadrat Ali and those Ashâb-i kirâm with them, returned to Medina.

By the tenth year of Hegira, Islam had spread all over the Arabian Peninsula. People from every corner of Arabia would come to Medina and vied with one another to be honored by becoming Muslim and to attain endless bliss. Then, there was no power left that could resist Muslims in Arabia. Islam was dominant everywhere. There were only a few Jewish and Christian tribes which had not embraced Islam.

In the tenth year of Hegira, our beloved Prophet sent Hadrat Khâlid bin Walîd with four hundred mujâhids to the sons of Hâris bin Ka'b, in the vicinity of Yemen, to invite them to Islam. Upon this order of our Master Rasûlullah, Hadrat Khâlid bin Walîd invited this tribe to Islam for three successive days. They accepted this invitation and became Muslim. Again that year, our Master Rasûl-i akram (sall-Allahu 'alaihi wa sallam) made a peace treaty with the Christians of Najrân. Some of them became Muslim later on. That year, Hadrat Ali was sent, with three hundred persons from the Ashâb-i kirâm, to invite Madlaj Tribe in Yemen to Islam. First, they rejected, and then they became Muslim. That year, our Master, the Prophet sent governors and authorized agents (âmil, sâi) to collect zakât, to all the lands where Islam had spread.[335]

In the tenth year of Hegira, our Master, the Prophet ('alaihis-salâm) prepared for Hajj and commanded the Muslims in Medina to make preparations for the Hajj. He notified those outside of Medina also. Upon this, thousands of Muslims gathered in Medina. When the preparations were completed, our beloved Prophet set off from Medina with a convoy of forty thousand people, following the early afternoon prayer on the 25th of the month of Zilka'da. Our Master Sarwar-i kâinât prayed, **"O my Allah! Make this for me an accepted Hajj in which there is no show off or fame."** He wore his ihrâm (An ihrâm, like large bath towels, consists of two white pieces of cloth, one of which is wrapped around that part of the body below the waist and the other is wrapped around the shoulders). Upon the words of Jabrâil ('alaihis-salâm) he started saying talbiya loudly. When the Ashâb-i kirâm joined, everywhere resonated with the sound of "Labbayk! Allahumma Labbayk! Labbayk! Lâ sharîka laka labbayk! Innal Hamda wanni'mata laka wal mulka lâ sharîkalak!..." Our beloved Prophet brought 100 camels for sacrifice. After a ten-day trip, they arrived in Mecca on the fourth of Zilhijja month. Joining those who came from Yemen and other lands, the number of Muslims in the Hajj exceeded 124 thousand. Our beloved Prophet went to Mina on the 8th day of Zilhijja and to Arafat on the 9th day. In the middle of Arafat valley, in the afternoon, on his camel called Kuswâ, he recited his Farewell Sermon and bid farewell with the Ashâb-i kirâm.[336]

335 Wâqidî, al-Maghâzî, II, 974, Ibn Sa'd, at-Tabaqât, II, 160; Ibn Asâkir, Târikh-i Dimashq, XVIII, 23.
336 Bukhârî, "Hajj", 95; Ibn Sa'd, at-Tabaqât, II, 173; Ibn Kathîr, as-Sira, IV, 617.

THE FAREWELL KHUTBA

…O People! Listen to my words very carefully! I don't know, perhaps after this year, I will never be able to come here together with you again.

O People! As these days of yours are sacred days, as these months are sacred months for you, as your town (Mecca) is a holy town; as are your lives, property, honor are sacred. They have been protected against every kind of assault.

O my Ashâb! You will reach to your Rabb in the near future and you will absolutely be asked about your current attitudes and behaviors. Beware; after me, do not go back to your old heresies and behead each other! Let those who are attending here inform of this will of mine to those who are not attending here! It may be that the one who is informed of this will, can understand and keep it better than the one who is attending here.

O my Ashâb! Let those who have a thing entrusted to them, give it to its owner! All forms of interest (usury) have been prohibited. They are under my foot. However, you must pay your principal debts. Neither torment nor be tormented. With the commandment of Allahu ta'âlâ, usury is forbidden hence forth. Every form of this ugly custom, which is inherited from the era of nescience, is under my foot. The interest which I cancelled first is the interest of (my uncle) Abbâs, who is Abdullmuttalib's son.

O my Ashâb! All the vendettas which had been cherished in the era of nescience have been also prohibited completely. The first vendetta that I cancelled is the vendetta of Rebîa (my uncle's son), who is Abdulmuttalib's grandson.

O People! Replacing the months, during which fighting is forbidden, in order to be able to fight, is extreme infidelity. This is such a thing with which the disbelievers have fallen into heresy. They deem (a month), which they accept as permissible in a year, forbidden in the next year. They do this in order to comply with the numbers of the months that Janâb-i Haqq decreed permissible and forbidden. They make permissible what Allahu ta'âlâ made forbidden and forbidden what Allahu ta'âlâ made permissible.

There is no doubt that, the time has returned to the shape and regulation of the day that Allahu ta'âlâ had created it.

O People! Today, the Satan has forever lost his power of re-establishing his effect and domination on your lands. However, if you abide by him in some deeds that you deem unimportant, other than those which I have cancelled, such acts

of yours shall make him pleased. In order to protect your religion, beware of these too!

O People! I recommend you to observe the rights of women and, in this respect, fear Allahu ta’âlâ. You have accepted women as a trust from Allahu ta’âlâ; you have acquired their honor and chastity, which became permissible for you, by giving promise in the name of Allahu ta’âlâ. You have a right on women and they have rights on you. The right that you have on women is their not allowing those whom you do not like, to override your family privacy. If they allow anybody whom you do not approve of into your home, you can make them abstain from this by a gentle beating. And the right which women have on you, is your providing them with every kind of food and clothes through permissible ways.

O Mu’mins (Believers who fear Allahu ta’âlâ, or pious Believers)! I am leaving you such a trust that as long as you firmly adhere to it, you will never go astray. That trust is the Book of Allahu ta’âlâ, the Qur’ân al-karîm. (In some other reports, it was also related as “My sunnat” and “My Ahl-i bayt”.)

O Mu’mins! Listen to my words very carefully and keep them well! A Muslim is the brother of another Muslim, thus, all Muslims are brothers. It is not permissible to infringe on the rights of your brother in religion, unless he voluntarily gives permission.

O my Ashâb! Do not torment your nafs (yourself). You have rights on yourself too.

O People! Allahu ta’âlâ has given (in the Qur’ân al-karîm) the right to each holder of right. There is no need to bequeath. The child belongs to the one, the bed of whom he or she was born. There is deprivation for the adulterer. May the baseborn who claim ancestors other than his father or the ingrate who presumes to enter the service of somebody other than his master incur the wrath of Allahu ta’âlâ and be accursed by the angels and all Muslims! Janâb-i Haqq accepts neither the repentance nor the just witnessing of such people.

O People! Your Rabb is one. Your father is one, too. All of you are Âdam’s (’alaihis-salâm) children. As for Âdam (’alaihis-salâm), he was created out of soil. In the sight of Allahu ta’âlâ, the most precious one among you is the one who has taqwâ (fear of Allahu ta’âlâ) the most. There is no superiority of an Arab to a non-Arab. Superiority is available only with taqwâ.

O People! In the Hereafter, you will be asked about me, what will you say?!...”

The Ashâb-i kirâm replied, “We will testify that you communicated the religion of Allahu ta’âlâ, you fulfilled your duty, you bequeathed and advised us.”

Thereupon, our Master Rasûl-i akram (sall-Allâhu ’alaihi wa sallam) rose his blessed index finger and pointing toward the gathering, said, “O my Rabb, be witness! O my Rabb, be witness! O my Rabb, be witness!”

On the day that our beloved Prophet recited his farewell khutba, the third âyat-i karîma of the Mâida Sûra, which purports, **“This day, I have perfected your religion for you. I have completed My favor upon you and I have consented by giving you Islam as religion…”** was revealed. When our Master, the Prophet recited this âyat-i karîma to his Companions, Hadrat Abû Bakr started to weep. When the Ashâb-i kirâm asked him the reason for his weeping, he said, “This âyat-i karîma indicates that the time of Rasûlullah’s demise has approached. Therefore I am weeping.”[337]

Our Master Rasûlullah, staying ten days in Mecca, performed his **Farewell Hajj** (Pilgrimage) and after performing his Farewell Tawâf (Visiting) he returned to Medina. After the Farewell Hajj, the Ashâb-i kirâm went back to where they had come from and conveyed to the people there what Rasûlullah communicated and commanded.

Another incident which happened in the tenth year of Hegira was the appearance of liars who claimed to be prophets. One of them was Aswad-i Ansî who appeared in Yemen. By order of our beloved Prophet, he was killed by the Muslims in Yemen in his home… (The other one was Musailamat-ul Qadhdhâb. After our Master, the Prophet’s demise, Hadrat Abû Bakr sent an army under the command of Khâlid bin Walîd. Musailama was killed by Wahshi “radiyallahu anh.”)[338]

He preferred poverty over wealth, and was proud of it,
that source of generosity would befriend the helpless.

He would patch his own clothing and even wear clogs,
that source of generosity would visit the ill and cure them.

He would personally serve his family.
That source of generosity would make ease of all difficulties.

Even if he were invited to a meal of only lentil soup and barley bread,
that source of generosity would accept to be a guest.

He would sometimes ride a camel or a horse, sometimes a mule or a donkey,
that source of generosity would sometimes only walk.

337 Ibn Hishâm, as-Sira, II, 603; Suhaylî, Rawzu’l-unuf, IV, 383.

338 Wâqidî, al-Maghâzî, II, 863; Tabarânî, al-Mu›jamu›l Kabîr, XXII, 36; Safadî, al-Wâfî, V, 392; Ibn Asâkir, Târikh-i Dimashq, LXII, 404.

HIS PASSING AWAY

It was the eleventh year of Hegira. When Jabrâil ’alaihis-salâm came that year, he recited the Qur’ân al-karîm to our beloved Prophet from beginning to end two times. However, in the previous years, he had recited the Qur’ân al-karîm only once each year. After our Master Sarwar-i âlam (sall-Allâhu ’alaihi wa sallam) listened to the Nasr Sûra of Qur’ân al-karîm, which purports: **“When the time that the Help of Allahu ta’âlâ and victory comes and you see the people enter Allahu ta’âlâ’s religion** (Islam) **in crowds, celebrate the praises of your Rabb, and pray for His forgiveness! For He is Oft-Returning (in Grace and Mercy)”** lastly recited by Jabrâil ’alaihis-salâm, he said, **“O Jabrâil! I feel that my demise is approaching.”** Thereupon Jabrâil ’alaihis-salâm recited the âyat-i karîmas, which purport, **“The Hereafter is more blessed than this world for you. Your Rabb will give to you whatever you would like until you will say that you have consented.”**[339]

Our beloved Prophet sent news for all his Companions present in Medina on that day, to come together in the masjid at the time of early afternoon prayer. After having conducted the prayer, our Master Sarwar-i âlam delivered a khutba (sermon). It was such a khutba, that it made the hearts of listeners shiver and their eyes shed tears. Afterwards, when he said, **“O People! How did you find me as your Prophet?”** they replied by saying, O Rasûlullah! From our side, May Allahu ta’âlâ bestow upon you many blessings. You were such a compassionate father and a compassionate brother who always gives advices. You have fulfilled the duty of prophethood that Allahu ta’âlâ granted to you. You have conveyed whatever was revealed to you. You have invited to the way of your Rabb, to Islam with good advices. May Allahu ta’âlâ give you the most beautiful and the highest rewards in return.”

Then our beloved Prophet said, **“O Mu’mins! For the sake of Allah… Let those who have right on me, come and get the right here before the Hereafter.”** However, there was nobody who came to get his or her right. Our Master Rasûlullah repeated it for the second and third times by saying, **“Let those come and take their rights.”** Thereupon a very old person named Uqâsha, from among the Ashâb-i kirâm, stood up. He went to the presence of Rasûlullah and said, “O Rasûlullah, may my parents be sacrificed for your sake! I was with you during the Holy War of Tabûk. When we departed from Tabûk, my camel and your camel had come side by side. I dismounted my camel and approached you. My purpose was for kissing your blessed body, however you whipped my back with your whip. I do not know why you whipped me.”

339 The Duha Sûra, 93/ 4-5.

Then our Master, the Prophet said, **"O Uqâsha! May Allahu ta'âlâ protect you from being whipped by His Messenger intentionally"** and ordered, **"O Bilâl! Go to the house of my daughter Fâtima and bring that whip to me."** Hadrat Bilâl went out of the masjid. Putting his hands on his head he was astounded by thinking, "Rasûlullah will allow retaliation to be made against him." When he arrived at the house he knocked on the door and said, "O the daughter of Rasûlullah! Please give me Rasûlullah's whip!" Thereupon our mother Hadrat Fâtima asked, "O Bilâl! Now is neither the time of pilgrimage nor a holy war! What will my father do with the whip?" Hadrat Bilâl replied, "O Fâtima! Don't you know? Retaliation will be applied with it against Rasûlullah!"

Our mother Fâtima firmly admonished Hadrat Bilâl by saying, "O Bilâl! Who can consent to take his right through retaliation from Rasûlullah? Since he requested so, I will give it. However, say to Hasan and Husayn that they should let the person who will take his right to apply the retaliation against them. Let that person take his right from them. Don't let the retaliation be made against Rasûlullah." Then Hadrat Bilâl came to the masjid and gave the whip to our Master, Rasûlullah and he, in turn, gave it Hadrat Uqâsha.

When Hadrat Abû Bakr and Hadrat 'Umar saw this scene, they begged, "O Uqâsha! You see, we are present here, take your right from us. Please do not take your right from Rasûlullah!" Thereupon our Master, the Prophet said to Abû Bakr, **"O Abû Bakr! Leave it, move aside. O 'Umar! You too move aside. Allahu ta'âlâ knows your high ranks."** Then Hadrat Ali stood up and said, "O Uqâsha! I do not consent to your whipping Rasûlullah. Here is my back and abdomen. Come and take your right from me. If you want, whip a hundred times, but do not touch Rasûlullah!" However our Master, the Prophet said, **"O Ali! You too sit down. Allahu ta'âlâ also knows your high rank and situation."** This time Hadrat Hasan and Husayn stood up and said, "O Uqâsha! You also know well that we are Rasûlullah's grandchildren. Therefore, retaliation against us is tantamount to retaliation against Rasûlullah. Take your right from us, please do not whip Rasûlullah!" Then our Master Rasûlullah said to them, **"You too sit down, o the joy of my two eyes."** And then said, **"O Uqâsha! Come and whip!"**

When Uqâsha said, "O Rasûlullah! When you hit me, my back was bare" our beloved Prophet uncovered his blessed back. At that moment sobbing sounds were heard from the Ashâb-i kirâm and they said to Uqâsha, "O Uqâsha! Will you whip Rasûlullah's blessed back?" Everybody was waiting in deep sorrow. When Hadrat Uqâsha saw the Seal of Prophethood on our Master Rasûlullah's blessed back, he suddenly kissed it by saying, "May my parents be sacrificed for your sake O Rasûlullah! Who could muster the strength and could dare to whip your blessed back and apply retaliation in order to take his right?" Thereupon, our Master Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) said, **"No, either whip or forgive me."** Then Hadrat Uqâsha said, "May my life be sacrificed for your sake O Rasûlullah! I have forgiven. I wonder if Allahu ta'âlâ will, in return, forgive me on the Day of Resurrection?"

Our Master, the Prophet said, **"Whomever wishes to see my friend in Heaven should look at this old person."** Then the Ashâb-i kirâm who heard these blessed words of our Master Rasûlullah, started to kiss Hadrat Uqâsha between his two eyes. All of them were saying, "How happy you are! How happy you are! O Uqâsha! For the sake of accompanying Rasûlullah 'alaihis-salâm, you have attained high ranks in Paradise."[340]

In the last days of the Month of Safar, the Master of the worlds (sall-Allâhu 'alaihi wa sallam) was thinking of inviting the Byzantines (Eastern Romans) in the North to Islam once again, before becoming a great threat to Muslims. In case they did not accept that invitation, he wished to fight against them and to take them under the reign of the Islamic State. Therefore he ordered his heroic Companions to prepare to fight against the Byzantines. The Companions dispersed for the purpose of making preparation. Our Master Rasûl-i akram called Hadrat Usâma bin Zayd and said to him, **"O Usâma! Go with the name and benediction of Allahu ta'âlâ to Damascus, the Balqâ border, Darum in Palestine as far as the place where your father was martyred. Make your horses trample those lands. I have appointed you as the commander-in-chief of this army. Immediately advance towards the Ubnâls and attack them like lightning. Go to your destination so fast that they cannot receive any news about you before your arrival. Take pathfinders with you and make the spies and scouts proceed in front of you. In case Allahu ta'âlâ grants you victory, stay among them for a short time."** Then he ordered him to establish his camp in Jurf and tied the banner with his blessed hands and delivered it.[341]

Our Prophet climbed the minbar in the masjid and said, **"O my Companions! As Usâma's father Zayd was deserving of the commandership and as he was the most beloved in my sight; likewise, his son Usâma is deserving the commandership after him, too. Usâma is one of the most beloved people in my sight."**

Under the command of Hadrat Usâma, there were such notable Companions as Hadrat Abû Bakr, Hadrat 'Umar, Hadrat Abû Ubayda bin Jarrah and Hadrat Sa'd bin Abî Waqqâs among the people who were going to war.

However, since the Sultan of the universe suddenly became ill the next day, the advance of the army had been postponed until after the demise of our Master, the Prophet. Our beloved Prophet had contracted malaria. His fever was steadily increasing. The illness intensified. One night when his pains had lessened he got out of his bed. He put on his clothes and prepared for going out. When our mother Hadrat Âisha saw this, she asked our Prophet, "May my parents be sacrificed for your sake O Rasûlullah! Where are you going?" Our Master Sarwar-i âlam replied, **"I have received a command to beg for forgiveness on those who were buried in the Baqî Cemetery. Therefore I am going there."** He then proceeded there along with Abû Muwayhib and Abû Râfi. He supplicated in the cemetery for a long time and invoked Allahu ta'âlâ for the forgiveness of those who were buried there. When the Companions, who

340 Tabarânî, al-Mu'jamu'l Kabîr, III, 58; Suhaylî, Rawzu'l-unuf, VIII, 318.
341 Wâqidî, al-Maghâzî, III, 1117; Ibn Asâkir, Târikh-i Dimashq, II, 46; Suhaylî, Rawzu›l-unuf, IV, 384.

were with Rasûlullah, heard the insistent invocations of our Master, the Prophet, they said, "If only we were also buried here and honored by attaining the invocations of our Master, the Prophet!" Then, our beloved Prophet turned towards Abû Muwayhib and said, **"O Abû Muwayhib! I was offered to make a choice of my free will between the worldly treasures and the blessings in the Hereafter. And I was told, 'If you want, you can remain in the world and then go to Paradise later, or if you desire, the Liqâullah (meeting with Allahu ta'âlâ) will take place and you will then enter Paradise. I chose the Liqâullah and going to Paradise."**

On another day, he went to invoke for forgiveness on the martyrs buried in Uhud. For a lengthy time, he invoked and prayed to Allahu ta'âlâ for those martyrs. He then came to the masjid and said to his Companions, **"Among you, I will be the first to reach the Kawthar Pond and meet you there. That will be our meeting place… I am not worried about your conversion to polytheism after me, however, I am worried about your sinking into worldly desires, envying each other for them, consequently killing each other and perishing the same as your antecedents…"** Then he went to his home of bliss.

His illness became worse. His blessed wives informed him that he should stay in the house of our mother Hadrat Âisha and declared that they had renounced their rights regarding this subject. Our Prophet became pleased due to that self-devotion of his blessed wives and prayed for them and thereafter started to spend his remaining days in our mother Hadrat Âisha's house.

Our Master Rasûl-i akram's (sall-Allâhu 'alaihi wa sallam) fever had severely increased. Due to the intense pain of his fever, our Prophet would turn from side to side in his bed. While he was in such a condition, his Companions were visiting him and feeling deep sorrow for him when they saw his suffering. Abû Sa'îd-i Khudrî related as follows: I had gone to the blessed presence of Rasûlullah. There was a velvet cover on him. The heat of the fever could be felt through the cover but we could not touch it due to its heat. Seeing our astonishment and sorrow against that scene, our Master Rasûlullah said,

"The worst of troubles happen to prophets. Yet, they rejoice more for these troubles then they rejoice for benevolences."

Ummu Bishr bin Barâ related: I had visited Rasûlullah. His blessed body was so hot, it was as if it was burning. Then I said, "May my life be sacrificed for your sake O Rasûlullah! I had never seen such an intense illness!..." Then he said, **"O Ummu Bishr! The intenseness of the fever is for my thawabs (rewards) to be more. I suffer the pain of the poisonous meat I had tasted at Khaibar. I would feel the pain of that poison all the time. Due to that poison I had eaten, my aorta almost fails to function now."**[342]

342 Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarânî, al-Mu'jamu'l Kabîr, II, 303; Ibn Kathîr, as-Sira, III, 399.Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarânî, al-Mu'jamu'l Kabîr, II, 303; Ibn Kathîr, as-Sira, III, 399.

Our beloved Prophet said to Hadrat Abdullah bin Mas'ud, **"There is no Muslim that becomes ill, whose mistakes and sins would not to be forgiven by Allahu ta'âlâ, like a tree sheds its leaves!"**[343]

The illness was becoming worse over time. The Ashâb-i kirâm were in grief and could not feel at ease in their homes. They gathered in the masjid. In order to obtain information about the state of our Master, the Prophet, they sent Hadrat Ali to the presence of our Prophet. Then the Master of the worlds, expressing himself by making signs, asked, **"What are my Companions saying?"**

Hadrat Ali said, "They are in a deep sorrow and dither fearing that Rasûlullah will leave us!..." Then our beloved Prophet, who pities his Companions so much, rose, enduring the intensity of his illness, and came to the masjid by leaning on Hadrat Ali and Hadrat Fadl bin Abbâs. He mounted the minbar and after praising Allahu ta'âlâ, he said to the Ashâb-i kirâm, **"O my Ashâb! I have heard that you are worried about my death. Has any Prophet remained with his ummat eternally, so that you expect me to remain with you till eternity? Be it known that I am going to attain my Rabb (Allah). I advise you to respect the notables of Muhâjirs. O Muhâjirs! My advice to you is this: Do good to the Ansâr! They were good towards you. They granted you asylum in their homes. Although they had difficulty in making their living, they gave you preference over themselves. They shared their property with you. If any one of you takes command over them, let him take care of them and forgive them their faults."** Then he gave them some beautiful, effective advice and stated, **"Allâhu ta'âlâ has granted a born slave of His the choice between staying in this world or attaining his Rabb (Allah). That born slave has preferred to attain his Rabb."** This statement of his showed that he was going to pass away soon. Abû Bakr as-Siddîq 'radiy-Allâhu anh' understood what this statement meant and began to weep, saying, "May our lives be sacrificed for your sake, O the Messenger of Allah!" Rasûl-i akram'sall-Allâhu alaihi wa sallam,' by saying "Don't cry O Abâ Bakr," ordered him that he must endure and be patient. Tears were falling from his blessed eyes. He declared, **"O my Ashâb! I am pleased with Abû Bakr, who sacrificed his property faithfully and with ikhlâs for the sake of Dîn-i Islam. Were it possible to acquire a friend on one's way to the next world, I would choose him."** Then he ordered that those Sahâbîs whose doors opened into the Masjîd-i sherîf should close their doors, with the exception of Abû Bakr 'radiy-Allâhu anh'.

Then he dismounted the minbar (pulpit) and went back to the room of our mother, Hadrat Âisha. The Ashâb-i kirâm started to weep. Thereupon, by leaning on Hadrat Ali and Hadrat Fadl bin Abbâs, our Master, the Prophet came to the masjid once again and said to the Ashâb-i kirâm by standing on the lower step of the minbar:

"O Muhâjirs, O Ansâr! When the time for something is known, there is no use for hurrying to attain it. Allahu ta'âlâ does not hurry in regard to any of His slaves. If a person attempts to change the qadhâ and qadar (fate and destiny) **of Allahu ta'âlâ and overpower His Will, He will subdue him with His Wrath and**

343 Ibn Hibbân, as-Sahih, VII, 189; Bazzâr, al-Musnad, II, 460; Suyutî, Jâmi-ul Ahâdis, XIX, 336.

ruin him. If a person tries to trick and deceive Allahu ta'âlâ, he will deceive himself and lose control of his own affairs. Be it known that I am compassionate and merciful towards you. You will attain the blessing of meeting me again. The place you will meet me is by the pond (called) Kawthar. He, who wishes to enter Paradise and attain the blessing of being with me there, should not talk idly. O Muslims! Disbelief and committing sins will cause change in the blessings and decrease one's sustenance. If people obey the commandments of Allahu ta'âlâ; their governmental leaders, commanders, governors will be merciful and benign towards them. If they are wicked, indecent, inordinate and sinful, they will not attain merciful leaders. As my life has been useful to you, so my death will bring you goodness and compassion, too. If I unjustly beat or insulted any one of you, I am ready for him to take his due by retaliation; or if I seized anyone's property unjustly, I am ready for his demanding the return of it, I am ready to return their rights. For, worldly punishment is far less vehement than that which will be inflicted in the Hereafter. It is easier to endure." As he expressed his pleasure about Hadrat Abû Bakr previously, this time he expressed his pleasure about Hadrat 'Umar in his sermon and said, **"'Umar is with me and I am with him. After me, justice will be with 'Umar."**

After the sermon, he dismounted the minbar. Having then performed the namâz, he mounted the minbar again, expressed his last will and testament, and gave some more advice. Finally he stated, **"I entrust you to Allahu ta'âlâ,"** and honored his room with his blessed presence.

One day, while under intensive pain, the Master of the worlds sall-Allâhu 'alaihi wa sallam, in order to settle the rights of the rightful owners among the Ashâb and to be able to go to the Hereafter having settled other people's rights on himself, summoned Hadrat Bilâl-i Habashî. He ordered him, **"Call the people! Gather them in the masjid. I would like to declare my last will and testament to them!..."**

Hadrat Bilâl gathered all the Ashâb in the masjid. Leaning on Hadrat Ali and Hadrat Fadl bin Abbâs, our Master, the Prophet came to the masjid. Sitting on the minbar, after praising Allahu ta'âlâ, he said, **"O my Ashâb! Be informed that the time of my passing away has approached. Let he who has right on me come and demand it. Let those who are beloved to me, obtain your rights or make your rights halal on me so that I can reach my Rabb and His Mercy free from them."** He then dismounted the minbar and conducted the early afternoon prayer. After the prayer, he mounted the minbar once again and repeated what he had said before the prayer.

When there were three days before the passing of our beloved Prophet, his illness became worse. He could not go to the masjid and conduct the prayer. The first prayer which he could not perform in congregation was the night prayer. As usual, Hadrat Bilâl came to the door at that time and said, "O Rasûlullah! As-salât!" Our beloved Prophet had no strength left for going to the masjid due to his infirmity. He said, **"Tell Abû Bakr that he should be the imam and conduct the prayer for my Ashâb."** Then our mother Hadrat Âisha said to our Prophet, "May my life be sacrificed for

your sake O Rasûlullah! My father is softhearted and doleful. If he stands in your stead and he does not see you there, he cannot recite and conduct the prayer due to his crying. Would you mind ordering 'Umar to conduct the prayer?" Our Master, the Prophet said again, **"Tell Abû Bakr that he should be the imam and conduct the prayer for my** Ashâb**."** Then Hadrat Bilâl informed Hadrat Abû Bakr of the situation. When Hadrat Abû Bakr did not see our Master Rasûlullah on the mihrâb (niche in a mosque which shows the direction of qibla and where the imam stands to conduct the namâz in jamâ'at, that is congregation) he became heart-stricken, he was almost losing his mind. He wept!... and wept!... The Ashâb-i kirâm started weeping too. When our Master Habîbullah asked about what was the wail heard from the masjid, our mother Hadrat Fâtima replied, "May my life be sacrificed for your sake O Rasûlullah! Your Companions are weeping since they cannot endure your separation."[344]

Our beloved Prophet (sall-Allâhu 'alaihi wa sallam), the sea of compassion, had become so grieved. Despite the intenseness of his illness, with great difficulty he stood, in order to go to console his Companions. He came to the masjid by the help of Hadrat Ali and Hadrat Abbâs. After the prayer he said, **"O my Ashâb! You are under the protection of Allahu ta'âlâ and I have trusted you to Allahu ta'âlâ! Be on the way of piety**. **Fear Allahu ta'âlâ**. **Obey and carry out the commands of Allahu ta'âlâ. I will soon leave this world.**

Hadrat Abû Bakr conducted the prayer as imam for the Companions seventeen times. Once, as he was conducting the early afternoon prayer, at that moment, the Master of the universe felt a easiness on his blessed body and came to the masjid with the help of Hadrat Ali and Hadrat Abbâs. Hadrat Abû Bakr Siddîq understood that our beloved Prophet had honored there, and attempted to step backwards. However our Master signaled him to stay in his place. Our beloved Prophet, standing on the left side of Hadrat Abû Bakr, conducted the namâz as imam for his Companions for the last time.[345]

It was three days before the passing away of our beloved Prophet. Jabrâil 'alai-his-salâm' (Archangel Gabriel) came to visit our Master Rasûlullah and said, "O Rasûlullah! Allahu ta'âlâ has sent His greetings to you. Even as He is aware of your situation, He is asking how you are, how do you feel." The master of the worlds said, **"I am sad!"**

Sunday, the angel Jabrâil (Gabriel) 'alaihis-salâm' visited him again, and asked him how he was. Our Master, the Prophet gave the same reply. Jabrâil 'alaihis-salâm gave him the good news that Aswad-i Anasî, who had been claiming to be a Prophet in Yemen, was killed. And Rasûl-i akram, in turn, gave the good news to his Ashâb. He gave some of the gold, which had come to him before his illness, to the poor and some of them to Hadrat Âisha. On Sunday, Rasûlullah's illness became heavier. Hadrat Usâma, who had been appointed Commander of the Army by the Messenger of Allah, arrived. He did not say anything to Usâma. However, he raised his blessed arms and rubbed them gently on him. This meant that he asked a blessing on him.

344 Suhaylî, Rawzu'l-unuf, III, 198; Tirmidhî, Shamâil-i Sharîf, s, 386-387.
345 Bayhaqî, as-Sunan, II, 4; Abu Ya'la, al-Musnad, XIII, 428.

It was a Monday on which our beloved Prophet both honored the world by his birth, and passed away. It was the thirteenth and the last day of his illness… On Monday the Ashâb-i kirâm were performing the morning prayer in lines behind Hadrat Abû Bakr as-Siddîq in the Masjîd-i sharîf, when Hadrat Fakhr-i 'Âlam came to the Masjîd-i sharîf. He saw his Ummat (companions) worshipping in lines. He was pleased. He smiled. He, too, adapted himself to Hadrat Abû Bakr and performed the namâz behind him. When the Ashâb-i kirâm saw Rasûlullah in the Masjîd they thought he had recovered from his illness and rejoiced. Rasûl-i akram 'sall-Allâhu alaihi wa sallam' honored Hadrat Âisha's room with his presence and went to bed. Then he said, **"I want to enter the presence of Allahu ta'âlâ without leaving any worldly property behind myself. Give the gold you have to the poor, all of them!"** Then his fever increased. After a while, he opened his eyes again and asked Hadrat Âisha 'radiy-Allâhu ta'âlâ anhâ wa an Ebîhâ' if she had dispensed of the gold. She said she would. He ordered her again and again to distribute them immediately. When they were all dealt out immediately, he stated, **"I am now relaxed."**

After he took a rest on his bed for a while, he called Hadrat Ali to his presence. Then he put his blessed head on his lap. His blessed forearm had sweat and his blessed color had altered. When our mother Hadrat Fâtima saw her blessed father in such a circumstance she could not endure to look at him and went next to her sons Hadrat Hasan and Hadrat Husayn. Holding their hands, she started to weep, "O my father! Who will take care of your daughter? To whom are you entrusting your grandchildren Hasan and Husayn? O my father! May my life be sacrificed for your sake! How will my situation be after you? At whom shall my eyes look upon after you?"

When our Master Rasûlullah heard those heart-wrenching words of his daughter, he opened his blessed eyes and called her next to him and said, **"O my Rabb! Grant her patience."** When he said, **"O Fâtima! O the light of my eyes! Your father is at the state of death-agony!"** With his touching, her weeping and wailing increased all the more. When Hadrat Ali said, "O Fâtima! Please be quite! Do not sadden Rasûlullah anymore!", our beloved Prophet said, **"Do not cause her more pain. O Ali! Let her weep for her father!..."** Then he closed his blessed eyes as if he lost his consciousness.

Then Hadrat Hasan came to the presence of his blessed grandfather, and when he said while weeping, "O my blessed grandfather! Who can endure your separation? To whom can we submit the misery of our heart? Who can cherish my mother, my father and my brother after you? Where can your wives and Companions find your beautiful morals?..." the blessed wives of our Master, the Prophet could not stand it any longer and altogether started to weep.

When the Companions, who were dolefully waiting outside, heard that the illness of our Master, the Prophet had increased so, their hearts were wounded. They started to weep. They were begging, "Please open the door! Let us see the blessed face of Rasûl 'alaihis-salâm' once more!..." in order to see their beloved Prophet's blessed face once more. When the beloved of Allahu ta'âlâ, who was sent as a mercy for the worlds,

heard those entreaties of his Companions, showed mercy and said, **"Open the door!"** Then the notables of the Ashâb went in.

After our beloved Prophet had advised them patience, he said, **"O my Ashâb! You are the most superior and most honorable of the human beings. No matter whoever will come after you, you will enter Paradise before all of them. Stand firm about keeping up the religion and make the Qur'ân al-azîm your imam** (guide)**. Don't be remiss about the commands of religion."** Then he said, **"O my Rabb! Have I conveyed?"** and closed his blessed eyes. His blessed face was sweating. Hadrat Ali made a sign for the Companions to go out.

After they went out, Hadrat Âisha came to his presence and requested advice. After he said to her, **"O Âisha! Protect yourself by sitting in the corner of your house!"** He started to shed tears from his blessed eyes. The Master of the worlds was weeping… The hearts of people who were present there, were wounded and those people suffered great hardship. Our mother Hadrat Ummu Salama asked, "My life be sacrificed for your sake O Rasûlullah! Why are you weeping?" He said, **"I am weeping for my community to be shown mercy."**

The sun was rising towards the zenith. The time had approached… Our beloved Prophet's blessed head had been leaning on our mother Hadrat Âisha's chest. The Master of the worlds was having his last moments and the following words were uttered from his blessed mouth: **"For mercy sake! Behave well towards the slaves under you! Clothe them and feed them. Speak with them gently. Namâz, continue to perform your namâz. Fear Allahu ta'âlâ regarding your wives and slaves!... O my Allah! Forgive me. Bestow Your Mercy upon me!... Make me attain the grade of Rafîq-i â'lâ!..."** Our mother Hadrat Fâtima's tears were flowing and her wailing was hurting other's feelings. Our beloved Prophet, making her sit next to him, said, **"My daughter, be patient for a while and do not weep. For, the** (angels of) **Hamala-i Arsh are weeping upon your weeping."** He wiped our mother Hadrat Fâtima's tears. He consoled her and invoked Allahu ta'âlâ for patience and told her, **"O my daughter, my soul will be taken. Say,** 'Innâlillahi wa innâ ilaihi râjî'ûn.' **O Fâtima! There will be a reward given for each tribulation."** He closed his blessed eyes for a while and then said, **"There will be no more sadness and sorrow for your father. For, he is being saved from the mortal world and the place of suffering."** Then he said to Hadrat Ali, **"O Ali! There is a property of so-and-so, a Jewish man under my responsibility. I had taken it for the preparation of soldiers. Do not forget to pay for it. You will pay my debt for sure and you will be the first of those who will meet me at the side of the Kawthar Pond. After me, you will suffer too much. Be patient. Choose the Hereafter when others desire this world."**

Usâma 'radiy-Allâhu anh' came back. The Messenger of Allah said, **"May Allahu ta'âlâ help you! Go out for war."** So Usâma went out to his army and immediately gave the order to move.[346]

346 Ibn Hishâm, as-Sira, II, 650; Tabarî, Târikh, II, 474; Suhaylî, Rawzu'l-unuf, IV, 434.

The Master of the worlds was drawing his last breaths… The time was quite close… Allahu ta'âlâ revealed to Azrâil 'alaihis-salâm,' **"Go to my beloved in your most beautiful appearance! If he allows, take his soul very leniently and gently. If he does not allow, turn back!"** Azrâil 'alaihis-salâm' came to the door of our beloved Prophet's home of bliss in the most beautiful appearance and in human disguise. He said, "Assalâmu alaikum O the owner of the house of prophethood! Do you allow my entering? May Allahu ta'âlâ show mercy upon you!"

Sitting next to our beloved Prophet (sall-Allâhu 'alaihi wa sallam), our mother Hadrat Âisha said to Hadrat Fâtima, "Reply to the person who is at the door." Upon this, Hadrat Fâtima went to the door and said with a very sad voice, "O the slave of Allahu ta'âlâ! Rasûlullah is preoccupied with his concerns. Azrâil 'alaihis-salâm' asked for permission once again. The same answer was given. When he repeated his greeting for the third time and declared that he really had to enter; our Master, the Prophet became aware of his presence and said, **"O Fâtima! Who is at the door?"**

Hadrat Fâtima replied, "O Rasûlullah! Someone at the door is asking for permission to enter. I have replied to him a couple of times. However, upon the third time I shuddered." Thereupon our Master Rasûlullah said, **"O Fâtima! Do you know who the person at the door is? He is the Angel of Death, Azrâil, who demolishes pleasures, disperses gatherings, makes women widows and the children orphans, destroys homes and prepares the graves. O Azrâil, come in!"** At that moment our mother Hadrat Fâtima fell into an indefinable grief and the following words came out from her blessed mouth, "Oh Medina, you have been ruined!"

Our Master, the Prophet 'alaihis-salâm held Hadrat Fâtima's hand and put it on his blessed chest. He closed his blessed eyes. Those who were present thought that his blessed soul had been taken. Our mother Hadrat Fâtima could not stand it, she leaned towards his ear and said the following words with a heart-wrenching voice, "O my father!..." As she could not get any answer she said, "May my life be sacrificed for your sake O Rasûlullah! Please open your blessed eyes and say something to me…" Then the Master of worlds opened his blessed eyes, wiped his daughter's tears and whispered in her ear that he would die. Thereupon Hadrat Fâtima started to weep. Then our Prophet said to her, **"Of my Ahl-i bayt, you will be the first one to join me** (in the Hereafter)**."** She rejoiced at the good news and she felt solace.

Our mother Hadrat Fâtima asked, "O my father! Is this the day of separation! When will I join you again?" Our Master Rasûlullah said, **"O my daughter! You will find me near the pond on the Day of Judgment. I will deliver water to those of my Community who will come to the pond."** When Hadrat Fâtima asked, "If I cannot find you there, what shall I do?" our Master, the Prophet said, **"You will find me near the Mîzân** (In the Hereafter, there will be a Mîzân, "scale", for weighing deeds and conduct. It does not resemble worldly scales.)**. There, I will intercede for my Community."**

When our mother Hadrat Fâtima asked, "If I cannot find you there, either?" our Master, the Prophet said, **"Then you will find me next to the Sirât Bridge. There, I will invoke my Rabb saying, 'O my Rabb! Protect my Community from fire'."**

After that, Hadrat Ali asked with a mournful voice, "O Rasûlullah! After you deliver your soul, who will wash you and with what will we enshroud you, who will conduct your prayer and who will settle you into the grave?"

Our Master, the Prophet said, **"O Ali, you wash my body and let Fadl bin Abbâs pour the water. Jabrâil will be the third of you. After my ghasl** (washing) **you will do the enshrouding. Jabrâil will brings scent from Paradise. Then take me to the masjid and leave. For, Jabrâil first, then Mikâil and Isrâfil and then all the angels in groups will perform my prayer. Afterwards all shall enter and gather in ranks. Let nobody be ahead of me."**[347]

Then he asked of Azrâil 'alaihis-salâm' who was waiting, **"O Azrâil! Have you come to visit or to take my soul?"** Azrâil 'alaihis-salâm' replied, "I have come both as a guest and on duty. Allahu ta'âlâ commanded me to enter your presence with permission. I can take your soul only with your permission. O Rasûlullah! If you allow me, I will obey and take your soul. Otherwise I will go back to my Rabb."

Our Master, the Prophet asked, **"O Azrâil! Where have you left Jabrâil?"** Azrâil 'alaihis-salâm' replied, "I have left Jabrâil at the firmament of this world. Angels are expressing their condolences to him due to your demise." While they were talking so, Jabrâil 'alaihis-salâm' arrived. Our Master Rasûlullah said, **"O my brother Jabrâil! It is time to migrate from this world. What is there for me in the firmament of Allahu ta'âlâ? Give me its glad tidings so that I will deliver this trust to its Owner with peace of mind."** Jabrâil 'alaihis-salâm' said, "O the beloved of Allahu ta'âlâ! I have left the gate of the sky open. Angels in ranks are fondly waiting for your soul." Our beloved Prophet said, **"Praise is reserved for Allahu ta'âlâ. You, give me glad tidings! What is there for me in the presence of Allahu ta'âlâ?"** Jabrâil 'alaihis-salâm' said, "O Rasûlullah! Due to the honor of your arrival, the gates of Paradise have opened, the rivers in Paradise are flowing, the trees of Paradise have bowed and the houris of Paradise have adorned themselves.

Our Master, the Prophet said again, **"Praise is reserved for Allahu ta'âlâ. Give me other glad tidings O Jabrâil!"** Jabrâil 'alaihis-salâm' said, "O Rasûlullah! You are the first of the intercessors and the first of those whose intercessions are accepted on the Day of Judgment." When our Master, the Prophet said again, **"Praise is reserved for Allahu ta'âlâ. Give me other glad tidings O Jabrâil!"** Jabrâil 'alaihis-salâm' said, "O Rasûlullah! What are you requesting?" Thereupon our Master, the Prophet said, **"All my worry, sadness and grief are for my Community whom I left after me."** Hadrat Jabrâil 'alaihis-salâm' said, "O the beloved of Allahu ta'âlâ! Allahu ta'âlâ will forgive your Community until you have consented on the Day of Judgment. He will put you into Paradise before all other prophets and your Community before all other communities." Our beloved Prophet said to Jabrâil 'alaihis-salâm', **"I have**

347 Ibn Sa'd, at-Tabaqât, II, 258; Suhaylî, Rawzu'l-unuf, VIII, 329; Shamsaddîn Shâmî, Subulu'l-Hudâ, XII, 264.

three wishes from Allahu ta'âlâ: One of them is to allow me to be intercessor for the sinners of my Community, the second is to not torment them due to the sins they have committed in the world and the third is for me to be informed about the deeds of my Community on every Thursday and Monday (If their deeds are good then I shall pray and Allahu ta'âlâ accepts. If they are evil deeds then I intercede and invoke for their being erased from the book of deeds.)**."** Jabrâil 'alaihis-salâm' informed him that Allahu ta'âlâ accepted his three wishes. Thereupon our beloved Prophet felt relief.

Allahu ta'âlâ revealed, "O My Habîb! Who inspired your blessed heart to love and show so much mercy to your Community?" Our Master, the Prophet replied, **"My Rabb ta'âlâ who created and edified me."** Then Janâb-i Haqq decreed, "To your Community, My Compassion, My Mercy is one thousand times more than yours. Leave them to me." Our beloved Prophet said, **"Now I am feeling relieved. O Azrâil! Perform your duty that you have been ordered!"**

In order to perform his duty, Azrâil 'alaihis-salâm' approached the Master of the worlds, for the sake of whom he was created. Our beloved Prophet dipped his blessed hands into the water container staying next to him and wiped his wet hands onto his blessed face. He said, **"Lâ ilâha illallah! O my Allah! Rafîq-i âlâ!..."** Azrâil 'alaihis-salâm' started to take the soul of the Master of the worlds. The color of the face of our Master Rasûlullah was sometimes becoming red and sometimes turning yellow. When he said to Azrâil 'alaihis-salâm,' **"Do you take also the souls of my Community so vehemently and strongly?"** Azrâil 'alaihis-salâm' replied, "O Rasûlullah! Thus far, I have not taken anybody else's soul so easily." Our beloved Prophet who did not forget his Community even at his last moments said, **"O Azrâil! Use the violence that you will show my Community on me! For, they are weak and cannot endure…"** Then he said, **"Lâ ilâha illallah! Rafîq-i âlâ!"** His soul was taken and reached to âlâ-i illiyyîn…

Assalâtu wassalâmu
Alaika O Rasûlullah!
Assalâtu wassalâmu
Alaika O Habîballah!
Assalâtu wassalâmu
Alaika O Sayyidal
Awwali-na wal-âkhirîn!
Intercede O Rasûlullah!
Dahiylaq O Rasûlullah!

Jabrâil 'alaihis-salâm' bid farewell to our Master, the Prophet, saying, "Assalâmu alaikum O the Messenger of Allahu ta'âlâ! You were my purpose and desire. I will not come to the earth's surface anymore!"

As the blessed soul of our Master Rasûl-i akram ascended to the world above, our mother Hadrat Fâtima and the blessed wives of our Prophet "radiy-Allâhu anhunna" started to cry loudly.[348]

At that moment, there was a sound from an unknown source, "Assalâmu alaikum O the Ahl-i bayt! Wa Rahmatullahi wa barakâtuhu," and recited the 185th âyat-i karîma of the Âl-i Imrân Sûra, which purports, **"Know that every living being shall taste death. And on the Day of Judgment, you shall be compensated for your deeds."** Then extended condolences by saying, "Trust in the benevolences and blessings of Allahu ta'âlâ. Entreat Him and hope for help from Him. Do not wail! The real victims of disaster are those deprived of it's rewards."

All those present, heard of those words and replied to the greeting. It was Hizir 'alaihis-salâm, that had said those words.'

When signs of death were seen on Rasûl-i akram, Hadrat Umm-i Ayman 'radiy-Allâhu anh' sent a message to his son Usâma. Upon receiving this bitter news, Usâma and Hadrat 'Umar and Abû Ubayda left the army and came back to the Masjîd-i Nabawî. When Âisha-i Siddîqa and the other women began to weep, the Ashâb-i kirâm in the Masjîd-i sherîf were confused, confounded, and paralyzed. Hadrat Ali was motionless as if he were dead. Hadrat 'Uthman was speechless. Hadrat Abû Bakr was in his home at that moment. When he arrived at the place, running, he entered the Hujra-i sa'âdat. He opened the veil on the face of Fakhr-i 'âlam, and saw that the Prophet had passed away. The blessed face and all the limbs of the Messenger of Allah were elegant, clean, and luminous like a halo. He kissed him, saying, "O Rasûlullah! You are so beautiful, dead or living!" He wept bitterly. He put the veil back on the Prophet's blessed face. He consoled the people in the house. He went to the Masjîd-i sherîf. Mounting the pulpit, he delivered a homily to the Ashâb-i kirâm. He praised Allahu ta'âlâ and after reciting salât to our Master, Rasûl-i akram (sall-Allâhu 'alaihi wa sallam) he said, "Whoever believed in Muhammad 'alaihis-salâm' should know that Muhammad 'alaihis-salâm' passed away. Whoever worships Allahu ta'âlâ, know that Allahu ta'âlâ is Hayy (Ever-living) and Bâqî (He does not die, He is eternal)" and then he recited the 144th âyat-i karîma of the Âl-i Imrân Sûra, which purports, **"Muhammad** ('alaihis-salâm) **is a Messenger. There were also messengers who had come before him. He shall also die. Will you apostatize, if he passes away or he is killed? If one of you abandons the religion, it does no harm to Allahu ta'âlâ but it does harm to himself. Allahu ta'âlâ gives rewards to those who are constant in their religion."** Advising the Ashâb-i kirâm, all was restored to normal.[349] Thus they all believed that Rasûlallah had died. Sorrow and grief struck the hearts of the Companions like a poisonous dagger. Eyes were weeping, tears were flowing and the fire of separation deeply wounded all hearts.

348 Ibn Sa'd, at-Tabaqât, II, 262.
349 Bukhârî, "Fadâil-us-Sahaba", 5; Ibn Hishâm, as-Sira, II, 655; Ibn Sa'd, at-Tabaqât, II, 271; Hâkim, al-Mustadrak, II, 323; Suhaylî, Rawzu'l-unuf, IV, 443; Ibn Kathîr, as-Sira, IV, 480.

The Ashâb-i kirâm 'alaihim-ur-ridwân,' firstly elected Hadrat Abû Bakr as Khalîfa (Caliph) for maintaining order and managing all affairs. Then they paid homage to him and began to obey according to his orders.[350]

Our Master Rasûl-i akram passed away in the 11th year of Hegira (632 A.D.), on the 12th of the month of Rabi-ul awwal, on Monday forenoon. At that time, he was 63 years old according to the Lunar Year and 61 years old according to the solar year.[351]

Hadrat Ali, Hadrat Abbâs, Hadrat Fadl bin Abbâs, Hadrat Qusam bin Abbâs, Hadrat Usâma bin Zayd and Hadrat Salih washed our Master, the Prophet.[352] During the washing, there was such a scent of musk that had permeated from the blessed body of our Prophet, there were none who had ever smelt such a scent up to that time. Then, they enshrouded him. His body was carried on a couch to the masjid. As our beloved Prophet had previously commanded, everybody went out of the masjid. Angels came in groups and performed his prayer. After the angels' prayer were completed, a sound from an unknown source said, "Go in! Perform the prayer of your Prophet!" Thereupon the Companions entered the Mesjid. They performed our Prophet's prayer without an imam. They were only able to complete the performance of the prayers by Wednesday evening.

Regarding the digging of the blessed grave of our beloved Prophet, the Ashâb-i kirâm abided by the following hadîth-i sherîf which they were reminded of by Hadrat Abû Bakr: **"Prophets are buried wherever they pass away."** Our Prophet was properly interred halfway through Wednesday night in the grave, the tomb of which was dug by Hadrat Abû Talha-i Ansârî. Hadrat Abbâs's son Qusam was the last to complete the duties in the grave and was the last out of the grave. He said, "I am the last one who saw the blessed face of Rasûlullah. His blessed lips were moving. I leaned over and gave ear to him. He was invoking, **"O my Rabb! My Ummat** (Community)**!... O my Rabb! My Ummat** (Community)**!..."**[353]

On the day that our beloved Prophet passed away, Hadrat Abdullah bin Zayd prayed by saying, "O my Rabb! I would need my eyes to look at the blessed shining face of your beloved Prophet. As he is invisible now, I will not need them any longer! O my Rabb, take my eyes!" and lost his sight…

The movements of abjuration

After the passing away of our Master, the Prophet 'alaihis-salâm, apostasy began. These activities expanded significantly. Hadrat Abû Bakr contributed significantly toward the struggle against them. If there had not been such an able person, that danger would have spread all over Arabia. Thereupon Hadrat Âisha-i Siddîqa 'radiy-Allâhu anhâ', the mother of Muslims, stated, **"When Rasûl-i akram 'sall-Allâhu alaihi wa sallâm' passed away, the hypocrites rose in rebellion. The Arabs became renegades, that is, they abandoned Islam. The disasters that befell my father would have crushed mountains had they befallen them."**[354]

350 Ibn Hishâm, as-Sira, II, 655; Suhaylî, Rawzu'l-unuf, IV, 444; Tabarî, Târikh, II, 442.
351 Ibn Sa'd, at-Tabaqât, II, 272; Suhaylî, Rawzu'l-unuf, II, 341; Tabarî, Târikh, II, 441.
352 Tirmidhî, Shamâil-i Sharîf, s, 396.
353 Ibn Sa'd, at-Tabaqât, II, 298.

And Hadrat Abû Hurayra said, "If Abû Bakr had not been there, the Ummat-i Muhammad (Muhammad 'alaihis-salâm's Community) would have perished after the passing away of Muhammad 'alaihis-salâm!"[355]

He also said, "I swear by Allah, other than He, there is no ilah, if Abû Bakr had not undertaken the Caliphat, there would not have been anyone who would worship Almighty Allah!" and repeated it three times.

Abû Raja'ul'Utaridi said, "When I entered Medina I saw people were gathering and one man kissed another man's forehead by saying: May myself be sacrificed for your sake! I swear by Allah that if you had not been, we would have perished for sure!"

I asked, "Who are the kissing and the kissed?" They replied, "Because of his war against the apostates, 'Umar is kissing Abû Bakr's head."[356]

Hadrat Âisha said, "During the days of the abjuration of Arabs, when my father unsheathed his sword and mounted his camel, **Hadrat Ali** came next to him, held the bridle of his camel and said, **"I am saying to you the same words what Rasûlullah 'alaihis-salâm had said on the day of the Holy Battle of Uhud: Sheathe your sword, do not endanger yourself and do not cause us to be in agony! I swear by Allah that if something befalls you, for certain, Islam will never improve again after you!"**." (If Hadrat Ali had been against his caliphate, he would have let him go and die. Thus, he would have paved the way for his own caliphate.)

Again Hadrat Âisha related, "After the passing away of Rasûlullah, many people from the Arab tribes apostatized. Judaism, Christianity and hypocrisy started to appear.

Muslims were like sheep dispersed after being caught in the rain on a winter night. Moreover, most of the Meccans were prepared to abandon Islam. Suhayl bin Amr, standing at the gate of the Kâ'ba, spoke to the Meccans. He made an impressive speech and removed their doubts and prevented their apostatizing.

In the history of Islam, after those incidents, in place of the terms "**irtijâ** (reaction) and **murtaji** (reactionist)" in the meaning of renunciation of religion, apostatizing started to be used.

After the passing away of our Prophet, apostatizing in groups started, due to the provocations of the hypocrites, Jews and Christians.

Hadrat Suhayl bin Amr, standing at the gate of the Kâ'ba, spoke to the Meccans as follows:

"O Meccans! You were the last ones among those who became Muslims. Do not be the first of those who apostatize! I swear by Allah that, Almighty Allah will complete this affair as Rasûl ('alaihis-salâm) declared! I had heard him say, while standing

354 Ibn Hishâm, as-Sira, II, 665; Suhaylî, Rawzu'l-unuf, IV, 474; Ibn Asâkir, Târikh-i Dimashq, XXX, 312.
355 Suhaylî, Rawzu'l-unuf, IV, 467.
356 Ibn Asâkir, Târikh-i Dimashq, XXXXIII, 502; Suyutî, Jâmi-ul Ahâdis, XXV, 300.

alone where I am now standing, **"Say La ilâha illallah with me, so that, Arabs may become Muslims by taking you as an example and the non-Arabs will pay jizya** (tax imposed on non-Muslims living in an Islamic country) **to you! I swear by Allah that the treasuries of Iranian Shah Kisrâ will be spent for the sake of Allah!"**

You have seen that the mockers became the collectors of zakat and alms. I swear by Allah that the rest will occur, too! I swear by Allah that, I know well that, as long as the sun continues to rise and set, this religion will continue. Do not let those people among you deceive you! Those people too, know this reality that I know.

However, their jealousy towards the sons of Hâshim has sealed their hearts.

O People! I am the one who owns the most means of transport on the land and sea among the Quraysh. Obey the orders of your leader and pay your zakat to him.

If Islam does not continue to it's conclusion, I guarantee to pay back your zakat!" He then wept.

Upon this, the people calmed down.

When Hadrat Suhayl bin Amr managed to dissuade Meccans from abjuration by means of his impressive speech, the governor of Mecca, Attab bin Asid appeared.

When Hadrat Suhayl bin Amr was captured during the Battle of Badr, in which he had joined with polytheists, our Prophet said to Hadrat 'Umar, in regard to him, **"It is expected that he shall speak while standing on a place which you do not disparage!"** It was understood that, by mentioning Hadrat Suhayl's speech while he was standing on a revered place in this hadith, our Prophet had indicated this last speech of Hadrat Suhayl.

When Hadrat 'Umar heard of this speech of Hadrat Suhayl, he remembered our Prophet's mentioning Hadrat Suhayl and could not refrain himself from saying, in our Prophet's absence, **"I testify that you are certainly the Messenger of Allah!"**[357]

357 Ibn Abî Shayba, al-Musannaf, VIII, 484; Suhaylî, Rawzu'l-unuf, III, 100.

LIFE IN THE GRAVE

His being alive in his grave

The prophets are alive in their graves with a life that we do not know. Awliyâ (saints, those whom Allah loves) and martyrs are alive in their graves, too. This aliveness is not fictive. They are completely alive. It is declared in the 169th âyat-i karîma of the Imran Sûra, which purports, **"Don't suppose that those people, who are killed for the sake of Allah, are dead! They are alive next to their Rabb and being nourished."**

The above âyat-i karîma shows that the martyrs are alive. The prophets are certainly ahead of and much superior to the martyrs. According to the scholars of Islam, each prophet had died as a martyr. At his last illness, our Master Rasûlullah said, **"I always suffered the pain of the poisonous meat I ate at Khaibar."**[358] This hadîth-i sherîf shows that our Master Rasûlullah had died as a martyr.

Therefore, it is understood also from the above hadîth that our Master Rasûlullah is alive in his grave like all other martyrs are. In the hadîth-i sherîf which is stated in **"Bukhârî"** and **"Muslîm"**, it was declared that, **"During the night of Miraj, I passed the grave of Musa** ('alaihis-salâm)**. He was performing namâz, standing in his grave."**[359]

In another hadîth-i sherîf, it was declared that, **"Allahu ta'âlâ has forbidden the soil to decompose the prophets' body."**[360] The scholars are unanimously attesting that, this is true. It is written in **"Bukhârî"** and **"Muslîm"**, **"Allahu ta'âlâ sent all prophets to our Prophet during the night of Miraj. He conducted the namâz by being the imam for them."**

Performing namâz is possible by making rukû' (bowing) and sajda (prostrating). The above report indicates that they perform the namâz bodily and alive. Mûsâ 'alaihis-salâm's performing namâz in his grave indicates this too. It was declared in the hadîth-i sherîf, which is at the end of the first section of the Miraj chapter in the book of **"Mishqât"** and reported by Abû Hurayra taken from the book of Muslîm, **"Allahu ta'âlâ showed me. Mûsâ** ('alaihis-salâm) **was performing namâz while standing.**

358 Ibn Hishâm, as-Sira, II, 337; Wâqidî, al-Maghâzî, II, 678; Tabarî, Târikh, II, 303; Ibn Kathîr, as-Sira, III, 399.
359 Shamsaddîn Shâmî, Subulu'l-Hudâ, XII, 355.
360 Nasâî, "Juma", 5; Ibn Maja, "Iqamat-us-Salât", 79; Dârimî, "Salât", 206.

He was thin. His hair was not straggly. He was like a young man from the tribe of Shan'a. Isâ ('alaihis-salâm) **resembled Urwa bin Mas'ud Sakafi."**[361]

Shan'a is the name of two tribes in Yemen. The above hadîth-i sherîfs show that the prophets are alive next to Allahu ta'âlâ. Their corpses (bodies) have become ethereal like their souls. They are not dense nor solid. They can be seen in the material and spiritual worlds.

Therefore, prophets can be seen with their soul and body. In the hadîth-i sherîf, it is declared that Mûsâ ('alaihis-salâm) and Isâ ('alaihis-salâm) were performing namâz. Performing namâz means doing certain movements and these movements are done by body not by soul. Our Prophet's saying, **"I saw that he was of middle height, thin and his hair was tidy,"** indicates that he saw his body not his soul.

Imâm-i Bayhakî said, "After the prophets are settled in their graves, their souls are given back to their bodies. We cannot see them. They become invisible like angels. Only those chosen people to whom Allahu ta'âlâ grants karâmat [Phenomena which happen beyond the laws of causation through the awliyâ of the ummats of prophets are called karâmat] can see them." Also Imâm-i Suyûti had also said so.

Many people heard many times that greetings are replied to from the grave of our Master, the Prophet. People also heard many times that their greetings are replied to from other graves.

In a hadîth sherîf, it is said, **"When a person greets me, Allahu ta'âlâ gives my soul back to my body. I reply to his greeting."**[362]

Hadrat Imâm-i Suyûti said, "Rasûlullah is engrossed in seeing the Beauty of Allahu ta'âlâ. He forgot the sensations of body. When a Muslim greets him, our Prophet's blessed soul leaves that state and takes the senses of the body. There are a good number of people in a similar state in this world, as well. A person who is immersed in thought about this world or the Hereafter does not hear whatever is spoken next to him. Is it possible for a person who is engrossed in the Beauty of Allahu ta'âlâ to hear a sound?"

Hadrat Qadi Iyâd reported in his book **"Shifâ"** taken from Sulayman bin Suhaym, "One night I saw in my dream our Master Fakhr-i kâinat and asked him, 'O Rasûlullah! Do you become aware of the greetings of those who come and greet you?' He said, **'Yes I do. I receive their greetings and reply to them'**."

There are so many hadîth-i sherîfs stating that the prophets ('alaihimu's-salawâtu wa 't-taslîmât) are alive in their graves that they affirm one another. One of them is the hadîth-i sherîf, **"I will hear the salawat recited at my grave. I will be informed about the salawât recited at a distance."**

Abû Bakr bin Abi Shayba related the above hadîth-i sherîf. This hadîth-i sherîf and many others like this one are available in the books of the six notable hadîth scholars.

361 Muslim, "Iman", 346, Ibn Sa'd, at-Tabaqât, I, 215; Bayhaqî, Dala'il al-Nubuwwa, II, 243; Suyutî, Jâmi-ul Ahâdis, XVII, 428.
362 Abû Dâwûd, "Manâsiq", 100; Ahmad bin Hanbal, al-Musnad, II, 527; Bayhaqî, as-Sunan, II, 245; "Shu'ab-ul-Iman", IV, 101.

In the hadîth-i sherîf which was reported by Ibn-i Abi'd-dunya from Hadrat Abdullah bin Abbas, our beloved Prophet said, **"If a person visits the grave of one of his acquaintances and greets him, the deceased person in the grave recognizes him and replies. If he greets a deceased person who he did not know, then the deceased person rejoices and replies."**

If it is asked how Rasûlullah replies separately to each greeting, of those who send their greetings from every corner of the world, it is responded to by saying, it is like the sun's rays spreading over thousands of cities in an instant at noon.

Hadrat Ibrahim bin Bishar said, "After I completed the pilgrimage I went to Medina to visit the blessed grave of our Prophet. I greeted from in front of the Hujra-i sa'âdat (the blessed grave of our Prophet). Then I heard the reply, Wa alaikas-salâm."

Our Master Rasûlullah said, **"After my demise, I will hear and understand the same as I could when I was alive."** In another hadîth-i sherîf, he said, **"The prophets are alive in their graves and they perform the ritual prayer there."**[363]

It is written in very reliable books that **Sayyid Ahmad ar-Rifâ'î**, one of the prominent awliyâ', and many other awliyâ' (rahimahum-Allâhu ta'âlâ) heard the reply when they greeted Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) and that Ahmad ar-Rifâ'î attained the honor of kissing Rasûlullah's blessed hand.

Al-Imâm as-Suyûtî wrote in his book, "Awliyâ' (rahimahum-Allâhu ta'âlâ) of high status can see the prophets ('alaihumus-salawâtu wa't-taslîmât) as if they had not died. Our Master's seeing Mûsâ ('alaihis-salâm) alive in his grave was a mu'jiza, and a walî's seeing in the same way is a karâma. Disbelief in karâma originates from ignorance."

A hadîth sharîf reported by Ibn Habbân, Ibn Mâja and Abu Dâwûd (rahimahum-Allâhu ta'âlâ) says, **"On Fridays recite the salawât for me repeatedly! The salawât will be conveyed to me."** When he was asked, "Are they also conveyed to you after your demise?"

He said, **"Soil does not rot prophets' bodies. Whenever a Muslim says the salawât for me, an angel informs me of it and says, 'So-and-so's son, so-and-so of your umma sent his salâm and prayed for you'."**

Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) is a great favor for the whole Umma after his death, as he was a mercy and a great blessing of Allahu ta'âlâ for his companions in his life. He is cause of all goodnesses.

In a hadîth-i sherîf, narrated by Bakir bin Abdullah Muzani, Rasûl-i akram said, **"My life is beneficial for you; you talk to me, and I talk to you. [The time after] my death, too, will be beneficial for you after I die; your deeds will be shown to me. I will thank Allahu ta'âlâ when I see your good deeds. And I will ask for pardon and forgiveness for you when I see your bad deeds."**[364]

363 Ibn Asâkir, Târikh-i Dimashq, XIII, 326; Suhaylî, Rawzu'l-unuf, I, 89; Suyutî, Jâmi-ul Ahâdis, XI, 43.
364 Haythamî, Majmâ'uz-Zawâid, XIII, 313; Ibn Kathîr, as-Sira, IV, 547; Ibn Sa'd, at-Tabaqât, II, 194.

Hadrat Qusam bin Abbas was honored by being in the service of our Master Rasûlullah's burial. After completing his duty he came out from the grave last of all. Then he said,

"I am the last one who saw the blessed face of Rasûlullah. His blessed lips were moving in his grave. I leaned over and gave ear to him. He was saying, **O my Rabb! My Ummat** (Community)**!... O my Rabb! My Ummat** (Community)**!...**" [365]

To see our Master Rasûlullah

Can one see our Master Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) when one is asleep or awake? If he can be seen, is it him who is seen, or an image resembling him? Our 'ulamâ' (scholars) have given various answers to these questions.

In addition to the unanimity that he is alive in his grave, most of them said that he himself can be seen. This is also understood from hadîth-i sherîfs. A hadîth-i sherîf declares, **"The one who sees me in his dream sees me as he would see me when he is awake."**[366]

This is why al-Imâm an-Nawawî said, "Seeing him in a dream is really seeing him." As a matter of fact, it was declared in a hadîth-i sherîf, **"Anyone who has seen me in his dream has really seen me, for the devil cannot appear in my shape."**[367]

Ibrâhîm al-Lâqânî wrote, "It has been reported unanimously by the 'ulamâ' of hadîth that Rasûlullah can be seen both when one is awake and in one's dreams. Many examples can be given for both states. Let's tell some of them:

Hadrat Mu'inuddin-i Chashtî would visit the graves in every place that he visited and would stay for a while. When he became well known in that place he would not stay there and would leave quietly without notice. One of his visits was to Mecca. He went to Mecca-i mukarrama and visited the Kâ'ba-i mu'azzama. He stayed in Mecca for a while and then went to Medina-i munawwara. One day when he visited the blessed grave of our Prophet, a voice saying, **"Call Mu'inuddin"** was heard from the tomb.

Thereupon the tomb keeper called to "Mu'inuddin!" Then several voices saying "Yes!" were heard from several places and those people asked, "Which Mu'inuddin are you looking for? There are many men named Mu'inuddin here."

Then the tomb keeper turned back and stood at the door of Rawda-i mutahhara. He heard a voice saying, **"Call Mu'inuddin-i Chashtî"** two times. Upon that order, the tomb keeper called out to the people there saying, "Mu'inuddin-i Chashtî is summoned."

When Hadrat Mu'inuddin-i Chashtî heard that he fell into a very different state of mind. Then he approached the tomb of our beloved Prophet weeping and reciting

365 Ibn Sa'd, at-Tabaqât, II, 298.
366 Tirmidhî, Shamâil-i Sharîf, s, 409.
367 Bukhârî, "Tabir", 10; Muslim, "Ruya", 22; Abû Dâwûd, "Adab", 96; Tirmidhî, "Ruya", 4; Ibn Maja, "Tabir-ur-Ruya", 4; Ahmad bin Hanbal, al-Musnad, I, 400; Ibn Abî Shayba, al-Musannaf, VII, 232.

salawâts and stood respectfully. At that moment he heard a voice saying, **"O the Qutb-i mashayih! Come in!"**

Our Prophet said, **"You are a helper of my religion. You have to go to India. Go to India. There is a town named Ajmir. There is someone whose name is Sayyid Husayn who is one of my descendants** (grandchildren)**. He had gone there for the purpose of jihad and holy war. Now, he has been martyred. Ajmir is to fall into the hands of disbelievers. Due to your going there and with blessings, Islam will spread and disbelievers will become servile, incapable and inefficacious."** Then he gave him a pomegranate and said, **"Look at this pomegranate carefully, then see and understand to where you will go."**

Hadrat Mu'inuddin-i Chashtî took the pomegranate, which was given by our Master, the Prophet and looked at it carefully as he was ordered and saw between the East and the West entirely.

Hadrat Ahmad Rifai had gone on pilgrimage. On the way back, when he visited the blessed tomb of our Master, Rasûl-i akram in Medina-i munawwara, he recited a poem meaning:

"I was far away,
To kiss your land.
Therefore, I would send,
My soul, in place of myself.
Now I am granted with
The blessing of visiting you.
Give me your blessed hand,
Let me kiss it, O the Beloved!"

When the recitation of the poem was completed, the blessed hands of our Prophet were seen through his grave. Then Sayyid Ahmad Rifai kissed our Master, the Prophet's hands with extreme respect. People who were there witnessed that incident in astonishment.

After kissing the blessed hands of our Master, the Prophet, he lied down at a doorway of the Rawda-i mutahhara. Then he begged the people, who were there, tearingly, "Step over me!" The scholars had to go out through other doors. This is a well-known karâmat that has been told about, mouth to mouth, until today.

It was well known that Hadrat Ibn-i Abidin was a pious scholar and had a lot of karâmats and anecdotes. He would see our Master Rasûlullah with his eyes while he was reciting the tahiyyat (the prayer, which is recited during the last sitting posture in the namâz) in the five times of namâz (ritual prayer) every day. In case he could not see our Prophet, he would perform that namâz again.

One of the greatest Islamic scholars, **Imâm-i Rabbânî Ahmad Faruqî Sarhandî**, who was theamujaddid (strengthener, renewer of Islam) of the second millennium (of Islam), said, "Within the last ten days of Ramadan, today, a very beautiful state appeared. I was lying on my bed. My eyes were closed. Then I felt that somebody else came and sat on my bed. What was I seeing! The most exalted of all the former and the latter sayyeds, the Master of the world, our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam).

He said, **'I have come here to write an ijâzat** (authorization) **for you. Till now, I have never written such an ijâzat for anybody else.'** I saw that great favors regarding this world were written in the text and blessings about the Hereafter were written at the back of that ijâzat."

Hadrat Abdulqâdir-i Geylânî relates in his book **Gunya** by conveying from Hadrat Ibrahim Tamimi:

Hizir ('alaihis-salâm) said to me, "If you would like to see Rasûlullah in your dream, you should stand up after performing the evening prayer and without speaking to anybody, you should perform the prayer of awwâbîn. You should make the salâm at the end of every two rak'ats.

You should recite Hamd, that is, Fâtiha Sûra one time and Ikhlâs Sûra seven times in every rak'at. After performing the night prayer in congregation, you should go to your house and perform the witr prayer. Before going to bed, you should perform a namâz of two rak'ats and recite the Ikhlâs Sûra seven times in every rak'at. After that namâz, you should prostrate yourself and ask Allahu ta'âlâ for forgiveness seven times [that is, you should say istighfâr] and say 'Subhânallâhi walhamdu lillâhi walâ quwwata illâ billâhil aliyyil azîm' seven times. Then you should raise your head from prostration posture and raise your hands while in the sitting position, and say, 'Ya hayyu, ya qayyûm, ya zal jalâli wal ikrâm, ya ilâhal awwalîna wal âkhirîn wa ya Rahmân-ad-dunya wal âkhirati wa rahimahuma, ya Rabbî, ya Rabbî, ya Rabbî, ya Allah, ya Allah, ya Allah.'

Then you should stand up and recite the same prayer. And then prostrate yourself and recite the same prayer, too. After that, you should raise your head from prostration and turn towards the qibla (Kâ'ba) and lie down how you would like and sleep. Until you fall asleep, you should say and send salawât-i sherîfa to our Master, the Prophet."

I said, "I wish for you tell me the person from whom you learned this invocation." Hadrat Hizir said, "Do you not believe me?" I said, "I swear by Allahu ta'âlâ, who sent Muhammad ('alaihis-salâm) as a true prophet, I believe you!"

Hizir ('alaihis-salâm) said, "I was present in the gathering where Rasûlullah taught and advised this prayer. I had learned this prayer from the person to whom our Prophet taught."

Then I performed all which Hizir ('alaihis-salâm) said. I started to recite and send salawât-i sherîfa to our Master, the Prophet. Due to my joy from the anticipation of seeing our Master, the Prophet; I lost my sleep and could not sleep until morning.

I performed the morning prayer and sat down until sunrise. I performed the ritual prayer known as Duha prayer. I told myself, "If I am still alive this evening, I will do the same as the previous night." Meanwhile, I fell asleep. In my dream, angels came and brought me to Paradise. There I saw mansions and palaces made of ruby, emerald and pearl; rivers made of honey, milk and drinks unique to Paradise.

I asked of the angels who brought me to Paradise, "For whom is that mansion?" They said, "It is for those who perform the deeds you have done." They did not let me go before they made me eat the foods of Paradise and drink the beverages of Paradise. Afterwards, they took me out of Paradise and brought to the place where I had been.

Then our Master Rasûlullah came to me with seventy prophets and seventy ranks (the distance between each rank was as far as the distance between the east and the west) of angels and greeted me and held my hand. At that moment I said, "O Rasûlullah! Hizir 'alaihis-salâm told me that he had heard this hadîth from you." Then our Master, the Prophet said, **"Hizir told the truth. What he told is true. He is the most learned among those on earth. He is the leader of the ebdâl** (mass name of a group of Awliyâ)**. He is one of the soldiers of Allah on earth."**

Then I asked, "O Rasûlullah! Is there any reward other than what I see here to be given to the one who performs this deed?" He said, **"Which reward can be superior to the one you have seen and have been given? You have seen your place and rank in Paradise. You have eaten the fruits of Paradise and drunk the beverages of Paradise. You have seen the angels and prophets with me. You have seen houris."**

I said, "O Rasûlullah? Will the person who makes the same things that I made, without seeing what I had seen, be given what I have been granted?" He said, **"I swear by Allahu ta'âlâ, Who sent me as a true Prophet that that person's grave sins will be forgiven. Allahu ta'âlâ's wrath on that person will be removed. I swear by Allahu ta'âlâ, Who sent me as a true Prophet that the one who performs the same deeds you performed, and though they cannot see in dreams what you saw, they will be given what you have been given. A voice from the sky will say that Allahu ta'âlâ has forgiven the one who performed this deed and all the Community of Muhammad** 'alaihis-salâm **who are present from the East to the West."**

I asked, "O Rasûlullah! Will that person also have such fortune as me, as I have seen your face and Paradise?" He said, **"Yes, everything will be granted to that person."** When I asked, "O Rasûlullah! Is it acceptable to teach this prayer and inform of its rewards to all male and female Muslims?" **"I swear by Allahu ta'âlâ, Who sent me as a true Prophet, that other than those whom Allahu ta'âlâ created as blessed people, no others will perform this deed."**

He who sees our Prophet Muhammad 'alaihis-salâm in his real appearance, in his dream, he has certainly seen him. For the devil cannot disguise himself as our Prophet. However the devil can disguise himself and appear in another form. It is not easily to distinguishable for the one who does not recognize Rasûlullah.

Some of the scholars said, "Seeing our Prophet in a dream, in another appearance, is again seeing him. However this indicates that the one who had this dream is defective in religion. Everyone who dreams our Prophet Muhammad 'alaihis-salâm in his real appearance and dies as Muslim, shall go to Paradise."

Abû Hurayra informed of the below hadîth-i sherîf of our Prophet, **"A person who performs a namâz of two rak'ats by reciting the Fâtiha Sûra and the Âyat-al-Kursî one time and the Ikhlâs Sûra fifteen times in every rak'at of that namâz and says 'Allahumma salli alâ Muhammadin nabiyyilummîyi' one thousand times after the namâz on a Friday night, shall see me in his dream before the next Friday occurs. All past and future sins of that person shall be forgiven. Paradise is for those who see me."**

To visit our Master, the Prophet's blessed grave

Our Master, Fakhr-i kâinat said, **"Whomever visits me after my demise is as if they had visited me when I was alive."** Our Prophet said in a hadîth-i sherîf which is stated in the book "Mir'ât-i Medina", **"It has become wâjib upon me to intercede for those who visit my grave,"** This hadîth-i sherîf was conveyed by Ibn-i Huzaima, al-Bazzâr, ad-Dâraqutnî and at-Tabarânî (rahimahum-Allâh). In another, reported by al-Bazzâr, **"It became halâl for me to intercede for those who visit my shrine,"** is declared.

The hadîth-i sherîf in the book **Muslim-i sherîf** and also quoted in Abû Bakr bin Makkârî's (rahimah-Allâhu ta'âlâ) book **Mu'jama** says, **"If someone visits me solely for visiting me and without any other intentions, he deserves my intercession at the Last Judgment."** This hadîth-i sherîf foretold that Rasûlullah (sall-Allâhu 'alaihi wa sallam) would intercede for those who go to Medina to visit him.

Another hadîth-i sherîf reported by ad-Dâraqutnî is, **"Those who do not visit me after carrying out the Hajj hurt me."** Rasûlullâh (sall-Allâhu 'alaihi wa sallam) desired that Muslims should visit him because he wanted his umma (Community) to gain thawâb in this manner also.

It was for this reason that our scholars of fiqh (rahimahum-Allâhu ta'âlâ) would come to Medina and perform salât in Masjid-i sherîf after their pilgrimage. Then they visited and received blessings by seeing the Rawdat al-Mutahhara, the Minbar al-Munîr and the Qabr-i Sherîf, which is superior to the 'Arsh al-a'lâ; the places where the Prophet sat, walked and leaned against; the pole he leaned against when the wahî (revelation) came and the places where as-Sahâbat al-kirâm (our Prophet's Companions) and the Tâbi'ûn (radî-Allâhu ta'âlâ 'anhum ajma'în) who helped construct the Masjid and repaired it or who had the honor of giving financial help, had walked. Those scholars and sulahâ' who came later would come to Medina after hajj and do as our 'ulamâ' (scholars) of fiqh did. It is for this reason that pilgrims have been visiting al-Medina-i munawwara.

Beware of immodesty! Here where Allah's Beloved is!
To where the Divine Look is directed; Maqâm al-Mustafâ this is!
Only if you resolve to act modestly, Nâbî, go in this shrine,
There where angels go round, and where at prophets always kiss!
NÂBÎ

Abu Hanîfa (rahimah-Allâhu ta'âlâ), the sun of the 'ulamâ' of Islam, said that visiting the Qabr as-Sa'âda (our Prophet's blessed grave), one of the most valuable of mustahabs (an action which is liked by Allahu ta'âlâ), was an 'ibâda (worship) of a degree nearly equal to wâjib (act, almost as compulsory as fard, so not to be omitted).

The person who visits the blessed grave of our Master Rasûlullah should frequently say salawât-i sherîfa. It was declared in a hadîth-i sherîf that these salawâts and salâms reach to our Prophet. The manners of visiting our beloved Prophet are as below:

When you see the city of Medina-i munawwara from afar, you say the salât and salâm. Then say the prayer, "Allâhumma hâzâ haramu Nabiyyika waj'alhu vikâyatan lî min-an-nâr wa amânan min-al-'azâb wa sû-il-hisâb." If possible, you make a ghusl (ritual bathing) before entering the city or the masjid. You put on some good alcohol-free cologne. You wear new, clean clothes. For, these acts indicate homage and respect. You enter the Medina-i munawwara modestly, seriously and silently. After saying, "Bismillâhi wa alâ millati Rasûlillah" you recite the 80th âyat-i karîma of the Isrâ Sûra. Right after, you say, "Allahumma salli alâ Muhammadin wa alâ âli Muhammad. Wagfir lî zunûbî waftâh lî ebwâba rahmatika wa fadlika" and enter the Masjid-i Nabawî. You perform two rak'ats of Tahiyyat-ul-masjid namâz near the minbar (pulpit) of our Master Rasûlullah 'alaihis-salâm. The pillar of the minbar must be to the side of your right shoulder.

Our beloved Prophet would perform the namâz there. Here is the place between the grave and minbar of our Master, the Prophet. It was stated in a hadîth-i sherîf that, **"Between my grave and my minbar is one of the Gardens of Paradise. My minbar is on my hawz (pond)."**[368] Then you prostrate yourself in gratefulness due to Allahu ta'âlâ having granted you the visit of the blessed grave of Rasûlullah. After the prayer you stand up and come near the Hujra-i sa'âda, his blessed grave. With your face toward Rasûlullah's blessed face and your back toward the qibla you stand respectfully about two meters from the blessed grave. You do not approach the grave closer. You should be in khushû' (deep and humble reverence) and hudû (in total surrender) and stay respectfully as if he were alive and you were at his high presence according to how Allahu ta'âlâ decreed in the Qur'ân al-karîm. You should always keep your tranquility and composure. Not putting your hands on the walls of the blessed grave and staying away deferentially is a more favorable deed. You should stay there as if you were in namâz.

You bring to your mind the blessed appearance of our Master Rasûlullah and keep in your mind that Rasûlullah sees you, hears your salâm and prayers and answers you

368 Bukhârî, "Itisam", 16; Muslim, "Hajj", 588; Ahmad bin Hanbal, al-Musnad, II, 236; Bayhaqî, Shu'ab-ul-îmân, III, 491.

and says âmîn. For, our Master Rasûlullah said, **"When someone says salât to me at my grave, I hear it."** Again in a hadîth-i sherîf, it was declared that at the blessed grave of our Master Rasûlullah an angel had been charged with the responsibility to convey to him the salâms of those from his Community who send salâms. Then you should say the following prayer, "Assalâmu alaika yâ sayyidî yâ Rasûlullah! Assalâmu alaika yâ Nabiyyallah! Assalâmu alaika yâ Safiyyallah! Assalâmu alaika yâ Habîballah! Assalâmu alaika yâ Nabiyyarrahmati! Assalâmu alaika yâ Shafî-al ummati! Assalâmu alaika yâ Sayyid-al-mursalîn! Assalâmu alaika yâ Khâtamannabiyyîn!

May Allahu ta'âlâ bestow upon you the highest reward and recompense. I testify that you achieved your task of Prophethood. You performed your duty. You advised your Community. You made jihad on the path of Allahu ta'âlâ until you passed away. May Allahu ta'âlâ say salât and salâm to you until the Day of Resurrection. O Rasûlullah! We came to you from very far places. We came here to visit your blessed grave, to pay your right, to see what you did on site, to be blessed with visiting you, to request you to be intercessor for us before Allahu ta'âlâ. For, our faults have ruined us. Our sins have weighed on our shoulders. O Rasûlullah! You are both the intercessor and the one whose intercession is accepted. The Rank of Mahmûd has been granted to you.

Also, Allahu ta'âlâ decrees (in the 64th âyat-i karîma of the Nisâ Sûra) in the Qur'ân al-karîm, purporting, **"We, for every prophet, sent them with the command of Allahu ta'âlâ, solely for the obedience of the tribe to whom he was sent. Only, after oppressing their own nafses, they come and beg Allahu ta'âlâ for mercy. If My Rasûl intercedes for them, they will certainly find Allahu ta'âlâ Compassionate and Merciful."** We came to your high presence. Yet, we have oppressed our nafses. We ask for forgiveness of our sins.

O Rasûlullah! Intercede for us before Allahu ta'âlâ. O Rasûlullah! Entreat Allahu ta'âlâ that He take our souls while we are on your path, let us join with those who are at the place for gathering with you on Resurrection Day and grant us to meet at and drink from your pool. O Rasûlullah! We ask for your intercession." Then you recite the 10th âyat-i karîma of Hashr Sûra, which purports, **"… O our Rabb! Forgive us and our faithful brothers who lived before us and passed away! Do not leave any grudge in our hearts against those who have faith! O our Rabb! You are certainly Compassionate and Merciful!"**

Then you convey the salâms of those who sent their greetings and say, "Assalâmu alaika yâ Rasûlullah! This person wishes you to be intercessor for him before Allahu ta'âlâ. Intercede for him and all Muslims," and say the salawât as many times as you would like. Then, moving a half meter to your right, in line with the head of Hadrat Abû Bakr, you greet Hadrat Abû Bakr Siddîq by saying, "Assalâmu alaika yâ khalîfata Rasûlillah! Assalâmu alaika yâ rafîkahu fil-gâr! Assalâmu alaika yâ amînahu alal-asrâr! May Allahu ta'âlâ grant you, the imam of this community, the highest of recompense and reward. You performed your khilâfat (caliphate) duty and followed his high path in such a beautiful manner. You fought against the murtads (renegades) and aberrant people. You always told the truth. You helped the people who were on the right path, until your demise. May Allahu ta'âlâ's salâm, Compassion and abundance be upon you! O my Allah! Take our souls with your Compassion while we have his love in our heart. Do not invalidate our visit to him!"

Then, moving again a half meter to your right, in line with the grave of Hadrat 'Umar, you greet Hadrat 'Umar by saying, "Assalâmu alaika yâ Amîr-al-mu'minîn! Assalâmu alaika yâ Muzhir-al-Islam! Assalâmu alaika yâ Muksir-al-asnâm! May Allahu ta'âlâ grant you the highest recompense and reward. You helped Muslims during your life time till the time of death. You protected the orphans. You were good towards your relatives. For Muslims, you were a guide who obtained their consent and who was both on the right path and led people to the right path. You put their affairs in order. You made the poor become rich and treated their injuries. May Allahu ta'âlâ's salâm, Compassion and Blessings be upon you!"

Then, addressing Hadrat Abû Bakr and Hadrat 'Umar, you say, "Assalâmu alaikumâ yâ dajîay-Rasûlillah wa rafîqayhi wa wazîrayhi wa mushîrayhi wal muâwinayni lahû alal-qiyâmi fid-dîni wal-qâimayni ba'dahû bi-masâlih-il-muslimîn! May Allahu ta'âlâ grant you the most beautiful recompense. We hold you as our means of being intermediary before Rasûlullah, in order to have his intercession and his invocations to Allahu ta'âlâ for His accepting our Sa'y, taking our souls and resurrecting us while we believe in Islam and granting us to be among the people who are with Rasûlullah on the Day of Judgment."

Then you say prayers for yourself, your parents, for those who requested from you to say prayers for themselves and for all Muslims and then you stand towards the blessed face of our Master Rasûlullah and after saying, "O my Allah! You decreed (purporting), **"'We, for every prophet, sent them with the command of Allahu ta'âlâ, solely for the obedience of the tribe to whom he was sent. Only, after oppressing their own nafses, they come and beg Allahu ta'âlâ for mercy. If My Rasûl intercedes for them, they will certainly find Allahu ta'âlâ Compassionate and Merciful."**[369]. O my Rabb! By complying with your Exalted word and obeying Your commands, we supplicate to You for Your beloved Prophet's intercession before You" you say the following prayer, which is the 10th âyat-i karîma of the Hashr Sûra and which you recited before (purporting), **"… O our Rabb! Forgive us and our faithful brothers who lived before us and passed away! Do not leave any grudge in our hearts against those who have faith! O our Rabb! You are certainly Compassionate and Merciful!"** and also the prayer, "Rabbanagfir lanâ wa li-âbâ-inâ wa li-ummahâtinâ wa li-ihwâninal-lazîna sabakûna bil-îmâni" and also the âyat-i karîmas, "Rabbana âtinâ…" and "Subhâna rabbika…" and then complete the visit of this blessed grave.

Then, you come to the pillar, between Rasûlullah's grave and pulpit, to which Hadrat Abû Lubâba tied himself and made tawba (repentance). Here, you perform two rak'ats of namâz and make tawba and istigfar. You say whichever prayers you would like. Then you come to the Rawda-i mutahhara. Here is a square place. You perform

369 The Nisa Sûra 4/64.

namâz as much as you would like and say prayers. You say tasbîhs and thanks and praise Allahu ta'âlâ. Then you come to the pulpit and with the intention of receiving the benediction of Rasûlullah, you put your hand on the place where our Master, the Prophet would put his hand while he was delivering khutba (sermon). You perform two rak'ats of namâz here. You supplicate to Allahu ta'âlâ for your wishes. You take refuge in Allahu ta'âlâ's Mercy from His wrath. Then you come to the Hannâna pillar. This is the pillar, which moaned due to the fact that our Master Rasûlullah had stopped leaning against it, as he had started to deliver his sermons on a new pulpit, and it stopped moaning after Rasûlullah had dismounted the pulpit and hugged it. During the time you stay here, you spend your time by reciting the Qur'ân al-karîm at nights, mentioning the name of Allahu ta'âlâ, saying prayers secretly and openly and make râbita (tying one's heart to an accomplished murshid).

On the qibla side of the Hujrat as-Sa'âda, there was little space, before the rooms of Rasûlullâh's blessed wives (radî-Allâhu ta'âlâ 'anhunna) were annexed to the Masjid as Sa'âda; so it was difficult to stand facing the Muwâjahat as-Sa'âda. Visitors would stand facing the qibla and greet in front of the door in the Rawdat al-Mutahhara wall of the Hujrat as-Sa'âda. Later, Imâm Zain al-'Âbidîn would greet, with Rawdat al-Mutahhara being behind him. It had been visited in this manner for a long time. After the annexation of the rooms of the blessed wives to the masjid, the Hujrat as-Sa'âda started to be visited by standing in front of the window of the Muwâjahat ash-Sharîfa.

Hadrat 'Âisha's (radî-Allâhu ta'âlâ 'anhâ) room was three meters high and was built with adobes and date-palm branches. It had two doors, one to the west, which faced the Rawdat al- Mutahhara, and the other to the north. Hadrat 'Umar (radî- Allâhu ta'âlâ 'anh), while extended Masjid as-Sa'âda during the last years of his caliphate, surrounded the Hujrat as-Sa'âda with a low stone wall.

Abdullâh ibn Zubair (radî-Allâhu ta'âlâ 'anh), when he became the Caliph, rebuilt this wall with black stones. This wall was not roofed and there was a door on the northern side. When Hadrat Hasan (radî-Allâhu ta'âlâ 'anh) passed away in 49 A.H., his brother Hadrat Husain (radî-Allâhu ta'âlâ 'anh) took his corpse to the door of the Hujrat as-Sa'âda as requested in his brother's will and wanted to take the corpse into the shrine to pray and ask for intercession. Some people opposed it, thinking that the corpse would be buried in the shrine. To prevent the clamor, the corpse was not taken into the shrine and was buried at the Baqî' cemetery. Lest such events might happen again later, the doors of the room and the one outside were walled up.

Walîd (rahimah-Allâhu ta'âlâ), the sixth Umayyad Caliph, when he was the governor of Medina, raised the wall around the room and had a small dome built over it. The three graves could not be seen from the outside, and the room was secured from being entered. After he became the Caliph, he ordered 'Umar ibn 'Abd al-'Azîz (rahimah-Allâhu ta'âlâ), his successor as the governor of Medina, to build a second wall around it when the rooms of the Pure Wives (radî- Allâhu ta'âlâ 'anhunna) were removed and Masjid as-Sa'âda was enlarged in 88 A.H. (707). This wall was pentagonal and roofed and had no doors.

Jamâl ad-dîn al-Isfahânî (rahimah-Allâhu ta'âlâ), vizier of **the Atabeg State** governed by Zengîs in Iraq and the paternal uncle's son of Salâh ad-dîn al-Ayyûbî, constructed a grating made of sandal - ebony wood around the outer wall of the Hujrat as-Sa'âda in 584 A.H. (1189). The grating was as high as the ceiling of the masjid.

When it was destroyed by the first fire which occurred in 1289 A.D. an iron grating was constructed and painted green. This grating was named the **Shabakat as-Sa'âda** (Blessed Lattice). The qibla, east, west and north sides of the Shabakat as-Sa'âda are called the **Muwâjahat as-Sa'âda**, **Qadam as-Sa'âda**, **Rawdat al- Mutahhara** and **Hujrat al-Fâtima**, respectively. As al-Makkat al-Mukarrama is to the south of al-Madînat al-Munawwara, one who stands facing the qibla in the middle of Masjid an-Nabî, that is, at the Rawdat al-Mutahhara, has the Hujrat as-Sa'âda on his left and the Minbar ash-Sharîf on his right.

Marble flooring was laid on the ground between the Shabakat as-Sa'âda and the outer walls and on the outer area in 232 A.H. (847), and it has been renewed many times. The last restoration of the floor was done on the order of the Ottoman Sultân 'Abd al-Majîd Khân.

The small dome, which was constructed with the pentagonal wall, is called the **Qubbat an Nûr**. The **Kiswat ash-Sharîfa** sent by the Ottoman Sultans (rahimahum-Allâhu ta'âlâ) was laid on that dome as a cover. The big, green dome which is over the Qubbat an-Nûr and which is called the **Qubbat al-Khadrâ** is the dome of Masjid as-Sa'âda. The kiswa on the outer side of the grating known as the Shabaka as-Sa'âda, used to be hung from the arches supporting the Qubbat al-Khadrâ. These internal and external curtains are known as the **Sattâra**.

The Shabakat as-Sa'âda has three doors, one on each of the east, west and north sides. None, except the directors of the Harâm ash-Sharîf, could enter the Shabakat as-Sa'âda, and no one can enter inside the walls since there is neither a door nor a window. There is only a small hole covered with wire gauze on top of the dome. Just above this hole is the hole in the Qubbat al-Khadrâ. The dome of Masjid ash-Sharîf was gray until 1253 A.H. (1837), when it was painted green by order of Sultân Mahmûd 'Adlî Khân. It was painted again by order of Sultan 'Abd al-Azîz Zhân in 1289 A.H. (1872).

No one has spent as much money and effort as Sultân 'Abd al-Majîd Khân (rahimah-Allâhu ta'âlâ) to repair and embellish Masjid as-Sa'âda. He spent seven hundred thousand gold coins to restore the Haramain. The restoration was completed in 1861 (1277 A.H.).

Sultan 'Abd al-Majîd Khân ordered that a model of the early form of Masjid an-Nabawî be made and put in the Khirka-i Sharîf Mosque, in Istanbul, so Major Hâji 'Izzet Effendi (rahimah- Allâhu ta'âlâ), a professor at the Engineering School and a designer, was sent to Medina in 1850 (1267 A.H.). 'Izzet Effendi measured every dimension and constructed a 1/53 model and sent it to Istanbul. The model was placed in the Khirka-i Sharîf Mosque, which was built by 'Abd al-Majîd Khân.

Following repairs by 'Abd al-Majîd Khan, the distance between the qibla wall and the Shabakat as-Sa'âda became seven and a half meters; from the eastern wall to the grating of the Qadam as-Sa'âda became six meters; the width of the Shabakat ash-Shâmî became eleven meters; and the distance between the Muwajahat ash-Sharîfa and the Shabakat ash-Shâmî became nineteen meters. Width of Masjid an- Nabawî on the qibla side became seventy-seven meters and its length from the qibla wall to the Damascene wall became one hundred seventeen meters.

The Rawdat al Mutahhara, which lies between the Hujrat as- Sa'âda and the Minbar ash-Sharîf, is nineteen meters wide. After the Ottomans, there have been several changes made to these sacred places and thus the invaluable historical artifacts that our ancestors had constructed, have been demolished and pillaged.

It is mustahab (an action, which is liked by Allahu ta'âlâ) to go and visit the Baqî' Cemetery after visiting our Master Rasûlullah's blessed grave. Then you visit the other graves, especially the grave of Hadrat Hamza, who is the Sayyid-ush-shuhadâ (the master of the martyrs). Also you visit there, the graves of Hadrat Abbâs, Hasan bin Ali, Zaynalâbidîn and his son Muhammad Bâkir and his son Ja'far-i Sâdiq, Amîr-ul-mu'minîn Hadrat 'Uthman, our Master Rasûlullah's son Ibrâhim, the blessed wives of our Master Rasûlullah, his paternal aunt Safiyya and many more Companions and the people from Tâbiîn. You perform namâz in the Fâtima Mosque in the Baqî Cemetery. It is mustahab to visit the martyrs of Uhud on Thursday. There you recite the prayer, "Salâmun alaikum bimâ sabertum. Fani'ma uqbaddâr. Salâmun alaikum yâ ahla dâr-il-kavm-il-mu'minîn wa innâ inshâallahu an karîbin bikum lâhikûn." Then you recite the Âyat-al-kursî and Ikhlâs Sûra.

Those who visit the Hujra-i sa'adat should be very vigilant and not have worldly thoughts in their hearts. They should think of Muhammad 'alaihi's-salâm's nûr and high status. Prayers made by those thinking of worldly affairs, of ingratiating themselves with people of high rank or of trade will not be accepted; they will not attain their wishes.

Visiting the Hujra-i sa'adat is a very honorable worship. It is feared that those who do not believe this may go out of Islam. As a matter of fact, they will have opposed Allahu ta'âlâ, His Messenger and all Muslims. Although some Mâliki scholars said that visiting Rasûlullah was wâjib, it was unanimously said to be mustahab.

Tawassul

People made tawassul[370] with our Master, the Prophet all the time, before and after his creation, during his lifetime and after his passing away and during the life of the grave and shall make tawassul with him at the place of Arasât, after the resurrection on the Day of Judgment and in Paradise. Wasila (intermediary, recourse) is anything which causes closeness to and the meeting of one's needs, before Allahu ta'âlâ.

370 Tawassul means to make someone a wasîla (intermediary, recourse), to ask for his help and prayers. To ask for his intercession means to pray to Allahu ta'âlâ through his intermediation and to beg for death with faith.

It is permissible to make tawassul with Rasûl-i akram, that is, to make our Master Rasûlullah wasila in the presence before Allahu ta'âlâ and ask for his help and intercession. This is something which has been performed by the Prophets (alaihi-mus-salâm), the Salaf-i salihîn (the early savants), scholars and other Muslims. No Muslim deemed it as an evil deed. Till now, except for those with a corrupt creed, there have been none who would not accept this.

The father of mankind, Âdam ('alaihi 's-salâm), when he descended onto the earth, had made recourse to our Master, the Prophet. Our beloved Prophet related this incident in one of his hadîth-i sherîfs as follows, **"When Âdam** ('alaihi 's-salâm) **had erred and was taken out of Paradise; he said, 'Oh my Rabb! Forgive me for the love of Muhammad** ('alaihis-salâm)**!' Allahu ta'âlâ accepted his prayer and asked, 'How do you know My Beloved Prophet Muhammad** ('alaihis-salâm)**? I have not created him yet!' He answered, 'When You created me, as soon as I opened my eyes I saw Lâ ilâha illallâh Muhammadun Rasûlullâh written on the edges of the 'Arsh; it stated his name with Yours, showing Your love for him.' And Allahu ta'âlâ said, 'Oh Âdam! You have told the truth! He is the most loved of all My creatures. As you have asked forgiveness for his sake, I have accepted your prayer and forgiven you'."**[371] According to another report, He decreed, **"He is a Prophet who will be one of your descendants. If I had not created him, I wouldn't have created you and your descendants. Since you had recourse to him as an intercessor, I have forgiven you."**[372]

There are thousands of examples about this. Some of them are stated below:

A man blind in both eyes asked Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) to pray so that his eyes could see. Rasûlullah said, **"I will pray if you wish, but it will be better if you have patience and endure it."** "I have no power left to endure. I beg you to pray," the blind Muslim replied. Then our Master, the Prophet ordered him, **"Perform an ablution and say the prayer!" "Allâhumma innî as'aluka wa atawajjahu ilaika bi-Nabiyyika Muhammadin Nabiy-yir-rahmati. Ya Muhammad! Innî atawajjahu bika ilâ Rabbî fî hâjatî li-taqdiya lî Allâhumma shaffi'hu fiyya."**

Al-Imâm an-Nasâ'î (rahimah-Allâhu ta'âlâ), a hadîth 'âlim (scholar), reported that, when the blind man prayed, Allahu ta'âlâ accepted his prayer and he recovered.

About making tawassul with our Master Rasûlullah, Hadrat 'Uthman bin Hanîf, narrated the following event, "When 'Uthmân bin 'Affân (radî-Allâhu ta'âlâ 'anhumâ) was the Khalîfa (Caliph), someone who was in great trouble told me about his personal grief and that he was ashamed of going to the Khalîfa. I told him to perform an ablution and to go to Masjid as- Sa'âda and say the prayer which restored the blind Muslim's sight.

That poor man, after saying the prayer, went to the Khalîfa. He was received. The Khalîfa had him sit on his prayer rug and listened to him, his trouble, and accepted his request." That poor man, seeing his problems solved at once, came to 'Uthmân bin

371 Hâkim, al-Mustadrak, II, 672, Ibn Kathîr, as-Sira, I, 320.
372 Haythamî, Majmâ'uz-Zawâid, VIII, 198.

Hanîf and cheerfully said, "May Allahu ta'âlâ bless you! I wouldn't have been able to get rid of these troubles if you hadn't had a word with the Khalîfa." He supposed that 'Uthman bin Hanîf had spoken with the Khalîfa.

Once a famine took place during the caliphate of 'Umar (radî- Allâhu ta'âlâ 'anh). Hadrat Bilâl bin Hars (radî-Allâhu ta'âlâ 'anh), a sahâbî, went to Rasûlullah's (sall-Allâhu ta'âlâ 'alaihi wa sallam) tomb and said, "O Rasûlullah! Your umma (companions) are starving to death. I beg you to intercede for [us that it shall] rain." That night, he dreamed of Rasûlullah, saying, **"Go to the Khalîfa! Give my salâm to him and tell him to go out to pray for rain!"** Hadrat 'Umar went out to pray for rain, and it started raining.

Allahu ta'âlâ accepts prayers for the sake of His beloved servants. Allahu ta'âlâ declared that He greatly loves Muhammad ('alaihis-salâm). Therefore, if someone prays saying, **"Allâhumma innî as'aluka bijâh-i Nabiyyika 'l-Mustafâ,"** his prayer will not be refused. But it is against âdâb to make an intercessor of Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) for unimportant, mundane affairs.

"Burhân ad-dîn Ibrâhîm al-Mâlikî (rahimah-Allâhu ta'âlâ), told about a very poor man who went to the Hujrat as-Sa'âda and said, "Oh Rasûlullah! I am hungry." After a while, someone came and took him to his house and served him food. When the poor man said that his prayer had been accepted, the host said, "My Brother! You left your family at home and had a long, strenuous journey to visit Rasûlullah; is it appropriate to enter Rasûlullah's audience for a morsel of food? You should have asked for Paradise and endless favors in that high, noble audience. Allahu ta'âlâ does not refuse requests there." Those who attain the honor of visiting Rasûlullah should pray for him to intercede for them on the Day of Judgment.

One day Imâm Abu Bakr al-Mukrî, along with al-Imâm at-Tabarânî and Abu Shaikh (rahimahum-Allâhu ta'âlâ), were sitting in Masjid as-Sa'âda. After having gone a few days without eating, they were very hungry. At last, Imâm Abu Bakr, being unable to endure any more, said, "I am hungry, O Rasûlullah!" and retired into a corner. A noble person, who was a sayyid, came with his two servants and said, "My Brethren! You have asked my grandfather, Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) to help you find food. He ordered me to satiate you." They all ate together. He left them the remaining food and departed.

Abû Abdullah Muhammad Marâkashî (rahimah-Allâhu ta'âlâ), an Islamic scholar (d.683 H. /1284 A.D.), listed those who had attained their wishes by making Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) their intercessor in his valuable book **Misbâh-uz zulâm**. One of them, Muhammad bin Munkadir, said that a man, before going out for jihâd, had deposited eighty gold coins with his father for safe keeping and said, "Keep them for me! You may lend them to the needy." A famine took place in Medina. Muhammad bin Munkadir's father had lent them to those who suffered from famine. When the man came back and wanted his money back, his father told him to come the next night and supplicated he at the Hujrat as-Sa'âda till morning. "My father said

that a man came who told him to open his hands and gave him a packet of gold coins. He counted them at home and saw that there were eighty gold coins. Delighted, he immediately returned them to the owner."

Hadrat Imâm-i Muhammad Mûsâ, in the beginning of his book, explains about an incident as follows:

"In the year 637 H. (1239 A.D.) we set forth from the Sadar Fort with a group of distinguished people. There was a person who was guiding us. After a while we ran out of water. Then we started to search for water. Meanwhile I went to relieve myself. At that moment I felt terribly sleepy. Thinking that they would wake me up anyway when they depart, I laid my head on the ground.

When I woke up, I found myself alone in the middle of the desert. Forgetting me, my friends had gone. Having been left alone, I was seized with fear. Then I wandered around. I had no idea where I was and where to go. Everywhere was flat sand. Soon after, it became dark. There was not even a trace of the caravan with which I was traveling. I was all alone in the dark. My fear became worse. Confused, I started to walk faster.

After a while, thirsty and tired, I collapsed. Finally, I gave up hope of my life and felt that my death was approaching. The thirst and tiredness brought my pain and suffering to a breaking point. Suddenly I came to my senses. In the dark of night, I supplicated, "O Rasûlullah! Help! I ask for help from you with the permission of Allahu ta'âlâ!"

As soon as I finished what I was saying, I heard someone calling me. When I looked where the voice was coming from; brightening the darkness all around, wearing completely white clothing, I saw someone whom I had never seen before calling me. Approaching me, he took my hand. At that moment all my tiredness and thirst disappeared. It was as if I was born again. I suddenly warmed towards him. We walked hand in hand for a while. I felt that I had one of the most beautiful moments of my life. After climbing over a sand dune, I saw the lights of the caravan with which I was traveling and heard the voices of my friends. Then we approached them.

The animal which I had been riding, was following the caravan from behind. Suddenly it stopped in front of me. When I saw my mount in front of me I cried out. When I cried out, the person, who was with me, let go of my hand. Then he held my hand again and helped me mount my animal. After that, he said, **"We never refuse those who want something from us and asks for our help"** and left. At that time I understood that he was our Master Rasûlullah. During his return, it could be seen that the nûr, that he was radiating, was ascending skywards in the darkness of the night. As he disappeared I came to my senses. I said to myself remorsefully, "How did I not kiss our Master Rasûlullah's hands and feet?" However it was too late and I had missed the opportunity.

Abu 'l-Khair 'Aqta' (rahimah-Allâhu ta'âlâ), after five days of hunger in Medina, came to the Hujrat as-Sa'âda and greeted Rasûlullah. He said he was hungry and soon

fell asleep off to the side. In his dream he saw Rasûlullah coming, Abu Bakr as-Siddîq on his right, 'Umar Fârûq on his left and Alî al-Murtadâ (radî-Allâhu ta'âlâ 'anhum ajma'in) walking in front of him. Hadrat Alî came and said, "O Aba 'l-Khair! Stand up! Why are you lying down? Rasûlullah is coming! He immediately stood up. Rasûlullah came and gave him a big loaf of bread. Later Abu 'l-Khair said, "I began eating as soon as I took the loaf, as I was very hungry. When I had eaten half of the loaf, I woke up and I found the other half in my hands."

Ahmad bin Muhammad Sûfî said, "While in the Hijâz deserts, I had no possessions left. I reached Medina. I gave salâm to Rasûlullah by the Hujrat as-Sa'âda. Then I sat somewhere and slept. Rasûlullah appeared. **'Have you come, Ahmad? Open your hands!'** he ordered. He filled my hands with gold. I woke up. My hands were full of gold coins."

Once Imâm as-Samhûdî (rahimah-Allâhu ta'âlâ) lost his key. He could not find it. Finally he went to the Hujrat as-Sa'âda and said, "O Rasûlullah! I lost my key, I can't go home!" A boy brought the key. The boy said, "I found this key. Is it yours?"

Mustâfa 'Ishqî Effendi (rahimah-Allâhu ta'âlâ) of Kilis wrote in his history book **Mawârid-i Majidiyya**: "I stayed in Mecca for twenty years. I, my wife and children, after saving sixty gold coins, migrated to Medina in 1247 A.H. (1831 A.D.). We spent all the money during the journey. We went to a friend as guests. I visited the Hujrat as-Sa'âda and asked Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) for help. Three days later, a gentleman came to the house where we were staying and said that he had rented a house for us. He brought my things there. He paid the rent for one year. After a few months, I fell ill and stayed in bed for a month. There was nothing left to eat or sell in the house. With my wife's help, I climbed up to the roof, I had wanted to tell about my troubles towards Rasûlullah's (sall-Allâhu ta'âlâ 'alaihi wa sallam) tomb and ask for help. But when I raised my hands to pray, I felt ashamed to ask for something worldly. I couldn't say anything. I descended to my room.

The next day, someone came and said that some kind person sent some gold coins to me as a gift. I took the purse. Our trouble ended but my illness went on. Assisted, I went to the Hujrat as-Sa'âda and asked Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) for recovery. I left the Masjid and walked home without asking for anybody's help. I completely recovered by the time I entered the house. I went out with a walking stick for a few days for protection against evil eyes. Soon, the money was all spent. Leaving my wife and children in the dark, I performed the night prayer in Masjid an-Nabawî and then told Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) about my trouble. On the way back home a person that I did not know approached me and gave me a purse. I saw there were forty-nine gold coins each worth nine kurus. I bought candles and other needs and returned home."

It is written in the second volume of the translation of the book **Shaqâyiq-i Nu'mâniyya** that when the great Islamic scholar Mawlânâ Shamsaddîn Muhammad bin Hamza al-Fanârî (rahimah Allâhu ta'âlâ), the first Shaikh al-Islâm of the Ottoman Empire

and mujaddid of his time, who became blind from cataracts, had one night dreamt of our Master Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam), who commanded him, **"Explain** (make a tafsîr of) **the Sûra of Tâhâ!"** He replied, "I do not have the power to explain al-Qur'ân al-karîm in your audience. Besides, my eyes cannot see." Then our Master Rasûlullah, who was the physician of prophets, pulled out a piece of cotton from his blessed khirka and, after wetting it with his blessed saliva, put it on Mollâ al-Fanârî's eyes, who woke up and found the piece of cotton on his eyes, and when he took it away he began to see. He praised and thanked Allahu ta'âlâ. He kept the piece of cotton and willed that it should be put on his eyes after his death. His testament was fulfilled when he died in Bursa in 834 (1431 A.D.).

Hadrat Imâm Mâlik (rahimah-Allâhu ta'âlâ), while conversing with Abu Ja'far Mansûr, the 'Abbasîd Caliph, told him in Masjid an-Nabawî, "O Mansûr! We are in the Masjid as- Sa'âda! Lower your voice! Allahu ta'âlâ reprimanded a congregation of worshippers in his declaration in Sûrat al Hujurât, **'Make not thy voice louder than My Messenger's!'** And in the âyat al-karîma, **'Those who speak softly in the Prophet's presence...'** He praised those who speak softly.

Respecting Rasûlullah after his death is like respecting him when he was alive." Mansûr, bending his neck, said, "Oh Abâ 'Abdullah! Shall I face the qibla or the Qabr as-Sa'âda?" Hadrat Imâm Mâlik said, "Do not turn your face away from Rasûlullah! That exalted Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam), the intercessor on the Day of Judgment, will intercede for you and for your father Âdam's ('alaihi's-salâm) salvation on the Day of Judgment.

You should ask for his intercession facing the Qabr as-Sa'âda and attach yourself to Rasûlullah's blessed soul. The 64th âyat of the Sûrat an-Nisâ declared, purpoting, **'"If those who oppress their own nafses, they come to you and beg Allahu ta'âlâ for mercy and if My Rasûl also intercedes for them , they will certainly find Allahu ta'âlâ Compassionate and Merciful."**

This âyat promises that the tawba of those who make an intercessor of Rasûlullah will be accepted." Thereupon, Mansûr stood up and in front of the Hujrat as Sa'âda, "O my Rabb!" he said, "You promised that You will accept the tawba of those who make Your Messenger an intercessor! And I supplicate to You for forgiveness in Your Exalted Prophet's high presence. Forgive me, too, as Your servants whom You had forgiven when they asked for forgiveness when he [the Prophet] was alive! O my Rabb! I beg You through Your Exalted Prophet's intercession who is the Nabî ar-Rahma (Prophet of Graciousness). O Muhammad, the most superior of Prophets! I begged my Rabb through your intercession. O my Rabb! Make that Exalted Prophet an intercessor for me!" While he prayed he stood in front of and faced the window of the Muwâjahat as- Sa'âda, the qibla being behind and the Minbar an Nabawî on his left.

The advice given to Khalîfa Mansûr by Hadrat Imâm Mâlik (rahimah-Allâhu ta'âlâ) shows that those who pray in front of the Hujrat as-Sa'âda should be very vigilant; it

is not right for those who cannot show the modesty and respect appropriate for that place to stay long in al-Madinat al-Munawwara.

An Anatolian villager who had stayed and gotten married in al-Madinat al-munawwara and had been doing a certain service at the Hujrat as-Sa'âda for years, one day caught a feverish illness and longed for ayran (a cool drink made of yogurt and water). "I would have ayran made from yogurt and drink it, if I were in my village," he thought to himself. That night, Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) appeared in Shaikh al- Haram Effendi's dream and ordered him to entrust that certain service done by the Anatolian villager to someone else. When he answered, "O Rasûlullah! A person from your umma is in that service," the Prophet ordered, **"Tell that person to go to his village and drink ayran!"** in reply. The villager said, "As you command!" and set out for his country when the order was communicated to him the next day.

Hence, it should be realized that if a mere thought would cause such a loss, what great a loss will happen -may Allah forbid- because of an unsuitable word or an action unconformable to âdâb, even if it is a joke.

The importance of saying salawât-i sherîfa

It is one of our most important duties to recite salawât-i sherîfa on our Master, the Prophet "Sall-Allâhu 'alaihi wa sallam" as an expression of respect whenever his name is heard or written. The 56th âyat-i karîma of the Ahzab Sûra of the Qur'ân al-karîm purports, **"Verily Allahu ta'âlâ and His angels say salât for the Prophet** (They exalt his glory)**. O the believers! You too say salât to him and submit yourself to him with sincerity."**

The scholars of tafsîr (science of interpretation of the Qur'ân al-karîm) have informed that the word **"salât"**, mentioned in the above âyat-i karîma, means rahmat (compassion) from Allahu ta'âlâ, istighfâr (praying for forgiveness) from the angels and duâ (prayer) from the Muslims. All Islamic scholars have unanimously said that it is wâjib to say the (certain prayer) Salawât (pronounced as a benediction over our Prophet's soul) each time one says, hears, reads or writes (one of his blessed names) for the first time, and it is mustahâb to pronounce this blessed benediction whenever the blessed name (of the Prophet) is repeated.

He who wants something from Allahu ta'âlâ should first start by making hamd-u-thanâ (laud, praise and gratitude) to Allahu ta'âlâ and then say salât for our Master Rasûlullah. Such a prayer is worthy of being accepted. The prayer with two salâts (at the beginning and in the end of the prayer) is not rejected.

Hadrat Abû Talha said, "Once when I was in the presence of Rasûlullah, I noticed that he was more glad and pleased than I had ever seen him before. When I asked the reason for it, he said, **"How could I not be happy? A short while ago Jabrâil** ('alaihi's-salâm) **brought glad tidings. Allahu ta'âlâ decreed, 'When one of your Community recites one salawât on you; Allahu ta'âlâ recites ten salawât in return'."**[373]

373 Ahmad bin Hanbal, al-Musnad, III, 102; Ibn Abî Shayba, al-Musannaf, II, 399.

Some of the hadîth-i sherîfs about this are as below:

"May the nose of he, who does not recite salât-u-salâm on me when my name is mentioned near him, be rubbed into the ground. May the nose of he, who fails to attain the mercy of Allahu ta'âlâ as the month of Ramadan comes and goes, be rubbed into the ground too. And the nose of he, who reaches the time of his parents' old age and cannot deserve entering Paradise by gaining their consent, be rubbed into the ground."

"The one, who does not recite salât-u-salâm on me when my name is mentioned near him, is the stingiest one among the most stingy."

Hadrat Abû Humaid as-Saidi says, "Some of the Sahâba-i kirâm asked to our Master, Rasûlullah and said, "O Rasûlullah! How shall we recite salât-u-salâm on you?" Our Master Rasûlullah said, **"Allâhumma salli alâ Muhammadin wa azwâjihi wa zurriyatihi kemâ sallayta alâ Ibrâhîma wa bârik alâ Muhammadin wa azwâjihi wa zurriyatihi kemâ bârakta alâ Ibrâhîma innaka hamîdun majîd."**[374]

Some of the salawât-i sherîfas are as below:

"'alaihi's-salâm", "Sall-Allâhu 'alaihi wa sallam", "Allâhumma salli 'alâ Sayyidinâ Muhammad", "Allâhumma salli 'alâ Muhammadin wa 'alâ âli Muhammad, kemâ sallayta 'alâ Ibrâhîma wa 'alâ âli Ibrâhîm…", "Allâhumma salli 'alâ Muhammadin wa 'alâ Âlihî wa Sahbihî ajma'în", "Alaihissalâtu wassalâmu wattahiyya" "'alaihi wa 'alâ jami'i minassalawâti atammuhâ wa minattahiyyati aymanuha."

Someone related as follows: One of my friends had written "sall-Allâhu 'alaihi wa sallam tasliman kathiran kathira" in every place where the blessed name of Rasûlullah is mentioned in the letter he sent. When I saw him and asked why he did so, he said, "I wrote hadîth books when I was young. I would not write salawât after writing the blessed name of Rasûlullah. I saw the Master of the worlds in my dream and went to him. However he turned his face away from me. As I moved to the other side, he again turned his face away.

When I stood in front of him and said, 'O Rasûlullah! Why are you turning your face away from me?' he replied, **'Because you did not write salât when you wrote my name in your book!'** Since then I have been writing his blessed name always with salât."

It was declared in hadîth-i sherîfs; **"If someone sends one salât to me, Allahu ta'âlâ sends ten salâts (compassion) to him, forgives ten sins of his and promotes his rank ten fold"**

On the Day of Judgment, "The one who will be the closest to me and will deserve my intercession the most; is the one who has recited the most salât on me."

Haqq ta'âlâ said to Hadrat Mûsâ (Moses) 'alaihi's-salâm, "O Mûsâ, do you want Me to be closer to your tongue than your words, closer to your heart than your thoughts, closer to your body than your soul and closer to your eyes than their light?" When

374 Shamsaddîn Shâmî, Subulu'l-Hudâ, XII, 434.

he said, “Yes, O my Rabb!” Allahu ta’âlâ decreed, “Then recite many salawât on Muhammad (Sall-Allâhu ’alaihi wa sallam).” Allahu ta’âlâ said, “O Mûsâ, do you want to not suffer thirst on the Day of Judgment?” When he said, “Yes, O my Rabb!” Allahu ta’âlâ decreed, “Then recite many salawât on Muhammad (sall-Allâhu ’alaihi wa sallam).”[375]

Our Prophet (sall-Allâhu ’alaihi wa sallam) said;

“Those who will be the closest ones to me in every rank on the Day of Judgment will be the ones who have recited many salawâts on me in the world. Whomever recites one hundred salawâts on me on Friday and Friday evening, Allahu ta’âlâ satisfies one hundred needs. Of these needs, seventy belong to the Hereafter and thirty to the world. Then Allahu ta’âlâ sends those salâts to my grave by means of an angel. They are like gifts that you receive. That angel informs me of the name, descent and tribe of the sender and records it on a white sheet which is with me. My knowing after my death is like my knowing while I am alive.”[376]

“On Thursdays, Allahu ta’âlâ sends angels having silver books and golden pens with them. They record those who recite many salât on the Prophet (sall-Allâhu ’alaihi wa sallam) on the day of Thursday and Friday evening (the night between Thursday and Friday)**.”**

“When two Muslims meet each other, if they make musâfaha (shake hands in a manner prescribed by Islam) **and recite salawât on the Prophet** (sall-Allâhu ’alaihi wa sallam)**, their previous and future sins are forgiven.”**

“When one of you enters the masjid, let him say salâm to the Prophet and say, O my Rabb! Protect me from Satan!”[377]

According to another narration, **“When he goes out, let him say, Allahumma innî as’aluka min fadlika.”**

If there is no thanâ (praise) to Allahu ta’âlâ and no salawât to Rasûlullah at the beginning of the duâ (prayer), the duâ stays behind a curtain. Duâ with praise and salawât at its beginning is accepted.

Unless salawât is recited on Rasûlullah and his family, there is a curtain between the prayer and the sky. When salawât is recited, that curtain is torn and the prayer ascends to the sky. In case the salawât is not recited, the prayer comes back.

If the name of Allahu ta’âlâ is not mentioned and no salât is recited on Rasûlullah in a gathering, a whip stands ready over the attendants and it either torments or forgives them.

When you have ringing in you ears, remember me and recite salât on me.

He who intends to start a task should consult regarding that matter. Allahu ta’âlâ will grant him discretion in his task. In case one wants to say a word but forgets it, let him recite salât on me.[378]

375 Abû Nu’aym, Hilyat-ul-awliyâ, VI, 33.
376 Bayhaqî, Shu’ab-ul-îmân, III, 111; Ibn Asâkir, Târikh-i Dimashq, LIV, 301.
377 Ibn Abî Shayba, al-Musannaf, I, 374; VII, 124; Abû Nu’aym, Hilyat-ul-awliyâ, VIII, 139.
378 Tirmidhî, “Fitan”, 78; Suyutî, Jâmi-ul Ahâdis, III, 457.

In case a beneficial action is started without mentioning the name of Allahu ta’âlâ and reciting salât on me, it is interrupted and its benediction will be removed.[379]

After the demise of Hadrat Abû Hafs Kaghidî, one of the notables in Islam, someone saw him in his dream and asked, “How did Allahu ta’âlâ treat you?” He said, “He showed mercy, forgave me and put me in Paradise.” The man asked, “What was the reason?” He replied, “He stopped me among the angels. They counted my sins and my salawâts on Rasûlullah and found my salawâts more than my sins. Then Allahu ta’âlâ decreed to His angels: O My angels! Your task is over. Do not ask anything else. Take him to My Paradise!”

Someone from Salaf (as-Sâlihîn) relates: One of my friends, with whom I was learning hadîth, died. In my dream, I saw him wearing green garments of Paradise. When I asked its reason, he said, “I would write ‘sall-Allâhu ’alaihi wa sallam’ near Rasûlullah’s name that I saw in every hadîth. Allahu ta’âlâ rewarded that deed of mine with this.”

Again someone from Salaf (as-Sâlihîn) relates: One of my neighbors, who was a clerk, died. I saw him in my dream and asked him how Allahu ta’âlâ had treated him. He told me that Allahu ta’âlâ had forgiven him. When I asked its reason he said, “For, every time when I wrote Rasûlullah’s name, I wrote the words ‘sall-Allâhu ’alaihi wa sallam’ next to it.”

Abû Sulaiman Dârâni relates: When I was writing hadîth, I would write “sall-Allâhu ’alaih,” however I wouldn’t write “wa sallam” after stating the blessed name of our Prophet. I saw him in my dream. He asked, **“O Abâ Sulaiman! When you write my name in hadîth, write also “wa sallam” with the salât. It consists of four letters. There are ten rewards for each letter. If you don’t write, it means that you give up forty rewards.”** There was another person having the same habit. Rasûlullah said to him in his dream, **“What happened to you that you do not completely write the salât on me?”**

Abû Bakr-i Siddiq said, “Let those who fear losing their memory recite many salawâts on Rasûlullah.”

Muhammad bin Said Mutarrif, one of the notables of devoted Muslims relates: I would recite a certain amount of salawâts when I was going to bed every night. One night, I saw Rasûlullah in my dream. He came in. My room was filled with nûr. Then he approached me and said, “Let me kiss your mouth with which you recite many salawâts on me.” However I felt ashamed to extend my mouth. Then I extended my cheek. He kissed with his blessed mouth. I awoke with dread. My room was filled with the smell of musk. The scent on my cheek did not remove for eight days.

When Hallad bin Kathîr, one of the prominent Salaf (as-Sâlihîn), passed away; a piece of paper was found under his head. Written on the paper was, “It is Hallad bin Kathîr’s warrant of salvation from Hell.” Then they asked his relatives what his deed was. They said, “He used to recite salawât every Friday.”

379 Ahmad bin Hanbal, al-Musnad, II, 359; Abdurrazzâq, al-Musannaf, XI, 163.

In Sheikh Aynî’s book **Zaynu’l-Majalis,** it is written: **“On the Day of Judgment, except for three groups of people, there will be no shade under the Arsh.”** When he was asked who they are, our Prophet “sall-Allâhu ’alaihi wa sallam” said, **“Those who resolve the problems of my Community, those who revive my sunnat and those who recite many salawâts on me.”**

Sheikh Abû Mûsâ relates: We had been caught by a hurricane at sea. Everybody was crying with the fear of death. At that time I fell asleep. I saw Rasûl-i akram in my dream. He ordered me to inform those with me in the ship to recite, one thousand times, **“Allâhumma salli ’alâ sayyidinâ Muhammadin wa ’alâ âli sayyidinâ Muhammad, salâtan tunjînâ bihâ min jamî’il ahwâli wal-âfât wa takdî lanâ bihâ jamî’al hâjât wa tutahhirunâ bihâ min jamî’is-sayyiât wa tarfa’unâ bihâ indaka a’lad-darajât wa tuballigunâ bihâ aksal-gâyât min jamî’il hayrâtî fil-hayâti wa ba’dal mamât.”** We hadn’t even finished three hundred, when the storm began to calm down and finally we were out of danger. It was recommended that this salât should be recited during every important action and for every trouble, in calamities and earthquakes. There are more than forty hadîths in reliable books about how the salât should be. Some of them are as follows:

Allâhumma salli ’alâ Muhammadin wa ’alâ âli Muhammad, kemâ sallayta ’alâ Ibrâhîma wa ’alâ âli Ibrâhîm, wa bârik alâ Muhammadin wa alâ âli Muhammad, kemâ bârakta alâ Ibrâhîma wa ’alâ âli Ibrâhîm, innaka hamîdun majîd.

Allâhumma salli wa sallim wa bârik warham alâ sayyidinâ Muhammadin huwa sayyid-ul Arabi wal Ajam wa imâmi Makkat-il mukarramati wal Madînat-il munawwarati wal haram. Allam-al insâne mâlam ya’lam.

Asluhu nûrun wa nasluhu Âdam. Ba’suhu muahharun wa halkuhu mukaddam.

Ismuh-ush sharîfu maktûbun alal Lawh-il mahfûzi biyâkût-il kalam.

Wa jismuh-ush sharîfu madfûnun fil Madînat-il munawwarati wal haram. Yâ layta aktahilu turâballazî taht-al qadam.

Fa tûbâ summa tûbâ liman daâ wa tabiahu wa liman aslama sahib-ash shafâati lil âlamîn.

Kâilan yâ Rabbî! Sallim ummatî, ummatî wâ ummatâ yâz al lutfi wal karam.

Fa yunâd-il munâdî min kibal-ir Rahmân, kâbiltu shafâataka yâ Nabiyyal muhtaram. Udhul-ul Jannata lâ hawfun alaikum walâ huznun walâ alam.

Thumma Radî-Allâhu ta’âlâ an Abî Bakrin wa ’Umara wa ’Uthmâna wa Aliyyin zil-Karam.

Wa sallallahu alâ sayyidinâ Muhammadin wal hamdu laka yâ Rabb-al âlamîn. Bi hurmeti Sayyid-il mursalîn.

He would sit on the ground, either on both his knees or with his one knee upright,
That source of generosity was full of respectfulness, secretly or openly.

He would eat by using his three fingers and lick them appetizingly,
That source of generosity would drink water in three breathes thirstily.

He would like eating honey, squash, vinegar and tirit food; but,
That source of generosity never ate barley bread until he was filled.

Sometimes he would tie a stone on his abdomen when he was hungry,
That source of generosity didn’t want his heart to be shaky.

They could not light a fire for cooking in his home of bliss for many months,
That source of generosity would eat date and pomegranate contentedly.

HILYA-I SA’ÂDET (Traits and attributes of our beloved Prophet, Muhammad “sall-Allâhu ’alaihi wa sallam”)

His blessed names and documentation

Among the names of our beloved Prophet, “Muhammad” is the one, which is said the most. It means to be greatly extolled and to be highly admired. This name is mentioned four times, in the 144th âyat of Âl-i Imrân Sûra, in the 40th âyat of Ahzâb Sûra, in the 29th âyat of Fath Sûra and in the 22nd âyat of Muhammad Sûra. In the 6th âyat-i karîma of Saf Sûra, it is stated that Hadrat Isâ had informed his community about our Prophet by using his name “Ahmad,” which means **“the one who highly praises and exalts Haqq ta’âlâ”**. Besides the names of “Muhammad” and “Ahmad,” our beloved Prophet (sall-Allâhu ’alaihi wa sallam) is mentioned in the Qur’ân al-karîm as Mahmûd, Rasûl, Nabî, Shahid, Bashîr, Nazîr, Mubashshir, Munzîr, Dai-i ilallah, Siraj-i munîr, Raûf, Rahîm, Musaddiq, Muzaqqir, Muddassir, Abdullah, Karîm, Haq, Munîr, Nûr, Khâtam-un-Nabiyyîn, Rahmat, Nîmat, Hâdî, Tâhâ, Yâsin… Some of his other blessed names, which are not mentioned above, have been mentioned in the Qur’ân al-karîm, some in hadîth-i sherîfs and some in the Holy books, which were sent to the previous prophets.

Our Prophet’s names are mentioned in some of his hadîth-i sherîfs as below: Mahî, Âkib, Mukaffi, Nabiyyur-Rahma, Nabiyyut-Tawba, Nabiyy-ul-Mulahim, Qattal, Mutawakkil, Fatih, Khâtam, Mustafâ, Ummî, Qusam (the one who collected all blessings on himself).

In one of his hadîth-i sherîfs, our beloved Prophet said, **“There are five names peculiar to me: I am Muhammad, I am Ahmad, I am Mahi’ with whom Allahu ta’âlâ demolishes disbelief. I am Hashr, that people will be resurrected after me on the Day of Judgment. I am Akib, after whom; there will be no other prophet.”**[380]

380 Bayhaqî, Shu’ab-ul-îmân, III, 436; Qâdî Iyâd, Shifâ-i Sharîf, s, 230; Shamsaddîn Shâmî, Subulu’l-Hudâ, I, 403.

Our beloved Prophet had been called also as "Abu'l Qâsim" due to his son Qâsim who was born from Hadrat Khadîja and died when he was a young child. Again, before his prophethood, due to his innumerable excellent virtues such as honesty, reliability, trustworthiness, he had been called as Al-Emîn among the Quraysh tribe.

One of our Master Rasûlullah's names, which are mentioned in the Qur'ân al-karîm, is the word "Yâsin" in the Yâsin Sûra, the heart of the Qur'ân al-karîm. Hadrat **Sayyid Abdulhakîm-i Arwâsî,** one of the notables of 'Ulamâ-i Râsihîn, said, **"Yâsin means, O My beloved who is the diver of My Sea of Muhabbat (Love)."**

Besides the many pieces of poetry and eulogies written, praising our Master, the Prophet; there are many books, which have been written about him. Among the authors who wrote these, even the ones, whose fame and skills have spread worldwide for centuries, acknowledged that they were unable to praise Rasûlullah. Those who saw him and fell in love with his beauty, tried to describe him as best they could and said that human power is unable to describe his beauty.

Hilya-i Sa'âdat

Hilya-i Sa'âdat describes the appearance of Habîb-i akram sall-Allâhu 'alaihi wa sallam.

Scholars of Islam have openly written all the visible limbs of Muhammad 'alaihis-salâm, his shape, attributes, beautiful habits and his entire life in detail, by indicating proofs and documents. This knowledge had been collected from the hadîth-i sherîfs, which are his sayings and from those conveyed by his Companions. The books, which contain them, are called siyar books. The most well-known books, which explain our Master, the Prophet's Hilya-i Sa'âdat, of these thousands of siyar books, are **"Ash-Shamâil-ur-Rasûl"** by Imâm-i Tirmizî, **"Shifâ-i sharîf"** of Qadi Iyâd, **"Dalâil-un Nubuwwa"** books by Imâm Bayhaqî and Abû Nuaym Isfahânî and **"Mawâhib-i Ladunniya"** by Hadrat Imâm-i Qastalânî.

Hilya-i Sa'âdat of our beloved Prophet is described in the hadîth-i sherîfs and in the reports conveyed by his Companions as below:

The blessed face and all the blessed limbs and the blessed voice of Fakhr-i kâinât (our beloved Prophet Hadrat Muhammad [sall-Allâhu 'alaihi wa sallam]) were more beautiful than the faces and limbs and voices of all other people. His blessed face was roundish. When he was cheerful, his blessed face used to shine like the moon.[381] It would be evident by his blessed forehead that he was pleased. Rasûlullah (sall-Allâhu 'alaihi wa sallam) used to see during the night just as well as he saw during the day. He used to see what was behind him just as he saw what was in front of him. When he would look towards one side or look around, he used to turn with all his body and then look. He used to look at the earth more than he looked at the sky. His blessed eyes were large. His blessed eye-lashes were long. There was a certain amount of reddish color in the white of his blessed eyes. The iris of his blessed eye was extremely black.

381 Ahmad bin Hanbal, al-Musnad, III, 459; Hâkim, al-Mustadrak, II, 605; Baghawî, al-Anwâr, I, 242.

At nights he used to put kohl on his blessed eyes. Fakhr-i âlam had a broad forehead. His blessed eye brows were thin. His eye-brows were apart from each other. The vein between his two eyebrows used to swell when he became angry. His blessed nose was extremely beautiful and was a little higher in the middle. His blessed head was large. His blessed mouth was not small. His blessed teeth were white. His blessed front teeth were amply spaced. When he would speak, it used to sound as if radiance (nur) was coming from between his teeth. Among the slaves of Allahu ta'âlâ, no one has been seen with a more eloquent or sweeter speech than his. His blessed words used to be understood easily, pleasing hearts and attracting souls. When he spoke, his words used to string like pearls. Had someone wanted to count his words, it would have been possible to count them. Sometimes, he used to repeat something three times in order that it might be understood well. In Paradise everybody will speak like Hadrat Muhammad 'alalihis-salâm. His blessed voice could reach a distance which no one else's could.

Fakhr-i âlam (sall-Allâhu 'alaihi wa sallam) was affable. He used to smile pleasantly. When he smiled, his blessed front teeth used to be seen. When he smiled, his blessed radiance used to enlighten the walls. His weeping was silent like his smiling. As he never burst out laughing, so he never used to cry loudly; but when he became sad, his blessed eyes would shed tears and the sound of his blessed chest would be heard. He used to weep when thinking of the sins of his Ummat [that is, Muslims], and he used to weep out of fear of Allahu ta'âlâ. He also wept when he heard the Qur'ân al-karîm and, sometimes, when performing namâz (ritual prayer).

Fakhr-i âlam's (sall-Allâhu 'alaihi wa sallam) blessed fingers were large. His blessed arms were fleshy. His blessed palms were wide. The scent of his entire body was more odorous than the most beautiful musk. His blessed body was both soft and strong. Anas bin Mâlik says, "I served Rasûlullah for ten years. His blessed hands were softer than silk. His blessed sweat was more odorous than the most fragrant scent or than any flower. His blessed arms, feet and fingers were long. His blessed toes were large. The arch of his foot was not too high and was soft. His blessed abdomen was wide and his chest and his abdomen did not exceed each other. The bone at the point of his shoulder was big. His blessed chest was wide; his **qalb-i sharîf (**blessed heart) was nazargâh-i ilâhî (a place of Divine Sight)."

Rasûlullah (sall-Allâhu 'alaihi wa sallam) was not too tall, nor was he short. When someone came near him, Rasûlullah would look taller than that person. When he sat, his blessed shoulders would he higher than all of those who sat near him.

His hair and the hairs of his beard were not too curly, nor too straight, but they were undulate from his creation. His blessed hair was long. Formerly he used to have a ringlet of hair in front, later he parted his hair into two. Sometimes he used to grow his blessed hair long, and sometimes he used to have it cut and shortened. He didn't use to dye his hair and beard. When he passed away the white hairs in his hair and beard were less than twenty. He used to trim his blessed moustache. The length and the shape of his moustache were as much as and like his blessed eye brows. He had private barbers in his service. He used to look in a mirror when he combed his bless-

ed hair and beard. Fakhr-i kâinat used to walk fast while looking down at the ground in front of him. When he went past a place, he would be recognized by his odorous scent. Rasûlullah (sall-Allâhu 'alaihi wa sallam) always had his miswâk and his comb with him. **He (sall-Allâhu 'alaihi wa sallam) was an Arab.** Fakhr-i âlam had a white complexion mixed with red, and was extremely handsome with a blessed and lovable appearance. **If a person says that the Prophet was black, he becomes a disbeliever.**

The lexical meaning of "Arab" is "beautiful." For instance, "lisân-i Arab" means "beautiful language". In the geographical sense, "Arab" means the person who was born on the Arabian Peninsula and who grew up in its climate with its water and food and who is of the blood of its people. As those of Anatolian blood are called Turks, those who are born and raised in Bulgaria are called Bulgarians and those in Germany German; likewise, Rasûlullah is an Arab because he was born in Arabia. Arabs were white, a wheat colored complexion. Especially the family of our Prophet (Muhammad 'alaihi's-salâm) was white and very beautiful. As a matter of fact, their ancestor Hadrat Ibrâhîm (Abraham) had a white complexion and was the son of a believer named Târuh, who was one of the inhabitants of the city of Basra. Âzer, who was a disbeliever, was not Hadrat Ibrâhim's ('alaihi's-salâm) father. He was his uncle and stepfather.

The fame of Rasûlullah's (sall-Allâhu 'alaihi wa sallam) father, Abdullah, had spread outward even to Egypt due to his beauty and owing to the blessed light on his forehead; almost two hundred girls had come to Mecca in order to marry him. But, Hadrat Muhammad's sacred light fell to Âmina's lot.

His uncle Abbâs and Abbâs' son Abdullah shared his white complexion. Also, our Prophet's descendants until the end of the world will be beautiful and white.

Rasûlullah's Ashâb were white and beautiful, too. Hadrat 'Uthmân was white with blond hair. Dihya-i Kelebî, the ambassador whom Rasûlullah used to send to the Emperor of Byzantium, Heraclius, was very handsome, and as he went around on the streets of Istanbul, the Byzantine girls used to rush out into the streets in order to see his face. **Hadrat Jabrâil (Gabriel) usually came in the guise of Hadrat Dihya (radî- Allâhu 'anh).**

The natives of Egypt, Syria, Africa, Sicily and Spain are not Arabs. But, since the Arabs came to these places after having migrated from the Arabian Peninsula in order to spread Islam all over the world, there are Arabs in these lands, too. Likewise, they exist in Anatolia, India and other countries. But, today, none of the citizens of these countries can be called Arabs.

The people of Egypt have a slightly dark complexion. The people of Ethiopia are black and are called Habesha. The people of Zanzibar are called Zanzibaris, and they are also black. It is an act of worship to love and respect our Prophet's relatives, descendants. Every Muslim loves them. Black people who came to Asia Minor as visitors, introduced themselves as Arabs in order to receive respect and kindness, and the credulous Anatolian Muslims believed and loved them. This was due to the fact that black and the white weren't looked upon differently in terms of this love. A black

Muslim is far more superior, dearer, and more lovable than a white disbeliever. To be black does not diminish the value of îmân (faith) for any person. Some of Rasûlullah's Ashâb were black. Hadrat Bilâl-i Habashî and Usâma, whom the Prophet loved very much, were black. But such disbelievers as Abû Lahab and Abû Jahl, whose evil and baseness are known by everybody, were white. Allahu ta'âlâ judges a man not with regard to his color, but with respect to the strength of his îmân and taqwâ (Taqwâ is to abstain from harâms by fearing Allahu ta'âlâ). However, the enemies of Islam, the Jews, introduced blacks as if they are of a low class and horrible. They used them as slaves. On the other hand, by calling black pets such as cats and dogs 'Arab' and by referring to the blacks in their pictures, cartoons, magazines and newspapers as Arabs, they tried to misrepresent the Arabs to our youth as badly as they could in order to alienate Muslim children from our Prophet (sall-Allâhu 'alaihi wa sallam).

All the beautiful habits were accumulated in Rasûlullah. His beautiful habitsiş were given to him by Allahu ta'âlâ; he did not acquire them later by striving. He never cursed a Muslim by mentioning his name, nor did he hit anybody with his blessed hand. He never took revenge for himself. He used to avenge for Allah's sake. He used to treat his relatives, companions and servants well and modestly. He was very mild and cheerful in his home. He used to visit the sick and attend funerals. He used to help his companions with their work and take their children on his lap. Yet his heart wasn't busy with them. His blessed soul was in the world of angels.

Fear would grasp a person who saw Rasûlullah suddenly. If he hadn't behaved mildly, no one could have sat near him, no one could have had the strength to listen to him, owing to his state of being a prophet. However, out of bashfulness, he himself would never look at anybody in the face with his blessed eyes. Fakhr-i âlam (sall-Allâhu 'alaihi wa sallam) was the most generous of human beings. He had never been heard to say, "I don't have," about something asked from him. If he had the thing asked for, he gave it; if he didn't have it, he didn't answer. The Prophet had so many great attributes and had done so many favors for so many people that the Eastern Roman emperors, the Persian shahs and any other ruler could not do enough to compete with him. But he himself liked to live in inconvenience. He led such a life that he would not even remember to eat or drink. He never used words like "Bring something to eat," or "Cook such and such food." He used to eat when they brought the meal to him, and he used to accept whatever fruit they gave him. Sometimes he ate very little for months, and he liked hunger. And sometimes he ate much. He wouldn't drink water after meals. He used to drink water while sitting.[382] When he ate with others, he used to stop eating after everybody had finished.[383] He used to accept presents from everybody. In response to someone who had brought him a present, he used to give much more.

It was his habit to wear various clothes. When ambassadors from foreign countries came, he used to adorn himself. That is, he used to wear precious and beautiful clothes and expose his beautiful face. He wore a silver ring with an agate. He used his ring as

382 Qastalânî, Mawâhib-i Ladunniyya, s, 318.
383 Qastalânî, Mawâhib-i Ladunniyya, s, 319.

a seal. **"Muhammadun Rasûlullah"** was written on his ring. His bed was made of leather filled with shredding from palm date trees. Sometimes he laid on the bed and sometimes on leather laid on the ground, on a mat and sometimes on dry soil. He laid on his right side putting his blessed palm under his right cheek.[384] Rasûlullah (sall-Allâhu 'alaihi wa sallam) didn't accept zakât, and he didn't eat such things as raw onions or garlic, and he didn't recite poems.

Sarwar-î âlam's (Muhammad 'alaihi's-salâm) blessed eyes used to sleep, but his blessed heart would not sleep. He used to go to bed hungry, but he would feel satiated when he got up. He never yawned. His blessed body was luminous, and he never cast a shadow on the ground. Flies didn't alight on his clothes, nor would mosquitoes or other insects suck his blessed blood. When he was informed Allahu ta'âlâ that he is Rasûlullah (Allah's Messenger), satans could not ascend to the sky and could no longer get any news, nor could soothsayers make omens. Our Master Sarwar-i âlam (sall-Allâhu 'alaihi wa sallam) is now alive in a life we do not understand. His blessed body never decays. An angel stays in his tomb and informs him of the prayers which his Ummat (Muslims) say for him. Between his pulpit and his blessed tomb is a place called **Rawda-i-mutahhara**. This place is one of the gardens of Paradise. It is one of the greatest and most valuable of worships to visit his blessed tomb.

Notables of the Ashâb-i kirâm related the beauty of our Master, the Prophet as below: Abû Hurayra said, "I have never seen anybody more beautiful than Rasûlullah. It was as if the sun was shining on his face with all its radiance. When he smiled, his blessed teeth would enlighten the walls."

Ibn-i Abî Hâla said, "The blessed face of our Master, the Prophet used to shine like the full moon."

Hadrat Ali said, "Fear would grasp a person who saw Rasûlullah suddenly. Those who had conversation and became acquainted with him would soon warm towards him?

Jâbir bin Samura said, "Rasûlullah rubbed his blessed hand on my face. His hand, as if it had been newly taken out of the sack of an herbalist, had a beautiful scent which cooled me. If our Master Rasûlullah would touch his hand to someone else's hand for musâfaha (shaking hands in a manner prescribed by Islam), that beautiful scent would not remove from that person's hand that day."[385]

Our mother Hadrat Âisha said, "When Rasûlullah caressed a child's hair, that child would be distinguished amongst others, due to his scent."[386]

One day, Rasûlullah (sall-Allâhu 'alaihi wa sallam) was sleeping at home. Anas bin Mâlik's mother, Umm-i Sulaym, came. While sleeping, drops of sweat appeared on the blessed face of our Master Rasûlullah. Then Umm-i Sulaym started to wipe the blessed sweat of our Master, the Prophet. When our Master, the Prophet woke

384 Baghawî, al-Anwâr, I, 358.
385 Muslim, "Fazâil", 120; Tabarânî, al-Mu'jamu'l Kabîr, II, 228; Qâdî Iyâd, Shifâ-i Sharîf, s, 68; Shamsaddîn Shâmî, Subulu'l-Hudâ, II, 74.
386 Qâdî Iyâd, Shifâ-i Sharîf, s, 68.

up and asked why she was doing so; Umm-i Sulaym, the sister of our Prophet's wet nurse said, "We are adding it to our scents. Your sweat is the most beautiful and pleasant-smelling one among the scents."[387]

Abû Hurayra said, "I have never seen anybody who walked faster than Rasûlullah. As if the ground would roll up to him. While walking with him, we would exert ourselves."

Our Master, the Prophet used to speak very well. He knew perfectly how to start and finish his speaking. His words were so clear in his manner of speaking and eminently fluent. The truth of the meaning in his speech and words would always reveal themselves. Since his words had high power of expression, he would never be tired or have trouble expressing himself.

The beauty of our Master, the Prophet

The great Islamic scholars, called Ulamâ-i râsihîn, who are the inheritors of our Master, the Prophet and have deep knowledge in both zâhir (apparent) and bâtin (concealed) knowledge; have seen our Prophet with all his beauties and fallen in love with him. Abû Bakr-i Siddîq is the first one among them. He fell in love with our Master, the Prophet by seeing his light of prophethood and comprehending the superiority, beauty and highness of Rasûlullah sall-Allâhu 'alaihi wa sallam. He progressed in this love of his so much that nobody else could be like him. Hadrat Abû Bakr would see our Master Rasûlullah at any moment at every place he was looking. Once he explained his state by saying, "O Rasûlullah! I always see you wherever I look!" And another time, he said, "I can exchange all my good deeds for one of your errors." Hadrat Âisha, the mother of Muslims, was one of the people who had seen, understood and explained the beauty of our Master Rasûlullah in the best way. Hadrat Âisha was scholarly, mujtahid, wise, intelligent and lettered. She would speak eloquently and elegantly. She used to know the purports of the Qur'ân al-karîm, the halâl (permitted) and harâm (forbidden), the Arabic poems and the science of calculation very well. She had several poems which eulogize Rasûlullah. The following two couplets were composed by our mother **Hadrat Âisha;**

"Wa law samî'u fî
Misra awsâfa haddihî;
Lamâ bazalû fî sawmi
Yûsufa min nakdin.
Lawîmâ Zalîhâ law
Raaina jabînahû,
La âsarna bilkat'il
Qulûbi alal aydî."

387 Muslim, "Fazâil", 125; Ahmad bin Hanbal, al-Musnad, III, 221; Tabarânî, al-Mu'jamu'l Kabîr, XXV, 119; Bayhaqî, as-Sunan, I, 254.

Its translation;

"If the people in Egypt had heard of the beauty of his (our Master, the Prophet's) cheeks; they would not have given any money for Yûsuf 'alaihi's-salâm (whose beauty has been resounded), that is, they would have kept all their money in order to see his cheeks. If those women, who reviled against Zalîhâ by saying that she had fallen in love with Yûsuf 'alaihi's-salâm, had seen the shining forehead of Rasûlullah; they would have cut their hearts instead of their hands and would have not felt it."

Our mother Hadrat Âisha relates, "One day Rasûlullah 'sall-Allâhu alaihi wa sallam' was unfastening the straps of his blessed sandals and I was spinning yarn. I looked at his blessed face. Sweat was dropping from his bright forehead. And each drop of sweat was spreading light all around. They were dazzling my eyes. I was bewildered. He looked at me. **'What is the matter with you? What makes you so pensive,'** he asked. I said, 'O the Messenger of Allah! Looking at the brightness of the haloes on your blessed face and the lights spread by the drops of sweat on your blessed forehead, I have lost myself.' Rasûlullah stood up and came near me. He kissed between my eyes and said, **'Yâ Âisha (O Âisha)! May Allahu ta'âlâ bless you with goodness! I have not been able to please you the way you have pleased me.'** That is, he said, 'Your pleasing me has been more than my pleasing you'." His kissing between Hadrat Âisha's blessed eyes meant awarding and honoring her for her loving the Messenger of Allah, seeing and recognizing his beauty.

Apparent beauties, which were gathered on the blessed body of Rasûl-i akram sall-Allâhu 'alaihi wa sallam and showing the internal beauties, have not been gathered on any other individual's body. Hadrat **Imâm-i Qurtubî** had related as follows: "The beauty of our Master Rasûl-i akram were not seen completely. If his real beauty had been seen, the Ashâb-i kirâm could not have endured looking at him. If he had shown his real beauty, nobody could have endured looking at him."

Yûsuf 'alaihi's-salâm appeared to people with his apparent beauties and our Master Rasûlullah appeared to people with his internal beauties. As the beauty of Yûsuf 'alaihi's-salâm was seen, the hands were cut. With the kamâl (inner excellence) of our Master Rasûlullah, zunnârs (rope girdles worn by Christian priests) were cut, idols were broken and the clouds of disbelief dispersed.

The Ashâb-i kirâm asked our Master, the Prophet, "O Rasûlullah! Are you or was Yûsuf 'alaihi's-salâm more beautiful?" He said, **"My brother Yûsuf is more beautiful than me and I am more attractive than he. His visible beauty is more than my visible beauty."**

Our Master, the Prophet said in one of his hadîth-i sherîfs, **"Every prophet, sent by Allahu ta'âlâ, has a beautiful face and a beautiful voice. As for your Prophet, he is the one who has the most beautiful face and the most beautiful voice among them."**

One of the names of our Master Rasûlullah sall-Allâhu 'alaihi wa sallam is the word "Yâsîn" that is mentioned in the Yâsîn Sûra, which is the heart of the Qur'ân al-karîm. **Sayyid Abdulhakîm-i Arwâsî,** one of the notables of Ulamâ-i râsihîn said, "Yâsîn means, **'O My Beloved who is the diver of My Ocean of Love'."** All of those who have heard of the name of this ocean, who have seen it from a distance, who have come near it and who have dived into it as deep as their shares; have ached with the love of Rasûlullah at every phase of their lives and expressed their love through sorrowful writings, sentimental tears and poignant verses. Of those people, **Mawlânâ Khâlid-i Bagdadî** is one of the most notable and famous persons who had gained a large share from that Ocean of Love. He wrote in one of his eulogies, in which he expressed his muhabbat (love) for our Master Rasûlullah, as follows:

I am burning with your love, O the Sarwar-i âlam!
I am always looking for your beauty, wherever I am.

I am nothing, you are the Sultân of the Qâba Qawsayn throne,
I deem it disrespectfulness to say that I am your guest.

Everything in this universe has been created for your sake,
When your mercy rains down on me, it is the time of my spring.

Everyone comes to Hedjaz to circumambulate the Kâ'ba,
I climb over the mountains with the enthusiasm of reaching to you.

I saw in my dream that I was crowned by the crown of bliss,
I suppose the soil of your foot dusted on my face.

O Jâmî, who is the nightingale of the lovers who praise your friend,
These excerpts express my feelings from your book of poetry:

"Like a dog which has mange and extremely thirsty,
I long for a drop from your sea of generosity."

Besides the poems and eulogies, written in parts and which praise our Master, the Prophet; there are many books, which have been written about him. Among these writers, even those, whose fame and skills have spread worldwide for centuries, acknowledged that they were unable to praise Rasûlullah. Those who saw him and fell in love with his beauty, tried to describe him as best as they could and said that it is beyond human power to describe his beauty. Hundreds of reports narrated by those lovers, are written about in the books of Islamic scholars. Those who read them, immediately understand that Allahu ta'âlâ created His Beloved Prophet in such an unimaginable order and with such a beauty that the people who saw him, could not take their eyes off him. People set their hearts on him without seeing him. Those who love Habîbullah, feel the taste of his love within the coolness of the air that goes in their lungs in every breath. At their every glance at the moon, they feel pleasure by seeking the reflections of the rays which have come from his blessed eyes. Each atom of those, who have reached even one drop of water from the ocean of his beauty, say;

"He who saw your beautiful cheek,

Will never look at a rose,

He who melted in your love,

Will not seek a remedy!"

It was declared in a hadîth-i sherîf conveyed by Anas bin Mâlik, **"None of you will have a complete faith in me, unless he loves me more than his children, his father and all the people."**[388]

One day Hadrat 'Umar said to our Master, the Prophet, "O Rasûlullah! I swear by Allahu ta'âlâ that you are more lovable than everything except my life to me." Then our Master Rasûlullah said, **"If a person does not love me more than his own life, his îmân is incomplete."** Thereupon Hadrat 'Umar said, "O Rasûlullah! I swear by Allahu ta'âlâ Who has sent the Qur'ân al-karîm to you that you are more lovable than my life to me." Then our Master, the Prophet said, **"O 'Umar, now it is all right."**

Someone came and said to our Master Rasûlullah, "O the Messenger of Allahu ta'âlâ! When will Judgment Day be?" Our Master, the Prophet asked him, **"What have you prepared for Judgment Day?"** He replied, "Yes, I have not prepared myself for Judgment Day by performing an abundance of prayer, fasting or giving alms, However I love Allahu ta'âlâ and His Messenger." Thereupon our Master, the Prophet said, **"One will be with whom one loves."**[389]

It is fard-i ayn for all Muslims to love Rasûlullah. If the love of that Sayyid takes place in one's heart, it becomes very easy to live in accordance with Islam, to reach the taste and pleasure of faith and Islam. This love causes one to completely abide by the Master of both worlds. With this love, one is honored to reach the endless and indefinable blessings and benedictions that Allahu ta'âlâ granted to His Messenger. The Ahl-i sunnat scholars and their books are the proofs of these benedictions which directly take all Muslims to the love of Rasûlullah.

It is wajib for a Muslim who mentions or hears the blessed name of Rasûl 'alaihis-salâm to stay quietly, decently and reverently at heart and bodily, as if he were present in the audience of Rasûlullah.

It is out of reverence and respect to our Prophet, to respond to anything from his blessed words or behaviors, in a way which exalts his glory. It is compatible with reverence toward him to not describe Rasûlullah by the words which are used for low status people.

For example Rasûlullah is not called poor or herdsman. It is out of reverence not to say, "However, I don't like that" when it is said, "Our Master Rasûlullah liked so-and-so." It is also due to reverence, not to say, "I eat while leaning against somewhere" and not to act in that way in return for our Master Rasûl-i akram's (sall-Allâhu 'alaihi

388 Muslim, "Iman", 76; Nasâî, "Iman", 19; Ibn Maja, "Muqaddima", 9; Ahmad bin Hanbal, al-Musnad, III, 207; Hâkim, al-Mustadrak, II, 528.

389 Bukhârî, "Ahkâm", 10; Tirmidhî, "Zuhd", 50; Ahmad bin Hanbal, al-Musnad, III, 104; Haythamî, Majmâ'uz-Zawâid, XI, 186, Qâdî Iyâd, Shifâ-i Sharîf, s, 77.

wa sallam) saying, **"I never eat while leaning against somewhere."**[390] It is included in the reverence to Rasûlullah to pay attention these facts. Not to pay attention to them purposely will cause one to fall into disbelief.

It is also due to reverence to Allahu ta'âlâ and His Messenger not to put any household goods on the Qur'ân al-karîm and hadîth-i sherîf books. It is due to reverence to Allahu ta'âlâ and His Messenger to dust off these books and not to throw away paper which bears the blessed names of Allahu ta'âlâ or our Master Rasûlullah.

Such papers should not be torn. One should show more respect to the papers which bear Islamic letters. In case the books and papers, which bear the names of Allahu ta'âlâ and âyat-i karîmas, are torn due to aging; they should be wrapped in clean cloth and then buried or the writings on these papers should be removed by washing with water or they should be burnt. When they are burnt, the ashes are buried. Burning is better than removing the writings by washing. Because the water used for washing can be trodden under foot.

Showing respect to Madina-i munawwara, which is the harem of Rasûlullah 'alaihis-salâm, avoiding prohibited things there (or committing any sins) and doing favors to the people of Madina-i munawwara are regarded as reverence to Rasûlullah 'alaihis-salâm.

Let the lovers burn with your love O Rasûlullah,
Let them quaff the drink of love O Rasûlullah.

That person who loves you is ready to sacrifice his head on your way,
You are the sun of both worlds O Rasûlullah.

Be the intercessor for those who love you,
You are the zeal for believers O Rasûlullah.

I love that face, I am the nightingale of that rosary,
May those who don't love you be burnt O Rasûlullah.

Who he loves you becomes a Sultan
May my life be sacrificed for your path O Rasûlullah.

For the soul of Darwish Yunus, intercede
You are the sultan of both worlds O Rasûlullah.

390 Suyutî, Awsaf-un Nabî, S, 81; Ghazâlî, Ihyâ, II, 877.

HIS SUPERIORITIES

Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' Beautiful Moral Qualities and Habits

Allahu ta'âlâ, while pleasing the blessed heart of His beloved Prophet by enumerating a series of the virtues and blessings which He has given to him, also counted the beautiful morals which He bestowed upon him, **"You have been created with a beautiful disposition."** Hadrat Akrama said that he had heard from Abdullah Ibni Abbâs that his **"Khuluq-i 'azîm"**, that is, beautiful ethics, are the beautiful moral qualities declared by the Qur'ân al-kerîm. It was declared in the ayât, **"You are with khuluq-i-'azîm."** (Qalam Sûra: 4) 'Khuluq-i 'azîm' means 'to have secrets with Allahu ta'âlâ and to be kindhearted towards people.' The beautiful nature of Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam' was the reason for the conversion of many people to Islam .

His words were so sweet that they pleased hearts and attracted souls. His intellect was so great that, though coming from among the very violent and obstinate people of the Arabic Peninsula, he handled them very well, endured their torments and thus brought them to tenderness and obedience. Many of them abandoned their religions and converted to Islam; for the cause of Islam, they even fought against their fathers and children. For his (the Prophet's) sake, they sacrificed their possessions and homes and shed their own blood. As a matter of fact, they had not accustomed to such things. He was so good tempered, so tender, so forgiving, so patient, so kind and so benevolent that everybody admired him. Those who saw him and listened to him became Muslims willingly. No unseemliness or defect was ever noted in any of his actions, in any of his words. For his own sake, he never became offended with anybody, he was harsh and severe against those who spoke ill of or laid hands on the religion.

Thousands of miracles of Hadrat Muhammad were seen; enemy or friend, everybody spoke about them. Of these miracles, the most valuable were his high manners and beautiful habits. Hadrat **Abû Sa'id-i Khudrî** 'radiy-Allâhu ta'âlâ anh' said, "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would give grass to an animal. He would fasten a camel. He would sweep his house. He would milk the sheep. He would repair his shoes. He would patch his under garments.[391] He would eat with his servant. When his servant became tired of grinding with small millstones, he would help him. He would go shopping and bring what he had bought in a sack to his home. When he

391 Ghazâlî, Ihyâ, II, 877.

met somebody, he would be the first to greet, whether they were poor or rich, young or old. He, first, would hold out his blessed hand when he wanted to make musâfaha (shake hands in a manner prescribed by Islam). He regarded the servant, the master, the black and the white as equal. He would go wherever he was invited, no matter who invited him. He would not despise what was put in front of him to eat, even if it were only a little. He would not reserve meals from evening to morning or from morning to evening. He was good-natured. He liked to do favors. He maintained good relations with everybody. He was affable and he spoke pleasantly. He would not laugh as he spoke. He would look sorrowful, but he would not frown. He was modest, but he was not low-natured. He was majestic; that is, he would inspire respect and awe. But he was not harsh. He was polite. He was generous, but he would not waste, nor would he give anything in vain. He would pity everybody. He always bent his blessed head forward. He would not expect anything from anybody. He who wants happiness and comfort should be like him."

Anas bin Mâlik 'radiy-Allâhu anh' said, "I served Rasûlullah for ten years. He never uttered "Ugh!" towards me. He never asked me why I had done this or why I hadn't done that."[392]

Abû Hurayra 'radiy-Allâhu anh' said, "During a holy war, we asked him to pray so that the disbelievers would be annihilated. He said, **'I have not been not sent to curse people so that they will be tormented. I have been sent to do favors for everybody so that people will attain ease'."**[393] Allahu ta'âlâ declares in the hundred and seventh âyat of the Sûrat-ul-Anbiyâ, **"We sent you as a mercy, as a blessing for all creatures."**

Abû Saîd-i Khudrî 'radiy-Allâhu anh' said, "Rasûlullah 'sall- Allâhu alaihi wa sallam' was more bashful than Muslim virgin girls.[394]

Anas bin Mâlik said, "When Rasûlullah 'sall-Allâhu alaihi wa sallam' would make musâfaha (shake hands in a manner prescribed by Islam) with a person, he would not take his blessed hand away from that person's hand before that person did so.[395] He would not turn his blessed face away from that person before the latter turned his face. As he sat near a person, he would sit on his two knees; to respect that person, he would not raise his blessed knee."

Jâbir bin Sumra says, "Rasûlullah 'sall-Allâhu alaihi wa sallam' used to rarely speak. He would talk when necessary or when he was asked a question." It is understood that Muslims should not talk nonsense; instead they should keep silent. He would speak very clearly and methodically; his words would be understood easily.

Anas bin Mâlik said, "Rasûlullah would visit the sick, walk behind the dead as they were taken to the cemetery and accept invitations. He would ride a donkey, too. I saw him in the holy battle of Khaybar. He rode a donkey with a rope halter. When Rasûlullah went out after morning prayer, children and workers of Medina would bring containers full of water in front of him. They would beg him to dip his blessed finger into the water. Even if it was winter and the water was cold, he would put his blessed finger into all the containers one by one, thus pleasing them."[396]

Again, Anas bin Mâlik 'radiy-Allâhu anh' says, "If a little girl held Rasûlullah's hand and wanted to take him somewhere for some matter, he would go with her and solve her problem."

Hadrat Jâbir 'radiy-Allâhu anh', said, "Rasûlullah 'sall-Allâhu alaihi wa sallam' was never heard to say 'no' for anything asked from him.

Our Master, the Prophet was superior to all creatures in respect of hayâ (bashfulness, modesty) as well. He would merely close his eyes, when confronted with something that was unseemly. He would never express displeasure to anyone that he would address.

Our Mother Hadrat Âisha reported, "Whenever our Master Rasûlullah 'alaihis-salâm was informed that someone had done an unpleasant thing, he would say, - without mentioning the name of that person- **"Why do they act so?"**

In this manner, without mentioning any name, he would prevent that person from doing or saying that inappropriate thing.[397]

Anas bin Mâlik reported, "One day a man came to the presence of our Master, the Prophet. Something yellow had smeared on that man's face. He did not say anything which would make that person sorry. When the person went out, he said, **"Had you mentioned that to him, he would have washed his face!"**[398]

Our Master Rasûlullah would unite people. He would not make them hate each other. He would give presents to the head of each tribe and give them a place near himself.

He would not reject anyone who came to see him. He would inquire about the well being of his Companions, he would ask about those who were not present. He would advise those who sat with him.

By seeing his behavior, no one would think that he loved one person more than the other. He would tolerate those who came to complain. He would listen to them.

Until those who had visited would leave, he would not leave them. He would show all his beautiful ethics and morals to all people in the best manner. Before him, everyone was equal in terms of rights and justice. No one had any special privilege.

Our Mother, Hadrat Âisha said, "I have never seen anyone have such beautiful ethics as our Master Rasûlullah 'alaihis-salâm. Whenever one of his Companions or household members called him, he replied by saying **"Yes"**."[399]

392 Ahmad bin Hanbal, al-Musnad, III, 255; Qastalânî, Mawâhib-i Ladunniyya, s, 291.
393 Ghazâlî, Ihyâ, II, 878.
394 Muslim, "Fazâil", 99; Ahmad bin Hanbal, al-Musnad, III, 71; Ibn Abî Shayba, al-Musannaf, V, 213, Ibn Sa'd, at-Tabaqât, I, 368; Bayhaqî, as-Sunan, II, 477; Baghawî, al-Anwâr, I, 264.
395 Ghazâlî, Ihyâ, II, 879.
396 Ibn Maja, "Zuhd", 16; Hâkim, al-Mustadrak, II, 506; Ibn Sa'd, at-Tabaqât, I, 371; Bayhaqî, Shu'ab-ul-îmân, VI, 289.
397 Qâdî Iyâd, Shifâ-i Sharîf, s, 116.
398 Qâdî Iyâd, Shifâ-i Sharîf, s, 116.
399 Shamsaddîn Shâmî, Subulu'l-Hudâ, VI, 7.

Our Master Rasûlullah 'alaihis-salâm called his Companions with the most beautiful names. He would not interrupt anyone while they were speaking. Unless the person himself ceased to speak, or stood up to leave, he would not interrupt them.

Regarding his compassion and mercy, Allahu ta'âlâ purports: **"Your having difficulty hurts and saddens him. He is very devoted to you. He is very compassionate to the believers. He does wish goodness for them."**

Allahu ta'âlâ said in the 107th âyat-i karîma of the Anbiya sûra, purporting, **"**(O My Beloved!) **We have sent you as a mercy to the worlds** (all classes of beings)**."** Our Master, the Prophet made many things easy, fearing that they would be difficult for his ummat (community). He said, **"If it was not a cause for trouble for my community, I would command them to use miswak in every ritual ablution."**[400]

Regarding keeping promises, no person superior to him has come to the world.

Abdullah bin Abi'l-Hamsa reported, "I had a business deal with our Master, the Prophet before his prophethood was communicated to him. He had some receivables from me. I promised to meet with him at a certain time and place, and then I forgot it. Three days later, I remembered my promise and ran to that place. When I saw that he had been waiting there for three days, I was really stunned. He said to me, **"O young man! You have made me tired! I have been waiting here for you three days."**

There has never been another person, not even another Prophet, that had such modesty as our Prophet.

It never came to him to be arrogant. When our Prophet was allowed the choice between being a Prophet with a throne and having great power and status, or being a Prophet who lived like a slave, he preferred to be as a slave.[401]

Upon this, Isrâfil 'alaihis-salâm (one of the four Archangels) told our Master, the Prophet, "Verily, Allahu ta'âlâ has granted you the characteristic of modesty. For, you are the greatest of the sons of Adam (that is, mankind) on the Day of Rising. You are the first person who will rise from his grave. You are the first person who will make intercession.

Our Master, the Prophet 'alaihis-salâm once told our Mother Hadrat Âisha, **"I was offered that Mecca's earth and stones be turned into gold. I said: O my Rabb! No. Let me be one day hungry one day satiated. On days I remain hungry, I will pray to You. On days I am satiated; I will thank and praise You."**[402]

One day Jabrâil 'alaihis-salâm came to our Master, the Prophet. He said, "Allahu ta'âlâ has sent His salâm (greetings) to you. He said: If he wishes, I shall turn those mountains into gold. Those mountains of gold will be with him, wherever he goes".

Our Master, the Prophet replied, **"O Jabrâil! The world is the home of those who have no home. And it is the property of those who have no property. These are hoarded by those who have no 'aql** (reason, mind)**."**[403]

400 Bukhârî, "Tamanni", 9; Abdurrazzâq, al-Musannaf, I, 556; Qâdî Iyâd, Shifâ-i Sharîf, s, 123.
401 Qastalânî, Mawâhib-i Ladunniyya, s, 309.
402 Ibn Sa'd, at-Tabaqât, I, 381; Shamsaddîn Shâmî, Subulu'l-Hudâ, VII, 75; Qastalânî, Mawâhib-i Ladunniyya, s, 308-309; Ghazâlî, Ihyâ, III, 196.
403 Ahmad bin Hanbal, al-Musnad, VI, 71; Ibn Abî Shayba, al-Musannaf, VII, 243; Bayhaqî, Shu'ab-ul-îmân, VII, 375.

Upon this, Jabrâil 'alaihis-salâm said, "O Muhammad! Allahu ta'âlâ has made you steadfast"

Our mother Hadrat Âisha said, "Sometimes, for a complete month, there would be no fire lit in our home (to cook a meal). There were only palm dates and water."

Ibn-i Abbas said, "Many nights, our Master Rasûlullah and his household would go to sleep without having eaten dinner. They could not find anything to eat in the evening."

Our Mother Hadrat Âisha said, "Our Master Rasûlullah never ate food as much as to fill him. He never complained about this matter to anyone. To him, poverty is better than being rich. Even if he felt pains of hunger all the night, that situation would not prevent him from fasting during the day."[404]

If he wished, he would ask for all the treasures, foods, comfortable life of the world from his Rabb. I swear that I would feel sad and weep whenever I saw this state of his. I would rub his blessed abdomen with my hand and say:

"May my life be sacrificed for your sake! Is it not suitable if you have some benefits from this world that will strengthen you?"

He would reply, **"O Âisha! What will I do with the world? My 'Ulu'l azm Prophet Brothers** [the most superior Prophets] **tolerated more vehement difficulties. However, they continued their lives in the same manner. They attained their Rabb.**

For this reason, their Rabb made their return to Him very beautiful, He increased their rewards. I will be ashamed of living in comfort. That kind of life would cause me to fall behind them.

The most beautiful and lovely thing for me is to meet my brothers, my friends and to join them."

Our mother Hadrat Âisha said, "Rasûlullah 'alaihis-salâm passed away one month after these words of his."

Our Master, the Prophet's generosity was very well known. No one could rival him in this beautiful moral quality either.

Ibn-i Abbas once said, "Our Master Rasûlullah was the most generous of people in doing favors. In the month of Ramadan and when he met with Jabrâil 'alaihis-salâm (Archangel Gabriel), he would be more generous than the morning breeze."

Anas bin Mâlik 'radiy-Allâhu anh' said, "I was walking with Rasûlullah 'sall-Allâhu alaihi wa sallam'. He had Burd-i Najrânî on. That is, he wore an overcoat made of Yemen cloth. A villager, who came from behind us, pulled his collar so harshly that the collar of the coat scratched his blessed neck and the scratch remained there. Rasûlullah 'sall-Allâhu alaihi wa sallam' turned round. Rasûlullah 'sall-Allâhu alaihi wa sallam' just chuckled at his manners. He commanded that something should be given to him."

404 Bayhaqî, Shu'ab-ul-îmân, V, 25; Abu Ya'la, al-Musnad, VIII, 139; Ibn Sa'd, at-Tabaqât, I, 406.

There was an old woman who was Rasûlullah's 'sall-Allâhu alaihi wa sallam' neighbor. She sent her daughter to Rasûlullah 'sall-Allâhu alaihi wa sallam' to beg of him, "I do not have a dress to cover myself when praying. Send me a dress to cover myself for namâz (ritual prayer)." Rasûlullah 'sall-Allâhu alaihi wa sallam' did not have any other clothes at that moment. He took the loose robe off his blessed body and sent it to the woman. When it was time for namâz, he couldn't go to the mosque without a garment. The Ashâb-i kirâm 'rahmatullâhi ta'âlâ alaihim ajma'în,' hearing about this, said, "Hadrat Rasûlullah 'sall-Allâhu alaihi wa sallam' is so generous that he has no clothes left; therefore, he cannot come to the mosque for jamâ'at (that is, performing the ritual prayer in congregation). Let us give all we have to the poor, too." Consequently Allahu ta'âlâ sent the twenty-ninth âyat of Sûrat-ul-Isrâ. **First, He commanded His beloved not to be stingy nor give nothing; then He commanded him not to give so much as to fall into straits, to miss the namâz, or to become worried! He ordered moderation in giving alms!**

That day, after prayer, Hadrat Alî 'kerrem-Allâhu wejheh' came to Rasûlullah and said, "O Rasûlallah 'sall-Allâhu alaihi wa sallam'! Today I borrowed eight dirhams of silver to spend for the subsistence of my family. I'll give you half of them. Buy a robe for yourself." Rasûlullah 'sall-Allâhu alaihi wa sallam' bought a robe for two dirhams. While he was going to buy food with the remaining two dirhams, he saw a blind man, who sat down and kept saying, "Who will give me a shirt for Allah's sake and in turn be blessed with the dresses of Paradise?" He gave the robe he had bought to the blind man. When the blind man took the robe, he smelled a fragrance like musk. He realized that it was from the blessed hand of Rasûlullah 'sall-Allâhu alaihi wa sallam,' because everything which Rasûlullah 'sall-Allâhu alaihi wa sallam' had worn once would smell like musk, even if it had been worn to pieces.

The blind man prayed, "O my Allah! Open my eyes for the sake of this shirt." His two eyes opened at once. Then Rasûlullah 'sall-Allâhu alaihi wa sallam' left there. He bought a robe for one dirham. As he was going to buy food with the other dirham, he saw a maid weeping. He asked **"Why are you crying, daughter?"** She said, "I am a Jew's maid. He gave me one dirham and told me to buy a bottle for half a dirham and olive oil with the remaining half, I bought them. But as I was going back, I dropped the bottle. Both the bottle and the oil are gone; I don't know what to do now." Rasûlullah 'sall-Allâhu alaihi wa sallam' gave his last dirham to the girl. He said, **"Buy the bottle and the oil with this and take them home."** But the poor girl said, "I am afraid the Jew will beat me for being late." Rasûlullah 'sall-Allâhu alaihi wa sallam' said, **"Don't be afraid! I will go with you and tell him not to beat you."**

So they went to the Jew's house and knocked at the door. The Jew opened the door and was bewildered to see Rasûlullah 'sall-Allâhu alaihi wa sallam' who then told him what had happened and interceded for the girl. The Jew sprang down to Rasûlullah's 'sall-Allâhu alaihi wa sallam' feet and supplicated "O the great Prophet 'sall-Allâhu alaihi wa sallam,' who is loved and honored above all by thousands of people! Thousands of lions are waiting to do your commands. And you honor the door of a wretched person like me for a maid's sake. O Rasûlallah 'sall- Allâhu alaihi wa sallam!' I have emancipated this girl for your honor's sake. Teach me îmân (faith) and Islam. Let me become a Muslim in your presence." Rasûlullah 'sall-Allâhu alaihi wa sallam' taught him Islam. He was converted to Islam. He went back into his house and told his household what had happened. They all became Muslims, too. All these were the fruits of Rasûlullah's 'sall-Allâhu alaihi wa sallam' beautiful habits.

Rasûl 'alaihis-salâm had many beautiful morals. Each Muslim must learn and have the same. Thus, avoiding catastrophes and difficulties in this and the next world and thus attaining intercession, by the master of both worlds, granted.

Rasûl 'alaihis-salâm had many beautiful morals. Each Muslim must learn and have the same. Thus, avoiding catastrophes and difficulties in this and the next world and thus attaining intercession, by the master of both worlds, granted.

Some of his good morals are listed below:

1- Resûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was superior to all the other Prophets in knowledge, in irfân (enlightenment, culture), in fehm (comprehension, intellect, understanding), in îqân (certitude, positive knowledge), in wisdom, in mental capacity, in generosity, in modesty, in being compassionate, in patience, in enthusiasm, in patriotism, in faithfulness, in trustworthiness, in courage, in grandeur, in bravery, in eloquence, in rhetoric, in intrepidity , in beauty, in wara' (to abstain from committing prohibited actions as well as abstaining from those things that are doubtful, i.e. things that could be haram), in chastity, in kindness, in fairness, in hayâ (bashfulness), in zuhd (not setting the heart on worldly affairs), and in taqwâ (avoiding acts that are forbidden). He would forgive other people for their malevolent behaviors against him, friend and foe alike. He would never retaliate against them. When disbelievers caused his blessed cheek to bleed and broke his blessed teeth during the Holy Battle of Uhud, he pronounced the following benediction over the people who gave him those harms, **"Yâ Rabbî! Forgive them! Pardon them for their ignorance."**

2- He would not look down on anybody. During an expedition, one of his companions undertook the task of slaughtering the sheep they were going to eat, another did the skinning, and another said he would do the cooking. When Rasûlullah said he would supply the firewood, they said, "O the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! Please do sit and rest! We'll get the firewood, too." Upon this the blessed Prophet stated, **"Yes, you will! I know that you will do all the work. But I would not like to keep myself apart and sit while others are working. Allahu ta'âlâ dislikes a person who sits aloof from his companions."** He stood up and walked away to find firewood.

3- Whenever he joined a group of his Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în' sitting together, he would never chose favored seat. He would seat himself on the first unoccupied place he noticed. One day he went out with his walking stick in his hand. People who saw him stood up. He warned them, **"Do not stand up for me like some people who stand at attention for one another! I am human, like you. I eat, like any other person. And I sit when I am tired."**

4– He would mostly sit on his knees. He is also reported to have been seen to squat with his arms around his knees.[405] He would not exclude his servants from any of his daily activities such as eating and dressing. He would help them with the work. He was never seen to beat anyone or to swear at anyone. Anas bin Mâlik, who was continuously in his service, states, "I served the Messenger of Allah for ten years. The service he did for me was more than the service I did for him. I never saw him cross with me or rebuke me."[406]

5- After conducting the morning prayer (in the mosque), he would ask the congregation, **"Do we have any brothers ill at home?** (If there are any,) **let us visit them."** When there was no one ill, he would ask, **"Is there any family** (who need help) **with their funeral? Let us go and help them."** If there was a funeral, he would help with the washing and shrouding of the corpse, conduct the (special prayer performed before the burial of a Muslim and which is called the) namâz of janâza, and walk with the procession to the grave. When there was not a funeral to be attended, he would state, **"If you have a dream to be interpreted, I will. Let me listen to it and interpret it!"**

6- He would serve his guests and his Sahâba, and would say, **"The master and the most suerior member of a community is the one who serves them."**

7- He was never seen in a burst of laughter. He would only smile silently. And when he smiled (sometimes) his blessed front teeth would be seen.

8- He would never say anything unnecessary or useless. He would talk briefly, effectively, clearly, and when it was necessary. Sometimes he would repeat the same statement three times so that it should be understood well.

9- He had such an awe-inspiring appearance that no one dared to look him in the face. A visitor who looked at his blessed face would sweat. Thereupon he would say, **"Do not feel worried! I am not a king, and I am not cruel at all. I am the son of a woman who ate the broth of meat."** These words would expel the man's fears and he would say what he wished to.

10- Although he was the darling, the most beloved one and the chosen Messenger of Allahu ta'âlâ, he would say, **"Among you I am the one who knows Allahu ta'âlâ best and fears Him most." "If you saw what I have seen, you would laugh little and cry much."**[407] When he saw a cloud in the sky he would say,

405 Abû Dâwûd, "Adab", 25.
406 Ahmad bin Hanbal, al-Musnad, III, 255.
407 Qâdî Iyâd, Shifâ-i Sharîf, s, 145; Munâwî, Fayd-ul-qadîr, V, 316.

"Yâ Rabbî! Do not send us torment through this cloud!" Whenever a wind blew, he would pray, **"Yâ Rabbî! Send us useful winds."** When he heard a thunder, he would invoke, **"Yâ Rabbî! Do not kill us with Your Wrath, and do not perish us with Your Torment, and before this, bless us with abundance."** Whenever he performed namâz, sounds of sighing would be heard from his chest as if he was sobbing within. The same sounds would be heard when he recited the Qur'ân al-kerîm.

11- His heart had an astonishing degree of fortitude and valor. During the Holy Battle of Hunayn, the Muslims dispersed and only three or four people remained with him. The disbelievers launched a sudden attack. The Messenger of Allah stood against them and defeated them. The same incident took place several times. He never retreated.

12- Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was extremely generous. He would donate hundreds of camels and sheep without keeping a single head for himself. Many a hardhearted disbeliever observed his generous acts of charity and joined the Believers.

13- Sometimes he reserved an amount of barley and dates that would sustain his wives and a few servants for one year, giving some of that amount as alms to the poor.

14- Mutton, meat broth, squash, desserts, honey, dates, milk, cream, water melon, melon, grapes, cucumbers were the kinds of food (and drink) he especially liked.[408]

15- When he drank water, he would say the Basmala, take small swallows slowly, and make two pauses, (thus dividing an act of drinking into three). He would say, "Alhamdulillâh," after drinking and he would pray.

16- He would wear whatever he found of the sorts of garments that were permissible to wear. He would cover himself with seamless garments made from thick material, like ihrâm, wrap waist cloths around himself, and wear shirts and long and ample robes. These garments were woven from cotton, wool, or animal hair. Usually he wore a white garment, and sometimes he was clad in green. There were also times when he wore sewn garments. On Fridays, on special days such as the days of Eid (religious festivals), when receiving diplomatic guests, and at times of battle, he wore valuable shirts and robes. His garments were mostly white. There were also times when he wore green, red or black garments. He would cover his arms down to the wrists and his blessed legs down to the mid-shins.

17- As it was customary in Arabia, he would grow his hair as long as to reach the mid-sections of his ears, having it trimmed when it grew longer. He applied special fragrant ointment to his hair.

408 Ghazâlî, Ihyâ, II, 884.

18- He would put musk and other sorts of fragrances on his hands and head, and incense himself with ud (scented wood) camphor.

19- His bed was made of tanned leather stuffed with date threads. When they offered him a bed stuffed with wool, he refused it, saying, **“O Âisha! I swear in the name of Allah that Allahu ta’âlâ would keep piles of gold and silver with me everywhere if I wished.”** Sometimes he slept on straw mats, on wooden beds, on the floor, on rugs woven with wool, or on dry soil.

20- Every night he put kohl on his eyes three times.

21- A mirror, a comb, a container for the substance that he put on his eyes every night, a miswâk, scissors, thread and needle were never absent from among his personal possessions at home. He would take these things with him when he went on a voyage.

22- After the night prayer, he would sleep until midnight, get up and spend the rest of the time worshipping till morning prayer. He would lie on his right flank, put his right hand under his cheek, and fall asleep reciting various suras (chapters of the Qur’ân al-karîm).

23- He would make tafa’ul (to draw good omen from events). In other words, when he saw something for the first time or all of a sudden, he interpreted it optimistically. He did not interpret anything as ominous.

24- At times of sorrow, he would think pensively, holding his beard.

25- Whenever he felt sad, he would begin performing namâz. The flavor and the pleasure he felt during the namâz would eliminate his sadness.

Our Master, the Prophet ’alaihis-salâm feared and worshipped Allahu ta’âlâ so much so that no other had the power to do so. He would perform ritual prayer until his blessed feet swelled. When they said to him, “O Rasûlullah! Why are you taking pain, even though all your sins, past or future, have been forgiven?” He replied, “Should I not be the most thankful slave of Allahu ta’âlâ?”

Virtues of Muhammad ‘alaihis-salâm’

There are hundreds of books telling about the virtues of Muhammad ‘alaihis-salâm’. In this case virtue means superior qualities. Some of them are mentioned below:

1- Of all the creatures, Muhammad’s ‘alaihis-salâm’ nûr (light, halo) and soul were the first to be created.

2- Allahu ta’âlâ wrote his name on the ’Arsh, on the Gardens of Paradise, and on the seven skies.

3- The expression, “Lâ ilâha illallah Muhammadun Rasûlullah (There is no god but Allahu ta’âlâ, and Muhammad ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ is His Messenger),” is written on the leaves of a rose growing in India.

4- A fish that had been caught in a river in the vicinity of Basra had the name “Allah” on its right flank and the name “Muhammad” on its left flank.

5- There are angels whose sole duty is to say the name of Muhammad ‘alaihis-salâm’.

6- The reason that angels were commanded to prostrate themselves before Âdam ‘alaihis-salâm’ was that he had the nûr of Muhammad ‘alaihis-salâm’ on his forehead.

7- Allahu ta’âlâ commanded every one of His Prophets, “If Muhammad ‘alaihis-salâm’ should be the Prophet in your time, tell your people to believe in him.”

8- When he was about to come to the world, many omens were seen that foretold of his advent. They are written in history books as well as in books of mawlid, (i.e. books elaborating on the birth of the Best of Mankind and on the events that took place before the birth, during it, and afterwards.)

9- When he came to the world his umbilical cord was cut, and he was circumcised, by angels.

10- After he came to the world, devils could no longer ascend to the skies or steal information from angels.

11- When he came to the world, all the idols on the earth and the statues that had been worshipped fell flat on their faces.

12- Angels would rock his cradle.

13- As he was in his cradle he would talk with the moon, which would follow the movement of his finger.

14- He began to speak while in the cradle.

15- As a child, while outside, a cloud above his blessed head moved with him, continuously protecting him in its shade. This state continued until the beginning of his prophethood.

16- Each Prophet had his seal of prophethood on his right hand. Muhammad ‘alaihis-salâm’ had it near his shoulder blade, in line with his heart.

17- He saw what was behind him as well as things before him.

18- He saw in the dark as well as in the light.

19- His spittle sweetened bitter water, cured diseased people, and fed babies like milk.

20- As his blessed eyes slept, his blessed heart stayed awake. This was the common quality of all Prophets ‘alaihimus-salawâtu wa-t-taslîmât’.

21- Throughout his lifetime he never yawned. Nor had any other Prophet ‘alaihim-us-salawâtu wa-t-taslîmât’.

22- His blessed sweat had a fragrant smell, like that of a rose. A poor man came to him and told him that he needed help for his daughter’s matrimony. The

blessed Messenger had nothing to give him at that moment. He put some of his sweat in a small bottle and gave the bottle to the man. Whenever that girl put a bit of the sweat on herself, her house would smell like musk. Her house became famous as "the fragrant house."

23- Although he was medium of stature, he would look taller than those tall people who were standing next to him.

24- When he walked in the sunlight or in the moonlight, he would not have a shadow on the ground.

25- Flies, mosquitoes or other insects would not alight on his body or on whatever he was wearing.

26- His undergarments would never become dirty however long he wore them.

27- Whenever he walked, angels followed behind. Therefore, he would have his Sahâbîs 'radiy-Allâhu ta'âlâ 'anhum ajma'în' walk ahead of him, telling them to leave the unoccupied space behind him "for the angels."

28- When he stepped on a rock, his foot would make a print on the rock. When he walked on sand, on the other hand, he would leave no footprints behind. When he relieved himself, the earth would split apart, swallow that which was defecated, and radiate fragrant odors. This was the case with all the other Prophets as well.[409]

29- Of all the human beings and angels, he was given the most knowledge. Although he was ummî, i.e. he had not learned anything from anybody, Allahu ta'âlâ made him know everything. As Âdam 'alaihis-salâm' had been made to know the names of everything, so he was made to know the name and the knowledge of everything.

30- He was made to know the names of all his Ummat and all the events that would (and will) take place among them.

31- His aql (mental abilities) were superior to those of all other human beings.

32- He was endowed with all the beautiful moral qualities and habits that mankind could possess. When the great poet 'Umar Ibn-il-Fârid was asked why he would never praise the Messenger of Allah, he answered, "I have realized that I will not be able to praise him. I cannot find words to eulogize him."

33- In the Kalima-i shahâdat (the phrase beginning with "Ashhadu..." The first of the five fundamentals of Islam; declaring one's belief in Islam), in the azân (or adhân) (the Muslim call to prayer), in the iqâmat (the words recited while standing before beginning one of the five daily fard prayers), in the (prescribed prayer recited during) tashahhud (sitting posture and saying prayers) prayers, in some acts of worship and khutbas (the homily delivered at the pulpit by the imâm during the prayers of Friday and during Islamic festivals, which must be read in Arabic all over the world), in advising, (in prayers said) at times of

409 Qâdî Iyâd, Shifâ-i Sharîf, s, 69.

trouble or melancholy, in the grave, at the place of Judgment, in Paradise, and in languages spoken by all creatures, Allahu ta'âlâ put his name beside His Own Name.

34- The highest of his superiorities is that he is the Habîbullah (the Beloved One of Allahu ta'âlâ). Allahu ta'âlâ made him a darling, a friend to Himself. He loves him more than He does any other person or any angel. Allahu ta'âlâ says in a hadîth-I qudsî, **"As I have made Ibrâhîm (Abraham) Khalîl (to Myself), so I have made you Habîb to Myself."**

35- The fifth âyat-i karîma of Dhuhâ Sûra, which purports, **"I shall give you all you want till you are contented,** [i.e. till you say, 'Enough'],"[410] promises that Allahu ta'âlâ shall bestow on His Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' all sorts of knowledge and superiority, the Rules of Islam, help against his enemies and victory over them, conquests and victories that will be realized by his Ummat (community), and all sorts of intercession and manifestation on the day of Resurrection. When this âyat-i karîma descended, the blessed Messenger looked at Jabrâîl 'alaihis-salâm' and said, **"I shall not be contented if one** (single member) **of my Ummat is left in Hell."**

36- Allahu ta'âlâ mentions all His Prophets by their own names in the Qur'ân al-karîm. As for Muhammad 'alaihis-salâm'; He addresses him with expressions of praise such as, **"O My Messenger, O My Prophet."**

37- His speech was extremely clear and easily comprehensible. He had visitors from various places, and he spoke to his Arabic visitors in their own dialect. People listened to him with admiration. He stated, **"Allahu ta'âlâ has trained me beautifully."**[411]

38- With few words he communicated much. His more than one hundred thousand (utterances termed) hadîth-i sharîfs are a demonstration of the fact that he was Jawâmi-ul-kalîm. According to some scholars, Muhammad 'alaihis-salâm' stated the four essentials of Islam with four hadîth-i sharîfs, which are as follows: **"Actions are evaluated in accordance with the intentions (in doing them)."**[412] **"Halâl (things permissible) is obvious, and harâm (things prohibited) is obvious."**[413] **"The plaintiff has to produce witnesses, and the defendant has to swear an oath."** and **"Unless a person wishes for his Muslim brother whatever he wishes for his own self, he will not have perfect iman."**[414] The first of these four hadîth-i sharîfs form the basis for the knowledge pertaining to acts of worship, the second one for the knowledge pertaining to transactions, (e.g. buying and selling, renting, joint-ownership, etc), the third one for the knowledge pertaining to jurisprudence and politics, and the fourth one for knowledge pertaining to manners and ethics.

410 The Duha Sûra, 93/5.
411 Suyutî, Jâmi-ul Ahâdis, XXXI, 237; Munâwî, Feyd-ul-qadîr, I, 224.
412 Bukhârî, "Bad'ul-Wahy", 1; Abû Dâwûd, "Talaq", 11; Ibn Maja, "Zuhd", 26.
413 Abû Dâwûd, "Buyu' ", 3; Nasâî, "Buyu' ", 2.
414 Bukhârî, "Iman", 7; Tirmidhî, "Sifat-ul-Qiyamat", 59; Ahmad bin Hanbal, al-Musnad, III, 176.

39- Muhammad ‘alaihis-salâm’ was innocent. He never committed sins, neither intentionally nor inadvertently, neither grave sins nor venial ones, neither before he was forty years old nor afterwards. He was never seen to behave in an unseemly manner.

40- For Muslims, while invoking a blessing on Muhammad ‘alaihis-salâm’ by saying, “As-salâmu ’alaika ayyuha-n-nabiyyu wa rahmatullâhi,” during the sitting posture in prayer, it is commanded that they convey selams to Muhammad ‘alaihis-salâm.’ It is not permissible, during prayers, to convey selams to another Prophet or angels.

41- It was declared in a hadîth-i qudsî, **“If I had not created you, I would not have created anything!”**[415]

42- Other Prophets themselves made their own refutations of disbelievers’ slanders. On the other hand, Allahu ta’âlâ defended Muhammad ‘alaihis-salâm’ by answering the slanders perpetrated against him.

43- The number of Muhammad’s ‘alaihis-salâm’ Ummat (community) is above the total number of other Prophets’ ‘alaihimussalawâtu wattaslîmât’ ummats. They are more superior and more honorable than other ummats. It is stated in a hadîth-i sharîf that two thirds of those who will enter Paradise will belong to this ummat.

44- The blessings that will be given to Rasûlullah are multiples of the blessings that will be given to the other Prophets.

45- It was harâm (forbidden) to call him by name, to talk loud in his presence, to shout beckon him from a distance, or to walk ahead of him. The ummats of other Prophets ‘alaihimussalawâtu wattaslîmât’ used to call them by name.

46- He saw Jabrâîl ‘alaihis-salâm’ in his own angelic guise twice. In contrast, the angel never appeared to another Prophet ‘alaihimussalawâtu wattaslîmât’ in his own guise as an angel.

Jabrâîl ‘alaihis-salâm’ paid him twenty-four thousand visits. Of all the other Prophets ‘alaihimussalawâtu wattaslîmât,’ Mûsâ ‘alaihis-salâm’ received the most visits. That was four hundred times.

47- It is permissible to swear an oath to Allahu ta’âlâ in the name of Muhammad ‘alaihis-salâm.’ It is not permissible in the name of any other Prophet or any angel.

48- After Muhammad ‘alaihis-salâm,’ it was forbidden to marry his blessed wives ‘radiy-Allâhu ta’âlâ ’anhunna.’ Islam has declared them to be mothers of Believers.

49- Kinship through blood or through nikâh (marriage contract prescribed by Islam) will be of no use on the Day of Questioning. Not so is the case with Rasûlullah’s ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ relatives.

415 Suyutî, al-Laâli’l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

50- It is beneficial to be named with the blessed name of Rasûlullah ’alaihis-salâm in this and the next world. True Believers carrying his blessed name will never enter Hell.

51- Every statement he made is true, and so is everything he did. Every ijtihâd (meaning or conclusion drawn) he performed was made accurate by Allahu ta’âlâ.

52- It is fard for everybody to love him. He stated, **“He who loves Allahu ta’âlâ will love me.”** The indication of loving him is to adapt oneself to his religion, to his way, to his Sunna, and to his ethics. He was commanded to say, as is purported in the Qur’ân al-karîm, **“If you follow me, Allahu ta’âlâ will love you.”**

53- It is wâjib (indispensable) to love his Ahl-i Bayt (household). He stated, **“He who feels enmity towards my Ahl-i bayt is a munâfiq (hypocrite).”** His Ahl-i bayt are his relatives who are forbidden to be paid (Islam’s obligatory alms called) zakât. They are his wives and those Believers descending from his grandfather Hâshim’s lineage, that is the descendants of ’Alî, ’Uqayl, Ja’fer Tayyâr, and Abbâs.

54- It is wâjib (indispensable) to love all his Sahâba ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’. He stated, **“Do not perpetrate enmity towards my Sahâba after me. To love them means to love me. Enmity towards them means enmity towards me. He who hurts them will have hurt me. He who hurts me will have hurt Allahu ta’âlâ. And Allahu ta’âlâ will torment those who hurt Him.”**

55- Allahu ta’âlâ created four assistants to Muhammad ‘alaihis-salâm’, two in heaven and two on the earth. They are Jabrâîl, Mikâîl, Abû Bakr, and ’Umar ‘radiy-Allâhu ta’âlâ ’anhum ajma’în,’ respectively.[416]

56- Every person who dies after reaching maturity, male and female alike, will be questioned about Muhammad ‘alaihis-salâm’ in their graves. The question, “Who is your Rabb,” will be followed by the question, “Who is your Prophet?”

57- It is an act of worship to recite the hadîth-i sharîfs of Muhammad ‘alaihis-salâm.’ A person who does so will be given thawâb (blessings).

58- In order to take his blessed soul, Azrâîl ‘alaihissalâm’ (Angel of Death) came in human guise and asked if he could come in.

59- The soil in his blessed grave is more valuable than any other place, including the Kâ’ba and the Gardens of Paradise.

60- In his grave he leads a life unknown to us. He recites the Qur’ân al-karîm and performs namâz in his grave. So is the case with all the other Prophets ‘alaihimussalawâtu wattaslîmât.’

416 Tirmidhî, “Manâqib”, 17; Hâkim, al-Mustadrak, II, 290; Bukhârî, At-Târikh-ul-kabir, II, 158; Huzâî, et-Tahrîj, s, 39.

61- Angels hear the people reciting the Salawât for Rasûlullah 'sall-Allâhu 'alaihi wa sallam' all over the world, bring all the prayers of Salawât recited to his grave and convey them to him. Thousands of angels visit his grave daily.

62- Every morning and every evening, the deeds and the acts of worship performed by his Ummat are shown to him. He sees the people doing those acts, and entreats Allahu ta'âlâ for the forgiveness of sinners.

63- It is mustahab, also for women, to visit his grave. Women are permitted to visit other graves only when there are no men around, provided that they veil themselves in accord with Islamic dress code.

64- After the blessed Prophet's death as well as when he was alive, Allahu ta'âlâ accepts the prayers and supplication of all those people who do so through him and ask for his sake, no matter in what part of the world they are.

65- On the Judgment Day, Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' shall be the first to rise from his grave.[417] He shall be wearing garments of Paradise. He shall ride (the beast of Paradise called) Buraq to the place of gathering (called the place of mahsher in Islamic literature), holding the flag **'Liwâ al-hamd'** in his hand. All people, including Prophets, shall stand under this flag. All shall be exhausted from waiting there for one thousand years. People shall beseech the Prophets Âdam, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and Îsâ (Jesus) 'alaihimussalawâtu wattaslîmât'to intercede for the commencement of the Last Judgment,. Each Prophet shall ask to be excused out of shamefulness before Allahu ta'âlâ or fear. Finally, they shall come to Rasûlullah, begging. He shall prostrate himself and pray, and his intercession shall be accepted. The Judgment shall begin, his Ummat (Muslims) being the first to have their accounts settled, to pass the Sirat (bridge that cannot be described with worldly experience) and to enter Paradise. Wherever they go they shall fill the entire place with haloes. As Hadrat Fâtima 'radiy-Allâhu 'anhâ' passes the Sirât, a voice shall call, "Let everybody close their eyes! The daughter of Muhammad 'alaihis-salâm' is coming."

66- He shall intercede at six different places. First, with his intercession called **Maqâm-i Mahmûd**, he shall rescue all of humanity from the torment of waiting at the place of gathering.[418] Second, with his intercession he shall cause many people to enter Paradise. Third, he shall rescue some Believers from the torment which they deserve (for their sins). Fourth, he shall rescue some gravely sinful Believers from Hell. Fifth, some people will be waiting at a place called A'râf, (which is neither Paradise nor Hell) because their thawabs (reward for pious deeds) and sins are equal. He shall intercede for those people so they can enter Paradise. Sixth, he shall intercede for the promotion of the people of Paradise.

417 Baghawî, al-Anwâr, I, 62.
418 Qâdî Iyâd, Shifâ-i Sharîf, s, 217.

67- The rank which Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' shall be occupying in Paradise is called **Wasîla**. It is the highest rank in Paradise. The roots of the tree of Paradise called Sidrat-ul muntahâ are there. The branches carry the blessings of all the people of Paradise to them.

Begging Allah for His forgiveness

As our Master, the Prophet 'alaihis-salâm is the most superior of all the creatures, he was the person who truly knew and feared Allahu ta'âlâ most. Even though Janâb-i Haqq protected him from committing a sin, he would ceaselessly worship, pray to and ask for forgiveness from Him. He would sleep in the first part of the night (after conducting the night prayer) and he would worship in the last part of the night.

Ibn-i Abbas explained as follows, "One night, I was a guest at the house of Hadrat Maymuna, mother of Muslims. Rasûlullah slept till around midnight. Then, he awoke and sat up. With his hands, he removed the signs of sleep from his face. He stood up, took the hanging water container and performed a ritual ablution. He recited ten âyat-i karîmas from the last part of the Al-i Imran sûra. Then, he started performing a ritual prayer. I also stood up and performed a ritual ablution like Rasûlullah did. Then, I started performing a ritual prayer next to him. He performed a ritual prayer of two rak'ats. Then, he performed another two rak'ats and again he performed a ritual prayer of two rak'ats. Then, he started performing the witr prayer. Then, he lied down until the call for morning prayer was performed. He got up up, performed another ritual prayer of two rak'ats. Then, he went out to the masjid and performed the fard of the morning prayer there.[419]

Our Mother Hadrat Âisha reported, "One night, our Master Rasûlullah 'alaihis-salâm was asleep. When he awoke, he said, **"O Âisha, if you allow me, I will be busy with worshipping my Rabb this night."** Then, he got up. He recited the Qur'ân al-karîm. He wept. His tears wet his knees. He continued reciting. While he recited the Qur'ân al-karîm, his blessed tears wet everywhere that touches his body. This state went on until the morning."

On the morning, when Bilal-i Habashi came and saw the situation, he said, "May my parents be sacrificed for you, O Rasûlullah 'alaihis-salâm! Has Allahu ta'âlâ not forgiven your past and future mistakes?" Rasûlullah 'alaihis-salâm replied:

"O Bilal! Should I not be a thankful slave that this night Allahu ta'âlâ descended the âyat-i karîma (purporting)**: 'In the creation of the heavens and the earth, in the succession of day and night, there are surely many signs for people who have 'aql'** (intelligence)**."**[420] [421]

In a hadîth-i sherîf written in the book **"Muslim"**, Muhammad 'alaihis-salâm stated, **"Such things come to my heart that, because of them, I make istighfâr** (repent) **to Allahu ta'âlâ seventy times each day and night"** and **"A curtain** [that prevents divine

419 Ahmad bin Hanbal, al-Musnad, I 284; Bayhaqî, as-Sunan, I, 89.
420 Sûrat-u Âl-i 'Imrân, 3/190.
421 Ibn Hibbân, as-Sahih, II, 386; Bayhaqî, Shu'ab-ul-îmân, II, 185; Ibn Asâkir, Târikh-i Dimashq, IV, 142.

lights from coming] **becomes drawn across my heart. Therefore, I say istighfâr seventy times each day"** and **"I say one hundred istighfâr to Allahu ta'âlâ each day".**[422]

Our Master, the Prophet 'alaihis-salâm feared Allahu ta'âlâ so much that he did not laugh loudly.

In a hadîth-i sharîf[423], reported from Imâm-i Tirmizi's work Abû Zar, it is declared, **"Verily, I see what you do not. I hear what you do not. There is no empty place as much as four-finger-widths in the sky where the angels do not make sajda** (prostration like in ritual prayer). **I swear by Allah that if you knew what I know, you would laugh little and weep much. You would go out and at the top of your voice, implore Allahu ta'âlâ."**[424]

In a hadîth-i sherîf reported by Abû Hurayra, our Master Rasûlullah 'alaihis-salâm said, **"No one's deeds take them to Paradise."** When he was asked, "Even you, O Rasûlullah?", he replied, **"Yes, my deeds also will not take me to Paradise. However, the Generosity and Mercy of Allahu ta'âlâ will cover me."**

Ibn Omar reported, "When we were in the presence of Rasûlullah 'alaihis-salâm, we would hear him saying one hundred times, **"O my Rabb! Forgive me and accept my repentance. You are the one Who accepts repentance and You are the Most Merciful."**[425]

Anas bin Mâlik reported: Rasûlullah 'sallallâhu alaihi wa sallam' would constantly say the prayer, **"Allâhumma, yâ muqallibal-qulûb, thabbit qalbî 'alâ dînik"**[426] [O Allah! You alone can change our hearts from good to evil, from evil to good. Make my heart fixed in Your religion, do not ever let it turn away from or abandon it!].

In a hadîth-i sherîf, reported by Tirmizi from Abû Sa'id-il-Hudri, our Master, the Prophet 'alaihis-salâm said, **"Allahu ta'âlâ forgives the sins of any person who says 'Astaghfirullah'al-azim allazi la ilâha illa huwal-hayyul-qayyum wa atubu ilayh' three times when that person goes to bed, even if their sins are as the froth on the sea, or sand grains of the land of Tamim, or leaves of trees, or days of the world."**

According to the reports, written in the books Bukhari and Muslim, Rasûlullah 'alaihis-salâm would make this istighfâr (prayer for repentance), **"Allahummaghfirli hatîati wa jahlî, wa israfî fi emrî wa mâ anta a'lamu bihi minnî."**

(O my Allah! As You know the transgressions that I have committed (knowingly or) unknowingly, forgive my faults!)

"Allahummaghfirli hazlî wa jiddî wa hataî wa amdî wa kullu zâlika indî. Allahummaghfirli mâ kaddamtu wamâ anhartu wamâ esrartu wamâ a'lentu wamâ anta a'lamu minî ant-al mukaddamu wa ant-al mu'ahharu wa anta alâ kulli shay'in qadîr."[427]

422 Ibn Maja, "Adab", 57; Bayhaqî, Shu'ab-ul-îmân, I, 438; Qâdî Iyâd, Shifâ-i Sharîf, s, 148.
423 The hadîth-i sharîfs that were reported by the As'hâb-i Kirâm from our Master, the Prophet directly.
424 Ibn Abî Shayba, al-Musannaf, VII, 123; Hâkim, al-Mustadrak, II 554; Bayhaqî, Shu'ab-ul-îmân, I, 484.
425 Ahmad bin Hanbal, al-Musnad, II, 89; Ibn Abî Shayba, al-Musannaf, VI, 57; Suyutî, Jâmi-ul Ahâdis, XXXVI, 323.
426 Ahmad bin Hanbal, al-Musnad, III, 257; Hâkim, al-Mustadrak, I, 706.
427 Abû Dâwûd, "Salât", 123; Tirmidhî, "Daawât", 29; Dârimî, "Salât", 169; Ahmad bin Hanbal, al-Musnad, I, 94; Dâra Qutnî, as-Sunan, III, 264; Hâkim, al-Mustadrak, I, 692; Bayhaqî, as-Sunan, II 420.

(O my Allah! Forgive all my possible faults that I have made whether in jest or seriously, by forgetting or knowingly. O my Allah! As You know all my faults, forgive that which I have already made or will make, made secretly or openly. You are the Eternal. You are the Almighty.)

His intercession

Our Master Rasûl-i akram will intercede for his community and save them from troubles and sorrow on the Day of Judgment. He stated in one of his hadîth-i sherîfs, **"I was allowed to choose between having half of my community enter Paradise or to make intercession. I chose intercession. For, it is more comprehensive. Don't think it is only for those who have piety, it is also for the sinners who have fallen into error…"**[428]

Our Master, the Prophet said in one of his hadîth-i sherîfs, which was related by Hadrat Abû Hurayra, **"My intercession will be for those who say the kalima-i shahâdat, 'La ilâha illallah' with ikhlâs (for Allah's sake) in a manner that their hearts attest their tongue."**[429]

In some hadîth-i sherîfs, our Master, the Prophet stated; **"Of my Ummat** (Community)**, I will intercede for those who love my Ahl-i bayt."**

"Of my Ummat, I will intercede for those who have committed grave sins."

"I can intercede for any Muslim, except those who malign my Companions."

"Of my Ummat, I will intercede for those who torment themselves and who are deceived by their nafs (an ardent enemy to Allahu ta'âlâ which is a force in man that wants him to harm himself religiously)**."**

"On the Day of Judgment, I will be the first intercessor."[430]

"He who does not believe in my intercession cannot attain it."[431]

On the Day of Judgment, due to the blowing of the "Sûr," people will be seized with fear, at a loss as to where to look, then Muslims and disbelievers will be driven to Mahshar for Last Judgment. This is a torment, which increases the severity of the Day of Judgment.

This time, eight angels shoulder and move the Arsh. Each of these angels, with each pace, move a distance of twenty thousand years journey of the world.

Angels and clouds, until the Arsh-i a'la stops moving, praise Allahu ta'âlâ in an unintelligible way. In this manner, the Arsh-i a'la stops over the white ground that Allahu ta'âlâ has created for it. At this moment, heads are bowed, with fear of Allahu ta'âlâ's punishment that none can bear. Being astonished and confined in their difficulties, all long for compassion.

428 Ahmad bin Hanbal, al-Musnad, VI, 29; Tabarânî, al-Mu'jamu'l Kabîr, XVIII, 58; Haythamî, Majmâ'uz-Zawâid, XI, 308; Qastalânî, Mawâhib-i Ladunniyya, s, 290.
429 Abu Ya'la, al-Musnad, XI, 39; Haythamî, Majmâ'uz-Zawâid, XI, 321; Qâdî Iyâd, Shifâ-i Sharîf, s, 217.
430 Baghawî, al-Anwâr, I, 62.
431 Tabarânî, al-Mu'jamu'l Kabîr, XII, 421; Haythamî, Majmâ'uz-Zawâid, XI, 324.

Fear comes to Prophets and scholars. Awliya [dear slaves of Allahu ta'âlâ] and martyrs, fearing Allahu ta'âlâ's punishment, which is unbearable to endure, cry. While they are in this condition, a light, which is much more intense than the sun's light, surrounds them. People, who already cannot endure the heat of the sun, witness this. They fall into turmoil. They remain in this state for one thousand years. Nothing is said from Allahu ta'âlâ. This time, people go to Âdam 'alaihis-salâm, who is the first Prophet. They beg him, "O Âdam 'alaihis-salâm! You are a valuable and honorable Prophet. Allahu ta'âlâ created you and He made angels perform sajda (prostration) towards you. He blew from His Soul to you. Intercede for us so that He starts settling of accounts. Let us be judged as whatever Allahu ta'âlâ wishes. And let everyone go wherever He commands. Allahu ta'âlâ Who is the Ruler of and Owner of everything, does whatever He wishes."

Âdam 'alaihis-salâm says, "I ate the fruit from the tree that Allahu ta'âlâ had prohibited. Now, I am ashamed before Allahu ta'âlâ. However, you go to Nuh (Noah)." Upon this, they consult among themselves for one thousand years.

Then, they go to Nuh (Noah) 'alaihis-salâm and beg him, "We are in an unbearable situation. Intercede for us that our accounts' settlement takes place quickly. Let us get rid of that punishment at Mahshar." Nuh 'alaihis-salâm answers, "I had invoked Allahu ta'âlâ. All the people on the Earth drowned due to that invocation. For this reason, I am ashamed of Allahu ta'âlâ. However, you go to Ibrâhim 'alaihis-salâm, who is Khalilullah. Allahu ta'âlâ said in the last âyat of the Haj sûra, purporting, **"Ibrahim** ('alaihis-salâm) **named you Muslim, before you came into the world."** Maybe, he will intercede for you."

In the same manner, they talk among themselves for another one thousand years. Then, they come to Ibrâhim 'alaihis-salâm. They say, "O father of Muslims! You are the person whom Allahu ta'âlâ has made Khalîl [friend] to Himself. Intercede for us so that Allahu ta'âlâ will make decree about His creatures." Ibrâhim 'alaihis salâm replies to them, "In the world, I spoke indirectly three times. By saying them, I struggled on the path of religion. Now, I am ashamed to request the permission to intercede here. You go to Mûsâ 'alaihis-salâm. For, Allahu ta'âlâ spoke to him and He showed him spiritual closeness. He will intercede for you".

Upon this, consulting among themselves, they remain one thousand years again. However, at this time, their situation is very difficult. The Mahshar becomes very narrow. Then, they come to Hadrat Mûsâ (Moses) 'alaihis-salâm and tell him, "O son of Imran! You are the Prophet to whom Allahu ta'âlâ spoke and to whom He descended the Torah. Intercede for us so that the settlement of accounts starts! For, we have stayed here too long. Due to crowding, people are stepping on each other."

Mûsâ 'alaihis-salâm tells them, "I prayed to Allahu ta'âlâ so that the Pharaoh's nation would be punished with things they would dislike. Then, I begged Him that they would be an example for the next generations. Now, I am ashamed to intercede. However, Allahu ta'âlâ has mercy and compassion. You go to Isâ (Jesus) 'alaihis-salâm.

Because, he is among the truest of the Messengers in respect of yaqîn (Absolute belief), he is among the most superior in respect of mârifat (Knowledge pertaining to Allahu ta'âlâ's Dhât [Person] and Attributes) and zuhd (not setting one's heart on worldly things) and hikmat (wisdom). He will intercede for you."

To be free from the troubles of Mahshar, they go to Isa 'alaihis-salâm. They say, "You are the rûh (spirit) and the word of Allahu ta'âlâ. In Al-i Imran Sûra, the forty-fifth âyat, Allahu ta'âlâ revealed about you, **"He is very valuable in the world and in the Hereafter."** Intercede for us before your Rabb!"

Isa (Jesus) 'alaihis-salâm says, "My people held the precept that my mother and I were gods other than Allahu ta'âlâ. Despite this, How can I intercede? They worshipped me too, they called me son and Allahu ta'âlâ as father. But, have you seen anyone among you who's purse's seal had not been broken, yet it was empty? Is it possible to reach that money without breaking that seal? Go to Muhammad sallallahu 'alaihi wa sallam who is the last and most superior of the Prophets. For, he prepared his invitation and intercession for his community. Because, his people tormented him many times. They bloodied his blessed forehead. They broke his blessed tooth. They claimed he was insane, even though that great prophet was the best and the most honorable one among them. Against their unbearable torments and oppressions, he would say what Yusuf 'alaihis-salâm told his brothers, that was stated in the âyat-i karîma which purports, **"Now, there will be no grudges held. Janâb-i Allah, Who is the Most Merciful, forgives you."**[432] When Isa 'alaihis-salâm explains the superiorities of our Master, the Prophet 'alaihis-salâm, they all want to reach him as soon as possible.

Immediately, they come to the pulpit of Muhammad 'alaihis-salâm. They say, "You are the beloved of Allahu ta'âlâ. The beloved is the most useful of all intermediaries. Intercede for us! For, we went to Âdam 'alaihis-salâm, who is the first of the Prophets. He referred us to Nuh (Noah) 'alaihis-salâm. We went to Nuh 'alaihis-salâm. He referred us to Ibrâhim (Abraham) 'alaihis-salâm. We went to Ibrâhim 'alaihis-salâm, he referred us to Musa (Moses) 'alaihis-salâm. We went to Musa 'alaihis-salâm, he referred us to Isa (Jesus) 'alaihis-salâm. We went to Isa 'alaihis-salâm, he referred us to you. O Rasûlullah sallallahu 'alaihi wa sallam! After you, there is no one left to recourse to."

Our Master Rasûlullah 'alaihis-salâm says, **"If Allahu ta'âlâ consents and gives permission, I will intercede."**

He reaches the **Suradikat-i jalal**, that is, the curtain of jalal(greatness). He requests permission for intercession from Allahu ta'âlâ. The permission is granted. The curtains are removed. He enters the Arsh-i a'la. He makes sajda. He remains in the sajda for one thousand years. After that, he praises Allahu ta'âlâ in such a manner that nobody since the creation of the universe has praised Allahu ta'âlâ so perfectly. Some arifs (people of wisdom) said when Allahu ta'âlâ created the universes; He praised Himself with such extolments.

432 Sûrat-u Yûsuf, 12/92.

At Mahshar, the people’s situation becomes extremely worse. Their difficulties increase. Each of them shoulder the property that they clung to in the world. Those who did not pay the zakât of their camels, are burdened with a camel. It clamours and becomes so heavy that it is like a great mountain. Those who did not pay the zakât of cattle or sheep are in the same state. The wailing is like thunder.[433]

Those who did not pay the ‘ushr, that is, the zakât of crops are loaded with bales of crops. They are burdened with the same kind of bales of which they did not give zakât for in the world. If it was wheat, they are burdened with wheat, if it was barley, they are burdened with barley. Under their weights, they yell “Wa wayla, wa-sabura”. (**“Wayl”** is a word expressing torment. People shout this word when they cannot endure the torment. The word **“sabur”** is also used at times of being perished.)

Those who did not pay their zakât of gold, silver, (paper) money and other commercial goods in the world are afflicted with a fearsome snake. They shout and ask, “What is this?” Angels reply, “These are your goods of which you did not pay their zakât while you were in the world.” This terrifying situation is declared in the one hundred and eighty second âyat of the Al-i Imran sûra, purporting, **“What they withheld in the world will be hung from their necks on the Day of Resurrection.”**

Pus flows from private parts of another group. Because of their bad smell, those around them become very annoyed. These are those who committed adultery and such harâm.

Another group is hung from tree branches. These are those who committed sodomy while they were in the world.

Another group’s tongues are out of their mouths and extended to their chests. They are in such an ugly state that people do not want to see them. These are liars and slanderers.

Another group’s abdomens are enlarged as much as high mountains. These are those who conducted trade without resorting to a permissible way of business transaction called muamala, using interest, without there being compulsion. The sins of such committers of harâm, are revealed.

Allahu ta’âlâ says, purporting, **“O Muhammad** (’alaihis-salâm)**, raise your head from sajda! Tell, it shall be listened to. Intercede, it shall be accepted.”** Upon this, our Master, the Prophet ’alaihis-salâm says, **“O my Rabb! Separate the good and the evil ones of your slaves from each other, so that their (staying) time becomes greatly extended. Each, with their sins, being disgraced and discredited in the Arasat place.”**

A voice is heard, **“Yes, O Muhammad!”** Janâb-i Haqq commands Paradise to become ornamented with all its ornaments. It is brought to Arasat field. It has such a beautiful scent that its fragrance is smelled from a distance of five hundred years’ journey. This state makes hearts pleased and souls revived. Those (disbelievers, apos-

433 Muslim, “Iman”, 399; Tirmidhî, “ Sifat-ul-Qiyamat”, 10; Ibn Maja, “Zuhd”, 37; Ahmad bin Hanbal, al-Musnad, I, 4.

tates, people who make fun of Muslims, people who deceive youngsters and steal their faiths and) whose deeds are evil and bad do not smell the scent of Paradise.

Janâb-i Haqq commands the bringing of Hell and Paradise to Mahshar. Hell yells, roars, scatters fire and emits an intense cloud which will make all the sky extremely dark. Its noise, roar and heat are unbearable. Everyone loses their power and collapses in their place.

Even Prophets and Messengers cannot control themselves. Hadrat-i Ibrâhim, Hadrat-i Musa, Hadrat-i Isa cling to the Arsh-i a’la. Ibrâhim ‘alaihis-salâm forgets Ismâil ‘alaihis-salâm, whom he would have sacrificed. Musâ ‘alaihis-salâm forgets his brother Harun (Aaron) ‘alaihis-salâm. Isâ ‘alaihis-salâm forgets his mother Hadrat Maryam. Each of them say, “O my Rabb! Today I do not want anything except for my own safety.”

As for Hadrat Muhammad ’alaihis-salâm, he says, **“O my Rabb! Give safety and salvation to my community!”** There is no one who could endure this. For, Allahu ta’âlâ informed of this and said in the twenty eighth âyat of the Jâsiya sûra, purporting, **“You will see that every community has crouched down on their knees due to the fear of Janâb-i Haqq. Each of them will be invited to the book of their deeds which they performed in the world.”**

Allahu ta’âlâ says, in the eighth âyat of the Mulk sûra, purporting, **“Due to the enormity of its boiling and vehemence, the seething will nearly part into two.”** Upon this, our Prophet ’alaihis-salâm shall appear and stop Hell. Saying, **“Return in contempt and servility! So that, those who belong to you shall come to you group by group.”**

Hell says, “O Muhammad (’alaihis-salâm)! Give me permission! For, you are harâm to me.” A voice comes from the Arsh, “O Hell! Listen to the word of Muhammad ’alaihis-salâm. And obey him!” Then, our Master Rasûlullah ‘alaihis-salâm pulls Hell and places it somewhere to the left of the Arsh-i a’la. Those at the place of Gathering tell each other of the good news of this merciful treatment and intercession of our Master, the Prophet. Their fear diminishes a little. The meaning of the one hundred seventh âyat-i karîma of the Anbiya sûra becomes apparent: **“We have sent you as a mercy for all creation.”**[434]

That is, our Master Rasûlullah ‘alaihis-salâm shall intercede at six different places. First, with his intercession called **Maqâm-i Mahmûd**, he shall rescue all of humanity from the torment of waiting at the place of gathering. Second, with his intercession he shall cause many people to enter Paradise. Third, he shall rescue some Believers from the torment which they deserve (for their sins). Fourth, he shall rescue some gravely sinful Believers from Hell. Fifth, some people will be waiting at a place called A’râf, (which is neither Paradise nor Hell) because their thawabs (reward for pious deeds) and sins are equal. He shall intercede for those people so they can enter Paradise. Sixth, he shall intercede for the promotion of the people of Paradise.

434 Muslim, “Iman”, 399; Tirmidhî, “ Sifat-ul-Qiyamat”, 10; Ibn Maja, “Zuhd”, 37; Ahmad bin Hanbal, al-Musnad, I, 4; Qâdî Iyâd, Shifâ-i Sharîf, s, 220.

HIS MIRACLES

There are innumerable witnesses testifying to the fact that Muhammad 'alai-his-salâm' is the true Prophet. Allahu ta'âlâ commanded, **"Had it not been for you, I would not have created anything!"**[435] All beings signify not only the existence and unity of Allahu ta'âlâ, but also the prophethood and the superior virtues of Muhammad 'alaihis-salâm.' All the miracles, (which are called karâmat,) that happen through the Awliyâ among his Ummat are, in actual fact, his miracles (which are called mu'jiza, that happen through prophets). For karâmats happen through people who follow him and adapt themselves to him. In fact, because all the other Prophets 'alaihim-us-salawâtu wa-t-taslîmât' yearned to be among his Ummat or, rather, because all of them were created from his nûr (light, halo), their miracles, too, may be said to be Muhammad's 'alaihis-salâm' miracles.

With respect to time, the miracles of Muhammad 'alaihis-salâm' fall into three categories: In the **first** category are those miracles that took place in the period beginning with the creation of his blessed soul and ending with his Bi'that (the time when Allahu ta'âlâ appointed him His Messenger). The **second** category consists of those which took place within the time from the Bi'that to his passing away. Into the **third** category fall his miracles that have happened since his passing away, as well as those which will take place till the end of the world. Miracles in the first category are called **irhâs**, i.e. at the beginning. Each category is divided into two classes: Miracles that were seen; and those which are inferred mentally. All these miracles are so many that it has never been possible to count them. Miracles in the second category are estimated to be around three thousand. We shall relate some famous ones of them as follows.

1- The greatest miracle of Muhammad 'alaihis-salâm' is the Qur'ân al-karîm. All the poets and men of literature till today have acknowledged their shortcoming about and admiration for the poetic and semantic superiority of the Qur'ân al-karîm. They have not been able to replicate a literary piece approximating to the sublime standard of any one of its verses. With respect to eloquence and rhetoric, it is dissimilar to the human language. A single verbal addition or excision spoils the beauty in its phraseology and purport. Efforts to substitute even one of its words have proven futile. Its poetic style is unlike any one of those of Arabian poets. It informs about many a past and future event. The more you read it or hear it, the more enthusiastic you feel to read or hear it. Tired as you normally may be, you never feel bored. It is a fact established

435 Suyutî, al-Laâli'l-masnûa, I, 272; Ajlûnî, Kashf-ul-hafâ, II, 164.

with innumerable events experienced that reading it or listening to someone reading it cures difficulties. Being awe struck or sudden feelings of fear upon hearing it being read or recited are not rare events, and some people have even died with its effect. Many implacably inimical disbelievers hearts became mollified when they heard the Qur'ân al-karîm being read or recited, and their owners became Believers.

2- One day he visited his paternal uncle Abbâs in his home. He asked his uncle and his uncle's children to sit beside him. Then he covered them with his ihrâm (Seamless garment warn by Muslim pilgrims in Mekka) and invoked, **"Yâ Rabbî! As I have covered my uncle and my Ahl-i bayt (household), protect them from Hell-fire."** A voice seemed to have come from the walls saying, "Âmîn," three times.[436]

3- One day he said to a man with an idol in his hand, **"Will you become a Believer if the idol speaks to me?"** The man defied, "I have been worshipping it for fifty years, and it has never said a word to me. How will it speak to you now?" When Muhammad 'alaihis-salâm' asked, **"O idol! Who am I?"** a voice said, "You are the Prophet of Allah." Upon this, the owner of the idol joined the Believers immediately.

4- While Muhammad 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was walking along a field, he heard a voice saying, "Yâ Rasûlallah (O the Messenger of Allah)!" three times. He turned to the direction where the voice came from, to see a deer tied up. By its side slept a man. He asked the deer what she wanted. "This hunter has captured me," said the deer. "I have two babies on the hill over there. Please do let me go! I'll go, milk them, and come back." The Prophet 'alaihis-salâm' asked, **"Will you keep your promise and come back?"** The deer pledged, "I promise in the name of Allahu ta'âlâ that I shall come back. If I don't, then may the torment of Allahu ta'âlâ be upon me!" The Messenger of Allah set the deer free. She ran away, coming back sometime later. When the man woke up and asked, "**O the Messenger of Allah! Do you have any order or command for me?"** The Prophet commanded, **"Emancipate this deer!"** The man untied the deer. The deer exclaimed, "Ashhadu an lâ ilâha illAllah wa annaka Rasûlullah" and went away.

5- According to a report which is written in two different books called **Sunan** written by Tirmuzî and Nesâî, one day a man blind in both eyes came to him and implored, "Yâ Rasûlallah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! Please pray to Allahu ta'âlâ so that I should regain my sight." Our Master, the Prophet 'alaihis-salâm pitied him, he told him to perform a perfect ritual ablution then to recite the following prayer, **Yâ Rabbî** (O my Allah)**! I beg You. I ask of You through the intercession of Your beloved Prophet Muhammad 'alaihis-salâm'. O Hadrat Muhammad 'alaihis-salâm,' whom I dearly love! I beg my Rabb through you. I ask Him to accept my invocation for your**

436 Haythamî, Majmâ'uz-Zawâid, IX, 226; Ibn Asâkir, Târikh-i Dimashq, XXVI, 311.

sake. Yâ Rabbî! Make this exalted Prophet my intercessor! For his sake, accept my invocation!" The man made an ablution and said the prayer. His eyes opened. Muslims have always said this prayer and attained their wishes.

6- A woman sent some honey as a present. The Messenger 'alaihis-salâm' accepted the honey, returning the empty container. The container arrived, full of honey again. The woman came and asked, "O the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! Why do you not accept my present? What is my sin?" The blessed Prophet said, **"We have accepted your present. The honey that you see is the barakat** (abundance) **which Allahu ta'âlâ has given you in return for your present."** The woman became pleased and brought the honey to her home. The woman and her children ate the honey for months. It never decreased. One day, without thinking, they put the honey into another container. When they ate it from that container, the honey was soon finished. They reported this event to the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam,' he stated, **"If the honey had remained in the container that I had sent back, there would be no decrease in the honey even if they ate it till the end of the world."**

7- He foretold that a considerable number of his Ummat would go out for a Holy War at sea and that Ummu- Hirâm 'radiy-Allâhu ta'âlâ 'anhâ,' one of the Sahâba, would be in that Holy War. During the caliphate of Hadrat 'Uthmân 'radiy-Allâhu ta'âlâ 'anh,' the Muslims sailed to Cyprus and fought a war there. That blessed woman mentioned above was with them. She attained martyrdom there.

8- He said to Hadrat Mu'âwiya 'radiy-Allâhu 'anh', **"If you should dominate over my Ummat one day, reward those people who do goodness, and forgive the malefactors!"** Mu'âwiya 'radiy-Allâhu 'anh' was the governor of Damascus for twenty years during the caliphate of Hadrat Umar and Hadrat 'Uthmân 'radiy-Allâhu 'anh', and later he served as caliphate for twenty years.

9- One day he looked at Abdullah bin Abbâs's mother 'radiy-Allâhu ta'âlâ 'anhum ajma'în' and said, **"You are going to have a son. Bring him to me when he is born!"** Later, when the baby was born, they brought it to him. He recited the azân and the iqâmat into its ears and put his blessed spittle into its mouth. He named him 'Abdullah' and gave him back to its mother. **"Take the father of Caliphs with you!"** he said. When hadrat Abbâs 'radiy-Allâhu 'anh,' the father of the child, heard about that, he visited the blessed Prophet and politely asked him why he had said so. The Prophet explained, **"Yes, I said so. This child is the father of Caliphs. Among them there will be** (a person named) **Saffâh,** (one named) **Mahdî, and a person who will perform ritual prayer with** Îsâ 'alaihis-salâm'." Many Khalîfas presided over the Abbasid state. All of them descended from Abdullah bin Abbâs.

10- He put his blessed hands on the forehead of his paternal uncle's son, Abdullah bin Abbâs 'radiy-Allâhu 'anhumâ' and made the following prayer: **"Yâ Rabbî!**

Make this person a profound scholar in the religion and an owner of hikmat (knowledge pertaining to halâls and harâms)**! Bestow on him the knowledge of the Qur'ân al-karîm!"** From then on, he was peerless in his time in all branches of knowledge, especially in tafsîr (understanding murâd-i ilâhî -divine purpose- from the âyats in the Qur'ân al-karîm), in hadîth, and in fiqh. The Sahâba and the Tâbi'în learned from him whatever they wanted to know. He became well known and referred to as **'Tarjumân-ul-Qur'ân'** (interpreter of the Qur'ân al-karîm)**, 'Bahr-ul-'ilm'** (sea of knowledge)**,** and **'Raîs-ul-mufassirîn'** (scholars of tafsîr). His numerous disciples enriched the Muslim countries.[437]

11- He pronounced the following benediction over Anas bin Mâlik 'radiy-Allâhu ta'âlâ 'anh', one of his servants: **"Yâ Rabbî! Make his property abundant and children numerous. Make his life long, and forgive his sins!"** As time passed, there was a gradual increase in Anas bin Mâlik's property. His orchards yielded plenty of fruit every year. He had many children. He lived for a hundred and ten years. Towards the end of his life he supplicated, "Yâ Rabbî! You have accepted three of the benedictions that Your Beloved one pronounced over me, and You have granted me all these blessings. I wonder if You will accept the fourth one and forgive my sins?" A voice was heard to say, "I have accepted the fourth one as well. Allow your heart to be pleased!"

12- During the Holy Battle of Qatfân in the third year of the Hijrat (Hegira), Rasûl 'alaihis-salâm' was lying down under a tree, alone, a disbeliever named Da'sûr, who was also a wrestler, came with a sword in his hand and said, "Who will rescue you from me now?" **"Allahu ta'âlâ will,"** was Rasûlullah's answer. When the blessed Messenger said so, Jabrâil 'alaihis-salâm (Archangel Gabriel) appeared in human guise and hit the unbeliever on the chest. He fell down and dropped the sword on the ground. Rasûl 'alaihis-salâm' took the sword in his hand and said, **"Who will rescue you from me?"** The man begged, "There is not a person better than you, to rescue me." The blessed Prophet forgave him and let him go. The man joined the Believers and caused many other people to embrace Islam.[438]

13- One day the Messenger 'alaihis-salâm' made an ablution, put on one of his mests (waterproof footwear covering the part of the foot which is fard to wash in ablution), and as he was about to put on the other one, a bird snatched the mest and shook it in the air. A snake fell out of the mest. Then the bird left the mest on the ground and flew away. From that day on, it has been sunnat (any behaviour which is not commanded by Allahu ta'âlâ but which is done and recommended by our Prophet 'alaihis-salâm') to shake shoes before putting them on.

14- Anas bin Mâlik 'radiy-Allâhu ta'âlâ 'anh' had a handkerchief with which the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' had dried his blessed face once. Anas would dry his face with that handkerchief and put it in a fire when it became dirty. The dirt would burn while the handkerchief would not burn and became extremely clean.

15- In the Holy Battle of Uhud, one of Abû Qatâda's 'radiy-Allâhu ta'âlâ 'anh' eyes came out of its socket and fell on his cheek. They took him to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. With his own blessed hand the Messenger put the eye back into its socket and invoked, **"Yâ Rabbî! Make his eye beautiful!"** So this eye of Abû Qatâda's was more beautiful than his other eye, and its sight was more powerful than the other one's. (Years later,) one day one of Abû Qatâda's grandsons was in the presence of 'Umar bin Abd-ul-'Azîz, the time's Khalîfa. When the Khalîfa asked him who he was, he recited a couplet saying that he was the grandson of the person whose eye the Messenger of Allah had replaced with his blessed hand. When the Khalîfa heard the couplet, he treated him with utter respect and generous kindness.

16- One day, our Master Rasûlullah 'alaihis-salâm visited the house of his daughter Hadrat Fâtima and asked about their state. Hadrat Fâtima replied, "Father! For three days, my sons and I have not eaten or drunk anything. We endure hunger. My state is not important. However, the situation of Hasan and Husayn greatly saddens me".

Upon this, our Master Sarwar-i âlam said, **"O Fatima! My beloved daughter! You are hungry for three days. I am hungry for four days".** He became very sad that his blessed grandsons Hadrat Hasan and Hadrat Husayn were hungry…

Hadrat Ali set out to work and earn something to feed his blessed sons. When he went out of Medina, he saw a peasant who was trying to water his camels at a well.

Hadrat Ali approached that villager and asked, **"O Arab! Do you need to employ anyone to water your camels?"** The villager replied, "Yes, I have been looking for such a person. If you want, come and water my camels! I will give you three dates for each bucket of water you take out."

Hadrat Ali accepted the offer. He started taking water out. When he had taken out nine buckets of water, the rope of the bucket broke. The bucket remained within the well. The villager that seen this incident stood up angrily and unfortunately he slapped Hadrat Ali's face.

Then, he gave twenty four dates for the eight buckets of water. Hadrat Ali, being very sad, extended his arm towards the interior of the well. He took the bucket out and placed it near the well. Then, he left there.

The villager was shocked! How could his arm reach the bottom of that deep well?! Did that person belong to the religion which was said to come? In these thoughts, the amazed villager said, "His Prophet a true Prophet. I believe that!"

He was sorry that he had committed such a grave crime. He said to himself, "Hands that tried to hit such a person must be cut off, their bones must be broken." He took his sword and struck his wrist. He cut off his hand.

437 Ahmad bin Hanbal, al-Musnad, I, 266; Ibn Sa'd, at-Tabaqât, II, 365; Haythamî, Majmâ'uz-Zawâid, XI, 234.
438 Ibn Sa'd, at-Tabaqât, II 35; Ibn Kathîr, as-Sira, III, 4; Ghazâlî, Ihyâ, II, 890.

He felt a great pain. However, his heart was calm now. He took his amputated hand and came to the Masjid-i Nabî directly. He asked the Ashâb-i kirâm where our Prophet 'alaihis-salâm was. They told him he had gone to the house of his daughter. He learned the location of Hadrat Fâtima's home and went there.

At that moment, our Master, the Prophet sat his grandsons Hadrat Hasan and Hadrat Husayn on his blessed lap and fed them with the dates that were brought.

Thinking of the big mistake that he made, the villager nearly lost his senses and his tears flowed like a fountain.

In this condition, he came to the house of Hadrat Fâtima. He knocked on the door. The Master of the world, emitting lights as if he were the sun, came out of the house. The villager begged immediately, "I believe that you are the Messenger of Allahu ta'âlâ! I am sorry for what I have done. Forgive me, O Rasûlullah!"

When our beloved Prophet 'alaihis-salâm asked, **"Why have you cut off your hand?"**, he replied, "Because I felt ashamed to have this hand that hit a blessed face which believes you!.. May my soul be sacrificed for your sake, O Rasûlullah!"

Our beloved Prophet 'alaihis-salâm, sea of compassion, took the cut-off hand from the villager. Saying **"Bismillâhirrahmânirrahîm,"** he united it with the villager's bleeding wrist. With the permission of Allahu ta'âlâ, as a miracle of our Master, the Prophet, the hand returned to its previous state. Allahu ta'âlâ has unlimited power, He is Omnipotent.

AHL-I BAYT

His blessed wives

Our Master Rasûlullah 'alaihis-salâm, after the death of our Mother Hadrat Khadîja, married our Mother Hadrat Âisha. She was his second wife. Hadrat Âisha's father was Hadrat Abû Bakr. Rasûlullah married her by the command of Allahu ta'âlâ. Until he passed away, he lived with her for eight years.

He married all the others either for religious or political reasons or out of mercy or as a blessing. All these women were widows. Most of them were old. For example, when the Meccan disbelievers' persecution and harm to the Muslims had become unbearable, a group of the Prophet's companions migrated to Ethiopia. Najashî (Negus), the Ethiopian emperor, was a Christian. He asked the Muslims several questions, and, admiring the answers he received, he converted to Islam. He did the Muslims many favors. Ubaydullah bin Jahsh, who had a weak belief, in order to escape poverty, submitted to the priests and became a renegade by changing his faith for the world.[439] This accursed person, who was Rasûlullah's paternal aunt's son, incited and forced his wife, Umm-i Habîba, to dissent from the religion to become rich. Yet, when the woman said that she would rather die than dissent from Hadrat Muhammad's 'sall-Allâhu alaihi wa sallam' religion, he divorced her. He waited for her to die out of misery. But he himself died after a short while. Umm-i Habîba was the daughter of Abû Sufyân, who was commander-in-chief of the Quraysh disbelievers in Mecca. Meanwhile, Rasûlullah 'sall-Allâhu alaihi wa sallam' was busy with a very difficult armed struggle against the Quraysh armies, and Abû Sufyân was fighting with his utmost power in order to annihilate Islam.

Rasûlullah heard of Umm-i Habîba's strength of faith and the dismal happenings which she had undergone. He wrote a letter to Najâshî, saying, **"I will marry Umm-i Habîba, who is there; perform my nikâh (Marriage contract made in accordance with Islam)! Then send her here!"** Najâshî had already converted to Islam. He respected the letter very much and gave a feast inviting many Muslims from that area to his palace. The nikâh was performed in the seventh year of the Hegira, providing many presents and gifts. Thus, Umm-i Habîba attained the reward of her îmân (faith) and became rich and comfortable there. Owing to her, the Muslims of that area became comfortable, too. Since women will be with their husbands in Paradise, she was

439 Ibn Hishâm, as-Sira, I, 223; Ibn Sa'd, at-Tabaqât, III, 89; Tabarî, Târikh, II, 414; Suhaylî, Rawzu'l-unuf, I, 379.

given the good news of the highest grade of Paradise. All the pleasures and blessings of this world are almost nothing when compared to this good news. This nikâh was one of the reasons that contributed to Abû Sufyân's 'radiy-Allâhu ta'âlâ anh' being honored with becoming a Muslim afterwards. As it is seen here, this nikâh indicates the degree of wisdom, intelligence, genius, generosity, and mercy of the Messenger of Allah.[440]

A second example is that of Hadrat Hafsa; Hadrat 'Umar's daughter was widowed. In the third year of the Hegira, when Hadrat 'Umar 'radiy-Allâhu ta'âlâ anh' said to Hadrat Abû Bakr and Hadrat 'Uthmân 'radiy-Allâhu anhumâ,' "Would you marry my daughter?" each of them said, "I'll think about it." One day when all three of them and others were present, Rasûlullah asked, **"O 'Umar! I see you are sad. What's the reason?"** As it is easy to see the color of ink in a bottle, so Rasûlullah would understand everybody's thoughts at first glance. When necessary, he would inquire. Since it is fard for us to tell the truth to him and even to others, Hadrat 'Umar answered, "O Rasûlallah 'sall-Allâhu alaihi wa sallam'! I offered my daughter to Abû Bakr and to 'Uthman 'radiy-Allâhu anhum.' They wouldn't marry her." Rasûlullah, because he never wanted his most beloved companions to be hurt, immediately said, in order to please them, **"O 'Umar! Would you like it if I gave your daughter to a person better than Abû Bakr and 'Uthmân** 'radiy-Allâhu anhum'**?"** Hadrat 'Umar was astonished. For, he knew there was no person better than Hadrat Abû Bakr and Hadrat 'Uthmân. He said, "Yes, O Rasûlallah." Rasûlullah said, **"O 'Umar, give your daughter to me!"** Thus Hadrat Hafsa became the mother of Abû Bakr, 'Uthmân 'radiy-Allâhu anhum' and of all Muslims; and they became her servants, and Hadrat Abû Bakr, Hadrat 'Umar and Hadrat 'Uthmân became closer to one another.[441]

A third example; in the fifth or sixth year of Hegira, Juwayriyya, daughter of Hâris, chieftain, was among the captives from the Banî Mustalaq tribe. When Rasûlullah 'alaihis-salâm bought, emancipated and married her, all the Ashâb-i kirâm said, "We feel ashamed to use female slaves or servants that are the relatives of Rasûlullah's wife, our mother." All of them emancipated their captives. This marriage caused the emancipation of hundreds of captives. Hadrat Juwayriyya was mentioning this constantly. Hadrat Âisha said, "I have never seen a woman more blessed, more auspicious than Juwayriyya". [442]

His other blessed wives

Hadrat Âisha: She is the second of Rasûlullah 'alaihis-salâm's pure wives. She is the daughter of Hadrat Abû Bakr. She was very clever, wise, learned, fluent, chaste and pious. Since she had a very powerful memory, the Ashâb-i kirâm would ask and

440 Ibn Hishâm, as-Sira, II, 607; Ibn Sa'd, at-Tabaqât, I, 258; Bayhaqî, Dala'il al-Nubuwwa, II, 188; Safadî, al-Wâfî, I, 42; Huzâî, et-Tahrîj, s, 184.
441 Ibn Ishâq, as-Sira, s, 237; Ibn Sa'd, at-Tabaqât, VIII, 83; Ibn Kathîr, al-Bidâya, V, 294; Haythamî, Majmâ'uz-Zawâid, IV, 320.
442 Ahmad bin Hanbal, al-Musnad, VI, 277; Ibn Hishâm, as-Sira, I, 294; Tabarî, Târikh, II, 264; Ibn Habîb, al-Muhabbar, s, 90; Suhaylî, Rawzu'l-unuf, IV, 18.

learn many things from her. She is praised in âyat-i karîma. Since her ijtihâd did not agree with Hadrat Ali's ijtihad, she was among the Ashâb-i kirâm that fought Hadrat Ali in the Camel Incident. She became very sad when Hadrat Ali was martyred. Hurîfîs greatly slander her. They say she disliked Hadrat Ali. However, she was the person who reported the hadîth-i sherîf, **"Loving Ali is from îmân"**. Thus, she declared that she liked him and everyone should like him. She was born eight years before the Hegira. She passed away in Medina in the year of fifty-seven [H.] when she was sixty-five years old.

Sawda binti Zam'a: She is the third wife of Rasûlullah 'alaihis-salâm. She had become Muslim with her husband and they had migrated to Abyssinia. When they returned to Mecca, her husband passed away. Rasûlullah married with Hadrat Âisha first, and then Hadrat Sawda. He took Sawda to his house in Mecca and Hadrat Âisha in Medina. She was a very compassionate and chaste lady. She passed away in the era of Hadrat 'Umar's caliphate.[443]

Zaynab binti Huzayma: She would make many worships and give much in alms. Previously, she was the wife of Abdullah bin Jahsh. Abdullah's mother was Umayma, Rasûlullah's paternal aunt. He became a martyr in the Battle of Uhud. Although Zaynab binti Huzayma was honored with the marriage with Rasûlullah, she passed away eight months later.[444]

Ummu Salama: Her name was Hind. She migrated to Abyssinia with her husband Abû Salama. Abû Salama was the brother of Ubaydullah bin Jahsh. Ubaydullah bin Jahsh's mother was Barra, paternal aunt of Rasûlullah. Abû Salama passed away in the fourth year of Hegira, due to the wound he received in the Battle of Uhud. She did not accept marriage proposals of Hadrat Abû Bakr and Hadrat 'Umar. She became honored with marrying Rasûlullah. She passed away in Medina, in the fifty ninth year of Hegira. She was eighty four years old then. Of Rasûlullah's wives, she was the one who passed away last.[445]

Zaynab binti Jahsh: She was daughter of Umayma, paternal aunt of Rasûlullah 'alaihis-salâm. Abdullah bin Jahsh was her brother. Her father's name was Barra. Since he had not believed in Islam, he was called Jahsh. Zaynab was among the first of Muslims. Our Master Rasûlullah 'alaihis-salâm had given her in marriage to his (step) son, Zayd bin Hârisa. They divorced in the third year of Hegira. Rasûl 'alaihis-salâm wanted to marry her. When Zaynab heard this, out of her joy, she performed a ritual prayer of two rak'ats and supplicated to Allahu ta'âlâ, saying, "O my Rabb! Your Messenger wants to marry me. If You have decreed that I will be honored by his marriage, You give me in marriage to him." Her prayer was accepted. The thirty seventh âyat of the Ahzâb sûra descended. It purports: **"After Zayd has done what he wished about her** (that is, after he has divorced her)**, we have made her a wife to you."** Since her nikâh (Islamic marriage contract) had been made by Allahu ta'âlâ,

443 Ibn Ishâq, as-Sira, s, 238; Ibn Habîb, al-Muhabbar, s, 79; Maqrîzî, Imtâu'l-asmâ, VI, 34.
444 Ibn Sa'd, at-Tabaqât, VIII, 115.
445 Ibn Sa'd, at-Tabaqât, VIII, 96; Ibn Habîb, al-Muhabbar, s, 85.

Rasûlullah 'alaihis-salâm did not perform another nikâh for her. Hadrat Zaynab was mentioning that every time and she would say, "Every woman is given in marriage by her father. As for me, my nikâh was made by Allahu ta'âlâ." She was thirty eight years old then. She passed away in the twentieth year of Hegira, at fifty three years old.[446] She was very generous, she loved giving alms. She was very capable in handicraft. She gave the things she handcrafted and everything she received to her relatives and the poor. Hadrat 'Umar would give twelve thousand dirham to each of the pure wives of Rasûlullah 'alaihis-salâm. She would give alms and distribute that amount to the poor as soon as she received it. She is the one who died first among the pure wives of Rasûlullah 'alaihis-salâm after his passing away. Hadrat Âisha praised her much. The hadîth-i sherîf, **"Among my wives, the first one to reach me is the one who is very generous."**[447] had communicated that she would pass away. For, she was the one who gave alms most. (French poet Voltaire, was an immoral and slandering person. He had written a playbook about the marriage of Rasûlullah to Hadrat Zaynab. His book is contrary to history, facts and reports. It is full of slanders and fabricated stories. That nascent writing, which is not suitable for a man of literature, was liked by his vehement enemy, the Pope. Although he had excommunicated him before, the Pope wrote a flattering letter to him. When Sultan Abdulhamid II, the Caliph of Muslims, heard that that play would be performed, he prevented it by giving ultimatums to French and British governments and he saved all humanity from disgraceful baseness.)

Hadrat Safiyya: Her father was Huyayy Ibn Akhtab, who was the head of the Jews of Khaybar. She was the fiancée of a Jewish man in Khaybar. Then, she was married to Kanâna bin Haqîq, who was a very rich person. When Khaybar was conquered in the seventh year of Hegira, Safiyya was captured. She was allotted to Rasûlullah 'alaihis-salâm. Rasûlullah emancipated her. She became Muslim. She became honored with the marriage of Rasûlullah. She passed away in Medina in the fiftieth year of Hegira.

Hadrat Maymûna: While her name was Barra, Rasûlullah 'alaihis-salâm changed it to Maymûna. When they went to Mecca for Umra (hajj-i asghar [minor pilgrimage]) after the conquest of Khaybar, her husband had passed away. She was honored by the marriage of Rasûlullah. She became ill in the fifty third year of Hegira. She said, "Take me out of Mecca. Because, Rasûlullah said I will die outside of Mecca." They took her out, she passed away where her nikâh (marriage) with Rasûlullah was performed.

Hadrat Mâriya: She became Muslim while she was a female slave of our Master, the Prophet 'alaihis-salâm. She was honored by the marriage of Rasûlullah. Mâriya had been sent as a present from Muqawqas, the ruler of Alexandria, Egypt. Therefore, her lineage (ancestry) and birth date are not known exactly. Our Master, Rasûl-i akram had a son from our Mother Hadrat Mâriya. His name was Ibrahim. Hadrat Mâriya was a very quiet and calm person. She passed away in the last years of the caliphate of Hadrat 'Umar. It was 637 A.D. (16 H.). She was buried in the Baqî' cemetery.

446 Dâra Qutnî, as-Sunan, III, 301; Hâkim, al-Mustadrak, IV, 24.
447 Bukhârî, "Zakat", 10; Muslim, "Fadâil-us-Sahaba", 101; Ibn Sa'd, at-Tabaqât, VIII 108.

Hadrat Rayhâna: While she was a female slave of our Master, the Prophet, she became Muslim. She was from the Jewish Banî Qurayzâ tribe in Medina. Her lineage (ancestry) is Rayhâna binti Sham'ûn ibn Yazid or Rayhâna binti Zayd ibn Amr ibn Hanafa bin Sham'ûn bin Yazid. Her birth date is not known clearly. She passed away in 631 A.D. (10 H.) in Medina, before the death of our Master, the Prophet. She was buried in the Baqî' cemetery.

In a hadîth-i sherîf, it is purported, **"All my marriages with my wives and giving my daughters in marriage to their husbands have been performed with the permission Allahu ta'âlâ descended through Jabrâil** ('alaihis-salâm)**."**

One of the important reasons why Rasûlullah married many wives was to communicate Islam. Before the âyat of Hijâb was revealed, that is, before women were commanded to veil themselves, women also used to come to Rasûlullah to ask and learn what they did not know. When Rasûlullah (sall-Allâhu 'alaihi wa sallam) went to the house of a person, they used to come and sit, and listen and obtain information. But, after the âyat of Hîjâb, it was prohibited for nâ-mahram (Within permitted degrees of relationship for marriage; not one of the eighteen women whom the Sharî'at has prescribed as a man's close relatives, and vice versa) women and men to sit together and talk, and Rasûlullah did not allow nâ-mahram women to come and ask questions afterwards. He ordered them to ask and to learn from his blessed wife Hadrat Âisha. There were so many women and so many questions that Hadrat Âisha was unable to find time to answer all of them. In order to ease this important task, and to reduce the weight on Hadrat Âisha, Rasûlullah married as many wives as necessary. He communicated to Muslim women hundreds of delicate pieces of information concerning women through his blessed wives. If he had had one wife, it would have been difficult, and even impossible, for all the women to learn from her. To communicate the religion of Allahu ta'âlâ, Rasûlullah 'alaihis-salâm shouldered the weight of marrying more than one woman too.

His Children

Our Master, the Prophet 'alaihis-salâm had seven children: Three sons and four daughters. Except Hadrat Fâtima, all of them passed away before the death of our Master, the Prophet. The lineage of our beloved Prophet continued through our mother Hadrat Fâtima. He had two grandsons (that survived), Hadrat Husayn and Hadrat Hasan. The descendants of Hadrat Husayn are called sayyid and the descendants of Hadrat Hasan are called sharîf. Respecting sayyids and sharîfs is tantamount to respecting our Master, the Prophet. Loving sayyids and sharîfs causes one to die as a Muslim at his last breath.

Qâsim: He is the first one of the three sons Rasûlullah 'alaihis-salâm had. Therefore, Rasûlullah 'alaihis-salâm was named Abû'l Qâsim (Father of Qâsim). He came into the world three years before the prophethood in Mecca. His mother is Khadîjat-ul-Kubrâ. He passed away when he was seventeen months old.[448]

448 Ibn Sa'd, at-Tabaqât, VIII, 16.

Zaynab: She is the first of the four daughters of Rasûlullah 'alaihis-salâm. She came into the world when our Master, the Prophet was thirty years old. Before Rasûlullah was notified of his prophethood, she had been married to Abu'l-As bin Rabî who was son of the sister of her mother Hadrat Khadîja.[449] At first, Abu'l-As did not become Muslim. He was captured in the Battle of Badr. He was freed on the condition that he would send his wife to Medina. He even sent her with his own brother, but on the way, the disbelievers sent Zaynab back. Rasûl 'alaihis-salâm sent Zayd bin Hârisa to Mecca and took Zaynab to Medina in the night. Abu'l-As became Muslim after the Battle of Hudaybiya. Zaynab was given to him again. She passed away in the eighth year of Hegira. She was thirty one years old then. Her son Ali was on the back of the camel of Rasûlullah in the conquest of Mecca. Hadrat Ali performed his nikâh with Ummâma, Zaynab's daughter, himself.[450]

Ruqayya: She is the second daughter of Rasûlullah 'alaihis-salâm. She came into the world when our Master, the Prophet was thirty three years old. She was very beautiful. She had nikâh to Utba, son of Abû Lahab. When the sûra of "Tabbat yadâ" descended, Utba divorced her before the wedding. A wahy came and she had nikâh to Hadrat 'Uthmân. Together with Hadrat 'Uthmân, she migrated to Abyssinia two times. While she was twenty two years old, before the Battle of Badr, she became ill. Hadrat 'Uthmân was commanded not to come to the Badr and to serve his wife. She was buried the day the victory news of the Badr reached Medina.[451]

Umm Kulthum: She is the third daughter of Rasûlullah 'alahis-salâm. Although she had nikâh to Utayba, the second son of Abû Lahab, when the sûra of "Tabbat yadâ" descended, Utabya divorced her before the wedding and said bitter words to Rasûlullah. Upon this, Rasûlullah 'alaihis-salâm pronounced a malediction over him, **"O my Rabb! Make one of your monsters attack this man!"** A lion pulled him to pieces on the way to Damascus. After Ruqayya passed away, a wahy came and Umm Kulthum too, married to Hadrat 'Uthmân. She passed away in the ninth year of Hegira. Her janâza (funeral) prayer was conducted by Rasûlullah 'alaihis-salâm. While she was being buried, he was standing near her grave and tears were coming down from his blessed eyes.[452]

Fâtima: She is the fourth daughter of Rasûlullah 'alaihis-salâm. She was the wife of Hadrat Ali and mother-in-law of Hadrat 'Umar. She was fifteen years old when she was married.[453] It is written in the book **"Mawâhib-i ladunniyya,"** in the chapter of Sawîk expedition, that her mahr was four hundred mithqal silver. (According to Islam, the mahr comprises things like gold, silver, banknotes, or any kind of property or any kind of benefit that is given by a man to the woman he is to marry.) That amount was equal to 57.14 mithqal gold. (Today's 38 gold coins.) Ali 'radiy-Allâhu ta'âlâ 'anh' was twenty-one years old then. He is from the Ahl-i bayt. She was white and very

449 Ibn Ishâq, as-Sira, s, 229; Abdurrazzâq, al-Musannaf, VII, 171; Ibn Sa'd, at-Tabaqât, VIII, 31.
450 Ibn Sa'd, at-Tabaqât, VIII, 31.
451 Ibn Sa'd, at-Tabaqât, VIII, 36.
452 Ibn Asâkir, Târikh-i Dimashq, XXXIX, 37.
453 Ibn Sa'd, at-Tabaqât, VIII, 22.

beautiful. She was born in Mecca, thirteen years before the Hegira. She passed away in the eleventh year of Hegira. She was twenty four years old. She had three sons - Hasan, Husayn and Muhsin - and two daughters - Ummu Gulthum and Zaynab.[454] The lineage of Rasûlullah has continued through Fâtima. Zaynab was married to Abdullah bin Ja'far Tayyar and had two children: Ali and Ummu Gulthum. These are called **Sharîf-i Ja'fari**.

Abdullah: He is Rasûlullah 'alaihis-salâm's last child from Hadrat Khadîja-tul-kubrâ. He came into the world after Rasûlullah was informed of the prophethood. He passed away while he was still a breastfed infant. He is called Tayyib and Tâhir as well. When Abdullah passed away, Âs bin Wâil said "Muhammad has lost his lineage." Allahu ta'âlâ gave the reply to Âs, the disbeliever, by descending the Sûra of **"Innâ a'taynâ"**.[455]

Ibrâhim: He is the third son and the last child of Rasûlullah 'alaihis-salâm. His mother is Mâriya, who was sent as a present by Mukawkas, Heraclius' governor of Egypt. He was born in the eighth year of Hegira and passed away when he was one and a half years old. While he was ill, Rasûlullah 'alaihis-salâm would embrace him and tears would come from his blessed eyes. Some people said due to his passing away, a solar eclipse occurred. When our Master Rasûlullah 'alaihis-salâm heard this, he said, **"The Moon and the Sun are two creatures of Allahu ta'âlâ that indicate His Existence and Unity. They are not eclipsed due to anyone's death or living. Remember Allahu ta'âlâ when you see them."** When Ibrâhim passed away, he said, **"O Ibrâhim! We feel very sad because of your death. Our eyes are weeping, our heart is aching. But, we say nothing that will hurt our Rabb."**

His Ahl-i Bayt (Household)

All the family members of our beloved Prophet are called **Ahl-i Bayt**. His blessed wives, his daughter Hadrat Fâtima with Hadrat Alî and their blessed children Hadrat Hasan and Hadrat Husayn and all of their children as well, besides the Hâshim Family, which our Prophet's pure descent belongs to are **Ahl-i Bayt**.

Allahu ta'âlâ declares to the Ahl-i Bayt in the Qur'ân al-karîm, purporting, **"Allahu ta'âlâ wants to remove rijs, that is, all faults and smears from you and wills to cleanse you with a complete purity."**[456]

Ashâb-i kirâm asked, "O Rasûlullah! Who are Ahl-i Bayt?" Just then Imâm-i Alî came. He took him under his blessed coat. Then Fâtimat az-Zahrâ, Imâm-i Hasan and Imâm-i Husain came one after another. By taking them to each of his sides, he said, **"Here, these are my Ahl-i Bayt."** These blessed persons are also called **"Âl-i Aba and Âl-i Rasûl."**[457]

454 Ibn Ishâq, as-Sira, s, 231; Ibn Sa'd, at-Tabaqât, VIII, 26; Ibn Kathîr, al-Bidâya, V, 293.
455 Ibn Sa'd, at-Tabaqât, VIII, 16; Tabarî, Târikh, III, 175.
456 The Ahzab Sûra, 33/33.
457 Tabarânî, al-Mu'jamu'l Kabîr, III, 55; Hâkim, al-Mustadrak, II, 451.

Loving the Ahl-i Bayt an-Nabawî causes one to go to the Hereafter with îmân, to reach salvation at the last breath. Loving the Ahl-i Bayt is fard for each Muslim. Sarwar-i Âlam sall-Allâhu 'alaihi wa sallam declared in one of his hadîth-i sherîfs, **"My Ahl-i Bayt are like Noah 'alaihis-salâm's Ark. One who follows them will reach salvation. The rest will be perished."**[458]

The Ahl-i Bayt an-Nabawî have a myriad of virtues and perfections. They are countless. Manpower can not suffice to describe and eulogize them. Their value and grandness can only be understood by âyat-i karîma.

Imâm-i Shâfi'î affirms this in the most beautiful way by saying, "O Ahl-i Bayt al-Rasûl! In the Qur'ân al-karîm, Allahu ta'âlâ commands to love you. Rejection of the ritual prayers of those who don't pray for you, shows your value and high degree. Your honor is so great that Allahu ta'âlâ greets you in the Qur'ân al-karîm."

Hadrat Anas says, "It was asked of Rasûlullah, 'Who do you love the most among the Ahl-i Bayt? He replied by saying, **'Hasan and Husain'**."[459]

Hadrat Abû Hurayra says, "I was with Rasûlullah. Hasan came. He said **"O my Rabb! I love him. You too love him and also love the ones who love him"** and another time he said, **"Hasan and Husain are my fragrance in the world."**

Again our Master, the Prophet said,

"I am leaving to you two things after me. If you adhere to them, you will not deviate. The first is greater than the second. One of them is the Qur'ân al-karîm, the Holy Book of Allahu ta'âlâ, which is like a strong rope extending from heaven down to earth. The second one is my Ahl-i Bayt. These two are inseparable. He who does not conform with them, will have abandoned my way."[460]

Hadrat Hasan and Hadrat Husayn had fallen ill. Our Prophet commanded Hadrat Ali and Hadrat Fâtima, "Make a vow for these darlings of yours!" Hadrat Ali and our mother Fâtima and their servant Fidda made a vow to fast for three days. Those two fragrances of heaven recovered their health. But there was nothing to eat at their home. Hadrat Ali borrowed three sa'[461](a measure of capacity containing four muds of lentils. One mud is an amount of two handfuls) of barley from a Jew. The three made intention for the fast that they vowed. Hadrat Fâtima ground one scale of that barley and baked five loaves of bread. They were five persons. It was time for iftâr (time for breaking a fast). She put one of the five breads in front of Hadrat Ali and one in front of Hadrat Hasan and one in front of Hadrat Husain and one in front of the servant Fidda and one in front of herself. They were about to have iftâr. Just then one miskîn (one that is very poor) came and said, "O Ahl-i Bayt-i Rasûlullah! I am a miskîn among the miskîn Muslims. Please give me food. May Allahu ta'âlâ reward you with the blessings of paradise." Then they gave him the bread in their hands as alms and broke their fast with water. The next day they fasted again. The servant ground

458 Tabarânî, al-Mu'jamu'l Kabîr, III, 45; Hâkim, al-Mustadrak, II, 373.
459 Abu Ya'la, al-Musnad, VII, 274; Ibn Asâkir, Târikh-i Dimashq, XI, 153; Shamsaddîn Shâmî, Subulu'l-Hudâ, XI, 58.
460 Tirmidhî, "Manâqib", 32; Ibn Abî Shayba, al-Musannaf, VI, 309; Tabarânî, al-Mu'jamu'l Kabîr, III, 66.
461 sa': A measure of volume which is equal to 4,2 liters. (Its weight equivalent is 3500 grams.) - See: Religious Terms Dictionary, II, 149 - Türkiye Newspaper Publications.

one more scale of barley and baked five loaves of bread again. At iftâr time, as they were about to break their fast with the bread in front of them, an orphan came. The five of them made that orphan happy by giving all their bread to him, they broke their fast with water and slept. The following day, they fasted again. They again baked five loaves of bread from the remaining one scale of barley and put the bread in front of them. As they were about to have iftâr, a slave came and said that he was hungry for three days. "They bound me and did not give any meal, please pity me for the sake of Allahu ta'âlâ," he said. The five gave their bread to him and again made their iftâr with water. As a result of this, Allahu ta'âlâ declared in an âyat purporting, **"These people have kept their vows. Since they are afraid of Judgment Day which is long and perpetual, they have given their food, which they so deeply hungered and desired for, to the poor, orphans and slaves. They said, 'we gave to you these foods for the sake of Allahu ta'âlâ. We didn't expect thanks or anything in return from you, we demand nothing.' Therefore, Janâb-i-Haqq has blessed them with the drink called sharâb-i tahûr…"**[462]

Abû Hureyra said that our Prophet declared, **"The good people among you are the ones who will be good towards my Ahl-i Bayt, after me."**

Hadrat Ali stated that our Prophet declared, **"I will intercede on the Day of Judgment for those who have been good towards my Ahl-i Bayt." "The ones, who pass the Sîrat Bridge without slipping, are the ones who love my Ahl-i Bayt and Ashâb very much."**

In a hadîth-i sherîf that Hadrat Imâm-i Rabbânî explains, it was declared, **"The one, who loves Alî, will have certainly loved me. The one, who is inimical towards Alî, will have certainly been inimical towards me. The one, who hurts Alî, will have certainly hurt me. And who hurts me, will have certainly hurt Allahu ta'âlâ."**

Our Master Rasûlullah said, **"Allahu ta'âlâ commanded me to love four people. He informed that He loves them."** As it was asked of him, "Who are those four people, could you please tell their names O Rasûlullah?" he said, **"Ali is one of them, Ali is one of them, Ali is one of them; Abû Zer, Mikdâd and Selmân."**

"There will be bitter torment on those who hurt me because of my family."

In one hadîth-i sherîf he declared that: **"Fâtima is a part from me. The one, who hurts her, will have hurt me."** Hadrat Abû Hurayra said, "Our Prophet said to Hadrat Ali: **'Fâtima is more beloved than you for me. You are more valuable (that is, you are precious!) than her for me."**[463]

Again he said, **"I don't want anything in return from you, for having brought the religion of Islam to you. I only want you to love my Ahl-i Bayt."**

Islamic scholars have considered the love of the Ahl-i Bayt necessary for keeping imân at one's last breath. These people have motes of Rasûlullah 'alaihis-salâm. It is every Muslim's duty to esteem and show respect to the Ahl-i Bayt.

462 Al-Insan Sûra, 76/ 7-21.
463 Haythamî, Majmâ'uz-Zawâid, IX, 100; Ibn Asâkir, Târikh-i Dimashq, XXXXII, 125; Shamsaddîn Shâmî, Subulu'l--Hudâ, XI, 44.

Great Islamic scholar Imam-î Rabbânî (rahmat-Allahi 'alaih) said, "My father was a very profound scholar in apparent and concealed knowledge, that is, in spiritual knowledge. He would always recommend and encourage loving Ahl-i Bayt. He would say that this love greatly helps a person keep his imân at his dying breath. At his dying breath, I was at his bedside. At his final moments, when he was to lose his consciousness, I reminded him of these advices and asked how this love was effecting him. Even in that state he said, 'I am swimming in the sea of the love of the Ahl-i Bayt.' At once, I praised and eulogized Allahu ta'âlâ. The love of the Ahl-i Bayt is the capital of the Ahl as-Sunnat creed. And this capital will bring the gains of the Hereafter."

Rasûlullah's 'alaihis-salâm Ahl-i Bayt consists of three groups: First are his relatives by lineage, such as his paternal aunts. Second are his pure wives. Third are the maidservants who always stayed in the house for doing such housework as combing his wives' hair, cooking the meals, sweeping the rooms, washing the clothes. Bilal, Selman and Suhayb who were doing outdoor work and reciting the azan would also have their meals in the House of bliss.

Hadrat Fâtima and her children who will come into this world until the Last Day are also from Ahl-i Bayt. One should love them, even if they are rebellious. Loving them, helping them from the heart, body and possessions, showing respect to and obeying them will cause one to die with îmân. (There was a court for Sayyids [descendants of Rasûlullah] in Hama, Syria. The children who were born from this blessed family would be recorded before a judge with two witnesses. Mustapha Rashid Pasha, the loyal friend of the British, terminated that court.)

The Companions of Rasûlullah

They are friends of our Prophet 'alaihis-salâm. A Believer who saw our Prophet 'sall-Allâhu 'alaihi wa sallam' at least for a moment, or who talked with him at least for a moment, if he was a blind person, is called a **Sâhib** or a **Sahâbî**, regardless of his age at that blessed moment. When they are more than one, they are called **Ashâb**, or **Sahâba**, or **Sahb**.

A person who was a disbeliever when he saw the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' and became a Believer after the Prophet's passing away, or a person who was a Believer when he saw him and reneged Islam after the Prophet's passing away, is not a Sahâbî. If a person who reneged Islam (after the blessed event that had made him a Sahâbî) became a Muslim once again, he is still a Sahâbî. Since our Master 'alahis-salâm is Prophet for the genies as well, a genie also may become a sahâbî.

The Ashâb-i kirâm are the most reliable authorities regarding religious rules. For, they had learned the Qur'ân al-karîm from our Prophet 'alaihis-salâm and they taught and explained it to other people. The knowledge about deeds and words of our Prophet 'alaihis-salâm depends on the reports of these people who saw and heard them in person.

Thus, all the rules these people reported constituted the basis of the hadîth-i sherîfs. In Islam, ijmâ-i ummat, that is, the unanimity of scholars was realized entirely and completely in the time of the Ashâb alone. In addition, each and every one of the Ashâb is a mujtahid scholar whose words are a proof in the religion. They are superior to other mujtahids who lived afterwards.

Scholars of the Ahl as-Sunnat, classify the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' in three categories in respect of superiority:

1. Muhâjirîn (Migrators): Those who left their homes and countries, in Mecca or elsewhere, and migrated to Medina, before the conquest of Mecca. Those people embraced Islam either before or after joining Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' (in Medina). Hadrat 'Amr ibn al-'Âs was one of them.

2. Ansâr (Helpers, Supporters): Muslims who lived in the city of Medina or in places near this blessed city, as well as those who belonged to the two tribes called Aws and Hazraj, are called Ansâr 'ridwânullâhi ta'âlâ 'alaihim ajma'în'. Indeed, these people promised all sorts of help and sacrifice for our Master Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and those from Mecca and they kept their promises.

3. The other Sahâbîs 'ridwânullâhi ta'âlâ 'alaihim ajma'în': They are the people who became Believers upon the conquest of Mecca or afterwards in Mecca or elsewhere. They are not called Muhâjirîn or Ansâr. They are only called Sahâbîs.

The (earliest) four Khalîfas of the Messenger of Allah are the most superior of the Ashâb-i kirâm. In accordance with their chronological succession in caliphate: **Hadrat Abû Bakr, Hadrat 'Umar, Hadrat 'Uthman and Hadrat Ali**. The next most superior Sahâbîs are the remaining six of the ten fortunate people who were blessed with the Glad Tidings of Paradise (Talha, Zubayr bin Awwam, Abdurrahman bin Awf, Sa'd bin Abi Waqqas, Said bin Zayd, Abû Ubayda bin Jarrah) , and also Hadrat Hasan and Hadrat Husayn.

The most superior of the Ashâb-i kirâm, after the four great caliphs and those who were given the glad tidings of Paradise, are forty people who were the first to become Muslim. The next most superior Sahâbîs after them are the three hundred and thirteen (313) Sahâbîs who joined the Holy Battle of Badr. The next highest Sahâbîs are the seven hundred (700) heroes who fought in the Holy Battle of Uhud. The next highest Sahâbîs are the fourteen hundred (1400) people who promised the Messenger of Allah, under a tree, saying, "We will rather die than go back," in the sixth year of the Hegira. This well-known covenant is called **"Bî'at ur-Ridwân"**.[464]

There were ten thousand Sahâbîs by the time Mecca was conquered, seventy thousand Sahâbîs during the Holy Battle of Tabuk, and ninety thousand during the blessed Messenger's Farewell Hajj. The earth enjoyed carrying on its shoulders more than one hundred and twenty thousand living Sahâbîs by the time of the death of Rasûlullah 'alaihis-salâm. There are other reports on this subject as well.

464 Ahmad bin Hanbal, al-Musnad, I, 59; II, 101, 120; Ibn Hishâm, as-Sira, II, 315; Wâqidî, al-Maghâzî, I, 279;

The following blessed Sahâbîs outlived all the others: Abdullah bin Awfâ 'radiy-Allâhu ta'âlâ 'anh' passed away in the city of Kûfa in the eighty-sixth year of the Hegira (A.D. 705). Abdullah bin Yesr passed away in Damascus in the eighty eighth year (of the Hegira) (A.D. 706). Sahl bin Sa'd 'radiy-Allâhu ta'âlâ 'anh' passed away in Medina in the ninety-first year of the Hegira (A.D.709), when he was a hundred years old. Anas bin Mâlik passed away in Basra in the ninety-third year (A.D. 711). Abû-t-tufayl Âmir bin Wâsila passed away in Mecca in the hundredth year of the Hegira (A.D.718).

After the death of our Prophet 'alaihis-salâm, in the era of the Four Caliphs too, the Ashâb-i kirâm kept their promise to spread the religion of Islam and to make jihad. They did not break their word. All of them left their homes and lands; they went out of Arabia and spread everywhere. Most of those who went did not return, they made jihad where they reached and spread the religion of Islam until they died. Thus, in a short time, many countries were conquered. Islam spread rapidly in the conquered lands.

All the Ashâb-i kirâm are just and fair. All of them are equal in respect to communicating Islam. They were the ones who compiled the Qur'ân al-karîm. They were the ones who reported the Hadîth-i sherîfs from our Prophet 'alaihis salâm.

(Many books have been written and published that inform of the Ashâb-i kirâm's services to Islam, their exemplary lives, their virtues, names of all of them and their biographies. The Turkish book **"Ashâb-i kirâm"** published by Hakikat Kitabevi is very valuable.)

After the Prophets and Angels, of all the creatures, the Ashâb-i kirâm are the most superior ones. Each one's names must be mentioned respectfully.

Each and every one of the Ashâb-i kirâm is superior to all of this ummat. Those who believe that Muhammad 'alaihis-salâm is Prophet, that is all Muslims regardless of their ethnicity or country, are called the ummat of Muhammad 'alaihis-salâm.

In the ayât-i karîmas regarding the virtue and superiority of the Sahabîs, it is purported: **"You are the most auspicious, the best of Ummats."**[465] (Sûra Al-i Imran: 110)

The 100th âyat of Sûra Tawba purports: **"First among Muslims which Allahu ta'âlâ is pleased with, are those Sahâbîs who, born and living in the blessed city of Mecca as they were, migrated to the illuminated city of Medina, and the Residents** (of Medina)**, as well as with those Muslims who have been following their example in goodness. And they, too, are pleased with Allahu ta'âlâ. Allahu ta'âlâ has prepared Gardens of Paradise, underneath which rivers flow, for them. They will remain there for eternity."**[466]

It is purported in Sûra Fath: **"Muhammad 'sall-Allâhu 'alaihi wa sallam' is the Prophet of Allahu ta'âlâ, and all those people who are with him,** [i.e. all the

465 Ibn Sa'd, at-Tabaqât, II, 97; Ibn Kathîr, as-Sira, III, 324.
466 Sûrat at-Tawba, 9/100.

Ashâb-i-kirâm,] **are harsh towards the disbelievers. Yet they are compassionate and tender towards one another. You will see them frequently making the rukû'** (bowing, with both hands on the knees during the performance of prayer) **or making the sajda** (prostration during prayer)**. They beg Allahu ta'âlâ to give all people all sorts of goodness and superiority** (in this world and the next). **They also wish for ridwân,** (Allahu ta'âlâ being pleased with them)**. It will be seen on their faces that they have been making the sajda very much. These facts about their states and honors have been stated in the Torah** (as well as in the Injîl) [the original, genuine Bible revealed to Îsâ 'alaihis-salâm']**. As is stated in the Injîl, they are like crops. As a flimsy sprout appears from the soil, becomes thicker and taller, likewise, they were few in number and weak, yet they spread far and near in a short time. They filled everywhere with halos of îmân. As others marvel at a sprout's growing in a short time, likewise, as these people's beautiful manners and fame spread over the earth, those who saw it were astonished, while disbelievers became angry."**[467]

Some hadîth-i sherîfs about the Ashâb-i kirâm:

"Do not curse my companions! For those who live after my companions, even if they give gold as much as a mountain in the name of alms, they will not attain blessings equal to or even half of those which they (companions) attain for having given a handful of barley as alms![468]

My Ashâb are like the stars in the sky. If you follow any one of them, you will attain guidance (to the right path)**.**[469]

Do not hold a grudge against my companions! Fear Allahu ta'âlâ! Those who love them do so because they love me. Those who are an enemy towards them are so, because they are an enemy to me. Those who hurt them will have hurt me. And those who hurt me certainly will have hurt Allahu ta'âlâ (by doing so).

The best of my ummat are the people of my time, [which means all the Ashâb-i kirâm]**. Next are the Believers that will come after them, and next are those who will succeed them. The fire of Hell will not burn a Muslim who has seen me, nor any** (Muslim) **who has seen those who have seen me."**[470]

These âyat-i karîmas and hadîth-i sherîfs clearly show the superiority and virtues of the Ashâb-i kirâm.

He would not talk out of his own desires, his pure words were of revelation,
words were like pearls full of wisdom of the ocean, from that source of generosity

He was among people, though, his heart was with Allahu ta'âlâ only,
He would always find unity in plurality, that source of generosity

467 Sûrat-ul-Fath, 48/29.
468 Bukhârî, "Fadâil-us-Sahaba", 5; Abû Dâwûd, "Sunnat", 11; Tirmidhî, "Manâqib", 70; Ibn Maja, "Muqaddima", 31; Ahmad bin Hanbal, al-Musnad, III, 11; Bayhaqî, as-Sunan, II, 116.
469 Shamsaddîn Shâmî, Subulu'l-Hudâ, X, 329; Safadî, al-Wâfî, II, 362.
470 Bukhârî, "Rikâk", 7; Muslim, "Fadâil-us-Sahaba", 319; Nasâî, "Iman", 29; Ahmad bin Hanbal, al-Musnad, I, 438.

SOME OF THE ZAWÂID[471] SUNNATS OF OUR MASTER RASÛLULLAH

His blessed beard and hair

Hadrat Anas bin Mâlik was asked to describe our Master Rasûlullah's blessed hair:

- How was the blessed hair of our Master, Rasûlullah?

Hadrat Anas replied as follows:

- It was between two sorts. It was not too curly, nor was it too straight. It was in the middle between the two of them. With regards to how long or short it was, its length was in the middle between his ears and the top of his shoulders.[472]

Hadrat Ibni Abbâs said, "Our Master, the Fakhr-i-'âlam used to comb his blessed hair over his forehead. Afterwards, he started to part his blessed hair."[473]

Scholars declared that, "Parting the hair to two sides is a sunnat of our Master Fakhr-i kâinât. Because, he started doing so afterwards. They are both jâiz (permissible) to comb the hair over the forehead and to part it to two sides. But parting is superior."

Our Mother Hadrat Âisha-i-Siddîqa said, **"Our Master the Prophet's hair was above the jumma and below the wafra."**[474]

The hair that reaches below the shoulder is called 'jumma.' And the hair that reaches the earlobe is called 'wafra.' In brief, according to the report of Hadrat Âisha (radiy-Allâhu anhâ), the length of our Master Rasûlullah's hair was beyond the lobe of his blessed ears, but did not reach his shoulders. It was in between of them.

Hadrat Qadi Iyaz said, "Correlation of the above mentioned reports is as follows: His hair, at the side of his blessed ears, was long enough to reach to the lobe of his ears. As for his hair at the back, it would touch his shoulders."

It was also said, "The reason for saying it would reach his ears in some reports and it would reach his shoulders in some others, is that, sometimes it was like this, and another time it was like that. However, all the reports are true. Sometimes our Master

471 Sunnat-i zawâid: Things which our Master the Prophet had done continuously not as 'ibâdat (worship) but as 'âdat (habit). It is not makrûh to omit the sunnat-i zawâid. For example, his clothing style, beginning auspicious deeds with the right-hand side are sunnat-i zawâid of our Master, the Prophet.

472 Bukhârî, "Libas", 68; Abû Dâwûd, "Tarajjul" 9; Tirmidhî, Shamâil-i Sharîf, s, 31; Suyutî, Awsaf-un Nabî, s, 51.

473 Ibn Sa'd, at-Tabaqât, I, 430; Qastalânî, Mawâhib-i Ladunniyya, s, 279.

474 Abû Dâwûd, "Tarajjul" 9; Tirmidhî, "Libas", 21; Ibn Maja, "Libas", 36; Ahmad bin Hanbal, al-Musnad, VI, 118; Ibn Sa'd, at-Tabaqât, I, 428.

the Prophet used to grow his hair so that it would reach to his shoulders. Sometimes he used to have his hair cut so that it would reach his earlobes or the middle part of his blessed ears."

Umm-i Hânî said, "Our Master Fakhr-i-'âlam once had visited us in Mecca. That time he had had four gadiras."[475]

Gadira means to part the hair. That is, he had parted his hair into four and let it hang.

To summarize, the blessed hair and hairs of the beard of our Master the Prophet (sall-Allâhu 'alaihi wa sallam) were not too curly nor too straight, naturally curly. His blessed hair was long. In the earlier times he had bangs, later he started to part it to two sides. Sometimes he would grow his blessed hair and sometimes he would have his hair cut and shortened.

It is sunnat for men to shave the hair or to grow, comb and part the hair into two sides. One should behave according to the circumstances, custom and time. It is makrûh to curl or plait the hair.

Hadrat Anas informs about the characteristic of the blessed beard of our Master Rasûlullah as so: There were very little white in the blessed beard of our Master the Prophet. The number of white hairs in his hair and beard were not more than seventeen or eighteen.

One day, Hadrat Abû Bakr Siddîq said,

- O Rasûlullah, you (your hairs) have whitened.

Our Master Rasûlullah 'alaihis-salâm replied,

- Hûd, Vâkia, Mursalat, Amma yatasaalune and Iza'sh-shamsu quwwirat (Naba' and Takwir) sûras have whitened me (my hairs)**.** [476]

That is, the circumstances of Paradise and Hell are mentioned many times in those sûras. He said that his hair and beard had whitened from sorrow and sadness, thinking how the situation of his Ummat would be.

Amr bin Shuayb stated that, "Our Master Rasûlullah (sall-Allâhu 'alaihi wa sallam) would shorten both the width and length of his blessed beard. Our Master, the Prophet declared in a hadîth-i sherîf reported by Hadrat Tirmizi, **"One who does not trim his mustache is not from us."**[477] In another hadîth-i sherîf it was declared that, **"Keep your beard ample and make your mustache shortened."**[478]

Ibn-i Abdul-Haqîm stated that, "The mustache should be amply trimmed and the beard should not be trimmed too closely. Amply trimming the mustache does not mean to shave it."

Hadrat Imâm-i-Nawawî said, "The proper way for trimming the mustache is to trim until the top of the lip appears, not to over trim it."

475 Tirmidhî, "Libas", 39; Ibn Maja, "Libas", 36; Tirmidhî, Shamâil-i Sharîf, s, 59; Qastalânî, Mawâhib-i Ladunniyya, s, 279; Suyutî, Awsaf-un Nabî, s, 54.

476 Tirmidhî, "Tafsir-ul-Qur'an", 56; Ibn Sa'd, at-Tabaqât, I, 435; Tirmidhî, Shamâil-i Sharîf, s, 74; Suyutî, Awsaf-un Nabî, s, 60.

477 Qastalânî, Mawâhib-i Ladunniyya, s, 280.

478 Ibn Sa'd, at-Tabaqât, I, 449; Qastalânî, Mawâhib-i Ladunniyya, s, 280.

Scholars deemed it hideous to trim the upper part of the mustache and to leave the ends down from two sides. Ibn-i 'Umar relates as follows,

"Our Master Rasûlullah, explained about those called Mecusi (fire worshippers). Regarding this, our Master Rasûlullah said, **"They grow the end of their mustache and shave their beard. So, act contrary to them."**[479]

When Abû Umâma said, "O Rasûlullah! The people of the book trim their beard and grow their mustache," our Master Rasûlullah replied,

- You trim the ends of your mustache and grow your beard.

According to the information received from scholars, it is sunnat to shorten by trimming the mustache as much as the eyebrow. In addition, it is sunnat to grow the beard as long as a handful (four fingers in width) clasping the part of the chin (beginning from the lower edge of the lower lip) and to cut the part exceeding this length.

It is sunnat to grow the beard as long as a handful and to cut the part exceeding the handful. Growing the beard, less than a handful is not compatible with the sunnat. Maintaining a beard shorter than a handful with the intention of following the sunnat is bid'at (innovation). It is harâm (forbidden by religion). Growing a beard is a sunnat-i zawâid. It becomes jâiz (permissible) and even necessary to shave the beard completely in order to make amr-i ma'rûf (duty to teach Allahu ta'âlâ's commandments and prohibitions), to earn a living, to prevent fitna (disorder, sedition). These can be excuses to omit a sunnat, but they are not excuses for committing bid'at.

The sleeping of Rasûlullah

When our Master, the Prophet wanted to sleep on his bed, he would lie on his right side, put his right hand under his right cheek, and then pray as follows,

"O my Allah! I have surrendered myself to You. I have turned my face towards You. I entrust my work to You. I lean my back towards You (I rely on You)**. I fear Your torment, I expect Your mercy. There is no refuge other than Your mercy. There is only Your torment, to be protected from.**

Refuge can only be attained in Your mercy and salvation can only be attained through Your mercy.

I believe in Your Book that You sent and in Your Prophet You sent.

O My Rabb! With Your name, I lay myself down. If You keep and capture my soul, treat it with Your mercy! If You release it, protect it, as You protect Your pious slaves!

O My Allah! With Your name I die, With Your name, I revive from the dead. Praise be to Allah Who lets us eat and drink, meets and fulfills all our needs, and shelters us! There are many who have no one to meet their needs or shelter them! O my Allah! Protect me from Your torment on the day You bring Your servants together in Your presence." When he woke and stood up, he would pray as follows:

479 Ibn Sa'd, at-Tabaqât, I, 439; Qastalânî, Mawâhib-i Ladunniyya, s, 281.

“Praise be to Allah Who has resurrected us after death. On the Day of Judgment, our return will be to Him.”

When our Master, the Prophet ‘alaihis-salâm went to bed, he would pray as follows:

“O My Allah, Who is Rabb of the skies and the earth; Rabb of everything; Who cracks and germinates the seed and the grain of the fields; Who revealed the Torah, Bible and Qur’ân! I take refuge in You from evils of all evildoers! For You are the One Who holds them from their forelocks!

O my Allah! You are the pre-eternal! There is nothing that existed before You! You are the eternal! There is nothing that exists after You! You are the evident! There is nothing other than You!”

When he woke, he would pray as follows:

“There is no other ilâh but You! I mention Your name and glorify You, saying that You are free of any defects. O my Allah! I beg You to forgive my sins and beg for Your mercy.

O my Allah! Increase my knowledge! Do not deviate my heart after You have shown me the right way! Bestow mercy upon me through Your Exaltedness! Because only You, You are the one who is the most gracious!”

Berâ’ bin Âzib said, The Master of the worlds told me that, **“When you go to sleep, perform an ablution as you perform it for namâz! Then lie down on your right side and say, ‘**O my Allah! I have surrendered myself to You. I have turned my face towards You. I entrust my work to You. I lean my back towards You (I rely on You). I fear Your torment, I expect Your mercy. There is no refuge other than Your mercy. There is only Your torment, to be protected from.

Refuge can only be attained in Your mercy and salvation can only be attained through Your mercy. I believe in Your Book that You sent and in Your Prophet You sent.’

If you die during that night, you would die in accordance with the way of Islam. Whoever says this prayer and dies during that night, they die in accordance with to the way of Islam!”

Our Master the Prophet said, **“When one rises from his bed and returns for sleep during the night; let him shake his bed three times. For, one cannot know what had happened after him and what came and took his place.**

When lying down in bed, lie facing to the right side. While lying down on the right side, say, “O my Allah! **! I mention Your name and glorify You, saying that You are free of any defects.**

O My Rabb! With Your name, I lie on my side on the bed. With Your name, I rise again. **If You keep and capture my soul, treat it with Your mercy! If You release it, protect it, as You protect Your pious slaves!**”

When wakening, say, “Praise be to Allah Who caused me to have a healthy body, returning my soul to me and allowing me to invoke Him.”

When our Master, the Prophet ‘alaihis-salâm came across a man lying face downwards, he said, **“See, this is a lying that Allah never likes!”**

According to information by Sharid bin Suwayd, Coming across a man sleeping while his face was downwards, our Master, the Prophet touched him with his toe and said, **“This is a sleep that Almighty Allah dislikes the most!”**

That sleeping person, who was Abdullah bin Tahfa from the Ashâb-i Suffa said,

“While I was sleeping with my face turned downwards, in the masjid before the morning prayer, someone touched me with his foot.

- He asked “Who is this?”.

- I said “I am Abdullah bin Tahfa!”

Then I realized that it was the Master of the worlds!

- He said, “This sleeping is most disliked by Almighty Allah!”[480]

Our Master the Prophet would never be without ablution.

It was never seen that our Master Rasûlullah did not perform a ritual ablution after he went to the toilet.

The sitting of our Master Rasûlullah

Hanzala bin Hizyam said, “I went to see our Master, the Prophet; I saw him sitting with his legs folded and crossed.”

According to Jabir bin Samura, after performing the Morning Prayer, our Master, the Prophet would sit in his prayer room with his legs folded and crossed until sunrise.

It was never seen that our Master, the Prophet (sall-Allâhu ’alaihi wa sallam) would extend his legs towards the people who were in his presence.

Sharid bin Suwayd said, “The Master of the universe had visited me. At that time, I had been sitting, in such a way as to put my hand in back of me and lean on half of the palm. Then the Master of the universe said to me, **‘Are you sitting like those who incurred the wrath of Allahu te’âlâ?!’”** (Those who incurred the wrath are Jews.)

Qayle bint-i Mahrama relates, “I saw our Master, the Prophet whilst sitting in a qurfusa posture. I saw our Master, the Prophet whilst sitting so, in khushû (deep and humble reverence).”[481]

(Qurfusa: Is to sit on the ground on the buttocks, lifting both knees in an upright position, and pulling the thighs to the abdomen and fold both arms around the legs.)

Our Master the Prophet’s sitting while eating was also unpretentious. He would neither go behind closed doors, nor stand behind curtains, nor had he been served his food separately from others.

480 Ahmad bin Hanbal, al-Musnad, I, 262; V, 426; Suhaylî, Rawzu’l-unuf, VIII, 16.
481 Bukhârî, “Isti’zân”, 34; Abû Dâwûd, “Adab”, 25; Tabarânî, al-Mu’jamu’l Kabîr, I, 273; Haythamî, Majmâ’uz-Zawâid, V, 423; Baghawî, al-Anwâr, I, 355; Suyutî, Awsaf-un Nabî, s, 80.

Our Master, the Prophet (sall-Allâhu 'alaihi wa sallam) would sit and eat his meal on the ground. He would say, **"I sit and eat as a born slave. I am just a born slave! He who turns away from my sunnat, is not from me!"** [482]

While our Master, the Prophet had been eating while leaning against a place that was located above Mecca, Jabrâil 'alaihis-salâm came and said, "O Muhammad (sall-Allâhu 'alaihi wa sallam)! So, you are eating like kings do?!" Immediately, our Master, the Prophet sat on the ground.[483]

One day an angel who had not previously come, came to our Master the Prophet along with Jabrâil 'alaihis-salâm.

That angel said, "Your Rabb is sending His greetings to you and leaves you free to chose between being a Prophet-Sultan or a Prophet-Slave. If you wish, you will be a Prophet-Sultan or a Prophet-Slave!"

Jabrâil 'alaihis-salâm, having given a sign to "act modestly!", our Master, the Prophet replied, **"Let me be a Prophet-Slave!"** After this, our Master, the Prophet neither ate standing nor leaning against anywhere.

The manner of eating and drinking of Rasûlullah

Abû Juhayfa relates, "The Master of the worlds said, **"I do not eat while leaning on something."**[484] Leaning is of three sorts: leaning on the side of something, sitting with one's folded legs crossed, leaning on one hand while eating with the other.

The third sort of leaning has been criticized and condemned.

Our Master Rasûlullah would eat by using three fingers, which are his index finger and the two other closest fingers.

Our Master, the Prophet said,

"The blessings of food is in performing a ritual ablution before a meal and performing another ritual ablution and washing the hands after the meal!"[485]

"If something unexpected and terrible happens to somebody who sleeps without having washed off the smells of meat and oil from the hands, they shouldn't blame anyone except themselves!"

Our Master, the Prophet had a food container called Gharra. At the time of Duhâ, after he performed the namâz of Duhâ (a calculated time between sunrise and noon time), that food container holding Sarid (Tharid) would be brought and placed in the middle. (Tharid is a food, made with breads chopped in small pieces and with an abundance of meat.)

By the time Muslims gathered around the food container, a Bedouin (desert villager) who saw our Master, the Prophet sitting in a kneeling position, asked, "What kind of a sitting is that?!"

482 Ibn Sa'd, at-Tabaqât, I, 381.
483 Ibn Sa'd, at-Tabaqât, I, 380.
484 Tirmidhî, Shamâil-i Sharîf, s, 164; Qâdî Iyâd, Shifâ-i Sharîf, s, 86.
485 Tirmidhî, "Atima", 39.

Our Master, the Prophet 'alaihis-salâm said, **"There is no doubt that, Allah has made me a born slave having generosity, He did not make me a oppressor and stubborn! Come on, come around, let's start to eat! Give up eating from the middle of the top.**

The blessings of the food is at the top and in the middle! When one eats, do not eat from the middle. Eat from the underside, because, the blessings descend from the middle of the food!"

'Umar bin Abû Salama says, "I was a child under the tutelage of the Master of the worlds.

While eating, my hands were all over the plate. The Master of the worlds said to me:, **"O son! Recite the Basmala. Eat with your right hand! Eat from what is in front of you!"**[486]

Ever since, I have eaten so."

Our Master, the Prophet said, **"When a servant who has endured the heat and smoke of preparing a meal, and brings the food, the servant should be allowed to join the meal and eat together. If he refuses, or there is little food, the servant should be given at least one or two morsels from that food."**

Our Master, the Prophet, had never slighted nor disparaged any food.

If he liked a food, he would eat it; if he did not like it, he would not eat it and keep silent.

He would show respect for even the smallest of blessings, he would never disparage any of the blessings.

He would neither praise a blessing, that he liked; nor disparage a blessing he disliked.

When the food was placed before them, our Master, the Prophet 'alaihis-salâm would only start eating after saying the prayer, **"Allahumma barik lanâ fimâ razaqtanâ waqinâ azabannâr. Bismillâh!"**

Our mother Hadrat Âisha (radiy-Allâhu anhâ) stated, "The Master of the worlds said, **"When one starts to eat, say Bismillah, mention the name of Allah Almighty. If it is forgotten before starting the meal,** say "Bismillah during the beginning to the end of the meal!"[487]

Umayya ibn Machshi reported that once our Master the Prophet was sitting and watching a man who was eating.

He did not recited the basmala until only one morsel of his food remained. When he lifted it to his mouth, he said, **"For the beginning to the end of this meal, Bismillah!"**

Then our Master, the Prophet laughed and said, **"The Satan was eating with him. When he mentioned the name of Allah Almighty, the Satan vomited all that was in his stomach!"**

486 Tirmidhî, Shamâil-i Sharîf, s, 204.
487 Abu Ya'la, al-Musnad, XIII, 62; Shamsaddîn Shâmî, Subulu'l-Hudâ, VII, 170.

Our Master, the Prophet would begin, as frequently as possible, from the right side, in ablution, in ghusl, when putting on his shoes and combing his hair; when taking or giving something, he would use his right hand and would begin from the right side in all things he started.[488]

He said, **"When putting on shoes, start with the right foot!**

And when removing them, start with the left foot!

When putting on shoes, the right foot should be first, when taking off the shoes, the right foot should be last!"

Abdullah bin 'Umar reported that our Master, the Prophet said, **"When one of you starts eating, eat with the right hand. When drinking, drink with the right hand, because the Satan eats and drinks with his left hand!"**[489]

According to Salama bin Akwa, his father related that when our Master, the Prophet 'alaihis-salâm saw that a man near him, named Busr ibn Raiyul'ir of the tribe of Ash-ja,' was eating with his left hand, he told him to **"Eat with your right hand!"**

That man told a lie by saying, "I am not able to do this, I cannot eat with my right hand!"

Then our Master, the Prophet said, **"Then may you be unable to do it! It is only his arrogance and pride that prevents him from eating with his right hand!"**

From then on, that man was unable to raise his hand to his mouth any more![490]

Our Master, the Prophet said, **"Allah the Aziz and Jalil, will certainly be pleased with His slave who praises Him after he eats that which is edible or drinks that which is potable."**

Abu Said Al-Khudri relates that our Master, the Prophet would pray as follows when he ate or drank something,

"Alhamdu lillahillezi at'amana wa sakana ve jaalna Muslimin = Praise be to Allah Who lets us eat, drink and become Muslim."[491]

Abu Umamtulbakhili, related that our Master, the Prophet 'alaihis-salâm would pray as follows, when he finished eating and the meal was cleared,

"Alhamdu lillahi kesiren tayyiban mubârakan fihi gayra makfiyyin wala muwaddain wala mustagnan anhu Rabbana = Thanks solely to Allah.

O our Rabb! We, who's every fault You so frequently cleanse, filling us with abundance and blessings without rejection or abandonment, inadequately give thanks upon thanks!"

"Alhamdu lillahillezi kafana wa arwana gayra makfiyyin wala makfurin = We praise Allah Who allows us to eat and drink sufficiently, and Who does not refuse us and does not make us among those that are ungrateful."

488 Bukhârî, "Wudû", 41.
489 Muslim, "Ashriba", 142; Abû Dâwûd, "Atima", 20; Ahmad bin Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43.
490 Bayhaqî, as-Sunan, II, 45.
491 Qastalânî, Mawâhib-i Ladunniyya, s, 315.

It was related from Abu Hurayra that our Master, the Prophet 'alaihis-salâm would wash his hands after a meal.

Our Master, the Prophet would not attach importance to anything worldly.

Abdullah bin Mas'ud relates, "The Master of the worlds had slept on a straw mat and it was seen that the straw mat would make marks on his flank."

When he woke, I rubbed his flank and said,

"May my father and mother be sacrificed for your sake O Rasûlullah! If we would have informed, couldn't we have spread something on the straw mat to protect you?"

We said, "Shall we get a soft bed for you?"

The Master of the worlds said, **"What have I to do with the things belonging to this world? My state in this world is like that of a rider who briefly seeks shade under a tree and then proceeds on his way!"**[492]

Abu Umamtulbahili reported, "Our Master, the Prophet said **"My Rabb the Aziz and Jalil offered me to convert the Valley of Mecca into gold. I said,**

No! O my Rabb! Allow me to be satiated one day and hungry the next. When I am hungry, let me supplicate You and mention Your Name. When I am satiated, let me praise, offer thanks to You!"[493]

Our Mother, Hadrat Âisha relates, "The family of our Master, the Prophet had never eaten their fill of wheat bread for three days in a row, from the time he arrived in Medina until he passed away."[494]

What our Master, the Prophet and his family had most often eaten consisted of barley bread and palm dates, which were not very abundant.

Before his death, our Master Rasûlullah had pawned his shirt of armor to a Jew named Abu Shahma and borrowed from him one wesk (one wesk means a camel-load) or thirty sa' (a sa' is a measure of capacity equal to 4,2 liters) of barley for bread for his family.[495]

Our mother Hadrat Âisha said, "I say, swearing by Allah who has sent Muhammad ('alaihis-salâm) with the true religion and Book, that: He had neither seen a sieve, nor eaten bread made from sifted flour, from the time Allah Almighty sent him as a prophet until He took his soul!" As she was asked, "So, how could you eat barley then?" she replied, "We would blow away its husk!"

Until the death of the Master of the worlds, neither he nor his family had ever eaten their fill of barley bread two days in a row.

I swear by Allah that in the home of the Master of the worlds, we would wait and for forty nights; without a candle or a fire being lit![496]

492 Hâkim, al-Mustadrak, IV, 344; Bayhaqî, Shu'ab-ul-îmân, II, 166; Qastalânî, Mawâhib-i Ladunniyya, s, 334.
493 Ibn Sa'd, at-Tabaqât, I, 381; Shamsaddîn Shâmî, Subulu›l-Hudâ, VII, 75.
494 Nasâî, "Dehâyâ", 37; Ahmad bin Hanbal, al-Musnad, VI, 42; Bayhaqî, as-Sunan, II, 487; Bayhaqî, Shu'ab-ul-îmân, II, 166; Ghazâlî, Ihyâ, II, 877.
495 Bukhârî, "Buyu' ", 33; "Rahn", 5; Ahmad bin Hanbal, al-Musnad, VI, 160; Ibn Abî Shayba, al-Musannaf, IV, 271; Tirmidhî, Shamâil-i Sharîf, s, 334; Baghawî, al-Anwâr, I, 299; Qastalânî, Mawâhib-i Ladunniyya, s, 307.
496 Ahmad bin Hanbal, al-Musnad, VI, 71; Hâkim, al-Mustadrak, IV, 119; Bayhaqî, Shu'ab-ul-îmân, VII, 314.

Months would pass without any fire being lit or smoke being seen any in any of the homes of Rasûlullah ('alaihis-salâm)!

Two months would pass, neither a bread would be made nor even something cooked in a pot would be prepared for the family of Muhammad ('alaihis-salâm). [497]

When we ate our fill of Aswadayn, that is dates and water, the Master of the worlds died.[498]

Our Master, the Prophet would not have two sorts of food together in his stomach in a day; he would not eat his fill of bread when he had eaten his fill of dates, and he would not eat his fill of dates when he had eaten his fill of bread! And this is what makes me weep!"[499]

Anas bin Malik said, "I have no knowledge that our Master, the Prophet ever ate food on an hiva (small table on which foods are put when eating), nor thin bread made of pure wheat flour nor roasted lamb, even until he met his Allah!"[500]

Hadrat Abu Hurayra reported that our Master, the Prophet prayed as follows, "O my Allah! Give enough sustenance to my family, the family of Muhammad ('alai-his-salâm), to survive; make the sustenance of Muhammad's ('alaihis-salâm) family just enough to survive!"

Our Master Rasûlullah would eat on the sufra when he ate. Sufra was prepared food wrapped for the traveler, mostly carried in a round shaped leather case.

Our Master Rasûlullah would not say make this that. He would eat whatever was available. Our mother Hadrat Âisha related, "Our Master the Prophet would come and ask me, **"Do you have any food with you?"** and I would say, "No!" Thereupon, he would say, **"Then, I am fasting!"**[501]

One day, the Master of the worlds came to us. I said, "O Rasûlullah! We received a gift." He asked, **"What is it?"** I said, "It is hays!" Then he said, **"But I am fasting."** (Hays is a food made by mixing dates, oil and curd.)[502]

Our Master Rasûlullah would like halvah and honey, bread tharid, date tharid and vegetable meals. When milk was brought and offered to our Master, he would say, **"There are two blessings in milk."**[503]

Abdullah bin Abbas relates, "Khalid bin Walid and I went with the Master of the worlds to the house of my maternal aunt, Maymuna binti Haris. Ummu Hufayd had given the Master of the worlds butter and milk as a gift.

My maternal aunt asked, "Shall I give you from the milk that was given as a gift?" The Master of the worlds said, **"All right!"** My maternal aunt went and brought the milk in a vessel.

497 Qastalânî, Mawâhib-i Ladunniyya, s, 306.
498 Bukhârî, "Atima", 41; Muslim, "Zuhd", 39; Ahmad bin Hanbal, al-Musnad, VI, 71; Tirmidhî, Shamâil-i Sharîf, s, 366.
499 Qastalânî, Mawâhib-i Ladunniyya, s, 306.
500 Bayhaqî, Shu'ab-ul-îmân, II, 169; Ibn Asâkir, Târikh-i Dimashq, IV, 81.
501 Tirmidhî, Shamâil-i Sharîf, s, 196.
502 Suyutî, Awsaf-un Nabî, s, 97.
503 Ibn Sa'd, at-Tabaqât, I, 393.

The Master of the worlds took it and drank from it. I was at the right side of the Master of the worlds. Khalid bin Walid was at his left side of him. Rasûlullah gave me the remaining milk in the vessel and said, **"You, drink! If you would wish, offer it to Khalid!"**

I said, "Regarding what remains from your drinking, I would never chose anybody other than myself!"

Upon this, our Master Rasûlullah said, **"The one to whom Allah feeds, should say, Allahumma barik lana fihi wa at'amna khairan minhu, (O my Allah! Bestow abundance in this food for us! May we eat even more auspicious food as well)!**

The one whom Allah lets drink milk should say, Allahumma barik lana fihi wa zidna minhu, (O my Allah! Bestow abundance in this milk for us and increase that which You grant from it to us!) For, there is nothing that substitutes food and drink, except milk."[504]

When the Muslims of Medina saw the first crop of dates, they would bring them to our Master, the Prophet and our Master Rasûlullah; taking them into his hands, after saying the prayer for abundance, would call the youngest children he saw and give those dates to them. He would say, **"If there are no dates in a house, that household will be hungry."**

It was related from Anas bin Malik that our Master, the Prophet liked food with squash. When a food that included squash was brought, the pieces of squash would be gathered and placed before our Master, the Prophet. Rasûlullah 'alaihis-salâm said that the most delicious part of the mutton is from the back of the sheep.[505]

It was asked of Ummu Ayyub, "Rasûlullah ('alaihis-salâm) had stayed in your house for seven months. What food did the Master of the worlds like the most?"

Ummu Ayyub said, "I never saw that he ordered a food to be cooked for himself or criticized a food that he disliked. We would prepare kharisa, kashkak for him and see that he enjoyed it, this food would be cooked once every five, six or ten days." [506]

It was reported that Abu Musa'l-Ash'ari said, "I saw the Master of the worlds eating the meat of chicken."

Our Master, the Prophet would enjoy eating the food remains. He would say, **"If someone eats every morsel of food on his plate; that food begs for forgiveness on his behalf!"**

Our Master, the Prophet used to eat melon with green dates and cucumber with green dates. He would say, **"We temper the heat of this with the coolness of that, and the coolness of that with the heat of this!"**[507]

504 Abû Dâwûd, "Ashriba", 21; Ahmad bin Hanbal, al-Musnad, I, 284; Ibn Sa'd, at-Tabaqât, I, 397; Bayhaqî, Shu'ab-ul-îmân, V, 104; Tirmidhî, Shamâil-i Sharîf, s, 220.
505 Ibn Sa'd, at-Tabaqât, I, 391-393; Tirmidhî, Shamâil-i Sharîf, s, 188; Qastalânî, Mawâhib-i Ladunniyya, s, 310.
506 Ibn Sa'd, at-Tabaqât, I, 393.
507 Tirmidhî, Shamâil-i Sharîf, s, 213; Suyutî, Awsaf-un Nabî, s, 99.

It was also reported that our Master, the Prophet said, **"O Abu Zer! When you cook meat, make plenty of broth and consider your neighbors, share what you have cooked with them."**[508]

"He, who eats his fill while his neighbor is hungry, is not a perfect Mu'min."

"Worship Allah! Feed people! Propagate selams, so that you will enter Paradises!"[509]

"The food of one person suffices for two. The food of three suffices for four. The food of four suffices for eight persons!"[510]

Asma bint-i Abi Bakr would advise that the food be kept covered until its boiling and smoking finishes, say, I heard that the Master of the worlds said, "That is the biggest abundance!"

At the time of the conquest of Mecca, our Master Rasûlullah 'alaihis-salâm visited the house of Hadrat Ummuhani, his paternal uncle Abû Tâlib's daughter. He asked, **"Do you have anything to eat with you?"** Ummuhani said, "No! We have only dried breadcrumbs and vinegar! But I feel ashamed to offer them to you!"

Our Master, the Prophet said, **"Bring them. Crumble them into water. Also bring salt!"** Pouring the vinegar on it, he ate it and praised Allah Almighty.

He said, **"O Ummuhani! What a nice additive is vinegar! A home with vinegar will never be devoid of additives!"**[511]

When he was asked, "Which beverage is more delicious?" our Master, the Prophet replied by saying, **"Sweet and cool water!"**[512]

Our Master, the Prophet would drink sweet water brought from Buyutussukya. The water of Buyutussukya was two days' distance from Medina.[513]

Our Master, the Prophet said, **"When one of you eats something, use the right hand and when drinking, use the right hand. Because the Satan eats and drinks with his left hand!"**[514]

"When one of you drinks something, do not breath into the vessel." As he forbade breathing onto food and drink, he also absolutely forbade eating from vessels made from gold or silver.

Our Master, the Prophet would take a breath two or three times while drinking and say, **"This way is more beneficial and satisfactory."**

"When one of you drinks something, he should not drink it all in one breath."

508 Tirmidhî, "Atima", 30; Ahmad bin Hanbal, al-Musnad, V, 149; Bayhaqî, as-Sunan, II, 232.
509 Hâkim, al-Mustadrak, III, 14; Bayhaqî, as-Sunan, II, 259; Bayhaqî, Shu'ab-ul-îmân, III, 424; Haythamî, Majmâ›uz-Zawâid, V, 29.
510 Ibn Maja, "Atima", 2; Tabarânî, al-Mu'jamu'l Kabîr, XII, 320.
511 Tirmidhî, "Atima", 35; Hâkim, al-Mustadrak, IV, 59; Tabarânî, al-Mu'jamu'l Kabîr, XXIV, 437; Ibn Asâkir, Târikh-i Dimashq, IV, 243; Tirmidhî, Shamâil-i Sharîf, s, 181; Qastalânî, Mawâhib-i Ladunniyya, s, 307; Suyutî, Awsaf-un Nabî, s, 91.
512 Ibn Sa'd, at-Tabaqât, I, 391.
513 Ahmad bin Hanbal, al-Musnad, VI, 100; Hâkim, al-Mustadrak, IV, 154.
514 Muslim, "Ashriba", 142; Abû Dâwûd, "Atima", 20; Ahmad bin Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43; Qastalânî, Mawâhib-i Ladunniyya, s, 315.

"Do not drink all in one breath like camels! Drink by taking two or three breaths! Say 'Bismillah" before drinking and 'Alhamdulillah' when finished!"[515]

Nawfal bin Muawiya said, "The Master of the worlds would take three breathes when he drank something. He would first mention the name of Allah Almighty, recite the Basmala, and finish by praising, saying, Alhamdulillah."[516]

It was related from Hadrat Âisha that our Master, the Prophet 'alaihis-salâm would drink the stum (unfermented grape-juice), which was prepared in a water skin for him in the morning, in the evening. He would drink the stum, which was prepared in the evening, in the morning.

It was Rasûlullah's custom to wash the hands before and after a meal and to eat and drink with the right hand. Before the meal, the young would wash their hands first and after the meal, the elders would wash their hands first.

It was customary for Rasûlullah to eat from the sides of the dish, to eat what was in front of him and to raise the right knee while sitting on the left foot. One should not eat nor smell food which is too hot. Our Master, the Prophet 'alaihis-salâm deemed it inappropriate to be silent while eating. It is a custom of those who worship fire. One should speak cheerfully. Beginning and finishing a meal with salt is a custom of Rasûlullah and it is a curative.

Learning the knowledge of eating and drinking has precedence over learning the knowledge of worship. One of the earliest bid'ats (innovations) in Islam is eating until being full. Eating meat everyday strains the heart. Angels do not like those that do so. Eating too little meat spoils morals. Eating at a sufra, that is on a cloth laid on the ground, is a good act. The sufra used to be made from leather. Eating vegetables is very good. A sufra, where vegetables are absent, has been likened to being as an unwise old man.

Imam-i Ja'far-i Sadiq said, "He who wants an abundance of properties and children should eat many vegetables!" Sit at the sufra first, then serve the food. Our Master, the Prophet said, "I am a slave (of Allahu ta'âlâ) and I eat sitting on the ground like slaves."[517]

One should not eat unless one feels hungry, one should not eat much, and should stop eating before becoming full, one should not laugh unless there is something amusing. Our Master, the Prophet 'alaihis-salâm said, **"Goodness begins with being hungry and evil begins with being full."** The flavor of food increases with the degree of hunger. Being full causes absentmindedness, it causes the heart to be insensitive; it spoils blood like alcoholic beverages do. Being hungry cleans the mind, brightens the heart.

Do not eat nor drink with fâsiqs (sinful Muslims) or evil people. Boiled food should be cooled while being covered. Our Master Rasûlullah 'alaihis-salâm said, **"Eat with your right hand. Drink with your right hand."** While eating watermelon, our Prophet would take bread with his right hand, and then eat the watermelon with his left hand. Break bread with both hands, not with only one.[518]

515 Tirmidhî, "Ashriba", 13; Tabarânî, al-Mu'jamu'l Kabîr, XII, 166; Bayhaqî, Shu'ab-ul-îmân, V, 116.
516 Tirmidhî, Shamâil-i Sharîf, s, 228; Suyutî, Awsaf-un Nabî, s, 100.
517 Ibn Sa'd, at-Tabaqât, I, 381; Qâdî Iyâd, Shifâ-i Sharîf, s, 86.
518 Muslim, "Ashriba", 142; Abû Dâwûd, "Atima", 20; Ahmad bin Hanbal, al-Musnad, II, 8, 33; Bayhaqî, as-Sunan, II, 43; Qastalânî, Mawâhib-i Ladunniyya, s, 315.

Morsels of food should be small and should be chewed well. Do not look around, but rather at the morsels of food in front you. Do not open your mouth widely, Do not wipe your hands on the sufra cloth. Turn the head toward the back, when coughing or sneezing.

Do not sit at a sufra to which you are not invited. At the sufra, do not eat more than the others. When full, pray to avoid using the fullness for committing sins. Think of the accounting on the Day of Judgment. Eat with the intention of being strong enough to perform worships. Even when hungry, eat slowly. Elders should start to eat first. Do not insist by telling them to "eat" more than three times. When eating with guests, do not give up eating, unless the guests are full.

Our Master, Rasûlullah strongly emphasized on not eating too much.

"The heart of the human is like the crop on the farm. Food is like the rain. As too much water spoils the crop; too much food kills the heart. He would say, **"Allahu ta'âlâ does not like those who eat and drink too much."**

Rasûlullah advised that to reserve one third of the stomach for the food, one third for the drink while reserving the one third of the stomach for air, that is keeping it empty, is the lowest grade. The best grade is to eat and sleep little. Eating too much is the beginning of illnesses and eating little is the beginning of medicines. Food of one suffices for two. The guest should not expect anything from the host other than salt and bread. The host should serve the food to the guest and pour the water.

Khalîfa Khârûn Rashîd would serve his guests by pouring water from an ewer onto their hands. Put food that the guest likes in the guest's mouth. Morsels dropped in a clean place can be offered to the guests. If it is dirty, it should be left for the cat or other animals. The benediction of such a house increases and even reaches to one's grandchildren. If the morsels dropped on the ground are not collected, Satan eats them. It is sunnat to eat and finish the remaining food on the dish. It is a very good deed to swirl residual fruit compote and ayran (drink made of yoghurt and water) with water and to drink it. It is jaiz (permissible) to leave leftovers on the dish or in the glass. Rasûlullah preferred that Muslims finish what was on their dish.

It is Rasûlullah's (sall-Allâhu 'alaihi wa sallam) sunnat to clean the teeth with misvak and toothpick after a meal. It is cleanliness. Cleanliness strengthens the îmân (belief, faith). After a meal, prayer is said with benediction, mercy and forgiveness for the host. Then permission is requested to leave. The host, in turn, is invited to a meal.

Disgusting subjects should not be spoken about during the meal. Death and illness should not be mentioned. One should not stare at the foods brought to the table. One should not take another morsel into hand before the previous one is swallowed. One should not leave the sufra during the meal for anything, even in order to perform namâz. He should have performed the namâz beforehand.

Eat before performing namâz, if the prepared foods will become cold or spoiled and the time of namâz is suitable for performing it after the meal. Leave the sufra after the meal is cleared. Do not eat while travelling, while standing or while walking.

One should not go to sleep while the smell of meat or food is on the hands or mouth. Children's hands should be washed, too. One should not sleep while full. Sufficient foodstuff should be bought by measuring and should not be excessive. Otherwise, it is israf (wastefulness). Food and drink containers should have lids. One should not stoop to drink water directly from a river or pool. Do not drink through the nozzle of a ewer or a pitcher either. Do not drink from the broken part of a cup or glass.

In summer, cool drinks should be drunk. Rasûlullah 'alaihis-salâm would like drinking cool sherbet. Zamzam water may be drunk while standing. It has been said that a traveler may drink any form of water while standing. Water should not be drunk on an empty stomach. Water should be sipped slowly.

Our Master Rasûlullah would like eating kashkak. Jabrâil 'alaihis-salâm taught our Master, the Prophet how to cook harissa, that is kashkak. Harissa makes people very strong. Every prophet had eaten barley bread. Rasûlullah would like eating sweet squash, lentil soup, wild game and mutton. He would like eating the shank, brisket and shoulder of the sheep. He very much liked eating kid shoulder. Kid meat is easy to digest. It is suitable for everyone.[519]

Meat of a male animal is easier to digest than meat of a female animal, and red meat is easier to digest than white meat. Regarding ease of digestibility and flavor, mutton meat and milk of a cow are better. The best among game meat is venison. Rabbit meat is halâl to eat. Our Master, the Prophet had eaten rabbit meat. It causes increased passing of urine, eating too much causes insomnia. It is suitable for anyone. Bird, chicken meat is good for everyone. The best among poultry meat is chicken.

Our Prophet said, **"What a nice food vinegar is."** Vinegar is the most beneficial food. Date is a food, too. That is, it is eaten with bread. Grape is both a food and a fruit. It is sunnat to eat grapes with bread. It is sunnat to eat dates without anything else.

It is sunnat to eat dried grape, walnut and almond. Honey is a curative. For it's blessings, seventy of the prophets had used honey with their prayers. Our Master Rasûlullah 'alaihis-salâm would like eating dates very much. He would eat dates together with melon and watermelon. Melon and watermelon clean the kidneys and relieves headaches. They rid of worms and strengthen the eyes. Rasûlullah would like drinking cool sherbets very much. Salawât-i sharîfa should be read while eating rice.

Our Master, the Prophet 'alaihis-salâm commended eating the broad bean with its pod. He said, khabbatussawda, that is black cumin, is a remedy for diseases. Eating walnut with cheese is a curative. It is harmful to eat them alone. They should be eaten together with something else. The grape stone is harmful. Our Master would take a bunch of grapes in his left hand and eat the grapes with his right hand.[520] Quince removes distress from the heart. There is one drop of water from Paradise in each melon, watermelon and pomegranate. A pomegranate should be eaten alone; even one drop of it should not go to waste. Pomegranate is good for palpitation. It strengthens

519 Tirmidhî, Shamâil-i Sharîf, s, 188.
520 Ghazâlî, Ihyâ, II, 884.

the stomach. If it is squeezed with its pulp and then drunk, it cleans the gall bladder and relieves constipation. Figs relieve the heart. It removes pains of the digestive tract.

It is Rasûlullah's sunnat to eat green cucumber by salting it and to eat walnut in dates with honey.[521] Our Prophet praised eggplant and said it should be prepared with olive oil. He commended purslane, also. Celery removes absentmindedness. It has a diuretic effect, helps the body to produce blood and milk, and cleans the liver. Al-kharshaf, that is artichoke, dissolves gallstones, cleans the blood, is good for atherosclerosis. It eliminates the smell of sweat.

When returning from a journey, it is good for the health to eat some uncooked onion. Onion increases resistance against microbes. If celery is eaten after the onion, it removes the bad smell of onion. It has been said that having the herb rue in food rids the bad smell as well. There was onion in the last meal that Rasûlullah ate. He would say, **"Eat onion and garlic cooked."** Angels are disturbed by the smell of them. Radish has a diuretic effect. It eases digestion.

Rasûlullah's behavior in and out the home

Hadrat Husayn relates, "I asked my father about the behavior of our Master, the Prophet at home. My father replied as follows:

Our Master, the Prophet separated his time at home into three: for worshipping Allah, caring for household concerns and for his personal affairs.

Of the time separated for his personal affairs, some time was shared for himself and others. Within that portion of time, only the notable Companions would enter his presence. He would communicate religious matters to the people through them, and never keep information that was related to the people to himself.

It was our Master, the Prophet's 'alaihis-salâm custom to divide the time belonging to his Community, among the people of virtue, according to their religious superiority, and invite them to his presence accordingly. Some had one need, some two and some had many needs.

Our Master, the Prophet 'alaihis-salâm would busy himself with their religious matters, give the necessary answers to their questions and then he would say, **"Those who are present here should communicate to those who are not present! Submit to me the needs of those who themselves are not able to come to submit their needs. Certainly, on the Day of Judgment, Allah will make the feet of those, who convey the needs of others that are not able to convey their needs, stable on the Sirat Bridge!"**

Nothing else would be mentioned or expressed near our Master, the Prophet. As it was, he would not accept any questions from anyone else.

Those who enter the presence of our Master, the Prophet, would enter seeking guidance and leave having tasted the pleasure of the greatest knowledge to which they had desired!"

521 Ghazâlî, Ihyâ, II, 884.

Hadrat Husayn asked of his father what our Master, the Prophet would do when he went out of his home. He replied as follows:

"The Master of the worlds would not speak outside. He would only speak when his words would be useful for Muslims, warm them towards one another, remove disunity and remove their coldness towards each other.

He would show respect towards those of each tribe who had superior moral character and make that person governor over his tribe[522] and would make that tribe obey that person who also had to obey himself. He would never begrudge anybody of his smiling face and his beautiful disposition.

If he did not see his Companions, he would seek and gather them and ask if they ended their squabbling. He would praise and reinforce kindness; criticize and cause to weaken evil. All of his actions were temperate and noncontroversial. To prevent Muslims from falling into forgetfulness, he would never refrain from warning them. All his behaviors were habitual.

Our Master Rasûlullah 'alaihis-salâm had a precise and natural ability for worshipping and praying. He would neither infringe on nor fail to fulfill a right. Those who were close to him were the most blessed ones among the people.

In his sight, the most superior among his Companions was the one whose advice was the most comprehensive, and the one who had the greatest degree was the one who did the best favors and deeds for the needy. The Master of the worlds would never sit or stand without mentioning the name of Allah.

He would never reserve any special place for himself at a gathering and prohibited from doing so. No matter where; when he met with a group of people sitting, he would never try to sit at the most distinguished place, but would rather sit at the back of the gathering and command the Muslims to continue.

He would give share to everyone who was sitting with him. He would treat people so kindly, that they would suppose that there was nobody more precious than themselves in the sight of Rasûlullah 'alaihis-salâm. He would endure everything from those who sat with him or those who came with their needs, until they would leave.[523]

When someone requested something from him, he would not refuse their request, he would either give what was requested or reply with sweet and soft words. His beautiful morals were greater than that of all humanity combined.

He had become their compassionate father. Everybody was equal in his sight regarding their rights. The community of our Master, the Prophet was a community of knowledge, modesty, patience and trust.

In his presence, no one would raise their voice nor would anyone accuse another nor would anyone disclose faults or mistakes of another. Those who were present in the presence of the Master of the worlds were treated in balance with their superiority

522 Ibn Hishâm, as-Sira, II, 254; Wâqidî, al-Maghâzî, III, 925; Ibn Sa'd, at-Tabaqât, I, 262; Tabarânî, al-Mu'jamu'l Kabîr, II, 289; Suhaylî, Rawzu'l-unuf, IV, 364.

523 Ghazâlî, Ihyâ, II, 880.

among one another, with respect to taqwâ (abstaining from harâm). They were all humble.

They would show respect to elders, have compassion and pity on the young, prefer to meet the needs of those that were helpless, over the needs of others, and they would protect and look after the destitute and those who were strangers.

Our Master, the Prophet 'alaihis-salâm would always smile and be soft tempered. He was very protective and forgiving. He was not hardhearted.

He would never argue with anybody. He would never yell or say bad words. He would never accuse anybody. He was not stingy. He would ignore something that he disliked. He would not dishearten the expectant. He would not disclose his displeasure about something.

Our Master Rasûlullah would refrain from three things:

Disputing with people,

Talking too much,

Engaging in things that were useless and empty.

For people, he would set aside his own feelings for three things:

He would never condemn nor blame anybody to their face or behind their back.

He would never search for the shameful deeds or faults of anybody.

He would never utter anything unless it was meritorious and beneficial.

While our Master, the Prophet 'alaihis-salâm was speaking, those in his presence were so silent that it was as if birds had landed on their heads and remained so until he finished speaking, only then they would speak but never argue nor dispute near him.

When someone was speaking with our Master Rasûlullah, others that were present would remain silent until he finished speaking. In the sight of our Master Rasûlullah, there was no difference between those that spoke first and those that spoke last.

If anyone in his presence laughed at something, accordingly he would laugh too. If they became astonished at something, accordingly he would be astonished too.

He endured the rudeness and harshness of the comments and questions of those that were destitute and strangers, so that his Companions would emulate themselves after him.

He would say, **"When you see one in need requesting help, as best you can, help him to attain his needs!"**

Rasûlullah 'alaihis-salâm would not accept false praising. He would never interrupt anyone's speaking, unless that person was infringing on someone's rights. When one would infringe on another's rights, he would either interrupt their speaking, forbidding them from doing so, or leave that place. The Master of the worlds was silent about four things: hilm (tenderness, mildness, moderation), hazar (abstention), taqdir (appreciation) and tafakkur (contemplation of one's sins and surroundings, taking lessons from things Allahu ta'âlâ created).

Taqdir was apparent as he would, with equality, look and listen to people and tafakkur was apparent when he would be thinking of affairs of the world and the Hereafter. He had gathered hilm and patience in himself. Nothing from this world would ever anger him.

As for hazar, four traits were gathered in himself:

He would take the best, in order to be able to depend on it.

He would avoid ugly things so that they would be refrained from.

He would spend effort for those things that would be useful for his ummat (Community).

He was zealous over those things that would provide his ummat's happiness in this world and the Hereafter.

The Master of the worlds 'alaihis-salâm never said "No!" for anything. If something that he liked was requested from him, he would say "All right!" and if something was requested that he did not want to perform, then he would remain silent, so it would be understood that he would not like to do it.

He would endeavor towards everyone's bliss for this world and the Hereafter. During a holy battle when he was asked to pray for the annihilation of the disbelievers,' he said, **"I have not been sent to curse people or to cause their suffering torment. I have been sent to do favors for everyone and for their attaining peace."**

It is declared in the hundred and seventh âyat of the Anbiyâ Sûra, which purports, **"We sent you as a mercy, as a blessing for beings."** That is why he would always strive for the good of everyone.

Hind bin Abi Hâla related how our Master, the Prophet would walk as follows:

While walking, the Master of the worlds would lively raise his feet off the ground, he would not sway from side to side and he would comfortably take wide steps as if stepping down from a high place with ease and with dignity.

He would entirely turn his body toward the direction to which he would like to look.

He would not look around without purpose.

His would look longer at the ground than looking skyward.

His looking at the ground would be only with a glance.

He would walk behind his Companions.

Whenever he came across somebody, he would be the first to greet.

Hadrat Abu Hurayra relates as follows:

Regarding his walking, I have never seen anybody faster than the Master of the worlds. While he was walking, it was as if the ground would roll under his feet!

We would strive and strain ourselves in order to catch up with him. As for the Master of the worlds, he would not need to strain himself at all while walking.[524]

524 Tirmidhî, "Manâqib", 12; Ahmad bin Hanbal, al-Musnad, II, 350; Ibn Sa'd, at-Tabaqât, I, 380; Ibn Asâkir, Târikh-i Dimashq, III, 267; Baghawî, al-Anwâr, I, 352; Qastalânî, Mawâhib-i Ladunniyya, s, 282.

It was related by Anas bin Mâlik that, when our Master, the Prophet 'alaihis-salâm came across somebody, he would make musâfaha (when two persons coming across with each other, look at each other in the face, and they clasp their palms together) with that person and unless that person withdrew his hand first, our Master, the Prophet would not withdraw his own hand; unless that person turned away his face, our Master, the Prophet would not turn his face away from him.

Anas bin Mâlik related that, "We asked of our Master, 'O Rasûlullah! Shall some of us bow before others?' He said, **'No!'** Then we asked, 'Shall we embrace each other?' He said, **'No! But make musâfaha!'**."[525]

Bara bin Azib relates that our Master, the Prophet 'alaihis-salâm said, **"When two Muslims come across each other, if they greet and make musâfaha, they are forgiven before they depart each other!"**

The Master of the worlds was always contemplative. His times of silence would last longer than his speaking. Rasûlullah would not speak unnecessarily. He would mention the name of Allah both when he was to start and finish his words.

When speaking, he would use short and concise words. Rasûlullah's words were always true and appropriate. When speaking, Rasûlullah would neither use more or less words than necessary.

He would never break anybody's heart nor despise anybody. He would show regard for even the merest blessing, nor disparage any blessing. He would neither praise a blessing which he liked, nor disparage a blessing he did not enjoy.

Our Master Rasûlullah would never become angry about this world or it's affairs. However, if a right was infringed upon, his outrage would not subside unless justice was realized.

He would never become angry nor take revenge for himself. When he was to point out something, he would do so by using his entire hand, not just his finger. When he was astonished and surprised he would reverse the position of his hand, that is, if his palm was skyward, he would turn it ground ward and if it was towards the ground he would turn it skyward. While speaking, he would stress a point by gesturing with his hands; by striking his right palm with the inner part of his left thumb. When he would become angry, he would immediately leave his anger and would not show it.

When he was happy and cheerful, he would close his eyes. His laughter was a smile at most. While he was smiling, his teeth could be seen like beads of pearls.[526]

Abu Said Al-Khudrî relates, "Our Master Rasûlullah 'alaihis-salâm would feed grass to animals. He would tie the camels. He would sweep his home. He would milk the sheep. He would mend the tears of his shoe. He would patch his clothes.[527] He would eat with his servant. He would help him, when his servant tired of using the hand-mill. He would buy goods from the market and bring them home in a sack. He

525 Ibn Maja, "Adab", 15; Abu Ya'la, al-Musnad, IV, 197.
526 Qâdî Iyâd, Shifâ-i Sharîf, s, 132; Suyutî, Awsaf-un Nabî, s, 85.
527 Tirmidhî, Shamâil-i Sharîf, s, 343; Ghazâlî, Ihyâ, II, 877.

would be the first to greet, when he came across the poor, the rich, the elder and the young. To make musâfaha with them, he would extend his blessed hand first.

He considered the slave, the master, the black and the white as equal. He would accept all invitations and go to where he was invited, no matter who had invited him. He would not look down on anything no matter how small or slight. He liked doing favors. He would get along with everybody. He always had a smiling face and always spoke sweetly. He would not smile while saying something.

He would seem sorrowful. However, he would not scowl. He was humble. He was awe-inspiring, causing fear and respect. However, he was not rude. He was polite. He was generous, but he was not wasteful nor would he give anything that was not beneficial. He would feel pity for everybody. He would not expect anything from anybody. Those who desire bliss and comfort should be like him.

Every Muslim should exemplify these beautiful habits of Rasûlullah! Every Muslim must adapt their ethics with their behavior to that of Allahu ta'âlâ; for Râsulullah 'alaihis-salâm declared, **"Acquire the ethics of Allahu ta'âlâ!"**

For example, one of Allahu ta'âlâ's Attributes is "Sattâr." That is, He covers sins. It is necessary for a Muslim to cover the faults and defects of his religious brother, too. Allahu ta'âlâ forgives the sins of His slaves. Therefore, Muslims should forgive one another of their faults. Allahu ta'âlâ is kerîm and rahîm. That is, His blessings are plentiful and His mercy is extensive. A Muslim must be generous and merciful. The same applies to all beautiful ethics.

Rasûlullah had many beautiful habits. Every Muslim should learn them and form habits similar to them. Thus, they will be blessed with the lot of escaping disasters and troubles in this and the next worlds by attaining the intercession of that Master of both worlds.

The clothing of Rasûlullah

Our Master, the Prophet 'alaihis-salâm had one hibara garment. Hibara is striped yemeni cloth, woven with cotton and linen thread. Our Master, the Prophet enjoyed wearing his Hibara garment very much.

Our Prophet also had two izârs that were made in Oman. Izâr is a fota (lighter fabric) and loincloth outer garment worn below the waist. Our Prophet also had a izâr like fota garment, woven from hair, having some stripes, similar to the covering cloth for camel saddles, which he preferred to wear when going out.

Abu Burda said, "When we visited Hadrat Âisha she brought and showed us a garment made of felt, called mulabbada, and a course izâr that was made in Yemen, swearing that "Rasûlullah's 'alaihis-salâm soul was taken while wearing these clothes!"[528]

528 Muslim, "Libas", 57; Abû Dâwûd, "Libas", 7; Ibn Maja, "Libas", 1; Ibn Abî Shayba, al-Musannaf, V, 174; Ibn Sa'd, at-Tabaqât, I, 453; Qastalânî, Mawâhib-i Ladunniyya, s, 326; Suyutî, Awsaf-un Nabî, s, 78.

Our Prophet would perform his prayers in the cold winter nights, wearing an izar that had a weave which was neither so hard nor so soft.

Our Prophet had said that Muslim men could extend their izârs from below their waist to halfway down their calves, and a little bit lower than this, but they should not extend it down to the heels.

He informed that on the Day of Judgment Allah Almighty would not treat with mercy, those men who showed arrogance by dragging their izâr on the ground, and told Jabir bin Sulaym:, **"Raise your izâr halfway up your calf! If you are not able to do this, extend it down to your heels. Beware of extending it so much that it sweeps the ground. For, this is a sign of arrogance. Allah does not like arrogance!"**[529]

Because of this, Abdullah bin 'Umar would extend his izâr down to the mid of his calves, put his shirt over it and his rida[530] (khirqa) over his shirt.

The Hadramî rida that our Prophet would wear when he met with formally dressed envoys, had a length of four ells (1 ell = 65.25 cm.) and a width of two ells and one hand span. It had a value of one dinâr and it was green.

During the time of the Caliphs, the rida of our Prophet was kept folded in a package for the Caliphs. The Caliphs would wear it during the Ramadan and Kurban (sacrificial) Holidays.

Our Prophet had two sets of clothing that were made in Suhar. Suhar is a town in Oman. Our Prophet also had a shirt made in Suhar. Shirts made in Suhar are called Suhari. The clothing, which our Prophet would very much like, was a qamîs (shirt). Qamîs is a shirt made of cloth woven only with cotton yarn. The sleeve length of the shirts of our Prophet 'alaihis-salâm came to the wrist. There was also a shirt among the gifts that Negus had sent to our Prophet.

Our Master, the Prophet 'alaihis-salâm had a shirt made of cloth woven with single plied cotton yarn. Garments, produced from cloth which is woven with single plied cotton yarn, are called Suhuliya. Suhul is a village of Yemen. There were also underclothes among the gifts that Negus sent to our Prophet.

Our Prophet 'alaihis-salâm also had clothes that were white. Our Master said, **"Have white clothes among your clothing! Let those that are alive wear white. Enshroud your dead in white! For, that clothing is your auspicious and good clothing!"**[531]

It had been seen that our Prophet had also worn green clothing. Abû Rimsa said that he had seen our Prophet wearing green clothes that consisted of one part for the upper and one part for the lower body.[532]

Our Prophet would also wear (mottled) red hulla (a kind of clothing consisting of two pieces). Bara' bin Azib said, "I have never seen anyone more beautiful than Rasûlullah 'alaihis-salâm among those who wear a (mottled) red hulla, and whose hair

529 Abû Dâwûd, "Libas", 27; Bayhaqî, as-Sunan, II, 325; Qastalânî, Mawâhib-i Ladunniyya, s, 321; Suyutî, Awsaf-un Nabî, s, 78.
530 A kind of garment.
531 Ibn Sa'd, at-Tabaqât, I, 449.
532 Tirmidhî, "Adab", 48; Ibn Sa'd, at-Tabaqât, I, 450; Tirmidhî, Shamâil-i Sharîf, s, 97; Abû Nu'aym, Hilyat-ul-awliyâ, IX, 40.

reaches their earlobes!"[533] Our Prophet had a red jubba (long robe with full sleeves), which he would wear on Fridays and religious holidays. Our Prophet also had a jubba which was made in Yemen. During his travels, our Prophet would wear a jubba that was made in Damascus, which had tight wristbands.

Our Prophet would wear a jubba made as a taylasan (ceremonial attire), the type of which Iranian Shahs would use, the collar of the jubba had atlas (embroidery with gold and silver thread) on it, as did the border hemming on the opening of the two open sides of the robe and on the hemming on the cuff of its sleeves; this would be worn during wartime when encountering the enemy.

This jubba had been kept by Hadrat Âisha until her death, and then Asma bint-i Abi Bakr had taken it. The water used in the washing of this jubba, which our Prophet had worn, would be used to bathe the ill and they would recover their health.

The Ruler of Dumatuljandal, Uqaydir, sent the jubba of his slain brother Hassan, to our Prophet. The atlas of the jubba was made from satin woven fabric, with gilt gold processing in the design of palm leaves.

Our Prophet wore that jubba, ascended the mimbar, sat, and soon after, without saying a word, descended the mimbar. Muslims were touching it, looking at it and admiring its beauty.

Our Prophet asked, **"Are you amazed at its beauty? Do you like it very much?"** They replied, "We have never seen more beautiful clothing than this!"

Our Prophet said, **"I swear by Allah, whose Power holds my soul, the handkerchiefs of Sa'd bin Muaz in Paradise are more beautiful and comely than what you see now!"**

Our Prophet performed namâz while he was wearing a caftan made of atlas. Upon completing the namâz, he loathingly threw it off.

He said, **"This is unseemly for muttaqis** (believers who fear Allahu ta'âlâ and abstains from sins)**!"** Then he sent it to Hadrat 'Umar. When asked, "O Rasûlullah! Why were you in a hurry to remove that caftan?"

Our Prophet said, **"Jabrâil prohibited me from wearing that!"** Hadrat 'Umar came weeping and said, "O Rasûlullah! You gave me something that you did not want to wear!? What shall I do with this?"

Our Prophet said, **"I did not give this to you in order for you to wear it. I gave it to you in order to sell it."** Then Hadrat 'Umar sold that caftan for two thousand dirhams.

The Byzantine Emperor had sent fur made with atlas, as a gift to Our Prophet, which had golden lace and long sleeves. When our Prophet wore it, people asked, "O Rasûlullah! Has this come to you from the skies?"

Our Prophet said, **"Do you like it very much? I swear by Allah, whose Power holds my soul, even one of the handkerchiefs of Sa'd bin Muaz in Paradise is more auspicious and more beautiful than this!"**

533 Ibn Sa'd, at-Tabaqât, I, 450.

Then he sent that fur to Hadrat Jafar bin Abi Tâlib. When Hadrat Jafar wore it, our Prophet said, **"I did not send it to you in order for you to wear it!"** Hadrat Jafar asked, "What shall I do with this, if I shall not wear it?" Our Prophet replied, **"Send it to Negus!"**

Our Prophet had been given a gift that was a set of top and bottom clothing made of a silk cloth named siyara, with yellow stripes. Our Prophet sent that clothing to Hadrat Ali.

When he saw that Hadrat Ali was wearing it, a sign of anger appeared on the face of our Prophet 'alaihis-salâm. He said, **"I did not send it to you in order for you to wear it. I sent it to you to tear it into pieces and use it as head-scarves for women."**

Upon this, Hadrat Ali tore it into pieces and distributed it among the Ahl-i Bayt women.

There was also a coat made in Egypt, among the gifts that Negus sent to our Prophet 'alaihis-salâm.

Our Prophet would also wear a black woolen garment.

Hadrat Âisha said, "A black woolen garment had been made for Rasûlullah 'alaihis-salâm. Having sweated while wearing it, the smell of wool came to him. He immediately discarded that garment; because, he would only like pleasant odors."

Hadrat 'Umar, having seen a two piece silk like type istabraq (brocaded) siyara (mantle) for sale at the gate of the Masjid, brought it to our Prophet.

He said, "O Rasûlullah! If you buy this, wear it on the days of Jum'a (Friday), on Eids and when you meet with envoys!"

Our Prophet said, **"This is a garment for those who do not have a share in the Hereafter! Only those who have no share in the Hereafter wear it!"** At another time, he sent an Atlas Jubba that he had to Hadrat 'Umar. Hadrat 'Umar took it and came to our Prophet. He said, "O Rasûlullah! You said, 'This is the clothing of those who have no share in the Hereafter! Only those who have no share in the Hereafter wear this clothing!' Then you sent it to me!?" Our Prophet said, **"I sent it to you in order for you to sell it and benefit from that recompense by meeting one of your needs. I did not send it to you in order for you to wear it!"**

Our Prophet said, **"Allah turns away from the one who wears clothing for fame and show, until he removes that clothing!" "On the Day of Judgment, He makes him wear a clothing of abasement!"**

"Allah makes the one who wears clothing for fame and show, wear the same type clothing on the Day of Judgment." "Then, He ignites it with fire!"

Sahl bin Sa'd said, "A woman brought a burda (a striped cloth made in Yemen, which covers the body like ihram. Also, a coarse woolen cloth called aba and khirqa (cardigan) are called burda) with selvedge that she had woven.

She said, 'O Rasûlullah! I wove this with my own hands and brought it to clothe you.' Since our Prophet 'alaihis-salâm needed it, he accepted it.

He came to us wearing that burda. One of those among us there, touching it, said, 'O Rasûlullah! There cannot be another burda more beautiful than this! Will you put it on me?' Our Master, Rasûlullah 'alaihis-salâm said **'All right!'**

After having sat in the masjid, he returned home. He rolled up the burda and sent it to that person who wanted it. All those there reprimanded that person by saying, 'What you have done was not good at all! You requested something from Rasûlullah that he was wearing and that he needed! Though you know that Rasûlullah 'alaihis-salâm never rejects or refuses a request!'

That person said, 'I swear by Allah that I did not want this in order to wear it. I just wanted it to be my shroud on the day of my death!'

Indeed, that burda became his shroud on the day of his death."[534]

The khirqa that he gave to Ka'b bin Zuhayr

When our Master Rasûlullah gave the Firman decreeing the safety of the people of Ayla in Tabûk, he then gave a burda (khirqa) as a sign of their safety.

Abul'Abbas Abdullah bin Muhammad bought that burda from them for one hundred dinârs. The sons of Abbas kept that khirqa through inheritance from predecessor to successor.

Whenever the caliphs went out for Eid, wearing our Prophet's khirqa and carrying Asâ (the rod of our Prophet), hearts would shudder and the light of their eyes would fade.

When Ka'b bin Zuhayr, one of the famous Arabian poets, recited to our Prophet the eulogy of Banat Suad, which included the couplet, "There is no doubt that, Rasûlullah is a nûr enlightening the right way, annihilating evil, a sharp, unsheathed sword of Allah!", in order to apologize and become Muslim; our Prophet took off his burda (khirqa) that he was wearing and made him wear it.[535]

Hadrat Muâwiya, during his caliphate, sent a message to Ka'b bin Zuhayr saying, "Sell Rasûlullah's cardigan to us!" and sent him ten thousand dirhams.

Ka'b bin Zuhayr refused the request of Hadrat Muâwiya by saying, "I cannot choose anybody other than myself for wearing Rasûlullah's khirqa!"

When Ka'b bin Zuhayr died, Hadrat Muâwiya bought it from the sons of Ka'b for twenty thousand dirhams. That blessed khirqa was passed on by inheritance from one caliph to another.

After the collapse of Amawî (Umayyads) reign, it was bought by the first Abbasid Caliph named Abul'Abbas Saffah bin Abdullah bin Muhammad, for three hundred dinârs.

534 Ibn Maja, "Libas", 1; Ahmad bin Hanbal, al-Musnad, V, 333; Ibn Sa'd, at-Tabaqât, I, 454; Tabarânî, al-Mu'jamu'l Kabîr, VI, 169; Bayhaqî, as-Sunan, II, 346.

535 Ibn Hishâm, as-Sira, II, 514; Hâkim, al-Mustadrak, III, 673; Bayhaqî, as-Sunan, I, 381; Suhaylî, Rawzu'l-unuf, IV, 33; Ibn Kathîr, as-Sira, III, 708.

It had been worn by the caliphs on the Eid days. When Caliph Muqtadir was killed, his blood smeared it. Abbasids took it with them when they went to Egypt. When Yâvûz Sultan Selim Khân conquered Egypt and became the caliph, this blessed khirqa was among the "Sacred Relics" that were brought from Egypt to Istanbul.

This blessed khirqa, which all can see in the Chamber of Khirqa-i Seadet of Topkapi Palace, has a length of 124 cm., with wide sleeves and made of black woolen fabric.

The inner part of the khirqa is covered with coarse woven cream-colored woolen fabric. At the right side of the front part of this khirqa, an area the size of 23 x 30 cm. is missing. There are also some missing parts on the right sleeve. The khirqa is threadbare in some places.

Bundled several times, it is stored in a golden drawer with an opening lid on top, the size of 57 x 45 x 21 cm. There is also a golden case, made during the time of Sultan Murad the Third, with the same dimensions as Khirqa-i Sa'âdat. This stunning case, ornamented with emeralds, is an unrivaled work of art.

Our Prophet had a wrap dyed with saffron. He would cover himself with this wrap when he was in the homes of his wives. He also had a four cornered black cloak with designs on both sides, called hamisa. Before he became ill, our Prophet would perform namâz on the hamisa.

It was narrated by Hadrat Âisha that: Once, when our Prophet was performing namâz on the hamisa, the ornamentation attracted his attention, and after he completed his namâz he said, **"Send this hamisa to Abu Jahm, because a little while ago it distracted me during my namâz. He said that it was sent to him from Abu Jahm bin Huzayfa bin Ganim by Adiy bin Ka'bs of Anbijan'!"**

When Abu Jahm asked, "O Rasûlullah! Why did you send it?", our Prophet replied, **"Because its ornamentation took my attention during my namâz."** Abu Jahm had given this hamisa to our Prophet as a gift.

The non-adorned fabric woven from wool, coming from the city Anbijan, is called Anbijani. Also a hamisa had fallen to our Prophet's share from the spoils of war of Khaybar.

Our Prophet would also perform namâz on this worn down hamisa. During his last illness, when our Prophet felt distressed, he would often cover his face with this hamisa. When this hamisa discomforted him, he would put it aside and open his face.[536]

Since the soil of Medina is humid and arid, this hamisa was laid on the ground of our Prophet's grave at his death.

When Hani' bin Habîb from the envoy of Banî Dar, came to Medina in the ninth year of Hegira, he had given a brocaded garment to our Prophet as a gift.

Our Prophet gave this garment to his uncle Hadrat Abbas. Hadrat Abbas asked, "What shall I do with this?" Our Prophet said, **"Unravel its gold, then use it for ornamentation for your wife or use it for your subsistence needs. Sell its atlas and**

536 Bukhârî, "Salât", 19; Abû Dâwûd, "Salât", 93; Dârimî, "Salât", 101; Ahmad bin Hanbal, al-Musnad, I, 269; Ibn Abî Shayba, al-Musannaf, I, 256; Ibn Sa'd, at-Tabaqât, I, 468.

take the money!" Then Hadrat Abbas sold this clothing to a Jewish man at a cost of eight thousand dirham.

Anas bin Malik said, "King Ziyazan sent a hulla, which he had bought in exchange for thirty three mature, female camels, to Rasûlullah ('alaihis-salâm) as a gift, and Rasûlullah ('alaihis-salâm) accepted it."

Ishaq bin Abdullah bin Kharis said, "Our Master Rasûlullah sent a hulla as a gift, which he had bought in exchange for about twenty nine young camels, from King Ziyazan."

A two piece set of clothing, consisting of rida and izar, both of which having the same quality, made of Yemen Burud or from another type of cloth, is called hulla. One-piece clothing is not called hulla.

The golden ring sent by Negus

Among the gifts sent by Negus Ashama, to our Prophet 'alaihis-salâm, there was a golden ring with a (black Abyssinian) Habash stone in it.

Our Prophet sent for Umama, who was Abul' As' daughter's daughter, and told her, **"O my daughter! You wear this ring!"**[537]

Our Prophet explained that for men it is only halâl (permitted) to wear a silver ring and harâm (forbidden) to wear a ring made of gold, iron or brass. Our Prophet himself had only used a silver ring until his death.

Rasûlullah would wear his ring on his right hand. It was also seen that he wore it on his left hand. It is jâiz (permissible) to wear a ring on either the right or left hand. A ring is worn on the little finger or the finger next to it. It is mustahab for everybody to wear a ring on the days of Eid. It is harâm to wear a ring for show or boasting.

One day, Nu'man bin Bashîr came to Rasûlullah. He was wearing a golden ring on his finger. Our Prophet said, **"Why have you been using an ornament of Paradise before you enter Paradise?"** Then he started to use an iron ring. When our Prophet saw this, he said, **"Why are you carrying something from Hell?"** Then he removed it and started wearing a bronze ring. When our Prophet saw it, he said, **"Why do I smell the smell of an idol from you?"**

He asked, "O Rasûlullah! What kind of a ring should I use?" Our Prophet replied, **"You may use a silver ring. Its weight should not exceed one mithqâl (four grams and eighty centigrams – 4.8 grams) and wear it on your right hand!"**

Amr ibni Shuayb says, "Rasûlullah 'alaihis-salâm would have golden and iron rings removed, but not silver rings."

When our Prophet wanted to write letters to the Persian Shah, the Byzantine Kaiser and Negus, he was told,

- O Rasûlullah! They do not read a letter unless it is sealed!

537 Abû Dâwûd, "Hâtim", 8; Ibn Maja, "Libas", 40; Ahmad bin Hanbal, al-Musnad, VI, 119; Bayhaqî, as-Sunan, II, 407; Tirmidhî, Shamâil-i Sharîf, s, 121.

Upon this, our Prophet acquired a silver ring, the stone of which had three lines on it:

"Muhammad'ur'Rasûlullah" had been engraved.

The inscription on the seal ring, from the bottom to the top, was in three rows as follows;

"Muhammad" on one row,

"Rasûl" on one row and,

"Allah" on one row.

The stone on the silver ring of our Prophet was an Abyssinian stone.[538]

It has also been related that the seal of that silver ring was from silver.

Amr bin Said had come to our Prophet. When our Prophet saw the ring on his finger, he asked, **"What is this ring on your hand?"** Amr bin Said replied, "O Rasûlullah! This is a ring. I made it." Our Prophet asked, **"What is the engravement?"**

Amr bin Said said, "Muhammad'ur'Rasûlullah" Our Prophet said, **"Let me look at it!"** He took it and started to use it as a Personal Seal and prohibited others from engraving "Muhammad'ur'Rasûlullah" on their rings.[539]

Our Prophet died while wearing this ring with his Seal on his finger. Our Prophet would wear this ring with his Seal on the little finger of his left hand. Sometimes he would wear it on his right hand.

Our Prophet would turn the part with the Seal towards his palm and keep it so. Before entering the toilet, he would remove his ring from his finger.

After our Prophet's death, Hadrat Abû Bakr, then Hadrat 'Umar, after Hadrat 'Umar, Hadrat Uthmân wore our Prophet's ring with his Seal.

One day during his caliphate, Hadrat Uthmân, while sitting near the edge of the well known as Eris, removed the ring from his finger and while turning it over in his hand, he dropped it into the well.

Although all the water of the well was drained out and the ring was sought for, for three days, this blessed ring could not be found.[540]

Engraving on the stones of rings continued after our Prophet. "Ni'mal qâdir Allah" (The Almightiness of Allah is beautifully sufficient) was written on Hadrat Abû Bakr's ring; "Qafâ bil-mavt wâ'izan yâ 'Umar" (advice of death is enough, O 'Umar) was written on Hadrat 'Umar's ring; "Le-nasbiranna" (we will certainly be patient) was written on Hadrat 'Uthmân's ring; "Al-mulku lillah" (possessions belong only to Allah) was written on Hadrat Ali's ring; "Al-izzatu lillah" (magnificnce, greatness belongs to Allah) was written on Hadrat Hasan's ring; "Rabbigfir-lî" (O my Rabb! Forgive me) was written on Hadrat Muâwiya's ring; "Ad-dunya garûrun" (the world is deceptive, a liar) was written on Ibni Ebî Layla's ring; "Qul-il-khayr wa illâ fasqut"

538 Ibn Sa'd, at-Tabaqât, I, 471, 473; Tirmidhî, Shamâil-i Sharîf, s, 123; Suyutî, Awsaf-un Nabî, s, 74.
539 Ibn Sa'd, at-Tabaqât, I, 474.
540 Bukhârî, "Libas", 50; Nasâî, "Ziynat", 82; Ahmad bin Hanbal, al-Musnad, II, 22; Ibn Sa'd, at-Tabaqât, I, 476-477; Bayhaqî, as-Sunan, II, 239; Haythamî, Majmâ'uz-Zawâid, V, 184; Suyutî, Awsaf-un Nabî, s, 75.

(speak properly or keep silent!) was written on Imâm-i a'zâm Abû Hanifa's ring; "Man amila bi-ra'yihî nadima" (the one who acts according to his own view, becomes regretful) was written on Imâm-i Abû Yusuf's ring; "Man sabara zafira" (one who is patient, attains victory) was written on Imâm-i Muhammad's ring; "Al-Barakatu fil qanâ'a" (blessings are in contentment). They would use their rings as their seals.

The bed of our Prophet

The bed on which our Prophet would sleep, had been made from leather. It was filled with date palm fibers. He and his wife would sleep on it. Also the pillow that our Prophet put under his head had been made from leather and filled with date palm fibers.

Our Mother Hadrat Âisha related, "A woman from the Ansâr tribe came to me. When she saw the bed of Rasûl 'alaihis-salâm, she went and sent a bed filled with wool.

Rasûl alaihissalâm came and asked of me, **"What is this?"** I said, "O Rasûlullah! A woman from the Ansâr tribe came to visit. When she saw your bed, she went and sent this bed to you." Our Prophet said, **"Send this back to her immediately!"**

However, I did not send it back to her. I wanted it to be in my house. Rasûl 'alaihis-salâm repeated his words three times. At last, he said, **"I swear by Allah, O Âisha! If I had wanted, Allah would have made gold and silver mountains walk with me!"**[541] The Prophet's mats consisted of two abas (coarse woolen fabric).

One night, when he came next to me, I folded and made narrow that aba. He slept on it. Then he asked, **"O Âisha! Why was my bed not as usual tonight?"** I said, "O Rasûlullah! I folded and made it narrow for you." He said, **"Make it the same as it was before!"**[542]

It was also related by Hadrat Âisha, "For Qurayshs people, there is nothing more lovely than sleeping on a bed in Mecca. When Rasûl 'alaihis-salâm came to Medina and settled in Abû Ayyûb's house, he asked of him, **"O Abû Ayyûb! Don't you have a bed?"** Abû Eyyûb said, "I swear by Allah that I do not!"

"When Sa'd bin Zurara from the Ansâr heard of this, he sent a wooden bed to Rasûlullah 'alaihis-salâm, the beams of which were made from black juniper and covered by a mat the upper part of which was woven with linen fibers."

"Rasûlullah had slept on it until he moved into his house. He slept on it until his death."

"When Rasûlullah 'alaihis-salâm was washed and shrouded, he was placed on this bed and his janâza prayer was performed while he was on it. People would want it from us for carrying their dead and we gave donations. Hadrat Abû Bakr's and Hadrat 'Umar's corpses were also carried on it."

541 Ibn Sa'd, at-Tabaqât, I, 465.
542 Ibn Sa'd, at-Tabaqât, I, 465.

Hadrat Âisha said, "Rasûl 'alaihis-salâm had a mat on which he would perform namâz during the night and lay it on the ground to sit with people during the daytime."[543]

The walking staff of Rasûlullah

While our Master, the Prophet 'alaihis-salâm was saying the khutba (sermon) on Fridays he would lean on a walking staff or a bow. While travelling, he would say the khutba while leaning on a bow.

Our Prophet would say that leaning on a walking staff was from the habits of the Prophets. He himself would lean on, and recommend leaning on, a walking staff.

During the caliphate of Muawiya bin Abi Sufyan, our Prophet's walking staff was with Sa'dul'Karaz.

In the fiftieth year of Hegira, Muawiya bin Abi Sufyan came for pilgrimage. He wanted to have the mimbar (pulpit), which was in our Prophet's masjid, removed and conveyed to Damascus.

He wanted the walking staff that was with Sa'dul'Karaz. Jabir bin Abdullah and Abû Hurayra went and said to him, "O the Amîr-ul-mu'minîn! Having the pulpit of Rasûl 'alaihis-salâm removed from its place, and having his walking staff conveyed to Damascus, are not a proper action!"

Upon this, Hadrat Muawiya left them and apologized.

One day our Prophet took Abdullah bin Unays from the masjid to his house, he gave him a walking staff and told him, **"Keep this walking staff with you O Abdullah bin Unays!"**

When Abdullah bin Unays went among the people with that walking staff, he was asked, "What is this walking staff?" He replied, "Rasûl 'alaihis-salâm gave it to me and ordered me to keep it with me."

They said to Abdullah bin Unays, "Will you go to Rasûl 'alaihis-salâm and ask him why he gave this walking staff to you!" Upon that Abdullah bin Unays went to our Prophet and asked, "O Rasûlullah! Why did you give me this walking staff?"

Our Prophet said, **"This is a sign among us on the Day of Judgment! At that time, few people will lean on a walking staff in Paradise! You shall lean on this in Paradise!"**

Abdullah bin Unays kept it with him along with his sword and never left it. When he was in his deathbed, he willed that those in his home put the walking staff into his shroud and that he be buried with it. The walking staff was put between his body and his shroud, so, his will was fulfilled.

543 Ibn Sa'd, at-Tabaqât, I, 468.

Seven things that our Prophet would hold

Our Prophet 'alaihis-salâm had a mihjan the length of which was one arshin (about 71 cm.) or a little bit longer.

Mihjan is a rod with a curved end. Our Prophet 'alaihis-salâm would perform the istilâm (onset) of Hajar-al-aswad (where tawaf starts) by pointing it out from a distance, using that rod.

When mounting his camel, our Prophet would hang it in front of him. Our Master had a mihsarra (rod), which was named Urjun. While our Prophet was going to Bakiulgarqad, he would keep it with him, lean on it and turn it over and over in his hand while he was sitting.

Our Prophet would give the khutba while holding this mihsarra. Our Prophet also had a Qadib'i rod named Mamshuq cut from trees in the mountains.

While Hadrat Uthmân was giving the khutba at the mimbar, holding the Qadib'i of our Prophet, Jahjah bin Said or Jahjah bin Qays came there, took the Qadib'i from Hadrat Uthmân's hand, bent it over his knee and broke it. Those who were there shouted at him. Hadrat Uthmân descended from the mimbar and went to his house.

Upon this, Allah Almighty gave a disease named akila (itching) on Jahjah's hand or knee. Not more than one year after Hadrat Uthmân's martyrdom, Jahjah died of itching.

When our Prophet would travel, he would take his comb, mirror, miswâk, rose oil, kohl and scissors, neither would he leave them when he was travelling or settled.

Hadrat Âisha said, "For Gazâ (holy battles), I would prepare the rose oil, comb, mirror, two scissors, kohl box and miswâk of Rasûl ('alaihis-salâm)."

Again our mother Hadrat Âisha said, "Rasûl ('alaihis-salâm) would never leave these seven things while travelling or while settled: 1. Bottle of rose oil, 2. Comb, 3. Mirror, 4. Kohl box, 5. Miswâk, 6. Two scissors, 7. a bone for parting hair."[544]

Our Prophet would comb his beard twice a day.

Anas bin Malik said, "Rasûl ('alaihis-salâm) would often apply rose oil on his hair and comb his beard with water."[545]

He placed a great deal of importance on orderliness

Our Master, the Prophet 'alaihis-salâm would place a great deal of importance on cleanliness, order and tidiness. He would say, **"He who has hair, should take care of it!"** Once, while our Prophet was in the masjid, a man with dishevelled hair and beard came in.

Our Prophet said, **"Is there any rose oil for tidying his hair?"** and then motioned to him to immediately go out and tidy his hair and beard. After he had done so and

544 Ibn Sa'd, at-Tabaqât, I, 484.

545 Ibn Sa'd, at-Tabaqât, I, 484.

came back, our Prophet said, **"Which is better: One coming here with tidy hair and beard like this, or with messy hair and beard like Satan?"**

Our Prophet would trim his beard a little from its length and sides. Before going to Friday Prayer, he would trim his moustache and cut his nails. He commanded Muslims to trim their moustaches as well.

Whenever our Prophet looked into the mirror, he would praise Allah and say, **"O my Allah! As you have created my appearance beautiful, beautify my ethics, too!"**

Our Prophet would put kohl on his eyes three times every night, before he went to sleep. He would put kohl three times on his right eye and two times on his left eye. He would say, **"Put kohl on your eyes! Because it polishes the eyes and increases hair (eyelash) growth."**[546]

The scholars of Islam say that it is permissible for a man to put kohl on his eyes for medical purposes, but not for ornamentation. The words of jamâl (beauty) and zînât (ornamentation) should not be confused with each other. Jamâl means to show the blessings in order to remove ugliness, protect dignity and thank Allahu ta'âlâ. Showing off blessings for boastful purposes does not mean jamâl, but rather kibr (arrogance).

Rasûlullah would attach great importance on using a miswâk (a natural toothbrush made from the twigs of the arak tree). He would always have it with him. Our Prophet would say, **"Apply miswâk, using the twig of the arak tree!"** It gives a pleasant scent to the mouth. Our Prophet said, **"It is both my miswâk and that of the Prophets before me!"**

Our Prophet said, **"If it would not have given difficulty to my Community, I would have absolutely commanded them to use miswâk before each ritual prayer!"**[547]

"I strongly recommend you to use miswâk!"

"Miswâk is cleanliness of the mouth and consent of my Rabb!"

When our Prophet entered his home, he would first clean his teeth with a miswâk.

He would not go to sleep unless he had a miswâk with him and when he woke up, he would first clean his teeth with a miswâk. He would also clean his teeth with miswâk when he got up for Tahajjud namâz (namâz which is performed after two-thirds of the night has elapsed).[548]

Hadrat Âisha said, "There was never a night or a day that Prophet ('alaihis-salâm), when awakening, did not use miswâk before performing a ritual ablution!"

546 Ibn Sa'd, at-Tabaqât, I, 485.
547 Tirmidhî, "Purification", 18.
548 Ibn Maja, "Purification", 7.

The swords of our Master, Rasûlullah

Our Prophet 'alaihis-salâm had nine swords: The sword named Ma'sur, was inherited from his father. This sword was with our Prophet during his migration to Medina.[549]

The sword named Abd: Sa'd bin Ubada had given this sword to our Prophet as a gift and our Prophet took it with him when he went to the Holy Battle of Badr.

Zulfikâr: The sword of a polytheist of the Quraysh, either Munabbih bin Hajjaj or As bin Munabbih, was taken as ganîmat (war booty) in the Holy Battle of Badr. Since the back side had notches on it, it was called as Zulfikâr. Our Prophet gifted Zulfikâr to Hadrat Ali. The head of its hilt, its rings and chains were made of silver.[550]

After our Prophet's death, Hadrat Abbas appealed to Hadrat Abû Bakr, expressing his wish to take Zulfikâr from Hadrat Ali. Hadrat Abû Bakr said,

"I have only seen that sword in his hand. I do not find it appropriate to take that sword out of his hand!" So, Hadrat Abbas left it to Hadrat Ali.

Our Prophet's spears were as follows: Three spears had fallen share to our Prophet as ganîmat from the booty taken from the Jews of Banî Kaynukâ.

One of the spears of our Prophet was named Muswi and another was named Musna. Our Prophet had a large javelin named Bayza and a smaller javelin named Anaza, which was smaller than a spear.

This javelin, also known as Nab'a, had been given to Zubayr bin Awwam by Negus of Abyssinia. While returning from the Holy Battle of Khaybar, our Prophet had obtained it from Zubayr bin Awwam.

Negus of Abyssinia, Ashama, had sent three Aneze (spears) to our Prophet. Our Prophet took one for himself, gave the second to Hadrat Ali, and the third to Hadrat 'Umar.

On Eid al-Fitr (Eid of Ramadan) and Eid al-Adha (Eid of Qurban), Bilâl-i Habashî would carry our Prophet's Aneze on the way to the masjid in front of our Prophet 'alaihis-salâm and when they arrived there, he would thrust it erect in the ground in front of our Prophet.

Our Prophet would conduct the Eid prayer, placing himself such that by turning toward the direction of prayer, the Aneze was in line with it.

After our Prophet's death, Bilâl-i Habashî would carry this Aneze in front of Hadrat Abû Bakr and when they arrived at the masjid, he would erect it in front of him.

After Hadrat Abû Bakr, for Hadrat 'Umar and after him, Hadrat 'Uthman, this duty had been performed in the same manner by the muezzin (one who calls to prayer) Sa'd'ul Qarz.

During the times of the Medina Governors, this duty was performed in the same manner.

549 Ibn Sa'd, at-Tabaqât, I, 484; Tirmidhî, Shamâil-i Sharîf, s, 135, Qastalânî, Mawâhib-i Ladunniyya, s, 245.
550 Ibn Sa'd, at-Tabaqât, I, 484; Qastalânî, Mawâhib-i Ladunniyya, s, 245; Suyutî, Awsaf-un Nabî, s, 76.

The bows and shields of our Master, Rasûlullah

Our Prophet 'alaihis-salâm had six bows. Three of them, ar-Rauha, al-Bayda and as-Safra, were taken as ganîmat from the Jews of Banî Kaynukâ. The as-Safra Bow was made from a wood from trees known as Neb'.[551] The bow known as al-Katum had also been made from Neb' and was broken in the Holy Battle of Uhud. Qatada bin Numan took this broken bow. Our Prophet also had bows known as as-Saddad and az-Zawra.[552]

Our Prophet had three shields: The shield az-Zalluq had a ram head figure on it. This shield had been given to our Prophet as a gift. However, our Prophet did not like having the figure on it. When he woke in the morning, he saw that Allahu ta'âlâ caused the figure on the shield to disappear. [553]

Our Prophet had seven coats of armor:

Dhat al-Fudul was given to our Prophet as a gift by Sa'd bin Ubada at the outset of the Holy Battle of Badr.[554]

Two coats of armor known as as-Sa'diyyah and Fidda were among the weapons, which he had as ganîmat from the Jews of Banî Kaynukâ.

In the Holy Battle of Uhud, our Prophet wore Dhat al-Fudul and Fidda one over another.[555]

There were two silver rings on the chest and back of the coat of armor of our Prophet. The coat of armor as-Sa'diyyah was the ancient coat of armor which had been worn by Hadrat David ('alaihis-salâm) when he fought Jâlût (Goliath).

At our Prophet's death, one of his coats of armor had been pawned for thirty Sa' of barley, to meet the needs of our Prophet's family, to a Jew named Abushahm from the tribe of Banî Zafar. That coat of armor was Dhat al-Fudul.[556]

Other coats of armor of our Prophet were Dhat al-Wishah, Dhat al-Hawashi, al-Batra' and al-Khirniq.[557]

Our Prophet had worn Dhat al-Fudul and as-Sa'diyyah in the Holy Battle of Hunayn.

One of our Prophet's helmets was al-Muwashah. This helmet was from the ganîmat from the Jews of Banî Kaynukâ.

Other helmets were named as-Sabugh or Dhu as-Sabugh or Mashbugh. The helmet that our Prophet was wearing in the Holy Battle of Uhud, had shattered and two of its rings stuck in his cheek. During the siege for the conquest of Mecca, our Prophet had worn a helmet.

551 Ibn Sa'd, at-Tabaqât, I, 489; Qastalânî, Mawâhib-i Ladunniyya, s, 246.
552 Qastalânî, Mawâhib-i Ladunniyya, s, 246.
553 Ibn Sa'd, at-Tabaqât, I, 489.
554 Ibn Sa'd, at-Tabaqât, I, 487.
555 Ibn Sa'd, at-Tabaqât, I, 487; Tirmidhî, Shamâil-i Sharîf, s, 138; Suyutî, Awsaf-un Nabî, s, 77.
556 Bukhârî, "Buyu' ", 33; "Rahn", 5; Ahmad bin Hanbal, al-Musnad, VI, 160; Ibn Abî Shayba, al-Musannaf, IV, 271; Tirmidhî, Shamâil-i Sharîf, s, 334; Baghawî, al-Anwâr, I, 299; Qastalânî, Mawâhib-i Ladunniyya, s, 307.
557 Qastalânî, Mawâhib-i Ladunniyya, s, 246.

The flags and banners of our Prophet

Our Prophet's flag, known as Râya, was black and his banner, known as Liwâ, was white. Yunus bin Ubayd, who had been emancipated by Muhammad bin Qâsim, said, "Muhammad bin Qâsim sent me to Bara bin Azib in order to inquire about the flag of Rasûlullah 'alaihis-salâm."

Bara bin Azib said that the flag was black, made of four cornered namira (black and white striped, woolen) cloth.

This flag, similar to the broad soft saddle used by Hadrat Âisha for riding her camel, was embroidered, of woven wool and was black. It was called Uqab.

Our Prophet's flag was in the possession of Hadrat Ali. In the Holy Battle of Khaybar, our Prophet said, **"I will give the flag to such a courageous person that loves Allahu ta'âlâ and His Messenger and whom Allahu ta'âlâ and His Messenger love too!"** and called Hadrat Ali. He then gave his flag to him.[558]

Allah Almighty granted the conquest of Khaybar to Hadrat Ali. On the Liwâ (banner) of our Prophet, it was written, **"Lâ ilâha ill-Allâh, Muhammad'ur Rasûlullâh."**

Our Prophet had tied on the white banner for Sa'd bin Abî Waqqâs in the Kharrar Expedition. When our Prophet was to send Hadrat Ali to Yemen, he tied a turban on the head of a spear and said, **"A banner is like this!"** Only the army commander would hold and carry the banner.

Hadrat Hamza had carried our Prophet's white banner at Abwâ, the Holy Battle of Waddan. In the Holy Battle of Buwat, Sa'd bin Abî Waqqâs had carried the banner. Hadrat Ali had carried the banner in the pursuit of Qurz bin Jabir'ul'Fihrin and Hadrat Hamza had carried it in the Holy Battle of Zul'usayra.

At the outset of the Holy War of Badr, our Prophet gave his white banner to Mus'ab bin Umayr. Hadrat Ali had carried our Prophet's black flag (Uqab) in front of our Prophet.[559]

Our Prophet's white banner had been carried by Hadrat Hamza in the Holy Battle of Banî Kaynukâ; by Hadrat Ali in the Holy Battles of Karkaratulkudr, Uhud and Badrul Maw'id; and by Zayd bin Hârisa in the Holy Battle of the Trench (Ghazwah al-Khandaq).

Our Prophet had conquered Mecca while he had his white banner.

During the Expedition to Tabûk, our Prophet made Hadrat Abû Bakr carry his largest banner and Zubayr bin Awwâm carry his largest flag.

The horses of our Master, the Prophet

Our Prophet's first horse, which he had bought for ten uqiya (one uqiya is approx. one ounce) silver in Medina from a Bedouin of the Banî Fazara tribe, those of the desert called it Daris and our Prophet called it Sakb. Our Prophet had ridden it in the Holy Battle of Uhud.[560]

558 Ibn Sa'd, at-Tabaqât, II, 80; Ibn Kathîr, as-Sira, III, 354.
559 Tabarânî, al-Mu›jamu›l Kabîr, I, 105, 120; Ibn Kathîr, as-Sira, II, 388.
560 Ibn Sa'd, at-Tabaqât, I, 489.

There was some white on the lip of Sakb. Three of its legs had patches, but one right leg did not. Sakb was a swift horse. It would ride smoothly. Our Prophet had bought his horse named Murtajiz from a Bedouin of the Banî Murra tribe. Murtajiz, was beautiful, handled nicely and would neigh as though it was saying a poem.[561]

Muqawqas, the ruler of Alexandria, had sent a horse named Lizaz to our Prophet as a gift. Lizaz was swift.[562] The horse named Zarib had been given by Farwa bin Umayr'ul'Juzami to our Prophet as a gift. Zarib was a very powerful and strong horse.

Rabia bin Abi Bara'ul Qalbi had given a horse named Lahif (or Luhaif) to our Prophet as a gift. Lahif had a long tail. Its tail would sweep the ground. Ya'sub was the best of our Prophet's horses. Murawih was a racehorse and had been given by Ubayd bin Yasir to our Prophet as a gift in Tabûk. Murawih would run like the wind.

The representatives of the Banî Raha' tribe, who came to Medina in the tenth year of Hegira, had given the horse named Mirwah to our Prophet as a gift. When a rider would mount and ride Mirwah in front of our Prophet, our Prophet would enjoy this very much.

Ward was a horse that had been given to our Prophet 'alaihis-salâm as a gift by Tamim-i Dari. The color of Ward was reddish-brown. Our Prophet gave it to Hadrat 'Umar as a gift. Hadrat 'Umar fought for the sake of Allah while riding Ward. Our Prophet would have three of his horses race. Sahl bin Sa'd was the rider of Zarib and Abû Usayd'us'Saidi was the rider of Lizaz. Lizaz would rank first; Zarib would follow Lizaz and Sakb would be behind Zarib.

Rasûlullah also had a donkey and a mule. Muqawqas, the ruler of Alexandria, had sent our Prophet a grey mule and a grey donkey as gifts. The mule was called Duldul and the donkey was called Yafur or Ufair. The first grey mule to be seen in Islam was Duldul. Our Prophet's mount in the Holy Battle of Khaybar, was this grey mule and in the Holy Battle of Hunayn, another grey mule was his mount. When our Prophet prodded his mule in order to speedily advance towards the Hawazin tribe in a holy battle; Hadrat Abbas and Sufyan bin Kharis tried to slow down the mule by holding the bridle and the stirrup and prevented our Prophet from thrusting into the enemy lines. According to another report, it is said that in the Holy Battle of Khaybar, our Prophet rode Yafur with a saddle, and a bridle that was made from date palm fiber.

Yafur had already died by the time our Prophet had come back from the Farewell Hajj (Pilgrimage), and Duldul had been passed on to Hadrat Ali when our Prophet had died. Hadrat Ali had ridden it until his martyrdom. After that, Hadrat Hasan and then Hadrat Husayn; afterwards Hadrat Muhammad bin Hanafiyya rode it. Duldul lived until the time of Hadrat Muâwiya.

561 Ibn Sa'd, at-Tabaqât, I, 490; Qastalânî, Mawâhib-i Ladunniyya, s, 247.
562 Ibn Sa'd, at-Tabaqât, I, 490; Qastalânî, Mawâhib-i Ladunniyya, s, 247.

The camels of our Master, the Prophet

Quswa: This camel of our Prophet 'alaihis-salâm was also called Jad'a and Adba. Previously belonging to the tribe of Banî Qushayr bin Ka'b bin Rabia bin Âmir or Huraysh bin Ka'b, Hadrat Abû Bakr bought it for four hundred dirhams and in turn sold it to our Prophet for the same price.

It was also related that Hadrat Abû Bakr gifted it to our Prophet.

Our Prophet migrated to Medina while on Quswa. He went to Hudaybiya Umra on it.

He also conquered Mecca while he was on it. Our Prophet would have Quswa race, but no other camels could pass it. However, a Bedouin had raced with a two years old camel and won the race.

Our Prophet performed his Arafat khutba (sermon) during his Farewell Hajj while he was on Quswa. At the time of Hadrat Abû Bakr's caliphate, Quswa was left at Baki' Cemetery. Left free to roam, it died there.[563]

The camel, that had been taken as ganimet (war booty) from Abû Jahl:

Our Prophet had taken Abû Jahl's well-known camel as his right of commander in chief in the Holy Battle of Badr.

Until the time of Hudaybiya Umra, he would go to holy battles on this camel, as well.

He marked it to be sacrificed for umra. The polytheists wanted to buy it for one hundred camels.

Our Prophet said, **"Had we not assigned and determined it as sacrificial, I would have instead granted your wish."**

Camels for Milking:

Our Prophet had seven milking camels named Hanna, Samra, Urays, Sa'diyya, Bagum, Yasira, and Dabba', which grazed in the meadows of Zuljadr and Jamma. Our Prophet's family would consume two water skins full of the milk from these camels, every night. [564]

However, by the time of our Prophet's death, none of these camels were alive.

The house of bliss of Rasûlullah

When our Prophet had his masjîd constructed in Medina, he also had two adobe rooms constructed near the masjîd and had the rooms covered with date palm logs and branches.

The door of Hadrat Âisha's room faced towards the masjîd. The door of the room constructed for Hadrat Sawda faced the gate of Al-i Uthman, which was the third gate of the masjîd.

563 Ibn Sa'd, at-Tabaqât, I, 492-493.
564 Ibn Sa'd, at-Tabaqât, I, 494.

As our Prophet 'alaihis-salâm married other wives, the number of rooms increased, constructed between Hadrat Âisha's room and the qibla, that is, on the east side of the masjîd. Some of these rooms were made from adobe and some were made from stone.

Some of them were constructed with date palm branches, they were mortared with mud and the roofs were formed with date palm branches.

Hasan bin Abilhasan says, "When I was at the age of maturity, I went to the house of Rasûlullah and I was able to reach and touch the ceiling. Rasûlullah's room only had a cypress or juniper tree stump that had a hair cloth cover stretched over it."

According to Imâm-i Bukhâri, "There was no knocking ring on the door of Rasûlullah's house, so the door would be knocked on with the end of a bow."

Muhammad bin Khilal and Ataul'Khorasânî had seen the rooms of our Prophet's wives and said that they had been constructed from date palm branches and black hair drapes as a door.

According to what Dâvûd bin Qays had seen, the width of each room, from door to door, was 6 or 7 zrâ'[565] and the inside length was an estimated 10 zrâ'.

Hadrat Sawda had bequeathed her room to Hadrat Âisha. As for Hadrat Safiya's room; Hadrat Safiya's parents had sold her room to Muawiya bin Abî Sufyan for one hundred eighty or two hundred thousand dirhams on the condition that she would reside in it until her death.

When the script of caliph Abdulmalik was read out in Medina, regarding the adjoining of the rooms of our Prophet's wives to the Masjîd, by expropriating them, most of the people shed tears like they did the day our Prophet died. [566]

Said bin Musayyab expressed his sorrow by saying, "I swear by Allah that I desire that they be left as they were! Thus, the younger adults and new comers in Medina would understand what our Prophet had been contented with and realize that people should not desire for too much property nor to be boastful about them."

The properties made waqf by Rasûlullah

The first waqf (endowment) in Islam, consisted of seven gardens and orchards named 1. Misab, 2. Safiya, 3. Dalal, 4. Husna, 5. Burqa, 6. A'waf, 7. Mashraba. These were previously owned by Muhayrik, a Jewish scholar and wealthy man, who swore that if he died while fighting in the Battle of Uhud, his properties should be surrendered to our Prophet. This was accepted by our Prophet and made waqf.[567]

The waqfs of our Prophet 'alaihis-salâm in Medina were mostly from the properties of Muhayrik. Ibn-i Humayd says, "Caliph 'Umar bin Abdul'azîz had wanted dates to be brought from the waqf date palm gardens of Muhayrik. They were brought on a plate.

565 zra': A unit of measure of length. It is equal to 48 cm. - See: Religious Terms Dictionary, II, 317 - "Türkiye" Newspaper Publications.
566 Ibn Sa'd, at-Tabaqât, I, 499.
567 Ibn Sa'd, at-Tabaqât, I, 503.

When 'Umar bin Abdul'azîz said, "Abû Bakr bin Hazm wrote to me that these dates are from the date palm trees remaining from the time of Rasûl 'alaihis-salâm and Rasûl 'alaihis-salâm would eat from them," I said, "O the Emir of Muslims! Divide them among us!" He divided nine dates each among us."

'Umar bin Abdul'azîz said, "While governor of Medina, I entered the date palm garden, I ate dates from those trees. I had never eaten another date as delicious and sweet as those dates!"

Amr bin Muhâjir says, "The properties of Rasûl 'alaihis-salâm were with 'Umar bin Abdul'azîz in a room and he would look at them every day. When the people of Quraysh had gathered with him, he would let them go in this room and say, by turning towards these properties, "Here is the inheritance of the person with whom Allah had honored you!" These consisted of:

1. One bed, woven from date palm leaves,
2. One head pillow filled with date palm fiber and covered with leather,
3. One somewhat large dish,
4. One drinking cup,
5. One garment,
6. One hand mill,
7. One quiver for arrows,
8. One velvet (blanket).

The sweat of our Prophet's blessed head, permeated this blanket, it smelled more beautiful than musk.

Whenever 'Umar bin Abdul'azîz became ill, he would take a bath with water used in washing the blanket and recover. 'Umar bin Abdul'azîz was one of the Tâbiîn (those who lived immediately after the Ashâb-i kiram, but never saw Prophet Hadrat Muhammad 'alaihis-salâm) a scholar of Medina and imam, a faqîh (scholar of ilm-i fiqh [commands and prohibitions of Islam]), a mujtahîd and who knew the sunnats very well. His mother was ummu Asim bint-i Asim bin 'Umar bin Khattab. His justice and piety were an example of piousness.

Imâm-i Shâfi'î (The imam of the Shâfi'î madhhab, which is one of the four righteous madhhabs in Islam) would say, "Khulefâ-i râsihidîn consists of five people: 1) Abû Bakr, 2) 'Umar, 3) 'Uthman, 4) Ali, 5) 'Umar bin Abdul'azîz!" 'Umar bin Abdul'azîz would follow Hadrat 'Umar regarding justice; Hasan'ul Basrî regarding taqwa (avoiding haram) and zühd (not setting ones heart on worldly things); and Imâm Zuhrî regarding ilm (religous knowledge).

May blessings and salutations be upon him and his Companions,
For, he, who is the source of generosity, befriended them.

Come O Haqqi, forget about the people and learn morals from the beloved of Allah,
For, he, who is the source of generosity, freely gained good morals from Allah.

IBRÂHIM HAQQI OF ERZURUM

THE ISLAMIC RELIGION

Islam is the way and rules which Allahu ta’âlâ sent to His beloved Prophet Hadrat Muhammad ’alaihis-salâm through an angel named Gabriel. Islam causes people to have comfort and happiness in this world and the next. Everything superior and useful is within Islam. Islam has gathered within itself all the visible and invisible excellences of the past religions. All sorts of happiness and success are within it. It consists of that which is essential and moral to unerring, unfailing minds.

People with a faultless nature will not refuse or hate it. There is no harm in Islam. There is no benefit outside of Islam, nor can there be any. To think of any benefit outside of Islam would mean to expect to be satiated from a mirage. Islam commands us to improve our country and care about people, and asks us to respect the commandments of Allahu ta’âlâ and pity creatures.

It absolutely commands agriculture, trade and arts. It attaches due importance to knowledge, science, technology and industry. It asks men to help and serve one another mutually. It teaches us the rights of individuals, children, families and peoples, and it observes rights and responsibilities towards the living, the dead and the coming generations, towards everybody. It is Sa’âdat-i dârayn, that is, it includes the happiness of this world and the next.

Islam brought the principles, which will outstandingly provide the moral and material wellbeing of people. It has arranged human rights and duties in the widest sense. In brief, the Islamic religion has the fundamentals of belief, worship, munâkahât (subdivisions of Islamic knowledge, such as marriage, divorce, alimony and many others), muamalât (many subdivisions of Islamic knowledge, such as purchase, sale, rent, joint-ownership, interest, inheritance etc.), uqûbat (Penal code, composed of five main subdivisions: qisâs [lex talionis], sirqa [theft], zinâ [fornication and adultery], qadhf [forgery] and ridda [case of becoming an apostate]).

Belief

Imân (faith, belief) is to believe in the fact that Rasûlullah (sall-Allâhu ’alaihi wa sallam) is Allahu ta’âlâ’s Prophet; that he is the Nabî, the Messenger chosen by Him, and to say this with the heart; and to believe in brief what he transmitted briefly and to believe in detail what he transmitted in detail from Allahu ta’âlâ; and to say the Kalimat ash-shahâda whenever and as frequently as possible. Strong îmân is such that, as we know for certain that fire burns, snakes kill by poisoning and we avoid

them, we should deem Allahu ta'âlâ and His attributes great, be fully certain of this by heart, strive for his consent (ridâ') and run to His beauty (jamâl), and beware of His wrath (ghadab) and torture (jalâl). We should write this îmân on the heart firmly like an inscription on marble.

There are six fundamentals of îmân, in which we must believe absolutely. The first of these six fundamentals is that Allahu ta'âlâ is the Wâjib alwujûd and the Real Ma'bûd (the One Worshipped) and the Creator of all creatures. It should be believed for certain that He alone creates everything in both this world and the next without material, time or similarity, out of nonexistence. He is the Creator, Owner, Absolute Ruler of all creatures. It has to be believed and acknowledged that there is nobody to dominate Him, to command Him or to be superior to Him. Every type of superiority, every attribute of perfection, belongs to Him only. No defect, no deficient attribute exists in Him. He is able to do what He wills. What He does is not intended to be useful to Him or to others. He does not do something for a reward. In everything He does, however, there are hidden causes (hikma), uses, blessings and favors.

Allahu ta'âlâ does not have to do what is good and useful for His creatures, nor does He have to reward some people or torture some others. It would befit His superiority and benevolence if He would bring all the sinners to Paradise. And it would become His justice if He would put all of those who obey and worship Him into Hell. Yet He decreed and declared that He would put Muslims, those who worship Him, into Paradise and grant them favors, and that He would eternally torture disbelievers in Hell. He does not go back on His word. It would be of no use for Him if all the living creatures believed and worshipped Him, nor would it give Him any harm if all creatures became disbelievers, became excessive or disobeyed Him. He will forgive, if He wills, a person who has committed any great sin and has died without repentance, except if it is polytheism or disbelief. He will torture him, if He wills, for a merely venial sin. He declared that He would never forgive those who die as disbelievers and apostates and that He would torture them eternally.

He will torture in Hell those Muslims who worship Him yet whose faith (i'tiqâd) is not compatible with the faith of the Ahl as-Sunna and who die without repentance. Yet such Muslim people of heresy (bid'a) will not remain in Hell eternally.

It is possible (jâ'iz) to see Allahu ta'âlâ with the eyes in this world, but no one ever has. On the Day of Judgment He will be seen by disbelievers and sinful Muslims in His Wrath and Glory, and by pious Muslims in His Kindness and Beauty. Angels and women, too, will see Him in Paradise. Disbelievers will be deprived of this. There is a sound report conveying that genies also will be deprived of this.

The elapse of time, day or night, cannot be related to Allahu ta'âlâ. There can be no change in Him in any respect, nor can it be said that He was in this manner in the past or He will be like that in the future. He does not penetrate (hulûl) into anything. He does not unite with anything. He never has an opposite, reverse, likeness, partner, assistant or protector. He does not have a father, mother, son, daughter or wife. He is

always present with everybody, surrounds and overlooks everything. To everyone He is closer than the big artery in his neck. However, His surrounding us, His presence or togetherness or closeness, is not like what we understand from these words. His closeness cannot be comprehended with the knowledge of 'ulamâ' (scholars), with the intellect of scientists or with the kashf or shuhûd of Awliyâ' (dear slaves of Allahu ta'âlâ). Human reason cannot understand their inner meanings. Allahu ta'âlâ is unique in His Person and in His Attributes. No change or differentiation takes place in any of them.

Allahu ta'âlâ's Names are infinite. It is well known that He has one thousand and one Names; that is, He revealed one thousand and one of His Names to human beings. In the religion of Muhammad ('alaihis-salâm), ninety-nine of them, called **"al-Asmâ' al-husnâ"** were revealed.

The second of the six fundamentals of îmân is to believe in His angels. Angels are material but ethereal (latîf), more ethereal than the gaseous phase of matter. They are nûrânî (luminous, spiritual). They are alive. They have reason ('aql). Evils peculiar to human beings do not exist in angels. They can take any shape. As gases turn into liquid and solid and take any shape when becoming solid, so angels can take beautiful forms. Angels are not souls that have parted from the bodies of great men. Christians presume that angels are such spirits. Unlike energy and power, they are not immaterial. Some ancient philosophers supposed so.

Malak (angel) means envoy, messenger or power. The plural form of the word malak is "Malâ'ika." Angels were created before all other living creatures. Therefore, we were commanded to believe in them before believing in the holy books, which come before the belief in prophets; and in the Qur'ân al-karîm the names of these beliefs are given in this succession.

Belief in angels has to be as follows: angels are the slaves of Allahu ta'âlâ. They are not His partners, nor are they His daughters as disbelievers and polytheists suppose. Allahu ta'âlâ is pleased with all angels. They obey His commands and never commit sins or disobey the commands. They are neither male nor female. They do not get married. They do not have children. They have life; that is, they are alive. When Allahu ta'âlâ announced that He was going to create human beings, angels asked, **"O Allah! Are You going to create those creatures who will corrupt the world and shed blood?"** Such questions, called dhalla, from angels do not change the fact that they are innocent.

Of all creatures, angels are the most numerous. No one but Allahu ta'âlâ knows their number. There is no empty space in the skies where angels do not worship. Every place in the skies is occupied by angels in rukû' (bowing during salât) or in sajda (prostrating). In the skies, on the earth, in grass, on stars, in every living and lifeless creature, in every rain-drop, plant leaf, atom, molecule, in every reaction, motion, in everything, angels have duties. They carry out Allâhu ta'âlâ's commands everywhere. They are intermediaries between Allahu ta'âlâ and creatures. Some of them are the

commanders of other angels. Some of them brought messages to the prophets among human beings. Some angels bring good thoughts, called "ilhâm" (inspiration), to the human heart. Some others are unaware of all human beings and creatures and lost themselves in Allahu ta'âlâ's Beauty. Each of these angels stays in a certain place and cannot leave its place. Angels belonging in Paradise stay in Paradise. Their superior is **Ridwân**. Angels of Hell, **Zabânîs**, carry out in Hell what they are commanded. The fire of Hell does not harm them, as the sea is not harmful to fish. There are nineteen leading zabânîs. Their chief is **Mâlik**.

For each human being, there are four angels who record all the good and evil deeds. Two of them come at night and the other two come during the day. They are called **kirâman kâtibîn** or angels of **hafaza**. It has also been said that the angels of hafaza are different from the kirâman kâtibîn. The angel on one's right side is superior to the one on the left and records the good deeds. The one on the left writes down the evil deeds.

There are angels who will torture disbelievers and disobedient Muslims in their graves, and angels who will ask questions in graves. The questioning angels are called **Munkar** and **Nakîr**. Those who will question Muslims are also called **Mubashshir** and **Bashîr**.

Angels have superiority to one another. The most superior angels are the four archangels. The first of them is **Jabrâ'îl** ('alaihis-salâm). His duty was to bring wahî (revelation) to prophets, to inform them of the commandments and prohibitions. The second one is **Isrâfîl** ('alaihis-salâm), who will sound the trumpet called Sûr. He will sound the Sûr twice. At the first sound every living being but Allahu ta'âlâ will die. At the second sound all will be resurrected. The third one is **Mikâ'îl** ('alaihis-salâm). It is his duty to cause cheapness, expensiveness, scarcity, abundance and to move every object. The fourth one is **Azrâ'îl** ('alaihis-salâm), who takes the souls of human beings. After these four, with regards to superiority, there are four classes of angels: four angels of **Hamalat al-'Arsh**, who will be eight on the Resurrection; angels in Divine Presence, called **Muqarrabîn**; leaders of torturing angels, called **Karûbiyûn**; and angels of Mercy, named **Rûhâniyûn**. All these higher angels are also higher than all human beings except prophets ('alaihimus-salawâtu wa't-taslîmât). The sulahâ'(those who are pious and refrain from sins) and Awliyâ' among Muslims are higher than common grade angels. And common angels are superior to common, that is, disobedient, sinful Muslims.

The third of the six fundamentals of îmân is to believe in the Books revealed by Allahu ta'âlâ. He sent these Books to some prophets by making the angel read to them. To some He sent books inscribed on tablets, and to some others by making them hear without the angel. All these Books are the Word of Allahu ta'âlâ (Kalâm). They are eternal in the past and everlasting. They are not creatures. They are not words made up by angels, nor are they words of prophets. All the Books sent by Allahu ta'âlâ are right and true.

The Qur'ân al-karîm replaced all the Books and abolished the validity of their rules. There will never be any mistakes, additions, forgotten or missing points in the Qur'ân al-karîm until the end of the world. All knowledge of the past and the future exist in the Qur'ân al-karîm. For this reason, it is higher and more valuable than all the Books. The greatest mu'jiza (miracle) of Rasûlullah (sall-Allâhu 'alaihi wa sallam) is the Qur'ân al-karîm. If all human beings and genies were to assemble and try to say something similar to the shortest sûra of the Qur'ân al- karîm, they would not be able to do it.

One hundred and four of the heavenly Books were made known to us: it is well-known that ten suhuf (pl. of sahîfa, little book) were revealed to Âdam ('alaihis-salâm), fifty suhuf to Shis (Shît) ('alaihis-salâm), thirty suhuf to Idrîs ('alaihis-salâm) and ten suhuf to Ibrâhîm ('alaihis-salâm); the Tawrât (Torah) was revealed to Mûsâ (Moses) ('alaihis-salâm), the Zebûr (Psalms) to Dâwûd ('alaihis-salâm), the Injîl (Bible) to 'Îsâ (Jesus) ('alaihis-salâm) and the Qur'ân al-karîm to Muhammad ('alaihis-salâm).

The fourth of the six fundamentals of îmân is to believe in Allahu ta'âlâ's prophets, who were sent for people to attain the way He likes and to guide them to the right path. They are noble, respectable persons whose nature, character, knowledge and intellect are higher than those of all the people of their time, having no bad trait in their character and no disliked manner. Prophets had the attribute **'Isma**, that is, they did not commit any grave or venial sins before or after they were informed of their nubuwwa (prophethood, prophetship). After they were informed of their nubuwwa and until their nubuwwa was known and spread, they did not have such defects as blindness, deafness or the like. It has to be believed that every prophet had seven attributes: **Amâna** (trustworthiness), **Sidq** (devotion), **Tablîgh** (communication), **Adâla** (justness), **'Isma** (purity), **Fatâna** (super intelligence) and **Amn al-'azl** (security against dismissal from prophethood).

A prophet who brought a new religion is called a **Rasûl** (messenger). A prophet who did not bring a new religion but invited people to the previous religion is called a **Nabî**. In the communication (tablîgh) of commands and in calling the people to Allahu ta'âlâ's religion, there is no difference between a rasûl and a nabî. We have to believe that all prophets, without exception, were devoted and truthful. He who does not believe in one of them is regarded as not believing in any.

Nubuwwa cannot be attained by working hard, by suffering hunger or discomfort, or by worshipping very much. It is possessed only with Allahu ta'âlâ's favor and selection. Religions were sent through the mediation of prophets in order to arrange a useful life for people in this world and the next, and to prevent them from harmful acts and make them attain salvation, guidance, ease and happiness. Though they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allahu ta'âlâ's commands. Allahu ta'âlâ supported His prophets with mu'jizas to show that they were devoted and truthful. No one could stand against their mu'jizas. The community of a prophet is called his umma. On the Day of Judgment, prophets will be permitted to intercede for

those who were gravely sinful of their ummas, and their intercession will be accepted. Allahu ta'âlâ will also permit the ulamâ' (scholars), sulahâ' (those who are pious) and awliyâ' (those who are loved and protected by Allahu ta'âlâ) among their ummas to intercede, and their intercession will be accepted. Prophets ('alaihimus-salawâtu wat-taslîmât) are alive in their graves in a life we cannot know; earth does not cause their blessed bodies to rot. For this reason, it was said in a hadîth-i sherîf, **"Prophets perform salât (ritual prayer) in their graves."**

While the blessed eyes of a prophet slept, the eye of his heart did not sleep. All prophets ('alaihimus-salâm) were equal in performing their duties as prophets and in possessing the excellences of nubuwwa. The above-mentioned seven attributes existed in all of them. Prophets were never dismissed from nubuwwa. The Awliyâ', however, may be deprived of Wilâya. Prophets ('alaihimus-salawâtu wat-taslîmât) are human beings. Genies, angels and women can never be prophets for human beings. Genies and angels can never attain the degree of prophethood. Prophets had superiority to, and honors above, one another. For example, due to his umma, and the countries to which he was sent, being larger, and because his knowledge and ma'rifa spread in a vaster area, and because his miracles were more plentiful and continual and because there were special blessings and favors for him, the Prophet of the Last Age, Muhammad ('alaihis-salâm), is superior to all other prophets. The prophets called Ulu'l-'azm are superior to the others. The rasûls are superior to the nabîs who are not rasûls.

The number of prophets ('alaihimus-salâm) is not known. It is well known that there were more than one hundred and twenty four thousand. Among them, 313 or 315 were rasûls; the six superior rasûls among them, called Ulu'l-'azm, are: Âdem (Adam), Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), 'Îsâ (Jesus) and Muhammad Mustafâ ('alaihimus-salâtu was-salâm).

Ibrâhîm ('alaihis-salâm) is Khalîlullah, because there was no love for creatures and there was only love for Allahu ta'âlâ in his heart. Mûsâ ('alaihis-salâm) is Kalîmullah, because he spoke with Allahu ta'âlâ. 'Îsâ ('alaihis-salâm) is Rühullah and Kalimatullah, for he did not have a father and was born only upon al-Kalimat al-ilâhiyya (the Divine Word) **"Be!"** Furthermore, he preached Allahu ta'âlâ's words, which were full of Divine Wisdom, and communicated them to the ears of people.

Muhammad ('alaihis-salâm), who is the reason for the creation of all creatures and the most superior, the most prominent, the most honorable of mankind, is Habîbullâh (Allahu ta'âlâ's Darling). There are many evidences proving his greatness and superiority and that he was Habîbullâh. For this reason, such words as "was overcome" or "was defeated" cannot be said about him. At Resurrection, he will rise from his grave before everybody. Before all others, he will go to the place of Judgment. He will enter Paradise before everybody. The degree of his beautiful moral character cannot be estimated, human power is insufficient to do so.

On the Day of Judgment all prophets will shelter in the shade of his banner. Allahu ta'âlâ commanded all prophets ('alaihimus-salâm) that, if they would remain

alive till the time of Muhammad ('alaihis-salâm), who, among creatures, was His Darling Elect, they should believe him and assist him. In turn, all prophets ordered their ummas to do the same in their last request. Muhammad ('alaihis-salâm) was the **"Khâtam al-anbiyâ"** (the Last Prophet), that is, no prophet will succeed him.

The fifth of the six fundamentals of îmân is to believe in the Last Day (al-Yawm al-âkhir). It begins on the day when a person dies and continues till the end of Doomsday. It was not made known when Doomsday will occur. No one could predict its time. Nevertheless, our Prophet (sall-Allâhu 'alaihi wa sallam) pointed out many of its harbingers and precedents: Hadrat Mahdî will come; 'Îsâ (Jesus) ('alaihis-salâm) will descend to Damascus from heaven; Dajjâl will appear; people called Ya'jûj and Ma'jûj will put the whole world into turmoil; the sun will rise in the west; violent earthquakes will occur; religious knowledge will be forgotten; vice and evil will increase; irreligious, immoral, dishonest people will become commanders; Allahu ta'âlâ's orders will be forbidden; harâms will be committed everywhere; fire will come out of Yemen; skies and mountains will crack into pieces; the sun and the moon will darken; seas will mix with each other, boil and dry up.[568]

A Muslim who commits sinful acts is called a fâsiq. Fâsiqs and all disbelievers will be tormented in their graves. These facts must certainly be believed in. After interment, the deceased will have an unknown life and will be either in blessings or in torment. As it was declared in hadîth ash-sherîfs, two angels named Munkar and Nakîr, in the guise of two unknown horrifying people, will come to his grave and question him.[569] Questions in the grave, according to some scholars, will be on some fundamentals of îmân, or on the whole of îmân according to some others. For this reason, we should teach our children the answers to the following questions: Who is your Rabb (Allah)? What is your religion? Whose umma (which prophet's community) do you belong to? What is [the name of] your Holy Book? Where is your qibla? What are your madhhabs in îmân and in 'ibâdât (or 'amal)? It is written in **Tadhkirat al-Qurtubî** that those who are not Ahl-i sunnat wal jamâ'at will not be able to answer correctly. The graves of those who will give beautiful answers will enlarge and a window will be opened to Paradise. Every morning and every evening they will see their places in Paradise, and angels will do them favors and give them good news. He who cannot answer correctly will be beaten with iron mallets so severely that every creature but humans and genies will hear him cry out. His grave will become so tight that he will feel as if his bones would intertwine. A hole will be opened to Hell. In the morning and in the evening he will see his place in Hell. He will be tormented bitterly in his grave till the Resurrection.

It is necessary to believe in life after death. After the flesh and bones rot and turn into earth and gas, they will come together again; the souls will enter the bodies they belong to, and everybody will rise up from his grave. Therefore, this time is called **the Day of Qiyâma** (Day of Rising).

568 Bukhârî, "'Ilm", 21; Ibn Maja, "Fitan", 25; Ahmad bin Hanbal, al-Musnad, III, 108.
569 Ibn Maja, "Fitan", 25.

All living creatures will gather at the place of Mahshar (place of gathering). The deed-books will fly to their owners. Almighty Allah, the Creator of the earth, heavens, stars and all particles; will make all these happen. Allahu ta’âlâ’s Messenger (sall-Allâhu ’alaihi wa sallam) reported that these will happen. It is for certain that what he said is true. All will certainly happen.

The deed-books of the pious (sâlih), good people, will be given from their right, and those of the sinful (fâsiq), bad people will be given from their back or left. Every action, good or evil, big or small, done secretly or openly, will be in that book. Deeds, even those unknown to the kirâman kâtibîn angels, will be revealed by the witnessing of human organs, and by Allahu ta’âlâ, Who knows everything, and there will be questioning and settlement of accounts on every action. During the Day of Judgment, every secret action will be revealed if Allahu ta’âlâ wills it so. Angels will be questioned on ‘what they have done on the earth and in the heavens,’ prophets (’alaihimus-salâm) on how they communicated Allahu ta’âlâ’s commands and His religion to His slaves, and people on how they adapted themselves to prophets, how they lived up to the duties revealed to them, and on how they observed one another’s rights. At Mahshar, those who have îmân and whose actions and morals are beautiful will be rewarded and blessed, and people with evil tempers and wrong deeds will be punished severely.

Allahu ta’âlâ, with His Justice, will torment some Muslims for their venial sins and He will, with His Mercy, forgive all grave and venial sins of some other Muslims whom He wills. Except disbelief (kufr) and polytheism (shirk), He will forgive every sin if He wills, and He will torment for a venial sin if He wills. He declares that He will never forgive those who have died with disbelief and polytheism. Disbelievers with or without a heavenly Book, that is, those who do not believe that Muhammad (’alaihis-salâm) is the Prophet for all human beings and who disapprove even one of the rules [orders and prohibitions] he communicated, will certainly be put into Hell and tormented eternally, if they die with disbelief.

On the Day of Judgment, there will be a Mîzân (balance), different from those we know, for weighing deeds and conduct. It will be so large that one of its scales can hold the earth and the sky. The scale for good deeds will be bright and to the side of the ’Arsh where Paradise is, and the scale for sins will be dark and to the side of the ’Arsh where Hell is. Actions, words, thoughts and looks that are done in the world will take shapes there, and the good deeds in bright figures and the evils in dark and disgusting figures will be weighed on this balance, which does not resemble worldly balances; it was said that the scale carrying the heavier load will go up and the one carrying the lighter load will go down. According to some scholars, there will be various balances.

There will be a bridge called Sirât, which will be built over Hell upon Allahu ta’âlâ’s command. Everybody will be ordered to cross that bridge. That day, all prophets will entreat as, “O Allah! Give safety!” Those who are to go to Paradise will cross the bridge easily and reach Paradise. Some of them will pass with the speed of lightning,

some with that of wind, and some others like a galloping horse. The Sirât Bridge will be thinner than a hair and sharper than a sword. Adapting yourself to Islam in this world has a similar aspect; adapting yourself precisely to Islam is like crossing the Sirât. Those who withstand the difficulty of struggling with their sensual desires (encouraged by the nafs) here will cross the Sirât easily there. For this reason, Allahu ta’âlâ called the right path, pointed out by Islam, the **“Sirât al-Mustaqîm.”** This similarity in names shows that staying within Islam’s path is like crossing the Sirât. Those who deserve Hell will fall off the Sirât down into Hell.

There will be a body of water called Hawd al-Kawthar reserved for our master Muhammad Mustafâ (sall-Allâhu ’alaihi wa sallam). It will be vast like a journey of one month. Its water is whiter than milk, and its scent is more pleasant than musk. The drinking glasses around it are more plentiful than stars. A person who drinks its water would never become thirsty again, even in Hell.

There will be the right to make shafâ’a (intercession). Prophets, Walîs, pious Muslims, angels and those who are allowed by Allahu ta’âlâ will intercede for the forgiveness of the venial and grave sins of those Muslims who die without having repented, and their intercession will be accepted.

Paradise and Hell exist now. Paradise is above the seven skies. Hell is below everything. There are eight paradises and seven hells. Paradise is larger than the earth, the sun and the heavens, and Hell is much larger than the sun and the skies.

The last of the six fundamentals of îmân is to believe in **qadar**, [that is] that good (khair) and evil (sharr) are from Allahu ta’âlâ. Good and evil, benefit and harm, gain and loss coming upon human beings are all by Allahu ta’âlâ’s Will. Allahu ta’âlâ’s Eternal Will for the existence of something is called **qadar** (predestination). The occurrence of qadar, that is, the thing willed, is called **qadâ’**. The terms qadâ’ and qadar are also used interchangeably.

All animals, plants, non-living creatures [solids, liquids, gases, stars, molecules, atoms, electrons, electromagnetic waves, every movement of every creature, physical events, chemical and nuclear reactions, relations of energy, physiological events in the living creatures] existence or nonexistence of everything, good and evil deeds of human beings, their punishment in this world and in the next world and everything existed in Allahu ta’âlâ’s Knowledge in pre-eternity. He knew all in pre-eternity. Things that happen from eternity in the past to the everlasting future, their peculiarities, movements and every event, are created by Him in accord with what He knew in pre-eternity. All the good and evil deeds of human beings, their belief or disbelief in Islam, all their actions, done willingly or unwillingly, are created by Allahu ta’âlâ. He alone is the One who creates and makes everything that happens through a sabab (cause, means, intermediary). He creates everything through some means.

For example, fire burns. In reality, Allahu ta’âlâ is the One who creates burning. Fire does not have anything to do with burning. But His Custom (’Âdat) is such that unless fire touches something He does not create burning. Fire does nothing except

to heat up to the ignition temperature. It is not fire that unites carbon and hydrogen with oxygen in organic substances or that supplies movement of electrons. Those who cannot realize the truth presume that fire does these. It is neither fire, nor oxygen, nor heat, nor the movement of electrons that burns or makes this reaction of burning. Only Allahu ta'âlâ is the One who burns it. He created each of these as means for burning. A person lacking knowledge thinks that fire burns. A boy who finishes elementary school disapproves of the statement "fire burns." He says, "The air burns," instead. A person who finishes junior high school does not accept this. He says, "The oxygen in the air burns." A person who finishes high school says that burning is not peculiar to oxygen, but any element attracting electrons burns. A university student takes into consideration energy as well as matter. It is seen that the more a person knows the closer he gets to the inside of a matter and realizes that there are many causes behind the things regarded as causes. Prophets ('alaihimus-salâm), who were in the highest degree of knowledge and science and who could clearly see the reality, and the 'ulamâ' of Islam, who, following in their footsteps, attained drops from their oceans of knowledge, pointed out that each of the things supposed to be combustive or constructive today, are an incapable and poor causal means put as an intermediary by the Real Creator. Allahu ta'âlâ alone is the One who burns. He can burn without fire as well, but it is His Custom to burn with fire. If He wills not to burn, He prevents burning even in fire. He did not burn Ibrâhîm ('alaihis-salâm) in fire; because He loved him very much, He suspended His Custom.

If Allahu ta'âlâ had willed, He could have created everything without means, burning without fire, nourishing us without us eating. But He did His slaves the favor of creating everything through some intermediaries. He willed to create certain things through certain intermediaries. He hid His works in intermediaries. He concealed His Power behind intermediaries. He who wants Him to create something holds on to its means and thus obtains it. He who wants to light a lamp uses matches; he who wants to extract oil from olives uses crushing tools; he who has a headache takes an aspirin; he who wants to go to Paradise and attain infinite favors adapts himself to Islam; he who shoots himself with a gun or who drinks poison will die; he who drinks water when in a sweat will lose his health; he who commits sins and loses his îmân will go to Hell. Whichever intermediary a person applies, he will obtain the thing for which that intermediary has been made a means. He who reads Islamic books learns Islam, likes it, and becomes a Muslim. He who lives amongst the irreligious and listens to what they say becomes ignorant of Islam. Most of those who are ignorant of Islam become disbelievers. When a person gets on a vehicle, he goes to the place it has been assigned to go.

Had Allahu ta'âlâ not created His works through intermediaries, no one would need anybody else; everybody would ask everything directly from Allahu ta'âlâ and would have recourse to nothing; there would not be social relations between people such as the superior and the subordinate, foreman and workman, pupil and teacher and so forth, and thus this world and the next would be in disorder and there would not be any difference between **beautiful** and **ugly, good** and **evil, obedient** and **rebellious.**

Islam wants Muslims to believe according to how our Master, the Prophet (sall-Allâhu 'alaihi wa sallam) believed and communicated. Our Prophet had communicated just one belief. All the Ashâb-i kirâm, that is, his Companions believed according to what he communicated and had no disparity in belief. After our Master, the Prophet's demise, people had learnt Islam by listening to and asking from the Ashâb-i kirâm. All of them communicated the same belief. This belief, which they communicated by conveying what was revealed by our Prophet 'alaihis-salâm, is called **the Ahl-i sunnat creed.** The Ashâb-i kirâm had never mixed their own thoughts, philosophers' words, influence of their nafs, political views or anything like these in this knowledge of iman.

The Ashâb-i kirâm, at the level of perfection regarding such attributes as glorifying Allahu ta'âlâ, believing without hesitation that He is free of any defects, accepting and believing in what He ordered without hesitation, not endeavoring to interpret the mutashâbih (with hidden meaning) âyats (verses)… preserved their belief, the same as they had learned from our Prophet 'alaihis-salâm. They communicated and informed about the fundamentals of belief purely, clearly and authentically to those who would ask.

Those, who accept and believe in this communication that the Ashâb-i kirâm conveyed from Rasûlullah 'alaihis-salâm, as is and without adding or removing anything from it and follow the Ashâb-i kirâm's way, have been called the firqa (group) of **Ahl-i sunnat wal jamâ'at** and those who deviate from this true and original (actual) way of Islam have been called the firqa (group) of **Bid'at** (groups of heresy, aberrant ways).

All the Ashâb-i kirâm were mujtahids. They received their religious knowledge directly from Rasûlullah. They reached very high moral perfections, maturities and superiorities, gained by virtue of seeing him personally and attending his sohbat (explanations of religious matters). Their nafs became mutmainna (docile) and they reached such ranks in ikhlâs (sincerity), propriety, knowledge and wisdom that none, among scholars and awliyâ (saints), other than the Ashâb-i kirâm could reach. It is declared in a hadîth-i sherîf that each of them was a star, guiding to the right way.[570] All of them had the same belief and creed. They performed ijtihâd (working with all one's might, striving and taking pains to derive the rules to solve problems that have not been explained clearly and openly in the **Qur'ân** or in the **hadîths** by likening them to matters that have been explained clearly and in detail. This can be done only by our Prophet (sall-Allâhu 'alaihi wa sallam), by all his Ashâb, and from among other Muslims, by those who have been promoted to the grade of ijtihâd; these exalted people are called **Mujtahids**.) for subjects about which there were no nass (âyats and hadîths). Each of them had their own madhhab for amals (worships, deeds). The rules that they derived through their ijtihâds would mostly correspond to one another. Their madhhabs have been forgotten, because their ijtihâds were not compiled in books. Therefore, today, it is impossible to follow the madhhab of any of the Ashâb-i kirâm.

570 Shamsaddîn Shâmî, Subulu'l-Hudâ, X, 329.

There were imams, who reached the grade of mutlaq (absolute) mujtahids [scholars profoundly learned (enough to perform ijtihâd)] by achieving great heights in religious knowledge, some were from among **the Taba-i Tâbiîn,** who learned Islam from **the Tâbiîn,** and some were from among the Tâbiîn, who learned Islam from the Ashâb-i kirâm. They too had their own madhhab for amals (worships, deeds) and rules, which, when derived by means of the ijtihâds of an imam, were called the madhhab of that imam. Most of the madhhabs of theirs have been forgotten since those madhhabs were not compiled in books. Only the four notable imams' ijtihâds have been saved by being compiled in the books by their disciples and spread among Muslims. The first of these imams, who have shown the right way to Muslims all over the world and saved Islam from being defiled, is Imâm-i A'zam Abû Hanîfa, the second is Imâm-i Mâlik bin Anas, the third one is Imâm-i Muhammad bin Idris Shâfiî and the fourth one is Ahmad bin Hanbal.

Of these four imams who follow the creed of Ahl-i sunnat; Imâm-i A'zam's way is called **Hanafî Madhhab,** Imâm-i Mâlik's way is called **Mâlikî Madhhab,** Imâm-i Shâfiî's way is called **Shâfiî Madhhab** and Imâm-i Ahmad bin Hanbal's way is called Hanbalî Madhhab. Today, if a Muslim would like to perform worships and deeds in accordance with the consent of Allahu ta'âlâ, there is no other way for him or her except abiding by one of these four madhhabs.

Worships

The first one is **to perform the ritual prayer (namâz, salât)** five times a day in accordance with its conditions and fards when the time for prayer comes. The ritual prayer has to be performed paying attention to its fards, wâjibs and sunnas, submitting the heart to Allahu ta'âlâ and before the prescribed time is over. In the Qur'ân al-karîm the ritual prayer is called **"Salât."** Salât's lexical meaning is man's praying, angel's doing istighfâr, and Allahu ta'âlâ's having compassion and pitying. In Islam, salât means to do certain actions, to recite certain things as shown in 'ilm al-hâl books. Salât is started with the words "Allahu akbar," called the "takbîr al-iftitâh," and said after raising the hands up to the ears till putting the hands under the navel (for men). It ends with the salâm by turning the head to the right and left shoulders at the end of the last sitting posture.

The second one is **to give the zakât of one's property.** The literal meaning of zakât is purity, to praise, and become good and beautiful. In Islam, zakât means for a person who has property of zakât more than he needs, and at a certain amount called nisâb, to separate a certain amount of his property and to give it to Muslims named in the Qur'ân al-karîm without reproaching them. Zakât is given to eight classes of people. There are four types of zakât in all of the four madhhabs: the zakât of gold and silver, the zakât of commercial goods, the zakât of the quadruped stock animals that would have grazed in the fields for more than half a years time, and the zakât of all kinds of substances of necessity issuing from the earth. This fourth type of zakât, called **'ushr, is given as soon as the crop is harvested.** The other three are given one year after they reach the amount of nisâb.

The third one is to fast every day of the month of Holy Ramadan. Fasting is called **Sawm**. Sawm lexically means to protect something against something else. In Islam, sawm means to protect oneself against three things [during the days] of the month of Ramadan. These three things are eating, drinking and sexual intercourse. **The month of Ramadan begins upon seeing the new moon in the sky. Time calculated in calendars may not be used to determine the beginning of Ramadan.**

The fourth one is for the able person **to perform the hajj (pilgrimage)** once in his life. For an able person who has money enough to go to and come back from the city of Mecca, besides the property sufficient for the subsistence of his family that he leaves behind until he comes back, it is fard, in an ihrâm, to perform tawâf around **the Ka'ba** and to perform waqfa (pause) on the plain of **'Arafât,** provided that the way will be safe and the body healthy, once in his lifetime.

The fifth one is to strive to spread the religion of Allahu ta'âlâ, that is, **to perform jihad**. Getting ready for jihad is an ibâdat (worship).

Munâkahât, composed of subdivisions, such as marriage, divorce, alimony and many others.

Mu'âmalât, composed of many subdivisions, such as purchase, sale, rent, joint-ownership, interest, inheritance, etc.

'Uqûbât (penal code) composed of five main subdivisions: qisâs (lex talionis), sirqa (theft), zinâ (fornication and adultery), qadhf (false accusation of zina) and ridda (case of becoming an apostate).

Ethics

Islam commands to strengthen morality with beautiful ethics, to purify nafses from vices, to have good temper and to have chastity and modesty in every aspect. This knowledge and its way is called **Tasawwuf**.

Just as the science of medicine teaches us knowledge regarding health of the body, tasawwuf teaches us how the heart and soul can be freed from vices. It keeps people away from evil deeds, which are the symptoms of the heart's sickness and helps them perform good deeds for attaining the consent of Allahu ta'âlâ.

Islam commands, first of all, to learn knowledge, after that, to perform deeds and worships according to that knowledge, only for the sake of Allahu ta'âlâ, that is, Islam commands 'ilm (knowledge), 'amal (deeds and worships), and ikhlâs (sincerity, that is, doing everything for Allah's sake). If we liken man's promotion, his attainment of endless bliss in this world and the hereafter, to the flying of an aircraft, faith and deeds, that is, îmân and worships are like its body and engines. And making progress on the way of tasawwuf is like its source of energy, its fuel. For reaching the goal, the aircraft is obtained. That is, îmân and worships are acquired. For starting it, it is necessary to get the fuel, that is, to make progress on the way of tasawwuf.

Tasawwuf has two purposes. The first is to make the faith secure and to be conscientious and firm in the heart, so that it cannot be undermined by effects that arouse doubt. The îmân which is strengthened through mind, through reasoning, through proofs cannot be so firm. Allahu ta’âlâ declares in the twenty-eighth âyat of the Sûrat-ul- Ra’d, in the Qur’ân al-karîm, purporting: **“Îmân’s penetration and settlement in hearts is possible only and only by dhikr.”** Dhikr means to remember Allahu ta’âlâ and act according to His consent in every deed and action.

The second purpose of tasawwuf is to facilitate worshipping, to perform them willingly, and to do away with the indolence, the reluctance inherent in the nafs-i ammâra. Performing the worships easily and willingly, and loathingly abstaining from sins, are possible only by learning the knowledge of tasawwuf and proceed on its way. It ought to be realized well that clinging to tasawwuf is not intended to acquire the ability to see what others do not know, to inform others of the unknown, to perceive nûrs, spirits, nor to enjoy valuable dreams. In order to reach the mâ’rifats (guidance), the knowledge and the states, which can be obtained by tasawwuf, one should first correct one’s belief then learn the commands and prohibitions of Islam and then perform deeds and worships accordingly. As a matter of fact, without doing these three things, it is impossible to purify the heart from the vices and to purify the nafs of evil and fill it with virtues and rescue it from its harmful desires.

Adapting oneself to Muhammad ’alaihis-salâm

Adapting oneself to Muhammad ’alaihis-salâm, is to follow his way. His way is the way shown by the Qur’ân al-karîm. This way is called **Dîn-i Islam**. In order to adapt ourselves to him, one must first have îmân (belief); then learn Islam well; then carry out the fard and avoid harâm; and then fulfill the sunnat and abstain from the makrûh. After all these, one should also try to follow him in what is mubah (permitted).

To have îmân means to begin following him (Rasûlullah) and to enter into the door of bliss. Allahu ta’âlâ sent him to invite all the people of the world to bliss and declared in the twenty-eighth âyat of Sûrat-us-Saba’, purporting: **“O My beloved Prophet!** (sall-Allâhu ’alaihi wa sallam) **I send you to humanity so that you should give the good news of endless bliss to all the people in the world and to guide them toward this way to bliss.”**

For example, a little midday sleeping of a person who adapts himself to him is much more valuable than spending many nights worshipping without following him. It was his honorable habit to perform “Qaylûla,” that is, to sleep for a while before noon. Also, not fasting on the Eid days, but eating and drinking because his religion commands it, is more valuable than years of fasting that doesn’t exist in his religion. A small amount given to the poor in accordance with his religion, which is called zakât, is superior and more valuable than giving a pile of gold coins, as alms, as large as a mountain with one’s own wish.

After conducting a morning prayer in jamâ’at, Hadrat ’Umar, the Amîr-ul-mu’minîn, looked at the jamâ’at and seeing that one of the members was absent, asked where he was. His companions said, “He worships until morning, during the night. Maybe he fell asleep.” The Amîr-ul-mu’minîn said, “I wish he had slept all the night and performed the morning prayer in congregation; it would have been better.”

Those who have deviated from Islam, blunt their nafs by subjecting themselves to inconveniences and by striving hard. Yet, this is worthless and low because they do not do it compatibly with Islam. The benefit for these efforts of theirs, if there is any, consists of a few worldly advantages. Then, in fact, this world is worthless; therefore, of what could be the value of a part of it? These people are like dustmen; dustmen work harder and become more tired than anybody else, but their wages are lower than anybody else’s. As for those who adapt themselves to Islam, they are like jewelers, who deal with fine jewels and precious diamonds. They do a little work, but their earnings are great. Sometimes an hour’s work provides them a hundred thousand years’ earning. The reason for this is that an action compatible with Islam is accepted and liked by Allahu ta’âlâ; He loves it.

He declares in many places in His book the Qur’ân al-karîm that this is so. For example, He declares in the thirty-first âyat of Sûrat-u Âl-i ’Imrân, purporting: **“O My beloved Prophet** (sall-Allâhu ’alaihi wa salam)**! Tell them, ‘If you love Allahu ta’âlâ and if you want Allahu ta’âlâ to love you also, adapt yourselves to me! Allahu ta’âlâ loves those who adapt themselves to me’.”**

To follow Muhammad ’alahis-salâm is to value **the rules of Islam,** carry out these rules lovingly, to respect and esteem his commands, scholars of Islam, the pious and things that are valued by Islam, to strive to spread his religion and to despise those who do not want to abide by his religion, or who disapprove and ignore it.

Allahu ta’âlâ does not like any of the things that are incompatible with Islam. Is it possible that rewards will be given for the things that are disliked? On the contrary, they will bring about punishment.

Attaining happiness in both worlds depends only, and only upon following Hadrat Muhammad (’alaihis-salâm), who is the Master of this and the next world. In order to follow him, it is necessary to have îmân and to learn and to carry out the rules of Islam.

Escaping Hell in the next world is peculiar only to those who adapt themselves to Hadrat Muhammad ’alaihis-salâm. All the blessings in this world, all that is discovered, all degrees, and all branches of knowledge will be available in the next world on the condition that one has followed the way of Rasûlullah. Otherwise, every good deed done by those who do not follow Allahu ta’âlâ’s Prophet will remain in this world, causing their next world to be destroyed. That is, it will be nothing but an istidrâj (deception) disguised in goodness.

For adapting oneself to Muhammad ’alaihis-salâtu was-salâm’ completely and flawlessly, one needs to love him completely and faultlessly. The symptom of complete

and perfect love is to keep away from his enemies, and to dislike those who dislike him. Love cannot include sloth. Lovers, being crazy about their darlings, cannot do anything against them. They cannot come to a mutual agreement with those who act against them. The love for two opposites cannot settle in the same heart together; to love one of two opposite things entails enmity towards the other. That is, existence of two opposite things together in the same place is impossible.

These worldly blessings are transient and deceitful. If they are yours today, they will be somebody else’s tomorrow. But those which will be obtained in the Hereafter are endless and are earned in the world. If a few days’ life in this world is spent following Hadrat Muhammad, who is the most valuable man in this and the next worlds, one may hope for endless bliss, eternal salvation. Otherwise, unless one adapts oneself to him, everything turns into nothing. Every good deed and act of kindness done without following him remains here, nothing will be obtained in the Hereafter.

A small act of following Muhammad (’alaihis-salâm) is much more superior to all the blessings in this world and the bliss in the Hereafter. The virtue and honor of humanity entails following him. For Muslims, who want to adapt themselves to Rasûlullah ‘alaihis-salâm, the basic condition is to be in one of the four righteous madhhabs of the Ahl-i sunnat. It is fard (obligatory) to have îmân in our Master, the Prophet, to affirm what he brought, to love and to obey him, to accept his advices, to respect and pay homage to him. Regarding this subject, Allahu ta’âlâ declared in the âyat-i karîmas, which purport;

“Therefore, believe in Allahu ta’âlâ and His Messenger who is His unlettered Prophet; adapt yourself to him, so that you will find the right way”[571]**.**

It was commanded**,“He who does not believe in Allahu ta’âlâ and His Prophet,** (should know that) **We have certainly prepared a wild fire for those disbelievers.”**

Our Master Rasûlullah stated, **“I have been commanded to fight against people** (disbelievers) **until they testify that there is no ilah** (deity) **but Allahu ta’âlâ, and they believe in me and what I have brought. When they do so, with the exception of that which is required** (punishment) **to settle the rights due Muslims, their properties and lives will be rescued by me. As for the intentions** (they keep as secret)**, Allahu ta’âlâ knows the accounting.”**

“He who obeys me has obeyed Allahu ta’âlâ. He who rebels against me has rebelled against Allahu ta’âlâ. He who obeys my commands, has obeyed me and he who rebels against my commands has rebelled against me.”

“The situations of the one who obeys me and abides by what I brought, and the one who rebels against me and goes against that which I brought, are similar to the situation of a man who constructed a house and prepared a wide variety of delicious foods (to give a grand banquet to people) **and gave someone the responsibility to invite the people. Those who accept the invitation enter the house and eat as much as they desire. However, those who do not accept the invitation, cannot**

571 Sûrat al-A’râf, 7/158.

enter the house and cannot eat from the prepared food. The house corresponds to Paradise (that has been prepared for those Allah-fearing persons who accepted the invitation of Rasûlullah)**. The inviter** (to Allahu ta’âlâ and Paradise which is full of His blessings) **is Muhammad** (’alaihis-salâm)**. He who rebels against Muhammad** (’alaihis-salâm) **rebels against Allahu ta’âlâ. Muhammad** (’alaihis-salâm) **distinguishes those Muslims who affirm him from those disbelievers who deny him.”**

“Abide by my way and after me the Khulafa-i rashidin’s (that is, the four Khalîfas who succeeded our Prophet “sall-Allâhu ’alaihi wa sallam”) **way. Precisely adhere to them with all your power. Abstain from the things that are innovated** (in religion) **afterwards** (which cannot be found within the Quran al-karîm, the sunnat, ijma-i ummat (a consensus reached by those profound scholars called mujtahid) and qiyas-i fuqaha (the onerous work carried on by the scholars of Fiqh in order to derive rules, commandments and prohibitions from the Qur’ân al-kerîm and hadîth-i-sherîfs by way of ijtihâd; rules and principles so derived)**. For, everything that is innovated** (in religion) **afterwards, is bid’at. And every bid’at is heresy.”**[572]

Our Prophet (sall-Allâhu ’alaihi wa sallam) stated in one of his hadîth-i sherîfs which was related by Anas bin Mâlik about abiding by Rasûlullah: **“He who revives my sunnat** (that is, spreads it by practicing it)**, has revived me** (that is, has exalted and disclosed my order)**. And the one, who revives me, will be with me in Paradise.”**

Our Master, the Prophet told Bilal bin Hâris, **“If a person revives a sunnat hasanah (**things that are beneficial and do not contradict nor go against Islam) **in Islam, he attains its reward and the rewards of those who will practice it. If a person introduces a sunnat sayyi’a (**things that contradict or go against Islam) **in Islam, he is given its sin and the sins of those who will practice it.”** [573]

Hadrat ’Umar bin Abdulaziz said:

“Our Master Rasûlullah ‘alaihis-salâm led the way and so did his caliphs after him. To act according to the way of Rasûlullah and his caliphs after him means to act according to the Book of Allahu ta’âlâ. To obey Allahu ta’âlâ and our Master, the Prophet means to strengthen the religion of Allahu ta’âlâ. Nobody has the right to vitiate or change Islam. It is not permissible to act according to the words of those who oppose the way of our Prophet.

Those who abide by the way of our Master, the Prophet and his Companions attain the true way. Of those, they who ask for help, receive help. Whoever opposes the way of our Prophet and his Companions and do not act accordingly, is on a way other than the way of Muslims. Allahu ta’âlâ will put such a person into Hell by allowing them to perform evil deeds. Hell is the worst of destinations.

572 Ibn Maja, “Muqaddima”, 6; Dârimî, “Muqaddima”, 16; Ahmad bin Hanbal, al-Musnad, IV, 126; Hâkim, al-Mustadrak, I, 174; Bayhaqî, as-Sunan, II, 422.

573 Ibn Maja, “Muqaddima”, 36; Dârimî, “Muqaddima”, 44; Ahmad bin Hanbal, al-Musnad, IV, 361; Tabarânî, al-Mu’jamu’l Kabîr, II, 315; Bayhaqî, as-Sunan, II, 136.

Hadrat Ahmad bin Hanbal said:

"One day, I was in a gathering. They raced to go into the water. As for me, abiding by the hadîth-i sharîf, purporting, **"He who has belief in Allahu ta'âlâ and the Day of Judgment, should not enter a public bath** (without covering their awrat parts, that is, those parts of a person's body that should be covered)**,"** I did not take off my clothes. That night, someone said to me in my dream, "O Ahmad! Glad tidings to you! For, Allahu ta'âlâ has forgiven you, because you abided by the way of Rasûlullah. He has made you an imam. People will follow you." When I asked, "Who are you?" he said, "I am Gabriel."

A person who does not follow Rasûlullah "sall-Allâhu 'alaihi wa sallam" in their every deed, cannot be a believer. If they do not love him more than themselves, their belief is not complete. Muhammad 'alaihis-salâm is the Prophet of all human beings and genies.

It is obligatory for all people of every century to abide by him. It is necessary for every Believer to help his religion, to make his morality a habit, to say his blessed name frequently, to recite the salât-u salâm respectfully and affectionately when they say or hear his name, to fall in love with seeing his blessed face, to love and show respect to the Qur'ân al-karîm that he brought and his religion.

HILYA-I SA'ÂDAT

After giving his Sahâba advice,
Master of worlds said, "After my demise,
A person, who my Hilya-i pâk [i] sees,
Has in fact seen my very face, likewise.
And the more he sees me,
The more will he turn towards me love-wise.
And he will desire to see me the more,
The more will my love fill his heart thus wise.
Hell will then be forbidden from him,
Paradise will my Rabb [ii] give him gift-wise.
Haqq [iii] won't bring him to Judgment Place naked
He will to him be more compassion-wise.
It is said, if a person writes
About the Hilya-i Rasûl [iv] love-wise;
Haqq shall make him secure,
Be the whole earth boil disaster-wise.
Nor shall his skin know any illness;
All his body shall be safe disease-wise.
However sinful as that man may be,
Hell shall be allowed to touch him nowise.
For him the world to come shall be safety,
And his life shall be easy this-world-wise.
Rabb-i-jalla [v] shall rise him in the Hereafter,
With those who saw the Messenger likewise.
Difficult as it is to describe the Hilya-i Nâbi [iv],
We shall attempt, though, if things be good-wise.
Trusting ourselves to the Zuljalal [vii],
We attempt the description humble-wise.
All the connoisseurs agree as to that
The Fakhr-i âlam [viii] was white, reddish.
His blessed face was pure white,
Like a rose it was, somewhat reddish.
The sweat on his face was like pearls,
Gracing the already lovely jewel.
Whenever that source of felicity sweated,
His beautiful, radiant face became the waves.
His front teeth appeared, so chaste,
Like hailstones polished with paste.
His eyes looked as if tinged,
So beautiful, they fascinated hearts.
The whites of his eyes were real white,
In âyats praised him, his Creator.
His black irises were not at all small;
Distance made him no difference at all.
Wide, lovely were his eyes, and graceful,
His radiant, elegant face, always blissful.
Hadrat Mustafa's very powerful sight
Would not discriminate between day'n night.
Whenever he meant to look at something,
His pure body would turn towards that thing.
To his blessed head he consigned his innocent body,
As long as he lived on this terrestrial body.
Although his body was all material,
He can be said to be a soul corporeal.
So elegant he was, and so affable;
To his Creator, a Messenger so lovable.
As Mâlik and Abû Hâla were concordant,
His eyebrows were open, like a crescent.
Between his eyebrows was pure white,
Visible like silver, it was so bright.
His blessed face was round a bit,
With so bright a skin, almost limpid.
Between his blessed black eyebrows
Was the Qibla [ix] for the entire universe.
His blessed nose in profile,
Looked a little higher in the middle.
So fine, so neat, so attractive it was,
To define it, beyond anyone's power it was.
Between his teeth was somewhat sparse;
They shone, like a string of pearls.
Whenever his front teeth appeared,
All around the place haloes covered.
Whenever he smiled, the Master of both worlds,
The Prophet of all, living or lifeless, in all worlds.
Profound love for the Eternal Being,
Had set fire to that exquisite being.

Ibni Abbâs said, the Creator's Most Beloved,
Was too bashful to laugh aloud.
So shamefaced that symbol of Islam was
That he never laughed aloud, the saying was.
Polite was the Messenger of Allah, and so shy,
That he would never look up at the sky.
His face was roundish, like the harvest moon,
A mirror that reflected the Mawlâ's [x] boon.
So lightsome was his auspicious face,
It was dazzling to look at him in the face.
So fascinating to the hearts was that Nabî,
In love with him were a hundred thousand Sahâbi.
Those who dreamt of him only once
Said nothing was so enjoyable as that nonce.
His cheeks, symbols of sweet beauty,
Were not plump, nor at all too meaty.
Him Janâb-i Haqq had created
White faced and broad foreheaded.
The haloes of his neck would gleam
Through his hair, like a source of beam.
Of his blessed beard, the hairs that were gray
Were no more than seventeen in number, nay.
It was neither curly, nor at all too long;
Well-shaped, like all limbs that to him did belong.
The Rasûl-i âfaq had a throat quite pure,
In color it was white and very clear.
Among the good-mannered Sahâba many expressed,
That his abdomen and his chest stood abreast.
Had it been possible to open his blessed chest,
The treasure of knowledge would radiate divine zest [xi]
A chest where divine love would rise,
Could by no means be otherwise.
His blessed chest was expanded;
'Ilm-i ladunnî there descended.
White and limpid was that great chest;
Those who saw thought it was the moon harvest.
To see the Beloved always and forever,
That blessed, fine body was eye all over.
So perfect was that delicate complexion,
Whereon Creator manifested His divine creation.
No hairs on his abdomen or chest,
Pure white, like a silver plate.
Only, from the mid-chest downwards,
A line of hairs went waistwards.
This black line looked on his body, so blessed,
Fine like a halo around the moon harvest.
Everyone knows young or old, no matter,
Soft-hearted was the universe's Master.
Upper part of his back was somewhat fleshy;
Munificent, and a symbol of magnanimity.
His silver skin was extremely delicate;
A big seal on it said he was the Prophet.
Seal of the Prophet was on his back, high,
And on the right-hand-side it would lie.
Those who with the matter was acquainted
Said a big beauty-spot was the Seal of Prophet.
It was black, yellowish in shade
As big as a pigeon's egg in grade.
Surrounded, as if with a border line,
By small hairs in a circular line.
Those who knew that Noblest Pedigree
Said, big-boned was the great Nabî [xii].
Each of his bones was big, and round in shape,
Exquisite, both in essence and in shape.
Each of his limbs, which were so blessed,
Suited by creation, wherein firmness was stressed.
All the blessed limbs of the Prophet's
Were as elegant as the Qur'ân's âyats.
The palms of that stately being
Were wide, pure, fine, and darling.
So lovable were also his soles,
Fragrant and pretty, like a fresh rose.
So elegant, the connoisseurs expressed,
Were those miraculous hands, and so blessed.
Whenever the Prophet greeted someone,
His sweet smile would soothe anyone.
A couple of days after the event, nay,
Even several months, we should say,
Among crowds the fortunate fellow
Would be known from his smell so mellow.
His crystalline skin was white, hairless;
What words could praise a beauty so faultless!
As he walked, his habit was, let us say,
To bend forward, in a singular way.
Like walking downwards, that is to say,
He would lean forward in a slight way.
So high was he in honor and personality,
The soul of Halîl [xiv] was proud of his nobility.
When Hudâ [xv] loves a person, certainly,
All his limbs will be perfect in beauty.
As the Messenger of Allah walked quietly,
If a person confronted him suddenly,

The blessed limbs remained throughout his life
The same as they were in his early young life.
As time passed, the Prophet grew in age, naturally;
Like a bud, however, he was renewed physically.
Never presume that the Sultan of Universe
Was a bit above the normal size in fatness.
Neither thin nor fleshy was he;
Medium in size, and quite mighty.
The people who are deeply learned in the matter,
Neither too lean, nor above the normal or fatter.
The Maker had made that splendid body,
With divine justice and equality.
On his pure skin precision reigned;
On his entire body haloes rained.
The Champion of Sidra [xiii] was of medium stature;
With him did the world attain its peaceful order.
Those who saw his miracles and wonders,
Said to praise him was beyond their powers.
We have never seen such rosy beauty,
In height, in manners, in features, so lovely.
The Prophet was of medium height; yet,
When a tall man walked with the Prophet,
However tall that man might be,
The taller one the Prophet would be.
The Prophet, with the tall man compared,
Would be as taller as the palm of hand.
Whenever he walked, in dignity,
Rather fast was he in velocity.
That person would be stricken with fear;
Such would Allah's Messenger to him appear.
If a person talked with the Prophet continuously,
And listened to his sweet voice piously,
The flavor in his words would affect him so much,
He would be the Prophet's slave, if accepted as such.
The Eternal Creator had decked him with such beauty,
Peerless in all sorts of moral quality.
O, Rasûlullah! [xvi] I am short of lauding thee;
We all were created for the sake of thee.
O, thou, the king of the zone with faith rife;
For thee I wish to sacrifice my life!

Footnotes of HILYA-I SA'ÂDAT

i The beautiful, pure face of the Messenger of Allah.

ii Allahu ta'âlâ.

iii Allahu ta'âlâ.

iv Telling about the Messenger of Allah.

v Allahu ta'âlâ.

vi Telling about the Messenger of Allah.

vii Allahu ta'âlâ.

viii The Master of Worlds, i.e. the Messenger of Allah.

ix Direction where to a Muslim turns his face during namâz; the Kâ'ba.

x Allahu ta'âlâ.

xi The word used in the original text is fayz (or faidh), which means occult, inexplicable, invisible rays of spiritual knowledge which the blessed heart of the Messenger of Allah radiates continuously, and which will be radiated as long as life on earth continuously, and which will be radiated as long as life on earth continues. If a Muslim adapts himself perfectly to the teachings of the Qur'ân al-karîm and to the Islamic principles of behavior taught by the Messenger of Allah, which in turn can be learned from those true Islamic scholars called Ahl as-sunna(t) wal Jamâ'a(t), or from their books, the heart of that fortunate Muslim begins to receive those spiritual rays. The flavor enjoyed while receiving those rays cannot be described to a person who has not tested them yet. One day, Huseyn Hilmi Işık Effendi, said, "If a person has never eaten honey, of how much help could the taste of jam be describing honey to him?"

xii The Prophet 'sall-Allâhu ta'âlâ alaihi wa sallam'

xiii Sidra-t-ul muntahâ: a tree in the sixth sky. No creature, except for our Prophet 'sall-Allâhu ta'âlâ alaihi wa sallam', has gone farther above the Sidra-t-ul-muntahâ. One year before the Hijrat (Hegira), when our Prophet 'sall-Allâhu ta'âlâ alaihi wa sallam' was fifty-two years old, on the twenty-sixth night of the blessed month of Rajab (on the night between the twenty-sixth and twenty-seventh days), the Archangel Jabrâîl (Gabriel) 'alaihis-salâm' took the Messenger of Allah 'sall-Allâhu ta'âlâ alaihi wa sallam' to the Kâ'ba, where an unknown person cleaved his chest, took out his heart, washed it with Zamzam water, and put it back in its place. Then the Prophet and the Angel mounted a Paradise animal called Buraq and rode to the Masjid al-Aqsâ in Jerusalem, which took them only a moment, thence ascended to the sixth sky, in one moment again. When they came to the Sidra-t-ul-muntahâ, Jabrail 'alaihis-salâm' said he could not go any further, for he would be burnt into ashes if he did. The Prophet went on alone. He went beyond the Sidra and beyond the Arsh, and entered Paradise. He saw Allahu ta'âlâ in an ineffable, incomprehensible, inexplicable manner, without time and without direction. Then he was taken back to the earth. This ascent of the Messenger of Allahu ta'âlâ is called Mî'râj. Muslims celebrate this blessed event yearly on the twenty-sixth night of the blessed month of Rajab.

xix The Prophet Ibrâhîm (Abraham) 'alaihis-salâm'

xv Allahu ta'âlâ.

xvi The Messenger of Allah.

CHRONOLOGY

571 The birth of Hadrat Muhammad 'alaihis-salâm (12 Rabi'al-awwal – 20th of April, 571).

He was bought and given to his wet nurse Lady Halîma.

574 He was brought to Mecca by his wet nurse and delivered to his mother Hadrat Âmina.

575 The demise of his mother.

He was bought and given to his grandfather Abdulmuttalib.

577 The demise of his grandfather.

He was bought and given **to his paternal uncle Abû Tâlib.**

583 He traveled to Syria with his paternal uncle Abû Tâlib and in Busrâ, the priest Bahîra understood that he would be the Last Prophet.

588 He traveled to Yemen with his paternal uncle Zubayr.

595 He traveled to Damascus, leading the trade caravan of Hadrat Khadîja.

596 He married Hadrat Khadîja.

606 He put the Hajar al-aswad in its place on the wall of Kâ'ba-i sherîf while it was being repaired.

610 The first wahy was revealed to him in Hira Cave.

613 After the secret invitation which had lasted for three years; he mounted the Safâ Hill and started to invite people to Islam openly.

615 Muslims' hegira to Abyssinia.

616 Hadrat Hamza's conversion to Islam.

Hadrat 'Umar's conversion to Islam.

619 The demises of Hadrat Khadîja and Abû Tâlib.

620 His Mî'râj (Ascension).

The first allegiance of Aqaba.

621 The second allegiance of Aqaba.

622 The Hegira from Mecca to Medina.

623 The Holy War of Badr and the victory.

The direction of the qibla was converted from Masjid-i Aqsâ to the Kâ'ba-i Muazzama.

"Suffa" was built in front of the masjîd to accommodate the poor.

He married to Hadrat Âisha.

624 The demise of his daughter Hadrat Ruqiyya.

The marriage of Hadrat Fâtima and Hadrat Ali.

625 The Holy War of Uhud.

The martyrdom of Hadrat Hamza.

The birth of Hadrat Hasan. (In the month of Ramadan)

The birth of Hadrat Husayn. (In the month of Shâbân)

His marriage to Hadrat 'Umar's daughter, Hadrat Hafsa.

627 The Holy War of Trench.

628 The Peace Treaty of Hudaybiya.

He sent letters of invitation to Islam to the rulers.

The Conquest of Khaybar.

629 The Holy War of Mûta.

630 The Conquest of Mecca.
The demise of his daughter Hadrat Zaynab.
The birth of his son Hadrat Ibrahim.
The demise of his son Hadrat Ibrahim.
The Expedition to Tabûk

632 He performed his Farewell Khutba to more than one hundred thousand Ashâb-i kirâm.
His visit to Jannatu'l Bâqî Cemetery.
His passing away.

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- Ibn Kathir, as-Sira
- Ibn Maja
- Ibn Sa'd, at-Tabaqât

- Ibn Abi Shayba, al-Musannaf
- Ibnul-Jawjî, al-Wafâ bi-ahwalil-Mustafâ
- Ibnul-Asir, Usud-ul-Ghâba
- Qadi Iyaz, Shifa-i Sharif
- Qastalanî, al-Mawâhibu'l-Laduniyya
- Kattânî, at-Tarâtibul-Idâriyya
- Kilâî, al-Iktifâ
- Makrizî, Imtâul-Asmâ
- Munâwî, Faydul-Qadir
- Muslim
- Nasâî
- Safadî, al-Wâfî
- Suhaylî, Rawdu'l-unuf
- Suyûtî, Jâmiul-Ahâdith
- Suyûtî, al-Laâlil-Masnua
- Suyûtî, Awsafun-Nabi
- Shamsaddin Shâmî, Subul'ul-Hudâ
- Tabaranî, al-Mu'jamul-Kabîr
- Tabarî, Târikh
- Tirmidhî
- Tirmidhî, Shamâil-i Sharîf
- Wâqidî, al-Maghâzî
- Yaqubî, Târikh
- Zahabî, Siyar