



**It is necessary that the messengers of God
face great trials before the dawn of the clear day,
and their followers and the generations after them
be tested and tried
so that the Almighty God may distinguish
the sincere apart from the insincere
and the steadfast apart from the wavering.**

Ḥaḍrat Mirzā Ghulam Aḥmad, the Promised Messiah and *Mahdi*, *'alaihiassalam* (1835-1908)
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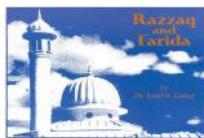
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَ أَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧﴾
 ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ
 فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٨﴾

And thy Lord has inspired the bee, *saying*, ‘Make thou houses in the hills and in the trees and in the trellises which they build, ‘Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord.’ There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur’ān, 16[Al-Nahl]:69-70)

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In This Issue

Meaning of Bai‘at

In the light of the verses of the Holy Qur’ān—4-8

Conditions of Bai‘at (Initiation)

in The Ahmadiyya Movement in Islam

by Ḥaḍrat Mirzā Ghulam Aḥmad

The Promised Messiah and Mahdi

(peace be upon him)—9

The Discourses

Sayings of the Promised Messiah,

‘alaihissalām

Presented in English by Maulana Naseem Saifi—

10-13

Our Master III

(may peace and blessings of Allah be on him)

Life in Medina to the 3rd Year

Dr Muhammad Sharif Khan—14-41

In the Praise of the Almighty

Ḥaḍrat Mirzā Ghulam Aḥmad

The Promised Messiah and Mahdi, ‘alaihissalam—

43-49

**Name the persons in the picture and win a
prize**

—50

About Al-Nahl—2

About Anṣārullāh U.S.A.—51

Meaning of Bai‘at

In the light of the verses of the Holy Qur‘ān

★
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ
 ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
 وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا
 أَقْرَرْنَا وَقَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٣٣﴾

And remember the time when Allah took a covenant from the people through the Prophets, saying: ‘Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ And He said: ‘Do you agree, and do you accept the responsibility which I lay upon you in this matter?’ They said, ‘We agree;’ He said, ‘Then bear witness, and I am with you among the witnesses.’ (3)(Al-Imrān):82

★
 يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
 فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no grievance nor shall they fear. (7)(Al-A‘rāf):36

★
 وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ
 وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

And remember when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We indeed took from them a solemn covenant; (33)(Al-Aḥzāb):8

لِيَسْئَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا
 أَلِيمًا

That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment. (33)(Al-Aḥzāb):9

★
 إِنَّ الدِّينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ
 أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا
 عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١﴾

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward. (48)(Al-Fath):11

★
 لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
 فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا
 قَرِيبًا

Surely, Allah was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand; (48)(Al-Fath):19

وَمَعَانِهِمْ كَثِيرَةٌ يُتَأَخَذُونَ مِنْهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾
 And great spoils that they will take. And Allah is Mighty, Wise. (48)(Al-Fath):20

★
 وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
 رَءُوفٌ بِالْعِبَادِ

And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to His servants. (2)(Al-Baqarah):208

مَنْ قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۗ وَمَا بَدَّلُوا بَدِيلًا ۗ

Among the believers are men who have been true to the covenant they made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least; (33:24)

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ

شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ غَفُورًا رَحِيمًا ۝

That Allah may reward the truthful for their truth, and punish the hypocrites if He so please, or turn to them in mercy. Verily Allah is Most Forgiving, Merciful. (33(Al-Aḥzāb):25)

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا

تَعْمَلُونَ ۝

And fulfil the covenant of Allah when you have made; and break not the oaths after making them firm, while you have made Allah your surety. Certainly, Allah knows what you do. (16(Al-Nahl):92)

وَلَا تَكُونُوا كَالَّذِي نَفَقَتْ عَرُهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَارًا

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ

أُمَّةٍ إِنْهَا يَتْلُونَ اللَّهُ بِهِ وَلِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا

كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

And be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your oaths a means of deceit between you, for fear lest one people become more powerful than another. Surely, Allah tries you therewith, and on the Day of Resurrection He will make clear to you that wherein you differed. (16(Al-Nahl):93)

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُلْهِمُ مَنْ يَشَاءُ

★

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ ۝

Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain — a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph. (9(Al-Taubah):111)

★

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيَعُكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful. (60(Al-Mumtahanah):13)

★

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ

وَيَهْدِي مَنْ يَشَاءُ وَلنَسْئَلَنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٣٥﴾

And if Allah had enforced His will, He would surely have made you all one people; but He lets go astray him who wishes it, and guides him who wishes it; and you shall surely be questioned concerning that which you have been doing. (16Al-Nahl:94)

★

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْمِنُونَ بَعْدَ هَٰذَا عَاهِدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ
الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing. (2(Al-Baqarah):178)

★

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يُفْقِضُونَ الْمُتَّقِينَ ﴿٢١﴾

Those who fulfil Allah's pact, and break not the covenant; (13(Al-Ra'd):21)

★

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٥﴾

And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about. (17(Banī Isrā'īl):35)

★

بَلَىٰ مَنْ أَوْفَىٰ بَعْدَ هَٰذَا وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٧﴾

Nay, but whoso fulfils his pledge and fears God — verily, Allah loves the God-fearing. (3 (Āl Imrān):77)

★

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٩﴾

And who are watchful of their trusts and their covenants, (23(Al-Mu'minūn):9)

★

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٣﴾

And those who are watchful of their trusts and their covenants, (70{Al-Ma'ārij):33)

★

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١٠﴾

O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you, if you only knew. (62(Al-Jumu'ah):10)

★

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِي
يَوْمَ لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ

الظَّالِمُونَ ﴿٢٥﴾

O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves. (2(Al-Baqarah):255)

★

النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ
 مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ
 آمَنُوا إِنَّا اخْتَلَقْنَا فِيهِ مِنَ الْحَقِّ بِأَرْزَاقِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
 إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٤﴾

Mankind were one community, then they differed among themselves, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. But now they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allah, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allah guides whomsoever He pleases to the right path. (2(Al-Baqarah):214)

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
 الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا
 تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ
 شُرَعًا وَمِنْهَا حَاجًّا وَلَا شَاءَ اللَّهُ لِيَجْعَلَ لَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
 لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ
 جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢١٥﴾

And We have revealed unto thee the Book comprising the truth and fulfilling that which was revealed before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allah has revealed, and follow not their evil inclinations, turning away from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way in secular matters. And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie, then,

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَدْفَعُوا مِمَّا
 رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِمَّن قَبِلَ أَنْ يَأْتِي بِيَوْمٍ لَا يَبِيعُ فِيهِ وَلَا
 خِلًّا ﴿٢١٤﴾

Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship. (14(Ibrahīm):32)

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقِّ إِلَّا أَنْ يَقُولُوا رَبُّنَا
 اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّ هَدْمَتِ صَوَامِعُ
 وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
 وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢١٥﴾

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty — (22(Al-Hajj):41)

رِبْجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
 وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
 وَالْأَبْصَارُ ﴿٢١٥﴾

By men, whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer, and the giving of the Zakat. They fear a day in which hearts and eyes will be agitated, (24(Al-Nūr):38)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ

with one another in good works. To Allah shall you all return; then will He inform you of that wherein you differed. (5(Al-Ma'idah):49)

★

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٤٩﴾

And if Allah had so pleased, He could have made them one people; but He admits into His mercy whomsoever He pleases. And as for the wrongdoers, they will have no protector and no helper. (42(Al-Shūrā):9)

★

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٣﴾

Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested? (29(Al-'Ankabūt):3)

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا ﴿٤﴾

وَلَيَعْلَمَنَّ الْكَذِبِينَ ﴿٤﴾

And We did test those who were before them. So Allah will surely distinguish those who are truthful and He will surely distinguish the liars from the truthful. (29(Al-'Ankabūt):4)

★

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهِهِ
مُحْشَرُونَ ﴿٢٥﴾

O ye who believe! respond to Allah, and the Messenger when he calls you that he may give you life, and know that Allah comes in between a man and his heart, and that He it is unto Whom you shall be gathered. (8(Al-Anfāl):25)

★

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٨﴾

O ye who believe! if you help the cause of Allah, He will help you and will make your steps firm. (47(Al-Ḥadīd):8)

★

إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾

If Allah help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allah, then, let the believers put their trust. (3(Al-Imrān):161) ★

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The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from Ishtihār *Takmil-i-Tabligh*, January 12, 1889)

The Discourses

*Sayings of the Promised Messiah, ‘alaihissalām
Presented in English by Maulana Naseem Saifi*

SECURITY AGAINST SIN

That is how God has commissioned me: the aim of my appearance in the world is that I should show to the world that God is there, and He gives rewards as well as He punishes. It is very clear that it is only the certainty in the Being of God that can save the man from the sin, and secure him against the death through sin; we do not need to produce any logical proofs for the truth of this matter, for that is what man experiences everyday and his nature is also a supportive proof for this face. Unless a man is perfectly certain about the Existence of God, he cannot hate sin and unless he believes that God is the one who punishes, he cannot shun evil.

We know it quite well that the things of which we know to be useful, we run to them to obtain them and the things that we know to be harmful and dangerous for us and which according to us are poisonous, we run away from them. As for an example, if we know that there is a snake in the bush, can anyone of us dare go near it and put his hand into the branches of that bush? Not at all. Rather, even if we have a hazy idea of there being a snake in a hole we will certainly hesitate to go to that side. Same is the case with the poisons. When we know of a poison that it kills the man, we keep ourselves away from it. If there is an epidemic of bubonic plague in a residential area, we run away from it and think that going there is no less than jumping into a burning oven. What is it that has made us frightened that we do not go for these things? It is our certainty that these things are dangerous and have fatalistic effects. We can quote countless examples of this kind and all these things are a matter of

our daily experience.

(Malfūzāt, Vol. III, p. 12)

RECIPIENTS OF MERCY

I should like to assure you that the obedient and the truthful people are the recipients of the Mercy of God. These are the people who go into the presence of God with a present of purity and they stay away from mischief and evil deeds because they know that these things keep the man away from God and become the cause of deprivation. These are the people who are washed with the water of a pure spring, and such as are washed at this spring never become unclean. and impure and they are made to drink a beverage with the consequence that such people do not feel thirsty any more. They are granted a life which is never interrupted by death. They are given a paradise from which they are never turned out. Contrary to this, the people who do not drink from this spring and who are not touched by the Hand of God, they fall away from God and go nearer to the Satan. They abandon going to God and that is the reason why they have no consolation, nor do they have any arguments or impressions.

(Malfūzāt, Vol. III, p. 18)

TRUTH AND TAQWA

If a Christian is asked as to what proof has he got of the fact that by believing in the blood of Messiah, his sins have been forgiven—for that is what he claims—he would not be able to answer this question. Nor he would be able to answer the question as to what sort of the fear of God and righteousness he has acquired by believing in

the blood of Messiah. Contrary to that, if somebody were to pose the same question to me, I find myself in a position to give him proofs of unusual and supernatural events. And if somebody—the questioner—is really a seeker after truth and does not show impatience nor does he think evil, I can show him unusual and supernatural happenings.

There are certain things which even if they lack proofs have their effectiveness and convince the people of their being factual; these very points of effectiveness represent the proofs.

(Malfūzāt, Vol.III, p. 19)

KEEP MY COMPANY

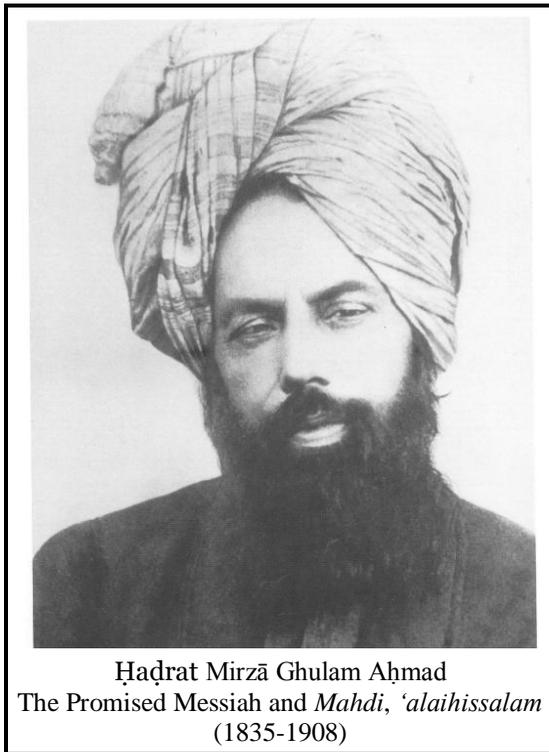
I can assure those who would stay with me for a considerable period of time that if they come here with a sincere heart and good intention and pure determination and sincere thoughts for search, God would remove their inner darkness with His Bright manifestation and He would grant them a fresh God-realization and intense certainty of His existence. And mind you, these are the very things that protect a man against the poison of sin and become an elixir for him.

This is the very service that has been assigned to me and this is the very need that I should like to fulfill. He who wishes to get rid of the chains of sin should know that this is the only way he can do so.

(Malfūzāt, Vol. III, p. 20)

REWARDS AND PUNISHMENT

(Answering the question of Mr. Dickson, the Promised Messiah said): I have understood your question. What God has told us through His prophets and what is supported by the facts of the events is that the law of God for rewards and punishments starts being implemented in this very world. He who is mischievous realizes that he is so, isn't that the case? The punishment that he is



Ḥaḍrat Mirzā Ghulam Aḥmad
The Promised Messiah and *Mahdi*, '*alaihissalam*
(1835-1908)

meted out here is aimed to giving him a warning so that he may repent and turn to God and thus change his life for the better; the negligence that he has shown in his relationship of worship towards God becomes known to him and he can try to strengthen his ties with Him. In circumstances like these either the man seeks for the help of God and reforms himself or he becomes bold in committing the sins and because of his mischief and evil deeds, he becomes deserving of the Hell.

The punishments that are meted out here in this world are like the punishments of the educational institutions. These punishments are mild and they are not meant to deprive the children of the acquisition of knowledge rather they are to make them alert and careful.

When God punishes somebody for his

mischief, slightly, what He really means is that the man who is being cruel to himself should realize the consequences of his mischief and fear God and turn to Him. I have placed this matter before my Jama'at repeatedly and I should like to place it before you also that when a man does something, God also does something (as a result of the man's action). For example, if we take poison in a big quantity, we will die. Taking the poison is an act that we have perpetrated and the act of God is that we have died. Or, if we close all the windows of our house, this will be our act; of God—as a result of this—will be that the house will become dark. This is the law of God—actions of men and the results produced by God—which is operative in the world. Just as this law applies to the physical world so it also applies to the spiritual world and this is the law which is essential to understand the law of punishment. Briefly, it is this that whatever our action, good or bad, it produces some effect which takes place after we have done the deed.

(Malfūzāt, Vol. III, p. 22)

KEEP THE DOORS OPEN

Just as when somebody shuts the doors of his house he is deprived of the light as well as of the life-giving air, or if he takes poison, his life comes to an end, when a man cuts himself off from God and commits sin, he is covered by a darkness and thus gets himself involved in the punishment. Gunāh (sin) was really Junāh which means to get away from the pivotal point (the centre). When man gets away from God and does not stand in front of the light of God—the light which comes from God and descends on the hearts of the people—he gets himself engrossed in darkness which ultimately becomes a chastisement for him. Whatever the type of evasion, same is the type of the punishment. But if the man wants to come back to the same Central point and takes himself to the

place where the light is, he will find the lost light. It is just as we can get the light in the room when we open its windows. In the spiritual realm as well, it is coming back to the light that can provide real comfort and guards against the painful experience of drifting away from the Centre. This is what is called Tauba (repentance) and this very darkness that is produced in this process is called the darkness of the Hell. Coming back to the original centre gives the comfort which is interpreted to mean paradise.

(Malfūzāt, Vol. III, p. 26)

THE PARADISE WITHIN

The fountainhead of the pleasure of Paradise are the actions of man himself. If he does not deviate from the religion that conforms with the true nature of man, if he does not move away from the centre of moderation and he is being enriched by the light of his worship of Godhead, then he is like a limb of the body which has not been displaced and is continuously working for the body of the man the way God has set it to work, and the man is not feeling pain because of it.

God the Almighty says in the Holy Qur'ān:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

wa bash•shi•ril•la•dhī•na ā•ma•nū
wa 'a•mi•luṣ•ṣā•li•hā•ti an•na
la•hum jan•nā•tin taj•rī min
taḥ•ti•hal•an•hār, [2:26]

that is, give glad tidings to the people who have believed and are doing appropriate deeds that they will abide in the gardens underneath which the rivers flow.

In this verse, God has likened the faith to a garden and the appropriate deeds to the rivers. Just as no garden can thrive without water and none can bring forth fruits, likewise unless the faith is coupled with good

actions, it cannot be of any avail.

What, therefore, is the paradise? It is the personification of faith and actions. Like the Hell, the Paradise is also not anything extraneous. It is something within the man. You should remember that the comfort that the man is going to get in the Paradise is constituted of what he has done in this world. The pure faith is like a plant and the good morals are like the means of its irrigation through the canals; these canals water it and make it fresh and maintain its green hue. In this world, these things are like a dream, but in the next world they will become a reality and we will be able to touch and feel them and witness them. That is why it is said that when the people in the paradise will be given these bounties they will say:

هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَنْتُمْ مُتَشَابِهًا

hā•dhal•la•dhī ru•ziq•nā min
qab•lu wa ū•tū bi•hī mu•ta•shā•bi•hā

Of course, that does not mean that what we take in this world are the ones that will be given to the believers in the Paradise. Not at all. The things given there will be of quite a different nature; it is only the nomenclature in which the things of this world and the things of the next world are common.

(Malfūzāt, Vol. III, p. 28)

TRY TO UNDERSTAND GOD

It is necessary for Ma'rifat (God realization) that first of all one should understand God, and one cannot do so until one stays in the company of somebody whose personality is a God-showing personality. He should stay with him with a good intention and sincerity, and should be with him for a considerable period of time. After this it will become very easy for him to understand the whole system of rewards and punishments in this world and the next world. Pondering over this statement one comes to the conclusion that the philosophy of the hell and the paradise that the Holy Qur'an has

presented is unique and no other scripture has explained it thus.

(Malfūzāt, Vol. III, p. 30)

WORD OF GOD—A MIRACLE

The word of God that is revealed to the Selected ones and to the Messengers of God is doubtlessly a grand miracle and nobody, by himself, or with the help of others, can produce the like of it. Rather, God does not permit them to try and thus the Word of God is proved to be a miracle. He calls upon the people and challenges them to bring the like of the Word of God but nobody can do so. The Holy Qur'an which is the Word of God is a perfect miracle. We do not find that in respect of other Books challenges have been given to bring their likeness, as the challenges have been given in respect of the Holy Qur'an. We believe that the Word of God is in every way a miracle—and we base this belief of ours on our own experience as well as the knowledge that the Holy Qur'an is definitely a miracle. But it must be said that the kind of perfect and comprehensive miracle that the Holy Qur'an is, there is nothing else like it, for, the miracle of the Holy Qur'an has many aspects and nobody is capable of producing the like of any of these aspects. Those who say that the Word (the revelation) cannot be called a miracle are indeed impertinent. Do they not know that the whole of the creation of God is matchless, how then can it be justified to say that the likeness of His Word can be produced. If all the thinkers and producers (of things) cannot create a straw, however they may like to do so, then, how can they produce something equal to the Word of God?

(Malfūzāt, Vol. III, p. 35)

The Discourses, Naseem Saifi, Freetown,
pp. 119-126.

Editor's note: Minor edits reflect American style, transliteration compliance to the Royal Asiatic Society transliteration rules and suggestions by the editor and the reviewers.

OUR MASTER III

(may peace and blessings of Allah be on him)

From immigration to the third year of migration

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The first part of this series—from beginning to prophethood—was published in the 2006 issue 17/3 of Al-Nahl. The second part—from initiation of prophethood to immigration—was published in 2007 issue 18/1-2. Rest of the story will be published in the next issues of Al-Nahl.

First year of Hijrah (بجرت) Prophet's Arrival at Qubā (قبا) 11 Rabi' al-Awwal

It was noon of the fateful day, when suddenly whole city of Yathrib echoed with the cries of *Allahu Akbar* (الله اكبر) Allah is Greatest), as its inhabitants ran out frantically with their weapons to greet their the Holy Prophet Muhammad (peace and blessings of Allah be on him) they had waited for long to arrive in their city. He was arriving from Mecca after an arduous eight day long continuous journey across burning hot Arabian Desert. Every one was anxious to witness the august historic moment when great prophesy of prophet's safe travel had just been fulfilled. Allah the Almighty had given respite to Muslims after twelve long years of hard sufferings from the tyrannical treatment of Meccans. It was really a great, great day for all Muslims to rejoice and thank Allah for His infinite Mercy and Compassion for delivering them from tyrannical Meccans.

Those were the great moments, the chosen one on whom Allah's last message to humanity was being revealed, to raise human status from lowest of his creation to the highest, at last was among them in flesh and blood. The Prophet came in a strange land where every body was ready to sacrifice his life for his sake, leaving behind his ungrateful kith and kin, which were growing thirsty of his blood. He left his homeland behind with heavy heart.

Holy Prophet had stayed at Qubā, in the

outskirts of Medina, to meet companions who had come to greet him. There was no seating arrangement, an ambiguity regarding the identity of the Holy Prophet occurred among companions who had not seen him before. They took Abū Bakr as the Prophet since he had more gray hair, until a sheet of cloth was stretched to provide shade over Prophet's seat facilitating his identity.

After having met people, the Holy Prophet decided to stay temporarily in the town, about two miles from Medina city. He was accommodated at the house of an Anṣārī (local person) Kulthūm Bin Al-Hidm (كلثوم بن الهمدم), since most of the Muhājirīn (immigrants) from Mecca were also staying in the town.

After three days of the Holy Prophet's arrival in Qubā, 'Alī arrived safely from Mecca after completing the tasks entrusted to him by the Prophet.

Moon Rises at Madinatun-Nabi (Yathrib)

Enthusiasm and joy of populace was unfathomable and unabated. Hearts and souls of the people of Yathrib were full of thanks and praise to the Almighty Allah who fulfilled their heart's desire to host their beloved master in their city. Each family was hilarious and desirous to have the honor to welcome the Holy Prophet in their humble house. Same desire was floating in every house all over the city until the Holy Prophet announced that he would like to stay in the city with Banū Najjār (نجار) , family of his

maternal grandparent ‘Abdul-Muṭṭalīb (عبد المطلب).

After a stay of over ten days in Qubā, the Prophet left for the inner city. It was an auspicious Friday. He was accompanied by a large party of Anṣār and Muhājirīn. From thence the city shed its old name Yathrib for Madīnatun-Nabī (مدينة النبي) city of the prophet or Madinah, commonly known as Medina today.

The Prophet was riding his camel with Abū Bakr behind. The procession moved slowly, through the streets of the city. It stopped in the way for Friday prayer services. The Holy Prophet delivered the sermon and led the Prayer, and resumed his journey to the inner city with dignity and harmony. No body was in hurry. Everybody was enjoying the majestic company of their beloved master. They were chanting prayers thanking Allah the Almighty for delivering His messenger among them.

As the procession passed through the streets, residents of each house presented themselves by respectfully standing outside of their door to welcome the honored guest. The elders offered their homes saying, “O Prophet of Allah, this is my house. I present our lives and wealth to you. We have every thing to protect you. We implore you to honor us with your stay.” the Holy Prophet graciously thanked and prayed for them. The procession slowly progressed through streets. Women and girls sang gleefully at roofs of houses at the beat of drums:

“Full moon has arisen on us,
From the mountains of Wadā.
We are bound to thank our Allah
For ever, for ever!”

While groups of small boys chanted slogans in the streets of Medina: “Muhammad (peace and blessings of Allah be upon him) has come! Allah’s prophet has arrived!”

The Abyssinian slaves were no way behind. They expressed their delight by the display of

swordsmanship along the procession route.

At last the procession reached the section of the city with houses of Banū Najjār. Every one in the tribe was out to greet their beloved master and relative. While girls of the tribe sang at the beat of drums:

“We are girls of Banū Najjār.

How lucky we are, Muhammad, the prophet of Allah, is our guest!”

The lucky host

Every family in Banū Najjār was eager to have the honor to host the Prophet. They would hold reigns of Prophet’s camel as an invitation. The Holy Prophet acknowledging their enthusiasm and greetings saying, “Let go of the reigns of the camel. It is being guided. Wherever Allah wishes, it will sit by itself.” Saying this, he would loosen the reigns of the camel. The camel moved slowly forward until it sat down in an inhabited plot of land, which belonged to two orphan children. The Holy Prophet, with prayers, alighted from the camel and inquired, “Whose house is nearest from here?” Abū Ayyūb Anṣārī (ابو ايوب انصاري) hurried forward saying, “O Prophet of Allah! It is my house, it is my door! Please, honor me, come in.”

Holy Prophet: “Go and prepare some place for our stay.”

It was a two story house. Abū Ayyūb wanted the Prophet to occupy the upper story. But keeping in view difficulty of people who would come to meet him, the Holy Prophet chose to stay at the ground floor. Abū Ayyūb and his wife could not sleep that night due to the thought that the Prophet was staying under them. Moreover, a pitcher full of water was accidentally broken, Abū Ayyūb used his quilt to dry water lest it trickle down to disturb the Holy guest.

In the morning Abū Ayyūb implored the Prophet to shift into the upper story. At first the Prophet was reluctant. In view of Abū Ayyūb’s insistence, he conceded to his

request. The Holy Prophet stayed in the house for seven months until Prophet's residence and mosque were ready. During his stay, Abū Ayyūb and several other companions had the honor to serve food to the Prophet and his family.

Prophet's engagements in Medina

The historic event of immigration from Mecca to Yathrib initiated third phase in the life of the Holy Prophet, the phase which paved the way of to establish sovereignty of Allah the Almighty and initiation of an era of calm, peace and prosperity in the world. During ten years of stay in Medina, message of Allah radiated out of the Arabian Peninsula to the corners of the world, humanity was redeemed from the yolk of customs, cultures and false gods.

In Medina, the Prophet initiated the spadework to establish future Islamic State by initiating the following:

He started educating legions of people entering the pail of Islam, the norms of Islamic way of life, morals and worship.

He arranged for boarding and lodging of the new comers.

Construction work of Masjid Nabawi (مسجد نبوی), the prophet's mosque, was initiated to provide Muslims a centre for offering scheduled prayers services and a place to gather.

Adhān (اذان) was initiated to announce the scheduled prayer services and national emergencies.

Brotherhood ties were established between locals (Anṣār انصار) and immigrants (Muḥājirīn مهاجرين).

Medina Pact—a joint working understanding was reached and signed between different factions of the Medinite society, Muslims, infidels, and Jews.

Muslim's position in Medina was consolidated, and their credibility was established in the surrounding tribes, by signing pacts of mutual understanding and

peace.

Weight of piety and cleanliness

After the arrival of the Holy Prophet in Medina, project of the construction of Masjid Nabawi (prophet's mosque) was initiated. The Holy Prophet selected the site where his camel came to rest at his arrival. It was a sort of wasteland, with few unattended date palm trees and some scattered ruins of huts. The plot belonged to two orphan brothers. They offered the land free but the Holy Prophet paid them for the plot.

The Holy Prophet laid the foundation of the mosque with prayers, and took part in its construction as an ordinary laborer. The construction took long time, as the walls were built with stone slabs and bricks filled between pillars of date palm stems. The roof was supported by beams formed by date palm stems tied together, inside filled with mud and date palm leaves. Beams were supported from underside by pillars made of date palm stems tied together. Against one of these pillars, the Holy Prophet would later lean while delivering sermons, until a wooden pulpit was made for that purpose.

The floor was unpaved, became muddy in rains because of the water that dripped from the roof, causing problems for the worshippers. However, later it was paved by pebbles. The mosque faced the Aqsa Mosque (مسجد اقصی) in Jerusalem. However, in the second year of Hijra, the mosque was turned to face Mecca. Initially the mosque was 10 feet high, 105 feet long and 90 feet wide. It has seen continuous expansion over the centuries according to the needs of growing population and the growing number of visitors.

Prophet's residence was constructed adjacent to the mosque. It was just a simple small room of 10-15 feet long. One of its doors opened in the mosque. Similar separate rooms were constructed in the area for the Prophet's wives.

A thatched platform *Ṣuffah* (صفة) was erected in one corner of the mosque courtyard for the homeless immigrants (*Aṣḥāb al-Ṣuffah*, *Aṣḥābuṣ-Ṣuffah* (اصحاب الصفة), the people of the shelf, stone bench, platform. They remained day and night in the mosque, availing every opportunity to offer prayer in congregation and hear the Holy Prophet's words and speeches. They prayed for day and night, reciting the Holy Qur'an and learning the ways of Islam from the prophet. They had no financial support, the Holy Prophet personally took care of their needs. Whenever he had something in his house, he shared it with them. Often the Prophet himself remained hungry and fed them. Other Muslims also helped them in their needs. As city expanded, more job opportunities were created, able bodied *Aṣḥābuṣ-Ṣuffah* could be employed and were able to sustain themselves. In later days when central treasury, *Bait al-Māl* (بيت المال) was established, old and sick were paid stipends from the public treasury.

The mosque was also used for meetings of officials and delegates coming from different parts of Arabia with the Holy Prophet. Consultations among companions were held, and also the legal cases were heard and orders issued. It was also used as the national guest house and to house prisoners of war held tied to its pillars.

Initiation of Adhān (اذان)

There was no system to announce the time of scheduled prayer services. Usually people gathered by guessing the time based on individual estimates. Suggestions of the use of drum, flute or ringing of bells to announce the time were turned down one by one. However, at 'Umar's suggestion, the Holy Prophet appointed Bilāl to announce loudly: "Time for Prayer, time for Prayer!" One morning Abdullāh Bin Zaid Anṣārī (زيد انصاری) told the Prophet that he was taught particular words for Adhān in a dream. The

Holy Prophet listened to the words and approved. The Holy prophet instructed him to have Bilāl memorize the words:

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

allāhu akbar - allāhu akbar - allāhu akbar - allāhu akbar

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ash-hadu allā ilāha illallāh - ash-hadu allā ilāha illallāh

I bear witness that there is none worthy of worship except Allah. I bear witness that there is none worthy of worship except Allah.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

ash-hadu anna muhammadarrasūlullāh - ash-hadu anna muhammadarrasūlullāh.

I bear witness that Muhammad is the Messenger of Allah. I bear witness that Muhammad is the Messenger of Allah.

حَيَّ عَلَى الصَّلَاةِ - حَيَّ عَلَى الصَّلَاةِ

hayya 'alaṣṣalā - hayya 'alaṣṣalā
Come to Prayer. Come to Prayer.

حَيَّ عَلَى الْفَلَاحِ - حَيَّ عَلَى الْفَلَاحِ

hayya 'alal-falāḥ - hayya 'alal-falāḥ
Come to prosperity. Come to prosperity.

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

allāhu akbar allāhu akbar
Allah is the Greatest. Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

lā ilāha illallāh.

There is none worthy of worship except Allah.

When 'Umar heard Bilāl calling people to Prayer with these words, he hurried to tell

the Prophet that he was also taught the same words in a dream. Since that day, the gist of Islamic teachings started to be proclaimed, and announced five times a day from the rooftops and minarets of the mosques throughout the world.

Wisdom and intellect of the Holy Prophet

One wonders at the Holy Prophet's civic and militarily intelligent decisions that he made to manage his survival among hoards of enemies in Medina. He had no experience to handle such affairs before coming to Medina. The Holy Prophet spent his entire life in chaotic tribal Meccan society where he had no power to set the things right. However, after he established himself in Medina, he gradually took steps to mold the events to lay firm foundations for a human friendly society, securing rights of every individual, featuring future Islamic state. To achieve his objective, he fought at a time at three fronts: safeguarding Medina from hoards of surrounding looters and murderers who were always at the lookout to disrupt coherence in the Medinite society. He strived to bring order among different Medinite groups. He coached and guided Muslims in the way of Islam in the light of the words of Allah. He successfully raised a fellowship who sacrificed their lives and wealth at his command, put him in commanding position in Medina. He took important decisions of lasting consequences, which within years propped Medina as the metropolis of Islamic empire, the only one in the whole of Arabia with a central command.

Civic moves

Muslim brotherhood (مواخات)

With the arrival of Islam, population of Medina consisted of local Muslims Anṣār and immigrant Muslims. Anṣār helped their immigrant brethren by utilizing everything they processed. Most of the immigrants were

destitute. They left their possessions behind. Anṣār treated them more than real brothers. The Holy Prophet strengthened the ties further by striking brotherhood between individual Muhājirs and Anṣār, based on their personal commonalities. The bondage brought them close to each other to take care of each other's interests and rights.

Civic problems in Medina

After consolidating unity among Muslims, the Holy Prophet turned his attention to bring coherence among different groups in the Medinite society:

Muslims comprised Anṣār (native Muslims from Medina) and Muhājirīn (immigrant Muslims from Mecca).

Hypocrites (منافقين) mostly came from the native Aus (اوس) and Khazraj (خزرج) tribes. Though they apparently were Muslims, however, they always worked against Muslim interests. At certain occasions, their actions proved most dangerous, creating difficulties for Muslims. They continued relations with Jews and Meccans, hatching conspiracies against the Holy Prophet and Muslims, however, professing by mouth as Muslims, so they were reckoned.

Idolaters (مشرك), remnants of Aus and Khazraj tribes who continued with Idol worship. In due course, they were all converted to Islam.

Jews (يهودى): The three Jewish tribes in Medina: Banū Qainuqā' (بنو قينقاع), Banū Naḍīr (بنو نضير), and Banū Quraizah (بنو قريظة) were declared anti-Muslim as they always schemed against Muslims with the help of like minded forces inside Medina and outside. Meccans, especially, were their main collaborators. Jews lived in well fortified strongholds (forts) a few miles outside Medina city.

Arab Medinites were mostly agriculturists, while Jews controlled commerce and trade. Meccan immigrants were mostly traders, they broke Jewish monopoly in trade in

Medinite society.

Medina pact

The Holy Prophet started to work on soothing out differences among multicultural and multidimensional Medinite society, and develop understanding to ensure lasting peace and order in the city. He convened a meeting of leaders of different Medinite groups. Talking to them, he stressed need of some understanding among them. After a short discussion, a treaty was agreed upon, known in history as Medina Pact (ميثاق مدینه). Main points of the pact were:

- Muslims, Jews and others will live together in mutual cooperation and sympathy.
- Every group will be free to profess norms of its religion.
- Life and property of citizens will be protected and respected by all groups, except of those who commit crime and commit aggression against others.
- The Holy Prophet will be the custodian of the Pact, to whom all contentious issues will be referred for decision.
- Cases will be decided according to the religious believes of the parties involved.
- No group will embark at war without permission from the Holy Prophet.
- In case of aggression against one group, other groups will come together to fight the aggressor under the directions of the Holy Prophet.
- No help or asylum will be granted to any Quraishite and their allies.
- All groups will cooperate to meet expenses of collective operations.
- No aggressor, sinner and miscreant will be spared from revenge and punishment.

The treaty put relations between different Medinite parties in order. A coherent governance was established in Medina under God-gifted guidance of the Holy Prophet.

Muslim's defense intelligence

Due to the absence of central command in pre-Islam Arabia, there was no control on intertribal rivalries which created anarchy throughout peninsula. Dacoits were on the rampage, looting caravans, passengers, villages, killing and abducting, making life miserable and hard for common people. The emergence of Medina as citadel of Islam, started dissipating around the message of orderliness, compassion, calm and peace, from tribe to tribe reaching unruly rustic central Arabian nomad tribes and intriguing Quraishites, winning over their hearts to compassion and kindness. Such conversion was really a hard job, which the Holy Prophet did under guidance from Allah.

When allowed to defend against aggression, Muslim stance towards aggressors radically changed. Those who were advised to bear hardships in Mecca, took up arms to defend themselves and pay in the same coin their tormentors. Now time had arrived when Allah the Almighty wanted to show His Might, and tell how He fulfills His promises by rewarding His loved ones for their patience, and Quraishites were punished for their wrongdoings:

Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them.

Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is Allah.' And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will, surely, help him who helps Him. Allah is, indeed, Powerful, Mighty— [22:40-41]

And remember when you were a

few and deemed weak in the land, and were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful. [8:27]

Under Divine direction, the Holy Prophet took effective defensive measures to thwart outside and inside aggression. He consolidated Muslim strength by taking necessary steps.

Securing the surroundings of Medina

Islam was new to the region, The tribes around Medina had no knowledge of the new faith that had arrived in their neighborhood. Deeming it necessary to introduce Islam to them, lest they fall easy prey to enemy's propaganda, the Holy Prophet traveled; meeting tribes, introducing Islam to them and signing peace treaties for mutual safety and benefit. The Holy Prophet specifically concentrated on the tribes living along Quraishite caravan route to Syria.

Set-up of an intelligence system

Small intelligence gathering groups were organized in different areas to collect information regarding movements of Quraishites and their associate tribes and transmit it on to Medina. People converting to Islam in different tribes performed this service.

Help groups

The spy groups also took care of and helped weak and poor Muslims stranded in Mecca and elsewhere, trying to help them migrate to Medina.

Curbing activities of enemy's caravans

It was deemed necessary to block routes of Quraishite caravans, since the route passed close to Medina, for several reasons:

o Caravans would incite tribes falling in their

route, thus seeding hatred of Islam potentially endangering Medina.

- o Caravans were always armed, in guise of trade they could pose safety threat to Medina city.
- o Quraishite economics was trade dependent, and the proceeds of the caravans were mostly used in buying mercenaries, arms and other war equipments, destined to be used against Muslims. It was wise to cut enemy's supply line, a move necessary to force Quraishites to come to the negotiation table.
- o The proceeds from caravans were spent in promoting intrigues and war preparations against Muslims.

Consolidation of defenses around Medina

Quraishites were unilaterally at state of war with Muslims. They were consistently pondering, planning and maneuvering events around Mecca and Medina according to their interests. They left no stone unturned to get Muslims wiped off from the surface of the earth. Therefore, Muslims constantly reviewed their position against growing might of Meccans around them, and were well conscious of the imminent danger. They prayed and supplicated seeking help and guidance from Allah. Presence of Allah's Apostle among them was a great source of strength and relief for them.

Meccans were continuously amassing wealth, collecting weapons, and getting support from more and more tribes all around. They were spreading false stories about Islam. In addition to providing revenues, the caravans were source of Quraishite's strength and main propaganda machine. As is a normal known strategic measure among combatant nations all over the world, Muslims started blocking caravan routs.

Islam is a religion of peace. It does not allow handling belongings of people not at

war. Once a party of Muslim fighters, hard pressed by hunger, slaughtered a few goats belonging to a nomad shepherd. They invited the Holy Prophet to partake from it. When the Prophet came to know that the meat came from goats slaughtered without the permission of their owner, he became angry, admonished soldiers, turned over the cooking pots, mixing their contents with soil with his feet, saying, "It is a loot. Who allowed you to eat from it? It is equal to eating from a dead animal," and ordered to compensate the owner.

Moreover, Islam does not allow destruction of belongings of peaceful people. It must clearly be borne in mind that blocking Quraishite's caravans was not to loot, rather it was a way of discouraging evil activities against Islam.

While Meccans were making preparations for an imminent attack, Muslims were also not sitting idle. They were doing what was in their power to defend themselves. Muslim knew how to survive in ferocious surroundings. They must be at strong footing at home as well in its surroundings.

Meccan's intrigues

While the Holy Prophet was engaged to set the civic problems right in Medina and around it, the Meccans increased in hatred and malice which kept their hearts smoldering.

It had hardly been a while that the Holy Prophet reached Medina, Meccans started their intrigues by pursuing contacts mainly with 'Abdullāh bin Ubayy ibn Salūl (عبد الله بن ابي ابن سلول), a leader of Khazraj tribe, a well known hypocrite. He had strong relations with Meccans. At one time, he was thinking to get control of Medina as its main leader. However, the arrival of the Holy Prophet disrupted his whole scheme which enhanced him in enmity towards Islam. Quraishite threatened him, "You have given protection to our man, Muhammad. We swear by Allah,

either you withdraw your support to him, and fight him out of Medina, or fight us. We will kill your men and take your women into our homes."

'Abdullāh and his associates were already brooding over Muslims' enmity, expressed their solidarity with Meccans and readiness to fight Muslims. When their combatant activities were brought to the notice of the Holy Prophet, he lost no time to warn them, "Remember, fighting with me will be your own loss. Your relatives from Aus and Khazraj who are now Muslims will fight against you. You will be fighting with your own sons, brothers and fathers. Think yourself who will be in a loss."

Prophet's timely warning reminded 'Abdullāh and his associates losses they suffered during war of Bu'āth (بعات) a few years ago that weakened them as they killed each other's men for years. This timely warning kept the hypocrites at bay, and apparently they stopped thinking to fight Muslims. However, they continued with their anti-Muslim intrigues.

Quraishite elite's occasional outbursts of wrath, anger and threats when they chanced to meet individual Muslims were sufficient to put Muslims at their guard and remain alert even when they had found safe haven in Medina. The enemy had repeatedly expressed its heinous desire to attack Medina and crush Muslims at earliest opportunity.

Second year of Hijra

Arabs were known warriors. Because of the absence of a central ruling authority, there was reign of feudal lords, each having his fighters and arrangements for the supply of the combatant paraphernalia. Intertribal wars started at petty issues continuing for years on. Sides swelled up by the joining in of more tribes, spreading the conflict to large sections of Arabia.

Meccans employed every tactic at their command and used the best of their abilities

to contain Muslims and settle question once for all by threatening, committing atrocities, intimidating, and unleashing every type of physical and mental punishment. They did not hesitate murdering innocent Muslims in cold blood, loot and dishonor them until Allah the Almighty took them to the safe haven of Medina. Even there they lived under fear of invasion.

Important highlights from the second year of Hijra are:

- o Muslims were ordained to go to war in self defense.
- o Muslims started developing defensive strategy against fear and anxiety that always loomed at their head of expected enemy attack.
- o They consolidated their strength by signing Peace Pacts with surrounding tribes.
- o An intelligence gathering system was developed to collect information and keep watch at suspicious movement around Medina.

- o Quick moving contingents of soldiers were kept at hand, to move quick and cautiously to take enemy in surprise.

Muslim expeditions are categorized by historians as:

Ghazwah (غزوة): plural: **Ghazawāt:** Expedition led by the Holy Prophet himself, whether there was fighting or no fighting. History records 29 total number of Ghazawāt (Table 1).

Sariyyah (سرية), plural: **Sarāyā:** Expedition led by a person appointed by the Prophet, resulting in fighting or no fighting. Over 63 Sarāyā have been recorded in the lifetime of prophet.

- o Change in the direction of Qiblah (قبلة) for worship took place.
- o Fasting during the month of Ramaḍān (رمضان) made obligatory.

Anxious and fearful nights in Medina

Repeated Quraishite threats placed Muslims at their guard who lived under constant threat of Meccan attack. Despite all

Table 1. Casualties in battles.

Encounter	Number of enemy force	Number of enemy perished	Number of Muslim force	Number of Muslims perished
Badr	1,000	70	310	14
Uḥud	3,000	30	700	70
Muṣṭaliq	200 (?)	10	30(?)	1
Ditch	12,000	8	3,000	6
Khaibar	20,000	3	1,500	6
Mu'tah	100,000	?	3,000	13
Mecca	Meccans?	13	10,000	2
Ḥunain	12,000	70+	600	6
Tā'if	?	?	12,000	12
Tabūk	-	-	30,000	-
Total fatalities		216		138

their fears, Muslims had strong belief in Allah's help, and were ever ready to meet any challenge. They remained awaken and alert most of the night, being particularly conscious of their responsibility to protect the Holy Prophet who himself remained awaken and advised others to remain watchful in the hours of darkness. Muslims feared not because they were coward, rather they ensured not to be taken by surprise. They took turns to stand guard at the Holy Prophet's residence. A system was developed for night-time watch.

Once at midnight a loud noise awakened Medinites. Everybody ran out armed. They found the Holy Prophet coming from the direction of noise riding an unsaddled horse with sword hanging from his shoulder. The Holy Prophet pacified the companions by saying, "I have checked, there is nothing to worry about, there is nothing to worry about!"

To remain vigilant at day and night and to remain ever ready to deal any eventuality was the need of the day, and Muslims were very conscious of it.

Arab tribes join Quraishites

Having failed to contain spread of Islam, Quraishites changed their strategy. From now on they focused their energies to cultivate hatred about Muslims in different tribes living across Arabia in general and around Mecca and Medina in particular. To meet their evil designs, they employed different means:

- o Quraishite trading caravans planted hatred among tribes falling on their route.
- o Being the custodians of Ka'bah (كعبة), Quraishites were revered all over Arabia. They cashed their reverence by sending their emissaries to tribes in different parts of Arabia spreading hatred, and instigating them to help Quraishites execute their bad intentions. Their target was especially the central Arabian nomad barbarian of Najd (

نجد) who were wild and known ruthless fighters. Abū Sufyān worked hard and used monies to muster their support.

- o Quraishite used specifically the days of the Ḥajj (حج) to create hatred in the hearts of the people visiting Mecca at the occasion.
- o The mischievous Quraishite minds quickened their intrigues with the help of the hypocrites and Jews to create civic problems in Medina.

Knowing dangerous happenings going on around them, Muslims remained in arms day and night, ever ready to defend themselves. They would say to each other, "Let us see if we live until the day when we will sleep peacefully, fearing nobody except Allah," as is portrayed in the Holy Qur'ān in the following verse:

[8:27] And remember when you were a few and deemed weak in the land, and were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful.

Chances of Muslim survival looked very bleak in the situation, and their days appeared to have been numbered in Medina. Activities of anti Muslim forces continued unabated. Moreover, in Medina there was no protective umbrella of Banū 'Abd Manāf (بنو عبد مناف) and Muslims were politically isolated. Anti-Muslim propaganda had turned almost all surrounding Arab tribes against them. While inside the city, a large part of Aus and Khazraj tribes was still idol worshippers, with doubtful loyalties. Hypocrites were a thorn in the bosom. Their loyalty could not be trusted despite their lip service, "We are with you." When they met enemies they said, "We are with you, we were just joking with Muslims." The Holy Qur'ān portrays their game in the following words.

And when they meet those who believe, they say, 'We believe;' but

when they are alone with their ring-leaders they say, 'We are certainly with you; We were only mocking.'

Allah will punish their mockery and will let them continue in their transgression, wandering blindly. [2:15-16]

Jewish tribes, though bound by Medina Pact, could not be trusted since they were maintaining close ties with Meccans. These inside problem groups were like arsenal dumps ready to catch fire any time, to disrupt peace and tranquility of the city.

These were the most critical moments in history. However, despite all this, Muslims took appropriate and effective precautionary and defensive measures. The problems created to disrupt peace were resolved by talks and persuasions.

Muslim population of Medina was numbered few hundred, most consisting of weak and destitute, sometimes they had nothing to eat for days. The few able bodied were ill-equipped, without proper weapons to fight. This small band of believers stood to fight whole Arabia plus ferocious Quraishite numbering thousands, armed to the teeth with latest weapons. It was a very unnatural equation. The bleak scenario evaporated night time sleep of Medinites. Under these precarious conditions Muslims were ordained to fight in self defense. Strange are the ways of Allah, the Almighty:

But those who knew for certain that they would one day meet Allah, said, 'How many a small party has triumphed over a large party by Allah's command! And Allah is with the steadfast.' [2:250]

Islam goes to war

War in self defense was an imminent necessity for Muslim survival in the wake of anti-Muslim forces rallying to uproot Islam:

o War was needed to deter enemy to maintain peace and tranquility.

- o War was necessary to uphold freedom of religion.
- o Wars were necessary to punish breach of trust, curtail atrocities and dangerous behavior.
- o Wars were necessary to help the tribes bound in mutual defense pacts.

Wars were fought to achieve multifarious motives: defensive, punitive, political and restoring peace.

Islamic code of conduct during war

The Holy Prophet firmly advised Muslim commanders to follow a strict code of conduct during wars. He reminded every commander as parting advice while sending him on an expedition.

The Holy Prophet usually preferred to embark on an expedition on Thursday morning. Before embarking, he prayed to Allah for His help and Mercy. Expeditions were planned in light of the gathered intelligence. The informers were under strict instruction not to disclose information in public. While embarking on an expedition, the Holy Prophet did not disclose his destination. He often changed course several times before reaching his target. When embarking on an important expedition the Holy Prophet would inform only few of his chosen companions, who would work to supply necessary equipment and make arrangements for safe passage.

When out of the city, the Holy Prophet inspected the army in detail before proceeding.

Boys under fifteen were not allowed to participate in wars. Usually women accompanied Muslim army to help in cooking, nursing, and handing water to the thirsty in the battlefield. If needed, women also take part in the fight with swords, spears, arrows and pelting stones. Usually the Holy Prophet would take one of his wives with him while embarking on an expedition.

On receiving information of war

preparation of enemy, the Holy Prophet preferred a preemptive strike to avert all out war and bloodshed. The Muslim army would keep low profile while moving, keeping itself as invisible as possible, mostly traveling at night and undercover.

The Holy Prophet advised commanders before they embarked on an expedition:

- When facing the enemy, invite them to three things, if agreed to any one of them, withdraw from fight:
 - Accept Islam, if feel unprotected then migrate to Medina.
 - Accept Muslim rule, abide by the law.
 - Or, let fight decide.

The Holy Prophet further advised:

- Never cheat in acquisition of booty.
- Never be fraudulent in negotiations.
- Never mutilate dead bodies.
- During the fight, spare children, women, old and clergy from harm.
- While ruling a country, take steps to improve living standard of the subjects.
- Be kind and respectful to people, as Allah likes goodness and kindness.
- Give good tidings to people, try to make them happy.
- Do not behave in a way that may create hatred in hearts.
- Always create ease for people, never put them in hardships.

Abū Bakr added to these instructions:

- Do not interfere with clergy.
- Do not demolish places of worship.
- Do not cut fruiting trees.
- Never destroy cities and villages.

Strength of forces and number of casualties in wars

In the second year of Hijra, the Holy Prophet was ordained to defend against aggression. He was 53 years of age. He fought first major battle (Badr) at 54 year of age and he was 61 at the last expedition, to Tabūk, in the ninth year of Hijra. In a short span of eight years, he commanded 29 Ghazawāt,

with 11 engagements (Table 1), and directed and supervised above 73 Sarāyā.

The data are recorded from authentic history books on early Islamic period. The data reflect two things: gradual increase in number of able-bodied Muslims, and total number of casualties in major wars fought during that period. Small number of casualties (Muslims 138, infidels 216) depicts fleeing opponents, not scared by might or better equipment of Muslims, rather due to their fear and pride.

Choice of battlefields

Muslims in Medina were always a target of aggression by infidels. They were always the first to initiate a conflict. They challenged Muslims by deploying their army and reaching the battlefield of their choice, where they always occupied best part of it, leaving inferior ground for Muslims. Enemy fortified itself in Khaibar and Tā'if. In Badr Valley, infidels occupied the firm ground leaving sandy half for Muslims. In Uḥud Valley, enemy camouflaged pitfalls which were excavated, in the part of the battlefield which was to be occupied by Muslim army. Similarly, Hunain battlefield was the choice of Hawāzins, who manipulated it according to their cunning battle strategy. They built ambush here and there, erected stone walls along sides of the gorge to camouflage lines of archers lying in wait for the enemy, prepared ambushes, fox holes, camouflaged artillery positions throughout the valley to trap Muslims everywhere. Muslims, unaware of these manipulations, fell into the traps. Similarly, battlefield at Mu'tah was not a choice of Muslims.

However, despite all these shortcomings and enemy traps, Muslims survived and were victorious in all battlefields, by the Grace of Allah the Almighty and the presence of His Messenger among them.

The infidel armies were always several times greater in number, were well equipped,

and stronger. Despite of having these apparent advantage in battlefields and in number, the infidels could not muster the confidence and faith that Muslims had, who despite their small number always emerged victorious because of the presence of the Messenger of Allah among them, and the Grace of the Almighty Allah was in their support!

Infidel's suspicious movements threatening aggression around Medina initiated all 63+ Sarāyā (Table 2), which were necessary to be attended to safeguard Muslim survival. The Holy Prophet took every precaution to safeguard peaceful Muslim community in Medina. Throughout the Prophet's life, Muslims never attacked unless provoked.

Ghazwah Waddān Safar

After having been ordained to fight aggression, the Holy Prophet embarked with a party of Muhājirīn and traveled southwest of Medina reaching a village Waddān (وَدَان). It was a stronghold of the tribe Banū Ḍamrah (بنو ضَمْرَه). Parlays with the headman of the tribe resulted in signing of a pact of mutual interest, and to maintain close ties and help each other against outside aggression.

Sariyyah 'Ubaidah Bin Al-Ḥārith bin Al-Muṭṭalib Rabi' al-Awwal

Unusual movements of Quraishites around Thaniyyah Al-Murrah (تَنِيَه المَرَه) were reported by intelligence. The Holy Prophet sent a party of sixty camel riders under the command of 'Ubaidah Bin Al-Ḥārith bin Al-Muṭṭalib (عُبَيْدَه بن حَارِث المَطْلَبِي). At some distance, they found two hundred armed men in the command of 'Ikrimah Bin Abū Jahl (عِكْرِمَه بن اَبُو جَهْل) waiting for them. Arrows were exchanged. Anticipating a Muslim reinforcement, the enemy lost heart and retreated. However, two men of the enemy

escaped to join Muslims. They had been prevented from migrating to Medina by the enemy.

Sariyyah Ḥamzah Bin Abdul-Muṭṭalib Rabi' al-Awwal

In response to another report, the Holy Prophet dispatched a party of thirty camel riders under the command of his uncle Ḥamzah Bin Abdul-Muṭṭalib (حَمْزَه بن عَيْدِ المَطْلَبِي) to Saif Al-Baḥr (سَيْف البَحْر) in 'Aiṣ (عَيْص) region. As they reached the area, they found Meccan elder Abū Jahl waiting with an army of three hundred. Though enemy was ten times in number, Hamzah decided to fight. When fight was about to break, an elder of the region interfered and stopped the fight.

Ghazwah Buwāṭ Rabi' al-Thani

Shortly afterward, the Holy Prophet received another report regarding Meccan movements. The Holy Prophet himself lead a party of Muhājirīn and traveled up to the village Buwāṭ (بُوَاط), however, Meccans were not traceable.

Ghazwah 'Ushairah Jumādā al-'Ula

Again, on a report of Meccan movements, the Holy Prophet embarked on this expedition. After encircling the area several times, the party reached coastal town 'Ushairah (عُشَيْرَه). There was no encounter. The Holy prophet signed a pact of mutual peace with tribe Banū Mudlij (بَنُو مَدَلِج), and returned.

Sariyyah Sa'd Bin Abi Waqqāṣ Jumādā al-'Ula

Before turning back to Medina, the Holy Prophet appointed Sa'd Bin Abi Waqqāṣ (سَعْد بن اَبِي وَقَاص) commander over eight men and sent them to neighboring Kharrār village for an intelligence duty.

Kurz Bin Jabir's attack Jumādā II

Despite Muslims vigilance, diligence and up to date information of the happenings in the surroundings of Medina, cunning Meccans somehow found a slot to sneak into Muslim defenses. One of the Meccan chieftains, Kurz Bin Jabir Fihri (كُرْز بن جابر فِهْرِي) took Muslims by surprise. He attacked a meadow three miles from Medina used by Muslims to graze their cattle. Jabir escaped to Safwān with a heard of camels.

Sariyyah 'Abdullāh Bin Jahsh Jumādā al-'Ula

Jabir's surprise attack alerted Muslims to revise their surveillance strategy. They decided to penetrate deep around Mecca to monitor enemy movements at close quarters. For the purpose, a party of eight Muhājirīn was sent, under the command of 'Abdullāh Bin Jahsh (عبد الله بن جحش). Each of the eight was related to some Quraishite tribe so that they may have an easy access in the city. The motive of the party was kept secret, even its members never knew for what they were being sent for. However, their leader was given a sealed envelop, with the instructions to open it when party had reached Nakhlah (نخلة) Valley, two days distance from Medina. On opening the envelop, they were instructed to stay in Nakhlah Valley and transmit necessary information.

To foil detection, the members of the party changed their guise by shaving their head and clothing style. By chance, two of the party were lost in the desert searching their lost camels. Meanwhile a caravan of four Meccans stayed in the village for the night. Intelligence gathering party feared that they had been recognized. They attacked the Meccans, killing one, capturing two while the fourth one escaped. The party hurried home with the captives. When Prophet came to know of the incidence, he was angry and did

not accept the booty, prisoners were released promptly. However, one of the two prisoners, Hakam Bin Kaisān (حکم بن کيسان) accepted Islam and refused to go back.

Naturally, this incident infuriated Quraishites who were already standing on a hot plate. Thus provoked, they seriously started preparing for a war.

Ghazwah Badr Ramadan

Ghazwah Badr (بدر) being the first regular war between Meccan infidels and Muslims, left for reaching mark in the Arabian history. The war is called as Yaum Al-Furqān (يوم الفرقان), day of decision between truth and falsehood. It was the day about which Meccans had repeatedly been warned by the Holy Prophet while he was in Mecca.

To generate necessary funds, Quraishites invested large money in a trading caravan to Syria under the leadership of Abū Sufyān (ابو سفیان). The proceeds of the caravan were dedicated for use in war with Muslims. The caravan was well protected by armed men. News were that the caravan was returning from Syria, and was expected to pass close to Medina. Passing of an armed caravan so close raised eyebrows in Medina.

Abū Sufyān, fearing blockade, sent home a message for help, and changed his course. Instead of passing close to Medina, he diverted west and traveled along the sea coast and reached Mecca safely.

Abū Sufyān's messenger, on reaching Mecca, presented himself in a destitute condition before public (as was habit with Arabs) and started crying and wailing at the top of his voice: "O Meccans, Muhammad and his followers are out to loot your caravan, hurry up to protect it." Naturally people who had invested were disturbed with the news and gathered in the Ka'bah. Quraishite elders took advantage of the occasion and delivered provocative speeches against the Holy Prophet and Muslims and

called for mobilizing a strong army. Every Meccan was enthusiastic to participate in the expedition. Those, who somehow could not join, sponsored another person. However, two persons were not eager to participate: Abū Lahab (ابو لهب) and Umayyah Bin Khalaf (اميه بن خلف). Their lack of interest was not in sympathy to Muslims, rather it was because of fear of their own lives. Abū Lahab held back because his sister ‘Ātikah (عاتكة) dreamt three days before about the destruction and loss of Quraishites. Umayyah Bin Khalaf (master and torturer of Bilāl) feared for his life as his killing had been foretold by the Holy Prophet. Since staying back of these two well known persons could have disheartened other people, Quraishites pressed them hard to join. At last Umayyah expressed his willingness while Abū Lahab sponsored another person in his place.

Parties of Quraishites visited neighboring tribes around Mecca and were able to muster an army of more than 1,000 well armed fighters. Abū Jahl led the army, as its commander, to pray in Ka’bah: “O Allah! Whosoever of the two sides is at right path, and is noble and superior before you, help him; dishonor and debase the other.” Quraishite army left Mecca with pomp and fervor, as if on a trip for marry making. Women danced and sang war inciting songs at the beat of drums and flutes. Dozens of camels were slaughtered in the way to the feast for the warriors. As the army reached Juhfah (جحفه), a place between Mecca and Badr, it received message from Abū Sufyān that he was safe home, and there was no need for the army to proceed further. The message made Quraishites double minded. Some favored turning back, while other declared: “By Allah, we will surely go up to Badr, and there we will celebrate for three days, to impress everybody in the country with our might.”

The Meccan army reached the Valley of Badr in twelve days, consisting 1000 well

armed fighters, 700 camels, 1000 horses and ample supply of war equipment.

The Badr Valley

The Western Arabia is a hilly country, valleys and passes between hills are used as roads to travel around. Wider valleys are used as caravan routes. There are several ways and byways between any two places. The caravan route between Mecca, Badr and Medina, had been changed several times during the lifetime of the Holy Prophet.

Badr Valley lies 60 miles south of Medina towards Mecca. It is more or less a rectangular plain, about five and half miles in length and four miles in width, stretched north-west to east-south direction. It is surrounded by high and low irregular mountains. Roads from Mecca, Medina and Syria converge here from different directions. Road to Medina bifurcates from Meccan-Syrian route to the east passing between the hills. The northeastern half of the valley is firm with clayey soil, while low lying south-western half is sandy. It had a water well. The Red Sea lies 5-8 miles to the west of the Badr Valley.

Preparations in Medina

When news of approaching caravan of Abū Sufyān reached Medina, the Holy Prophet sent a party to investigate. While he was waiting information from the party, news of Meccan army came in. The Holy Prophet, to preserve the morale of the Muslims, did not allow the news to become public. Most of the Muslims in Medina were under the impression that they were going to block the way of Abū Sufyān’s caravan.

So far Anṣār were not invited to participate in any expedition, thinking that they had undertaken the responsibility to protect the Prophet while he was in the premises of Medina.

When the Holy Prophet called the Companions to participate in the expedition,

the Anṣār readily presented themselves. A well-known idolater warrior presented himself to join Muslims. The Holy Prophet refused his request thrice saying, “We do not want help from an idolater,” until he converted to Islam.

As Muslims neared Badr Valley, the Holy Prophet announced details regarding the expedition, and sought advice from Companions. Some suggested turning back to Medina, arguing that they were not yet fully equipped to face a full fledged army. The majority of the Companions were in favor of fighting the enemy saying: “Our lives and wealth belong to Allah and his messenger. We are ready in every field and in every way to serve.” One of the companions, Miqdād Bin ‘Amr (مقداد بن عمرو) stood up and said: “O Messenger of Allah! We are not like companions of Mosses who told him: ‘Go, you and your Allah fight, we are sitting here.’ We are in your hand. Take us where ever you like. We will fight to your right, we will fight to your left, we will fight in front of you and at your back, and we will never turn back.” The expressions of sentiments gladdened the Holy Prophet. However, he wanted to know how Anṣār felt. Sa’d Bin Mu’ādh (سعد بن معاذ), head of the Aus tribe stood up and said: “O Messenger of Allah! Perhaps you want to know our opinion. By Allah, now that we have believed you a true prophet, and we have given our hand in yours, you can take us anywhere you like, we are with you. I swear in the name Who sent you with truth, if you will order us to jump in the sea with our horses, we will jump, not a person will falter. Allah willing, you will find us steadfast in the fight. We will satisfy you with our obedience and sense of sacrifice.” The Holy Prophet was happy to hear what Mu’ādh pledged. The Holy Prophet then announced: “We are heading for Badr Valley where Quraishite army awaits us. Allah has promised us victory, and I see the spots where leaders of Quraish will fall dead.”

The Muslim army

When the Holy Prophet reviewed the Islamic army, it consisted of 310 ill-equipped men of all ages, with 70 camels and two horses. Only seven soldiers had proper armor. Other warfare supplies were meager and few. Muslims took turns on the rides, including the Holy Prophet, who said, “I am a better walker than all of you.”

When Muslims reached the Valley of Badr, Meccans had already occupied higher ground with firm soil, Muslims had the only option to occupy low lying sandy half. Knowing that Quraishite army included almost all Quraishite ring leaders, the Holy Prophet remarked: “See, Mecca has laid down all of its loved ones before you.”

At the right side of the Muslim camp, a canopy was erected for the Holy Prophet, which was guarded by several companions. Abū Bakr and Sa’d Bin Mu’ādh stayed inside with the Holy Prophet. The Holy Prophet prayed and supplicated for the whole night, never resting for a moment, while those at guard duty took turns to rest.

It rained that night. Muslims conserved water in pools. The rain made sandy soil firm on Muslim side facilitating their easy movements, while on Quraishite side it caused havoc. The silty soil became muddy and slippery making movements difficult.

Quraishites were impressed by the confidence in Muslim army. Out of curiosity Quraishites sent a spy to access their number. He reported back: “O Quraishites! I have seen camels in the Yathribean army carrying deaths at their backs.” The warning started fresh discussion among infidel leaders, some of them were of the opinion:

“Turn back, leaving Muhammad at his fate.”

“Just consider who are in his army, our kith and kin. Fighting them is just spilling our own blood. Let us turn back.”

When Abū Jahl, their commander, heard these arguments, he was outraged and

disapproved the idea, and incited them to fight.

It was Friday next day, Muslims offered Fajr prayers, the Holy Prophet delivered sermon on Jihād (striving against oppression), and inspected lines and file of the army. Two men from Mecca asked permission to join Muslim army, telling Prophet, “We are Muslims. Quraishites blocked us to migrate to Medina. They allowed us to go with their army with a promise that we will not participate in the war. Since we did not promise willingly, allow us to join Muslim army.”

Holy Prophet: “Go and fulfill your promise. We seek help from Allah, and His help we trust.”

Battle of Badr 12-17 Ramadan

Hardly the Holy Prophet had finished inspecting the lines, there was a commotion in infidel army. It started advancing. Meanwhile, some from the enemy ranks rushed to the well to quench thirst. Companions wanted to stop them but the Holy Prophet forbade them to do so. It is unique beauty of Islam that, even in war, it treats its enemies compassionately and takes care of their human needs.

The Holy Prophet gave last minute instructions to the companions: “When infidels rush in, face them with arrows, spears and stones, assuring not to miss your aims. Use swords in hand to hand combat. Remember, the infidel army may include people who have not come to fight willingly, nor they are against us in their heart, rather they are forced into the fight. Moreover, there may be the persons who were nice to us during our perilous time in Mecca. Now it is our turn to take care of them and treat them nicely. When any of you overpowers such a person, he should do his best not to harm him.”

In the challenge fights, Quraishite

challengers Al-Aswad Ibn Abd Al-Asad Al-Makhzūmī (الاسود ابن عبد الاسد مخزومي), ‘Utba Ibn Rabi‘ah (عتبه ابن ربيع), Shaibah Ibn Rabi‘ah (شيبه ابن ربيع) and Al-Walid Ibn Shaibah (الوليد ابن شيبه) were killed. The frustrated enemy rushed in for general fight.

The Holy Prophet withdrew in the canopy, and prayed to Allah the Almighty by spreading wide his hands: “O my Allah! Fulfill your promise! O my Master, if this small band of Muslims is killed today, nobody will be left on the face of the earth to worship you.” The Holy Prophet was praying in intense pain. He restlessly prayed and implored Him for His help standing and prostrating before Him. The cloth on his shoulder fell again and again, Abū Bakr replaced it, saying: “O messenger of Allah! My father and mother are sacrificed for you. Do not be anxious. Allah surely will fulfill His promise.”

When the two armies met in hand-to-hand fight, Abū Jahl prayed: “O Allah! Today destroy the party who severed relations and started a new tradition in the religion.” Quraishite, armed to the teeth, attacked poorly armed Muslims with all their might. Though Muslims were in destitute condition, they had great faith in the Almighty Allah and His messenger, their only support and source of strength.

Abdur-Rahman Bin ‘Auf (عبد الرحمن بن عوف) relates: “As hand-to-hand fight started, I looked at my sides. I was disheartened to find two young Anṣār boys at my flanks. A fighter fights courageously when flanked with strong fighters. I was just feeling unsafe when I got a nudge at my right and heard the boy saying: ‘Uncle! Where is Abū Jahl who used to give trouble to the Prophet? I pledged to kill him or get killed in the effort.’ I had yet not answered him that the boy at my left nudged me with the same request. As I looked for Abū Jahl, he was fighting in the heart of the enemy army flanked by his son Ikrimah (عكرمه) and other well known warriors. I

pointed towards him. Within a twinkle of the eye, both boys almost flew making their way through the enemy lines towards Abū Jahl. Within few moments, Abū Jahl was on the ground bathed in blood and dust. Ikrimah attacked one of the boys from behind, cutting his right arm. Mu‘ādh, with his dangling arm followed Ikrimah who hastened to escape. Mu‘ādh pulled off his cut arm which was hanging from his body by a string of skin.

As fighting intensified, chances of Muslim victory looked bleak because of enemy number and better equipment. However, the Holy Prophet was praying and supplicating, begging and imploring Allah the Almighty for help. At last, after a long prostration, the Holy Prophet lifted his head from the ground and came out of the tent declaring loudly: “Army of the infidels is sure to be defeated and will soon run away.” He took a handful of sand and threw it towards the infidels, saying loudly: “May the enemy faces be distorted,” and urged Muslims to attack. Muslims answered with a sudden concerted attack with a loud cry of “Allahu Akbar!” Suddenly, a strong gust of air blew towards enemy side filling their eyes and mouths with sand.

Fall of enemy’s main leaders, sudden surge in the intensity of Muslim attack, and blinding sandy air, baffled the infidel army. It could no longer stand the pressure and started weakening, and fled, leaving behind dead and injured. Soon the valley was cleared of them.

Muslim army captured 70 fleeing infidels, other 70 were counted killed, including nearly all great Quraishite leaders. Umayyah Bin Khalaf (the tormentor of Bilāl) was preparing to flee; Bilāl spotted him and killed him. Fourteen Muslims were counted martyred while several lay injured. Articles of plunder were collected and sorted and captured secured.

Arrangements for the prisoners

The Muslim army returned home by

nightfall. The captured Quraishites were presented to the Holy Prophet, who looking at them remarked: “Had Muṭ‘im Bin ‘Adī (مطعم بن عدی) been living today, and had recommended release of these prisoners, I would have done so without demand of ransom.” Muṭ‘im Bin ‘Adī, despite being a staunch idolater, was a compassionate and noble man. He tore to pieces the declaration of boycott which had forced the Holy Prophet and his Companions to be held in isolation at the Shi‘b Abī Ṭālib (شعب ابي طالب) for three years. He had provided protection to the Holy Prophet when he returned from the preaching mission to Ta‘if to enter Mecca. Prophet’s remark indicated how high he held Muṭ‘im in gratitude, a distinctive feature of prophet’s character that he never forgot to acknowledge good done to him.

Of the prisoners, the prominent ones were:

- Al-Naḍr Bin Al-Ḥārith (النضر بن الحرث), a Quraishite leader
- Suhail Bin ‘Amr (سهييل بن عمرو), a Quraishite leader
- ‘Abbās Bin Abdul-Muṭṭalib (عباس بن عبد المطلب), Prophet’s uncle
- ‘Aqīl Bin Abī Ṭālib (عقيل بن ابي طالب), Prophet’s cousin and Ali’s real brother
- Abū al-‘Āṣ Bin Rabī‘ (ابو العاص بن ربيع), Prophet’s son in law, husband of his daughter Zainab (زينب)

According to Arab tradition, war prisoners were either killed or made slave for the rest of their life. The Holy Prophet disliked this horrific custom. He consulted Companions. Abū Bakr suggested: “Prisoners should be released on payment of ransom. They are our relatives. In future, some of them may sacrifice their lives in the cause of Islam.” Umar opposed the idea: “There must be no consideration of kinship when belief is in consideration. They have proven by their action that they are liable to be killed. I suggest that the Muslim relatives of the prisoners kill them by their own hand.”

Holy Prophet liked Abū Bakr’s suggestion,

and decided:

1. Prisoners will be released on payment of ransom.

2. Range of ransom money varied from one thousand to four thousand dirham, depending on prisoner's monitory position.

3. Prisoners belonging to poor families, who could not pay, may be released free.

4. Prisoners who can read and write, and could not pay, should teach ten children.

One of the prisoners, Suhail Bin 'Amr (سهييل (بن عمرو), a well known Quraishite leader, known for his impressive oratory, used to lecture to infuse poison against the Holy Prophet in the hearts of his listeners. Umar suggested: "His front teeth be extracted to prevent him from lecturing anymore." The Holy Prophet did not like the idea and told Umar: "What do you know about future? He may stand at a commendable position in religion one day." According to the prophecy, Suhail accepted Islam at the fall of Mecca. His speeches at the time of the demise of the Prophet helped strengthen hearts of aggrieved companions.

In the line of captives, there was also Prophet's uncle, 'Abbās Bin Abdul-Muṭṭalib (عباس بن عبد المطلب). Anṣār wanted him to go free, saying, "He is our nephew." He had played key role during second Bai'at at Aqabah (Aqabah accord), and had taken guarantee from Anṣār for the safety of the Prophet in Medina. The Prophet loved him and he loved the Prophet, yet the Prophet decided, "Abbas will be released only when he pays his ransom."

Compassionate treatment of prisoners

The prisoners were kept in the Prophet's Mosque tied with ropes to the pillars. Because of tightened ropes, 'Abbas and others groaned and moaned. Their peril made the Holy Prophet uneasy. He recognized 'Abbas's voice and could not sleep at night. When Anṣār came to know of Prophet's uneasiness, ropes around 'Abbas

were loosened, and he ceased lamenting. The Holy Prophet asked why 'Abbas had stopped moaning. He was told of loosening of ropes. The Holy Prophet said, If you have loosened 'Abbas, loose other prisoners also. He does not have any special status.

Zainab, the Holy Prophet's daughter, sent her valuables to gain release of her husband Abū Al-'Āṣ. The articles included a necklace gifted to her by her mother Khadija (may Allah be pleased with her). When the Holy Prophet saw the necklace, it refreshed memories of his deceased wife, welling up his eyes. He asked the companions, "If you agree, return this necklace to Zainab." They returned all articles deposited by her with the release of Abū Al-'Āṣ.

The remaining prisoners were distributed among companions with the standing instructions to treat them kindly and compassionately. Muslims provided them wheat loaves while relying themselves on dates. They were provided rides while captors walked on foot.

Aftermath of Badr

Victory at Badr consolidated Muslim position in Arabia as an important rising power that shocked all antagonistic forces to their roots. The surrounding Arab tribes were impressed, Muslim morale was boosted up. Bad hopes of hypocrites and Jews were dashed to ground. Number of idolaters in Medina dwindled fast as they converted to Islam, soon idolatry was rooted out from Medina. The impressed Jews grew more jealous and concerned and started thinking and planning against the Muslims.

Victory at Badr was miraculous. An ill-equipped Muslim army of 310 or so individuals emerged victorious over an army of 1,000 strong well-equipped Meccan army in very uncertain circumstances and against high odds. It was an event foretold in the Holy Qur'an as *Yaum al-Furqān* (يوم الفرقان), the day of distinguishing right from wrong.

The participating Companions are remembered as Companions of Badr. They enjoyed special status, respect and treatment in Muslim social setup of that time.

Quraishite defeat was foretold while Prophet was still in Mecca, chapter 54 [Al-Qamar], verses 46-49:

The hosts shall soon be routed and shall turn their backs in flight.

Aye, the Hour is their promised time; and the Hour will be most calamitous for them and most bitter.

Surely, the guilty are in manifest error and suffer from madness.

On the day when they will be dragged into the Fire on their faces, it will be said to them, ‘Taste ye the touch of Hell.’

This history making victory was designed centuries ago as stated in the Bible, and had great historical and religious significance. It is said in Isaiah, chapter 21, verse 13-17, under the title The burden upon Arabia:

In the forest in Arabia shall ye lodge, O ye traveling companies of Dedanites. The inhabitants of the land of Tema brought water to him that was thirsty; they were ready with their bread for him that fled. For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war. For thus hath the Lord said unto me: “Within a year, according to the years of a hireling, all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished. For the LORD God of Israel hath spoken it.”

Irony of human nature

Sometimes one wonders at human nature that how hard-hearted a man can become. He turns blind eye intentionally to the events occurring around him, pretending not seeing

anything special. Arrogance and hatred pushes him in the depth of abyss. Throughout Meccan life, the Holy Prophet had been predicting victory of Islam. Meccan mocked and jeered at him, challenged him to bring down the punishment that he was promising. As events gradually unfolded, despite all hurdles and difficulties, Allah the Almighty rescued Muslims from the clutches of blood-thirsty Meccans and disgraced the Meccans in Badr battlefield, where they lay dead as predicted. However, Quraishites arrogantly posed as if nothing had happened. Allah paralyzed their brains, blinded their eyes and they could not see the events unfolding in front of their eyes, as is said in the Holy Qur’an:

Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement. [2:8]

As time passed, these arrogant people either accepted the reality or met their fate in battlefields.

Post-Badr intrigues

Defeat at Badr broke the backbone of Quraishite leadership and demoralized them. Now prominent was Abū Sufyān, who vowed that he would not rest, nor oil his hair and sleep with his wife, until he had avenged those killed in Badr.

Defeat increased his blindness to the factual world, to achieve his evil designs his wicked mind worked and he decided to concentrate on the tribes living farther in the central Arabian wilderness of Najd. The central Arabian barbarian tribes were acknowledged fighters, ruthless looters and utterly uncivilized. Abū Sufyān and his associates visited the region and instigated the tribes, bought mercenaries to fight against Islam.

Knowing treacherous nature of Abū Sufyān, Muslims kept vigilant surveillance of surroundings around Medina, monitoring Abū Sufyān’s activities in Najd region.

However, Abū Sufyān and the barbarian tribes of Najd, not daring to face Muslims in an open confrontation, decided to weaken and demoralize Muslims by adopting cat and mouse tactics. They decided to play tricks. They made mock war-like movements periodically to draw Muslims out in the wilderness and dissipated when Muslims arrived. Following Badr, a series of such mock troop movements were made by the enemy, Muslims never wanted to give the enemy a chance, they responded. Thereby impressing upon enemy that they were ever vigilant.

Ghazwah Qarqarah Dhul-Hijjah

Soon after Badr, according to an intelligence report, two of the central Arabian tribes, Banū Sulaim (بنو سليم) and Banū Ghatfān (بنو غطفان) were amassing their forces near Qarqarah (قرقره) village to invade Medina. The Holy Prophet, with a band of Companions, hastened to the area. When they reached the village, after an arduous journey of several days, the enemy disappeared in nearby hills. However, a heard of camels belonging to the enemy was found grazing that Muslim army rounded up.

Ghazwah Sawīq (سويق) Jumādā al-Thani

After about three month of Badr, Abū Sufyān with two hundred fighters went round Najd region and emerged close to Medina. Somehow, he managed to dodge and avoid detection. He left his men in a secluded place and sneaked into Medina city in the darkness of the night. He knocked at the door of Huyayy Bin Akhtab (حبي بن اخطب), head of the Jewish tribe Banū Nadir, and sought his help. But Huyayy refused to entertain him, respecting Medina Pact. Then he knocked at the door of another Jewish leader. Sallām Bin Mishkam (سلام بن مشكم) who welcomed him, entertained him, and gave him information

regarding Muslim activities.

On his way back, Abū Sufyān and his party invaded a meadow used by Muslims to graze their cattle. Though he could not find any animal there, his men murdered mercilessly two men working there and set fire to some date palm trees and huts. Thus satisfied, Abū Sufyān thought he had fulfilled his vow of avenging the dead at Badr, and escaped.

When the Holy Prophet learned of the incident, he followed him with a band of Companions. To lighten burden, the fleeing enemy threw away sacks of grounded barley from its ration supply, that gives name to this expedition, Sawīq, that is, ground barley.

Ghazwah Banū Qainuqa‘ (بنو قينقاع) Muharram/ Safar

The Medinite citizens were bound by the Medina Pact to safeguard each other's interests and help to maintain communal peace and tranquility in the city, and to stand together in case of aggression.

Initially, Jews appeared to observe the agreement; however, as soon Muslims established themselves, Jews started showing signs of restlessness, and started defying the conditions of the the Pact:

1. They betrayed Muslims by communicating secretly with Abū Sufyān, known arch enemy of Muslims, and gave him information regarding Muslim defenses.
2. They tried repeatedly to create hatred among different sections of Muslim society. Once a mixed party of Aus and Khazraj tribes were sitting together and gossiping. A party of Jews happened to join them. During conversation on different topics, a Jew floated remarks about battle of Bu'āth (fought some years ago, between Aus and Khazraj killing scores of people on both sides). Remarks freshened wounds in the minds of both sides. A plethora of accusations and counter accusations opened up between the two Muslim sections. Swords were almost nearly drawn on both sides, and a bloody war appeared imminent.

However, some one hurried to report the incidence to the Holy Prophet, who hurried to the scene with a party of Muhājirīn. The Holy Prophet admonished both sides saying, “You are still adopting methods of period of ignorance while I am among you. You forget to thank Allah for His blessing of Islam that made you brothers.” The Holy Prophet’s admonition jolted both sides. They readily gave up their differences and hugged each other repenting with tearful eyes.

3. After Badr, Jews started rolling cutting remarks on Muslims, saying, “Defeating Quraishites is not some thing great. When you will fight us, you will know what a fight is.” Especially main Jewish tribe, Banū Qainuqā, started mischief openly, challenging and threatening Muslims in the streets. However, Muslims mostly remained aloof and turned blind eye to their intimidations under instructions of the Holy Prophet.

To boost interfaith relations, people bought household items from each other’s shops. Once a Muslim woman went to buy some household needs from the shop of a Jew. Some Jews were sitting in the shop. They started teasing her. The mischievous shopkeeper secretly attached her trouser with a hook. When she was leaving the shop, her trousers slid down, baring her body. The Jews laughed and jeered at her nakedness. The women screamed and cried for help. By chance a Muslim young man was present close by, he hurried to help, and there was a fight. The shopkeeper was killed in the scuffle. Later Jews attacked the rescuer and killed him, When the news of the murders spread, both sides were furious. Almost a war was about to start.

The Holy Prophet met elders of Banū Qainuqā and reminded them the conditions laid down in the treaty. He warned then, “It is not a correct way to live together according to the agreement. Beware of your mischief in future. Fear Allah!” Instead of expressing

regret and begging for forgiveness, Jews repeated threats and said haughtily, “Do not be proud of your gains in Badr. When you will fight us, you will know what fighters are like.”

Because of Jews’ continued intimidation and haughtiness, it was decided to deal with the problem once for all. The Holy Prophet with a party of companions headed for forts of Banū Qainuqā, giving them last chance to excuse, but the Jews chose to fight, and fortified themselves. Muslims lay in siege for fifteen days, which evaporated Jew’s haughtiness. At last they conceded to open the gates and delivered themselves in the hands of Muslims on condition that no Jew will be killed and they will be given free passage to leave Medina with their families and belongings. The Holy Prophet agreed to these conditions, and delegated ‘Ubādah Bin Sāmit (عباده بن صامت) to arrange and manage Jews’ safe departure to Syria or wherever they choose to go.

According to the Jewish law, treason is to be punished by capital punishment, killing all men except women and children:

“If they refuse to make peace and they engage you in battle, lay siege to that city. When the LORD your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies” (Deuteronomy 20:12-14).

However, the Holy Prophet was extremely generous. He pardoned Jews out of compassion, ignoring to apply the Jewish law strictly.

Banū Qainuqā migrated to Syria where they stayed in the outskirts. Later they all succumbed to an epidemic.

Third year of Hijra Ghazwa Dhu-Amarr Rabi' al-Awwal

It was reported that two tribes from Najd, Banū Tha'labah (بنو ثعلبه) and Banū Muḥārib (بنو محارب) were gathering their forces near Dhu Amarr village in preparation to invade Medina. The Holy Prophet embarked with 450 Companions, however Dhu Amarr village was found empty. The enemy had taken to nearby hills. Muslim army returned home after staying for three days at the site.

Sariyyah Zaid Bin Ḥārithah to Qarad Jumādā II

Meccan trading caravans to north usually used coastal route passing close to Medina, however, since now the tribes falling along the route were affiliated to Muslim, Meccans started using route that passed through Najd Region to Iraq. It was lined by Quraish-allied tribes, like Sulaim and Ghatafān who were sworn Muslim enemies.

Intelligence reported that a Meccan caravan was coming along Najd route. Medinites were skeptical about the nature of the said trading caravan. However, it was thought necessary to stop enemy trading activities to bring it to its knees.

The contingent under Zaid Bin Ḥārithah (زيد بن حارثه) moved quickly and secretly intercepting the caravan near Qarad (قراد) in Najd region. Baffled by sudden attack, the enemy took to its heels leaving all that it had behind. The Muslim contingent returned home successfully.

Ghazwah Buḥrān Rabi' al-Awwal

Some time after Dhuu Amarr expedition, Muslims received information that Banū Sulaim were gathering in large number near village Buḥrān (بحران). A contingent from Mecca had also joined them. They were planning to mount a surprise attack on Medina.

The Holy Prophet embarked with a party of Companions. The enemy dared not to face Muslims and disappeared. Muslims rested for few days in the area and turned back.

Repeated concentration of forces of Banū Sulaim and Banū Ghatafān threatening invasion indicated how thirsty these enemies were of the blood of Muslims. Quraishite had brain-washed them and implanted Muslim enmity in their hearts. If Muslims had no support from the Almighty Allah, they would not have survived for a second among bloodhounds surrounding them, who were looking for a chance to get them unaware.

Ghazwah Uḥud—A jolt to Muslims Shawwal

Defeat at Badr was a great setback to Meccan efforts to wipe out Muslims from the face of the earth. They vowed not to sit in peace until death of their elders in Badr had been avenged. To achieve that end they did everything possible to tease, demoralize and inflict injury to Muslims.

- They quickened efforts to collaborate with Hypocrites in Medina instigating them to disrupt unity among different Muslim sections by concocting and floating false rumors.
 - They started collecting information regarding Muslim defenses and supply routes through implanting spies from Jews and Hypocrites.
 - Quraishite mustered forces by using money from rustic central Arabian tribes to inflict injury to Muslim interests.
 - They started spreading false rumors about rifts among Muslim tribes.
 - Quraishites started hectically preparing for a decisive war with Muslims by amassing monies and arsenal.
 - They kept raiding meadows used by Muslims to graze their cattle.
 - They killed and punished Muslims ruthlessly wherever encountered.
- Meccan actions were dangerously

provocative and source of concern for Muslims. Had the Muslims not been so cautious and alert, Meccans could have achieved their objectives of destruction of Muslims long ago. It was perpetual guidance and support from Allah the Almighty that kept Muslims watchful to ensure their survival.

Under instructions from the Holy Prophet, ‘Abbas Bin Abdul-Muttalib kept Muslims aware of the activities of the Quraishites in Mecca. ‘Abbas reported that a large army was being prepared to leave for Medina shortly.

The Meccan army

An army of 3,000 strong embarked from Mecca under the command of Abū Sufyān. The army included renowned fighters from most of the Arab tribes, seven hundred soldiers were in coat of arm, with 200 horses, 3000 camels, and a large quantity of fighting gear. Hindah (ہندہ), Abū Sufyān’s wife, and several prominent Quraishites were accompanying the army. Drums, war songs and music was continuously played to support the fighters.

The Meccan army circumvallated Medina and camped near Uḥud Hill, about three miles north of Medina. The Uḥud Valley was under Medina jurisdiction. It consisted of pastures and date palm groves used for grazing cattle. Meccans played havoc in the pastures by looting and destroying them.

Preparations in Medina

On receiving the news of the arrival of the Meccan army, the Holy Prophet ordered census of Muslim population in Medina. It came to 1500. Some companions started boasting that with that number they need not worry any more. It was decided to fight the enemy outside Medina.

When the Holy Prophet embarked in defense wearing double coat of arms and an iron helmet. About halfway from Uḥud Valley, Muslim army camped for the night,

early next morning, AD 31 March 624, it reached Uḥud Valley. At that point, ‘Abdullāh bin Ubayy ibn Salūl, head of the hypocrites, marched off with his three hundred men, at a flimsy excuse, “Since my suggestion to fight the enemy staying in the city has not been accepted, so I withdraw.” Despite persuasion he refused to change his decision. Now the Muslim army consisted of 700 men, less than one fourth of the Quraishite army.

Uḥud battlefield

The Uḥud mountain lies at three miles north of Medina, stretching across 4-5 km in east-west direction, it swells in the middle to enclose a semi circular spacious valley which opens widely towards south. A transversely placed mountain the Mount Rumat (hill of the archers) extends across to narrow down the opening. A seasonal waterway Wādī Qanāt, runs along south of the Mount Rumat (رومات) draining rain water into the Red Sea (Fig. 3).

Ghazwah Uḥud 6 Shawwal

On reaching the Uḥud Valley, the Holy Prophet surveyed the valley and decided to camp in the south-western part of it. He particularly made a note of a narrow pass between eastern flank of the valley and Mount Rumat, from where Muslims could be attacked from behind. The Holy Prophet specifically appointed fifty archers in command of ‘Abdullāh Bin Jubair (عبد الله بن حبيب), a valiant Companion, and instructed them repeatedly to remain on guard, never to leave it unguarded at any cost. The Holy Prophet wore double coat of arm and an iron helmet.

As both forces faced each other, in challenge fight, Hamzah Bin Abdul Muttalib killed Uthman Bin Abi Talha (عثمان بن ابی طلحہ), ‘Ali Bin Abū Talib killed Talha Bin Abi Talha and Sa’d Bin Abi Waqqas (سعد بن ابی وقاص)

killed Abū Sa'd Bin Abi Talha. Three arrogant boastful Quraishite warriors were disposed off in quick succession giving Muslims moral victory over infidels.

At last, the frustrated enemy rushed in and hand to hand fight started. Soon weakening in the enemy ranks was perceptible, and their lines started breaking. Their four flag bearers fell one after the other, some sections of their lines took to heels, and Muslim fighters started collecting booty.

When the guards stationed at the Mount Rumat saw enemy fleeing, they sought permission from their commander to leave for the battleground. The commander refused, and reminded them of Prophet's strict instructions. However, most of the guard, defiling the orders of their commander, left for the battlefield. Only 'Abdullāh and five of his soldiers were left guarding the pass.

Resurgence of enemy force

Fleeing Meccan cavalry commander, Khalid Bin Walid (خالد بن وليد), noticed the unguarded pass from far off. He knew it was his chance. He collected his cavalry and galloped to the pass from behind the Mount Rumat, killing remaining guards at the pass, and rushed to attack unaware Muslims from rear. Sudden surge in enemy force panicked Muslims. However, the Muslims realized what had happened. They regrouped and retaliated. The enemy played a trick, someone called, "O Yathribians, you are being attacked from your sides." Muslims started fighting their own men but soon realized the mistake.

Companions were hectically gathering around the Holy Prophet, fending off enemy attack, as he was the main target. The enemy, then resorted to archery and stone pelting. Heavy enemy assault was pushing Muslim defenders back and forth around the Prophet. At times only a few defenders were left around the Prophet. It was at such a time

that a stone hit Prophet's face, injuring his lip and breaking his front teeth. A second stone injured his forehead, a third one hit side of the helmet bending its blades to pierce prophet's cheek. The rush of the enemy was unabated like sea waves. It was putting forward full strength to wipeout remaining Muslim strongholds. Meanwhile, an infidel warrior, Ibn Qami'ah (ابن قمنه) rushed in, making his way between the Companions surrounding the Prophet, and swiftly gave a blow with his sword at Prophet's side. The double coat of arm protected the Prophet from injury. However under the impact of the forceful push, the Holy Prophet fell down. Seeing the Prophet falling, Ibn Qami'ah proclaimed, "I have killed Muhammad, I have killed Muhammad!," and left the scene jubilantly. 'Ali was close to the Prophet, he lifted him in his arms and found he was fine except that he was loosing blood rapidly from his wounds. Meanwhile, companions rushed around the Prophet, thanking Allah the Almighty that he was safe.

However, enemy's call, "We have killed Muhammad," further added to the uncertainty of Muslims who were away in the battlefield. The news divided Muslim fighters into three groups. A few fled on hearing of the martyrdom of the Prophet thinking that to go on fighting was useless. Those dejected by the news, lost heart to fight on, and sat at one side of the battleground, by hanging their head in grief. The third group disregarded what was going on around and continued fighting the enemy of Allah and the Prophet.

Soon the news of the well-being of the Holy Prophet was known all around, which encouraged the second group to join their fighting brethren with reinvigorated strength. At this stage, the battlefield presented a gruesome picture of life and death. Blinding sparkle of swords, volley of stones and spears, deafening cries of the wounded were heart rending. The ground was striven with bodies of dead and wounded

and the soil was reddened with blood.

As the news of the Prophet's well-being spread out, scattered Muslim fighters surged around him. The Holy Prophet, surrounded with Companions, slowly ascended into the safety of a cave in the hill where his wounds were washed and dressed. He was loosing blood rapidly from his wounds. Fatimah (فاطمه), Prophet's daughter, stuffed ash from a burnt piece of mat into the wounds that promptly stopped the flow of blood. A group of Quraishite followed Muslims to the cave peeling rocks but were quickly fended off.

Earlier, when the news of the Prophet's death spread, and fighting slackened, the enemy started looking for its wounded and dead. Disfiguring bodies of Muslim soldiers to satiate their wrath, Abū Sufyān looked frantically for the body of the Prophet. Frustrated in his search, he came with a band of soldiers near the cave to which Muslims had withdrawn, and called out, "O Muslims! Is Muhammad among you?" The Holy Prophet said, "Do not answer him." Abū Sufyān, "Are Abū Bakr and 'Umar among you!" Muslims kept quite. Abū Sufyān, receiving no answer, cried out jubilantly, "All these people are killed, if they were alive they would have answered." Abū Sufyān cried out: "O Hubal! You are great!" Companions kept quite. The Holy Prophet was perturbed at the exaltation of the name of an idol and said, "Why do you not reply?" Companions said, "O Messenger of Allah, how to reply?" The Holy Prophet directed, "Say, 'Greatness and grandeur is for Allah only.'" Abū Sufyān replied, "Uzza is with us, Uzza is not with you!" The Holy Prophet told companions to reply, "What is Uzza, Allah is our helper, you have no helper!" At this, 'Umar could no longer control himself and called back: "O Enemy of Allah! You are a liar! We all are alive, well and safe. Allah will disgrace you by our hand." Abū Sufyān, recognizing Umar's voice, called out: "Umar, tell the truth. Is Muhammad alive?" Umar said, "Yes, yes!

With the grace of Allah he is alive and well. He is hearing you!" Abū Sufyān muttered to himself, "It means Ibn Qami'ah lied to me since I consider you more truthful than him."

Abū Sufyān then said, "Fight is like a bucket, some time it goes up some times it goes down. Take this day as reprisal for Badr. Next year, in these days, we will meet again at Badr." The Companions called back: "Promised!" After claims and counter claims, Abū Sufyān descended and soon Quraishites left for Mecca.

Scenario of Uḥud Battleground

Thirty Quraishites were counted dead while seventy Muslims were martyred. The Holy Prophet took a tour of the battlefield. Seventy dead bodies of Muslims lay bathed in blood. The Holy Prophet stopped by each praying with tears in his eyes. He was much grieved at the mutilation and disfiguring of the bodies of Muslim soldiers, especially the body of his uncle, Hamzah, was savagely mutilated and disfigured. His liver had been taken out and eaten by Abū Sufyān's wife, Hindah. Ears and nose of most of the martyred were severed and strung in necklaces which barbarian Meccans wore as they retreated in triumph. If one goes into the historic details of the gruesome scene presented by the battlefield, he can well imagine how barbaric and wrathful Quraishites were towards Muslims!

Martyrs were buried together in two graves. Muslim army returned home by nightfall. Weeping and wailing aloud for martyrs was forbidden, rather aggrieved families were advised to be patient and pray for the mercy of Allah on their loved ones.

Post-Uḥud events

It still baffles historians to understand, why despite Quraishites having almost a victory in the battle, decided to head for Mecca so hurriedly? Rather they should have taken advantage of the weak moments of

Muslims and attack Medina—their allies, hypocrites and Jews, were already there—to welcome and help to finish the job. It appears that under divine design, plus shock received at Badr, the Quraishite could not muster enough courage to think on these lines. Even their apparent victory at Uḥud could not boost their morale. Allah the Almighty put fear in their heart and they could not face Muslims so soon in their stronghold.

And We shall cast terror into the hearts of those who disbelieved because they associate partners with Allah, for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers. [3:152]

Though Quraishite had left but Muslims were skeptical of their intentions. To safeguard against any eventuality and to become doubly sure, the Holy Prophet designated a group of seventy men under the command of Ali, to follow the Quraishites to monitor their movements. The Holy Prophet instructed the party to note, “If Quraishites rode camels rather than horses, it may indicate they are heading for Mecca. If they rode horses which may indicate they were looking to attack Medina. As soon Quraishite turn towards Medina, inform me. This time we will punish them harder.” Soon Ali returned with the news that the enemy was heading for Mecca.

Ghazwah Ḥamrā’ul-Asad Rabi’ al-Awwal

The night following Uḥud was very hard in Medina. Despite Ali’s report that the Quraishites were heading for Mecca, Muslims were still skeptical of their motives because of their treacherous record in past. They were apprehensive that in darkness of night Quraishites may turn back and attack Medina. In the morning, reports came in that Meccan stopped on the way and were divided in opinion as to whether head for Mecca or to

turn back and attack Medina.

When the Holy Prophet learned about the debate among them, he decided to go after them himself. He called only the Uḥud participants to embark with him. All Uḥud participants, healthy or injured (with dressed up wounds), zealously accompanied their master. They camped for night in Ḥamrā’ul-Asad after a journey of eight miles. The Holy Prophet ordered Companions to light up fires at as many points as possible. Soon whole of Ḥamrā’ul-Asad plain was lit up by five hundred lights.

Meanwhile, an infidel Ma’abad (معيد), an elder of the tribe Khuza’ah (خزاعة), happened to pass that way. He availed the opportunity to meet the Holy Prophet and to sympathize for the martyrs of Uḥud. On his way home, he found Quraishite army camped and preparing to leave for Medina to launch an attack on the city. Ma’bad met Abū Sufyān, and warned him, “What are you doing! I have just left Muslim army in Ḥamrā’ul-Asad. I have not seen such a magnificent army. Every Muslim soldier is furious because of defeat in Uḥud. They are so charged that they will burn you alive.” Abū Sufyān and his colleagues were so disheartened by Ma’bad’s warning that they changed their mind and hurriedly left for Mecca. When the Holy Prophet learned that Quraishites had finally departed, he thanked Allah the Almighty saying: “It is the might of Allah Almighty that is impressed on the hearts of the infidels.” Muslim army stayed in Ḥamrā’ul-Asad for three days before returning to Medina.

Post-Uḥud skirmishes

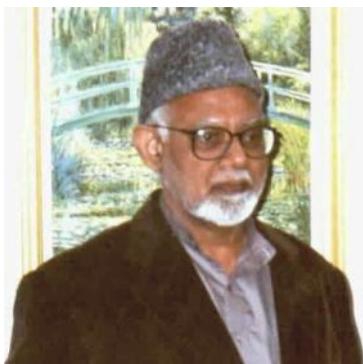
Post-Uḥud period was precarious and dangerous for Muslims since during this period most of the Muslim fighters were under treatment for their injuries sustained in Uḥud, and that the myth of the invincibility of the Muslims had been shattered. Most of the Arabian tribes, who started fearing Muslims, turned their

affiliations to Quraishites. It appeared as if the whole of the Arabia had stood-up against Muslims. Being conscious of rapid changes occurring around them, Muslims had become ever vigilant and determined to face any

surprise attack.

Chain of events occurring in the fourth year of Hijra proved that Muslim fears were not unfounded.

Editor's note: We have tried to search and spell the proper names as correctly as possible depending upon the limited sources available to us. There is often difference among translations in printed and online sources. Please let us know if you find any discrepancy.



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In the Praise of the Almighty

Ḥaḍrat Mirzā Ghulam Aḥmad, The Promised Messiah and Mahdi, 'alaihissalam (1835-1908)

The text of the Urdu couplets appears along with the English transliteration of the couplets. The transliteration is broken into syllables according to the rhythm of the poem.

The marks / and ^ above the transliteration indicate the meter (or the rhythm) of the poem in English notation. The / mark indicates a long syllable while ^ indicates a short syllable. The long syllables are printed black while the short syllables are printed red. All syllables in red color type should be recited short to keep the rhythm while all black syllables should be recited long.

Note that sometimes two short syllables combine to make one long syllable. Also note that the writer of the poem may set the same word (or a part of it) as a short syllable at one place and as a long syllable at another place. This latter practice can only apply to certain type of syllables.

حمد و ثنا اسی کو، جو ذات جاودانی
/ / ^ / ^ / / / / ^ / ^ / /
ḥam d-o- **tha** nā **u** sē ko jo zā **t** jā **ve** dā nē

Praise and glorification is for the one who is eternal.

ہمسر نہیں ہے اس کا، کوئی نہ کوئی ثانی
ham sar **na** hēñ **he** us kā ko 'ē **na(h)** ko 'e thā nī
None is His equal, neither is any second to Him.

باقی وہی ہمیشہ، غیر اس کے سب ہیں فانی
bā qī **wu** hē **ha** me sha(h) ghe r-us **ke** sab **heñ** fā nē
Only He is for ever. All except Him are mortal.

غیروں سے دل لگانا، جھوٹی ہے سب کہانی
ghe roñ **se** dil **la** gā nā jho tē **he** sab **ka** hā nē
It is a false tale to long for anyone other than Him.

سب غیر ہیں وہی ہے، اک دل کا یار جانی
sab ghe **r** heñ **wu** hē he ik dil **ka** yā **r** jā nē
All are strangers. Only He is the fast friend.

دل میں مرے یہی ہے، سبحان من یرانی
dil meñ **me** re **ye** hē he sub ḥā **na** mañy **ya** rā nī
This is what is in my heart. Glorified is the one who sees me.

ہے پاک پاک قدرت، عظمت ہے اس کی عظمت
 / he / pā k pā k qud rat 'az mat he us ke 'az mat

Holy is His command. Grand is His magnificence.

لرزاں ہیں اہل قربت، کروبیوں پہ بیت
 lar zāñ heñ ah l-i- qur bat kar rō be yoñ pe(h) he bat

Near-ones shudder. Angels are in awe.

ہے عام اس کی رحمت، کیوں کر ہو شکر نعمت
 he 'ā m us ke raḥ mat kyoñ kar ho shuk r-i- ni' mat

His mercy is prevalent. How can the blessings be thanked.

ہم سب ہیں اس کی صنعت، اس سے کرو محبت
 ham sab heñ us ke ṣan 'at us se ka ro mu hab bat

We are His creation. Love Him only.

غیروں سے کرنا الفت، کب چاہے اس کی غیرت
 ghe roñ se kar na ul fat kab chā he us ke ghe rat

To love others is not acceptable to His honor.

یہ روز کر مبارک، سبحان من ایرانی
 yeh ro z kar mu bā rak sub ḥā na mañy ya rā nī

Bless this day. Glorified in the one who observes me.

جو کچھ ہمیں ہے راحت، سب اس کی جود و منت
 jo kuch ha meñ he rā ḥat sab us ke jō d-o- min nat

Whatever comfort we have, it is his generosity and blessing.

اس سے ہے دل کو بیعت، دل میں ہے اس کی عظمت
 us se he dil ko bai 'at dil meñ he us ki 'az mat

Heart is sold to Him. His glory is in the heart.

بہتر ہے اس کی طاعت، طاعت میں ہے سعادت
 beh tar he us ki ṭā 'at ṭā 'at meñ he sa 'ā dat

It is better to obey Him. Blessing is in obedience.



یہ روز کر مبارک، سبحان من ایرانی
 / / ^ / ^ / / / / / ^ / ^ / /
 ye(h) ro z kar mu bā rak sub ḥā na mañy ya rā nī

Bless this day. Glorified in the one who observes me.

سب کا وہی سہارا، رحمت ہے آشکارا
 sab kā wo hē sa hā rā raḥ mat he ā sh kā rā

He is the support of every one. His mercy is evident.

ہم کو وہی پیارا، دلبر وہی ہمارا
 ham ko wo hē pa yā rā dil bar wo hē ha mā rā

He is our beloved. He is our sweetheart.

اس بن نہیں گزارا، غیر اس کے جھوٹ سارا
 us bin na hēñ go zā rā ghe rus ke jhō t sā rā

We cannot do without Him. Everything beside Him is false.

یہ روز کر مبارک، سبحان من ایرانی
 ye(h) ro z kar mu bā rak sub ḥā na mañy ya rā nī

Bless this day. Glorified is the one who sees me.

کر ان کو نیک قسمت، دے ان کو دین و دولت
 kar in ko ne k qis mat de in ko de n-o- dau lat

Make them fortunate. Bestow on them faith and wealth.

کر ان کی خود حفاظت، ہو ان پہ تیری رحمت
 kar in ke khud he fa zat ho in peh te re rah mat

You Yourself guard them. May Your mercy be on them.

دے رشد اور ہدایت، اور عمر اور عزت
 de rush d aur ha da yat aur 'um r au r 'iz zat

Bestow piety on them, and guidance, and long years and honor.

یہ روز کر مبارک، سبحان من ایرانی
 yeh ro z kar mu ba rak sub ha na many ya ra ni

Bless this day. Glorified is the one who sees me.

اے میرے بندہ پرور، کر ان کو نیک اختر
/ ae / me re ban dah par war kar in ko ne k akh tar

O the one who takes care of His servants, make them fortunate.

رتبہ میں ہوں یہ برتر، اور بخش تاج و افسر
rut bah men hon yeh bar tar aur bakh sh ta j-o- af sar
May they excel in status. Bestow on them rank and authority.

تو ہے ہمارا رہبر، تیرا نہیں ہے ہمسر
to he ha ma ra rah bar te ra na hin he ham sar
You are our guide. None is equal to You.

یہ روز کر مبارک، سبحان من ایرانی
yeh ro z kar mu ba rak sub ha na many ya ra ni
Bless this day. Glorified is the one who sees me.

شیطان سے دور رکھیو، اپنے حضور رکھیو
she tan se do r rakh yo ap ne ha zo r rakh yo
Keep them away from Satan. Keep them in Your presence.

جاں پر ز نور رکھیو، دل پر سرور رکھیو
jan pur z-i- no r rak yo dil pur sa ro r rakh yo
Keep their life filled with light. Keep their hearts joyous.

ان پر میں تیرے قرباں، رحمت ضرور رکھیو
in par men te re qur ban rah mat za ro r rakh yo
May my life be your sacrifice, keep mercy on them.

یہ روز کر مبارک، سبحان من ایرانی
yeh ro z kar mu ba rak sub ha na many ya ra ni
Bless this day. Glorified is the one who keeps an eye on me.

اہل وقار ہوویں، فخر دیار ہوویں
ah l-i- wa qa r ho wen fakh r-i- da ya r ho wen
May they be honorable, and pride of dwellings.



حق پر نثار ہوویں، مولیٰ کے یار ہوویں
 / / ^ / ^ / / / / ^ / ^ / /
 haq par ni sa r ho wen mau la ke ya r ho wen

May they be devoted to the truth, friends of the Beloved,

با برگ و بار ہوویں، اک سے ہزار ہوویں
 ba bar h-o- ba r ho wen ik se ha za r ho wen
 Fruitful, and may they multiply from one to thousand.

یہ روز کر مبارک، سبحان من ایرانی
 yeh ro z kar mu ba rak sub ha na many ya ra ni
 Bless this day. Glorified is the one who sees me.

Words and Expressions

The words and expressions used in the poem have been explained here in the order they appear in the poem.

‘ām عام : common

‘azmat عظمت : grandeur

afsar افسر : authority, office

ahl اہل : possessor of

akhtar اختر : star, luck, omen

apne اپنے : Your

āshkārah آشکارا : evident

aur اور : and

ba با : with, of

ba barg-o-bar با برگ و بار :
prospering

bar بار : produce, fruit

barg برگ : leaf, petal,
provisions, prosperity

bāqī باقی : remaining,
perpetual, alive

bar tar برتر : superior,
eminent, excellent

bakhsh بخشش : bestow

bai ‘at بیعت : fealty, homage,
pledge

banda بندہ : slave, obedient
person

banda parwar بندہ پرورد : patron,
benefactor

beh tar بہتر : better

bin بن : without

chāhe چاہے : wishes, desires

daulat دولت : wealth, power,
empire

de دے : give, provide

dēñ دین : faith

dil دل : heart

dil bar دلبر : beloved

dōr دور : away, far

dayar دیار : country, territory

fakhr فخر : pride

fānē فانی : mortal

gher غیر : others, strangers

gherat غیرت : honor, envy

gheroñ غیروں : others,

strangers

gozārā گزارا : livelihood,
subsistence

hafazat حفاظت : safety, security

hadayat ہدایت : guidance

hamesha(h) ہمیشہ : for ever,
eternal

hamārā ہمارا : our

hameñ ہمیں : only us, only we

hamsar ہمسر : equal

ham ہم : we

ḥamd حمد : praise

haq حق : truth

hazār ہزار : thousand

hazōr حضور : (in Your)
presence, before
(Yourself)

he ہے : is

hebat ہیبت : awe, fear

heñ ہیں : are

ho هو : be
 hoñ ہوں : be
 howeñ ہوں : be
 -i- (representing Persian Ezafi, zer/kasrah ِ : of
 ik اک : one
 in ان : these, them
 izzat عزت : respect
 jāñ جاں : soul, spirit, life
 jāñē جانی : beloved
 jāwedāni جاودانی : eternal
 jhōt جھوٹ : falsehood, lie
 jho tē جھوٹی : false
 jo جو : which, that
 jōd جوڈ : munificence, generosity
 kā کا : of
 kahāñē کہانی : story, tale
 ka ro کرو : act, execute, perform
 kab کب : when
 kar کر : execute, do, perform
 kar rō be yoñ کروبیوں : angels, cherubs
 ke کے : of
 kē کی : of
 khud خود : yourself, oneself
 ki کی : of
 ko کو : possessive, of
 ko'e کوئی : none, someone
 kuch کچھ : some
 kyoñ kar کیوں کر : how
 la gā nā لگنا : to attach
 lar zāñ لڑنا : fearful, afraid
 man من : who
 meñ میں : in

merē میری : mine
 mauḷā مولا : master, lord, God
 minnat منت : vow
 mu hab bat محبت : love
 mubāarak مبارک : blessed
 na(h) نہ : negative
 nahēñ نہیں : negative
 nek نیک : pious
 ni'mat نعمت : grace, blessing, good thing
 nisar نثار : sacrifice
 nur نور : light
 -o- و- : and
 pā k پاک : pure
 par پر : on
 pa yā rā پیارا : beloved, lovely
 pe(h) پہ : on
 pur پر : filled
 pur z-i-nur پر ز نور : filled with light
 qismat قسمت : luck, fortune, fate, destiny
 qudrat قدرت : divine power, nature
 qurbān قربان : offering, sacrifice
 qurbat قربت : nearness
 rāḥat راحت : comfort, pleasure, relief
 rahbar رہبر : leader
 raḥmat رحمت : blessing, grace, favor, mercy, compassion
 rakhyo رکھیو : keep
 roz روز : day
 rushd رشد : piety
 rutba رتبہ : rank, status
 sa'adat سعادت :

sahāra سہارا : support
 sanā ثنا : praise
 sāñī ثانی : second, equal
 sā rā سارا : all
 sab سب : all
 ṣan'at صنعت : creation
 saroor سرور : joyful, happy
 se سے : from, with
 shetān شیطان : Satan
 shukr شکر : gratefulness, thankfulness
 subhāna سبحان : glorified
 ṭā 'at طاعت : obedience
 tāj تاج : crown
 tere تیرے : Your
 terē تیری : Your
 terā تیرا
 ṭhanā ثنا : praise
 thāñī ثانی : second, equal
 tō تو : you
 ulfat الفت : love
 umr عمر : longevity, age
 us اس : him, that
 usē اسی : only him
 waqār وقار : dignity, prestige
 wohē وہی : only that, the same
 yār یار : friend
 yahē یہی : only this
 yarāñی یرانی : observes me, sees me, watches over me
 yeh یہ : this
 zāt ذات : entity, existence, self
 z-i- ز : with, by, from
 zarōr ضرور : for sure

Syed Sajid Ahmad





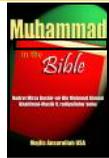
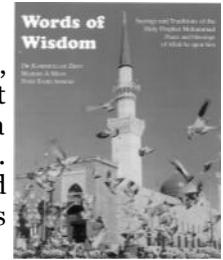
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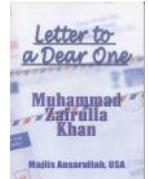
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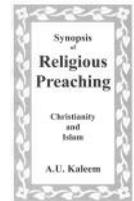
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Name the persons in the picture and win a prize



This picture was given in the last issue. There are 22 persons in the picture. Chaudhry Muhammad Idris, Valdosta, GA identified the person sitting in the middle of the picture as Maulana Chaudhry Ghulam Yaseen who served as a missionary in the US and that it looked like the picture was taken in 1951 or 1952. Naseem Ahmed Waseem identified Br Muhammad Sadiq Sahib, third from left, sitting. So, we still need the names of the rest of the 20 individuals. E-mail or mail the names and the year of the picture to Qa'id Isha'at (ansarishaat@yahoo.com).

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Ash-hadu allā ilāha illallāhu waḥdahū lā sharīka lahū wa ash-hadu anna muḥammadan 'abduhū wa rasūlūh.

(I bear witness that there is no god except Allah, He is One, without partner, and Muḥammad is His servant and His Messenger.)

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islām and Aḥmadiyyat, and for upholding the institution of Khilāfat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat-i-Aḥmadiyya. In-Shā'-Allāh.

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(may Allāh be his support)



Al-Nahl

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