Prophet Muhammad (SAW)

The Hallmark of Leadership



The Mother Mosque of America, Cedar Rapids, IA

EDITED BY
Dr. Azman Hussin

DESIGNED BY
Zainuzzaman A Samad

PATRON
Dr Tareq Al-Suwaidan

CO-CREATED BY
Dato' Mustafa Kamal
Dr. Abdul Rahman Abdullah
Ahmad Zuhdi
Izzati Iznan
Kamarudin Sohit
Mohd Nazri Mohd Nor
Wan Naim Wan Mansor
Zainal Adnan

A humble effort to map the various laws, principles and roles of modern leadership theories with examples from the history and biography of Prophet Muhammad (SAW).

A collaborative project of MISG USA & Canada Alumni

Dedication

Editor



Dr. Azman Hussin

Patron



Dr. Tareq Al-Suwaidan

Designer



Zainuzzaman Abdul Samad

Contributors



Izzati Iznan



Kamarudin Sohit



Wan Naim Wan Mansor



Mohd Nazri Mohd Nor



Dato' Mustafa Kamal



Dr. Abdul Rahman Abdullah



Zainal Adnan



Md Taib Pardi

Chapter 1

Introduction

We are all aware that the Islamic civilization started from the time of the Hijrah of Prophet Muhammad (SAW) and the first generation of Muslims in the year 632. Since then it has grown in strength and provided leadership to the world despite some periods of minor decadence during which the Muslim ummah still showed political and civilization leadership. Today, we are far from that position of leadership in almost all aspects of civilization; governance, justice and fairness, education, health, wealth creation, individual freedom, and social manners, science and innovation.



Section 1

The Truth About Leadership



Dr Tareq Al-Suwaidan

It is obvious that we need to change and regain our position of being an exemplary civilization as alluded to in Al-Quran,

And thus have We made you a group in the middle, so that you be an ultimate witness [of God's guidance] on [other] people and the Messenger be an ultimate witness [of God's guidance] on you. ***[2:143]***

But what are the priority areas of change? Dr. Tareq Al-Suwaidan, a contemporary Muslim scholar and activist, summarizes five major crisis factors that the Muslim ummah faces today [17].

1. Behavior and ethics
2. Backwardness
3. Effectiveness
4. Leadership
5. Thought/Ideology and Identity

Upon further analysis, he concludes that the first three crises are a reflection of the crises in thought and leadership. Poor leadership and some flaws in our thought and ideology are the two cornerstones of our crisis. Thus the priority is to solve our thought and leadership crisis. There needs to be a serious effort in developing quality leaders among those committed to the Islamic work and the Islamic movement for reviving the ummah. It is important to start with some theory or model of leadership.

Combining Modern Leadership Science and Leadership Examples From Muslim History



*The book "**The Leadership Challenge**" by Kouzes and Posner is one of the deepest and meaningful studies on the topic of leadership.*

It is obvious that the research, practice and publication in the field of modern leadership is vibrant and very advanced in the West. They have developed many models, theories, rules, principles and practices of leadership that are well documented and tested. Almost all the popular books and thought leaders on this subject come from the west [1-15]. Like in many other disciplines of knowledge, the West has advanced very far in developing this subject matter. In our attempt to learn about leadership we must acknowledge and make use of this very valuable source of knowledge and wisdom.

Abu Huraira reported: The Messenger of Allah (SAW) said, "The wise saying is the lost property of the believer, so wherever he finds it then he has a right to it." ***(Sunan At-Tirmidhi 2687)***

However, a critical analysis of the western literature on leadership reveals an interesting weakness despite its many obvious strengths. The models, theories, rules, principles, characteristics and practices of leadership use many different examples and leaders across different geographies and times. There is no single role model as the reference hallmark of leadership, no one person in the history of mankind that exemplifies the well articulated rules, principles, characteristics and practices of leadership. Perhaps this is what the Islamic history has in the person of the last and final Prophet and Messenger of Allah (SWT), Prophet Muhammad (SAW). Al-Quran asserts,

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. ***[33:21]***

There is no doubt for the Muslim that Prophet Muhammad (SAW) is the excellent example and role model. And he (SAW) was aided by the best generation of people as his followers, the generation of the Companions, most of whom also became great leaders in the various disciplines of political, military, knowledge, legal and religious rulings.

Al-Quran mentions,

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.



And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah . Indeed, Allah is Knowing of all things. ***[8:74-75]***

Abdullah ibn Mas'ud reported: The Prophet (SAW), said, "The best people are those of my generation, then those who come after them, then those who come after them. Then, there will come people whose witness will precede their oaths and whose oaths will precede their witness." ***(Sahih Bukhari 6065, Sahih Muslim 2533)***

In our attempt to revive the leadership of Islam we must learn from the hallmark role model of leadership for mankind and from the best generation of people. Prophet Muhammad (SAW) gave this general reminder.

Al-Irbad ibn Sariya reported: One day the Messenger of Allah stood up among us and he admonished us so eloquently that it moved our hearts and made tears come from our eyes. It was said, "O Messenger of Allah, you have given us a farewell sermon, so enjoin a covenant upon us." The Prophet (SAW) said: "You must fear Allah, listen to and obey your leaders even if an Abyssinian slave is put in charge over you. Whoever lives among you will see many differences, so beware of newly invented matters for they are misguidance. Whoever sees them must adhere to my tradition and the tradition of the upright, guided successors. Bite onto it with your back teeth." ***(Sunan At-Tirmidhi 2676)***

We thought of the obvious approach of synthesizing the advanced knowledge in modern leadership science with leadership examples of Prophet Muhammad (SAW) and the history of the generation of the Companions. We decided to chose one main reference of modern leadership rather than combine the many excellent references available. We decided to focus on the works of two great thought leaders in leadership today, Jim Kouzes and Barry Posner. They have been working together for more than thirty years, studying leaders, researching leadership, conducting leadership development seminars, and serving as leaders themselves in various capacities. They are coauthors of the award-winning, best-selling book The Leadership Challenge. Since its first edition in 1987, The Leadership Challenge has sold more than two million copies worldwide and is available in more than twenty-two languages. It has won numerous awards and was selected as one of the top ten books on leadership in Covert and Sattersten's **The 100 Best Business Books of All Time**. They have coauthored more than a dozen other award-winning leadership books. In this book we refer to their two most recent titles.

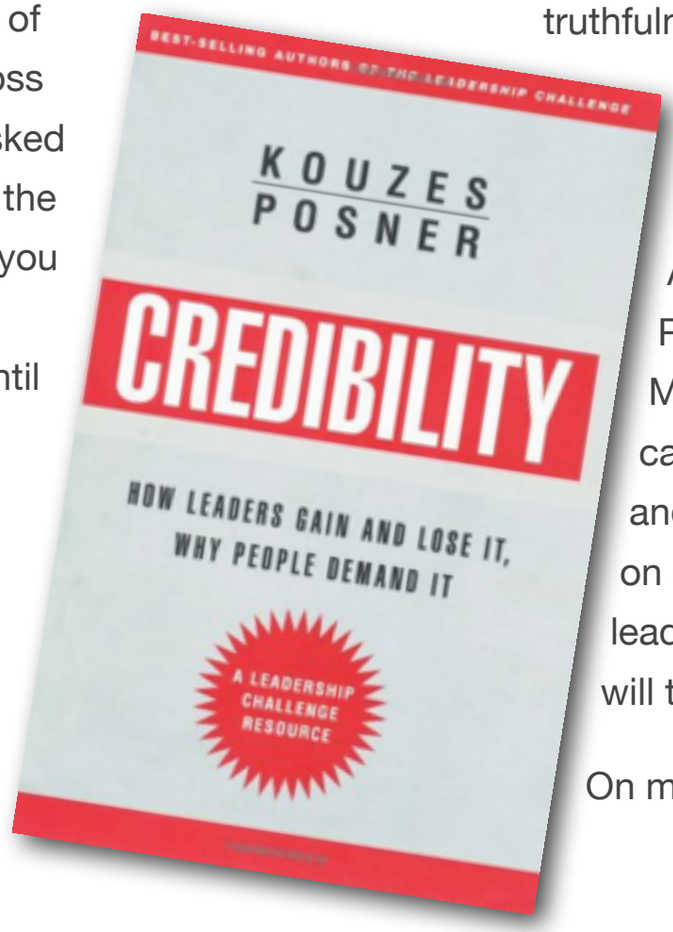


- **Credibility:** How Leaders Gain and Lose It, Why People Demand It
- **The Truth About Leadership:** The No-Fads, Heart-of-the-Matter Facts You Need to Know A Leader's Legacy

The book "**The Leadership Challenge**" by Kouzes and Posner is one of the deepest and meaningful studies on the topic of leadership. The book is a result of continuous research over a period of 25 years. Kouzes and Posner have introduced a new set of leadership guidelines, based upon more than thirty years of research, in their new book first published in 2010, The Truth About Leadership. In their new volume, Kouzes and Posner set out to provide 10 universal truths of leadership. The authors posit that while the context of leadership has changed since their research began, those behaviors and habits that are successful have not. They proposed a collection of fundamental principles that inform and support the practices of leadership. The authors said that this book is different from their previous works for three reasons: this is a bolder book, making claims about leadership practices based upon all of their research; this research and data is all newer than when they wrote their original book; **and these truths are universal because they are global and cross-generational**.

We mention these works because they typify the best in modern empirical research in the field of leadership. The leadership ideas, concepts, laws, practices and models proposed in these books are supported by reliable empirical data which is global and covers various levels of leadership from project leaders to CEOs and also various types of leadership from schools, communities, sports, businesses and government. Although the example cases mentioned are numerous, can we find a single person in history that exemplifies all these leadership truths and principles as proposed by these well researched modern theories of leadership?

We started to look at the primary characteristic of leadership that the two researchers studied from the responses of more than one and a half million individuals across the six continents. Among the questions they asked from the 1.5 million respondents was "What are the characteristics you like to see in the leader that you follow willingly?" The first results of the study appeared in 1998 and the research continued until today across the six continents. Since the first tabulation of the results, the primary preferred characteristic of leadership has not changed. In the second edition of their book, Credibility published in 2010, the authors highlighted that "**Credibility Is the Foundation of Leadership**" (p. 15).



In this book, the two authors clarified the meaning of credibility through various examples and anecdotes but concluded that, "Of all the attributes of credibility, however, one is unquestionably of greatest importance. The dimension of honesty accounts for more of the variance in believability than all other factors combined. Being seen as someone who can be trusted, who has high integrity, and who is honest and truthful is essential to being believed" (p. 18). Credibility then is about truthfulness and honesty.

This conclusion is a pleasant surprise since the expression "**truthfulness and honesty**" relates to something sacred to us Muslims. We have been taught from our childhood that truthfulness (الصدق) and honesty (الأمانة) are two characteristics that are considered mandatory for all Messengers of Allah (SWT). In fact our beloved Prophet Muhammad (SAW) was called As-Sadiq Al-Amin even before he was appointed a Prophet and a Messenger. Even the disbelievers in Mecca acknowledged him (SAW) likewise and called him (SAW) by this salutation. Truthfulness and honesty are two primary characteristics binding on anyone who leads others without force. When the leader exemplifies these two characteristics people will trust him and truly follow him.

On mount Safa nearby Kaabah in Mecca, an event

occurred which ascertained that truthfulness (الصدق) makes people trust the leader and willing to follow him. Narrated Ibnu Abbas: When the verse: “And warn your tribe of near- kindred”, was revealed, the Prophet ascended the Safa (mountain) and started calling, “O Bani Fihr! O Bani ‘Adi!”, addressing the various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet then said, “Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?” They said, “Yes, for we have not found you telling anything other than the truth.” He then said, “I am a warner to you in face of a terrific punishment.” Abu Lahab said (to the Prophet) “May your hands perish all this day. Is it for this purpose you have gathered us?” Then it was revealed: “Perish the hands of Abu Lahab, and perish he! His wealth and his children will not profit him ...” ***[Al-Quran, 111:1-5]***

During the night of Prophet Muhammad’s (SAW) migration to Medina (Hijrah), another event happened which ascertained that honesty (الأمانة) is a primary characteristic of the leader who seeks to bring about change among his followers and the environment they are in. In the night of his (SAW) Hijrah, the Prophet (SAW) left his cousin ‘Ali Ibn Abi Talib (RA) to sleep on his bed and made him stay in Mecca for a while. All of us expect that this act was only to distract and deceive the Quraish. Actually the purpose was also for ‘Ali to return the things that the various people of Quraish entrusted upon the Prophet (SAW) to keep. It was indeed strange that they opposed him (SAW) and wanted to finish him off, but when they wanted to entrust their belongings for safe keeping, they could not find anyone else more truthful and honesty than Prophet Muhammad (SAW).



Truthfulness and honesty are the moral foundations of leadership. Many Western scholars of leadership promote this concept. Kouzes and Posner conclude that truthfulness and honesty are the foundations of credibility and “**Credibility Is the Foundation**

of Leadership". In history, only the messengers of Allah (SWT) embody these two traits. Our Prophet Muhammad (SAW), the seal and leader of the prophets and messengers, was the pristine example of truthfulness and honesty.

If Prophet Muhammad (SAW) is the best example of credibility from the conceptual point of view, did he also exemplify the various practical meanings of credibility and the other laws of leadership that emanate from credibility as articulated by modern research? This compilation is a humble effort to map the various laws, principles and roles of modern leadership theories with examples from the history and biography of Prophet Muhammad (SAW). We will use the 10 universal truths of leadership by Kouzes and Posner as a sample recent work on modern leadership theory. In our readings on other modern leadership theories as mentioned in the reference section [1-15], this work is a fair representation of other models.

Interestingly the first universal truth of leadership is that the leader must make a difference. Prophet Muhammad (SAW) is considered the most influential person in the history of mankind in the book "**The 100: A Ranking of the Most Influential Persons in History"** by **Michael H. Hart**. Hart asserted that Muhammad was "*supremely successful*" in both the religious and secular realms. Thus he (SAW) should be the hallmark role model of leadership.



We will state the universal truths in sequence and then append examples from the history and biography of Prophet Muhammad (SAW) that relate to each universal truth. These examples are taken from the various books of Seerah and Hadith that we have referenced. Each of these universal truths will be organized as separate chapters.

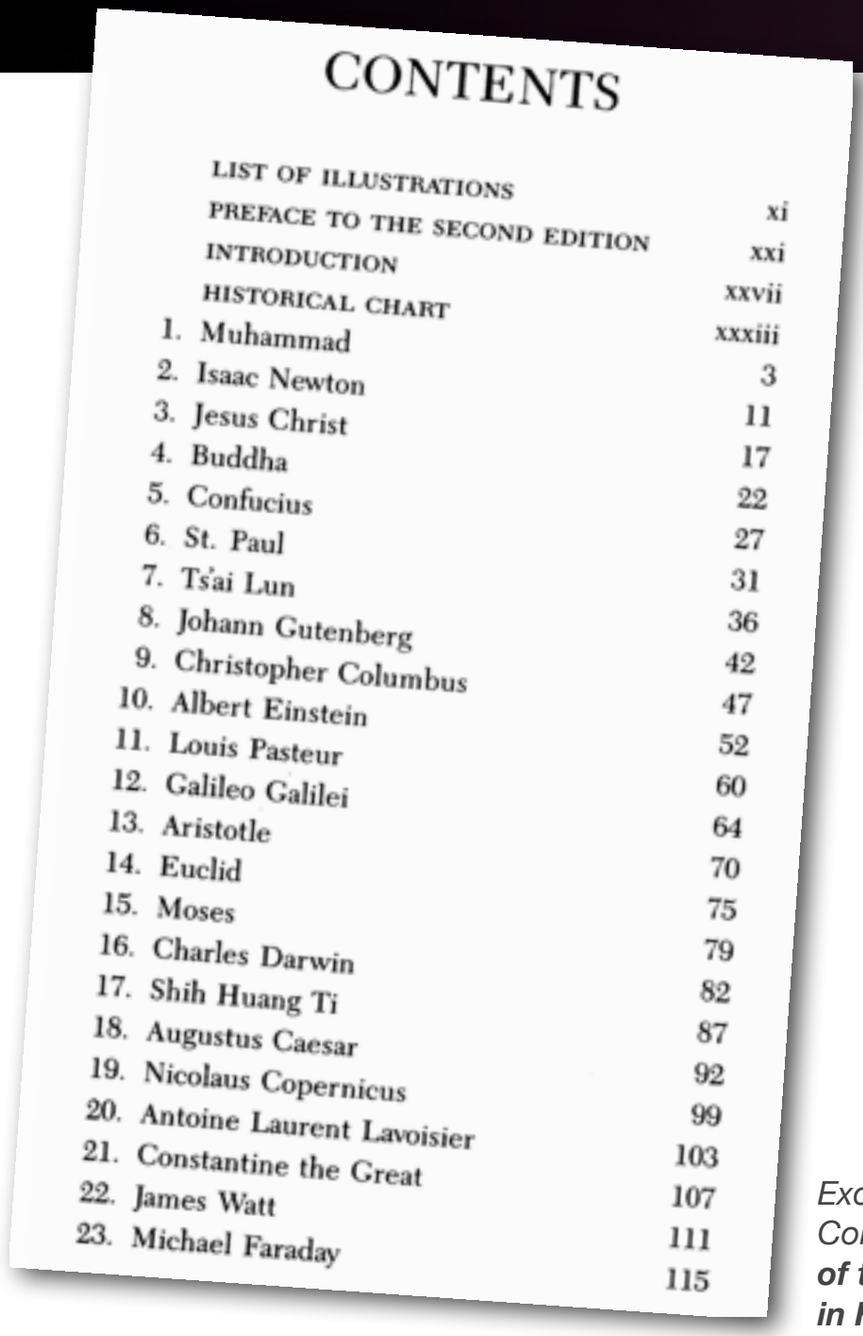
Chapter 2

Leadership Truth: You Make A Difference

Kouzes and Posner assert, "*you have to believe that what you do counts for something*" (p.1). They assert that the reader already has the capability to be a leader and make a difference, no matter his or her age or experience.



The Most Influential Person in the History of Mankind



CONTENTS

	LIST OF ILLUSTRATIONS	xi
	PREFACE TO THE SECOND EDITION	xxi
	INTRODUCTION	xxvii
	HISTORICAL CHART	xxxiii
1.	Muhammad	3
2.	Isaac Newton	11
3.	Jesus Christ	17
4.	Buddha	22
5.	Confucius	27
6.	St. Paul	31
7.	Ts'ai Lun	36
8.	Johann Gutenberg	42
9.	Christopher Columbus	47
10.	Albert Einstein	52
11.	Louis Pasteur	60
12.	Galileo Galilei	64
13.	Aristotle	70
14.	Euclid	75
15.	Moses	79
16.	Charles Darwin	82
17.	Shih Huang Ti	87
18.	Augustus Caesar	92
19.	Nicolaus Copernicus	99
20.	Antoine Laurent Lavoisier	103
21.	Constantine the Great	107
22.	James Watt	111
23.	Michael Faraday	115

The greatest accolade to Prophet Muhammad (SAW) making a difference is his ranking as the most influential person in the history of mankind in the 1978 book **The 100: A Ranking of the Most Influential Persons in History** by **Michael H. Hart**, reprinted in 1992 with revisions. Hart asserted that Muhammad was "*supremely successful*" in both the religious and secular realms. Hart's work shows both similarities and differences in thrust from Skiena and Ward's 2013 book **Who's Bigger: Where Historical Figures Really Rank**. **Hart and Skiena** & **Ward** both put two religious figures in the top three (Hart has Muhammad first, Jesus third; Skiena & Ward the converse).

Excerpts from the Table of Contents - ***The 100: A Ranking of the Most Influential Persons in History*** *by Michael H. Hart*

Mus'ab ibn Umair Did All The Hard Work To Prepare For The Eventual Migration Of Muslims To Medina



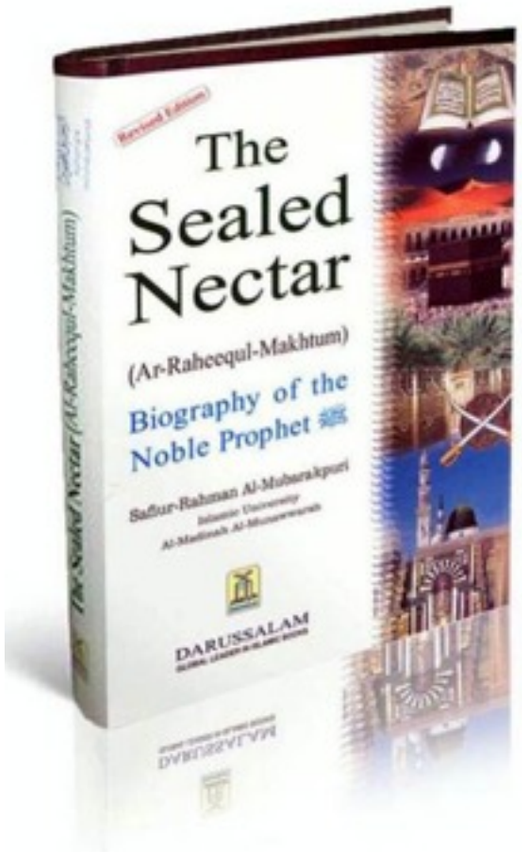
After toiling hard for more than ten years in Mecca, it became very clear to Prophet Muhammad (SAW) that his hometown Mecca and his tribe Quraish will not provide him the support he needs to expand the message of Islam to the whole world, which was his primary mission as the last and final Prophet and Messenger of Allah (SWT).

Muhammad (SAW) was left deserted and forsaken stumbling in the hillocks of Makkah. He (SAW) needed a secure shelter to settle in, and headquarters safe enough to empower and embolden him to communicate his Message to all the world at large. He started to more intensively preach to the other tribes especially when they came to Mecca during the Haj seasons. In the eleventh year after his (SAW) prophethood, six men from Yathrib (later on renamed Medina) embraced Islam during the haj season.

The following year, on the occasion of the pilgrimage, there came a group of twelve men from Yathrib ready to acknowledge Muhammad (SAW) as their Prophet. They gave their oath of allegiance to the Prophet (SAW) to belief in his

message and to defend him. The Prophet (SAW) sent to Yathrib (Madinah) Mus‘ab bin ‘Umair Al-‘Abdari, (RA) the first Muslim to teach the people there the doctrines of Islam, give them practical guidance and make attempts at propagating the Islam among those who still professed polytheism. The following is an excerpt from **The Sealed Nectar** on the significant effort contributed by this great Companion.

As‘ad bin Zurarah hosted him in Madinah. So prepared was the ground, and so zealous the propagation that the Islam spread rapidly from house to house and from tribe to tribe. There were various cheerful and promising aspects of success that characterized Mus‘ab’s task. One day Mus‘ab and As‘ad were on their way to the habitations of Bani ‘Abd Al-Ashhal and Bani Zafar, when they went into the premises of the latter clan. There they sat near a well conversing with some new converts. Sa‘d bin Mu‘adh and Usaid bin Hudair, chiefs of the two clans heard of this meeting, so Usaid approached the Muslims armed with his lance while the other Sa‘d excused himself on grounds that As‘ad was his maternal cousin. Usaid came closer cursing and swearing and accused the two men of befooling people weak of heart, and ordered that they stop it altogether. Mus‘ab calmly invited him to sit saying, “If you are pleased with our talk, you can accept it; should you hold it in abhorrence, you could freely immunize yourself against what you hate.” “That’s fair,” said Usaid, pierced his lance in the sand, listened to Mus‘ab and then heard some verses of the Noble Qur’an. His face bespoke satisfaction and pleasure before uttering any words of approval. He asked the two men about the procedures pertinent to embracing Islam. They asked him to observe washing, purge his garment, bear witness to the Truth and then perform two Rak‘a. He responded and did exactly what he was asked to do, and then said there was a man (Sa‘d bin Mu‘adh) whose people would never hang back if he followed the Islam. He then left to see Sa‘d and his people. Sa‘d could immediately understand that Usaid had changed. To a question posed by Sa‘d, Usaid said that two men were ready to comply with whatever orders they received. He then managed a certain situation that provided the two men with a chance to talk with Sa‘d privately. The previous scene with Usaid recurred and Sa‘d embraced Islam, and directly turned to his people swearing that he would never talk with them until they had believed in Allah, and in His Messenger. Hardly did the evening of that day arrive when all the men and women of that sept of Arabians embraced Islam with the exception of one, Al-Usairim, who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists but was eventually killed before observing any prostration in the way of prayer. The Prophet (SAW) commented saying: “He has



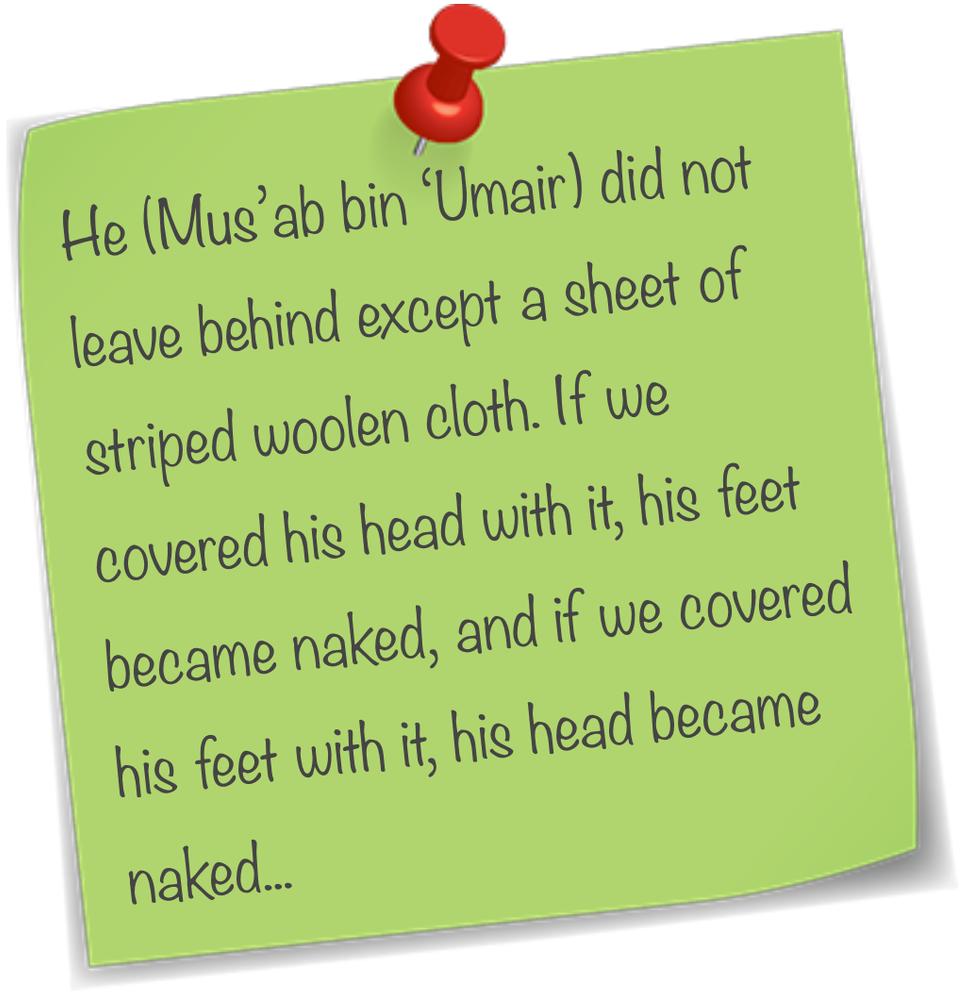
done a little but his reward is great."

Mus'ab stayed in Madinah carrying out his mission diligently and successfully until all the houses of Al- Ansar (the future Helpers) had Muslims elements, men and women. One family only stood obdurate to the Islamic Da'wah (Call). They were under the influence of the poet Qais bin Al-Aslat, who managed to hold them at bay and screen off the Call of Islam from their ears until the year 5 A.H.

Shortly before the approach of the following pilgrimage season, i.e. the thirteenth year of Prophethood, Mus'ab bin 'Umair returned to Makkah carrying to the Prophet (SAW) glad tidings about the new fertile soil of Islam in Yathrib, and the potential and immunity that that city was bound to provide to the cause of Islam. If there is a place that can become a secure shelter for Prophet Muhammad (SAW) to settle in and form a headquarters safe enough to empower and embolden him to communicate his Message to all the world at large, it was Yathrib. Mus'ab bin 'Umair made the difference to make this bright situation a reality.

Khabbab narrated,

We migrated with the Prophet for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus'ab bin 'Umair who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them. ***(Sahih Bukhari Volume 5, Book 59, Number 408)***.



After Prophet Muhammad (SAW) Caliph Umar (RA) Also Made A Difference As A Leader Introducing Many Changes



The Hijra calendar - an innovation of Caliph Umar Al-Khattab

Some among Umar's innovations mentioned in **Abu Hilal al-Askari's Kitab al-Awa'il** ("**Book of Firsts**") and **Tabari's Tarikh**:

1. Establishment of Bayt al-mal or public treasury.

2. Establishment of courts of justice and appointment of judges.

3. The determination of the Hijra calendar which continues to this day.

4. Assumption of the title of Amîr al-Mu'minîn.

5. Organization of the War Department.

6. Putting army reserves on the payroll.

7. Establishment of the Land Revenue Department.

8. Survey and assessment of lands.

9. Census.

10. Building of Canals.

11. Founding of the cities of Kufa, Basra, al-Jazira, Fustat, and Musal.

12. Division of conquered countries into provinces.

13. Imposition of customs duties.
14. Taxation of the produce of the sea and appointment of officials for its collection.
15. Permission to traders of foreign lands to trade in the country.
16. Organization of jails.
17. Use of the whip.
18. Making rounds at night to inquire into the condition of the people.
19. Organization of the Police Department.
20. Establishment of military barracks at strategic points.
21. Distinction of pedigree and non-pedigree horses.
22. Employment of secret reports and emissaries.
23. Rest-houses on the way from Mecca to Madina for the comfort of travellers.
24. Provision for the care and bringing up of foundlings.
25. Organization of guest-houses in different cities.
26. The ruling that Arabs, whether Muslims or non-Muslims, could not be made slaves.
27. Stipends for the poor among the Jews and the Christians.
28. Establishment of schools.
29. Stipends for school teachers and public lecturers.
30. Persuading Abu Bakr to collect the Qur'an and execution of the work under his own care.
31. Formulation of the principle of qiyas or judicial analogy.
32. More exact division of inheritance.
33. Insertion of the formula "Prayer is better than sleep" in the call to the dawn prayer. (The more correct report is that it is Bilal who first inserted the formula in the call to the dawn prayer and the Prophet retained it).
34. Ordaining the holding of tarawih prayers in congregation.



Ordaining the holding of tarawih prayers in congregation

35. Three divorces pronounced at one session declared binding.

36. Provision of the punishment for drunkenness with eighty stripes.

37. Levy of zakat on horses of merchandise.

38. Levy of zakat on the Christians of Bani Taghlab in lieu of jizya.

39. Method of making trusts.

40. Consensus of opinion on four takbirs in funeral prayers.

41. Organization of sermons in mosques.

42. Giving salaries to imams and mu'adhdhins.

43. Provision of light in mosques at night.

44. Provision of punishment for writing satires and lampoons

45. Prohibition of the mention of women's names in lyric poems although the custom was very ancient in Arabia.



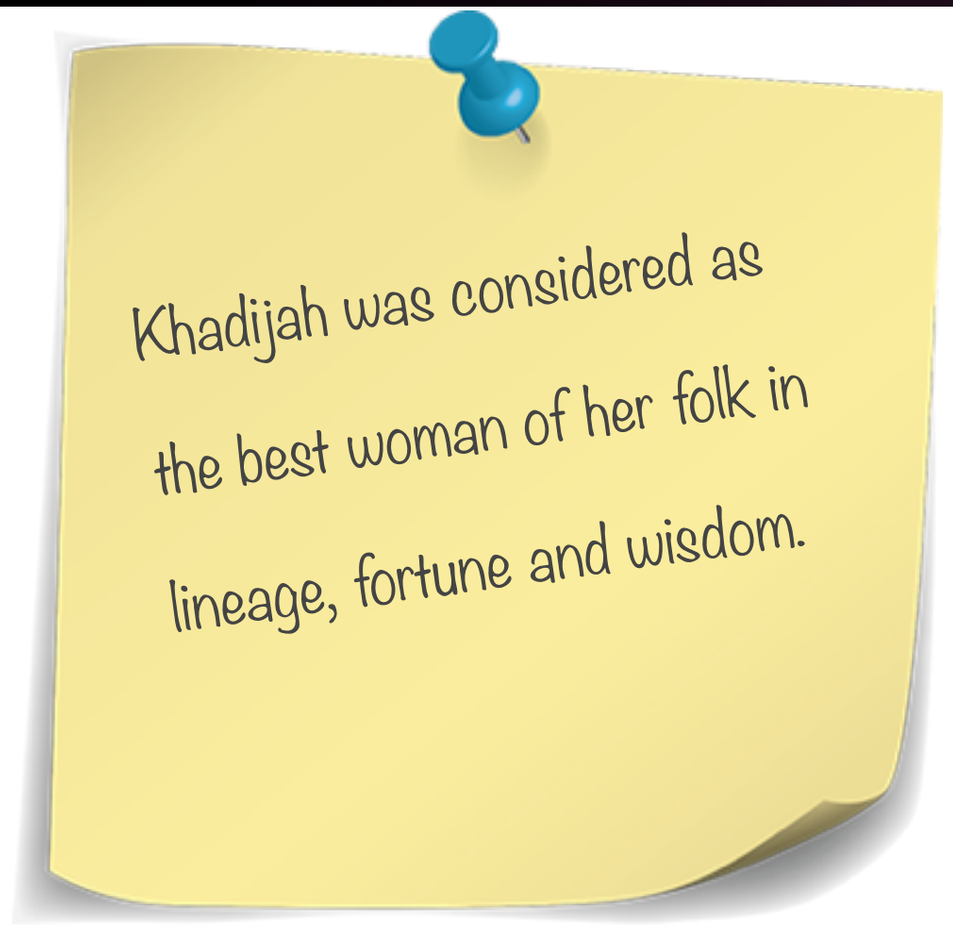
Chapter 3

Leadership Truth: Credibility Is The Foundation Of Leadership



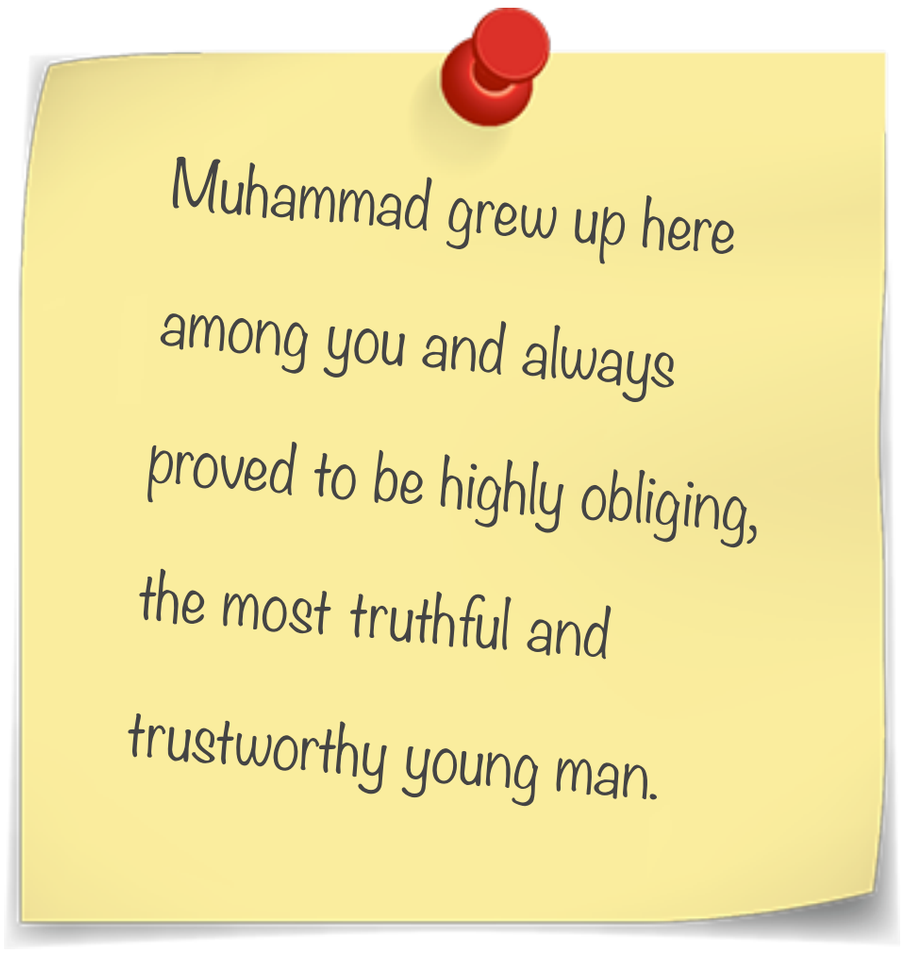
Credibility is linked with a leader's believability; if people cannot find the leader credible, they will not trust him or her. Without the trust created by being credible, no leader can have relationships with his or her followers, and leadership does not exist without relationships. The importance of credibility is said in simple terms by the authors': if you don't believe the messenger, you won't believe the message, and do what you say you will do.

Khadijah Entrusted Her Trade With Muhammad (SAW) When He Was Only 25 Years Old



We reference here what was written in The Sealed Nectar. Ibn Ishaq reported that Khadijah, daughter of Khwailid was a business-woman of great honour and fortune. She used to employ men to do her business for a certain percentage of the profits. Quraish people were mostly tradespeople, so when Khadijah was informed of Muhammad (SAW), his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do her business, and she would give him a higher rate than the others. She would also send her hireling, Maisarah, with him. He agreed and went with her servant to Syria for trade. When he returned to Makkah, Khadijah noticed, in her money, more profits and blessings than she used to. Her hireling also told her of Muhammad's good manners, honesty, deep thought, sincerity and faith.

An-Nadr bin Al-Harith Confirms the Credibility of the Prophet (SAW)



An-Nadr bin Al-Harith who besmeared the Prophet (SAW) with animal entrails and was later on captured in the **Battle of Badr**. The Prophet (SAW) later on ordered that two of the prisoners from Badr should be killed. They were An-Nadr bin Al-Harith and ‘Uqbah bin Abi Muait, because they had persecuted the Muslims in Makkah, and harboured deep hatred towards Allah and His Messenger (SAW).

Once An-Nadr bin Harith addressed the Quraishites in the following manner as reported in The Sealed Nectar: "O Quraish! You have experienced an unprecedented phenomenon before which you have so far been desperately helpless. **Muhammad grew up here among you and always proved to be highly obliging, the most truthful and trustworthy young man.** However, later on when he reached manhood, he began to preach a new faith alien to your society, and opposed to your liking so you began to denounce him at a time as a sorcerer, at another as a soothsayer, a poet, or even an insane man. I swear by Allah he is not anyone of those. He is not interested in blowing on knots as magicians are, nor do his words belong to the world of soothsaying; he is not a poet either, for his mentality is not that of a rambler, nor is he insane because he has never been witnessed to develop any sort of hallucinations or insinuations peculiar to madmen. O people of Quraish, it is really a serious issue and I recommend that you reconsider your attitude."

It is narrated that An-Nadr, at a later stage, headed for Heerah where he got conversant with the traditions of the kings of Persia and the accounts of people like Rustum and Asphandiar, and then returned to Makkah. Here he would always shadow the Messenger's steps in whatever audiences the later held to preach the new faith and to caution people against Allah's wrath. An-Nadr would directly follow the Prophet and narrate to the same audience long tales about those people of Persia. He would then always append his talk with a question cunningly inquiring if he did not outdo Muhammad (SAW). Ibn Abbas (RA) related that An-Nadr used to purchase songstresses who would through their bodily charms and songs entice away from Islam anyone developing the least attachment to the Prophet (SAW); in this regard, Allah says:

"And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah..." ***[31:6]***



Even Abu Sufyan Affirmed The Truthfulness of Muhammad (SAW) When He Was Still Opposed To Islam



*Heraclius by Rossen Toshev (from '**Rulers of the Byzantine Empire**' published by KIBEA)*

Narrated Abdullah bin Abbas:

Abu Sufyan told me that Heraclius said to him, "When I enquired you what he (i.e. Muhammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a prophet." ***(Sahih Al-Bukhari Volume 3, Book 48, Number 846)***

Narrated 'Abdullah bin 'Abbas:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and the Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my

companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet..."

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No. '

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

The Hagia Sophia, a famous example of Byzantine Architecture.



I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is

the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: “In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be



committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' ***(3:64)***.”

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Muhammad)

has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."



The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syria and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your

desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

(Sahih Al Bukhari Volume 1, Book 1, Number 6)

Abu Bakar Confirms His Absolute Belief In The Prophet's (SAW) Truthfulness During The Incident of Isra' and Mi'raj



The books of Seerah and Hadith provide abundant proof of the the event of the Prophet's Night Journey to Jerusalem and then Ascension through the spheres of the heavens. In "The Sealed Nectar" it is mentioned that the 'Night Journey' raised a good deal of stir among the people and the sceptical audience plied Muhammad (SAW) with all sorts of questions. The disbelievers, however, found it a suitable opportunity to jeer at the Muslims and their creed. They pestered the Prophet (SAW) with questions as to the description of the Mosque at Jerusalem, where he had never gone before and, to the astonishment of many, the Prophet's replies furnished the most accurate information about that city. He supplied them with all the news about their caravans and the routes of their camels. However, all this increased in them nothing but flight from the Truth, and they accepted nothing but disbelief.

They turned to Abu Bakr and said: "But do you believe what he said, that he went last night to the Hallowed House (in Jerusalem) and came back before morning?" He replied: "Yes, and I do believe him regarding what is farther than that. I believe the news of heaven he brings, whether in the space of a morning or in that of an evening journey (na`am inni la usaddiquhu fima huwa ab`adu min dhalika usaddiqu bi khabari al-sama'i fi ghudwatin aw rawhatin)." Because of this Abu Bakr was named al-Siddiq: the Most Truthful, the One Who Never Lies.

In another excerpt from Seerah related to this event, Al-Mut`im ibn `Adi (he died a disbeliever) said: "All of your affair before today was bearable, until what you said today. I bear witness that you are a liar (ana ashhadu annaka kadhibun). We strike the flanks of the she-camels for one month to reach the Hallowed House, then for another month to come back, and you claim that you went there in one night! By al-Lat, by al-`Uzza! I do not believe you."

Abu Bakr said: "O Mut`im, what an evil thing you said to the son of your brother when you faced him thus and declared him a liar! As for me I bear witness that he spoke the truth (ana ashhadu annahu sadiqun)."

Abu Bakr said: "O Mut`im, what an evil thing you said to the son of your brother when you faced him thus and declared him a liar! As for me I bear witness that he spoke the truth (ana ashhadu annahu sadiqun)."

Section 5

Even His Enemies Witnessed On His Honesty And Integrity

Al-Bukhari reported part of this story on the authority of Ibn ‘Abbas (RA). He said: "When the following verse of Al-Quran was revealed:

"And warn your tribe of near kindred." ***[26:214]***

Prophet Muhammad (SAW) went to the foot of mount Safa to declare his prophethood to the people of Macca. He ascended Mount As-Safa and started to call: "O Bani Fahr! O Bani ‘Adi (two tribes of Quraish)." Many people gathered and those who couldn’t, sent somebody to report to them. Abu Lahab was also present. The Prophet (SAW) said: "You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?" They said: "Yes, we have never experienced any lie from you." He said: "I am a warner to you before a severe torment." Abu Lahab promptly replied: "Perish you all the day! Have you summoned us for such a thing?" ***(Sahih Al-Bukhari: 4971)***.

Mount Safa



All the people of Makkah, without any exception swore to his truthfulness and honesty, for he had lived an unblemished and extremely pious life among them before his prophethood.

Chapter 4

Leadership Truth: Values Drive Commitment

This commitment refers to both the leader's commitment to a cause and the followers' commitment to the leader and the cause. Leaders must know their own values and beliefs to truly understand what motivates their followers. Leaders must work to help their groups develop values and ensure that the work they are doing aligns with those values. Leadership is a relationship, and clarity of values helps strengthen that relationship.



Section 1

Never Compromise on Matters of Principle

When the Prophet (SAW) started to make an impact in getting more converts to Islam while preaching at Makka, the Quraish resorted to various tactics and approaches to stem the tide of his influence. It was not successful because Muhammad (SAW) and his early companions stood firm with their beliefs . In a fresh attempt to dissuade Muhammad (SAW) from his principled stand, Quraish invited him to compromise on his teachings and come to terms with their pre-Islamic practices in such a way that he quits some of his religion and the polytheists do the same. Allah (SWT) says:



They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. ***[68:9]***.

On the authority of Ibn Jareer and At-Tabarani, the idolaters offered that Muhammad (SAW) worship their gods for a year, and they worship his Lord for a year. In another version, they said: If you accept our gods, we would worship yours. Ibn Ishaq related that Al-Aswad bin Al-Muttalib, Al-Waleed bin Al-

Mugheerah, Omaiyah bin Khalaf and Al-As bin Wa'il As-Sahmy, a constellation of influential polytheists, intercepted the Prophet (SAW) while he was circumambulating in the Holy Sanctuary, and offered him to worship that they worshipped, and they worship that he worshipped so that, according to them, both parties would reach a common denominator. They added, “Should the Lord you worship prove to be better than ours, then it will be so much better for us, but if our gods proved to be better than yours, then you would have benefit from it.” Allah (SWT) was decisive on the spot and revealed the following Chapter:

Say: O Al-Kafirûn
I worship not that which you worship,
nor will you worship that which I worship.
And I shall not worship that which you are worshipping,
nor will you worship that which I worship.
To you be your religion, and to me my religion (Islamic Monotheism). ***[109]***



Even If They Put The Sun In My Right Hand And The Moon In My Left ...



In the Seerah compilation “The Sealed Nectar” it is mentioned that the pagans of Makkah repeatedly approached Abu Talib and insisted that he put a stop to his nephew’s activities, which if allowed unchecked, they said, would involve him into severe hostility. Abu Talib was deeply distressed at this open threat and the breach with his people and their enmity, but he could not afford to desert the Messenger too. He sent for his nephew and told him what the people had said, "Spare me and yourself and put not burden on me that I can’t bear." Upon this the Prophet (SAW) thought that his uncle would let him down and would no longer support him, so he replied: **"O my uncle! by Allah if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until Allah has made me victorious, or I perish therein, I would not abandon it."** The Prophet (SAW) got up, and as he turned away, his uncle called him and said, "Come back, my nephew," and when he came back, he said, "Go and preach what you please, for by Allah I will never forsake you."

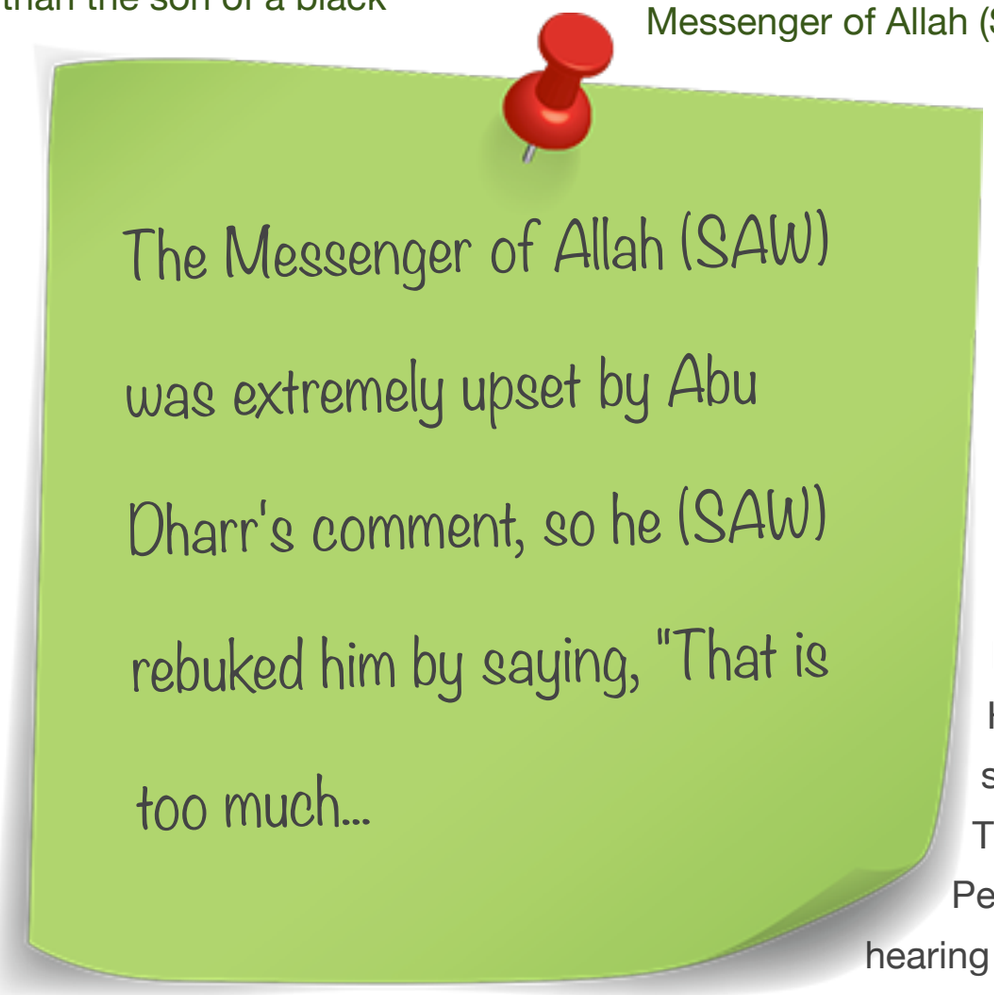
The Prophet Reprimands His Companions When They Overstep Fundamental Values



Racism Can Never Have A Place In Islam

In a Hadith reported by Imam Al-Bayhaqi which is considered **Sahih** (authentic), Abu Umamah reported: Abu Dharr reproached Bilal about his mother, saying, “O son of a black woman!” So Bilal went to the Messenger of Allah (SAW) and he told him what he said. The Prophet became angry and then Abu Dharr came although he was unaware of what Bilal told him. The Prophet turned away from him and Abu Dharr asked, “O Messenger of Allah, have you turned away because of something you have been told?” The Prophet said, **“Have you reproached Bilal about his mother?”** Then the Prophet said, “**By the one who revealed the Book to Muhammad (or however Allah willed for him to swear), none is more virtuous over another except by righteous deeds. You have none but an insignificant amount.**”

In another version of this incident, it was also transmitted, in two different versions, by Ibn al-Mubarak in his two books, Al-Birr and As-Salah, that some disagreement occurred between Abu Dharr and Bilal and Abu Dharr said to Bilal, "You son of a black woman." **The Messenger of Allah (SAW) was extremely upset by Abu Dharr's comment, so he (SAW) rebuked him by saying, "That is too much**, Abu Dharr. He who has a white mother has no advantage which makes him better than the son of a black mother." This rebuke had a profound effect on Abu Dharr, who then put his head on the ground swearing that he would not raise it until Bilal had put his foot over it.



Abu Dharr was the fifth adult male to embrace islam. He was an early follower and a committed believer. His remark may seem light for us today but the Prophet (SAW) did not tolerate it because it transgressed a fundamental principle in Islam that **none is more virtuous over another except by righteous deeds**.

Jabir ibn `Abd Allah al Ansari, narrated what happened at the watering place of al Muraysi which led to the Munafiqun stirring up the traces of `Asabiyah and seeking to destroy the unity of the Muslims. He said: "We were on a raid when one of the Muhajirun kicked one of the Ansar."

The Ansar said, `O Ansar! Help me! (calling his tribe) and the Muhajir said, `O Muhajirun! Help me! (calling his tribe). The Messenger of Allah (SAW) heard them and said, "Why are you stirring up something which belongs to Jahilliyah?" The Messenger of Allah (SAW) did not deal with the situation only by speaking to his men, but he walked with the men all that day until nightfall, and through the night until morning and during the following day until the sun distressed them. Then he halted them, and as soon as they touched the ground, they fell asleep. He did this to distract their minds from what had transpired.

It is transmitted by at-Tabarani and al-Hakim that in one incident some people spoke very lowly about Salman al-Farsi. They spoke of the inferiority of the Persian in relation to the Arabs, and upon hearing this the Messenger of Allah (SAW) declared, "Salman is from us, the ahl al-bayt (the Prophet's family)." This statement of the Messenger of Allah

(SAW) disassociates all links based on lineage and tribal considerations.

The Messenger of Allah (SAW) also said, "The believers, in their love, mutual kindness, and close ties, are like one body; when any part complains, the whole body responds to it with wakefulness and fever." [Muslim], "The faithful are like one man: if his eyes suffers, his whole body suffers." [Muslim], "An Arab is no better than a non-Arab. In return, a non-Arab is no better than an Arab. A red faced man was not better than a black one except in piety. Mankind are all Adam's children and Adam was created out of clay." ***(Al-Bukhari and Muslim, on the authority of Abu Musa)***.



No tribalistic or racial ties should ever break the unity of the believers. The Messenger of Allah (SAW) said, "The Faithful are to one another like [parts of] a building - each part strengthening the others" and "Every Muslim is a brother to a Muslim, neither wronging him nor allowing him to be wronged. And if anyone helps his brother in need, Allah will help him in his own need; and if anyone removes a calamity from [another] Muslim, Allah will remove from him some of the calamities of the Day of Resurrection; and if anyone shields [another] Muslim from disgrace, Allah will shield him from the disgrace on the Day of Resurrection." ***(Al-Bukhari and Muslim, on the authority of `Abd Allah ibn `Umar)***.

The Same Values Apply To Those Closest To Prophet Muhammad (SAW)



"O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort justice or decline to do justice, verily Allah is well-acquainted with all that you do." ***[Al-Quran, 4:135]***

Narrated by Aisha ; The Quraish (the tribe of our beloved prophet) people became very worried about the Makhzumiya lady who had committed theft. They said, "Nobody can speak (in favor of the lady) to Allah's Apostle and nobody dares do that except Usama who is the favorite of Allah's Apostle." When Usama spoke to Allah's Apostle about that matter, Allah's Apostle said, "Do you intercede (with me) to violate one of the legal punishment of Allah?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. **By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand!**" ***(Sahih Al-Bukhari. Hadith 8.779.)***

Section 5

Prophet Muhammad (SAW) Exemplifies The Value of Mercy Even After He Received The Worst Treatment at Taif



Allah (SWT) sent His (SWT) last Prophet and Messenger (SAW) as a mercy to the entire universe.

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." ***[Al-Quran, 21:107]***

Prophet Muhammad (SAW) enshrined this mission and value at all times. There are difficult moments when we are tested with the values we believe in. The most difficult is when those who disagree with us degrade and humiliate us and then we get a chance to take revenge against them at the expense of our values. The following incident relates to the Prophet's (SAW) effort to convey the message of Islam to the people of Taif as taken from The Sealed Nectar.

In Shawwal (in the last of May or in the beginning of June 619 A.D.), ten years after receiving his mission from his Lord, the Prophet (SAW) set out towards At-Ta'if, about 60 kilometres from Makkah, in the company of his freed slave Zaid bin Haritha inviting people to Islam. But contrary to his expectations, the general atmosphere was terribly hostile. He approached the family of 'Umair, who were reckoned amongst the nobility of the town. But, to his disappointment, all of them turned deaf ear to his message and used abusive language as regards the noble cause he had been striving for. Three brothers from the chieftains of Thaqeef —'Abd Yaleel, Mas'ud and Habeeb — sons of 'Amr bin 'Umair Ath-Thaqafy met

the Prophet (SAW) , who invited them to embrace Islam and worship Allah, but they impudently jeered at him and refused his invitation. “He is tearing the cloths of Al-Ka‘bah; is it true that Allah has sent you as a Messenger?” said one of them. “Has not Allah found someone else to entrust him with His Message?” said the second. “I swear by Allah that I will never have any contact with you. If you are really the Messenger of Allah, then you are too serious to retort back; and if you are belying Allah, then I feel it is imperative not to speak to.” said the third. The Messenger of Allah (SAW) , finding that they were hopeless cases, stood up and left them saying: “Should you indulge in these practices of yours, never divulge them to me.”

For ten days he stayed there delivering his message to several people, one after another, but all to no purpose. Stirred up to hasten the departure of the unwelcome visitor, the people hooted him through the alley-ways, pelted him with stones and obliged him to flee from the city pursued by a relentless rabble. Blood flowed down both his legs; and Zaid, endeavouring to shield him, was wounded in the head. The mob did not desist until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. There, wearied and exhausted, he took refuge in one of the numerous orchards, and rested against the wall of a vineyard. At a time when the whole world seemed to have turned against him, Muhammad (SAW) turned to his Lord and betook himself to prayer and the following touching words are still preserved as those through which his oppressed soul gave vent to its distress. He was weary and wounded but confident of the help of his Lord:

“O Allah! To You alone I make complaint of my helplessness, the paucity of my resources and my insignificance before mankind. You are the most Merciful of the mercifuls. You are the Lord of the helpless and the weak, O Lord of mine! Into whose hands would You abandon me: into the hands of an unsympathetic distant relative who would sullenly frown at me, or to the enemy who has been given control over my affairs? But if Your wrath does not fall on me, there is nothing for me to worry about.”

“I seek protection in the light of Your Countenance, which illuminates the heavens and dispels darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Your wrath, or that You should be wrathful to me. And there is no power nor resource, but Yours alone.”

Seeing him in this helpless situation, Rabi‘a’s two sons, wealthy Makkans, were moved on grounds of kinship and compassion, and sent to him one of their Christian servants with a tray of grapes. The Prophet (SAW) accepted the fruit with pious invocation: “In the Name of the Allah.”

The Christian servant ‘Addas was greatly impressed by these words and said: “These are words which people in this land do not generally use.”

The Prophet (SAW) inquired of him whence he came and what religion he professed.

‘Addas replied: “I am a Christian by faith and come from Nineveh.”

The Prophet (SAW) then said: “You belong to the city of the righteous Jonah, son of Matta.”

‘Addas asked him anxiously if he knew anything about Jonah.

The Prophet (SAW) significantly remarked: “He is my brother. He was a Prophet and so am I.”

Thereupon ‘Addas paid homage to Muhammad (SAW) and kissed his hands. His masters admonished him at this act but he replied: “None on the earth is better than he is. He has revealed to me a truth which only a Prophet can do.” They again reprimanded him and said: “We forewarn you against the consequences of abandoning the faith of your forefathers. The religion which you profess is far better than the one you feel inclined to.”

Heart-broken and depressed, Muhammad (SAW) set out on the way back to Makkah. When he reached Qarn Al-Manazil, Allah, the Almighty sent him Gabriel together with the angel of mountains. The latter asked the Prophet (SAW) for permission to bury Makkah between Al–Akhshabain; Abu Qubais and Qu‘ayqa‘an mountains.

> Allah has heard your people’s words and sent you the angel of mountains to your aid. The latter called and gave me his greetings and asked for my permission to bury Makkah between Al-Akhshabain, the two mountains flanking Makkah. I said in reply that I would rather have someone from their loins who will worship Allah, the All-Mighty with no associate.

A full narration of this event was given by ‘Aishah (RA) (the Prophet’s spouse). She said: “I asked the Prophet (SAW) if he had ever experienced a worse day than Uhud. He answered that he had suffered a lot from those people (the idolaters) but the most painful was on the day of ‘Aqabah. I went seeking support from Ibn ‘Abd Yalil bin ‘Abd Kalal, but he spurned me. I set out wearied and grieved heedless of anything around me until I suddenly realized I was in Qarn Ath-Tha‘alib, called Qarn Al-Manazil. There, I looked up and saw a cloud casting its shade on me, and Gabriel addressing me: Allah **has heard your people’s words and sent you the angel of mountains to your aid. The latter called and gave me his greetings and asked for my permission to bury Makkah between Al-Akhshabain, the two mountains flanking Makkah. I said in reply that I would rather have someone from their loins who will worship Allah, the All–Mighty with no associate.**”

Yes the Prophet (SAW) was hurt, heart-broken and depressed. But he was sent as a mercy, he never forgot that even when he could take revenge with the permission from his Lord (SWT). If the people of Taif will not believe now, perhaps their children will in the future. A concise meaningful answer fully indicative of the Prophet's (SAW) matchless character and the fathomless magnanimous mercy.

Chapter 5

Leadership Truth: Focusing On The Future Sets Leaders Apart



According to the author's research, when faced with the scenario of a new leader entering their organization, the second most common question followers asked was: "**What's your vision**". This question is not one that followers ask of their teammates or peers, but only of their leaders, emphasizing the importance of a leader's vision.

Painting a Vision of Future Greatness Despite Being In Difficulty



While in conditions of great difficulties and oppressions from the enemies of Islam in Mecca with some muslims under great tortures, the Prophet (SAW) predicted the future victories where Islam will be on the upper hand.

Habbab ibn Arat Mentions The Vision of Future Peace Even From The Early Days of Islam In Mecca

Imam Bukhari and Abu Dawud quote Habbab ibn Arat, who said: Once, during the days of trouble and torture in Makka, I went to Allah's Messenger, who was sitting in the shade of the Ka'bah. I was still a slave in the hands of the Makkans then. They inflicted on me severe tortures. Unable to endure those tortures any more, I requested Allah's Messenger to pray to Allah for help and salvation. But he turned towards me and said: "By Allah, previous communities had to endure more pitiless tortures. Some of them were made to lie in ditches and cut in two with saws but this did not make them forsake their faith. They were skinned alive but they never became weak against the enemy. Surely God will perfect this religion, but you display undue haste. A day will come when a woman will travel alone by herself from San'a to Hadramawt fearing nothing but wild beasts. However, you show impatience."

Habbab concluded: By Allah, what Allah's Messenger foretold that day, have all come true. I have personally witnessed it all.

Another Vision of Peace and Safety

A verse of Al-Quran was revealed at this time of the Muslim's weakness and great difficulties, promising the righteous victory,

“Allah has promised to those of you who believe, and do good deeds, that He will surely grant them in the land inheritance of power as He granted it to those before them; that He will establish in authority their religion which He has chosen for them. And that He will change their state after fear to one of security and peace. They will worship Me alone and not associate aught with Me...” ***[24:55]***

Al-Rabi' ibn Anas related that Abu'l-'Aliyah said regarding this verse:

“The Messenger of Allah (SAW), and his Companions remained in Mecca, after the advent of the revelation, for ten years in a state of fear - sleeping at night and waking in the morning with weapons at their sides. Then the Prophet was commanded to migrate to Medina. One of his Companions asked him: 'O Messenger of Allah, there is not a single day in which we feel safe such that we can put down our weapons'.



The Messenger of Allah, Allah bless him and give him peace, said: 'It will not be long before one of you will be sitting unarmed amidst huge numbers of people, none of whom carries a weapon.”

Vision of Future Conquests While Preparing To Defend Medina From A Massive Attack

The Sealed Nectar book on Seerah reports the following.

Al-Bara’ said: On Al-Khandaq (the trench) Day there stood out a rock too immune for our spades to break up. We therefore went to see the Messenger of Allah (SAW) for advice. He took the spade, and struck the rock uttering “in the Name of Allah, Allah is Great, the keys of Ash-Sham (Geographical Syria) are

mine, I swear by Allah, I can see its palaces at the moment;" on the second strike he said: "Allah is Great, Persia is mine, I swear by Allah, I can now see the white palace of Madain;" and for the third time he struck the rock, which turned into very small pieces, he said: "Allah is Great, I have been given the keys of Yemen, I swear by Allah, I can see the gates of San'a while I am in my place."

Section 2

Caliph Ali Insisted that the Vision of the Prophet (SAW) Must Be True

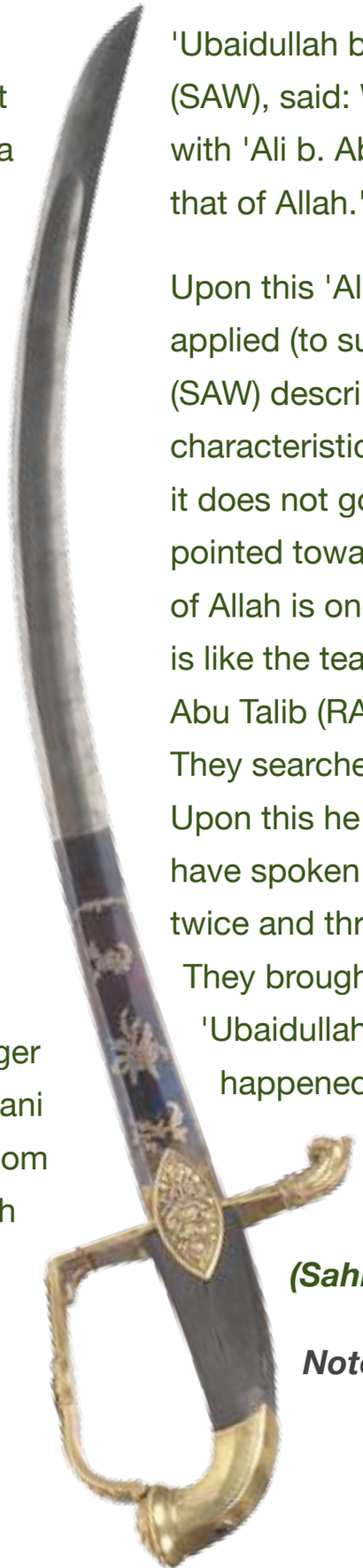


In this excerpt, Prophet Muhammad gave the detailed vision of a calamity that will happen to the Muslim ummah. It became a reality during the leadership of Caliph Ali (RA) who recalled the exact description of the events by the Prophet (SAW) and insisted that the specific evidences be brought forth.

Ali (RA) said: 0 people, I heard the Messenger of Allah (SAW) say: There would arise from my Ummah a people who would recite the Qur'an, and your recital would seem insignificant as compared with their recital, your prayer as compared with their prayer, arid your fast, as compared with their fast. They would recite the Qur'an thinking that it supports them, whereas it is evidence against them. Their prayer does not get beyond their collarbone; they would swerve through Islam just as the arrow passes through the prey. If the squadron which is to encounter them were to know (what great boon) has been assured to them by their Messenger (SAW) they would completely rely upon this deed (alone and cease to do other good deeds), and their (that of the Khawarij) distinctive mark is that there would be (among them) a person whose wrist would be without the arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. You would be marching towards Muawiya and the people of Syria and you would leave them behind among your children and your property (to do harm). By Allah, I believe that these are the people (against whom you have been commanded to fight and get reward) for they have shed forbidden blood, and

raided the animals of the people. So go forth in the name of Allah (to fight against them). Salama b. Kuhail mentioned that Zaid b. Wahb made me alight at every stage, till we crossed a bridge. 'Abdullah b. Wahb al-Rasibi was at the head of the Khawarij when we encountered them. He ('Abdullah) said to his army: Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of Harura. They went back and threw their spears and drew out their swords, and people fought against them with spears and they were killed one after another. Only two persons were killed among the people (among the army led by Hadrat 'Ali) on that day. 'Ali (RA) said: Find out from among them (the dead bodies of the Khawarij) (the maimed). They searched but did not find him. 'Ali (RA) then himself stood up and (walked) till he came to the people who had been killed one after another. He ('Ali) said: Search them to the last, and then ('Ali's companions) found him (the dead body of the maimed) near the earth. He (Hadrat 'Ali) then pronounced Allah-O-Akbar (Allah is the Greatest) and then said, Allah told the Truth and His Messenger (SAW) conveyed it. Then there stood before him 'Abida Salmani who said: Commander of the Believers, by Allah, besides whom there is no god but He, (tell me) whether you heard this hadith from the Messenger of Allah (SAW). He said: Yes, by Allah, besides whom there is no god but He. He asked him to take an oath thrice and he took the oath.

(Sahih Muslim: Book 005, Number 2333)



'Ubaidullah b. Abu Rafi', the freed slave of the Messenger of Allah (SAW), said: When Haruriya (The Khawarij) set out and as he was with 'Ali b. Abu Talib (RA) they said," There is no command but that of Allah."

Upon this 'Ali said: The statement is true but it is intentionally applied (to support) a wrong (cause). The Messenger of Allah (SAW) described their characteristics and I found these characteristics in them. They state the truth with their tongue, but it does not go beyond this part of their bodies (and the narrator pointed towards his throat). The most hateful among the creation of Allah is one black man among them (Khawarij). One of his hand is like the teat of a goat or the nipple of the breast. When 'Ali b. Abu Talib (RA) killed them, he said: Search (for his dead body). They searched for him, but they did not find it (his dead body). Upon this he said: Go (and search for him). By Allah, neither I have spoken a lie nor has the lie been spoken to me. 'Ali said this twice and thrice. They then found him (the dead body) in a rain. They brought (his dead) body till they placed it before him (Ali). 'Ubaidullah said: And, I was present at (that place) when this happened and when 'Ali said about them. A person narrated to me from Ibn Hanain that he said: I saw that black man.

(Sahih Muslim: Book 005, Number 2334)

Note: *More on Khawarij at MISCELLANEOUS*

Section 3

Vision on the Conquests of Yemen, Sham and Iraq



Narrated: Abu Zuhair, I heard Allah's Apostle saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to Iraq) although Medina will be better for them; if they but knew." ***(Sahih Bukhari Chapter No: 30, Hadith no: 99)***

Section 4

Umm Haram Longing To Fulfill The Vision As A Naval Fighter



Narrated: Anas bin Malik

Allah's Apostle (SAW) used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of Ubada bin As-Samit. Allah's Apostle (SAW), once visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle (SAW) slept, and afterwards woke up smiling. Umm Haram asked, "What causes you to smile, O Allah's Apostle (SAW)?" He said. "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet (SAW) used.) Umm Haram said, "O Allah's Apostle (SAW)! Invoke Allah that he makes me one of them. Allah's Apostle (SAW) invoked Allah for her and slept again and woke up smiling. Once again Umm Haram asked, "What makes you smile, O Allah's Apostle (SAW)?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause,"

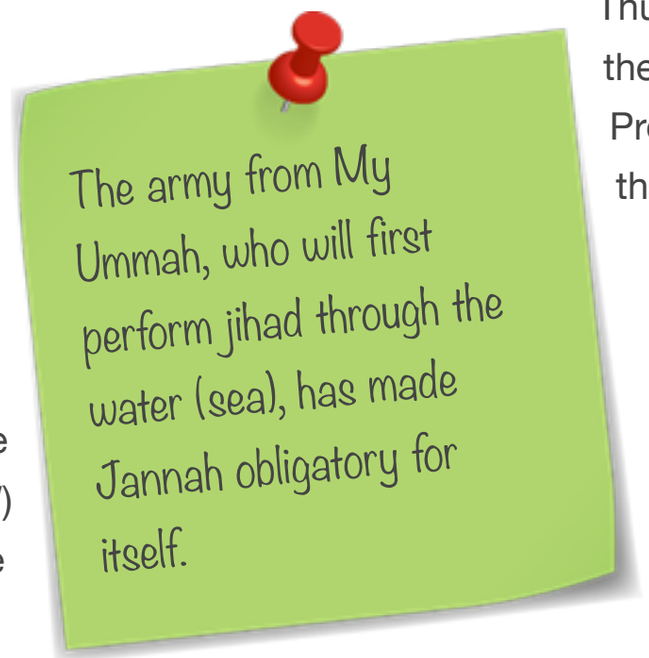
repeating the same dream. Umm Haram said, "O Allah's Apostle (SAW)! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones."

(Sahih Bukhari Chapter No: 54, Hadith no: 52)

It has been narrated on the authority of Umm Haram (RA) that she heard the Holy Prophet (SAW) says:

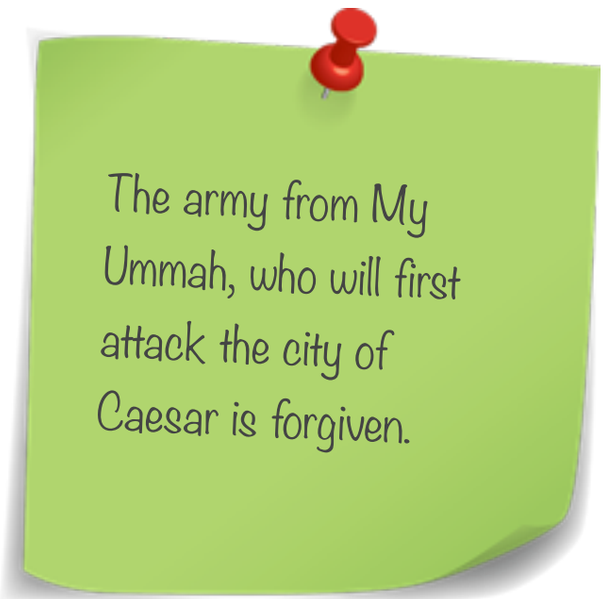
The army from My Ummah, who will first perform jihad through the water (sea), has made Jannah obligatory for itself. Umm Haram (RA) entreated, "O Prophet of Allah SWT, Am I among them? He (SAW) said: Yes. Then the Holy Prophet (SAW) said: **The army from My Ummah, who will first attack the city of Caesar is forgiven**. I entreated: Am I among them, O Prophet of Allah (SAW)? He (SAW) said: No." ***(Sahih Bukhari, Vol 1, No. 2924)***

It happened that she sailed on the sea during the Caliphate of Muawiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died in what is today part of Cyprus. The followers of the Prophet (SAW) were in the Arabian peninsula, a desert land. He (SAW) gave a great but strange vision for them that one day they will have naval fighting capabilities.



In regard to the second Hadith, the "City of Caesar" mentioned is not Constantinople, but Hims, which was the capital of the Roman Empire in the days of the Prophet (SAW). It is given in Fath ul Bari in the interpretation of this Hadith, "Some interpreters have said that the city of Caesar means the city which was the capital of the Roman Empire in the blessed era of the Holy Prophet (SAW). That city is Hims. At that time, it was the capital of the Roman Empire." In the caliphate of Umar Al Faruq (RA), in 15A.H. (636CE) an army under the command of Abu Ubaidah bin Jarrah (RA) attacked Hims. Muslims laid siege to Hims in harsh winter and the end of winter, they conquered it. In this battle, Khalid bin Walid (RA), Bilal (RA), Miqdaad (RA) and many other Sahabah participated.

Thus again we note how the Companions believed in these great visions of the future mentioned by the Prophet (SAW) and how they aspired to be part of those who participated in realizing the visions.



Vision on the Conquest of Constantinople

Constantinople was the capital of the eastern Roman empire. Prophet Muhammad (SAW) envisioned that the great city will fall in the hands of the Muslims and that the fighters who are to involved in that conquest are among the best Muslim fighters.



*Map of the island of Constantinople (modern Istanbul), created in 1597 by the **Venetian Giacomo (Jacomo) Franco** (1550-1620) for his book **Viaggio da Venetia a Constantinopoli per Mare**.*

It is narrated from Bishr al-Khath`ami or al-Ghanawi that the Prophet (SAW) said: "*Lataftahanna al-Qustantiniyya wa lani`ma al-amiru amiruha wa lani`ma al-jayshu dhalika al-jaysh.*"

"Verily you shall conquer Constantinople. What a wonderful leader will her leader be, and what a wonderful army will that army be!" ***(Imam Ahmad, al-Musnad 14:331 #18859, Al-Hakim, al-Mustadrak 4:421-422, Al-Tabarani, al-Mu`jam al-Kabir 2:38 #1216, Al-Bukhari, al-Tarikh al-Kabir 2:81 and al-Saghir 1:306).***

The first siege of Constantinople took place in 32 A.H. under Ameer Mu'awiyah (RA). It is written in Bidayah wan Nihayah by Imam Ibn Katheer about the first army which attacked Constantinople.

“Ameer Mu'awiyah (RA) attacked Rome in 32A.H. and fought battles after battles till he reached the city of Constantinople.”

The second siege took place in 43 A.H. under the command of Basar bin Artaah (RA).

The third siege took place in 44A.H or 46 A.H. under the command of Abdur Rahman bin Khalid bin Walid (RA). This attack has been mentioned not only in the books of history, but also in Sunan Abu Dawood, in **Kitabul Jihad** (**Hadith No: 2151**). It has been narrated on the authority of Abu Imran (RA): We left Madina with the intention of attacking Constantinople. The commander of the army was Abdur Rahman bin Khalid bin Walid (RA). The Romans had their backs to the ramparts. A person readied himself for attack. The people said: La ilaha ill Allah, he is taking himself to death. Abu Ayyub Ansari (RA) said: This verse has been revealed about us, when Allah SWT helped the Holy Prophet (SAW) and made Islam dominant, then we said, 'Come let us remain with our property and wealth and set them right,' then Allah (SWT) sent this command:



And spend in the way of Allah SWT and do not put yourself in mortal danger... ***[2:195]***

and so to take oneself to death is to remain with our property, busy oneself in setting them right and abandon Jihad.”

Abu Imran says that Abu Ayyub Ansari (RA) used to perform Jihad for the sake of Allah (SWT), to the extent that he was buried in Constantinople. Abu Ayyub (RA) participated in both the battles that took place after the passing away of Abdur Rahman bin Khalid bin Walid (RA). In the attack of 52 A.H., he passed away and this is the army, which has been mentioned in Sahih Bukhari.

For eight centuries, the conquest of Constantinople, was a vision pursued by the Muslim commanders. Ever since the era of the revered companion, Mu`aawiyah Ibn Abu Sufyaan, there had been many attempts to conquer it, but none had succeeded. Every Muslim commander wanted to be the conqueror praised in the narration in which the Prophet (SAW) said: "You will conquer Constantinople. Its commander is the best and its army (that will conquer it) is the best."

Finally who conquered Constantinople? It was **Muhammad Al-Faatih** son of the **Ottoman Sultan Murad II**.



Muhammad Al-Fatih was born on 27th Rajab, 835 A.H., 30th March, 1432. He was brought up under the supervision of his father, Sultan Murad II, the seventh Ottoman Sultan. His father prepared and trained him to shoulder the responsibilities of the position of a Sultan. Muhammad Al-Fatih memorized all the Quran, learnt the Prophetic narrations, Islamic jurisprudence, mathematics, astronomy and the skills required for war. He also learnt Arabic, Persian, Latin and Greek languages. He joined his father in his battles and conquests.

His father appointed him as a ruler of a small emirate so that he could receive practical training on administering state affairs under the supervision of some of the top scholars of that time. This matter influenced the character of the young prince and tinted his personality with Islamic morals and manners. Shaykh Aaq Shamsd-Deen, one of the scholars who supervised the upbringing and education of Muhammad Al-Faatih, managed to inculcate in his heart the spirit of Jihad and the desire to be a person with high ambition. The Shaykh also told Muhammad Al-Faatih that he may be the one referred to in the Prophetic narration mentioned above. All this shaped the character of Muhammad Al-Faatih. He was devoted to Jihad, highly ambitious, widely cultured, and had deep knowledge of the skills of war and combat.

After the death of his father, Sultan Murad II on 5th Muharram, 852 A.H., 7th February, 1451 A.C., Muhammad Al-Faatih took over and became the Sultan of the Ottoman Empire. He was a strong young man, only twenty years old, very enthusiastic and ambitious. He was thinking of the conquest of Constantinople, the capital of the Byzantine Empire. This vision overwhelmed him to the extent that he would not talk about any subject except for the conquest of Constantinople. He would not even allow anyone who was sitting with him to talk, except about the expected conquest.

The first step in achieving this original vision of the Prophet (SAW) was to take control of the Strait of Bosporus so that he could prevent any support or supplies that might come to Constantinople from Europe. So he built a huge castle on the European seashore of the Strait of Bosporus. Along with top senior officials, he personally participated in building the castle. It took three months to build this castle that came to be known as

the Roman Castle. On the other bank of the Strait of Bosporus there was the Castle of Anatolia. It then became impossible for any ship to cross unless it obtained permission from the Ottoman forces.

At that time, a talented engineer managed to make a number of cannons for the Sultan, Muhammad Al-Faatih. One of these cannons, never known before that time, was 700 tons and its projectile weighed 1,500 kilograms. The sound of its shell could be heard from a long distance away. It was pulled by one hundred oxen aided by one hundred strong men. This giant cannon was called the Sultanic Cannon.

After completing his preparations, Sultan Muhammad Al-Faatih marched to Constantinople with an army of two hundred and sixty-five thousand fighters. This army had infantry forces as well as horsemen. Huge cannons supported this army. The army besieged Constantinople and the Ottoman cannons started to fire their missiles at the fortified walls of the city day and night. From time to time, the Sultan surprised the enemy with a new war plan until the city defenders lost control and their forces gave up.

At dawn of Tuesday, 20th Jumaadaa Al-Awwal, 827 A.H., 29th May, 1453 A.C., the Ottoman forces managed to penetrate the walls and drive away the defenders who fled. The people of Constantinople were taken by surprise when they saw the Ottoman flags waving on their walls and the soldiers flooding into the city.



The Mohammed's Greats Gun (Mehmed II Cannon) of the Ottoman era, now kept at Fort Nelson Museum.

What a powerful and compelling vision from Prophet Muhammad (SAW)? It captured the imagination of all the brave Muslim commanders and their who wanted to be the ones to realize his (SAW) vision. It finally became true after eight centuries and from an unlikely source, not Arabs, but the Turks under the leadership of the great **Sultan Muhammad Al-Fatih**.

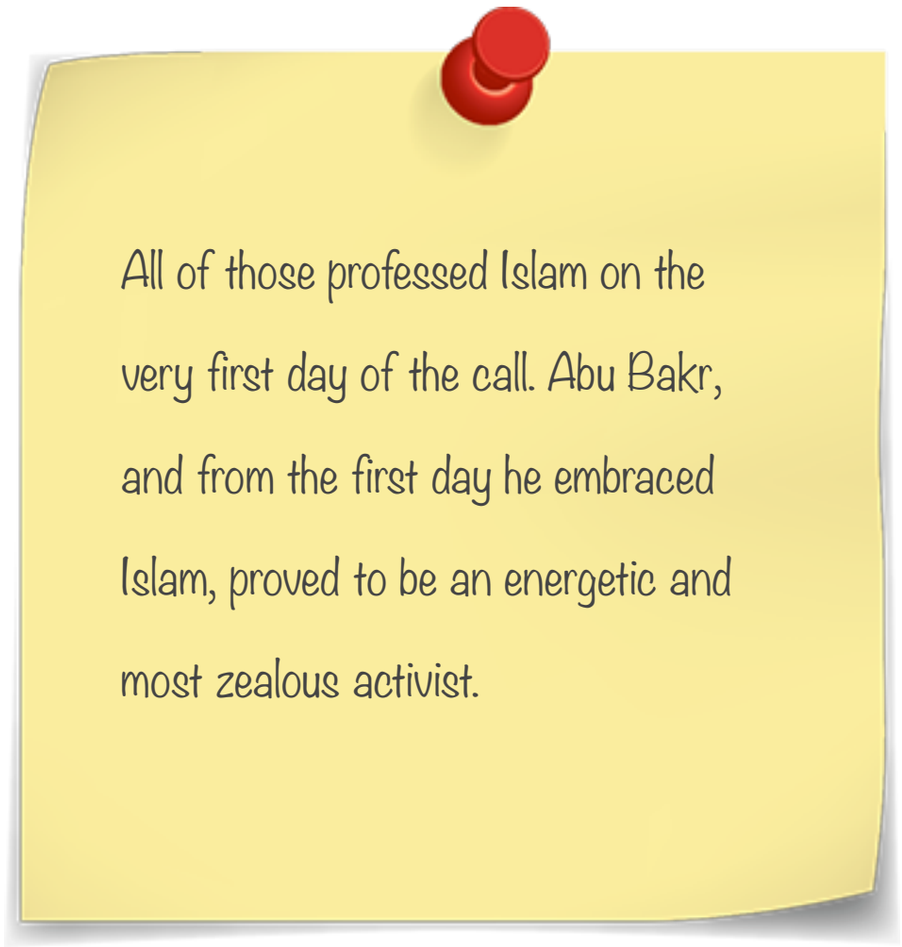
Chapter 6

Leadership Truth: You Can't Do It Alone



The leader is here to serve others, not the inverse. To see if someone is a leader, look to see if they have followers. Followers are integral to the process, because leadership is about the relationship a leader has with constituents.

The Early Followers



We can learn much from the early followers of the Prophet (SAW). The later history of Islam showed that all of them played significant roles and were leaders in their own right. Khadijah (RA) gave all the wealth she had to support the new call of Islam. She was a pillar of support to her husband, Prophet Muhammad (SAW) and to the cause until her death. Abu Bakar (RA), Uthman (RA) and Ali (RA) later on became caliphs and led the growing Muslim nation. We provide this excerpt from The Sealed Nectar.

The Prophet (SAW) naturally initiated his sacred mission right from home and then moved to the people closely associated with him. He called unto Islam whomsoever he thought would attest the truth which had come from his Lord. In fact, a host of people who nursed not the least seed of doubt as regards the Prophet (SAW), immediately responded and quite readily embraced the true faith. They are known in the Islamic literature as the early converts.

Khadijah, the Prophet's spouse, the mother of believers, was the first to enter the fold of Islam followed by his freed slave Zaid bin Harithah, his cousin, 'Ali bin Abi Talib, who had been living with him since his early childhood, and next came his intimate friend Abu Bakr As-Siddiq. **All of those professed Islam on the very first day of the call. Abu Bakr, and from the first day he embraced Islam, proved to be an energetic and most zealous activist.** He was wealthy, obliging, mild and upright. People used to frequent his house and draw nigh to him for his

knowledge, amity, pleasant company and business. He invited whomever he had confidence in to Islam and through his personal efforts a good number of people converted to Islam, such as ‘Uthman bin ‘Affan Al-Umawi, Az-Zubair bin ‘Awwam Al-Asadi, ‘Abdur Rahman bin ‘Awf, Sa‘d bin Abi Waqqas, Az-Zuhri and Talhah bin ‘Ubaidullah At-Tamimy. Those eight men constituted the forerunners and more specifically the vanguard of the new faith in Arabia. Among the early Muslim were Bilal bin Rabah (the Abyssinian), Abu ‘Ubaidah bin Al-Jarrah from Bani Harith bin Fahr (the most trustworthy of the Muslim Nation), Abu Salamah bin ‘Abd Al-Asad, Al-Arqam bin Abi Al-Arqam from the tribe of Makhzum, ‘Uthman bin Maz‘oun and his two brothers Qudama and ‘Abdullah, ‘Ubaidah bin Al-Harith bin Al-Muttalib bin ‘Abd Munaf, Sa‘id bin Zaid Al-‘Adawi and his wife Fatimah - daughter of Al-Khattab (the sister of ‘Umar bin Al-Khattab), Khabbab bin Al-Aratt, ‘Abdullah bin Mas‘ud Al-Hadhali and many others. These were the Muslim predecessors. They belonged to various sects of Quraish. Ibn Hisham, a biographer, counted them to be more than forty.

For three underground years of activism, a group of believers emerged stamped by a spirit of fraternity and cooperation with one definite objective in their mind: propagating and deeply establishing the call unto Islam.

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The Prophet's (SAW) Followers Were The best of Followers and Companions



١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي دِينِ اللهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَقْرَؤُهُمْ لِكِتَابِ اللهِ أُبَيُّ بْنُ كَعْبٍ، وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِيناً، وَأَمِينُ هٰذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

Narrated: Anas bin Malik that the Messenger of Allah (SAW) said: "The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allah is Umar; the most sincere of them in shyness and modesty is Uthman; the best judge is Ali bin Abu Talib; the best in reciting the Book of Allah is Ubayy bin Kaab; the most knowledgeable of what is lawful and what is unlawful is Muadh bin Jabal; and the most knowledgeable of the rules of inheritance (Faraid) is Zaid bin Thabit. And every nation has a trustworthy guardian, and the trustworthy guardian of this Ummah is Abu Ubaidah bin Jarrah." ***(Sunan Ibn Majah Chapter No: 1, Hadith no: 154)***

Section 3

Jaafar Ibn Abi Talib Becomes The First Foreign Emissary For Islam Even As The Muslims Were Persecuted In Mecca



When the Muslims were persecuted in Mecca, Prophet Muhammad (SAW) allowed some of them to migrate to Abyssinia (Ethiopia today) where the King was a devout Christian but known as a fair and just ruler. The migration had the objective of both seeking refuge away from persecution and to scout for foreign land that could be more receptive to the message of Islam. The first migration to Abyssinia was led by Uthman ibn Affan and the second migration by Jaafar Ibn Abi Talib. It happened in the sixth year after the appointment of Muhammad (SAW) as a prophet and messenger.

Upon hearing of the successful second migration, Quraish could not tolerate the prospect of a secure haven available for the Muslims in Abyssinia. They despatched two staunch envoys to demand their extradition. They were 'Amr bin Al-'As and 'Abdullah bin Abi Rabi'a, before they both embraced Islam. They had taken with them valuable gifts to the king and his clergy, and had been able to win some of the courtiers over to their side. The pagan envoys claimed that the Muslim refugees should be expelled from Abyssinia and made over to them, on the ground that they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims to the court and asked them to explain the teachings of their religion. The Muslim emigrants had decided to tell the whole truth whatever the consequences were. The following is excerpted from the Seerah. Jaafar ibn Abi Talib stood up and addressed the king in the following words: "O king! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood were neglected; we knew no law but that of the strong, when Allah **raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah, and taught us not to associate anything with Him**. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbours and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them, we have come to your country, and hope you will protect us from oppression."

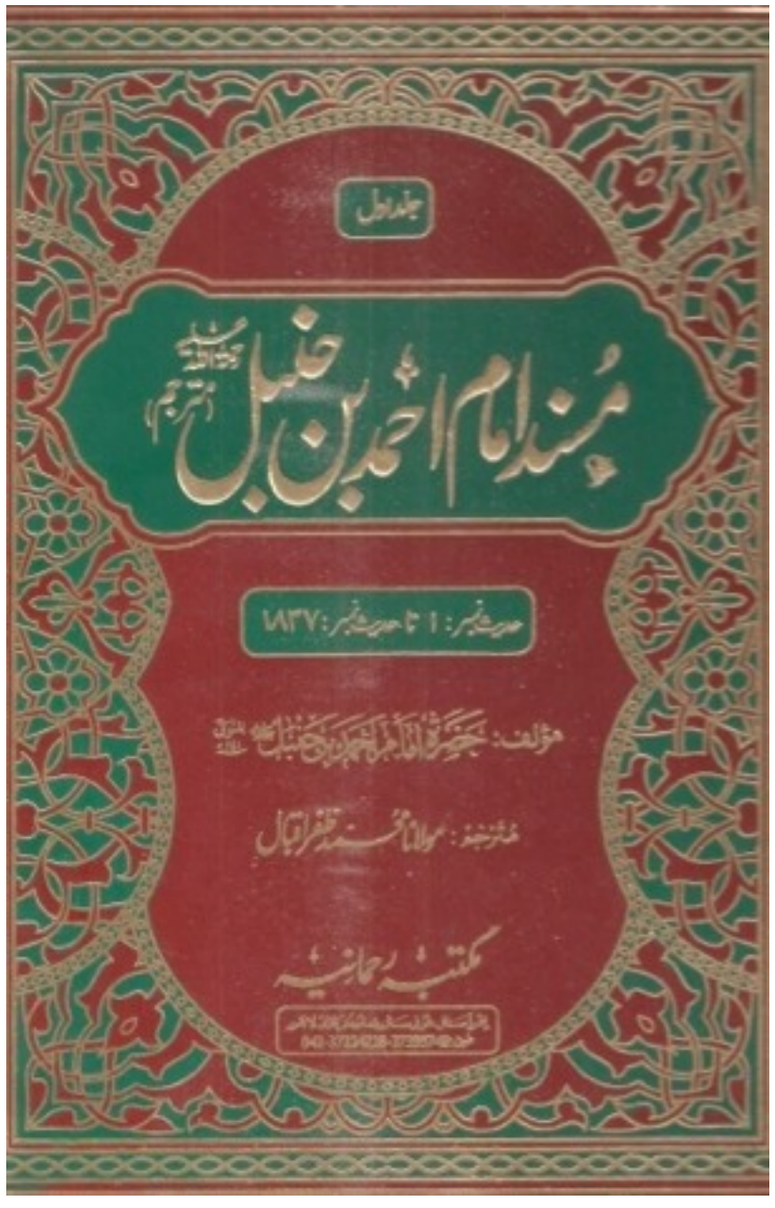
Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah, and taught us not to associate anything with Him.

What an eloquent speech! Jaafar was able to clearly articulate the message of Islam to the king of Abyssinia, a powerful kingdom from whom they were seeking protection. Such was the quality of the early followers of islam. The king was very much impressed by these words and asked the Muslims to recite some of Allah's revelation. Jaafar recited the opening verses of Surah Maryam (Chapter 19) wherein is told the story of the birth of both Prophet Yahya and Prophet Isa, down to the account of the noble Maryam having been fed with the food miraculously. Thereupon the king, along with the bishops of his realm, were moved to tears. Here, the king Negus exclaimed: "It seems as if these words and those which were revealed to Jesus are the rays of the light which have radiated from the same source." Turning to the crest-fallen envoys of Quraish, he said, "I

am afraid, I cannot give you back these refugees. They are free to live and worship in my realm as they please."

On the morrow, the two envoys again went to the king and said that Muhammad (SAW) and his followers blasphemed Jesus Christ. Again the Muslims were summoned and asked what they thought of Jesus (Prophet Isa). Jaafar again stood up and replied: "We speak about Jesus as we have been taught by our Prophet (SAW) , that is, he is the servant of Allah, His Messenger, His spirit and His Word breathed into Virgin Mary." The king at once remarked, "Even so do we believe. Blessed be you, and blessed be your master." Then turning to the frowning envoys and to his bishops who got angry, he said: "You may fret and fume as you like but Jesus is nothing more than what Jaafar has said about him." He then assured the Muslims of full protection. He returned to the envoys of Quraish, the gifts they had brought with them and sent them away. The Muslims lived in Abyssinia undisturbed for a number of years till they joined the Muslims a few years after their migration to Madinah.

The Companions' Level of Good Deeds Are Phenomenal



The generation that witnessed life with the Prophet (SAW) are generally called His Sahabah (Companions). It is the best generation of Muslims.

Anas reported: There was a discussion between Khalid ibn Al-Waleed and Abdur Rahman ibn Awf. Khalid said to him, "You were presumptuous with us in days gone by." It was mentioned to the Prophet, peace and blessings be upon him, and he said, "Leave my companions alone. By the one in whose hand is my soul, if one of you were to spend in charity as much gold as the mountain of Uhud, you would still not reach their level of good deeds."

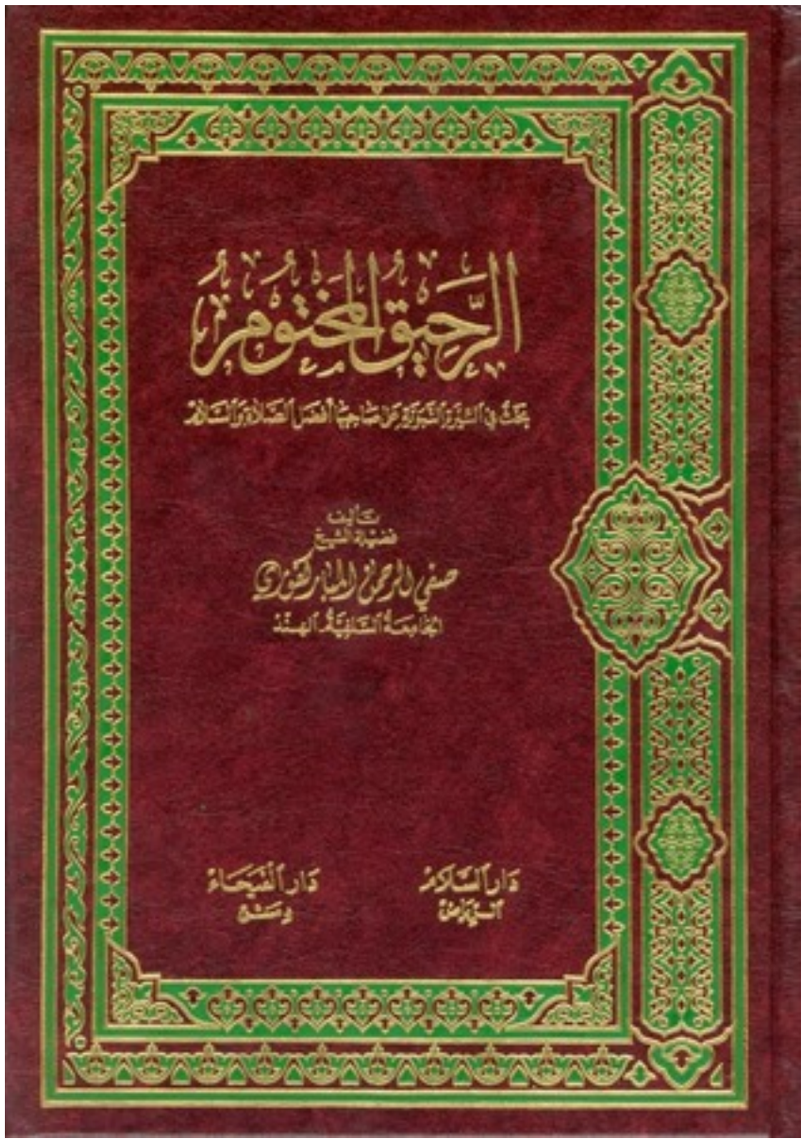
Source: Musnad Ahmad 13400 Sahih (authentic) according to Al-Haythami

The Prophet (SAW) acknowledged that the Muslims that will come later will have examples of great character and commitment to Islam, but as a generation the Companions were the best.

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, "I wish I could meet my brothers." The companions said, "Are we not your brothers?" The Prophet said, "You are my companions, but rather my brothers are those who believe in me yet they never saw me."

Source: Musnad Ahmad 12169 Grade: Hasan (fair) according to Al-Albani.

Tufail bin ‘Amr Embraced Islam and Led the Daus Tribe From Before Hijrah To the Fifth Year after Hijrah



Ar-Rahiiqul-Makhtum *(The Sealed Nectar)*

The Sealed Nectar reports that Tufail bin ‘Amr Ad-Dausi was an honest poet and chief of Ad-Daus tribe inhabiting an area close to Yemen in South Arabia. He arrived in Makkah in the eleventh year of Prophethood. Great reception ceremonies were accorded to him on his advent. The Makkans soon started to inculcate in his ears all sorts of antipathy against the Prophet (SAW) . They even alleged that he had caused the most horrible societal schism, dividing all sorts of social life even the family ties were subject to his schemes and plans of dissension. They even warned him against speaking or even listening to him. The man overpowered by these pleas, complied by their requests. He even stuffed his ears with a piece of cotton Allahin order not to hear any word of his.

However, when this tribesman entered the mosque, he saw Muhammad (SAW) observing his prayer and out of curiosity, he approached him for it was a Divine Will to hear the Prophet’s sound and appealing words. The temptation to hear more was irresistible so he followed the Prophet (SAW) into his house, briefed him on his advent and all the story of the people of Quraish. The Messenger of Allah (SAW) recited some verses of the Noble Qur’an and the man managed to taste something exceptionally beautiful and discern the truth latent within. He embraced Islam and testified that there was no god but Allah and that Muhammad was His Messenger. He then said that he was an influential man among his people and that he would call them to profess Islam, yet he wanted the Prophet (SAW) to equip

him with a supportive sign that would ease his future task. It was in fact a Divinely bestowed light in his whip. He called his father and wife to embrace Islam and they did respond. His people lagged a little but he exhorted them fervently and was fully successful. He and seventy or eighty of his followers emigrated to Madinah after the Trench Battle.

He was a perfect follower and leader at the same time in the cause of Allah and was martyred in Al-Yamama events.

Section 6

The Ansar From Medina Were Prepared To Fight and Die For Prophet Muhammad (SAW) and His Cause



Thirteen years after struggling to deliver the message in Mecca and gain the support of his tribe and city, the Prophet (SAW) found new followers from the people of Yathrib (now Medina). They were not from his tribe nor his city and Yathrib was 500 kilometers away from Mecca. But Yathrib offered a bright new beginning for Islam to offer itself as a practical civilization and a society with laws, systems and governance that is new and unique. But he (SAW) had to be sure of the unflinching support from the new Muslims from Yathrib and they too had to realize the consequences of their choice to support and host Muhammad (SAW) and his early followers from Mecca. After courting them for about two years, they agreed upon a pledge. the details of the pledge as provided for in Seerah showed the preparedness of the Ansar to give all they had, even their lives for the Prophet (SAW) and Islam.

We present here the report from The Sealed Nectar. One of the leaders of the Ansar (Helpers), Ka‘b bin Malik Al-Ansari (RA), gave an account of the historic meeting which changed the whole course of the struggle between Islam and paganism, he said:

We set out for pilgrimage and struck a rendezvous in mid Tashreeq Days. We were accompanied by a celebrity and a notable of ours called ‘Abdullah bin ‘Amr bin Haram, who was still a polytheist. We disclosed to him our intention of meeting Muhammad (SAW) and exhorted him to join our ranks and give up polytheism lest

he should serve as wood for Hell in the Hereafter. He promptly embraced Islam and witnessed the serious meeting at Al-‘Aqabah.

That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave stealthily and met in a hillock nearby. We were seventy three men and two women Nusaibah bint Ka‘b from the Najjars and Asma’ bint ‘Amr from Bani Salamah. We waited for the Messenger of Allah (SAW) until he came in the company of his uncle Al-‘Abbas bin ‘Abdul Muttalib who (though himself not a Muslim), adjured us not to draw his nephew away from the protection of his own kindred unless we were fully prepared to defend him even at the risk of our lives.

He was the first to speak: “O you people of the Khazraj — the Arabs used to call the Ansar (Helpers) Khazraj, whether from Khazraj or Aws — you all know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honoured and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place.”

Ka‘b replied: “We have heard your words, and now O Messenger of Allah, it is for you to speak and take from us any pledge that you want regarding your Lord and yourself.”

It was a definite stance showing full determination, courage and deep faith to shoulder the daunting responsibility and bear its serious consequences.

The Messenger of Allah then preached the Faith, and the pledge was taken. Imam Ahmad, on the authority of Jabir, gave the following details:

The Ansar (Helpers) asked the Messenger of Allah about the principles over which they would take a pledge. The Prophet answered:

1. To listen and obey in all sets of circumstances.

2. To spend in plenty as well as in scarcity.

3. To enjoin good and forbid evil.

4. In Allah’s service, you will fear the censure of none.

5. To defend me in case I seek your help, and debar me from anything you debar yourself, your spouses and children from. And if you observe those precepts, Paradise is in store for you.

In another version narrated by Ka‘b, he said: The Prophet (SAW) began to speak, recited some Qur’anic verses, called people unto

Allah, exhorted them to enter the fold of Islam and concluded saying: “I give you my pledge that you debar me from whatever you debar your women and children from.”

Here Al-Bara’ bin Ma‘rur, caught him by hand, and said: “Oh yes, we swear by Allah, Who sent you as a Prophet in Truth, that we will debar you from whatever we debar our women from. Have confidence in us, O Messenger of Allah. By Allah, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors.”

Then ‘Abul Haitham At-Taihan interrupted and said: “O Prophet of Allah! Between us and the Jews, there are agreements which we would then sever. If Allah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraish)?”

The Prophet (SAW) smiled and replied: “Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace.”

After the negotiations concerning the conditions of allegiance had ended, and all of the audience were unanimously agreed to ratify it, two men of the early generation of converts who had embraced Islam in the eleventh and twelfth years rose to their feet to apprise the others of the serious step they were about to take so that they could give their pledge fully aware of the whole affair and consequently be ready for the sacrifice they were expected to make.

Al ‘Abbas bin Ubada bin Nadlah, in this context, remarked: “O you people of Khazraj! Do you know the significance of the pact that you are entering into with this man? You are in fact avowing that you will fight against all and sundry. If you fear that your property will be at stake or the lives of your nobles will be endangered, then leave him now, because if you do this after the pledge, it will be degrading for you both in this world and the world to come. But if you think that you can carry out what you are called upon to do in spite of the loss of precious lives and property, then undertake this heavy responsibility, and I swear by Allah, that herein lies the good of this world and that of the next.”

They replied, “We have already considered the loss of property and the murder of our notables, yet we pay him allegiance. But what is our reward if we observe all the items of this pact?”

The Prophet replied: “Paradise is in store for you.”

Then they asked him to stretch out his hand, and they all stretched out their hands and took the pledge. Only at that time did As‘ad bin Zurarah come to realize the people’s readiness for sacrifice in the cause of Allah.

On the authority of Jabir, who said: “When we started to pay allegiance to the Prophet (SAW) , As‘ad bin Zurarah stood up and gave the following short address: “Take it easy people of Yathrib!

We have not covered that long distance except because we have had deep belief that he (SAW) is the Messenger of Allah. We are already convinced that following him entails departure from the pagan Arabs even if it were at the risk of our life. Should you preserve in this course, hold fast to it, and your great reward is placed in the Hand of Allah, but if you are caught in fear, I admonish you to give it up just now, and then you would be more excusable by Allah."

With respect to the two women, the pledge was taken orally for the Prophet (SAW) had never shaken hands with a strange lady.

Section 7

The Unique Brotherhood In The History Of The World



One of the early acts of the Prophet (SAW) upon his arrival at Medina was to cement the ties of mutual brotherhood amongst the Muslims of Madinah, Al-Ansar (the Helpers) and Al-Muhajirun (the Emigrants). The Muhajirun left almost everything they had in Mecca. They needed help to start over their life in the new land and the Ansar were the only people they could rely upon in Medina. What the Prophet (SAW) did was indeed unique in the history of the world. The Sealed Nectar reports of a gathering of 90 men, half of whom Emigrants and the others Helpers assembled in the house of Anas bin Malik where the Prophet (SAW) gave the spirit of brotherhood his official blessing. He (SAW) paired an Ansar with a Muhajir. When either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother-in-faith.

This practice continued till the following verse was revealed at the time of the battle of Badr, and the regular rule of inheritance was allowed to take its usual course:

“But kindred by blood are nearer to one another regarding inheritance.” ***[8:75]***

The Prophet (SAW) attached to that brotherhood a valid contract; it was not just meaningless words but rather a valid practice relating to blood and wealth rather than a passing whim taking the form of accidental greeting.

The atmosphere of brotherhood and fellow-feeling created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, Sa‘d bin Ar-Rabi‘, an Ansari, said to his fellow brother ‘Abdur Rahman bin ‘Awf, “I am the richest man amongst the Helpers. I am glad to share my property half and half with you. I have two wives, I am ready to divorce one and after the expiry of her ‘Iddah, (the prescribed period for a woman divorcee to stay within her house unmarried) you may marry her.” But ‘Abdur Rahman bin ‘Awf was not prepared to accept anything: neither property nor home. So he blessed his brother and said: “Kindly direct me to the market so that I may make my fortune with my own hands.” And he did prosper and got married very shortly by his own labour.

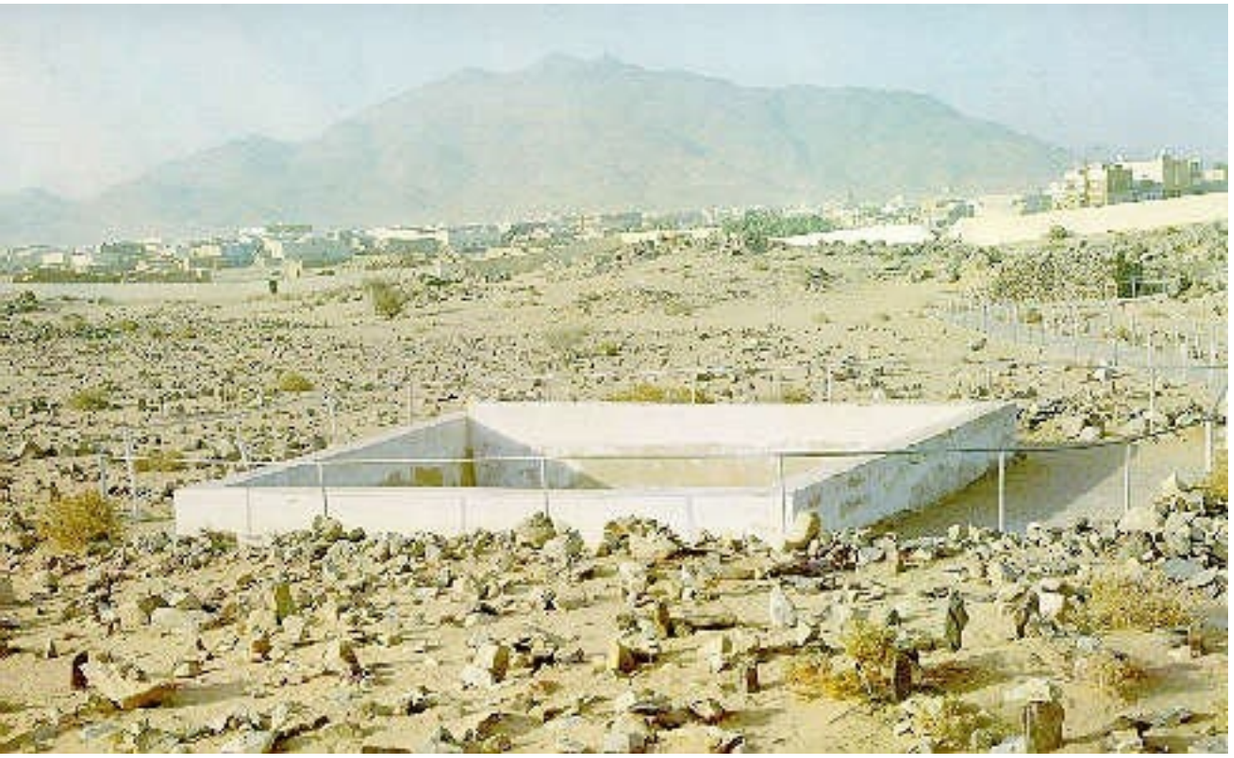


The Ansaris were extremely generous to their brethren-in-faith. Abu Hurairah reported that they once approached the Prophet (SAW) with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. But the Prophet (SAW) was reluctant to put this heavy burden upon them. It was, however, decided that the Muhajirun would work in the orchards along with the Ansaris and the yield would be divided equally amongst them.

Such examples point directly to the spirit of sacrifice, altruism and cordiality on the part of the Ansaris, and also to the feeling of appreciation, gratitude and self-respect that the Muhajirun held dear to their hearts. They took only what helped them make a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many difficult problems during the early months after the migration were resolved wonderfully and reasonably.

Section 8

The Fighters of Badr Showed That They Were Special



Battleground of Badr

The **Battle of Badr** was the first full fledged military clash between the newly minted Muslim society in Medina and the Quraish of Mecca. It took place in Ramadhan in the second year of Hijrah. The significance of this battle is echoed in the earnest supplication the Prophet (SAW) made during Badr.

The Prophet (SAW) used to pray to his Lord ceaselessly persistently and day and night to come to their succour. When the fierce engagement grew too hot he again began to supplicate saying:

"O Allah! Should this group (of Muslims) be defeated today, You will no longer be worshipped."

He continued to call out to his Lord, stretching forth his hands and facing the Qiblah, until his cloak fell off his shoulders. Then Abu Bakr came, picked up the cloak, and put it back on his shoulders and said: "O Prophet of Allah, you have cried out enough to your Lord. He will surely fulfill what He has promised you." ***(The Sealed Nectar)***

The Prophet (SAW) and about 300 Companions originally left Medina to intercept the Quraish trade caravan returning from Syria to Mecca. They were not prepared for any military battle. Abu Sufyan, the leader of the trade caravan, heard about the Prophet's (SAW) threat and send a message for help from Mecca. The Quraish

responded with a full fledged and well armed army to protect their wealth.

Somehow the trade caravan managed to escape the threat and after confirming their safety they sent a message likewise to the advancing Quraish army. Some from the army wanted to return back to Mecca but Abu Jahl strongly exhorted them to continue and face the Muslims especially when they got news that the Muslims were much fewer in number and lightly armed. Some of them returned to Mecca but the rest of the army, now 1000 soldiers, approached Badr and encamped themselves beyond a sand dune at Al-'Udwat Al-Quswa.

The intelligence scouts of the Muslim army reported to the Prophet (SAW) that a bloody encounter with the Makkans was inescapable, and that a daring step in this context had to be taken, or else the forces of evil would manage to undermine the noble cause of the Islam. The Muslims were afraid that the pagan Makkans would march on and attack Madinah.

The Sealed Nectar reports that on account of the new grave developments, the Prophet (SAW) held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the army leaders. Admittedly, some Muslims feared the horrible encounter and their courage began to waver as mentioned in Al-Quran:



"As your Lord caused you (O Muhammad [Peace be upon him)] to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if they were being driven to death while they were looking (at it)." ***[8:5-6]***

The Prophet (SAW) apprised his men of the gravity of the situation and asked for their advice. Abu Bakr was the first who spoke on the occasion and assured the Prophet (SAW) of the unreserved

obedience to his command. ‘Umar was the next to stand up and supported the views expressed by his noble friend. Then Al-Miqdad bin ‘Amr got up and said: “O Messenger of Allah! Proceed where Allah directs you to, for we are with you. We will not say as the Children of Israel said to Moses (AS): “Go you and your Lord and fight and we will stay here;” Rather we shall say: “Go you and your Lord and fight and we will fight along with you. By Allaah! If you were to take us to Bark Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it.” The Prophet (SAW) thanked him and blessed him.

The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. **The Prophet (SAW) wanted, and for the more reason, to hear the Helpers’ view because they were the majority of the soldiers and were expected to shoulder the brunt of the war activities. Moreover, the clauses of Al-‘Aqabah Pledge did not commit them to fighting beyond their territories.** The Prophet (SAW) then said: “Advise me my men!”, by which he meant the Helpers, in particular.

Upon this Sa‘d bin Mu‘adh stood up and said: “By Allah, I feel you want us (the Helpers) to speak.” The Prophet (SAW) directly said: “Oh, yes!” Sa‘d said: “O Prophet of Allah! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allah, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allah will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allah.”

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The Prophet (SAW) was impressed with the fidelity and the spirit of sacrifice which his companions showed at this critical juncture. Then he said to them: “Forward and be of cheer, for Allah has promised me one of the two (the lucrative course through capturing the booty or strife in the cause of Allah against the polytheists), and by Allah it is as if I now saw the enemy lying prostrate.”

The same night it rained on both sides. For the polytheists it obstructed further

progress, whereas it was a blessing for the Muslims. It cleaned them and removed from them the stain of Satan. Allah sent rain to strengthen their hearts and to plant their feet firmly therewith. They marched a little forward and encamped at the farther bank of the valley. Muhammad (SAW) stopped at the nearest spring of Badr. Al-Hubab bin Mundhir asked him, “Has Allah inspired you to choose this very spot or is it stratagem of war and the product of consultation?” The Prophet (SAW) replied “It is stratagem of war and consultation.” Al-Hubab said: “This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water.” The Prophet (SAW) approved of his plan and agreed to carry it out, which they actually did at midnight.

Sa‘d bin Mu‘adh suggested that a trellis be built for the Prophet (SAW) to function as headquarters for the Muslim army and a place providing reasonable protection for the leader. Sa‘d began to justify his proposal and said that if they had been victorious, then everything would be satisfactory. In case of defeat, the Prophet (SAW) would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allah with him again and again.

A squad of guards was also chosen from amongst the Helpers under the leadership of the same man, Sa‘d bin Mu‘adh, in order to defend the Prophet (SAW) in his headquarters.

The Prophet (SAW) spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

The Prophet (SAW) spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

“(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby.” ***[8:11]***

That was Friday night, Ramadan 17th., the year 2 A.H.

In the morning, the Prophet (SAW) called his men to offer the prayers and then urged them to fight in the way of Allah. When the two parties approached closer and were visible to each other, the Prophet (SAW) began supplicating, “O Allah! The conceited and haughty Quraishites are already here defying You and belying Your Messenger. O Allah! I am waiting for Your victory which You have promised me. I beseech You Allah to defeat them (the enemies).” He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly and never resort to sword unless the enemies came too close.

Abu Jahl also prayed for victory, saying: “Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow.”. They were confident their superior number, equipment and experience would be decisive. Al-Qur’an, with a play on the word, told them that the decision had come, and the victory — but not in the sense they had hoped for:

“(O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall we return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.” ***[8:19]***

The first disbeliever to trigger the fire of the battle and be its first victim was Al-Aswad bin ‘Abdul Asad Al-Makhzumi, a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it. He engaged with Hamzah bin ‘Abdul Muttalib, who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

The battle had actually started. Protected by armour and shields, ‘Utbah bin Rabi‘a stepped forth between his brother Shaibah and his son Al-Waleed bin ‘Utbah from the lines of Quraish and hurled maledictions at the Muslims. Three young men of the Helpers came out against them: ‘Awf and Mu‘wwadh — the sons of



Harith, and ‘Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet (SAW) asked ‘Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin ‘Ali (SAW) to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while ‘Ali killed Al-Waleed. ‘Ubaidah was seriously wounded but, before he fell, Hamzah fell upon ‘Utbah and with a sweep of his sword, cut off his head. ‘Ali and Hamzah carried ‘Ubaidah back with his leg cut off. He died four or five days later of a disease in the bile duct.

‘Ali strongly believed that the following verse in Al-Quran was revealed in connection with men of Faith who confess their Lord and seek to carry out His Will (i.e. Muhammad ’s followers at Badr Battle), and men who deny their Lord and defy Him (the people of Quraish).

“These two opponents (believers and disbelievers) dispute with each other about their Lord.” ***[22:19]***

The duel was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. The Muslims, however, after supplicating their Lord, calling upon Him for assistance, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers. It was a convincing victory for the Muslims.

Badr showed the special courage, commitment and willingness to sacrifice by all the 313 Companions who were in the battle. There are other heroic incidents and evidences of help from Allah (SWT) who sent an army of angels led by JIbril (AS) to fight with this blessed army. The Prophet (SAW) showed his hallmark of leadership in consulting and listening to his (SAW) Companions for the best of opinions. He wanted everyone to sincerely commit beyond what they have pledged to him. He successfully gained their commitment and motivation to give their best. He (SAW) also gave his best in supplicating to Allah (SAW). He spent the night in earnest prayer. When the fierce engagement grew too hot he again began to supplicate saying:

“O Allah! Should this group (of Muslims) be defeated today, You will no longer be worshipped.”

سُورَةُ الحَجّ (١٩)

۞ هَٰذَانِ خَصۡمَانِ ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ
قُطِّعَتۡ لَهُمۡ ثِيَابٞ مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ

Chapter 7

Leadership Truth: Trust Rules



Increased trust in a leader leads to followers having an increased willingness to be influenced by that leader. This higher level of trust also motivates followers to work harder for the leader. When people trust their leader they feel more secure and can focus their energy on higher-level problems at work, instead of being concerned with their own security. To earn trust, the leader must take the first risk by placing trust in their followers. Kouzes and Posner mentioned that it is also critical to trust that followers can and will improve, even when they are having difficulties. The authors outline four actions to help a leader build trust: behave predictably and consistently, communicate clearly, treat promises seriously, and be forthright and candid. Followers will also trust the leader more if he or she shares information appropriately.

Section 1

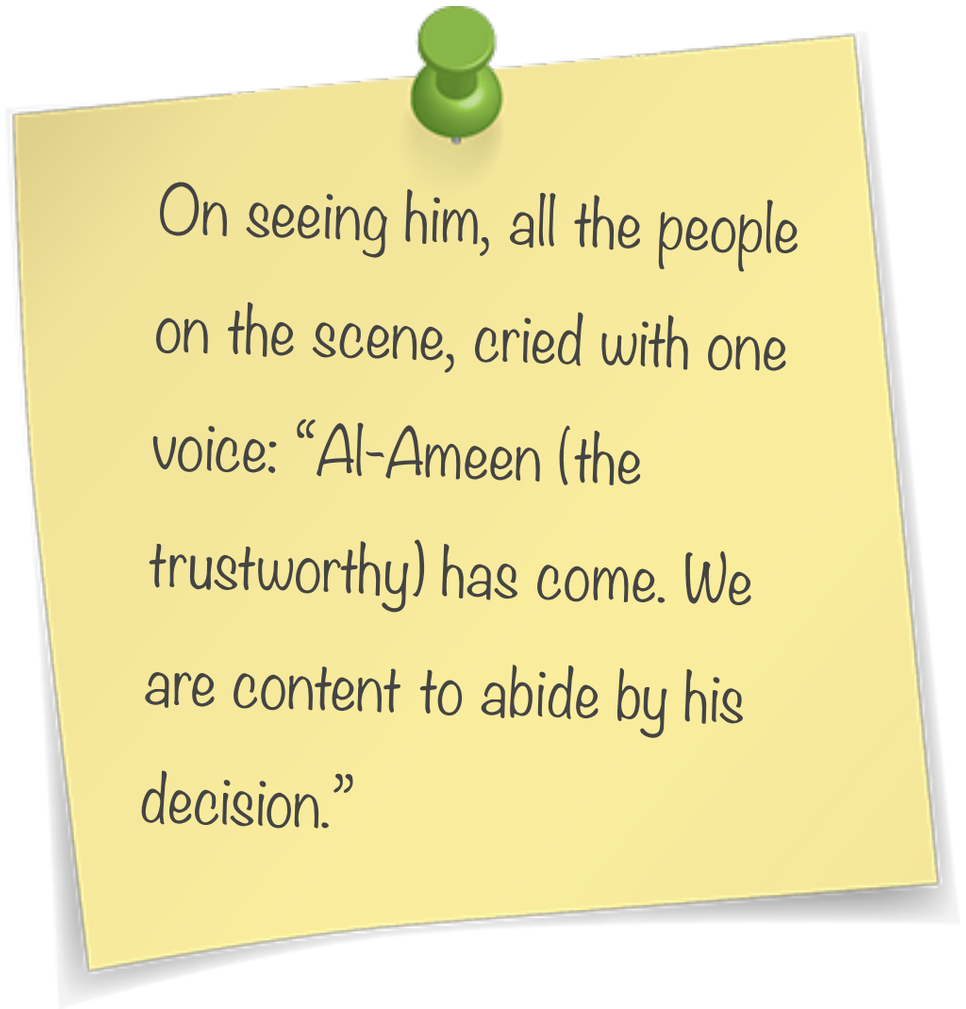
Al-Ameen (The Trustworthy) Has Come



The incident of the rebuilding of the Holy Kaaba which happened before the prophethood of Muhammad (SAW) confirms the trust that people had in him, even those who later on opposed his mission to spread Islam. We take this excerpt as reported in The Sealed Nectar.

Five years before Prophethood, there was a great flood in Makkah that swept towards Al-Ka'bah and almost demolished it. Quraish was obliged to rebuild it to safeguard its holiness and position. The chiefs of Quraish decided to use only licit money in rebuilding Al-Ka'bah, so all money that derived from harlotry, usury or unjust practices was excluded. They were, at first, too awed to knock down the wall, but Al-Waleed bin Al-Mugheerah Al-Mukhzumi started the work. Seeing that no harm had happened to him, the others participated in demolishing the walls until they reached the basis laid by Abraham. When they started rebuilding its walls, they divided the work among the tribes. Each tribe was responsible for rebuilding a part of it. The tribes collected stones and started work. The work went on in harmony till the time came to put the sacred Black Stone in its proper place. Then strife broke out among the chiefs, and lasted for four or five days, each contesting for the honour of placing the stone in its position. Daggers were on the point of being drawn and great bloodshed seemed imminent. Luckily, the oldest among the chiefs Abu

Omaiyah bin Mugheerah Al-Makhzumi made a proposal which was accepted by all. He said: “Let him, who enters the Sanctuary first of all, decide on the point.” It was then Allah’s Will that the Messenger of Allah (SAW) should be the first to enter the Mosque. **On seeing him, all the people on the scene, cried with one voice: “Al-Ameen (the trustworthy) has come. We are content to abide by his decision.”** Calm and self-possessed, Muhammad (SAW) received the commission and at once resolved upon an expedient which was to conciliate them all. He asked for a mantle which he spread on the ground and placed the stone in its centre. He then asked the representatives of the different clans among them, to lift the stone all together. When it had reached the proper place, Muhammad (SAW) laid it in the proper position with his own hands. This is how a very tense situation was eased and a grave danger averted by the wisdom of the Prophet (SAW).



The Christian Rulers of Najran Insisted That Prophet Muhammad (SAW) Send To Them Someone Who Is Trustworthy



In the Seerah there were many reports about the Christians of Najran who came to Medina to enquire about Islam and discuss some matters regarding religion. Upon their return from the **Battle of Tabouk** (630 H), a Christian delegation from Najran arrived in Medina and showed interest in Islam. Although some of them accepted Islam, the majority decided to return to Najran but insisted that the Prophet (SAW) send them a person to guide them in the matters of religion and in other tribal affairs according to Islamic laws.

The companion Hudhaifa narrated that Al-'Aqib and Saiyid, the rulers of Najran, came to Allah's Apostle with the intention of doing Lian (swearing as per the verse in Al-Quran [3:61]) one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet said, "I will send an honest man who Is really trustworthy." Then every one of the companions of Allah's Apostle wished to be that one. Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Apostle said, "This is the trustworthy man of this

(Muslim) nation." ***(Sahih Bukhari, Volume 5, Book 59, Number 663)***.

Hudhaifa also narrated that the people of Najran came to the Prophet and said, "Send an honest man to us." The Prophet said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet then sent Abu Ubaida bin Al-Jarrah. ***(Sahih Bukhari, Volume 5, Book 59, Number 664)***

Anas ibn Malik narrated that The Prophet said, "For every nation there is an Amin (honest, trustworthy person) and the Amin of this nation is Abu 'Ubaida." ***(Sahih Bukhari, Volume 9, Book 91, Number 361)***.

Even the Christians valued honesty and trustworthiness from someone whom they will accept as their reference. It is interesting to note that Abu ‘Ubaida later on became a great leader after the death of Prophet Muhammad (SAW). He and the other great companions were all honest and trustworthy but the Prophet (SAW) singled him (RA) as the most “amiin”.

Hudhaifa also narrated that the people of Najran came to the Prophet and said, "Send an honest man to us." The Prophet said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet then sent Abu Ubaida bin Al-Jarrah.

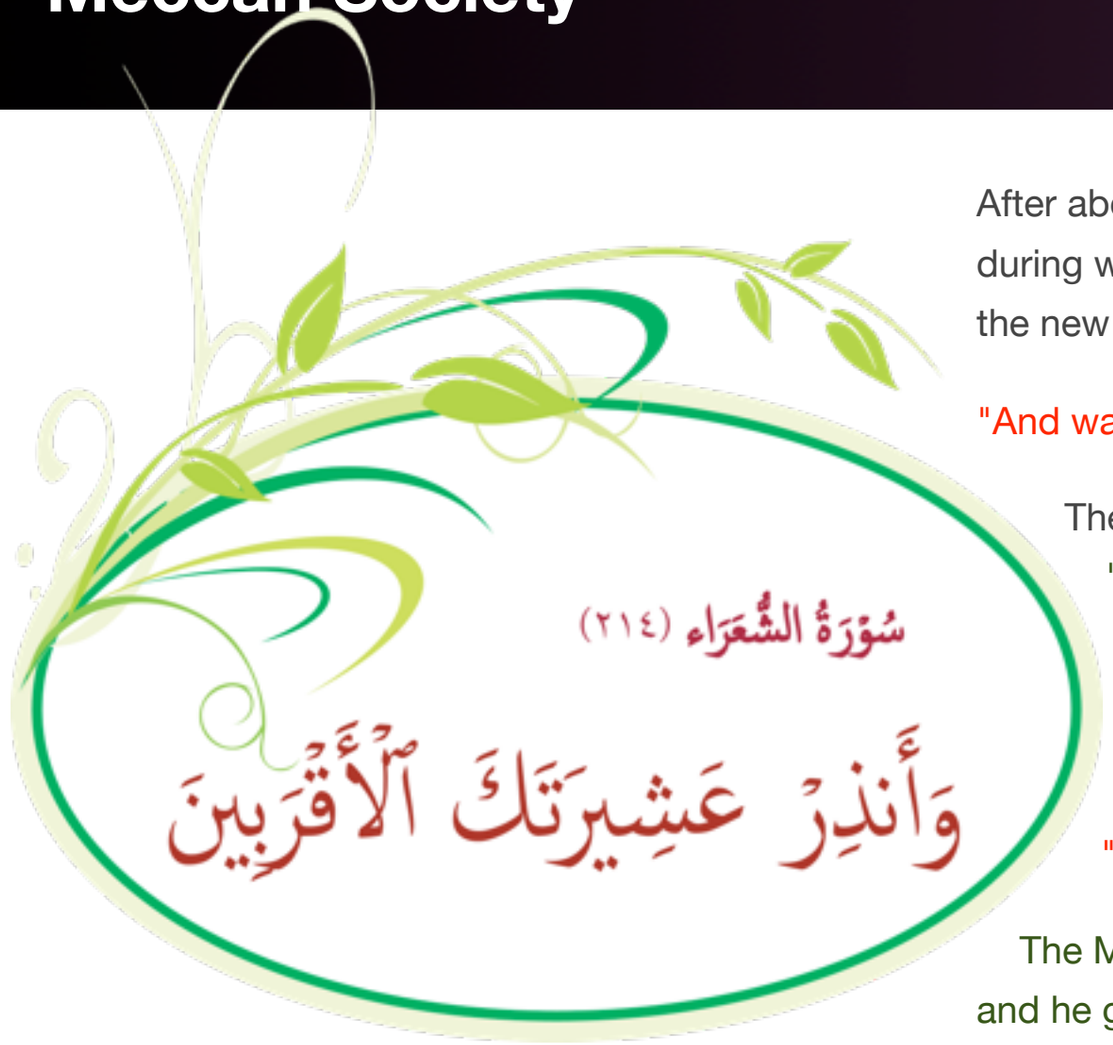
Chapter 8

Leadership Truth: Challenge Is The Crucible For Greatness



The most admired historical leaders are distinguished by their ability to lead through major challenges. These challenges provide the opportunity for the leader to shine and demonstrate leadership by taking the initiative to move the group forward. According to Kouzes and Posner, the key to leading through this challenge is grit, the ability to keep pushing and be resilient throughout the stress of change. Great leaders understand that even when the challenge cannot be overcome, it is important to learn from that failure.

The First Open Call for Islam Challenged The Very Root of The Meccan Society



After about three years from his (SAW) appointment as a Prophet and Messenger during which the message of Islam spread in secrecy, the command to announce the new faith openly came through following verses:

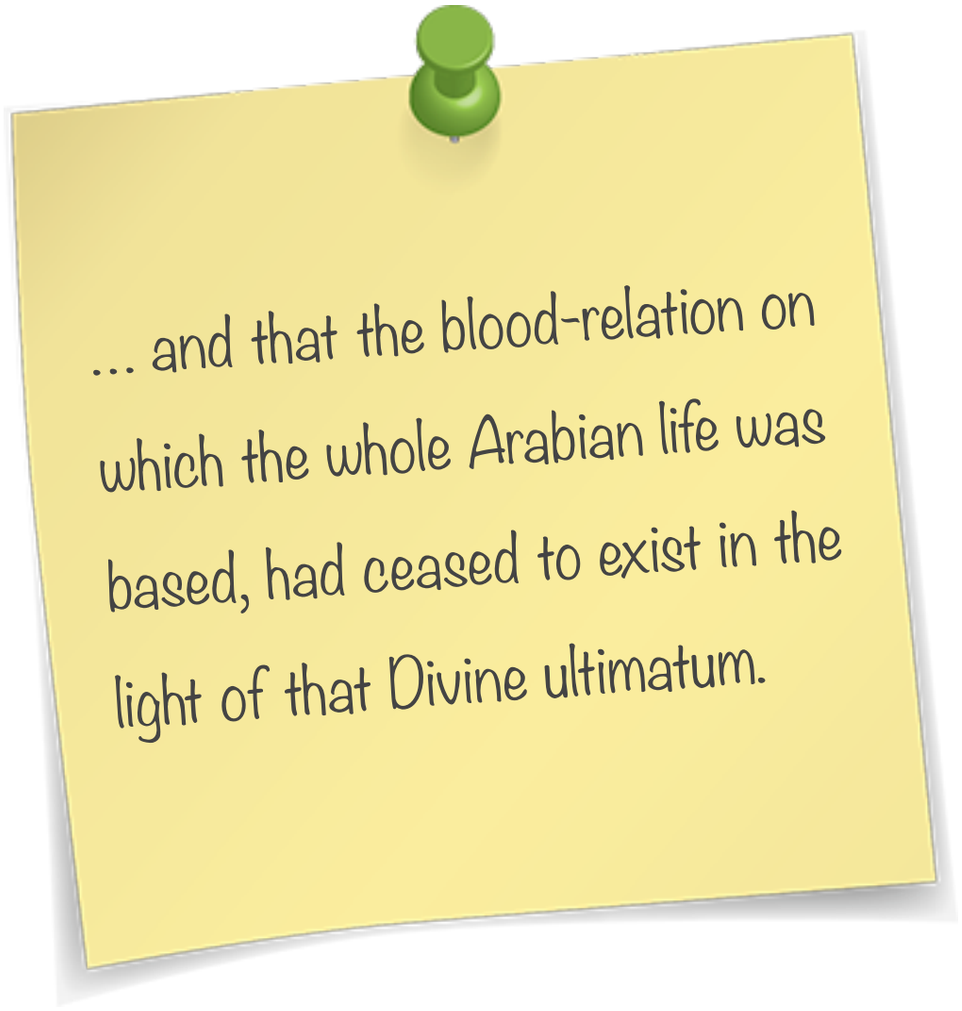
"And warn your tribe of near kindred." ***[26:214]***

The Messenger of Allah (SAW) ascended Mount As-Safa and started to call: "O Bani Fahr! O Bani 'Adi (two sects of Quraish)." Many people gathered and those who couldn't, sent somebody to report to them. Imam Muslim reported a version of this story on the authority of Abu Hurairah (RA) who said: "When the following verses were revealed:

"And warn your tribe of near kindred." ***[26:214]***

The Messenger of Allah (SAW) called all the people of Quraish; so they gathered and he gave them a general warning. Then he made a particular reference to certain tribes, and said: **"O Quraish, rescue yourselves from the Fire; O people of Bani Ka'b, rescue yourselves from Fire; O Fatimah, daughter of Muhammad (SAW) , rescue yourself from the Fire, for I have no power to protect you from Allah in anything except that I would sustain relationship with you."**

It was verily a loud suggestive call stating unequivocally to the closest people that belief in his Message constituted the corner-stone of any future relation between him and them, **and that the blood-relation on which the whole Arabian life was based, had ceased to exist in the light of that Divine ultimatum**.



Section 2

In the Battle of Uhud The Prophet (SAW) Showed Courage in Facing The Challenge



Mount Uhud

It has been narrated on the authority of Anas that the Messenger of Allah (SAW) had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head. He was wiping the blood (from his face) and was saying: How will these people attain salvation who have wounded their Prophet and broken his tooth while he called them towards God? At this time, God, the Exalted and Glorious, revealed the Verse:" Thou hast no authority". ***(Sahih Muslim Book 19, Number 4417)***

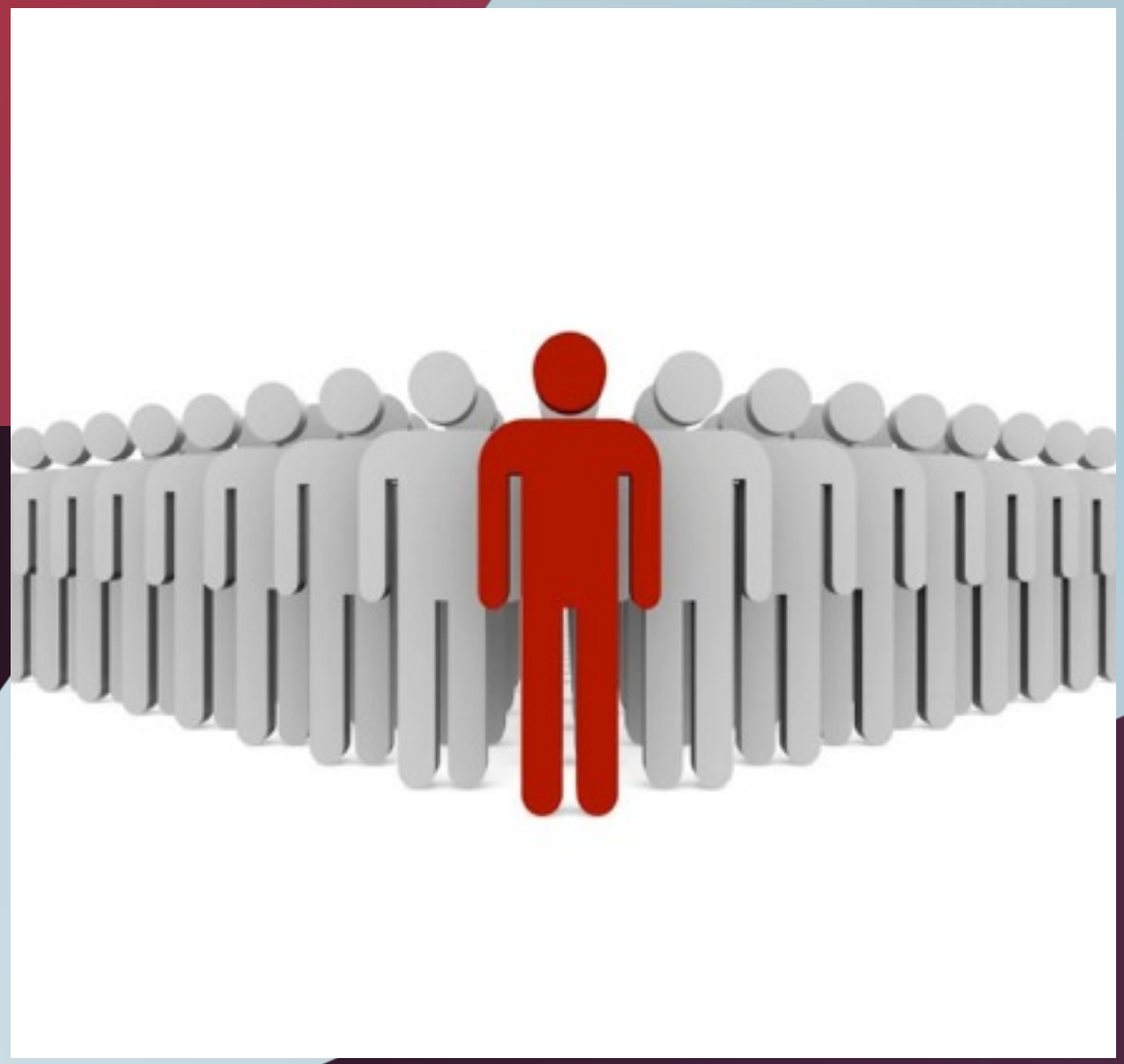
The Prophet (SAW) Even Accepted The Challenge To Wrestle As An Effort In Da'wah

So the Prophet said, "If I beat you (Rukanah) in wrestling, will you believe in Allah and His Messenger?" The man replied, "Yes." The Prophet wrestled him and defeated him.

The Prophet wrestled with a number of men, one of whom was Rukanah ibn `Abd Yazid ibn Hashim ibn `Abdul-Muttalib, who lived in Makkah and was a skillful wrestler. People used to come to him from distant territories and challenge him in wrestling. Ibn Ishaq narrated the story of Rukanah: Once the Prophet (peace and blessings be upon him) met him in one of the mountain paths of Makkah, whereupon he said to him, "O Rukanah! Will not you fear Allah and accept what I am calling you to?" Rukanah replied, "O Muhammad! Do you have a witness to verify your truthfulness?" So the Prophet said, "If I beat you in wrestling, will you believe in Allah and His Messenger?" The man replied, "Yes." The Prophet wrestled him and defeated him. Rukanah was astonished with that, and he asked the Prophet to acquit him of their agreement, which is belief, and to have a rematch. So they had a second and a third rematch where the Prophet also defeated him. Rukanah was astonished and said, "This is very strange indeed!" Then he immediately embraced Islam. Other narrations state that he embraced Islam after the conquest (fath) of Makkah" ***(Al-Hakim, Abu Dawud, and At-Tirmidhi)***.

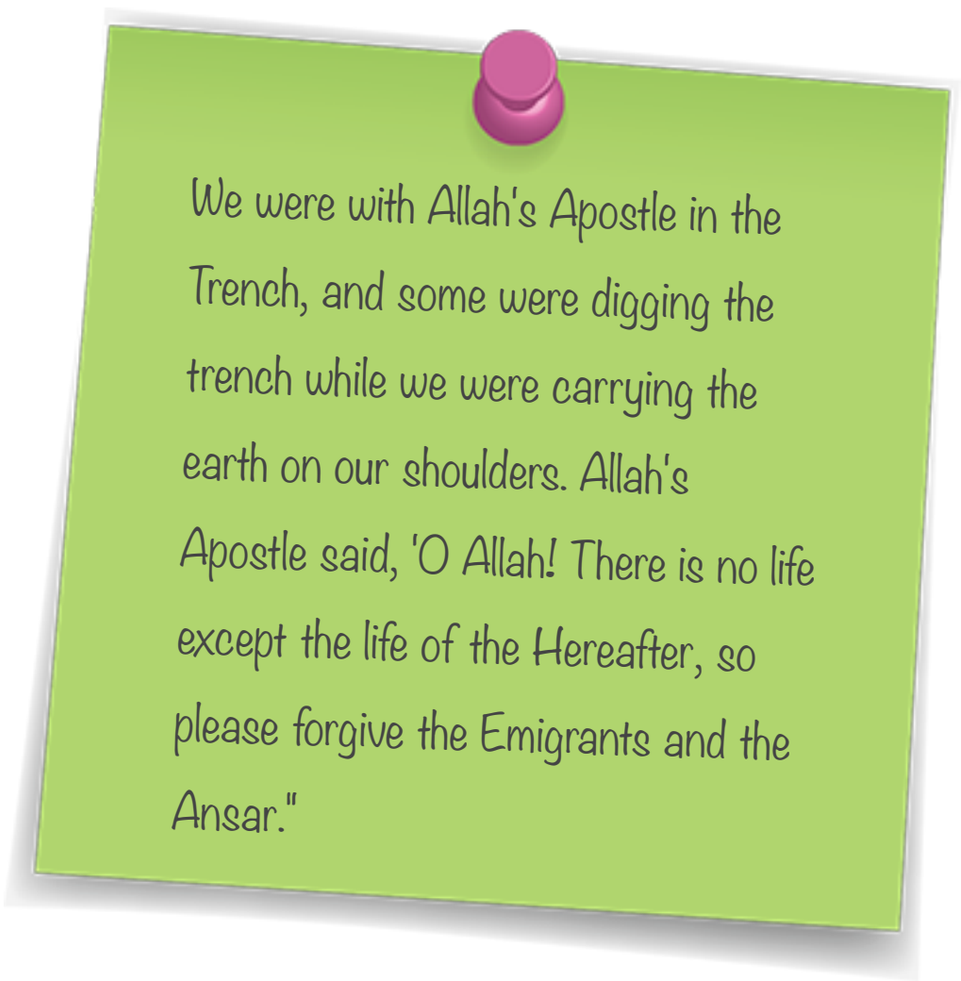
Chapter 9

Leadership Truth: Either Lead By Example Or Don't Lead At All



Kouzes and Posner emphasized that good leadership is about acting, not simply saying or telling, as the leader wants others to, communicating values through behaviors. This is crucial because people believe what the leader does over what he or she says. If the leader wants his or her followers to change their actions, it is crucial to change his or her own first. Leading by example is especially important when admitting mistakes. If the leader does not admit mistakes, followers will be afraid to admit their own mistakes.

Prophet Muhammad (SAW) Worked Hard Despite Hunger During The Battle of Al-Khandaq



All the following Hadith taken from Sahih Bukhari (**Book on Military Expeditions led by the Prophet (SAW)**) relate to events that happened when the Prophet (SAW) and his companions were digging the trenches in preparation for the planned attack upon Medina by almost all the tribes in Arabia. It was the biggest military threat to the Muslims. It was during the cold season. The strategy was to dig trenches to protect the path into Medina that were not protected by hills or fortresses. It was hard work under difficult conditions. The Prophet (SAW) was there with his companions toiling and dirtying himself. He (SAW) led by example.

Narrated Sahl bin Sad:

We were with Allah's Apostle in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Apostle said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar." ***(Volume 5, Book 59, Number 424)***

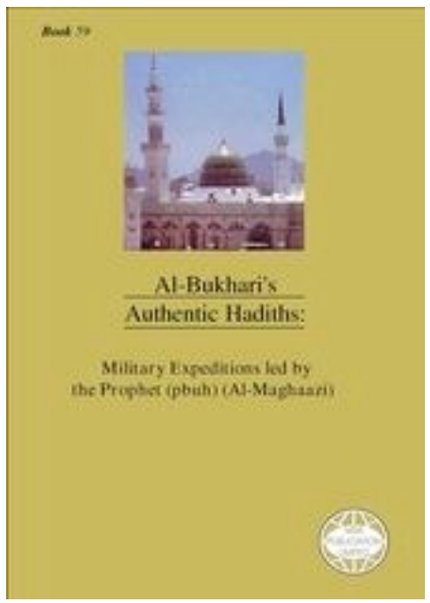
Narrated Anas:

Allah's Apostle went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the

Emigrants." They said in reply to him, "We are those who have given the Pledge of allegiances to Muhammad for to observe Jihad as long as we live." ***(Volume 5, Book 59, Number 425)***

Narrated Anas:

Al-Muhajirun (i.e. the Emigrants) and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying, "We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet said in reply to their saying, "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell. ***(Volume 5, Book 59, Number 426)***



Narrated Jabir:

We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came across a big solid rock. We went to the Prophet and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Apostle! Allow me to go home." (When the Prophet allowed me) I said to my wife, "I saw the Prophet in a state that I cannot treat lightly. Have you got something (for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Apostle, you and one or two men along with you (for the food)." The Prophet asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirn (i.e. Emigrants) and the Ansar got up. When I came to my wife, I said, " Allah's Mercy be upon you! The Prophet came along with the Muhajirin and the Ansar and those who were present with them." She said, "Did the Prophet ask you (how much food you had)?" I replied, "Yes." Then the Prophet said, "Enter and do not throng." The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take

the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife), "Eat and present to others as the people are struck with hunger." ***(Volume 5, Book 59, Number 427)***

Narrated Jabir bin 'Abdullah:

When the Trench was dug, I saw the Prophet in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Apostle in a state of severe hunger." She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Apostle . My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Apostle! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet raised his voice and said, "O people of Trench ! Jabir has prepared a meal so let us go." Allah's Apostle said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Apostle too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet of what you said." Then she brought out to him (i.e. the Prophet the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it. ***(Volume 5, Book 59, Number 428)***

Narrated 'Aisha:

As regards the following Quranic Verse: "When they came on you from above and from below you (from east and west of the valley) and when the eyes grew wild and the hearts reached up to the throats....." ***(33.10)*** That happened on the day of Al-Khandaq (i.e. Trench). ***(Volume 5, Book 59, Number 429)***

Narrated Al-Bara:

The Prophet was carrying earth on the day of Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our



feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but withstand them)." The Prophet used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not)." ***(Volume 5, Book 59, Number 430)***

Narrated Ibn Abbas:

The Prophet said, "I have been made victorious by As-Saba (i.e. an easterly wind) and the Ad nation was destroyed by Ad-Dabur (i.e. a westerly wind)." ***(Volume 5, Book 59, Number 431)***

Narrated Al-Bara:

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Apostle dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet would then prolong his voice at the last words. (***Volume 5, Book 59, Number 432)***

Section 2

Leading By Example During The Difficult Period at Al-Hudaybiyyah



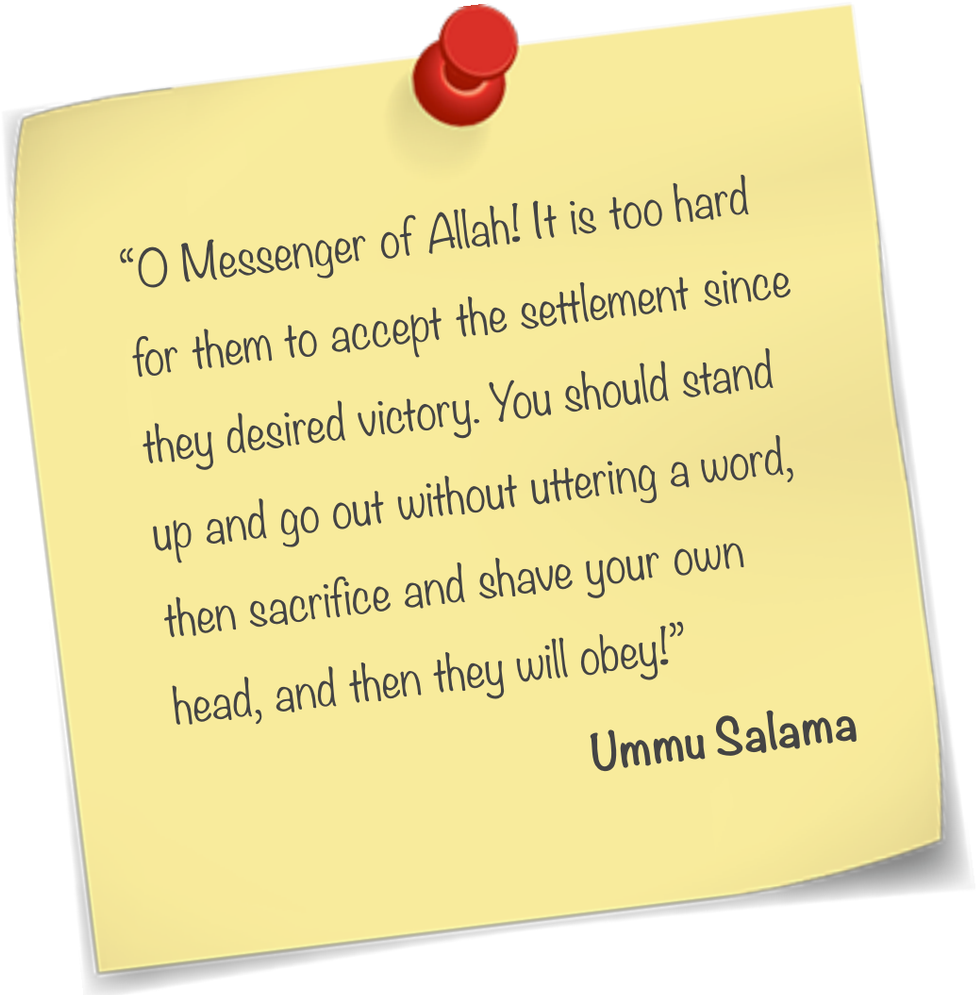
During the years of hostility towards the holy Prophet Muhammad (SAW) and his companions after the migration from Makkah to Madinah, the Prophet and his followers set out of Madinah to perform the umrah in Makkah having dreamt of doing so. As they were going, the news had already reached the Makkans that the Muslims were on their way to enter Makkah. Suspicious of the Muslims, the Makkans gathered a few of their men to intercept the Muslims on the way before coming near Makkah. The two groups met at a place called al-Hudaybiyah. The Makkans told the Prophet and his companions that they (the Muslims) would not be allowed to enter Makkah that year but to postpone to the following year because they (the Makkans) were not sure of the Muslims' mission in Makkah- whether they were for peace or otherwise.

They asked the Prophet to sign some points of treaty which will be between the Muslims and the people of Makkah. At the point of writing the agreement, the Prophet started with the statement "In the name of Allah and Muhammad the Messenger of Allah". Having heard that, the people of Makkah immediately rejected the starting point saying Muhammad the messenger of Allah should be replaced with "Muhammad the son of Abdullah" to which the Prophet immediately complied. To the companions, that was the most degrading aspect of the

agreements. How could the holy Prophet (SAW) accepted such a humiliating statement from the unbelievers? The companions became angry and were no more interested in the whole negotiation process. After signing the agreement, the Prophet asked the companions to shave their heads and sacrificed their animals to mark the performance of the umrah. To the Prophet's instruction, the companions were not forthcoming because of their feeling of humiliation from the unbelievers. Having noticed the countenance of the companions, the Prophet immediately sought the advice of his wife Ummu Salama who was with the entourage on what to do. Right then Ummu Salama saw the Prophet's (SAW) grief and advised the Prophet to show leadership by example by shaving his own head first which the Prophet found useful. She offered a wise suggestion and said:

> "O Messenger of Allah! It is too hard for them to accept the settlement since they desired victory. You should stand up and go out without uttering a word, then sacrifice and shave your own head, and then they will obey!"

As soon as the companions saw the Prophet shaving his head they all rushed to bid his command and became sad about their initial disobedience towards the messenger of Allah.



Chapter 10

Leadership Truth: The Best Leaders Are The Best Learners

The key to learning to be a leader is having a passion for learning. In order to learn effectively, the leader also needs to be open to new experiences and getting feedback. Kouzes and Posner also insist that to be a good leader, one must adopt a growth mindset; must be focused on growing and improving himself or herself on a regular basis.



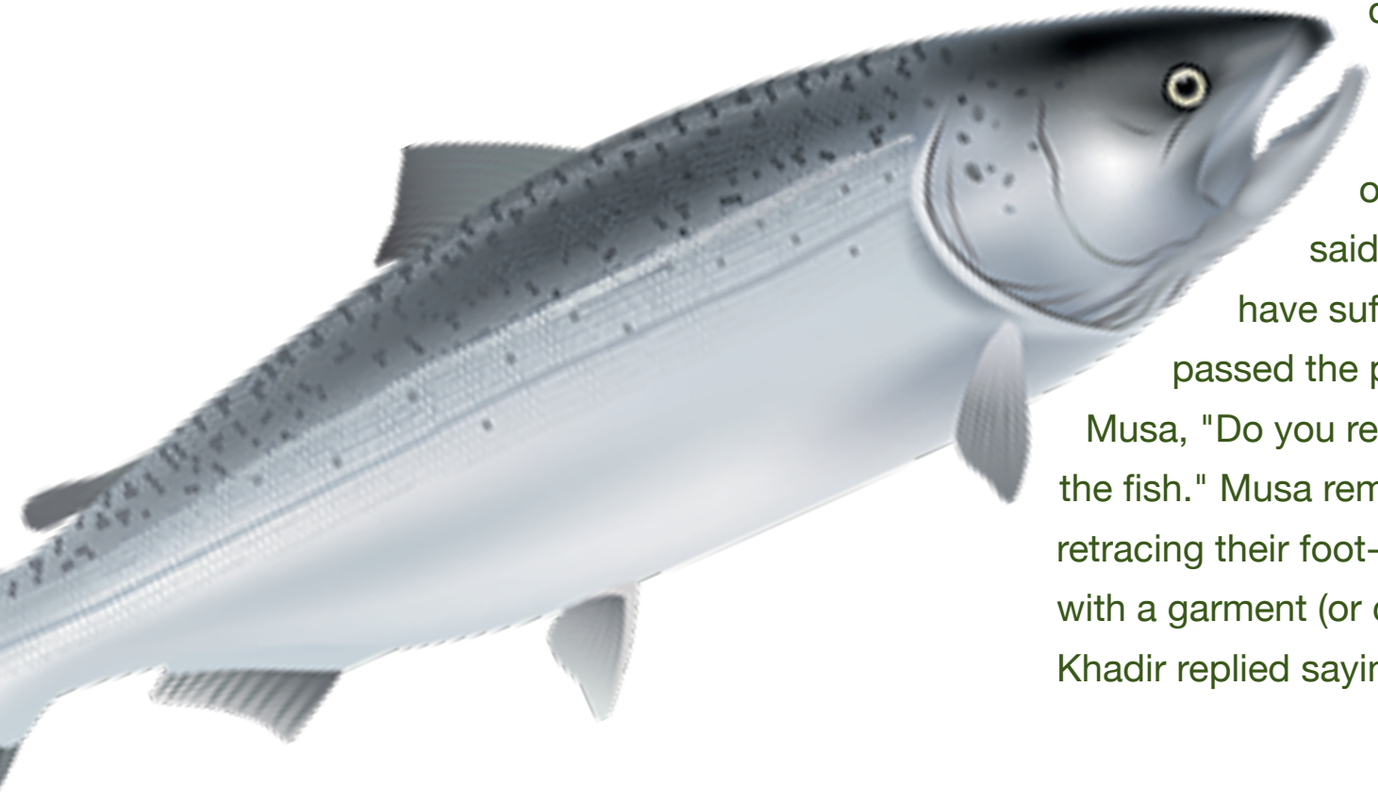
The Prophet (SAW) Prepared His People Physically by Encouraging Good Competitive Behavior and He Involved with Them



Narrated: Abu Ishaq, Musa bin Uqba said, Nafi said: Ibn Umar said, " Allah's Apostle (SAW) arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafya and their limit (distance of running) was up to Thaniyat-al-Wada. I asked Musa, 'What was the distance between the two places?' Musa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wada, and their limit was up to the mosque of Bani Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn Umar was amongst those who participated in that horse race."

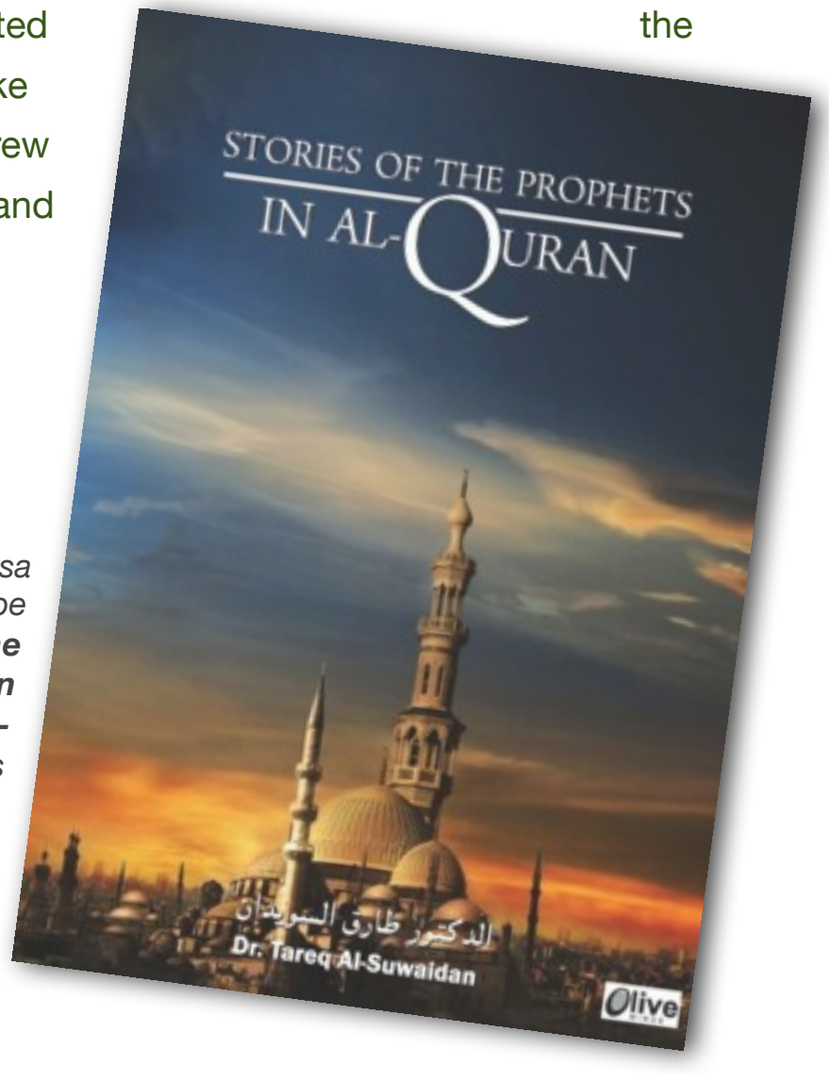
Salamah ibn Al-Akwa` narrated that the Prophet (SAW) passed by some people of the tribe of Banu Aslam who were practicing archery. The Prophet said, "O children of Isma’il! Practice archery as your father Isma’il was a great archer. Keep on shooting arrows and I am with (the team of) Banu so-and-so." So one of the parties ceased shooting, whereupon the Prophet said, "Why do you not shoot?" They replied, "How should we shoot while you are with them (i.e., on their side)?" On that the Prophet said, "Shoot and I am with all of you" ***(Sahih Bukhari Chapter No: 54, Hadith no: 131)***.

Prophet Muhammad (SAW) Explained How Fellow Prophets Also Sought For Knowledge



Narrated: Ubai bin Kaab. The Prophet said, "Once the Prophet Musa stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Musa as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Musa said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Musa set out along with his (servant) boy, Yusha bin Nun and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Musa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Musa said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Musa did not get tired till he passed the place about which he was told. There the (servant) boy told Musa, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Musa remarked, "That is what we have been seeking. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Musa greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Musa said,

"I am Musa." He asked, "The Musa of Bani Israel?" Musa replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Musa! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Musa said, " Allah willing, you will find me patient and I will not disobey you in aught. So both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Musa! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al-Khadir went to one of the planks of the boat and plucked it out. Musa said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Musa said, "Call me not to account for what I forgot." The first (excuse) of Musa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Musa said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Musa said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Musa! Would that he could have been more patient to learn more about his story with Al-Khadir." ***(Sahih Bukhari Chapter No: 3, Hadith no: 124)***



*The story of Prophet Musa and Al-Khadir can also be found in **Stories of the Prophets in Al-Quran** written by **Dr Tareq Al-Suwaidan**. The book is available in various format - paperback book, Amazon print-on-demand, PDF and Apple App.*

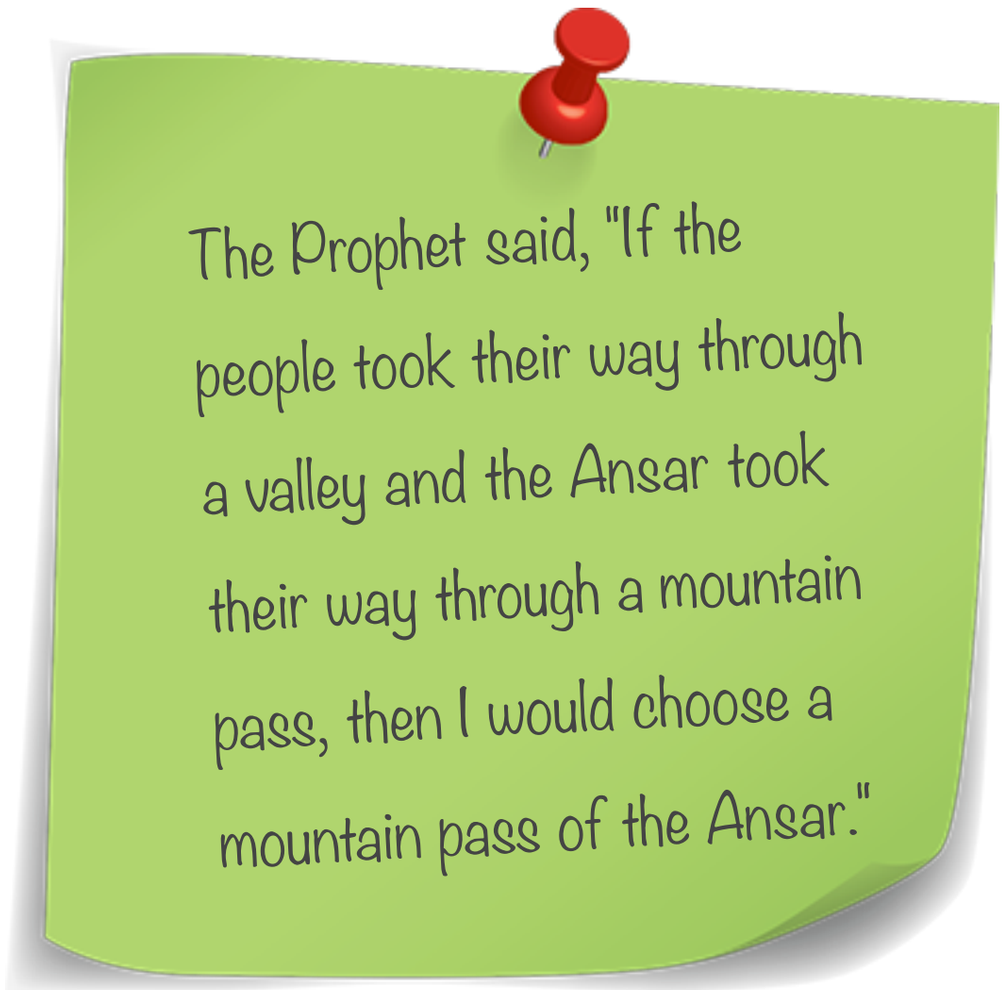
Chapter 11

Leadership Truth: Leadership Is An Affair Of The Heart

The leader wants to serve others and help them grow to be the best. It is critical to show followers that the leader cares about them, and the best ways to do this include: to be out there working with them and share positive reinforcement.



The Prophet (SAW) Gave Everyone Some Material Gain From The Spoils of The Battle of Hunain But Reserved The Best for The Ansar



The following Hadith are taken from Sahih Bukhari from the book of the "**Military Expeditions led by the Prophet (SAW)**".

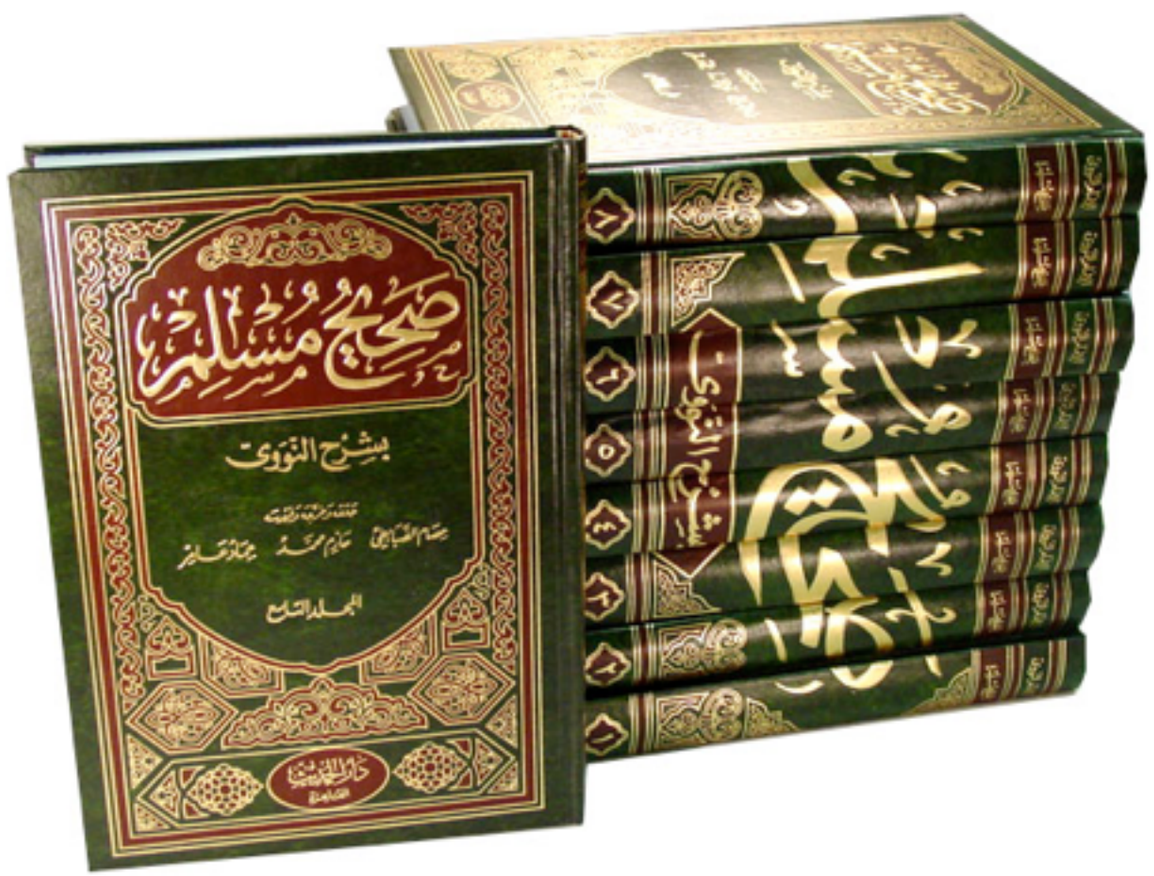
Narrated Anas Bin Malik. When it was the day of (the battle of) Hunain, the Prophet confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet said, "O the group of Ansari" They replied, "Labbaik, O Allah's Apostle and Sadaik! We are under your command." Then the Prophet got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, Won't you be pleased that the people take the sheep and camels, and you take Allah's Apostle along with you?" The Prophet added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

Narrated Anas Bin Malik. The Prophet gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things) and

you take Allah's Apostle with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet said, "'If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

Narrated Anas Bin Malik. When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet The Prophet had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Apostle! Rejoice, for we are with you!" The Prophet at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added," O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Apostle to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?"

Sahih Muslim even has a The Book of Virtuous Qualities (of the Prophet and the Companions) with a specific chapter IT IS VERY SELDOM THAT ALLAH'S APOSTLE (SAW) SAID" NO" TO ANYONE WHEN ASKED TO GIVE ANYTHING, AND HE GAVE CHARITY TO THE PEOPLE VERY FREELY.

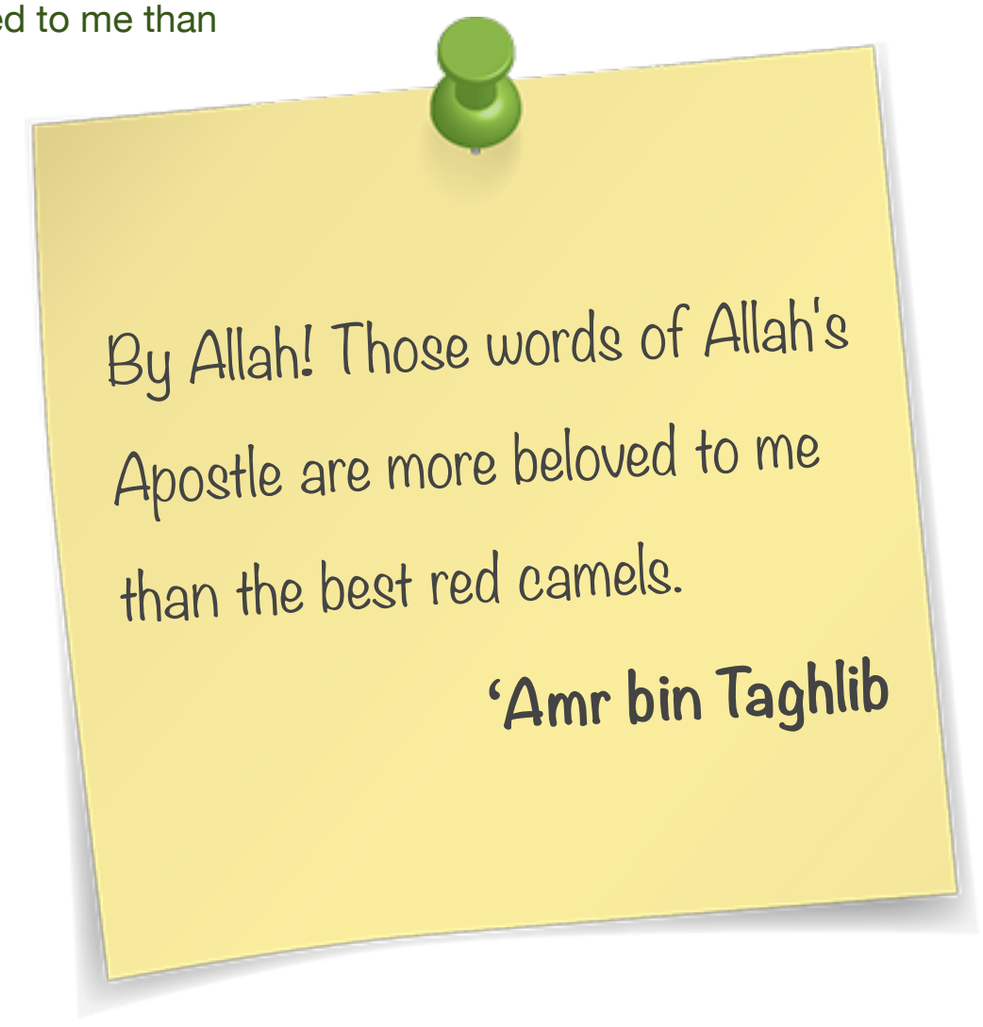


In this chapter, Ibn Shihab reported that Allah's Messenger (SAW) went on the expedition of Victory, i. e. the Victory of Mecca, and then he went out along with the Muslims and they fought at Hunain, and Allah granted victory to his religion and to the Muslims, and Allah's Messenger (SAW) gave one hundred camels to Safwan b. Umayya. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'id b. Musayyib said that Safwan told him: (By Allah) Allah's Messenger (SAW) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.

There are other similar reports of Prophet Muhammad (SAW) taking care of the hearts of the newly converts to Islam when he had the material means to do so from the spoils of war. He (SAW) did not give any material reward to the Ansar but gave them the best; to confirm that he (SAW) will not be returning to Makkah but will continue to be with those who protected and defended him and gave him shelter when the people of Makkah rejected him. He knew what they were really concerned about, he knew their feelings and he gave them the best.

Amr bin Taghlib Attests To How The Prophet (SAW) Won Over His Heart

Narrated: ‘Amr bin Taghlib; Some property or something was brought to Allah's Apostle and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said, "Amma ba'du. By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and wealth which Allah has put into their hearts and 'Amr bin Taghlib is one of them." ‘Amr added, “By Allah! Those words of Allah's Apostle are more beloved to me than the best red camels.” ***(Sahih Bukhari Chapter No: 13, Hadith no: 45)***



Many of the Prophet's (SAW) Speeches and Sermons Led His Followers To Tears



Narrated: Abdur Rahman bin Amr As-Sulami that he heard Al-Irbad bin Sariyah say: "The Messenger of Allah (SAW) delivered a moving speech to us which made our eyes overflow with tears and made our hearts melt. We said: 'O Messenger of Allah, this is a speech of farewell. What do you enjoin upon us?' He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And you must obey, even if (your leader is) an Abyssinian slave. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies." ***(Sunan Ibn Majah Chapter No: 1, Hadith no: 43)***

Chapter 12

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Chapter 13

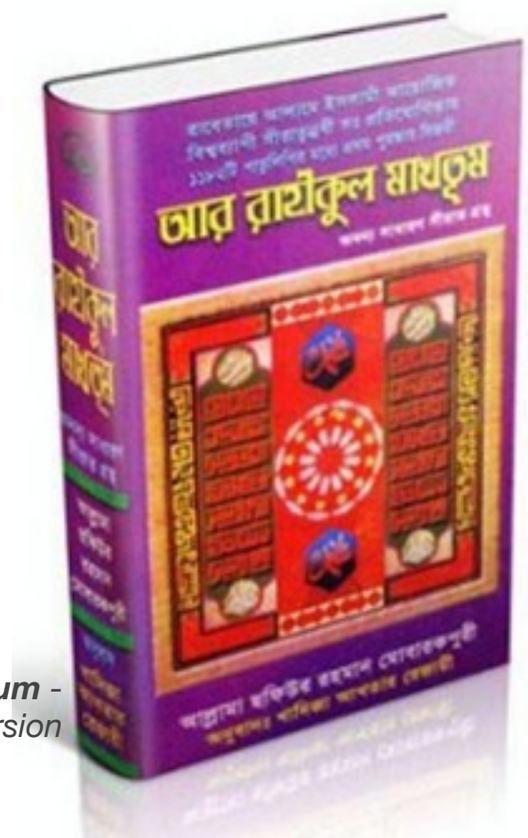
Appendix



Brief Explanation on The Sealed Nectar (Al-Raheeq Al-Makhtum)



Ar-Raheeq-ul-Makhtum (الرحيق المختوم) meaning The Sealed Nectar) is a biography of the Prophet Muhammad (SAW), written in Arabic and Urdu by Safi-ur-Rehman Mubarakpuri. The Arabic version was awarded first prize by the Muslim World League, at the first Islamic Conference on Seerah, following an open competition for a book on the Sirah Rasul Allah (life of Muhammad) in 1979 (1399 AH). The book competed with 170 other manuscripts, 84 in Arabic, 64 in Urdu, 21 in English, one in French and one in Hausa. The book takes into account various phases of the life of Muhammad. The book is deemed authentic and suitable for all audience, who wish to know more about the life of Muhammad. It has been translated into English as The Sealed Nectar. In this publication we refer to many excerpts of the Seerah from this valuable reference.



Ar-Raheeq-ul-Makhtum - *the Urdu version*

Section 2

Natural Leaders From Among The Companions



One topic of frequent discussion in modern leadership is "**Are leaders born?**" or can they be developed. It is well accepted now that some people do have a natural ability to exhibit many of the known characteristics and skill of leadership but at the same time these abilities can be learned and sharpened through practice and experience.

Many of the Companions became great leaders in their own right during the time of the Prophet (SAW) and particularly after his (SAW) demise. We have mentioned some of them in the main chapters of the book. In this section we would like to highlight some others whom the Prophet (SAW) recognized and acknowledged their natural leadership abilities.

It should not be for Abu 'Abdullah to walk on the earth except as a leader

Amr Ibn Al-'Aas was not among the earliest ones to embrace Islam. He embraced Islam with Khaalid Ibn Al-Waliid, just shortly before the Conquest of Makkah. It is surprising that his Islam began at the hands of An-Najaashiy in Abyssinia, and that is because An Nagaashiy knew `Amr and respected him because of his several visits to Abyssinia and abundant gifts which he used to carry to An Najaashiy. In his final visit to that country, mention was made of the Prophet who was calling to monotheism and to the nobility of morals in the Arabian Peninsula.

The Abyssinian ruler asked `Amr, `How could you not believe in him and follow him, when he is truly a Messenger from Allah?" Amr then asked An-Najaashiy, "Is he thus?" An Najaashiy answered, "Yes, so obey me, O `Amr, and follow him, for indeed, by Allah, he is on the path of truth and he will surpass those who stood against him!"

`Amr traveled, taking the sea route, immediately returning to his country and turning his face in the direction of Al-Madiinah to surrender to Allah, Lord of the Worlds.

On the road leading to Al-Madiinah, he met Khaalid Ibn Al Wallid coming from Makkah, going also to the Messenger to swear allegiance to Islam. No sooner did the Messenger see the two of them coming than his face beamed with joy and he said to his Companions, "Makkah has gifted you with its most noble leaders." Khaliid approached and swore allegiance. Then `Amr approached and said, "Indeed, I swear allegiance to you provided that you ask Allah to forgive me my previous sins." So the Messenger answered him saying, "O `Amr, swear allegiance, for indeed Islam disregards whatever preceded it."

Prophet Muhammad (SAW) quickly acknowledged the leadership of Amr Ibn Al-'Aas. Just about four months after his Islam, the Prophet (SAW) appointed him the leader of a military expedition of Dhat as-Salasil and in the ranks of the army were the great Companions like Abu Bakr, Umar and Abu Ubaidah ibn al Jarrah. They were senior and notable Companions but they all served under 'Amr ibn al-'As in the campaign and had offered their prayers behind him for many weeks. At that time, 'Amr ibn al-'As was their leader not only in the army but also as a leader in religious prayers.

Some of the details regarding the campaign of Dhat as-Salasil indicate the strong but sure and wise military leadership of 'Amr ibn al-'As. It happened one month after the battle of Mu'tah was fought in 629 AD. The Prophet (SAW) received reports that the tribesmen of Qadha'a were massing in the north of Wadi-ul-Qura with the intent of raiding Medina. This was a direct result of the defeat of the Muslims at Mu'tah. The pagan tribes believed that the power of the Muslim was broken at Mootah, and that if they attacked Medina, they would hardly meet any resistance. The Prophet had to take counter-measures to forestall a tribal excursion into Medina.

He sent three hundred soldiers under the command of 'Amr ibn al-'As, to watch the Qadha'a in their own territory, and to disperse them, if necessary.

Amr left Medina, and halted in the north of Wadi-ul-Qura, near a spring called Dhat as-Salasil. He was alarmed to see multitudes of armed tribesmen roving in the valley and sent a messenger to the Prophet (SAW) requesting reinforcements. The Prophet (SAW) immediately complied, and sent another two hundred men under the command of Abu Ubaidah ibn al-Jarrah.This second group included both Abu Bakr and Umar.

When Abu Ubaidah arrived in the camp of ‘Amr ibn al-’As, he indicated that he would like to take command of both contingents. But ‘Amr's answer to this suggestion was an emphatic no. He made it clear to Abu Ubaidah that he was the commander of all the troops, his own as well as the reinforcements which the latter had brought, all five hundred men.

At night there was a sudden drop in the temperature, and the weather became unseasonably cold. The troopers lighted small fires for warmth, and sat around them. ‘Amr, however, ordered them to put them out. All of them obeyed except Abu Bakr and Umar. ‘Amr repeated his order. But they still demurred whereupon ‘Amr threatened to throw both of them into it if they persisted in disobeying him. Umar turned to Abu Bakr and complained to him about Amr. Abu Bakr told him that Amr understood the art of war better than they did, and therefore they ought to obey him. They then extinguished the fire.

On the following the Muslim army raided their enemy but the tribesmen fought without any order or discipline and were soon dispersed. The Muslims wanted to pursue them into the hills and valleys but Amr forbade them to do so. The tribesmen had abandoned their baggage and the Muslims collected it. They also captured many camels and sheep, and then returned to Medina.

During the campaign, and on the return journey, ‘Amr ibn al-’As led his troops in prayers. He thus demonstrated to them that he was their leader in both spheres – military and religious. Abu Ubaidah, Abu Bakr and Umar, all three, took their orders from him, and said their prayers behind him despite his very recent conversion to Islam.

When the expedition returned to Medina, Umar complained to the Prophet about the high-handed manner in which his ‘Amr ibn al-’As had treated him and Abu Bakr. It was a custom of the Prophet to debrief his commanders when they returned from an expedition. ‘Amr ibn al-’As told the Prophet that the Muslims were very few, and the bonfires would have betrayed their lack of numbers to the enemy. It was in the interests of their own security, he said, that he had ordered them to extinguish them.

He further said that the reason why he forbade his men to pursue the enemy was that the latter was in his own territory, and could have easily regrouped to attack them. The Muslims were fighting in unfamiliar country, and were at a disadvantage. The Prophet was satisfied with ‘Amr's explanation.

The Prophet (SAW) later on sent ‘Amr to Oman and he played a key role in the conversion of the leaders of that nation. He was then made governor of the region until shortly after Prophet Muhammad's death.

It is reported that ‘Amr Ibn Al’As had such confident way of talking and walking that Umar Ibn Al Khattab (RA) smiled and said, “It should not be for Abu ‘Abdullah to walk on the earth except as a leader.”

The Commander of the Faithful Umar (RA) knew these talents of his and appreciated their true value. For that reason, when he sent him to Syria, before his going to Egypt, it was said to the Commander of the Faithful, “At the head of the armies of Rome in Syria is Artubun; a shrewd and brave leader and a prince.” Umar’s response was, “We have hurled at Artubun of Rome Artubun of the Arabs, so let us see how the matter unfolds.”

By Allah! He was worthy of leadership

Prophet Muhammad (SAW) started to mobilize a great army to Syria which was part of the Byzantine Empire in the month of Safar 11 A.H. He (SAW) chose Usama bin Zaid (RA), who was then a very young person as the commander of the expedition. Some reports say he was only twenty years old then. It was a problematic decision, because there were many older, well-known personalities in that contingency, including Abu Bakar (RA) and Umar (RA). Naturally, there were complaints and objections toward that choice as mentioned in the following Hadith.

Salim reported on the authority of his father that Allah's Messenger (SAW) said on the pulpit: “You object to the command of Usima b. Zaid as you had objected before to the command of his father (Zaid). By Allah, he was most competent for it and, by Allah, he was dearest to me amongst people and, by Allah, the same is the case with Usama b. Zaid. He is most dear to me after him and I advise you to treat him well for he is pious amongst you. ***(Sahih Muslim, #5959)***

Narrated `Abdullah bin `Umar, The Prophet sent an army under the command of Usama bin Zaid. When some people criticized his leadership, the Prophet said, "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usama) is one of the dearest to me after him (i.e. Zaid). ***(Sahih Bukhari : Book 5 : Volume 57 : Hadith 77)***

This army was the second Muslim army to encounter the Romans. The Muslims had faced a stalemate with the Romans at the Battle of Mu'tah and had lost their leader Zaid ibn Harithah, Usama’s father. Among the orders he received was "go to where your father was killed". While the army was waiting in Jorf, outside of Madina, set to march to Syria, Usama heard word that Prophet Muhammad (SAW) was ailing, upon which he promptly returned to Madina. The Prophet (SAW) died soon after his arrival.

With the death of Prophet Muhammad (SAW), some Companions tried to persuade Abu Bakr, who was elected as the Khalifa, to replace Usama as commander of the army, again due to his youth, but Abu Bakr reaffirmed the decision of Prophet Muhammad (SAW) and dispatched an expedition under Usama's leadership. As the Khalifa he himself couldn't join the contingency. Walking alongside Usama, while Usama was riding on horse, Abu Bakar then requested that Usama allow Umar ibn

al-Khattab to stay behind in Madina to help in the administration, and Usamah obliged. The expedition was successful.

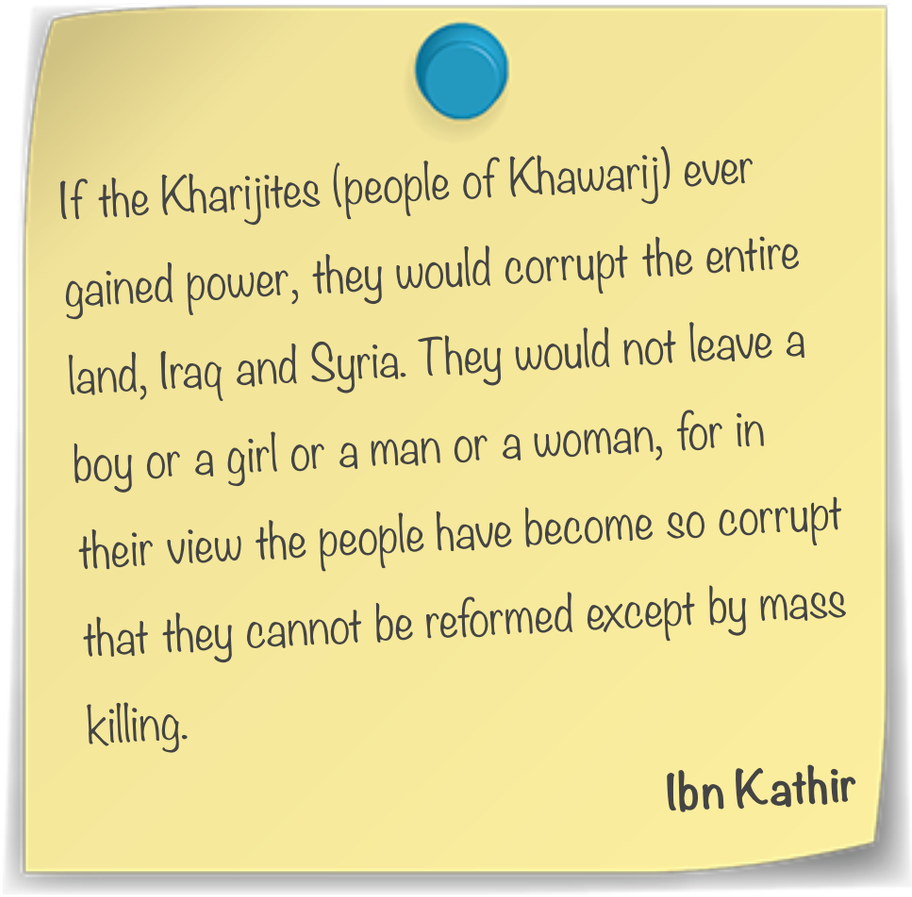
Both Usama (RA) and his father Zaid ibn Harithah (RA) were acknowledged for their natural leadership by the Prophet (SAW). Usama's case was really spectacular. He was young, the expedition was strategic and important and many senior companions were put under his command including the great leaders Abu Bakar and Umar.

Incidentally, the reference in the above Hadith to the father of Usama, Zaid has an important context. Zaid was a slave before accepting Islam. Within his lifetime he rose to prominence in Islamic society. This emphasis on competence was one of the aspects of the early, evolving Islamic society.

Usama ibn Zayd was born in the seventh year before Hijra (615 AD). His father was the adopted son of Muhammad (SAW) and his mother was related to Muhammad's (SAW) own mother. Thus Usama was considered almost a grandson, and Muhammad (SAW) treated him the same way as he did the sons of his daughter Fatimah, al-Hasan and al-Husayn. Once Prophet Muhammad (SAW) was presented with an expensive thawb (the long gown the Muslim men wear). After wearing it once to the Friday prayer, he gave it to Usamah as a gift. When Usama was ten years old, he asked to join his elders in defending the faith in the **Battle of Uhud**, but was not allowed. His first experience participating in a battle was when he was seventeen, in the **Battle of the Trench**. During the **Battle of Hunayn**, in which the Muslim army was ambushed, Usama was among the few men who continued to fight with Prophet Muhammad (SAW), helping turn the near-defeat into victory.

Aisha said, "A Qaif (i.e. one skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet was present, and Usama bin Zaid and Zaid bin Haritha were lying asleep. The Qa'if said. These feet (of Usama and his father) are of persons belonging to the same lineage.' " The Prophet was pleased with that saying which won his admiration, and he told `Aisha of it. ***(Sahih Bukhari : Book 5 : Volume 57 : Hadith 78)***

Imam Ibn Kathir on Khawarij



Ibn Kathir said, “If the Kharijites (people of Khawarij) ever gained power, they would corrupt the entire land, Iraq and Syria. They would not leave a boy or a girl or a man or a woman, for in their view the people have become so corrupt that they cannot be reformed except by mass killing.” ***Source: Al-Bidayah wa Nihayah 10/584***.

Abu Huraira reported: The Prophet (SAW) said, “By the one in whose hand is my soul, a time will surely come to people in which the killer does not know why he has killed and the one killed does not know why he was killed.” ***(Sahih Muslim 2908)***

Abdullah ibn Amr reported: I heard the Messenger of Allah (SAW), say, “There will emerge from the east some people from my nation who recite the Quran but it will not go beyond their throats. Every time a faction of them emerges it will be cut off.” The Prophet repeated this and on the tenth time he said, “Every time a faction of them emerges it will be cut off until the False Messiah emerges from their remnants.” ***(Musnad Ahmad 27767 Grade: Sahih (authentic) according to Ahmad Shakir)***

Narrated: Abdullah bin Amr bin Al As, that the Messenger of Allah (SAW) said: ' Allah will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there will be no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and will lead others astray.'" ***(Sunan Ibn Majah Chapter No: 1, Hadith no: 52)***