

Islamic Terrorism



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CHAPTER – I

Now-a-days the word ‘Islamic Terrorism’ are being copiously used by the Western as well as the Eastern writers. Either they are ignorant about the noble teachings of Islam or they have deliberately coined this word to tarnish the image of Islam.

As every fifth man of this world is a Muslim,¹ the Non-Muslims should know what Islam is ? And remove their misunderstanding, if any, let them ‘study it reverently’, says Mahatma Gandhi, ‘they will love it, even as I do.’²

Some misguided Muslims, either acting as the agents of some Super Powers or persuaded by emotion and religious zeal, are doing great harm to the universal acceptability of Islam. They should also study Islam and follow its tenets of peace, prosperity, love, affection, equality, fraternity, universal brotherhood, mutual understanding, religious tolerance, freedom of expression, equal rights of men and women, dignity of labour, respect for the Islamic law and also law of the land, consciousness of duties and faith on the accountability of their deeds and misdeeds before the Almighty.³

What is Islam ?

Islam is the religious order enforced by Almighty Creator to guide His best creature to the righteous path of peace and submission. He sent one lac twenty four thousand prophets⁴ to preach this religion of peace, which, in Arabic, is called

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1. Muslims constitute about 20% of the world population, See Samuel P. Huntington : The Clash of Civilizations and the remaking of the World Order, Noida, 1996, p.66.
 2. M K Mahatma Gandhi : Young India.
 3. Every action of every individual is recorded, God says, “..... We have recorded what you did”, Al-Quran, XLV : 29.
 4. According to some historians the number of prophets are more than one lac twenty four thousand.

Islam¹ His intention is to establish peace in this world and bestow peace to the righteous persons in the life hereafter. Hazrat Muhammad (SA) is the last,² the greatest and the noblest Prophet of this religious order and in him the prophethood culminated³ and perfected.⁴ he was an apostle of Allah and “was sent as mercy for the worlds.”⁵

Islam is the religion of right-doing, right-thinking, right-speaking founded on Divine love, universal charity, fraternity and human compassion – the religion that enshrines righteousness, piousness and truthfulness. “Surely the true religion of Allah is Islam.”⁶

Basic article of Islamic faith are :

- (a) Oneness of God.
- (b) Prophethood of Muhammad (SA).
- (c) Belief in life after death and accountability of man before God on the Day of Judgement.

It was enquired from the Prophet (SA) “What is Islam?”
He replied :

- ◆ Purity of speech and charity.
- ◆ Abstinence (from evil) and obedience (of God).
- ◆ Humanity and courtesy.
- ◆ Modesty and chasity.

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1. “Islam” is an Arabic word means submission, surrender, obedience, the other literal meaning is peace; it is derived from the root “SIM” which denotes (a) to surrender, to submit, to yield and (b) to become reconciled with one another, to make peace.
 2. “ (Muhammad is) the Messenger of Allah and the last of the prophets.” Al-Quran XXXIII: 40
 3. “And the coming of prophets came to an end with me”, said the Prophet. – Sahih Muslims
 4. God says, “This day I have perfected for you your religion.” Al-Quran V:4.
 5. “O prophet Muhammad (SA) we have not sent you, but as a mercy for all the worlds.” Al-Quran : XXI : 107
 6. God says, “And (we have) chosen for you Islam as a religion.” Al-Quran : V : 3.

– are parts of Islam. ¹

In a remote village of Scotland a lady embraced Islam. When it was asked from her as to how she would follow Islam when there was no one to guide her. She replied, “Why! I would follow the best. I believe, what is best that is Islam.”

Sir P. C. Ramaswamy Aiyar asked, “What does Islam stand for ?” He himself answers, “ I regard and all thinking men recognise Islam as one and the only truly democratic faith that is actually functioning in the world today.” Aiyar further says, “being Hindu , firmly entrenched in the Hindu faith, I yet am bold to say so.” ²

Sir T. W. Arnold observes, “ Islam which claims the allegiance of seven hundred million souls,³ is the only solution for all the ills of the world”. He further says, “ This is no ideal boast on my part, events are proving it.” ⁴

Islam is the most complete, the most perfect and the most extra-ordinary revolution that has ever come over any nation on earth. It provides guidance in all walks of life – individual and social, material and spiritual, cultural and political, legal and economic, national and international, for all ages and for all changing circumstances.

George Bernard Shaw says , “ I have always held the religion of Muhammad (Islam) in high estimation because of its wonderful vitality. It is the only religion which appears to me to

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1. These four Hadiths have been amalgamated and their meanings have been written together.
 2. Sir P. C. Ramaswamy Aiyar : Tribute to Islam.
 3. Now the Muslim population has increased dramatically and it become 20% of the world’s population.
 4. Sir T. W. Arnold : as quoted in “Wisdom of Prophet, Muhammad Amin, Lahore, 1946, p.70.

possess that assimilating capability to the changing phases of existence which can make it appeal to every age. The world must doubtless attach high value to the predications of great men like me. I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today.”¹

Islam is often unfairly attacked because it is utterly misunderstood as to the greatness of its Prophet and the nobility of his teachings to the World.²

It is true, to day Islam does not stand before the world as the exponent of high learning or great intellectual endeavours ; but it is not due to the faults of the teachings but to the neglect of the Muslims. “Islam has suffered because of its followers are unworthy of its founder.”³

Islam prevailed because it was the best social and political order the times could offer.⁴

There is no religion that is so maligned by the ignorant and biased as is Islam , yet if people only knew , it is the only true solution for the problems of socialism, in as much as it is the religion of the strong for the weak, of the rich for the poor.⁵

Goethe, the great philosopher and poet of German, wrote a magnificent poem on the Prophet Muhammad (SA) in which he had compared him with a mighty river. The helpless rivulets and streams (tribes) sought his help, they were about to be dried up, the mighty river embraced them and took them

1. George Bernard Shaw : The Genuine Islam, Vol. I, 1936.

2. See Besant Annie's : Kamala Lecture.

3. Ibid.

4. H. C. Wells ; The Outline of History, London, 1931, p.611.

5. Sir Edward Archibald Charles, Wisdom of Prophet Muhammad, Mohammad Amin, Lahore, 1946, p.85.

towards the majestic Sea ¹ (of God) Dr. Md. Iqbal, the great poet of Urdu and Persian had translated this poem into Persian.² Goethe was so much impressed to read the teachings of Islam that he exclaimed, “If this is Islam, do we not all live in Islam”.³

The Muslim resembling one body so that if any part of the body is not well then the whole body shares the sleeplessness and fever with it.⁴ Even for the Non-Muslims the Muslims share the same feeling Comte De Gobineau says, “No religion is more tolerant than Islam to the followers of other creeds.”⁵

‘Islam is the blueprint of a social order’, it holds that a set of rules exists, external, divinely ordained and independent of the will of men, which defines the proper ordering of society.⁶

Who is a Muslim ?

Muslim is one who believes in the Unity of God and the prophethood of Muhammad (SA) . He utters ...
La ilaha illal – Lah Muhammad ur – Rasul ul – lah.

There is no God except Allah and Muhammad is His Prophet (Messenger). This is epitomised in the Kalima ⁷ (Article of Faith). The Prophet has described a true Muslim in the following words :

◆ A Muslim is he who is not a danger to the life and

1. Maxime Robinson : Mohammad ; English tr. By Carter Anne, London, 1961, p.312.
2. See Dr Sir Muhammad Iqbal : Payam – e – Mashriq, p.156.
3. Johann Wolfgang Von as quoted in what is Islam ? by W. Montgomery Watt, London, 1967, p.5.
4. Bokhari 8 : 42 – OB.
5. Comte De Gobineau : Les Religion et les Philosophies dans, Asie Centrale, Paris, 1865.
6. Peter Clarke : The World’s Religions, ed. Steward Sulherland and others, London, 1988, p.307.
7. To embrace Islam one has to believe in the Kalima and utter the same at least once.

property of any other person.¹

- ◆ He is not a Muslim whose neighbour does not feel safe from his evil.²
- ◆ He who is not merciful to others will not be treated mercifully.³
- ◆ A Muslim should not harm his neighbour, entertain his guests generously, talk what is good and abstain from all kinds of evil talks.⁴
- ◆ A Muslim to another Muslim is like a building whose different parts enforce each other.⁵
- ◆ (Muslim are) those who, if we establish them in the land will keep up prayer (Salah) and pay the welfare due (Zakat) command what is proper and forbid what is improper.⁶

A true Muslim reflects the high standard of purity, probity, simplicity, sincerity, equality, fraternity and magnanimity.

Every member of the Muslim community during the period of the Prophet and Pious Caliphs was then a paragon of goodness, virtue and morality. Wherever they went they left an everlasting impression.⁷

- ◆ Self – respect, modesty, bashfulness and honour is a part of faith.⁸

1. To give emphasis on the humanitarian values of life, the Prophet (SA) has expressed this idea on different occasions in different ways.

2. Bokhari [8:45 – OB].

3. Bokhari [8:42 – OB].

4. Bokhari [8:47 – OB].

5. Bokhari [8:48 – 68].

6. Al-Quran, XXII : 40 – 41.

7. Siratun Nabi.

8. The Prophet (SA) said faith consists of sixty parts (i.e. sixty essential elements of which only four is mentioned above), Bokhari [1:8 – OB].

- ◆ A Muslim is one who avoids harming Muslims with his tongue and hands.¹
- ◆ None will have faith (i.e. be a Muslim) till he likes for his brother what he likes for himself.²
- ◆ The Prophet (SA) took pledge from his companion for :

Not to commit Shirk (polytheism).

Not to steal.

Not to commit illegal sexual intercourse.

Not to kill children.³

Not to utter slander.

Not to be disobedient to Maruf (i.e. all good deeds).⁴

- ◆ Those who are Muslims and act righteously, joy is for them and a blissful home to return.⁵

H. G. Wells says, “They (the Muslims) gave the world a new culture. They created a religion that is still to this day one of the most vital force in the world.”⁶

- ◆ A Muslim is one who makes peace with God and men :- Peace with God implies complete submission to the will of God, who is the source of all power , and peace with men implies doing good to one’s fellow men. The Quran has expressed this idea eloquently in the following words, “ Yea who so ever submits himself entirely to Allah and he is the doer of good, he has his reward from his Lord, there is no fear for him nor shall he grieve.”⁷

1. Bokhari, [1:9 – OB].

2. Bokhari, [1:12 – OB].

3. In the pre-Islamic age people use to bury the female child alive at the time of their birth, even kill their children with the fear to feed them.

4. Bokhari, [1:17 – OB].

5. Al-Quran, XIII : 29.

6. H.G. Wells : A short history of the world, London, p.167.

7. Al-Quran, II : 112.

- ◆ As every Muslim should be in perfect peace and offer peace to other, peace is the greeting or salutation of one Muslim to another. Whenever a Muslim meets other he greets him saying, “As Salaam Alikum” (Peace be with you). In reply the other must say, “ Wa Alikum As Salaam Wa Rahmatullah e Barkaatehu” (Peace, blessings and benevolence of Allah be with you).¹
- ◆ The Prophet says, “Those who show kindness and consideration to Gods creatures, God bestows His kindness and affection to them.”²
- ◆ A Muslim is a symbol of love and affection.³
- ◆ “Show kindness to the dwellers on earth so that God on High may show mercy to you”.⁴
- ◆ A Muslim should also be merciful to animals. The Prophet (SA) prohibited killing of animals for mere sport.⁵
- ◆ He instructed the Muslims with these words, “Fear Allah with regard to these animals. Ride on them in health and leave them in health.”⁶
- ◆ It is the prime duty of every Muslim to purify the society from corruption and perversions, disseminate good and virtue. God says, “ And from among you there should be a party, inviting to good and bidding what is right and forbidding what is wrong.” He further bids, “Go forth, light and heavy and struggle in Allah’s path.”⁷

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1. The Islamic way of salutation is As Salaam – o – Alekum and reply of the salutation is Walekum As Salaam o Rahmatullahe Barkatehu.
 2. Sunan Abu Dawud ; Mishkat.
 3. Ahmad, Baihaqi.
 4. Jami Tirmidhi ; Mishkat.
 5. Sahih Muslim.
 6. Sunan Abu Dawud.
 7. Al-Quran, IX : 41.

- ◆ It is not permissible for any Muslim to desert his brother (Muslim) for more than three days.”¹

God says, “And every man’s deeds have We fastened around his neck, and on the Day of Resurrection will We bring forth a book which shall be proffered to him wide open. (It will be said to him) Read your record : This day there need be none but Yourself to make out an account against you.”²

The Most Merciful God further says, “Whoever comes with a good deed, for him there shall be the like of it tenfold, while whoever comes with an ill-deed, he shall be required with only one like it, and they shall not be treated unjustly.”³

God does not accept belief if it is not expressed in deeds
And does not accept deeds if they do not conform to belief.

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.”⁴

“Man shall have nothing but what he strives for.”⁵

“God does not change the condition of people until they change their own condition.”⁶

And what ever suffering you suffer, it is what your hands have wrought.⁷

God only assigns to a soul what it can cope with.⁸

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1. Bokhari [8:53 – OB].
 2. Al-Quran, XVII : 13 – 14.
 3. Al-Quran,
 4. Bokhari [1:1 – OB].
 5. Al-Quran, LIII : 39
 6. Al-Quran, XIII : 11.
 7. Al-Quran, XLII : 30.
 8. Al-Quran, II : 286.

“Eat and drink but do not be extravagant”.¹

The beggar and destitute have due share in their (i.e. rich person’s) wealth.²

Allah does not charge a soul but according to its ability³ and that every soul may be rewarded for what it has earned and they shall not be wronged.

“...and no bearer of burden shall bear the burden of another”⁴

How to struggle in the path of Allah and how to call the people in His path, by terror or by wisdom ? God, Himself instructs, “Call to the path of your Lord with wisdom and good exhortation.”⁵

“Whosoever believes in Allah and the Day of Resurrection should not harm his neighbour.”⁶

Allah loves that, one should be kind and lenient in all matters.⁷

He who is not merciful to others will not be treated mercifully.⁸

Some important teachings of the Prophet (SA)

The teaching of the Prophet of Islam Hazrat Muhammad (SA) was not only for the Muslims but for the entire universe.

You read them you will like them and quite possible you may exhort your son with these words.

I am quoting herewith only few of them which can serve as an example of his elevation of mind, nobility of thought and Divine outlook.⁹

1. Al-Quran, VII : 31.

2. Al-Quran, LII : 19.

3. Al-Quran, II : 286.

4. Al-Quran, VI : 164.

5. Al-Quran, XVI : 125.

6. Bokhari [8:47– OB].

7. Ibid [8:53 – OB].

8. Ibid [8:42 – OB].

9. For a brevity sake I am omitting the names of the narrators and compilers.

- ◆ Respect God and be affectionate to the family of God.
- ◆ He who is not affectionate to God's creatures and look his own children, God will not be affectionate to them.
- ◆ All creatures of God form the family of God and he is the best loved of God who loves best His creatures.
- ◆ Live together, do not turn against each other; make things easy for other and do not put obstacle in each other's way.
- ◆ All mankind is a fold, each member of which shall be keeper or shepherd to every other, and be accountable for the entire fold.
- ◆ "Paradise lies at the feet of the mother" – without serving mother no one can enter paradise.
- ◆ Allah's pleasure is in the fathers' pleasure and Allah's displeasure is in the fathers' displeasure.
- ◆ One who is young shall not attain paradise if he neglects his parents when they are old.
- ◆ No father give his child anything better than good manners.
- ◆ The acquisition of knowledge is compulsory for every Muslim male and female.
- ◆ Verily for man to teach his child manners is better for him than to give away one bushel of grain in alms.
- ◆ Wives have rights corresponding to those which husband have in equitable reciprocity.
- ◆ The best of you are those who behave best towards their wives.
- ◆ And do good to the parents and other relatives and the orphans and the needy.
- ◆ The person who severs the bond of kinship will not enter Paradise.
- ◆ The faithful (Muslim) are those who perform their trust and fail not in their word and keep their pledge.
- ◆ Who is the most favoured of God? He from whom the greatest good comes to His creatures.
- ◆ What actions are excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the

sorrow of the sorrowful and to remove the wrongs of the injured.

- ◆ It is said to the Prophet (SA), O messenger of God! Curse the infidels. The Prophet (SA) replied, I am not sent for this nor was I sent but as a mercy to mankind.
- ◆ With knowledge man rises to the heights of goodness and to noble position, associates with sovereigns in this world and attains to the perfection of happiness in the next.
- ◆ Allah is pure and loves purity and cleanliness.
- ◆ One hour's meditation on the works of the creator is better than seventy years prayer.
- ◆ The ink of the scholar is more holy than the blood of the martyr.
- ◆ The best of man is he from whom good occurs to humanity.
- ◆ Strive always to excel in virtue and truth.
- ◆ Learn to know yourself.
- ◆ The greatest enemies of God are those who entered into Islam and do acts of infidelity and who without cause, shed the blood of man.
- ◆ The grave is the first stage of the journey into eternity.
- ◆ Kill not your hearts with excess of eating and drinking.
- ◆ The most excellent Jihad (Holy War) is that for the conquest of self.
- ◆ An hour's contemplation is better than a year's adoration.
- ◆ Do you love your creator? Love your fellow-being first.
- ◆ Do not prevent your women from coming to the mosque; but their homes are better for them.
- ◆ Give the labourer his wage before his perspiration be dry.
- ◆ The Prophet (SA) said, 'Do you think that this woman will cast her child into fire?' We said, "No", The Prophet (SA) then said, 'Verily Allah is more compassionate on His creatures than this woman on her child'.
- ◆ The Prophet (SA) narrated, "Allah says, Verily My compassion overcomes My wrath.
- ◆ A man's first charity should be to his own family.

- ◆ Charity is a duty unto every Muslim, He who has not the means thereto, let him do a good act or abstain from an evil one, that is his charity.
- ◆ Do not speak ill of the dead.
- ◆ Seek knowledge from the cradle to the grave.
- ◆ The love of the world is the root of all evils.
- ◆ Every good act is charity.
- ◆ Doing justice between two persons is charity.
- ◆ Whoever has food for a day and night it is prohibited for him to beg.
- ◆ God is gentle and loves gentleness.
- ◆ A virtuous wife is a man's best treasure.
- ◆ The rights of women are sacred. See that women are maintained in the rights attributed to them.
- ◆ I am the city of knowledge and Ali is the gate thereof.
- ◆ Trust in God but tie your camel.
- ◆ If the unbeliever knew of the extent of the Lord's mercy, even he would not despair paradise.
- ◆ Speak to men according to their mental capacities.
- ◆ It is your own conduct, which lead you to reward and punishment.
- ◆ God's kindness towards His creature is more than a mother towards her baby.
- ◆ Sleep is the brother of death.
- ◆ When the bier of anyone passes by you, whether Jew, Christian or Muslim, rise to your feet.
- ◆ This world is a prison for the faithful but paradise for unbelievers.
- ◆ This life is but a tillage for the next.
- ◆ Who are the learned? Those who practice what they know.
- ◆ Marriage is incumbent on all who possess the ability.
- ◆ The world and all things in it are valuable; but the most valuable thing in the world is virtuous woman.
- ◆ He is of the most perfect Muslims those dispositions is most liked by his own family.

- ◆ Say what is true, though it may be bitter and displeasing to people.
- ◆ Religion is admonition and it means being pure.
- ◆ Kindness is a mark of faith and whoever has no kindness has no faith.
- ◆ Whoever is kind to creation God is kind to him.
- ◆ Verily, it is one of the respects to God to honour an old man.
- ◆ Verily, the most beloved of you to me are those of best disposition.
- ◆ The proud will not enter paradise nor a violent speaker.
- ◆ Riches are not from abundance of worldly goods but from a contented mind.
- ◆ Backbiting vitiates ablution and fasting.
- ◆ That person is not of us who invites others to aid him in oppression; and he is not of us who fights for his tribe in injustice.
- ◆ Your loving a thing makes you deaf and blind.
- ◆ The favour of God does not descend upon that family in which is one who deserts his relations.
- ◆ A man is bound to do good to his parents although they may have injured him.
- ◆ When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it would hurt him.
- ◆ The best of alms is that which the right hand gives and the left hand knows not of.
- ◆ Every good deed is charity.
- ◆ To treat the wife tenderly and put a morsel in her mouth is a charitable act.
- ◆ To treat children affectionately and kiss them are charitable acts.
- ◆ To extend consideration towards neighbours and send them presentations are charitable acts.

- ◆ Shall I not inform you of better act than fasting, alms giving and prayers? asks the Prophet. Then he declares, “It is making peace between one another”.
- ◆ Actions will be judged according to intention.
- ◆ He dies not who gives life to learning.
- ◆ Who so is able and fit and does not work for himself or for others, God is not gracious to him.

Islam in the eyes of Non – Muslims

Islamic civilisation has brought about a drastic revolution in the human history. It has evolved as the greatest social reform the world has ever witnessed.

‘The revolt of Islam saved humanity’, says M. N. Roy, ‘Islam was a necessary product of the history and instrument of human progress. It rose as the ideology of a new social relation, which in the turn revolutionised the mind of man. It contributed to the forgoing of new ideological instruments which brought about the subsequent social revolutions. It stands to the credit of Islamic culture to have been instruments in the promotion of the ideology of a new social order.’¹

Peter Clarke endorsing the words of Gellner and writers, ‘Islam is the blueprint of social order. It holds that a set of rules exists, eternal, divinely ordained and independent of the will of men, which defines the proper ordering of society!’²

The Prophet (SA) of Islam, within twenty-three years of his teachings changed the character of nations. He replaced evil with good, terror with peace, cruelty with kindness.

Those who were addicted to wine, gave up wine drinking, perverted became pious, liars became truthful, quarrelsome became peace loving, usurer become helper, women

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1. M. N. Roy : The Historical Role of Islam, Calcutta, 1931 and Delhi, 1981, p. 10–20.
 2. Peter Clarke : The Worlds Religions, Ed. By Steward Sutherland and others, London, 1988, p.307.

obtained equal rights with men, position of slaves and servants were elevated to that of a freed man, distinction of caste, creed and religion was removed.

‘It is the most amazing event in human history that Islam spread within a century over help the earth, shattering great empires, overthrowing long established religions, the moulding of the souls of races and building up a whole new world, the world of Islam’.¹

The phenomenal success of Islam was due to its revolutionary significance and its ability to lead the masses out of hopeless situation created by the decay of antique civilization not only of Greece and Rome but of Persia, China and India . Islam first of all introduced the idea of social equity , which was unknown in all the lands of ancient civilization.²

It is the distinctive characteristic of Islam, as taught by the Prophet (SA) , that it combines within itself the grandest and most prominent features in all religions compatible with the reason and moral institution of man. It is not merely a system of positive moral rules, based on a true conception of human progress , but it is also the establishment of certain principles , the enforcement of certain disposition , the cultivation of a certain temper of mind , which the conscience is to apply to ever varying exigencies of time and place.³

‘Islam prevailed because it was the best social and political order the times could offer – It was the broadest, freshest and clearest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the mass of mankind’.⁴

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1. A. M. Lothrop Stoddard : The New world of Islam, as quoted in Islam – The Religion of all Prophets, Karachi, p.56.
 2. M N Roy : The Historical Role of Islam, Calcutta, 1931 and Delhi 1981 p.10 – 11.
 3. James Freeman Clarke : Jen Great Religious , Lond. 1883, Chapter I.
 4. H. C. Wells : The outline of History, London, 1931, p.611.

The spirit of Islam is so broad that it is practically boundless.¹

The mobility and broad tolerance of this creed which accepts as God inspired all the real religions of the world, will always be a glorious heritage for mankind. On it could indeed be built a perfect world religion.²

The power and the magnitude of this world wide Islamic community have not always adequately been understood in the West. Extending from the west coast of Africa as far Eastward as the Philippines, and from the Java in the East Indies Archipelago, which is about 100 degrees south of the equator to the Caucasus and the Kingdom of the Steppes about 400 north Latitude, this home of the Muslim faith occupies a very impressive part of the Earth surface.³

‘Islam succeeded in the world because it must, representing as it did, the urge of the human mind for social and democracy.’⁴

‘They (the Muslims) gave the world a new culture. They presented a religion that is still to this day one of the most vital forces in the world.’⁵

‘The phenomenal success of Islam is due to uniqueness of its spiritual and social and political programme. The expansion of Islam is one of the most memorable resolutions which has impressed a new and casting character in the nations of the world.’⁶

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1. Md. Iqbal : The Reconstruction of Religious Thought in Islam, Lahore, 1930 P 164.
 2. Duncan Greenlees : The Gospel of Islam, Adyar, 1948, p.27.
 3. K. S. Twitchell : Saudi Arabia, New York, 1969, p.5.
 4. H C Wells in Hazrat Muhammad Taar Shikkhya O Abodan, Syed Badruddja, Vol II, Calcutta, 1969, p.144.
 5. H. C. Weels : A short History of the World, London, p.167
 6. Edward Gibbon : The decline and fall of the Roman Empire, London. 1881.

Islam in the West

Islam in the West, is making inroads peacefully and slowly but steadily amidst the political, social, cultural and economic upheavals, crusades, wars, revolutions and revolts. The world scenario changed dramatically with the disintegration of the USSR. The Imperialists took it for granted that they had succeeded in combating communism. Their next target became Middle East, specially the oil producing countries.

History of Jerusalem

Since the end of World War II, British and its allies were playing hide and seek game with the Middle East countries. In 1948 they established the Zionist state by grabbing the land from the Arabs. This annoyed not only the Arabs but the entire Muslim community, as the first Qibla of the Muslims, went under the Jews. To trace the history of Jerusalem, one has to go back to the age of the pious caliphs. In 637 A. D., when the Muslims took over Jerusalem, Caliph Umar (R) visited the city to settle the terms of peace. Sophorine, the patriarch of Jerusalem was taken aback by the simplicity of Umar (R) as he was modestly dressed like an ordinary person.¹ Dust of journey marked his clothes and face. He displayed no pomp, grandeur and ostentation.² Some historians have recorded that when Umar (R) reached Jerusalem, he was driving the camel on foot and his servant was sitting on its back, as it was turn of his servants to sit. When the Patriarch of Jerusalem identified the Caliph, he greeted him, took him into the city and showed him the antiquities, “At the hour of prayer, he declined to perform his Namaz in the Church of the Resurrection, in which he chanced to be, but prayed on the steps of the church for, said he, to the Patriarch, had I done so, the Musalmans in the future age might

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1. Tariq Ali : Clash of Fundamentalism, New Delhi, 2003.
 2. Sophronious was so much impressed with the caliph, that he remarked : “ Truly this is the adomination of desolation spoken of the Daniel, the Prophet as standing in the holy place.” – P. K. Hitti : History of Arabs, London, 1949, p.154.

have infringed the treaty under the colour of imitating my example.¹ But in 1099 the Crusaders² captured Jerusalem, the brains of young children were dashed out against the walls, infants were pitched over the battlements, men were roasted in fire, some were ripped up, to see if they had swallowed gold,³ the killing lasted for two days and most of the Muslim men, women and children were killed. The Jews fought side by side with the Muslims to defend the city, they were driven to the synagogue. The crusaders surrounded the area, set fire to it and made sure that every single Jew was burnt to death.⁴ Draper records, “a massacre of nearly 70,000 persons took place and the Pope’s legate was seen partaking in triumph.”⁵

In 1187 Jerusalem, once again fell to the Muslims. Saladin, finally took over the city. Its gates were open to all – Muslims, Christians and Jews. The Jews were provided with state grants to rebuild synagogues. The churches remained untouched. No blood revenge was permitted. Like the Caliph Umar (R), Saladin proclaimed the freedom of worship to people of all faith. For next seven hundred years the city remained peaceful under the Muslims. No bloodshed was allowed in the holy city till twentieth century, British backed Zionist state was created on the corpse of the innocent inhabitants.

Israel’s policy of expansion

The policy of expansion of the territory led Israelis to attack Egypt on 5th June 1967 and destroy its entire air base. They also captured the West Bank, Golan Heights, Sinai (up to

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1. John William Draper : History of the Intellectual Development of Europe, London, 1875, p.332.
 2. For crusade, see P. K. Hitti : History of the Arabs, London.
 3. John William Draper : History of the Intellectual Development of Europe, London, 1875, p.332.
 4. Tariq Ali : Clash of the Fundamentalism.
 5. John William Draper : History of the Intellectual Development of Europe, London, 1975.

Suez Cannel in Egypt) This not only irritated the Arabs but the entire right thinking people of the world. The Arabs turned to the United States for justice but the USA vetoed about 30 resolutions on Israeli – Palestinian conflict, also threatened to veto several times, on the text circulated by the Arabs and most of the time they had to withdraw the same. What can be more painful than the fact that the Israeli soldiers killed Lan Hook on 22 November 2002 and a week later, shot dead two Palestinian, all the three persons were working for the UN Humanitarian Service. Syrian ambassador, Mikail Wahbe moved a resolution in the Security Council condemning Israel for killing the said three UN personnel. Twelve members including USA's closest ally Britain voted for the resolution but the US ambassador vetoed the same. It is indeed surprising that the UN could not condemn the killing of its own men by the Israelis.

The blank check given to Israel by the US Senate and the House of Representative is without precedent in history, the result has been disastrous. Since September 2001, over 100,000 Palestinian refugees have fled to Jordan. Sharon does not even try and conceal the fact that his aim is a major ethnic cleansing of the Palestinians from the West Bank.¹

US misused the mandate

Following, 11 September's incident the world gave a mandate to the USA to stamp out terrorism. All sensible Muslims also wanted an end to terrorism but the USA and the Allied misused the mandate and started killing innocent people. The devastating US led attack killed more than three thousand persons including women and children. The allied conquered Afghanistan and are still ruling over her, with the help of a puppet government.

1. Tariq Ali : The Clash of Fundamentalism, New Delhi, 2003, p.XXIII.

On a flimsy and ferrules pretext and wrong presumption that Saddam Hussain possessed Weapons of Mass Destruction, the Allied force killed thousands of innocent civilians in Iraq, still the unabated killing is going on. The USA also conquered and ruling over the country, exploiting its natural resources and grabbing its national wealth.

Why the United States waged war against Iraq? Some critics have pointed out.

- (a) Iraq is the second largest oil producing country and the quality of its oil is best in the world.
- (b) It was one of the most powerful countries of the Middle East and could fight the Israelis.
- (c) There is also a domestic need to wean away the Jews from Democrats.
- (d) Last but not lest, its main aim was to stop the ever increasing Muslim influence in the West.

The target of the Allied force is Middle East, comprising Muslim dominated Countries, The fight between Imperialism and Communism was of purely political nature, but the attack on Middle East may take the religious dimension. John L. Esposito sees the present attitude of the West in historical perspective and considers it as a continuation of the crusading mentality. The Pope John II had twice warned Bush not to attack Iraq lest it may offend the Muslims susceptibilities.

The popularity of Islam in the West is corroborated by the European Intellectuals and Scholars. The great intellectual like George Bernard Shaw observed, "Already even at present time many of my own people and of Europe as well have gone over to the faith of Muhammad. And the Islamization of Europe may be said to have begun."¹ He was so much impressed with the teachings of Islam that he prophesied, "I believe that the whole British Empire will adopt a reformed Mohametanism

1. George Bernard Shaw : The Genuine Islam, Vol. I, 1936.

before the end of the century.”¹

A recent censor of the world population shows,² “Muslims increased more dramatically from 12.4% in 1900 AD to 20% by the turn of century (i.e. in one hundred years), surpassing the number of Christians, some years later.”³ Huntington estimates, “in the long run, however, Muhammad wins out.”⁴

Following is the table of the proportion of world population of the major religions:

Religions	1900	1970	1980	1985	2000
Christians Including Western and Orthodox	34.4	33.7	32.8	32.4	32.3
Muslims	12.4	15.3	16.5	17.1	19.2
Non Religion	0.2	15.0	16.5	17.1	19.2
Hindu	12.5	12.8	13.36	13.5	13.7
Buddhist	7.8	6.4	6.3	6.2	5.7
Chinese Folk	23.5	5.9	4.5	3.9	2.5
Tribal	6.6	2.4	2.1	1.9	1.6
Atheist	0.0	4.6	4.5	4.4	4.2

The above table has been published in the World Christian Encyclopaedia, though some Muslim critics believe that the figure of the Muslims shown above is lower than the actual number but still the increase of the world Muslim population is fantastic. It is by conversion and also by reproduction.

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1. George Bernard Shaw : Getting Married, 1908.
 2. Sea Jean Bourgerois – Pichat : Le normbredes homes : Etat et prospective; in Albert Jacquard et al, Les scientifiques parlent (Paris : Hachette 1987), p. 140.
 3. Samuel P. Huntington : The Clash of Civilization and the remaking of the world order, Penguin Book India, Noida, 1997, p.65.
 4. Ibid.

The population of the Christians is decreasing considerably, though the Christian Missionaries are actively preaching Christianity, especially among the tribals, Africans and in the Third World. In India also the Christian Missionaries are striving hard to convert the Hindus, especially the tribals and scheduled caste but the world Hindu population is increasing (Please see the table). In 1900 the World Christians population (including Western Christian and Orthodox Christian) was 34.4 percent and in 2000 it came down to 32.3 percent. Huntington says, “ The percentage of Christian in the World peaked at about 30 percent in 1980s, levelled off, is now declining and will probably approximate about 25 percent of the World’s population by 2025. As a result of their extremely high rates of population growth, the proportion of Muslims in the World will continue to increase dramatically, amounting to 20 percent of the World’s population about the turn of the century, surpassing the number of Christian some years later and probably accounting for about 30 percent of the World’s population by 2025.”¹

Islam is one of the fastest growing religious in the United States today. According to one recent survey, there are 1,209 mosques in America, well over half founded in the last 20 years and 30 percent of American Muslims are converts to the faith.² (see report of the Hartford Institution)

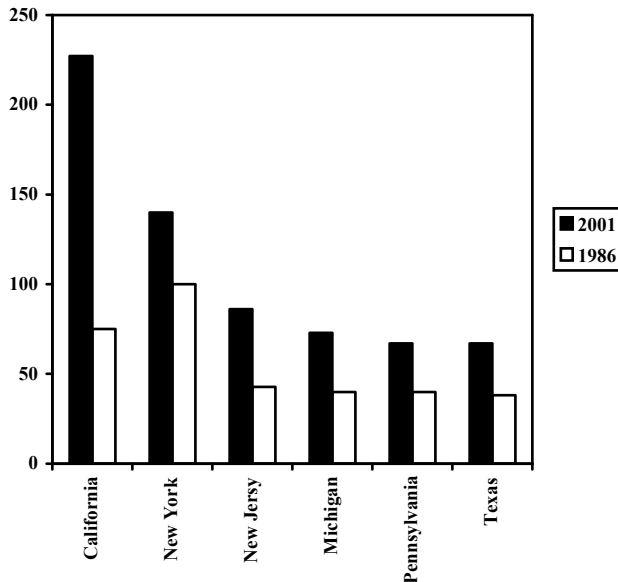
By some estimate, in 2010 the Muslim – American population will be the second largest in the nation after Christian – American.³

According to some modern critics the future scenario of ever – increasing Muslim population in the world is unbearable

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1. Samuel P. Huntington : The Clash of Civilization and the remaking of the world order, Penguin Book India, Noida, 1997, p.65.
 2. Muslim Life in America, Office of International Information Programs, US Department of State, <http://usinfo.state.gov> ; See chart on the next page.
 3. Lecture of Robert O. Blake, Jr. Charge d’ affairs ad-interim US Embassy, India.

for the fanatic Jews, Christians, fundamentalists and their allies. They are quite upset and cannot find any appropriate measure to check it. Following the 11th September incident, the leader of the allied, George W. Bush, in an emotional out burst declared

Growth in Mosques 1986 - 2001 Top Six States



(Muslim Life in America, Office of International Information Programs,
US Department of State, p.21)

crusade against Islam, but within a day or two he retrieved himself and adopted a cautious diplomat policy, perhaps after assessing the consequences. A writer like me, should specifically make it clear that no true Muslim can support the killing of innocent people at the World Trade Centre in New York on 11th September, 2001. Every sensible Muslim condemned blatantly

and flagrantly this anti-Islamic act with full force in his command.

To kill an innocent person according to Islamic Law is akin to killing entire humanity and the killer is liable to punishment in this world and hereafter.

Luis S. R. Vas writes, “President Bush referred to the American anti-terrorist offensive as a crusades, recalling the medieval Christian crusades to recover the Holy Land from the Muslims.”¹

Perhaps with this end in view to recover Muslim countries, one by one, and repeat the history of medieval crusades, they started Holy War against the Muslims, an undeclared crusade. Afghanistan, the war torn, devastated and the weak country had become the first prey. Though weak but it can serve as a gateway to Russia, China, Middle East, Iran and even Indian sub-continent. During First and Second World Wars Afghanistan served as a junction for the allied force.

Tariq Ali observes, ‘Approximately three thousand innocent Afghan men, women and children perished under the bombs’, For the West, these lives meant nothing compared to those of the US citizens who died in New York and Washington. According to one estimate five thousand innocent soul were killed in Iraq. However, despite all this, the main aim of the military operation, has still not been accomplished.’²

The New York Times reports, “Classified investigations of the Qaida threat now underway at the FBI and CIA have concluded that the war in Afghanistan failed to diminish the threat to the United States, the officials said. Instead the war might have complicated counter terrorism efforts by dispersing potential attackers across a wider geographic area.”³

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1. See Luis S. R. Vas : Osama bin Laden, Delhi, 2001, p.7.
 2. Tariq Ali : The clash of Fundamentalism, New Delhi 2003, p.XXII.
 3. The new York Times, 16th June, 2002.

Bush left his mission incomplete in Afghanistan, nay his mission to capture Afghanistan was achieved! After a couple of months, all of a sudden he recollected Saddam Hussein, ‘the lad who wanted to kill his dad.’ He started inculcating “Saddam Hussein possessed Weapons of Mass Destruction.” Though the Weapon Inspector for Iraq, appointed by the Security Council, Hans Blix, categorically said that they could not find any sign of any Weapon of Mass Destruction in Iraq, which was also confirmed by E. L. Baradei, (for nothing only a substantial number of missiles were destroyed). Bush raised the slogans of democracy, liberty, sovereignty, dignity and integrity for every country but at the same time he with his allies entered Iraq and conquered it, and disrupted the water supply, cut off the electricity. Hundreds of innocent souls died of thirst, hunger and diseases, thousands perished by cluster bombs and air raids. The antiquities of Babylon and Baghdad, the cradle of world civilisation were looted. The ancient land of the prophet’s and saints were destroyed.

When I visited the city of Najaf, the Head Priest took me to the vicinity of Hazrat Ali’s (AS) shrine and told me, “Here lies the grave of four Prophets of God”, he named them one by one and asked me to follow him in Darud and Salaam to them, then he took me inside the tomb of Hazrat Ali (AS) to pay homage to him.

Wrath of God upon war veterans

The veterans of 1991 war, who did carpet bombing in Iraq are suffering from mysterious diseases, perhaps it is the curse of the prophets and saints. I am quoting the news published in the Asian Age, June 22, 1996:

\$ 7.3 million for Gulf War Research

“Washington, June 21: The defence department on Thursday awarded \$ 7.3 million for medical research on the

possible causes and treatment of Gulf War syndrome, the mysterious ailment reported by the veterans of the war.

The fund will go to a dozen epidemiological, clinical and other studies proposed by researchers at a variety of institutions, the pentagon said.

Gulf War syndrome is a collection of complaints reported by returning veterans of the 1991 war, including joint pain, fatigue, headaches, memory and sleep loss, rashes and depression.

Medical evaluation of more than 18,000 veterans under a Pentagon programme found no single cause to explain the Syndrome, (AFP).”¹

Inspite of all these facts why the Bush is bent upon to destroy Iraq.

Opinion of the world leaders and intellectuals

Muammar al – Qadafi says, “Bush and his allies want to create new order in the Middle East”, Samuel P Huntington writes, “The ‘New Order’ means that Jews and Christians control Muslims and if they can , they will after those dominate Confucianism and other religions in India, China, and Japan”²

He further says, “What the Christians and Jews are saying : We are determined to crush communism and the West must now crush Islam and Confucianism.

Now we hope to see the confrontation between China that heads the confucianist camp and America that heads the Christian crusade camp. We have no justification but to be biased against the crusaders. We are standing with confucianism,

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1. The Asian Age, 22 June, 1996.
 2. Mu’ ammar al – Qadhafi , Sermon, Tripoli, Libya, 13 March, 1994, in FBIS – NES – 94 – 049, 14 March 1994, p.21.

and by allying ourselves with it and fighting along side in it on international front, we will eliminate our mutual opponent. So, we as Muslim will support China in its struggle against our common enemy, we wish China victory.¹

Tariq Ali says, “The most dangerous fundamentalism today – the mother of all fundamentalism is American imperialism,”² which has given birth to terrorism.

The Star Asian News Networks reports, “The youth wing of the biggest party in the ruling National Front, United Malya National Organisation in Malaysia has accused President George W. Bush of being a bigger threat to world security, peace and stability than Saddam Hussein.”³

Husni Mubarak of Egypt has pointed that the American invasion of Iraq will produce hundreds of Osama bin Laden,⁴

The world at large, irrespective of caste, creed and religion – Hindus, Muslims, Christians, Buddhists, Confucianists condemned the USA’s unjust military action against Iraq. In India, the second largest democratic country of the world, the politicians, scholars, writer intellectuals and critics condemned the aggressive policy of the US Government.

C. R. Irani, a veteran journalist of Calcutta observed, “Both Bush and Blair have acted like war criminals under International Law.”⁵

A large number of Americans are worried about the irresponsible act of their present Government. They are not

1. Samuel P. Huntington : The clash of Civilizations and the remaking of world order, Oxford, 1997, p.239-40.
2. Tariq Ali : The clash of Fundamentalism’s, New Delhi, 2003, p.xiii.
3. Hishamuddin Hussien has further said, “When its interests are affected, it is willing to ignore everything, including democracy, justice and human rights for its own narrow interest. The Star Asian Network, Kuala Lumpur, November 16, 2003.
4. Akhbar – e – Mashriq, Kolkata.
5. The Statesman, Kolkata, 8 April, 2003.

obstinate, stubborn, cruel and tyrant but they are kind hearted just and humane. It is surprising to note that in America itself about 25000 protest rallies were organised by the American against the aggressive policy of their government. I am quoting herewith some extracts from the website which will itself speak about the sentiments of the Americans infringed by the Bush's government.

(Please see :- <http://www.islamonline.net/English/News/2003-10/26/article03.shtml>)

“25,000 Rally Against ‘Liar’ Bush, Iraq occupation”

“WASHINGTON, October 26 (IslamOnline.net & News Agencies) – Some 25,000 anti-war protesters took to the streets of several US cities Saturday, October 25, protesting the ‘lies’ of US President George Bush and the US-led occupation of oil-rich Iraq.

Among those who addressed the anti-war rally near the White House, were Democratic presidential hopeful Al Sharpton and former US attorney general Ramsey Clark.

‘We were right when we were saying Bush was misleading the population’, Sharpton charged.

‘We are right now. We want to stop the misuse of American lives in Iraq.’

‘Don’t give Bush \$87 billion, don’t give him 87 cents, give our troops a ride home’, Sharpton said to loud cheers from the crowd.

Clark, a fervent supporter of left-wing causes since he served under President Lyndon Johnson from 1967-1969, demanded Bush be impeached, saying ‘the president has made us international outlaws.’

‘The American people are viewed around the world as supporting George Bush’s policies and they will be until he is

removed from office’, said Clark, dismissing Bush’s policies as ‘the greatest threat to peace and security.’

Michael Mc Pearson, a veteran from the 1991 Persian Gulf War, lashed out at Bush, accusing him of misleading the nation.

‘You have butchered the truth, George Bush’.”

Al – Gore,¹ the former Vice – President and great politician express his anxiety, “The overweening recklessness with which Washington is pursuing its insidious goal has fostered fear across the world not at what terrorists are going to do but at what we Americans are going to do.”²

Former US President, Jimmy Carter on 9th March, 2002 cautioned Bush that the USA’s attack on Iraq would fall short of the ethical standard for a just war. He said, “as a Christian and as a President who was severely provoked by international crisis, I became thoroughly familiar with the principles of a just war, and it is clear that a substantially unilateral attack on Iraq does not meet these standards.” He said that the US policy for years has been predicted on religious principles, respect for international law, and alliances that resulted in wise decisions and mutual restraint . He added, “Our apparent determination to launch a war against Iraq, without international support is a violation of these premises.” He felt, “With our own national security not distinctly threatened and despite the overwhelming opposition of most people and government in the world, the USA seems determined to carry out military and diplomatic action that is almost unprecedented in the history of civilised nations.”³

But Bush ignored ‘the basic respect for international law’ and warning of the great of the world politicians. Assuming himself as a religious leader of the Christians, he declared

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1. Al – Gore is also a senior Democrat and fought the Presidential election against Bush.
 2. The Statesman, Calcutta, Tuesday, 8 October, 2003.
 3. Agence Erance Presse (The Statesman, Monday, 10 March, 2003).

crusade, devastated Afghanistan and Iraq, killed thousand and thousands of innocent civilians and issued arm license to the Jews to kill the armless Palestinians.

Muslims cannot put the label of terrorism on any religion

But the Muslims cannot call it “Christian terrorism” as they know who was Jesus Christ and what was his teachings, God says in the Quran, “And to Jesus, son of Mary, We gave manifest Signs and strengthened him with the Holy Spirit.”¹ They cannot call it “Jewish terrorism” as God reminds the Prophet (SA) of Islam, “And remember when We took from the prophets their covenant and from thee, and from Noah, and Abraham and Moses, and Jesus, son of Mary and We indeed took from them a solemn covenant.”²

The Muslims cannot put a label of terrorism on any religion as they regard all the prophets of God as their own prophets and their sacred scriptures as revealed by the Almighty.

God further says, “And We did raise among every nation a Messenger (preaching), Worship Allah and shun the Evil one.”³ He further says, “We sent some Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee.”⁴

He warns the people; “Travel through the earth and see what was the end of those (who treated the Prophets as) lairs.”⁵

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1. Al-Quran, II : 88.
 2. Al-Quran, XXXIII : 7.
 3. Al-Quran, XVI : 36.
 4. Al-Quran, IV : 164.
 5. Al-Quran, XVI : 36.

Now, those who have coined the term, “Islamic terrorism” should read about Islam, its Prophet and his teachings, they will surely love him and appreciate his teachings and quite possible they may recognize him and say – Muhammadur Rasul ul Lah – “Muhammad (SA) is the Prophet of God.”

Islam and terrorism

Islam and Terrorism are two different words having opposite meaning. Islam means peace while terrorism leads to disturbance. According to Islamic tenets God created this universe and He desired that His creatures should remain in peace.¹ In order to maintain peace and order in the society, from time to time, he sent prophets.² Adam is the first Prophet of this religious order and Muhammad (SA) is the last.³ Jesus, Moses, Isaac, Ismail, Abraham and all the Divine Messengers are prophets of Islam.

God has says in the Quran, “For every nation I have sent Prophet.” Even in India many prophets might have come, but, as their names are not mentioned in the Quran, we cannot say with certainty who were they ? A Muslim has to confess “I believe in Allah, His angels, His Books, His Prophets.”⁴ Syed Amir Ali draws conclusion from the above, “The true Muslim is a true Christian, in that he accepts the ministry of Jesus” – I can add to it that the true Muslim is a true Christian, a true Jew and a religionist in that he believes in Jesus Christ, Moses and all the Divine Representatives of God on earth and Sacred Books revealed upon them.

No compulsion in Islam

Islam being a religion of peace gives directions of complete tolerance, good inter-religious relations, absolute freedom of conscience, respect for others sentiment, dignified behaviour and freedom of opinion, expression and religion.

1. God says, “Do not create disturb on earth”, Al-Quran, VII : 56.

2. God says, “(We have sent) prophets for every nation”.

Al-Quran XXXIII : 40

It is called Iman-I-Mufassal.

Amir Ali : Spirit of Islam, New delhi, 2000, p.145

Islam establishes strict measures of tolerance and forbade the use of terror, God, Himself orders in Quran “There shall be no compulsion in religion. The right path has surely been made distinct from the wrong.”¹

The Muslim jurists, scholars and commentators have explicitly explained the meaning of the verse which enunciates the fundamental postulate of Islamic Law. Ibn al Kathir, an eminent commentator of the Quran explaining the above verse writes, “Don’t compel any one to embrace Islam, for this religion in so manifest and evident, its arguments are so clear and crystal and its tenets are so convincing that there is no need to compel anybody to enter its fold.”²

Zamakhshari, another famous commentator of the Quran writes,³ that Allah has not permitted the use of force or terror or compulsion in matters relating to faith and left it to the free discretion of people. Allah, the All Powerful, can do and undo whatever He likes. The Quran says that if Allah had willed the entire humanity would have embraced Islam,⁴ but He has not done so. He has bestowed faculty of wisdom of differentiating the right and wrong, shows the right path through His prophets and then leaves it to the free choice of the people to select the right or wrong. He asks His Prophet, “O Prophet (when God has not applied force) would you apply force to bring them to the fold of Islam ? How explicitly He has explained that there is no scope of force in religion and how ignorant are those who attach terrorism to Islam! When the Almighty has not compelled any one to accept His Omnipotence, when the Prophet (SA) has never forced the people to believe in his prophethood, the Muslims do not have any right to use sword, force or terror to preach Islam.

1. Al-Quran, II : 256.

2. See Tafsir Ibn Kathir.

3. See Tafsir Al Kashahaf

4. God says, :And if your Lord has pleased surely all those who are on the earth would have believed, will you then force men till they become believers.” Al-Quran X : 99

Another eminent commentator and philosopher, Imam Fakhruddin Razi expresses his view “That there is no compulsion in religion” is further confirmed by fact that immediately after this verse God says, “The right path has surely been made distinct from the wrong.”¹ Thus reason for compulsion in religion has been explicitly stated, and the argument has made it crystal clear.²

Islam teaches communal harmony

For peaceful co-existence of people of different communities, in a national or international basis, adjustment between the followers of different faith is essential, this adjustment is possible when one does not attack the religious sentiment of the followers of other religion. It is the most delicate and sensitive issue. Any attack on the faith of other turns into sentimental and emotional outburst and leads to tension, disturbance, clashes, riots and even wars. So the Muslims should not hit the sentiment of the members of other communities.

God gives direction to the Muslims that a person or a thing held in respect by the people of other religion should not be treated with disrespect. Though Islam gives greatest emphasis on the Unity of God and professes monotheism still Muslims are forbidden to use harsh and abusive languages regarding the idols, gods and goddesses whom the people of other faith regard as their deity, other wise, in retaliation they will use harsh language against the Almighty God and the Holy Prophet. If the Muslims desire that the people of other religion should respect their religion they should themselves show respect to the faith of others and avoid inter-religious clashes.

The matter is very sensitive and God Himself says, “Donot use harsh language for those whom other people worship, besides

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1. Al-Quran II : 256.
 2. See Madarak al-Tanzil, Vol. I, Egypt, 1344.

God.” He explains the reason, “For they in their ignorance, out of desire to retaliate may indulge in abuse of God.”¹

He further exhorts the Muslims, “You must recognise that each people is devoted to that which he holds sacred.”² And out of extreme devotion he may go out of control and forget the limitation and obligation imposed by his own religion.

Suicide, infanticide and killing forbidden in Islam

Human being is the best of all the creations of God (Ashraf-ul-Makhluqat) God says, “Surely, We have created man in the best mould.”³ Then He fashioned him and breathed into him His spirit.⁴ God has conferred upon man a position of great dignity by appointing him as His “vicegerent in the earth”⁵ as a vicegerent of God it is the duty of man to safeguard His creatures. As God bestows the lives of men, it is His property and man is duty bound to look after the same. Even he has no right to commit suicide,⁶ or infanticide,⁷ These are crimes and the greatest crime is to kill an innocent person. God says, “Whoever kills a human being unless it is for murder or for spreading mischief it shall be as if he had killed the entire mankind.”⁸ i.e. only the murderer or mischief-maker can be sentenced to death, otherwise killing of an innocent person is treated as if he has killed the entire mankind and shall be punished accordingly. See how much importance God has given to the life of human being.

He further says, “And whoever keeps it alive, it is as if he has kept alive all men.”⁹ Thus a person who saves a man from

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1. Al-Quran, VI : 109.
 2. Ibid.
 3. Al-Quran XCV : 4
 4. Al-Quran XXXII : 7
 5. Al-Quran XXXV : 40
 6. Al-Quran IV : 30
 7. AL-Quran XVIII : 32
 8. Al-Quran V : 32
 9. Ibid.

or murder saves the entire humanity and he would be rewarded accordingly.

Circumstances under which fighting is allowed

Islam is a practical religion and fighting is allowed under the following conditions :

1. Muslims can fight in self defence. ¹
2. They should not begin the hostility. ²
3. They should not cross the limit to be called aggressors. ³
4. They can fight to stop oppression and persecution. ⁴
5. And if the enemies incline to peace the Muslims should respond to it. ⁵

Islam endeavours to maintain peace in the society and allows fighting, against those who take law in their own hands and disturb peace. God says that fight against them till there is no tumult or oppression and persecution. He cautions the Muslims not to touch or harsh innocent persons and says, “Let there be no hostility except against those who practice oppression.”

A remarkable point about the injunction to fight according to the verse is that fighting is permitted or ordained as a measure of self-defence and to put a stop to persecution.

The first restriction to which fighting in the way of Allah is made subject to that the Muslims should fight only against those ‘who are fighting with you’. These words so clearly show

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1. “Permission to fight is given to those upon whom war is made.”
Al-Quran XXII : 39
 2. ”And fight in the way of Allah with those who fight with you”, Al-Quran II : 190
 3. “Surely Allah does not love those who exceed the limits” Al-Quran II : 190
 4. “And fight with them until there is no persecution but if they desist than there should be no hostility except against the oppressor” Al-Quran II : 193
 5. “If they incline to peace then incline to it and trust it Allah, surely He is the Hearing and Knowing And if they intend to deceive you then surely Allah is sufficient for you.” Al-Quran VIII : 61-62

that the Muslim wars were a measure of self-defence which need no comment. It shows that the enemy had first taken up the arms with the object of extirpating Islam, and this fact is borne out by history, it is after that, the Muslims were allowed to fight. Further restriction is that to this effect women, children and old men who could not take up the arms against the Muslims were not to be molested and even touched. A similar restriction is also made in favour of monks and hermits and under no circumstances the civil population of the towns and villages are to be disturbed. The second restriction is that the Muslims should not exceed the limited of the necessity of war. This direction is the sore need of community, which has been subjected to the cruellest persecution and severest tortures as at the, there was neither any law nor any authority to keep an army within bound.

The Muslims faithfully followed these directions. Islamic law related to fighting is in contrast with Israelite law. The Israelite law of fighting was ordinate to turn people out of a land which they were the rightful owner for centuries. They were allowed to take up the sword first, whereas in Islam it is forbidden. In treatment of the enemy the Muslims were forbidden to go beyond the bare necessity of war and thus not only women, children and old men were always safe in their fighting but even the habitations of the enemies, their gardens and their crops and everything were equally safe. In the Jewish wars, were wars of extermination while the Muslim wars were undertaken as a defensive measure. The wars of some of the Christian nations of Europe are close to that of the Jewish nature.

Islam protects all without discrimination

Let it be fully understood that Islam protects all, whether a man is Muslim or Christian or Hindu or Jew or Atheist or anything else and persecution is forbidden in any shape or form, complete toleration is the gift of Islam to the world.

God says, “And whosoever defends himself after he has suffered wrong – for such there is no way of blame against him. The way of blame is only against those who oppress mankind and wrongfully rebel in the earth. For such there is a painful doom.”¹

When the Muslim army reached the valley of the Jordan and Abu Ubaydah pitched his tent at Fini., the Christian inhabitants of the country wrote to the Arabs, saying, “O Muslims we prefer you to the Byzatines, though they are of our faith, because you keep better faith with us and are more merciful to us and refrain from doing us injustice and your rule over us is better than theirs, for they have ribbed us of goods and our homes. The people of Emessa closed the gates of their city against the army of Heraclius and told the Muslims that they preferred their government and justice rather than injustice and oppression of the Greeks.”²

Concept of Islamic state

It is generally believed, even by some Muslims who are not conversant with the verses of the Quran that Islamic state means a religious state that is far from the truth.

I am mentioning below, the summary of the rules that follow from the basic fundamentals of the Quran for Islamic state which are as secular as the preamble of any secular state.

constitution of the world :

1. A government is duty bound to protect the honour, life and property of its people irrespective of caste, creed and religion.¹

1. Al-Quran, XLII : 41 – 42.

2. Sir T.W. Arnold : The Preaching of Islam, London, 1896, p.55.

3. Al-Quran, IV : 59.

2. There would prevail total religious freedom.¹ i.e. a total secular state.
3. A ruler must always act with justice, between Individuals and between peoples.²
4. National matters should be settled by consultation. (in a democratic manner.³
5. Government must arrange to fulfill the basic needs of man : that is to say, provide him food, clothing and shelter.⁴
6. A vanquished people must be dealt with justly.⁵
7. Treaties and agreements must always be honoured.⁶
8. People should be provided with a peaceful and secure environment, and their lives, property and honour be protected.⁷
9. Prisoners of war should be treated with compassion.⁸
10. Iniquitous agreements must not be forced upon the weak.⁹
11. Muslim subjects are enjoined to obey the government in authority. The only exception to this rule in case where the government opposes and prevents the carrying out of religious duties and obligations.¹⁰
12. If differences should arise with the ruler, then these be settled in the light of the principles enunciated in the Quran and by the Holy Prophet. In no event should one be swayed by selfish motives.¹¹
13. The people are enjoined to assist the authorities by supporting schemes that aim to promote general welfare. It is forbidden to launch so-called non-cooperative movements.¹² Similarly, governments are also obliged assist in beneficent

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1. Al-Quran, II : 256.
 2. Al-Quran, IV :59.
 3. Al-Quran, XLII : 39.
 4. Al-Quran, CXIX : 120.
 5. Al-Quran, V : 9.
 6. A-Quran, XLVII : 5.
 7. Al-Quran, II : 206.
 8. Al-Quran, VIII : 68.
 9. Al-Quran, XLVII : 5.
 10. Al-Quran, IV : 60.
 11. Ibid.
 12. Al-Quran, V: 3.

undertakings, whether individual or collective, and do not obstruct such endeavours.

A powerful country is forbidden from all forms of aggression against other country : recourse to arms is permitted in self-defence only.¹

Thus it is evident from the Quran whose injunctions are binding upon every Muslims, that there should be no compulsion in religion and the people of other faith must not be tortured, harassed and converted by force.

Islam – a rational religion

Islam is a rational and practical religion. The sword of Islam is sharp for those who are aggressors, oppressors and persecutors. Islam does not encourage toleration of the intolerant and oppression of the oppressor but those who are not oppressors or aggressors or persecutors who do not disturb the law and order in the society or destroy peace and tranquillity of human being Islam has nothing to do against them. They may belong to any faith or religion or creed and entertain and cherish any belief, which may be un-Islamic and wrong in the eyes of Muslims.

Islam does not disturb them or does not interfere with their religion. Their life and property are safe and Muslims are not allowed to disturb them. The sword of Islam cannot touch their body. The hands of Muslims are not allowed to snatch their properties, belongings or religious deities. Here I am quoting a letter of the Prophet Hazrat Mohammad (SA). This letter will show that the Prophet (SA), being the fountain head of a religion, how secular, just and humane he was! And how much freedom of thoughts, conscience and religion he granted to the people of other community and protected their rights to discharge their rituals and practices in public or private.

1. Al-Quran, XX : 132.

Letter of the Prophet (SA) granting freedom of religion

This is the letter from the Apostle of God Hazrat Mohammad (SA) to Farrukh b. Shakhsan, and to his family and posterity that he may have, as long as they exits, regardless of which of them will turn Moslem or will remain faithful to his creed (i.e. fire worshipping).

This is my letter : verily upon him (i.e. Farrukh b. Shakhsan) be the protection of God, also upon his sons, with regard to their lives, property, in the lands in which they live, plains or hills; as well as freedom of use of the wells and pastures which they possess. They must not be treated unjustly or oppressed. And those to whom this letter will be read must protect them (i.e. the Zoroastrians), leave them free, and prevent the offences from others, and not show hostility to them by insult or by using force.

They are entirely free in their possessions of fire-temples as well as the landed and other property attached to the latter. No one also should restrict them in the use of rich dresses, the use of stirrups, construction of building or stables, performing burials, or observing anything which is accepted in their religion or sects. They must be treated better than others people under protection.

Though worshipping anything other than God is completely forbidden in Islam but see how secular the Prophet (SA) was he never put any kind of restriction upon the infidals.

Samuel C Shew says, “We must acknowledge that humanitarian spirit of Islam at its best has also been guiding force in treating those other people of the Books with more forbearance than Jews enjoyed in Christian Europe or than Protestant in Catholic or Catholics in Protestant countries....It has not been the usual policy of the Muhammadans to make forcible conversion to the vanquished people.”

There is no scope of terrorism in Islam

The picture of the Muslim soldier advancing with a sword in one hand and the Koran in the other is quite false.¹

“History makes it clear that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered race, is one of the most fantastically absurd myths that historians have ever repeated.”²

No other religion in history spread so rapidly as Islam. The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea and that Koran is explicit in support of the freedom of conscience. The evidence is strong that Islam welcomed the people of many diverse religions so long as they behaved themselves.³ Muhammad (SA) constantly taught that Muslims should co-operate with the People of the Book.⁴

Comment of the Non-Muslims

Mahatma Gandhi after studying the biography, teachings and character of the Prophet (SA) concludes, “I wanted to know the best of the life of one who holds today undisputed sway over the hearts of millions of mankind I become more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission, these and not the sword carried everything before them and surmounted every obstacle.

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1. A. S. Tritton : Islam, London, 1951, p.21.
 2. Delacy O’Leary : Islam at the Crossroad, London, 1923, p.8.
 3. Jaziya, poll tax, were lived nupon the Non-Muslims as their lives and properties were guarded by the Muslims and they were not needed to take part in the war and face any aggression from out side.
 4. A. James Michener : Islam : The Misunderstood Religion, Published in the Reader’s Digest, America Edition, May 1955, pp.68-69

When I closed the second volume (of the Prophets Biography) I was sorry there was no more for me to read of that great life.¹

Sarojini Naidu, shares the same view of Mahatma Gandhi and says, “It is not true that Islam was spread by sword. No religion can be propagated by sword. If any such means are adopted to spread any religion, that religion will not survive long.” Then how Islam spread and survived in India? He explains, “The real cause of the spread of Islam in India was the tyranny of caste Hindus over the untouchables and depressed classes. The Buddhist in their glorious days tried to remove the caste distinctions and they succeeded to some extent. With the downfall of Buddhism and the revival of Hinduism the old tyranny of high caste began a fresh. The high caste Hindus began to adopt measures for dominating the low castes and the latter, who had to a certain extent enjoyed equal rights during Buddhist regime, refused to surrender their newly acquired rights. They no longer regarded themselves as in any way inferior to caste Hindus. A struggle ensued.”²

“At this time Islam appeared in India with its new principles of equality and universal brotherhood. Islam recognises no distinction between rich and poor, high-born or low-born. The momentto be verified low caste Hindus embraced Islam he ceased to impure and untouchable. He could enter the mosque and pray with any other Muslim. He could dine at the same table with a Syed Muslim. It raised him in the estimation of high caste Hindus who before him conversion would not condescend to mix with him.”³

Thus, it is wrong to say that Islam was spread with the sword. It is an established fact that sword was never used for propagation of Islam.

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1. Mahatma Gandhi : Young India, as quoted in the light, Lahore, 16th Sept. 1924.
 2. Sarojni Naidu : lecture on the ideals of Islam, vide speeches and writings of Sarojini Naidu, madras 1981, p.167.
 3. Ibid.

If a religion can be spread with sword let some one come forward and do so to-day.¹

1. Ram Dev : Vedic Magazine.

The Need for Studying the Prophet's Life

Is Islam a religion of terrorism or a religion of peace? This question is bluntly, for in contemporary international politics, dominated by one super power, this question has been raised in one form or another and has not been answered satisfactorily in express terms. There have been a few terrorists who happen to be Muslims. But they are not terrorists because they are Muslims. We should bear in mind that long before the world saw terrorists who, by a quirk fortune, were Muslims, it saw terrorists who were adherents of other religions. The western world has not been accustomed to treating those other religions as religions of terror.

The misconception about the religion of Islam, and Muslims who practise this religion, springs from an inadequate appreciation of the meaning of Islam and of the life and teachings of the great Prophet of Islam. It will, therefore, be my endeavour in this brief treatise to explain this meaning from the life and times and teachings of the Prophet of Islam and of his immediate Companions. When I conclude the treatise, I will have painted the picture of an honest, upright man, keen to teach the good values of life and to bring justice and peace to the world – a picture far removed from that of terrorist!

At the outset, it may be pertinent to remember with the historian Philips K. Hitti that “[Muhammad (SA)] is the only one of the worlds Prophets to be born within the full light of history¹”. So in our exposition we shall deal with absolute historical facts and not with any myth or legend.

Early Life

Hazrat Muhammad (S. A.) was the direct descendant of the Prophet Abraham, who in turn descended from the Prophet

1. P. K. Hitti : History of the Arabs, London, 1949, p.III.

Adam, and is regarded as the most important figure in the history of the times. He had two sons, Ismail and Isaac. Ismail settled in Hejaz, while Isaac went to Syria. Syria and Yemen were populated cities and the trade route between them traversed Hejaz, which was a neglected part of Arabia.

God accordingly ordered Abraham to build his house in Mecca, a town of Hejaz, so that it might in that process see some prosperity. Abraham carried out his divine order and build the house known in the Islamic world as Bait – ul – Allah or Kaba¹.

The descendants of Ismail remained in Mecca. In course of time, the population of the city increased and it came to be divided into numerous tribes. The most famous and respected of these tribes was the Quraish². The members of this tribe was Mutawallis³ of the Kaba, holding a key position in Mecca.

Abdul Mutallib, the grandfather of the Prophet, was also a Mutawalli of the Kaba. He was responsible for many development works at the Kaba and used to look after the pilgrims . At the time Abraha⁴ came to destroy the Kaba using elephants, animals to which the people of Kaba were not accustomed. But by a merciful dispensation of Providence, Abraha had to retreat.⁵ Thus Abdul Mutallib was held in great respect by the people of Mecca.

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1. Muslim believes that the Kaba was originally built by Adam (AS) and it was rebuilt by Abraham (AS) and his son Ismail.
See P. K. Hitti : A History of the Arabs, p.100
 2. It was told by some historians that the descendants of Fihir are known as the Quraish. Al – Zurqani, Vol.I, p.91.
 3. Manager of Wakf property, i.e. the property vest in the Almighty. For detail see : Mullahs Principles of Muhammadan Law by M. Hidayatullah, Mumbai, 1997, p.172 –202.
 4. The Christian Abyssinian ruler Abraha march towards Mecca in 570 or 571 A.D.
 5. Al – Quran has described the incident.

Abdul Mutallib had ten sons, of whom Abdullah, was his most beloved. When he was only seventeen years old, he was married to Amina, a girl of a Quraish family.¹ A few months after his marriage, Abdullah died.

About four months² after the death of Abdullah, his wife, Amina, gave birth to a male child on Monday, 12 Rabial (29 August, 570 A. D.) He was named “Muhammad”. His birth, they say, was attended by heavenly signs and portents from which the nations of the earth could know that their deliverer had appeared.³ He was the child who became the Prophet of Islam, for whom the Prophet Abraham prayed and whose advent was foretold by Jesus Christ.

According to the custom of the Arab nobility, the child was consigned during his early infancy to a bedouin woman of the tribe of Bani Sad called Halima. After four years, he was returned to his mother, who brought him up with tender care and love.

His mother, Amina (R), belonged to the respected Najjar family of Medina, when he was six years old, Amina went to Medina with him. After staying there for one month, she set out for Mecca. On the way, at a place called Abwa,⁴ she fell ill and died. Thus Hazrat Muhammad was orphaned at a very tender age by a cruel turn of fate. A faithful slave girl of his mother, Umme Yamen, who was accompanying them on their journey, brought the child to Mecca and to his old grandfather, Abdul Mutallib. The ageing Mutallib took great care of the child, but hardly had

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1. Amina (R) was the daughter of Wahhab, the chief of Banu Zuhra clan, Ibn Sad : Al – Tabaqat al Kubra, Beirut, 1960, Vol.I, p.95.
 2. Some historians have written two months.
 3. Mahmud Pasha Falki, an astronomer, after much mathematical calculation tried to prove that the date of birth of the Prophet (SA) was 9th Rabi al – Awwal, Monday the 20th April, 571 A.D.
 4. A village 23 miles from Al – Juhfa.

two years passed when he fell ill. He sensed the end was near and, feeling great anxiety for the child, he summoned his son, Abu Talib, and entrusted the child to his care, charging him to take the utmost care in bringing him up. With this duty done, Abdul Mutallib passed away.¹

Hazrat Muhammad was deeply grieved by the loss of his grandfather. To the extent possible, this loss was made up by Abu Talib, who, true to his father's charge, brought up his nephew with much love and affection. He always kept him in his company. Even at night, he made him sleep by his side.

When Hazrat Muhammad was fifteen years old the sacrilegious war of Ghazwat – ul – Fijar broke out at Ukaz between the Quraish and Bani Kinana which continued with varying fortunes and considerable loss of human life for a number of year. The presence of lawless men among the people of Mecca, the sudden outbursts of meaningless wars and the resultant sufferings of the people caused great horror and disgust in the mind of Hazrat Muhammad (SA).

Due to these wars there was considerable turmoil in Mecca. People were not safe in their homes. Their property was not secure. Many children became orphans and many woman became widows. Leaders of several tribes, moved by this pathetic scene, entered into an agreement whereby they would help orphans, widows and wounded persons. The lead in the formation of this humanitarian league was taken by the family of Muhammad (SA). Zobir bin Abdul Mutallib, after the battle of Fajjar, proposed the resolution in this behalf and Hazrat Muhammad (SA) played a prominent part in its implementation.²

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1. He died at the age of 82 and was buried at a place called al – Hajum, The Prophet (SA) accompanied the dead body to the graveyard all along shedding tears.
 2. Shibli Numani : Sirat – un – Nabi, Vol. I, p.148.

Kaba, the house of Allah in Mecca, was surrounded by mountains on all sides. Rain water after heavy downpours would enter the adjoining houses. On many occasions the walls of the Kaba were damaged. Accordingly, it was decided by the people to repair the Kaba and raise its walls. A ship happened to break up at the port of Jeddah, near Mecca. The people of Mecca purchased the wood of this ship and started repairing the Kaba. After the work was completed, the question of replacing the Black Stone arose. This Black Stone is considered very sacred and pilgrims kiss it in an act of veneration. Therefore, members of each tribe staked their claim to carry it to its appointed place. Bitter quarrels ensued and even swords were drawn. An elderly member intervened at this stage to say that the first person to enter the Kaba on the following morning should decide this matter. That person turned out to be none other than Hazrat Muhammad (SA). He brought a 'Chadar' (bed sheet) and placed the Black Stone on it and asked the head of each tribe to hold the chadar and carry the Black Stone to its original place. Such sagacity was instrumental in resolving a dangerous situation.¹

Trading was the noblest of professions in Arabia and at that time it consisted chiefly of exporting the goods to, and importing the goods from, Syria and Yemen. Hazrat Muhammad adopted this profession. His introduction to it was fortuitous. When he was barely twelve years old, his guardian and uncle, Abu Talib, undertook a business trip to Syria. He took Hazrat Muhammad with him. Thus began the child's foray into the world of business. Although not much educated – for education in that age was not common – he developed, in the years that followed, a native talent for business, showing a keen acumen in that pursuit. To his gentle manners, good disposition and deep

1. The Musnad of al – Tayalisi, Vol. I, p.18 has mentioned in detail.

wistful eyes, he added a heart that was sensitive to all human suffering. His sincerity, honesty and truthfulness became proverbial. Thus from an early age, he was known as “Sadiq”, i.e. truthful, and “Amin”, i.e. trustworthy.¹ By his virtues, he always commanded the respect and affection of the people around him.

Once, he had to discuss and settle certain matters with Abdullah, with whom he had business dealings. Some of these matters had been settled, and others were waiting for settlement, when Abdullah left on a business of some urgency, asking Muhammad to wait till his return. Abdullah forgot this commitment, and when, after three days he remembered it, he found Hazrat Muhammad (SA) waiting for him at the same place where he had left him three days earlier. Hazrat Muhammad (SA) did not lose his temper, but gently pointed out to Abdullah that he had caused him much inconvenience by keeping him waiting for three days.² This example is cited only to show how Hazrat Muhammad steadfastly kept his word in dealing with men. Other business partners like Saib and Abu Bakar, to name only two, testified to his honesty, uprightness and punctuality in all business dealings.³

There lived at that time in Mecca a most venerated lady of a Quraish family called Khadija (R). Her husband died leaving her a large sum of money. Hazrat Khadija (R) used to lend her money to traders and share in their profits. When she came to know of the honesty and uprightness of Hazrat Muhammad (SA), she offered her money to him for his business.⁴ He accepted the offer and went on a business mission to Syria with her servant, Maisera. The mission was hugely

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1. Sunan of Abu Dawud, Vol. II, p.326, Book Adab, Chapter, Promise.
 2. Ibn Hisham : Al – Sirat al – Nabawiyah, Cairo, 1955, Book I, p.198; Ibn Jarir al – Tabari, Ibn Sad and others have also mentioned the same.
 3. Ibid, p. 317.
 4. Ibn Sad : Al – Tabaqat al – Kubra, Beirut, 1960 Vol. I,

successful and Khadija (R) and her family were much pleased at the out come. Three months after that the family of Khadija sent a proposal to Abu Talib for her marriage and Hazrat Muhammad (SA), with the latter's consent, this proposal was accepted.¹ The Marriage was performed at a simple but solemn ceremony with 'Mehr' fixed at five hundred 'Darams'. Hazrat Khadija (R) was than forty years old and Hazrat Muhammad twenty five. They led a happy conjugal life.

Prophet Muhammad (SA) at Mecca

Hazrat Muhammad (SA) reached the age of forty. He had by then won the hearts of the people with his rigid adherence to the path of rectitude and his virtues of honesty and utter truthfulness. The condition of Arabia had become desolate with constant strife among the tribes and wrongdoing among the people. Hazrat Muhammad (SA) became introspective. How could he cleanse society of the evil in which it was enveloped? How could he bring peace and calm among the people. Troubled by these thoughts, he would often betake himself to the cave of Hera and there sit in meditation and in silent communion with his Creator.²

Then on one night of the 27th Ramadan³ – in the stillness of the dark night, in solitude of Mount Hera, when the world slept – an angel of the Lord appeared before Hazrat Muhammad(SA) and commanded him to read : “ Read in the name of the Lord who created this world” and announced him that the Lord had appointed him as his messenger for carrying

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1. See Ibn Jarir al – Tabari : Tarikh al – Rasul wal Muluk, Cairo, 1960, Vol. II, p.281; Ibn Hisham, Ibn Sad, Ibn al – Athir also recorded the said incident.
 2. Ibn Khaldun : Tarikh, Vol. II, p.714; almost all the historians have noted the fact.
 3. There is difference of the opinion of the exact date on which the first Revelation started, some have mentioned 21st Ramadan, some have stated that it was 17th Ramadan, 610 A.D.

his message to the people of the world so that they might return to the path of righteous. He obeyed the divine command and read as he was told.¹

When he reconciled himself, he felt as if the divine words had been written on his heart. He quickly stood up, came out of the cave, descended from the mountain, hastened towards his house and knocked on the door. Hazrat Khadija (R) opened the door. She found Hazrat Muhammad (SA) in a bewildered state. She asked him what the matter was. Hazrat Muhammad (SA) narrated the entire incident. When he had finished, with her listening all the while in utter amazement, she exclaimed aloud : “There is no God but one Allah and Muhammad is his Prophet”. Thus was the first ‘Kalma’ of Islam said. She immediately embraced Islam and became the first Muslim in the Islamic world.²

After Hazrat Khadija (R), Ali (AS), the son of Abu Talib (R), and Abu Bakar (R), a well known businessman belonging to the Quraish, embraced Islam and they remained with Hazrat Muhammad (SA) as his most devoted followers. Soon they were followed by Zaid (R), the son of Harith, and a host of other Meccans. Notable among them were men of wealth : Uthman bin Affan, Zubair, Abdur Rahman bin Auf and Saad bin Abi Waqqas ; the slaves Bilal, Ammar bin Yasar, Kabbab bin Arat, and Suhaib ; and young men like bin Saad bin Zaid, Abdulla bin Masud, Uthman bin Mazun and Ubaidah (R. A. H.).

Hazrat Muhammad and Abu Bakar started preaching Islam among the Meccans in the earnest. Some accepted the new faith with alacrity. But others rejected it, for it is not always easy to change ideas embedded in men’s minds for countless generations. The Kaba housed as many as 360 gods and

1. For detail see Sahih al – Bokhari Chapter – Bab ul Wahy, Vol. I, pp.2 – 3

2.

goddesses. Men accustomed to worshipping them from the time of their forefathers were not easily persuaded to transfer their faith to one God, who was unseen.

In spite of the difficulties inherent in the situation, the people of Mecca, and even beyond, slowly entered the fold of Islam. But the hard core of rebels remained. They could not tolerate the expansion of Islam. At first, they thought that the initial passion generated for the new religion would fade. But when their hopes were belied and they found the new religion to be making steady progress, they became open enemies of it and started oppressing the new Muslims.

Some examples of the atrocities perpetrated against those early Muslims will suffice to explain the point. The weak and helpless were targeted first. Hapless slaves like Bilal and Suhaib were forced to lie on the sand under a strong midday sun and heavy stones were placed on their chests so that they could not move about. Then with heated iron rods their bodies were burnt. That not proving enough in the case of Bilal, Umayya, his master, tied a rope round his neck and handed him over to the urchins of Mecca to be dragged along the streets like a dog. Bilal, however, remained steadfast in his faith and kept muttering “Ahad, Ahad” (or God is one, God is one) during his travails.¹ Khabbab Ibn al – Aratt met the same fate.² Abu Jahl beat a slave girl, Zinnira to such an extent that she lost her eyes. Umar beat another slave girl, Lubaina, till he himself got exhausted. Ammar was beaten so mercilessly that he became senseless. His father, Yasir, was tortured to death and his mother, Sumayya, was lacerated with a lance by Abu Jahl. Abu fukaiha, a slave of Safwan ibn Umayya, was strangulated to the point of death. Nahdiya and Umm ` Umais, two other slaves, endured

1. For detail please see Shibli Numani : Sirat – un – Nabi.

2. Ibn Sad : Tabaqat, Vol. III.

similar tortures.¹ After these exertions, the enemies of Islam realised that a Muslim was not easily shaken from his faith. Several years later when some people asked Imam Zain al Abiden (R) to show some living miracle of Islam, he replied : “ Look at the Muslims, the more they will be killed the more their numbers will increase”.

When the Quraish saw the influence of Islam increase by the day, they started to intimidate him. In a group, they went to his uncle, Abu Talib, and remonstrated against his nephew’s preaching a new religion which ran contrary to the religion of their forefathers and said if he did not mend his ways, he would have to suffer the consequences. When Hazrat Muhammad (SA) returned to his house his uncle narrated the whole incident. Hazrat Muhammad’s (SA) reply was, “ O’ my beloved uncle, I will not stop (Preaching the Truth) and renounce my mission even though they place the sun in my right hand and moon in my left. Either Allah will give me success or I may be sacrificed for it”. Abu Talib was impressed by his nephew’s resoluteness and bade him do God’s will.²

Threats having failed, cajolery was tried. The Quraish sent Utba³ to Hazrat Muhammad (SA), with offers of a beautiful girl in marriage and great wealth and leadership of the tribe if only he would desist from preaching the new religion for the sake of avoiding dissension’s in the tribe and unifying the tribe. These offers were declined by Hazrat Muhammad (SA), who said he would much rather tread the path shown to him by Divine will. Then he recited some verses of the Quran and dwelt on the noble principles of Islam. Utba was much impressed by the conduct of Hazrat Muhammad (SA) and reported to the

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1. See Ibn Sad, Shibli Numani, Al Bokhari for detail.
 2. See Bokhari, Tabarani, Baihaqi, Ibn Hisham, etc.
 3. Utba bin Rabiah was famous diplomat of Arabia.

tribe that he be allowed to go his way, arguing that if he succeeded in his mission, he would become the pride of Mecca, but if he failed, his religion would die a natural death. But the other members of the tribe did not listen to Utba and intensified their campaign against the Muslims.¹ The adverse campaign had no effect upon Hazrat Muhammad (SA), who continued to propagate the new religion, sometimes winning converts, sometimes not. Among the new converts were Hamza, Umar and Abu Zar Ghaffari. The conversation of the latter was not without high drama. He was so impressed by Hazrat Muhammad (SA)'s exposition of certain matters, that he went straight to the Kaba and in a loud voice recited the words of Kalma – e – Shahadat : “I witness that there is no god except one Allah and I witness that Muhammad (SA) is the Prophet of Allah”. As soon as the leaders of the Quraish heard this, they caught him and started beating him mercilessly. Abbas, passing by, stopped to intervene on behalf of Abu Zar, saying that he was an influential member of the Gaffari tribe and Meccans, on their business trips to Syria, would have to pass through the territory of that tribe and, therefore, could ill afford to risk the wrath of its members. Thus Abu Zar was saved.²

Some Muslims migrated to Ethiopia

To escape the oppression of the Quraish, a band of Muslims, consisting eleven men and four women, migrated to Ethiopia, a country in Africa, with the approval of the Prophet (SA). Negus, the ruler of Ethiopia was a Christian and a just man. The new migrants were safe in his land, but when the Quraish came to know about their escape, they sent a deputation to Negus to seek their return. The next day, Negus commissioned an open court for hearing this matter. On behalf of the Muslims,

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1. Husain Haikal has narrated this incident from many authorities. Pl. see Hayatu Muhammad, Book I, p. 341 – 343.
 2. Al – Bakhari.

Jafar bin Abi Talib, the brother of Ali (AS), spoke, “O Emperor, we were ignorant people, worshipping idols, eating carrion and indulging in sexual pleasures. We tortured our neighbours, brother oppressed his brother and the strong devoured up the weak. At that time a man rose among us, a truthful, noble and honest man. This man called us to Islam and taught us to give up worshipping of stones, to speak the truth, to refrain from bloodshed and not to defraud orphans by depriving them of their property. He taught us to provide comfort to our neighbours and not to defame chaste women. He ordered us to offer prayers and observe fasts and give alms to the poor. We followed him, gave up polytheism, idolatry and refrained from all evils. This is the reason for which our fellow country men have become hostile to us and now they are compelling us to return to their fold and follow their religion”.

Negus asked Jafar to recite some verses of the Quran revealed to the Prophet (SA). Jafar recited some verses of Sura Maryam (Chapter on Mary)¹. Negus was considerably moved by these verses. Tears rolled down from his eyes and he said, “By God, these verses and the Bible are the light of the same Caudle”. Then he addressed to the representatives of the Quraish and said, “ You may go, I will not hand over to you these helpless men who have sought refuge in my country”.² When Muslims of Mecca came to know about this, more of them, numbering about eighty three, migrated to Ethiopia.

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1. In these verses the story of the miraculous birth of Jesus Christ has been told. See A1 – Quran, Chapter XIX.
 2. Ibn Hisham has given the names of all such persons who immigrated in the first instance.

Shib Abi Talib

The efforts of the Quraish at stopping the tide of Muslims failed. Day by day, the ranks of Muslims swelled from the rich to the poor, from the high to the low and even a king. Seeing this, they decided upon a frontal assault on the Prophet and his family members – the Bane Hashim. They passed a resolution and hung it on the door of Kaba. According to it, nobody should have any dealing with the Bane Hashim. Any kind of trade, involving buying and selling of goods, with them was prohibited. This decree was to remain valid till the Prophet was handed over to them for execution.¹

These were difficult times for the Prophet (SA) and his followers. Abu Talib, the head of the family, realising the gravity of the situation, decided to shift to the mountain pass of Shib Abi Talib with all the members of his family. Other Muslims also joined them. All of them had to live there for three long years as outcasts, cut off from their community. They had nothing to eat. Often they would subsist on leaves of Talh or Plantain. Some times when they got a dry piece of hide, they would roast it in fire and eat it. At the end of three years, some kind members of the Quraish² felt enough was enough and, defying the decree of the general body of the Quraish, decided the Prophet would return to the community.

Death of Abu Talib and Khadija (R)

Soon after, in the tenth year of Prophethood, Abu Talib fell ill and died. He was followed closely by Hazrat Khadija (R). The Prophet recovered but slowly from this double tragedy.³

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1. In the 7th year of the Prophet's Mission all the chiefs of Mecca approved the resolution drafted by Ikramah.
 2. Which includes Meccan leaders – Hisham, Amri, Zuhair etc.
 3. This was the most difficult time for the Prophet (SA), he himself called it the Year of Sorrow (Mawahile Ladunniya).

The Prophet lost his closest and dearest well wishers. They were much respected and powerful personalities among the Quraish. With their departure, the Quraish renewed their attacks on the Prophet. Once when he was offering his prayer at the Kaba, upon instigation of Abu Jahl, Uqbah flung over the neck of Prophet (SA) the bowels of a camel with their filthy mass. Fatima (R), the daughter of the Prophet, getting the news, rushed to the Kaba removed the mess. On another occasion, again during his prayer at the kaba, Uqbah ensnared the neck of the Prophet in a sheet of cloth. Abu Bakr happened to pass by that way. He saw the helpless plight of the Prophet and came to his rescue.

In yet another incident, a miscreant threw dust on the Prophet's head in a lane. He immediately returned to his house, where his daughter, seeing his condition, started crying. She brought water and washed his head. The Prophet (SA) consoled his daughter saying, "O my daughter, be sure my lord will not let me remain in this condition for long.

Journey to Taif

Taif was a town about 65 km away from Mecca. It was a town of wealth and power. The Prophet (SA) went there with Zaid, the son of Harith and invited the people, including the most influential family of Umair, to embrace Islam. They not only rejected the invitation, but set out to harass and physically hurt the Prophet (SA) wherever he went. They pelted stones on them more that one occasion, so much that his feet bled from his wounds and his toes were covered with blood. An Angel of Lord then appeared before him and said, "O the Prophet of God, order us and we will smash the heads of these infidels against the mountains". The Prophet (SA), the most merciful among men, replied, "No, forgive them, their descendants will accept Islam."¹

1. William Muir was deeply impressed with this incident and wrote, "In Mohomets Journey to Taif, His greatness is amply seen".

and then he took shelter in the garden of Utba bin Rabia. The prediction of the Prophet became true in the fullness of time and now there is not a single unbeliever in Taif.

Preaching Islam among the Tribes

After Taif, the Prophet (SA) started visiting each and every tribe and invited their members to the fold of Islam. The season of Haj and some national fairs which attracted the members of different tribes provided good opportunities to preach his sermons. But here also Abu Lahab¹ followed him like his shadow and whenever the Prophet (SA) would start his sermons Abu Lahab would shout, “This man is a liar, claims to be an apostle, don’t listen to him, don’t believe him, he is a liar.”

Islam in Aus and Khazraj

The tribes of Aus and Khazraj were settled in Mecca for a long time. They depend for their livelihood on agriculture. In their midst lived Jews, who were wealthy traders or money lenders. The sacred book of the Jews foretold the arrival of a Prophet and this belief was spread among the members of the Aus and Khazraj tribes. In the month of Rajab of the tenth year of the Prophethood, six people belonging to these tribes came to Mecca. The Prophet (SA) met them at a place called Ukba and told them about Islam. They were deeply impressed. Their intuition told them that this was the Prophet mentioned by Jews and, anticipating the latter, they embraced Islam². They were later joined by twelve other persons of Medina. The all then requested the Prophet (SA) to depute a person to Medina to preach Islam. The Prophet (SA) deputed Musheb Bin Umair who carried the message of Islam from door to door in Medina. Within a year the message had reached every household of Medina.

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1. Abu Lahab was his own uncle.
 2. Their names are mentioned in Sirat a – Nabawiyyah.

After a year, at the time of Haj, about seventy two persons came from Medina, and recited the Kalma, embraced Islam. Abbas (R.A.) was present at that assembly. He had not till then become a Muslim, but he loved the Prophet (SA) from the core of his heart and he told the assembly, “If you all promise to remain faithful to your Prophet till the last, he can migrate to Medina.” All the people assembled there made a vow of allegiance to the Prophet (SA) and invited him to settle in Medina.

Mairaj

The night of 27th Rajjab thirteenth year of Prophethood¹ is one of the most important night in the history of Islam “Glory be to God who one night (i.e. on that night) took his devotee from Masjid – e – Haram to Masjid – e – Aqsa so that he may be shown some of his signs. Surely He (God) hears and sees all². God sent His most trusted angel, Gabriel to accompany Prophet (SA). He accompanied him upto Sidraatul – Muntaha³, beyond that even the chief of angels had no permission. He was asked to change his conveyance from Buraq to Rafrat and proceed towards the throne of Almighty.

“The Great and Glorious God summoned his beloved Prophet (SA) to such an exalted place to show him his great signs and did in fact bestow on him a great part of His own unlimited power of hearing and seeing⁴.

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1. This incident took place in the 13th year of Prophethood, so it should come just before migration of the Prophet (SA) to Medina. Regarding the exact date of Miraj there is difference of the opinion. For detail see, Syed Soliaman Nadwi.
 2. Masjid – e – Haram, the mosque of Kaba, situated in Mecca; Masjid – e – Aqsa (the furthest mosque) is commonly understood to be the Mosque of Jerusalem and some regard it as Baitul Mamoor.
 3. Al Quran : It is the farthest place of worship on the Seventh Heaven.
 4. A. M. Jalaluddin Ahmed : Prophet Muhammad his Message and his Miraj, Dhaka, N.D. p.19.

Migration of Prophet (SA) to Medina, 622 to 632 A.D.

Medina would be a safe and secure place for the Prophet (SA) and his followers after the tribulations of Mecca. Many Muslims, therefore, migrated to Medina with the approval of the Prophet (SA). He himself was planning to go there, but waited for the Lord's permission. The Quraish sensed that flight from Mecca was imminent. They, therefore, decided to kill him. Killing him openly in the daylight was fraught with danger as the Prophet (SA) had won the allegiance of many tribes, who might rise in open rebellion against the Quraish. Therefore, they decided to kill him by stealth at the dead of night. They placed a watch around his house from evening to prevent his escape under cover of darkness. The Lord had warned him about their intentions. He, therefore, summoned Ali (AS) and handed over to him all the valuables earlier entrusted to him by the public of Mecca for safe keeping (for in spite of his contrary religious persuasion, they had absolute faith in his honesty and integrity) and bade Ali (AS) to return all of them to their rightful owners the following morning. He next bade him to sleep that night in his bed covering himself with a sheet and join him in Medina afterward. These instructions being given, the Prophet (SA) was ready to leave. The opportunity presented itself when the people watching his house fell asleep. According to a predetermined plan, made Abu Bakr (R) three days earlier, he proceeded to a cave at Thur, where he and Abu Bakr (R) hid themselves for three days and nights¹.

Ali's (R) faith in the Prophet (SA), like that of all devoted followers, was implicit. He lay in his bed, although it seemed like placing his head on the executioner's block, confident in the knowledge that no harm would come to him as he had been commanded to join the Prophet (SA) in Medina. The assassins came at the dead of the night and, on going to the

1. Bokhari has given a detail in Chapter Hijrah and Manaqis of Muhajirin.

Prophet's bed with swords drawn and removing the sheet covering it, they were amazed to be confronted by the sleeping figure of Ali (R). They arrested Ali (R) and brought him to the Kaba, where in spite of intense interrogation they could not make him divulge the whereabouts of the Prophet (SA). they then let Ali go¹. He went about Mecca Returning the property of Meccans entrusted to the care of the Prophet (SA). This done, he made preparations for leaving for Medina. The Quraish continued their search for the Prophet (SA) and came within a whisker of the cave at Thur².

The Prophet (SA) and Abu Bakr (R) remained in the cave for three days and three nights, the son of Abu Bakr (R), would come to them during the night from Mecca and inform them about the moves of the Quraish and their slave would come with goats from which they drew milk for their sustenance. On the fourth day, they came out of the cave and headed towards Medina on foot. They walked the whole day. The next day they had scarcely resumed their journey when Suraqah Ibn Jusham,³ a young Quraish, tempted by the reward of a hundred camels for capturing Prophet (SA), mounted his horse and reached the vicinity of the place where they were. From a distance he recognised the Prophet (SA) and followed him, but his horse stumbled and he fell down. According to the custom of the Arabs, he took out arrows to find out from their flight whether he would be successful in capturing the Prophet (SA). the result was negative. But he was still driven by greed and he again mounted his horse to resume the pursuit. This time the legs of the horse sank in the sand unto his knees. Suraqah realised that supernatural element was at work here. Considerably shaken by this experience, he approached the Prophet (SA) and begged for

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1. Tabari, Vol. III, p.1234.
 2. Abu Bakr (R) was frightened, the Prophet (SA) consoled him, "Fear not, verily Allah is with us" (Bokhari).
 3. Some historians have written his name "Suraqah bin Malik" ; See Muhammad Zurqani : Sharah al – Mawahib al – Ladunniyah, Vol. I, p.409.

his pardon and mercy. The Prophet (SA), who is the Most Merciful pardoned him.

In the meantime, the news of impending arrival of the Prophet (SA) in Medina reached the inhabitants of that city. The city was agog and there was much rejoicing everywhere. Everyone put on their finest dresses and waited to welcome him. There was disappointment on the first few days as the Prophet (SA) did not come, for he had to perform certain chores at Halia and Qubba, three miles from Medina. He stayed at the house of Kulsum bin Hadam, the chief of the local tribe, who had embraced Islam. Ali (R) joined him at Qubba. The Prophet (SA) laid the foundation of a mosque at Qubba – the first mosque build by Muslims. He tarried there for three days and on the fourth day he set out for Medina. That was a Friday. Near Bani Salem he offered the Jumma prayer. That was the first Jumma prayer led by the Prophet (SA), he delivered a sermon that touched the people’s hearts. Then he made his way to Medina. He was seen coming by a Jew, who promptly announced the event to the Muslims of Medina. He was seen coming by a Jew, who promptly announced the event to the Muslims of Medina. The air then reverberated to the sound of Allah – o – Akber (God is great). The Muslims came out of their houses in droves to receive the Prophet (SA).¹ The Prophet (SA), seated on a she camel, blessed all people. Some of them in their enthusiasm tried to stop the Prophet (SA)’s she camel in front of their house. But he intervened to say that they should not interfere with the camel’s progress. It would stop at the place ordained by Allah. It ultimately stopped at the house of Abu Ayyab. The Prophet accordingly alighted there. It was the 8th or 12th of Rabi – I in the thirteenth year of the prophethood. Abu Ayyab and his wife were besides themselves with joy at the signal honour done to them.

1. Every people was jubilant. Even the ladies climbed the roof to watch the arrival of the Prophet (SA) and sang melodies to welcome him, “Behold! Shines the full moon there, On us, from the vale of Wadaa, In duty – bound we all thank to God, Until the people live to pray to the Lord.” See : Shibli Nomani, Zurqani, Ibn Kathir etc.

The upper floor of the two storied house was prepared for the convenience of the Prophet (SA), but he preferred the ground floor for the convenience of the people. He stayed with Abu Ayyab for seven months.

After arriving in Medina, the Prophet (SA) sent Zaid and Abu Rafi to fetch his wives and daughters. Sudah (R) and Aisha (R) reached Medina, but Zainab (R) was detained by her husband and Raqaiyah (R) could not be reached as she was in Ethiopia with her husband, Uthman.

What we have referred to all along as Medina was originally called Yathreb. Medina in the Arabic language means a city. After the Prophet (SA) arrived at Yathreb, it was renamed in his honour as ‘Medinatul – Nabi’ or the city of Prophet (SA). It became shortened to simply Medina in course of time.

The year of the Hijrat from Mecca (Migration?) marks the beginning of the Islamic calendar. The prophet (SA) reached Medina in the month of Rabi – I. Thus the new year started from Rabi – I and this continued during the days of the Prophet (SA) till the reign of Umar (R), when it was shifted to the month of Muharram. That month marks the martyrdom of Imam Hussein (R) with the result that a large number of Muslims are precluded from celebrating their new year.

The first task which the Prophet (SA) undertook after arriving in Medina was the building of a mosque. He searched for a suitable plot of land. One was found near the house of Abu Ayyab. It belonged to two orphan boys. The boys and their family members wanted to give it as a gift to the Prophet (SA). But the Prophet (SA) would not accept a gift from the orphans¹.

1. The Prophet (SA) showed an example that the mosque should be built in an own land free from all claims and encumbrances.

Abu Ayyab accordingly paid fair price for the land to the boys¹. The ground was levelled and the construction of the house started after the Prophet (SA) himself laid its foundation stone. He worked with the labourers. This example of his establish the dignity of Honour.

The mosque was a model of simplicity. There was no extravagant decoration. The walls were made of unbaked bricks and roof with palm leaves. This mosque is known as Masjid – un Nabi². Adjacent to it, a few apartments were built for the Prophet (SA) and his family members. For the poor and indigent Muslims, who had no shelter, a roofed platform (Suffa) was made. Ashab – al – Suffa is an important term in the history of Islam meaning the people of the platform. These people had neither children nor wives. During the day, they collected wood from jungle and sold it to fetch their livelihood. They passed their evenings in presence of the Prophet (SA) to learn about Islam. Whenever a demand for a preacher came from any newly converted group of Muslims, these persons would be sent to preach³.

The citizens of Medina helped the Muslims who arrived with the Prophet (SA) from Mecca in every possible way. Thus they were known as Ansars and the Migrants were known as Muhajirs⁴.

The Prophet established the most cordial of relations between the Ansars and Muhajirs. Few parallels of this can be found in history. It is indeed regarded as a miracle of the Prophet (SA). The Ansars put up the Muhajirs in their homes. They

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1. According to one narration he asked Abu Bakr (R) to pay the price on his behalf : Ibn Sad al – Tahaqat al Kubra, Vol. I, p.239.
 2. The Prophet (SA) remarked, “This shall be my home, my place of worship, and my eternal resting place. Ibn Qayyim : Zad al – Maad, Vol. I, p.312.
 3. Sahih Bokhari, Book 8, Chapter 41.
 4. Ansar means helper and Mujahir immigrants.

gave them a share in their property and made them partners in their business. Those having three or four wives divorced one or more of them so that they could be married to Mujahirs. A greater show of fraternity was not possible.

In Mecca, due to the enmity of the unbelievers, it was not possible for the Muslims to offer their daily prayers in congregation. But in Medina the congregations were held in the mosque five times a day. The question arose how to inform the faithful about the times of congregational prayers. Some suggested the ringing of bells ; others suggest that fires be lit and yet others suggested that messengers be sent to summon people. The Prophet (SA) heard these suggestions but decided on the course of the Azan¹, which was unanimously accepted by the Muslims. Bilal (R), the former slave who was an early convert to Islam in Mecca, was chosen to give the first Azan. The Prophet (SA) sought to establish by this the inherent equality of men and a slave and a non slave were equal in Islam. This equality of men has been the hallmark of Islam since its inception. Medina was a cosmopolitan city, inhabited by Jews, Christians, idol worshippers and Muslims. There was no Central Government. There was a contention for power between the tribes of Aus and Khazraj and the local Jews with even Abdullah bin Ubbay – who to all outward appearances was a Muslim, but was actually a leader of the hypocrites – joining the fray. The Prophet (SA) resolved this conflict of interest with the Jews by making a treaty with them whereby the Jews “shall have freedom of conscience without any interference in their religious affairs”. This is regarded as the first written secular constitution made by the Muslims, buttressing his secular approach, the Prophet (SA) was later to pronounce “There can be no compulsion in religion²”. The Quraish of Mecca persisted in their evil designs against the Prophet (SA) in Medina. They enlisted the support

1. Call for prayers.
2. Al – Quran, II : 256

of a section of the Jews who had become jealous of the Prophet (SA) for his growing popularity and of the hypocrites led by Abdullah bin Ubbay, who had hoped to become the king of Medina before the arrival of the Prophet (SA). The Quraish accordingly wrote to Abdullah urging him to kill the Prophet (SA) or turn him out of the Medina, failing which they would be compelled to kill him and make his woman folk captives. But his sons and brothers were staunch followers of Islam and this aspect of the Quraishi plot came to naught¹.

The main concern of the Prophet (SA) now was to save the Mujahirs from the hands of the Meccans. For this purpose it was necessary either to fight with the enemies and crush their power or to negotiate for peace.

The Prophet (SA) preached the religion of Islam, which means peace. In practice also he tried to buy peace at any cost. With this end in view, he set out to woo the tribes surrounding Medina. At a distance of eighty miles from that city was the stronghold of the tribe called Banu Dumra. The Prophet (SA) went there with sixty followers and stayed for a few days, at the end of which he concluded a treaty of peace with its chief, Mukhshi Ibn Amr Dumri, the operative part of which was in the following terms : “This is a document from Muhammad (SA), the messenger of Allah, for the people of Dumra. Their lives and property shall be secure and they shall be helped against any invader except when the latter fights for a religious cause. On their part, they shall come to the help of the Prophet (SA) when called by him²”. Similar treaties were concluded with the tribes of Juhaina and Banu Mudlaj³.

The support of neighbouring tribes having been thus

1. Sahih al – Bokhari, Chapter, “Salutation”.
2. Raud al – Anaf, Vol. II, p.58.
3. Banu Mudlaj had been the allies of the Banu Bumra so they readily accepted the peace term of the Prophet (SA).

enlisted, the Prophet (SA) turned his attention to the most difficult task of coming to terms with the Quraish of Mecca. The Prophet (SA) observed that crucial to the economy of the Quraish was their trade with Syria and the trade route between Herjaz and that country could be negotiated only by passing through Medina. He decided, therefore, to intercept caravans bound for Syria thinking that this might compel the Meccans to sue for peace with the Muhajirs. But looting and plundering of caravans was strictly forbidden by the Prophet (SA) with the result that the mere interception of the caravans produced no result.

Thus thwarted, the Prophet (SA) pondered his next course of action. About three months later, in the month of Rajab, the Prophet (SA) sent Abdullah Ibn Jahash at Batun Nakhlah with only twelve Muslims with instructions to watch the Quraish and report their intentions. But Abdullah, defying the order of the Prophet (SA), attacked a mercantile caravan of the Quraish returning from Syria. Amr Ibn Al Hadrami, a leader of the Quraish was killed, two persons arrested and some goods confiscated. When Abdullah returned to Medina with his captives and the booty, the Prophet (SA) was displeased with him. "I had not asked you to do these things", he said. He released the captives and returned their goods with payment of a ransom¹. This did not pacify the Quraish. They were particularly sore at the death of Abdullah Ibn Hadrami. They accordingly decided upon open war, which was fought at Badr.

Battle of Badr

The Quraish realised that a large amount of money would be required if a battle was to be effectively waged with the Muslims of Medina. They therefore sent Abu Sufyan with a caravan of goods to Syria to raise the much needed funds. A rumour was then spread that the Muslims would attack the

1. Tabari : Tarikh al – Rusul wal – Muluk, p.1275.

caravan . On hearing this, the Meccans with one thousand strong army supported by one hundred cavalry headed towards Medina, though on the way they came to know the rumour was baseless and Abu Sufyan had safely reached Mecca. But Abu Jahl pressed on towards Badr.

A battle was not what Prophet (SA) wanted. But a battle was forced upon him and he had to defend his faith, himself and all the faithful. Accordingly, on the 12th Ramadhan, 2nd Hijri, he collected three hundred and thirteen devoted followers, leaving out youngsters¹. He also excluded Abu Lubaba Ibn Abdal Mundhir, whom he appointed as the Governer of Medina. With this small band of men, who were not well equipped with arms but who were imbued with a righteous spirit, the Prophet (SA) proceeded towards Badr.

The two armies reached Badr and camped on opposite sides. The whole night they rested. The Prophet (SA), however, spent the night in prayer² and early in the morning he called his men for the ‘Fajr’ prayer, which, having been said, he delivered a rousing sermon on the subject of Jihad.

Then the battle was joined. The conflicting armies stood face to face. Amir Hadrami, brother of Ibn Hadrami (who had been killed by Abdullah) came forward and claimed vengeance for his brothers death; Mehja, on behalf of the Muslims, came out to fight with him and killed him. Then Utba, the Commander – in – Chief of the Meccans came with great pomp and grandeur, followed by Walid and Shaiba. Three Ansars came to face them. Utba asked their names and lineage and when he came to know

1. Out of which 60 were Mujahirs and the rest Ansars.

2. The Prophet (SA) prayed all the night, weeping and repeating these words :
“O Allah, Shouldst thou suffer this small band of Believers to perish this day, no one will be left on earth to worship Thee”.

Allah responded, “Soon shall the enemy be routed and will then turn and flee” :-

Al – Quran, LIV : 45.

that they were Ansars of Medina, he called out to the Prophet (SA) : “O Muhammad, they are not of our match. We shall not fight them”. The Prophet (SA) asked them to go back to their lines and ordered Hamza (R), Ali (R), and Ubaida to take their place. Hamza (R) faced Utba and Ali (R) faced Walid and the two Meccans were killed, but Ubaida was wounded by Shaiba. Ali (R), however, killed Shaiba. Then the full fledged battle started. Among the Meccans, Abu Jahl’s wickedness was notorious even among the Ansars. Two Ansars sensed their opportunity had come. Therefore, tearing ranks, they reached Abu Jahl and wounded him, leaving to Abdullah the final ceremony of cutting off his head and laying it at the feet of the Prophet (SA). The deaths of Utba and Abu Jahl completely demoralised the Quraish, who started fleeing from the battle field. The Muslims thus won the battle. Seventy of the Quraish were killed and about the same number was arrested. On the Muslim side, the casualties were fourteen¹.

The Battle of Badr is to be regarded as a miracle of the Prophet (SA). He prayed for help from Providence and the help came, enabling the heavily outnumbered and ill equipped Muslims to win the battle. Shibli Nomani observe : “Help and Victory had been promised by God, the very elements were at work to aid Muslims, the angels themselves were arrayed on their side²”.

The first Jihad of Islam was fought at Badr. It was not a fight of aggression, but was forced upon the Prophet (SA), whose sacred duty it then became to protect Islam from the evil intent of the infidels of Mecca. A Jihad is always fought in defence of Islam. The Quran says : “And God did certainly assist you at Badr when you were weak; Be careful of your duty to God then, that you may give thanks³”.

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1. Abu Dawud, Chapter – Jihad.
 2. Shibli Numani : Sirat – un – Nabi, Vol. II, p.15.
 3. Al – Quran : XIII : 122.

Treatment of the Prisoners of War

In the history of world, especially in the uncivilised days of which we speak, a parallel cannot be found for the exemplary treatment of the prisoners of war. The Prophet (SA) had ordered that they be treated justly. The Muslims took dates to protect themselves from hunger and water, but provided bread and meat and other nutritious foods to the prisoners of war, as the Prophet (SA) ordered them to treat the prisoners gently, those without clothes were given clothes.¹ No bodily torture was inflicted on any of them. Some people had of course suggested that all the prisoners should be killed so brutally that in future nobody would dare to fight the Muslims. With regard to Sahil bin Amr, a prisoner and a prominent figure among the Quraish, who used to deliver fiery speeches against the Prophet (SA) and Islam and used to instigate the people against Muslims, the suggestion was that his tongue be cut off and teeth broken, so that he would not be able to speak any more. The Merciful Prophet (SA) disapproved all these suggestions² and ordered that : (a) those who were rich could pay an appropriate ransom for their freedom; (b) those who were literate should teach ten Muslims to earn their freedom; and (c) those who were poor, indigent or slaves should be set free in the name of Allah³.

Abu al As, the son-in-law of the Prophet (SA), was one of the prisoners captured at Badr. He sent a message to his wife, Zainab (R), the Prophet (SA)'s daughter, who was in Mecca to send money for his ransom and freedom. Zainab (R) could not pay the whole amount of 4000 Dirhams. So she gave her necklace which was presented to her by her mother, Khadija (R), at the time of marriage. When the ransom was presented before the Prophet (SA), he burst into tears on seeing the

1. Tabari, p.1338

2. Ibid, p.1344

3. Ibn Sad : Al – Tabaqat al – Kubra, Vol. II, p.26.

necklace of his late, beloved wife. The Prophet (SA) took the consent of the Muslims and returned the necklace, a token of love presented by a mother to her daughter. It can well be asked why did the Prophet (SA) find it necessary to seek the consent of the Muslims? He was all in all, nobody could challenge his authority. The answer to the question is simple : the ransom and booty of war were not the Prophet (SA)'s personal property but the property of Muslims¹.

Once Abu al As was coming from Syria with some merchandise, which was captured by the Muslims and distributed among themselves. When the Prophet (SA) came to know this, he requested that the captured merchandise be returned. Abu al As was much impressed by this behaviour of the Prophet (SA). He went to Mecca, settled his account with his partners and announced his conversion to Islam and his decision to leave Mecca for Medina².

The news of the defeat of Quraish at Badr cast a pall of gloom over the people in Mecca. But a section of them persisted in their evil designs against the Prophet (SA). Umair Ibn Wahb, a sworn enemy of Islam, was recruited by Safwan Ibn Umayya to kill the Prophet (SA). They hatched a plan for this purpose at Hujr, where no one else was present. Umair dipped his sword in poison and went to Medina. By chance Umar (R) saw him with the sword. Umair got nervous. From the expression of his face Umar understood his intention, caught him by the neck and brought him before the Prophet (SA). The Prophet (SA) asked his intention in coming to Medina. Umair, in a nervous tone, replied that he had come to secure the release of his son (who was taken prisoner at Badr). "Why then are you carrying your sword?", asked the Prophet (SA). "Have you not hatched a plan with Safwan at Hujr to kill me?". Umair was dumbfounded by

1. Tabari, p.348.

2. Tabari, Ibn Hisham and many other historians have narrated.

the revelation of the plan to the Prophet (SA). “O Muhammad verily you are the Prophet of God, for except me and Safwan, nobody knew of the plan”, exclaimed Umair. He then and there embraced Islam and from its chief enemy he turned out thereafter to be its chief votary. In the Arabic language “Nabi” means a Prophet and also one who gains access to that which is unseen and invisible. The Prophet (SA) was a “Nabi” in both senses of the word. The working of miracles is an essential part of Prophethood. Many miracles were witnessed throughout the Prophet (SA)'s life¹.

Marriage of Fatima (R)

At Medina, there was an occasion for rejoicing. Fatima (R) was the youngest and favourite daughter of the Prophet (SA). She had grown up to be a beautiful woman of eighteen years of age. Offers of marriage poured in from all sides. But Prophet (SA) wanted proper match for her, when Ali (AS) sent his offer. The Prophet (SA) was pleased with that and obtained her consent for the proposed marriage, which she signified by remaining silent². He called Ali and asked him about ‘Mehr’ (consideration money). Ali replied that he had nothing to give. The Prophet (SA) then asked him about his share of the spoils of the battle of Badr. Ali affirmed that he had that, and that was pronounced sufficient by the Prophet (SA). The marriage was duly performed with extreme simplicity³. Till then Ali (AS) had lived with the Prophet (SA). But after the marriage, a separate house was needed for him. Haritha Ibn Numan, an Ansar, presented a house to Ali (AS). Ali (AS) shifted to that house with Fatima (R). He had only a sheep skin and an old Yamani sheet as his only worldly possession. These he presented to Fatima (R). From her

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1. This incident was narrated by Utwa Ibn Zubair. Tabari and others have quoted with authenticity.
 2. According to Islamic Law, the consent of the bride is essential.
 3. On Dhul Hijjah 2 A.H. (June 624 A.D.), the marriage was performed.

father she received :

one cot interwoven with fibre string,
 one leather quilt padded with palm leaves and not cotton,
 one water skin,
 two mill stones and
 two earthenware pitchers

This was all that the Prophet (SA) could afford¹.

Revenge for the Battle of Badr

At Badr, a strong army of a thousand was overcome by a small, and ill armed, band of three hundred Muslims. This humiliation the Meccans did not forget. They vowed revenge, which duly the Arab traditions of the time imposed upon them. The mass media of modern days was not then available, but word of mouth travelled fast. The Meccans accordingly employed two poets, Amr Jumahi and Musafi, to write poetry to keep the Meccans vow of revenge alive. Amr Jumahi had a special reason for embarking on this poetic venture. He had been captured at Badr, but was set free by the Merciful Prophet (SA). Woman also did their bit to promote the cause of poetry and in this they were led by Hind², the daughter of Utba and wife of Abu Sufyan, the leader of the Quraish. Hind had Utba's death to avenge. Her vow was to chew the liver of Hamza (R), at whose hands Utba was slain at Badr.

Abu Sufyan with two hundred cavalry made an initial foray into the outskirts of Medina to conspire with the Jews of Medina who were hostile to the Prophet (SA). While returning

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1. All these details are given in Ibn – Sad : Al – Tabaqat al – Kubra. The Prophet (SA) could not give much presentation but said to his daughter, “ I have given you in marriage to the best man of my family”.
 2. Their names have been mentioned by Zurqani, see Vol. IV, p.38

to Mecca, he killed a Muslim and burnt some houses and harvest of the Muslims, presumably as earnest to what was to follow.

Battle of Uhud

Preparation for battle were soon in full swing in Mecca. The people of Medina were, however, woefully unaware of these goings on. Abbas (R), the uncle of the Prophet (SA), who was still in Mecca, wrote to the Prophet (SA) apprising him of the developments in Mecca. Anas and Munis did likewise¹. The Prophet (SA) could no longer ignore the warnings received from Mecca. He accordingly summoned his companions for consultation. It was decided in the first instance that women should be sent to castles for their safety and the Muslims would advance to resist the army of the Meccans.

In the month of Shawwal in the 3rd year of Hijra, after Jumma prayer, the Prophet (SA) set out of Medina with one thousand followers. On the way, Abdullah bin Ubbay, the leader of the hypocrites returned to Medina with his three hundred men on a flimsy pretext. Now only seven hundred devotees were left with the Prophet (SA). In the outskirts of Medina the army was reviewed. The youngsters were sent back and the rest reached Uhud. Keeping the mountain of Uhud at the rear, the ranks of the army were arranged. Humza (R) was appointed the Commander – in – Chief of the infantry, Zubair Ibn al – Awwam the Commander of the Horsemen and Musab Ibn Umair was appointed flag bearer. These was a valley in the mountain. Fifty archers were posted there under the command of Abdullah Ibn Jubair with strict instructions not to leave their posts even after victory, for the Prophet (SA) feared that attack might come from the rear².

1. Ibn Sad : Al – Tabaqat al – Kubra, Vol. II, p.37

2. Ibn Hisham : Al – Sirat al – Nabawiyyah, Vol. II, p.65 – 66.

The Quraish also arranged their army with care. The right wing was placed under the command of Khalid Ibn Walid; left wing under Ikrama bin Abu Jahl; cavalry under Safwan Ibn Umayya; and archers under Abdullah Ibn Safwan ; Rabia with Talha acting as the flag bearer¹.

The battle then started with the songs of women to the accompaniment of tumbrels. Hind, the wife of Abu Sufyan, took the lead. The songs were a grim reminder of those killed at Badr as claimed blood for blood. Talha, the flag bearer of the Quraish, came forward and challenged the Muslims. Ali (AS) responded to his call and within a few minutes Talha was killed. Then Uthman, his brother, took up the flag, but Humza (R) made short work for him, cutting him into two from shoulder to waist with one stroke of his sword.

Then fighting between the two armies started in earnest. Hamza (R), Ali (AS) and Abu Dujana (R) entered the ranks of the enemy and killed them right and left. In this fashion, Abu Dujana (R) advanced towards Hind, but withdrew his sword as the Prophet (SA) had ordered that women be not touched². Hamza (R) fought gallantly, using a double edged sword and killing everyone who came in his way. Hind had assigned the task of killing Hamza (R) to an Abyssinian slave, Wahshi, with the promise to set him free if he was successful in this. Wahshi accordingly lay in ambush and as soon as he got the change, he threw his spear at Hamza, mortally wounded him. In spite of this reverse, the Muslims seemed to be winning the battle and the army of Quraish took to their heels. Thinking that the battle was over, the Muslims started plundering the enemy. Those who were posted at the valley, forgetting the instructions of the Prophet, also left their positions and joined in collecting the spoils. Abdullah Ibn Jubair, in charge of the valley, could do

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1. Quraish's army was fully equipped and consists of 700 warriors, 100 cavalry, 3000 soldier (and 15 women to encourage the army with their songs).
 2. The Prophet (SA) never allowed the killing of women and those who have not drawn their sword to fight against Islam.

nothing to stop them. Khalid bin Walid, taking advantage of the abandoned post, attacked from the rear. Abdullah Ibn Jubair tried to stop Khalid with only a few followers, but all of them were killed by the horsemen of Khalid, who then mounted a severe assault upon the Muslims. Those who were busy in collecting spoils found to their extreme surprise enemy swords flashing at their heads. Utter confusion followed. Muslims started wielding their swords blindly, killing some of their own brethren. Musab Ibn Umair, whose features resembled those of the Prophet (SA), was killed and the rumour spread that the Prophet (SA) had been martyred. On hearing this, even the bravest Muslims lost their hearts. There was dismay everywhere. Umar (R) threw down his sword in despair. Ibn Nadr entered the ranks of the enemy, killing many of them, died saying, "It is better to die when our Prophet (SA) is no more." Kab Ibn Malik spotted the Prophet (SA) and shouted, "O Muslims here is our Prophet (SA), he is alive." Hearing this, the Muslims rushed towards the Prophet (SA) and surrounded him. Ali (AS), Abu Bakr (R), Sad Ibn Waqas (R), Zubair (R), Talha (R) and Abu Dujana (R) tried to form a shield round him, when enemy spotted him and directed their attack towards him. The sword of Ali (AS), which is known as 'Zulfiquar', tried to repel the attack, but to no effect. Ziyad Ibn Sahn and five others fought gallantly and laid down their lives one after another. Abdullah Ibn Qamiyya, a brave general of Quraish, tore through the ranks of the faithful and came upon the Prophet (SA) and made an attempt on him with his sword, but God saved him miraculously. But an enemy stone found its mark. It hit him on his face, breaking the front row of his teeth. He was bleeding profusely and praying all the while "O God forgive them, for they do not know, what they are doing". At last he reached the top of Mount Uhud with some of his companions¹.

The rumour about the death of the Prophet (SA) had in

1. These descriptions are given in almost all the history.

the meantime reached Medina. Muslims – even women and children secluded in castles – came out and proceeded to Uhud. An old lady – an Ansar – was informed on her way to Uhud that her father, husband and brother had been killed in the battle. She did not think of these tragedies. Her thought was only for the Prophet (SA). When she at last found him, she cried out, “O Prophet you are alive nothing else is important for me”¹. Fatima (R), the beloved daughter of the Prophet (SA), also rushed towards Uhud. Her grief can well be imagined. She dressed his wounds².

The Prophet apprehending that Abu Sufyan might renew his attack upon the Muslims, deputed seventy men, including Abu Bakr (R) and Zubair (R), to chase him³. Abu Sufyan was returning to Mecca with his men when he felt that his work of annihilating the Muslims was left half done. He wanted to turn back and finish the work, when he met Mabad Khadzal, the chief of the Khaza tribe who was friendly with the Muslims. He told Abu Sufyan that he had seen Muhammad (SA) coming with many men and it would be impossible for him to face them. Abu Sufyan, on hearing this, gave up the idea of completing what he regarded as a job half done and made his way back to Mecca.

The Battle of Uhud has to be regarded as indecisive. What was going to be a victory for the Muslims turned out to be a virtual defeat just because the men posted in Uhud valley chose to disobey the Prophet (SA)’s order and abandoned their posts to share in the spoils of victory. The Muslims eventually suffered heavy carnality’s. In passing it may be mentioned that the bodies of some of their dead were mutilated by the Meccans. Hind, true to her vow, cut open the breast of Hamza and attempted to chew his liver. Since then she has been known in history as

1. Tabari, p.1425.

2. See Sahih al – Bokhari, Chapter – Ghazwa Uhud.

3. This incident is known as Ghazwa Hamra – al – Asad in the history.

‘Jigar Khwar’ or the eater of liver. The reverses suffered at Uhud cast a pall of gloom over the city of Medina.

Other Events

Fatima (R), the beloved daughter of the Prophet (SA), gave birth to a male child on the 15th Ramadan. The Prophet (SA) named him Hasan (AS).

The law of inheritance was also revealed according to which women were entitled to inherit the property of their husbands and parents¹. In the history of the religions of the world never before had women been given such a right.

The Prophet married Hafsa (R), the daughter of Umar (R). She was a widow².

The Jewish Question

There was much in common between the Jews and Muslims. Both were descendants of the Prophet Abraham. Both believe in the unity of God. The attributes of God in the Quran and the Jewish Holy Book, the Torah, are the same. The concept of God in Christianity is slightly different in that Christians believe in the Holy Trinity, namely God the father, God the Son and God the holy Spirit. Both the Jews and Muslims believe that God sent Prophets to guide mankind in the right path. The Jews believe in all the Prophets from Adam to Moses. Muslim believe in those Prophets as well, but they also believe that after Moses came Jesus Christ and the last of the Prophets was Hazrat Muhammad³.

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1. For details in English – See Mullah’s Muhammadan Law of Inheritance.
 2. Her first husband was Khunais bin Hudhafa, who died in the battle of Uhud. Hafza was born 5 year before Prophethood and died in 45 A.H.
 3. Al – Quran, IV : 164 – 165; V : 88; X : 91 – 92; XXXIII : 8 etc.

In the sacred book of the Jews, the advent of a Prophet was foretold and they readily believed Hazrat Muhammad (SA) to be that Prophet when he arrived in Medina. They found his teachings akin to that of Moses.

The Jews wanted the leadership of Medina. Two local tribes, the Ans and the Khazraj, were in a state of perpetual feud with each other. The Jews exploited this situation and played off one against the other. Hazrat Muhammad (SA) united the two tribes in a common bond of Islam and they on their part, much to the annoyance of the Jews, elected him as the leader of Medina. He also made a pact with the Jews whereby they were assured all manner of freedom. The Jews were not, however, satisfied, but they could not voice their dissent openly.

Another cause of dissatisfaction of the Jews was Hazrat Muhammad (SA)'s prohibition of all forms of usury¹. The Jews were well to do businessmen and money lending was often their chief business. They exploited the poor people of Medina by lending money to them exorbitant rates of interest under the burden of which people had to pledge their women, children and goods. The loans thus taken would sometimes be passed on from one generation to another without being repaid. Under Hazrat Muhammad (SA)'s dispensation, this form of usury was prohibited.

The Jews started plotting against the Muslims. They made an alliance with the hypocrites of Medina and with the Meccans. As an interesting sidelight to this, it may be mentioned that they used a renowned Jewish poet, Kab Ibn Ashraf, to write satirical verses against the Prophet (SA).

1. Interest in any form is completely band by Islam, Al – Quran, II : 276 – 282.

War with the Jews

There were three tribes of Jews in and around Medina, namely the Bani Qainuqa, the Bani Nadir and the Bani Quraiza. Among these Bani Qainuqa was the most powerful. Its members were professional goldsmiths. They were brave, warlike and well armed. They violated the treaty made with them by the Prophet (SA)¹. They teased a veiled Muslim woman in the market of Medina, which led to a quarrel and to the death of a Muslim. The Prophet (SA) himself went to the tribe to renew the treaty peace, but they were in no mood for peace and they declared war against the Muslims. For the third time, in self defence of the Muslims were compelled to take up arms. Seeing the unexpected spirit of the Muslims (in the month of Shawwal, second Hijra, March, 634 A.D.), they ran away from the battle field and shut themselves up in their fort. After fifteen days, the siege was lifted, when all of them surrendered. The Merciful Prophet (SA) forgave them all and allowed them to go to Syria².

Bani Nadir

The members of Bani Nadir next rose against the Prophet (SA). When he went to their tribe to demand blood and money for two persons killed by Amr Ibn Umayya, instead of paying the money, as required by their treaty with the Prophet (SA), they hatched a plan to kill him. They engaged him in parleying while they arranged for someone to throw a heavy stone on his head. But he was saved by Providence³. On another occasion they invited the Prophet (SA) for a dialogue with their religious leader promising to accept Islam. While thus engaging him, they surrounded him and planned to kill him. Once again,

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1. Ibn Ishaque writer, "The Qainuqa, were the first among the Jews who broke the treaty".
 2. The place in Syria is called Adhrat and they were 700 men, including 300 warriors, See : Sunan Abu Dawud.
 3. Amr Ibn Hajash, a Jew, threw a heavy stone from the roof while the Prophet (SA) was standing at the foot, Zurqani, Vol. II, p.83.

Providence saved him. These incidents were just a precursor to war, which day by day seemed inevitable. The leader of the hypocrites, Abdullah Ibn Ubbay, instigated them and the Bani Quraiza promised them full support with two thousand armed men. War followed up these instigation's. The Muslims besieged them in their fort for a fortnight, when they surrendered. The Merciful Prophet (SA) forgave them and allowed them to migrate to Khaiber with all their goods¹.

Khaibar – The Greatest Centre of Jewish

Khaibar² was a stronghold of the Jews with six fortresses. Here Jews banished from Medina took refuge. Abu Rafi Sallam Ibn Abi al – Huquaiq, the chief of the Jews at Khaibar – a notable trader and person with influence – made an alliance with the Ghatfan³ and other tribes against the Muslims. After his death, Usair Ibn Rizam became the chief and he prepared a large army for attacking Medina. When Prophet (SA) came to know about this, he sent a mission of peace and invited the Khaibari to Medina to conclude a peace treaty. Ibn Rizam accompanied the mission towards Medina, but on the way attacked it. The leader of the peace mission, Abdullah Ibn Rawaha, who had only thirty men with him, retaliated and Rizam was killed. When the news of the treachery of the Jews reached Medina, the Prophet (SA) with sixteen hundred men marched towards Khaibar. This army reached Kahibar in the darkness of night and the Muslims wanted to mount an attack immediately, but the Merciful Prophet (SA) asked his men to wait till daybreak. At dawn when as usual the Jews opened the gates, they were surprised to see the Muslim army waiting for them. The Prophet (SA) did not want to fight. He, therefore, offered them peace, but they rejected the offer. A battle ensued. Five of

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1. Tabari, pg.1452
 2. Khaibar is a place, according to European traveller Doughty about 200 miles from Medina.
 3. Ghatfan, one of the most influence tribe in Arabia lived near Khaibar.

the six forts were soon overrun by the Muslims. The sixth fort at Qamus was the strongest of the lot. It was commanded by Marhab, the famous warrior. It withstood the Muslim siege for twenty days. The Prophet (SA) then announced that on the following day the flag would be carried by the man selected by God and who would win the battle. In the morning of the following day, the Prophet (SA) called for Ali (AS), who was suffering from conjunctivitis. A touch of the Prophet (SA)'s saliva took care of that and he was given the flag¹. Ali (AS) went to the fort of Qamus and offered peace to its inmates. The arrogant Marhab would have none of it. He strode out to meet the Muslim challenge. Ali (AS) with one stroke of his sword cut him down from his skull to his Jaws². The battle started after this and the Muslims were able to subdue the fort, ending the twenty day siege. The whole territory of Khaibar thus came under the sway of the Muslims. The Prophet (SA) made a treaty of peace with the Jews, who thought that they all will be killed and their property confiscated, and granted them a general amnesty.

In gratitude for the magnanimity show by the Prophet (SA), a Jewish lady³ invited him and some of his companions to her house, where the most delicious food was spread before them. The Prophet (SA) was about to take a morsel from a pot when he received a divine warning about its contents. The Prophet (SA) conveyed the warning to his followers, but it came a bit late for one of them, who, seized by hunger, ate some of the food and promptly died. The lady was interrogated and she confessed that she had mixed a deadly poison in the food to kill the Prophet (SA). Thus was the Prophet (SA) repaid for his magnanimity.

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1. Tabari, p. 1597 see also Sahih Muslim, Ghazwa Khaibar.
 2. It is also narrated by Ibn Ishaq and Hakim, that while fighting with Marhab, Ali (AS)'s shield fell on the ground, he pulled off the monolithic door of the fort and used it as his shield. After the battle was over, Abu Rafi and seven others could not lift it.
 3. She was Zainab, wife of Sulan Ibn Mishkam and sister – in – law of Marhab.

Other tribes of Arabia and the Battle of the Trenches¹

The enmity of the Jews, however, did not subside. They formed an alliance with the Hypocrites and the Quraish and instigated the tribes of Anmar, Thabab and Mustaliq to attack the Muslims, but all such attacks were repulsed. These tactics having failed, Sallam Ibn Abi al – Huquaiq, the leader of Banu Nadir (which tribe the mercy of the Prophet (SA) spared) and others went to Mecca and, in collaboration with the Quraish and other tribes like those of Ghatfan, Banu Asad, Banu Sulaim and Banu Sad, organised an allied army of ten thousand² with the intention of completely destroying the Muslims³. Abu Sufyan, the commander in chief of this army, marched upon Medina. When the Prophet (SA) came to know of this, he reviewed the situation and came to the conclusion that it would be difficult to face such a large army in straight battle. He accordingly ordered that trenches be dug around the perimeter of the city. The men of Medina then began to dig. The Prophet (SA) himself lent a hand in this effort. The trenches were ready in twenty days. They were about nine and half metres broad and four meter deep. The allied forces of the enemy was confronted by this spectacle when they finally reached Medina. Finding it impossible to cross the trenches, the allied army besieges the city. The Muslims on other side of the trenches⁴ kept the enemy at bay. They guarded the city day and night, often going without food and sleep. If need be, they would lay down their lives for the Prophet (SA)⁵.

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1. The Battle of the Trenches was fought in Dhi Qad, 5th Hijra, February, 637 A.D. and the Battle of Khaibar occurred in the 7th Hijra, 638, A.D. - to show the treacherous nature of the Jews, I have placed all the battles fought between Jews and the Muslims under the heading “War with the Jews”.
 2. Ibn Hisham and Ibn Sad has mentioned 10,000 but others have written 24,000.
 3. A detail of the alliance of Jews and other tribes of Arabia is mentioned by Ibn Hisham. See Al – Sirat – al – Nabawiyya, Vol. II, p.214 – 215.
 4. The Muslims were about 3000 only. See Tarikh al – Rasul wal Muluk, Vol. II, p.570.
 5. The Muslims were so much enthusiastic to sacrifice their lives upon the Prophet (SA), that sometimes they were reciting the verses of the Quran and sometimes singing in his Praises. See Shahih Bokhari, Guzwat al – Ahzab.

The enemy began to lose heart. As the siege continued, they were finding difficult to provide food and water for ten thousand men. They, therefore, decided to launch a general assault with the whole army. But the trenches could not be crossed. Amr Ibn Abd Wudd, the great warrior of the Quraish, first stepped forward to give a call to the Muslims to depute someone to meet him in hand to hand combat. (It was the custom among the Arabs to call for an opponent to face a challenge). The lion of God, Ali (AS) responded. Amr Ibn Abd Wudd was on horseback and Ali (AS) was on foot. He, the veteran that he was, considered it below his dignity to fight a young man who was on foot. He accordingly dismounted from his horse. The two men then faced each other and a blow from the veteran's sword pierced Ali (AS)'s shield wounding him, but within few seconds, crying 'Allahu Akbar' (God is Great), Ali was on his feet and, lunging towards the veteran, plunged his sword into him and he fell on the ground¹. The battle was then joined between the allied army and the Muslims and it raged throughout the day from opposite sides of the trenches, the Muslims defending themselves by shooting arrows and hurling heavy stones. At this stage, a violent storm broke out, lashing the scene with its fury and uprooting the tents of the enemy. A severe, cold wind blew. These conditions became impossible for the enemy. The Jews deserted and Abu Sufyan could not maintain the morale of his soldiers. He ordered his army to retrace their steps to Mecca. His siege of Medina thus came to an end after twenty days.

Banu Quraiza

The Banu Quraiza proved to be a treacherous lot. They violated the first treaty of peace made with them by the Prophet (SA) and attacked the Muslims. The Prophet (SA) forgave them and made a second treaty, which they also violated by

1. Ibn Kathir : Sirat, Vol. III, p.202 – 203.

aligning themselves with the Quraish in the Battle of the Trenches. After that battle, the Muslims wanted to deal with this menace firmly. They accordingly laid siege to their fort and after a month the Jews pressed for terms. They suggested the name of Sad Ibn Muadh as their arbitrator, which the Muslims accepted. Sad Ibn Muadh¹ gave his verdict strictly in accordance with the injunctions of the Torah². The punishment for traitors was death and captivity for women and children and confiscation of their properties (Deuteronomy 20 : 10). Had the decision been left to the Prophet (SA), they would have been pardoned by him as was done in the case of the Bani Qainuqa and Bani Nadir. But their judge went by the Torah.

Treaty of Hudaibiya

The Kaba was the most sacred monument of the Meccans. It was built by the Prophet Abraham, from whom most Meccans were descended. Therefore, its ‘Tawaf’ (or the circling of it seven times) and the ‘Umra’ (a religious rite performed in the Kaba) were almost mandatory for the Meccans, irrespective of their religious persuasion. It was natural for the Muhajirs in Medina (who were Meccans originally) to want to perform the rituals of ‘Tawaf’ and ‘Umra’. Therefore, in the month of Dhi Qad, 6th Hijra (April, 638 A.D.) the Prophet (SA), donning the ‘Ahram’ (the customary robe for Umra) set out for Mecca accompanied by fourteen hundred followers. In this journey, they were forbidden to carry any arms except their swords (which were integral part of their dress). The animals (camels) for sacrifice were also carried by them. Near Mecca, at a place called Hudaibiya, the Prophet (SA) halted and sent Uthman (R) to the Quraish with a message that he had come for Umra and not to fight with the Quraish. The Quraish promptly arrested Uthman (R) and made preparation for battle, but, at the

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1. Sad Ibn Muadh and his tribe, Aus, had been in alliance with the Jews.
 2. It is the sacred scripture of the Jews.

intervention of some responsible, peace loving people, they agreed upon a treaty, which the Prophet (SA) accepted against the wishes of his followers, who considered its terms to be humiliating. History has subsequently attested to the farsightedness of the Prophet (SA) in agreeing to the terms of the treaty which were to the following effect :

- (a) This year the Muslims shall go back without performing Umra.
- (b) They may return the next year and shall stay in Mecca for three days only.
- (c) They shall not carry any arms except swords.
- (d) They shall not take back with them to Medina any person residing in Mecca, even if he happens to be a Muslim, and if any Meccan becomes a Muslim and goes over to Medina, he shall be returned to Mecca, but if any Muslim of Medina comes across to Mecca, he shall not be returned to Medina.
- (e) The tribes of Arabia shall have the liberty to enter into alliances with any tribe they like¹.

After the treaty was concluded, the Prophet (SA) and his followers sacrificed their animals in the name of Allah, had their hair shaved and put off the ‘Ahram’, as required by the rites of Umra. After staying for three days at Hudaibiya, the Prophet returned to Medina².

The Quraish put the Prophet (SA) to test, to see how strictly he would abide by the terms of the treaty. The Prophet (SA) has always adhered to his treaties, not once violating their terms. One Abu Jandal, son of Suhail and resident of Mecca,

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- 1. Arabian population was divided into different tribes and some tribes had alliance with others. The treaty of Hudaibiya would not interfere their alliances.
 - 2. According to the Islamic Law if a person, with an intention, starts from his house to perform Haj or Umra, but due to some unavoidable circumstances could not reach the destination, even then, his Haj or Umra shall be deemed as performed.

embraced Islam. For his new found faith, he was tortured by the Quraish. He was brought before the Prophet (SA) of whom he begged that he be taken to Medina to save him from his tormentors. His plight made a deep impression on the Muslims who were standing close by the Prophet (SA). It touched the Prophet (SA) also, but he explained to the poor man that he could not be taken to Medina and he would have to be returned to the Quraish, for that was what the treaty enjoined, and a Prophet (SA) can not turnaround from his words.

Result of the Treaty

As a result of treaty, there was considerable intermingling of the people of Mecca with those of Medina. Meccans came to Medina, lived there for months and got the opportunity to understand the basic tenets of Islam. Muslims wherever they went left an everlasting impression upon the people. As a result of their confluence of the culture of unbelievers with that of the believers, half of the tribe of Abu Zar Ghaffar embraced Islam and elsewhere one thousand other persons followed the suit. Historians observed that “during the period of this treaty and the fall of Mecca the number of people who embraced Islam exceeded all previous records”. Notable among them were Khalid bin Walid, the great commander of the army of Quraish of Uhud fame and Amr Ibn Aas, the conqueror of Egypt¹.

Invitation of the Rulers of different Countries

Mindful of his mandate to spread the message of Allah among different peoples of the world, the Prophet (SA) sent envoys with letters² to the rulers of Byzantine, Iran, Egypt,

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1. P.K. Hitti also observed, This treaty (i.e. treaty of Hudaibiya) “Among the other members of this tribe, Khalid Ibn Walid and Amr ibn – al – As (Asi) destined to become the two mighty swords” of Islam. See – A History of the Arabs, p.118.
 2. Syed Sulaiman Nadvi has mentioned the letters of the Prophet (SA) in “Missionary Activities”.

Ethiopia and the chiefs of Yamama and Syria inviting them to embrace Islam. The ruler of Roman Byzantine was the mighty Hiraclaus. The Prophet (SA)'s letter to him ran thus : "In the name of Allah the Most Compassionate and the Merciful, from Muhammad, the slave of Allah and His Messenger, addressed to Hiraclaus, the emperor of Rome, peace be on him. I call upon you to embrace Islam. By doing this, you will be saved and be rewarded by Allah. If you do not pay heed to it, you will commit sin. O the followers of the Book, come to our common belief that we worship no one but Allah, that none of us consider others as our Lord". On receiving thus letter, Hiraclaus ordered his men to present at his court any person coming from Arabia. By coincidence Abu Sufyan, the sworn enemy of the Prophet, was found in the market place with some Arab traders. He was instantly brought before Hiraclaus, when the following dialogue ensued :

Hiraclaus : The man who has claimed Prophethood in your country – which family does he belong to?

Abu Sufyan: A noble family.

Hiraclaus : Has any one from his family ever claimed the Prophethood?

Abu Sufyan: No.

Hiraclaus : Has there been a king in his family?

Abu Sufyan : No.

Hiraclaus : Are his followers influential people or ordinary men?

Abu Sufyan: Mostly ordinary men.

Hiraclaus : Are his followers increasing in number or decreasing?

Abu Sufyan: The number of his followers are increasing day by day.

Hiraclaus : Have you ever found him tell a lie?

Abu Sufyan: No, till now he has never told a lie.

Hiraclaus : Does he ever go back on his word?

Abu Sufyan: Till now he has never gone back on his word, but very recently he had signed a treaty with us. Let us see what he does.

Hiracleus : What are his teachings?

Abu Sufyan: He teaches that God is One. He is unparalleled in the world. Pray to Him, speak the truth, treat His creatures with kindness and benevolence. Lead a chaste and pious life.

After this dialogue, Hiracleus commented : “He has neither cheated nor deceived anyone; He has never told a lie and He teaches the unity of God, piety, chastity, benevolence and prayer. I would have washed his feet if I had been in Arabia”.¹

Khusru Pervez, the emperor of Iran, who was at the peak of his power and pride, tore up the letter of the Prophet (SA). The Prophet (SA) predicted that God would tear his kingdom to pieces. History attested the truth of this prediction. The Negus², the monarch of Ethiopia, accepted the invitation of the Prophet (SA) and embraced Islam in presence of Jafar Tayyar³, the Prophet (SA)’s cousin. In the ninth year of Hijra, the Negus died and the Prophet (SA) offered his funeral prayer at Medina in absentia⁴.

Umra of the Prophet (SA)

As we have seen, by the terms of the treaty of Hudaibiya the Prophet (SA) was precluded from performing ‘Umra’ in the

1. For detail see Fath ul – Bari, commentary of Sahih Bokhari.
2. In Sahih Bokhari the name of the king is mentioned as “As – Hama”, but in Ethiopian language, Negus means “King”.
3. His full name is Jafar Ibn Abi Talib, brother of Ali Ibn Abi Talib (R), Abi Talib, who was own uncle of the Prophet (SA).
4. In the ninth year of Hijra, Negus died, perhaps the Prophet (SA) was at Medina. He offered the funeral prayer at Medina and it is called in Urdu language it is known as “Ghaibana Namaz – e – Janaza”.

year in which it was signed, which was the sixth year of the Hijra, and ‘Umra’ would be allowed the following year. Accordingly, in the seventh year of the Hijr, the Prophet, with a large number of his followers, started for Mecca. At a place called Bahij, eight miles from Mecca, he and his entourage left behind their arms, though that was fraught with great risk, because that was also stipulated by the treaty. The Prophet (SA) stayed in Mecca for three days – the maximum permitted by the treaty, completed the ‘Umra’ and returned to Medina¹.

The Battle of Muta ²

The following year – 8 Hijra – Prophet (SA) sent a letter to Shurahbil Ibn Amr, the ruler of Balqa, inviting him to join the fold of Islam. Shurahbil killed the Prophet (SA)’s envoy. The Muslims, enraged by this, mustered a force of three thousand and marched towards Balqa in the month of Jamadi Al – Awwal, Shurahbil, receiving intimation of this, sought the help of Hiraclaus as whose vassal he was ruling. Hiraclaus himself marched to his rescue with a huge army. Hitherto the allied force of the Jews and idol worshippers were ranged against Muslim. But now their ranks were joined by the Christians. This allied army one hundred thousand strong and fully armed met a handful of three thousand Muslims under the command of Zaid bin Harith. He, Jafar Tayyar, Abdullah Ibn Rawaha were slain in succession. Then Khalid bin Wahid, taking command, brought the battered army of the Muslims safely back to Medina to be greeted by taunts of the local people³.

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1. A detail of ‘Umra’ is given by Zurqani.
 2. Muta is a place in Syria near Balqa.
 3. Bokhari under the heading of “Battle of Muta”, has given a detail, people of Medina came out to receive them, instead of showing sympathy they threw dust on their heads and shouted “O you have run away from the path of God”.

Conquest of Mecca

The time had come for the subjugation of Mecca and the abolition of idolatry.

The Prophet Abraham, who built the Kaba, was a true believer in God. But after him, gradually the faith of men degenerated to an extent that at the time of the Prophet (SA) the Kaba boasted of three hundred and sixty gods and goddesses and Meccans had become idol worshippers.

The Prophet (SA) preached the message of Allah. At first the whole of Arabia turned deaf. Gradually, however, the message began to appeal to the people and after the treaty of Hudaiba, Islam spread far and wide and it became a formidable power. With this power behind him, the Prophet (SA) could have easily conquered Mecca, but he was restrained by that treaty, for having signed it, he stood by his word and honoured all its terms.

Providence intervened at this stage. The tribes of the Khuzaa and Banu Bakr were long standing foes. The Khuza tribe made a treaty with the Muslims and Banu Bakr with the Quraish. According to these treaties, the parties would help each other against the enemy if and when required. It so happened that the Banu Bakr made a sudden attack upon the Khuzaa. In violation of the treaty of Hudaibiya, the Quraish, including their leaders like Ikrima Ibn Abu Jahl, Safwan Ibn Umayya and Suhail Ibn Amr took an active part against the Khuzaa. The members of the Khuzaa took refuge in the Kaba, but here also they were not spared. The floor of the Kaba flowed with their blood. Immediately they sent their leader, Amr Ibn Salim, to the Prophet (SA) for help. The Prophet (SA) sent a messenger to the Quraish asking them to choose one of the three options :

- i. Pay blood money for the killed.
- ii. Break off the alliance with the Banu Bakr. Or
- iii. Declare the treaty of Hudaibiya as null and void¹.

The Quraish² declared the treaty of Hudaibiya as null and void. The Prophet (SA) was now at liberty to act.

With ten thousand well armed companions, he marched towards Mecca for the relief of the Khuzaa on the 10th Ramadhan, in the eighth year of the Hijra. The members of the allied tribes joined the Muslim army on the way. At a place called Marr al Zahran about ten km from Mecca, the Muslim army encamped. The Prophet (SA) ordered each tribe to hoist its own flag and light torches. The desert turned into a field of light as the torches were lit in a vast area. The Quraish sent Abu Sufyan to assess the situation. But he was captured by the Muslims. Umar (R) and other companions wanted to kill him. When he was brought before the Prophet (SA) by Abbas (R), he was trembling with fear. The Most Merciful Prophet (SA), however, spared Abu Sufyan life. The Muslim army entered Mecca in glory and splendour. The Ghifar tribe, holding their flag, led the Muslim columns. They were followed by the tribes of Juhaina, Hudhaim, Sulaim, Sad and others. The rear was brought up by the Ansars of Medina. Last of all came the Prophet (SA) veritably like a luminary that cast its lustre far and wide³. The whole city echoed with shouts of Allahu-Akber (God is Great).

The Kaba was purged of its resident deities and its original glory as the house of Allah restored⁴.

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1. Muhammad Zurqani : Sharah – al – Mawahile al – Laduniyah, Vol. II, p.336. Ibn Sad, Tabari and others have also mentioned the same.
 2. The Quraish sent Qarta Ibn Umar to the Prophet (SA) at Medina to declare the treaty null and void.
 3. Shibli Numani : Sirat – un – Nabi, Vol. II, p.180.
 4. As stated earlier Kaba was built by the Prophet Abraham as a Mosque of Allah (it was not a temple) Hazrat Muhammad (SA) being the direct descendant of Prophet Abraham had every right to restore its original character. He recited the verse of the Quran, “The truth has come and the falsehood has vanished” – Al Quran, XVII : 81.

Then came the time to decide the fate of the Meccans, who now stood in the Kaba as prisoners of War. The Muslims had not forgotten that these Meccans oppressed them, hatched a plan to kill the Prophet (SA), banished the Prophet (SA) from the city of his birth and subsequently fought the battles of Badr, Uhud and the trenches. Ten thousand Muslims stood by with their swords drawn. The Meccans awaited a sentence of death. The Most Merciful Prophet (SA) then came and said, “We hold nothing against you. You are free to go”. The Prophet (SA) granted a general amnesty to all the Meccans and concluded the proceedings of the day with a rousing sermon from the precincts of the Kaba.

The Prophet (SA) left mutawalliship of the Kaba¹ and the responsibility of providing water to the pilgrims with the persons who had performed these duties from ancient times. All remaining duties, he ordained, would be done under the supervision of the Muslims.

Hawazin and Thaqif²

The Hawazin and Thaqif were two warlike tribes who could not tolerate the suzerainty of any other people. The success of the Muslims, particularly with the conquest of Mecca, established the dominion of Islam over Arabia and its influence was acknowledged elsewhere also. This was not something that the tribes of the Hawazin and Thaqif viewed with equanimity. Therefore, in alliance with other like minded tribes, they decided to launch a massive attack on the Muslims. The Prophet, in the month of Shawwal in the eighth year of Hijra, accordingly marched out from Mecca with twelve thousand men to meet this attack. At a place called Hunain³, the two armies met. A fierce

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1. Uthman bin Talha was the custodian of the Kaba, the key was with him, once he refused the entry of the Prophet (SA) in the Kaba and ill treated him still the Merciful Prophet (SA) entrusted the key to him . See – Ibn Sad.
 2. Hawazin is the name of a numerous tribe which has many offshoots. (Shibli Numani, p.193). Banu Thaqif was the ruling tribe of Taif.
 3. Hunain is a Valley between Mecca and Taif.

battle ensued and the enemy took its heels.

A portion of the vanquished army rallied at Antas and the rest, including their leader, Malik Ibn Auf, sought shelter at Taif. The Muslims laid siege to the city. When for twenty days they could not overrun its defences, they asked the Prophet (SA) to curse them. In reply, the Merciful Prophet prayed for them, “O God, show the people of Taif the righteous path”.¹ Within two years, the whole city entered the fold of Islam.

The distribution of the Spoils of War

While returning back from Taif, the Prophet (SA) halted at Jirrana. There six thousand enemy were taken prisoners. Twenty four thousand camels, forty thousand goats, and four thousand ounces of silver, taken from the enemy were distributed among the Muslims. A little more than the share of others was given to the newly converted Muslims of Mecca. The Ansars felt aggrieved by this, but said nothing. The Prophet (SA) sensed this and said to the Ansars, “Would you not like that the others will return with camels and goats and you will take Muhammad with you” ? It was a telling remark and all the Ansars burst into tears and cried, “We want nothing but Muhammad (SA)”.² Then the Prophet (SA) explained that to win the hearts of the new converts of Mecca, a little favour was done to them.

As stated earlier, six thousand prisoners of war had been taken. It was the custom of the day to kill male prisoners and turn women into slave girls or, after obtaining a handsome ransom for them, set them free. Among the prisoners were the foster mother, Halima, foster sisters and aunts of the Prophet (SA). The chief of the tribe, Zuhair Ibn Surad, pleaded for their

1. Ibn Sad : Al – Tabaqat al – Kubra, Chapter on Maghazi, p.110.

2. Ibn Hisham, Tabari, Sahih al – Bokhari, Sahih Muslim have recorded the incident.

release. The Merciful Prophet (SA) not only released them, but also set free six thousand prisoners unconditionally.¹

March towards Tabuk ²

In those days the Romans ruled over Egypt and Syria. A few Arab tribes on the borders of these countries were also under their suzerainty. The Romans were Christians and, under their influence, some Arabs also became Christians. The Romans were not pleased to see the rapid rise of Islam. They, therefore, decided to attack the Muslims in a bid to arrest the rise of their faith. Tidings of their designs having reached Medina, The Prophet (SA) set out in the month of Rajab 9th Hijra with thirty thousand men, of whom ten thousand were horsemen, to meet the Romans. He halted at a place called Tabuk and he waited there for twenty days for the Romans to show up. They did not show up. Though apparently venture was infructuous but during the Muslim army's wait for Roman hosts, they won over the people in and around Tabuk with their exemplary behaviour which was the model of honesty, courtesy and sincerity. Women were not touched and crops and other goods not seized. The local people had awful memories of their armies. They were so impressed by the Muslims that many of them accepted the faith of Islam.

Last Haj of Prophet (SA)

The Prophet (SA) had by now accomplished the task for which he had been chosen by Allah. The time had come for him to take leave of this world. He had a prescience of this and,

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1. As stated earlier, all the persons who participate at the wars become entitled of the booty of the war. When the Prophet (SA) requested them to forego their shares, all of them gladly agreed but three refused to forego (Their names are mentioned by Tabari), when the Prophet (SA) promised to give them six times more of their legitimate share, then only they agreed and the Prophet (SA) set free the prisoners.
 2. Tabuk is a famous place in between Medina and Damascus.

therefore, in all that he was to do henceforward would have a valedictory tinge to it.

[Muhammad (SA) was the Prophet of God, he came in this world with the message of God and delivered this message to the people and when he completed his task God informed him to prepare himself for the next world in the following words :

“When there comes the help of Allah and the victory and you see men entering the religion of Allah in companies, Then celebrate the praise of your Lord and ask His forgiveness surely, He is oft returning (to mercy)] ¹

In the 10th year of Hijra, in the month of Dhul – Qadah, the Prophet (SA) announced his intention to perform the next Haj (or Pilgrimage). In a short time the news of this spread throughout Arabia and people descended in droves upon Medina to accompany the Prophet (SA). On 26th Dhul – Qadah, after zuhar prayer, the Prophet (SA) put on a white ‘Tahband’ and white ‘Chadar’ and set out from Medina. He passed the night at Zul – Halifa, a place about eight km from Medina. In the morning, he took his bath, put on the ‘Ahram’, offered Namaz, rode on Qusur, a she camel, and, uttering these words, advanced towards Mecca, where was situated the Kaba or the house of God :

“O Allah here I am, O here I am (at your service),
None is Your partner, We are in Your presence,
All praise and blessings are due to you.
Your state is Kingly, None is Your partner” ²

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1. From the first two lines of the verse it became clear that with the help of Allah the Prophet (SA) had succeeded in his task and the people then entered in folk in the fold of Islam. The third and the fourth lines indicates that after success God asks his Prophet (SA) to celebrate the same and prepare to return towards him.
 2. This prayer is called “Talbih”.

This chant was taken up in chorus by about more than one hundred thousand persons who accompanied the Prophet (SA). Their voices reverberated through the mountains and valleys , producing the effect that was as dramatic as it was supernatural. The Prophet (SA) arrived in Mecca on Sunday, the 4th of Zil – Haj. He performed Umra. On the eighth Zil Haj, he stayed with all the Muslims at Mina and on 9th Zil Haj went to Arafat.

After completing the rituals of the Haj, on the plains of Arafat, he delivered an important sermon. He asked the people to learn from him for he might not be in their midst during the next Haj. Then he started with the following words :

“O people listen to what I say. I do not know whether I will ever meet you at this place once again after this current year. It is unlawful for you to shed the blood of one another or take (unlawfully) the fortunes of one another. They are as unlawful, (Haram) as shedding blood on such a day as today and in such a month as this Haram month and in such a sanctified city as this sacred city (i.e. Makkah and the surrounding areas).”

“Behold! all practices of paganism and ignorance are now under my feet. The blood-revenge of the Days of Ignorance (pre-Islamic time) are remitted. The first claim on blood I abolish is that of Ibn Rabi `a bin Harith who was nursed in the tribe of Sa`d and whom Hudhail killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which Abbas bin `Abdul Mutallib has to receive. Verily, it is remitted entirely.”

“O people! Fear Allah concerning Women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by Words of Allah! It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to

chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably.”

“Verily, I have left amongst you the Book of Allah and the Sunnah (traditions) of His Messenger which if you hold fast, you shall never go astray.”

“O people, I am not succeeded by a Prophet and you are not succeeded by any nation. So I recommend you to worship your Lord, to pray the five prayers, to fast Ramadan and to offer the Zakat (poor-due) of your provision willingly. I recommend you to do pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you then you will be awarded to enter the Paradise of your Lord.”

“And if you were asked about me, what wanted you to say?”

“We bear witness that you have conveyed the message and discharged your ministry.”

He then raised his forefinger skywards and then moved it down towards people saying :

“O Allah, Bear witness.”

He said that phrase thrice.

The one who repeated the Prophet (SA)’s statements loudly at Arafat was Rabi `a bin Omaiya bin Khalaf.

This breath taking sermon had a profound impact upon the people assembled, who listened with rapt attention throughout. The sermon having been delivered, the Prophet (SA) exclaimed, “O Lord, I have delivered my message and accomplished my task.” The people assembled there, more than one hundred thousand of them, in one voice cried, “Yes, you

have done your duty.” Immediately after that, the following verse of the Quran was revealed to the Prophet (SA) :

“This day, I have perfected for you the religion and completed My favour on you and chosen Islam as a religion for you.”¹

After completing the rituals of Haj at Muzdalifat, Mina and Mecca, the Prophet (SA) set out for Medina. He halted at a place called Ghadir Khum, a major junction of different caravan routes, midway between Mecca and Medina. At Ghadir Khum the Prophet (SA) addressed the gathering, it was perhaps his last sermon to such a vast audience and recorded by authentic authors like Muslim, Nisai, Imam ahmed, Tirmizi, Tabrani, Tabari Hakim and even Bokhari.

After thanks giving to God he started “O people, I am also human being, it is quite possible that soon the angel of God may come to me and I have to accept the Decree of God (and leave this world for His companionship on high.) I am leaving behind two most important things amidst you, first is the Book of God (i.e. Quran) which contains light and guidance and the second is the members of my family to which you adhere, you will not go astray.” Shibli Numani further records, “Regarding the members of (Ahl –iil – Bait) my family members, I would like to remind you the Almighty Allah (is there to see, if you do injustice to them, He will not spare you).” Then the Prophet (SA) caught the hands of Ali (AS) and raised it high and declared, “[Mun kun tu Maula Fa Ali un Maula] Whoever receive me as his master to him Ali is the master, O Allah befriend every friend of Ali and be the enemy of all enemies”

People who had come from different corners along the caravan routes had a last glimpse of the Prophet (SA)’s face glowing with grace. He blessed them, bade them farewell and returned to Medina with the Ansars and Muhajirs.

1. Al Quran, III : 5

Last Days of the Prophet (SA)

At the time of the last Haj, the Prophet (SA) was at the zenith of power, glory and success and there was no sign of any physical infirmity in him, but God had informed him about his imminent departure from this world. After visiting the graves of the martyrs of Uhud, for whose souls he prayed, he told the people gathered round him, “I am going to Hauz Kausar (i.e. Paradise), before you the God has given me the key of the treasury of whole world.”

On the 18th Safar, 11 Hijri, at midnight, he went to Jannat – ul – Baqi (burial ground of the Muslims) and prayed for the dead. On returning home he fell ill His illness continued for several days. During this period, he remained in the house of Ayesha (R), which was close to the mosque. He came to the mosque supported by Ali (AS) and Abbas (R) and conducted the Magrib prayer. After the prayer was over, he addressed the gathering and instructed them to observe their religions duties with sincerity and lead a peaceful life and earn the good will of others. That was his last public apperance. Thereafter, thrice he tried to go to the mosque but each time as weakness took hold of him. He therefore, ordered Abu Bakr (R) to conduct the prayers. His weakness increased by the day. At last, on Monday the 12th Rabiul, at 11 A.M. (8th June 632 A.D.), ¹ while he was praying, he breath his last. His last words were : “ To the Most High.(I am going).”

Thus passed away from the face of this world a man who stood tall and upright among men, whose sense of justice, truthfulness and honesty were unsurpassed in the annals of mankind, who led a life of absolute piety and simplicity, who was always true to his word, who was the most merciful and forgiving, and yet fearless, who discharged the debts owed to

1. Almost all the historians have agreed to 12th Rabi I, as the date of desmise.

man and God and who in short embodied in himself everything that was good and noble in life.

The entire Muslim world was plunged in grief, the depth of which can only be imagined and not described.

His Holy body was put to rest at the place where he breathed last at Medina.

Mahatma Gandhi says, “I wanted to know the best of life of the one who holds today undisputed sway over the hearts of millions of mankind I become more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme life. It was a rigid simplicity, the utter self – effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and his own mission – these and not the sword carried everything before them and surmounted every obstacle.”¹

When I closed the second volume (of the Prophet’s Biography) I was sorry there was not more for me to read of that great man’s life.”

Annie Besant, a renowned scholar after studies the life of the Prophet (SA) concluded, “How splendidly, his life can face the light, how utterly ignorant are they who attack the prophet Muhammad is shown by history. Many do not know the history of his life, so simple so heroic and so noble in outline. He was a light in the darkness and we find his life so noble and so true.”²

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1. Mahatma Gandhi : Young India.
 2. Besant Anni : Kawla Lecture.

Character of the Prophet (SA)

If anybody wants to know what is Islam he must read the Quran with its commentary. The best commentary of the Quran is the life of the Prophet (SA). Every virtue recommended or every evil forbidden in the Quran finds illustration in his life. He is the fountainhead of Islam, in him is the best example for the people.¹ Every minute detail of his life has been faithfully recorded by the authentic historians. It is binding upon the Muslims to follow his Sunna (example). The Quran says that if anybody loves God he must follow His Prophet (SA).²

The best followers of the Prophet (SA) are his faithful Companions, Pious Caliphs, Ahl ul - Bait and Aulia Allah.

Examples from the life of the Prophet (SA).

“It is impossible for anyone who studies the life and character of the great Prophet of Arabia”, says Annie Besant, “to feel anything but reverence for that mighty Prophet (SA), one of the great messengers of the Supreme.”³

Many do not know the life history of the Prophet (SA), so simple, so noble in outline. He was light in the darkness and we find his life so true that we realise why he was chosen out to convey to all those around him, the Message of the Lord.⁴

First to last the Prophet (SA) devoted his life to the service of God and humanity. He had enormous resources like Chosroes and Caesar and could have enjoyed his life but his humility of spirit, nobility of soul, purity of heart, austerity of conduct, delicacy of feeling, complete devotion to God, intense love for humanity, sense of duty, and attitude to help the poor and needy did not allow him to indulge in a luxurious life.

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1. The Quran says, “There is best example for you in the life of the Prophet (SA)” – Al-Quran, XXXII : 22.
 2. God Asks the Prophet (SA) to tell the People “If you love God then follow me.” – Al-Quran, II : 32
 3. Annie Besant : Kamala Lecture.
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4. Ibid.

Why the Prophet (SA) lived in Austerity

How can the most merciful Prophet (SA), the guardian of the Muslims, the champion of the poor live a luxurious life, enjoy delicious foods have lavish belongings when his people were living in acute poverty and extreme hardship.

The economic condition of Arabia at the time of the Prophet (SA), was miserable. Barring few places where water could be found, the land of Arabia being barren had no such agricultural resources, thus the mass, in general, earned their livelihood by rearing cattle's. Only a handful of businessmen were wealthy. Their number was negligible. Rests of the people were groaning under the burden of misery. For days together, the poor and the destitute had to go without food. For months they could not cook any thing in their houses. They had to survive mainly on dates and water.¹

S. K. Ramakrishna Rao says, "He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanise man - this was the object of his mission, the be-all and end-all of his life".² And he showed this human sympathy by sharing the sufferings with his people and helping them in all possible manners.

The Prophet (SA) was extremely simple in his habits. His mode of life, his dress and his belongings were the eloquent testimony to his simplicity. Many a time he had to go without a meal, date and water frequently formed his only nourishment. Often for months together no fire could be lighted in his house. Though God had given "Super-natural Powers" to His Prophets, which is known as miracles, and they were at liberty to use the

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1. P. K. Hitti : History of the Arabs, London, 1949, p. 87 – 110.
 2. K. S. Ramakrishna Rao : The Prophet of Islam, Bombay, p.21 – 23.

same, but from the beginning to the end, the Prophet (SA) preferred to live like a simple man rarely using super-human power in ordinary affairs of daily life.¹

From a simple preacher The Prophet (SA) rose as the mighty ruler of the Arab World, but still he preferred to remain simple, unassuming and contented. When he was the undisputed ruler of Arabia, distributing booties to the army and Zakat, Khairat and Sadaqat to the poor, needy and destitute, he kept nothing for himself. While coming back from Taif at Ji'rana , he distributed 24,000 camels, 40,000 goats and 4,000 ounce of silver among the Muslims but he returned back to Medina with empty hand.²

During this period, one day, Umar (R) went to the house of the Prophet (SA). He saw the Prophet (SA) was lying on a cot without bedding.³ There were marks of fibrous webbing of the bed on his body. In a corner handful of barley was placed, a water bag was hanging on a peg. The walls of the room were made of mud and roof of date leaves. Umar (R) took a general view of the room, looked all-round and found that was the only asset of the Prophet (SA). Tears rolled down his cheeks. The Prophet (SA) enquired the reason of his weeping. Umar (R) replied, “Oh the Prophet of God, what can be more painful than this that Chosroes and Caesar are enjoying their lives and such is the condition of our Prophet”. The Prophet (SA) replied, “O Umar would you not like that Chosroes and Caesar enjoy the life of this world and we would enjoy the life after death”.⁴

The Prophet (SA) used to say, “Al-Faqra Faqri⁵ poverty

1. Miracle is an essential part of Prophet hood and Muhammad (SA) also showed numerous miracles, but not for his self but for either Islam or for helping the people.
2. Tabaqat Ibn Sad : Chapter on Maghazi – p.110.
3. In some histories the word ‘Husair’ has been mentioned that means mat.
4. Fath – Al – Bari : Vol. IX, p.251.
5. Faqir indicates one who is in need either physical or spiritual, Encyclopaedia of Islam – Vol. II, Leyden, 1927, p.46 ; Kashful Mahjub (Urdu tr.) p.56.

is my pride. This is not only his laud maxim but also his practical life style. Faqir¹ does not mean a poor indigent person begging on the streets but it indicates a person detached from worldly greed and ready to scarify everything for the sake of his Lord and solely depends upon Him.² Shaikh Hajwari, a great Sufi, thinks, “Faqir is not that person whose hand is empty of wealth but Faqir is one whose nature is free from greed”.³

Often the Prophet (SA) had to pass his days in extreme hardship and austerity, once a companion came to the Prophet (SA) and showed a stone he had tied to his belly,⁴ When the Prophet (SA) showed his belly there were two stones fastened to his belly which indicated that he had not taken anything for two days.⁵

Aisha (R) narrates, “the day the Prophet passed away from this world there was nothing in his house except few handful of barley, which was the provision of a day”.⁶

Once the Prophet (SA) saw a golden necklace on the neck of his most beloved daughter, Fatima (R) , presented by her husband Ali (R). He disliked the same on the ground that when poor Muslims are suffering, the daughter of the Prophet (SA) should not wear a golden necklace. She immediately put off the necklace, sold the same and from the proceed of the necklace purchased a slave and in the name of Allah she set him free.⁷ The Prophet (SA) loved his daughter, Fatima (R), his grandsons, Imam Hasan (R), Imam Hussain (R) but he never expressed his feelings through luxurious goods and lavish presentation.⁸

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1. Quran says, “you all are faqirs (needy) and Allah is needless (Ghani), Al-Quran, XXXV : 16.
 2. Arabic Persian Studies, Calcutta University, Vol. IV, 1984 – 85, p. 88 – 89.
 3. Kashful Mahjub (Urdu tr.), p.56 cf.Fawaid – Al fawaid, p.9.
 4. It is narrated that the Arabs, when remained extremely hungry, carried stones pressed against their belly to keep them erect.
 5. See Shama il Tirmidhi.
 6. Ibid.
 7. Ibid.
 8. Saiyyad Solaiman Nadwi : Rahmat –I– Alam, Bihar, p.153.
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Once Abu Ayub (R) invited the Prophet (SA) in his house. When food was served before him he put some meat on a bread and asked Abu Ayub (R) to send it to Fatima (R) as she had not taken any thing for days.¹

Once a companion of the Prophet (SA) came to see him and found some marks of rough mat on his body on which he was sleeping. He said, “O Prophet we would like to send a soft cushion, made of cotton for you.” The prophet (SA) refused to accept the same saying that he had no inclination to worldly luxury.²

When the Prophet (SA) saw an ornament on the wrist of Aisha (R) he said, “This is not befitting for the wife of the Prophet to wear ornaments when the people are suffering in poverty.”³

Mahatma Gandhi, after reading the biography of the Prophet observe, ‘The Prophet was a Fakir. He could have commanded wealth if he had so desired. I shed tears when I read of his privation, he, his family and companions suffered voluntarily. How can a truth-seeker like me help respecting one whose mind was constantly fixed on God, who ever walked in God’s fear and who had boundless compassion for mankind’.⁴

The Prophet (SA) was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. ‘He is more modest than a virgin behind her curtain, it was said of him. He was most indulgent to his inferiors and would never allow his title page to be scolded. ‘Ten years’ , said Anas (R), his servant, ‘I was with the Prophet (SA), and he never said as much as “Uff” (an expression as the result of annoyance)

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1. Saiyyad Solaiman Nadwi : Khubat, Madras, p.129.
 2. Tirmidhi – 278.
 3. Saiyyad Solaiman Nadwi : Sirat – un – Nabi.
 4. Mahatma Gandhi : Young India.

to me.¹ He was very affectionate towards his family. He had three sons, Qasim (R), Abdullah(R) and Ibrahim (R), all of them died in his life time,² but with patience he bore their separation. He was very fond of children, he would stop them in the streets and pat their little heads. He never struck anyone in his life. When asked to curse someone he replied. ‘I have not been sent to curse, but to be a mercy to mankind.’³

He visited the sick, followed any bier he met, accepted the invitation of even a slave to dinner, mended his own clothes, milked the goats and waited upon himself, relates summarily another tradition. He never first withdrew his hand out of another man’s palm and turned not before the other had turned.⁴

He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence, those who came near him, loved him : they who described him would say, “I have never seen his like either before or after. He was of great taciturnity, but when he spoke, it was with emphasis and deliberation and no one could forget what he said.”

The Prophet (SA) a symbol of love

The most striking feature of the Prophet (SA) is that he moulded his life according the direction of God, embodied in the Quran, once after the demise of the Prophet (SA) some of his companions went to Aisha (R) and asked her to narrate manners and character of the Prophet (SA). She asked them, “Have you not read the Quran? It is the perfect mirror of his manner and character.”⁵

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1. Sahih Bukhari, Sahih Muslim.
 2. Ibn Sad : Al – Tabaqat Al – Kubra, Vol. III, p.7.
 3. Sahih Muslim : Mishkat.
 4. Sahih Bukhari : Mishkat.
 5. Rahmat – I – Alam.

The Quran says about the Prophet (SA), “Thus it is due to mercy from Allah that you deal with them gently had you been rough, hard – hearted, they would certainly have dispersed from around you.”¹

The Quran further says to the people, “Certainly an Apostle has come to you from among yourselves, grievous to him is your falling into distress, excessively solicitous respecting you, to the believers (he is) compassionate and merciful.”² This is the true picture of the heart which grieved, not only for his followers one, not for one tribe or one country but for entire humanity. His grins for the burdens of all and he is solicitous for the welfare of all.

Once a Bedouin entered the mosque of the Prophet (SA) and started urinating in the Mosque’s compound. The people in and around the Mosque become very angry and wanted to bit him. Whereupon the Prophet (SA) said, “Leave him, throw a bucket of water upon his urine and wash the floor. Certainly you have been raised up to give ease and not to give trouble.”³

Once the Prophet (SA) was distributing booty and the people had gathered around him when a person from the crowd leant the whole weight of the body on the Prophet (SA). The Prophet (SA) had a small thin stick in his hand with which he was keeping the people away, while doing so, the end of the stick scratched the offender's face. The moment the Prophet (SA) realised he said, "Take revenge on me". The Prophet (SA) could not remain in peace until man said, "O Prophet (SA) of God, I forgo my right and I forgive you."⁴

On the eve of his demise the Prophet (SA) asked the

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1. Al-Quran, III : 158.
 2. Al-Quran, IX : 128.
 3. Sahih Bukhari.
 4. Abu Daud.

whole congregation of Muslim that if he had owed any money to any one that person should demand it from him, if he ever had hurt the property and life of any man, then his own life and property were at that man's disposal ; that he should take revenge from him in this world the worldly affairs during his life time so that he may not be questioned hereafter on the Day of Judgment. Everybody present was silent. There was only one who rose and claimed for the payment of a few Dirhams, which were paid immediately.¹

Jabir bin-Abdullah narrated that the Prophet (SA) said, "Allah is not merciful to him who is not merciful to others."²

Numan bin-Bashir narrated that the Prophet (SA) said, "You will find believers as kind, affectionate and considerate to one another as in a body when one organ is in pain, the entire

body shares the agony and the whole body is affected in fever of restlessness.”³

Abdullah bin-Umar narrated that the Prophet (SA) said, “Those who show kindness and affection to God’s creature, God bestows His kindness and affection on them. Show kindness to dwellers on earth so that God on High may show mercy to you.”⁴

Abu Hurairah (R) narrated that the Prophet (SA) said, “A Muslim is a symbol of love and affection. He has no goodness in him who is not considerate to fellow Muslim nor are fellow Muslims considerate to him.”⁵

The Prophet (SA) never beat either a slave or a servant

1. Ibn – I – Ishaq.
2. Bukhari & Muslim.
3. Sahih Bukhari.
4. Sunan Abu Daud ; Jami Tirmidhi.
5. Masnad Hambal ; Baihaqi.

or any animal.¹ The Prophet (SA) was “mercy for the worlds”. His kindness was not confined to men but also to animals. He said, : Certainly God has inscribed kindness on every thing. He prohibited killing of animals for mere sports.² He said, “fear God with regards to these animals. Ride on them in health and leave them in health.³ He said, “When you sacrifice, make your sacrifice good. Let everybody sharpen his knife and give case to his sacrificial animal.”⁴

After the conquest of Mecca, the Prophet (SA) become the undisputed ruler of Arabia, more powerful, more revered, more respected than the emperors of Persia and Rome “but the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling and stern devotion to the duty”⁵ entrusted by Allah, the Creator of the worlds. ‘A nature so pure, so tender and yet so heroic,

inspires not only reverence, but also love'. "His courteousness to the great, his affability to the humble, and his dignified bearing to the presumptuous, produced him universal respect and admiration."⁶

The Greatest Prophet (SA)

The more one reflects on the history of Muhammad (SA) and of early Islam, the more one is amazed at the vastness of his achievement. Had God not send him (in this world) a notable chapter in the history of mankind would have remained unwritten. It is my hope, say, W. M. Watt, "that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam."⁷

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1. Sahih Bukhari ; Sunan Abu Daud.
 2. Sahih Muslim : Miskhat.
 3. Sunan Abu Daud : Mishkhat.
 4. Sahih Muslim
 5. Syrd Amir Ali : The Spirit of Islam, New Delhi, 2000, p.96.
 6. Ibid.
 7. W. Montgomery Watt : Muhammad at Medina, Oxford, London and New York, 1956, p. 334 – 335.

H. Michael Hart in his famous book, *The 100 : A Ranking of the Most Influential persons in History* writes, "My choice of Muhammad to lead the list of the World's most influential persons may surprise some readers and may be questioned by the others, but he was the only man in history who was supremely successful on both the religious and secular levels."¹

The Prophet stands high in the list of the greatest of the earth's rulers and the makers of history.

The Prophet commanded the respect of statesmen, friends and foes, and was loved, honoured and esteemed by all privileged to know him privately and publicly."² "His immense contribution to civilization remains an outstanding Fact of History..... The character of this Teacher, is a precious

heritage for Humanism. We can learn from his inspiring example.³

The union of the theorist, organiser and leader in one man is the rarest phenomenon on this earth, therein consists greatness. In the person of the Prophet (SA) of Islam the world has seen this rarest phenomenon on the earth, walking in flesh and blood.⁴

The world, specially the intellectuals are eager to know about the man who has brought such an illustrious change in the character of human society within such a short span of time (i.e., only twenty-three years).

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1. H. Michael Hart in his famous book, *The 100 : A Ranking of the Most Influential persons in History*, New York 1978 p.33
 2. G. Finlay : *History of the Byzantine and Greek Empires*, London 1854 Chapter V p.2
 3. Lal Har Dayal ; as quoted in *Wisdom of Prophet Muhammad : Muhammad Amin*, Lahore 1946 p p.95-96.
 4. K S Ramakrishnan : *Muhammad – The Prophet of Islam*, Bombay, p.18.

“I am not a Muslim in the usual sense”, Says W. Montgomery Watt, “though I believe that embedded in the Quran and other expression of the Islamic vision are vast stores of divine truth from which I and other accidentals have still much to learn and Islam is certainly a strong contender for the supplying of the basic framework of the one religion of future.”¹

Islam is a comprehensive for a new life, distinguished by its purity and solidarity of its moral and social precept.²

“The prophet Muhammad’s revealed word is among the most egalitarian of religions. Certainly one of Islam’s strongest appeals down the centuries, was to people who felt victimised, and deprived of worth of God’s eyes, under the social hierarchies sanctified by some other faiths. In theory, with an ethic that

allows merit to be rewarded, Islam ought to serve as a solid platform for political flexibility and economic growth.”³

“Muhammad’s word created a nation. The idea of a common religion under one common head bound the different tribes together into one political organisation which developed its peculiar characteristics with surprising rapidity.”⁴

‘The day of Muhammad’s (SA) greatest triumph over his enemies was also the day of his grandest victory over himself’, says Lane-Poole, “He freely forgave the Quraish, forgot all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole population of Mecca.”⁵ No house was looted, no person was robbed, no woman was molested, no building was put on fire and no havoc was created.

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1. W. Montgomery Watt : Islam and Christianity Today , London 1983 P.IX.
 2. Schlegel Von : Philosophie der Geschichte Kap XII.
 3. James Walsh : The Sword of Islam, Time Magazine, Atlantic Edition, June 15, 1992 p.30.
 4. A.Con Kremer : Geschichte der Herrschenden Ideen des Islams , Leipzig, 1868, pp.309-310.
 5. Stanley Lane – Poole : The Speeches and Table – Talks of the Prophet Muhammad, Edinburg, 1882, Introduction, p.46 – 47.

he army, of ten thousand Muslims following the instruction of their master entered Mecca, quietly and peacefully with dignity and solemnity. This is unparalleled in the entire history of mankind.

He was gifted with the power of influencing equally the learned and the unlearned withal there was a majesty in his face, an air of genius, which inspired all who came in contact with him with a feeling of veneration and love.¹

Prophet Muhammad – Model of Perfect Human Being

God created Prophet Muhammad (SA) as a model of perfect human being. He lived every moment of his mundane life in accordance with the Divine Guidance. As a child he was polite and obedient to his mother and guardians; as a husband he was considerate and faithful, as a father he was affectionate and loving; as business man he was upright and honest; as a preacher he was eloquent and convincing, as a social worker he was selfless and sincere; as a persecuted man he was tolerant and patient, as a general he was brave and gallant, as a conqueror he was magnanimous and kind, as a legislator he was intensely practical and judicious, as an administrator he was efficient and accomplished; as a judge he was just and impartial, as a man commanding millions he was a possessor of miraculous power, as a kind hearted man he was charitable and helpful beyond imagination, as a man in adversity he was patient and persevering, as a man in prosperity he was grateful to God and charitable to poor.

God made him perfect model of human life and then He declared:

“Verily for you there is best example in the life of the Prophet of God (SA).”²

1. Bukhari XXIV, Chapter 3, p.2 ; Ch Amir Ali p.97.

2. Al-Quran, 33 : 22.

The Prophet (SA) was man of multi dimensioned personality and excelled in every sphere of life. This is also one of his miracles.

Lamartine Alfred de observes, “Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of cult without images, the founder of twenty terrestrial empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he.”¹

The Prophet (SA) as a child, was very polite and obedient. Even after he had attained the Prophethood when he saw his foster mother, Halima, he embraced her exclaiming, “O my mother, O my mother.”²

Halima returned Muhammad (SA) to his mother when he was 6 years old. His mother loved him from the core of her heart and Muhammad (SA) also loved her to his best.³

The Prophet (SA) as a ward won the hearts of his guardian, Abdul Muttalib, so much so that the latter could not sleep without him. His another guardian, Abu Talib, could not bear his separation as such he had to take him in his business trip, till his death he protected him like his child. When Muhammad (SA) declared his Prophethood, Abu Talib had to bear the miseries of excommunication for three years for him.

As a guardian of the Muslim the Prophet (SA) compassionate and most affectionate. God declares, ‘Certainly an apostle has come to you from among yourselves, grievous to

1. Alfred de Lamartine : Histoire de la Turquie, Paris, 1854, vol. II, p.276.

2. Ibn Hishami : Al-Sirat-al-Nabawiyale, Cairo 1955 book I- p.56.

3. In the first instance he lived with his foster-mother for two years and after that she brought him back to Mecca but again he was taken because at that time the plague epidemic spread in Mecca. – Al-Tabaqat al-Kubra, Beirut 1960 vol.I, p.71.

him is your falling into distress, excessively solicitous respecting you, to the believers (he is) compassionate merciful’.¹

The Prophet (SA) as a husband proved himself most faithful. He married Khadija (R), a widow of forty, when he was only twenty-five years old and remained only with her till she died at the age of sixty-five. After Khadija (R)’s death, Prophet (SA) had to marry the daughter of Abu Bakr, Umar and others to oblige them and stabilise the relation with matrimonial ties. But his behaviour with his wives was so sweet that it stands as a model for the posterity.

The famous historian Sir William Muir concludes, “In domestic life the conduct of Mahomet is exemplary. As a husband his fondness and devotion were entire.”²

The Prophet as a father was most affectionate to his children. His three sons and three daughters passed away from this world in his lifetime. He was deeply shocked at their demise. His only daughter Fatima (R) could survive for three months after his demise. As a father he loved Fatima (R) so much so that God also become pleased with her and made her “the head of the ladies in Paradise”. As a grand father he was very fond of his grand children, Imam Hassan (R) and Imam Hussain (R) and kept them dearest to his heart. He declared, “The dearest into me of the people of my house are Hassan and Husain and the he who loves them loves me and he who hates them hates me O, Allah I love these two and love those who love them.”³

The Prophet (SA) as a businessman was honest and faithful and earned the title of Sadiq⁴ and Amin⁵ – i.e. truthful and trust-worthy respectively.

1. Al-Quran XI: 128.

2. Sir William Muir : Life of Mahomet, Lond, 1858, p.514.

3. Sahih Bohari and Sahih Muslim (twelve Imam p.29)

4. The word sadiq is from Sidq meaning true , truthful just.

5. The word Amin is from faithful, trusted, a trustee.

The Prophet (SA) as a great preacher was sent by the Almighty God who says, “O Prophet, truly we have sent thee as Witness and Bearer of glad tidings and a Warner.

And as a summoner unto God by His command and as a lamp that gives brightest light.

And announcer to the believers the glad tidings that they will have great bounty from God”.¹

And for thee, most surely, there is an unending reward.²

And thou dost surely possess high moral excellence.³

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the prophets.⁴

Oh Prophet ! convey to the people what has been revealed to thee from thy Lord.⁵

This is the command of God to His Prophet and the Prophet conveyed His message in such an excellent manner that within a short time millions of people accepted the same.

The Prophet (SA) as a social leader was great and unparalleled and worked selflessly and devotedly to introduce the idea of social equity which was unknown in all the lands of ancient civilization. His phenomenal success was due to his revolutionary significance and his ability to lead the masses out of the hopeless situation created by the decay of antique civilization not only of Greece and Rome but also of Persia,

1. Al-Quran, XXXIII : 46 – 48

2. Al-Quran, LXVIII : 4

3. Al-Quran, LXVIII : 15

4. Al-Quran, XXXIII : 41

5. Al-Quran, V : 68

China and India.

The Prophet (SA) stood for freedom and equality, which as a matter of fact had long been forgotten in all the lands of the degenerated civilization.¹

The Prophet (SA) introduced many social reforms, which have been dealt with separate headings.

The Prophet (SA) as persecuted man showed utmost tolerance and patience. For thirteen years he was subjected to

brutal torture by the Meccans even after his migration to Medina the Jews, Hypocrites, Meccans and the unbelievers did not allow him respite for a while.

The Prophet (SA) as a soldier and general gallantly resisted almost all the battles imposed upon him. It is interesting to note that the Prophet (SA) never made any aggression. All the battles were imposed upon him and he had to resist the same. Though he took part in most of the battles but he never shed a single drop of blood of any person through out his life.

The Prophet (SA) as a conqueror was so kind and benevolent that he is unparalleled in the history of humanity. Diwan Chand Sharma believes, “Muhammad was the soul of kindness”, so whenever he conquered any country or tribe he showed extreme kindness. General amenity was granted to all the conquered enemies.

The Prophet (SA) as an administrator was not only preacher of peace by word of mouth but he enforced it with a strong hand in through out Arabia, nay, all the world over for that nothing is so detestable to God as murder and bloodshed.

Major General Farlong after going through the private and public life of the Prophet (SA) observes, “The Prophet stands high in the list of the greatest of the earth’s rulers and the makers of

1. M N Roy : The Historical Role of Islam, Calcutta 1931 and Delhi 1981 P 6.
history, alike in a camp and council, as a governor of men, administrator and organiser of brave and turbulent tribes or settled nations. Muhammad commanded the respect of statesmen, friends and foes and was loved, honoured and esteemed by all privileged to know him privately and publicly.”¹

Alfred de Lamartine says about Muhammad (SA), “Never has a man accomplished such a high and lasting revolution in the world’.”²

As long as Prophet (SA) lived in Mecca, he was subjected to untold persecution by the Quraish. When he migrated to Medina, he entered the city as the head of the state. At the outset he put an end to the fratricidal war that was going on amongst the tribes. He removed the distinction by unifying them under the general head of Ansar and Mahajir and established brotherhood between them.

The Prophet (SA) as a man of secular outlook.

Michael H. Hart says, "Muhammad unlike Jesus was a secular as well as a religion leader. It was thus unparalleled combination of secular and religions influence which I feel entitles Muhammad to be considered the most influential single figure in human history".³

The Prophet (SA) showed all possible tolerance to men of other faith. Live and let live was his theory. After reaching Medina he issued a charter to all the people. This charter, according to some historians, is the first written constitution in the history of the world. But it is interesting to note that this charter was of secular character. It granted equal freedom to all the citizens. Before the advent of the Prophet (SA) at Medina

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1. Major general Farlong : Short studies in the Science of Comparative Religion.
 2. Alfred de Lamartine : Histoire De La Turquie, Paris 1854.
 3. Michael H. Hart : The 100 : A Ranking of the Most Influential Persons in History, Hart Publication Company Inc., New York 1978 p.39-40.

there was no administration. No rigid law to make the people accountable before the court in this world and hereafter, the Prophet (SA) gave them the law of Shariah (Islamic law) and made them answerable to the law of the land and also before the Almighty. Islamic law has double action, action or reaction in this world and also in the world after death.

The Prophet (SA) as a legislator has given such law, which is the best in the world. The most striking feature of this law is that it is equally applicable to all ages and all section of

people. History stands as a witness that since more than fourteen hundred years this law has been continuously applicable and still it is implemented without any amendment. Though this law is rigid, as it is Divine law (law of Shariat) and it cannot be changed or altered by any person but ‘it has the assimilating ability to the changing phases of existence’.

Edmund Burke observes. “The Muhammadan law is binding upon all from the crowned head to the nearest subject. It is the law interwoven with a system of the wisest, the most enlightened jurisprudence that has ever existed in the world”.¹

Islamic law has been derived from four sources, namely (1) The Quran (2) The Hadith that is, precepts, actions and saying of the Prophet (3) Ijmaa that is a concurrence of opinion of the Muslim Ulama (4) Qiyas, being analogical deduction derived from the first three sources when they did not apply to a particular case.²

A Man of the status of Napoleon Bonaparte after reading the Quran and its law came to the following conclusion :
“I hope the time is not far off when I shall be able to unite all the

1. Edmund Burke : The Impeachment of Warren Hastings, Lond. 1987.

2. Mull’s Principles of Mahomedan law Ed.IX by M Hidayatullah and Arshad Hidayatullah, p.22.

wise and educated man of all the countries regime based on the principles of the Quran which alone are true and which alone can lead men to happiness.”¹

The Prophet (SA) as a judge was just and most judicious. He removed all the distinctions of caste, creed and religion. Though he was the fountainhead of all laws and supreme judge on earth but he used to warm his most beloved daughter Fatima (R) and ante Safiya – “O the daughter of the

Prophet (SA) of God and O the ante of the Prophet (SA) of God do something for God, I will not be able to save you from God.”²

He reminded his kinsman to order of God “When the pronounce judgement then be just, though it be the affair of kinsman.”³

“O you who believe! Be maintainer of justice, bearers of witness of Allah’s sake, though it may be against your own selves or (your) parents or near relatives, if is rich or poor. Allah is the most competent to deal with them both, therefore do not allow your low desires, lest you swerve or turn aside then surely Allah is aware of what you do”. God instructs the judges or the witness of the case that they should not be partial to the rich man on account of some favour that they may expect from him or some harm that they fear from him nor they should state other than the truth when the person against whom they bear witness is a poor man, on account of compassion for him. Thus neither ties of kinship and love nor considerations of fear, favour or comparison is allowed in Islamic judgement and the verdicts of the Prophet (SA), which issued from the unbaked floor of his mosque were best examples of impartial judgements.

Few incidents of his life are given below which are

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1. Napoleon Bonaparte : Auto – Biography.
 2. Syed Solaiman Nadvi : Rahmat – e – Alam, Bihar p.138-139
 3. Al-Quran, IV :135

sufficient to prove his patience and kindness, self-denial and mercy.

Prophet (SA) as a mercy for the universe

Once the Prophet (SA) went to Taif to preach Islam. The members of “Umair family, who were wealthy and powerful not only ridiculed him but instigated the wicked scoundrels of the town to torture him. They stood on the both sides of the road and

hurled stones on his feet the bleeding was so profuse that his shoes were filled with blood. Whenever he wanted to sit down out of pain, the cruel scoundrels would pulled him up and make him stand. When he walked again they hurled stones.”

Think how helpless was the condition of the Prophet (SA) then came the Divine Help. Jabrail appeared before him with an angel in charge of the mountains and said, “Allah knows what is happening with you. He has deputed this angel at your command”. The angel in charge of the mountain greeted the Prophet (SA) and said, “O the Prophet of God, I am at your service, if you..... I can crush the people of Taif by colliding the mountains on the two sides of the town.”

The Prophet (SA) forbade to do so rather he prayed for the people of Taif that they might survive to worship Allah and serve His cause.¹

When the Quraish came to know that the Prophet (SA) started for Medina they announced the reward of one hundred camels to the person who could capture the Prophet (SA).

In another incident when the Quraish came to know that the Prophet (SA) had escaped from their cloches and started for Medina they announced the award of one hundred camels to the person who could bring the Prophet (SA) dead or alive. Suraqah

1. Sahih Muslim : “Kitabal Jihad Wal Siyar.”

Ibn Ju'sham being tempted with the offer of reward mounted a horse and started search till he reached nearer to the Prophet (SA). But suddenly his horse stumbled and fell down. Again he tried and faced the same fate third time when he tried his horse sank into he sand upto his knees. Then he understood that some super-natural power was working. He threw his sword and arrow on the ground begged pardon. Help from the Prophet (SA). The merciful Prophet (SA) smilingly pardoned him and prophesised that he would wear gold bangles of the Rulers of Persia.¹

During the time of Umar (R) Persia was conquered and Suraqah wore the gold angles of the emperor of Persia.²

Abu Sufyan, the arch-enemy of the Prophet (SA) who took leading part in all the expedition against him who plotted to assassinate him several times, who opposed Islam in every possible way, whose sword had fed on split Muslim blood, Abbas (R) brought him before the Prophet (SA) Abu Sufyan was trembling in fear. The Merciful Prophet (SA) looked at him and said, “O Abu Sufyan doesn’t be afraid, Muhammad is above all revenge”. (i.e. he does not take revenge). Abu Sufyan was not only granted unconditional pardon, but it was also announced that whosoever would take refuge in the house of Abu Sufyan should consider himself safe.³

Wahshi, the slave of Hindah, appointed to kill Hamza (R) - the great martyr of Islam, took refuge at Taif. When Taif was conquered by the Muslims fled to some other place. People told him, “You have not recognised Muhammad, your safety is only at his threshold”. He came to Mecca went straight to the Merciful Prophet (SA) and surrendered himself before him. The Prophet (SA) forgave him but said, “Please do not come before me, you remind me of my uncle”.

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1. Ibn Hisham : Al-Sirat al Nabawiyah, Book I, p.488-90 also Ibn Sad : Al-Tabaqat al-Kubra, vol-I, p.232.
 2. Abdur Rahman Suhaili : Al-raud al Unuf, vol-II, p.6.
 3. Bukhari : Fath – e – Mecca.

After the shameful defeat of the Meccans at Badar, Safwan bin Umayyah instigated Umair bin Wahb to kill the Prophet (SA) and Umair came to Madina to execute the plot. He was caught red-handed but the Merciful Prophet (SA) pardoned him. Umair solicited the pardon of his associate Sufwan bin Umayyah from the Prophet (SA) which he granted. Not only this but he also gave his cap as a sign for Safwan’s pardon.¹

Hindah, the daughter of Utaba, the most implacable enemy of the Prophet (SA), who like her father, was one of the greatest persecutors of the Muslims. She took part in almost all the battles fought by the Meccans against the Muslims and encouraged the army by her songs. She went so far as to chew the liver of Hamza (R) one of the dearest uncles of the Prophet (SA), and cut his nose, ears and heart from his dead body to make her garland. After the conquest of Mecca, apprehending that the Muslims might take revenge from her, she went straight to the Merciful Prophet (SA). She had put a veil on her face to avoid identification but the Prophet (SA) recognised her. He did not hint at her past painful acts and forgave her unconditionally. She became so much excited with the unexpected merciful behaviour of the Prophet (SA) that she exclaimed, “O Muhammad I hated no one more than you, but now I love no one more than you.”²

Habbar³ bin – Al – Aswad, another enemy of the Prophet (SA) who was responsible for the death of Zainab (R) the daughter of the Prophet (SA), though of fleeing to Persia at the conquest of Mecca by the Muslims but when he came to know about the merciful nature of the prophet (SA) he came to his presence and addressed him, “O Prophet of God, I wanted to flee away to Persia but your mercy and gentle and compassionate

1. Shible Numani : Siratun Nabi

2. In Sahih Bokhari, Dhikr Hindah it is noted that she said, “O (SA) I hated no tent more than yours now I love no tent more (than years).

3. Some historians have written Hibar.

nature have kept me back ; whatever you have heard about me is true. I know what I have done. I confess, I have done wrongs”. The gracious Prophet (SA) pardoned him.

Ikrama, the son of Abu Jahl was the most inveterate enemy of the Prophet (SA). He was a great persecutor of the Muslims. After the conquest of Mecca by the Muslims, he fled to Yemen. His wife brought him back to Mecca and took him to the

Prophet (SA). As soon as the Prophet (SA) saw Ikrama he stood up and went forward to receive him and said, “How welcome is your coming, O emigrant!”.

You go through the history you could not find such a merciful person who had set practical example of morality, forgiveness and compassion for the future generation.

Stanley Lane – Poole, the veteran historian observes, ‘The day of Mohammad greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh, forgot all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole population of Mekha.’¹ “Muhammad’s (SA) attitude towards the conquered Mekkans showed the greatness of his soul, broadness of mind and nobility of his character.”²

Is there any person more merciful than the Prophet of Islam ?

God the Almighty announces, “And we have not sent you (O Prophet) but as a mercy to the world”.³

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1. Stanley Lane – Poole : The Speeches and Table Talks of the Prophet Mohammas,Edinburgh, 1882 pp.46-47
 2. D. S. Margoliouth : The Early Development of Muhammedanism, London, 1914
 3. Al-Quran, XXI : 107.
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Concept of Allah

Allah¹ is the Supreme Lord, the Reality, the Pre-existent, the Creator, the Omniscient, the Omnipotent, and the Self-subsistent. He has ninety-nine holy names² and in numerous attributes. The main principle of Islam is complete monotheism with adherent faith in Allah, the Supreme Being the Creator, as He is, He nourishes all the matters, sustains them and provides all the necessities of their lives. He proclaims, “I have decreed the coming into being upon the earth of one who should be my vicegerent and should manifest My attributes in himself.”³ He further says, “God is He who has appointed you (mankind) His vicegerent upon earth. Know, then, that he who fails to recognise this dignity and to act in accordance there to shall be answerable for his neglect.”⁴ The Prophet (SA) exhorted the Muslims to equip themselves with Divine attributes and act according to His guidance to bring peace and prosperity in the world.

“Allah is One, Allah is He on whom all depend, He bigots not, nor is He begotten, And none is like Him.”⁵

This earliest revelation deals with the fundamental principle of the unity of God and points out the misunderstanding of many religions, including Christianity. It proclaims the Unity of God and forbid all forms of polytheism, including the doctrine of Trinity. The unity of God is absolute and admits of no plurality of gods of any kinds.⁶

Allah is He besides whom there is no god, the Ever-living, the Self-subsisting by whom all subsist; slumber does not overtake Him nor sleep, whatever is in the heavens

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1. The word Allah is compound of the article al-ilah, a God by eminence
 2. Al-Quran, VII: 179, Al-Asma al-huna – Allah’s are the best names.
 3. Al-Quran, II : 30
 4. Al-Quran, XXXV, V,39
 5. Al-Quran CXII : 1-4
 6. The Holy Quran, tr. Muhammad Ali, p.1235

and on the earth is His; who can intercede with Him but by His permission, He knows what is before them and what is behind them and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth and the preservation of them both tires Him not, and He is the Most High, the Great.¹

Whatever is in the heaven and the earth glorifies Allah He is the Mighty the Wise.²

His is the kingdom of the heavens and the earth; He gives life and causes death and He has power over all things.³

He is the First and the Last, and the Manifest and the Hidden and He knows all things full well.⁴

He knows what enters the earth and what comes out of it and what comes down from the heaven and what goes up into it. And He is with you wherever you are. And Allah sees all that you do.⁵

It is He who has created you.⁶ His is the kingdom of the heavens and earth, and to Allah are all affairs referred.⁷

He knows what you conceal and what you disclose ; and Allah knows full well all that is in the hearts.⁸

He is Allah and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the

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1. Al-Quran II : 256
 2. Al-Quran LVII : 2
 3. Al-Quran LVII : 3
 4. Al-Quran LVII : 3
 5. Al-Quran LVII : 4
 6. Al-Quran LXIV : 2
 7. Al-Quran LVII : 5
 8. Al-Quran LXIV : 4

Merciful.¹

The worst and only unpardonable sin is shirk, that is joining or associating of other gods with the One True Allah.² Surely Allah does not forgive that any thing should be associated with Him.

A true Muslim keeps Allah dearer to his soul. Allah also says, “we are nearer to him than his jugular vein.”³

He further says, “Remember me and I will remember you.”⁴

Selfless love of Allah and complete devotion to Him elevate the position of a man to the status of Wali Allah (friend of Allah) thereafter neither he grieves nor fears, God says, “Beware ! Auliya Allah (the friends of God) shall have no fear nor shall they grieve.”⁵

Said Ibn Jubair (R) narrates that once it was enquired from the Prophet (SA), “Who is the friend of God ? He replied, “The friend of God is a person whose sight recollects the memory of God.”⁶

Ibn Abbas (R) narrates that the Prophet of God (SA) has said, “Aulia Allah - (friends of God) are the persons whom you will find always busy in the remembrance of God.”⁷

Those who are friends of God, whose sight recollects the memory of God, whom you will find always, busy in the remembrance of God, can they do any harm to the creature of God, or can they resort to terrorism?

1. Al-Quran LIX: 2.

2. Al-Quran IV: 116.

3. Al-Quran L: 16.

4. Al-Quran II: 152.

5. Al-Quran X: 62.

6. Al-Kashahaf, Vol. II, Egypt 1375, A.H. p243.

7. Tasir – i –Ibn Kathir (Urdu tr.) Dauband Chapter II.

The Quran (Book of Allah)

The Quran is a Divine Book, revealed upon His Prophet (SA) for the guidance of mankind. Each and every word of this book is of Allah, the Creator of the Universe. It contains the code of conduct for the Universe, revealed for the guidance of mankind; it is a treasury house of knowledge – moral and judicial, religious and secular, spiritual and material, commercial and scientific. It is indeed surprising that the Quran, revealed more than fourteen hundred years ago, contains many scientific discourses, which the modern scientists are proving their reality by the scientific researches.

This is a perfect Book, there is no doubt in it: it is guidance for the righteous. ¹

Therein are lasting commandments. ²

A well-preserved Book. ³

Allah has sent down the best Message in the form of a Book. ⁴

By this precious Book. ⁵

This is indeed the noble Quran. ⁶

Allah asks His Prophet (SA) to declare: (O Prophet) “say, if mankind and the Jinn gathered together to produce the like of this Quran, they could not produce the like thereof, even though they should help one another.”⁷

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1. Al-Quran, II : 2-3.
 2. Al-Quran, XCVIII : 4.
 3. Al-Quran, LVI : 79.
 4. Al-Quran, XXXIX : 24.
 5. Al-Quran, XLII : 2.
 6. Al-Quran, LVI : 78.
 7. Al-Quran, XVII : 89.

God says, “And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers, besides Allah, if you are truthful. But if you do (it) not and never shall you do (it) then be on your guard against the fire of which men and stones are the fuel.”¹

The Quran is divided into 114 Chapters, each of which is called a Surah, each chapter is divided into verses, and the total number of verse is 6,240.

The Quran is addressed to the entire humanity irrespective of caste, creed, religion time and space. It is guidance for man in all walks of life, high and low, rich and poor, strong and week, man and woman, young and old transcending all barriers and limitations of time, country and race.

God says, “And we are gradually revealing of the Quran that which is a healing and a mercy to the believers.”²

God Himself has taken the responsibility of preserving His Quran as he mentions in his Holy Book : “We have sent down the Quran and verily We shall safeguard it.”³

The greatest miracle of the Quran is that it was revealed upon the Prophet (SA) more than fourteen hundred years ago since than it is being read through out the world without any single change of coma or full stop.

Maurice Bucaille, observes, “Whereas monumental errors are to be found in the Bible, I could not find a single error in the Quran.”⁴

And this is a Book which we have sent down, it is full of

1. Al-Quran, II : 23-24.

2. Al-Quran, XVII : 83

3. Al-Quran, XV : 10.

4. Maurice Bucaille : The Bible, The Quran and Science, 1978, p.120 –125.

blessings. So follow it and guard against sin that you may be shown mercy.¹

The Quran also gives an impetus to the medical studies and recommends the contemplation and study of Nature in general.²

R. A. Nicholson observed, “The Koran is an exceedingly human document, reflecting every phase of Muhammad’s personality and standing in close relation to the outward events of his life, so that there we have materials of unique and incontestable authority for tracing the origin and early development of Islam, such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion.”³

Napoleon Bonaparte, the great conqueror of the world writes, “I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish an uniform regime based on the principles of the Quran, which alone are true and which alone can lead men to happiness.”⁴

God chose Islam as His religion, perfected it and completed His blessings upon His Prophet (SA). Thereafter declared, “This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.”⁵

The Prophet (SA) of Islam

Allah and His angels send blessings on the Prophet, O’ you who believe! You also should invoke Divine blessings on him and salute him with a becoming salutation.⁶

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1. Al-Quran, VI : 156.
 2. Hartwing Hirschfeld : New Researches in the Composition and Exegesis of the Quran, London, 1902, p.9.
 3. R.A.Nicholson : A Literary History of the Arabs, Cambridge, 1969, p.143.
 4. Dr. Md. Shahidullah : Napoleon on Islam, U. K. March 1953, he has quoted from the auto Biography of Napoleon.
 5. Al-Quran VI : 5
 6. Al-Quran, XXXIII : 57.

The greatest, the best and the noblest Prophet of Islam, Muhammad (SA) was neither a god nor the son of God, nor Jinn, nor angel, but ‘a man like us’,¹ but most exalted, most venerated and blessed by Allah and chosen by Him as His Messenger and recipient of His revelation,² which elevated him from all other men.

He was a model of perfect human being,³ mercy for the universe⁴ and light for the darkness.

Let us now see what God has said about him in the Quran, the ultimate source of information about Islamic principles :

Muhammad is not the father of any of your men but he is the Messenger of Allah.⁵

O Prophet truly We have sent you as Witness and a Bearer of glad tidings and a Warner.⁶

And as a Summoner unto Allah by His command and as a Lamp that gives bright light.⁷

And announce to the believers the glad tidings that they will have great bounty from Allah.⁸

And We have not sent thee but as a bearer of glad tidings and a Warner for all mankind but most men know not.⁹

Verily you have in the Prophet of Allah an excellent model for him who fears Allah and the Last Day and who

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1. God says, “O, Prophet say” I am but a man like you, Al-Quran XVIII: 110.
 2. Ibid.
 3. God says, “And most surely you conform (yourself) to the sublime morality” Al-Quran LXVIII:4.
 4. Al-Quran,
 5. Al-Quran, XXXI : 40.
 6. Al-Quran, XXXI : 45.
 7. Al-Quran, XXXIII: 47.
 8. Al-Quran, XXXIV : 48.
 9. Al-Quran, XXXIV : 29.

remembers Allah much.¹

God confers the certificate of excellency to His Prophet and says, “And thou dost surely possess high moral excellences.”²

God asks the Prophet (SA) to exhort the Muslims :

‘If you love Allah then follow me: then Allah will love you and forgive your sins. And Allah is Most Forgiving, Merciful.’³

‘Obey Allah and His Messenger:’ but if they turn away, then remember that Allah loves not the disbelievers.’⁴

‘O Mankind ! truly I am a Messenger to you all from Allah to whom belongs the Kingdom of the heavens and the earth.’⁵

After Allah, a true Muslim loves his Prophet (SA) and remains ready to sacrifice his father, mother, son, daughter and every thing for him.

Abdullah Ibn Ubbay, the archenemy of Islam, the realest hypocrite, did great harm to Muslim in the battle of Mustaliq. On the other hand his son Abdullah, an equally staunch supporter of Islam, sought permission from the Prophet to kill his father which the Prophet declined to give, instead he exhorted Abdullah to show kindness to his father.⁶

When the news of the defeat of the Muslims in the battle of Uhud and the rumour of the death of the Prophet (SA) reached

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1. Al-Quran, XXXIII : 22.
 2. Al-Quran, LXVIII : 4.
 3. Al- Quran, III : 32.
 4. Al-Quran, III : 33.
 5. Al-Quran, VII : 159.
 6. See Ibn Sad, Tabari and Sahih Bukhari.

Medina, a lady who had intense love and devotion for the Prophet (SA) in extreme anxiety rushed towards Uhud. On the way she was informed, one after another, about the death of her father, husband and son but she went to the Prophet (SA), saw him and exclaimed, “Oh my Prophet (SA) though I have lost my father, husband and son but since you are alive I have no sorrow.”¹

I would sight one more example from the battle of Uhud to show how much the Muslims love the Prophet (SA). In the battle of Uhud when swords flashed like thunderbolt and the arrows rained from all sides the Muslims made a cordon around their Prophet (SA) Abu Dujana (R) bent down to shield him and receive the shower of arrows on his back.

Talha (R) faced the sword stokes on his hands and got one severed. Ali (AS) flashed his Dul Fiqar (sword) again and again to repulse the attacks. When they pressed too much the Prophet (SA) called up, “Who will die for me ?” Ziyad bin Sukn and five of his Ansari companies set out one after another and scarified their lives for the Prophet (SA).²

Even under such a critical condition the Prophet (SA) was praying for his opponents, “O Lord ! forgive my people (Non-Muslims) for they are ignorant”.³

How sublime is the Prophet. He is not only the greatest bliss for mankind but he is also a model of perfect human being, a teacher, guide and religious leader. Muslims not only love, honour and adore him from the deepest core of their hearts but they also consider him ‘Ashraf’ the greatest, the best of all creation. Those who have taken recourse to terrorism why they do not follow the best example of the Prophet (SA).

1. Ibn Hisham, p 84.

2. Sahih Muslim, Gazwa Uhud.

3. Sahih Muslim, Gazwa Uhud, Vol. II, p.9.

Uway ul - Qarani, one of the most devoted companions of the Prophet (SA) came to know that in the battle of Uhud the Prophet (SA) had lost his teeth, in intense love of his Prophet (SA) and in his honour extricated out all his teeth saying, “When my Prophet (SA) lost his teeth, how can I enjoy with my teeth.”¹

None will have faith (be a true Muslim) till he loves the Prophet (SA) more than his father, mother, children and everything.²

Till now the Muslims cherish intense love of their Prophet (SA) and it will continue forever. They are ready to forsake everything for their religion. Events have proved that in spite of several crucial crusades by the Christians and constant endeavour by the Jews not a single Muslim changed his allegiance with the Prophet. The love of God is common in many religions but when added with the love of His Prophet Muhammad (SA) it acts as an inseparable adhesive to the hearts of the Muslims. One can find its recent examples in Bosnia, Chechnya, Palestine and Philippine etc.

The love of God and His Prophet (SA), if utilised according to their wills, can bring much desired peace prosperity and justice in the world. God according to the verse of Quran is ‘Rab ul - Aa lamin’ - the Creator Nourished, Protector and Sustainer of the universe and Muhammad (SA) is the ‘Rahmat ul lil Aa lamin’ the merciful, benevolent and blessings for the universe. Let the Muslims follow their Lord and the Prophet (SA) of Allah and be merciful, benevolent kind to the people of the world irrespective of any discrimination and help to build a world based on love, affection, peace, prosperity and justice.

Rituals of Islam

A Muslim has to perform two types of duties – first : duty to God

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1. Dara Shikah : Safinat ul – Aulia, Delhi, N D P 48-49, Cf John A.Subhan : Sufism, New Delhi, 1999, p.310.
 2. Bokhari [I : 14 – OB].

and the second : duty to fellow-beings. Duty to God includes – 1. Kalima, 2. Salat, 3. Zakat, 4. Siyam and 5. Haj.

Kalima , the article of faith is “La Ilaha Illal Lah Muhammad ur Rasul ul Lah”, there is no god except Allah and Muhammad is His Prophet. A Muslim must believe in the oneness of God and prophethood of Muhammad (SA) and utter this Kalima.

Salat , prayer, Quran says, “Surely prayer keeps (one) away from indecency and evil, certainly the remembrance of Allah is the greatest and Allah knows what you do.”¹ While performing Salat (prayer) a Muslim presents himself before his Supreme Lord, five times a day and communicates with Him. Naturally, he cannot do anything against His will. It is an effective restraints upon sin and evil and it is the way which leads to success in the world as a righteous person and in the hereafter for reward of paradise. God says, “successful indeed are the believer who are humble in their prayer.”² He further bids the Muslims to perform prayer, “Keep up the prayer, Surely prayer is a timed ordinance for the believers.”³ Salat (prayer) brings glory, greatness, grandeur goodness, love, purity, power, knowledge and nearness of the Supreme Lord. “There is no good in a prayer”, says Imam Jafir Sadiq (AS) “that does not exhort the one who performs it to do good”.⁴

Zakat, In order to bring social justice, peace and equilibrium in the society God has imposed annual poor-rate of 2.50% upon the wealthy persons. A person having Gold equal or more than 7.50Tola (i.e. 87.480 gm) or 52.50Tola (612.350 gm) Silver or more, or the equivalent amount of money unused for

1. Al – Quran XXIX : 45

2. Al – Quran XXII : 1-2

3. Al – Quran IV : 103

4. The Prophet has said, “prayer is worthy to be accepted unless done with the concentration of mind.

one year is liable to pay poor-rate.¹ Zakat stands for the performance of one's obligations towards his fellow men. The Holy Prophet of Islam (SA) has described it as "wealth which is taken from the rich and returned to the poor."

To tackle the problem of extreme poverty, economic backwardness and social disorder Islam has introduced this system. It removes jealousy, malice and inferiority complex from the heart of the poor and at the same time it brings love, affection and humanitarian feeling among the rich. God imposed Zakat upon the rich and order them "Take alms out of the property, you could cleanse them and purify them."²

He further says, "And keep up prayer and pay Zakat ³ (poor-rate). Zakat is one of the pillars of Islam on which its structure is based.

Siyam, fasting – God says, "O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evils."⁴ Fasting is a religious institution almost as universal as prayer. In Islam it is one of the four fundamental practical ordinances, it becomes an institution for the improvement of the moral and spiritual condition of man.⁵ Fasting does not mean simply abstaining from food and drink but from every kind of evil. It inculcates moral discipline and teaches the lesson that the Muslim should undergo even hardest trial to conquer physical desire and should be prepared to sacrifice for the sake of others. One month fasting, in Ramdhan, makes a man perfect both physically and spiritually.

1. They are called Sahib – un – Nasab.

2. Al-Quran, IX : 03.

3. Al-Quran, XXIV : 56.

4. Al-Quran, II : 196.

5. Fasting is compulsory for the man in health and for the sick and a person in journey God says, "Who ever is sick or on a journey then (fast) and (same) number other days." – Al-Quran, II : 185.

Haj, pilgrimage is the last of fundamental ordinance of a practical nature in Islam and it, in fact, represents the last stage in the progress of spiritual upliftment. It is the duty of mankind towards Allah to make the pilgrimage to the House, whoever can afford the way there.”¹

It manifests the fire of Divine love when a Haji, advancing towards the House of God continuously repeats, “ I am present O my Lord, (here) I am present, (here) I am present no one is equal to You, (here) I am present all praise is for You, all bounties are Yours, all countries belong to You. No one is equal to You.”² Like a true lover the makes circuit around the House of his Beloved. His every action and every word indicates complete surrender to his Lord and extreme devotion to him.

Allah does not charge a soul but according to its ability³ and that every soul may be rewarded for what it has earned and they shall not be wronged.

Everybody is responsible for his own deeds.
“....and no bearer of burden shall bear the burden of another.”⁴

It is the prime duty of every Muslim to purify the society from corruption and perversions disseminate good and virtue. God says, “ And from among you there should be a party, inviting to good and bidding what is right and forbidding what is wrong.”⁵

He further bids, “ Go forth, light and heavy and struggle in Allah’s path.”⁶

How to struggle in the path of Allah and how to call the people in His path, by terror or by wisdom? God, Himself

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1. Al-Quran, III : 97.
 2. It is called ‘Talbih’
 3. Al-Quran, II : 286.
 4. Al-Quran, VI : 164.
 5. Al-Quran, III : 104.
 6. Al-Quran, IX : 4.

instructs, “Call to the path of your Lord with wisdom and good exhortation”.¹

In the early age, Islam was preached by the Ulema and Aulia Allah, they followed the instruction of Almighty, set their lives accordingly and applied wisdom and beautiful manners of preaching. People were attracted by their character and manners so much so that they entered the fold of Islam.

God says, “and We made them Imams who guided (people) by Our command and We revealed to them the doing of good.”²

Jihad, means waging religious war,³ a greater warfare, is against one’s own lusts. God says, “And whoever strives hard, he strives only for his own soul.”⁴ The word Jihad occurs in Meccan revelation frequently and carries its proper significance of striving hard in Allah’s way. The sufferings, persecutions and tortures at the hands of their enemies for the sake of their faith was no less a Jihad for the Muslims at Mecca than their fighting in defence of Islam at Medina.⁵ Every efforts to spread the truth is Jihad-e-Akbar, the great Jihad.

Emphasis of Education in Islam

Islam has given highest priority to education but it is sad that the Muslims of today, are much backward in this field.

The Prophet was not taught by any one, but in the very first revelation God exhorts him, “Read in the name of Allah who has created you” And he read. The Teacher was the Almighty Himself, and the pupil was the Prophet Mohammed (SA). We wonder, how much knowledge the Almighty has

1. Al-Quran, XVI : 125.

2. Al-Quran, XXI : 73.

3. F. Steingars : Persian – English Dictionary, London, 1963, p.880.

4. Al-Quran, XXIX : 6, see also XXV : 52.

5. Muhammad Ali : The Holy Quran, England, 1917, p.775.

imparted to him and how wonderful Book He has revealed upon him that since fourteen hundred years, people throughout the world are reading, scholars pursuing researches, professors delivering lectures and writers publishing books but still there is no end to it. Through out his life the Prophet (SA) talked about different subjects like physics, chemistry, mathematics, biology, social science, medical science, arts, commerce, law etc. and with full confidence and great excellency. Even in this modern age no one can find fault with his discourses as God has given him the Book which contains all that is in heaven and earth.

The Maurice Bucaille, the great scholar and man of science says, "I could not find a single error in the Quran."¹

Edmund Burke, the mighty speaker says about Islamic Law that, "It is the most enlightened jurisprudence that has ever existed in the world."²

The mother of all vices, among the Muslims, is illiteracy. Most of the disturbance and disorders are due to the lack of education.

The Prophet (SA) has specifically exhorted the Muslims with these words, "Acquiring knowledge is compulsory for every male and female Muslims."³

The Quran advises Muslims to pray, 'O my Lord ! advance me in knowledge.'⁴

The Quran asserts;

That those who have no knowledge are not equal to those who have.⁵

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1. Maurice Bucille : The Bible, the Quran and Science, 1978 pp 120
 2. Edmund Burke : The Impeachment of Warren Hasting, London 1787
 3. Al-Quran, XX : 114.
 4. Al-Quran, VII : 179.
 5. Ibn Maja, Byhaqui.

That those who do not observe and understand are worse than cattle.¹

That the meaning of revelation become manifest to those “who have knowledge and who have understanding.”²

That whosoever has been given knowledge, indeed has been given an abundant of goods.³

That the basic qualification for leadership among other things is knowledge.⁴

..... It is by virtue of knowledge that man is superior to angels and has been made vicegerent of God on earth.⁵

As , Kalma, Salat, Siyam, Haj and Zakat are compulsory for every Muslim so also education is compulsory for them.

Some sayings of the Prophet (SA) are quoted below which can stand as an testimony to the fact that he has given great emphasis upon the education of his followers :

He does not die who takes to learning.

The ink of the scholar is holier than the blood of the martyr.

He who leaves home in search of knowledge walks in the path of Allah.

To spend more time in learning is better than spending more time in prayer.

One learned man is harder on the devil than thousand ignorant worshipers.

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It is better to teach one hour at night than to pray the whole night.

Acquire knowledge, because he who acquires it in the path of Allah, performs an act of piety, who speaks of it, praises Allah, who seeks it, adores Allah; who dispenses instruction in it, bestows alms, who imparts it, performs an act of devotion to Allah.

Knowledge enables its possessor to distinguish what is for bidden, what is not?

It leads the way to Heaven, it is our friend in the desert, our society in solitude's, our companion when bereft of friends, it guides us to happiness, it sustains us in misery, it is our ornament in the company of friends; it serves as an armour against our enemies.

With knowledge, the servant of Allah rises to the heights of goodness and to a noble position, associates with sovereigns in this world and attains to the perfection of happiness in the hereafter.

He who travels in search of knowledge, to him Allah shows the path of paradise.

Acquire knowledge though it may be in China. The Prophet (SA) was extremely serious to educate his followers. Imagine the distance of Arabia and China, the hardship of journey, the time consuming long travel – specially in those primitive days when there was no communication, the travellers were usually robbed, but still the Prophet (SA) bids the Muslims to bear all the troubles in acquiring education.

One hour's meditation on the work of the Creator (in a devoted manner) is better than seventy years of prayer.

The greatest ornament of a man is education.

Eminence in science is the highest honour.

He who honours the learned honours me, said the Prophet (SA).

To listen to the words of the learned and to in still into the heart the lessons of science is better than religious exercises.

To a person who goes forth in the quest of knowledge, Allah will allot a high place in the mansions of bliss, every step he takes is blessed and every lesson he receives has its reward.

The seeker of knowledge will be greeted in Heaven with a welcome from the angels.

The Prophet (SA) was so inquisitive to educate his companions that he said to the learned Prisoners of War of Badar, “educate ten of my companions and get your freedom.” This is, perhaps, an unique example in the history of education.

The Prophet (SA) was a treasure house of knowledge. He said, “I am the city of knowledge and Ali (AS) is gate.”

Life after death

The Muslims pray: “O’ Our Lord! Give us something fine in this world as well as something fine in the hereafter.”¹ Every religion has described life after death, in one way or the other. As no body can see beyond the horizon of life and there is no device which can show the spiritual condition of a man after his death, people have to rely upon the version of their religious leaders and performs the rituals prescribed by them.

The question of life after death is not merely religious or philosophical or imaginary but it has deep-rooted effects on the moral behaviour of a man.

1. Al-Quran, II : 201.

Every religion has prescribed reward for good acts and punishment for evil deeds.

This theory of life after death has put a drastic check up on the evildoers. Geetesh Sharma writes, “In Vedic Age, though the concept of heaven and hell and good and evil had set in religion, there was no reference to reincarnation. Later in, Hinduism even Buddhism and Jainism elaborated on the principle of rebirth.”¹ The Conception of rebirth or reincarnation or heaven or hell is to set in human values and prevent man from evil deeds.

The Semitic Sacred Scriptures has given a clear cut theory of life after death, but the description of the doomsday and life after death is so distinct in the Quran that one can see the same through scientific discoveries. There are hundreds of verses in the Quran which describe the various events relating to the subject. The genuineness of every verse is proved by the scientists, the book ‘Scientific Indication in the Holy Quran’ has vividly described the Quranic verses in the light of modern discoveries.

The frontiers of knowledge conquered by modern physics and Astrophysics in twentieth century were clearly identified by the Divine revelation (in the Quran) and the saying of His Prophet fifteen centuries ago.”²

A systematic study of life after death, doomsday and ultimate fate of the mankind, earth, solar system and the universe, as described in the Quran, fully corresponds with the modern scientific researches.

I am quoting hereunder some verses from the chapters of the Quran, which describe the various stages of the Doomsday. Verify them in the light of the modern scientific description of

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1. Geetesh Sharma : Man God and religion, Calcutta, 1998, p.8.
 2. S. Bashir-ud-Din Mahmood : Mechanics of the Doomsday and life after death, New Delhi, 1991, p.XIV.

the ultimate end of the world. You will find them scientifically correct.

God says :

The relation (of heaven) is its in built characteristic.¹ Every event has its appointed time.² They wait not one blast, which will surprise them, which they are disputing “ Allah is able to do all things.”³

“And (remind them of) the Day when the soor will be blown, And all who are in the heaven and earth will stare in fear, Only whom Allah will save.”⁴

When the plants will loose their gravitation and a clash take place with deadly sound.

It will be a “matter of hours” and start within a “twinkling of an eyes.”⁵

What would be the scenario – “When the sun is folded up, when the stars fall loosing their lights.”⁶

And the heaven is torn apart.⁷

“And the heaven will split asunder ; And the stars dispersed.”⁸

On that – day “When the earth will be changed into another earth and the heaven (will also change).”⁹

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1. AL-Quran, LXXXVI : 11.
 2. Al-Quran, LIV : 3.
 3. Al-Quran, XXXVI : 49.
 4. Al-Quran, XXVII : 87.
 5. Al-Quran, XVI : 77
 6. AL-Quran XXVII : 87
 7. Al-Quran XVI : 77
 8. Al-Quran LXI : 1-2
 9. Al-Quran

“All that is there will perish except God.”¹

“It is a heavy Day in the heaven and earth.”²

Doomsday according to Islam and the end of the world according to the scientists.

The above quotations are only a glimpse of the descriptions of doomsday mentioned in the Quran which the readers can verify with the scientific version. If any one intends to read, in detail the description of the doomsday and compare it with the scientific discourses, they can read the book “Mechanics of the doomsday and life after death.”³

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1. Al-Quran LXII : 1-2
 2. Al-Quran
 3. Al-Quran VII : 87
 4. AL-Quran
 5. S. Bashir-ud-Din Mahmood : Mechanics of the Doomsday and life after death, New Delhi, 1991, pulished by Kitav Bhavan, New Delhi.

Islam – a solution for all the ills

Samuel P. Huntington observes, “Muslims in massive numbers were simultaneously turning towards Islam as a source of identity, meaning, stability, legitimacy, development, power and hope, hope epitomised in the slogan, ‘Islam is the solution’.”¹ Those who have studied Islam, with an open mind, either Muslim or non-Muslim, poet or writer, historian or critic, politician or social worker share the same view.

Huntington sees “a global Dark Ages descending on humanity.”² Civilization itself is yielding to barbarism, the most civilized country, the Super Powers breaking down the law and order in the world in the pretext of preventive measure and shedding the blood of innocent masses in different countries. He observes, ‘what is most plausible and most disturbing about the scenario, however, is cause of war intervention by the core state of one civilization (the United States) in a dispute between the core state of another civilization (China) and a member state of that civilization (Vietnam),³ the blind support of the USA to Israel to destroy or to keep under control the Islamic civilization, the embargo upon Iran, the devastation of Afghanistan and control of oil field of Iraq in the name of eliminating the Weapons of Mass Destruction. North Korea is also an eyesore to the United States and may be its next target to reduce Chinese influence. Will the USA accept the fact that China is regarded as a Super Power but does not interfere with the affairs of others, and thereby have gained sympathy of the world and also world market.

In this 21st century no body will be ready to accept the plea of the USA and its allies that intervention in the internal affairs of a country is necessary to uphold international law, repel

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1. Huntington : Clash of Civilization and remaking of world order, p.109.
 2. Ibid, p.316.
 3. Ibid, p.109.

aggression, protect freedom and restore peace. The first requirement of world peace is non-intervention in the affairs of others and the second requirement is the mutual understanding of the states in this multi civilizational, multicolor world. Both provisions have been provided in Islam.¹

More significant than economic problem is degeneration of the West – moral decline, cultural suicide and political disunity which leads to :

- (a) Increase in antisocial behaviour drug addiction, violence and crime.
- (b) Family decay.
- (c) Decreasing commitment to learning and intellectual activities, manifested in the lower level of scholastic achievement.

The Western civilization is further threatened by the moral superiority of the Muslim and they propagate the values, customs and codes of human conduct based on Islamic teachings as the remedy for all ills of the society. This phenomenon is notable among the Muslims in Europe.

Drug addiction, sex abuse, mutual distrust in the family, self-centered out look, in some places ethnic, religious and civilizational violence – are signs of Westernization or Modernisation as a result of that the number of various crimes is soaring high and basic element of civilization fading away. It is said to be a global phenomenon but comparatively in the East and specially in the Muslim countries the wave of these crimes are less in number. Law and order problems are no doubt greater in the East. Terrorism is rising mostly due to the intervention of the Super Power in the internal affairs of Muslim countries in most places freedom struggle against the Western intervention are taking shape of terrorism which is purely political matter and has nothing to do with Islam.

See Al-Quran, XX : 132 and V : 9.

What is the solution of these ills?

George Bernard Shaw expresses his opinion, “I believe that if a man like him [i.e. Muhammad (SA)] were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems.”¹

Napoleon Bonaparte, the great general, politician and statesman shares the same opinion that Islam is the only solution to the problems of the world. He writes, "I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish an uniform regime based on the principles of the Quran (i.e. Islam) which alone are true and which alone can lead men to happiness.”²

In this advanced age when the world has become like a family, different civilization are living side by side, people will have to see each other, learn from each other, study each other's history ideas, art, culture, tradition and religion otherwise misunderstanding will erupt tension, clash and disaster will occur.

Islam provides solution to drug addiction

Drug addiction is one of the most dangerous phenomena of modern society, specially for the youth and future generation. It is a dire disgrace to human personality and undermines the prestige of human race. It works as a slow poison. No parents can witness the gradual decline of the vitality of their children leading to the ultimate ruin. It is the instigator of criminal act and economic ruin and degenerates the nation.²

1. George Bernard Shaw, See Genuine Islam, Vol. I, 1936.

2. Napoleon Bonaparte : The Autobiography.

In the most advanced countries ninety percent of the people drink alcohol.¹ Alcoholism can masquerade many different medical disorders and psychiatric syndromes (Even light drinking may adversely interact with other medications). Temporary heavier drinking can exacerbate most illness.²

Alcoholic blackout, repeated awakening and a sense of restless sleep even in moderate drinker are often seen. Acute alcohol intake can result in inflammation of the oesophagus and stomach and pancreatic hepatitis, perivenular sclerosis and cirrhosis. Cancer is the second leading cause of death of alcoholics.³

“Alcohol use precedes marijuana use and marijuana use precedes other illicit drugs including psychedelics, cocaine’s heroine and many prescribed stimulants sedatives and tranquilizers”.⁴ The practice of one risk behaviour is associated with a greater likelihood for initiation of another in near future. The association between alcohol abuse and injury is well established. The influence of alcohol use on subsequent marijuana use is independent of age.⁵

The earlier adolescents begin using marijuana the more likely than the use of other illicit substances. Substance like heroine, brown sugar, are also co-related with delinquent behaviours, violent reaction, suicide, homicide and early sexual debut. Major risk for initiation of alcohol is by age 20 years and illicit substance use by age 21.⁶

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1. Harrison’s Principles of Internal Medicine, Vol. II, 14th Edition, USA, 1996, p.2503.
 2. Ibid.
 3. Alcoholics have of carcinoma 10 items higher than that in general population, See Harrison’s Principles of Internal Medicine, 14th Edition, Vol-USA, 1996.
 4. Harrison’s Principles of Internal Medicine, Vol. I, 14th Edition, USA 1996, p.34.
 5. ‘The age at which people start drinking has also decline’ see Park Text Book of Preventive and Soul Medicine, Jabalpur, 1997, p.463.
 6. The greatest risk for men aged 15 to 24, according to another report of 1970.

How to save the human race from the destruction of Alcoholism,¹ specially the children. Is there any law-civil, criminal or religious that has come to their rescue? Consumption of alcohol is legalised in almost all the Western and Eastern countries and in most places it gets religious sanction even it is a part of ritual and practices of some faiths.

Islam is the only religion, which has foreseen the abuse of drug addiction and put a complete ban on all kinds of intoxicants. It is a criminal as well as religious offence. Where there is restriction imposed by the law of the land on intoxicants the drug adductors usually manage to evade the law enforcing authorities, but according to Islamic law if they escape the worldly punishment they will not be spared in the hereafter.

So a Muslim sitting in seclusion, behind the curtain, cannot take alcohol or any kind of drug and even they are restrained from gambling. God instructs His Prophet (SA) if and when, “they ask you about intoxicant and gambling say, in both them there is a great sin.”²

Any kind of thing that cloud or obscures the intellect is forbidden in Islam, be it wine or heroin or brown sugar or any kind of drug of this nature. The constant fighting of Arab tribes, one against another had made the habit of drinking as second nature and wine was one of the very few objects which could furnish a topic in the mind of an Arab poet. Intoxicating liquor was the chief feature of their feast. And the habit of drinking was not looked down upon as an evil. Many Jews and Christians and the others are still addicted to it. It has become an integral part of their culture. In spite of all the evils of intoxicant without cocktail or alcoholic drink, in the Western Culture one cannot imagine a nice party. Human experience, with regard to the habit of

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1. Psychotherapy has a valuable place in the management of the addict, Park's Text Book of Preventive and Social Medicine, p.463
 2. Al-Quran, II : 219.

drinking, which is the mother of all vices, is most difficult to be uprooted, Yet but only one word of the Quran revealed on the Prophet (SA) was sufficient to bolt out all traces of intoxicants from among the whole nation, after wards from the Islamic world. History cannot present another instance of a wonderful transformation of this magnitude, with regard to the addiction to intoxication brought about so easily and yet so thoroughly.¹

In another place God says, “O you who believe! intoxicants and games of chance and sacrificing to stones set up and (dividing by) arrows are only an uncleanness, the devil’s work, shon therefore that you may be successful.”²

It is related that when this verse was revealed; a crier proclaimed in the streets of Medina that wine was prohibited, and in response to this every jar of wine in a Muslim house was implied, so that wine flowed in the street (Bokhari) never in the history of the world was such a deep-rooted evil as drinking so suddenly yet so completely eradicated.

Islam provides protection against sex abuse

Sex abuse in a common evil of the modern society. Gang rape, free sex, prostitution, homosexuality and lesbianism are causing deadly diseases, “AIDS, Gonorrhoea, chlamydial infection, syphilis, hepatitis “B” rank among the top 10 to 20 diseases and have become the main cause of death in people aged 25 to 44 years in most developed country like United States and also in developing countries.”³ Two of the most common sexually transmitted virus HPV and Hepatitis “B” (HBV) are important causes of death in these countries.⁴

The rates of gonorrhoea, chancroid and syphilis remain

1. Muhammad Ali : The Holy Quran, England, 1917, p.100.

2. Al-Quran, V : 90.

3. Harrison’s Principles of Internal Medicine, Vol-I, 14th Edition USA, 1998, p.802.

4. HPV and HBV are important causes of cervical, vaginal, vulvar and penile carcinomas.

higher in the United States ¹ than in any other industrialised country except Russia and several other eastern European nations. The Center of Disease Control and Prevention in Atlanta estimate that at least 12 million US residents acquire a Sexually Transmitted Diseases each year ² and some authorities estimate that “at least half of all Americans acquire a sexually transmitted infection by the age of 35.”³

Islam condemns adultery as one of the most dangerous evils which ruins the human race, destroys the families, disturbs mental peace, deprives innocent children of the legitimate love of their parents and last but not least leads to fatal diseases like AIDS, hepatitis “B”, gonorrhoea, syphilis, chlamydial infection etc. Just to safeguard the humanity against destruction God ordaines punishment for the same. He says, “(As for) the fornicates and the fornicator, flog each of them giving a hundred stripes,⁴ he further issues the injunction, “Let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day.⁵ God desires that the punishment be a warning for others so He further bids, “And let a party of believers witness their chastisement”⁶ so that they may draw lesson from it.

Islam is the best panacea for all these evils of the society. And those who follow its tenets can lead a successful, peaceful, prosperous, conjugal life.

God says, successful indeed are the believers:

- (1) Who keep aloof from what is vain
- (2) And who act aiming at purification

1. In American AIDS death 1,50,000 HIV/AIDS prevalence 2,30,000, See Park’s Text Book of Preventive & Social Medicine, p.259.
2. The total cost of the USA to combat these disease, other than AIDS in 1994 was \$10 billion.
3. Harrison’s Principles of Internal Medicine, Vol. I, 14th Edition, p.802.
4. Al-Quran, XXIV : 2 – 3.
5. Ibid.
6. Ibid

- (3) And who guard their private parts
- (4) Except before their mates or those whom their right hands possess they surely are not blameable for.¹

A Muslim man or woman is not allowed to expose, in the presence of other, any part of the body which is not decent to expose and which may generate the carnal lust of the opposite sex or which may induce to adulteration or fornication and other immoral acts. This does not mean that the women should remain confined within the four walls of the house, they can move wherever they like and perform all sorts of works, but within the discipline prescribed by Islam. According to Islamic idea of discipline or decency, the exposure of such parts of the body is not allowed, as the Western ladies and the model girls are generally in habit of exposing in ballrooms, theatre, cinema, dramas, advertisement, televisions, parties and sometimes in public places, which is harmful and leads to sin.

Islam adopted this kind of measure to save people from evil acts and deadly diseases.

Chastity, as a virtue, is not given the first place in modern civilization and fornication is not a great criminal offence, even adultery is not considered as very serious guilt. Similarly breach of trust between the husband and wife is not considered as offence among the Westerners. It is like the order of the day. Courtship is a common feature and number of girl friends and the number of boy friends determine the status of a person as once the number of wives was a matter of prestige in the society. Nakedness of the primitive age has become the fashion show of the day. Pornography is arousing sexual excitement so much so that even youngsters are becoming sex hungry and perverted, causing gang rape, disorder and even murder.

1. Al-Quran, XVII : 1 – 6.

Breakdown of the family life, dissatisfaction and distrust among the spouses, single parent house, either by deserting of the wife or the husband, lack of love and affection towards the children are resulting in frustration of the offspring. These are the common phenomena of modern society and these elements are increasing dramatically. What will happen to human race? Just ponder!

Islam is the solution to sex abuse. It has put a complete ban on all sorts of sex evils and routed out its root by imposing restrictions on the exposure of the part of the body, which generate the urge of sex and ordain severe punishment in this world and hereafter for sex-offenders.

Position of Women in Islam

More than fourteen hundred years ago when the world was passing through a dark age, women were the victims of social, cultural and religious customs, the Prophet of Islam (SA) rescued them from the cruel hands of injustice, superstition and discrimination.

In the famous civilization like Roman, Scandinavian, Vedic, Mosaic, Babylonian, Assyrian, Persian, Syro-Phoenician Thracian, Lydian, Pelasgion Athenian, Spartan etc. women were treated like cattle's. They had no status in the society.

Under Roman Law woman was completely dependent on man. If married her property passed into the hands of her husband. Wife was considered as purchased property of her husband and like a slave girl acquired only for his entertainment and service. A woman could not hold any civil or public office.¹

In Scandinavian civilization woman, either married or unmarried remained under perpetual tutelage of man.

1. See, The Encyclopaedia of Britannica.

According to English Common Law, all real property, which a woman hold, after marriage the possession of her husband. He could transfer or sell property without the consent of his wife. He could retain, manage and receive the income of the property and spend it according to his

Only by the late nineteen-century when they came in contact with the Muslims and understand the importance and necessity of Islamic Law, they started adopting those laws in one form or the other. By a series of legislations starting with the Married Women's Property Act in 1870, amended in 1882 and 1887, British married women were given due status like the Muslim women.

In the Mosaic Law the wife was betrothed – to betroth a wife to oneself meant simply to acquire her possession by payment of purchased money. The Christians were deeply influenced by Mosaic Law and the Law of that age. Even Church Fathers considered woman as the door to hell – and the mother of all human ills and thus they were deprived of all legal, civil, moral cultural economic rights.

In many ancient civilizations widow were treated like witch. The Prophet (SA) built a social order based on justice. He understood that the property of society depends on the prosperity of family members both male and female so both of them should enjoy equal rights.

The revolution brought by the Prophet (SA) was Divine, Spiritual, justified and peaceful, though sudden, but the Muslims adopted it immediately and the world, at large accepted the same slowly and steadily knowingly or unknowingly, willingly or unwillingly.

The Prophet of Islam (SA) not only eradicated the germ of sex discrimination by Islamic teachings but also influenced

other religious laws, legislation's countries and civilizations. Even the greatest world Body, the United Nations Organization, proclaimed series of declaration in favour of women which was, adopted and implemented by the Prophet of Islam (SA) in the 7th century (A.D) : Muhammad Zafrullah Khan, an eminent scholar, Former president of the General Assembly's Seventeenth Session also Former Judge and President of International Court of Justice at the Hague, made a comparative study of Islamic and UNO's declarations removing discrimination. ¹

God removed all discriminations between man and woman – placed them in equal footings. Following few of the Quran stands as its testimony:

For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Allah and women who obey Him, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him Allah has prepared forgiveness and a great reward. ²

Allah will turn in mercy to believing men and believing women; Allah is Most Forgiving, Ever Merciful. ³

Those who malign believing men and believing women for that which they have not done, shall bear the guilt of a calumny and a manifest sin. ⁴

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1. See, Muhammad Zafrullah Khan : Islam and Human Rights, UK, 1988.
 2. Al-Quran, XXXIII : 36.
 3. Al-Quran, XXXIII : 74.
 4. Al-Quran, XXXIII : 59.

Those who calumniate chaste unwary, believing women are cursed in this world and the hereafter; and for them is a grievous chastisement, on the day when their tongues and their hands and their feet shall bear witness against them as to that which they used to do.¹

Whose does good whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit.²

Of the believers who so acts righteously, whether male or female, We will surely grant such a one a pure life; and We will certainly reward them according to the measure of the best of their works.³

Who so does good, whether male or female, and is a believer, these will enter the Garden; they will be provided therein without measure.⁴

The believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat, and obey Allah and His Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty, Wise. Allah has promised the believers, men and women, Garden beneath which rivers flow, wherein they will abide, and delightful dwelling places in Gardens of Eternity, and the pleasure of Allah, which is the greatest bounty of all. That is the supreme triumph.⁵

That He may admit the believers, men and women, into Gardens beneath which rivers flow, wherein they will abide, and

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1. Al-Quran, XXIV : 24.
 2. Al-Quran, IV : 125.
 3. Al-Quran, XVI : 98.
 4. Al-Quran, XL : 41.
 5. Al-Quran, IX : 71 – 72.

that He may remove their ills from them; that, in the estimation of Allah, is the supreme triumph.¹

Those who persecute the believing men and believing women, and then do not repent, will surely suffer the chastisement of hell, and the chastisement of burning.²

Their Lord would answer their supplication; I will suffer the work of any worker from among you, male or female, to perish. You are spiritually akin one to another.³

O My servants, there is no fear for you this day, nor shall you grieve. Enter the garden, you and your mates, delighted and joyful.⁴

The inmates of heaven will be happily occupied that day. They and their mates will be under the shades of Allah's mercy reclining on raised couches. They will be provided therein with fruits and whatever else they call for.⁵

Keep in kind the day when thou wilt see the believing men and believing women, their light running before them and on their right hands, and they will be greeted with: Glad tidings for you this day of Gardens beneath which rivers flow, wherein you will abide. That is the supreme triumph.⁶

The concept of an ideal family, according to Islam, is the legal and pure conjugal life. The male and the female, with their free consent and mutual choice, select their partner. Without the

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1. Al-Quran, XLVIII : 6.
 2. Al-Quran, LXXXV : 11.
 3. Al-Quran, III : 196.
 4. Al-Quran, XLIII : 69 – 70.
 5. Al-Quran, XXXVI : 56 – 57.
 6. Al-Quran, LVII : 13.

consent of any one of the partners the marriage cannot be solemnized.¹

Mehr or dower is the integral part of marriage. It is a sum of money or property which the wife is entitled to receive from the husband in consideration of marriage² and the husband imposed upon himself this obligation as a mark of respect to his wife.³

Here it must be borne in mind that Mehr⁴ and inheritance⁵ are two separate things and the wife is entitled to, both of them in accordance with Islamic law.

Mehr is a kind of security for the wife. The husband is bound to pay the same in cash or in the form of property ; either prompt or deferred⁶ – deferent because the amount, usually, is s heavy that the husband had to accumulate the same from the saving of his earning for years together. It is a safe guard for woman who, generally looses her physical fitness after marriage or childbirth.⁷ To keep the husband under binding and secure smooth matrimonial life. Islam has introduced his device. Another binding, the most difficult, is that the husband cannot divorce his wife unless he pays the Mehr.⁸ Mehr is determined according to the status of a woman and inflation of time. The most striking feature of Islamic Law is that if the deceased

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1. Proposal by either male or female and acceptance by the opposite side in presence of two male or one male and two female witnesses and Mehr are the essentials of Muslim marriage (See M. Hidayatullah : Mollahs Principles of Mahommedan Law, New Delhi, 1997, p.22.
 2. Baillie : Digest of Muhammadan Law, London, 1869, p.91.
 3. See Abdul Kadir V Salima (1886) 8A11,149;Mt.Fatima Bibi V Lal din (37) A.1. 345, 171,I.C.421.
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husband could not pay Mehr in his life time the wife would first be entitled to her Mehr ¹ and then the money of property of the deceased will be distributed among the heirs including herself.

Evading the payment of Mehr is a criminal offence in Islamic law, ² even God does not forgive this offence.³ The only way out is keep the wife happy and if she foregoes her dues the only he husband be punished severely hereafter.

Marriage is sharing between two halves of the society, leading a conjugal life, legalized meeting of apposite sex continuation of the species, thereby perpetuating legitimate human race, emotional well being, spiritual harmony, social based on love, affection and mercy. God says in the Quran that he created mates for you from yourselves that you may find rest, peace of mind in them and he ordinate between you love and mercy.⁴ He further says, “Your wives are a tilth for you, so approach your tilth as you may be minded and lay up a store of good for yourself.”⁵

God also describes husband and wife as garment for each other.⁶ They are also security, dignity gurad, guarantee, decoration and ornament for each other “Consort with them graciously”, says God, “If you dislike them it may be that you dislike something in which Allah has placed much good.”⁷

In the modern society chastity is no more a criteria of virtue. Experimental living together, and promiscuity before marriage is termed as courtship. This practice has degraded the

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4. Al-Quran, XXX : 21.

5. Al-Quran, II : 223.

6. Al-Quran, II : 88.

7. Al-Quran, IV : 20.

position of women as mere instrument of enjoyment. Islam does not permit the same.

Yes before choosing the partner of life the couples can see each other and can talk to each other but no more.

Islam has disapproved celibacy and encouraged to lead a conjugal life. The Prophet (SA) has said, “Conjugal life is my way, he who turns away from my way is not of me.”

Even for the widow –marriage God has directed, “Arrange the marriages of widows from among you.”¹

Whereas in almost all the religions of the world marriage is a sacrament and under no circumstance separation or divorce or remarriage is allowed but according to Islam Law marriage is a contract and if adjustment cannot be made and lives of the couples become hell under stipulated circumstances divorce is allowed.

I am quoting herewith some verses of the Quran which will clarify the point, God says, “Should you apprehend a breach between husband and wife them appoint an arbiter from among his people and an arbiter from among her people. If they desire reconciliation, Allah will bring about accord between husband and wife. Surely Allah is All-knowing, All-aware.”²

“If the wife is persistently recalcitrant, so that the peace and harmony of the household are put in permit, the husband should admonish her. Should that prove unavailing he may temporarily withdraw from the material”³

And if the husband is persistently recalcitrant what the wife should do? God says, “Should a woman apprehend ill

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1. Al-Quran, XXIV : 33.
 2. Al-Quran, IV : 36.
 3. Al-Quran, IV : 45.

treatment or indifference on the part of her husband, it shall be no sin on them to seek suitable reconciliation with each other, for reconciliation is best.”¹

When all efforts of reconciliation fail, directly or through arbiter, dissolution of marriage may alone furnish a way of relief; under such circumstances divorce is prescribed. It should be noted that Islam does not look upon divorce with favour. The Prophet (SA) has said. “Of that which is permitted the most obnoxious, in the estimation of Allah, is divorce”. Divorce may be initiated by the husband or by the wife. For husband and wife who are unwilling to reconcile with each other at any cost, divorce is the only way out to some their lives for disaster it is allowed.

Though most of the religious have not provided any scope of divorce but in the civilized country of the world has incorporated the provision of divorce in the constitution or adopted the same by legislation.

According to Islamic Law husbands and wives have reciprocal obligation and rights, “God says, “Wives have rights corresponding to those which husband have in equitable reciprocity.”²

It is totally absurd to suppose that Islam has encouraged polygamy. Those who are aware of ancient civilization, know, that polygamy continued to flourish unchecked among the Jews, Christians, Parsi’s and many religious peoples of East and West. Islam has only put a check on it. God says. “You can marry two three or four, but not more”. In the subsequent verse He imposes a strict condition and says, “but if you cannot deal equitably and justify with all, you shall marry only one.” Amir Ali, a judge of

1. Al-Quran, IV : 129.

2. Al-Quran, IV : 25.

Calcutta High Court, interprets the above verse of the Quran as “The extreme importance of this proves, bearing especially in mind the meaning which is attached to the word “equity” (adl) in the Koranic teaching, has not been lost sight of by the great thinkers of Moslem world, Add signifies not merely equality of treatment in the matter of lodgment, clothing and other domestic requisites but also complete equity in love, affection and esteem. As absolute justice in matters of feeling is impossible, the Koranic prescription amounted in reality to a prohibition.”¹

Islam assigns dignified position to women. Recommend love and affection, towards wife and daughter. Respect, reverence, and regard, devotion and benevolence towards parents, especially mother. God says, “We have enjoined on man benevolence towards his parents.”²

“Be benevolent towards parents.”³

“Your Lord has commanded that you worship none but Him and has enjoined benevolence towards parents. Should either or both of them attain old age in your life time never say ugh, to them nor chide them, but always speak gently to them, be humble tender with them.”⁴

“Be grateful to Me and to the parents.”⁵

The Prophet (SA) admonishes : “Paradise lies at the feet of your mother.”⁶

“The best of you is he who is best to his wife”

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1. Syed Amir Ali : The Spirit of Islam, New Delhi, 2000, p.196.
 2. Al-Quran, XXIX : 9.
 3. Al-Quran, IV : 37.
 4. Al-Quran, XVII : 24.
 5. Al-Quran, XXXI : 15.
 - 6.

“He who brings up his daughters well and makes no distinction between them and his sons, will be close to me in Paradise”.

All the clauses of Islamic Law are so attractive that no Muslims would like to replace the same by the civil code enacted by the Britishers.

Did Islam remove the distinction of caste, creed and tribe?

Before the advent of Islam, in the ancient civilization, it was the general belief of the people that men are not the same, and that there is a hierarchy of classes, each with its separate duties and distinctive way of life.

In Indo-European communities, ancient Iran, South Africa and many other countries of the world the same discrimination was prevailing

In Arabia itself, which is the land of the Prophets, people were suffering from this inhuman distinction of caste, creed, nation and tribes. There was a gulf of difference between man of superior tribe and man of inferior tribe. Under the said critical socio-religious condition the Prophet of Islam (SA) announced from Mecca the order of God, “O mankind! Lo! We have created you male and female and have made you nations and tribes that you may know one another.”¹ And the prophet (SA) dismantled all the imaginary high castles of caste, creed, sect, tribe & nation and placed all human being in equal footing.

The Quran also elucidates the teaching of equality of man in numerous verses: “and mankind is naught but a single nation.”²

1. Al-Quran, IX : 13.
2. Al-Quran, II : 213.

The Prophet (SA) translated this command of God into practice five times a day through Namaz (Prayer) where irrespective of tribe caste, creed, nation family background, colour, race all stand shoulder to shoulder before the Creator. How wonderfully the Prophet (SA) removed this distinction, Bilal (R), a Negro slave (later on emancipated) was chosen by him to deliver the Adhan while he himself led the congregation. Thus among the two office bearers of the Mosque, one was the Prophet (SA) himself who belonged to the most noble family of Quraish, the other was a Negro slave Bilal (R) later on who become one of the most venerated companions of the Prophet.

“It was the first religion that preached and practiced democracy; for, in the mosque when the call from the Minaret is given and the worshippers gathered together, the democracy of Islam is embodied five times a day, when the peasant and the king kneel side by side and proclaim “God alone is great.”¹ She further observes, “I have been struck over and over again by this indivisible unity of Islam that makes a man distinctively a brother.”²

The phenomenal success of Islam was due its revolutionary significance and its ability to lead the masses out of hopeless situation created by decay of antique civilization not only of Greece and Rome but of Persia, China and India. Islam first of all introduced the idea of social equity, which was unknown in all the lands of ancient civilization.....

The revolt of Islam saved humanity; Islam was necessary product of history, an instrument of human progress. It rose as the ideology of a new social relation, which in the turn revolutionized the mind of man.³

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1. Sarojini Naidu : Lecture on the Ideals of Islam, vide Speeches and Writing of Sarojini naidu, Madras, 1918 p.169
 2. Ibid.
 3. M. N. Roy : The Historical Role of Islam, Calcutta, 1931, p.10,20.

In Islam profession is not the criteria of greatness but the deed of a man determines his position, says, “Verily he is great who is pious before God.”¹ Whatever profession he may belong to The prophet (SA) worked in trade, during his adulthood reared the cattle’s; it was generally done by all the prophets. After receiving the prophet hood he worked planting young date palms, at the time of the construction of the Masjid –e-Nabavi and the battle of ditch he worked with the labourers. The main intention of God and His prophet was to raise the dignity of labour.

“We cannot deny”, says Sevepalli Radhakrishnan, “that the conception of brotherhood in Islam transcends all barriers of race and nationality, a feature which does not characterize any other religion.”

1. Al-Quran IX : 13.

Who are the true representatives of Islam?

It is indeed the greatest tragedy of the present century that some Super Powers, with their powerful media are painting the terrorists as the representatives of Islam and terming their activities as “Islamic Terrorism”. In the preceding chapters I have dealt, at length with the life character and teachings of the Prophet (SA). If you go through it, you will love him, and if you study his teachings you will wish to follow him.

Those who came in contact with him in his lifetime did the same. Nearest to him were his wife, Ahl-e-Bait and Sahaba. Now I like to present a brief sketch of their lives and character.

Family members of the Prophet (SA)

Khadija –bin– Khuwailid (R), the wife of the Prophet (SA), was the first person to embrace Islam.¹ The most respected, aristocrat and sagacious lady of the family of the Quraish was a boon for the Prophet (SA), confident in a adversity, consolation in bereavement and partner of life to share all sorrows, suffering and cruelties faced by the Prophet (SA). Often the Prophet (SA) used to remember her “as a partner in his days of adversities”².

She gave birth to the two sons and four daughters of the Prophet (SA)³ among them only Fatima (R) survived but she could not bear the separation of his beloved father for long and within three months she also left this world to join his revered father in Paradise.

Fatima –tuz– Zahra Saiyidatun – Nisa (R), the most beloved daughter of the Prophet (SA) also known as the ‘Khatun-e-Jannat’ and ‘Head of the Ladies in Paradise’⁴ was most

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1. Ibn Jarir Al–Tabari : Tarikh al-Rusul wal Muluk, Vol. II, p.307, also See Ibn Khaldum, Vol. II, p.715.
 2. Ibn Sad : Al-Tabaqat al-Kubra, Vol. VIII, p.28.
 3. For details see, Ibn Sad : Al-Tabaqat al – Kubra, Vol. VIII.

cool-headed celebrated, accomplished and virtuous woman. She was with her father during all his years of persecution and torture perpetrated by the people of Mecca. At Medina also she silently suffered along with him. Fatima (R), the upholder of truth, was practically a truthful, faithful and sincere lady for her husband and support, comfort and consolation for her father, through out his life, in preaching, suffering, bereavements etc.

The Quran speaks about Ahl-ul-Bait (the people of the House of the Prophet) which includes Ali (R), Fatima (R) his sons Imam Hasan (R), Imam Hussain (R) that God has purified them.¹ The Prophet (SA) says, “Fatima is the part of my body, he who angers her angers me.”²

Fatima (R) gave birth to two sons of Ali (R). The Prophet (SA) named them Hasan (R) and Hussain (R) and kept them dearest to his heart. “They are the two leaders of the youths of Paradise” as the Prophet (SA) has described them. He exhorted the people, “I am at war with those who fight with them and at peace for those who remain in peace with them.”³

When the verse “Mobahela” was revealed and God asked the Holy Prophet (SA) to challenge the Najran Christians and to say, “Come let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer and pray for the curse of Allah on the liars”,⁴ the Prophet (SA) came with Ali (R), Fatima (R), Hasan (R) and Hussain (R) but the Christians fled away.⁵ Both the grandsons of the Prophet (SA), Imam Hasan (R) and Imam Hussain (R) passed their childhood in the lap of the Prophet

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1. Al-Quran, XXXIII : 33, some commentators have also included the wives of the Prophet (SA) in ‘Ahl-ul-Bait, Sahih Bokhari, LVII : 13.
 2. Sahih Bukhari, Vol.II, p.203, LVII : 13, Tirmazi, Mishkat, Muslim etc. have mentioned many Hadith in praise of Fatima (R).
 3. S. H. Imam : Early Islam and the Twelve Imams. Calcutta, 1999, p.57.
 4. Al-Quran, III : 61.
 5. S. H. Imam : Early Islam and the Twelve Imams. Calcutta, 1999, p. 58.

(SA) and inherited the noble qualities of his grand father. Gentle, sober, kindhearted they were models of and sacrifice. Imam Hasan (R) was poisoned under deep-rooted conspiracy ¹ and Imam Hussain and his sons and family members were brutally murdered by Yaziid at Karbala.² The Ummat inherited whatever left behind by the Prophet (SA), the two grandsons of the Prophet (SA) and his descendants inherited his noble qualities, spiritualism, blood, grace, virtue and glory.

Imam Hussian (AS) sacrificed his life and also the lives of his family members to restore righteousness, virtue, love, affection, peace and order which was established by his revered grandfather, the Prophet (SA) of Islam. His martyrdom was a vivid protest against Yaziid, the greatest terrorist of the age whose sword had terrorized the pious companions of the Prophet (SA).

Ali Ibn Abi Talib (AS)

The second person to embrace Islam was Ali ibn-Abi Talib (AS),³ the cousin of the Prophet (SA), who, later on, became his son-in-law. Ali (AS) is known with many titles like Amirul Mominin (the leader of the Muslim), Fourth Caliph, Lion of God, the Gate of knowledge,⁴ he is also called the fountain head of spiritualism. From his very birth to the demise of the Prophet (SA) he followed him most faithfully. After the martyrdom of Uthman (R) he become the Caliph (656-661) till he was martyred on 21st of Ramadhan 661 A.D.

Masudi, the famous Arab historians writes, “If a true knowledge of the spirit of his (Prophet) teachings and of the Book, if self-abnegation and practice of justice, if honesty,

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1. For details see S. H. Imam : Early Islam and the Twelve Imams. Calcutta, 1999, p. 56 – 65.
 2. Ibid.
 3. Ibn Hisham : Al-Sirat al – Nabawiyah, Book I, p.245 ; Ibn Jarir al – Tabari; Tarikh al-Rusul wal Muluk, Vol. II, pp.310.
 4. He is known as Asad ul Allah, the Prophet (SA) has said, “I am the city of knowledge and Ali is its gate”.

purity and love of truth and if knowledge of law and science constitute a claim to pre-eminence, then all must regard Hazrat Ali (AS) as the fore most Muslim.

His religious tendencies from his childhood were those of the Holy Prophet (PBUH) (His) uncompromisingly noble attitude cost him his state and his life but such was Ali (PBUH) he never valued anything above justice & truth.”¹

Abu Bakr (R)

Abu Bakr (R) ² was the third person to embrace Islam He was the First Caliph (632-634 A.D.) and called as the Savior of Islam because he successfully tackled delicate situation which arose after the demise of the Prophet (SA) and preserved the solidarity and unity of Islam. As a devoted follower he shared untold persecution with him and remained with him from the very beginning to his last breath. As a true representative of Islam he was simple, wise, diligent, impartial and truthful – his truthfulness earned him the title of ‘Siddique’.³

In the first six month of his short reign, records P. K. Hitti, “he traveled back and fourth daily from al-Sunh, where he lived in a modest household with his wife, Habibah to his capital at Madina and received no stipend since the state had at that time hardly any income. All the state business he transacted in the courtyard of the Prophets mosque.”⁴

In character, he was endowed with much more strength and foreignness than some historian’s credits to him.⁵

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1. B. N. Pandey’s : Presidential Address, Nahjul Balagha and Inter-religious understanding, Delhi, 1997, p.1 – 2.
 2. Abu Bakr (R) was the first male adult to enter the fold of Islam, see Ibn Sad : Al-Tabaqat –al-Kubra, Vol. III, p.171 – 172.
 3. The word ‘Siddique’ means ‘Truthful’.
 4. P. K. Hitti, p.175.
 5. Yaqubi, Vol. II, p.157.

Zaid bin Harith a slave of the Prophet (SA) freed after wards, is fourth in the line to accept Islam.¹ He was elevated to such a high position that the command of the army of the Battle of Muta was given to him and many great personalities like Jafar Ttayya (R) brother of Ali (AS), Abdullah ibn Rawaha, Khalid bin Walid (R) were put under his command.

Uthman bin Affan (R)

Among the eminent personalities of Quarish Uthman bin Affan (R) soon embraced Islam who subsequently become the third Caliph (644-656 A.D.). He is called Jame ul Quran, Zin Nurain and Ghani – generous, as the meaning of Ghani implies, he was very simple and honest and most generous.

Uthman, who committed the words of Allah to an unalterable form, was a pious religious and lenient old man. His relatives and friends, time and again tried to take advantage for his leniency and old age. P K Hitti observes, “He was a pious and well meaning old man, but too weak to resist the importunities of his greedy kinsfold.”²

Umar bin Khattab

Umar bin Khattab (R), the second Caliph (634-644 A.D.) who was the deadliest enemy of the Prophet (SA) in the beginning later turned into one of his greatest supporters. He was obstinate, stubborn and furious before embracing Islam but the company of the Prophet (SA) turned him wise, sagacious, mild, kindhearted and judicious, so much so that he was called as Faruq (judicious). He is considered as one of the greatest administrators of the world. Simple and frugal in manner, energetic and talented in disposition, he was towering high and possessed towering personality. P. K. Hitti writes, “his irreproachable character become an exemplar for all

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1. Some say, Zaid (R) was the first person to embrace Islam, See Tarikh al – Rusul wal Muluk, Vol. II, p.316.
 2. P. K. Hitti, p.176.

conscientious successors to follow.”¹

Ibn Sad says, “He owned one shirt and one mantle both so specious for their patchwork.”² He had no concern other than the upholding of the security, integrity and purity of Islam.

After Pious caliphs

With the end of the reign of Khulafa-i-Rashideen, (the Pious Caliphs) namely Abu Bakr (R), Umar (R), Uthman (R) and Ali ibn Abi Talib (AS) the democratic set up of Islam came to an end and dynastic rule of the Umayyads began.³ The emperors of the dynasties were busy in conquering the countries, consolidating and ruling over them while a section of Sahaba, Tabayin, Tab-e-Tabayin and Aulia Allah voluntarily took up the task of preaching Islam and set out for the same. Another section of the scholarly Muslims started collecting, compiling, and collating the Hadith; they were called Imams, others began to draw rules and format regulations of Islamic Law. They are four Imams representing four schools namely, Hanafi, Maliki, Shafi and Hamali.

The word Imam⁴ has specially significance in Islam. The spiritual successors of the Prophet (SA) are also called Apostolic Imam. They are twelve in number starting from Ali (AS) to Abu Qasim Muhammad (AS). They were, as if, born for Islam, lived for Islam and died for Islam and were the true representatives of Islam.

Ghaus ul-Azam

All the nine Apostolic Imams who succeed Imam Hussain (R) were his descendants, among the descendants of

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1. P. K. Hitti, p.176.
 2. Ibn Sad, Vol. III, p.237.
 3. “The Umayyad Caliphate was the first dynasty (mulk) in the history of Islam”. P. K. Hitti : History of the Arabs, London, 1999, p.184.
 4. Imam means : one who stands before or is followed, a head, chief, leader, specially in religious matters, See F. Steingaes : Persian English Dictionary, London, 1963, p.97.

Imam Hasan (R) the most prominent was Piran-e-Pir Dastgir, Mahbub-I-Subhani, Muhiuddin Hazrat Ghaus ul – Azam Shaikh Abdul Qadir Jilani (1078-1160 A.D.). He has more than 99 titles,¹ and he is commonly known as “Hazrat Ghaus ul – Azam”. He was born in Jilan in 470 A. H. Abu Daud has noted, “long before his advent Ali (R) predicted about his birth.”² In his diwan also Ali (R) had prophesied about the advent of Ghaus ul –Azam in the following words.

At the time of extreme disappointment a Ghaus would come.

The most compassionate, the Granter of prayer (Almighty of Allah) would oblige you through him.³ (tr. From Arabic).

He is the great saint of Islam and the reviver of Din (religion) as his title Muhiuddin implies. He combines in him love, affection, and sympathy for human being with highest spirituality and accomplished scholarship.

When the Crusaders vowed to efface the Muslims from the surface of the world they killed and burnt alive 70,000 Muslims and Jews at Jerusalem in 1099. Massacre of the Muslims lasted for centuries. Thousand and thousand of Muslims were killed the scene was such as if humanity was itself crying for help. Ghaus ul –Azam, the great helper came at their rescue. His sermons worked miraculously as a solace to the wailing hearts, millions and millions of people embraced the religion of peace in his hand and repented for their sins, they gave up evil-deeds, adopted pious life and devoted their energy to the service of humanity. Muslims, who were disheartened also, got fresh impetus from his sermons.

He was the founder of Quadri order. “the order, one of the most tolerant and charitable, now claims followers

1. John A. Subhan : Sufism, New Delhi, 1999, p.178

2. Abu Daud : Fi Kitab ul-Malahim, Vol. II, p.233.

3. Diwan – I- Syedana Ali ib Abi Talib, Newal Kishore Edition, 1318 A. H., P.II.

throughout the world.”¹

Other representatives of Islam

There are four main orders, Quadria, Chishtia, Suhrawadia and Naqshbandia. Khwaja Abu Ishaq Shami Chisti (R), ninth in spiritual succession from Ali (R) is regarded as the founder of this order. He migrated from Asia Minor and settled at Chisht, Khwaja Muinuddin Chishti Ajmeri (1142-1236 A.D.), commonly known as Khwaja Gharib Nawaz and also Sultan ul Hind, is one of the most prominent walis of this order. He was the true representative of Islam and with his miraculous service to humanity impressed and influenced millions and millions of people. His spiritual successor Khwaja Bakhtir Kaki, Shaikh Fariduddin Ganjshakar, Khwaja Shaikh Nizamuddin Aulia propagated his mission which was the mission of God and His Prophet (SA). In Bihar Sharif Shaikh Sharafuddin Yahia Munari enlightened the Eastern zone of India by the light of Islam. The saints of Suhrawardia and Nagashbandia orders also made great efforts to spread the light of Islam.

The Muslims ruled over India for about seven hundred years and some of them with great pomp and grandeur, they indulged themselves in worldly pleasure and the conquest of territories but not hearts of the people.

To trace the history of those who conquered the hearts of the people by the noble behaviour nice manner and humanitarian service we have to go back to the days of the Prophet (SA), the pious Caliphs, Sahaba, Ahl-e-Bait and Aulia Allah who ruled over the spiritual realm. They are the true representatives of Islam.

There is a galaxy of brilliant scholar’s pious saints and religious leaders who upheld the Islamic values of life.

Outstanding figures in this early ascetic movement was

1. P. K. Hitti : History of the Arabs, London, 1999, p.437.

Hasan Basra, Ibrahim to Adham, Rabia Basri. Later on Maruf Krkhi, Daun Nun Misri, Bayzid Bistami, Junayd Baghdadi, Ibnul Arabi, Imam Ghazali and many others joined the caravan of Sufis.¹

In Iran, Fariduddin Attar, Jalaluddin Rumi, Shaikh Sadi, Hafiz Shirizi, Abdur Rahman Jami and others not only enriched the Persian literature enchanted the Manicheans, Zoroastrians and Mazdakites and drew them to their fold. John A. Subhan observes, “There were many pious Muslims who, becoming disgusted with the tyrannical and impious rule of the Umayyad and Abbasid Caliphs, withdrew from the world to seek peace of soul in a life of seclusion.”²

The tyranny of these rulers proved blessings in disguise for Islam. Wherever the family members of the Prophet (SA) and pious Muslims took shelter, they carried Islam with them. The people were extremely charmed to see the beauty of Islam, for they presented it through their dealing, behavior and character, and in its true perspective. They went to the cities, towns and even remote villages and volunteered themselves to the service of Islam.

I shall be failing in my duties if do not mention the names of those representatives of Islam under whose influence we, the people of Bengal in particular and Indian sub-continent in general, came to know about the noble teachings of Islam. Among these famous religious leaders were Ghaus-e-Sani, Wilait Panha, Qutb-e-Rabbani, Ala Huzoor, Maula Pak, Ghaus-e-Zamana and Qutb-e-Bangala.³

Every member of this caravan was institute in himself

1. See John A Subhan : Sufism, New Delhi, 1999, p.10 – 16.
2. John A. Subhan : Sufism, its Saints and Shrines, New Delhi, 1999, p.
3. These religious leaders are better known by their titles.

and produced thousand of followers. Neither they had army with them nor any sword neither they knew the customs nor language. It is said, love has no language; they communicated from heart to heart and conquered the hearts, not by terror but by love and affection, today the scenario of the world is that every fifth man is a Muslim.

Conclusion

What is Terrorism ?

When United Nations kept debating on the definition of terrorism for years together, but could not reach to a unanimous decision, it is very difficult for me to define it.

The world is changing rapidly and the meaning and definition of many words are changing. When the sabotage was perpetrated by a Super Power to stop water supply to the innocent civilians, leaving them to die out of thirst and hunger it was termed as “rebuilding of the country”, whereas when a person or group of persons tried to defend their mother land from foreign aggressors it was called ‘terrorism’. When bombs were dropped from the air to kill innocent men, women and children it was called ‘liberating them’, when unarmed and helpless patriots defended their country from the foreign invaders it was termed as an act of terrorism. Now let readers decide what is terrorism?

Terrorism has become a common phenomenon in the modern world. This savage act is unleashed, in a massive way in many countries in the post-industrial civilisation.

The people who cannot fight regular war against their opponents adopt this method. Violence, in one form or other is their main weapon and with this weapon they want to create havoc in the country and draw the attention of the government and public and some time of international communities.

Terrorism is an act of revenge, in most of the cases not directly against the enemy but against those who are distinctly related to it or sometime those who are not at all involved in it, became victim to it.

The terrorists do not abide by any law, either of the land or of the religion. They take the law in their own hands, and twist the religion according to their own sweet will. In most

cases they exploit the religious sentiments or political ideologies to meet their own end.

No religion can sanction terrorism, but the fact remains that many terrorist movements have been unleashed in the name of religion. Those who practice terrorism in the name of religion commit two fold crimes one according to the law of land and the other according to the verdict of religion.

There is a gulf of differences between Islam and terrorism. One is peace, the other is unrest, one is light, the other is darkness, one is North Pole, the other is South Pole. Islam and terrorism cannot co-exist as a sense and nonsense cannot act together. Then why some people have deliberately coined the term “Islamic Terrorism” to infringe Muslim sentiments ?

The wave of revivalism

Now-a-days people are becoming more and more religious, in their religious zeal they are transgressing all the limits.

The wave of revivalism is sweeping throughout the world. Members of every community are turnings more and more towards religion. In religious zeal some fanatic persons are transgressing their own religious limitations and taking recourse to terrorism. They are surpassing even humanitarianism. Under such circumstances who should come forward to checkmate them ? It is the noble duty of learned, righteous and pious religious leaders to come forward and shoulder the responsibility of making them understand the tenets of their religions and guide them to the right path. The religious leaders of the different religion specially Islam, Christianity, Hinduism, Buddhism, Jainism, Confucianism and Judaism should also sit together and sort out the common humanitarian teachings of their respective religion, preach the same to their brothers-in-faith, educate them

and bound them down with their own religious bindings. I do believe that every religion has some moral values, code of conduct, humanitarian feelings and religious bindings. It should be declared that those who tread beyond the path of their religion are not worthy of it. From the grass root level to the highest level the people should be taught through seminars, symposium, workshops, conferences, congresses and meetings. I think, the UNESCO should play an active role in educating the people and Mass Media should also be utilised for this purpose.

The world has become little and passing through “an age when different civilisations will have to learn to live side by side in peaceful interchange, learning from each other, studying each other’s history and ideals and art and culture, mutually enriching each others lives. The alternative in the overcrowded little world is misunderstanding, tension, clash and catastrophe.”¹

Future of the world

The future of the world peace depends on mutual understanding of nations, states, communities, tribes, sects and even families.

If the leaders would have followed the example of the Prophet (SA) much desired peace and prosperity in the world would have been will be restored.

The Prophet (SA) never uttered a lie and always remained impartial and unassuming, loved his people from the core of his heart and throughout his life he served them. When he became the ultimate Head of the Muslim World, he could have enjoyed his life like Chosroes and Caesar, he had the resources for the same, but like a father, guardian or head of the family he voluntarily shared untold sufferings and extreme poverty with his people.

1. Lester Pearson : Democracy in the World Politics, Princeton, 1955, p.82 – 84.

Another most important example, he left his entire belongings for his people to inherit.

If the world leaders, who are like the fathers for their nations refrain from lying their own subjects, become righteous un-impartial and unassuming, love their countrymen, serve and share their sufferings and bequeath their entire belongings to their nations, think what would be the picture of the world !

Coincidence from the Sunnah

The life of the Prophet (SA) is an eloquent commentary of the Quran. The various ordinances and injunctions given therein, found expression in the deeds of the Prophet (SA), every virtue recommended, every evil forbidden in the Quran, is illustrated by his actions. He has been made perfect model for emulation of the posterity. God says, “There is excellent example for you in the life of the Prophet of Allah (SA).” He further asks the Prophet (SA) to exhort the people with these words, “If you love Allah, then follow me.” Now it is the task of the Muslims to find out examples from the life of the Prophet (SA). They should remember that under a critical circumstances he had to conclude what example the Prophet (SA) has set for them under the present circumstances.

At Hudaibiya he concluded a peace treaty with the non-believers of Mecca, Muslims should remember the treaty of Hudaibia. Muslims are confronted with the same situation, which the Prophet (SA) and his followers had to face at Hudaibiya.¹ Thereupon the Prophet (SA) concluded a peace treaty with the Non-Muslims. The terms of the treaty were apparently so humiliating that his followers were reluctant to accept the same. They insisted upon fighting with the unbelievers of Mecca which the Prophet (SA) disapproved. Subsequently history proved,

1. The Muslims should not take it otherwise, this is my personal feeling for the world at large, regarding Afghanistan and Iraq, where the Allied force has already waged war, the Ulema of those countries are the competent authorities to give their verdict.

beyond doubt, that the treaty of peace signed by the Prophet (SA) at Hudaibiya was a “manifest victory” for the Muslims.¹ God than says, “Verily O Muhammad, we have given you a manifest victory.”² The Pact was indeed a great triumph in more senses one. Events that followed amply showed how this truce was really a victory to the Muslims and to the great cause of Islam.³

During the period following this treaty, Muslims and Non-Muslims came nearer to each other. Muslims were then paragon of virtue, justice and goodness. They presented themselves before Non-Muslims through their deeds, actions, moral precepts and noble teachings. A large number of people embraced Islam during this period. Khalid bin Walid, Amr ibn Al-As, Uthman bin Talha and many prominent personalities came into its fold of Islam. In the peaceful atmosphere people got better chance to know Islam and understand its reality.⁴

Conclusion

Muslims of the present age should also follow the example of their Prophet (SA) and his companions, rectify their behaviours, improve their manner and build up their character and present themselves before the world as the true representation of Islam.

Here I would like to repeat the words of Annie Besant “It is true, today Islam does not stand before the world as the exponent of high learning or great intellectual endeavours; but that is not due to the fault of the teachings but rather to neglect of them. Islam has suffered because its followers are unworthy of its founder.”⁵ It is a diamond while Muslims, in general, today, do not represent the noble teachings of Islam. Annie Besant

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1. Almost all the historians have praised the farsightedness of the Prophet (SA).
 2. Al-Quran, XXXX : 1.
 3. For details see the Histories of Islam.
 4. See Sahih Muslim, Kitab al-Jihad was’ Siyar, Chapter “Sulh al – Hudaibiya.”
 5. Dr. Annie Besant in Kamala Lecture.

finds out that for this reason, ‘Islam is often unfairly attacked’ and ‘utterly misunderstood.’¹

Muslims are, to a great extent, responsible for this misunderstanding. They have deviated from the path of God and His Prophet (SA) and their irresponsible acts have sent wrong signal to the world and presented a distorted image of Islam. They should obey God and follow His Prophet (SA), who was sent in this world to uphold freedom, justice, peace, brotherhood, love, affection, sympathy, fellow feelings and compassion for human beings. They should be a model of humanity and morality then the people will come nearer to Islam, understand its virtues and say, “Islam is the religion of peace and peace is the prime need of time.”

Let us build a world based on love, affection, brotherhood, fraternity, morality and humanity. Irrespective of caste, creed, religion, faith, belief, even community and nationality, We should love each other. Mutually settle all differences and disputes, which take recourse to disturbance, riot, war and terrorism.

When birds of the same feather can flock together, when animals of the same species can remain together, when beasts of the same kin can live together, why man who is the best and most noble creature, cannot live together without any hassle ?

Are we worse than beasts ?

1. Annie Besant in Kamla Lecture.
2. Ibid.

Character of the Prophet (SA)

If anybody wants to know what is Islam he must read the Quran with its commentary. The best commentary of the Quran is the life of the Prophet (SA). Every virtue recommended or every evil forbidden in the Quran finds illustration in his life. He is the fountainhead of Islam, in him is the best example for the people.¹ Every minute detail of his life has been faithfully recorded by the authentic historians. It is binding upon the Muslims to follow his Sunna (example). The Quran says that if anybody loves God he must follow His Prophet (SA).²

The best followers of the Prophet (SA) are his faithful Companions, Pious Caliphs, Ahl ul - Bait and Aulia Allah.

Examples from the life of the Prophet (SA).

“It is impossible for anyone who studies the life and character of the great Prophet of Arabia”, says Annie Besant, “to feel anything but reverence for that mighty Prophet (SA), one of the great messengers of the Supreme.”³

Many do not know the life history of the Prophet (SA), so simple, so noble in outline. He was light in the darkness and we find his life so true that we realise why he was chosen out to convey to all those around him, the Message of the Lord.⁴

First to last the Prophet (SA) devoted his life to the service of God and humanity. He had enormous resources like Chosroes and Caesar and could have enjoyed his life but his humility of spirit, nobility of soul, purity of heart, austerity of conduct, delicacy of feeling, complete devotion to God, intense love for humanity, sense of duty, and attitude to help the poor and needy did not allow him to indulge in a luxurious life.

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1. The Quran says, “There is best example for you in the life of the Prophet (SA)” – Al-Quran, XXXII : 22.
 2. God Asks the Prophet (SA) to tell the People “If you love God then follow me.” – Al-Quran, II : 32
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3. Annie Besant : Kamala Lecture.

AUTHOR

His Holiness Professor (Dr.) Syed Manal Shah Alquadri is the 35th descendant of the Holy Prophet of Islam (SA). His mother, a saintly, lady Scholar of Persian and daughter of a great saint of Bengal His Holiness Syed Shah Irshad Ali Alquadri (RA) taught him Persian from his cradle to the University level. His father His Holiness Syed Shah Gholam Mustafa Hazrat Alquadri, was also a famous Saint of Bengal and erudite Scholar of Arabic, who taught him Arabic & Islamic Science and then entrusted the ruble of Khalafat i.e. (Vicegerent shin) upon him. Brilliant, as he was from the beginning, he stood First Class and obtained Gold Medal in MA in Persian (1984) and also secured First Class First in MA in Arabic in 1966 and secured Gold Medal. He also did his Ph.D. in the year 1966, he joined as a lecturer in the Department of Arabic & Persian of Calcutta University, then he was promoted as Reader and Professor. He was elevated to in the Chair-post of Sir Asutosh Professor and Head of the Department of Arabic & Persian and also served as Dean of the Faculty of Arts, Calcutta University in addition to his duties he also acted as the Chairman of the Minorities Commission, Govt. of West Bengal.

He participated at many national and international seminar & conferences. He went to the Saudi Arabia in the Prime Minister's Goodwill Mission, visited Tehran, Shiraz,

Meshad, Isphasan, Baghdad, Najaf, Karbala, Jordan and Decca and delivered lectures in different places on Islamic Studies. He has to his credit many research books and articles. He is revered as an authority in Islamic Culture specially Sufis and a great religious leader.

He was so much moved to witness the helpless plea of the civilians of Iraq that after returning back from there he wrote this book.

S. M. IQBAL SHAH ALQUADRI
Director General
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PREFACE

One fine morning, as usual, I was going through the News papers, suddenly I came across a heading “Islamic Terrorism” I struck to this word for long time and pondered why the word terrorism has been tagged with Islam when Islam is an anti-terrorist religion ? Till now I never came across the word terrorism with any religion. Religion has come to restore law and order in the society and not to create terrorism. Islam is a religion of peace and which means peace, in the true sense of the word. Some persons are, either knowingly or unknowingly using the word “Islamic Terrorism and infringing the sentiment of millions and millions of people who follow Islam”.

The very day when the heading “Islamic terrorism” appeared in the newspaper, an old friend of mine, Jyoti Chakraborty, came to my house. He is good poet of Bengali and a man of intellectual outlook. We are jointly translating Persian poems into Bengali poetry. My job is to translate and explain the Persian poems into Bengali prose, and being a poet of high order he renders them into Bengali verses. That day, as I was not in a mode, I started gossiping with him. In course of my discussion I referred to the newspaper. Then in a nut-shell I explained what is Islam. He was charmed to hear the same and confessed, “I was not aware of these noble teachings of Islam.” He then accused me, “You are holding the Chair-post of Asutosh Professor of Islamic Culture and Head of the Department of Arabic and Persian at the University of Calcutta but you never tried to let the people of other community know what is Islam, in its true sense ? You have also failed to remind the misguided people, at least through your pen, the noble teachings of Islam and lead them to the path of peace, humanity and prosperity. You will be caught by the Almighty that you have not performed your duty.” These

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words touched my heart, I felt duty bound to undertake this most difficult task. The tasks become more difficult for me as I had no time at my disposal. I was undergoing medical treatment and the doctors advised me to undergo immediate operation. By hook and by crook I managed to take few months leave from my doctors. Though they continued me with these words, “ You are sitting on the time bomb, any time any thing may happen to you”. But I had full faith upon Allah that He would bestow me the chance to complete the book. I undertook the task of writing this book. This book aims at introducing Islam to those who want to know it and also remind the misguided Muslims that their irresponsible acts are, to a great extent, responsible for the set back to its growing acceptability.

It is my first and the foremost duty to thank the Almighty Allah for bestowing me a chance to write this book. I believe that this is not the product of my might but it is by the mercy of the Most Merciful Lord.

This fortune is not from the muscle power ;
But by the grace of the Most Gracious God.
(Sadi Shirazi)

I will be failing in my duties if I do not express my endless Darud and Salam , regard and respect, reverence and devotion to the Holy Prophet Hazrat Muhammad (SA) and his Ahlul Bait (family members) and descendants, the greatest saint of Islam Hazrat Ghausul Azam (R) whose blessings , I feel are always with me. I am deeply indebted to my revered mother, the saintly lady, the great scholar of Persian and the daughter of the great saint of Bengal Hazrat Syed Shah Irshad Ali Alquadri Al-Baghdadi (R) who most affectionately taught me from my cradle to the University and also to my reverend father, the great scholar of Arabic and the great saint of Bengal, Hazrat Syed Shah Gholam Mustafa Hazrat Alquadri (R) for his

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benevolent guidance in my educational career and spiritual training and also for bestowing upon me the robe of Khilafat.

My partner of life, Syeda Nurul Ain Alquadri , a descendant of the famous saint of India, Shaikh Nizamuddin Aulia , deserves my sincere admiration and warm gratitude for her humble and benign disposition reconciling behaviour, inspiring attitude and loving care.

My endless blessings are due to :

- ◆ My eldest daughter Syeda Sharigatul Maula Alquadri, Lecturer in Persian, Lady Brabourne College and his husband Syed Shah Marhunul Irshad Alquadri, Lecturer in Arabic, Maulana Azad College for leading me valuable books ;
- ◆ My second daughter, Syeda Basharatul Maula Alquadri and his husband Dr. Syed Kaisar Asad an efficient physician, for taking special medical care to keep me steady to perform this work ;
- ◆ My third daughter, Syeda Irshadia Murshed Alquadri and his husband Syed Mimshad Firdausi, a descendant of the famous Saint of Bihar Hazrat Sharifuddin Yahya Muneri (R) for providing all types of comfort and looking after me like their child ;
- ◆ My son and vicegerent, Syed Md. Iqbal Shah Alquadri, a student of B. A (Hons) in Persian who followed me like my shadow, whose innocent query “O dad, how long you will take to finish this work ?” prompted my writing.

I am thankful to Mahfuzul Haque, Md. Salim, Ariful Azam, Farrukh Ahmed, A. R. Masudi and Sk. Zia who have voluntarily offered their services to computerise and revise this work.

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I am grateful to Nadira Shah for presenting me some recent publications which I have utilised for references.

Last but not least, I am indebted to Syed Mushtaq Murshed, IAS, for his unconditional help in this project. His mighty pen in English has undoubtedly enriched this book to a great extent. I admit that there are some shortcomings in this book, but it is a premature child of five months, if I survive, Inshallah, I will improve the same to the best of my ability.

SYED MANAL SHAH ALQUADRI