

LIFE OF
PROPHET MUHAMMAD
SAL LAL LAAHU 'ALAI HI WA SALLAM

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DURUD SHARIF

1. “ALLAAH HUMMA ṢALLI ‘ALAA MUḤAMMADIN WA
‘ALAA AALI MUḤAMMADIN KAMAA SALLAITA
‘ALAA IBRAA HEEMA WA ‘ALAA AALI IBRAA
HEEMA INNAKA ḤAMEEDUM MAJEED.”

“O ALLAH ! Let **YOUR** peace come upon **Muhammad** (Sal Laahu ‘Alai Hi Wa Sallam) and the family of **Muhammad** (S. ‘A.W.S.) as YOU have sent peace upon Ibraaheem (‘Alai His Salam) and his family. Truly **YOU** are Praiseworthy and Glorious.”

2. “ALLAAH HUMMA BAARIK ‘ALAA MUḤAMMADIN WA
‘ALAA AALI MUḤAMMADIN KAMAA BAARAKTA
‘ALAA IBRAA HEEMA WA ‘ALAA AALI IBRAA
HEEMA INNAKA ḤAMEE DUM MAJEED.”

“O ALLAH ! Bless **Muhammad** (Sal Lal Laahu ‘Alai Hi Wa Sallam) and the family of **Muhammad** (S. ‘A.H.S) as **YOU** have blessed Ibraaheem (‘Alai His Salam) and his family. Truly **YOU** are Praiseworthy and Glorious..”

LIFE OF PROPHET MUHAMMAD SAL LAL LAAHU ‘ALAI HI WA SALLAM

Times Before Prophet Muhammad Sal Lal Laahu ‘Alai Hi Wa Sallam

1. There were many religions and beliefs which were followed in Arabia prior to the birth of Prophet Muhammad Sal Lal Laahu ‘Alai Hi Wa Sallam. There was Judaism, Christianity, Laa Saabaii (Star worshippers), Atheists and idol worshippers of all sorts. Only a few had belief in one ALLAH and the life in the Hereafter.
2. From times immemorial there was a general practice among Arabs to worship idols. But some 4500 years ago Prophet Ibraheem (‘Alai His Salaam) and his son Prophet Ismail (‘A.S) laid the foundation of Khana-e-Kaaba—the house of ALLAH on earth for the worship of ALLAH alone.
3. But later on with the passage of time Khana-e-Kaaba was again filled with all sorts of idols.
4. These idols were of two types. First the idols of those people who were held in high esteem and reverence and who had gained power, name and fame in their times. The Arabs carved their idols and worshipped them in the hope that they would get their prayers fulfilled from ALLAH.

5. Second category of idols were those who according to Arabs had spiritual powers.
6. In Khana-e-Kaaba there were 360 idols the important ones were idols of—Baal, Laat, Manaat, Suwaa, Uzza, Wadd, Yaaghut, Ya'uq and Nasr.
7. In addition to these nine idols there were also four replicas.
 - (a) Hazarat Ibraheem (‘A.S) with arrows in hand and sheep at his feet,)
 - (b) Hazarat Ismail (‘A.S)
 - (c) Hazarat Maryam (‘A.S.)
 - (d) Hazarat 'Isa (‘A.S)
8. In addition there were also two idols at Mount ‘Safa’ of
 - (a) Dawaar
 - (b) Asaaf
9. There were yet another two idols at Mount ‘Marwah’ where animals used to be sacrificed.
 - (a) Naaela
 - (b) AbaaAb.
10. During that period there were Jews and Christians who believed in ALLAH, the Day of Judgement and in the process of Accountability. But these people had either lost most of their original scriptures or had twisted them to suit themselves.
11. There were others who were atheists they neither believed in ALLAH nor in the life of Hereafter, nor in any kind of Accountability. To them the present life was all in all.
12. La Saabaaii people were the followers of Prophet Idrees ‘Alai His-Salam. But they had begun to worship the stars. They used to pray 7 times a day and also used to observe 30 fasts a year.

13. Further there was a large number of Fortune Tellers. They had forecasted that soon a Prophet is about to come whose Deen would overwhelm all other religions. Under this scenario Muhammad Sal Lal Laahu ‘Alai Hi Wa Sallam was born.

The Birth of Prophet Muhammad Sal lal Laahu ‘Alai Hi Wa Sallam.

14 The name of Prophet Muhammad Sal lal Laahu ‘Alai Hi Wa Sallam’s father was Hazarat Abdullah and his mother’s name was Hazarat Aminah. He was born on 12th of Rabi-ul-Awwal i.e. 20 April 570 A.D. on Monday at Macca. His father Abullah had died before his birth. Therefore Muhammad (S‘A.W.S.) was a born orphan. His grand father Hazarat Abdul Muttalib took over the guardianship of the child. He was breast fed by foster mother Hazarat Bibi Halima in the tribe of Sa’ad at Macca.

15. When Prophet was only four years old he started going along with his brother-in-sustenance to feed the goats in the outfields of Macca.

16. When Muhammad S.‘A.W.S. was six years old his mother Aminah also died. And after two years when he was eight years old his grandfather Hazarat Abdul Muttalib who was his guardian also died. From then onwards he came under the guardianship of his uncle Hazarat Abu Talib (whose son was Hazarat Ali).

17. The conduct and behaviour of Muhammad S.‘A.W.S. was a little different from the very early age. He was unlike other boys of his age. He detested the ways of the ignorant. ALLAH had kept him away from all evil ways and objectionable conduct.

18. When he was thirteen, he went along with his uncle Hazarat Abu Talib’s caravan of camels to Syria. On the way, at a place Busra the Christian chief of that tribe noticed unusual signs in him. He informed his tribe about his chances of prophethood in future.

19. Second time, he again proceeded to Syria with goods of a business woman Ummul Momineen Khadija-tul-Qubra. On way to Syria when he passed by a place Nastura Rahib again there was a talk about his possible prophethood in future. Later the talk of his exemplary conduct also reached Lady Khadija-tul-Qubra.

20. Lady Khadija-tul-Qubra who was forty and a widow, then proposed to marry 25 years old Muhammad (Sal lal Laahu ‘Alai Hi Wa Sallam). Uncle of Muhammad S.‘A.W.S. Hazarat Abu Talib then conducted the marriage ceremony.

21. At birth Muhammad S.‘A.W.S. found himself an orphan and poor. When he grew up he also grew up in virtue and purity. He watched with disgust the great drama of evil around him. He witnessed how the human soul was suppressed. How man was oppressing and exploiting the poor, the have nots, the orphans, the women and the weak in the society. How the mighty was enslaving the poor. Through ignorance, error, superstition and through outright perversity, man was debauched by evil. Tyranny was supreme. Man was drunk with arrogance, religious formalism and luxury.

22. In those times of ignorance, Muhammad Sal Lal Laahu ‘Alai Hi Wa Sallam grew. He walked upright and straight and won from the people of Macca the name of “The Trustworthy” who kept his word and never spoke a lie. Muhammad S.‘A.W.S. was not taught formally by any man and yet in years to come he would teach the whole world such as no man has done in world history.

23 When he reached the age of 35 the Quraish people who were the custodian of Khana-e-Kaaba began to demolish it in order to re-build it all over again. When the time came to install 'Hajre Aswad' (the black stone) in the wall of Khana-e-Kaaba then every tribe began to dispute as to who would pick it up and would install it. At that moment Muhammad S. 'A.W.S. arrived in Khana-e-Kaaba and people agreed among themselves that Muhammad S. 'A.W.S. should install the stone since he was trustworthy. Muhammad S. 'A.W.S. suggested that the 'Hajre Aswad' should be placed on a sheet of cloth and all present should lift it up to the point where it is to be fixed in the wall of Khana-e-Kaaba. This will not give anybody any superiority over any one else. Accordingly this was done. Then he with his own hands fixed the stone in the wall of Khana-e-Kaaba. This satisfied every body and the dispute was over.

24. Thus Muhammad Sal Lal Laahu 'Alai Hi Wa Sallam grew and lived at Macca. Macca is the geographical and the spiritual centre of the world.

His Personal Appearance

25. ALLAH's Last Messenger Hazarat **Muhammad** Mustafa Sal Lal Laahu 'Allehi Wa Sallam (Peace Be Upon Him) was of good medium height with a physically strong, muscular and healthy build. He was slim and without a protruding belly. He had a large head, a wide chest and broad shoulders. He had a sun tanned wheatish fair complexion.

26. His face was slightly oval shaped and was well featured with a raised nose having a slight curve at the top. His forehead was broad. His neck was high and heavy and broad. His eyes were black and large which in an instant looked deep into other's eyes and read them. The white portion of his eyes used

to be slightly reddish. His eye brows were fine, thin and arched. His eye lashes were long and thick. He was modest and shy by nature and generally kept his eyes low. He had blackish lightly curled hair which had begun to grey, but very slightly, towards the latter part of his life. They flowed backwards in flocks over his head right upto his neck. In latter part of his life he used to part his hairs on his head in two equal parts. He had a thick beard upto his chest length only whereas his moustaches were trimmed almost clean. He had hairs on his shoulders, on his hands as well as on his chest. A thin line of hair went down upto his navel. His teeth were well set and were brilliant white. His front upper two teeth were prominent. They were a little bigger in size and were set slightly apart. When he was happy he only smiled with captivating sweetness, then his front two teeth used to be clearly visible and his face used to look blossomed. He never laughed aloud. When he used to be angry his face used to go reddish but he never would look at any face with angry eyes.

27. Over his back, between his two shoulders, he had a circular dark brown patch almost a size of a coin which had a few raised pimples on it. This is said to be the mark to indicate the sign— "The Seal of Prophets." He used to overlay a black hand-knitted woolen shawl or a cotton sheet according to weather conditions over his head and shoulders. He used to wear a silver ring on which was written "MUHAMMAD RASOO-LUL-LAAH." He was always absolutely clean in body and clothes and he used to dress very simply and humbly like a poor man. His feet were strong and heavy. The bottom side of his feet, the soles, had deep curves in them which never touched the ground. He loved to use perfumes. Whenever he used to pass by a lane it used to be filled with his pleasant smell. He ate a little, he slept a little and he spoke a little.

28. He was soft at speech but was distinct and clear. His discourses were penetrating into the hearts and minds of listeners. He never used to eat words in his mouth and there was no hesitance or falteration in his speech. His sermons were indeed from a Great Teacher to humanity.

29. In his talks there was no compulsion or coercion. His discourses were logical and appealing to mind and heart. His talks used to be short and only delivered when it was necessary, otherwise he used to be sitting quietly, eyes down and over laying his cloak covering his hands and feet all folded altogether. He could speak in fluent and refined Arabic accent to the audience of cities like Macca and Madina whereas he would speak in native Arabic accent to Baddu villagers of rural areas.

30. He used to walk briskly with his body bent a little forward and it was difficult for his companions to keep pace with him. He used to forbid his followers from walking behind him. His movements while sitting or standing were agile and active. His presence and gait were always dignified and imposing.

31. He was truthful, sincere and selfless who used to live and care for others. He had an exceptional intelligence, a quick grasp and a retentive memory. He was the embodiment of sober, dignified human behaviour. In general he had an extraordinary impressive personality indicating and radiating his piety and his holiness which used to instantly make a deep and lasting impression on others.

32. He had a love for prayers to ALLAH during his youth and adolescence. He was fed up with the prevailing conditions. Therefore he used to retire for meditation occasionally to a cave located on top of mount Hira which is about three to four kilometers from Macca. This process of visiting the cave and

praying there continued for a period over two years or more. At times he used to remain in the cave for days at a stretch. He used to prefer to be left alone by himself. By then he was 40 years of age.

33. During one of the nights in the last week of month of Ramazan, while he was meditating at Ghar-e Hira, he received his first revelation from ALLAH. He had either gone to sleep or he was in a sleepy trance when he heard a voice which said: "Read"! He replied: "I cannot read". The voice again said: "Read"! And he again replied: "I can not read". A third time the voice commanded more sternly — "Read"! He now replied "What am I to read"? The voice said read as follows:-
(Surah Iqra No. 96: 1-5)

1. "Read in the name of your RABB who created (the worlds).
2. Created man from a leech like clot.
3. Read, for your RABB is Most Bountiful.
4. HE who taught by the pen.
5. Taught man that which he did not know."

34. Since the voice bade him to "Read" and insisted on his "Reading" therefore, the Sacred Book is known as "Al-Qur'aan". It means "The Reading". These five verses were the very first which were revealed by ALLAH to him.

35. When he came out of the cave the words of these five Ayats stayed with him- "as if they were inscribed upon his heart".

36. When he came out of the cave the same awe inspiring voice again said: "O Muhammad! (S.'A.W.S.) You are ALLAH's Messenger, and I am Gibreel"('A.S) . He saw angel Gibreel ('A. S.) in the likeness of a man standing in the

sky above the horizon. Once again the awe inspiring voice said: “O Muhammad! (S.'A.W.S.) You are now ALLAH's Messenger, and I am angel Gibreel.”

37. He was shaken and returned in great distress of mind to his wife Hazarat Bibi Khadija and narrated to her the sequence of events. She accepted it forthwith and believed in him that he is now the Messenger of ALLAH.

38. She consulted her cousin Waraqa-ibn-Naufal, an old man well versed in the scriptures of Jews and Christians, who further confirmed that the same heavenly angel who in earlier times came to Musa (‘Alai His Salam) had come to Muhammad S. ‘A.W.S. and that now he was chosen to be the Prophet.

39. Initially to an humble and honest man who was fond of quiet and solitude, his being chosen out of all mankind to face the entire world alone was appalling and disturbing. But at length he accepted the responsibility with complete confidence, dedication and obedience the tremendous task that was imposed on him to justify his proudest title: “The slave of ALLAH”.

40. Whenever ALLAH's revelations used to come to him they used to be tremendously difficult times on him. He used to be shaken up. And he used to perspire profusely under the influence of revelations.

41. In the first three years of his Prophethood the scope of his mission was limited. Prophet preached only amongst his family members and intimate friends. The first few converts to Islam were his 55 years old wife Hazarat Khadija (Razi Allaho Anha) his first cousin aged nine Hazarat Ali (Karam Allah Waj hu) his employee Zeyd, his elderly friend Hazarat Abu Bakr

and only a few more. The people of Macca began to regard him as one who had gone a little mad.

42. After another three years Muhammad Sal Lal Laahu ‘Alai Hi Wa Sallam received another revelation commanding him to “Arise and deliver the warning” to people. From then onwards he began to preach in public more energetically. Surah Al-Muzzammil No.73 and Surah Al-Muddassir. No. 74.

43. One day he climbed upon a small hillock known as ‘Safa’ near Khaana-e-Kaaba and gathered the people and addressed them. “If I tell you that tomorrow the enemy will attack you, would you consider me truthful?” The people said: “Yes”. Then Prophet said: “then I warn you against the punishment of the Hereafter, you better follow ALLAH's Commands that have been sent by Him to me.” Hearing this the people dispersed.

44. Later, continuous preaching by him to all and sundry regarding the uselessness of idolatry in the face of ALLAH's power and sovereignty and ALLAH's control on days and nights, and life and death etc. caused Quraish people of Macca to become hostile against him. They began to persecute his small group of newly converted followers who were poor and humble. They were mocked and insulted. They even wanted to kill Prophet but only the law of Qisas, life for life prohibited them from doing so. Prophet in the meanwhile went on warning the people.

45. When the people of Quraish saw that Prophet Muhammad (S ‘A.W.S.) is undermining the powers of their idols and is asking people to stop worshipping them, then all Quraish people assembled to take some concrete action against him. They all assembled at his uncle Abu Talib's place and called Prophet as well. They asked him to stop his mission. The Quraish people even said to Muhammad (S ‘A.W.S.) that if he

wanted money they would collect it much more than what he could imagine. And if he wished to marry the most beautiful woman they will arrange that too in addition. They said that if he did not desist from his new pursuit against their idols then they may perhaps go for bloodshed and he may lose his life. They even showed their readiness to accept him as their king provided he stops attacking their idols.

46. On this Prophet replied: “O my uncle! I will not give up this work until ALLAH asks me to do so. I will not give up even if I have to die for the sake of this work.”

47. In the first four years, converts who became Muslims were only a few in number. They were the humble and the weak people of the society and were unable to defend themselves against the powerful Quraish oppression. So Prophet advised them to migrate to the neighbouring Christian country-Abyssinia (Ethiopia). Despite the oppression and humiliation, the number of Muslim converts gradually increased. The Quraish people were seriously alarmed as their religion, their custodianship of Khana-e-Kaaba and even their trade was being affected.

48. The Quraish people even posted men at all incoming roads to Khana-e-Kaaba to warn in advance the incoming pilgrims during the pilgrimage season against a mad man named Muhammad (S ‘A.W.S.) who was preaching against their idols at Macca.

49. The exasperation of Quraish further increased when one of their leading and powerful man Hazarat Omar converted and accepted Islam. This embittered them further.

50. The things came to such a pass that they decided to cut off Prophet and his followers from the city and the society. No

talk, no interaction, no social dealings, no buying from them and no selling to them. The Believers were shut up in a valley near Macca. For this the people of Quraish along with other clans drew up a written memorandum for implementation. It was so sacrosanct for them that they deposited it inside Khana-e-Kaaba. The Prophet and his followers were thus shut up for three years in the valley, except for few days during pilgrimage season.

51. After three years the strict sanctions against him and his followers were eased and the boycott was removed at the persuasion of some old friends and neighbours.

52. But in the meanwhile the opposition to his mission had increased. Due to all these difficulties there was little success for Prophet at Macca.

53. Once Prophet went from Macca to a nearby town Taif with an intention to preach Islam there. There he met the three chiefs and invited them to accept Islam. But they all refused and were rude to him. They put boys to chase him out of the town. The boys clapped and stoned him and chased him out of the town. He was injured. He bled.

54. Outside the town he sat down injured under the shade of a garden wall but the boys returned back. At night he stood up for prayers and the Jinns listened to the recital of Qur' aan by him. Surah Jinn No. 72.

55. At the time of yearly pilgrimage a small group of men from “Yasrib” (Now known as Madina) heard him attentively. At ‘Yasrib’ there were learned Jews preachers who used to speak to their people about the coming of another Prophet among Arabs who would destroy their idolatry. When these people saw and heard Prophet, there was no doubt left in their minds.

56. On the next pilgrimage a larger deputation came from Yasrib and they swore allegiance to him. A pact was signed in which they were to take oaths from new women converts about their loyalty. On their return to “Yasrib” there was talk of Prophet in every house.

57. In the following year 73 pilgrims from ‘Yasrib’ came to Macca to vow allegiance to Prophet and to invite him to ‘Yasrib’—their city. They also swore allegiance to defend Prophet as they would defend their own wives and children. It was here that the migration to Madina by Muslims was decided.

58. Quraish of Macca hated Prophet being amongst them but they dreaded even more if he escaped from them. Therefore they began to think of killing him. But again they feared the law of Qisas, life for a life was there to prevent them. In the meanwhile Muslims began to leave Macca for Madina one by one. By then Prophet's uncle Abu Talib was also dead who used to protect him. About the same time Prophet's wife Hazarat Bibi Khadija also died.

59. During this period the hostilities of the people of Macca increased more. Whenever people of Macca used to find new Muslims saying their prayers they used to cause trouble for them by stoning, or by throwing the dirty intestines and refuge of camels and goats. Despite this more and more new converts were coming into Islam.

60. Three tribes of Macca were prominent in opposing the Muslims. They were Bani Quraish, Bani Hashim and Bani Muttalib. Among all these tribes there was one Abu Lahab (Prophet’s uncle) who had a special enmity and interest against Holy Prophet. In the meanwhile Muslims were gradually migrating to Madina as well. Under these circumstances Surah Anfaal No. 8:39 was revealed to Prophet

and he was ordained to make war on the disbelieving persecutors: “And fight them on till there is no more persecution of the Believers and there prevails a total obedience and faith in ALLAH.”

61. After this, Prophet, through Angel Jibreel (‘Alai His Salam), was transported from the sacred masjid (at Macca) to the farthest masjid (at Jerusalem) in a night. Then through the seven heavens he was taken right upto ALLAH’s Majestic Throne. It was there that he was made to understand the spiritual mysteries of the human soul struggling in space and time. And five prayers were ordained for Muslims.

Prophet's Preparation for Migration

62. By then almost all Muslims had migrated from Macca to Madina. Among the important ones that were left behind were - Hazarat Abu Bakr (60), Hazarat Ali (30) and the Prophet himself (53). When Hazarat Abu Bakr, the man of wealth also started making arrangements to migrate to Madina, Holy Prophet told him to stay back as ALLAH has ordained him to go to Madina along with the Prophet himself. Therefore he should wait till ALLAH ordains the Prophet to migrate.

63. Sensing that soon Prophet himself would also migrate, all Maccan tribes gathered. Some said: “Arrest him”. Abu Jahl suggested let one man from each tribe, collectively and simultaneously attack and kill Prophet so that blame would not be on any one individual. All agreed on this plan and they all waited the very night to execute him.

64. ALLAH secretly revealed a message to Prophet by which he was informed about their plan. Prophet gave his cloak to Hazarat Ali his cousin brother and asked him to lie down on his bed so that people may think that Muhammad Sal Lal Laahu ‘Alai Hi Wa Sallam himself was sleeping.

Prophet knew that the enemy would not kill Hazarat Ali. Sure enough Abu Jahl's men surrounded Prophets house the same night.

65. ALLAH caused a temporary blindness in the eyes of the would be murderers as Prophet threw a handful of dust towards them after reciting the first nine Ayats of Surah Yaseen No. 36:1-9. Then he went to the house of Hazarat Abu Bakr, his friend. From there the two rode the prearranged camels and escaped out of Macca through unrecognized route under the guidance of a paid guide. They both hid in a cave called Saur which is 5 to 6 k.m. away from Macca. They stayed in the cave Saur for 3 days and 3 nights.

66. Every night the son of Hazarat Abu Bakr came after the night fall and informed them about the hue and cry at Macca while the daughter of Hazarat Abu Bakr brought food for them. During the day time the servant of Hazarat Abu Bakr took sheep for grazing around that area and removed the foot marks of camels cleverly. In the mean while the search party from Macca searched for him in vain in nearby hills and surroundings.

67. Once it so happened that the search party from Macca came quite close to the cave but seeing coweb's net at the entrance of cave they did not search the cave. Hazarat Abu Bakr became very afraid but Prophet said to him: "Do not fear. ALLAH is with us." Then after a stay of three days and three nights they again escaped away on camels at night to Yasrib (Madina) which is some 260 k.m. away through unrecognised routes.

68. They followed the infrequently route and after weeks of journey reached Yasrib (Now called Madina).

69. Thus came to an end a period of thirteen years of Macca, after Prophet received his Prophethood at Ghar-e-Hira. Thirteen years of seemingly futile struggle, humiliation and persecution and with a mission still unfulfilled. At Macca he has been only a preacher but with not much of success. Out of 114 Surahs of Qur'aan as many as 89 were revealed to him at Macca. Generally these Surahs show spiritual light and moral guidance to an individual soul to orientate itself towards correct spiritual goal and destination. They teach that ALLAH is ONE . Prophets come to guide mankind and that at the end of life there would be another eternal life of the Hereafter.

After Migration

70. Hijrat from Macca to Madina in his 53rd year of life on 22nd Sept. 622 AD. marks the beginning of the Muslim era and a Muslim calendar i.e. Hijri year. Hijrat makes a clear division of time in his first mission at Macca and then at Madina. The kind of stay of 13 years at Macca is totally different from the kind of stay of 10 years at Madina. His next 10 years at Madina were crowned with success. This can be clearly seen from the study of the remaining 25 surah of Qur'aan that were revealed at Madina. Here at Madina in the beginning he was only a ruler of a small state which later grew to an empire extending over the whole of Arabia. Surahs that were revealed at Macca tend to straighten the spiritual path, goal and destination of man, whereas the Surahs that were revealed at Madina give a different kind of guidance to an individual soul. They are more oriented towards spiritual, social, community and political life. These guidances made prophet to become a finest exemplar, reformer and a law giver. Undoubtedly he became the greatest of all educationists of the world for all times. He came in the fullest blaze of history as the last Prophet of Islam.

71. In the first year at Madina Prophet gave equal rights of citizenship to local Jews who were there in large numbers. But when these Jews found that they could not use Prophet for their own ends, they began to play mischief by trying to shake his faith in his mission and even to mislead the new converts. In these acts they were secretly encouraged by few outwardly professing Muslims who were being deprived of their local influence in Madina. In Madina Surahs there is a frequent mention of such Jews and such Muslim hypocrites.

72. During stay at Madina one prominent and intellectual Jew Abdullah Bin Salam accepted Islam by saying: “ When I saw Prophet, at once I was convinced that such a face can never be in the wrong.”

73. It was at Madina that Prophet received revelations regarding payment of annual Zakat. It was also at Madina that command came from ALLAH to make a change in the direction of prayer. Muslims therefore changed their Qibla from Jerusalem to Khana-e-Kaaba at Macca.

74. At Madina the first concern of Prophet was to establish public worship and for this he raised the first mosque of Islam “Masjid-e-Quba”.

75. Prophet wanted to laydown a proper foundation of Islamic state but he was also not unmindful that the Quraish of Macca had sworn to make an end of his religion. During the first year, several small Muslim expeditions were sent out of Madina to various nearby tribes to dissuade them from siding with Quraish of Macca. These expeditions were either led by him or by some one else out of Muhajirs only, because Ansar's oath was primarily for defence, and not for any offence. These expeditions were sent out in war like trim just in case there was

any attack on them. This was more so because Muslims had been on the receiving end all along at Macca for the last thirteen years. Further by now they had also received ALLAH'S revelation to wage war against the prosecutors of Muslims.(Surah Anfal 8).

The Holy Wars

76. The stories of fanatic Muslims sweeping across the world forcing Islam at the point of a sword is a most fantastically connived absurdity and a lie which is propagated by bogus historians. In fact Qur'aanic Teachings by Hazarat Muhammad Mustafa Sal Lal Laahu 'Alai Hi Wa Sallam had enraged the Quraish of Macca and the Jews of Madina. He and his faithful followers were therefore persecuted. There was even a clever attempt to kill him. They were forced to migrate to Madina for shelter. Even there he was not left alone at peace. The religious animosity of the enemies of Islam forced them to march on to various battles to settle the score. The Disbelievers attacked him repeatedly at Madina and menaced the very existence of Islam. ALLAH then declared JIHAD (meaning striving to your utmost) as obligatory on Muslims. Surah Baqarah 2:190-193. Prophet then had to fight back in self defence and thus he was groomed to become an accomplished Military Leader. A Muslim is absolutely fearless of the horrors, terrors and tyrannies of war- because ALLAH is with him in the darkest hour. In victory he is victorious, in death, he is living in heaven and getting sustenance. A Muslim is therefore a most fearless human being that there can ever be. Jihad is justified in Qur'aan at 2 :154, 2 :190, 2 :191, 3 :157, 4 :71, 4 : 74, 4:78, 5:21, 7:128, 7:136, 8:6, 8:12, 8:15, 8:16, 8:19, 8:60, 8:65, 8:66, 9:20, 10:109, 22:39, 42:39, 46:35, 47:4, 52:48, 61:4 and 73:110 (27 times) For the cause of ALLAH, Jihad is very important. It may be by weapons, money, pen, tongue or even by faith and intention. ALLAH's Last Messenger used to plan in advance all

defensive campaigns, and then lay down broad strategies down to precise tactics. In doing so, mutual consultation and discussion was his normal practice. Once he was in the battlefield, he used to act as Commander-in-Chief and at the same time he used to fight like an ordinary soldier. Quite often he used to work like an ordinary labourer. His physical endurance and stamina was so great that he could endure all sorts of discomforts, inconveniences and hardships. He could undertake long journeys during summers and winters and at the same time face all kinds of dangers of outstretched wars. He unified the Arab Bedouin tribesmen who were till then disunited and pitted against one another in internal quarrels. He had inspired them with an all-motivating force and belief in One True GOD - ALLAH, with the result that they secured one after another the most astonishing conquests in human history. Often he was outnumbered three to one, yet he won some spectacular victories. No other religion in history spread so rapidly as Islam did. Within one hundred years of his death, the Roman Empire, the Byzantine Empire and the Persian Empire were all humbled. Inspired by their faith Muslims conquered rapidly and swept across a vast area stretching from India to Northern Africa, to Spain and right upto Southern Europe. It was the largest Muslim Empire in area and land coverage that the world had ever known in entire human history. Also its duration under Muslim domination was the longest, almost a thousand years. Islam had completely changed the religious map of the world. Such was the leadership of ALLAH'S Last Messenger Hazarat Mohammad Mustafa Sal Lal Laahu 'Alai Hi Wa Sallam! And wherever the Muslims went there was a large scale conversion to Islam.

77. ALLAH's Last Messenger remained extremely pre-occupied fighting back the enemies of Islam from the age of 53 to 63 years i.e. till his death. His record of battles and campaigns is a witness to the Disbelievers' hostility to Islam.

It is phenomenal indeed, he had to lead personally a total of twenty seven battles and campaigns whereas in nine of them there was such hard fighting that the blood was let to fall freely. At times he himself was hurt and there were occasions when he just escaped death. Battles of Badr, Uhad, Trench and Hunain were the major ones. In addition, he had a super human tolerance to physical and mental hardships which were inflicted on him and on his followers. He always kept his emotions under control. Besides these battles and campaigns, he personally planned and sent out thirty eight other smaller expeditions in defence under the command of his faithfuls. While studying the details of these major battles, one stands amazed to realize how great and highly professional used to be his military planning, his strategy, his skilful use of ground and his deployment of ground force. In all these campaigns he himself was the motivating force. What an involvement and what a devotion in the cause of Islam! What an effort, enthusiasm and stamina! He fought for religion and not for a political advantage or a territorial gain. His military triumphs awakened no pride in him. His glories were not for selfish purpose. Their aim was nothing else but to spread the message of Holy Qur'aan i.e. to build one Spiritual Empire, a Commonwealth of Islamic Faith. There is none in world history who could come any where close to this record of battles and campaigns. And all this was in defence of Islam and in the cause of ALLAH, only to spread the message of His Word - the Holy Qur'aan. Now we will study a few important battles that were fought.

The Battle of Badr

78. In the second year after Hijrat, one Abu Sufiyan a wealthy trader of Macca who was also a Disbeliever was returning from Syria to Macca along with his caravan of loaded camels. When he was passing near Madina he heard about Prophet's possible design to capture the caravan. He

immediately sent one camel rider to Macca to send forces to rescue him, otherwise Maccans would lose both wealth and honour. Obviously this trade caravan of Abu Sufiyan was unarmed. Soon a force of a thousand strong, all armed men started moving from Macca towards Madina. At the battle of Badr, Abu Sufiyan's caravan was merely an excuse. The real motive was to defeat Mccan Army for the first time. Prophet had already received a revelation to fight the Disbelieving prosecutors with a promise of victory from ALLAH. The battle was fought and Maccan army of a thousand men was routed by Prophet's only 313 men.

79. A loss of face and honour at the battle of Badr for Maccans became a fore runner of additional wars and renewed hostility towards Prophet and towards the religion of Islam.

The Battle of Uhad

80. The very next year after the Battle of Badr the Maccans came back again to attack Madina with a even more prepared and fully armed contingent of three thousand men. Prophet initially thought to defend Madina city itself from within. This plan was also strongly supported by one Abdullah Ibne Umeyya who was in fact the leader of the hypocrite Muslims within Madina itself and who was antagonised against Prophet due to loss of his own influence in Madina. But Believing Muslims who had fought at Battle of Badr thought it shameful to fight the enemy from behind their house walls as they were once again sure of Allah's help. Prophet accepted their proposal and set out for a battle. Prophet led an army of a thousand men towards a nearly mountain Uhad. On this decision, Abdullah Ibne Umeyya (who was a hypocrite) was offended and therefore he withdrew his men from this Battle of Uhad.

81. Prophet had placed a band of 50 archers at the bottom of the hill at Uhad with instructions to guard the pass and to

prevent any intrusion by the enemy through it. Prophet had instructed them not to leave their post till ordered. The battle at mount Uhad was fought and the Believers were getting victorious. Seeing their comrades victorious, the 50 archers (disobediently) left their post without permission. They merely wanted to collect their share of spoils of war. This was against the instruction of Prophet.

82. The result was that the cavalry of Abu Sufiyan rode through the unguarded pass and attacked Muslims from behind. Prophet was wounded and Hazarat Hamza (his uncle) and other Believers lost their lives. Then night fell and a rumour went round in the routed camp of Muslims that Prophet was killed. But soon some one recognised the Prophet in the dark and declared that Prophet was alive. Thereafter the Muslims picked up courage and confidence. They again gathered around the Prophet.

83. Prophet again started making preparations with what remained of his left over army. Fires were lit just to make a show to Abu Sufiyan and to Quraish of Macca that Prophet and his army was very much intact in the field and were again preparing for attack next morning. This prevented the enemy from making a possible repeat attack.

84. Abu Sufiyan also heard from one Badawi, who was friendly to Muslims, that Prophet was very much in the field and is refreshed after a night's rest and is thirsty for a revenge fight after yesterdays affair. Abu Sufiyan hearing this got fully discouraged and decided to return to Macca rather than to take on Prophet once again.

85. The point to note is that only because of the disobedience of 50 archers that Muslims suffered a temporary defeat at Uhad which otherwise was shaping well into an even greater victory than that of Badr. In any battle a commander's orders must be obeyed in letter and spirit.

86. The near defeat of Muslims at the Battle of Uhud however lowered their prestige. The local Arab tribes who had not as yet accepted Islam and the Jews were now inclined favourably towards the Quraish of Macca. The followers of Prophet were now attacked, captured and slaughtered more often. Jews despite their treaty with Prophet, openly sided with Quraish of Macca. They even declared that their idol worship was superior to Islam. Surah Nisaa No. 4:51. Therefore Prophet was compelled to take action against them.

The Battle of Trench

87. After the fifth year of Hijrat the idolators of Macca once again made an all out effort to destroy Islam. They collected ten thousand armed men. Quraish of Macca together with desert tribes collected all their supporting clans and cavalry and advanced to attack Madina once again. The matter was of grave concern to Prophet. Under the advice of one Hazarat Salman of Persia he got dug a fairly deep and a fairly wide trench around the city of Madina from where the attack was obvious. Prophet himself took part in the digging. The Believers army then took their position in the trench.

88. When enemy army reached the trench they could not cross it. Therefore they sat down outside of it and only continued to shower their arrows on the Believers.

89. In the meanwhile Jewish tribe of Banu Quraizah and Banu Nadhir who were living in Madina began to side openly with enemy. But because of barrier of trench, enemy felt disgusted. Delay was causing frustration. After two weeks waiting there came a bitter cold wind which continuously blew for three days and three nights. Tents got uprooted, fire could not be lit and meals could not be prepared. Delay caused disgust and frustration in the enemy camp. They felt miserable.

90. At last the enemy, Quraish of Macca decided to return to Macca and Ghaftan tribe also followed them. Thus the Battle of Trench came to an end even without a fight.

91. On return from Battle of Trench Prophet: ordered a war against the undependable Jewish tribes-Banu Nadhir and Banu Quraizah of Madina. Only a little while ago they had shown their inclination towards the enemy. Now out of fear they had taken refuge in fortified towers but after a siege of nearly a month by Muslims they surrendered. They begged Prophet to let them continue to remain as citizens of Madina and Prophet granted their request.

The Treaty of Hudaibiya

92. In the sixth year after Hijrat, Prophet had a dream and accordingly he decided to perform Haj the same year. Surah Fat-h No. 48. He collected the Believers of Madina as well as of local tribes and some 1400 believers set out for pilgrimage from Madina to Macca. They took with them only goats and camels, the usual offerings for Haj season.

93. As Prophet approached Macca he was informed that Quraish of Macca would prevent Prophet from entering Macca at any cost. Quraish were ready even for a war. On this information Prophet changed his route from the normal route to Macca. Instead he moved forward through unfrequented hills and valleys. By now he and all his followers were tired so they stopped at a place called "Hudaibiya". From this place Prophet opened negotiations with Quraish of Macca, telling them that they had come only to perform Haj.

94. Prophet's first emissary to Quraish at Macca was ill treated and even his camel was killed. In return Quraish of

Macca sent back a small team to Prophet who were rude and insulting. On this the followers of Prophet became violent and told them in unambiguous words to show respect and honour that is due to Prophet. When these Quraish returned to Macca they told their people that they have seen many Chiefs and Kings, but what honour and respect that is given to Muhammad (Sal Lal Laahu ‘Alai Hi Wa Sallam) had never been seen by them before.

95. After this Hazarat Usman was sent to Macca to negotiate with Quraish. While Muslims were awaiting his return to Hudaibiya news came that he was murdered. It was at that moment that Prophet, sitting under a tree at Hudaibiya, took an oath called “Baitur-Rizwan” from all his companions that if they have to fight against Quraish they will all stand or fall together. But after a while it became known that Hazarat Usman was alive and was not killed.

96. Then proper envoys came from Macca and a “Treaty of Hudaibiya” was signed. It stipulated four things. No. 1 That there was to be peace between both parties for ten years. No. 2 That any neighbouring tribe or person was free to join either of the two camps and make an alliance with it. No. 3 That if a Quraish person from Macca, who was still under a guardianship, should join Prophet, without guardians permission then he should be returned to Macca. But in the opposite case he should not be sent back. No. 4 That Prophet and his companions were not to enter Macca that year but they could enter the following year unarmed for three days only.

97. There was dismay among the Muslims. They thought that the terms were unequal. On this occasion Surah Fat-h No. 48 was revealed. In fact the truce proved to be the source of great victory for Islam. Till then wars and battles were the real

barriers prohibiting inter mixture and inter dialogue between Muslims and Idolators. But now both parties could meet and exchange views. This led to faster understanding and thereby faster spread of Islam. The result was that in the next two years only, there were far more converts to Islam than in all previous 18 years.

The Battle of Khyber

98. In the seventh year of Hijra, when Prophet was sixty, he led an expedition against a strong hold of Jews at Khyber which is in the north of Madina. This place had become the focal point of enemy's damaging activities. The Jewish forts were captured one by one. (until the total expulsion of the Jews later on in the times of Caliph Hazarat Omar).

99. It was at Khyber that a Jewish woman prepared a poisoned meat. Prophet took only a first morsel but did not swallow it. He immediately warned his companions that the food was poisoned. One Muslim who had already swallowed a morsel, died immediately. Prophet developed illness from a mere taste of that poison. The Jewish woman was brought before Prophet. When questioned, she replied that she did it because of the humiliation of her people. Prophet then forgave her.

100. In the seventh year of Hijra Prophet's earlier dream to perform pilgrimage at Macca was eventually fulfilled. According to the Treaty of Hudaibiya, Quraish of Macca vacated Khana-e-Kaaba and watched Muslims performing Haj from nearby hills. After three days idolators again occupied Khana-e-Kaaba, and Muslims returned back to Madina.

101. The Quraish broke the Truce of Hudaibiyya (of ten years) in its second year only, by attacking a tribe that was in alliance with the Prophet by massacring them right in the precincts of Khana-e-Kaaba itself.

102. When Prophet came to know of this, he summoned Muslims in Madina and marched towards Macca. This time fully armed to attack. Quraish of Macca tried to put up a show of defence outside the city of Macca but since they were overawed they were routed without bloodshed and they surrendered to Muslims. Prophet entered the city of Macca as a conquerer. The inhabitants of Macca were scared because of their misdeeds but Prophet declared general amnesty. All idols in Khana-e-Kaaba were destroyed and Prophet said—“Truth has come and darkness has vanished away” Surah Bani Israel No. 17:81. And for the first time in Macca Azan, a call to prayer, was called out.

The Battle of Hunain

103. In the eighth year after Hijrat, there was a gathering of the angry idol worshipping tribes who wanted to regain the control of Khana-e-Kaaba at Macca. Prophet therefore organised an army of twelve thousand men at Macca. The battle was fought in a deep valley known as Hunain. The Muslims were trapped in the hills and they were ambushed by the enemy. Enemy had taken tactical positions in the hills in advance that gave them clear advantage. Muslims were made to run hither and thither in the hills. Only a few faithful bodyguards of Prophet stood by him. Later the Muslims rallied again and routed the enemy. Finally the victory came to Muslims and the enemy was defeated.

104. After this victory the city of Taif was besieged and its enemy tribe Thaqif who fought against Muslims in the battle of Hunain was defeated. It was the same city where some 19

years ago Prophet was booed, stoned, injured and was thrown out by the boys when he had gone there to preach Islam.

105. After this Prophet appointed a Governor for Macca and himself returned to Madina to the unbounded joy of Ansars of Madina who were sorrowfully thinking that since Prophet has regained his birth place he might forsake them and may make Macca his capital.

106. In the ninth year after Hijrat, Prophet now at Madina came to know that enemy this time was gathering an army in Syria. The Tabuk expedition had to be taken hurriedly in the heat of summer because of the fear of threat of Byzantine invasion. (Surah At-Towba 9:81) Prophet called on Muslims to support him in this campaign but many weak minded Muslims made all sorts of excuses to stay behind. They put forward excuses of—long distance, hot season, harvest season etc. The reputation of the enemy as good fighters was also the factor. Such hypocrites are much denounced in Qur’aan.

107. In the eight year after Hijrat, Macca had been conquered and most of its people had become Muslims. Now Muslims were performing Haj according to Islamic manner where as the idol worshippers were performing their annual pilgrimage according to their customs and traditions. But in the ninth year after Hijrat, a declaration was made by Muslims that idol worshippers will be no more allowed to perform the pilgrimage, except only those who had treaty with the Muslims and they too will be allowed only upto the remaining period of the treaty but not thereafter. That proclamation marks the end of idol worship in Arabia.

108. By that time Prophet was not only the spiritual head of Muslims but he was also the secular head of a Muslim kingdom. In the ninth year a large number of deputations

called on Prophet at Madina to swear allegiance to him and to hear the Qur'aan. This year is therefore called as 'Year of Deputations.' By then Prophet had become absolute ruler of Arabia but even then his style of living and dealings had remained simple as ever. He met the lowest on equal footing. To know more about the qualities of his character and personality please refer to my another book—'Personality of Muhammad S.'A.W.S'.

109. ALLAH had honoured him with extraordinary capabilities. He was an exceptional organiser of things. He judged every case with utmost care and honesty. He was always there to hear every case of a petitioner and a suppliant. He raised the status of woman from virtually nothing to a complete legal equality and to a position of respect and honour. He made Arabs to stop drunken-ness and acts of immorality which so far had disgraced them.

110. He destroyed and made to disappear from Arabia the idolatry which was a stigma on human soul. He made men to live with faith in ALLAH, and to acknowledge the fact of Accountability in the Hereafter. He showed them the manners of Prayer, Zakat and Haj. He showed man the manner in which his soul could advance from stage to stage. He is recognised and accepted as the greatest tutor of all times who pulled the sinking humanity out from darkness towards enlightenment.

111. He transformed Arabian tribes, who so far were ignorant and had adopted wrong practices, into a people who had now the greatest thirst to understand Qur'aan and to acquire knowledge.

112. For the first time in the history of world he made universal brotherhood as a standard of human dignity and

existence. He declared that all men are equal. Only those who excel others in piety, steadfastness, purity in conduct and behaviour stand higher than others.

113. As a man he was unequalled. The scope of his mission was unlimited, he is the last Prophet and he is the seal amongst the Prophets. Surah Ahzab No. 33:40.

114. His personal life is an example for others to follow. He, as an husband, as a father, as a leader of men, as a soldier and as a general in the field has no equal. He gave the finest and the most refined economic system to the world which alone can solve economic problems of the world. His concern for poor, for orphans, for widows and for weak has no parallel. He was the perfect man. His teachings can turn the tears of humanity into smiles.

115. In the tenth year after Hijrat, Prophet went to Macca to perform Haj. It is known as 'Hajjatul-Widaa'. From the mount Arafat he gave a sermon to a large gathering of Hajjis. "Unnecessary bloodshed and usurpation of others wealth and property is HARAM. And understand clearly that after the light of Islam, all practices and customs of the days of ignorance are now buried under my feet. And now no blood revenge of the old period of ignorance would be taken, and no one would claim any interest on his loan even of the past. He said - fear ALLAH and recognise the rights and obligations of women. You have special rights on them as much as they have on you. And one day you have to appear before your RABB who would judge you according to your deeds".

116. He further said - "I am leaving behind for you the Holy Qur'aan a compendium of Instructions and Commands of ALLAH as ordained by Him for his creatures. If you hold fast to this Book you would not go wrong."

117. At the end of the address he asked the multitude—“On the Day of Judgement you will be asked about me whether or not I had conveyed to you the message of ALLAH. So tell me what will be your answer?” The multitude answered - “We are witness now and we will remain witness on the Day of Judgement that you have conveyed the Message of ALLAH to us. And you have given us the guidance and the instructions.” After this he raised his finger towards the sky and repeated thrice- “O my Allah! You be witness. I have conveyed Your Message and Your Commands to your creatures and these creatures of yours are also witness to it.”

118. It was during the last pilgrimage that Prophet had announced that perhaps they may not find him amongst them next year Surah Fat-h 110: 1-3.

119. Soon after his return to Madina after Hajjatul-Widaa” Prophet fell ill. His illness caused great dismay in Arabia. The intensity of pain increased till he became unconscious. During the period of his illness in his absence—the 13 prayers were led by Hazarat Abu Bakr (Razi Allaa ho Anho) in the mosque which was adjacent to Prophet's dwelling place.

120. Then on the day of his death he came out of his humble dwelling and went to the adjacent mosque to say his morning prayer and insisted that the prayers be led by Hazarat Abu Bakr (R. A.). After the prayer he again withdrew to his dwelling. He died the same day. (“Innaa Lil Laahi Wa Innaaa Illehi Raaji ‘oon”) “To ALLAH we belong and to ALLAH is our return”. Surah Baqarah 2: 156. At Madina he was buried at the very place he had died.

121. He died at the age of 63 years on 12th Rabi-ul-Awwal i.e. 8th June 632 A.D. on Monday Muslim are his followers and Qur’aan is the Book from which they take guidance.

Compare the Conditions

122. Compare the conditions that were prevailing at the time of his advent with the conditions that emerged at the time of his demise — just within twenty three years of his Prophethood. He brought about a total transformation in human life. He brought about a Lasting Revolution in spiritual, social, moral, economic, family life, customs, practices, rituals, traditions and in many other fields of human life.

123. He changed the course of history. His achievements are innumerable and ever lasting. He taught the world which it did not know before. He created a Spiritual Empire and he ruled over the Muslim world by Power Divine.

124. He holds an undisputed sway over the hearts and minds over a billion Muslims even after a period of 1334 years.

125. This is Muhammad (Sal Lal Laahu ‘Alai Hi Wa Sallam) (Peace Be Upon Him), the last of all Prophets.

What the World’s Non-Muslim Scholars Say

1. **Micheal H. Hart** In his book Ranking of 100 Most Influential Persons in History said :- He has placed Hazrat **Muhammad** (Mustafa Sal Lal Laahu ‘Allehi Wa Sallam) on top of the list. He has placed ‘Isa (‘Allehis Salaam) at position No.3 and Gautam Budha at No.4. He has placed Musa (‘Allehis Salaam) at No. 16. His reasoning is

- (a) I have ranked these 100 great persons in order of importance.
- (b) A striking example of this in ranking **Muhammad** (Mustafa Sal Lal Laahu ‘Allehi Wa Sallam) higher than Jesus Christ, in large part is because of my belief that

Muhammad (Mustafa Sal LaI Laahu ‘Allehi Wa Sallam) had a much greater influence on the formulation of Muslim religion.

- (c) This unparalleled combination of secular and religious influence which I feel entitles **Muhammad** (Mustafa Sal La(Laahu ‘Allehi Wa Sallam) to be considered the most influential single figure in human history.
- (d) In ranking the men and women in this book, I considered the influence that their accomplishments may have on future generations and events.
- (e) Since Qur’aan is as important to Muslims as the Bible is to Christians, the influence of **Muhammad** (Mustafa Sal Lal Laahu ‘Allehi Wa Sallam) through the medium of Qur’aan has been enormous. It is probable that the relative influence of **Muhammad** (Mustafa Sal LaI Laahu ‘Allehi Wa Sallam) on Islam has been larger than the combined influence of Jesus Christ and Saint Paul on Christianity.

2. Professor Dr. Hartwig Hirschfeld of London University

- (a) Qur’aan is unrepachable, congenial with regard to convincing power, eloquence and even composition. Never has a people been led more rapidly to a civilization, such as it was in the case of Muslims through Qur’aan.
- (b) Qur’aan was the fountainhead of all sciences.

3. **Dr. Sir Tritton of London University, in His Book “Belief and Practices” said** :- Qur’aanic beliefs are based on reason. To command what is right and to forbid what is wrong is an article of faith of Qur’aan.

4. Dr. Albert Einstein, an Eminent Scientist in His Book “Life and Time” said:-

- (a) The most beautiful emotion that we can experience is mystical. He, who is not moved by this emotion is a

stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

- (b) To know that what is not understandable really does exist, (i.e GOD) is the highest form of wisdom and most radiant beauty, which our dull faculties fail to comprehend. This knowledge, this feeling, is at the centre of true religiousness and in this sense, and in this sense only I belong to the ranks of devoutly religious.
- (c) And - any one who does not believe in
 - (i) Personal God
 - (ii) Revelations
 - (iii) Messengers
 - (iv) Angels and
- (v) The Day of Judgement, is not, and cannot be called a scientist.

5. **Goethe, one of the Greatest German Poets**, speaking about the Holy Qur’aan declared that:-

- (a) This Book will go on exercising through all ages a most potent influence.
- (b) We resign ourselves to God. If this be Islam, then do we not all live in Islam?

6. **Dr. Oswald Seengler in his book “History of Philosophy” said:-**

- (a) The role of Qur’aan in human history is of revolutionary importance as it revolted against ancient Roman and Greek traditions and it was against all speculative and all abstract nature of things.
- (b) Qur’aan emphasizes that ‘Nature and History’ are two sources of knowledge for the study and for the understanding of concrete signs of natural phenomenon.

7. Professor Arberry of Cambridge University in His Book ‘Qur’aan Interpreted’ said:-

Qur’aan was revealed at a time when Greek and Roman civilizations were plainly dead. Qur’aanic people created their own sciences and arts.

8. In a Book - History of Mankind. It is said:- It is probable that but for Qur’aan, modern civilization would never have assumed that character which has enabled it to transcend all previous phases of evolution.

9. Professor Wil Durrant said:-

(a) Qur’aan has abolished the greatest misery from humanity at large by the abolition of priesthood. What a tremendous amount of misery this institution of priesthood can cause in the administrative and ecclesiastical history of mankind !

(b) In the ‘History of Civilization’ he said - “The false bogey and notions raised and sustained by biased Western writers against Islam, in preference to Christianity, are now being exposed by many Western writers and thinkers who have studied Islam and Qur’aan in detail.”

10. Carnegie Research. Washington Publication No.376 said:-

From 8th to 12th century the European language was Arabic. From 850 A.D. to 1250 A.D. Arabic was scientific and progressive language of mankind because the whole history of science is proof to it. Muslims were fired by enthusiastic curiosity and scientific genius. Muslim culture radiated from a number of centres which were spread in Western Europe, Maghrib and Central Asia. They related to mathematics, astronomy, chemistry, physics, technology, geography, medicine and botany. During 750 A.D. to 1100 A.D. Islam produced men like Al-Batair – the Botanist, Abdul Lateef - the Physician, Jabir Ibne Hayyan, Al-Kundi, Al Khwarazmi, Ibne Sina, Al-Masudi, Al-Ghazali, Umar Khayyam and Al-Jarrar to mention a few.

11. British Research Papers said:-

(a) These British Research Papers disclose historical events of 800 A.D. to 1400 A.D. period which were kept mostly out of sight or were falsely represented by European historians to the world. These researches reveal how Qur’aanic teachings were assiduously studied and preached and its code of life was put into practical application in Europe by various emperors, warriors, kings, priests, scholars and elite, sometimes at the cost of their heads and crowns.

(b) Europe and other territories were not captured by sword but by sheer eloquence, appeal to reason, cultural excellence of Qur’aan and its charm and through the vast potentialities of knowledge available in Arabic language.

(c) Arabic was the language of Europe from 800 A.D. to 1400 A.D. and Qur’aan was its code of life. By the 12th century, the literate of Europe had adopted Qur’aanic doctrines.

(d) The Research Papers say:- Qur’aan was radiating its light silently through-out Europe. By 9th century, English, French and Germans having a taste of learning and eloquent manners found their ways into Islamic teachings and institutions.

(e) Qur’aanic doctrines eventually made themselves felt in the highest ecclesiastical regions.

(f) European Universities more particularly Oxford and Paris had the largest share in spreading Arabic language in Europe.

(g) At Marseilles there was a - Great Arabic Learning Centre.

(h) Qur’aan was translated into Latin, and Europeans had adopted Arabic sciences.

- (i) By the end of 13th century, most of Europe was thoroughly influenced by the Qur'aanic Scientific Research and Qur'aanic Philosophy of Life.
- (j) The Qur'aanic influences had thus found an expression in France, Germany, England and Italy involving many classes of society from the poor men of the city of Lyon to the Emperors of Germany.

12. Emperor Bonaparte in "Et-Islam" said:-

- (a) I hope the time is not far off when I shall be able to unite all wise men and educated men of all countries on the principles of Qur'aan which alone are true and which alone can lead men to happiness.
- (b) Qur'aanic people were fond of sciences and literature. In Cairo there were 6000 books on Astronomy alone and more than one hundred thousand on Mathematics, Physics, Chemistry and Medicine.
- (c) But many shameless plagiarists claimed for themselves the Arabic works which they translated into Latin and named after them. Many Muslim authors names were Latinized to hide original identification.
- (d) And Qur'aan was studied in many universities of Europe.

13. In a Book History of Medieval Islam - It is said:- There is hardly any area of human experience where Qur'aan has not enriched the Western tradition, foods, drinks, culture, medicine, armour, industry, commerce, discoveries, inventions, maritime techniques, artistic tastes and amenities - not to speak of many terms that were adopted from Arabic.

14. Professor Max Mayer of Paris University in French Research Le Monde Islamique said:-

- (a) The scientific, economic, political, social and literary concepts were given to Europe by Qur'aanic civilization.

- (b) There are about 1000 main words of Arabic origin in English language and there are many derivatives from these words.
- (c) If history is to be studied unbiased, linguistic evidence can be found to show that there are about 100 words of Qur'aanic origin in technical usage alone.

15. Professor Arnold J. Toynbee said:-

- (a) The extinction of race consciousness is one of the outstanding achievements of Qur'aan, and in the contemporary world, there is a crying need for the propagation of this Qur'aanic virtue. Spirit of Islam may decide the issue with peace and tolerance.
- (b) The Western civilization has produced an economic and political plenum but at the same time it has caused a social and spiritual void.

16. Bernard Shaw In His Book "Whither Islam" said:-

- (a) No other religion has had such a record of success in uniting, in giving equality of status, of opportunity and of endeavours to so many and so varied races of mankind as Islam did.
- (b) I have prophesied about the faith of **Muhammad** (Mustafa Sal LaI Laahu 'Allehi Wa Sallam) that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Mediaeval ecclesiasts, either through ignorance or bigotry, painted Islasm in the darkest colours They were, in fact, trained to hate both the man **Muhammad** (Mustafa Sal Lal Laahu 'Allehi Wa Sallam) and his religion. To them **Muhammad** (Mustafa Sal Lal Laahu 'Allehi Wa Sallam) was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ. He must be called the saviour of

Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it much needed peace and happiness. Europe is beginning to be enamoured of the creed of **Muammad** (Mustafa Sal Lal Laahu ‘Allehi Wa Sallam). In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction.

17. Professor Bosworth said:- Call him the greatest of all reformers because he brought a revolutionary change, the equal of which was never in effect either before or after him. He is the most successful of all Prophets and religious personalities.

18. Professor Gibon a World Historian said:- The greatest success of **Muhammad’s** (Mustafa Sal Lal Laahu ‘Allehi Wa Sallam) life was through sheer moral force without a first stroke of a sword. This is confirmed by Qur’aan and by the history of Muslim conquerors and by their public and legal toleration of Christian worship.

19. Professor Massignon said:-

- (a) Islam maintains the balance between the exaggerated opposites. It has always in view the building of character which is the basis of civilization.
- (b) Orphanages had sprung up for the first time, it is said, under the teaching of Prophet of Islam. The world owes its orphanages to this Prophet who himself was born an orphan.

20. The Encyclopaedia Britannica says:- Muhammad Mustafa Sal Ial Laahu ‘AIIehi Wa Sal Iam) is the most successful of all Prophets and religious personalities.

21. Sarojini Naidu said:- It was the first religion that preached and practiced democracy. For in the mosque, when the “Call to prayer” (AZAN) is sounded at the minaret and the

worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim - “ALLAH alone is great.”

22. Mahatma Gandhi said:- It was Islam that civilized Spain, it was Islam that took the torch of light to Morocco and preached to the world the doctrine of brotherhood and therefore the Europeans of South Africa dread the advent of Islam as the Blacks may claim equality with the white races.

23. Professor Hurgronje said :- The League of Nations founded by the Prophet of Islam put the principle of International Unity and human brotherhood on such universal foundations as to show candle to other nations.

24. Professor K.S. Ramakrishna of Mysore said :- Islam came as the defender of the weaker sex and entitled women to share in the inheritance of their parents. It gave women, 14 centuries ago, the right of owning property. Yet it was twelve centuries later, in 1881 that England, supposed to be the cradle of democracy, adopted this institution of Islam and an Act of Parliament was passed called - “The Married Women’s Act” that gave them right of inheritance.

25. Laura Veccia Varlieri in His Book “Apologie de L’Islamisme” said:- The proof of the divinity of Qur’aan is that it has been preserved intact through the ages since the time of its revelation till the present day - read and re-read by the Muslim world. This Book does not rouse in the faithfuls any weariness. It rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it.

26. Dr. Tarachand A Distinguished Scholar and Historian of India said:- For a thousand years this civilization (i.e. the Muslim) was the central light whose rays illuminated the world. It was the mother of European culture, for men reared in this Islamic civilization were the masters in the Middle ages at whose feet the Spaniards, the French, the English, the Italians and the Germans sat down to learn Philosophy, Sciences, Mathematics, Astronomy,

Chemistry Physics, Medicines and Industrial techniques. Their teachers names are household words. (Address at Osmania University. Hyderabad, Deccan 1964. P.23)

27. Maurice Bucille. A French Scientist in His Book “The Bible, the Qur’aan and Science” said :- The Qur’aan most definitely did not contain a single proposition at variance with the most firmly established modern knowledge. —It is a consideration which implies that GOD could not express an erroneous idea. —Facts always assert their existence in the end, in spite of the resistance put up by those who are inconvenienced, annoyed or shocked by their discovery.

28. A. M. L. Stoddard said:- The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people who were previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long established religions, remoulding the souls of races, and building up a whole new world - the world of Islam.

29. James A. Michener said:- The Qur’aan is probably the most often read book in the world, surely the most often memorized, and possibly the most influential in the daily life of the people who believe in it. — It is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies.

30. Annie Basant in Her Book - “Life and Teachings of Muhammad” Said :- It is impossible for any one who studies the life and character of the great Prophet of Arabia, who now knows how he taught and how he lived, to feel any thing else but reverence for that mighty Arabian Teacher.

DURUD SHARIF

2. “ALLAAH HUMMA ṢALLI ‘ALAA MUḤAMMADIN WA ‘ALAA AALI MUḤAMMADIN KAMAA SALLAITA ‘ALAA IBRAA HEEMA WA ‘ALAA AALI IBRAA HEEMA INNAKA ḤAMEEDUM MAJEED.”

“O ALLAH ! Let **YOUR** peace come upon **Muhammad** (Sal Laahu ‘Alai Hi Wa Sallam) and the family of **Muhammad** (S. ‘A.W.S.) as YOU have sent peace upon Ibraaheem (‘Alai His Salam) and his family. Truly **YOU** are Praiseworthy and Glorious.”

2. “ALLAAH HUMMA BAARIK ‘ALAA MUḤAMMADIN WA ‘ALAA AALI MUḤAMMADIN KAMAA BAARAKTA ‘ALAA IBRAA HEEMA WA ‘ALAA AALI IBRAA HEEMA INNAKA ḤAMEE DUM MAJEED.”

“O ALLAH ! Bless **Muhammad** (Sal Lal Laahu ‘Alai Hi Wa Sallam) and the family of **Muhammad** (S. ‘A.H.S) as **YOU** have blessed Ibraaheem (‘Alai His Salam) and his family. Truly **YOU** are Praiseworthy and Glorious..”

TIE

Abdul Wahid Khan is a retired Group Captain from Pakistan Air Force. He is a speaker on Inter Religious subjects. His written works include:-

1. Transliteration of Holy Qur'aan in English script along with Arabic scripted Qur'aan. It also has English translation, a three column presentation.
2. Transliteration of Holy Qur'aan in Hindi script along with Arabic scripted Qur'aan. It also has Hindi and English translations, a four column presentation.
3. Personality of ALLAH's Prophet Muhammad P.B.U.H (in Urdu and in English).
4. Life of Prophet Muhammad P.B.U.H.
5. Qur'aanic Information. (Urdu & English)
6. Towards Understanding Christianity.
7. In Bible the name of Prophet Muhammad P.B.U.H appears 34 times.
8. Religion of Jesus Christ or Religion of Saint Paul.
9. What Western Scholars say about Christianity.
10. Christianity points to ponder.
11. What Qur'aan says about Christianity.
All this is also on website.
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1. Putting on a tie really means accepting the Christian Faith.
2. Initially it was in the shape of a BOW TIE which represented the Cross †
3. Later on when Christian Western Empires occupied most of the world, they introduced putting on a tie as a compulsory formal wear.
4. Christians wrongly believe that Prophet Jesus died on the cross. Bible at Chapt. John says it otherwise.
5. Qur'aan denies Jesus's cruxifixion outright. He was raised unhurt, alive, into the Heaven.
6. By continuing to use tie, one is either ignorant of Qur'aanic verdict, or else, he is just showing-off.
7. Hell Fire is awaiting for those who deny the Qur'aan.

