

Islamic Studies for 'A'level

Volume 2

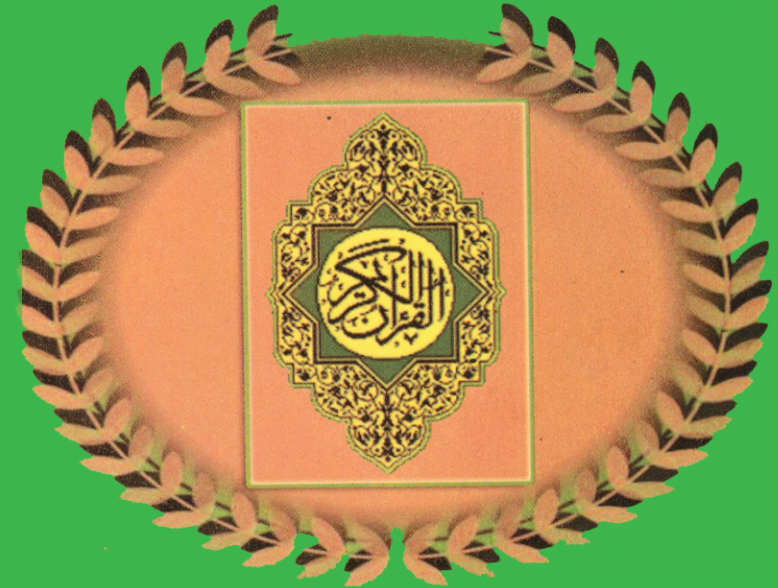
In order to make life be meaningful, man should know what he is and why has he been created. He is also ought to know the purpose of creation and the meaning of life itself.

Accordingly, Allah has raised men with deep vision; pure intuition, and light faculties of knowing and understanding Him. These chosen men were given the knowledge of the ends of life and values of morality; and were entrusted with the duty to communicate the Divine revelation to other human being and show them the right path.

Likewise, Allah has raised Muhammad(s.a.w) as the final and universal Prophet to mankind for fulfilling the same purpose. This volume shades lights on the glorious efforts he made in calling humanity to the right and straight path as ordained by Allah.

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Dar es salaam
Tanzania

ISLAMIC HISTORY



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Islamic Education Panel

Islamic Studies for 'A'Level

VOLUME 2

ISLAMIC HISTORY

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INTRODUCTION

Prophethood in Islam

In order to the life to be meaningful man should know what he is and why has he been created. He is also ought to know the purpose of creation and the meaning of life itself.

There must be someone to tell man, who has provided him with all the powers and resources and why? What is the proper value of life and how can they be attained? This is the cardinal need of man so that he can succeed in life here and hereafter.

“While God has produced men of destination in arts and sciences. He has also raised men with deep vision; pure intuition, and light faculties to know and understand Him. To them; He Himself revealed the way of godliness, piety, and righteousness He gave them the knowledge of the ends of life and values of morality and entrusted them with the duty to communicate the Divine revelation to other human beings and show them the right path. These men are the Prophets and Messengers of God” (Maududi – 1940)

Brief History of Prophethood

The chain of prophets started with the first man Adam and ended with the prophet (s.a.w). Adam (as) taught his descendants that Allah is one, the creator, the sustainer of the world, that He is the lord of the universe and He alone should be worshipped and obeyed.

However, later on some of the descendants abandoned their father's teachings, and gradually drifted away into devious ways. They began to worship other objects instead of God and hence forgot the way of life, which God has revealed for them and thus followed their own devices. In this way every kind of evil custom grew, and all sorts of notions of ignorance spread among them. To bring them to Islam and to remind them of the less on they had forgotten, Allah began to raise prophets among every people.

The Qur'an tells us that God's true prophets were raised in all countries: in every land and people. And all possessed one and the same religion - the religion of Islam.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ

"To every people (was sent) a Messenger" (10:47)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا

اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"For We assuredly sent amongst every people a Messenger (with the command) Serve Allah, and eschew evil" (16:36)

However, it should be put in mind that the methods of teaching and the legal codes of different prophets were a little different in accordance with the needs and the state of culture of the people among whom they were raised. But the fundamental teachings of all the prophets were the same i.e. belief in the unity of God, adherence to a life of piety, goodness and peace, and belief in the life after death.

Most of the prophets had difficulties with their people. They were mistreated; refused, some were exposed from their land and others were even assassinated. However, they did not lease to peach.

Good people were also available who accepted their message and converted to their creed. However though during the lives of their prophets they accepted and practiced their teachings, yet after their death they introduced their old distorted notions into their religions, and altered the prophets' teachings, hence they need another prophet.

In the early stages of history, nations were situated separately; cut off from each other and the facilities for mutual interactions were just non-existent. Hence it was absolutely impossible to propagate a common world faith with its accompanying system of law for the life of this world. It was therefore necessary that separate prophets were

to appear among different nations and the teachings of each prophet were meant specifically for his people.

But after the problem of geographical limits was solved and means of transport and communication developed, man reached a stage of attaining a mental caliber that was craving for a world religion. So the Prophet (s.a.w) was raised for the whole world and for all nations.

Need of the Advent of Prophet Muhammad (s.a.w)

After the Prophet (s.a.w) there was a long period without a Prophet. Light and knowledge disappeared. The simple teaching of the Messiah was distorted or descended all together.

The Jews had become a society obsessed with rites and rules lacking all life and spirit. A part from that, they did not carry the message of God to the world nor as they were supposed to do. Instead they innovated Judaism tribal religion, which had no revelation to humanity at large.

On the part of the Arabs, they were corrupted morally and obsessed with drinking and gambling. Their cruelty reached the point where they buried baby girls alive. Raiding was widespread as well as highway robbery against trading caravans. The position of women in society was so low that they could be inherited like property or animals. Children were murdered because their parents feared the poverty that would come from raising them.

They were fond of war and did not hesitate to shed blood or engage in war, which would cost lives of thousand of people.

In other places useless faith and religions emerged like Buddhism, Hinduism, worshipping fire, idols etc.

In short just before the advent of the prophet (s.a.w), man was on a suicidal course. The Creator was forgotten and the ability to distinguish between good and evil, and what was beautiful and what is ugly was lost.

The Jews who were entrusted with the missions of leading human kind towards establishment of God's kingdom failed. Hence the Prophet (s.a.w) was sent with the call of Islam so as to convey it to people of the world of all times.

CHAPTER ONE

STAGES IN THE EVOLUTION OF ISLAMIC STATE

Intuitional Training of the Prophet (s.a.w)

We can discern several stages in the evolution of Islamic State or Community. We find in the first place training of the Prophet, which was in two folds; before and after Prophet hood. Let us examine these folds of training.

Let us start with a word of caution, that is, training of the Prophet does not mean that any one can be trained and acquire Prophethood as he wants or plans. It should be understood in two senses; one is that Prophets are born Prophets. In this case in their lives before they are commissioned with the Ministry of Prophethood Allah (s.w) guides them through (ILHAM) Intuition. Two is that, the choice is exclusively in the hands of Allah (s.w) as to who has to be His Prophet. Then the intuitional training is followed with intellectual and practical training. For this reason all the Prophets were not influenced by their environments, their communities, wishes, or whims.

Let us show how the Prophet was intuitively trained and so he was free from the influence of his community and all that surrounded him. In the pre-Prophetic mission, several things demonstrate that the Prophet (s.a.w) was guided by Allah (s.w). One is that, The Prophet was much more worried and pained at the evils present among his won people as well as those around him. This point is illustrated by the fact that, in his trade journeys to other countries he had met with men of different creeds and religions but he felt some thing basically wrong or astray with all of them. He had met the ascetics, the so-called saints who, because of their segregation from the practical affairs had little appeal for him.

He saw the Persians, who believed in polytheism, the Romans who claimed to believe in one God and the religions of his own people,

but all had no appeal to him. He was looking for something to emancipate man from the dominance or bondage of man in which mystic, because of his unnatural approach to life, had not interested him.

The evil that he found was too heavy for his sympathetic soul to bear, the despots, the kings and emperors, and their families were ruthlessly exploiting the common folk. Mighty only enjoyed every right, but a common man had, practically speaking, no human right. The masters treated their slaves no better than dogs. Women had no right to inheritance or self-determination. They were being used as objects for man's sex impulse and machines to produce children for him. Pride, haughtiness were considered as virtues. Drinking, gambling, adultery were fashions of the culture.

Religions as they existed had no connection with the practical affairs of life. They had been reduced to dogmas and rituals or things for national esteem. The Prophet (s.a.w) could see, therefore, no way to relieve his burden. From his youth he had been helping the orphans, the destitute, the widows and oppressed through a youth organization he joined when he was only twenty years old, but it could attain so little that it was no more than a drop of good in the flood of evil.

We learn from the most authentic reports that, for nights long his sympathetic heart – a heart without which no man devoted to the establishment of a Prophet's mission was so greatly pained and troubled that, sleep would depart from him and Ummul mu-u-meneena, the mother of the believers, Bibi 'Khadija' Would ask the Prophet as to why doesn't he yet sleep? The Prophet to be would answer, "You know how much the powerful oppress and mistreat the weak. I saw a man during the day beating his slave. When I close my eyes to sleep the vision springs up, before my eyes and it take my sleep off completely'. She would then console him by saying, "Take the money tomorrow to pay his master and make him freed.

He would then go in the morning to get the slave freed. But he was not content with this; he saw that man at large was suffering everywhere from the same malady, in some form or the other. Some-

one or the other kind of yoke was placed in the neck of the weak by the stronger. He wanted to know the cause of all evils in the World and yearned for a panacea as a universal remedy, for all evils. It is this state of suffering spiritual unrest and Intellectual discomfort that is referred in the Qur'an in Suratil Nashirah in which Allah says:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ
 الَّذِي أَنْقَضَ ظَهْرَكَ ۖ

“Have we not expanded for your breast and removed from you your burden which did break your back” (94:1-3)

So we can gather from the foregoing that the prophet was not influenced by the religions and he sensed that they were not for man's emancipation from the bondage of man at all.

Not only that but he failed to tolerate seeing those evils and is reported to have seclusion in Jabal Hira some five miles North of Mecca. This practice started when he was at the age of thirty eight according to some sources and continued until he was forty years.

The practice was that, he would stay there (in the cave) for some-time and then come back for provisions. And in some cases his wife would send him provisions as according to some sources.

The Prophet to be was contemplating as to how humanity could be saved from the bonkers of man.

This stage of intuitional training was very important because he was made to concern himself with the problem which oppressed man, hence when he was commissioned with the ministry of Prophethood he worked restlessly and overcome all huddles and obstacles until the emancipation of man from the bondage of man was realized.

Along with this is the fact that in his Community, which had all sorts of corruption and dishonesty, he gained the titles of Assadiq and Al-Amin, a thing which strongly emphasize that the Prophet was not influenced by his Society.

He was the most honest and truthful in Makkah. It is not out of place to state here that, it is this quality that impressed Khadija to the extent of marrying him. So the Quraish, the Meccan had great confidence in his honesty and integrity and hence used to deposit their valuables with him for safe-keeping. Even in the era of his Prophethood those who appeased him still banked with him their valuables. This is verified by the fact that, in his migration to Madinah, he left Ali, behind to return the valuables to their respective owners.

The higher level of his Prophetic institution is seen in setting the dispute of the Quraish. It is recorded in some sources that by the year 605 EC the edifice of Al-Kaaba was rebuilt after it had crumbled as result of floods. Four major clans of Quraish, worked together harmoniously, each clan being devoted to the building one wall of the four average man's height, it was time to place the sacred black stone in its place, in the eastern corner. The act of putting the black stone in its place was considered to be the highest honor and each of the clans was deterred to have it. So a dispute arose which would culminate to conflict. However, they then all agreed that the next man to enter into the court yard of Al Kaaba through Al Safa gate to be given the right of arbitration. As the Quraish assembled there waiting expectantly the future Prophet entered the courtyard through the gate of Al Safa. The Quraish cried with satisfaction, "Here is Muhammad, here comes Ibn Abd-al-Muttalib and here comes al-Amin the trustworthy"

The Prophet to be, solved the problem with Prophetic vision, He threw on his mantle and spread it on the ground and ordered the Black stone to be placed on the middle. He then invited the four clans each to hold one corner of the cloth and together they raised the stone to the level of the place of stay of the stone. Then, he took the stone and restored it to its original position. Hence, he was expected and respected leader by the Quraish from his childhood.

We have another incident in the childhood life of the Prophet, which shows that he was different from the rest of the children. The incident is cited in Sahihul Bukhar the English version. Vol. V by Iman Abu Abdullah Muhammad bin Ismail al-Bukhar Nusrat Ali Nasri for Kitab Bhauan, P. 146.

“When the Kaabah was being built, the Prophet and Abbas carried the stones. And Abbas said to unto the Prophet: Put thy lain cloth on thy neck, it will protect thee from the stones. And the Prophet fell to the ground (fainting). His eyes upturned to the sky. They he came to himself and cried out: My loincloth! Thereupon (Abbas) fastened his loincloth on him.”

In authentic resources, the Prophet is said to have been six year of age, consider the age, and the question of fainting because of being naked.

Aisha said: The first revelation that was granted to the Messenger of Allah, (Peace and blessings of Allah be in him) was the true dream in a state of sleep. So that he never dreamed a dream but the truth of it shine forth like the dawn.

From the foregoing, we observe that a leader has to come from the people, he should have a clean record, and he should be man of the people. The Prophet lived with his people in this way for forty years then followed the Intellectual Training.

Intellectual training of the prophet (s.a.w)

The solitude became clear to him and he used to seclude himself in the cave of Hira and therein he devoted himself to divine worship for several nights before he came back to his family and took provisions for his (refreshment): then he would return to Khadija and take more provisions for similar (period) until the Truth came to him while he was in the cave of Hira.

So the Angel (Jibril) came to him and said, Read, He (the prophet)

said “I said I am not one who can read” And he continued then (the Angel) took hold of me and he pressed me so hard that I could not bear it any more, and then he let me go and said “Read: I said, “I am not one who can read”. Then he took hold of me and pressed me a second time so hard that I could not bear it any more then he let me go again and said, “Read”. I said’ I am not one who can read” The Prophet continued: “When he took hold of me and pressed me hard for a third time then he let me go and said, “Read in the name of thy Lord who created. Created men was out of a (mere) clot of congealed blood. Read and thy Lord is more Honorable. He who taught (the use of) the Pen. Taught man that which he knew not (these are the first five verses which revealed in Suratil Alaq”. (96:1-5).

After this happening, the Messenger of Allah (s.a.w) returned with this (message) while his heart trembled and he came to Khadija, his wife and said, “Wrap me up, and she wrapped him up until the awe left him. Then he said to Khadija while he related to her what had happened. I fear for myself, Khadija said, Nay, By-Allah, Allah will never bring you to disgrace, you unite the ties of relationship and bearing the burden of the weak and help the destitute and honor the guest and help those in real distress.

This revelation marks the first intellectual training of the Prophet (s.a.w) in which we can discern the following message. Seeking or struggle for education is the first commandment given to the Muslims and that the leader of Muslim Community should himself be knowledgeable. It is not out of place to stress the point that, in Islam education enjoys the first commandment. So the question of the existence of God is not without knowledge as the materialists propagate. Hence in Islam, there is neither dogmatism, nor fanaticism or fundamentalism as we are blinded in contemporary world.

Another teaching given to the Prophet and the Muslim community is that, the pursuit of education should be for the sake of Allah only. In fact this is the Islamic spirit. Everything not only education should be done for seeking the pleasure of Allah and in the manner in which Allah has prescribed. We also learn that, Islam cannot be estab-

lished by ignorant people, so knowledge is a pre-requisite for establishment of Islam.

After the first revelation and ignoring the controversy on the order of revelation between Suratul Mudathir, suratul Muzamil and suratul Qalam, which followed immediately after first revelations, let us look at their contents and the teachings derived from there.

Let us begin with Surat Muzzammil, the first five of its verses, which read:

يَتَأْتِيهَا الْمُرْمَلُ ﴿١﴾ فَمِ الْيَلِ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ
 أَنْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ
 تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

“O you folded in garments! Stand (to pray) by night but not all night. Half of it or a little less or a little more! And recite the Quran in slow measured rhythmic tones. Soon shall we send down to thee a weighty message (73:1-5).

When we come to Surat al Mudathir we read:

يَتَأْتِيهَا الْمُدَّثِرُ ﴿١﴾ فَمِ فَاذِرُ ﴿٢﴾ وَرَبِّكَ فَكَبِيرُ ﴿٣﴾
 وَثِيَابَكَ فَطَهِّرُ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرُ ﴿٥﴾ وَلَا
 تَمُنَّ بِتَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرُ ﴿٧﴾

“O thou wrapped up (in a mantle)! Arise and warn. Thy Lord magnify Thy garment purify. Pollution shun! And show for the sake of your Lord, be patient (74:1-7).

In these revelations, we observe the prophet to have been given the following initial principles of Islamization:

Pursuit of knowledge
 To glorify Allah (s.w)
 To pray in the night for long time
 To recite the Qur'an
 The prophet is informed that the task of delivering the message
 is a heavy one.
 To invite people
 To purify clothes and spiritually (purity).
 To ignore pollution (side issues)
 To do for the sake of Allah (Ikhlaswi)
 To be patient

Then other Suras were revealed in accordance with the plan of Allah (s.w) a process which took 23 years in which period of the Prophet established, and completed the mission of the Prophet which Allah (s.w) Perfected.

Inviting people to the mission (Islam)

This stage has also passed two other stages. One is the private stage and the other one is the public stage. The private stage started immediately when the prophet was commissioned with the Ministry of Prophethood. He adopted the private method to invite people to his mission. The public stage started when the following verses were revealed.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ وَخَفِضْ جَنَاحَكَ
 لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۚ فَإِنْ عَصَوْكَ فَقُلْ إِنَّي
 بِرَأْيِي مِمَّا تَعْمَلُونَ ﴿٢١٤﴾

And warn your nearest kin folk And lower your wing (in kindness) to whoever follow you from the believers. And if they disobey you say: I am free (of responsibility) of what you do (26:214-216).

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا
كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ
إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

Therefore proclaim (openly) that which you are commanded and turn away from the polytheists. Verily, We are sufficient unto you against the lottery who take with Allah another god but they will come to know (15:94-96) (Al-Hajir).

On the authority of al-Bukhari, Ibn Abbas narrates that when 'And warn thy nearest kinsman was revealed to the Prophet He climbed the hill of as-Safa, near the Ka'abah, and proclaimed Loudly. 'O Bani Fihir, O Bani Adi, "calling the clans of Quraysh till they all gathered. Those who could not come themselves sent Agents to find out what the matter was. Among those present was Abulahab, an uncle of the Prophet. The Prophet then addressed them:

"Tell me, if I were to inform you that some cavalry in the valley were about to attack you, would you believe me? They said yes, because we have not experienced anything except truthfulness from you".

On this reply the Prophet said, "Then I tell you to believe in Allah. Children of Abdul Mutalib, of Abd Manaf, of Zahra of Makhzoom, of Tamim, of Asad. Listen carefully, otherwise, a great calamity will befall you"

As a response to this, Abu lahab shouted angrily 'Tabban Laka' Damn you – the rest of the day. Is it for this that you have gathered us? Today is the end of all the respect you enjoyed before us, disperse and do not listen to him. As this, response, the Prophet was dismayed, but he kept on inviting people and never despaired because he was commanded to call people to Islam, to despite pollution and be patient. To this dismay Allah assured his prophet thus:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ۝ (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ (٣) وَأَمْرًا أَنَّهُ وَحَمَلَةٌ
الْحَطْبِ ۝ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ (٥)

Damned be the effort (Bit hands) of Ibn Lahab and may he be damned. His wealth and his gain will not avail him. He will be burnt in a fire of flaring flame. And his wife the wood carrier (will suffer the same fate). Upon her neck (will be) a rope of palm – fibre (111:1-5).

For purpose of our cause, two cases will be considered, how the Prophet trained his people and the vigilance of his people on the establishment of Islam. We can gather the teachings from the early revelations. We can enumerate as follows:

Firstly, they were taught correct knowledge on the existence of God, His sovereignty and the establishment of His Kingdom on Earth. It will be difficult to narrate all the teachings; however efforts will be done to show the necessary areas. In this case, the first revelation will be repeated in order to highlight some points which were not raised in the last discussion.

As already noted that, the first revelation was emphatic on education, we want to stress on this point by showing how the Prophet trained his people and that any change, qualitative and quantitative emanate from education. Thus it goes without saying that, ignorant people cannot establish Divine Kingdom on earth. This is logical, we all know that we do not entrust the management of our affairs to ignorant people. It follows that, Allah the all wise cannot entrust the management and control of His earthly Kingdom into the hands of ignorant people. So correct knowledge is a pre-requisite for establishment of Islam.

Going back to the second revelation and third, we get more or less the same teachings which the prophet acquired as follows.

Believers in Divine Guidance should not remain silent or indifferent spectators of evil in the world. Our belief in Allah, His Prophets, His guidance and life after death makes it on the one hand, incumbent upon us, to imbibe ourselves with virtuous moral character, and on the other, to cleanse the world of its impurities-spiritual and physical; which is tantamount to Divine Kingdom on earth.

Then the Prophet and his believers were commanded to proclaim the Sovereignty of Allah. Two points to underscore here. The believers are to proclaim the sovereignty of Allah which implies that He alone should be obeyed unconditionally and whose law should be held supreme. Two is that the believers in their practical life should live according to this belief. It is for this reason all those who proclaimed the sovereignty of Allah in the life of the prophet left the community of the idolaters and joined the believers community in totality.

Also the Prophet taught his followers to stand firm by the Law of God, the Law of piety, Justice, equality and righteousness and be not afraid of any different influence because that is the only way to proclaim the Greatness and Sovereignty of Allah and establish His Kingdom on earth.

It is a result of such teachings the prophet and his followers neither threat nor power nor tempting offers could move them from the path of obedience to their Lord Allah (s.w).

What the Prophet Did to Teach the Sovereignty of Allah (s.w)?

The second principle given to the prophet as stipulated in the second verse of the second revelation in Islamization process is to proclaim the sovereignty of Allah (s.w).

It will, therefore, be highly instructive and useful to know what Muhammad (s.a.w) did to teach the Sovereignty of Allah and establish His Kingdom on earth.

Instilling in a Believer a Clear Faith.

The first step towards the realization of this end can only be possible after a person has instilled in himself a clear, unconflicting faith based on a sound rational knowledge about God. His Guidance and life after Death. A faith which is blind on a matter of private, individual concern may well lead a man into the pitfall of Polytheism or in carnation, but it can hardly guide him to the ideal of establishing God's Kingdom, on earth and to build in himself that strong, responsible, moral human character worthy of and the vice-gerent of God.

The English word "Faith is the translation of the Arabic word 'Iman' which literally means to know, to believe, and to be convinced beyond the least shadow of doubt, thus faith should mean, a firm belief arising out of knowledge and conviction, and it must invariably lead man to a life of submission and obedience to the will of God which implies the supremacy of his law or his Sovereignty and which naturally results in establishing Divine Kingdom on earth.

Anyone who reads the Qur'an with translation finds that, three fourth of it deals with the reasons or signs for beliefs and their implications, meaning or purposes, it is that part of the Divine Guidance which was revealed to the Prophet during his thirteen years stay at Mecca. It tells us as to why should we believe and after having believed as to how we should behave? This shows the important of Faith in the life of a believer.

True is that, it is absolutely in Allah's power to grant one the faith, and it is through his grace that one is blessed with it, but because he is All-wise, all-just, and All-Merciful, one cannot expect from him that he would use his power indiscriminately to grant it to one who never strives for its achievement, and to refuse it to another who ardently struggles to attain it.

The Qur'an therefore, seeks to instill these beliefs in us through objective reasoning by drawing our attention to the countless signs or manifestations in the universe, in man and his creation, in the lives and the teachings of the Prophets so that we should believe intelligently with firm-faith, His Guidance and life after Death.

Nevertheless will it not be astonishing enough to notice that the record of their Revelation today, makes no mention about belief in life after death, much less to teach us about their reasons and purposes?

Reasons for believing in Allah (S.W).

To emphasize further the point that the Qur'an appeals to our reason and sense of judgment to imbibe faith in the creation of this universe. Suras til-Waqiah verses 57-73 Read

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا
تُمْنُونَ ﴿٥٨﴾ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

"We created you will you then admit the truth? Do you then see the (human seed) that ye emit. Is it you who create it or are we the creation?"

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ
﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

We have decreed death to be your common lot, and we are not to be frustrated from changing your forms and creating you again in form you do not know. And certainly you already know the first form of creation. Why, then do you not reflect?"

أَفَرَعَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ
 أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا
 فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾ بَلْ
 نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

Is it you that cause it to grow, or are the cause? Were it our will, We could crumble it to dry powder and you would be left in wonder saying we are indeed left with debts (for nothing) — deed we are deprived.

أَفَرَعَيْتُمْ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ
 مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ
 أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

Observe the water which you drink? Do you bring it down in rain from the clouds or do We? Were it our will We could make it salt.

أَفَرَعَيْتُمْ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ
 شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرَةً
 وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

Then why don't you feel grateful. Do you see the fire you handle? Is it you who grew the tree of, or do we grow it? We, even we, made it a memorial (of our handwork), and an article of comfort for the dwellers in the wilderness. Then celebrate with praise the name of your Lord, The Supreme (56:57-73).

It can hardly be denied that a man has nothing to do with the creation of that life seed which he throws into the womb of his wife, nor have the two to do anything with its growth therein. It all goes on automatically and quite naturally under the will of God who has subjected the whole process to his physiological, chemical and biological laws. To attribute such a wonderful scheme of creation to chance is a hypothesis which a mind given to absurdities will alone accept. Now what is true about the creation and growth of man is equal true of any other seed. In Sura-tul-Ana 'm (6) verse 95 to 99 we are told:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
 وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّى
 تُؤْفَكُونَ ﴿٩٥﴾ فَالِقُ الْأَصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
 وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

“It is Allah who causes the seed-grain and the date stone to split and sprout. He causes the living to issue from the living. That is Allah: Then how are you deluded away from the truth. He is who cleaves the day-break, He had made the night for rest and peace and the sun and the moon for the reckoning of time. Such is the judgement and ordering of the Exalted in power, the All-knowing. It is He who has set the stars for you so that you may guide your course by them amid the darkness of land and the Sea. We have detailed our signs for a people who have knowledge. And he is who has produced you from a single being and has given you a place of habitation and a place of departure. We have detailed our signs for people who understand. It is He who sends down rain from the Skies, and therewith we produce vegetation of all kind: From same we Produce green crops, out of which we produce grain, heaped up (at harvest). Out of the date-palm and its sheaths (come) clusters of date hanging and Olives and Pomegranates, each similar in kind and yet different is variety. When they begin

to bear fruit, look upon the fruit there are signs for those who believe (6:95-96).

We seldom ponder over the growth of a seed to notice the countless forces in heaven and on earth which co-operate together to cause the seed to germinate and develop into a plant. It is not in connection with the production of a plant that, we need the co-operation between different elements and diverse forces of nature; the whole plan of existence is, in fact, based on it, now to think that all this is due to chance and that there is no All-wise and All-powerful planner and maker behind it, is as absurd and irrational an hypothesis as to think that these various forces and elements are gods in themselves who have planned to cooperate together in this wonderful scheme.

A few verses from the Holy Qur'an have been translated to show how it seeks to instill in us that, firm conviction without which one can hardly understand the arduous task of establishing Allah's Sovereignty or his Kingdom on earth, though, however, the Qur'an adds to these signs in the universe numerous other from Human life and history.

Incidentally, it will not be out of place at this juncture to remark that, those critics of Islam who allege that it was spread by sword are completely ignorant of the teachings of the holy Qur'an concerning faith.

Conviction can never come through force, it comes through rational thinking. Thus having convinced a person about beliefs, according to the faith in his practical daily life, his believing, practically speaking, becomes aimless or meaningless. Will it not be true, therefore, to claim that as compared to the previous revelations it is the Qur'an only which teaches us their meanings and purposes as well. Hence it will not be an exaggeration to assert that it is through Muhammad, and Muhammad alone (s.a.w) that we learnt that believing is not a blind meaningless thing, it is rather, an ideal to live and attain.

This brings us to the second step towards the establishment of Divine Kingdom on earth which is the meaning and implication of believing in Allah or Creator God.

Meaning and implications of believing in Allah.

In Sura Maaida verse 44 we are told:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ
الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّنِيَّةُونَ وَالْأَحْبَارُ بِمَا
أَسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ وَلَا تَشْتَرُوا بِعَايَتِي ثَمَنًا
قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الْكَافِرُونَ ﴿٤٤﴾

“It was We who revealed the law to (Moses). In it was guidance and light. By its standard have been Judged the Jews, by the Prophets, who had submitted Themselves to the will of God, judged the Jews by it, and the Rabbis and the scholars because to their was entrusted the protection of the Book and they were witnesses to it. So fear not men, But fear me, and sell not My signs for a miserable price. And those, who would not judge by what Allah has revealed which is not better than Disbelief.

It was previously remarked that belief in God means Obedience to HIS LAW, because those who would not judge By the Law he has revealed are unbelievers, transgressors or Rebels. Reasons, too, will agree that practical speaking, there Will be no difference between an unbeliever and a believer in God who would not lead his life by the

Divine high, Guidance or Law. Now, if believing in God means holding His Law supreme and judging one's affairs in its light, a True believer should thus be led to establish the Law of God in his life which in case of a community of believers will naturally mean establishing Divine Kingdom on earth. Once again it won't be an exaggeration to claim that it was for the first time in human history that Muhammad (s.a.w) Created such a community of Believers whose life, moral, Economic and political was patterned controlled and directed By the Law of God and whose complete record is fully preserved for our future guidance. No wonder, therefore, that the institution of prophet hood was brought to a close.

Not only does that Qur'an emphasize the fact that belief in Allah means doing His Will or Law, it also declares that a person's God is one whose will he does or whom he obeys. In Sura Towba verse 31 we read:

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

“They take their scholars and saints for gods other than Allah” (9:31)

We learn from a tradition of the holy Prophet that Aadi bin Hatm who was a covert to Islam asked the Prophet the explanation of this verse saying:

“O prophet of Allah we never worshipped our scholars and saints, nevertheless the Qur'an says that we made them gods other than Allah,” The Prophet said, ‘O Aadi, isn't it true that you replace the command of your scholars and saints for that of your Prophet and book, even though the one was diametrically opposed to the other.

أَرَعَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ

وَكَيْلًا ﴿٤٣﴾

“Do you see him who makes his own passions (or impulses) his god? Will you be a dispose of affairs for him”. (25:43)

The verse is quite clear in its meanings and purport. No other interpretation can be given to it except that he who obeys his will contrary to the will of God takes his own self for a god other than Allah, from the two verses translated above, it can be seen clearly enough that to invest Sovereignty in anyone other than Allah, be it one’s own self, His scholar or saint, is to make a god other than Allah. The Prophet (s.a.w) advises us in one of his sayings that:

“There is no obedience to anyone in disobedience to the will of God”. In Suratul-Mu’min verses 84 to 89 we read: “Say, unto whom belongs the earth and whatsoever is therein, if you have knowledge? They will say, ‘unto Allah (belong all that). Say: will you not then keep (your) duty (unto Him)? Say: ‘In whose hands is the dominion over all things? He it is who protects, but He needs no protection, if you have knowledge? They will say “To Allah (belong all that).” Say: How then are you bewitched” (23:84-89).

Sura-tul-Ankabut (29) verse 61 says:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَاَنَّى يُؤْفَكُونَ ﴿٦١﴾

“And if you were to ask them: Who created the heavens and the earth, and subjected the sun and the moon (to their appointed task)? They would say: Allah (29:61,63)

Main Purpose of Prophet’s Mission.

Now if these people did believe in Allah, the Creator of this Universe and all that is in it including man as well, and if they did hold that it is His will or Law that governs and control the World, as is quite evident from the verses translated above that they did, wouldn’t it be their reasonable to ask what else did the Prophets want their

opponents to believe in. An unbiased study of the revealed books proves it beyond doubt that, the main purpose of the Prophets' advent was to convey to man the Divine Message, Guidance or Law, to make Him to acknowledge its absolute authority, supremacy or Sovereignty and to direct him to build his individual and social life on it. It can hardly be denied that this was the mission which each one of the Prophet was assigned to perform.

Nevertheless, history bears witness that people with vested interests who had got up their own religions or political institutions to exploit man either in the name of religion or through political power in spite of their belief in God and His heavenly Kingdom, hardly agreed with the Prophets in accepting His Law and His earthly Kingdom as well. They did admire the moral teachings of the Prophets, the new Commandment as regards fellow feeling, sympathy, love, honesty, sincerity, truthfulness, etc, but the Law of God, the first and the foremost commandment, through whose establishment alone can be achieved the equality of human rights and social justice, and through the acceptance of whose prohibitions, like interest, gambling lotteries, pools, black-marketeering, bribery, speculation, exploitation, etc is to be attained a fair and equitable distribution of wealth, they always extremely resented and bitterly opposed.

No believer in the prophets and their mission can ever deny the importance and significance of the moral teachings of the Prophets for the building up of a strong, real human character. It is rather an integral part of love sympathy and Virtue. Nevertheless one may quite reasonably ask for what other purpose such as hard moral code was enjoined if it wasn't to enable a person to serve most sincerely, whole heartedly and all his life the only one true Lord and Sovereign? Will there be any sense in asserting that the ultimate object of strong human Character was the establishment of Devil's Kingdom on earth and not the Divine Kingdom.

The Philosophy of plurality of god-heads has always been a happy refuge of the exploiters of man. Hence the distinction between the heavenly Kingdom and the earthly Kingdom with their respective

representatives. It is a well-known historical fact that, there has never been any real discord or dispute between the representatives of the two kingdoms. Rather they have worked in unison and co-operation to exploit man for their respective ends and to put down the Prophets for their preaching a single sovereign.

It goes against saying that, not only are the revealed Books, clear and definite on the unity of God-head, they would ascribe sovereignty to none but He. What today is the most puzzling and insolvable problem so far, an atheist was the most simple for the Prophets to understand and decide. Since God is the Creator of the Universe, he is its real sustainer and ruler. It is His will that prevails in the Cosmos all around.

Sovereignty of Allah (s.w) as all creation is His, His Command should be established and obeyed in man's society. He is the real Sovereign and His will should reign supreme as the Law.

In Sura-tul Yusuf (12) verses 37 to 40, Prophet Yusuf is told to have proclaimed thus to his fellow prisoners:

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ

هُم كَافِرُونَ ﴿٣٧﴾

“Verily, I have abandoned the creed of a people who believe not in Allah and who are disbeliever’s in the hereafter.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ

اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

يَشْكُرُونَ ﴿٣٨﴾

And I have followed the religion of my fathers, Ibrahim and Is-haaq and Yaqoub. It was never for us to attribute ought as partner to Allah. This is the bounty of Allah unto us and mankind, but most do not feel grateful.

يَصَدِّقِي السِّجْنَءَ رَبَّابِ مُتَفَرِّقُونَ خَيْرٌ أَمْ
 اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

'O my fellow prisoners! Are diverse Lords better, or Allah, the one, the subdue?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
 وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ
 إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

Those whom you worship besides Him are but names which you have named, you and your fathers. Allah has revealed no sanction for them. The authority rests with Allah alone, who has commanded you that you should obey none except He. This is the right religion, but most men do not know".

There are numerous verses in the holy Qur'an which lay down the following points in connection with the Sovereignty of Allah a clear understanding and practice of which must lead to the Establishment of Divine Kingdom on Earth: -

The true Lord of man is He who is the Lord of this universe. Hence man must accept his Lordship. One may refer to the following verses of the Suras: - Sura 6-164; Sura 7-54; Sura 114 - 1 to 3, Sura 10-31.

None has the right to rule and command and Judge against the command and will of Allah. It is him that man should serve: - Sura 2:40.

He has the right to rule because He is the Creator: - Sura 7-54 (translated above).

He has the right to command because He is the only Sovereign of the universe. Sura (5:38 to 40).

His command is the right and the truthful command because He has the full knowledge of the real. Hence He alone can give right guidance, Sura 2-216, 220, 232, and 255, Sura 4-11 & 176; Sura 8-75; Sura 9-60, Sura 24-58 & 59; Sura 60-10.

In many verses in the Qur'an points out the qualities and characteristics of the Sovereignty are invested in Allah alone. There is none other than the universe in whom these qualities and hence the powers of Sovereignty are fulfilled. He alone is All-dominant, All-Powerful, All-Watchful, without sin, without weakness, and without slackness or fatigue. Everything in the universe obeys His will. It is He alone who can do good or harm. There is none who can over-rule Him or His Authority. He is not responsible or answerable to anyone, but everyone is responsible and answerable to Him.

In connection with the Prophet's efforts to establish Divine Kingdom, we have so far studied in full details his teachings as regards the first and the most vital point, the Sovereignty of God. We shall now dwell at some length on the second point, the vicegerency of man, since it is implied in the first and in relation of man, we cannot think of the former without the latter.

Once against it will not be an exaggeration to remark that no other revealed book is so clear and emphatic on the point, as the Holy Qur'an, is. In the very beginning of the Holy Qur'an, in Suratul-Baqara section 2, after advising man to submit himself to Allah because he is the Creator and the Sustainer and thus has power over life and death.

And because He is the owner and Ruler of the universe, Chapter 2, (beginning with verse 30, And ending with verse 39)..... along with exhorting man to submit himself completely to Allah, makes clear every thing relating to the purpose of his creation, his superiority over the creation, his test in the garden, his being sent on earth as the vicegerent; and thus removes the misconceptions prevalent among believers in the previous books. Let us see the translation of these verses and give a short commentary from ‘The Meaning of the Qur’an.

“Just recall the time when your Lord said to the Angels, ‘I am going to appoint a vice-gerent on he Earth’. They humbly enquired, ‘Art though going to make such a one as will cause disorder and shed blood on the earth? We are already engaged in singing Thy Praise, (and Carrying out thy orders) and thy name”. Allah replied, ‘I know, what you know not’. After this, He taught Adam the names of all things. Then he sent these before the angels and asked them, ‘Tell me the names of all these things: (if you are right in thinking that the appointment of vicegerent will cause disorder).” They replied, ‘Glory to thee! Thou alone at free from defect. We posses only that much knowledge which thou hast given us, Indeed thou alone is all-knowing and all-wise”. Then Allah said to Adam, “Tell them the names of these things”. When Adam told them the names of all those things, Allah declared, “Did I not tell you that I know those truths about the Earth and the Heavens which are hidden from you. I know what you disclose and what you hide”. Then we command the angels, “Bow yourselves to Adam”. All bowed but Iblis refused to do so; he vexed proud and joined the defiers. Then we said, “Adam, dwell you and your wife now in the garden. You are free here to eat whatever you like, but you must not go near this tree or you shall become transgressor”. After a time Satan tempted them with that tree (to disobey our Command) and brought them out of the state they were in, and we decreed, “Now, go down all of you from here; you are enemies of one another.

Henceforth you shall dwell and provide for yourselves on earth for a specific period.” At that time Adam learnt appropriate words from his Lord and repented, and his Lord accepted his repentance,

for he is very relating and very merciful. (On the eve of Adam's departure from the garden), we said, 'now, go down all of you form here. Forthwith, here shall come to you Guidance from me now and again; Whoever will be following it, they shall have neither fear nor sorrow, and whoever will refuse to accept it and defy our Revelation, they shall be doomed to the fire wherein shall they remain for ever”.

From these verses we learn: -

Firstly that, ever before the creation of man it was within the Divine Scheme to create him different from the other creation. Whereas all the other creatures were bound to the will of their Lord, man was to be endowed with some freedom and authority.

From the word Khalifa – vicegerent the angels could see that the one who was to be created was doing to be entrusted with some powers. Nevertheless, they could not understand now such a creature endowed with authority and freedom would fit in a scheme of universe which was completely controlled and governed by the Divine Will and how that part of the universe in which someone was to be entrusted with autonomy could be free from disorder.

Hence it was not by way of objection that they asked, “Are you then going to create to such a one as will cause disorder and shed blood, it was rather to get more information about the matter, and which they got when they leant that man was not only to be entrusted with authority, he was to be blessed with superior knowledge as well. And that they should submit to man in that part of the universe and co-operate with him whether or not he used his authority rightly and justly, unless they were told by the Master to check him.

Nor other significance than this cab be attached to the prostration of Angels before Adam.

Secondly, it was not as a punishment for his disobedience that man was thrown down from heaven to earth. The earth, in fact, had been created for him to act as a vice-gerent. Sooner or later was he to be placed upon it.

Thirdly, that before they were sent to the earth where they were appointed as vicegerent, Adam and Eve were kept in a garden or paradise and were commanded not to go near a tree in order to be warned in time, that if on earth they would forget their true position of being the vicegerent, yield themselves to the temptations of Satan who is their open enemy, and disobey the Commands of their Lord, they would deprive themselves for ever to the paradise which alone is a fit place for the vicegerent of Allah.

From what has been said alone, it should not be difficult to point out that, man as the vice-gerent, has certain rights and powers, not in his own right but as representative and vicenary of his Lord. His authority is not inherent; it is a delegated one. He is not free to do whatever he likes, but has to act according to the directives of his Lord.

If he disobeys the later, arrogates to himself power, which does not belong to him, and acts against the directives of his Lord, that would amount to rebellion. Qur'an wants man to realize his real status of vicegerent, if he is a true believer in God.

The Qur'an further tells us that, this vice-gerency is not to be confused with the Divine right of the Kings or with Papal authority. Vice-gerency basically belongs to all mankind and is not the exclusive privilege of any individual, family, tribe, class, sect or nation. Any community or nation which holds authority of command over any part of land is God's vice-gerent, therein. Sura-tul-Aaraf verse 69 says:

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ
مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن
بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً
فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩﴾

“Do you wonder that there has come to you a message from your Lord through a man of your own people to warn you? Remember how he had made you vice-gerent; after the people of Noah, and gave you a statue tall among the nations. Remember the favour (you received) from Allah, so that you may prosper. (7:69).

This was what Sydina Hud (a.s) told his people. In verse 74 of the same Sura Syedina Swaleh tells his people: And remember how he made you vice-gerent after and gave you station on earth. You choose castles in the plains and cut the mountains to make houses, so remember all the favors of Allah and do no evil, making mischief in the earth, and in verse 126 of the same Sura we are told that, when the Israelites complained before Syedina Musa (a.s) about their sufferings, he consoled them saying:

“It may be that your Lord is going to destroy your enemy and make you vice-gerent in the earth so that he may see how you behave”.

It follows, therefore, that whatever power, control or authority, one has upon this land and the things on it, is bestowed or granted to him by Allah. His position here is one of the trustee and not one of the master or owner. Hence it is that Sydina Musa (a.s) told his people that Allah wants to judge them as to how they behave after receiving this authority and control.

Hence Qur’an points it out clearly that, this vice-gerency- the possession of power, authority, control or freedom will and Directives of the Real master. Sura-tul-Fatir verse 39 says:

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ
 كُفْرُهُ ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا
 مَقْتًا ۗ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

“He it is who has made you vice-gerent on earth, so he who disbelieve, his disbelief is on his own head. Their lord’s sight, nothing but abhorrence, their disbelief increases for the disbeliever naught save loss. (35:39).

Since vice-gerency implies the acknowledgement of God’s Sovereignty, it would be quite reasonable to assert that, only those who believe in His sovereignty, they of any Casts, clan, community or Country, be they white, black, yellow or brown, would really deserve the title of the true vice-gerency of God.

This is not the same as some people thought about themselves that they are by birth the selected or the chosen one’s of god. In Sura-tul-Nur verse 55 we read: Allah has promised such of you as have become believers and done good deeds that he will most surely make them His vice-gerents in the earth. This verse makes it clear that, vice-gerency of God is the collective right of all those who accept and admit God’s absolute Sovereignty over themselves and adopt the Divine code, conveyed through the prophets, as the Law above all regulations.

This verse proves it beyond the least shadow of doubt that, the Islamic concept of Vice-gerency is democratic through and through. This is what the Prophet taught his followers – about Sovereignty of Allah (s.w). To establish this Sovereignty need not to be afraid any deterrent influence. The Prophet himself was and will ever be the best example of steadfastness and courage for his followers to follow. The way he faced with smile on his face the storm of oppression raised by his opponents, the gentle manner in which he braced their fairly violent attacks, is the only way for us to copy.

Fired from every corner, tribulations, they played of every trick to stop him from the mission, but he stood doubtless.

Neither tortures, supper power nor tempting offers, could move him from the path of obedience to His Lord.

It is therefore important to narrate here the trials and sufferings, the tortures and persecutions the Prophet and his early followers faced in order to make it clear that, belief in greatness of Allah (s.w) implies that the believer must hold him and his command High and Supreme and faced all odds courageously, boldly and patiently to bear witness to his belief in Allah's Greatness since those who claim for themselves, in any degree, the title of god-head or ascribe it to others, will never let the claim that there is no god but Allah go unchallenged.

These trials can also be considered as practical training of the Muslims, and also the mechanization met by the disbeliever's to suppress Islam.

However, it is important to note that, in the beginning, for about three years the message was carried on secrecy and the opposition of the Quraysh was confined to division and ridicule and were convinced that such a movement will not flourish taking into account their strength and had strong faith in their idols would protect their religion. This attitude changed when Islam was publicly preached and a number of mechanisms were employed.

REVIEW QUESTIONS

1. Identify 4 incidents in the life of the prophet Muhammad (s.a.w) showing his intuitional training.
2. Highlight on the role of the intuitional and intellectual training of the Prophet Muhammad (s.a.w) in the making of Islam.
3. Explain the basic islamization principles given to the Prophet (s.a.w) at the very beginning.
4. Before the advent of Prophet Mohammad (s.a.w) the social formation of Quraysh was corrupted in all walks of human life. Substantiate.

CHAPTER TWO

MECHANISMS USED BY DISBELIEVERS TO ANNIHILATE ISLAM IN MECCA

Now then, the Prophet started training people to embrace Islam and all those who embraced become one community of believers, who lived in accordance with the precepts of Islam so far revealed.

The Quraish disbelievers in the beginning did not attach much importance to the movement thinking that it would wither in due course, it was treated with contempt and indifference as being minority for serious attention. Nevertheless as Islam was growing, different methods were used to suppress Islam. These methods include:

- Malicious Propaganda.
- Violence
- Threats
- Attempts to compromise or bargain
- Challenging the prophet
- Frustrating the prophet
- Killing muslims
- Fitna
- Social boycott or economic sanctions
- Attempts to kill the prophet.

Malicious Propaganda.

Laughing and winking at the believers. This method was used in the beginning when the disbeliever's thought that the movement will die in due course. This method is mentioned in the Qur'an thus:

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾

And whenever they passed by them, used to wink at each other in (Mockery) (83:30).

وَإِذَا أَنْقَلَبُوا إِلَىٰ أَهْلِهِمْ أَنْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا

رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

And when they returned to their own people, they would return jesting (83:31). And whenever they saw them, they would say, behold, these are the people Truly astray (83:32).

As against such mechanisms, Allah (s.w) is encouraging the Muslims thus: -

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ

عَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

But they had not been sent as keepers over them (83:33) But on this Day, the believers will laugh at the unbelievers (83:34)

Calling the Prophet a liar.

This method was used immediately when the Prophet was commanded to preach Islam publicly which was inaugurated by the revelation of the Quranic verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَأَخْفِضْ جَنَاحَكَ

لِمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنَّي

بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾

And warn your nearest kin's folk lower your wing (in kindness) to whoever follow you from the believers. And if they disobey you say: I am free (of responsibility) of what you do (26:214-216).

These verses were revealed roughly after the initial revelation at Hira. A second revelation which is also associated with the transition from private to public stage is as follows:

فَأُصْدِعْ بِمَا تَوَمَّرُوا وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

Therefore proclaim (openly) that which you are commanded, and turn away from the polytheists. Verily, we are sufficient unto you against those who scoff: Those who adopt, with Allah, another god: but soon will they come to know (15:94-96).

On the authority of Al-Bukhari, Ibn Abbas narrated that when ‘And warn thy nearest Kinsman was revealed to the Prophet, he ascended the hill of as-Safa, near the Kaabah, and proclaimed loudly. ‘O Bani Fahir, O Bani Adi “calling the clans of Quraish till they are gathered. Those who could not come themselves sent agents to find out what the matter was. Among those present was Abulahab, an uncle of the Prophet. The Prophet then address them.

“Tell me, if I were to inform you there are some cavalry in the valley were about to attack you, would you believe me? They said ‘Yes, because we have not experienced anything except truthfulness from you.

On this reply the Prophet said, “Then I tell you to believe in God. O children of Abdul Mutalib, of Abd Manaf, of Zahra. Of Makhozoom, of Tamim, of Asad. Listen carefully, otherwise, a great calamity will be fall you”. 1

As a response to this, Abulahab shouted angrily ‘Tabban Lak, Damn you – the rest of the day. It is for this that you have gathered us? 2 Today is the end of all the respect you enjoyed before us, disperse and do not listen to him.

At this response the Prophet was dismayed, but he kept on inviting people and never despaired because he was commanded to call people to Islam, to discard pollution and be patient. To this dismay Allah assured his prophet thus.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
 كَسَبَ ۝ (٢) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ (٣) وَأَمْرًا تُهْوَىٰ
 حَمَلَةَ الْخَطَبِ ۝ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ (٥)

Damned be the efforts (Bit hands) of Abulahab and may he be damned. His wealth and his gain will not avail him. He will be burnt in a fire of bazing flame. And his wife the wood carrier (will suffer the same fate). Upon her neck (will be) a rope of palm -fibre. (III: 1-5).

This method of suppressing the word of God by calling Prophets liars was practiced by almost all communities. For example at the dawn of man's appearance on earth, in the ear of Sayyidna Nuhu, we find the chiefs of those who disbelieved challenging the Prophet as a liar.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ
 مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ

The chiefs of unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you (23:24).

Similarly in the era of Prophet Hud who was sent to the Add: To The Ad people, (we sent) Hud, one of their (own) brithren He said: "O my people! Worship Allah! Ye have No other god but Him. Will ye not fear (Allah)?"

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي
 سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِينَ ﴿١١﴾

The leaders of the unbelievers among his people said ‘Ah! We see thou art in folly!’ and we think Thou art a liar! (7:65-66)

A part from this economic there were political reasons. The Qureysh (chief) feared that by accepting the Prophet they could lose their political power and interests.

Another thing hearted them so much is morality. The Qureysh engage in gambling, drinking, robbery sexual anarchy and other social evils. In Islam those things are not accepted and they were not ready to abandon with.

The last reason why Qureysh posed serious opposition to Prophet Muhammad (s.a.w) concerns social-relations. The Qureysh society was slavery. There slave had no rights. What is purrified by his master was a favor. Irregularities was the role of the day. But Islam stood for equality, justice and fraternity. To the class-conscious Qurayshites, such as leveling down of social destination and differences was not repellent and lateful.

So the method of suppressing Islam by calling the Prophets Liars started before the advent of prophet Muhammad and it continues, in contemporary world. For example the materialists do not accept prophethood, some secularists do not even consider Muhammad as a messenger of God but an impostor while some take him as highly genius philosopher.

The point to underscore is that, these writings and sayings are not accidents, they are designed by the enemies of Islam to suppress its spread and its practice.

Another thing to be noted is that, those who were in the fore front to annihilate Islam are the chiefs, the ruling groups or classes and the haves in all communities.

Why is this? It is because they lived on exploiting the weak while Islam forbids this, so to safeguard their status they have been opponents of the Messenger of Allah (s.w). We even observe it today, the Messenger of Allah is opposed mostly by chiefs or the contemporary leaders, the bourgeoisie of contemporary world, and the stake holders, for the same reasons.

Another propaganda was speaking ill of the Prophet (s.a.w) which included calling him imbecile, a sourcer, he is posed has formulated the Qur'an, the Qur'an is the stories of the old and so it is not from God.

These insults which were addressed to the Prophet in person are not new, it appears many communities accused their Prophets as imbecile and that their message was not but mere stories of the old or by gone days: Against such propaganda, Allah warns human kind thus.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾

And (O people)! Your companion is not one possessed (81:22).

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

Nor is the word of a soothsayer: Little admonition it is ye receive (69:42).

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ

Or do they say: "A poet! We wait for him some calamity (hatched) by Time! (52:30).

Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe (10:33).

This mechanism also failed to stop the spread of Islam, more believers gained each day. So at this stage the disbelievers resorted to violent ways as follows:

Violence

(i) Preventing people from coming in touch with the Prophet (Suppression of News of Islam to reach the people).

In the implementation of this Divine Command when they Holy Messenger of Allah began to preach Islam and recite the Qur'anic Surahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility.

A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad (upon whom be Allah's peace) started visiting the caravans of the pilgrims coming from all over Arabia at their halting places and reciting the unique revelations of the Qur'an in their assemblies on the occasion of Hajj, his message would reach every part of Arabia and influence countless people.

Therefore, the Quraish chiefs held a conference and settled that, they would start a propaganda campaign against the Holy Prophet (upon whom be peace) among the pilgrims as soon as they arrived.

After they had agreed on this, Walid bin al-Mughirah said to the assembled people: "If you said contradictory things about Muhammad (upon whom be Allah's peace and blessings), we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute.

Some people said that they would call Muhammad (upon whom be Allah's peace and blessings) a soothsayer. Walid said: No, by God, he is not a soothsayer. We have seen the soothsayer: what they mur-

mur and what they utter has no remote resemblance with the Qur'an. Some other people said: Then we say he is possessed. Walid said: He is not a possessed one: we have seen mad and insane people; the way one talks disjointedly and behaves foolishly in that state is known to all: who would believe that what Muhammad (upon whom be peace) presented was the incoherent speech of a madman? The people said: Then we say he is a poet. Walid said: No, he is not a poet, for we know poetry in all its forms, and what he presents conforms to no form of it. The people said: Then he is a sorcerer. Walid said: He is no sorcerer either: we have seen sorcerers and we also know what methods they adopt for their sorcery. This also does not apply to Muhammad. Then he said: whichever of these things you said about Muhammad, it would be known to be a false accusation.

By God, his speech is sweet, his root is deep and his branches are fruitful. At this Abu Jahl urging on Walid said: Your people will never be pleased with you unless you say something about Muhammad. He said: Let me think over it a while. Then, after prolonged thought and consideration, he said: The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father, and from his mother, and from his wife and children, and from his family. They all agreed on what Walid had proposed.

So from that day hard time faced Muhammad. People prevented from meeting him. But also himself was mistreated. Sometimes dust was thrown at him; sometimes he was piled stones. Once when the Prophet was saying his prayers in the Kaaba lying prostrate Abubahb placed dirty foetus of a she-cameral on his neck³.

(ii) Then the other form of persecution was saying injurious things about Muhammad himself and his religion. Out of many times two are notable because one time led to the beating of the Prophet and the other time led Hamza to embrace Islam.

One day the notable among the disbeliever's had gathered in the Hajr and the Prophet passed before them twice and they continued

to speak injurious things about him. Then he passed the third time and they did the same.

At another occasion AbuJahl passed by the Prophet at al Safa, insulted him and behaved most offensively speaking spitefully of his religion and trying to bring him into disrepute. The apostle did not speak to him. Within a little while Hamza B. Abdul Muttalib arrived from hunting. When he had the news he proceeded to the mosque where he met AbuJahl and other people, he struck him violently saying;

‘Will you insult him when I follow his religion?’

Apart from insults, ridicules and makers the Prophet was beaten physically. The very notables, who told to go for he is not violent on the morrow they together leaped him and one of them threw his mantle around his neck and twisted it till he was on the point of strangulation. Abubakar intervened and rescued him saying “Do you mean to kill a man merely because he says that God is his Lord? 6”

The Prophet was severely beaten in Taif. He wanted to Propagate Islam there for about ten days he stayed there delivering his message to several people one after another, but there was no positive results. At least he was asked to go away; but as seen as he walked out of the town, the dregs of society, at the instigation of elders of the town, followed him hunting. They lined the rented on both sides for great distance and as he passed along between them, his legs were patted with stones. When dripping with blood and unable to walk further he sank to the ground, a wretch went again raise him up by the hard “walk on” he would shout at him. This is no place for you to rest. This went on for three long miles. Such were the persecutions directed to the Prophet (s.a.w) but failed to stop his mission.

(iii) Saydina Abubakar (r.a) who was a very close friend of the prophet even before the advent of Islam, and who was the first among men to swear allegiance to him at its advent, was held in high esteem by the Quraish for his remarkable qualities of both head and heart.

He was recognised by the Quraish to be one of the wisest, the most generous, hospitable and philanthropiest person amongst them. Nevertheless he had to suffer many times the severe most persecution at their hands after he had embraced Islam.

One can imagine how the Quraish would have treated those poor adherents of Islam who command neither money, nor influence nor support.

Umul Muuminiin Hazrat Aisha (r.a) said that, once her father Saydina Abubakar (r.a) addressed the Quraish on the subject of Allah's Unity, Greatness and Sovereignty, The Quraish had no argument to refute him. But they had beaten him so mercilessly that his whole body was bathed in blood and it was difficult to recognize him. He become senseless and when he tried to wash the wounds in his head, his hair fell out.

(iv) On one occasion, he was forced to leave his country. On his way Ibn Daghna the Chief of the tribe of Qaraha met him. He was grieved to learn that Abubakar was forced by the Quraish and severely reprimanded them at their having forced him out of his house such a noble and virtuous man.

The Quraish could neither give any answer to question on the support given by him to Abubakar, but they requested him to tell Abubakar (r.a) to perform his worship in his house and not recite the Qur'an around, because they said, they feared their youths and women folk to be affected by it, and thus change their faith and be a problem for them.

Abubakar built a small mosque in the compound of his house where he said his prayers and recited the revelation which had come so far. Even that was intolerable for the Quraish who used to block their ears against the slightest sound made by reciting the Holy Qur'an.

It is a matter of common experience that, people who are given to unsound irrational beliefs and practices, would deliberately turn

deaf and blind to ought concerning light and truth. The exercise of reason is the most difficult for them to do.

The Quraish, had to report to Ibni Daghna about the matter, who could not convince Syedina Abubakar on the point of not saying his prayer and reciting the Qur'an inside his room with closed doors. He said, "I free you from your support. My Allah is sufficient for me".

Given above is the case of a well-to-do, influential and virtuous devotee of Islam and the persecutions and hardships he suffered at the hands of believers in many gods. The man who became the first successor of the Prophet and on every respect deserved to be so.

Here is now the case of that wealthy young man who renounced for his faith all the comforts of this life.

(v) Mus'ab bin Umair (r.a) was the son of wealthy parents who had brought him up most luxuriously. He embraced Islam at its early stage and for sometime could keep his faith concealed from his parents.

However, when they learnt about it and found him persistent and stubborn, they band him hand and foot and caste him into a prison. Not only was he denied the comfort of life to which he was accustomed, but also he was deprived of proper, sufficient meal twice a day.

It was bitter infliction and a hard life to live, all the more so, because it were, not some outsiders but, his own parents who were the authors of it.

A man of weak faith or little conviction and small courage would patch up with his parents after few months. But Mus'ab did not give in.

In the six years of Nubuwwah the advent of the Prophet he managed to escape and joined with the party migrating to Abyssinia. When,

at the command of Allah, the Prophet migrated to Madinah all the immigrants to Abyssinia returned to Medina Mu'saab was still seen living of a life of want and poverty. Though there was no persecution there.

One day he passed before the Prophet meagerly clad in a single torn shift that could hardly cover his knees. The Prophet's eye walled with tear to see him as he remembered the days when Musaab used to go about in the city of Mecca with rich garments on him.

(vi) Bilal (r.a), an adhesion, was one of the seven dauntless, first believer in Islam who openly declared their faith and hence they had to bear the severest Persecution.

Bilal was a slave and so he had none to support him except those brothers in Islam who themselves were being tortured for their faith. The infidels would make him lie on the hot desert sand, so that he could give up his faith, but for all the tortures, he was forced to suffer, his reply was: "He Allah, is one, one of the chiefs of Quraish, left no weapon untried upon him to move him back from his faith, but he failed.

Sometimes when he had been made to lie down on the hot sand a big stone would be placed on his chest to fix him up to the ground.

Sometimes he was tied hand and foot a rope was put round his neck and the children would drag him into the streets. It used to be a pitiable sight, a sight which would move a man to tears, but not to them who did that to ease their gods incarnate.

History bears witness that the heart of believers in stone-gods have always been stony. It was not only so in antiquity or in Dark Ages. One might see it happen even today where stone gods are being worshipped and adorned.

Reports tell us that, even the free men were astonished at the courage and conviction which a helpless slave was showing for his faith and to bear witness to the Greatness of Allah.

One day when Syedina Abubakar (r.a) saw him thus tortured he told Umayya to exchange Bilal with a slave of his, and thus had him set free. In a beautiful poem about Bilal, Ammar bin Yassar said thus “May Allah bless Abubakar for helping Bilal and curse Abu Jahal and Fokiha for putting him to torture.

They will never forget that evening when they afflicted him so wildly that no man can even thank of it. He was oppressed because he said, “He Allah, is one. He is my Lord. I am convinced of it at my heart. Even though they may kill me I will not ascribe partners to Him for fear of my life. O Lord of Abraham, Moses and Jesus, deliver me from their hands and do not leave of those who are mislead, who are persecutor who know not virtue”.

(vii) Not only men but women too showed a great courage to bear witness for their faith. Ummu Salamal (r.a) whom the prophet married later on after the death of her husband with a view to consoling her and providing her relief and protection, herself reports about her troubles and miseries.

At first she was forced to leave Mecca for Abyssnia with her husband. She had a bitter life to live which she gladly could in company with her husband. But on the occasion for her second migration, which was onward Medina, she had a very sad and bitter experience.

When her husband had made all he necessary preparation to leave and she had been seated on the Camel, her parents and other relatives arrived. They pulled her down from the camel with her child and told Abu Salma, that they would not left their daughter go wandering with him to a place where they had no friend and no future.

Despite his bitter resentment and protest Abu Salma (r.a) could do nothing and had to leave with a sad heart.

When the parents of Abu Salma learnt that, they came to claim for the child and were successful in snatching the child from her. Thus, the poor lady who loved so fondly both her husband and child

was separated from both. It was a bitter test: The sacrifice of her love, which she had to go through. Nevertheless she stood in bravely.

(viii) The story as to how Omar (r.a) embraced Islam speaks of the great courage shown by his sister. Read the following narration reproduces from Allama Shibli:

“Islam was still in its infancy. The handful followers of the Prophet were frequently molested for their renouncement of the faith of their fathers.....But perse proved utterly futile. The converts to new faith went on increasing in numbers.

This infuriated Omar. And he resolved to do away with the Prophet himself..... on the way he met Naeem who having learnt what Omar was after remarked that before killing the Prophet he should take care of his own sister who along with her husband, Saeed, had already embraced Islam.

The vanity of Omar was evenly wounded. In a towering range he rushed for his sister's house. At that time she was reading the Holy Qur'an. At the presence of Omar she closed the Book and concealed it. But Omar had heard the verse and so asked her what she was reading. By the same time, her husband also arrived.

Omar was furious and started beating Saeed severely, Fatima came to the rescue of her husband, but Omar did not spare her even.

Fatima boldly said that she would never give up her new faith even though he might kill her.

Omar was struck by this spirited reply. He asked her politely to show him the book which she was reading. When Omar showed his eagerness to see and read the Book he was asked to wash and clean himself because the Book should not be touched by impure and unclear.

Omar hardly had gone over a few verses when he was touched at his heart by the lofty tone of the message and embraced Islam

there and then. Nevertheless he requested to be taken to the Prophet. With the same sword still drawn in his hand Omar now came to the Prophet with a completely changed mind and intention.

The Prophet used to stay at the house of Arqam teaching and preaching there the small group of converts to Islam.

Omar knocked at the door and some of the Companions seeing him with a sword in his hand were alarmed. But the Prophet calmly told his companions to open the door. The door was opened. Omar came in. The Prophet asked him what his intention was. Omar replied that he had come to embrace Islam. The Prophet said aloud "Allahu Akbar" God is Great. The whole gathering of the companions cried out "Allahu Akbar". The safe Hill..... and re....."Allahu Akbar". Thus was born that memorable Muslim cry of exultation which has sustained, energised and inspired them in their hours of distress and depression in many times age.

Threats:

Seeing that, Islam was getting momentum, the Quraish twice threatened Abu Talib, uncle of the Prophet to tell his nephew to stop his mission. In the first delegation wanted Abu Talib to deal with his nephew or permit them to settle their accounts with him.

In the second delegation the Quraish issued ultimatum that Abu Talib either withdraw his protection to Muhammad or make common cause with him so that they fight it to the finish. Abu Talib was on dilemma. He was not really to fight his kith and kin at one hand and at another he was not ready to leave his nephew. So He called for the Prophet. Our interest here is the response of the Prophet which showed great courage. He said, "O uncle! I will never leave this message even if the sun is placed on my right hand and the moon on my left hand".

Although Abu Talib had not adjured his ancestral religion, he was too not able to desert the Prophet.

So he told his nephew “Do” Whatever you will under no circumstances will I desert you⁸

Attempts to compromise or bargain

Seeing that violence has never helped to suppress Islam, they resorted to bargains. Quraish themselves approached the prophet and requested him to follow the religion of the Quraish and the subsequent year the Quraish will follow the Religion of the Prophet. It is to this background that Suratil Kafiroon was reveled in which the Prophet is taught that there is no compromise in Islam.

Say O disbelievers!

I worship not that which you worship

Nor worship not ye that which is worship

And I shall not worship that which ye worship

Nor will ye worship that which I worship

Unto you your religion, and unto me my religion.

Another compromise is that the prophet was requested to continue preaching Islam, but he should not say anything against their idols and their prevailing religious practices and confines himself to preach moral precepts or anything else he liked. This was refused by the prophet. The Quraish requested the Prophet:

قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَيْتِ بِقُرْءَانٍ غَيْرِ هَذَا
أَوْ بَدَّلَهُ

Bring us a reading other than this or change it (10:15).

Again this attempt was answered, thus,

مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ
إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ
يَوْمٍ عَظِيمٍ ﴿١٥﴾

I have no authority to make any changes in the Qur'an myself. I cannot follow anything except what is revealed to me. I fear retribution of the great day (resurrection) if I disobey my Lord (10:15).

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

*What doth more wrong than such a one as forge a lie Again
God, or deny His Signs? (10:17).*

Then the prophet was needed to turn out the low class people who surrounded him. This move was aimed at alienating the Prophet from the believers and then let the bosses among the Quraish to join the movement. Again this was also refused and the prophet was thus, Instructed:

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

And lower thy wing to the Believers who follow thee (26:215).

Once at a meeting the Quraish, Uthal bin Rabia was authorised to approach the prophet with certain proposal; argued the case very politely in addressing the prophet. "If in this movement he wanted riches they gave him to become the richest amongst them. If he wanted leadership, they would make him their chief. If he wanted to become a ruler they would elect him as their king and if he wanted woman they would give him the most beautiful woman in whole of Arabia. And if he was under the influence of Jin they would cure him".

The prophet listen to these proposal and when Utaban had finished, the Prophet recited the first verses of Surat Ha-Mim which reads:

حَمِّ ۝١ وَالْكِتَابِ الْمُبِينِ ۝٢ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ ۝٣ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا
لَعَلَىٰ حَكِيمٍ ۝٤ أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا
أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝٥

“Ha-Mim. By the book that makes thing clear. We have made it a Qur’an in Arabic, that ye may be able to understand (and listen wisdom). And verily, it is in the Mother of the Book, in our Presence, high (in dignity), full of wisdom. Shall we then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?” (43:1-5).

When Utban returned to his people, they were disturbed to see the paler of his face. Then on their inquire, Utban assured them the prophet was not a poetor, sooth sayer. So he wanted the Quraish not to molest him and leave him free to propagatate his mission. As usual the Quraish ridiculed him to have been caught by the words of the Prophet.

Challenging the Prophet

The Quraish despaired in their attempts to frustrate the growth of Islam. Now they resorted to challenge the prophet and behave arrogantly, as the following verses clarify:

مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي
الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ
نَذِيرًا ۝٧

What a strange messenger is he, that he eateth food and walketh in the streets, why is not an angel sent down unto him to be wanner with him? Or (why is not) a treasure thrown down him, or why hath he not a garden from whence to eat? And the evildoers say: You are but following a man bewitched (25:7-8).

لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ
تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ
خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتِ
عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

We will not believe in what you say until you cause a spring to gush forth for us from the earth or a garden of date-palms and vines be created for you cause canals to flow in it; or until you cause the sky to fall on us in fragments, as you threaten us, or you bring Allah and the angels face before us or a house of gold comes into being for you or you ascend the sky, and we are not going to believe in your ascension until you bring down to us a writing that we may read. (17:90-93).

اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا
حِجَارَةً مِّنَ السَّمَاءِ أَوْ أُنْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

Oh God, if this is indeed the truth from thee, rain down on us a shower of stones from the sky or send us a grievous Penalty. (8:32).

These challengers were thus answered.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا

أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

“O Muhammad say to them, My Lord be glorified! Have I ever claimed to be anything more than a human Messenger? (17:94).

Frustrating the Prophet

This method was done through a number of ways; namely scorning the Prophet; whenever the Prophet passed people jeered at him.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهْدَا الَّذِي بَعَثَ اللَّهُ

رَسُولًا ﴿٤١﴾

When they see thee they treat thee Nor otherwise than in mockery: “Is this the Prophet sent by God as a Prophet” (25:41).

The Prophet was nicknamed; This was aimed at preventing the people from listening to him by alleging that, he was irreligious or that he was saving a system much disliked by the Quraish. One nickname given to the Prophet was Ali Kabsha or the father of Kabsha, who was a worshipper of stars the general custom of the Arabs. It was also alleged that he was unbalanced in mind due to the curse of the idols. Sorcerer, astrologer and poet were other names given to the Prophet by his opponents.

Also that a Christian slave of Mecca named Jabir taught him a religion and even dictated to him notes for his lectures. And it was said in the presence of the Prophet that they had found out that a man named: Al-Rahmain of Yamama had taught him this: “But by God, we will never believe in Ar-Rahamain”. It was intended by these allegations that the Prophet was a mere tool in the hands of others. Also hat was neither a revelation from God nor any ex-traordinary

ability of the prophet which he relate in the form of Divine relation. Against such allegations the Qur'an answered them effectively thus,

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَاتَّبِعُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنْ

أَسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

“Or do they say, “he forged it”? Say: “Bring then a sura like unto it, and call (to your aid) anyone you can, besides God, if it be ye speak the truth!” (10:38).

Like other plans, it did not work. The prophet in the Haj season could meet several clans and could go from one camp to the other conveying the word of God.

But the Quraish were not contented so they resorted to another method of following him where he preaches and would tell the people.

O men of the clan, this man is prohibiting you from the worship of Lat and Uzza and leading you astray. So do not listen to him and do not follow him. Some times Abu Lahab is reported to have thrown bags of dust on him and would tell people do not be deceived by him. He is against the worship of Lat and Uzza.

Killing Muslims

Hazrat Ammar, his mother (Summayyah) and his father (Yasir) were subjected to unspectable persecutions by infidels for their accepting Islam. But no persecution could move them from their faith. Hazrat Ammar was sometimes forced to lie on pieces of stone under the scorching desert sun. sometimes he was tied in a coat of iron and was made to stand for hours towards the noon. Ammar died out of these Tortures. His mother Sumayyaha was killed by Abu Jahl using a spear. His father Yasir was tied to two camels and the beats were driven in different directions. He was brutally torn to pieces.¹⁰

This was the common lot of all those poor, supportless Converts to Islam who could do nothing but suffer quietly and Calmly. But the

Prophet by his own example and his consoling, convincing and encouraging words would not let the spirit of his followers be put down. Khubbal (r.a) himself reports that, he was made to lie down on live charcoals. One day he complained to the prophet about his sufferings, He was not leased to here him complain. Nevertheless he said to him in an encouraging tone: “Khubba. Don’t you know, there had been in the past prophets and their followers who were subjected to persecution severer than this. They were cut into twain from head own with saws and their flesh was of their bodies with iron coabs. Be not dismayed. Our mission is not to fail. It must be fulfilled his Kingdom will be established in earth and you will be a witness to it”.

Fitna

When the Muslims were severally oppressed and Tyrannized by the Quraish a small group of them migrated to Abyssnia. The Quraish could not tolerate it and sent a deputation to the king to claim their immigrants. The King called the Muslims and asked them why had left their country. Jaafar Ibin Abi Twalib who was the leader of the Muslims is said to have reported to the king thus:

“King we were ignorant people, given to idolatry, worshipped stones, trees, idols, starts, everything but Allah. We knew not pure and impure things, were used to eating corpses even of dead animals. We did all kind of foul and immoral deeds. We little knew the importance of doing our duties to one another to our neighbors and to our relatives. Rather did we feel proud of usurping others of their right. The strong among us would oppress the weak and exploit him to his worst, Allah sent His prophet amidst us for our reformation. His descent, his righteousness, his integrity and piety are well known to us all. He called us to the worship of one lord alone. He told us to seek the truth, to make good our trust, to discharge our duties to others, to respecties of kinship and to be good and kind to our neighbors.

He taught us to shun everything foul and vicious and avoid causing bloodshed. He forbade all manner of indecent things: telling lies, Misappropriating orphans belongings, and bringing false accusations

against the chastity of women. At this, our people are displeased with us. They torture and persecute us in different ways so that we are forced to leave our home in search of some place where we should be let live a peaceful life”

However, the Muslim were given assylum and returned to Mecca only on the migration to Medina.

Social Boycott, Isolation, or economic sanctions

This was the last but one mechanism used by the Quraish disbelievers to strain Islam in Mecca era before they resorted to the campaign of killing the Prophet (s.a.w). They were angered because all of their attempts to stop the growth of Islam were o fare frustrated. Hamza and Omar had embarrassed Islam. The King of Absynia (Negars) gave assylum to the Muslims and dismissed the Meccan Idolators who came to capture the Muslims back.

The number of Muslims was gradually increasing. This was: seventh year of the Ministry of Prophethood. The tribes of Quraish disbelievers made an alliance and decided none should have marital status with Ban Hashim, or do any selling or buying with them; and none was to associate with them or allow any provision to go to them.

The pact was drawn in writing and placed on the door of the Kaaba to remind everyone of his duty. As a result of this, Muslim and the others of the tribe of Banu Hashim and Banu Abdul Mutwalib, with the exception of Abu Lahab who was heart and soul with the non believers, were forced to take refuge in Sha’abi Abi Twalib.

It makes one shiver with pain to know what troubles and hardships the believer in one sovereign God has to face during these three years of their captivity. It was only in the months of peace, the period of Haj, that the Muslims could get out of the cave and take some provisions for the year in a small quantity that they could either afford to buy or take secretly with them.

Traditions tell us that, this slow-torturing was much more unbearable, especially for the parents when their children cried at night out of hunger. The companions of the prophets narrate that, during this period, on certain occasions, they were obliged to eat found piece of leather they would clean and boil it in water to make it soft and bite to appease their hunger.

So the Prophet, his Muslim community and blood relatives were prisoned for three years from 7th to 10th year when alliance pact was annulled when it was torn to piece. The story of this pact is narrated as follows.

Now Allah willed to force his men from this cruel imprisonment Hisham al Makhzumi Kinsman of Banu Hashim went to Zuhair a grand son of Abdul Mutalib and said: Why Zuhair does it please you to eat and drink and enjoy life in every way while your maternal brother is getting not a single grain of corn? "What can I do single handed"? Said Zuhair. Let one man come forward to stand by me, and with my own hands, I will tear to pieces that cruel document. I shall be with you said Hisham and both wento to Mutim Ibn Adi. Al-Bakhatari, Ibn Hisham and Zama Ibn Al-Aswad also lent their support. Next day the party entered the Haram. Zuhair addressed all those present in these words, "O Meccans! Is it fair that we are enjoying all sorts of comforts while the Banu Hashim have neither food nor drink! By God I will not rest till this cruel pact is torn to pieces "None can touch this agreement" was Abu Jahl's retort". You lie enterrupted Zama "It had not met our consent when it was being drawn up. Immediately Mustim Ibn Adi stretched out his hand and tear that document¹⁵

After the annulment of that cruel pact the party involved went to the pass and brought out the Ban Hashim.

Attempts to kill the prophet

In the Mecca period, four attempts were made to molest the prophet. The first attempt was when the notables of the Quraish gathered at Hijr and discussed how the Prophet insulted their fore fa-

thers, reviled their religion, divided the community and cursed their gods. While they were discussing him, the apostle came to warn them and kissed the black stone, then he passed them, as he walked around the Kaaba.

As he passed them, they said some injurious things about him. As he passed them the second and third time, the Quraish repeated the same words. The Prophet replied this by saying “Will you listen to me O Quraish? By him who holds my life in His Hand I bring you slaughter” (Ibid p. 131). To this word the Quraish were so struck that not one of them but stood silent and still, they spoke to him in a kind saying “Depart ‘O’ Abul Qasim for by God you are not violent.

The second attempt, on the morrow the Quraish assembled again at Hija and asked themselves as to what had taken place and blamed themselves to have let the Prophet go just like that. While they were so talking the apostle appeared and they leaped upon him as one man and encircled him saying: Are you the one who said so and so against our gods... Abu Bakar intervened weeping and saying, ‘would you kill a man for saying Allah is my Lord! Then they left him. This was the first attempt to kill him.

The third attempt was done by Abu Jahl. Following their failure to negotiating with the prophet to abide to their proposals. Abu Jahl announced in a passion: Chiefs of Quraish, you have seen that Muhammad has scornfully rejected all your suggestions and he is determined to continue in his turbulent cause. I shall not rest, till I crush the head of Muhammad.¹⁵ Next day Abu Jahl took up this station of one side of piece of stone and began to wait the Holy Prophet, but when he arrived he so overawed that he dared not make a move. The fourth attempt is here summed up in the Qur’an as follows

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
 أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ
 الْمَكْرِينِ ﴿٣٠﴾

It is worth-while to remember the time when those who rejected truth, were making plots against you for capture you to slay you or to exile you. They were plotting their plots and Allah was devising his schemes: and Allah's schemes are most effective of all (8:30).

This plot was made at the time when the Quraish realised that the Holy prophet also was going to migrate to Al-Madinah. They left that if he succeeded in emigrating from Makkah, he would be out of their reach and become formidable. Accordingly, they had an urgent meeting of their chiefs in Dor-un-Nuduah (Council House) to discuss the matter and come to a final decision in regard to him.

Some were of the opinion that he should be detained and imprisoned for life. However this plan was not approved because it was feared that his followers could come to rescue him even at the expense of their lives.

Another plan was to exile him for that would give them release of the disorder he was creating among them, but this also was disapproved on the grounds that, he would create a good base wherever he is exiled and may come back to subdue Mecca.

At last Abu Jahl came with the suggestion of young man of high rank. They should all attack Muhammad at one for his blood will be divided among all families of the Quraish and it will not be possible for Banu Ad Manaf, the family of Muhammad to claim the blood money for him. Accordingly, the would be murderers reached their places on the night fixed for the crime, but the Holy Prophets, throwing dust in their eyes, escaped safely from Makkah.

What do we learn from the Meccan Crucible?

The Meccan Crucible was not without lessons as it is in Islam every Historical incident has meaning and purpose so was the Meccan crucible. What we learn from the Meccan crucible is therefore we derive a number of lessons as follows:

Firstly is knowledge, to know that to this world there is a struggle between Islam and Kufur, between Islam and anti Islamic forces to dooms day. The anti Islamic forces will not stop to annihilate Islam until they are subdued or suppressed and religion is for Allah alone as totally as it is stipulated in the following verse

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ
 مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الَّذِي هُوَ الْهَادِيَ ۗ وَلَئِنْ أَتَّبَعْتَهُمْ
 بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا

نَصِيرٍ ﴿١٢٠﴾

The Jews and Christians will never be satisfied with you. O Muhammad, unless you follow their way. Tell them plainly “The right way is shown by Allah’ and if after all the knowledge you have recovered you were to yield to their desired, you shall find neither friend nor helper to protect you from Allah’s (2:120).

The other alternative for the anti Islamic forces where they have failed to wipe out Islam completely is to institutionalise it as. The Quraish disbelievers wanted the Prophet to change the Qur’an as stipulated in (10:15).

The reason for the demand of changing the Qur’an is to have teachings which compromise with the disbelievers and this is to institutionalise Islam. To have teachings which compromise with disbelievers and polytheists.

So the Muslims are warned to keep on struggling until religion (Islam) becomes for Allah alone, failure to do so, disbelievers and polytheists will make their religion prevail over Islamic or they will institutionalise Islam.

It is not out of place to state that, this is where the Muslims stand today and the next step is to wipe out Islam completely (Allah forbids).

In fact, the Muslims are not allowed (it is Kharam) for them to live in Darul Kufri except under two conditions. One is to keep struggling so as to establish Islam, two is to live under a contract which serves the interest of Islam, which is very difficult condition to be fulfilled by Kafir administration.

So the only open alternative for Muslims is to keep on struggling until religion remains for Allah (5:10) as did the Prophet (s.a.w) with his Swahabas. So Kafiri will work against Islam till dooms day. Failure to these two, one has to migrate which today is not possible because there is no Home for Islam and the world is filled by Twaghtu governments.

A related point to his is the fact that Janat (paradise) can not be realised easily. In Meccan Crucible we find the Prophet and his Muslim community suffered severe hard ships including killings, persecutions, beatings, insults and forced into exile, social boy-cott (detention) etc but kept on struggling for Islam.

So, Muslims to day should not loose heart on confronting hardships it is the way of the Prophet it is Sunnah of the Prophets to suffer hardships for the sake of Allah.

It is thus not performance of simple ritualistic acts that can take one to Janat. Apart from the rituals or rites that we do, apart from adherence to the commandments of Allah (s.w) rather establishing his system, Muslims have to defend the Islamic system and have to fulfil their life mission. In doing so if they mated with empirical death, they are not dead but alive and are by their Lord.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ
 وَلَكِنَّ لَّا تَشْعُرُونَ



“And say not of those who are slain in the way of Allah, “They are dead” Nay, they are living, though ye perceive (it) not. (2:154).

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

“Think not of those who are slain in Allah’s ways as dead. Nay, they live, finding their sustenance from their Lord. (3:169).

Muslims have to look for such death. It is shameful for a Muslim to die on bed by sickness: Muslims are to die in the struggle for establishment of Islam. Khalid Bin Walid one of the Muslim good commanders and field Master complained to die on bed instead of dying in the battlefield.

If you die or jailed or detained by anti Islamic governments they prepare your gate to Janat and thank God to have chosen you as His guest.

Prophet Yusuf (r.a) was jailed for many years, Muhammad (s.a.w) was detained for three year, Ibrahim (r.a) was thrown on a burning fire, Yahya was put in a boiling oil pot to mention few illustrations.

So, Janat is realised by totality of doing all the rituals, fulfilling all the commandments of Allah (s.w) eschewing evil what Allah (s.w) has forbidden and what you have offered for Islam in terms of efforts you exerted in its realisation.

Third lesson derived from Meccan crucible is that, a Muslim faith was to be tested.

This is what we learn from all the hardships, difficulties, persecutions, imprisonments and the killings the Muslim suffered at the hands of the disbelievers in Meccan era. Lip service alone is not enough

in Islam. So one's faith to be tested to be seen as to whether he is stable in his faith or unable in his faith or unable to sustain tests. It is in the light of such teachings that Allah asks:

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ
 ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
 صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

“Do men think that they will be left alone on saying “We believe” And that they will not be tested”. “We did test those before them, and Allah will certainly know those who are true from those who are false” (29:2-3).

So, to be tested is fundamental in Islam. That is why the Muslims in Meccan were put to Crucible so also in Madinan era.

However, as the quoted verses above indicates testing started before the advent of Prophet Muhammad and His emergence. Muslim community, no does it end with them but continues to us and to those who will come. It is a continuous process. So we have to know that we shall also be tested in a number of ways. In fact Allah (s.w) informs us that he created us so as to test us who among us is best in deeds.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ
 عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

“He who created Death and Life that May try which of you is best in deed” (67:2).

Testing has may forms;

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
 الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

“And we shall undoubtedly test you with some things of fear, and hunger, some loss of wealth and lives and fruits; but give glad tidings to the patient” (2:155).

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ

“You will most certainly be tried and tested in your wealth and persons” (3:186).

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

“And know that your wealth and your children are but a trial....” (8:28)

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا

ءَاتَاكُمْ

“....He has raised you in ranks some above others, that he may try you in the gifts he has given” (6:165) “... ”

So much on the forms of tests and trials. But of noteworthy point is to pass the tests or trials that are inflicted upon an individual Muslim group or Ummah. The emergent Muslim community of Mecca was tested in different forms. Neither, threat, nor tempting offers, persecutions or killings could move them their faith in Allah (s.w)

REVIEW QUESTIONS

1. Serious opposition against the Prophet Muhammad (s.a.w), from the Qureysh disbelievers appeared when he started public preaching what were the causes of this opposition?
2. Outline the mechanisms used by disbelievers in Mecca in trying to annihilate Islam.
3. What lessons do we draw from Mecca crucible?
4. Explain how the Prophet Muhammad (s.a.w) trained his companions on the glorification of Allah (sw) and show its after math in the realization of Islam.
5. Describe different attempts of killing the Prophet (s.a.w.)

CHAPTER THREE

MIGRATION: ITS ROLE AND IMPORTANCE

Towards Migration

There are things need to mention on the political history of Islam before migration and after the boycott. After the boycott the prophet had two political pledges with the people of Yathrib. The first one was in 620 A.C. where twelve people in number from Yathrib played Homage to Muhammad in lovely place outside the city walls of Mecca. The small group placing their hands in his and taking oath that they would follow the path of universal immutable law, that they would worship no deity but God, that they would not steal or commit adultery nor, kill their off springs nor slander anyone and would be loyal to the Prophet in happiness and in sorrow.

Here emerged the germ of personal purification, social reform and strong legal action which were to follow in full force. The second pledge one year later, taken by 72/73 persons including some women. There is a definite promise to obey and if need be, to defend the Apostle in everything, he on his part declaring that their interests and his were identical.

These were necessary political pledges which preceded the migration and so we find here the role of pledges in the establishment of Islamic state. In brief, the Role of Aqaba pledges are as follows:

Aqaba Pledges

1. Fulfillment of pledges;
2. Provided land for establishment of the Islamic state;
3. Islamised Madinah and enabled the formation of ummah.

Another important event is Miraj as stipulated in the Quran thus:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ
لِنُرِيَهُ وَمِنَ آيَاتِنَا

“Glory to him who transported His servant on night from Masjid -I- Haram to the distant Temple, whose surroundings we have blessed, so that we might show him some of our signs....” (17:1).

Traditions and narrations tell us the Prophet was transported one night by angel Jibril from Masjid Haram to Masjidil- Aqsa. There he offered his prayers along with the other Prophets. Then he was taken to higher spheres where he met great Prophets in different spheres. At last He reached the Highest place in the heavens and was received in audience with Allah; from there he came back to Masjid Aqsa and in the very night returned to Masjid -I- Haram. Among the things prescribed in this visit is the five daily prayers. He was also shown Hell and Heaven and Symbolic people in punishment.

There is a lot of versions on this Miraj. Some say it was spiritual while others maintain that it was physical. I go down with the exponents of physical that it was physical, these are because Allah (S.W) willed to show him His signs (17:1). Although the Quran is silent on the signs it seems the assertion itself, meeting the Prophets and reaching the highest sphere, the seeing of Heaven and Hell were all important embodiments in increasing the faith of the Prophet. Not only that as a Prophet he had to have eye witness so as to convince the people. Lastly the task facing the prophet was enormous he thus needed eye witness to lead his people on the right path.

The Role of “Miraji and Israa” in the making of Islam:

It was further training to the Prophet so as to consolidate his belief, this was the objective of showing him more signs (17:1) Musa wanted to see God physically for the very reason, and Prophet Ibrahim

requested to be shown resurrection (2:260) so Allah willed to consolidate the belief of Prophet Muhammad by transporting him to the higher spheres and show him more signs. This was important because of the enormous work ahead the Prophet after migration as history manifested.

The other rationale is the organization of the Muslim ummah. They were now to live as an ummah practically with constant teachings. Establishment obligatory nature of the five daily prayers which was essential institution for social cohesion of the ummah.

Israa and Miraj was a Test to the Muslims so as to migrate with Muslims free from hypocritical tendencies. After this incident the command for immigration to Madinah was revealed.

So Prophet Muhammad (S.A.W) was ordained to migrate from Mecca to Madinah in the 13th year of his Ministry of Prophet hood where he established the Islamic State.

The question is what is the philosophical assumption of the migration process to assume a feature that is common to all prophets. The Quran is eloquent on this as it stipulates that.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

When the Angels seized the souls of those who were doing to their own souls, they asked them, what was the matter with you. They answered; we were oppressed on the land. The Angels replied: was not Allah's earth spacious for you to migrate in it? Hell is the abode of such people and it is very evil abode indeed" (4:97)

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ

لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

As regards those men, women and children who are really helpless and lack the means of migration and no way out Allah pardon them, for a Allah is fore-bearing and Forgiving (4:98).

Here lies the philosophy of migration. This verse and verses 88-91 of the same Sura have given us the philosophy of Hijra. But to understand it better, let us survey the material conditions which enhanced the revelation of these verses when the Prophet and the Muslims migrated to Madinah.

Some Muslims who embraced Islam in Mecca stayed behind and did not migrate with Prophet. It is these people who in verse 97 are addressed, as “doing injustice to their own selves and that their Home abode is Hell. This is so because they preferred to live a life of sledo – Islam that they were content to live such a wretched life of semi-unbelief because they preferred their comforts, their families and their properties and interests to their Faith. In fact verse 88 of the same Sura declares such people as hypocrites.

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرَّ كَسَهُم بِمَا

كَسَبُوا أَتْرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ

اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

“How is it with you that with you that there are two” opinions among you concerning the hypocrites whereas Allah has turned them back (to their former state) because of the evil they have earned? Do you desire to show guidance to him who Allah turned

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا
 تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ
 فَإِن تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ
 وَلَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

They really wish that you should become disbelievers as they themselves are so that both may become alike. So you should not take friends from among them unless they migrate in the way of Allah; and if they do no migrate, seize them wherever you find them and slay them and do not take any of them as friends and helpers (4:89).

According to Maududi, this passage deals with the problem of those hypocrites who accepted Islam in Mecca and other parts of Arabia but had not emigrated to Al Madinah. They lived as before with their people and more or less took as practical part in all of their hostile activities against Islam and the Muslims. They had become a very difficult problem for the Muslims who did not know how to deal with them.

Some Muslims were of the opinion that they were after all Muslim because they recited the Kalimah (Shahada) Salat, observed fast and recited the Quran. Then how could they be dealt with like disbelievers? Allah had removed that difference of opinion from among the Muslim and told them how to deal with them.

So when there is abode of unbelief and Abode of Islam the Muslims may be labeled hypocritical if they do not migrate and particularly when there is invitation because they loved whtir homes, their relativea and their interests more than Islam.

The role of migration in the establishment of Islam

Hijra (migration) of Prophet (S.A.W) from Mecca to Madinah has been misrepresented by the enemies of Islam deliberately to give a negative picture of this injunction of Allah (S.W). The general impression which they give in their literature is that the Prophet was denied by his people in Mecca implying that he was a false Prophet (God forbid). For he failed to meet the antagonistic forces which were working against him and so he sought flight to Madinah. This is the false impression the enemies of Islam have spread in their literature.

Migration like any other Quranic injunction was a stage in the making of Islam. It is like any other injunction ordained to the Muslims as stipulated in Sura al-Nisaa verse 100.

From this verse, migration in the way of Allah is an obligation. According to the commentary of Maududi, he is of the view that it is an obligation with two exceptions: one may remain there to struggle for the establishment of Islam and to change the system of life based on unbelief into the system of Islam, just as the Prophets and their followers did in the initial stages of their mission or one may remain there in a stage of greater disgust to find way out of it. With the exception of the above cases, it will be a life of continuous sin to live in an abode of unbelief.

Although this view is explicit from the above verse, it is substantiated by the fact that migration has been a process to all the Prophets who established the sovereignty of Allah (S.W) on earth. We have the example of Ibrahim (A.S) and Mussa (A.S).

As to Ibrahim migrated from Iraq (Ur) the then capital of Iraq to Hijaz (now Mecca) after undergoing unbearable trials and hardships.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ

بِثَلَاثَةِ آفٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٧٤﴾

And when his Lord faced Abraham with Him commands and he fulfilled them. He said Lo! I have appointed you the leader for mankind. (Abraham) said and of my off spring? He said: My covenant includes not wrongdoers (2:124).

The point of stress is that Prophet Abraham migrated and established the sovereignty of Allah in Hijaz now Mecca where he was also ordered to reconstruct the center of Islamic Movement, the Kaaba.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ ﴿٩٦﴾

Lo! The first sanctuary erected mankind was that of Mecca, a blessed places guidance to the peoples.....(3:9)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ

and when Abraham and Ishmael were arising the foundation of the House(2:127).

Prophet Mussa (A.S) also migrated from Egypt to the Promised Land (Palestine) where he established the sovereignty of Allah (S.W)

So migration is an obligation with two exceptions one may remain there to struggle for the establishment of Islam and to change the system of Islam, just as the Prophet and their followers did in the initial stages of their mission or one may remain there in a state of great disgust and repugnance as long as one is unable to find any way out of it? For the Muslims to-day where there is no Abode of Islam all over the world, we have to struggle to change the condition of disbelief without which we can as well be categorized as hypocrites and will never exempt the punishment of Allah (S.W).

CHAPTER FOUR

THE ISLAMIC STATE

Inception Of Islamic State

Mecca was a training ground. The Prophet trained the Muslims candidates, for thirteen year in Mecca. He was able to transform them and become God conscious community; Stanch believers who qualified themselves the position of vilegency of earth. They were candidates of establishing Islamic State - Allah (S.W) willed the state to be incepted in Madinah. Hence migration to Madinah. Madinah was therefore a place to establish the Islamic state, to establish the Kingdom of God on earth, to implement Islam in day to day life and defend the state in all walks of defence, in all dimensions from the enemies of justice, the enemies of Allah (S.W).

The belief of these Muslims was confirmed by Allah (S.W) because they were tested in different forms, but remained firm in their belief. Nothing could turn them out of Islam. Persecutions failed; killing (Death) did not work because their life mission is to die for the sake of Allah. To die in the course of Allah is a great blessing and a honour. Infact they were praying to die in tyres. property and well to do were to them nothing but temporary worldly amusement, Real life was to them the eternal abode when the Qureish disbeliever's confiscated their property and forced them into a valley of Shi'b Abi Twalib, where they suffered hunger, diseases, heart, etc for three years. They were not moved to forsake Islam Inleau their belief increased. It was such a community of believers who when they were ordered to migrate to Madinah, they did with great pleasure because it is a command of Allah (S.W). Blood relations, home land and property did not work as barriers to prevent them from migrating to Madinah. Infact this was their last test in Meccan era.

They left all these things for the sake of Allah, they migrated to a country where they did not know how they will manage their life. But the force of belief which scales everything gave them hope that they are in the safe hands of Allah (S.W) because He is all Powerful, Almighty. It is the strength of belief: - Allah (S.W) which enabled them to start the journey, some minutes, hours, days, elapsed and they arrived in Madinah. The Prophet (S.A.W) followed them after all his people migrated to Madinah.

The journey of the Prophet with his companion Abubakar took seven days and arrived at Quba on Monday 18 Rabil awwal or 20th September, 622 A.D. Quba was a village three miles south of Yathribu (Madinah). All the Muslims in Madinah came to receive the Prophet with great pleasure.

The Prophet rested at Quba for four days in the House of Kulthum bin Hadm chief of Banu Amr a tribe of Aly Kulthum embraced Islam in the course of stay with the Prophet. (S.A.W).

On the second day of his stay in Quba he ordered a mosque to be constructed. A plot of the mosque was given by his host. When he left for Madinah the Muslims continue to complete the mosque. This mosque is one of the mosques mentioned in the Quran. It is still existing in Quba Madinah. It is voluntary (sunnah) for those who visit Madinah: Umra or Hijja to perform two (2) Rakaas in this mosque. The verse related to this Mosque reads as follows:

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ
 أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ
 يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

"...The mosque which has been founded on piety from the very first day, is the proper place for you to stand, For there are such people in it as would like to keep themselves pure;

*and Allah likes those people who like to keep themselves pure”
(9:108).*

The Prophet was thus, constantly visiting the mosque as it is confirmed in Bukhari and Muslim thus, Ibn Umar said that the Prophet of Allah used to visit the mosque of Quba on foot or on an animal every Saturday and was praying two Rakaas (Bukhari and Muslim).

So, on Friday 12 Rabil Awwal/ 24 September 622 AD. The Prophet moved from Quba to Yathrib. A Friday prayer was performed on the way at a place of Banu Salim. This was the first Friday Prayer the Prophet conducted in public with the Muslims.

After the Friday Prayer, the Prophet proceeded with his journey. Every clan wanted to stay with the Prophet but the Prophet appreciated the honor extended to him but requested them to bear with him because the place where he will establish his office (Mosque and Residence) is appointed by Allah (S.W).

The method was to let his camel loose and where the camel will stop is the appointed place. So he let his camel loose and she stopped in front of a house of Abu Ayyub where there was a big open space a plot which belonged to two Orphans Sahl and Suhail. The Orphans wanted to give it free but the prophet ordered it to be bought for his Residence and the mosque.

Abu Ayyub was jubilant to have been appointed by Allah to stay with the Prophet (S.A.W) His house was a one story building. He requested the Prophet to reside on the upper floor; but the Prophet requested him to let him reside on the ground floor. The prophet stayed here with his family (his wife Sauda and his two daughters Fatimah and Umm Kulthum) for seven months before he moved to his Residence. Abu Ayyub did all he could to comfort the Prophet (S.A.W). From that day Yathrib came to be called a Madiinatul Nabii (City of the Prophet or Al-Madinah Al Munawwarah - (Glittering City).

The Prophet now settled in Madinah the task ahead of him was enormous; because of his political insight in less than one year he established the Islamic state by establishing political institution, which played a big role in the inception of the Islamic state.

The Fraternization of the Muslim Ummah

One of the tasks which the Prophet (S.A.W) accomplished was the formation of the policy which established the Islamic state. The Prophet (S.A.W) began with Fraternization of Muhajirin and Ansar (helpers) which is in accord with the Quranic injunction of the Quran which stipulates that the believer's are but one community.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are nothing, but a one brotherhood....” (49:10)

Thus the Prophet (S.A.W) established practically this brotherhood by obliterating all distinctions between Meccans and Medinites. He broke the geographical boundaries and removed nationalism, tribalism, colour – by making the Muslim community a single community, irrespective of their countries of origin, tribes and colour; a brotherhood which is more stronger than blood relations.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“They who believed in Him and migrated and fought in the way of Allah with all their wealth and life and those who gave them shelter and helped them are brothers of each other....” (8:72).

The Prophet (S.A.W) fraternized them by calling the Ansar who met in the house of Anas Ibn Malik.

The number of Ansar was equal to that of the Muhajirin. The number in history books differs. Shibli mentions. A.H. Siddiqi mentions 150 others decline mentioning the number. However the point to underscore here is that the Prophet would call one Ansar and one Muhajirin and would say each of you is a brother to the other! After exercise the Ansar took their Muhajirin brothers to their houses, got them to take a stock of all they had in the home, and then shared the whole property equally. The new an extent that whenever an Ansar died his property was inherited by his Muhajir brother and not by his own kinsmen. However, this tendency was stopped when the Muhajir were self-sufficient. This was after the battle of Badr as stipulated in the Quran thus:

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

“And those who embraced the Faith afterwards and migrated and joined with you in your exertions for the Faith, are also of you, but according to the Book of Allah the blood relations have greater rights on one another.....” (8:75).

Such was the brotherhood needed for establishment of the Islamic state. It was a trained Ummah. They lived as one community. They never parted or mixed with other communities although co existed. It is thus a challenge to the Muslims today. Establishment of Islam needs training of the believers to become one unit without which Islam needs cannot be realized. Muslims have to have training institutions for people of all of ages and ranks to make them conscious of Islam and ultimately establish Islam.

The Mosque was another political institution established by the Prophet. The first task which the Prophet accomplished was the creation of a mosque which became the center of all state activities. In the lifetime of the Prophet, a mosque was not only a place for worship, but also the center of all state activities. It was like the state of

our contemporary societies. Given the importance attached to the mosque, let us dwell on its role as it used to be in the lifetime of the Prophet.

Let us first start by examining what the Quran says about the mosques.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى

لِّلْعَالَمِينَ ﴿٩٦﴾

“Surely the first house appointed for men is the one At Bakkah blessed and guidance for nations” (3:96).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque; and whatever you are, turn your faces towards it” (2:150).

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدَمَتْ

صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ

اللَّهِ كَثِيرًا

“..... And had there not been Allah’s repelling some people by others, certainly there would have been pulled down monasteries and churches and synagogues – and mosques in which Allah’s name is much remembered” (22:40).

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ

فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا

“And who is more unjust than he who prevents men from the mosques of Allah that His name should be remembered therein and strives to ruin them” (2:114).

وَأَنَّ الْمَسَاجِدَ لِلَّهِ

“The mosques are Allah’s” (72:18).

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ

“The idolaters have no right to visit the mosques of Allah” (9:17).

The mosque is meant primarily for Divine worship. To the Muslim, however, the mosque means much more than a house of Divine worship, which could, in fact, be offered.

The Mosque is the real centre for the society of Islam in a certain locality, as the Ka’bah is the center for the Muslims of the whole world. The mosque is also the culture centre of Islam. The Prophet’s Mosque at Madinah had a kind of boarding-house, called the Suffah, attached to it for students, where at one time as many as seventy students were accommodated. In fact, the mosque is plain stated to be a place to which one should go to learn or teach some good. The Suffah of the Prophet’s mosque has left its legacy in the form of the maktab or madrasah (the school).

The mosque, being the essential meeting-place of Muslims five times a day, became also a general centre where all important matters relating to the welfare of the Muslim community were transacted and where Muslims gathered together on all important matters. The Holy Prophet himself (with his wife Aishah) witnessed a display with lances given by some Abyssinians in the mosque. Even a freed handmaid had a tent set up for her in the yard of the Mosque. Deputation’s were received in the mosque and sometimes even lodged there. It is narrated that:

A prisoner who was an idolater was kept in the mosque. On another occasion it served the purpose of the treasury. The mosque was thus not only the spiritual centre of Muslims but also their educational, political and social center. It was their national centre in a general sense. And this is how our present day mosque should be.

Notwithstanding all that has been said above, the sacredness of the mosque as the house of Divine worship, was fully observed. On the second hand, non-Muslims were received and even lodged there, but on the other, the Holy Quran plainly laid it down what they had no right to visit the mosques. It was only on emergencies that they were admitted there. While many affairs relating to the welfare of the community were attended to in the mosques, yet all this was to be done with the respect due to the House of Allah. The raising of voices in the mosque was forbidden; and spitting therein is called a sin.

In all those matters which related to the sanctity of the mosque, Muslims were, however, told to be lenient. Carrying on any kind of trade in the mosque is strictly prohibited. Reciting of poems, and even sitting in circles and indulging in talks at the time of prayer is prohibited. The mosque should not be used as a thoroughfare, and the doors of the house should not open to it. Nothing is done in the mosque which may give offence to others; and it is for this reason that the eating of raw unions or garlic when going to the mosque is prohibited. Saying prayers with the socks on is permitted, but the general practice now is to take shoes off before entering the mosque as a mark of respect. It would be improper to take dogs inside the mosque, though it a dog happens to pass through it, the mosque is not thereby defiled.

Thus it should be born in mind that, although the mosque is a centre of all Islamic activities it should be observed that it is – sacred place and it should not be defiled in any way by strictly observing what is prohibited as regards a mosque. Allah says:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And the places a worship is for Allah (alone): So invoke not any one along with Allah...” (72:18).

The Madina Charter

Along with the mosque as a political institution the Prophet (S.A.W) was faced with the task of creating harmonious relations with the non-Muslims particularly the Jews who were of three major clans (tribes) the banu Qainuqa, Nadir and Quraiza. Hence the Prophet (S.A.W) came with the Madina Charter (the first written constitution in the world).

Main Provisions of Madina Charter

A brief analysis of this Charter would not be out of place. In the very beginning the coming into existence of a political organization consisting of Muhajirs of Mecca, the Ansar of Madina and those who are attached to them and crusade with them had been proclaimed. A body-politic came into existence on the clear stipulation that all would follow the order to the holy Prophet.

The political community, despite inner diversity, was to be considered one organism and was to be regarded as separate and distinct from the rest of the world. The component Muslim groups were to be treated as one part irrespective of their rights and duties. War and peace were declared matters of common, i.e. state concerned everyone was to be a party to peace and war. Military services would be compulsory for all. To grant protection would be the right of everyone, equality and fraternity became operative in this political community. The right to grant protection could not be extended to the Qureish of Mecca. In respect of the Qureish it had also been laid down that nobody would stand in the way of Muslims retaliating against the Qureish who had perpetrated great cruelties upon the Muslims.

In the same way, along with laying down rules, the holy Prophet would be the last court of appeal. It had also been provided that, payment of debt would be the responsibility of the debtor's kinsmen. Tribes were also held responsible for ransoming their captives from the hands of the enemy.

So far as the Ansar are concerned, their tribes were fixed and they were recognized as such. Now all the Muhajirs were declared to form one tribe in respect of collective and judicial matters.

Administration of justice no longer remained the concern of individuals or their tribes. It became the concern of the entire community and the judicial authority was centralized. This indeed, was a revolutionary step. Absolute impartiality was proclaimed to be the norm and all avenues of partiality were closed. All Muslims were collectively responsible so that none dared to harm or encroach upon the rights of others.

The second section of the Madina Charter related to the Jewish tribes. The Jewish as a body became attached with the deferrals constituted city state of Madina.

The first important provision of this section laid down that whatever Muslims and Jewish would join hands in the event of war, they would be responsible for their own war expenditure. The followers of both the religion were to follow their respective religions. Jews were granted equal rights with Muslims in civil and cultural matters. Jews were in fact became allies in matter of defence and they were required to fight against those whom Muslims would fight and they would contract peace with those whom Muslims contracted peace. Jews were also to share with Muslims the defence of Madinah. If any act of aggression against Muslims took place the Jews were to come to their help, and vice versa. The Jews were to aggression against Muslims took place the Jews were exempted however, from helping Muslims in purely religious wars. Another clause laid down that the Jews would not grant protection to the Qureish or to their allies. However, defence became a concern of the centre and the holy Prophet (S.A.W) became the Head of the combined military force of Muslims and Jews and this was a great victory of the Holy Prophet.

In internal communal matters the Holy Prophet made no interference and maintained the old institutions and traditions concerning ransom, blood money, grants of protection, and clientship. This

policy dispelled all misunderstandings and suspicious and the Jews willingly recognized the holy prophet's authority as the last Court of Appeal for the Jews as well.

Like war and peace, administration of justice also became a central subject and all interference on the basis of kinship was prohibited and blood revenge olden days was annulled. As for the Jews, they recognized also the holy Prophet as the leader of the city which is again a great political achievement to the holy Prophet. Moreover, Madina became a full flagged state. Friendship with Neighbouring Tribes.

The defence and security of Madinah required that, apart from inter consolidation, there should also develop friendship with the neighbouring tribes. Hence we find the holy Prophet frequently visiting the western regions and the areas bordering the coastal territory and contracting treaties with tribes under which Muslims and the said tribes became allies of mutual defence. In certain treaties the other party agreed not to subscribe to this provision. In short, no efforts were spared to minimize the hostility and maximize the friendship of the tribes surrounding Madina. Another important principle was that, every person or family embracing Islam should migrate to Madinah or its outskirts. This remained in operation until the conquest of Mecca.

After signing this Charter, the Islamic State came in existence so, now the Prophet had to lay the foundation of the Administration.

CHAPTER FIVE

ADMINISTRATION OF THE ISLAMIC STATE

Objectives of Islamic State

The Quran refers to Muslims as the best people sent down to the universe in order to do good and prevent others from committing wrong (3:110) The is very significant and sum up the chief objectives of the Islamic State regarding the duties of the Muslims. One of the objectives of the Islamic State as founded by the Holy Prophet (S.A.W) was and is in the words of the Quran as follows:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ
عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾

“Had Allah not repelled one people by means of another people, monasteries, churches, synagogues and mosques wherein the name of Allah is often mentioned, would have been demolished. Allah will surely help those people who help Him. Allah is Indeed Allah Powerful, All might in the Land will establish Salat, pay the zakat dues, enjoin what is right and forbid what is evil, and the final decision of all affairs is in the hand of Allah (22:40-41).

The first part of the first verse relates to prayers and zakat which enable the Muslims to practice in the actual life the principles of fraternity, equality, liberty, justice and obedience to the head of the state.

The first part of the second verse regards the Muslims as the best people and as such incapable of doing wrong. They are, therefore, required to persuade others to do good as also to restrain them from committing wrong. This Quranic injunction entailed enormous responsibilities upon the Prophet and obliged him to send the message to powerful leaders abroad.

But autocratic rulers would not tolerate even the liberty of conscience and could not allow the preaching of Islam within their dominions. They also threatened and insulted the Prophet.

The hindrances in the way of preaching, led the Prophet to wage relentless war both in Mecca against the Quraish as well as against the foreign powers. Thus the Islamic state was in perpetual war with the forces of many wickedness and godlessness. In order to emancipate man from the bondage, whether physical or intellectual the Prophet was required to wage war. This was fought for personal aggrandizement or national glorification. It was fought only for the establishment of the rule of God and for ending man's tyranny over man and men's Injustice and inhumanity to man.

Another cardinal objective of Islamic state is envisaged in the mission of the Prophets as stipulated in the Quran: "Thus we sent our messengers with clear signs and instructions and sent with them the book and the Balance so that the people may stand by justice" (57:25). From this verse it is clear that, Islamic state stands in the place of Prophets and its role is essentially regulating mans conduct in the world and establish system of human life, individually as well as collectively based on justice on one hand every man should precisely know the rights of God, the rights of his self, and the rights of all those people with whom he may have come to deal in any way, and should fulfill them faithfully, and on the other, the system of collective life should be built on such principles as should eliminate every kind of injustice from society, should safeguard every aspect of civilization and social life against evils; should establish correct elements of society, should receive their rights equitably and fulfill their obligations and duties responsibly. In short the objective of Islamic

state is to establish individual as well as collective justice. This being an objective of Islamic state. It is imperative to look of the scope of justice in Islamic context.

Islam has recorded justice to a position so eminent in its legislation as perhaps no previous system of Law, old and New, has ever given to it. No stronger proof for this could be Given than the many verses of the Quran in which argue and enjoin justice in a general, universal order encompassing all (human) affairs. Allah says in general terms:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

“Allah enjoins justice and kindness and giving to kinsfold and forbids Indecency, abomination and wickedness” (16:90).

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

“Allah orders you that you return the trusts to their owners, and that if you judge between people you judge justly. (4:58)

Just as it has enjoined to rendering of justice among the Muslims the Quran orders dispensing it between them and their enemies.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا
هُوَ أَقْرَبُ لِلتَّقْوَىٰ

And do not let hatred of any people dissuade you from Deal- ing justly. Deal justly for that is closer to Godliness. (5:8).

Love like hate may drive some hearts to commit injustice and oppression so at to achieve which is thought to be in the interest of the beloved ones. The Quran warns thus:

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ
لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ

“O you who believe! Be firm in justice as witness for Allah ever in cases against yourselves, your parents or your kin (4:135).

The obligation of to do justice is not restricted to the governments alone but extends to all mankind. The Quran commands you so that you may remember (6:152).

Just as the Quran argues and orders the dispensing of justice in the way it forbids oppression and injustice and exposes the destiny of the injustices and oppressors.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي
النَّاسِ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

The indictment shall be upon those who oppress people, and those who commit injustice and wrong doing on earth, shall be severely punished: (42:42).

Not only that but giving warning to the oppressors is one of the duties of the prophet and a reason for the revelation of the Quran.

لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشِّرِ الْمَحْسِنِينَ ﴿١٢﴾

“..... to warn those who commit oppression and give good tidings to the benevolent. (46:12).

More so, the Quran does not permit Muslim to speak openly about evil except when he is wronged.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ

Allah loves not the shouting of evil words in public speech except by one who has been wronged.....” (4:148).

However Allah (S.A.W) allowed fighting because of oppression or one of the reasons for Muslims to wage war is oppression.

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ

نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

Those who are fighting have been given permission to do so because they have been oppressed, and Allah is indeed able to grant them victory (22:39).

Also the fate of oppression and oppressors has been stated in the Quran in several verses here are some few: -

Such were the towns we destroyed when they committed iniquities; but we fixed an appointed time for their destruction: (18:59).

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

“..... And soon will the unjust know what vicissitudes their affairs will take: (26:227).

Together with the Quran the Prophet also warned against injustice and spoke of good reward of doing justice. He said: A just ruler is among the seven who Allah will cover with His shade on the day when there will be no shade but His. The Prophet also warned against oppression in all its forms when he said: -

“Stay clear of oppression for oppression is darkness on the day of Judgement.

The Islamic state is absolutely necessary for establishing order in the world. Disorder and mischief are greatly abhorred in the Quran and verses about this phenomenon which eats into the body – politic

are interspersed throughout the book. When Allah (S.W) intended to create his vicegerent on earth, the great misgiving of the angles is that man would shed his fellow's blood and cause disorder (2:30) Not only that but Allah (S.W) makes the Israelites enters into covenant that:

“they would not shed each others blood or turn any one out of his house (2:84).

This admonition is repeated in a number of places e.g. (“O my people! Serve Allah and fear the last day: nor commit evil on the earth, with intent to do mischief. (29:36) perhaps because it is necessary to counteract the natural animosity of man to wards man. He said: Get you down both of you – all together, from the Garden with enmity one to another.....(20:123).

In Islam disorder is worse than murder: Turmoil and oppression are worse than slaughter (2:217) and those who provoke it deserve the curse of Allah.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتَقْطِعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ
اللَّهُ

Then, is it to be expected of you, if ye were put in authority, That ye will do mischief in the Land, and break your ties of kith and kin? Such are the men whom Allah has cursed.....(47:22-23).

As Allah (S.W) curses the mischief mongers the state is asked to try to end it amicably. However failure to do so, the state to strike its root by force of arms. (8:39).

Those who cause political turmoil should not be abate but should be killed or banished as their action is likely to cause war against God and his messenger.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ
تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ

The punishment of those who wage war against Allah and His messenger and strive with might and main for mischief through the Land is: execution or crucifixion, or the cutting off of hands and set from opposite sides or exile from the Land (5:33).

It is related how Abraham made Mecca his home and home of his progeny:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

Remember Abraham Said: O my Lord! Make this city One of peace and security. And preserve me and my sons from worshipping Idols. (14:35)

The secret of the success of the Muslim polity is said to lie in the complete Unity of those who are kind and brotherly to each other.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

Believers are but a single Brotherhood. So make peace and reconciliation Your two (contending) brothers And fear Allah you may ye may receive mercy. (49:10)

وَإِن طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اٰفْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا
فَاِنۡ بَغَتْ اِحَدُهُمَا عَلٰى الْاُخْرٰى فَقَاتِلُوْا الَّتٰى تَبَغٰى
حَتّٰى تَفِيْءَ اِلَى اَمْرِ اللّٰهِ فَاِنۡ فَاَتَتْ فَاَصْلِحُوْا بَيْنَهُمَا
بِالْعَدْلِ وَاَقْسَطُوْا اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿٩﴾

If two parties among the Believers fall into a fight, make you peace between them: but if one of them transgresses beyond bounds against the other, then fight against the one that transgresses. Until it complies with the command of Allah (49:9)

Other wise their end would be the same as that of the other transgressors of the Law who might pretend anything they like, but are really the root of all disorder.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
مُصْلِحُونَ ﴿١١﴾

“When it is said to them make not mischief on the earth; They say” We are only ones that put things right of surely they are the ones who make mischief but they realize it not”. (2:11).

Maintain order is the chief reason of war so that order is restored and religion to be for the sake of Allah.

Islamic state has also an objective of establishing peace at global level. The Quran is emphatic that peace is a succor emanating from Allah (S.W):

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

Allah is He, than whom. There is no other god; The sovereign The Holy one the source of peace.....(59:23).

The Quran abhors any deed that would lead to the destruction of peace in the world. In fact the first misgiving of the angles when they learnt that a vicegerent of Allah is going to reside on earth was:

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

..... Will you place therein one who will make mischief therein and shed blood? (2:30).

Hence the governments is required to remove the mischief by peaceful means, if this is not possible then force has to strike at the roots of the mischief. And the Allah admonishes and warns not to obey the transgressors, the mischief mongers:

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ فِي

الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

And follow not the transgressors who make mischief in the Land and mend not (their ways) (26:151-152)

On the same basis of holding life sacred and that blood should not be shed Allah prohibits murder.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

Do not take away life; God has wholly prohibited it except when the Law so requires. (6:151)

Where murder is committed intentionally the recompense is hell but when it is not intentional retaliation of murder is permitted unless the relatives forgive the murderer (2:178).

The Law of retaliation is meant to safe gurd life so that the wise Dread homicide in future. In the same way infanticide is prohibited.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ
 نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا
 كَبِيرًا ﴿٣١﴾

Kill not your children for fear of want: God shall provide sustenance to them and you; verily infanticide is a serious sin (17:31)

Administration of Islamic State

The first thing to be noted is that, Allah (S.W) is the ruler of the state established by the Prophet (S.A.W) that is the Prophet established the sovereignty of Allah (S.W) on earth or God's kingdom on earth. The Quran is rich on precepts about the sovereignty of God on earth.

All powers are in the hands of Allah

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ
 الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ
 بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

Say "O Allah! Lord of Power (and Rule). You give power to whom you please and you stripes off power from whom you please and give honour to whom you please; You bring low whom you please; In your hand is all good. Verily over all things you have power (3:26)

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ ﴿١٨٩﴾

To Allah belongs the dominion of the heaven and the earth; and Allah has power over all things (3:189)

Allah is the creator of the universe and all that is in it

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is he who has created for you all things that are on earth; then he turned to the heaven and made them into seven firmaments and of all things he has perfect knowledge (2:29)

Allah is the ruler of his creation

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ ﴿٢٦﴾

To him belongs every being that is in the heavens and on earth; all are devoutly obedient to him (30:26). and in (7:54).

He is the sovereign and Dominion

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ﴿٢٧﴾

Knowest thou not that to Allah belongs the dominion of the heavens and the earth? And besides him ye have neither patron nor helper (2:107). and (6:57)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾

And that he is supreme over his servants. And is the wise Acquainted with all things (6:18)

The second thing to be noted is that the Ruler of Affairs of man in his day to day life is His creator. None has been granted such Powers except his supreme. The Dominion of the universe as well as the affairs of man are in the Hands of Allah (S.W) The Quran has

many verses as regards the administration of the affairs of man.

Man has to realize his creator (6: 164) Having realizing his creator non has powers to enact laws for him except His creator Allah (S.W) (42:10) (12:40) Allah has the right to Rule because he is the creator (7:54) He has the right to formulate Laws for man because He is the sovereign of the universe and He is all knower (5:40) (2:232).

The third thing to be noted is the position of the Prophet. The Prophet was the representative to God. He received the Laws and put them in practice as or dined by Allah (S.W). The Muslims are therefore needed to follow the Prophet (S.A.W) in doing so they obey Allah, (4:64,80,165) and when desist they disobey Allah (S.W) (4:165).

So in executing the commands of Allah (S.W.) the Prophet established central Government and Regional Government. He divided the country into Provinces or Regions namely Madinah, Mecca, Tayma, Janad, Yaman, Narjan Bahrain and Hadramawt. Madinah was the Capital of the Islamic state and the administration of the whole state was under direct control of the Prophet (S.A.W). There was one Governor in each province. The provincial Governor was called Wali. He was appointed by the Prophet and was responsible to him for his area as the Prophet used to do in Madinah, except those in connection with Prophetic works. The Prophet was the Imam of the congregational prayer, commander in chief, the judge and the administrator.

Besides the Governors the Prophet appointed collector over each tribal area to collect the poor rate (Zakat) and voluntary arms as (Sadaqah). The collectors were experts trained by the Prophet in the ruler relating to the levy of al zakat.

All the officers appointed by the Prophet were men of sterling character and integrity and were appointed on consideration of merit and service to the cause of Islam. If any body offered himself for any appointment, he was not considered at all by the prophet for any post. These officials were not allowed to accept even presents from

the people and are enjoined upon to deal with the people humbly.

And politely and act of sprit of service and that they should not behave as rulers over the people?

The Qadhi: The Prophet himself acted as the chief Justice of the State with his seat at al-Madinah. The judges (Qadhs) in the Provinces were either directly appointed by him or the Governors (wali were directed to appoint suitable persons).

He appointed very eminent scholars, who were also men for the uprightness, to the posts of judges. Ali and Muadh bin Jabal were among them. The Prophet himself and the Qadhis appointed by him used to dispose justice in accordance with the injunction of the Quran. He had, however, allowed his Qadhis to apply his Sunnah or to exercise their individual judgment in cases where the Quran and the Sunnah were silent:

Prophet Muhammad was the supreme rule of religious as well as temporal affairs of the State. He was the law giver, the commander, the chief justice and the Head of entire administrative machinery. He regulated social relations; Formulated laws in the light of the Quran and enforced them. He raised armies and commanded them; he acquired territories and administered them.

The Quran, as the revealed words of God. Was binding on all Muslims including the Prophet himself. In the matter of executing the injunctions of the Quran, and matters on which the Quran was silent, the authority of the Prophet was supreme. Although the Prophet's authority was supreme, he in accordance with the injunctions of the Quran, consulted his chief companions on all matters of importance.

In order to train his followers in all the fundamentals of Islam he asked every tribe to depute a group form among themselves to come to Madinah in order not only to acquire Islamic teaching but devote wholeheartedly to the company of their prophet and thus imbibe the

true significance of the teachings of Islam.

In order to give practical lesson to his followers with regard to the fundamentals on which he wanted to found an ideal state he had elected mosque as the centre of all activities. He made it obligatory on all his followers to offer their prayer in congregation so that under his leadership they should practice the lessons of equality, fraternity, liberty, discipline and obedience.

The central mosque of Madinah was under his own control and in all other mosques he had appointed Imams of strolling character, piety and learning so that they should impart the true knowledge of Islam to their followers. On every Friday, he himself in the mosque of Madinah and his representatives in all the mosques throughout the land of Arabia would deliver Khutba to the people acquainting them with all the injunctions of the Quran and the precepts of the Prophet.

Besides its religious centre, the mosque was also the cultural centre of the Muslim community. Here the Muslim community was educated on all questions of its welfare. The Friday sermon was a regular weekly lecture on all such questions but besides that, whenever in the time of the holy Prophet it became necessary to inform the Muslim community on any matter of importance, a sermon or lecture was delivered in the mosque.

Even during his last illness the holy Prophet came out into the mosque and delivered a sermon to the people.

Prophet's Secretariat

Hazrat Ali, Hazrat Uthman and in their absence Ubey Bin Kaab and Zayd bin Thabit recorded the revelations. As Zubayr ibn al-Awwam and al-Juhaym ibn al-Salt kept record of properties collected by way of Zakat and Sadaqah, hudhyfah ibn al-Yaman prepared estimates of revenue from the date palms Al Mughirah bin Shubah and al-Hasan bin Namir recorded transactions between the people.

Abdullah bin Al Arqam and Ala bin Oqbah maintained records of the tribes and their waters and also kept a record of the Ansar, males and females. Zaid bin Thabit used to draft letters addressed to kings and chieftains. Huayqib bin Abi Tatimah kept a record of the income (al-Maghanim) of the State. Hanzalah bin Ar Rabbi was called the secretary of the Prophet and the letter's seal used to be in his custody.

Security and Defence of the State

The Prophet (S.A.W) started Security system of the state before the permission to fight was given i.e before the battle of Badir.

When the Prophet established the Islamic state in Madinah the Qureish disbeliever's warned the people of Madinah not to poke their nose in the conflict between them and the Prophet. Then they sent a letter to the Jews asking for their assistance. They also wrote a third letter to Abdallah bin Ubay asking him to repatriate the Prophet (S.A.W) they also warned that failure to do so they will invade Madinah kill them and slave their women. Other sources reveal that the Qureish invaded Madinah, looted and killed security guards of state farms and patrolled on the borders of Madinah.

So the Muslim community lived in difficult situation, surrounded by enemies. This situation is referred in the Qur'an thus: -

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
 أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ
 وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

“Call to mind when you were small (band). Deemed weak through the land and afraid that men might despoil and kidnap you; But he provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance. That you might be grateful”. (8:26)

In view of increasing hostile activities of the Qureish after migration to Madinah Muhammad in consultation with his companions decided to organize regular patrols in and around the frontiers of the Islamic state. These patrols are called Sarayah (Singular Sariyah) or ghazawat Singular ghaz'wah. When Muhammad himself accompanied any patrol it was called ghazwah and when headed by some one else it was called Sariyahs. There were four Sariyah and four ghaz'wah before the outbreak of the battle of Badir. This is accordance with the Quranic injunction thus:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ
 أَوْ انفِرُوا جَمِيعًا ﴿٧١﴾

“O you who believe! Take precaution, then advance in groups or advance all together” (4:71)

The Prophet also used Reconnaissance. Reconnaissance means finding out information about the enemies, forces, material and weaponry and their movement plans and designs. This is necessary to know how, where and when to launch military operations against them. It involves sending patrols and armed or unread into the region where the enemy is supposed to be moving with instructions about their objective or objectives. The reconnoitering patrols are sent only to gather necessary information about the enemy and have therefore strict orders not to engage in any way with the enemy. Apart from reconnoitering patrols fighting patrols were also sent for combat purpose or dense or with other objectives. With all this now let us examine the Army.

The Army: The Prophet was the Commander-in-chief of the army. He himself led marshaled forces in all important engagements and campaigns like the Battles of Badr, Uhud and Hunan and the conquest of Mecca. The smaller expeditions were sent under a military commander.

Normal army department had yet sprung up. Recruiting, arming provisioning, care and command of the entire army were done by the Prophet himself.

The early Muslim army had a very humble beginning. All the able-bodied Muslims were on the rolls of the army. They were all inspired with the zeal of a missionary. They were all eager to sacrifice their lives for the sake of their faith and to earn the title of a martyr in order to gain their reward in the next world. To earn the title of a Ghaz was considered to be a very poor reward. These soldiers of God possessed exemplary moral character and abstained from indulging in any kind of excesses or vices that are rampant in the military camps of the modern world. They were not paid any fixed salaries but were allowed by God to have their allotted share in the booty that fell during their encounter against the enemies of Islam.

Economic policy of the State

The economic policy of the State was also based on some positive injunctions of the Quran. The Quranic principle: "So that the wealth should circulate among all classes or believers" was emphasized by the institution of a property tax, known as Zakat, to the extent of 2½ p.a. on surplus property, Cash hoard as well as commercial capital; and restrictions of the process of testamentary disposition, laws of inheritance and the prohibition of interest. The Prophet believed in the imposition of minimum taxation and the provision of maximum comforts for the people.

During the days of the prophet the Islamic State had five sources of revenue:

- Poor-rate (Zakat) and voluntary alms by the Muslims (Sadaqat).
- Tilth (al-Ushr)
- Capitation tax (al-Jizyah)
- Land Tax (al-Kharaj)
- State Lands (al-Fay)
- Booty (al-Ghanimah)

Zakat was a tax levied on definite form of property. It was collected only from Muslims who had attained the age of puberty and where in full possession of their faculties. It was levied on:

Gold and silver: 20 mithqal gold i.e. 7 ½ tola and 200 Durham's of silver.

Animals kept for trade purposes

Goods of merchandise meant for trade and commerce.

Hidden treasure found in the State.

As for animals, the minimum varies with different animals. Animals were classified under three categories for the purpose of zakat. Camels formed the first category, cattle the second and smaller quadrupeds the third.

The minimum number of camels required for a levy of zakat thereon was five. The minimum number of cattle on which zakat was levied was thirty; and the minimum number required for sheep and goats was 40.

The yield from the Zakat was spent, in accordance with the injunctions of the Quran, on the poor and the needy, are to be reconciled; and to free the necks (i.e. slaves and prisoners of war) and the heavily indebted: and in the path of God; and for the wayfarer.

Ushr was the tax charged from the Muslim land owners at the rate of 10 percent if natural facilities for watering were available; otherwise at the rate of 5 percent.

Jizyah: It was a tax chargeable from non-Muslim in lieu of the guarantee extended to them for the protection of their life, property, religious rites, and liberty of conscience, and also for their exemption from military service. As such this tax was charged from only these able bodied person who could render military service. During the days of the Prophet it was one dinar per year from every male member capable of paying it. Women, children, beggars, monks, the aged, the incurably sick were exempted from this tax if they did not have sufficient independent income.

Al-Kharaj: Al-Kharaj was the land tax collected from the non-Muslims. When Khaybar was conquered by the Prophet, the Mus-

lms had neither enough labour to cultivate the newly conquered lands nor did they have to do it themselves. Moreover, the Jews recognized the conquerors as the owners of the entire conquered land (after the customs of the day), offered to cultivate the lands as the tenants of the state and paid a part of the produce. The Prophet granted them their request and fixed the Kharaj at half of the produce.

The amount realized through al-Kharaj, like that collected through al-Jizyah, was spent on the salaries of the soldiers and for other military purposes. In the days of the Prophet there was no fixed salary for the soldiers. As the taxes came, they were distributed among the soldiers – one to the bachelor and two to the married man.

Al-Fay: The word al-Fay, in a restricted sense, is applied to the land in the conquered territories which come under the direct ownership of the State. Under the Prophet there were certain crown or State lands, such as the state of Fadak, etc. The income from which was distributed among the prophet's relatives, the orphans, the poor, the travelers and for the general good of the Muslim community.

Al-Ghanimah: Al-Ghanimah comprised weapons, horses and all other moveable property taken in battle from unbelievers. Four fifth of the booty were divided among the soldiers who were present in the action. A horseman took double the share of the infantry man A Soldier who had slain an enemy in battle received his Salab in addition to his general share as in the pre-Islamic days. The remaining one fifth went to God and his Prophet, that is, to the State, and was used according to the instructions of the Quran, in supporting the Prophet's relatives, the orphans, the needy and the wayfarers and for the general good of the Muslim community. Warring unbelievers (men, women and children) who were taken prisoners of war were also included in Al-Ghanimah and distributed among the soldiers with the instructions that they should be fed, clothed, and treated in the same way as the children of the owner. Every possible opportunity was provided for them for their emancipation. Even a part of zakat was set apart for this purpose.

It seems there was some difference between ushr-and land tax chargeable from the Muslims and the Kharaj, another land tax chargeable from the non-Muslims and this was compensated from a much heavier tax known as Zakat from the Muslims. Moreover, they were required to pay all their surplus wealth to the State in case of emergency.

CHAPTER SIX

THE FORCES AGAINST THE ISLAMIC STATE

Having shown the theory and practice of Islamic State, we now need to consider the forces which worked against the Islamic State. The Qureish formed the staunchest opposition and other elements followed suit which included the Jews, the beduin clans, the Roman empire and the hypocrites. The major contradiction was that while the Prophet and his followers were taking up a new line under Divine Guidance and discarding the blind following of a system of ignorance, the Qureish were not conceding them the right of freedom and conscience. This was the case while the prophet was in Meccah, these activities were continued even after migration. It is out of these activities of Qureish that culminated to the battle of Badr. So the forces that worked against the Islamic State can first be analysed in the activities of the Qureish which culminated to the outbreak of the Battle of Badr, and subsequent wars.

Causes and results of the Battle of Badr

The causes of the battle of Badr should be seen in the light of the activities of the Qureish in their attempt to wipe out Islam completely and the reaction of the Muslims to these activities. The Qureish were bent to stop the growth of Islam and so they plotted to kill the prophet while migrating to Madina as the following verse certifies:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ
الْمَكْرِينِ

﴿٣٠﴾

“It is worth-while to remember the time when those who Rejected Truth were making plots against you to capture you or to slay you or to exile you. They were Plotting their plots and Allah was devising his schemes: And Allah’s schemes are most effective of all”. (8:30)

This plot was made at the time when the Qureish realized that the holy Prophet also was going to migrate to Al-Madinah. They felt that if he succeeded in migrating from Meccah, he would be out of their reach and become formidable.

Accordingly they had an urgent meeting of their chiefs in Darun-Naduwah (Council house) to discuss the matter and come to a final decision in regard to him. Some were of the opinion that he should be detained and imprisoned for life. However, this plan was not proved because it was feared that his followers could come to rescue him even at the expense for their lives. Another plan was to exile him for that would give them release of the disorder he was creating among them, but this also was disapproved on the grounds that he would create a good base wherever he is exile and may come back to subdue Mecca.

At last Abu Jahl came with the suggestion of selecting from each of their families one strong stout and smart young man of high rank. They should all attack Muhammad at once and the same time and kill him. In this way the responsibility for his blood will be divided among all families of the Qureish and it will not be possible for Banu Abd Manaf, the family of the Prophet to fight with all of them and they will be coerced to accept blood money for him. Accordingly there would be murderers reached their places on the night fixed for the crime, but the holy Prophet, throwing dust in their eyes, escaped safely from Meccah. Thus their plot ended in utter failure at the eleventh hour.

Although this was the case, the Qureish tried to search for him in the vicinity of Mecca for 3 days but were not able to trace him. Again, this was not the end but announced an award of a hundred

camels to any one who could bring Muhammad to Meccah dead or alive. This attempt was also abortive. The failure to capture the Prophet aggravated their ill motive of stopping Islam. Hence threatened to invade Madinah and in this way declared war against the Muslim Community.

In fact the Prophet had not been settled long in Madinah when Abdullah bin Ubayy bin Salul received a threatening letter from Qureish which said:

“You have given refuge to our men, and we swear by God that unless you repudiate him and fight him, or else expel him, we shall invade you with all our strength and put all your men to the sword and make ”.

It is reported that Abdullah and his supporters began preparations to fight the holy Prophet (peace be on him). When the Prophet heard of this, he immediately went to Abdullah and pointed out to him that for them to start fighting him would be to embark upon a suicidal enterprise as they would be opposed by their own people who were devoted Muslims. Abdullah and his men realized their mistake and held their peace. Qureish having been frustrated in their first design sent a similar letter to the Jews who also held back. This shows the firm determination of the Qureish to destroy Islam. Other sources reveal that the Qureish disbelievers sent a third letter with the same content to the public.

Another concern of the Qureish was to weaken the economy of the incipient state. This was done by sending expedition to Madinah to look and plunder whatever was in the state land. What they intended was to weaken the economy of the Islamic state which naturally could lead to the fall of the State and Islam.

The Qureish conspired with other non Muslim tribes and carried their propaganda through out the country as far as they could reach, taking into account of the position they held of guardianship of the Kaabah. Their hostile propaganda was nearly turning the tribes against the Muslims.

Along with this is the fact that the Qureish accompanied their trade caravans by armed guards. This practice constituted a threat to the security of Madinah. But the Qureish had another motive, to show that they were powerful and create fear in the neighbouring tribes not to embrace Islam and not to side with the Muslims.

It is in this connection that can be argued that the armed conflict of Badir had also economic motivates on the part of the Qureish. Mecca is a barren land and commerce was the only means of subsistence for the residents of Mecca. The Meccan caravans in winter and summer has been stated in the Quran: -

لِإِيلَافِ قُرَيْشٍ ۖ (١) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢)
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣) الَّذِي أَطْعَمَهُمْ مِنْ
 جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

“For the familiarity of the Qureish, their familiarity by winter and summer, let them worship the lord of this house who provides them with food against danger, and with security against fear” (106:1- 4).

The lacerative trade was to go to Syria which was inevitably to cross through Madinah the Muslim territory. When the territory under Islamic influence extended far and wide the Qureysh did not find it secure to cross the danger zone. So they thought that if they went to war, of course with the hope of being victorious, their trade caravans could be safe. Above all this, the Qureish confiscated the properties of the Muslims left behind including houses, shops, and farms.

The Muslims in full trust in Divine promise of security, but naturally they were fearful and anxious over the misery that might be inflicted upon them. They were not able to sleep much at night, not knowing when they might be attacked. Some did not sleep, others slept in arms. Their position is well explained in the Qur'an:

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَتَاوَنَكُمُ

“Call to mind when you were a small (band) despised through the land, and afraid that men might despoil and kidnap you.....” (8:26).

So given to such fearful situation and uncertainty of security the Prophet (S.A.W) embarked on

Reconnaissance

Reconnaissance means finding out information about the enemy's forces, material and weaponry, and their movements, plans and designs. This is necessary in order to know how, where and when to launch military operations against him.

It involves sending out small patrols and armed or unarmed forces into the region where the enemy is supposed to be moving with instructions about their objective or objectives. The reconnoitering patrols are sent only to gather the necessary information about the enemy and have, therefore strict orders not to engage themselves in any way with the enemy. If however, it is an armed patrol and is sent to guard the frontiers of the state or watch the enemy movements or check hostile action of a specific nature, etc., when it is necessary and unavoidable, it may engage in combat without involving itself in full-scale war.

This action depends upon the nature of its mission. Usually, the patrols are required to obtain specific information about the enemy, without fighting, as quickly and as economically as possible and without the enemy knowing it. Their action should under no circumstances precipitate war or any hostile action from the enemy. When the information is obtained, then it is the job of the intelligence to deduce

practical results from it for strategic purposes. Analysis of the data provides the necessary information, which may be of great strategic value:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۗ وَلَوْ
 رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ
 يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
 لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

“And if any news, whether of safety or fear, comes to them, they noise it abroad, whereas if they had referred it to the Messenger and those who are in authority, those who are able to think out the matter would have known (the truth)” (4:83).

That is why it is necessary to have a regular system of patrolling or reconnoitering to get information about enemy plans and activity indicating their preparation, design ability and power to wage war immediately or in the near future.

The system of patrolling

The prophet Muhammad(s.a.w) and his companions were forced to leave their homes, their relatives and, therefore, their properties, and above all, the Kaaba, and migrate to Madinah. But even there they were not allowed to live in peace. The Meccan chiefs sent a message to Abdullah bin Ubayy that he had given refuge to their criminal. They should kill him or they would attack Madinah and destroy him along with Muhammad. Small parties of the Qureish often moved around and sometimes very close to Madinah. Due to the hostile activities of the Qureish, Muhammad did not sleep at night and his companions slept in arms. It as, therefore, absolutely necessary for the security and safety of their lives and home that some kind of arrangement should be devised to meet the aggressive designs of the enemies with wisdom, efficiency and strength.

Organization of patrols

Madinah was now practically a small Islamic state and Muhammad was first leader and ruler, but it was surrounded by enemies who wanted to destroy it before it could gain any strength and establish its authority in the land. Muhammad, therefore, organized a system of patrols to keep him informed of the enemy position, their movements, their plans and designs and their strengths in arms, materials, provisions, etc. He sent reconnoitering patrols of various strengths ranging from 15 to 30 and fighting of Madinah and Meccah and other parts of Arabia.

A.Reconnoitering patrols

These patrols were smaller in size and their main objectives were to collect as much information as they possibly could about the enemy forces without engaging, in fighting with them. They were given strict instructions not to engage in warfare with the enemy forces for it would reveal their presence and make the enemy vigilant; and secrecy would not be maintained. Besides, they were too small to achieve anything by engaging in fighting. Their main aims were:

(1)To collect information about the movements of enemy forces and find out their plans and desig

(2)To estimate the strength of the enemy force in men and material. It was necessary for purposes of defence to know the exact numerical strength of the enemy fighting force and their strength of arms and weaponry so that the Muslims would be fully prepared to meet them with confidence.

(3) To study the geography and terrain of the surrounding areas from the military viewpoint: the point of accessibility for tactical advantage in maneuvering and deploying; the possible areas to cover or concealment; the range of contact with the enemy and the possibility of ambush.

(4)To find possible sources of water supply, i.e., wells or springs in the surrounding areas.

(5)To look for availability of local supplies for the fighting men.

(6)To assess the attitudes of the local population towards this struggle between the Qureish and the Muslims of Madinah.

B. Fighting patrols

These patrols were bigger in size than the reconnoitering patrols and had different objectives to achieve. They had also instructions to engage in combat with the enemy forces when necessary to the attainment of their objective. Sometimes the nature of their objectives not only required them to engage in fighting but made it necessary for them. The main aims of these patrols were as follows:

(1)To watch and guard the border regions of the state against enemy incursions.

(2)To impress upon the enemies of the state that there was an established Government in Madinah which was fully prepared to defend its authority within its boundaries and would not tolerate any infringement of its laws. And that it was capable of maintaining peace and order within its territory and ready to defend its borders from any hostile forces.

(3)To warn its enemies, especially the Qureish of Meccah, that their economic life-line was now at the mercy of the Muslim's of Madinah, who could block their trade routes at any time they wished. This was meant to force the Muslims and make peace with them, for the latter had to stop any wrong to the former nor taken any aggressive or hostile measures against them. If there was any real grievance, it was the Muslims who had been unjustly treated having been forced to leave their homes and properties in Meccah and to migrate to Madinah.

(5)To block the sources of the enemy supply line and engage them in fighting before they were properly organized and prepared for war.

To acquaint themselves with the surrounding region and the nature of its geography and terrain so that during times of war they might not have any difficulty in organizing their military operations and battle tactics.

To give them an opportunity to test the strengths of the enemy and have practical experience of organizing military operations against them before the actual war. This also provided them with an opportunity to work under one command as an organized military force with strict discipline and observance of military codes of conduct. It was in fact real practice in combat under war discipline and war conditions in the valleys and hills of Madinah and surroundings areas of Meccah with limited food, water and other materials.

Their functions also included: to punish tribes who had helped the enemy or opposed the Muslims, to punish the leaders who incited people against Muslims, and intrigued and obstructed their work, to demonstrate the power and strength of the Muslims and to impress the enemy to block their commercial routes in order to squeeze their economic life-line. In fact, Muhammad never intended to do this; he simply wanted to create fear in the Meccan people of this possibility so that they would stop their hostile activities and let the Muslims live and practise their faith in peace.

In this difficult situation, surrounded by enemies from inside and outside, he (Prophet) organized his men under a rigorous and strict discipline of daily prayer and fasting and trained them to be like fast-moving machines capable of meeting any situation with extreme promptness, vigor and competence. They were fully trained to obey the commands of their leaders and to work under the direction of a central commander.

They were given simple practice of formation, discipline and obedience to the command of their leader in the practice of the daily prayer. And fasting gave them practice in patience, perseverance and endurance. Thus prayer and fasting helped to develop a sense of duty, responsibility and obedience to a central command among the sol-

diers of Islam. This was enough training to make them soldiers who were always ready and prepared to sacrifice everything for the cause of Islam.

Both types of patrolling system helped to establish a strong system of communication which kept Muhammad be in formed of all events happening to the surrounding tribes and border areas of Madinah. He also regained system of observation posts, whenever needed, for the defence of the city of Madinah. Training was also given to Muslims in military terms, secret signs and code words.

Organization of patrol before the battle of Badr

In view of the increasing hostile activities of the Qureish after migration to Meccah, Muhammad in consultation with his companions, decided to organize regular patrols in and around the frontiers of the Islamic state: these patrols are called sarayah (singular sariyah) or ghazawat (singular ghaz'wah). When Muhammad himself accompanied any patrol it was called a ghazwah and when headed by someone else it was called a sariyah.

The following patrols (sarayah) were sent out by Muhammad before the Battle of Badr:

- (i)Sea-shore sariyah
- (ii)Sariyahh Rabey
- (iii)Sariyah Al kharrar
- (iv)Sariyah Nakhlah

Sea -shore sariyah

A patrol consisting of 30 men under the leadership of Hamza bin Abdul Muttalib was sent to the sea-shore to collect information about the movements of the Qureish in that region. They met a party of the Qureish under the leadership of Abu Jahl, who returned to Meccah when he found that the Muslims are vigilant. There was no fighting for Majidi bin al-Juhani, who had friendly relations with both, intervened between them.

Sariyahb Rabey

A company of sixty men under the command of Rabey Ubaidah bin Harith was sent to keep an eye on the activities of the Qureish in the surrounding areas of Madinah. It went into the region of Hijazi as far as Saniat al-Murrah and returned. It noticed the presence of a company of Qureish under the command of Ikramah bin Abu Jahl. The first arrow was shown by Sa'd bin Abu Waqqas in this campaign but there was no further fighting.

Sariyah Al-kharrar

Muhammad sent out another party of eight Muslims, under the leadership of Sa'd bin Abi Waqqas, for the same purpose. It went into the Hijaz area as far as al-kharrar but returned without engaging the enemy. They traveled during the night and rested in hiding the day. In these sariyah only Muhajirin took part and no others accompanied them.

Sariyah Nakhlah

This sariyah was organized in the second year of the Hijrah. Abdullah bin Jahsh was sent by Muhammad with twelve men and was given a letter which he was ordered not to open until he had traveled for two days. He opened the letter after two days and found that he was instructed to collect certain information without fighting. He was also ordered in it not to put pressure on any of his companions to accompany him in this mission. The letter said,

“When you have read this letter of mine, proceed until you reach Nakhla between Meccah and Ta'if. Lie in wait there for the Qureish and find out for us what they are doing”.

After reading the letter, he said, “*To hear is to obey*”. He told his companions about the order of the Prophet and went on his way, as did all his companions, not all of them falling back. He proceeded as far as a mine called Bahsan above Al-Furu in the area of the Hijaz. There was a caravan of the Qureish passed by them. They attacked it against the specific orders of the Holy Prophet, killed Amr bin Abi-Hadhrami and took two prisoners, the others escaped. (1)

When they came to the Holy Prophet, he said, “I did not order you to fight in the sacred month”, and he refused to take anything from them. The prisoners were released and blood-money for the killed was offered to the relatives of the deceased. It was an error of judgement on the part of Abdullah for he thought it was the last day of the month of Rajab. However, even then, they had been ordered not to engage in fighting.

When the Holy Prophet advanced towards Badr, he sent two scouts ahead of him to find out about the movements of the Qureish. They informed him that the Qureish army had reached the other end of the valley of Badr. Muhammad stopped at the place where he heard this news.

Patrols (Ghazawat)

The following expeditions were organized under the leadership of the Holy Prophet:

- (i) Ghazwah Al-Ab’wa or Wadden:
- (ii) Ghazwah Buwat:
- (iii) Ghaz’wah’ Zul-Ushayrah
- (iv) Ghaz’wah Saf-awan or Badrul-Uwlaa

Ghaz’wah Al-Ab’wa or Wadden

Muhammad went out with a force of seventy men on the 12th of Rajab in the second year of the Hijrah. When he reached Wadden, he did not meet any enemy force but made a peace agreement with Banu Damrah for mutual help, cooperation and security. They promised to remain neutral between the Qureish and the Muslims. It was agreed that the Prophet would not bring his force against them and they would not assist his enemies. A document was written containing these conditions. Then he returned to Madinah without meeting any enemy forces.

(1)

Ghazwah Buwat

Then Muhammad went out with a force of 200 men in the month of Rabi-ul-Awwal in search of raiding parties of the Qureish but did not meet any. He advanced as far as Buwat in the vicinity of Radhwa, stayed

there for some time and came back without fighting.

Ghazwah' Zul Al-Ushairah

He went out with 150 companions and halted in the valley of Ushayrah. He stayed there for some days, made a treaty of friendship with Banu Mudlij and their allies Banu Damrah and then returned to Madinah. This expedition was organized to intercept the caravan of the Qureish which was going to Syria, but it had passed a few days earlier².

Ghazwah Safawan or Badrul-Uwlaa

A few days after his return from Zul Ushayrah, Kurz bin Jabir Al-Fihri raided the postures of Madinah and took some camels with him. Muhammad, accompanied by seventy companions, went out in search of him but he escaped. He advanced up to a valley called Safawan in the neighborhood of Badr and came back to Madinah without meeting the enemy².

It should be noted that all these expeditions of the holy Prophet were undertaken in the second year of the Hijrah.

Immediate causes of the Battle of Badr

This was the situation before the out break of the war. That the Qureish were bent to fight Islam and wipe it out completely and the Muslims although numerically few started Reconnaissance to impress the Qureish and others that Madinah was a state and it can take care of its boundaries. In the Head of such a situation, the Qureish made preparations for the invation of Madinah. To invade Madinah money was needed. So a trade caravan to Syria was financed by each Meccan male and female under the leadership of Abu Sufiyan was carried out. The objective of the caravan was to raise money so as to invade Madinah. At the same time the Muslims were already given permission to fight as stipulated in the Qur'an thus:

“To those against whom war is made because they have been wronged and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly only because they affirmed: Our Lord is Allah.....” (22:39-40) other verses related to fight-

ing are 2:216; 2:190-193, 16:127, 4:74-76, 2:244, 8:39,65, 9:5-6; 12:13-16,. 9:29, 9:123 etc

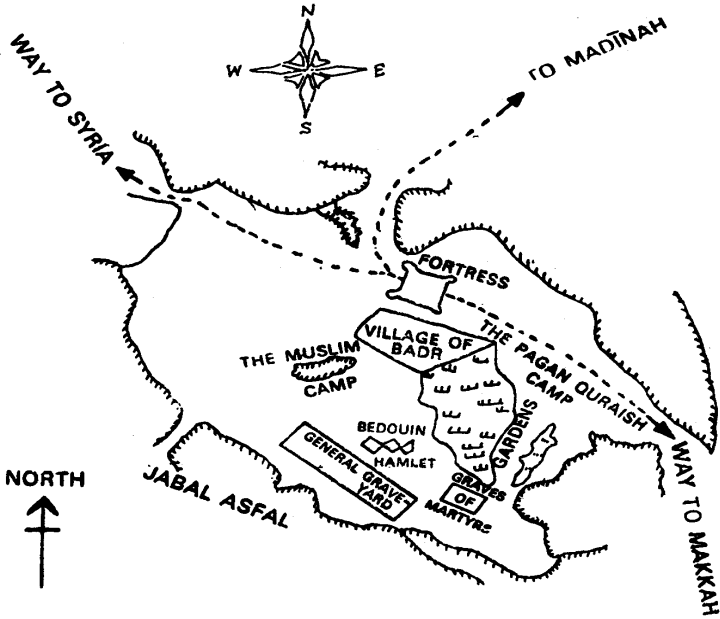
Then there was the question of the death of Ibn Hadhrami- who was killed by one of the Muslim patrols at Nakhlah. It is so happened that in Jumaduthani 2 A. H one party was sent out by the Prophet under the leadership of Abdallah bin Jahsh. With sealed Letter under instructions that the letter should not be opened until two days has passed. When the letter was opened as directed orders needed the party to proceed up to Nakhlah and gather information about the Qureish schemes.

On reaching Nakhlah as directed in the sealed letter Abdallah bin Jahsh came across Qureish traders on their way back from Syria. In contravention of the express orders of the Prophet, he fell upon them killing one Abdallah Ibn Hadhrami and taking two captives. The Prophet severely reprimanded Abdallah for transgressing his orders. In the then Arab prevailing conditions of Arab Society no importance could be attached to a murder such as that of Ibn Hadhrami, but the Qureish were thus offered opportunity to give vent to their wrath instead of demanding blood money as is the usual course, the Qureish used the incident to a rouse the general populace against the Muslims.

Things were such that war was charitable; it was now in Ramadhan 2 A.H that the Prophet was informed of Abu Sufiyan caravan from Syria, caravan which was intended to raise money for invation of Madinah and the Qureish army from Meccah to Madinah to render support to the caravan of Abu Sufiyan. The Prophet was also promised by Allah (S.W) that out of the two forces one will fall on them.

The Prophet (S.A.W) summoned the Muslims explaining to them the real situation and the relevance of engaging in the army from Meccah in the support of the caravan of Sufiyan. Although the Muslims in general terms agreed with the Prophet it seems some of them went to the battle dishertedly. This was a moral slackness and after the war Allah (S.W) dealt with this so that in future it should not happen again.

The battlefield of Badr



كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ
 الْمُؤْمِنِينَ لَكَرِهُوا ۖ ﴿٥﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ
 مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

*“Just as Thy Lord ordered thee out of thy house in truth, ﴿٥﴾
 though a party among the believers disliked it. Disputing with
 thee concerning the Truth after it was made manifest, as I
 they are being driven to death while they see it.*

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ
 وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ
 وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
 دَابِرَ الْكَافِرِينَ ﴿٧﴾

*Behold Allah promised you on of the two parties; that it should
 be yours – you wished that the one unarmed should be yours.
 But Allah willed to establish the Truth According to His words;
 And to cut off the routs of the disbeliever’s” (8:5-7).*

These verses were revealed after the battle of Badr, I have brought them here, to show that when the Prophet (S.A.W) explained to the Muslims the real situation and which force they should encounter with, some believers hesitated, true of them went to the war, but moral weakness was there.

So the Muslims went to the battlefield. At Badr they occupied a strategic position of the wells. The enemy was severely (routed) defeated. 70 enemies killed including many of their chiefs, a good number taken as war captives.

Results of the battle of badr

Up raisal of battle of Badr as it is the Quran.

By the results of this battle, it is meant to give the practical lessons we learn which may help the Muslims today in the process of establishment of Islam. We can delineate several lessons or teachings.

1. From this battle we (the Muslims) are permitted and commanded to fight with all the forces that stand as fetters in the cause of Islam. It is in this connection why Allah says:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ



“Permission to fight is granted to those whom war is made because they have been wronged and Allah indeed Has power to help them.(22:40).

Fighting against the anti-Islamic forces is a commandment like any other commandment-It is not only a permission. Muslims are required to fight the anti-Islamic forces until Fitna is removed and the Religion of Allah signs. Muslims are not supposed to live under Darul kufr, the command is to fight until Darul Kufr is toppled and Darul-Islam Established.

2. The second lesson is that:

Muslims are taught not gloat over victory but make an assessment of the moral weaknesses that had come to the surface in the course of any successful undertaking. This is what we observe in this battle. Instead of gloating over the victory, the moral weaknesses that had come to the surface in that expedition have been pointed out so that the Muslims should try their best to reform themselves.

The Muslims were victorious on the Battle of Badr but manifested two moral weaknesses. It seems some Muslims went to the war but reluctantly; they opted to go for the trade caravan. No doubt it is to this background why Allah (S.W) corrects the Muslims thus:

A noteworthy point is that the Muslims went to the battlefield and they fought vigorously, but in the beginning they showed slackness; this is why the weakness is brought to the surface so in future this tendency should not be repeated. It seems there is another thing connected Ikh-laswi. Allah is not pleased with any weakness in our day-to-day life. In whatever we have been ordained we have to do it for His sake and in the manner he has prescribed. We should not manifest any weakness as our brothers did in the expedition to Badr. For example in our prayers we should not manifest weakness, in our studies as students we should not manifest weakness, etc.

The second weakness the Muslims manifested was the dispute which rose among the Muslims concerning the division of the spoils of victory after the Battle of Badr.

This being the first battle under the flag of Islam many were unaware of the Islamic Law to it those who had the spoils in possession claimed to be the rightful owners as it used to be in pre-prophetic period. But this was not acceptable-Those who went in Pursuit of the enemy instead of plundering the spoils claimed a share on the basis that had not been them the enemy would have come back and there could be defeat and no spoils. So also those who in guard to the Prophet also claimed that if the Prophet was quarried there could be no victory and no spoils. However the first group was adamant and was not amenable to any reason whatever for them possession was the strongest of all arguments. By the dispute began to take a very serious turn, it was at this juncture that Allah (S.W) used the opportunity for the benefit of the Muslims and gave instructions for the problems of peace and war. It was to this background that Suratul Al-anfal (Bounties) was revealed in which verses 1 to 41 deal with the problem of spoils of war.

The Quran says there are not spoils of war but Bounties and proves this by showing the victory at Badr was warn by His succor and not by the efforts of the Muslims (1-39) Allah who declares that (in V. 40) The aim of war is elimination of all unfavorable conditions for the establishment of Islam and not to gain spoils. Moreover the spoils

being the bounties of God belong to Allah and His messenger and they alone are entitled to allocate them. Then after conditioning the Muslims to accept these instructions the different shares have been allocated. In V. 41, the plan is all spoils to be handled to the Prophet. One fifth is taken out – for Allah His messenger, near relatives, orphans, needy and wayfarer. Then the rest was distributed for all participants in the battle. In this way the problem was solved and the slack mind of material benefit was cleared.

Out of this battle we learn that Allah helps the believers when they struggle for his cause. To be remembered is the fact that the enemies of Islam had army of 1000 soldiers while the Muslims were only 313 Naturally out of military strength, Muslims were supposed to be defeated; but it was on the contrary. The Muslims triumphed. So the defeat of the Qureish is a clear indication of the help of Allah to the believers. This is verified by the fact that the Muslims were first promised by Allah (.SW) that one of the two forces will fall in the hands of the Muslims. Behold: God promised you one of the two enemies (parties) that it should be yours. You wished that the one unarmed should be yours. But God willed to justify the truth according to his words, and to cut off the roots of the unbelievers. (8:7).

Since this promise of Allah was fulfilled, it is obvious that Allah helps the believers. This promise is also given as a result of the prayer of the Prophet.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

“Remember Ye implored the assistance of your Lord and He answered you: I will assist you with a thousand of angels, ranks of the Prophet”. (8:9)

So the fact that the Muslims were helped by the angles of Allah, is a clear indication of His help on the part of the Muslims.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ يَنْزِلَ عَلَيْكُمْ مِنْكُمْ فَشَبِّهُوا
 الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ
 فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

“Remember thy Lord inspired the angles (with the message) I am with you give firmness to the Believers; I will instill terror into the hearts of the unbelievers: smite ye above their necks an smite all their finger tips off them” (8:12)

What also shows the help of Allah on the part of the Muslims is the fact, that on Allah (S.W) made the enemies to appear few in the eyes of the Muslims and he made the Muslims to appear many in the eyes of the disbeliever’s.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَيْتَهُمْ
 كَثِيرًا لَفَاشَلْتُمْ وَلَتَنْزَعُنَّ عُثْمَ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ
 إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Remember in your dream, God showed them to you as few, if He had shown them to you as many, you would surely have been discouraged. And you would surely have disputed in (your decision, but God saved you for He knows well the (secret) of all hearts” (8:43)

And when they met physically the enemy forces were made to appear few in the eyes of the Muslims.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّيَقُّنَ فِي أَعْيُنِكُمْ قَلِيلًا
 وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى
 اللَّهُ تُرْجَعُ الْأُمُورُ

“And remember when you met, he showed them to you as few in your eyes, and he made your appear as contemptible in their eyes. That God might accomplish a matter already enacted. And unto God do all questions go back”. (8:44)

The help of Allah is also seen in how Allah comforted the Believers in the course of the battle when Allah reminds the Believers thus:

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ
مَاءً لِّيُطَهِّرَ كُمْ بِهِ وَيُذْهِبَ عَنْكُم رَجْزَ الشَّيْطَانِ
وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“And remember the time when Allah was giving you peace and security from Himself in the form of drowsiness, and was sending down on you water from heaven in order to cleanse you and remove from you the defilement caused by Satan and to strengthen your hearts and to steady your footsteps” (8:11).

On the eve to the Battle of Badr, there was a rainfall, which helped the Muslims in three ways. First they got an opportunity of storing water in reservoirs. Secondly it made the sandy ground hard in the upper part of the valley where the Muslims were camping and they could move about with steady footsteps. Thirdly, it created difficulties for the army of the disbeliever's who were camping in the lower part of the valley for the rain water gathered there and made the ground marshy and their feet sank into the mud. The defilement caused by Satan was fear and confusion he had imbued in their minds because of coming to the battle. God sent rainfall and slumber at that critical occasion helped them to remove that fear and confusion.¹⁷

Given to such help from Allah (S.W) He categorically states that you did not slay them but Allah slew them, and you did not throw (the sand but Allah threw it. And the hands of the believers were

employed for this work) So that Allah would pass the Believers successfully through this excellent test indeed Allah is All – bearing and All Knowing.... (8:17-19).

This is a practical lesson to the Muslims today that is, if we shall work for His cause His help will doubtless reach us.

Apart from helping the believers, Allah punishes the disbelievers after rejecting His signs persistently. To be noted is that the disbelievers among the Qureish in the Meccan period did all they could to stop Islam. They used several mechanisms and one of them was challenging the prophet and calling for Allah's chastisement as a criterion of truth of the Message of Allah.

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٣﴾

“Remember how they said: O God! If this is indeed the Truth form thee, Raid down on us a shower of stones from the sky, or send us a grivenous Penalty....” (8:32).

But Allah had two reasons why He did not punish them at that time: Firstly the Prophet was with them and secondly they were given time to ask for pardon before their Lord and follow the straight path. This is what is contained in verse 33 of Suratil Anfal (the spoils of war).

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ
اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

“But God was not going to send them penalty while you were among them, nor was he going to send it whilst they could ask for pardon”. (8:33)

Because of their continued activities to stop Islam, by imposing themselves to be the sanctified guardians of the sacred mosque and by their activity of preventing people, together with the migration of the prophet and their continued persistence to disrupt Islam for fifteen years, a thing which shows that they were not ready to set themselves right, Allah's chastisement was thus inevitable.

وَمَا لَهُمْ آلَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ

“But now there is no reason why He should not send torment on them, when they are barring the way to the Masjidil Haram where as they are not its lawful guardians.....” (8:34).

This is a practical assurance to the Muslims that whatever efforts the enemies of Islam are going to put so as to annihilate Islam, they will in the final analysis be the losers.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ
اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ
يُغْلَبُونَ ۗ

“The unbelievers spend their wealth to hinder men from the path of Allah and so will they continue to spend; but in the end they will have (only) regrets and sighs” (8:36)

Along with this is the fact that it was proved to the disbelievers that out of the two parties the Muslims are right. This is elucidated by the fact that before setting out from Mecca, the Qureish gathered around the Kaaba and implicated.

Lord do Thou help out of the two parties the one who is based on truth and is noble in thy estimation that the other, and do though humiliated disagree the other. 18.

It is in connection with this supplication the unbelievers are thus reminded: -

إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِن تَنْتَهُوا فَهُوَ
خَيْرٌ لَّكُمْ وَإِن تَعُودُوا نَعُدْ وَلَنْ نُغْنِيَ عَنْكُمْ فِئَتِكُمْ
شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

“(O’ unbelievers) if you prayed for victory and judgement. Now the judgement come to you: If you deist (from wrong) it will be best for you: if you return to (to the attack) so shall we. Not the least good will your forces be to you even if they were multiplied. For verily God is with those who believe” (8:19).

We are in this battle also taught practically that whatever we acquire in terms of wealth is the property of Allah and so it should be used in accord with the instructions of Allah (S.W) a dispute arose as a result of the spoils of war which Allah calls his bounties as to how is to be distributed. As a result of this battle we are taught that the spoils of war are among God’s bounties belong to Him and His Messenger and they alone are entitled to allocate them. The division is thus given as:

“And know that, whatever spoils have got, the..... of these is for Allah and his Messenger and for the relatives and the orphans and the needy and the way farer if you have believed in Allah and in what we sent down on our servant on the dry of decision when the two armies met in combat....” (8:41).

3. Instructions about the prisoners of war are also observed as a result of this Battle as given in verses: 67 – 71 of Suratil Anfal (8) and verse 4 of Suratil Muhammad (47). It is here observed that the only type of enslavement: In Islam is that of war captives and it does not know any other kind of enslavement.

4. Boldness, steadfastness and courage in the cause of struggling for Islam are as a result of this battle are strongly emphasized.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا
تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾

“O’ you who believe! When you met the unbelievers in Hostile army, Never turn you backs to them” (8:15).

These can be the possible lessons we learn from the results of this battle. Additional lessons include:

5. War laws were enacted in this battle e.g. not to attack civilians, not to destroy crops, plants etc.

6. Policy for treatment of war captives was laid down.

REVIEW QUESTIONS

1. What is Reconnaissance?
2. Explain the two types of patrol system organised by Muhammad (s.a.w) in Madina.
3. What are the differences between Sarayah and Ghazawat?
4. What were the causes of Battle of Badr?
5. How did Allah (sw) help the believers in the battle of Badr?
6. Deliberate lessons from Badr War.

CHAPTER SEVEN

THE BATTLE OF UHUD

Patrolling from Battle of Badr to battle of Uhud

Qureish had suffered humiliating defeat and lost many of their famous leaders in the Battle of Badr but; instead of disheartening them and weakening their spirits, it has further infuriated them and strengthened their will and determination to avenge the defeat. They began making preparations with greater vigor and zeal for another encounter with Muhammad and his companions.

The Holy Prophet was fully aware of this. Therefore, he neither relaxed his vigilance and precautions against a surprise invasion into Muslim territory nor slowed down or Stopped his preparations and patrolling system. He continued sending his reconnoitering and fighting patrols to keep an eye on the movements of the enemy and to guard the frontiers of the Islamic state.

Sariyah Ghalib bin Abdullah Laisi

Ghalib bin Abdullah Laisi himself organized a small force when he heard that the tribes of Bani Sulaim and Bani Ghat-fan were gathering to attack Madinah. There were some clashes and the enemy lost a few men and then fled. This expedition was organized as a follow-up to Ghaz'wah Al-Kudr, when the enemy had escaped without fighting but again gathered to raid Madinah.

Sariyah Al-Qaradha

Zaid bin Harithah was sent with a force of a hundred men to watch the trade route of the Qureish. He captured Fural Hayyan, the leader of the caravan, and his commercial goods, but he later on embraced Islam.

Ghaz'wah Al-Kudr

As reports came of the gathering of the tribes of Bani Sulaim and Bani Ghat-fan with intent to attack Madinah, Muhammad proceeded with a force of two hundred men to stop them. When he reached the watering place, called al-Kudr, he found the place empty, for the enemy had fled on hearing of the arrival of the Muslim force.

Ghaz'wah Al-Sawiq

A couple of months after the Battle of Badr, Abu Sufyan, accompanied by two hundred men, came into the outlying districts of Madinah and tried to attack the Islamic capital in conspiracy with Sallam bin Mishkam, but he was unsuccessful. However, he burnt palm trees at Al-Uraid and killed one of the Ansar and his workmate. Muhammad went out in pursuit with two hundred men as far as Qurqarat ul-Kudri but he had escaped. When the enemy was fleeing they threw away some of their bags of flour (al-sawiq) to lighten their burden. The Muslims took these bags and because of this the Ghaz'wah was called Al-Sawiq.

Ghaz'wah Zul-Amarr against Ghatafan

It was the first month of the third year of the Hijrah when news came of the gathering of the tribes of Banu Tha'labah and Banu Muharib (of Banu Ghat-fan) to attack Muhammad. The holy Prophet marched with a company of 450 men. The enemy fled before they met. He stayed in Najd and made some peace treaties with local tribes regarding the blocking of the commercial routes of the Qureish.

Ghaz'wah Buhran (or Al-Furu) Against Banu Salaim

A report came that a strong force of the tribesmen of Banu Sulaim from Buhran was advancing on Madinah. Muhammad advanced towards Hijaz with a force of three hundred men and went as far as Buhran, a mine in the area of Hijaz, but the tribesmen fled in panic and he returned to Madinah without fighting.

All in all there were eight Ghazawat and six Sarayah before the Battle of Uhud. Ghazawat were sent mainly to keep an eye on the movements of the Qureish or to stop their hostile activities in the

surrounding areas of Madinah. The Sarayah were sent to gain information about the enemy. The strength of Ghazawat was between 70 and 450 men while that of the Sarayah was between 2 and 100. All these expeditions returned without fighting except one Sariyah Nakhlah in which one enemy was killed.

While the Prophet took the so far mentioned measures for the security of the state. The Qureish continued with preparations to attack Madinah. The profit of the caravan which had at the time of the battle of Badr returned from Syria under his command of the general consent, set aside to be devoted to the contemplated expedition of revenge. An army of 3,000 soldiers was collected twelve months after the defeat at Badr including two hundred cavalry and seven hundred mail-clad veterans. Women were also allowed to accompany the force in order to rouse the spirits of the soldiers with their war-songs. In the year 3 A.H this army marched out towards Madinah and on Thursday, the 9th Shawwal, encamped at the foot of Uhud, a hill three miles north of Madinah. They took possession of the pastures of Madinah, luxuriant crops were cut to serve as forage for their horses, and the camels were let loose to graze in the fields and devastate them².

The next day, Friday, the 10th of Shawwal, the Prophet summoned his companions to discuss a plan of action. Reports Indicate that the Muslim community, was divided into two opinions. It was said that the Prophet (S.A.W) together with some companions thought of meeting the enemy within the walls of Madinah.

The other group chiefly of ardent youths favored giving the enemy open battle. Keeping within the walls, their argument would convey the impression of weakness and would embolden the enemy. Moreover it was shocking to their self respect to watch with complacence their fields being laid waste. Out of deference to the opinion of the majority, the Prophet yielded to their plan and, putting on his armour marched out of Madinah about sunset at the Head of a party 1000 strong, among whom were only two horsemen and a hundred men: - armour.

The night was spent at a short distance from the city, the march being resumed at dawn next morning. On coming within sight of the enemy, Abd Allah ibn Ubayy deserted with his three hundred men, thus reducing the Muslims strength to only seven hundred to meet four times their number. Even these were by no means skilled in warfare. Their only strength lay in their enthusiasm for the defence of Truth. That zeal had instilled into the hearts even of the aged the vigour and spirit of youth. The same was the case with those who were minor. It is related of one by that, on being refused enlistment on the score of youth, he stood on tip-toe to look taller. His zeal secured him place in the ranks. Another of the same age stopped forward, asserting his claim to be enrolled. In a wrestling contest, he urged, he could throw his fellow. He was given a chance to make good his pretensions and, on succeeding, he also was taken in. An aged man then came forward, "I am, O Prophet of Allah" he pleaded, "already on the ye get of my grave. What glory would be mine should my life come to an end while striking a blow in the defence of Allah's Apostle! "The seven hundred were thus recruited, their lack of strength and skill being made up for by their intense zeal for the cause or dear to them.

Advancing to encounter the three thousand stout and well-warriors, the Prophet, like a skilled general, took up a position of advantage on the field, with the rocks of Uhud to protect his rear and in person drew up his men into ranks. There was, however, on one side an opening through the rocks by which the enemy could fall upon the Muslim ranks from the rear. Fifty archers were therefore posted on an eminence at the mouth of the outlet, with strict orders not to leave their posts on any account, however the day night go.

Besides the women who accompanied the Qureish Army to rouse their material spirits, there was also a Christian monk, Abu 'Amir to play similar role. Once he had lived in Madinah where he was held in deep veneration for his pious and abstemious life. On the arrival of the Prophet at Madinah, the Helpers accorded him so warm a reception that Abu 'Amir could not bear to see it. He was disgusted and went over to Meccah. His presence in the Qureish ranks, he boasted,

would by itself overawe the Madinates, who would surely desert the Muslim Refugees. Now that the two armies took the field and faced each other, women came to the front of the Mecca army and used all their arts to rouse the spirits of the soldiers. Then Abu 'Amir made his appearance, reminding the Helpers who he was. He was however, received with contempt and was forced to retire.

Qureish defeated and pursued

After a series of duels, in which Hamzah killed Talhah, the Qureishite flag-bearer, the conflict became general. The Muslims fell furiously upon the enemy. Abu Dujanah, a famous athlete, and Hamzah displayed prodigies of valour. As they swept along facing death on all sides, they threw the ranks of the Mecca into confusion, Hamzah at length fell to the javelin of a Negro slave Wahshiy hired by Hindah, Abu Sufyan's wife for that express purpose.

Prophet's bold action

While the Muslim army was busy pursuing the enemy, the Prophet was keeping behind with Talhah and Sa'd. No sooner did he see Khalid advance and take up the position deserted by the archers, than he perceived the critical nature of the danger to which the Muslim army was exposed. Alternative courses were, under the circumstances. Open to him – either to secure his own safety by taking himself to a place of shelter leaving his friends to their fate or to call out of the danger. He chose the latter. Finding them hard pressed, he shouted at the top of his voice “Rally to me. I am the Messenger of Allah”. As soon as the Prophet's voice reached their ears they turned their faces towards him, cutting their way through the ranks of the enemy. But while the shout attracted the Muslims towards him, it also signaled his whereabouts to the enemy. In a moment he became the target of the enemy's attacks. But his companions, devoted heart and soul to him, defended his precious life at the cost of their own, falling one by one around him. In the meantime, Mus'ab bin 'Umair, who resembled the Prophet in appearance, was slain. The news spread like wild fire that the Prophet had been killed. This caused still greater consternation in the already confused ranks of the Muslims. One of them was so deeply struck with grief that he could no longer wield his sword.

Another, Anas ibn Nadar, was amazed to see him when the Prophet was dead. "Of what worth is life then," replied Anas, "If the Prophet is no longer in our midst? Let us fight on for the cause which he fought for."

Muslims rally

Thus cheering each other and piercing through the enemy's ranks, the companions mustered strong around their beloved Leader.

By that time he had sustained serious wounds and had fallen to the ground. His devoted friend protected him, making a human wall around his body. The enemy bore down in all force upon this point, but the wall of Muslim soldiers proved invulnerable. A gap created by the fall of one was instantly filled by another rushing in to take his place. Recovering from the shock, the Muslims again closed their ranks and once more gave the enemy a good fight, meeting blow with blow. Besides, they had now retreated to a position which defied all attempts at assault. The Qureish exerted their utmost and made repeated attacks; but they were repulsed every time. They lost all hope of smashing the Muslims, now once more rallied into a compact body. The shots of Abu Talha, the famous archer, kept pouring down on them with unerring accuracy. He broke three bows. Sa'd emptied the Prophet's quiver and took heavy toll of the enemy. Besides, they were now more exposed to the arrows and stones of the Muslims, who held a position of advantage. Thus, partly because of the well-directed Muslim archery and their better position, and partly because of the reckless daring which the Qureish knew to be characteristic of the Muslims, they thought it advisable to retreat.

With the retreat of the Muslims to the cover of the mountain, Madinah was left entirely expose. But Abu Sufyan and his hosts had no courage to turn thither nor to pursue hostilities to a finish, which they had good reasons to fear, might mean disaster to them. In hot haste, they turned towards Mecca, marching several miles the same day. On the way they discussed whether they could fairly claim to have been victorious. They had no spoils of victory to show nor had they a single prisoner of war. Was that a victory? The Muslim army

was still in possession of the field. Was that a victory? They had not been about to overrun Madinah, undefended though it was. Was that a victory? These were the various thoughts that occurred to them.

Suggestions were made that they should return and decide the issue, but they could not summon up courage to do so. While they were wavering, news reached them that the Prophet was on their heels with his army. The pluck of the Muslims on this occasion has been spoken of in the Qur'an in highly commendatory terms.

Despite so many troubles and afflictions, it says, when the Prophet called on them to come out to chase the enemy, they cheerfully, responded. They followed the enemy, they next day, right up to Hamra al-Asad, eight miles from Madinah. But Abu Sufyan, thinking discretion the better part of valour, marched off with his army as soon as the news of the Muslims pursuit reached him.

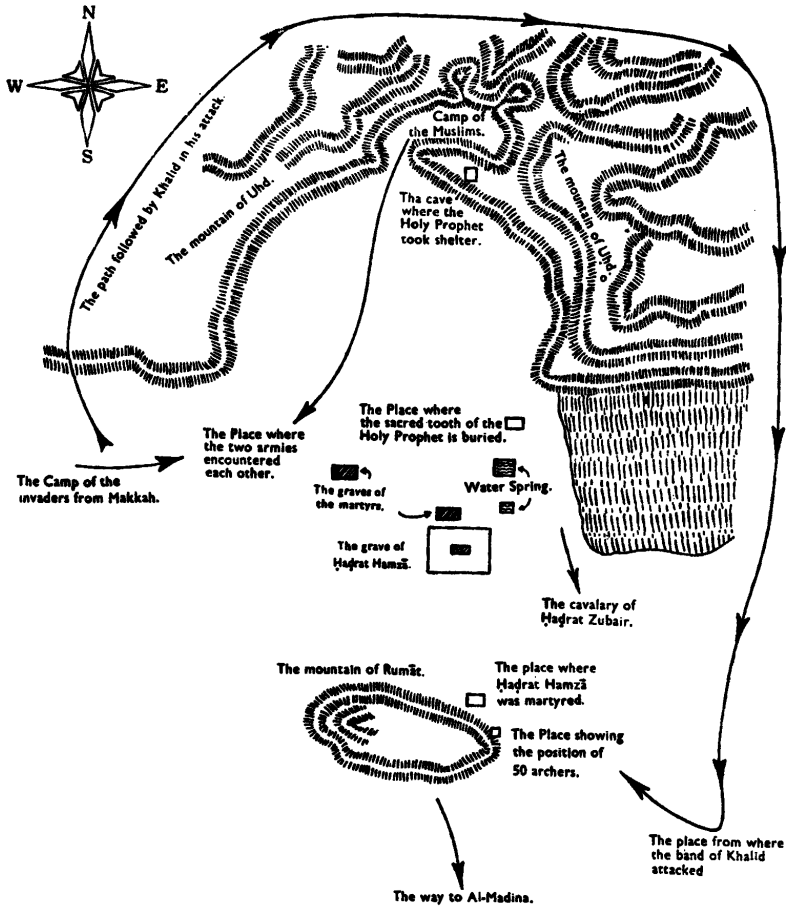
Qureish atrocities

It is reported that the Qureish committed unbearable atrocities to the dead bodies of the Muslims. Hindu is said to tore out Hamza's liver and ate it. The Prophet was unhappy with the terrible treatment of Hamza's body and voiced to arrange for killing seventy people but was instantly set right by Allah (S.W) as it will be seen in the teachings. It is reported that the ears of some Muslims were cut and put in threads. This is how the battle ended.

Lesson from the battle of Uhud

In the first place we learn that Allah shall help the Muslims so long as they obey the holy Prophet; and will never prosper when they disobey him. This is an artifact left to the Muslims. To understand the nature of this teaching it is important to know what lead to the defeat of Muslims after the first victory in the same battlefields. As usual at the battle field the Prophet was organizing Allah's soldiers as the Qur'an reminds us of this exercise.

The battlefield of Uhud



وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ^ط

“Messenger, mention that occasion to the Muslims when you set out for your house-hold early in the morning and began to assign to the Muslims their positions on the battlefiel. (of Uhud)”(3:121).

The Prophet (S.A.W) arranged his men at the foot of mount Uhud so that the army of the Qureish was at their front and mount (Uhud) at their back. Thus the only vulnerable point was a pass on one side, where he posted 50 archers under the command of Abdallah bin Jubair, saying, *“Do not leave even if the enemy come near us and do not leave your posts in any case whatsoever – even if you see birds peak at ourflesh, you should not abandon your posts at all”*.

In the initial stage of the Battle, the Muslim army had the upper hand and succeeded in creating great confusion in the army of the enemy. But instead of turning this initial to the final victory, they were so lured by their greed for bouty that they began to loot the spoils. When the archers, who were guarding the pass, saw their countades plundering the fleeing enemy, they also deserted their posts in order to join the looters. In vain did Abdullah bin Jubair remind them of the strict command of the holy Prophet to dissuade them from this, but only a few of them listened to him.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ^ط
 حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ
 بَعْدِ مَا أَرْسَلَكُمْ مَّا تَحِبُّونَ مِّنْكُمْ مَّن يُرِيدُ الدُّنْيَا
 وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
 لِيَبْتَلِيَكُمْ^ط وَلَقَدْ عَفَا عَنْكُمْ^ط وَاللَّهُ ذُو فَضْلٍ عَلَى
 الْمُؤْمِنِينَ

“Allah did fulfill his promise (of help) to you in the initial stage of the battle, it was you who were killing them by Allah’s help until you lost heart and disputed about duty and disobeyed your leader, when Allah showed you what (the spoils) you loved for there were among you some who hantered after the life of this world, and others who unerished the life after death. Then Allah caused your retreat before the disbelievers in order to test you, but the fact is that even then Allah pardoned you for Allah is very gracious to the Believers” (3:152)

When the archers defied the command of their leader and let the pass, Khalid bin Walid who was commanding the cavalry of the enemy made full use of this opportunity. He made it round the mountain and attacked the Muslims from behind through the pass. The Muslims were over whelmed by this attack from behind that they took to their heels in confusion. The Qureish who were with flight before them also turned back to attack them from the front. This turned the scale of the battle and the Muslims experienced a heavy caciusty.

إِذْ تَصْعِدُونَ وَلَا تُلَوِّينَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
فِي آخِرَتِكُمْ فَاتَّبَعْتُمْ غَمًّا بَغَمٍّ لِّكَيْلًا تَحْزَنُوا عَلَىٰ
مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

“Recall how you were fleeing in such a panic that you did not even look back at one mother and the messenger in your rear was calling out to you. Consequently, Allah inflicted upon you one sorrow after the other so that you may learn this lesson for the future that you have and for misfortune that might befall you: Allah is fully aware of all they you are doing”. (3:153).

This was the result of the defying the command of the Prophet. We are thus taught here practically that failure to follow the Prophet in our practical life never shall we prosper on one hand and on the

other hand we are taught that Allah's help will come only when we follow and obey the Prophet (which implies obeying Allah (S.W)).

Associated to this is the fact that, the war was not for booty. The Muslims in the battle field did not continue killing the enemy when they were fleeing instead they collected booty. So Allah (S.W) aimed at teaching us that spoils of war is not a motive for waging holy war.

Following the above quoted verses we learn that this test was also to separate the true believers and those who paid only lip homage to the Prophet but were not with him. In the words of the Quran:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ
عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن
يَشَاءُ ۗ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تَوَمَّنُوا
وَتَتَّقُوا فَلَكُمْ
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

“Allah will not leave the Believers in the state in which you happened to be at present; He will surely separate the pure from the impure people but Allah will not do this by disclosing the unseen, He chooses those of His messengers he pleases, therefore, put your faith in Allah and His messenger (regarding the unseen) for there shall be a big reward for you, if you follow the way of faith in Allah and fear Him” (3:179)

Allah intended to separate the Muslims from the hypocrites in this battle for after these results the hypocrites had this to lament.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً
مِّنكُمْ ۗ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ

الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ^ط
 قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ^ط يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ
 لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ^ط
 قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ
 الْقَتْلُ إِلَى مَضَاجِعِهِمْ ^ط وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
 وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ^ط وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

"Then after this grief, Allah sent down upon some of you such a sense of peace and security that they began to drowse, but the others, who attached importance only to their own working interests began to cherish about Allah thoughts of ignorance which were void of truth. Nay, they ask "Have we also a say in the conduct of affair?" say . The authority over the affairs rests at wholly with Allah". In fact they are not disclosing to you what they are concealing in their hearts; what they really mean in this: "If we had a say in the comment of the affairs) none of us would have been slain here". Tell them; even through you had remained to be slain, would have gone forth of their own accord, to the places where they destined to be slin....."3:154).

Along this shifting the believers from the hypocrites we are also taught to discriminate as to whether what has be-fallen is a result of our failures in our undertakings or it is a test from Allah. This lesson is what we are told in the following verse:

أَوَلَمْ آتَاصَابَتِكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ التَّقَىٰ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ
 وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا

“How is it that, when a disaster befall you, you exclaimed; ‘Whence is this? You yourselves had (in the battle of Badr) inflicted twice as great a disaster (on your enemy). O prophet, say to them, “You yourselves have brought about this disaster upon yourselves. Allah has indeed power over all things. It was by Allah’s leave that you suffered the loss on the day the two armies met so that Allah might test the believers and also the hypocrites.....” (3:165-167).

The verses refer to the confusion in the minds of common Muslims on the results of Uhud. This was contrary to their expectations. They never thought to be defeated by the disbelievers for the Prophet was there and more than that they were promised of Allah’s help and succors. So they wondered why is this. Allah (S.W) tells them that they have themselves been responsible. So we are taught to cross-examine our failures in our undertakings as to whether we are responsible or not. More than that we are needed to be careful and take all necessary caution in our activities or movements not to transgress the limits of Allah.

We are also taught to clean our intentions in our activities. Our understandings should be for the sake of Allah. It was the greed for the booty amongst the archers which brought the disaster to the Muslims. The fought here does not lie to the archers alone but touches the rest of the Muslims.

For they did not accomplish the purpose of the battle when the enemy was running the Muslims left fighting and started collecting the booty and running for captives. This has not been the purpose of the battle. So became of their failure to accomplish the victory the reverse took place. Probably, it is for this reason why, Allah warns that the results were a result of their own hands.

We are also taught in the results of this battle that it is on the authority of Allah alone to punish his creatures for their misleads to punish them or to forgive them. In this battle the Prophet was sounded and he involuntarily invoked evil upon his enemies and said “How can that community prosper which wounds the Prophet?3 Against this feeling Allah tells the Prophet that:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿١٢٩﴾

“(O Prophet) you have no authority to decide the affair: Allah alone has the authority to pardon them or punish them for they are workers of iniquity. Allah is the Owner, of whatever is in the heavens homeruns. He pleases and punish whom-ever He wills; Allah is Forgiving and Meciful”. (3:128-129).

Associated to this, is the question of Qisas. It is reported that when the Prophet saw how the body of his uncle was maltreated he vowed to revenge by killing seventy enemies. At this juncture Allah (S.W) directed the Prophet this: -

وَإِن عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ؕ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ﴿١٢٦﴾

“And if you punish, inflict the same punishment as has been meted to you. But if you bear patiently, it is certainly better for you.....”(16:126).

Then the Muslims are told to fight for Allah on their own not because they are with the Prophet. This happened when it removed

that the Prophet was slain in the fight. Some Muslims left fighting for they thought that there was no need of fighting when the Prophet is not there (was slain). Others were running from the battlefield. It is to this background Allah is instructing us to fight in His cause even though the Prophet is slain and we should not run away from the battlefield.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ
مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ
عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ
الشَّاكِرِينَ ﴿١٤٤﴾

“Muhammad is no more than a messenger. Other messengers were already passed before him. If then he also dies or is slain, will you then turn about on your own heels. Remember, he who turns about his heels will do no harm at all to Allah (S.W); of course Allah will duly reward those who live as His grateful servants”. (3:144)

There is a point of numerical strength and depending on Allah, Muslims are taught to depend on Allah not on numerical strength. This is what is stated in 3:122-123 when two groups of Banu Salmah and Banu Harith wavered in their minds at the desertion of Abdallah bin Ubayy the hypocrite and his 300 followers.

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

“Remember that two groups among you were about to show cowardice though Allah was there to succour them, and the believers should trust in Allah alone.....”(3:122-123)

We are taught not to lose heart in case we experience failures or difficulties in execution of our mission. This is verified in (3:139-143). In which Allah (S.W) consoles the Muslims and wants them not to lose heart by the Uhud episode. Four reasons are advanced.

Muslims will be the winners

1. It was a test.
2. To reward some with martyrdom.
3. He showed them death.
4. Which they longed before.

Associated with this teaching is existence that Allah exposes both his existence and his unlimited powers. The Qureish subdued the Muslims but they did not make full use of this opportunity. They marched back to Mecca instead of pursuing to complete victory for nothing could check them because the Muslims had been utterly routed that they could not give them any battle. What is that force which prevented them from pursuing a complete victory! Certainly, this is a manifestation of the unlimited Powers of Allah (S.W).

REVIEW QUESTIONS

1. Explain the causes of battle of Uhud.
2. How did Prophet organise his men in the battle field?
3. What was the main cause of the setback at Uhud?
4. Discuss the teachings, contemporary Muslims get from battle of Uhud.

CHAPTER EIGHT

THE BATTLE OF AHZAAB

Raids preceding the battle of the trench (Ahzab)

On the second day of Uhud when a number of Muslims lay wounded and martyrdom of the near and dear ones was mourned in many houses and the Prophet himself was injured and sad at the martyrdom of his uncle Hamzah he raised a force of 630 people to go in pursuit of the Qureish lest they came back after regret of the unfinished victory. The Prophet camped at Hamra al Asad for three days. He then returned to Madinah. The Prophet was right, Abu Sufyan with an army of 2 978 strong men had stayed at Ar-Ruan 36 miles to Madinah; they were regretting their error and were planning to return and attack Madinah once again. On hearing that Prophet in a Hamra al Asad they lost hope and gave up their plan.

The Tribes of Abu Salamah and Tulayhah sons of Abul-Asad were inciting their tribe's men and allies to attack Madinah. The Prophet sent Abu Salamah with 150 men; they caught the enemy in surprise who fled leaving all their possessions and animals to the Muslims who then returned to Madinah.

After this the Jews – Bani Nadir came. They breached the peace treaty and plotted against the life of the Prophet. They were ordered to leave Madinah in 10 days. They defied the order on the hope of getting help of 2000 men to help them from the tribe of Ghat-fan. At the limit of ten days the holy Prophet laid siege of their quarters, but none of the supporters came for rescue. At last they surrendered on condition that every three of them would be allowed to load a camel with whatever and go away leaving the rest of their possessions behind. They were scattered in Khaiber, Waadil – Qura and Syria.

On request of Abu Bara the holy Prophet sent 70 Al-Qurraau (readers of the Quran) under the leadership of Al-Mundhir bin Amr to the territory of Al-Madin to teach Islam. They were all attacked and killed by Amr bin Al-Tufail's men except Amr bin Ummayah. On his way back he killed two men of the enemy without knowing that they had been granted protection by the Prophet. The Prophet condemned the action and paid ransom to their people.

Another group of eight people were sent to the people of Adal and Al-Qarah after a request was tabled to the Prophet to go and teach Islam. When they reached Al-Raji six were killed Khubaib and Zaid were sold but were later killed by the Qureish.

The Prophet turned to Bani Ghat-fan, who were preparing for war against Madinah a force of 400 Muslims took the enemy by surprise who fled their houses.

In Shabani A.H. 4 the holy Prophet went to meet Abu Sufyan at Badr at the end of the battle of Uhud Abu Sufyan challenged the Prophet to meet the Prophet in combat next year at Badr. The challenge was granted and the Prophet reached Badr with 1,500 Muslim fighters. Abu Sufyan moved from Mecca with 2000 soldiers but could not have the courage to march beyond Marr-az-Zahran (Modern; Wadi Fatimah). The Prophet waited for 8 days; he then returned to Madinah.

Dumat Al-Jandal (Modern Al-Jauf) was important place at the border between Arabia and Syria. When the caravans of the Arabs trading between Iraq in the South and Syria and Egypt in the North, passed that way, they were harassed and looted by the natives. In Rabil Al-Awwal, A.H. 5 the holy Prophet himself went to punish them with an army of 1,000 men. They could not muster up courage to come out and fight him and therefore fled the place.

The battlefield

Such were the conditions when the Battle of the Trench took place. It was in fact a combined raid by many of the Arab tribes, who wanted to crush the power of Madinah. The Jews Bani Nadir who

had settled in Khaibar has instigated it. Thus in shawwal A.H. 5 an army of ten to twelve thousands men marched against the small City of Al-Madinah. Had it been a sudden attack it would have been disastrous. But the Prophet was aware. His intelligence men and sympathizers of the Islamic movement and people influenced by it were present in every tribe who kept him informed of the enemy's movements. Even before the enemy could reach the city they got a trench dug around the city as the map shows. The disbelievers were startled at this kind of a defensive stratagem, which was unknown to them.

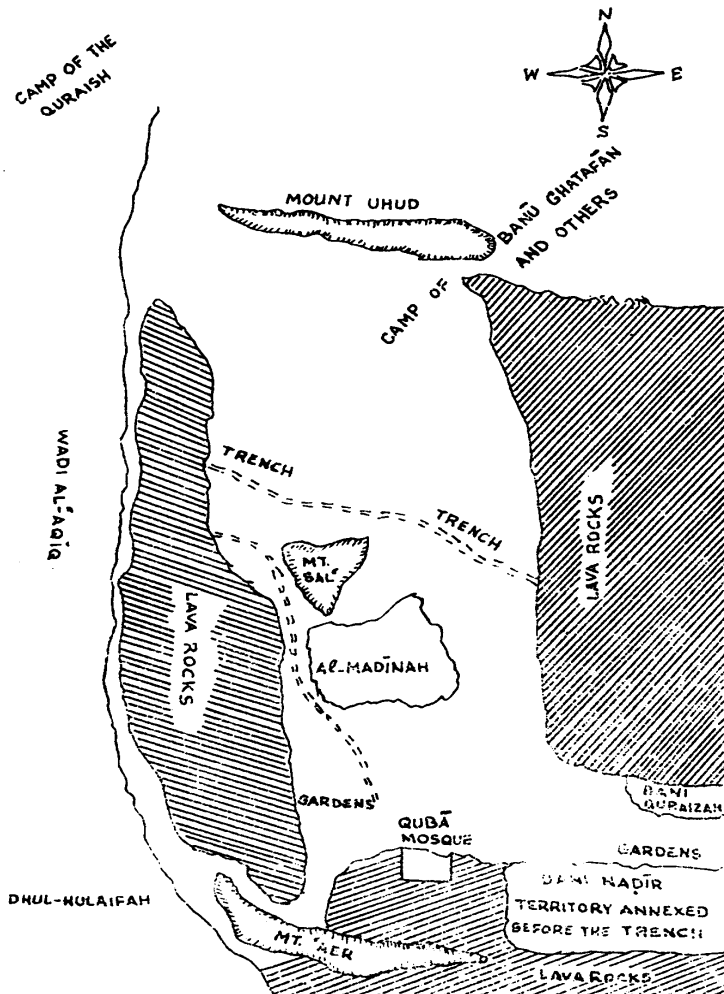
The Invaders had only one alternative to incite the Jews of Banu Quraizah to rebel. Huyayy bin Akhtab was commissioned with this service, He successfully convinced Banu Quraidhah. The Prophet had the news so he sent Sad bin Ut-bah, Saad bin Mirath, Abdallah bin RawWahah and Khawwat bin Jubair chief of Ansar to authenticate the information. It was on affirmative. The Prophet willed to keep it secret but it leaked. The Jews breached the agreement by saying there is no agreement between us and Muhammad.

This news caused great consternation among the Muslims; they were encircled by enemies from all sides; the side of Jews was open, not only that but their families were sent to the forts of the Jews. There were also hypocrite's psychological attacks to break the morale of the Muslims.

They said we were being told that the lands of Caesar and Chosroes would fall to us but here we are not one of us can go out even to relieve himself. Some asked permission to leave their posts at the trench so as to go and perfect their own houses. Other started making secret propaganda – settle year affair with the invaders yourselves and hand over Muhammad to them. This was highly a critical hour of trial which exposed every person who harbored any hypocrisy in his heart.

At that critical hour the Prophet initiated peace negotiations with Banu Ghat-fan. He persuaded them to withdraw and receive 1/3 of the fruit harvest of Madinah. However when he asked the opinion of

The battlefield of Trench



Sad bin Ubadah and Saad bin Muath chiefs of Ansar they disapproved the strategy and said that the sword is the orbiter.

In the meantime Naim bin Masoud a member of Ashja branch of Ghat-fan tribe became a Muslim. He came to the Prophet and submitted. Then requested the Prophet to take from him whatever service because none knew that he embarrassed Islam. The Prophet required him to sow seeds of discord among the enemies which he did successfully. First he went to Banu Quraizah and said. The Invaders may become tired of the siege and go. What about you who you have to stay with the Muslims! Therefore I would advise you not to join the outsiders until they send some of their prominent men as hostages to you. Then he went to the Qureish and Ghat-fan and said to them. The Banu Quraizah seem to be slack and irresolute. May be they demand some hostages from you and then I send them over to Muhammad to their affair with him; be firm and cautious in your dealing with them. This made the leaders of the united front suspicious of Banu Quraizah and sent a message to them that: We are tired of the Siege let us therefore make a general assault from both sides. The Banu Quraizah sent back a work saying: We cannot join the war until you send your prominent men as hostages. In this way the strategy worked.

The siege for more than 25 days. It was winter. The supply of water and food was getting scarce. Then suddenly one night a severe windstorm accompanied by thunder and lightning. It added to the cold and darkness. The wind overthrew the tents and put the enemy in disarray. They could not stand at it and left the very night to their homes.

REVIEW QUESTIONS

1. Mention the allied forces in the Battle of Trench.
2. What role the hypocrites and Jews played in worsening the situation in war of Trench?
3. What were the results of war of Trench?
4. Explain the bravery and spirit of sacrifice Muhammad (s.a.w) and his companions shown in the battle of Trench.

CHAPTER NINE

THE STING DIPLOMACY OF HYPOCRITES

The evels of hypocrisy

In Madina there was a group of people who embrassed Islam not because they were heartedly convinced but for their latent, motives and they proved jointly to identify themselves with the Muslims and not for the sake of Allah.

In Suratil Nisai verse 245 we can read “*Lo! The hypocrites (will be) the beth lowest deep of the fire they will find no helper for them*” (4:45).

Verse 142-43 give the reason why the hypocrites will be in the lowest depths of the fire. “*Lo! The hypocrites seek to beuile Allah, but it is Allah who beguileth them. When they stand up to worship they stand up they perform it languidly and to be seen of men, and are mindful of Allah but little*”.

إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا
إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ
اللَّهَ إِلَّا قَلِيلًا



“*Swaying between this (and that) belonging neither to these nor to those’. He whom Allah causes to go astray, you will not find a way for him*” (4:142-143).

It should not be difficult to gather from these verses that in the life time of the prophet there was a group of people who embrassed

Islam not because they were heartedly convinced but for their latent, motives and they proved jointly to identify themselves with the Muslims and not for the sake of Allah.

Suratil Munafiquun which was revealed after Suratil Nisai they are called liars despite of fearing witness on Prophethood of Prophet Muhammad (S.A.W).

When the hypocrites come into you (O Muhammad) they say: We bear witness that you are indeed Allah's Messenger. Allah knows that you are indeed His Messenger, And Allah bear witness that the hypocrites are speaking false. They make their exposes both his existence and his unlimited powers. The Qureish subdued the Muslims but they did not makeful use of this opportunity. They marched back to Mecca instead of pursuing to complete victory for nothing could check them because the Muslims had been utterly routed that they could not have them any battle. What is that force which prevented them from pursuing a complete victory! Certain, this is a manifestation of the unlimited Powers of Allah (S.W.). To hypocrites faith is a petex so that they may turn (man) from the way of Allah.

This is because they believe, than disbelieved, therefore their hearts are sealed so that they understand not.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ
 لِقَوْلِهِمْ كَأَنْتُمْ كُحُوبٌ مُّسْنَدَةٌ يَحْسَبُونَ كُلَّ
 صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ
 أَنْى يُؤْفَكُونَ ﴿٤﴾

And when you see them, their figures please thee, and they speak thou gives ear unto their speech. They are as though they were blocks short to be against them! How they are perverted? (63:4).

Verse 7-8 through more light on the hypocrites. They it is who say: spent not on behalf of these (who dwell) with Allah, Messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ
رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ ۗ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

They say, if you return to Al-Madinah the mightier will soon drive out the weak; when might belongeth to Allah and His Messenger and the believers; but eh hypocrites know not (63:7).

The hypocrites referred here are Abdallah ibn Ubayy bin Salul and his group. These words were uttered by Abdallah ibn Ubayy after the Prophet and his companions defeated the tribe of Banu Mustaliq.

It is reported that in Shaaban A.H. 6 the Apostle received news that Banu Al-Mustaliq were gathering together against him under the leadership of Harith bin Abi Dharar. When the Apostle heard about them he went out and met them at a watering place called Al-Muraysi (Moraisi). There was a fight and Allah (S.W) put the Banu Mustaliq to flight and some were killed.

After the battle, the Prophet remained in camp at Moraisi for a few days. In the course of his stay there happened an incident which the hypocrites used to divide the Muslims Ummah but was abortive.

It so happened that a servant from Banu Ghafir called Jahjah ibn Masoud went to the spring of Moraisi to fetch water. At the same time Sinan one of the confederates of Ansar arrived at there, A dispute arose of conflict between the two and in course of Jahjah inflicted an injury upon Sinan who started shouting for Ansar to come

to his help. Jahjah on his side called for the help of the Immigrants. Abdallah ibn Ubayy ibn Sulul was enraged. With him was a number of his people including Zayol ibn Arqam, a young boy. He said have they really done this? They dispute our priority, they outnumber us in our country and nothing suits us except the ancient saying "Feed a Dog and it will devour you". By Allah when we return to Madinah the stronger will drive out the weaker. Then we went to his people who were there and said:

This is what you have done to yourselves. You have let them occupy your country, and you have divided your property among them. Had you not kept your property from them they would have gone else where.

Although both parties were warned and complied the hearts of the hypocrites were burning with hanger to have had missed their objective. It is to this incident the Qur'an refers in the above quoted verses (63:7-8)

Slander against the wife of the Prophet was another incident sought to be ballooned out of proportion so as to become a source of serious trial for the Muslims. It became known as the Calumny in which Aisha, the wife of the Holy Prophet, daughter of Abu Bakar, was involved. The true version of the affairs may be presented in Aisha's own words as follows:

It was the practice to the Holy Prophet that when he was about to set out on a journey he cast a lot to determine which of his wives should accompany him. One such occasion the lot put up my name and he took me with him. By that time the discipline of the evil had been established. In the course of the journey I would be seated inside the litter, which was lifted on to the back of the camel, and was removed and placed upon the ground when a halt was made. During this journey when we were nearing Madinah, the Holy Prophet directed that the March should start at night. On hearing the direction, I withdrew a certain distance in preparation for the March of it and when I returned I missed my bracelet. I went back in search of it and

was delayed a short while. In the meantime those who had been appointed to lift my litter on the back of the camel and the March began. I was very slim at that time and my weight was very light, so that no one suspected that I might not be inside the litter.

When I returned after recovering my bracelet I found the March had gone forward and no one had been left behind. I was worried but considered that I should remain on the spot, so that when my absence was discovered someone might be sent back to fetch me. So I sat down and was soon overcome by sleep. It so happened that Safwan bin Mu'ttal, whose duty was to follow in the wake of the Muslim force so as to bring up the rear and pick up anything that might have been forgotten and left behind, arrived towards the morning at the spot where I was laying asleep. As he had seen me before the veil had been imposed he recognized me and in great surprise ejaculated. To Allah we belong, and to Him shall we return." His voice woke me up, and perceiving him.

Immediately covered my face with my veil. He said nothing to me but brought up his camel and sit down next to me and put one of his feet on each folded knee of the camel and I climbed on to its back. Safwan led the camel by its halter and we started in the direction of Madinah till we arrived at the place where the Muslim force had made camp.

Thereafter we arrived in Madinah with the Holy Prophet, and it so happened that immediately after my return to Madinah I fell ill and my illness lasted a month. During this period the calumny against me was noised about widely but I had no notion of it. I did, however, notice that during the period of my illness the Holy Prophet did not extend to me the kindness and affection which I had been accustomed to receive from him, and this troubled me greatly. "Then he visited me he greeted me in the usual manner and merely inquired, "How are you feeling now? And then turned away. I was grieved at this and my prolonged illness were me out and rendered me very weak. One day I gathered from Um Mistah who was distantly related to us, by chance, something about what was being said concerning

me. I also learnt that her son, Mistah was also one of those who slandered me. I was much distressed, and in the stress of my grief, I forgot my illness. When the Holy Prophet came as usual and inquired "How are you feeling now" I sought his permission to retire for some days to my parents house. He gave me permission and I went home to them. My purpose in going home was to find out what was being said about me I spoke to my mother and she sought to comfort me, saying, "Daughter assuage thy grief it often happens that when a man is married to more women than one, and he is fonder of one of them than of the others, scandal is multiplied about her. I then understood that scandal was being spread about me and I began to weep and spent the whole night in that condition.

About that time, the holy Prophet sought counsel with Ali bin Abi Talib and Usama bin Zaid. Usama said that he had never known anything but good about me. Ali was more cautious and said that the holy Prophet might inquire from my maid, whereupon he sent for my maid Barairah and inquired from her whether she had noticed anything suspicious about me. They affirmed that she had never seen anything about me which might be upon to objection, except that on account of my young age, I was sometimes careless about my domestic chores. The holy Prophet had also inquired about me from his wife, Zainab bint Jahsh, who too affirmed that they esteemed me a good and pious woman.

One day the holy Prophet addressed the Muslims in the Mosque and, stating to some of them had disquieted him great about the members of his family; inquired whether there was anyone among them who could put an end to this scandal mongering, he affirmed that he knew nothing at all about me, excise that the person who was being mentioned it is connection was a good man, who had never visited his house in his absence upon this, Sa'ad bin Muaz, Chief of Aus, stood up and submitted, "Messenger of Allah-shall put an end to this scandal. If the person who is responsible for noising it about belongs to my tribe, I deem him guilty of a capital offence and I shall immediately strike him down, if he is one of our brother. Khazraj. I am prepared to act as you might direct." Upon this Saad bin Ubadah

Chief of Khazraj, and rebuked him. Usyad bin Fudhair, cousin of Saad bin Muadh, supported his cousin and rebuked Khazraj chief. But the Holy Prophet intervened and appeased the quarrel.

About that time, when the holy Prophet came to visit me he sat down next to me and after reciting the Shahadah said to me, "Aisha, you have heard what some people are saying about you. If you are innocent, I am hoping that God will proclaim your innocence, but if you are guilty of some default, you should seek forgiveness of God and turn to Him, for He accepts the repentance of a servant of one, who turns sincerely to Him, and has mercy on him.

On hearing this from the holy Prophet, tears stopped and I asked my parents to reply on my behalf, but they did not know what they should say. I was a young girl and did not know the holy Quran well, but being disappointed by my parents I said to the holy Prophet, "I realize that you have been affected by what people have been saying, so that if I were to protest my innocence, you might doubt me, and if despite my innocence, I were to confess myself guilty, you might believe me. I find myself in the situation of Yusuf's father and say like him, 'It behoves me to be steadfast. It is Allah alone whose help can avail against that which you assert, and Him I shall beseech for help! (12:19).'" Saying this! Turned over in my bed in the full certainty that as I was guiltless, God would soon proclaim my innocence. What I had in mind was that God would assure the holy Prophet of my innocence through some dream of vision. I had no notion that revelation might be vouchsafed to the holy Prophet in my behalf.

But only a few moments later, while the holy Prophet was still in our house I observed perspiration over his face from which I understood, that he was receiving revelation after a short time he smiled and turning to me, said "Asha, rejoice, for God has affirmed your innocence." My mother immediately urged me to thank the holy Prophet but my heart being caught in an upsurge of gratitude to God I asked why should I express my gratitude to him. I am deeply grateful to go who has affirmed my innocence." The holy Prophet had been vouchsafed that revelation which is set out in the holy Quran in verse 12 to 21 of Sura Noor.31

This scandal was grave mischief which had been per-pennated by the disaffected, the principal one at the back of which was Abdallah bin Ubayy bin Salul. His purpose was not merely to attack the honour of a most pious and righteous women, but to bring the holy Prophet into contempt and to shame Muslim society to its foundation.³

The hypocrites sympathized and collaborated with other forces which worked against Islam. Abdallah bin Ubayy (in particular) collaborated with the Jews of Banu Nadir and Qaynuqah in two senses. Firstly, he promised to help those tribes with soldiers of Jewish and Arab tribes particularly the Qaynuqah when they were ordered by the Prophet (S.A.W) to leave Madinah in ten days time. For the Banu Nadhir he requested the Prophet not to kill them, after they violated the peace treaty by unclothing a Muslim woman an event which culminated to strife between Muslims and Jews. Actually he forced the Prophet when the Prophet declined to his request twice and would not let him go. At this, the Prophet "Leave me; hands off!" Ibn Ubayy replied "No by God I will not let you go until you give mercy to my protégés.

Then the Prophet regained his good temper and patience and allowed the Jews to leave Madinah instead of killing them.

The hypocrites worked against the Muslim community by withdrawing from the battle of Uhud. When the Prophet heard the Qureish's campaign at Uhud he marched with 1000 Muslim soldiers to the battlefield.

It was at this juncture when 300 hypocrites withdrew from the Muslim army. This act not only reduced the numerical strength of the Muslims but also instigated fear among the Muslims army as sure it did as Allah says;

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

“Remember that two groups from among you were about to show cowardice though Allah was there to succor them....” (3:122).

The verse refers to two groups which were Bani Salmah and Banu Harithah who had in their minds at the desertion of Abdullah bin Ubayy the hypocrite, with his 300 followers.

The hypocrites not only sought lame excuses not to participate in the expedition of Tabuk also instigate others not to go. After the conquest of Meccah the whole Arabia was under the Rule of Islamic State with its headquarters in Madinah.

The expedition to Tabuk was a result of conflict with Roman Empire that had started even before the conquest of Meccah. After the treaty of Hudaibiyya a delegation of 15 peoples has visited the clans which ruled in the Northern areas adjacent to Syria, majority of these were Christians who were under the influence of Roman Empire. All this delegation with an exception of Kaab bin Umar Ghifar was killed near a place known as Zat-n-Talah or Zat-Itlah. Besides this Sharahbil bin Amar, the Christian Governor of Busra who was directly under Roman Caesar had put to death Harith bin Umair the ambassador of the holy Prophet who had been sent to him on a similar mission.

These incidents made the Prophet take concrete and stern measures to ensure security on the borders of the Islamic State and the Roman Empire. The expedition comprised of 3000 while that of enemy was 200,000 (two hundred thousand) under Heraclius.

The battle took place at a village called Mutah and Muslims subdued the enemy in that although the enemy had numerical extremity of 1 = 66 Muslims had the courage to fight the enemy and the enemy failed to cause heavy casualties upon Muslims. The Muslims fought bravely and at the end of the day each party left the battlefield without claiming victory over the other. Caesar thought to have been defeated because his numerical strength availed him nothing.

Following this defeat Caesar realized the force before him from Arabia and was determined to crush Islam so in 9 A.H. The Prophet started preparations, to meet the force of Caesar and it is this expedition which is referred as the Expedition we find the hypocrites seeking lame excuses not to participate in the expedition.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ
 وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
 اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ
 حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

“Those who were allowed to remain behind, were happy that they had not gone with Allah’s Messenger and had stayed at home so they did not like to do Jihad in the way of Allah with their possession and their persons. They said to the people to not go forth in this heat. Say to them. “The Fire of Hell is much more hotter than this.” Would that they understood this!” (9:81).

The hypocrites did not only instigate people not to go for the Jihad at Tabuk but uttered words of disbelief as the Quran informs us thus:

يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
 عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَايْسَ الْمَصِيرُ ﴿٧٣﴾

“O Prophet stand against the disbelievers and the hypocrites and be adamant and stern with them. In the end their abode shall be Hell, and it is the worst of all abodes.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُو۟مُوا۟ بِمَا لَمْ يَنَالُوا۟ وَمَا نَقَمُوا۟
 إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا۟
 يَكُ خَيْرًا لَّهُمْ ۗ وَإِنْ يَتَوَلَّو۟ا۟ يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي
 الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

hey did utter the word of unbelief. Thus they were guilty of unbelief after they had professed Islam however, they could not accomplish what they had intended to do. They had no reason to be ungrateful except that Allah and his Messenger had enriched them by his bounty. If even now they repent of their misbehavior, it will be good for their ownselves, but if they do not repent, Allah will chastise them with painful chastiment in this world and in the hereafter, and there will be none on the earth to protect them in the Hereafter” (9:73-74).

Although we cannot say with certainty what that “word of belief” was which they had uttered. There are however traditions that mention several things of unbelief which were uttered by the hypocrites during that time. For instance it is related that a hypocrites while he was talking to a young Muslim, near a relative of his, said “If all that this man (referring to holy Prophet) is saying be true, then we are worse than donkeys”.

Another tradition relates that, during the expedition to Tabuk, one of the camel of the holy Prophet went astray and the Muslims were moving about in search of it, a party of the hypocrites made a good deal of fun of this, saying to one another, “Just consider the Prophet hood of this man”. He tells news of heavens but cannot tell where his she-camel is! 55 .

The hypocrites like the Jews and the disbelievers among the Qureish they plotted to kill the holy Prophet at once, again the Quran revealed their secret plan.

The hypocrites plotted to kill the Prophet on the way back from the Tabuk Expedition. They conspired to punch the Holy Prophet down into some ravine while he would be passing over some hill at night. The Holy Prophet got wind of the plot and ordered that the army should take the longer route though the valley round the hills, while he himself along with Ammar-bin-Yasir and Huzaifah-bin-Yaman would make the short cut over the hills.

While they were on the way, suddenly they discovered a dozen of the hypocrites, with covered faces, were following them. At this Hudhaifah turned towards them so that he may drive them away their camels but they were terrified when they saw him coming towards them and took to flight lest they should be recognised.

The hypocrites created a base for. ...Anti Islam activities in a disguise of a mosque. (A mosque to Haram Islam).

As regard to the mosque, O section of the hypocrites of Al-Madinah collaborated whole-heartedly with Abu Amir in all the plans agreed with him that he should use his spiritual influence to obtain military help from Roman Caesar the Christian State of Northern Arabia. Accordingly, when he was preparing to go to the Roman Caesar to argue him to invade Arabia, they devised a plan of making a "mosque" of their own to serve as a safe meeting place of organizing themselves into a separate party because no one would suspect that they were carrying an evil activities under the garb of religion. Moreover this mosque would serve as an ambush for the agents of Abu Amir who could stay in it travelers and mendicants without raising any suspicion that they were spies of the enemy?

In Madinah there were already two mosques one at Quba and the other was Masjid -Nabiy. So there was no need of another mosque. Knowing this, the hypocrites invented reasons to show the need of

the mosque, they went to the Holy Prophet and expressed their desire of building a mosque they reasoned that for those who are disabled, and the sick need to perform Jamaa Prayers, but fail to do so particularly in winter and rain seasons. So far the convenience of those at a distance from the two mosques there was a dear need for the third mosque.

In completion of the mosque they requested the Holy Prophet to lead an congregation prayer which could stand 95 opening ceremony. But the Holy Prophet postponed it for he was busy with the preparation of the Expedition of Tabuk. It was on his way back from Tabuk verse related to the mosque which were revealed.

There are others who build “mosques” in order to harm the Righteous Mission and to practice unbelief (instead of Allah’s worship) and to make discord among the Believers and to make this (place of worship) and ambush for the one who even before this had been in conflict with Allah and His Messenger. They will take solemn and say our intention was nothing but good. But Allah is a witness that they are absolute liars. You should never stand in the building. (9:107-108).

The verse refer to Abu Amir who belongs to the clan of Aus of Al-Madinah. He has a Christian monk during the period of ignorance before the migration of the Holy Prophet and was well known as a scholar of the striptures and was held in great reverence as a pious monk. But his scholarship and ascetism instead of leading him to the fourth became hindrances in the way.

That was why he not only rejected Islam but also become a bitter enemy of the Holy Prophet and his mission for he took the Prophet for a rival in the Poly business of parenthood. At first, he ignored the Holy Prophet and his mission in the hope that the power of the Qureish would service to brush him and his mission. But when Qureish suffered in utter defeat in the battle of Badir, he would no longer ignore it, so he started a vigerous vicious campaign against the Islamic movement.

Accordingly he left Al-Madinah and visited different clans, in order to incite them against Islam, and was one of those brought about the battle of Uhud. It is said that he had got some pits dug in the battle of Uhud and that Holy Prophet fell into one of these and received injuries. Then he played an important role in organizing the armies which came to invade Al-Madinah in the battle of Ahzab like-wise this Christian monk took a very active part in giving support to the Mushriks against Islam in all the subsequent battles up to the battle of Hunain. At last when he realized that no power in Arabia could withstand the onslaught of Islam, he left Arabia and went to Roman Caesar in order to warn him of the arising danger from Al-Madinah. It was because of his efforts that Caesar began to make preparations for invading Arabia, to counteract which the Prophet went forth on the expedition to Tabuk. Having learnt about the mosque from Allah (S.W) the Prophet dispatched some men to demolish the mosque before his entry in Madinah.

This is how the Hypocrites worked against the course of Islam in the life time of the Holy Prophet. The question before us is Are we able to identify them in our own social formation? From verse 73 of Suratil Tauba as already quoted we notice the treatment of hypocrites by the Muslims Community.

Hypocrites are not part and parcel of Muslim community and are not to take part in the management of its affairs nor consult them for any matter so that they might not spread the poison of hypocrisy. Hypocrites should be socially boycotted, criticized and reproved so that there should remain no place of honour in the community. Their evidence in any affair should be treated as untrust worthy. In short their treatment is that “they are not part of Muslim community”. It is for this reason why it was revealed to the Holy Prophet that he should not pray for their right-leader Abdallah ibn Ubayy of course without excluding other hypocrites.

And in future you should never say funeral prayer for anyone from among them, who dies nor stand at his grave, for they have denied Allah and His Messenger and dies while they were transgressors. (9:84)

The next thing which we should know very well are the silent features of hypocrisy as mentioned in the Quran with the view through some light about our behaviours. These features are numerous I will here mention which I have been able to single out from the Quran and Hadith:

- (i) Do not believe in God and the last day (2:8)
- (ii) Deceive themselves (2:9)
- (iii) Are diseased in their hearts (2:10)
- (iv) Mischief Doers (2:11-12)
- (v) Foods and Maskers (2:13-15)
- (vi) Better Guidance for Error (2:16)
- (vii) Do not use their sources (deaf, Dumb and blind) (2:17-18)
- (viii) Coward and Group in Darkness (2:19-20)
- (ix) Charms with Gubtat (2:204)
- (x) Are bent to corruption and resort to injustice (2:204)
- (xi) Reject Redaction (4:60-61)
- (xii) Reject Jihad (3:167-168)
- (xiii) Turn Behind in Misfortune; but wish to share good fortune. (4:70-73)
- (xiv) Afraid to being found out (9:64-65)
- (xv) Not to be taken as friends (58:14-19)
- (xvi) Liars, Deceivers, Cowards (59:11-14)
- (xvii) Liar screen misdeeds with oaths (63:1-4)

These features should be taken not in isolation with what has preceded.

REVIEW QUESTIONS

1. With examples show the activities of Hypocrites against Islamic State in Madinah.
2. List down twenty (20) silent features of Hypocrisy as stipulated and scattered in the Holy Qur'an.
3. How should Muslims deal with Hypocrites and Hypocrisy?

CHAPTER TEN

THE MALICIOUS DIPLOMACY OF THE JEWS

The attitude of the Jews towards the Islamic State

When the Prophet established the Islamic State in Madinah, the Jews entered into the pact with the Prophet and the provisions which concerned the Jews have already been mentioned elsewhere in this volume (refer to page 37). Our concern now is to examine what they did against the Islamic Community. They were three main groups, the Qainuqaa, the Nadhir and the Quraidhah. When they concluded the agreement with the prophet they were under the impression that Islam will not triumph and the Muslims, few as they were and emigrants will indubitable be absorbed by the Jews. So far and feat of losing their superiority, the Jews decided to contradict the agreement and organize themselves into a hostile camp opposed to Islam. Their methods of uprooting Islam included:

Making the Prophet as false Prophet

These words were said by the Jews on the death of Abu Amaamah Asaady, prominent associate and enthusiast in the early stage of Islam who was appointed by the Prophet as head of Banu Najyd; he died shortly after the arrival of the Prophet in Madinah. His death no doubt created a big gap in the ranks of the brave solders in Islam. The Prophet was no doubt grieved. The Jews used this incident for their propaganda of calling the Prophet false, for they said:

“If the Prophet were really appointed by God, he would not have been deprived of the services of such a zealous worker.” With painful heart the Prophet said, the death of Abu Amaamah was inevitable, they are traitors who say if this man was were really a Prophet, he would not have allowed such an associate of his to die, for before God’s will, neither can I avoid not prevent the death of my associates.

Another example is when the commandment of the change of Qibla was revealed. Before the command, Muslims were facing Jerusalem, then they were ordered to face the Qaaba of Meccah.

“Now shall we turn you to the Qibla that shall please you. Turn then thy face in the direction of the Sacred Mosque. Wherever you are, turn your faces in that direction”. (2:144)

With this commandment, the Jews began said that it is because of hostility to them, the Prophet had changed the Qibla of the Prophets. If he were a Prophet, he would never have done so.

The Jews did not only call the Prophet a false one but, even refused the Quran. When verse 245 of suratil Baqarah was revealed;

“Who is he that will loan to God a beautiful loan which God will double unto his credit and multiply many times?”(2:245)

The Jews responded by saying they are rich and Allah is poor as stipulated in:

“Allah has heard the saying of those who said, “Allah is poor and we are rich”. We will record this (in their conduct book) along with this previous record of unjust killing of their Prophet”(3:181)

Falling in these methods, the Jews adopted a method of challenging the Prophet by asking irrelevant or insolent questions so as to embarrass him and mislead the Muslims; at a gathering of the Muslims, the Jews asked the Prophet:

“If God has created men, then who created him? The Prophet listened to this awkward question calmly and answered it by reciting Sura Ikhlas:

“Say (O Muhammad) He is God, the one and only. God The eternal absolute. He begelleth not, nor is He begotten and there is none line unto Him” (112:1-4).

On another occasion a group of Rabb came to the Prophet and told him that if he could satisfactorily answer four of their questions they would accept Islam.

They asked,

1. What does a child take after its mother when it is from the seed of the father?

2. "What is the condition of your sleep?"

3. "What things had Israel (Prophet Jacob) prohibited for himself and Why? And lastly,

4. Who is the Angel who brings revelation to you? Each of these questions were answered accordingly, except the last one on which they said.

"But O Muhammad! Gabriel is our enemy. Whenever he comes, he brings warnings of troubles and disasters for us. We are not on good terms with him. If this Emily had not come in the way, we should certainly have come to this was most significant. He recited the following verse of the Quran.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ
بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِّلْمُؤْمِنِينَ

"Say, (O Muhammad) whoever is an enemy to Gabriel for he brings down the (revelation) to thy heart by God's will, a confirmation of what went before, and guidance and glad kindings for those who believe" (Sura: 2:97)

Another method used to frustrate Muslims due to their economic constraints. In the inception of the Islamic State, the economic sector of the state had not been promising as a result of increase in population, poor harvest, activities of the disbelievers to disrupt the economy of the state, and the state of emergency on to observance particularly after the disbelievers treat for invading the city state. The Jews exploited

the weak economic position of the Muslims by lending them money and harass them out of these debts. For example Bilal was being advanced a loan by a certain Jew. One day, when he was about to make a call for prayer the non-Muslim Jews called him and shouted that if he did not settle the debts, he would again be taken as a slave. Bilal was much upset with the threat and narrated the incident to the Prophet who made arrangement to clear the debts.

Abu Haddad Aslami, was indebted to a Jew, and had no means to pay; yet the Jew did not give him respite. Hence look him to the Prophet and insisted that the debts must be cleared there and then, since he was unable to pay, the Jew snatched away his lower garments and the poor man had to cover his nakedness with his turban.

To be noted that the Muslim had faced a difficult time, they were to borrow and endure the harsh treatment of the heatless creditors. But the Jews in collaboration with the wealth non-Muslims adopted associated method. They decided to strangle the movement of Islam by closing the door of loans or charities in the hope that on becoming bankrupt the movement would wither away. The elders of the Jewish community went to the Ansar and advised them not to spend their wealth on the Muslims. The Quran mentions this altitude although these words were uttered by the hypocrites but were influenced by the Jews:

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلٰى مَنْ عِنْدَ رَسُولِ اللَّهِ
 حَتَّىٰ يَنْفَضُّوا^ق

“They are the ones who say, “Spent on those who are with Gods” Apostle(Prophet) S.A.W to the end that they may disperse and out Madinah.....”Sura (63:7)

Collaboration with the hypocrites

Will all these problems, Islamic movement was growing and the Jews could not oppose it openly and so resorted to treacherous and means, tactics by which they created the fifth column (the Hypocrites).

The truth is that all these activities of Jewish were geared to annihilating Islam, the Jews were extremely perturbed with the defeat of the non-believers among the Qureish. They found Islam as a force and so intensified their activities against the Muslim community. Created a situation which enhanced open confrontation which culminated to open wars and eventually the expulsion of the Jews from Madinah (the Islamic State)

Banu Banu Qaynuqa were goldmiters. They had very low morality. A descent woman came one day to the Jews, mark in the quarter of Banu Qaynuqaa seeking to remodel some Jews one of their shops. The Jews did two things; one was to ask her persistently to remove her veil which he reduced, and passed behind the woman and asked her robe with a pin to the well. When the woman was to leave, the robe was pulled down and her nakedness was expose. The Jews laughed and the woman cried. Seeing what happened, a Muslim passed by jumped upon the shop-keeper and killed him on the spot. The Jews gathered and retreated by killing the Muslim who killed the Jews. Relatives of Muslims called for help against the Jews and general fight erupted. The Prophet hurried to the scene and beseeched the Jews observe the mutual peace and security of suffer the kind of treatment method out to the Qureish. The Jews treated his request by saying, 'O Muhammad! Fall not under the illusion that you an invincible. The people with whom you have sought were in experienced. By God if you were to turn your arm against us, you will find us adept in the arts of war? Given this reply for safety Islam the Muslim had nothing to do except to fight the Jews.

(vii) Using abusive language to the Prophet (S.A.W)

This method is mentioned in the verse 104 of Suratil Baqarah where the Muslim are warned against the Jews that they should use the word "undhur-naa" inlieu of "Rainaa" which the Jews used intentionally to abuse the Prophet (S.A.W). The verse reads: -

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
 أَنْظِرْنَا وَأَسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

“O Believers do not say Rainaa but say “Undhur-naa and listen to what is said; for the disbelievers deserve a painful punishment” (2:101)

Whenever the Jews came to see the Prophet, they showed all signs of outward respect to him but surreptitiously tries their worst to insult and slight him. They would use ambiguous words derisively or twist them into an insult by a slight mispronunciation. For instance, if they want to invite his attention to any particular thing they would say Rai-naa which means “Just pay attention please” but he has other meanings also. In Hebrew there was a word of similar sound which meant “listen, may you become deaf”

Moreover, in Arabic it also means “A proud and ignorant person”. Beside this, in colloquial speech it meant, “If you listen to us, we will listen to you”, Then with a little twist of the tongue it could be turned into Ria-l-ya-an” which means “Our shepherd”. In order to guard against the use of such ambiguous words that sounded complementary but, might be abused by wicked people, the Believers were advised to say “Undhur naa” pay attention to us” which could serve the same purpose without having any secondary bad sense like rainaa.

(viii) Plot to kill the Prophet

The Jews of Banun Nadir adopted a method of killing the Prophet. So they worked in collaboration with the hypocrites of Madinah. The plot was preceded by tragedies of Al-Raji and bin Maunal. The battle of Al-Rai is said to have taken place in 625 (CE). About time a group tribes and living in the district of the Prophet, came to him and claimed to have some Muslims among them and requested some companions with them for teaching them. Six companions were sent. But when they camped a place called al-Raji in Hijaz, their host betrayed them to the Hudhay tribe. The Muslims opted to fight rather than being sold as slaves in Meccah. Many were killed and some were made captives, sold in Meccah and finally killed brutally.

The battle of Bi’ril-maunah has taken place in the same year. Abu Barraa Amir Ibn Malik embraced Islam and requested some com-

panions to follow him to his locally to teach Islam. Looking into what had happened in the battle of Al-Raji the Prophet was reluctant. But as Abu -Barraa extended his protection, the Prophet consented. So delegates and escotters proceeded together until they reached a well of Maunnah. From there sent Herman Ibn Milham to Amir Ibn as Infayl with the message of the Prophet. Enough for them is Hell. In it they burn, and evil is their destination.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا
 بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَتَنَجَّوْا
 بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
 تُحْشَرُونَ ﴿٩﴾

“You who Believe! When you conspire together (hold secret talks) conspire not together for crime and wrong doing and disobedience towards the Messenger, but conspire together for right cousness and piety, and keep your duty toward Allah, whom you will be gathered”. (Sura: 58:9)

So the Jews were bent to kill the Prophet. Given to this situation the Prophet went to them near Quba, together with ten of his prominent companions and asked them to cooperate in furnishing the blood money for the two victims, Amir Ibn Umayyah had killed by mistake not knowing of their covenant with the Muslims.

When the Prophet submitted his request, the Jews whispered on the killing of the Prophet and the Muslims. And the Prophet overheard them and therefore ascertained of their evil design. However, the plan was to kill the Prophet by dropping above a heavy, big stone from the top of the wall of the house which the Prophet was leaving. This could be allowed by the killing of the rest of the companions of the Prophet. The Prophet was thus convinced of the plot of killing him and let the place quietly. Then his companions followed him.

By plotting to kill the Prophet the Jews went against the treaty of leaving peaceful with the Muslims and not engage themselves with anything to injure the Muslim community. So the Prophet sent Muhammad Ibn Maslama to tell the Jews to leave Madinah in ten days time for violating the covenant of peace.

The Jews defied the commandment of course following their leader and at the instigation of Abdallah Ibn Ubayy who sent them a message that they should not leave, and that he will help them with two thousand Jewish and Arab fighters. So ten days elapse no Jew left Madinah.

The Muslims had nothing except to take arms and fight the Jews. The battle raged for twenty days when he Prophet ordered the Muslims to cut down the date trees and to burn them in order to reduce the Jews will to stay in Madinah. The Jews condemned the Prophet for this act but, Allah had decreed the justification of it.

مَا قَطَعْتُمْ مِّن لِّيْنَةٍ أَوْ نَرًا كُتِّمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا
فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

“Whatever you cut down the tenderpalm-trees, or you left them standing on their roots, it is by leave of God, and in order that he might cover shame the rebellious transgressors”
(59:5)

The Jews were helpless, asked the Guarantee of their lives and properties and to give them safe passage. The Prophet agreed and they were allowed to leave Madinah and settled at Khaibar or at Adhrial in Sham where they organized the terrible siege of the battle of Handaaq (Ditch) in collaboration with the means, the Sulayman the Ghat-faan and many other mercenaries. The Quran is not silent on this issue:

“It is He who got out the unbelievers among the people of the book from their homes at the first gathering (of the forces). Little did you think that they would get out; and they thought that their fortresses would defend them from God! But the wrath of God came to them from quarters from which they little expected and cast terror into their hearts. So that they destroyed their dwellings by their own hands and the hands of the believers. Take warning then, O ye with eyes. (to see). And had it not been that God had decreed punishment”.

Behaved treacherously

The Jews of Banu Quraidhah were still on Madinah but, at instigation of Madinite agents in the battle of the Ditch the Quraidhah joined hands with the invaders to upset all defence plans.

At the end of the battle of the Ditch, for this treacherous behaviors the Jews were besieged and on capitulation the Prophet still showed them kindness, and asked them to select their own arbitrator where decision could be inflicted to them. The arbitrator they chose was Said Ibn Mnaz, chief of the Ansar tribe, with whom they had kept alliance. The punishment was to stay all those who participated in the violence of the peace treaty. The children and women were set free, but the Quran mentioned some had been taken as captives.

And those of the people of the Book who aided them Allah did take them down from their strongholds and cast terror into their hearts (so that) some ye slew and some ye made prisoners (33:26)

REVIEW QUESTIONS

1. Outline activities of Jews against Islamic State.
2. How did the Prophet deal with treaties from Jews?

CHAPTER ELEVEN

THE TRUCE OF HUDAIBIYYA

Since his arrival at Madinah, the holy Prophet (S.A.W) had hardly enjoyed peace for few consecutive months. Some times there was not a single month without one or another expeditions. In the history of civilization such a harassment was never caused to any than the final Messenger of Allah. He faced all these difficulties because of his characteristics, courage, faith and trust in Allah's help and because of the genius, which Allah exclusively bestowed upon him. He was having the best people (after Prophet) as his companions who were fully devoted to him and who sacrificed everything to earn Allah's pleasure.

Weeks and months passed over those exemplary personalities when they did not take off their arms from their bodies and slept in the same position because of the fear of enemy's attack. They loved their master as no man had ever been loved before or after. All these things counted together for the success of this greatest man ever born on the earth, which he achieved in a very short period against the most difficult odds. It was the holy Prophet's exclusive energy and courage that accomplished all he did. Idleness was not known in his life, nor did he permit his companions (and followers) to be idle. He was the bravest person and the greatest commander in the battlefield, and the most devoted worshipper all at the same time.

Although revelation (Holy Quran – 11:196-2) about the performance of pilgrimage (Haj and Umrah) had already come, the holy Prophet (S.A.W) and the Muslims did not do it due to the enmity of the Qureish. It was the month of Shawwal, 6 A.H. when the holy Prophet (S.A.W.) saw in a vision that he should go on a pilgrimage though no fixed year or month was told in the vision 11.

The holy Prophet (S.A.W) therefore, decided to perform the pilgrimage of “Umrah” along with his Companions in the following month of Dhil-Qa ‘dah, 6 A.H. (around 13th March, 628) with 1400 companions the holy Prophet started to perform pilgrimage peacefully without the least intention of giving a battle 12.

The Qureish whose animosity had not died yet, became ready to resist the Muslims. The holy Prophet (S.A.W) was informed about the intention of the Qureish through Budail, the chief of the tribe of Khuza’ah, who was sympathetically inclined towards Islam. He sent word to Qureish through Budail that the Muslims were going there only for pilgrimage and not for fighting. But the Qureish were determined to offer resistance to Muslims and they posted themselves outside Mecca, closing all access to the city, to be entry of the Muslims.

The holy Prophet (S.A.W) halted at a place called Hudaibiyah and waited for the reply of his message which he sent through Budail. Some wiser people among the Qureish wanted to accept the peaceful proposal of the holy Prophet (S.A.W). They knew that if they did not allow him to perform pilgrimage the result may come up into a war. Moreover, a peace treaty may allow them to resume their trade relations with Syria, the route which blocked by the Muslims. So the Qureish sent Urwa bin Mas’ud to the Prophet as their spokesman to conclude the terms of peace.

Urwa came to the holy Prophet (S.A.W) but was not successful in concluding a treaty, and his unpleasant remarks in the course of discussion about the followers of the holy Prophet were antagonistic. However, Urwa noticed the exemplary love of the companions for the holy Prophet and on his return he told the Qureish. “I have seen the court of Kesra, Caesar (Qaisar) and the Negus but have never witnessed a semblance devoting Muhammad commands.”¹⁴

The holy Prophet (S.A.W) was not disappointed and he sent another messenger, Khirash bin Ummayah to the Qureish but he was maltreated and the camel on which he rode was hamstrung.¹⁵ The

Qureish showed more hostility towards the holy Prophet and the Muslims. These people were however, made captives by the precincts of Mecca. He then sent Uthman to negotiate, the Qureish imprisoned him. In the Muslim camp, the rumour about the murder of Hadrat Uthman spread.¹⁶ It made the Muslims believe that the Qureish were bent upon war. The holy Prophet (S.A.W) was also shocked at this news because to murder an Arab chief in the sacred month inside the sacred territory was considered to be the most heinous sin for Arabs even during the non-Islamic period.

The holy Prophet called upon his companions to take a fresh oath to the fact that they would fight to the very last man for the sacred cause of their faith. The pledge was taken under a tree and is known in the history of BAI ATUR-RIDHWAN”¹⁷(OR “The pledge of Allah’s pleasure”). The Holy Quran says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا



“Surely Allah was pleased with the believers when they swore allegiance to thee under the tree; then He knew that was in their hearts. Therefore, He sent down tranquility upon them and rewarded them with a near victory” (48: 18).

When all the companions had finished taking the pledge, the holy Prophet (S.A.W) struck his own right hand on his left (representing Uthman) and took the pledge for Uthman¹⁸ as though he was present in person. Later on it was disclosed that the rumour was wrong. Uthman returned from the Qureish safe and sound.

The Qureish realized that they would not succeed in overthrowing this matchless and marvelous hand of devotes. The unforgettable past and foul defeats were still in their minds. So they sent their em-

issary, Suhail bin Amr, to come to terms with the Muslims. After some discussion a truce was at least drawn up in which both the parties agreed to maintain peace for ten years on the following terms:

1.The Muslims shall return this year without performing pilgrimage but the pilgrimage (Umrah).

2.They shall come next year to perform pilgrimage but shall not stay in Meccah for more than three days.

3.They shall visit the holy city unarmed. Only sword would be allowed but they too shall remain in their sheaths.

4.The Muslims shall not take back with them the Muslims living in Mecca; nor shall they stand in the way of anyone from among themselves, wishing to remain in Meccah.

5.If any of the Meccan might go over to Madinah, the Muslims shall hand him over to them, but if any of the Muslims go to over Mecca, shall not return him to Madinah.

6.The Arab tribes shall be free to enter into alliance with which party they like.

7.The Muslims, in general, were not satisfied with the terms of the truce as they regarded it much humiliating to themselves. The obstinate attitude of the Qureish during the drawing up of the truce also made the Muslims very angry but they kept quiet for the pleasure of the holy Prophet (S.A.W).

The treaty was in the process of being written and the signatures were not placed in it, when Abu Jandal (who had accepted Islam), then son of Suhail bin Amr (the man who concluded the terms of the treaty with the holy Prophet) came to join the Muslims.¹⁹ He showed

the Muslims and the holy Prophet (S.A.W) the scars of tortures on his body. The holy Prophet and the Muslims were greatly moved seeing him in such a pitiable plight. The holy Prophet (S.A.W) tried to get for his sake an exception to the agreement, so that he might be saved from further tortures. Suhail bin Amr not only refused to accept Prophet's request but also caught hold of Abu Jandal, beat him and dragged him back. Abu Jandal cried for help and the Muslims hearts were cut by his appeal but holy Prophet (S.A.W) stood firm for fulfilling his treaty. He asked Abu Jandal to keep patience. Abu Jandal was taken back in custody to Mecca.

In fact Abu Jandal's case was terrifying one. Here was a man before the Prophet who had already suffered much in cause of Islam. But how to protect him when that would mean going against the term of the truce that was only very recently signed'. Umar could not bear all this and was greatly moved. He spoke to the holy Prophet (S.A.W). "Are you not the true Apostle of Allah? Is not ours a righteous cause?20 The holy Prophet (S.A.W) answered in affirmative and said that he was doing the truce, the holy Prophet (S.A.W). After signing the truce, the holy Prophet (S.A.W) sacrificed the animals and shaving his head, all the Muslims did the same. Then they started on their journey back to Madinah. Most of them, including Umar, viewed it, only as a matter that wrong great humiliation for them.

The truce of Hudaibiyyah, a great victory for the Muslims on the way to Madinah, Allah revealed to the Holy Prophet (S.A.W), a chapter of the holy Quran entitled, "Al-Fat-h" (The victory).21 The chapter starts as follows: -

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

*Surely we have given thee a victory a very clearly victory
... (48: 1)*

After receiving the revelation, the holy Prophet (S.A.W) sent to Umar who was the most indignant, and told him that what he considered as humiliating treaty was a great victory in the eyes of Allah.

Umar was not fully satisfied.**

Teaching from the Truce of Hudaibiyyah

The background of Hudaibiyyah truce is what the holy Prophet (S.A.W) saw in a vision which is mentioned in the Quran:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ
الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ

دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

Truly did Allah fulfill the vision for His Messenger. You shall enter the sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not and He granted besides this a clear victory". (48:27).

Although in the 6th A.H. the pilgrimage was not performed and that the vision was fulfilled in 7. A.H. it remains a fact that promises of Allah (S.W) will always be fulfilled.

The other point authenticated here is that vision has been one mechanism of communication between Allah and his Prophets.

In the second place we are taught to be strategic in realization of our objectives. This is verified by the fact all efforts to allow the Prophet and his companions to perform pilgrimage in that year were in vain and the Qureish disbelievers willed to allow them in the coming year. Keeping his objectives in view with his vision; which stated no specific time for the performance of Haj; the Prophet had to go down with the Qureish disbelievers in their proposal and had to accept the removal of the qualities of Allah (S.W) and his title as a Prophet in concluding the truce. Given to the fact that these were the opening sentences, the treaty could not have been concluded if the Prophet was not strategic to concede with the Qureish disbeliever.

The other strategic aspect is the un-equal terms of the truce particularly terms no. 4 and 5 as numbered in this treaty. The unequal terms should not be seen as a compromising attitude, or that the Prophet (S.A.W) was scared and threatened by disbelievers.

It was a strategy of realizing the objective of pilgrimage in one hand and on the other hand it was a strategy that the Qureish disbelievers accepted the sovereignty of the Islamic state which is also elucidated by the clause of maintaining peace for ten years.

The acceptance of the unequal terms was strategic and not a sign of being scared (cowardness) is elucidated by the pledge under the tree which is called “Baiatur-ridhwan” (the pledge of Allah’s pleasure). The Quran says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

“Surely Allah was pleased with the believers when they swore allegiance to thee under the tree; then he knew what was in their heart. Therefore he sent down tranquility upon them and rewarded them with a new victory”. (48:18)

Three things can be noted. One is that the Prophet signed the truce only as a matter of strategy and not out of threat because they were ready to fight if Othman was killed to the last drop of blood of the Muslims as Allah (S.W) ascertains their intentions to fight thus:-

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

“Verily those plight their fealty to thee plight, their fealty in truth to Allah is over their hands” (48:10)

8. Two is the manifestation of strength, and firm stand in negotiation with enemies is important. The pledge of the Muslims came because Othman was truly imprisoned and so he took long hence it is rumored that he was killed. The disbelievers released him on learning of this pledge. In fact one can urge that disbelievers were scared with this pledge of course taking into account of the series of their defeat in the previous war and expeditions. The Quran speaks of this strength thus: -

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
“Muhammad is the Messenger of Allah and those who are strong against unbelievers”. (48:29)

8. The third is that the pledge made it clear that the disbelievers accepted the supremacy of the Islamic state and that the hegemony of the Qureish disbelievers was greatly reduced. This is well elucidated when the Muslims performed the Umrah in the subsequent year and the retreat of the Qureish disbelievers which further meant that the Qureish were not the only custodians of the holy shrine of Mecca.

9. Other aspects which show that signing of the treaty was not out of fear but a strategy is the promise of Allah that is if the disbelievers dared to fight the Muslims they could suffer a total defeat. Performance of Haj; the Prophet had to go down with the Qureish disbelievers in their proposal and had to accept the removal of the qualities of Allah (S.W) and his title as a Prophet in concluding the truce. Given to the fact that these were the opening sentences, the treaty could not have been concluded if the Prophet was not strategic to concede with the Qureish disbelievers.

10. At the third level truce console and encourages the believers on what they have done and what happened to them. As a result of the unequal terms of the truce the companions of the Prophet were not pleased and historians reveal that Omar asked him if he was a true Prophet of Allah (S.W) which he answered in the affirmative. Given to his background Allah (S.W) revealed Suratil Al-Fat-h (48) which opens by saying:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿٤٨﴾

“Surely we have given you a very clear victory” ((48:1)

The Prophet sent for Omar who was most indignant and told him that what he considered as humiliating retreat was a great victory. The verses consoled all the companions and Omar asked to be pardoned.

As a result Allah reminds his favours on the Muslims that it is He who has restrained the hand of disbelievers from them and that he restrained the hands of the believers on the disbelievers, but that was a great victory in verse (48:24-25)

Allah tells the believers the ill motive of the disbelievers and his favour of making the Prophet and the Muslims percent in verse (48:26).

He assures them that the vision of the Prophet was true and shall be fulfilled (48:27) Allah (S.W) is affirming their pledge (48:108) and assured the many gains. And many gains will they acquire (besides) and Allah is Exalted in powerful of wisdom (48:29) and 48:20) In 48:20 Allah (S.W) is telling the Muslims believers that:

وَكَفَّ أَيْدِي النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ

“...He has restrained the hands of the man from you that it may be a sign for believers” (48:20).

But He assures them if they could fight then the disbelievers could turn their backs (48:22). Then Allah advances the reason(s) why He restrained the fight (48:25). He then assures them that despite the apparent humiliation of the unequal of the terms of the truce the Religion of Islam will Triumph as sure it did. (48:28).

Lastly Allah (S.W) is asserting the Muslims that they are strong against the disbelieves as they have shown in this event. Mentions their qualifies and similitude. Promise them forgiveness and great

reward (48:29).

11. At the fourth level of the Truce of Hudaibiyyah was truly a clear victory to the Muslims in that it weakened the position of the Qureish disbelievers. The provision of alliance with any tribe allowed the Islamic state to ally with any tribe and isolated the Qureish. It is for this reason why they did not ally with the Jews at Khaibar while the attack was one year after signing the truce.

12. A further analysis of the truce reveals that the ten years of peace the truce provided; (gave time) and opportunity for Islam to expand. As a result, the visits between Meccah and Madinah started on social and commercial basis.

13. The Meccans were very much impressed by the moral righteousness, sincerity and courtesy of Muslims hence many embarrassed Islam. Khalid bin Walid and Amr bin al-As embarrassed Islam during the same period. Records show that the number of Muslims who matched with Prophet two years after Hudaibiyyah as ten thousand while when he went for the pilgrimage He had only 1500 Hence Hudaibiyyah provided growth and spread of Islam.

14. Along with Islamisation we are taught that infidel leaders are to be invited to Islam. This is what the Prophet (S.A.W) did. He selected intelligent companions and entrusted them with dispatches to various heads of state and kings. The embassies were sent as follows:

Dihy	-Herders of Byzantine Empire
Kalbi	-Eastern Roman Empire
Abdallah bin Hudhaifah	-Chosroes of Persia Empire
Hatibu bin Abi Baltah	-Muqauqas, the king of Egypt
Amr bin Umayyah	-Negus king of Abyssinia
Salit bin Umar Abdshams	-Chief of Yemen
Shuja bin Wahabla Asad	-Governor of Syria (Harith Ghassan)
Amr bin Assahm	-Ruler of Ammam
Ala bin Hadrami	-Ruler of Bahrain (Almundir bin Saura)

The Holy Prophet (S.A.W) made a ring of silver engengraved it with the words Muhammad Rasulullah.The letters were sealed with this ring. Most of the words in the letters are the same; here is a translation of one of them.

In the Nature of Allah the Most Merciful, the Most Compassionate. From Muhammad bin Abdallah to Heraculus the Chief of Rome (i.e. the Eastern Roma Empire) peace be on him who follows the guidance. After that I invite you to the call of Islam. (If) you submit, you will enjoy safety and Allah will grant you a double recompense. But if you turn your back, the sin of your subjects will be with you. (O You people of the book! Come to a saying (kalima) (3:63).22

It is reported that Hericullius were angered by the envoy and politely dismissed them. That of Egypt sent a letter and presented to the Prophet. The King of Abyssinia replied in friendly manner, the Amir of Bahrain embrassed Islam and Chosroes insulted the envoy dismissed them and tore the letter.

Is there any effort of inviting the contemporary Twaghuti leaders to Islam? The truce also reminds us of fulfilling our promise and oaths as the Quran stipulates thus: any one who violates His oath, doe so to harm of his own soul, and any who fulfills what he has covenanted with Allah, Allah will soon grant him a great Reward (48:10).

15. We are taught to honour or keep the terms of our treaties even with the infidels or isolators. This is verified by the fact that while the treaty was in the process of being written Abu Jandal the son of Suhail bin Amr came to join the Muslims and the holy Prophet. He showed the Muslims and the Prophet the scars of tortures on his body but was returned to the infidels. (Refer to the text) sometimes later Abu Basser Utbah embrassed Islam and went to Madinah with a request he should be returned to them. The Prophet (S.A.W) sent for Abu Baseer and told him to go back to Mecca with the emissaries.

Reluctantly he accepted and reaching at Dhul Haleefah he managed to kill the principal emissary and the other one escaped and reported the matter to the Prophet (S.A.W) before the arrival of Abu Basser.

Many times Abu Basser arrived and submitted to Messenger of Allah, you returned me to the Qureish and fulfilled your obligation but God has delivered me from them and you are no longer responsible for me.²³ Abu Baseer realized that in any event the Prophet would send him to Mecca. So he escaped and took his position at Siefal-Bahr near by the sea on the caravan route to Syria.

However, Prophet defended Umukulthum daughter of a pagan chief who escaped Mecca and on arrival in Madinah she embraced Islam. The Prophet did not return Umukulthum to Mecca on the basis of the Qur'an which commands (60:10-12).

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
 مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ
 بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا
 تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهُنَّ جِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ
 لَهُنَّ وَءَاتُوهُنَّ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ
 تَنكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تَمْسِكُوا
 بِعِصْمِ الْكُوفَرِ وَسَأَلُوا مَّا أَنفَقْتُمْ وَلَيْسَ أَسْأَلُوا
 مَّا أَنفَقُوا ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ

عَلِيمٌ حَكِيمٌ ﴿١٠﴾

“O ye who believe! When they come to you Believing women refugees, Examine (and test) them: Allah knows as best as to Their Faith: If ye ascertain that they are believers, then send

them not back to them Unbelievers. They are not lawful (wives) for the unbelievers, nor are The (Unbelievers) lawful (husbands) For them. But pay the unbelievers what they have spent (on their dowry). And there will be on blame on you if ye marry them to them. But hold not To the ties (Marriage contract) of unbelieving women: ask for what they have spent (On the dowries of Women who came over the you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and wisdom. (60:10).

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى
الْكَفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُمْ
مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ
مُؤْمِنُونَ

And if any of you wives deserts you To The Unbelievers, And ye have your turn (By the coming the other side). Then pay to those whose wives have deserted. The equivalent of what they and fear Allah. In whom ye believe. (60:11).

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنكَ عَلَى
أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ
فَبَايِعُهُنَّ وَاسْتَغْفِرَ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

O Prophet! When believing women come To thee to take the oath of fealty to thee, that they will not associate in worship Any other thing whatever with Allah, that they will not com-

mit adultery (or fornication) that they will not kill their children, That they will not utter slander, Intentionally forging Falsehood, and that they will not disobey thee In any just matter. Then do thou receive Their fealty, and pray to Allah for the forgiveness (of off –Forgiving, Most Merciful). (60:12)

16. A closely related point is that Allah (S.W) does not leave his true believers in humiliating condition. This is what happened to the believers who were still in Mecca and were persecuted and tortured after the truce of Hudaibiyah. Examples are Abu Jandal and others. Abu Baseer who escaped from Madinah and settled at Seifal Bahal was joined by other believers from Mecca and they numbered to seventy. This settlement of the Muslims were neither under the Qureish disbelievers nor the Prophet (S.A.W).

The Muslims at this settlement blocked the disbelievers caravans to Syria – so worried the Qureish killing everyone they could get hold of and cutting to pieces every caravan that passed them. The Qureish wrote to the Prophet to remove the clause which forbade Muslims to go to Madinah and take them to Madinah. So Allah (S.W) did not leave the believers under the persecution of the disbelievers, eventually they joined their fellow Muslims in Madinah and the clause of restricting Muslims to go to Madinah repealed.

The truce of Hudaibiyah deprived the Jews of their principal instrument, Qureish, whom they had so far as the spearhead of their nefarious design against the Muslim.²⁴ When the Prophet (S.A.W) received intimation that the Jews of Khaibar and neighboring Jewish settlements were actively planning aggression against Muslims in concert with the Ghat-fan he decided to move to Khaibar. He assembled those who had accompanied him to Huddaibiyah and quickly and secretly with a complete surprise confronted the enemy who was subdued and their strong fortresses fell in the Muslim hands. The inhabitants of the place were allowed to live as before by contribution a share of half produce to the Central Government.²⁵

17. Failure of Jewish lady named Zainab who attempted to kill the Prophet by poisoning him is another clear indication of victory.

Another incident which has connection with Hudaibiyyah hence worth mentioning is the war with the Romans which is referred as the expedition of Muttah. One of the missions sent after the Treaty of Hudaibiyyah to different parts of Arabia visited the clans which lived in the northern areas adjacent to Syria. The majority to these people were Christians, who were under the influence of Roman Empire. Centrally all the principles of the commonly accepted international law they killed fifteen members of the delegation near a place known as Dhaatu-Talah. Only Kaab bin Umar Ghifari head of the delegation escaped and reported the sad incident. Besides this Shurahbil bin Amr the Christian Governor of Busra who was directly under Roman Caesar, has also put to death Harith bin Umain the ambassador of the Prophet who had been sent to him on a similar mission.

These events convinced the holy Prophet that a strong action should be taken in order to make the territory adjacent to the Roman Empire safe and secure for Muslims.

Accordingly in the month of Jamadul Ula A.H. 8 he sent an army of three thousands towards the Syria border. When this army reached near, the Muslims learned that Shurahbil was marching with an army of one hundred thousand to fight with them and that Caesar himself had sent another army consisting of one hundred thousands solders under his brother Theodore. But inspite of such fearful news, the brave small band of the Muslims marched on fearlessly and encountered the big army of Shurahbil at Muttah. And the result of the encounter in which the Muslims were fighting against fearful odds (the ratio of the two armies was 1:33). The result was very favourable, for the enemy utterly failed to defeat them.

This proves to be very important for the propagation of Islam. As a result, those Arabs who were living in a state of semi-independence in Syria and near Syria and the clans of Najd near Iraq, who were under the influence of Iranian Empire, turned towards Islam

and embraced it in thousand. For example the people of Bani Sulain, Ashja'a Ghat-fan Zubyan Fazarah etc. came into the fold of Islam at the same time. Above all, Farvah bin Amrah – Juzami, who was the commander of the Arab armies of the empire, embraced Islam during that time and underwent a trial of his Faith in a way that filled the whole territory with wonder. When Caesar came to know that Farvah had embraced Islam, he ordered that he should be arrested and brought to his court, then the Caesar said to him: "You will have to choose one of the two things. Either give up your Islam and win your liberty and your former rank or remain a Muslim and face death". He calmly chose Islam and sacrificed his life in the way of the Truth.²⁸

CHAPTER TWELVE

THE TRIUMPH OF ISLAM

The Conquest of Mecca

In the Hudaibiyyah it was agreed that Arab tribes could form alliance with the Qureish disbelievers or the Muslims. Also peace was to be maintained for ten years. There were two tribes both residing in Mecca. Banu Bakr and Banu Khuzaa. Banu Khuzaa declared adhesion to the Prophet while the Banu Bakr adhered to the Qureish. When the truce of Hudaibiyyah was two years the force of Banu Bakr in cooperation with a party of the Qureish attacked the Khuzaa by night and slew several of them. A delegation of forty men from the injured tribe approached the Prophet for help. The Qureish breached the Treaty and the Prophet had no option except help. Hence, he sent message to the Qureish with three conditions and asked them to accept one of them. The Qureish were to pay blood money for those slain among the Khuzaa tribe or they should have nothing to do with the Bani Bakr or they should declare the truce of Hudaibiyyah as null and avoid.

The Qureish accepted the third one. When they realized their mistake, Abu Sufyan hastened to the Prophet to get the truce renewed no body talked to him in Madinah.

On the 10th Ramadhan 8 A.H. the holy Prophet (S.A.W) set out at the head of 10,000 followers – thus fulfilling the Prophet of Moses two thousand years before. He came with ten thousands the holy ones (Dent: 33:2). No other event in the post mosaic history fulfilled those prophetic words.²⁷

The Prophet encamped at Marru-u-z-Zahran and huge fires were set. Abu Sufyan came to the camp was recognized and taken to the Prophet where he finally embraced Islam.

Next morning the holy Prophet (S.A.W) marched into Mecca peacefully. He ordered Muslims to shed no blood. The Meccans were told they would be safe if they kept indoors or take refuge to the Kaab or the house of Sufyan and in this, Mecca was conquered and all the Meccans were forgiven.

It is not out of place to remark that it is agreed even with the enemies of Islam that through all the annals of conquest history this was made without blood shed and no forgiveness was shown like this one to the vanquished in the history of the world.

The Prophet and his followers were persecuted, oppressed, killed, exiled, molested, boycotted and finally migrated to Madinah. But when they entered Mecca they forgave every injury inflicted upon them, to the Meccans irrespective of their past record of crimes.²⁸ The conquest of Mecca marked the triumph of Islam over the whole peninsular, Truth came and falsehood disappeared. The Prophet (S.A.W) removed all the idols in the Qaaba and Islam became paramount.

Though this conquest broke the back of the ordered ignorance, it still met another attack on Islam in the battlefield of Hunain, which proved to be its death-knell. The clans Hawazin, Thaqif, Jushm and others gathered their entire forces in the battlefield in order to crush the reformative revolution, but they utterly failed in their evil designs. The defeat of 'ignorance' at Hunain paved the way for making the whole of Arabia the abode of Islam (Daarul-Islam). The result was that hardly a year had passed after the battle of Hunain when the major portion of Arabia came within the fold of Islam and only a few unpholders of the old order remained scattered over some corner of Hunain country.²⁹ While this remained true, the Battle of Hunain has a good lesson to the Muslims today as stipulated in the Quran thus:

لَقَدْ نَصَرَ كُمْ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ
 أَعَجَبْتُمْ كُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ
 عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

Allah has helped you in many occasion before this, recently you witnessed the glory of His help on the day of the battle of Hunain, you were proud of your great numbers which had devided you, but it availed you nothing and the earth with all its vastness became two narrow for you, and turning your backs you fled. Then Allah sent his sakinat (peace and tranquillity) upon his Messenger and the believers and sent (to you aid) forces which you could not see and chastised those who deny the Truth” (9:25-26).

So in three years of time of Hudaibiyah the Prophecy of near victory was realized and so it is true Hudaibiyah was manifest victory may I add here that more often than not, the promise of Allah (S.W) will remain true.

The near victory prophesied in (48:1), the triumph of Islam as stipulated in (48:28), (61:8) and (61:9) are also explained by the year of Deputation. The 8th year of Hijra just two years after Hudaibiyah is called the year of Deputations because from this year to the death of the Prophet started a stream of deputations from all over Arabia and people accepting Islam on masses (in masses). History books differ on to the number of deputations, nevertheless it lies between thirty and forty. The number was big such that Allah (S.W) revealed Suratil Nasr in relation to these masses.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ
 فِي دِينِ اللَّهِ أَفْوَاجًا ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
 إِنَّهُ كَانَ تَوَّابًا ۝

“When the victory granted by Allah and victory come to you and you see people embracing Islam in large numbers, then celebrate the praise of your Lord and ask His forgiveness for He is ever disposed to mercy. (110:1-3).

So the year of Deputation marks the clear victory as stated in verse one (110:1) as prophesied in (48:1) because all Arabia embraced Islam and all forces which stood against Islam were subdued.

This victory is also the Triumph of Islam as stipulated in (48:28) (61:8) and (61:8) that proclaim over all religious. This proclaim action, was fulfilled at ideological level and military confrontation. The disbelievers among the Qureish and Bedouin Arabs, the Jews the Christians embraced Islam and those who did not repress Islam respected the religion and accepted the position of Zamis. (9:29).

It is not out place here to narrate the deputation of Najran. In 9. A.H. one of the deputations which came to Al-Madinah was of Christians from Najran. Najran was a Christian state which lays between Hijaz and Yaman. It is said that is comprised 73 villages and towns and was capable of raising an army of more than one hundred thousand strong. The population was wholly Christian and was governed by the 'Aqub' who was the incharge of the community and the Sayyid who was the incharge of social and political affairs and the Bishop who looked after the religious affairs of the people.

This deputation from Najran to Al Madinah consisted of 60 men and three heads of the government. As they had no mind to go to war the question before them was either to embrace Islam or live as (Dhamis) protégés).30

On the course of the discussion Allah (S.W) sent down verses 33 to 60 of Suratil Imran to invite the Christians to Islam. After revealing these verses, Allah (S.W) revealed verses (61-63) as a challenge to the Christian the verse run as follows:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا
 نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
 وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

After the coming of this knowledge to you, if anyone argues with you about this matter, say O Muhammad "Come let us both gather together and also bring our children and your children, our women and your women and then pray to Allah and invoke Him to lay the liars under His curse.

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ
 اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
 عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

These narratives are absolutely true and the fact is that there is no deity save Allah indeed Allah is Almighty and All wise. Then if they turn away (from accepting the challenge) it will be a clear proof of their mischief and Allah Has full knowledge of mischief makers. (3:61-63).

The method of settling the dispute was proposed to show conclusively that the members of Najran deputation were behaving obdurately. As a matter of fact they had no answer to the discourse as stipulated in verses 33-60 and were only playing with words as we see and hear then today. The fact that they decline to accept the challenge showed plainly to the whole Arabia that the religions leaders and priests of the Christians of Narjan who were known far and wide for their piety professed beliefs about which they themselves were not sure.³¹

It is said as a result of the failure of the Christians many of their people embraced Islam. So the victory came and Islam triumphed. But following this victory and the triumph of Islam Allah (S.W) directs that victory comes from Allah, to celebrate His praises and pray for forgiveness (110:1-3). It is thus imperative to go in details of these verses and draw the lesson for all time as advanced by Sayid Qutb in his book in the Shade of the Quran pp.-338-341. Let us now consider the actual text of the surah and the injunction it gives for all time:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ
 يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
 وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

“When the victory granted by Allah and the Conquest come, and you see people embracing the religion of Allah in large numbers. Then celebrate the praises of your Lord and seek His forgiveness. He is ever disposed to mercy. (110-3).

The beginning of the first verse implicitly present a Concept of what goes in this universe; the events that take place in this life, and actual role of the Messenger of Allah and his follower in the progress of Islam, and to what extend it depends on their efforts. “When the victory granted by Allah” denoted that is Allah’s victory and Allah is the One who brings it about in His own good time, in the form He decides and for the purpose he determines.

The Prophet and his companions have nothing to do with it at all, and they obtain no personal gain groom it. It suffices them that He does it through them, appoints them as its guards and entrusts it to them. This is all they acquire from the victory of Allah, the Conquest and the people’s acceptance on masse of His religion.

According to this concept, the Duty of the Messenger and his companions whom Allah chose and gave the privilege of being the instruments of His victory, was to turn to Him at the climax of victory in praise, expressing gratitude and seeking forgiveness. Gratitude and praise are for His being so generous as to have chosen them to be the standard bearers of His religion victorious, and for the Conquest of Mecca and the people collective acceptance of Islam.

His forgiveness is sought for the various unrevealed, defective feelings, such as vanity, which sometimes creep into one’s heart at the overwhelming moment of victory attained after a long struggle.

Human beings can hardly prevent this happening and therefore Allah’s forgiveness also has to be sought for what might have been insinuated into one’s heart during the long and cruel struggle and for petulance resulting from the belatedness of victory or the effects of convulsive despair, as the Quran brings out of elsewhere:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
 خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا
 حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ
 اللَّهِ أَلا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

Or think you that will enter Paradise while Yet there has not come to you the like that which came to those who passed away before you? Affliction and adversity befell them; they were shaken as with earthquake, till the Messenger (of Allah) and those who believed along with him said: 'when will Allah's help come? Now surely Allah's help is near. (2:214).

It is also necessary to seek Allah's forgiveness for One's short comings in praising Allah and thanking Him for His favours which are perpetual and infinite.

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ

And if you were to count the favours of Allah, never will you be able to number them. (16:18)

However much one's efforts in this respect, they are never adequate. Another touching thought is that seeking forgiveness as the moment of triumph arouses in one's mind the feeling of impotence and imperfection at a time when an attitude of self esteem and conceit seems natural. All these factors guarantee that no tyranny will afflict the conquered.

The victorious is made to realize that it is Allah who has appointed him a man who determined purpose; consequently the triumph and the conquest as well as the religion are all His, to Whom all things ultimately return.

This is the lofty, dignified ideal the Quran exhorts people to toil towards and attain, an ideal in which man's exaltation is in neglecting his own pride and where his soul's freedom is in his subservice to Allah. The goal set is the total release of human should from their egoistic shackles, their only ambition being to attain Allah's pleasure. Along with this release there must be exerted a striving which; provide at rightly guided, unblemished, constructive, just leadership devoted to Allah.

In contrast, man's efforts to liberate himself while in the grip of egoism, shackled by his zest for wordily thing, or overpowered by his cravings, turned out to be absolutely in vain unless he sets himself free from self and lets his loyalty to Allah override everything else, particularly at the moment of triumph and the collecting of booty. Such a standard of behaviour, which Allah wants humanity to aspire towards and to attain was the characteristics feature of the Prophet at all times.

So it was the case with Prophet Yusuph , when all he wanted was achieved and his dream came true "and he placed his parents said: Father! This is the fulfillment of my dream of old. My Lord has made it come true He has been gracious to me. He has released me from prison and has brought you from the desert after Satan had stirred-up strife between me and my brothers. My Lord is gracious with all that He plans to do. He is full of knowledge and wisdom. "Then, at that moment of climax, Yusuph took himself away from the jubilation's and from the embracing arms to turn towards his Lord, praising him with a pure feeling of gratitude: "My Lord! Have given me something of sovereignty and power and have taught me something of the interpretation of vision.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
 الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي
 الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Crematory of the heavens and the earth! You are my protector in this world and the hereafter. Let me die in submission and join the righteous (12:101).

Thus vanished the feeling of predominance and reputation and the happiness brought by his reunion with his family, and the picture we are left with is of that individual, Yusuph, praying to Allah to help him remain submissive to Him until he died and to let him, out of His mercy and grace, join His righteous servants.

So, it also with Prophet Sulaiman (Solomon), when he saw the Queen of Shebah's throne brought into his very rich in a flash. "And when he (Sulaiman) saw it set in his presence he said: 'This is of the bounty of my Lord, that He may try me whether I give thanks or remain ungrateful. He who gives thanks does so for his own good and he who is ungrateful.....My Lord is all sufficient and bountiful. (27:40).

And so indeed it was with Muhammad all through his life. In the moment of triumph, as the Conquest of Mecca was accomplished, he entered it on the back of his camel with his head bowed his head seeking his Lord's forgiveness, though he had just conquered Mecca, the city whose people had openly and unashamedly persecuted and expelled him. This also was the practice of his companions after him.

Thus, upon belief in Allah, was that great generation of humanity raised very high reaching an unparalleled standard of greatness, power and freedom.

REVIEW QUESTIONS

1. Explain the causes of Hudaibiyya Treaty.
2. The treaty of Hudaibiyya seemed to be infavourable to Muslims. Substantiate.
3. "Surely we have given thee a victory..." (48:1). How Hudaibiyah treaty became a victory?
4. Explain the teachings from the truce of Hudaibiyah to con temporary Muslims.

CHAPTER THIRTEEN

THE TABUK EXPEDITION

The aftermath of Tabuk Expedition

One aftermath of the Tabuk expedition is the purification of pilgrimage sometime earlier verses 196 – 210 of Suratil Baqara which deal with the subject of performance of Haj were revealed to the Prophet (S.A.W) and the Muslims did not do it due to enmity of the Qureish. And partly it may be that Allah (S.W) did not indicate when it has to start first. Probably it is for this reason Allah (S.W) brought its commencement in a form of vision to the Prophet (S.A.W) as mentioned in surah 48 verse 28 which runs as follows:

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا
فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

“You will certainly enter the sacred mosque, if God will, in security, some having their head shaven, and other having their hair cut short; and you will not fear. But he knew what you knew not. He has infact ordained for you besides that a victory near at hand. (48:28)”

This refers to the event which took place in 6 A.H. when the Prophet (S.A.W) and his companions numbering to 1,500 marched to Mecca unarmed for Umrah but were prevented by the Qureish at Hudaibiyah and they had to do it in the subsequent year 7 A.H. according to the terms of Hudaibiyah Truce.

According to Maududi, the first pilgrimage after the Conquest of Mecca was performed in A.H. 8 according to old customs. Then in A.H. 9 the second was performed by the Muslims in Islamic way and

the mushriks in their own way. That is to say even after the conquest of Mecca mushiriks were allowed to perform Haj although they were already removed. This proved very helpful for the propagation of Islam. As a result, those Arabs who were living in a state of semi independence in Syria and near Syria and the clans of Najd near Iraq, who were under the influence of the Iranian Empire, turned towards Islam and embraced it in thousands.

For example, the people of Bani Sulaim (whose chief was Abbas bin Mirdas Sulaimi). Ashja'a, Ght-fan, Zubyan, Faraz-daqa, etc, came into the fold of Islam at the same time. Above all, Farvah bin Amral Juzami, who was the commander of the Arab armies of the Roman Empire, embraced Islam during that time, and underwent the trials of his faith in a way that filled the whole territory with wonder. When the Caesar came to know that Farvah had embraced Islam, he ordered that he should be arrested and brought to his court. Then the Caesar said to him. "You will have to choose one of the two things. Either give up your Islam and win your liberty and your former ranks, or remain a Muslim and face death. "He calmly chose Islam and sacrificed his life in the way of the Truth.

No wonder that such events as these made the Caesar realize the nature to the danger that was threatening his Empire from Arabia. Accordingly, in A.H. 9, he had to make military preparations to avenge the insult he had suffered at Mu'tah. The Ghassnid and the other Arab chiefs also began to muster armies under him when the holy Prophet, who always kept himself well-informed even of the minutest things that could affect the Islamic movement favourably or adversely, came to know of these preparations, he at once understood their meaning. Therefore, without the least hesitation he decided to fight against the greatest power of the Caesar. He knew that the show of the slightest weakness would result in the utter failure of the movement which was facing three dangers at that time, First, the dying power of 'ignorance' that had almost been crushed in the battle-field of Hunain might revive again. Secondly, the hypocrites of Madinah, who were always on the look - out for such an opportunity, might make full use to do the greatest possible harm to it. For they had already made preparations for this and had, through a monk called

Abu 'Amir, sent secret message of their evil designs, to the Christian king of Ghassan and the Caesar himself. Beside this, they had also built a mosque near Al-Madinah for holding secret meetings for this purpose. The third danger was of an attack by the Caesar himself, who had already defeated Iran, the other great power of that period, and filled with awe the adjacent territories.

It is obvious that if all these three elements had been given an opportunity of taking a concerted action against the Muslims, Islam would have lost the fight it had almost win. That is why in this case the Holy Prophet made an open declaration for making preparations for the campaign against the Roman Empire, which was one of the two greatest empire of the world of that period. The declaration was made though all the apparent circumstances were against such decisions: for there was famine in the country and the long awaited crops were about to ripe the burning heat of the scorching summer season of Arabia was at its height and there was no enough money for preparations in general, and for equipment and conveyance in particular. But inspite of these handicaps, when the Messenger of Allah realized the urgency of the occasion, he took this step which was to decide whether the Mission of the Truth was going to survive or perish. The very fact that he made an open declaration for making preparations for such a campaign to Syria against the Roman Empire showed how important it was, for this was contrary to his previous practice. Usually he took very precaution not to reveal before hand the direction to which he was going nor the name of the enemy who he was going to attack; nay, he did not move out of Al-Madinah even in the direction of the campaign.

All the parties in Arabia fully realized the consequences of this critical decision. The remnants of the lovers of the old order of 'ignorance' were anxiously waiting for the result of the campaign, for they had pinned all their hopes on the defeat of Islam by the Romans. The 'hypocrites' also considered to be their last chance of crushing the power of Islam internal rebellion, if the Muslims suffered a defeat in Syria. They had, therefore made full use of the 'Mosque' built for hatching plots and employed all their devices to render the Cam-

paing of failure. On the other side, the true Believers also realized fully that the fate of the movement for which they had been exerting their utmost for the last 22 years was no hanging in the balance. If they showed courage on that critical occasion, the doors of the whole outer world would be thrown open for the movement to spread. But if they showed weakness or cowardice, then all the work they had done in Arabia would end in smoke.

That is why these lovers of Islam began to make enthusiastic preparations for the Campaign. Everyone of them tried to surpass the other in making contributions for the provision of equipment for it. Hadrat Uthman and Hadrat Abdul Rahman bin Auf presented large sums of money for this purpose. Hadrat Umar contributed half of the earnings of his life and Hadrat Abu Bakar the entire earnings of his life.

The indigent Companions did not lag behind and presented whatever they could relearn by the sweat of their labour and the women parted with their ornaments. Thousands of volunteers, who were filled with the desire of sacrificing their lives for Islam came to the holy Prophet and requested that arrangements for weapons and conveyance be made for them so that they should join the expedition. Those who should not be provided with these shed tears of sorrow; the scene was so pathetic that it made the holy Prophet sad because of his inability to arm them. In short, the occasion became the touchstone for discriminating a true believer from a hypocrite. For, to lag behind in the Campaign meant that the every relationship of a person lagged during the journey to Tabuk, the holy Prophet, on being informed, would spontaneously say: "Leave him long. If there be any good in him, Allah will again join him with you, and if there be no good in him, then thank Allah that He relieved you of his evil company".

In short, the holy Prophet marched out towards Syria in Rajab A.H 9 with thirty thousand fighters for the cause of Islam. The conditions in which the expedition was under taken may be judged from the fact that the number of camels with them was so small to wait for their turns for several had to ride at a time on each camel. To add to

this, there was the burning heat of the desert and the acute shortage of water. But they were richly rewarded for their firm resolve and sincere adherence to the cause and for their perseverance in the face of those great difficulties and obstacles.

When they arrived at Tabuk, they learnt that the Caesar and his life had withdrawn their troops from the frontier and there was no enemy to fight with. Thus they won a moral victory that increased their prestige manifold and, that too, without shedding a drop of blood.

In this connection, it is pertinent to point out that the general impression given by the historians of the campaigns of the holy Prophet about the Campaign of Tabuk is not correct. They related the event in a way as if the news of the mustering of the Roman armies near the Arabian frontier was itself false. The fact is that the Caesar had began to muster his armies but the holy Prophet forestalled him and arrived on the scene before he could make full preparations for the invasion. Therefore, believing that discretions for the better part of valour, "he "withdrew his armies from the frontiers. For he had not forgotten that the three thousand fighters for the cause of Islam had rendered helpless his army of one hundred thousand strong at M'utah. He could not, therefore, even with an army of two hundred thousand, dare to fight against an army of thirty thousand, and that, too, under the leadership; of the holy Prophet himself.

When the holy Prophet found that the Caesar had withdrawn his forces from the frontier, he considered the question whether it would be worthwhile to march into the Syrian territory or to halt at Tabuk and turn his moral victory to political and strategical advantage. He decided on the latter course and made a halt for twenty days at Tabuk. During this time, he brought pressure on the small states that lay between the Roman Empire and the Islamic states and were at that time, he brought influence of the Romans, and the subdued and made them the tributaries of the Islamic State. For instance, some Christian chiefs Ukaidar bin Abdul Malik Kindi of Dumatul Jandal, Yu-hanna bin D'obah of Allah, and the chiefs of Maqna, Jarna and Azruh-also submitted and agreed to pay Jizyah to the Islamic state of Al-Madinah.

As a result of this, the boundaries of the Islamic State were extended right up to the Roman Empire, and the majority of the Arab clans, who were being used by the Caesar against Arabia, became the allies of the Muslims against the Romans.

Above all, this moral victory of Tabuk afforded a golden opportunity to the Muslims to strengthen their hold on Arabia before entering into along conflict with Romans. For it broke the back of those who had still been expecting that the old order of 'ignorance' might revive in the near future, whether they were the open upholders of shirk or the hypocrites who were hiding their shirk under the garb of Islam. The majority of such people were compelled by the force of circumstances to enter into the fold of Islam and, at least make it possible for their descendants to become true Muslims. After this a more important minority of the upholder of the old order was left in the field, but it could not stand in the way of the Islamic Revolution of the perfection of which Allah had sent His Messenger.¹

It was after the Tabuk expedition the declaration was issued that the guardianship of the Kaabah, which held a central position in all affairs of Arabia should be wrested from the mushriks and placed permanently in the hands of the believers (9:12-18) that all the customs and practices of the shirk should be forcefully abolished: that the mushriks should not be allowed even to come of near the "House". That was dedicated exclusively to the worship of Allah (S.W) verses related to the declaration are 17-20; and 28 of Suratil Tawbah.

It does not deserve the mushriks to become the Guardians and servants of Allah's houses of worship, while they bear witness against themselves to their disbelief; infact, all their works have gone to waste and they shall abide in the fire for ever. Only those are worthy of being the guardians and servants of Allah's house of worship, who believe in Allah and the Last Day, and establish Salat and pay Zakat dues, and fear none but Allah: for these alone are expected to follow the Right Way. Have you made the mere giving of water to pilgrims and the guardianship of the Masjid-I-Haram as equal to the works of the one who has a belief in Allah and the Last Day, and exerted his utmost in the Way of Allah? Well, these things are not equal in the

sight of Allah and does not show guidance to the workers of iniquity. Those alone, who have believed, and left their homes and exerted their utmost with their lives and possessions in the Way of Allah, Shall have the highest ranks with Allah: they are truly successful.

Believers, the mushriks are unclean; therefore let them not come near the Masjid-I-Haram after this year (of their pilgrimage); if you fear poverty Allah will enrich you, out of His bounty if He wills: for Allah is All-Knowing, All-Wise.

It is to this background that the third Haji. Known as Hajjatul-widaa was performed in A.H. 10 in the purely Islamic way under the guidance of the holy Prophet (S.A.W) himself. It happened that the Prophet did not perform Haj during the two previous years because up to that time the mushriks had not been forbidden from it. So verses 1, 17-20; and 28 of Suratil Tawbah (9) which were revealed after knowing that when the declaration was revealed as stated in (9:2) Abu Bakar had already left as for the pilgrims to Meccah.

So the Prophet dispatched Ali and ordered him to make this declaration and the associated ones which will be declared before all the pilgrims.

The second consequence of the Tabuk expedition is the condition For Abrogating treaties/pledges and pacts:

وَمَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

“And if you fear treachery from any people, through their treaty openly before them.....” (8:58).

This verse lays a very clear and strict Rule for the breaking of a treaty when necessary and enjoins the Muslims to “throw their treaty openly before them”. According to this verse, it is unlawful to make unilateral decision of its termination even if the Muslims felt that the other party with whom they entered into an alliance was not observing the treaty on the other hand, this verse binds the Muslims to inform the other party in clear words before taking any sleep that,

the treaty with it had been terminated.²

Hence the declaration of the abrogation of the treaties with the mushriks was made in accordance with verse 58 of Suratil Al-Anfal (8)

A clear declaration was made that all the treaties with the mushriks abolished and the Muslims would be released from the treaty obligations with them after a respite of four months (verse 1-3). This declaration was necessary for eradicating completely the system of life based on shirk and to make Arabia exclusively the center of Islam so that it should not in any way interfere with the spirit of Islam nor became an internal danger for it.

Reason for abrogation of the treaties are also given. Violation of treaties is mentioned in verse 3 while conciliation, of hearts and tongues are mentioned in verses 7-8 transgression bartered away Allah's revelations for partly worldly, debarring others from the way of Allah breaking oaths are mentioned in verses (9-12).

As a result of this behaviour and attitude of the mushriks the Muslims are enjoined Jihad and ordered to fight the non Muslims in verses 13-16.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ
الرَّسُولِ وَهُمْ بَدَأُوكُمْ أَوْلَ مَرَّةٍ أَخْشَوْنَهُمْ فَاَللَّهُ
أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

“Will you not fight such a people who have been breaking their solemn pledges, who conspired to banish the messenger and were the first transgress against you? Are you afraid of them? If you tone Believers; surely Allah was greater right that you should fear Him.

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيَنْصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

Fight them. Allah will chastise them by your hands and will bring disgrace and degradation upon them and succor you against them and soothe the hearts of many believers.

وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

And He may remove the wrath of their hearts; and may also show guidance towards repentance to whosoever He wills; Allah is All Knowing, All-Wise.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا
الْمُؤْمِنِينَ وَٰلِجَاءَ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

Do you think that you will be left (without a trial)? Note is well that Allah has not as yet seen which of your exertend your utmost and did not take as ultimate friends any other than Allah, His Messenger and the Believers; Allah Has full Knowledge of what you do.

So the Muslims were to wage Jihad against the Non believers. As the great Roman and Iranian empires were the biggest hindrances in the way of Allah (S.W) a conflict with them was inevitable. The

object of Jihad was not to coerce them to accept Islam. They were free to accept it or not. The Muslims were enjoined to tolerate their misguidance only to the extent that they might have the freedom to remain misguided if they chose to be so provided that they paid Jizyah (V 29) as a sign of their subjugation to the Islamic State.³

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ
وَهُمْ صَاغِرُونَ ﴿٢٩﴾

Fight with those from among the people of the Book, who do not believe in Allah nor in the Last Day who do not make unlawful that which Allah and His Messenger have made unlawful, and to not adopt the Right way as their way. (Fight with them) until they pay Jizya with their own hands and are humbled. (9:29)

The expedition was also a test to the Muslims community. Allah (S.W) wanted to give general teachings for Jihad and training the Muslims Community in General for the coming wars. We thus find the Muslims divided into two groups those who went and those lagged behind; They told the Prophet false excuse and Allah (S.W) tells the Prophet and the Muslims Community both the false excuse and true reasons why they alleged behind.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا
وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسِّنْتِهِمْ مَا لَيْسَ فِي
قُلُوبِهِمْ

The desert Arabs who lagged behind will say to you: “We were engaged in (looking after) our flocks and herd, and families. Do thou then ask forgiveness for us. They say with their tongue what is not in their hearts.....(48:11)

Then Allah tells His Prophet (S.A.W) the truth of the matter as to why they lagged behind.

Nay though that the Messenger and the believers would never return to their families. This seemed pleasing in your hearts, and your conceive on evil thought, for you are people doomed to perish. (48:11)

In the last part of verse 11 those who lagged behind are told that they cannot escape the hand of Allah (S.W): “Say who of them has any power at all with Allah, if His will is to give you some loss or to give you some profit? But Allah is well acquainted with all that you do (48:11)

Then we are told the reasons which made those who lagged Behind not go for Jihad. They do not go for the sake of Allah (S.W) but for booty.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا
ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُل
لَنْ نَتَّبِعُونَكَ كَمَا كُنْتُمْ قَالِ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ
بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

Those who lagged behind (will say) when you set forth to acquire Booty (in war) permit to follow you. They want to change Allah's word: Say not thus, will say you follow us. Allah has declared this before hand. Then they will say “But you are Jealous of us. Nay but little do they understand (such things).” (48:15).

Then it seems those who lagged behind after being reminded that Jihad is not for collecting Booty, Allah gave them another chance of participating in fighting, Say to the desert Arabs who lagged behind “You shall be summoned (to fight) against people given vehement war, then shall ye fight or they shall submit. Then if you show obedience, Allah will grant you a good reward, but if you turn, back as you did before, He will punish you with grievous chastisement. (48:16).

Inspite of the exhortations the Hudaibiyah incident Spelled out those eligible for exception in Jihad.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ
حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

No blame is there on the blind bid us there blame on The lame nor on the ill. But he that obeys Allah and His messenger Allah admit him to the Gardens Beneath which rivers flow; and who turn back Allah will punish him with grievous chastisement (48:17).

We can gather from the foregoing that by pointing out the mistakes of those who lagged behind Allah (S.W) was training the whole Muslims community for future expeditions or wars.

In order to prepare the Muslims for Jihad against the non Muslims world, it was necessary to cure them even the highest weakness of faith which they were suffering. Two things demonstrate this. Those who lagged behind in Tabuk expedition were severely taken to task considered as hypocrites if they had no excuse. Moreover a clear declaration was made that in future the criterion for Muslims faith is

exertions he makes for the uplift of the word of Allah (S.W) and the role he plays in the conflict between Islam and Kufr. Therefore if any one will show any hesitation in sacrificing his life, money, time and energies, his faith shall not be regarded as genuine.

In connection with the several of the believers who sinned by not participating in Jihad, we are taught how to Repent.

Verses 102-106 of Suratil Tawbah (9) mention the event of seven companions of the Prophet who were true believers but lagged behind and did not participate in Tabuk expedition one of them was Abu Lubadah. When the holy Prophet came back from the expedition of Tabuk these people came to learn that Allah (S.W) and his Prophet (S.A.W) had bad opinion of those who lagged behind, they were filled with shame and regret. Therefore, they tied themselves to a pillar before even they were called upon to explain their conduct. They declared we will neither eat anything or sleep unless we are pardoned or die in the same condition. After a few days they fell down unconsciously because of thirst and hunger. At last they were told that Allah (S.W) and his Messenger have pardoned them. These believers went to the Prophet and said:

“Sir we request you accept from us as propitiary offerings our houses and the whole of our possession. As these were responsible for our sin of omission. We desire to give them in the way of Allah.⁴ But they were told to give only one third of their possessions.

In this connection another important lesson from these verses is that in order to repent for one's sins one should give a practical proof along with a verbal confession of heart and regret. The verses related to this event are as follows:

وَعَاخِرُونَ آعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
 وَعَاخِرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ ﴿١٠٢﴾

“There are some others who have confessed their sins, they have mixed record of deeds, good and bad. It may that Allah (S.W) will turn to them again with kindness for He is forbearing and compassionate.

حُذِّمْنَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

O Prophet accept propitiatory offerings from their possessions to cleanse and purify them onward (in the way of virtue); and pray for blessings for them because your prayer will bring comfort to them.....”(9:102-103).

The other group of sincere believers but did not participate in the Tabuk expedition is of three people namely Kaab bin Malik, Hilal bin Umayyah and Murarah bin Rubal. They went to the Prophet and pleaded quietly and that they had no justified treason for not taking part in Jihad. Their case was suspended waiting for Allah; ruling but Muslims were not to talk to them and after forty days their wives were also ordered to separate with them. After some fifty days verses 117-118 were revealed which pardoned the Prophet the three and others who went to Tabuk but initially they desired not to go.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

“Allah forgive the Prophet and those Muhajirin and Ansar who stood by him in the hour of distress, thought the hearts of some of them had well-nigh swerved aside. (But when they did not follow that crooked way, and stood by the Prophet) Allah forgive them.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَّفُوا كَتَىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
 الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن
 لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا
 إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

Surely Allah has forgiven the Three whose case had been put off. When the earth with all its vastness seemed to have become narrow for them, and their own souls, were a burden on them. And they realized that there was no refuge for them except in the mercy of Allah Himself. Allah turned to them with kindness so that they should turn to Him. Surely, He is Forgiving and Compassionate” (9:117-118)

The after math of Tabuk also deals with the problems of the hypocrites and lays down rules and regulation governing the treatment that should be meted out to them and points out their distinctive marks from true Muslims.

In the expedition to Tabuk they the hypocrites sought came excuses not to go for the Jihad and argued others not to go.

Those who were allowed to remain behind, were happy that they had not gone with Allah’s Messenger and had stayed at home so they did not like to do Jihad in the way of Allah with their possession and their person. They said to the people forth in this heat. Say to them.

نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

“The Fire of Hell is much more hotter than this” would that they understood this! (9:81)

وَإِذَا أَنْزَلَتْ سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ
 اسْتَضَدَّكَ أَوْلُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ
 الْقَاعِدِينَ ﴿٨٦﴾

“Whenever a Surah was sent down with the revelation, “Believe in Allah and go forth for Jihad with His Messenger”, you might have perceived that even the capable people from among them began to beg you to excuse them from Jihad, saying “Please leave us behind with those who are to stay at home.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ
 فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

Those people chose to stay with those who had remained behind a seal was set upon their hearts: therefore they do not understand anything now.

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ ﴿٨٨﴾

But the Messenger and those who shared his belief did Jihad with their possessions and person: now all the good things are for them only and they alone are truly successful. Allah has prepared for them Gardens underneath which canals flow where they will abide forever: this is the great success”. (9:86-89).

The hypocrites did not only instigate people not to go For the Jihad at Tabuk but uttered words of disbelief as the Quran informs us this.

“Prophet, strive hard against the disbelievers and the hypocrites and be adamant and stern with them. In the end, their anode shall be Hell, and it is the worst of all abodes. They swear by Allah that they did not say the thing, when in fact, they did utter the word of unbelief. Thus, they were guilty of unbelief after they had professed Islam: however, they could not accomplish what they had intended to do. They had no reason to be spiteful except that Allah and His Messenger had enriched them by His bounty. If even now they repent of their own selves, but if they do not chastisement in this world and in the Hereafter, and there will be none on the earth to protect and help them”.

Although we cannot say with certainty what that “Word of unbelief” was which they had uttered. There are however traditions that mention several things of unbelief which were uttered by the hypocrites during that time. For instance it is related that a hypocrite while he was talking to a young Muslims, near a relative of his, said “If all that this man (referring to Holy Prophet) is saying be true, then we are worse than donkeys.”

Another tradition relates that, during the expedition to Tabuk one of the she-camel of the holy Prophet went astray and Muslims were moving about in search of it a party of the hypocrites made a good deal of fun of this, saying to one another, “Just consider the brotherhood of this man” He tells us of heaven but cannot tell where his she-camel is.⁵

The hypocrites plotted to kill the holy Prophet as again the Quran reveals their secret plan. However, they could not accomplish what they had indeed to do” (7:73)

The hypocrites plotted to kill the Prophet on the way back from the Tabuk expedition.

They conspired to push the holy Prophet down into some ravine while he would be passing over some hill at night. The holy Prophet got wind of the plot and ordered that the army should take the longer

route through the valley round the hills, while he himself long with Ammar bin Yasir and Hudhaifah bin Yaman would take the short-cut over the hills.

While they were on the way, suddenly they discovered a dozen of the hypocrites, with covered faces, were following them. At this, Hadrat Hudhaifah turned toward them so that he may drive away their camels. They were terrified when they saw him coming towards them and took to fight lest they should be recognized.⁶

The hypocrites created a base for anti Islam activities in disguise of a mosque. (A mosque to Harm Islam).

As regard the mosque, O section of the hypocrites of Al-Madinah collaborated whole-heartedly with Abu Amir in all the sureev agreed with him that he should use his spiritual influence to obtain military help from Roman Caesar and the Christian State of Northern Arabia, accordingly, when he was preparing to go to the Roman Caesar to argue him to invade Arabia, they devised a plan of making a “mosque” of their own to serve as a safe meeting place for organizing themselves into a separate party because no one would suspect that they were carrying on evil activities under the gain of religion. Moreover this mosque would serve as an ambush for the agent of Abu Amir who could stay in it as travelers and mendicant without raising any suspicion that they were spies of the enemy.

In Madinah there were already two mosques one at Qubaa and the other was Masjid Nabawiyy. So there was no need of another mosque. Knowing this, the hypocrites invented reasons to show the need of the mosque.

They went to the holy Prophet and exposed their desire of building a mosque. They reasoned that for those who are disabled, the old and the sick need to perform Jamma prayers, but fail to do so particularly in winter and rains season. So far the convenience of those at a distance from the two mosque there was a dear need for the third mosque.

In completion of the mosque they requested the holy Prophet to lead one prayer which could stand on opening ceremony. But the holy Prophet postponed it for he was busy with the preparation of the Expedition of Tabuk. It was on his way back from Tabuk verses related to the mosque were revealed thus:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
 الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ
 وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
 لَكَاذِبُونَ ﴿١٠٧﴾

“There are others who build a “mosque” in order to harm the Righteous Mission and to practice unbelief (instead of Allah’s worship) and to cause discord among the Believers, and to make this (‘place of worship’) an ambush for the one who even before this had been in conflict with Allah and His Messenger. They will take solemn oaths and say, “Our intention was nothing but good” But Allah is a witness that they are absolute liars.

لَا تَقُمْ فِيهِ أَبَدًا

You should never stand in that building”. (9:107-108).

The verse refer to Abu Amir who belonged to the clan of Aus of Al-Madinah. He has become a Christian most during the period of ignorance before the migration of holy Prophet and was well known as a scholar of the striputers and was held in great reverence as a pious monk. But his scholarship and ascetism instead of leading him to the fourth became hindrances in the way. That was why he not only rejected Islam but also become a bitter enemy of the holy Prophet and his mission for he took the Prophet for a rival in the ‘holy business of parenthood.’

At first he ignored the holy Prophet and his mission in the hope that the power of the Quraish suffered on utter defeat in the adir, he would no longer ignorance it, he started a vigorous vicious campaign against the Islamic.

Accordingly he left Al-Madinah and visited different clans, in order to incite them against Islam, and was one of those brought about the battle of Uhud.

It is said that he had got some pits dug in the battle of Uhud and that holy Prophet fell into one of these and received injuries. Then he played an important role in organizing armies which came to invade Al-Madinah in the battle of Ahzab like-wise this Christian monk took a very active part in giving support to the mushriks against Islam in all the subsequent battle up to the battle of Hunain.

At least when he realized that no power in Arabia could withstand the onslaught of Islam, he left Arabia and went to Roman Caesar in order to warn him of the arising danger from Al-Madinah. It was because of his effort that Caesar began to make preparations for invading Arabia, to counteract which the Prophet went forth on eh expedition to Tabuk Having learnt about the mosque from Allah (S.W) the Prophet dispatched some men to demolish the mosque his entry in Madinah.

This is how the Hypocrites worked against the course of Islam in the life time of the holy Prophet. The question before us is are we able to identify them in our social formation?

From verse 73 of Suratil Tawbah as already quoted we notice the treatment of hypocrites by the Muslims community.

The Hypocrites are not part and parcel of Muslim community and are not to take part in the management of its affairs nor consult them for any matter so that they might not: Spread the poison of hypocrisy. Hypocrites should be socially boycotted, criticized and reproved to that there should remain no place of honour in the com-

munity. Their evidence in any affairs should be treated as intrust worthy. In short the treatment that “they are not part of Muslim community.” It is for this reason why it was revealed to the holy Prophet that he should not pray for ringleader Abdallah Ibn Ubayy of course without excluding other hypocrites.

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَىٰ
قَبْرِهٖ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَمَاتُوا
وَهُمْ فَاسِقُونَ ﴿٨٤﴾

“And in future you should never say funeral prayer for anyone from among them, who dies nor stand at his grave, for they have denied Allah and His Messenger and died the while were transgressors”. (9:84).

Generally, it can be summerized that it was Hudaibiyah which culminated to the victory of Islam which is manifested by the fall of Khaibar, Meccan Hunain and the submission of the Roma Empire (By Zanite Empire) hence the Triumph of Islam as:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهٖ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

“ It is He who has sent His Messenger with Guidance and the Religion of Truth to make it prevail over all religions and enough is Allah for a witness” (48:28).

CHAPTER FOURTEEN

THE DEVELOPMENT OF ISLAMIC STATE

The Question of Succession

After the death of the prophet Muhammad (s.a.w) there arose the question of succession to caliphate the necessity arose to select a person who should be so matted to be the leader of congregational prayer and as temparal of hand of the state.

The holy Qur'an is silent and even the holy Prophet did not leave any definte instructions nor did he lay down any particular procedure for appointment of his successor. Can you regard this as disappointing? What are the possible reasons for such silence?

The questions of this type and others can well be answered by looking at the elastic universal character of Islam. As Islam is meant for all times and all claims, it could not afford do bind its followers to a hard and rigid procedures in this matters.

The development of Islamic State reached its climax during the period of holy Prophet's and first four immediate successors. The early caliphs in keeping with their own rational traditions and in accordance with the spirit of Islam adopted the following modes of succession which served as precedents to muslims who could follow any one of them suiting their own circumstances and environments.

Consultative mode

As soon as the ansaar heard about the death of the holy Prophet, they assembled together in order to elect the caliph from among themselves. When this news reached the prominent companions of the Prophet, Abu Bakar, Umar and Abu Ubaidah, they sensed the dangerous impacations of such an election and testened to the spot.

Abu Bakar argued the point with the Ansaar that if they elected the caliph from among themselves no recognition would be given to such an election by the tribes of Arabia and particularly by the Quraish who occupied the most important and prominent position in Arabia and enjoyed the confidence of the majority of the people.

There upon the Ansaar demanded that there should be two chiefs, one from among themselves and the other from among the Quraish. Abubakar rejected this demand asserting the fundamental principle that there could not be two rulers in one state. The Ansar were convinced and agreed with Abubakar's view point.

In the meanwhile Umar reminding the people that since Abubakar was the most venerated and senior most among the chief companions of the prophet and had the honour of leading the congregational prayers of the Muslims during the illness of the Prophet at his own instruction, took oath of allegiance to him as the first caliph in Islam. And when Abu Ubaidah followed suit, the whole assembly present there took oath of allegiance to Abu Bakr. On the following day the entire Muslim community of Madinah took oath of allegiance to Abu Bakr as the first caliph of Islam.

Elective mode

During his last illness Abu Bakr thought of nominating his successor and after due consideration, he put the name of Umar before the prominent companions of the prophet and when there was unanimity regarding this proposal he decided to nominate Umar as his successor.

There after, he convened a general assembly of the people to announce this decision, when Abu Bakr announced the name of Umar as his successor, it was accepted with great deal and all people took oath of deligiance for him without any signs of disapproval.

Collective mode

When the caliph Umar was fatally wounded by a Christian and it was felt tha there was no hope of his survival, he was approached

by the prominent companions of the holy Prophet to settle the questions of succession.

In the first instance he was not agreeable to nominate anybody and expressed his wish to have nominated either Abu Ubaidah or Salim, the liberated slave of Abu Hudhayfah had they been alive. When asked to nominate his own son Abdullah Ibn Umar, he said he had not even conceived the name of his own son for the office when further pressed to settle the question, he nominated a concil of the following six most important companions of the prophet.

Ali

Uthman

Talha

Zubair

Sad Ibn Waggas

Abdur Rahman Ibn Awf

And instructed them to select the caliph from among themselves within the next three days. He also associated the name of his own son Abdullah Ibn Umar but with the clear stipulation that he would exerce cating vote in case of a tie and could not be elected to the caliphate. Since Talha was away from Madinah, he gave further instructions that in case of equal division of votes, then person for whom Abdur Rahman Ibn Awf had last his vote may be elected. This was particularly done because it was said that the later had already declined the office of caliph when sounded by Umar.

In accordance with these instructions, the council started functioning immediately after the funeral service was over. In order to facilitate the selection, Abdur Rahman Ibn Awf suggested that some of the members of the council should withdraw their candidature. There upon three of them namely Sad Ibn Waqqas, Zubair and Talha withdrew their candidature from the contest, thus leaving the remaining three namely Uthman, Ali na Abdur Rahman Ibn Awf in the field. Next Abdur Rahman Ibn Awf suggested that any one of them who would now withdraw his candidature will be empowered to select the caliph from the remaining two candidates. On hearing this pro-

posal, both Uthma and Ali kept quite and Abdur Rahman Ibn Awf there upon withdrew his candidature and thus undertook upon himself the responsibility to make the final selection of the third calph in Islam. Abdur Rahman Ibn Awf asked Uthman whether he would follow the Qur'an, the traditions of the Prophet and the precedents of first two caliphs.

In case he was selected for office. The later replied in the affirmative without any reservation. But when the same question was put to Ali, the latter said he would try his best but he would apply his own judgement.

However Abdur Rahman Ibn Awf in order to satisfy himself spent the remaining time in soliciting the opinion of the people and when he realized that the majority was in fovour of Uthman he took oath of allegiance to the latter.

The decision of Abdur Rahman Ibn Awf was accepted by the people Unanimously including Ali himself and the oath of allegiance to him was taken by all the people throughout the Islamic State.

Fundamental Principles

From the above mentioned modes of succession adopted during the early caliphate we deduce the following fundamental principles.

First, The invisible character of sovereignty when Ansar realized that it was futile on their sort to lay any possible claims to the office of caliphate, they made the demand that there should be two Amirs one from among themselves and another from among the Muhajirs. Abu Bakr, who was the leader and representative of Muhajirs, emphatically refused to concede this demand saying that there could not be two Amirs among the Muslims.

The second principles is that election with regard to the appointment of the head of the Islamic state. The principle of hereditary succession was semipulously avoided by Abu Bakr by not nominating his own son or brother and by nominating the best candidate

available at that time. Umar also excluded his own equally capable son, Abdullah Ibn Umar from contesting the election while conceding to him the right to vote in case of equal division of the votes of the members of the Board of election.

Third, any prominent companions of the prophet could stand for election for the exalted office of the caliphate and the rest of the people of Madinah could elect. The remaining people were to rectify the election subsequently by taking oath of allegiance to the elected caliph either at his own hands in Madinah or at the hands of his representatives in the provinces.

This shows that Islam enjoys higher qualifications for the category of people from among whom the candidates for the exalted office could be drawn and lesser qualifications are expected from those who are given the right to vote. Even those who could not be directly connected with the election to be associated with it by being asked to take the oath of allegiance to the elected caliph.

Inaugural Address

The inaugural address of the first Caliph in Islam is significant in this respect.

He said, "O people I swear by Allah that I never coveted the Amirate either by day or by night nor had I an inclination towards it. I never prayed to God openly or in secrecy to confer the same on me. But I certainly feared that some mischief might arise. In fact a tremendous amount of task has been assigned to me which it is beyond my power to fulfill except with the help and guidance of Al-mighty Allah. I wished to see the strongest of men in my place. Now it is beyond doubt that I have been elected your Amir although I am not better than you. Help me, if I am in the right set me right if I am in the wrong, truth is a trust; falsehood is a treason. The weak among you shall be strong with me till his rights have been vindicated, and the strong among you shall be weak with me till, if God wills I have taken what is due from him. No nation gave up Jihad in the path of God but

Allah abased it and a people who indulged in acts of shamelessness are bound to be subjected to Divine punishment. Obey me as long as I obey Allah and His prophet, when I disobey Him and His prophet then obey me not”.

What do we learn from this address?

One we learn that all power ultimately is vested in the people themselves if a ruler administered this power in the best interests of the people it was the duty of the people to render him every help. If however, he worked against the good of the people, he forfeited his claim to the latter’s loyalty and support.

Second lesson is that the will of Head of state ceases to be binding on the people the moment he transgresses the limits laid down by God and His Prophet.

Third lesson we find that the first caliph laid down the fundamental principles of his Government hence of any Islamic Government that its chief function was to maintain justice between the strong and the weak.

The last one is that the caliph was not to be regarded as the master but the servant of the state and as such he was open to correction. He could be criticised by an ordinary person in the street.

Right and privileges of the Caliph

The word caliph meant the successor of the Prophet in matters other than the divine revelation which caused with the demise of the last prophet Muhammad.

The caliph was most exalted and honourable and he was held in the highest esteem by the believers. He had special privilege and unique distinction to lead the congregational prayer and deliver an address (Khutbah) on Fridays and the two Idds.

In the provinces the Governors as representative of the caliph used to perform this important duty on his behalf. In the absence of

caliph it became customary for the Governors to mention the name of the caliph in the public address (Khutbah) after glorification and praise of God almighty and the holy Prophet.

The caliph as the successor of the holy Prophet kept his ring which was used as seal on all official documents and correspondence, and was also the custodian of the Prophet's mantle which he used to don ceremonial occasions. The latter also held the Prophet's staff.

All these things were considered caliph's special prerogative and later constituted the insignia of his sovereignty.

The ideal democratic system of Government

The ideals of a democratic system of Government operate under the following principles:

Firstly, the ruler stands on a level of perfect equality with the common mass of the people in the matter of personal rights and claims no special privileges or exception from any law.

Secondly, receives no more from the public revenue than what is necessary for his maintenance.

Thirdly, in ordinary civil life he enjoys no distinction by virtue of being the ruler.

Fourthly, his powers are limited and every citizen has the right to criticize him.

These principles undoubtedly have been considered the norms of a healthy political system since time immemorial. But they were put into effect in the most faithful manner and developed to the highest conceivable level of progress under Islam.

Caliph's Advisory council

God in the Qur'an enjoins upon the Prophet to take counsel in matters of state, and in another verse in the Qur'an in which Muslims

are mentioned as people whose "affairs are carried on through mutual consultation"

The members of the advisory body of the caliph were drawn from both Muhajiriin and Ansaar. Their appointment was made on no other consideration except their merits, the only criterion being their intimate knowledge of shariah/law, their services to the cause of Islam and their character.

First of all their appointment was made by the caliph himself and as such they may be regarded as his subordinates and subservient to his decisions.

Secondly, these members are the ones who determined the election and deposition of the caliph.

Thirdly, since they were not chosen by any party basis but on their position remained unshaken even if the caliph was changed.

Fourthly, the role of this advisory council. It was the highest organ of authority all problems of administration were placed before the council and thoroughly discussed and decided by a majority of votes. Since the final decision rested with the Qur'an and traditions of the holy Prophet, every member had to be convinced by arguments based on the two above mentioned sources. The decision used to be usually unanimous and the council had a sense of collective responsibility.

The assembly used to be convened by the caliph in the mosque of Madinah after due announcement through call to prayer. If decision on matter of vital public importance was to be taken, representatives of the peoples from various provinces were also invited on such occasions and the opinions of the general public was also invited on the occasion of the pilgrimage while take such important decisions.

Duties and functions of the Caliph

The first duty of the caliph was to protect Islam and to promote its cause. In this capacity he did the following:

1. He had to lead the congregational prayers of the believers and deliver public address (Khutbah) on Fridays and the two Iddes. He used to entrust this important duty in the provinces either to the Governors, or military commanders or Judges in accordance with the degree of piety attained by them. The caliph had the duty to lead the pilgrimage party to Mecca, preside over that ceremony and to deliver public address.

2. The second duty of the caliph was to appoint judges, preachers and Government officials; he appointed judges of high qualifications piety and sterling character and also to appoint jurists in order to help the judges and also to help the public in equalizing them with the difficult problems of law. Preachers appointed by the caliph in order to explain the teachings of Islam to new converts and also to spread the light of Islam among the non Muslims in order to fulfill the chief objective of the state as embodied in the Qur'anic verse:

“...bid what is good and forbid what is wrong” the caliph was himself responsible to see whether religious obligations were being fulfilled by the believers.

As such he had to appoint censors of public morals who were to encourage the good and punish the delinquents on the spot. The caliph was also responsible for the spread of Islam in foreign countries through preaches and if any obstacles were put in the way of these preachers he was required to wage Holy war (Jihad) in the way of God.

The appointed provincial governors and district officials were approved by consultative assembly.

3. The third duty of the caliph was to declare Holy war (Jihad) against the non believers in consultation with the members of his advisory council and take fullest responsibility involved therein.

4. The fourth duty and formation of the caliph was to make peace and enter into defensive alliances with foreign powers whenever required.

5. The fifth duty or function is that the caliph was the executor of divine law but he was not above the law. He felt responsible to God even for the minutes details of administration. As such there was no distinction between the private and public life of the caliph. The pious caliphs were very mindful of their duties and did not exceed the limits set on them in the divine law. Being elected by people, he was also responsible to them. The people could keep a check over his actions and the moment they felt that he was not managing the affairs in accordance with the dictates of shariah, he could be criticized and checked. The people were also empowered to eclipse him in case he did not mend his ways. This double responsibility felt by the head of an Islam state both to God as well as to the people is not to be found in any modern state.

The caliph was also responsible for the following functions of the state:

6. Guarding of the frontiers of the state.
7. Collection of taxes in accordance with the shariah.
8. Maintenance of law and order
9. Dispensation of justice.

Caliph and legislation

The caliph being the executor of Divine law has no authority to amend or abrogate those fundamental laws which were to be found in the Qur'an. The traditions of the Prophet (s.a.w) were regarded as the second source of Islamic law. The third source of Islamic law was Ijma (consensus of the companions of the holy Prophet Muhammad). Hazrat Umar introduced a new method known as Qiyas or analogy for deducing laws from the Qur'an and the traditions of the Prophet by drawing parallels in similar cases during the period of the holy Prophet.

The caliph in council used to have recourse to all the above mentioned sources of law and then used to come to some definite decision for ordinary matters of legislation. For dividing matter of unusual national importance, a general assembly of Muhajirin and Ansaar was convened. For instance when on the conquest of Iraq and Syria,

some companions of the holy Prophet instead that the conquered lands should be divided among the participants in the respect war and given away to them as their private estates. A large assembly was held comprising, beside the communality of an old Muhajirin and Ansar.

Ten leading men five from the Awf and five among the Khazaj who commanded high esteem in the whole nation. At the assembly set for several days and men spoke with utmost freedom and without any fear. Hazrat Umar addressed them saying “I have given you the tremble to assemble here in order that you may participate in the burden put upon me in respect of the state, for I am only one from among your selves and I do not desire that you should follow my wishes.”

After due deliberations, when Hazrat Umar could convince all those were present by quoting an appropriate verse from the Qur’an, that in the hands future generations were also entitled to a share the final decision the conquered land should not be distributed among the soldiers but left with the conquered people, and the income derived from such land should be deposited in the public treasury and distributed among the Muslim soldiers in the form of an annual pension. Since the hands of the legislators were bound by the fundamentals of the divine law, they could not place above the law nor could they pass such laws as to favour lay particular class of people or to evade their application in certain cases.

Caliph and Judiciary

The caliph had a two fold judicial function, the positive and the other negative.

His positive work related to the establishment of peace in his Khilafat kingdom development of concord among the various sections of the people and the protection of the weak against the strong.

Its negative business concerned punishment of the evil doer and the restitution of the rights of the injured.

Up to the time of Hazrat Abu Bakr the caliph himself and his administrative officers also acted as judges but as soon as administration became well established Umar completely separated the judiciary from other departments, established court of justice, appointed judges and laid down rules in regard to judicial procedure.

Civil list

The caliph was allowed an allowance just enough to maintain himself and his family having in view the standard of living of an average family. However it may be noted that whatever was drawn by the first caliph by way of maintenance allowance was returned to the public treasury in accordance with his instructions at the time of his death.

During the caliphate of Hazrat Umar, the annuities to the Muslims were fixed and therefore the second and the fourth caliphs drew their won annuities. The third caliph Huzrat Uthman, being a wealthy person, did not even draw his fixed annuity. It may therefore be concluded that the head of the state could be given maintenance allowance from the public treasury if he had no private means to maintain himself and his family. The pious caliphs were very punctilious about the uses of Baitul mali.

Once Huzrat Umar remarked that the caliph being the trustee of the public treasury should take as little as a guardian is entitled to take from the property of an orphan. When even a small amount of honey was needed by Huzrat Umar for medical purposes he would not take it from the public treasury unless he had obtained the sanction of the advisory body. Similar was the case with all the other pious caliphs.

Justice and Non Muslims

Since Islam respects the religious law of other religious communities the protected subjects would not be brought under the jurisdiction of the Islamic law unless they themselves desired.

Legal relations between themselves were therefore governed by

the laws of their own faith. In cases of inheritance, marriage, divorce and the like, the Muslims followed their laws and the non Muslims followed their own laws.

Criminal law of Islam and the law of evidence and contract applied to both sections. In punishing crimes against humanity such as adultery, murder, theft robbery etc the same law was applied against all.

Whenever a dispute arose between a Muslim and non muslim, the case was decided by the Qadhi (Kadhi) and the principle adopted was "The non muslim is just like a Muslim in matters concerning this world"

The following historical event will throw sufficient light on the conception of justice in Islam even where a non-Muslim was involved against the caliph of Islam.

At the time of his departure for the battle of Siffin the caliph Ali (r.a) lost his Zirah. When he returned from the battle field, he found it with a Jew. He asked the Jew how he got it as he had neither given it to any body nor he had sold it. The Jew rudely replied that since it was in his possession, it naturally belonged to him. The caliph in spite of being the Head of state had no other alternative but he took the case to court of justice along with the Jew. Hazrat Ali (r.a) instead of standing by the side of the Jew sat by the side of the Judge.

The celebrated judge Shurayh glanced a look of surprise at the caliph and demanded an explanation. Thereupon the caliph Ali (r.a) explained if there had been any other defendant he would stand by his side. But since according to the saying of the Prophet the Jews had to be humbled, he could not stand by his side. The judge then proceeded with the case and enquired from the caliph about the case. Huzrat Ali told the judge that the Zirah which was now in the possession of the Jew belonged to him as he had neither given to anybody nor he sold it. Thereupon the judge sought an explanation from the Jew. He replied it was in his possession, it belonged to him.

Then the judge demanded an evidence from the caliph. The latter wanted to produce his own son Hassan and his slave Qanbar as witnesses, but the judge declined to accept the evidence of either of them owing to their relationship with the caliph and issued his verdict in favour of the Jew. Hazrat Ali accepted the decision of the judge without any hesitation, but the Jew himself was greatly surprised and confessed that the zirah really belonged to the caliph Ali, and was so deeply impressed by Islam that he embraced it then and there.

Caliph and the executive

The caliph was the head of the state; it was his chief duty to enforce the execution of all order either issued by him individually or in consultation with his council.

He was assisted by a small executive committee drawn chiefly from the principal companions of the holy Prophet from among the muhajirin many questions pertaining to the affairs of the state such as the fixation of the salary of soldiers, establishment of various departments, the grant of light to foreigners to trade in Muslim lands and fixation of taxes to be levied on them etc were decided by the caliph in consultation with members of this executive committee. This committee always met in Prophet's mosque.

Daily reports from districts and provinces received by the caliph were presented before this committee and decisions were taken.

Several members of this committee were allotted various portfolios e.g. Abu Bakr appointed Umar as the chief justice and also placed him in charge of distributing the poor tax. Hazrat Ali was entrusted with correspondence the supervision of the captives of war and their treatment and ransom. Provincial governors and district officials were often appointed with the approval of the consultative assembly. If any governor or any other high officials could not keep the people satisfied he was removed in case of complaints made against him were found to be correct.

Revenue

The source of revenue during previous caliphate were as follows: Kharaji, Fai, Jizyah, Booty (Ghanima), Zakat, Sadaqat, Ushur, Awqaaf, Dharaaib, Kara al Ard, and am-wal al Fadhilah.

Al-Kharaj: Was the land tax collected from non-Muslims. The amount realised through al Kharaj like that collected through al-Jizya was spent on the salaries of the soldiers and for other military purposes.

Al-Fay-i: Is the income come from the conquered; it included that movable and immovable property which fell into the lands of the government without actual warfare. It was converted into Ushur lands.

Jizyah: This was a tax chargeable from able bodies non-Muslims in lieu of the guarantee given to them for the protection of their life and property and also for their exemption from military service.

Ushru: Was an import duty charged from both Muslims and non-Muslims. This tax was chargeable only once in a year and on goods which exceeded the value of 200 Dirhams. The rate of this duty from a Muslim merchant was 2 ½ percent from protected subjects 5 percent and from merchant whose country was at war with the caliphate at the rate of 10 percent.

Khums (Ghanimah): Out of the booty fell into the hand of the Muslim worriers 4/5 was divided among the warriors and 1/5 belonged to the central Government. According to the verse of the Qur'an this part of the booty was to be shared between the Prophet, his relatives, the orphans, the indigent and the way farer. After the demise of the Prophet the question arose as to what should be done with the scare of the Prophet and his relatives and it was decided unanimously by the first caliph and members of Advisory council that the scare belonging to the latter and his relatives should be spent on the weapons and the equipment of the arty and the west on the three categories of people as mentioned in the Qur'an.

Zakat: The rules relating Zakat were already fixed by the holy

Prophet and were strictly followed. But during the caliphate of Hazrat Umar when worse trade blamed a cucrative proposition he levied Zakat on them just as on other animals of the trade.

Sadaqat: These are those taxes with the believers contributed to the state out of their own free will. Some of them were compulsory. Sadaqat of Idil Fitr and skins of sacrificial animals come within this category. These 5 taxes had to be deposited in the public treasury.

Ushru: This was the tax charged from the Muslim land owners who were in possession of such land before the ordinance of Hazrat Umar forbidding Muslim to acquire land from non Muslims. It was one tenth of the produce taken by the state from the lands that had natural irrigation facilities if irrigated by bushel then only one thewen tick of the produce was taken.

Dharaaib: These were extra ordinary taxes imposed on rich in order to meet expenses of the state in times of emergency. The state was authorized to impose such a tax on the rich people.

Kara al-Ard: This was the income derived from those lands which were given from cultivation on fixed annual rent.

Awqat: Comprised that property which was dedicated to good by a Muslim and his income derived from such property used to be deposited in the Baitul Mal.

Am-waalul- Fadhillah: A Fadhilah or miscellaneous receipt derived from property of an hairless owner, or property of Muslim who renounced Islam and fled from the country.

There were four sections of Baitul Mal.

The first section included the income derived from Khums (one fifth of the booty), hidden treasure and sadaqat.

The second section included income derived from Zakat, Ushr

and Ushr charged from the Muslims.

The third section included the income derived from Kharaj and Fai, Jizyah and Ushr collected from the non Muslims. It also included income derived from those lands which were given on fixed annual rental.

The fourth section included incomes from miscellaneous services.

Expenditure

The income deposited under section 1 and 2 was to be spent on the following eight categories of expenditure:

The poor

The needy

The tax collectors

Winning our hearts

Emancipation of slaves

Settlement of debts of those who could not afford to pay.

In the way of God

Way farers.

The income in the third section was to be spent on every kind of allowance and also the expenses of administration used to be met from this section.

The income included in the fourth section was spent on public works, on the maintenance of hairless children and oath charitable purposes.

The caliph was lower empowered to transfer money from one section to another in order to meet the expenses under that head as loan or to adjust the accounts from one section in case of emergency.

Review Questions

1. Discuss the concept of succession in Islamic.
2. Explain the duties of Caliph.
3. Analyse the source of income State in the Caliphate era.

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