

**O LEVEL ISLAMIYAT
P1 NOTES BOOKLET
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I) The Quran lays emphasis on the fundamental principle and theme of Allah in Himself. Allah is the name of a supreme being who is free from all sorts of shortcomings and defects. Surah Ikhlas says: "The nature of Allah is sublime and He is not visible to humans but His presence can be felt by manifestation of His attributes. Allah is distinct from all beings. No one can comprehend Him and He is beyond our imagination. Surah al-Anaam says: "No vision can grasp Him but He has grasp over all visions."

The Quran also mentions about the attributes of Allah, which signifies His omniscience; means that He has the knowledge of possible and impossible. Ayat al-Kursi says: "He knows what is after and before or behind". Quran also focuses on Allah's attitude of omnipotence, which evaluates that He knows the outcomes of the events even before they occur. Surah al-Amaan says: "He has the power to dispose of all affairs".

Allah is not dependent upon anyone but all His creations are dependent upon Him. No one shares the authority alongside Allah. He is not vulnerable to contradiction and none can match His supreme powers. Allah is unique in His attributes and is free from all sorts of physical limitations and weaknesses. Surah al-Anaam says: "No slumber can seize Him nor sleep"

The Quran focuses on the Allah's supreme authority. Allah is everlasting and He has not been created by anyone. Instead, we all are His creations and not offspring! Allah has no descendants neither He has no spouse nor has a physical relation. Surah Ikhlas says: "He begets not nor He is begotten". As Allah has created us, so it is our duty to only worship Him and not any of His creations because Allah has created them and they do not even possess the slightest of the authority that Allah has. Surah Fussilat says: "To Him is due to primal origin of Heavens and earth"

II) The Quran is replete with the theme of Allah's relation with the Created world. Allah has created the man but has given it more status than other creations, despite sharing the same origin. Allah has provided man with a special mind and body. He passed knowledge to the man and told the significance of transmitting and receiving knowledge. Surah al Alaq says: "your Lord is highly bounteous; He taught the use of pen, taught man what he knew not". Allah is our teacher and the humans must acknowledge Him as their Creator and Sustainer.

There are four basic bounties, which Allah has gifted to humans living in this universe. He has created Earth and Heavens for us. He made a source of rain for our survival and the growth of vegetation. Surah al-Baqarah says: "He has made Earth your couch, heavens your canopy. He sent down rain from heavens; and by it brought forth fruit for your sustenance".

Allah is not only our teacher but also the protector of humanity too. He is the most powerful and we must only seek His guidance. He is there to protect the humans from Satan and lead them to the righteous path. Surah al-Nas says: "I seek refuge of the Lord, the Cherisher of mankind... from the mischief whisperer who withdraws"

Holy Quran also mentions about the ending of this world, one day. The time when world would be brought to end with disaster, the earth would shake and all landmarks would be destroyed and there would be a mayhem. There would not be any injustice and Allah would reward humans according to their deeds and sins.

Quran also mentions the attributes of Allah as Rabb, cherisher and sustainer. It means that He brings someone from the lower stages to the higher stages until completeness is reached. It also tells us about Allah being Rahman and Rahim, which means that Allah passes over the grace, love, compassion and tolerance from Him to his creations so that they can stay away from the evil intentions of the Satan and lead a better life. Hence, get the fruit of it in Hereafter.

III) Allah's relation with His messengers is one of the most significant topics of Holy Quran and Islamic faith. Holy Quran says: "Man is Allah's vicegerent on earth". Allah clearly commanded right at the outset that if man acts in accordance with His injunctions, he will achieve peace and tranquility in this world; eternal bliss and joy in the next world. However, if man indulges in defiance and arrogance, his fate will be eternal sorrow and affliction in the hereafter. Allah sent His messengers to keep reminding man of the virtuous path and to resist the Satan's attempts of de-tracking the man from Allah and Islam.

Allah sent messengers from time to time to deliver His eternal message to them. All these Messengers of Allah numbering about 1,24,000 were absolutely truthful, free of any sins, possessed the highest order of intelligence, mental ability and alertness. They delivered Allah's message as it was, without any omission, concealment or alteration. All the Apostles of Allah were totally ordinary mortals who lived a normal life i.e. they married, had children and, like others, struggled to earn their living. Allah's message was delivered by the apostles in the language which the people of their civilization spoke. There was hardly any Prophet who was not scoffed at, insulted, humiliated and tortured by the people. Even some of them were killed by pagans in earlier times.

As Muslims, we have been commanded by Allah to believe in all of His Messengers, to respect them and not to make any distinction amongst them. The Holy Quran says: "We make no distinction.... Between one and another of His Messengers." Allah has always helped His apostles and punished and destroyed the wicked nonbelievers. The Holy Quran says: "So the earthquake seized them (Samud), and they lay (dead), prostrate in their home." Allah's message to human since the inception of this world has been the same i.e. they must accept that Allah is the Sole Creator, Sustainer and Cherisher of this universe, He is One and Unique and that He alone is the Sovereign Lord of the Universe, without any partners to share in His power and authority.

The first Prophet was Hazrat Adam and the last one is Hazrat Muhammad (PBUH). In between comes Hazrat Ibrahim from whom emanated a long line of Prophets through his two sons, Hazrat Ismail and Hazrat Ishaq. From Hazrat Ishaq came Hazrat Yaqoob, Hazrat Yusuf, Hazrat Musa, Hazrat Daud, Hazrat Sulaiman, Hazrat Isa, while Hazrat Ismail was the great great grandfather of Hazrat Muhammad (PBUH). Previously the message of the Prophets was confined to particular people, area or time span while the message of the Holy Prophet (PBUH) is universal, eternal, and perfect in all aspects and for all of mankind till the Day of Judgment. It is also stipulated in this last message that after the Holy Prophet (PBUH), no other prophet would now be sent at any time under any circumstances, for whatever Allah wanted to convey to mankind in final shape, has already been communicated through him: "But he is the Messenger of Allah and the Seal of the Prophets." All previous messages were corrupted one way or the other while the last message from Allah i.e. the Holy Quran stands intact till today, exactly the way it was revealed to the Holy Prophet (PBUH) more than fourteen centuries back in Arabia.

IV) As Prophet (PBUH) reached the age of forty, he started retiring frequently into cave Hira. One day Hazrat Jibrael (R.A) appeared before him and asked him to read while he was meditating. Prophet (PBUH) replied that he could not read. Jibrael squeezed him and again asked to read. Prophet (PBUH) again replied that he could not. After being asked and released for the third time, Prophet (PBUH) him what to read? Jibrael (R.A) then recited the first four verses of Surah Alaq. "Read in the name of your Lord, who created you out of a clot of congealed blood. Proclaim that the Lord is most Bountiful. He who taught the use of pen which he knew not". Prophet (PBUH) repeated these words and they were imprinted on his mind.

From this time onwards, Prophet (PBUH) continued to receive revelations throughout the rest of his life. There were some unique modes of revelation of Quran. First one was that, Hazrat Jibrael (R.A) would come before him either in a form of man or in his original form and would inspire in his heart, the words of revelations. Secondly, Prophet (PBUH) would see true dreams in which Allah showed him the message to be preached. Divine sounds was another mode, in which Prophet (PBUH) would hear the sound of bells ringing or bees buzzing and at the end, he would hear the revelations. Lastly, he was granted the honor to have a conversation with Allah several times in which the Holy message was delivered. Holy Prophet (PBUH) said: "Revelations come to me sometimes as a ringing of a bell and that is hardest to me, then he (angel) leaves me and I remember from him what he says; sometimes the angel comes in shape of man and he talks to me and I remember what he says."

Whenever a revelation came, Prophet (PBUH) experienced different sensations. His body weight would increase tremendously; he would perspire in cold or would shiver in the impact. Hazrat Ayesha (R.A) said: "I saw revelation come upon him in severest cold and when that condition was over, perspiration ran down his forehead." A companion relates that he was sitting with his leg under the leg of Holy Prophet (PBUH) and a revelation came at the instant. He felt as if his leg was about to be crushed under the weight of Prophet's (PBUH) leg.

The revelations are categorized as Makki and Madni surahs. Makki surahs contain the fundamentals of faith, stories of the past communities and their messengers and consolation for Prophet (PBUH). The examples are Surah Zilzal, Surah Duha and Surah Qariyah. Verses were also related to the current activities of the Prophet (PBUH) e.g. Surah Duha was revealed to console Prophet (PBUH). While Surah Anfal was linked to the battle of Badr. They were short, had poetic and rhyming tone. Madni surahs dealt with the ruler's conduct of a fast growing Muslim community. They guide Muslims about moral ethics and personal behaviors. They had quite lengthy chapters and are in Hashimite Arabic. The examples are Surah Al Rehman, Surah An-Nisa and Surah Baqarah.

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V) After the demise of Holy Prophet (PBUH), no official copy of Quran existed. During the caliphate of Abu Bakr (R.A), some people declared themselves as prophets. In order to put down this false prophecy, war was fought against them and in this, many Huffaz (people who had committed Quran) were martyred. This battle was known as the Battle of Yamama. Hazrat Umar (R.A) realized the tragedy that would occur in future if more memorizers would die. For this purpose, he suggested Abu Bakr (R.A) that Quran must be written down and compiled for safety. Abu Bakr (R.A) was reluctant, upset, and interrogated: "How can I do anything that Prophet (PBUH) himself did not do?" after much persuasion from Umar (R.A) he understood the need of compilation and formed a committee under the scribes of Divine Revelations which included Zaid bin Thabit and about 25 trustworthy companions. Zaid (R.A) used extremely cautious techniques in verifying the verses. He would not accept any verse unless two reliable witnesses were there to tell that the verse was written under the supervision of Prophet (PBUH). He collected the Quranic verses from parchments, stones, leaves, bones and from those who had memorized the Quran. Zaid (R.A) said: "If Abu Bakr had ordered me to shift one of the mountains, it would not have been harder for me than what he ordered me concerning the collection of Quran." The script prepared by Zaid bin Thabit (R.A) was called Umm and it remained with Abu Bakr (R.A). After his demise, it was transferred to the custody of Hazrat Umar (R.A), the second Caliph. After his death, it was transferred to Hazrat Hafsa (R.A) and it came to be known as Mushaf-e-Hafsa.

During the caliphate of Umar (R.A), the Islamic state expanded. People in various places recited the Quran in their local dialects and there arose a possibility of confusion and misunderstanding. The need for final collection of Quran became imminent when there was a dispute between Muslim forces from Iraq and Syria over the correct way of reciting it during communal prayers. While on an expedition to Azerbaijan, General Huzaifah (R.A) reported this problem to caliph Usman (R.A). He foresaw the danger and asked a single genuine and authentic copy of Quran to be made. Accordingly, he appointed Zaid bin Thabit (R.A) along with three other companions. This group painstakingly prepared several copies of Umm and these copies were sent to different provinces of Islamic state including Basra, Kufa, Makka, and Jerusalem. The copies were also sent to Iraq and

Syria along with a teacher who could teach them how to recite Quran in proper dialect of Quraish. After all this, Hazrat Usman (R.A) had four copies of Umm, which were circulated, and further copies of them were made. Usman (R.A) got all the other copies of Quran and burnt them to ensure uniformity. He is also known as Jami al-Quran (the compiler of Quran).

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VI) Zaid-bin-Thabit:

Zaid-bin-Thabit was the principle scribe of Holy Prophet (PBUH). He belonged to Khazraj tribe and accepted Islam before Prophet's migration to Medina. He took part in Battle in Trench and the Tabuk Expedition. Zaid was a very intelligent person with a sound memory and learned person and could speak many languages. The Holy Prophet (PBUH) chose him to learn Hebrew so that he could correspond with Jews. He was placed among those knowledgeable companions who were scholars and jurists. After the Holy Prophet's (PBUH) migration to Medina, he appointed Zaid-bin-Thabit to write down the revelations received by him. He had memorized the Holy Quran completely during the Prophet's (PBUH) life.

When most of the people who had committed the Quran to their memories were martyred in battle of Yamama, Hazrat Abu Bakr (R.A) entrusted Zaid with the task of collecting the verses of the Quran and compiling them in book form. After sheer hard work and consultation with various companions of Holy Prophet (PBUH), he produced a compilation. Later in Khilafat of Hazrat Usaman (R.A), Zaid was made responsible for public treasury and was a member of committee, which was formed to prepare copies of the original Holy Quran. Prophet (PBUH) said: "Zaid is best of Ilmul-Faraiz (knowledge of laws of inheritance) from among any followers".

Abdullah bin Masood:

Abdullah bin Masood was one of the most favorite companions of the Holy Prophet (PBUH) and was renowned for his love for and adherence to the messenger of Allah. Abdullah bin Masood is regarded as one of the earliest converts to Islam who bore the tortures of Quraish with patience. He learnt the Quran with great fondness and attention and is said to be the first one to recite the Quran openly in Makka. Prophet (PBUH) remarked him as a companion from whom the others should learn the recitation of Holy Quran. Prophet (PBUH) said: "If anyone likes to recite the Quran as fresh as it had descended then he must recite it on reading of Abdullah bin Masood."

VII) Quran is a source of spiritual guidance for man. It is a code of ethical system of law and embraces all aspects of human life whether intellectual, political or economic. Quran is the only book of Allah revealed to humankind that enjoys the distinction of being pure. As Allah Himself says: “We have without doubt sent down the message and we will assuredly guard it against corruption”. Quran is the primary, original and fundamental source from which all ordinances, injunctions and principles of Islam are drawn. Quran says: “And we have sent down to thee a book explaining all things”.

The details of legislation have been widely eschewed in the Holy Quran. It contains basic and fundamental details of laws from which further legislation could be redrawn. Quran says: “It is an exposition of that which is decreed for mankind”. Allah speaks of Quran as a light, which guides His followers to straight path. It is mentioned in Quran that: “And We have made the Quran a light wherewith we guide such of our servants as We will”. As sovereignty only belongs to Allah, the law formulated by Him in form of Holy Quran is the primary law. Men are asked to resolve their problems by referring to Holy Quran: “and We have sent down to you the truth so that you may judge between the men according to the laws ordained by Allah”.

The Quranic laws are perpetual and everlasting. There are three kinds of Quranic laws: pertaining to belief, pertaining to ethics and pertaining to practical life. The first law includes believing that Allah is only One and everything belongs to Him and Prophet (PBUH) is His last messenger. The second law includes the teachings of Quran in moral ethics e.g Quran has declared adultery a big sin. Then it has forbidden from telling lies, doing robbery etc. In third law, the Quran includes all the details of how to pass our life in a successful manner. It tells us about personal behavior, relations with the other people and about tolerating hardships. Quran with its fundamental and basic tenets is an infallible guide, eternal directive, a dependable channel and a symbol, which embraces all aspects of human life as well as spiritual. Quran is a book of guidance and it is to guide humans to follow commandments of Allah. Therefore, the reward for fulfillment of Allah’s command and punishment for disobeying is also mentioned in the Quran: “Verily the Quran doth guide to that which is most right”

VIII) The Quran being the word of Allah contains the principles of Islam, solutions to major issues, and often deals with the subjects in brief terms. The Hadith of Prophet (PBUH) contains its details and particulars. The Quran says: “And We have sent down thee the Message: that thou mayest explain clearly to men what is sent for them”. The Holy Quran itself commands that the Prophet’s (PBUH) teachings have to be obeyed. Whenever Quran commands its followers to obey Allah, it also commands them to obey Prophet (PBUH). It declares that obedience to Prophet (PBUH) is obedience to Allah himself. The Quran says: “He who obeys the Messenger, obeys Allah”. At another instance, Quran says: “Obey Allah and obey the Messenger”. The Hadith of Prophet (PBUH) along with Quran are the foundation of Quranic laws.

While the Quran gives Muslims a primary rule of life, there are many matters where guidance for practical life is necessary. In cases where Quran is silent, Hadith has to be followed. There could be no better guide than Prophet (PBUH) himself, who provided an oral and practical interpretation and commentary as an aid to the correct understanding of the meaning of Quran. The structure of Shariah is thus based on Quran and the words and actions of Prophet (PBUH).

In Quran, we are commanded to offer prayer but no method of performing prayer has been mentioned. “Prostrate (to Him) and bow alongside those who bow down”. The method is told in a Hadith of Prophet (PBUH), as he said: “Offer prayer as you see me offering prayer”. The Quran teaches us to pay Zakat: “Those who keep up prayer, give the Zakat and believe in Allah and the Last Day”. Again, we aren’t told about the quantity of Zakat, the way it is to be paid. Although from the Hadith we get the answer: “no charity tax is obligatory on property mounting to less than five uqiya and no charity tax is obligatory on fewer than five camels, and there is no charity tax on fewer than five wasq”.

Many verses of Quran are there, having a technical meaning, which could be understood from the context of words but requires some elaboration. Quran says: “And eat and drink until the white thread becomes distinct to you from the black thread of the dawn”. The meaning of black thread and white is clear but Prophet (PBUH) clarified any sorts of doubts by telling that the white thread means the day and the black thread refers to night.

The Quran sometimes says in general injunctions to the humans, which are not specified but the Hadith specifies it. The Holy Quran says: "Those who believe and obscure not their belief by zulm, there is safety..". The word "zulm" means wrongdoing but Prophet (PBUH) specified that zulm refers to associating partners with Allah.

Sometimes there are cases in which Quranic teachings are restricted and could be taken from several perspectives but Hadith restricts the meaning. As for theft, Holy Quran says: "As for the thief, both male and female, cut off their hands". Here question arises that how much of the hand to be cut off and which hand? Prophet (PBUH) restricted its meaning by teaching that right hand up to the wrists is to be cut off.

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IX) Holy Quran is the constitution of Islamic law. It is a Book of warnings, directives and instructions revealed for guidance. Holy Quran says: "Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures". The role of Quran in legal thinking has been described as: "We have revealed to you the Book in truth, so that you may judge between men". The teachings contained in it are clear and never questioned. From Quranic point of view, sovereignty belongs to Allah and therefore the law formulated by him is the fundamental law. The Holy Quran is always to be referred as it does not contradict with any other legal teaching from other sources. Holy Prophet (PBUH) said: "Whosoever desired guidance from any other source except Quran shall go astray". It's written in Holy Quran: "Praise to Allah who has sent to His slave the book and has allowed therein no crookedness."

The Sunnah of Prophet (PBUH) is the next authority to Quran. It is also a primary source of Islamic law. Allah (SWT) explains the significance of Sunnah in Quran as: "you have indeed in the Apostle of God a beautiful pattern of conduct for anyone whose hope is in God and the Final Day". Sunnah gives fuller teachings of Quran that it states in brief. Allah commands us to offer prayers and pay Zakat in Quran as: "So be obedient to your Lord, O Mary. Prostrate to Him and bow alongside those who bow down". In this verse, we have not been told exactly the method of performing Salah but the details could be found in Sunnah of Prophet (PBUH): "Offer prayer as you see me offering prayer". From this complete Sunnah, we can find the perfect method of performing Salah. Both Quran and Sunnah always agree on a mutual point and can never contradict. Holy Quran says: "And obey Allah and His messenger". Sunnah is taken as authority where the Quran is silent e.g. Sadqa at the end of Ramadan has not been mentioned in Quran but Prophet (PBUH) said: "The Sadqa relating to breaking of fast (at the end of Ramadan) is incumbent on every Muslim".

Ijma is the secondary source of Islamic law. It means consensus of Muslim jurists or the community. Ijma is referred to when the primary source of legal thinking are silent or do not describe the issue in deep detail. A typical example is of a test tube baby or genetic engineering, which did not exist at the time of Prophet (PBUH). Therefore, in such situations, the opinion of the believers is taken and if they agree on the point or the action then it becomes lawful. Ijma cannot be done on those acts or teachings that are

clearly defined in one of the primary source of legal thinking; Quran and Sunnah. If any such opinion would be passed on, it will be treated as Shirk. Prophet (PBUH) said: "My community will never agree on error". At another instance, Prophet (PBUH) said: "Gather together the righteous from among my community and decide the matter by their counsel".

Qiyas is the last source of Islamic law and the other secondary source of Islamic law. Its literal meaning is analogy or measuring. It is employed when Quran, Sunnah and Ijma are silent on any issue. It involves an individual expert making a new decision based on known teachings. He compares the unknown with the known and identifies what is common among them. An example is of Muaz bin Jabal. On his appointment as the governor of Yemen, Prophet (PBUH) asked him: "How are you going to decide causes?". He said: "From Quran". Prophet (PBUH) said: "And if you don't find anything then?" He said: "I will decide in the way of Prophet (PBUH) has been doing". Prophet (PBUH) said: "If you do not find any solution from me then?" Muaz bin Jabal said: "I will exercise my own judgment". Upon hearing, this Prophet (PBUH) wished him and prayed for him. Still some Muslims distrust it because it involves individual opinion and judgment which can cause problems or dispute among the Muslims.

X) Holy Prophet (PBUH) was born on 12th Rabi-ul Awwal, the 50th day of the year of Elephants. His birth took place in the Arabian city of Makkah. Prophet's (PBUH) father name was Abdullah and his mother name was Amina. Prophet's (PBUH) mother sent him to live the early life in desert in order to learn pure Arabic. He stayed with his foster mother, Halima Sadia for first two years of his life.

He belonged to the clan of Hashim, a poor yet respected branch of the prestigious tribe of Quraish. After his mother's demise, Abdul Muttalib brought Prophet (PBUH) up but after his death too, his uncle, Abu Talib, looked him after. Under the guidance of his uncle, he became a shepherd. Prophet (PBUH) began to show signs of intelligence and inquisitive mind at a smaller age. He loved solitude and would not involve in playful activities with his age fellow children. Once, in his childhood, Prophet (PBUH) was among the company of kids and Angel Jibrael (R.A) isolated him. Then Jibrael took his heart and cleaned it with Zamzam. Thus Nafs-e-Ammara and the evil instinct was vanished forever from his heart.

At the age of thirteen, Prophet (PBUH) travelled with his uncle for trade expedition to Syria. During the journey, a Christian monk, Bahira invited them to dinner. He asked a few questions and Prophet (PBUH) gave the exact answers which Bahira did not expect. He then looked at his hand and said: "This is the chief of Universe, the Messenger of Lord". When some Quraishites around asked him how he concluded that, Bahira replied: "When you come over the hill, not a tree or a stone failed to bow in prostration". Bahira asked Abu Talib to take special care of his nephew.

When Prophet (PBUH) was fifteen, a war was going to take place between different tribes during the Hajj season in which war was banned. Prophet (PBUH) then thoughtfully proposed the idea of table talks to resolve the war and his uncle Zubair, held a meeting in which a representative from every tribe came up with his own opinion about the resolving peace and in the end the matter was resolved and Prophet (PBUH) earned a great appreciation and reputation from it.

As Prophet (PBUH) continued to carry out trade with his uncle, he received an offer from a wealthy lady known as Khadija (R.A) to take her goods for trade. She already heard a lot about Prophet's (PBUH) honesty and

afterwards when Prophet (PBUH) used to bring her with handsome profits in trade, she sent a marriage proposal to Prophet (PBUH). After the advice of Abu Talib, Prophet (PBUH) accepted the proposal and the marriage took place.

The signs of Prophet's (PBUH) diplomacy appeared when he was 30 years old. The Quraishite tribes found it necessary to rebuild Ka'abah. Now all of the tribe representatives began to quarrel over the single person who will place the Black Stone. The condition became so volatile that they were about to wage a war but later came to a peaceful compromise after hearing Abu Ummayah's resolution. He said that whosoever reaches the mosque the earliest in the morning, would decide the person to place the Black Stone. Next day, Prophet (PBUH) was the first one to reach and he then ordered all the tribes to choose a single representative. Upon doing so, all of them held the edge of a cloth on which Black Stone was put. Finally, Prophet (PBUH) himself lifted the stone and put it at its perfect position.

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XI) The social conditions were very poor. The Arabs raided caravans and robbed highway travelers. The society was overflowing with barbarism and superstition. The blemish practices like stealing, gambling, drinking and usury were common in the society. Adultery and fornication were uncontrolled. Slavery was a common act and the owner possessed the right of the life and death of the slave.

The cultural conditions were quite good. The Arabs regarded Arabic as an eloquent language and considered the completely non-Arab part as mute and dumb. The poetry of Arabs was very rich and was written in majestic Arabic. Their main virtues were tribal bravery, tribal loyalty, courage, honor and glorification of tribe. They were extremely brave but used their bravery in the wrong path of evil and grim. They had no moral or ethical value.

The economic conditions were poor. Arabs lived in a nomadic manner and had no proper settlement. They kept on moving from place to place in search of pasture and water. They lived in forms of tribes and the leaders were chosen upon the basis of wealth and bravery. Tribal disputes were common on matters like water springs, cattle herds and horseracing. The disputes often continued for decades.

Trade was the main source of the income for the Arabs. Trade caravans were sent to other countries when routes used to be safe. There was no industry or any sort of agriculture. All women were qualified in art of spinning yarn but due to tribal wars, the production was nearly negligible. They were jobless and poverty-stricken.

The position of an Arabic woman was extremely poor. They were bought and sold like they were nothing. They were treated like animals and were not given any social status. An Arab could marry as many women as he likes. Some tribes were so cruel that they used to bury their new born daughters alive, as they considered a female as a sign of disgrace.

XII) After the divine command about open preaching was revealed, Prophet (PBUH) invited Makkans to accept Islam at mount of Safa. There he (PBUH) said to them: "O Quraish, if I were to tell you that a large army has collected on the other side of this mountain and is ready to attack you, would you believe me?" They all said that they would, since they had never heard Prophet (PBUH) tell a lie. When he (PBUH) asked them to believe in one Allah and accept him (PBUH) as the last prophet of Allah, all of the Makkans became furious and Abu Lahab confronted Prophet (PBUH) and said: "did you assemble us for this?" After hearing these words from Abu Lahab, all of them dispersed. From this point onwards the persecutions on Prophet (PBUH) and his followers began. Initially the reaction of Quraish was mildly hostile but it gradually got bitter and more vicious.

There was an old woman who regularly threw the filth and garbage on Prophet (PBUH) whenever he used to pass by the street where that woman used to live. At another instant, Prophet (PBUH) was praying in Ka'abah and a Quraishite, Utha bin Miut rolled his sheet around Prophet's (PBUH) neck and tried to strangle him. Quraish subjected him insults, abuses and physical assault. They launched a campaign against Prophet (PBUH) calling him a mad man, a poet and an illusionist. Stories and poems were written to ridicule him. Abu Lahab forced his two sons to divorce their wives; Ruqqaiyah (R.A) and Umm-e-Kulsoom (R.A) who were the daughters of Prophet (PBUH). When Prophet's (PBUH) second son died in infancy, Abu Lahab rejoiced the incident and called Prophet (PBUH) "abtar". It meant a man having no male offspring. Abu Lahab's wife, Umm-e-Jamil used to throw thorny bushes in the path, which the Prophet (PBUH) was expected to take, everyday. Abu Jahal threw sheep entrails on Prophet's (PBUH) back, while he was prostrating once.

The Quraish then changed their strategy after they were unable to make Prophet (PBUH) surrender his campaign of preaching Islam openly. They now offered Prophet (PBUH) huge amount of wealth, leadership of Makka and marriage proposal with the most beautiful lady of Makka. In return, they sought him to abandon his mission of preaching Islam. Despite the granting of such extravagant wishes, Prophet (PBUH) rejected all of them flatly. Quraish were amazed by this and then finally decided to increase the intensity of their persecutions towards Prophet (PBUH).

As the Quraish became more reluctant to accept Islam and increased the obstacles, Prophet (PBUH) decided to preach in another area. For this, he visited valley Taif but he was strongly resented there. He was abused and pelted with stones because of which he was severely injured. The blood ran down his body and dripped out of his shoes.

Upon seeing that the Prophet's (PBUH) activity was not obstructed despite of the persecutions of Quraish, they imposed a three-year long socio-economic boycott on Prophet's (PBUH) tribe, Banu Hashim. The purpose of this boycott was to cut off Prophet (PBUH), his followers and all the members of Banu Hashim from social life. They had to live in the narrow valley in the outskirts of Makkah known as shib-e-Abi Talib. After the lifting of boycott, Prophet (PBUH) suffered from a dual loss. Abu Talib passed away and it deprived Prophet (PBUH) of tribal protection. After three days, Hazrat Khadija (R.A) also died due to which Prophet (PBUH) lost the moral support that he got from her wife (R.A). Finally, the Quraishites plotted to assassinate Prophet (PBUH), which led to his migration to Medina in the 13th year of Prophethood.

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XIII) The Quraish persecuted Prophet in every possible manner; morally and physically yet he continued to preach and the Quraish got alarmed when migration to Abyssinia became successful. As Quraish sent its notables to get Muslims, back but failed miserably when Najashi himself embraced Islam later on, after hearing the recitation of Surah Maryam through Jaffar (R.A). The acceptance of Islam by Hamza (R.A); Prophet's (PBUH) uncle and Umar, son of Khattab greatly upset and enraged the pagans. They could see the honor and prestige of Holy Prophet growing. They also thought that if Prophet would be deprived from tribal protection then he might stop. For this, they demanded Banu Hashim to withdraw the tribal protection from Prophet or endure a complete boycott from social and economic life. They did not agree to give up on Prophet so, in 7th year of Prophethood, all tribes of Quraish drew up a joint agreement. It enforced a total socio-economic boycott on Banu Hashim. It was also agreed not to do trade with sons of Hasim and Muttalib. They also agreed not to marry anyone from Hashim tribe. These points were drawn up on a piece of paper and it was hung in Ka'abah. Later that year, the boycott was imposed on Prophet and all his tribe members except Abu Jahal. They were forced to live in a secluded valley, known as Shib Abi Talib, located in outskirts of Makka. All the roads leading into the valley were blocked. The Muslims were excluded from all type of social and commercial activities. They were cut from all sorts of trade dealings. No one was allowed to venture forth from the Shib except in the season of pilgrimage; when the besieged were allowed to come out. Whatever food the victims had to eat, soon finished and there was a drought in all the things. Their conditions got so worst that there was echoing of children sobbing for food throughout the valley. People fed themselves on boiled leather and leaves of trees. They also tied stones to their bellies in order to control the hunger. Despite the inhumane torture, the believers remained firm in their faith and did not abandon their support for Prophet. The boy lasted for three years and was lifted in 10th year of Prophethood. It is because some kindhearted Quraish grew tired of the boycott and the reckless torments on Muslims. They managed to have the piece of paper hung in Ka'abah, brought out for reconsideration. It was found that termites except the words had destroyed the writing: "In the name of Allah". When the elders saw this, they immediately asked for the lifting of boycott and finally Prophet (PBUH) and his faithful followers from what seemed like everlasting sufferings.

XIV) At first, the Quraishite nobles tried to convince Prophet's (PBUH) followers that he was a lunatic or a magician. However, when this method did not work, they resorted to physical abuse and torture. The followers who had no tribal protection, were subjected to inhuman torture. When the persecution became intolerable, Prophet (PBUH) received a revelation by the middle of 5th year of Prophethood. It hinted at allowing the Muslims to migrate to a safer place: "Good is for those who do good in this world, and Allah's earth is spacious: only those who are patient shall receive their rewards in full."

Prophet (PBUH) knew that Najashi was a fair and honest ruler of Abyssinia. Accordingly, in 5th year of Prophethood and the month of Rajab, Prophet (PBUH) authorized his companions to migrate to Abyssinia. The total migrants were 15 in number, including 11 men and 4 women. They also included Hazrat Usman (R.A) and Hazrat Ruqaiyah (R.A). On this occasion, Prophet (PBUH) remarked: "They are the first people to migrate in cause of Allah after Ibrahim and Lot." These immigrants found a safe haven under the just and humble ruler, Najashi.

The Quraishite chiefs got worried and alarmed upon hearing the welcoming of Muslims in Abyssinia. Forseeing the possible growth of Islam, they decided to counter the move. Two notable Makkans were dispatched with expensive gifts and huge bribes to influence Najashi to deport the Muslims immigrants. Those were Amr bin al-As and Abdullah bin Rubiya. Upon reaching Abyssinia, they complained to army generals that these Muslims have ran from Makka and blamed that they had renounced their religion not for sake of Christianity but for a 'new religion'.

The king summoned the Muslim representatives such as Usman (R.A), Hamza (R.A) and Jaffar (R.A). Najashi asked them a few questions about Islam and Jaffar gave really satisfactory answers to him. He also enlightened some of the similarities between Christianity and Islam. He recited the verses of Surah al-Maryam: "And make mention of Mary in the Book, when she withdrew from her people unto a place towards East, and secluded herself from them and We sent unto her Our spirit". Jaffar (R.A) further added the words of Hazrat Jibrael (R.A) that he expressed to Mary: "I am only a messenger from your Lord, that I may give you the new of the birth of a holy son."

Najashi and his generals could not resist weeping as they had their softened by the recitation. He dismissed the appeal of returning the Muslims to Makkans and allowed them to live in solace as long as they want to. Najashi later embraced Islam too. From this successful migration, later a large band of Muslims migrated to Abyssinia too which was called the 'second migration to Abyssinia'.

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XV) Hazrat Usman (R.A)

Hazrat Usman (R.A) was one of the early converts of Islam who accepted Islam when Hazrat Abu Bakr (R.A) invited him to Islam. Hazrat Bibi Ruqaya (R.A) the daughter of Holy Prophet (PBUH) was married to Hazrat Usman (R.A). When life in Makkah became difficult for the Muslims due to the severe persecution of the Quraish, Hazrat Usman (R.A) and his wife Hazrat Bibi Ruqaya (R.A) migrated to Abyssinia along with other Muslims. He participated in all the battles alongside of Prophet Muhammad (PBUH) except battle of Badr because Hazrat Bibi Ruqaya (R.A) was very ill and she died before the Muslims returned from Badr.

After the death of Hazrat Bibi Ruqaya (R.A) Prophet Muhammad (PBUH) gave his second daughter Umme-Kulsum (R.A) to Hazrat Usman (R.A) and he was given the title of Dhun-Nurian (The possessor of two lights). The Holy Prophet (PBUH) said, "For every Apostle of Allah there was a constant companion and my companion in paradise will be Usman (R.A)." (Tirmizi, Abne Majah)

Hazrat Usman (R.A) was one of the scribes of Prophet Muhammad (PBUH). When the Mahajirin from Makkah came to Madinah, they had great difficulty in getting drinking water. Hazrat Usman (R.A) bought a well named Bi'r-i-Rumah from a Jew for twenty thousand dirhams and devoted this for free use by Muslims. He (PBUH) gave him the glad tidings of paradise during his lifetime for this act. Hazrat Usman (R.A) made great contributions through his wealth for Islam. In the expedition of Tabuk Hazrat Usman (R.A) bore the expenses for one-third of the Islamic army. He also gave 1000 camels, 50 horses and 1000 gold coins to support the rest of the army. The Prophet Muhammad (PBUH) remarked on this "Nothing will do any harm to Usman from this day, whatever he does." (Imam-e-Ahmed) He also acted as the Prophet's ambassador to Makkah when the Muslims first approached the city.

Hazrat Usman (R.A) was also chosen for escort the Prophet's (PBUH) wives at the farewell pilgrimage of the Prophet Muhammad (PBUH).

Hazrat Bilal bin Ribah (R.A)

Hazrat Bilal bin Ribah (R.A) was an Abyssinian slave owned by Ummayah bin Khalf. He was the first slave who became one of the first Muslim in early Makkan era. When he accepted Islam, he was persecuted and tortured mercilessly. Ummayah bin Khalf used to tie him on hot desert sand and placed heavy heated boulders on his chest but Hazrat Bilal (R.A) remained stood fast and firm by saying, 'Ahad'. Ummayah bin Khalf used to give him to the teenagers of the Makkah who used to drag him in the streets of Makkah but again the stood fastness shown by Hazrat Bilal (R.A) was unmatched and he never gave up his faith. Finally he was freed by Hazrat Abu Bakr Siddique ((R.A)0 who purchased him from Ummayah in Khalf for the cause of Islam. He migrated from Makkah to Madinah. The Holy Prophet (PBUH) made a bond of brotherhood between him and the Ansari companions, Abu Ruwaiha (R.A). Allah rewarded him for his stood fastness and patience which no other companion has received, the reward of being the first Muazan of Prophet Muhammad (PBUH) and Islam and Muazan in Jannah.

When Prophet Muhammad (PBUH) went for Isra and Mi'raj, before entering the Jannah, Prophet Muhammad (PBUH) (PBUH) footsteps in front of him, he asked Jibrael (A.S) about those footsteps and Jibrael (A.S) replied these are the footsteps of Hazrat Bilal (R.A). When Prophet Muhammad (PBUH) came back from Isra and Mi'raj he told Bilal (R.A) "O Bilal! I heard your footsteps in Jannah" (Sahih Bukhari, Tirmizi). In the battle of Badr, Hazrat Bilal (R.A) fought bravely and he killed his master Ummayah bin Khalf. When Prophet Muhammad (PBUH) conquered Makkah, He ordered Hazrat Bilal (R.A) to climb up the Kaabah and gave the Azan. Hazrat Bilal (R.A) participate all the battles alongside Prophet Muhammad (PBUH). Hazrat Bilal bin Ribah (R.A) died in about 18 years after Hijra and buried in Damascus.

Abu Talib

Abu Talib was son of Abdul Muttalib and he was uncle of the Prophet Muhammad (PBUH) and father of Ali Al-Murtaza (R.A). After the death of Abdul Muttalib, grandfather of Prophet Muhammad (PBUH), he (PBUH) came under care of his loving uncle Abu Talib at about the age when he was 8. Abu Talib trained the Holy Prophet (PBUH) to be a great merchant. When Holy Prophet (PBUH) became Prophet and he spread the message of Allah to the people of Quraish, they turned against him but Abu Talib gave him the protection because he was the leader of the Quraish and in that times if you are nit from any tribe they would have killed him.

Under the tribalism system because there was no law or social justice in Makkah but Abu Talib being the leader protected him in all hardships, shared his hardships like when Quraish tried to bribe him (PBUH), tried to harm him (PBUH), Abu Talib refused them and stood fast in protecting Prophet Muhammad (PBUH) and even supported him (PBUH) in the incident of Shaib-e-Abi Talib.

The Holy Quran mentions about Hazrat Abu Talib in this verse “Did he not find you (Muhammad (PBUH)) an orphan and give you shelter and care?” (93:6).

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XVI) Hazrat Ali bin Abi Talib (R.A)

Hazrat Ali (R.A) was the first cousin of Prophet Muhammad (PBUH) and he belonged to the most respectable family of Quraish, the Banu Hashim. The Holy Prophet took Hazrat Ali (R.A) from his uncle Abu Talib and brought him to his house, so Ali (R.A) was brought up in the Prophet's house. Hazrat Ali (R.A) was among the first converts to Islam, he accepted Islam when he was just 9 years old. After accepting the Islam he started supporting Prophet bravely and the Holy Prophet (PBUH) declared him as "My brother and my lieutenant" (Sahih Bukhari). The Holy Prophet (PBUH) gave his beloved daughter Hazrat Fatima (R.A) in marriage to Hazrat Ali (R.A). Hazrat Ali demonstrated utmost courage and boldness by sleeping in the bed of Prophet (PBUH) on the night before the great Hijra of the Holy Prophet (PBUH) so that he may hand over the belongings back to the owners. After the migration of Prophet Muhammad Hazrat Ali (R.A) also migrated to Madinah, at the time of establishing brotherhood (Mawakhat), the Holy Prophet (PBUH) declared Hazrat Ali (R.A) to be his brother, The Prophet Muhammad (PBUH) said, "You are my brother in this world and the hereafter." (Tirmizi)

Hazrat Ali (R.A) performed heroic tasks in most of the battles like in the battle of Badr, he fought in a single combat and killed one of the leaders of the QURAISH WALEED BIN MUGHIRA .In the Battle of Uhad, Ali (R.A) and Fatima (R.A) washed and dressed the wounds of Holy Prophet (PBUH). Hazrat Ali (R.A) fought fiercely in the Battle of Khyber, Hazrat Ali (R.A) was the one who was able to defeat the Jews and killed the mighty Jew warrior Marhab and his brother. Hazrat Ali (R.A) was one of the scribes of the Holy Quran. He was also amongst those few companions who maintain the records of the Holy Prophet's sayings. The Holy Prophet (PBUH) said about Hazrat Ali (R.A), "I am the city of knowledge and Ali (R.A) is its gate." (Sahih Bukhari and Tirmizi) Hazrat Ali (R.A) had taken the pledge of loyalty on the hand of Prophet in Bait ul-Rizwan. As a scribe of Holy Prophet, Ali (R.A) was the one who wrote the treaty of Hudaibiya. Hazrat Ali (R.A) is among the 10 blessed companions. When the Prophet Muhammad (PBUH) went for the expedition of Tabuk, he left Hazrat Ali (R.A) in charge of Madinah. When the Prophet Muhammad came back he said, "You are to me as Harun was to Musa except that there will be no Prophet after me" (Agreed upon)

Abu Sufyan bin Harb

Abu Sufyan's real name was Sakhr bin Harb bin Ummayah, belonged to Banu Ummayah. He was chief of his clan Abd-Shams. He was one of the leading merchants of Makkah. Abu Sufyan like his kinsmen opposed Holy Prophet (PBUH) before accepting Islam. The case of the battle of Badr was Abu Sufyan and his caravan, because he sends DumDum to spread the news that the caravan is under attack so the Quraish came out to fight with the Prophet Muhammad (PBUH).

After the battle of Badr, in which all the leaders of Quraish were killed, he was elected as the leader of the Quraish. Abu Sufyan use to say, "I have become great by passing away of the great." He lost his father-in-law Utbah bin Rabia and his son HunzAllah in the battle of Badr. He led the army in battle of Uhad against Holy Prophet (PBUH).

At conquest of Makkah after much resistance Prophet Muhammad (PBUH), he finally accepted Islam and Prophet Muhammad (PBUH) gave a special status to Abu Sufyan (R.A) that anyone who enter in the house of Abu Sufyan (R.A) will be pardoned. He took part in the battle of Hunnain and siege of Taif where he fought gallantly alongside of Prophet Muhammad (PBUH) losing one of his eyes in the combat.

He also fought at the battle of Yarmuk. His son Yazid bin Sufyan was a great Muslim general who was martyr of Islam. One of the daughters of Abu Sufyan (R.A), Umm-e-Habiba Ramala is amongst the 'Mothers of the faithful'. Abu Sufyan (R.A) narrated over 100 Hadis of Prophet Muhammad (PBUH).

He died in 32 years after Hijra at the age of 83.

XVII) After the death of Abu Talib, the Quraish increased their persecutions against the Holy Prophet (PBUH). This new situation meant that he could no longer stay in Makka, with any hope of victory. Before things became too critical, he had to explore a new place to preach Islam. In his search for a band of faithful followers, Prophet (PBUH) set out for Taif, accompanied by his adopted son Zaid bin Harith. It was sixty miles away from Makka, in an oasis city. It was a resort for the rich people, with lush gardens and lavish display of wealth.

Prophet (PBUH) thought that the people of Taif would be more willing to hear the Diving message but the things went opposite to his perception. Taif was populated by Bani Thaqeef tribe which as the second largest tribe of whole Arabia. Prophet (PBUH) began his journey with full hope and ambition that the people would accept him and respond well to his message of faith.

In Taif, Prophet (PBUH) approached the chiefs calling upon them to believe in one God, Allah and to support him in his campaign of preaching Islam. Unfortunately, no one gave him a favorable response and instead they set upon him a crowd of vagabonds to track him and to shower abuses. The mob threw stones at him. Zaid (R.A) tried hard to defend Prophet (PBUH) from the hurling stones, because of which he himself wounded his head. The mob followed them until they were driven to the outskirts of the city. Prophet (PBUH) also developed several wounds over his body and they were too deep that his shoes caked with blood. Allah sent the angel of mountains with Jibrael (R.A) who asked Prophet (PBUH): "O Messenger of God! If you allow me, I could squeeze this town between the two mountains." But Prophet (PBUH) showed extraordinary mercy and tolerance and replied: "Why shall I pray for the destruction of these people? I hope that their prosperity will certainly be among the believers." Prophet (PBUH) and Zaid (R.A) then rested in an orchard, which belonged to two brothers that opposed Islam. Still, they felt sorry for such persecution on them and sent a bunch of grapes through their Christian slave. Later on, in 9A.H whole of Taif valley embraced Islam.

XVIII) After the Holy Prophet's (PBUH) failure to preach the message of faith at the valley of Taif, he returned to Makka and now shifted his attention towards the Hujjaj (pilgrim ofs) from Medina. They had come to Makka for performing the pilgrimage. It was in the 11th year of Prophethood that Prophet (PBUH) began his preaching to the Medinite pilgrims. He initially met six Khazraj pilgrims which included influential people like Swaid bin Samit, Eyas bin Muadh and Abu Zar Ghifari. These people accepted Islam and agreed with Prophet (PBUH) to preach whatever they have learnt from him, to their fellow Medinites. Because of them, the news of Islam started to spread in Medina.

In 12th year of Prophethood, 12 more pilgrims met Holy Prophet (PBUH) at Aqaba, in Mina valley during Hajj. They entered the fold of Islam and pledged to Prophet (PBUH) that they would preach the message of faith in Medina. They also pledged that they will not worship anyone except Allah and that they will not commit robbery or adultery. They further promised that they would not kill their newborn daughters, not utter slander and would not disobey Prophet (PBUH) in any way. After the pledge was take, Prophet (PBUH) said: "He who carries it out, Allah will reward him and who neglects anything and is afflicted in this world; it may prove redemption for him in Hereafter." This was known as the First pledge of Aqaba. After the pledge was taken, a teacher was sent to Medina, Musab bin Umair (R.A). he was sent to teach the people, the doctrines of Islam, give them practical guidance. He was also instructed to preach to other tribes in the area of propagation of Islam.

Because of if, in 13th year of Prophethood, a large deputation met Holy Prophet (PBUH) at Aqaba. It included 73 men and 2 women. Among them many of them were leaders and chiefs of Medina. They were already Muslims but came to pledge in the same place, where the first pledge had taken place, at Aqaba. They showed the desire of taking Prophet (PBUH) along them. Upon hearing this, Prophet's (PBUH) uncle, Abbas (R.A), warned them that they could only take Prophet (PBUH) along with them if they could defend him against his enemies and do not surrender in any case or better leave Prophet (PBUH) in Makka. As he is already well defended and respected in her; by his followers. Other companions of Prophet (PBUH) also stressed on the dangers of inviting him to Medina without as such security measures against Makkans. Despite the argument,

the pilgrims were not deterred. The terms of pledges included that Prophet (PBUH) would be listened and obeyed in every circumstance and Prophet (PBUH) also warned them to be prepared for living a life in plenty and as well as scarcity. They must enjoin good and forbid evil and will fear the censure of none but Allah. It also included Prophet (PBUH) must be defended in any case when he would seek for their help. Furthermore, the Medinites also made some offers which included to take Prophet (PBUH) along with them, now or later as their leader of Medina. They would always protect Prophet (PBUH) and would never leave him. The new converts were even ready to fight Makkans but Prophet (PBUH) denied this idea.

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XIX) Persecutions by Quraish worsened with more and more conversions to Islam, in Makka. Many poor converts like Bilal (R.A) and Ammar suffered inhumane torture and even the prestigious converts were not spared at all. In 615 A.D. Prophet (PBUH) allowed the Muslims to migrate to Abyssinia because the ruler Najashi was a far and polite one. The group consisted of 15 emigrants. Quraish notables were sent with huge bribes and gifts, after the Muslims to ask Najashi to return them. Fortunately, Najashi turned down the appeal of Quraish after he heard the verses of Surah Maryam from Jaffar (R.A) and allowed the Muslims to live in Abyssinia as long as they want to. After this successful migration, Muslims began to believe that a migration to Medina would be much more beneficial and that they would be totally free from the oppression of Quraish.

In 616 A.D. the Quraish imposed a three year long socio-economic boycott on the Banu Hashim tribe in order to isolate Prophet (PBUH) and his followers from active Makkan life and preaching activities. These years proved to no less than a survival challenge for them as they had to live under the scorching sun with scarce food items and water. Many people died due to starvation and hunger. The boycott was ended in 619 A.D. Holy Prophet (PBUH) suffered a dual loss as his beloved wife, Khadija (R.A) and his caring uncle, Abu Talib succumbed to death. This marked the end of Jiwar (tribal protection) for Prophet (PBUH) and the moral support which were very necessary for him to continue his campaign of flourishing Islam.

Consequently, he visited the valley of Taif to convey the message of faith. It was populated by Bani Thaqeef which was the second strongest tribe of Arabia and they proved to be more obstinate. They set street hooligans after Prophet (PBUH) who showered abuses and hurled stones at him. So, he had to escape Taif and his attempt of preaching Islam there failed. Prophet (PBUH) then shifted his attention towards the pilgrims from Medina. He addressed them successfully between 620 to 622 A.D. In 620 A.D, a group of six Medinite of Khazraj tribe, who came to Makka for pilgrimage, accepted Islam and promised to preach whatever they had learned from Prophet (PBUH). This was a great encouragement for Prophet (PBUH). Next year, 621 A.D, another group of pilgrims consisting of 11 persons, two from Aws tribe, not only accepted Islam but also pledged to protect Prophet (PBUH) in peace time. This is known as the first Pledge of Aqaba. In 622 A.D, even a larger delegation met him at Aqaba and accepted

Islan. They were 75 in total with 73 men and 2 women who offered refuge to Prophet (PBUH) in Medina and pledged that they will provide protection to Prophet (PBUH) in case of an armed conflict against the Makkans. This is called the second Pledge of Aqba. As a result of these pledges, several Muslims began to leave for Medina. Later Prophet (PBUH) also migrated to Medina after he was divinely informed about the Makkan's plan of slaying Prophet (PBUH) inside his residency.

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XX) After the pledges of Aqabah family after family left for Medina. When the Quraish came to know about this, they increased their persecutions on Prophet (PBUH) and his followers. Meanwhile all the companions of Holy Prophet (PBUH) except Hazrat Abu Bakr (R.A) and Hazrat Ali (R.A) succeeded in migration to Medina.

The Quraish held a meeting in which they decided that one person from each tribe would be selected and that they would simultaneously attack the Holy Prophet (PBUH) and (God forbid) kill him. The Holy Prophet (PBUH) was informed of this plan by Allah and was told to leave Makkah that same night: "Remember how the unbeliever plotted against thee, to keep you in bonds, or slay you, or to get out of your home. They plot and plan and Allah too plans, but the best of planners is Allah." The Holy Prophet (PBUH) asked Hazrat Ali (R.A) to sleep on his bed and to return valuables entrusted to Prophet (PBUH) by various people. Prophet (PBUH) came out from the house with Allah's protection at his side, cast a handful of dust at the disbelievers and made his way through them while reciting the verses of Surah Yasin: "And We have put a barrier before them and barrier behind them and We have covered them up so that cannot see."

In the morning, when Hazrat Ali (R.A) rose up, he was enquired about Prophet (PBUH) and he explained to them that he did not know himself. This situation stunned Quraish. Prophet (PBUH) was led by Abu Bakr (R.A) to cave of Saur instead of the way to Medina. After reaching, Prophet (PBUH) laid his head on the lap of Abu Bakr (R.A) and fell asleep. Meanwhile, a snake appeared before them and Abu Bakr (R.A) put his foot on the mouth of the hole from where the snake emerged and it stung Abu Bakr (R.A) on it. Due to severe pain, tears fell from his eyes to Prophet's (PBUH) face which woke him. He then applied his saliva on the foot of Abu Bakr (R.A) and the pain disappeared. On the other hand, Makkans used all their strength and wisdom to track them down. One day, they successfully reached the mouth of cave and Abu Bakr (R.A) got frightened. Prophet (PBUH) said: "O Abu Bakr ! What do you think of those to with whom the third is Allah?" When the Makkans saw the cave, they turned around because the entrance was covered with a cob web and there was a pair of pigeons on the threshold. This happened miraculously and it convinced the Makkans that the cave was empty when they saw the branches of tree that

covered the mouth of the cave nearby. After this incident, they departed from the cave and continued their journey.

Meanwhile, Holy Prophet (PBUH) and Hazrat Abu Bakr (R.A) saw two isolated tents. There lived an old woman who had a goat which could not give milk. Prophet (PBUH) touched its udder and it began to provide milk. The party then refreshed by drinking milk and set to their journey to Medina. Afterwards, Prophet (PBUH) met Buraidah bin al-Husaib and about 80 other men. All of them accepted Islam and performed Salah with Prophet (PBUH) and Abu Bakr (R.A). On 8th Rabi ul-Awal, 14th year of Prophethood, Prophet (PBUH) reached Quba. They established the first Islamic mosque and also met Hazrat Ali (R.A) there. The Muslims of Medina anxiously waited for Prophet (PBUH) but the heat of the day forced them to return. One day a Jew climbed up to roof of a fort and saw the Prophet's (PBUH) caravan, dressed in white. He shouted about it and Muslims emerged from their houses and received Holy Prophet (PBUH) with a great welcome. Prophet (PBUH) kept quiet while Allah revealed: "Allah certainly is his patron. Besides Jibrael (R.A), the righteous believers and the angels are his helpers."

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XXI) Upon the arrival of Prophet (PBUH) at Medina, the first important step that he took was the building of a mosque. The Holy Prophet (PBUH) said that he would stay at the place where his camel would stop and settle. The camel sat on a plot which belonged to two orphans which Holy Prophet (PBUH) himself bought from them. Holy Prophet (PBUH) himself worked hard along with his companions to complete the construction of mosque which was later named as 'Masjid-e-Nabvi'. It not only became a spiritual centre for worship but also the political and military headquarters for the new state. All the important affairs of the Islamic state were conducted in the mosque. It soon developed into an institute of learning where discussions and seminars were held. The mosque also became a social institution where Muslims learnt and practiced discipline, unity and brotherhood. The Holy Quran refers to Masjid-e-Nabvi as: "there is a mosque whose foundation laid from the first day on piety, it is more worthy of thy standing forth (for prayer) therein." A large platform with a thatched roof was built in one of the corners of the Masjid-e-Nabvi. This was known as Suffah which provided shelter for poor Madinites.

The Muslims in Medina belonged to two categories. Those who had immigrated to Medina from Makkah (Muhajireen) and those who belonged to Medina (Ansars) and provided the shelter and helping hand to the immigrants. The Holy Prophet (PBUH) established unity between these two groups. He told Ansars that Muhajireen were in need of help and so he wanted to create brotherhood between them. The Ansars agreed to this and took their respective Muhajireen brothers to their houses, treated them with hospitality and shared their possessions. Holy Quran says: "Those who believed and adopted while, and fought for faith, with their property and their persons, in the cause of Allah as well as those who gave (them) asylum and aid. These people are friends and protectors of one another." The bond of brotherhood proved to be very strong and even the enmity between the two tribes of Medina, Aus and Khazraj was forgotten. Holy Quran says: "... And remember with gratitude Allah's favor on you, for ye were enemies and He joined your hearts in love."

Another important event that took place was the charter of Medina. Holy Prophet (PBUH) realized that the foundation of Islamic Empire would be weak unless it got support of all people of Medina. So, in order to gain support, immediately after settlement, Holy Prophet (PBUH) called

Muslims and Jewish tribes together for consultation. In the end, an agreement was reached which granted equal rights to Jews with freedom to practice their religion openly. It stated that Muslims and Jews were allies and would assist each other in case of attack on Medina. Also that there would be no disputes between the two groups or otherwise the peace agreement would be terminated. As a result of this Charter, the relations between Muslims and Jews were regulated and gradually, Holy Prophet (PBUH) established himself as the leader and the head of the state of Medina.

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XXII) When Muslims came to Medina, they were categorized under the ones who had migrated from Makka to Medina were entitled as Muhajireen and those who were already residing in Medina and supported the migrants were known as Ansars. The Muhajireen were generally poor as they had left all of their belongings in Makka. The Holy Prophet (PBUH) established brotherhood between these two groups of Muslims. He told the Ansars that the Muhajireen were in need of help and so he wanted to create brotherhood between them. The Ansars willingly agreed to this. They took their Muhajireen brothers to their houses, treated them with hospitality and shared all their possessions with them. The Holy Quran says: "Those who believe and adopted exile, and fought for the faith, with their property and their persons, in cause of Allah as well as those who gave them asylum and aid". Even the enmity between the tribes of Aus and Khazraj was forgotten. Holy Quran says: "Those who Believe, emigrate, struggle in Allah's way and those who give shelter and help, they indeed are the true believers. For them will be forgiveness and honorable provision".

After the establishment of this brotherhood, now came the treaty with Jews known as the Charter of Medina. There were three main tribes: Banu Qunaiqa, Banu Nazir and Banu Quraiza, settled in the suburbs of Medina in their own strong fortresses. Holy Prophet (PBUH) realized that the foundation would be very weak unless it got the support of all people living in Medina. The situation called for a strong measure of co-ordination and adjustment, particularly as Muslims were threatened by Quraish. Therefore as soon as Holy Prophet (PBUH) was settled in Medina, he called together the Muslims and Jewish tribes for consultation.

He invited them to consider the possibility of establishing some system of co-operation whereby the safety of Medina might be secured. After an exchange of views, an agreement was reached which granted equal rights to Jews with full liberty to follow their own faith without any interference by Muslims. It stated that the Muslims and Jews were allies and would help each other, that neither party would commit aggression against the others, and in case of attack on Medina, both Muslims and Jews will defend it. Furthermore, it guaranteed protection of their life and property. By virtue of this agreement, the relations between the Muslims and Jews were regulated. It also established Holy Prophet (PBUH) as leader and the head of state.

XXIII) Battle of Badr:

On 17th Ramadan 2 A.H, the Muslim and Quraishite armies met for the first time in the battlefield of Badr. The Muslims army numbered 313, was poorly equipped but faced resolutely 1000 men armed to their teeth. The disparity between the numbers and equipment was hard to imagine. The Holy Prophet (PBUH) advanced to the valley of Badr and seized the water sources and then blocked up all the wells except one nearest to Makka. Holy Prophet (PBUH) spent that night, praying to Allah for divine help. The prayers were accepted as its written in Quran: "Remember ye implored the assistance of your Lord, and He answered you. I will assist you with a thousand of angels, ranks on ranks." Next day, the battle begun. It was fought in three stages: war of words, one on one combat and general fighting.

The Quraish lost their three prominent chiefs: Utba, Shaiba and Walid bin Utba by the hands of Ali (R.A), Hamza (R.A) and Abu Ubaidah (R.A). Then the general fighting broke out. Muslims followed the Holy Prophet's (PBUH) instructions to shoot arrows, then hurl stones and then engage on foot. Soon Muslims were able to press the enemies hard as their leading figures were killed, including Abu Jahl, Umayyah bin Khalaf and many others. A total of 70 Makkans were killed and 70 were taken as prisoners. They included Abbas (Prophet's (PBUH) uncle), An-Nazr, Uqba, Sohail and son of Abu Sufyan. Against this only 14 Muslims were martyred. The Muslims also captured 115 camels, 14 horses and a rich store of clothes, carpets and war weapons. The Quran mentions this victory as: "Allah had helped you at Badr, when you were a contemptible little force."

Battle of Uhad:

in Ramazan 3 A.H, the Quraish wanted to avenge their loss at Badr. For this, they raised an army of 3000 well equipped men of whom 700 had coats of mail, with 200 horses and 3000 camels which was led by Abu Sufyan. Prophet (PBUH) held a meeting and an army of 1000 Muslims, including 300 horsemen of Abdullah bin Ubbay. After marching a few miles he deserted his 300 men from the army; leaving only 700 Muslims behind. Next day, early in the morning, Prophet (PBUH) occupied the western slope of the Uhad hill, so Muslims stood a safer position. On the hill, there was a little pass which enemies could use to attack from rear, so Prophet (PBUH) appointed 50 archers. They were strictly instructed not to leave their positions unless they were commanded to. After the war of words and the war of individuals, Talha and his brother Usman were killed by Ali (R.A) and Usman (R.A). The general fighting initiated and soon Makkans began to retreat and at that moment, 38 archers left their positions and got busy in the collection of war booty. When Khalid bin Walid (R.A) saw this, he attacked from the rear passage along with his men, but Prophet (PBUH) was surrounded by many faithful followers so they turned back. In the mean time, a rumor was spread that Prophet (PBUH) had been martyred which morally disintegrated the Muslims. It also allowed the Makkans to relax. As soon as this news was marked as false, the enemies decided to return to Makka as they already got the revenge by killing 70 Muslims against a loss of only 10 men.

XXIV) During Prophet's (PBUH) life in Medina, Treaty of Hudaibiyah was signed. When Prophet (PBUH) entered Medina, there were three tribes of Jews: Banu Nazir, Banu Qurayyaza and Banu Qainuqa, which had settled in their strong fortresses. Holy Prophet (PBUH) realized that the foundation of Islamic Empire would be very weak unless it got the support from all of the people living in Medina. The situation called for a strong measure of co-ordination and adjustment as Quraish seriously threatened Muslims. Prophet (PBUH) invited Jewish tribes to consider the possibility of establishing some system of mutual coordination and safety. After the exchange of views, an agreement was reached which granted equal rights to Jews with freedom to practice their faith. It stated that Muslims and Jews were allies and would help each other, that neither of the party would commit aggression against one and other and in case of an attack on Medina, both Muslims and Jews would defend it. This also guaranteed protection of Muslims' life and property. By virtue of this agreement, the relations between the Muslims and Jews were regulated on the basis for which some part of the governance of Medina was granted to Muslims.

In 6 A.H. Prophet (PBUH) had a dream that he had entered the Sacred Mosque at Makka. Therefore, he decided to go to Makka for performing an Umrah. Quran says: "Truly did Allah fulfill the vision for His Messenger, ye shall enter the Sacred Mosque if Allah wills." Accordingly, Prophet (PBUH) with 1400 unarmed companions set out for Makka, to perform pilgrimage. Quraish decided not to allow them so stopped them at Hudaibiyah, which was three miles from Makka. From there he sent a messenger to inform them that they had not come to wage war but to perform Umrah. The messenger sent by Prophet (PBUH) did not return so he sent Hazrat Usman (R.A). He too was detained and a rumor was spread that he had been martyred. Prophet (PBUH) collected all his followers near the oasis of Rizwan and took an oath with others, to lay down their lives in name of Allah. Quran says: "Allah's good pleasure was on the believer when they swore fealty to thee under the tree." The Quraish were disturbed when they heard about it and decided to negotiate a peace treaty with Muslims. It was called Treaty of Hudaibiyah. The clauses included that Muslims would return to Medina that year. They would be permitted to come for pilgrimage next year but would stay no longer than three days. If a Makkan wishes to join Muslims of Medina without their permission then he must

be sent back. But if a Muslim from Medina went to Makka, he would not be sent back. There would be no fighting for a decade. The majority of Muslims were not satisfied with the clauses of this treaty yet Prophet (PBUH) accepted them with the command of Allah, who Himself declared this as a victory in Quran: "Verily we have indeed granted thee a manifest victory".

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XXV) In the 10th year of A.H, Holy Prophet (PBUH) decided to visit Makka to perform a pilgrimage. He along with 1400 of his followers and accompanied by all his wives reached Makka. On 9th Zilhaj, at the plain of Arafat, near the Mount of Mercy he delivered his last sermon. This sermon contains imperishable knowledge for the mankind and can be termed as the first universal charter of human rights.

Holy Prophet (PBUH) asked his followers to listen carefully and told them about his impending death. He said: "O people! Listen to my words for I don't know whether I shall be in your midst after this year." He prohibited all corrupted ideas of pagans and laid emphasis on the sanctity of life. He told the people to fulfill the rights of fellow beings and praise Allah alone, Who is One and has no partners.

Holy Prophet (PBUH) prohibited Riba (the taking of interest or making a loan to someone). He proclaimed that he is leaving behind the Holy Quran and his Sunnah, which will guide the believers to the righteous path: "O people! I am leaving behind me two things, if you follow these you will never go astray." He warned the people from Satan and his followers who are open enemies of human beings. Prophet (PBUH) directed the believers to fulfill the rights of the faith by following the five pillars of Islam. He said: "Behold! Worship your Lord, observe fast in the month of Ramazan, offer prayers five time a day, pay the charity tax on your property and perform pilgrimage to the house of Allah."

Furthermore, Prophet (PBUH) raised the status of women and slaves for the first time in the history of Arabia. Women were granted their rights from which they had been deprived for a long time. Prophet (PBUH) remarked: "O people! You have rights over your wives and your wives have rights over you. Treat your wives with kindness. Verily! You have taken them on the security of Allah." He also told that the slaves must be treated according to their rights and not like some minor creatures. "Feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves." Holy Prophet (PBUH) moreover said that, whole mankind is the children of Adam and therefore we are equal and brothers to each other. "...remember that all Muslims are brothers." Prophet (PBUH) further told that none has superiority over others except on the basis of good

actions or piety: “No Arab has preference over a non-Arab or a non-Arab over an Arab or a white over a black or a black over white.”

He informed the believers that he is the last messenger of Allah and there would be none after him and also that Islam is the universal religion, compiling all the faiths that had been previously preached by the earlier messengers and prophets. “No prophet or apostle will come after me and no new faith will born.” Prophet (PBUH) also laid an emphasis on conveying his message to others: “Let him is that present tell it to him who is absent...”

Upon the ending of sermon, Prophet (PBUH) received the last revelation, in which a verse of Surah Maidah was revealed: “This day I have perfected your religion, completed the favor upon you and have chosen Islam as your religion.”

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XXVI) Prophet (PBUH) is an excellent example for mankind to follow in their daily lives to attain piety, goodness, steadfastness, compassion: in short, to become a virtuous person. He is the closest connecting link between Allah and man, and his teachings, therefore providing guidance for attaining piety and goodness in this world and eternal happiness in the Hereafter.

Once someone inquired about his character from Hazrat Bibi Ayesha (R.A), she replied: "His morals are the Quran" (Sahih Bukhari). Allah has also testified the character of Holy Prophet (PBUH) "And you (stand) on an exalted standard of character." (68:4). The Prophet Muhammad's (PBUH) manners were ideal, he said "Allah sent me to complete the excellent virtues and to perfect the good manners" (Sharahi-Sunnah). Since his characters were based upon the Holy Quran which deals with all walks of life, so the activities of Prophet Muhammad (PBUH) were multi dimensional that is they covered different aspects of human life. His character was completely flawless, a pure reflection of human perfection, since the roots of his character lay in the perfect divine guidance – The Holy Quran.

The personality traits of Prophet (PBUH) were the summation of all the goods in fact the best qualities of all the previous Prophets. Allah says in the Holy Quran "Ye have indeed in the messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the final day and who engages much in the praise of Allah." (33:21). Prophet (PBUH) not only preached the divine guidance, but also practiced what he preached to demonstrate in real the implementation of Islamic principles. This practice was greatly helpful in the removing the sense of impossibility of performing certain actions. It insured that people did not consider the divine laws impractical when their practical implementation was shown by man himself. E.g. the Holy Quran commands us to perform Sala'ah.

Prophet Muhammad (PBUH) demonstrated in practical how Sala'ah should be performed. The different roles which Prophet Muhammad (PBUH) took up in his life gave him a wide range of experiences of different lifestyles. He applied Islam in various aspects of these roles and then practically carried out the commandments of Allah pertaining to these roles. For instance, he played the role of the head of the Islamic state of Madinah. As a head, he devised different laws for his state in accordance to Islamic principles and

successfully ran the machinery of Madinah under the new Islamic system. As a husband, he treated all his wives fairly and granted them all those liberties which Islam has given to women. As a commander of the Muslim army, he laid down the directions of fighting with respected fundamental, human rights even during warfare. In connection with his piety and devotion are some of his marked qualities of which the most striking was his trust in Allah. "It is part of the mercy of Allah that thou dost deal gently with them." (3:159)

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XXVII) 'The Seal of Prophets' is a title to indicate that Prophet Hood came to an end. This means the long line of Prophets started with Hazrat Adam (A.S) and terminated with the last Prophet Muhammad (PBUH) and no other Prophet will follow. In Arabic it means to complete a task, to put a seal at the end of something and to seal a writing document. The word Prophets in the phrase denotes the conveyance of revelation to some superior and skilled individual so that these individuals may communicate these messages to their particular societies.

In this context the 'Seal of Prophets' signifies that the intermediation between Allah and worshippers came to an end. This indicates that Prophet Hood ended with Prophet Muhammad (PBUH). The Holy Quran says, "Muhammad is the messenger of Allah and the Seal of Prophets" (Surah Al-Ahzab 33:40)

The Holy Prophet Muhammad (PBUH) being a universal Prophet along with the last Holy Book, the Quran is called 'Seal of the Prophet Hood'. Allah says in the Holy Quran, "This day I have perfected your religion for you; completed my favor upon you and have chosen Islam the religion for you." (5:4)

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XXVIII) The first treaty that was agreed upon under the leadership of Prophet (PBUH) in Medina was the Charter of Medina which was signed with the Jews. According to this treaty, Prophet (PBUH) granted the Jews with full religious freedom and they were allowed to practice their religion openly and without any interference from Muslims. However, they were bound to follow the foreign policies made by Prophet (PBUH) too, in case of any attack on Medina, both the Muslims and Jews were to defend Medina together without any dispute among them. Also, both parties were bound to respect the rights of each other and to live together in a peaceful coexistence. From this treaty, we can conclude that Prophet (PBUH) was a person of extremely peaceful nature, who with due respect allowed non-Muslims to practice their religion and live freely. In addition, they were not to be condemned or persecuted unlike the Quraish, who had such behavior with Muslims. Furthermore, he proved to be a sincere leader and man of his words, as he did not even once thought of Jews of Medina as their potential enemies. Even when after the first Jewish tribe, Banu Qirauizah broke the treaty with Muslims, Prophet (PBUH) remained honest with his dealings with other Jewish tribes of Medina. Afterwards, the second treaty that took place under the administration of Prophet (PBUH) was treaty of Hudaiybiah. In this, the Prophet (PBUH) showed great patience and character as he agreed to the unfair terms of Quraish. This represented the fact that Islam as a religion itself is completely about peace. It also showed that Prophet (PBUH) did not take any offensive measures and always tried to initiate the cooperative and cordial relations with other communities and nations, unless prompted by others to take some offensive steps. Furthermore, Prophet (PBUH) showed his honesty through the example that while the treaty was being signed, Hazrat Abu Jandal (R.A) came to Prophet (PBUH) and as tied in chains with a very miserable condition. He requested for help. All the Muslims along Prophet (PBUH) were shocked upon seeing his condition and wanted to help him but the representative of Quraish and Makka, claimed that although the treaty had not being signed yet but as its terms were agreed upon, so they have to send Abu Jandal back to Makka. Therefore, Prophet (PBUH) showing great discipline and honesty in dealing Abu Jandal's case (R.A) and as per the terms of treaty, he was sent back to Makka. This reflected upon the qualities of him in form of valor and steadfastness, despite being the leader of whole Medininte community.

XXIX) Upon Prophet's arrival at Medina, he first treated all groups of Medinite society equally including Muslims, non-Muslims, Arabs and Jews. Prophet realized that the foundation of Islamic empire must be strong so, he negotiated with the Jewish tribes, as they were the dominant power in Medina. Finally they reached upon an agreement. It granted equal rights to Jews and freedom to carry out their religious practices openly. It stated that both parties must protect Medina against all enemies. This treaty was called 'Charter of Medina' and established Prophet (PBUH) as the leader of Medina. Gradually, the Jews distanced themselves from Prophet (PBUH). They mocked him on revelations he used to receive and marked him as a false prophet. At the time of the battle of Badr, the Jews did not help the Muslims despite the clause mentioned in Charter of Medina. The Jewish tribes that proved to be the most problematic were Banu Qainuqa, Banu Qurayzah and Banu Nazir. Banu Qainuqa was the first tribe to break the treaty by fighting with Muslims in the periods between Battle of Badr and Battle of Uhud. Attempts made by Prophet (PBUH) to come to terms with them were unsuccessful. Therefore, a siege was enforced against the Banu Qainuqa tribe. As a result of which they were expelled from Medina in 2 A.H. A year later, Ka'ab, the Jewish leader was executed for his activities against Medina and interests of Muslims. In the 4th year of Hijrat, the Banu Nazir plotted to murder Prophet by rolling a stone over him, while he stood at the entrance of their stronghold. At the same time, with the persuasion of Quraish, they rose against the Muslims. Prophet (PBUH) sent them a message to leave Medina, within ten days but they rejected the expulsion and captivated themselves in their fortresses. As a result of it, Prophet (PBUH) led an army against them and laid siege to their forts. After a siege of two weeks, the Jews of Banu Nazir surrendered and were exiled from Medina. The third tribe was Banu Qurayzah, which openly joined Quraish during Battle of Trench. They helped Quraish to cross the trench by telling an alternative pathway and kept on disturbing Prophet (PBUH) and others during the war period. They were punished after the battle through their exile from Medina but they refused. So, Prophet (PBUH) besieged their settlements. Finally, they surrendered to him and agreed to abide by the decision of the leader of Aus tribe, Saad bin Muaad, who decided their fate according to Jewish law of the Old Testament. Their men were slain, women and children were sold as prisoners and their lands and properties were divided among the Muslims in 5th A.H.

XXX) Holy Prophet (PBUH) settled in the city of Medina in 622 A.D. and soon the city developed into a Muslim state. The system of administration devised by the Holy Prophet (PBUH) remained the basis of Muslim state for a number of years.

In 6A.H, Holy Prophet (PBUH) signed a treaty with the people of Makkah. This treaty was known as Treaty of Hudaibiah. He was not allowed to enter the Makkah and thus no pilgrimage but still was willing to accept the terms of the treaty that Quraishites presented. The treaty stated that Muslims shall return this year and come back next year. They shall not stay in Makkah for more than 3 days and must be unarmed. They can only bring swords, which must be sheathed. War activities shall not take place for a decade during which both parties would not enter into a dispute with each other. Whosoever wishes to join Quraish from Medina, he/she must be allowed. Furthermore, if anyone from the Quraish goes to Muhammad (PBUH), he shall be returned but if any of Muhammad's (PBUH) follower goes to Quraish, he/she shall not be returned. A number of companions including Hazrat Umar (R.A) were not happy with the terms of treaty but for the sake of establishment of peace, Holy Prophet (PBUH) accepted the terms. Holy Prophet (PBUH) revolutionized the system of War and restricted the state policy of unprovoked aggression and territorial expansion. In the 7th year after Hijrat, Holy Prophet (PBUH) decided to send letters to Kings and Emperors. Instead of fighting and capturing the neighboring countries for the growth of Islamic empire, he adopted a peaceful method of calling the rulers of countries to enter the fold of Islam. For every king, a special letter was written and one separate messenger was sent. The letters sent by the Holy Prophet (PBUH) were both accepted and rejected with disgrace. The Roman emperor Hercules and the emperor of Egypt did not accept Islam but they treated the messenger politely and sent presents for Holy Prophet (PBUH). The emperor of Egypt sent two maids from noble (Optic families), some clothing and animals to ride on the journey back. The Roman emperor told the messenger: "If I were with him, I would have washed his feet". The emperor of Abyssinia (Negus), Bahrain (Mandhir) and Oman (Jaffar) accepted Islam. One letter was sent to Persian King, Khusro Pervaiz who tore the letter into pieces and humiliated the messenger. On the contrary Holy Prophet(PBUH), without any bloodshed was able to bring 3 large empires to Islam.

XXXI) Women have been granted a dignified status as wives in Islam. Wives have equal rights as that of their husbands and must not be considered inferior. Holy Quran says: "And they (women) have rights similar to those (of men) over them." They are partners with their husbands in the communal life and must be treated with love and care. Islam teaches us that wives possess the financial independency and must be financially supported throughout their life. Holy Quran says: "Woman has right to own property. She is the owner of her earnings. No one has a right over them." Islam has restricted the unlimited polygamy, with a maximum of four wives at the condition that their husband keeps all of them equally satisfied and happy. Islam has also declared that the husbands are the protectors of their life partners as Holy Quran says: "Men are protectors and maintainers of women." Furthermore, we have been taught about the exclusive right that the wife owns about seeking divorce from her husband, that she has a right to seek separation from her husband if their marriage becomes impossible to question.

Islam accorded an exalted status to women in the capacity of mother. The Prophet (PBUH) summed up all Islamic teachings regarding the status of mother by saying: "Paradise lies under the feet of mother." Mother have the main responsibility of the upbringing of the children and endures the pain and sufferings from pregnancy till the early nourishment of the child. Holy Quran says: "And we have enjoined upon man to be good to his parents; his mother bears him in weakness upon weakness." Mothers are the first teachers of faith and proper conduct and are also responsible for teaching children, the correct ways and to improve their conduct. So overall mothers possess a higher status in Islam than fathers which is evident from Prophet's (PBUH) Hadith in which he declared that the respect and the status of mother is thrice as much as for the father. They must be given as much respect as their children could give them. An example is of Holy Prophet (PBUH) who used to respect his foster mother by spreading his cloak on ground and get her seated and by addressing her as 'My mother'.

Islam teaches us that both sons and daughters are to be cared for and treated equally. It must not be the case that sons are given more love and attention than daughters; who are given a respectable status in Islam. They are even granted the right to make their own choices in Islam yet many families deprive their daughters of this authority due to their conservative

approach towards the society. Holy Quran says: "A person who nurtures three daughters, trains them well, marry them and treats them well will enter Paradise." Also: "If a person suffers due to her daughters but takes care of them, her daughters will be barricades that will save him from the fire of Hell". Prophet (PBUH) said at an instant: "If a person has troubles due to her daughters but takes care of them, her daughters will be barricades that will save him from the fire of Hell". Furthermore, Islam has strictly banned female infanticide and ensured the accountability of those who commit this unforgiveable sin as Holy Quran says: "And when the female infant (buried alive) is questioned, for what crime she was killed..." Islam also explains the significance of educating the daughters and puts great emphasize on it. Also, not to offer a better education to sons than daughters. Both must be equally treated in every single aspect.

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XXXII) Wives of Holy Prophet (PBUH):

- I. Hazrat Khadija bint Khuwaylid (R.A)
- II. Hazrat Ayesha bint Abu Bakar (R.A)
- III. Hazrat Sawdah bint Zama'ah (R.A)
- IV. Hazrat Zainab bint Khuzaimah (R.A)
- V. Hazrat Mariya Qibtah (R.A)
- VI. Hazrat Ramlah bint Abu Sufyan (R.A)
- VII. Hazrat Umme Habibah (R.A)
- VIII. Hazrat Hafsah bint Umar bin Al Khattab (R.A)
- IX. Hazrat Umme Salamah (R.A)
- X. Hazrat Zainab bint Jahsh (R.A)
- XI. Hazrat Jawairiyah bint Haraith (R.A)
- XII. Hazrat Safiyah (R.A) (R.A)
- XIII. Hazrat Maimoona bint Hairaith (R.A)
- XIV. Hazrat Rehana bint Shamoon (R.A)

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NOTE ON ANY FOUR:

Hazrat Khadija bint Khuwaylid (R.A):

Hazrat Khadija bint Khuwaylid (R.A) was born in 555A.D. Her father was Khuwaylid, a rich merchant. She was known as Tahira due to her piety and piousness. She was twice widowed and was a wealthy lady. Hazrat Khadija (R.A) was given the responsibility to carry out the inherited trade business. She was informed of a trustworthy person who was perfect for her trade business and to take her trade expeditions to other areas. That person was Holy Prophet (PBUH) and he was appointed to carry Hazrat Khadija's (R.A) trade expedition to Syria, in promise healthy profits. Holy Prophet (PBUH) was assisted by Khadija's (R.A) slave, Mayserah. Holy Prophet (PBUH) came up with a considerable profit and Mayserah told Hazrat Khadija (R.A) about his excellent conduct and behavior in transactions. Hazrat Khadija (R.A) was so inspired by him, that she sent a marriage proposal that was Abu Talib on behalf of Holy Prophet (PBUH).

The marriage proved to be very successful and Hazrat Khadija (R.A) bore him four daughters and two sons. Both of their sons died in infancy. Hazrat Fatima (R.A) was the only one among their children who survived to see the wonders of her father. Hazrat Khadija (R.A) assisted Prophet (PBUH) throughout her life and proved herself as a loving and devoted partner. She was the first ever convert to Islam and she consoled Holy Prophet (PBUH) after he experienced the first revelation in Cave Hira. She took to him to her cousin, Warqa bin Naufal. Hazrat Khadija (R.A) supported Prophet (PBUH) emotionally, financially and tolerated the sufferings of the Banu Hashim boycott. In the 10th year of Prophethood, she passed away upon the lifting of socio-economic boycott and Holy Prophet (PBUH) was so saddened by this incident that he named that year as Aam-ul-Hazan. He often praised about Hazrat Khadija (R.A) later on, in front of his other wives. Once, Prophet (PBUH) said to Hazrat Ayesha (R.A): "O Ayesha! Love of Khadija was gifted to me by Allah, never had I got a better wife than Khadija." Thus, Holy Prophet (PBUH) ranked her among his beloved wives and always admired Hazrat Khadija's (R.A) contribution to Islam.

Hazrat Ayesha bint Abu Bakar (R.A):

Hazrat Ayesha (R.A) was the daughter of most intimate companion of Holy Prophet (PBUH), Abu Bakr. She was also nicknamed as Humaira and was called Umm-e-Abdullah. She was married to Holy Prophet (PBUH) at the age of ten years, soon before the migration to Medina. After gaining maturity, the marriage was officially solemnized in Medina. This marriage also strengthened the relationship between Holy Prophet (PBUH) and Abu Bakr (R.A). Upon Prophet's (PBUH) demise, she was just 25 years old and she spent the rest 48 years of her life propagating the message of Islam and Sunnah.

She was a prominent companion of Prophet (PBUH) and this helped her to commit large amount of Hadith as much as 2210, which have been reported by her and are agreed upon. She was a dominant figure in assisting the companions of Holy Prophet (PBUH) to learn about Quran and Sunnah. She was a pious woman, who also had the honor of accompanying the Prophet (PBUH) in his last days, when he shifted from his apartment to Hazrat Ayesha's (R.A) room. During the Khilafat period, she conveyed the Islamic knowledge to the students and assisted the companions in the compilation and preservation of Hadith. She passed away at the age of 73 and was buried in Janat al-Baqi.

Hazrat Hafsah bint Umar (R.A):

Hazrat Hafsah bint Umar (R.A) was the daughter of Hazrat Umar (R.A) who was one of the closest companions of Holy Prophet (PBUH). She was first married to Khunais, son of Huzaifah. She accepted Islam along with her parents. Hazrat Hafsah bint Umar (R.A) was among the people who migrated to Abyssinia which was ruled by Negus at that time. Hazrat Hafsah's (R.A) husband participated in the Battle of Badr and lost his life as the consequence. Upon the completion of Iddat, Prophet (PBUH) sent her a proposal, which was accepted by her. Hazrat Hafsah bint Umar (R.A) was a pious and orthodox female, who devoted her life to Prophet (PBUH) and Islam. She became the teacher of Fiqah and Sunnah. She reported at least 60 traditions. Hazrat Hafsah bint Umar (R.A) was also the custodian of the Mushaf, the compilation of Quran, done under the supervision of Zaid bin Thabit (R.A) and this is why it was called Mushaf-e-Hafsah. Several copies of that compilation were made and transmitted and that is how we have the Holy Quran today. Hazrat Hafsah (R.A) passed away in the Khilafat of Muawiya. She was buried in Janat al-Baqi.

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Hazrat Sawdah bint Zama'ah (R.A):

Hazrat Sawdah bint Zama'ah (R.A) was a scholarly and pious lady. She had migrated to Abyssinia along with her husband. Sawdah (R.A) returned to Mecca after her husband died there. At this time, Khadija (R.A), the first wife of the Prophet (PBUH) had just passed away. Prophet Muhammad (PBUH) had children who needed care. The Prophet (PBUH), who named the year of Khadija's (R.A) death as 'the year of sadness' was having a troubled time. This situation of the Prophet was felt by everybody. Hawla, the daughter of Hakim and the wife of Uthman bin Maz'un, saw the sadness of the Prophet and proposed to find a partner for him, and he asserted. Prophet Muhammad (PBUH) was very much affected by the loyalty to faith that Sawdah had shown and as a result of the respect and high value that he attached to her, he proposed to marry her. Sawdah (R.A) was at the age of fifty when she married the Prophet. Hazrat Sawdah (R.A) proved to be a loving and devoting wife to him. Prophet (PBUH) also admired her simplicity and righteousness. Later, when Holy Prophet (PBUH) married Hazrat Ayesha (R.A), Hazrat Sawdah (R.A) took care of her needs and loved Hazrat Ayesha (R.A). Hazrat Sawdah (R.A) had her compartment shared with Hazrat Ayesha (R.A) and had the privilege to accompany Holy Prophet (PBUH) in his last days. She was so passionate and attached to Holy Prophet (PBUH) that even after his demise, she did not leave her apartment for Hajj or Umrah. Hazrat Sawdah (R.A) died in the 22nd year of Hijrah, after the end of Hazrat Umar's (R.A) Khilafat. She was buried in Janat al-Baqi.

XXXIII) Imam Hassan (R.A) was born in Medina in 3 A.H and was the son of Hazrat Ali (R.A) and Hazrat Fatima (R.A). Soon after his birth, Holy Prophet (PBUH) gave him the name of Hassan and once said: "O Allah, I love him, so I beseech you to love him." There are stories of Prophet (PBUH) with Hassan and Hussain about allowing them to sit on his back while he was prostrating during prayers. In addition, once Prophet (PBUH) suddenly interrupted his sermon and came down from the Minbar to pick Hassan (R.A) up when he tripped over while reaching Prophet. This exhibits the love that Prophet (PBUH) felt and also the pride he took in his grandchildren. Hassan was only eight years old when Holy Prophet passed away and he spent his youth under the guidance of his father, Hazrat Ali. When Usman (R.A) got besieged in his house by the non believers, Ali (R.A) sent Hassan (R.A) there several times with food and water. In his attempt to save Umar (R.A), he sustained several injuries at the hands of rebels, before Umar's (R.A) assassination in 656 A.D. During Hazrat Ali's (R.A) caliphate, Hazrat Hassan (R.A) participated in all the battles and was held the administrator of Bait-ul-Maal. He also was sent to Qufa, to seek the reinforcements during the struggle against Talha, Zubair and Ayesha (R.A). He was a part of his father's army in the Battle of Siffin. On the 21st of Ramazan, after the deceasing of Hazrat Ali (R.A), he was declared as the next caliph with the agreement of 40 thousand people. Ameer Muawiyah did not show allegiance to Hazrat Imam Hassan (R.A) and prepared an army to encounter him. Hassan (R.A) too assembled his followers and found an army of four thousand warriors. Whereas, Muawiyah's army outranked them with a total of 40 thousand well prepared fighters. The armies settled at Amba. Muawiyah sent a messenger to warn Hassan (R.A) to surrender and his life would be forsaken. Upon hearing this, many Iraqi soldiers deserted from Hazrat Imam Hassan's army, as they were demoralized and were afraid of dying. Therefore, a peace treaty was signed between the two parties. Consequently, Imam Hassan (R.A) announced that, in order to prevent bloodshed, he was abdicating Khilafat. Later on, he retired to Medina for the rest of his life. He passed away in 50 A.H at in Medina because of poisoning by Ja'da, one of his wives, who was enticed by Muawiyah's promises and marriage to his own son; Shi'i. Muslims regard Hassan (R.A) as the second Imam following Hazrat Ali bin Abi Talib (R.A). Muslims also believe him to be sinless and perfect in actions and they carry deep respect for him. He was buried in Janat al-Baqi in Medina.

XXXIV) Imam Hussain (R.A) was born in 4A.H and was son of Hazrat Ali (R.A) and Hazrat Fatima (R.A). After his birth Prophet (PBUH) named him as Hussain. Prophet (PBUH) once remarked: "O Allah! I love him so I beseech you to love him". He was a source of great joy to his grandfather, who is reported to have said: "Hussain (R.A) belongs to me and I to him". May Allah love him who loves Hussain (R.A)".

He was a loyal supporter of his father Hazrat Ali (R.A) and after Hazrat Ali's (R.A) assassination, he was reluctant to accept Hassan's renunciation of the Caliphate, though he knew Muawiya was too strong to resist. He made his rejection of Umayyads clear, when as one of five senior Muslims, he refused Muawiya's request to acknowledge Yazid, his son, as a successor to the throne of Caliphate. Hussain didn't show allegiance to Yazid as the nomination of Khilafat was against the Islamic tradition. After his refusal to recognise Yazid as a caliph, a deputation from people of Kufa approached Imam Hussain and requested him to come to their rescue as Yazid's Governor was persecuting them. His friends knew the deceitful nature of Kufans and persuaded him not to go there.

Therefore, he sent his cousin Muslim Ibn Aqeel, who was warmly welcomed there. He detected a wide spread support among the Kufans and wrote a letter to encourage Hussain (R.A) to come over to Kufa. Whereas all the leaders of town were bribed and as soon as letter was dispatched, Muslim was martyred.

Hussain had already left Makkah, for Kufa in 59 A.H. On the way he heard the news of the Muslim's assassination. With it, a large number of companions began to desert him but Imam Hussain still proceeded. Soldiers were dispatched to bring Hussain (R.A) either to Kufa or Damascus. Unaware of the plot of his enemies, he stopped and camped at Karbala. Soon Yazid's army surrounded the camp. On 7th of Muharram, 61 A.H, Yazid's army cut off all sources of supply of water to the camp. All efforts to persuade Hussain to show allegiance to Yazid as a Caliph were in vain. Hussain (R.A) decided to wage a war against Yazid's men but his followers knew that they would be killed, so they began to retreat and only 72 were left against an army of 4000 soldiers that surrounded from all directions.

Finally on 10th of Muharram all his supporters were slain and only he was left behind. He went to his sick son, Zain-ul-Abideen who was inside a tent nearby, passed over the charge of Imamat to him and came back to battlefield. Afterwards he died after being hit by falling arrows and axes on him. His head was cut off and was taken to Yazid's court. Muslims to this day, tremendously regret and feel sorrowful for this event at Karbala and forever will.

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XXXV) All the Prophet's (PBUH) companions are blessed and exalted. Amongst them there are certain individuals whom the Prophet Muhammad (PBUH) has ranked even higher. Amongst these are:

- Hazrat Abu Bakr bin Abu Quhafa (R.A)
- Hazrat Umar bin Khatab (R.A)
- Hazrat Usman bin Affan (R.A)
- Hazrat Ali bin Abu Talib (R.A)
- Hazrat Talha bin Ubaidullah (R.A)
- Hazrat Saeed bin Zaid (R.A)
- Hazrat Zubair bin Al-Awam (R.A)
- Hazrat Saad bin Abi-Waqqas (R.A)
- Hazrat Abu Ubaidah bin Jarrah (R.A)
- Hazrat Abd ar-Rahman bin Auf (R.A)

These companions rendered invaluable services for the growth of Islam and expansion, and even supported Prophet Muhammad (PBUH) at the time when the early Muslims were mercilessly targeted to cruel forms of persecution. Allah (SWT) rewarded them by giving them glad tidings of entry into paradise during their lifetime that is why they are titled as Ashrah-e-Mubashrah i.e. 'The ten blessed companions'.

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Hazrat Abu Ubaidah bin Jarrah (R.A):

He was one of the distinguish companions of Holy Prophet (PBUH) who was the man whose right hand the Prophet (PBUH) held and said, "In every nation there exists a man worthy of all trust and the trustworthy of this nation is Abu 'Ubaidah Al- Jarrah'." (Bukhari) He was Ameer son of Abdullah ibn Al Jarrah ibn Helal ibn Ahib ibn Dubba ibn Alharith famously known as Abu `Ubaidah Ibn Al Jarrah. He embraced Islam at the hands of Abu Bakr As-Siddique at the dawn of Islam, even before the Prophet walked into Daar Al-Arqam. He immigrated to Abyssinia during the second emigration, and then returned to stand by the Prophet at Badr, Uhad, and the rest of the great battles. He was one of the ten men who the Prophet, peace and blessings be upon him, assured them that they would enter Paradise he adhered to the standard of Islam wherever he went, as a soldier in command with valor and esteem, and as a soldier under command with modesty and faithfulness.

He fought bravely in many battles such as for instance, in the Battle of Uhad, he realized from the way the battle was conducted that the disbelievers' first priority was to kill the great Messenger (PBUH). To them, achieving victory was of secondary importance compared to killing the Prophet. Therefore, he decided to stay very close to where he was. When Abu `Ubaidah saw the two rings of the Prophet's chain mail that had pierced his cheeks, he rushed and held the first one with his front teeth and pulled it out. Yet as it fell, it took out his upper front teeth as well, and the same thing happened to the lower front teeth when he pulled out the second ring. One of the most harrowing experiences that Abu Ubaidah had to go through, how harrowing, it is almost impossible to imagine. The man who he killed was Abdullah ibn al-Jarrah, the father of Abu Ubaidah! It is concerning this event that God revealed the following verses of the Quran: "You will not find a people believing in God and the Last Day making friends with those who oppose God and His messenger even if these were their fathers, their sons, their brothers or their clan. God has placed faith in their hearts and strengthened them with a spirit from Him." (58:22).

During Umar's caliphate, he commanded the forces which captured Palestine and Syria. Umar (R.A) appointed him as the commander of Muslim forces later on. He died in 639 A.D as a result of an outbreak of a plague known as Taun Amawas near Al-Jabiya at the age of 58.

Hazrat Abd ar-Rahman bin Auf:

He is Abdur-Rahman Ibn Awf ibn Abd Awf ibn Abd Alharith ibn Zahra ibn Kilab. His name in Jahiliyyah days was Abu Amr. But when he accepted Islam the noble Prophet called him Abdur-Rahman - the servant of the Beneficent God. He was one of the eight who were the first to embrace Islam. After `Abd Ar-Rahman embraced Islam, he faced his own portion of the persecution and challenges of the Quraish. When the Prophet (PBUH) ordered his Companions to migrate to Abyssinia Ibn `Awf (R.A) first migrated but returned back to Makkah then he immigrated to Abyssinia in the second migration, and from there to Al-Madinah, where he witnessed Badr, Uhad, and all the battles. In those days the Messenger (PBUH) associated every two of his Companions as brothers, a Mahajir (Emigrant) from Makkah with an Ansar (Helper) from Al-Madinah. The noble Messenger (PBUH) associated `Abd Ar-Rahman bin `Awf and Saad Ibn Ar-Rabia as brothers Saad said to Abd Ar-Rahman, "O brother, I'm the richest in Al Madinah. Take half of my fortune. And I have two wives. Choose the one you like better and I'll divorce her for you to marry." So `Abd Ar-Rahman Ibn Awf said, "Allah blesses your family and money. Show me the way to the market." He went to the market, bought, sold, and gained profit. One day he heard the Messenger of Allah (PBUH) saying to him, "O Bin `Awf, you are a rich man, and you are going to crawl into Paradise.

So lend to Allah in order to set your feet free." Ever since he heard this advice from the Messenger of Allah, he started lending to Allah a goodly loan. Then Allah increased it manifold to His credit in repaying. He distinguished himself in both the battles of Badr and Uhad. He was wounded on the Day of Uhad with twenty wounds, one of which left a permanent lameness in one leg, and that some of his teeth fell out on the same day, leaving a clear defect in his articulation - When the Prophet (PBUH) passed away, Abdur-Rahman took on the responsibility of looking after the needs of his family, the Ummhat al-Muminun. He would go with them wherever they wanted to and he even performed Hajj with them to ensure that all their needs were met.

This is a sign of the trust and confidence which he enjoyed on the part of the Prophet's family. While his soul was preparing for its new journey, his eyes were dripping tears and his tongue was stammering, "I'm afraid of

being held up by my friends because of what I had of abundant money". But soon, Allah's calmness overwhelmed him, and tender happiness covered his peaceful face. His ears listened closely, as if there were a sweet voice coming near them. Perhaps he was listening then to the truth of the Messenger's words (PBUH) to him, "Abd Ar-Rahman Ibn `Awf will enter Paradise". Maybe he was listening also to Allah's promise in His book: "That who spends their wealth in Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve"
In A.H. 35 his Soul ascended to its Creator.

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NOTE ON 2 COMPANIONS WHO DID NOT BECOME CALIPHS:

Hazrat Zubair bin Al-Awam (R.A):

Hazrat Zubair bin Al-Awam (R.A) was also one of those given the glad tidings of Paradise during the lifetime of Holy Prophet (PBUH). He was also a cousin of Prophet (PBUH). He embraced Islam shortly after Hazrat Abu Bakr (R.A) when he was just fifteen years old.

Hazrat Zubair immigrated to Abyssinia due to the severe persecution of the Quraish. From Abyssinia he migrated to Madinah. He fought alongside the Holy Prophet (PBUH) in all of the battles including the Battle of Uhad, Khandak, conquest of Makkah, Khyber expedition, Hunnain, siege of Taif as well as Conquest of Egypt. He was the first one who drew his sword for the cause of making the word of Allah supreme.

In one of the tradition narrated upon the authority of Jabir ibn Abd-Allah (R.A) who said that the Prophet (PBUH) said: "every Prophet has a hawaari (special helper or disciple) and my disciple is Az-Zubair ibn Al-Awam."

(Sahih Bukhari) The following verse is about Hazrat Zubair, the Quran says: "Those who responded to the call of God and the Messenger after the misfortune had fallen upon them." (3:171) after the demise of Holy Prophet (PBUH), Hazrat Zubair (R.A) led a life of almost total seclusion but continued his support for Islam and its armies when ever needed. He loved Hazrat Ali (R.A) very much but during Hazrat Ali's (R.A) caliphate, he had some differences with Hazrat Ali (R.A) on the martyrdom of Hazrat Usman (R.A), these differences were due to some misunderstandings.

He participated in the battle of Camel against Hazrat Ali (R.A) but he left the battlefield after an agreement reached between Hazrat Ali (R.A) and Hazrat Bibi Ayesha (R.A). However, the mischief-makers martyred Hazrat Zubair (R.A) Prophet Muhammad (PBUH) once said, "Talha and Zubair are my neighbors in Paradise." (Tirmizi)

The said event of Hazrat Zubair (R.A) killing occurred in 36 A.H/ 656 A.D.

Hazrat Talha Ibne Ubaidullah (R.A)

Hazrat Talha Ibne Ubaidullah (R.A) was amongst those who were given the glad tidings of Paradise during their lifetime and he was among the early converts of Islam. He gained the unique reputation among Muslims of being called the "Living-Martyr". The Holy Prophet (PBUH) called him Talha-Du-Al-Khair and Talha-Du-Al-Fayaad. He fought with bravery alongside the messenger of Allah (PBUH). In the battle of Uhud he shielded the Prophet (PBUH) from the arrows of the enemy, with his own body so much so that his arms were severely wounded and crippled, and he carried the messenger of Allah (PBUH) on his back until they climbed a larger boulder at that time the Holy Prophet Muhammad (PBUH) said: "Talha has made Paradise certain for himself." (Sahih Bukhari)

Talha also fought in all of the battles that followed and he swore his allegiance to the Prophet Muhammad (PBUH) at Bait-ur-Rizwan. In one of the Hadis narrated upon the authority of Jabir ibn Abd-Allah (R.A) who said: "I heard the messenger of Allah (PBUH) said: 'Whoever wants to look at a martyr walking on the face of the earth than let him look at Talha ibne Ubaidullah'." (Sahih Bukhari)

During the caliphate of Hazrat Abu Bakr Siddique (R.A) and Hazrat Umar (R.A) he remained an active and important member of the Advisory Council and his advice was sought on all important matters. Hazrat Talha (R.A) swore allegiance to the fourth caliph of Islam Hazrat Ali (R.A) after the assassination of Hazrat Usman (R.A). But later he turned against Hazrat Ali (R.A) for not taking immediate actions against the murderers of Hazrat Usman (R.A) and he joined Hazrat Ayesha (R.A) in the battle of Camel. However, negotiations took place between the two parties. After this Talha (R.A) decided to withdraw from war but however, the mischief-makers martyred him. Hazrat Talha (R.A) was 62 years old when he was martyred.