

## “Analytical Study Of The Biographies Of Seerat Writers From Abbottabad District”

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### Abstract

*The author has effectively addressed fundamental human issues of fear, hunger, and ignorance in their book, supported by evidence. These issues have always caused humanity unrest. The arguments are based on Quranic verses. The Prophet ﷺ reformed the brutal Arab warfare customs by instituting new principles for war, outlining nine rules to make war legitimate and describing four components of warfare. The author largely relied on<sup>1</sup> Quranic verses for these discussions. Additionally, the book compares Islamic warfare and jihad with wars in other contexts.*

*The author has conducted an extensive discussion on the topic of Prophet Muhammad ﷺ as the Seal of the Prophets using Quranic verses and various classical commentaries such as Tafsir al-Baghawi, Tafsir ibn Abbas, Tafsir al-Tabari, Tafsir al-Kabir, Tafsir al-Qurtubi, as well as Hadith collections including Sahih Bukhari, Sahih Muslim, Musnad Ahmad, Sunan Abu Dawood, and Sunan al-Tirmidhi. As a lawyer, the author has also provided arguments based on the Constitution of Pakistan act 1974.*

**Key word:** Human Issues Fear, Hunger, Ignorance, Islamic Warfare Principles.

### Introduction

**Book: The Prophet of Mercy (ﷺ)**

### Introduction of the Author

Syed Abdul Wajid Rizvi, son of Syed Abdul Wahid Rizvi, born in 1920.  
Place of Birth: Hyderabad Deccan (Osmanabad); Date of Death: July 20, 2010.  
Modern Education: LLB (Osmania University, Hyderabad Deccan).

### When did he start writing about Seerah?

He belonged to a religious family and had a deep religious inclination, which motivated him to

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write about the Seerah (life of the Prophet). His mother and grandfather raised him, as his father passed away when he was very young.

#### **Published Works:**

1. Ahsan Tarz-e-Hukmarani (The Best Style of Governance)
2. The Prophet of Mercy (ﷺ) (Urdu/English)
3. Danaye Raz (The Wise Keeper of Secrets)
4. Chiraagh Lala (The Lamp of the Tulip)
5. Dictatorship in the Light of the Quran and Iqbal's Perspective
6. Zauq-e-Jihad (Taste for Jihad)
7. The Messenger (ﷺ) in the Battlefield
8. Downfall of the Nation
9. Travelogue of China
10. Mujahid-e-Azam (The Great Warrior)
11. The Ideology of Pakistan
12. War and the Law of War in Islam

His son, Dr. Kamran Amir Rizvi, speaks about his father, saying that he was very compassionate and educated them in a religious manner. He had a great concern for the Ummah (Muslim community) and was strongly against sectarianism and religious discord, advocating for the unity of the Ummah.

#### **Book Review**

One of the merits of the book *The Prophet of Mercy* (ﷺ) is that prominent figures such as Dr. Khalid Mahmood,<sup>1</sup> Al-Haj Muhammad Yusuf,<sup>2</sup> Hakim Saeed (رحمت الله عليه)<sup>3</sup>, and Shaukat Wasti<sup>4</sup> have written commendatory prefaces for it. The author discusses various themes including the concept of Islam, Iran and Rome, Buddhism, Judaism, the greatest revolution, a unique transformation, fear and sorrow, hunger, knowledge, ignorance, the status of Muhammad (ﷺ), his victories, and non-Muslim poets. The book covers the following topics, and the author works in the field of Urdu literature. He has received a provincial level Seerah award for this work. His writing style reflects both a literary and thematic approach. He has drawn from works such as the sermons of Sulaiman Nadvi, *Jawid Nama*, *Bang-e-Dra*, *Zarb-e-Kaleem*, *Tafheem-ul-Quran*, *Masnavi Maulana Rumi*, *Seerat Ibn Hisham*, and *Lectures on Seerah* by Colonel Faiz-ur-Rehman, as well as from the *Muqaddimah* of Ibn Khaldun and international law.

When the Prophet (ﷺ) came into the world, the entire globe was rife with oppression, ignorance, savagery, ruthless kingship, unprincipled rulers, tyrannical governance and mentality, and subservient beliefs.<sup>5</sup>

#### **The Concept of Islam**

Islam is the only religion that first presented the scientific concept that the universe operates according to certain fixed rules and regulations, without any arbitrary entity moving it without an organized intention or purpose. All changes in life and the universe, all revolutions, and social and civilizational developments occur according to a specific law and system. Before Islam, there was a notion of God, but the concept of God's laws had diminished. The Quran proclaimed the purposefulness of this concept. In Surah Al-Anbiya, it states:

"And we did not create the heavens and the earth and whatever is between them in play. (16) If we had intended to take a diversion, we could have taken it from us, if we were to do so. (17) But, We dash the truth against falsehood, and it destroys it; and thereupon, it departs. And woe to you for what you describe." (18)

Christian Rome was also in decline. Paul had introduced the polytheistic belief in the Father,

Son, and Holy Spirit into it. Prophet Jesus (عليه السلام) brought the belief in monotheism, but Christians misdirected it and transformed it into idol worship, despite the fact that Jesus (عليه السلام) and his disciples had no connection to idol worship. This distortion and deviation began after the ascension of Jesus (عليه السلام) when Paul accepted Christianity; in other words, the current beliefs of Christianity emerged five hundred years after the ascension of Christ.<sup>6</sup>

In India, humanity was divided into four main castes: Brahmins, followed by Kshatriyas, then Vaishya's, and finally Shudras, also known as untouchables<sup>7</sup>.

The teachings of Hinduism have caused the Creator of the heavens and the earth to be forgotten, and have prescribed the worship of countless idols. Elements such as the sun, water, fire, and air have all been deified. There has been a disregard and deviation from the laws of Allah. Some Hindu texts date back 800 years before Jesus (peace be upon him) and mention the concept of reincarnation, which means being born again after death.<sup>8</sup>

Judaism, like other nations, saw the Jews succumb to idol worship. Except for one king of the Israeli kingdom, all were polytheists. Their famous king, Omri, ruled until 885 BCE and was responsible for the establishment of Samaria. Omri's son promoted idol worship. Similarly, out of the nineteen kings of the Kingdom of Judah, only six were monotheists; the rest were idolaters. Open idol worship and immorality began to prevail in the state of Judah.<sup>9</sup>

"The desire to outdo one another in the pursuit of worldly pleasures has put you in a state of heedlessness, to the point that you reach the graveyards."<sup>10</sup> The concept of Tawheed means not only the worship of one Allah but also the recognition and establishment of His sovereignty in both individual and collective life. To achieve this goal, one must reject all powers other than Allah. "La Ilaha Illallah" is the declaration of the belief in Tawheed.<sup>11</sup>

«عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَخْرُجُ مِنَ النَّارِ وَقَالَ شُعْبَةَ: أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذُرَّةً" وَقَالَ شُعْبَةَ: «مَا يَزِنُ ذُرَّةً مُخَفَّفَةً»،<sup>12</sup> «هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ» [حكم الألباني]: صحيح

Anas (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: "Allah will say, 'Bring out from Hellfire the one who said, 'La ilaha illallah,' and had a good deed equal to the weight of a barley grain in his heart.' And bring out the one who said, 'La ilaha illallah,' and had a good deed equal to the weight of a wheat grain in his heart.' And bring out the one who said, 'La ilaha illallah,' and had a good deed equal to the weight of a mustard seed in his heart."

Deviation from the belief in Tawheed exposes individuals and communities to fear and hunger, leading to decline and destruction. The exploitation of fear and sorrow is addressed by the best of messengers (peace be upon him), who conveyed a divine remedy to humanity. Its essential components include friendship with Allah and closeness to Him. Associating partners with Allah breeds a sense of fear within a person. The advocates of asceticism and renunciation have deemed life a curse, imposing fear and sorrow upon human existence.<sup>13</sup>

"And He has made the night and the day, and the sun and the moon subservient to you, and the stars too are under His command. Indeed, in this are signs for people who use reason."<sup>14</sup>

إِنَّا إِنَّا أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ، الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

"Remember that those who are friends of Allah will have no fear, nor will they grieve. These are the ones who have believed and maintained their piety."<sup>15</sup>

«عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْجُوعِ؛ فَإِنَّهُ بِنَسِ الضَّجِيعِ، وَأَعُوذُكَ مِنَ الْخِيَانَةِ؛ فَإِنَّهَا بِنَسِ الْبَطَانَةِ»<sup>16</sup> الباني: حسن صحيح

Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) used to say: "O Allah! I seek refuge with you from hunger, for it is a bad companion, and I seek refuge with you from betrayal, for it is a bad trait."

«عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً وَقُلْتُ أُخْرَى: (مَنْ مَاتَ يَجْعَلُ لِلَّهِ نَدَاً ادْخَلَ النَّارَ) وَقُلْتُ أُخْرَى: مَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نَدَاً ادْخَلَ الْجَنَّةَ»<sup>17</sup>

Abdullah bin Mas'ud (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: "Whoever dies while associating partners with Allah will enter Hell, and I have said another thing: whoever dies without associating partners with Allah will enter Paradise."

The primary feature of the Islamic perspective is that it eliminates the division between religion and worldly life, creating a sense of unity between them. There is neither permission for renunciation of the world nor for asceticism, and materialism is also completely disallowed. Islam regards the division of religion and worldly matters as a non-divine ideology<sup>18</sup>.

Cynicism: It is born from fear and sorrow, a truth that Islam has made clear.

Drugs: Humanity today is aware of the consequences of drug use and fears the paralysis of future generations.

Sorrow of Old Age: The Messenger of Mercy (peace be upon him) has also relieved humanity from this sorrow. Serving elderly parents has been regarded as a form of worship and a path to salvation.

Concern about Death: The average person remains constantly preoccupied with the thought of death.<sup>19</sup>

"Nafs al-Ammarah," or the commanding self, leads both individuals and communities to follow base desires, which can have extremely frightening consequences. Allah says:

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا

"Have you seen the one who has taken as his god his own desire? (O Prophet), would you then be a guardian over him?"<sup>20</sup>

Cynicism is the opposite of optimism. Sadness and despair are synonyms of this term. It represents a negative aspect of human consciousness. However, every person encounters this negative state at some point. Cynicism plays a significant role in Urdu poetry, with a large portion of its revolving around this theme. The term "cynicism" refers to "seeing the dark side of life."<sup>21</sup>

"And your Lord has decreed that you not worship except Him and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word. (23)

And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.' (24)

Your Lord is most knowing of what is within yourselves. If you should be righteous, then indeed He is ever<sup>22</sup> forgiving to those who repent. (25)"

فَلَنْ يَنْزِلَ إِلَيْكَ مَنْ يَلْمُوكَ مِنَ الَّذِينَ كَفَرُوا وَالَّذِينَ كَفَرُوا قُلْ مَنْ يَلْمُوكُمْ فِي الْأَعْيَانِ وَالْحَرَامِ فَإِنَّ اللَّهَ بَرَأَ إِلَيْهَا وَهُوَ يُسْمِعُ وَاللَّهُ يَسْمَعُ سَمْعًا عَظِيمًا

"Say, 'Indeed, the death from which you flee - it will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'"

**Hunger:** A study of the Quran reveals that there can be three causes of hunger and poverty: (1) when the wealthy do not fulfill the rights of the poor and the needy and disobey Allah's commands. (2) The denial of Allah's blessings can also lead to hunger and fear. (3) Sometimes, Allah wishes to bestow mercy and blessings upon a person or a group of people, but He puts them through trials of fear and hunger to prepare them for those blessings and mercy.<sup>23</sup>

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

"And in their wealth, there was a rightful share for the beggars and the deprived"<sup>24</sup>

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

"Allah gives the example of a town that was secure and at ease, and its provision came to it abundantly from every place. But it denied the favors of Allah, so Allah made them taste the flavor of hunger and fear because of what they had earned."<sup>25</sup>

وَلَنَلْبَثُنَّكُمْ فِي شِيءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالنَّمْرِ تَبَشِّرَ الصَّابِرِينَ ۗ الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَأَنَّا إِلَيْهِ رَاغِبُونَ

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ١٥٦ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

"And indeed, we will surely test you with fear, and hunger, and loss of wealth, lives, and fruits. And give glad tidings to the patient. (155) who, when a disaster strikes them, say, 'Indeed, we belong to Allah, and indeed, to Him we will return.' (156) those are the ones upon whom are blessings from their Lord and mercy, and it is they who are rightly guided." (157)<sup>26</sup>

Ignorance has been regarded as a deprivation of God's blessings. Knowledge and wisdom are seen as the essence of humanity, and it is through knowledge that Adam (peace be upon him) was honored above the angels. Consequently, the pursuit of knowledge is considered obligatory. The Prophet (peace be upon him) stated that wisdom, which is knowledge, is the lost treasure of a believer; wherever they find it, they are more deserving of it than others.<sup>27</sup>

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْكَلِمَةُ الْجَكَمَةُ ضَالَّةُ الْمُؤْمِنِ، حَيْثُمَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا»»<sup>28</sup> «حكم الألباني: ضعيف جدا.

"Abu Huraira (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: "Wisdom is the lost treasure of the believer; wherever he finds it, he is more deserving of it."

**Universality**, The Messenger of the Universe (peace be upon him) brought reform not just in one aspect of life, but across all fields, addressing all of humanity. He made the reform of all mankind his primary mission because he is the Messenger for all of humankind.

### Summary of the Book: Prophet of Mercy (ﷺ)

The author presents the fundamental issues of humanity—fear, hunger, and ignorance—based on solid evidence, explaining that these issues have always kept humanity in turmoil. He supports his arguments with verses from the Quran, and his writing style reflects his connection to Urdu literature.

### Book Review: The Prophet (ﷺ) in the Battlefield, by Syed Abdul Wajid Rizvi

In this book, the author discusses the battles of the Prophet Muhammad (ﷺ), specifically highlighting Badr, Uhud, Khandaq, and the Conquest of Makkah. He compares the leadership qualities of the Prophet (ﷺ) during these battles and effectively presents the principles and laws of jihad, along with defensive strategies.

The preface is written by Brigadier Gulzar Ahmad of the Pakistan Army, who notes that Wajid Rizvi has redirected Urdu literature towards the life of the Prophet (ﷺ). He attempts to elevate the language of the military to a more refined level while highlighting various aspects of warfare. Gulzar Ahmad, who was deeply involved in Urdu literature, was born in 1908 and passed away on September 24, 1998, in Rawalpindi. He authored several travelogues, including those about Africa, China, and England.

Wajid Rizvi is connected to the renowned Mujahid and elder, Hazrat Khwaja Shamsuddin Ghazi (رحمة الله عليه) from Deccan. In his book, he contrasts Islamic battles with other wars, demonstrating that Islamic conquests did not lead to destruction. His narrative style is both literary and military.

### Islamic Concept of War

The Islamic concept of war holds great respect for the sanctity of human blood. However, by tearing down the veils of sorrowful failures, the Prophet Muhammad (ﷺ) emerges as a beacon of hope, delivering the message of compassion and support to humanity suffering in pain<sup>29</sup>.

The divine command states:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

"And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly—we have given his guardian authority, but let him not exceed limits in taking life. Indeed, he has been supported."

”عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ، فِي الدَّمَاءِ“<sup>30</sup>

"It is narrated from Abdullah that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, the first matters for which judgments will be made among the people will be regarding blood."  
 ”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَضَمَّنَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادَ فِي سَبِيلِي وَإِيمَانَ بِي وَتَصَدِيقَ بِرَسُولِي، فَهُوَ ضَامِنٌ أَنْ أَدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَالَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»<sup>31</sup>

"Abu Huraira (may Allah be pleased with him) narrates that the Messenger of Allah (peace be upon him) said: 'Allah has guaranteed the one who goes out in His path for the purpose of jihad, due to faith in Allah and confirmation of His messengers, that He will either admit him to Paradise or return him to his homeland from where he came, along with the reward or booty he may have gained.'

In Arabia, the expressions, idioms, and metaphors used for war typically conveyed a concept of savage conflict. However, the Prophet (peace be upon him) rejected all such phrases and termed the Islamic battles as jihad. The aim of the Prophet's wars was to purify the land from corruption and to enable humanity to never accept the dominance of falsehood and oppression. This is why the Quran emphasizes patience and endurance in all matters, but does not teach enduring an attack meant to intimidate or dominate humanity through falsehood and oppression.

#### Islam permits war in the following situations:

1. Defense against an aggressor.
2. Protection of rights.
3. Support of the oppressed.
4. Defense of the path of truth.
5. Prevention of corruption and chaos.
6. War against disbelievers and hypocrites.
7. Breach of covenants.
8. Establishment of peace.
9. Enjoining good and forbidding evil."<sup>32</sup>

The encouragement and obligation of war, as well as the command for preparation, were entirely in line with the demands of the situation. If there were a commander who kept a keen eye on the circumstances, he would order his army to be ready to face any kind of emergency. Therefore, the Almighty God would not issue a command that was not aware of every obvious and hidden matter. The circumstances demanded a bloody battle between truth and falsehood.<sup>33</sup>

#### The Battles of the Arab Messenger (ﷺ)

The battles of the Arab Messenger (ﷺ) consist of four essential components: 1. The personality and capability of the commander, 2. The skills and abilities of the soldiers, 3. Moral condition, 4. Material resources.

The pages of the Holy Quran are filled with the virtues of jihad.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

"O believers! Why do you say that which you do not do?"<sup>34</sup>

Here's the translation of the verse you provided:

"And it is proclaimed from Allah and His Messenger to the people on the day of the Greater Hajj that Allah and His Messenger are disassociated from the polytheists. So if you repent, it will be better for you; but if you turn away, then know that you will never cause failure to Allah. And give tidings of a painful punishment to those who disbelieve."<sup>35</sup>

#### Principles of War and the Battle of Badr

In the present day, military experts have established fundamental principles of warfare based on centuries of history. The Prophet of Islam practiced these principles as early as the seventh

century. The principles of war are as follows:

1. Focus on the primary objective.
2. Initiative.
3. Surprise attack.
4. Concentration of forces.
5. Defense.
6. Economy of force.
7. Mobility.
8. Cooperation.<sup>36</sup>

"Jibril (Gabriel) came to the Prophet (ﷺ) and asked him what he thought of the people of Badr. The Prophet (ﷺ) replied that they are the best of all Muslims. Jibril (عليه السلام) said that similarly, the angels present at Badr are also superior to all other angels."<sup>37</sup>

"In the Battle of Uhud, as soon as the fighting began, the enemy's forces started to falter. After that, the Muslim troops became scattered, but then, in a moment, the leadership and bravery of the Prophet (ﷺ) changed the situation. The scattered warriors gathered, and the Meccan infidels abandoned the battlefield, turning their previously won advantage into defeat."<sup>38</sup>

"In the Battle of Uhud, the haste of the archers was evident. Hazrat Baraa (رضى الله عنه) narrates that during the Battle of Uhud, we faced the polytheists. The Prophet (ﷺ) assigned a group of archers to a specific pass and appointed Abdullah bin Jubair (رضى الله عنه) as their leader, advising them not to leave their position under any circumstances, regardless of victory or defeat. However, seeing the polytheists fleeing, some companions began to gather spoils of war, at which point the polytheists launched an attack from the pass again."<sup>39</sup>

The Battle of the Trench (Khandaq) was a defensive battle. Politically, defensive wars are fought for a country's freedom, especially when facing a stronger enemy. In such situations, fortifications and trenches are very useful. During the war, the Prophet (ﷺ) left his home and set up his tent on a hill. He personally participated in digging the trench and broke up hard rocks. For safety, the children were moved to a secure location.<sup>40</sup>

The Battle of the Trench took place in the month of Shawwal in the 5th year of Hijra. The Meccan polytheists advanced towards Medina with an army of 10,000, as per their alliance with the Jews. The Prophet (ﷺ) consulted with his companions, and upon the advice of Hazrat Salman al-Farsi (رضى الله عنه), it was decided to dig a trench. The Prophet (ﷺ) himself participated in the digging of the trench."<sup>41</sup>

### **Conquest of Makkah**

It was nighttime, and upon the Prophet's (ﷺ) command, every soldier lit a fire, resulting in ten thousand torches illuminating the area. When the Quraysh saw this sight from a distance, they were greatly alarmed. When Khalid bin Waleed's contingent advanced, the Banu Bakr and the Abyssinians put up a fight, but after the confrontation, they were defeated. There was no fighting in any other direction, and the Muslim army successfully occupied the entire city according to their plan. The following aspects of this campaign are noteworthy: 1. Mobility 2. Military strategy 3. Secrecy 4. Commander's performance 5. Respect for humanity 6. Surprise attack.

After the conquest of Makkah, some internal regions of Hijaz were still not under control, where idol worship continued. The Messenger of Allah (ﷺ) dispatched multiple expeditions to different areas, particularly focusing on the campaigns of Nakhlah and Rabat.

After the conquest of Makkah, he did not chain anyone like Alexander the Great, nor did he set fire to the city like the King Khosrow. The Prophet (ﷺ) established the sanctity of human life, restored the bonds of mutual fraternity, brotherhood, and love, and reestablished the relationship between God and His servants.<sup>42</sup>

After committing treachery with the Khazaa' tribe, the Banu Bakr and their allies among the Quraysh leaders faced condemnation, as this was a clear violation of the Treaty of

Hudaybiyyah.<sup>43</sup>

According to Ibn Ishaq, when the Banu Bakr and the Quraysh oppressed and killed the Banu Khazaa' and violated the covenant with the Prophet (ﷺ), then Amr ibn Salim al-Khazai came from Mecca to seek help. In response, the Messenger of Allah (ﷺ) said, "O Abu Salim, your help has been granted."<sup>44</sup>

The Prophet (ﷺ), along with his loyal followers, set out towards Mecca. The major tribes of Arabia had formed their own groups and were carrying their respective banners. During the conquest, there was minimal bloodshed, and the city was taken over smoothly.<sup>45</sup>

### **Summary of the Book " Messenger of Allah ﷺ in the battlefield "**

In this book, the author discusses the reforms made by the Prophet Muhammad (ﷺ) in the context of warfare, moving away from the barbaric concepts of Arab conflicts. The book outlines nine principles for legitimizing war and also highlights four essential components of warfare. The author's focus is largely on Quranic verses, with a predominant influence of Urdu literature throughout the text. Additionally, the book compares Islamic wars, or jihad, with other historical conflicts. Notably, it does not reference classical biographies.

**Name:** Abdul Hamid Khan Advocate

**Father's Name:** Abdul Latif

**Date of Birth:** April 1, 1952

**Place of Birth:** Sheikh-ul-Bandi, Abbottabad

**Current Address:** Link Road, Nadiyan, Cantt, Abbottabad

**Education:** BSc, MA in Islamic Studies, LLB

**Teachers:**

Qazi Abdul Haq (Graduate of Deoband)

Sheikh-ul-Bandi

Maulana Muhammad Ayub (Khatib Dhammatod)

### **Beginning of Biographical Writing:**

The author developed an interest in biographical writing in 1984, gathering evidence and studying the concept of Finality of Prophethood. Ultimately, by the grace of Allah, this book was published.

### **Published Work:**

Hazrat Muhammad ﷺ is the last of the Prophets

### **Unpublished Work:**

(Belief in Oneness)

### **Commentary on the Book " Hazrat Muhammad ﷺ is the last of the Prophets "**

The author, Abdul Hamid Khan Advocate, is a practicing lawyer. His book on the topic of Finality of Prophethood provides a comprehensive discussion, drawing on Quranic verses, prophetic traditions, and interpretations by scholars. Notably, he elaborates on Surah Al-Ahzab, Ayah 40, and discusses the resolution passed on June 30, 1974, which declared Qadiyanis as non-Muslims. This led to amendments in Articles 106 and 260 of the Constitution of Pakistan, officially recognizing Qadiyanis and Lahore groups as Ahmadis, classifying them as a religious minority. Violating Section 298 related to Finality of Prophethood is punishable by law.

### **Relevant Quranic Verse:**

"O our Lord! Send among them a messenger from themselves, who shall recite unto them your verses, and teach them the Book and wisdom, and purify them. Surely, you are the All-Mighty,



the All-Wise."<sup>46</sup>

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا 40

"O believers! Muhammad ﷺ is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is All-Knowing of everything."<sup>47</sup>

Imam Al-Baghawi (may Allah have mercy on him) narrated that the Messenger of Allah (peace be upon him) said, "I am written as the Seal of the Prophets with Allah when Adam (peace be upon him) was still in the form of clay. I am the answer to the prayer of Ibrahim (peace be upon him), the glad tidings of Isa (peace be upon him), and the interpretation of my mother's dreams." *﴿وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾* خَتَمَ اللَّهُ بِهِ النَّبُوَّةَ، وَقَرَأَ عَاصِمٌ: "خَاتَمٌ" بِفَتْحِ التَّاءِ عَلَى الْإِسْمِ، أَي: آخِرُهُمْ، وَقَرَأَ الْآخَرُونَ بِكَسْرِ التَّاءِ عَلَى الْفَاعِلِ، لِأَنَّهُ خَتَمَ بِهِ النَّبِيِّينَ فَهُوَ خَاتَمُهُمْ<sup>48</sup>

"But you (O Muhammad) are the Messenger of Allah and the Seal of the Prophets. With your blessed mission, Allah has completed Prophethood. Ibn 'Amir and Ibn 'Aasim have read the word 'Khatim' with the emphasis on the noun, meaning the last of the Prophets. Other scholars have read it based on the verb form with the emphasis on the vowel 'aa' because you have ended the series of Prophethood with your mission. Therefore, you are indeed their Seal."

*﴿وَخَاتَمَ النَّبِيِّينَ﴾* خَتَمَ اللَّهُ بِهِ النَّبِيِّينَ قَبْلَهُ فَلَا يَكُونُ نَبِيٌّ بَعْدَهُ<sup>49</sup> سوره الاحزاب

"The meaning of 'Khatam al-Nabiyyin' is that Allah Almighty has concluded the line of Prophets with the esteemed person of the Prophet Muhammad (ﷺ). Therefore, no Prophet will be sent after you (ﷺ)."

*﴿وَلَكِنَّهُ رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ، الَّذِي خَتَمَ النَّبُوَّةَ فَطُبِعَ عَلَيْهَا، فَلَا تَفْتَحُ لِأَحَدٍ بَعْدَهُ إِلَى قِيَامِ السَّاعَةِ﴾*<sup>50</sup>

"But you (ﷺ) are the Messenger of Allah and the Khatam al-Nabiyyin, meaning the being who has concluded the line of Prophethood and sealed it. On the Day of Judgment, it will not be opened for anyone after you (ﷺ)."

*﴿فَإِن قُلْتَ: كَيْفَ كَانَ آخِرُ الْأَنْبِيَاءِ وَعِيسَى يَنْزِلُ فِي آخِرِ الزَّمَانِ؟ قُلْتُ: مَعْنَى كَوْنِهِ آخِرَ الْأَنْبِيَاءِ أَنَّهُ لَا يَنْبَأُ أَحَدٌ بَعْدَهُ، وَعِيسَى مِمَّنْ نَبِيٌّ قَبْلَهُ، وَحِينَ يَنْزِلُ يَنْزِلُ عَامِلًا عَلَى شَرِيعَةِ مُحَمَّدٍ، مُصَلِّيًا إِلَى قَبْلَتِهِ، كَأَنَّهُ بَعْضُ أُمَّتِهِ﴾*<sup>51</sup>

"If you ask how you (ﷺ) can be the last Prophet when Jesus (عليه السلام) will descend in the end times, I clarify that your (ﷺ) finality as a Prophet means that no one will come as a Prophet after you (ﷺ). Jesus (عليه السلام) will return as a follower of your (ﷺ) Shari'ah, praying towards the Ka'bah, and he will be a member of the Ummah of Muhammad (ﷺ)."

*﴿وَخَاتَمَ النَّبِيِّينَ وَذَلِكَ لِأَنَّ النَّبِيَّ الَّذِي يَكُونُ بَعْدَهُ نَبِيٌّ إِنْ تَرَكَ شَيْئًا مِنَ النَّصِيحَةِ وَالْيَبَانِ يَسْتَدْرِكُهُ مَنْ يَأْتِي بَعْدَهُ، وَأَمَّا مَنْ لَانَبِيٍّ بَعْدَهُ يَكُونُ أَشْفَقَ عَلَى أُمَّتِهِ وَأَهْدَى لَهُمْ وَأَجْدَى، إِذْ هُوَ كَوَالِدٍ لِّوَالِدِهِ الَّذِي لَيْسَ لَهُ غَيْرُهُ مِنْ أَحَدٍ﴾*<sup>52</sup>

"And you (ﷺ) are the last Prophet. If another Prophet were to come after one, it would imply that the previous Prophet's mission of conveying guidance and clarifying laws was somewhat incomplete, to be completed by the one who follows. However, when no Prophet is to come after you (ﷺ), that Prophet is exceedingly compassionate towards his Ummah, providing complete guidance, much like a father who knows there is no one else to care for his child".

*﴿"وَخَاتَمٌ" قَرَأَ عَاصِمٌ وَحَدَّثَهُ بِفَتْحِ التَّاءِ، بِمَعْنَى أَنَّهُمْ بِهِ خَتِمُوا، فَهُوَ كَالْخَاتَمِ وَالطَّابِعِ لَهُمْ وَقَرَأَ الْجُمْهُورُ بِكَسْرِ التَّاءِ بِمَعْنَى أَنَّهُ خَتَمَهُمْ، أَي: جَاءَ آخِرُهُمْ﴾*<sup>53</sup>

And the seal: "Aasim alone read it with the fat-ha on the ta', meaning that they were sealed by it, so it is like a seal and a stamp for them. The majority read it with the kasra on the ta', meaning that he sealed them, meaning he came last of them."

*﴿عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنْ مَثَلِي مَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا، فَأَحْسَنَهُ وَأَجْمَلَهُ لِإِمْوَضِعِ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسَ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَا وَضَعْتَ هَذِهِ اللَّبْنَةَ؟ قَالَ: فَإِنَّا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ﴾*<sup>54</sup>

"Abu Hurairah (رضى الله عنه) reported that the Messenger of Allah (ﷺ) said: 'My example and that of all the Prophets before me is like a person who built a house and adorned it in every way, but left a gap of one brick in a corner. People come and walk around the house, admiring it, but they keep asking, "Why was this brick not placed?" So I am that brick, and I am the Seal of the Prophets.'"

*﴿كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَانَبِيٌّ بَعْدِي، وَسَيَكُونُ خَلْفَاءُ فَيَكْتُرُونَ﴾*<sup>55</sup>

"The Prophets of Bani Israel also provided them with political guidance. Whenever one of their

Prophets passed away, another would take his place. However, remember that no Prophet will come after me. Yes, there will be many vicegerents."

”عن أبي هريرة، أن رسول الله صلى الله عليه وسلم قال: (بُعِثْتُ بِجَمَاعِ الْكَلِمِ، وَنَصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَابِمٌ رَأَيْتُنِي أُتِيْتُ بِمِفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي) قَالَ أَبُو هُرَيْرَةَ: فَقَدَّ دَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَلْعَنُونَهَا، أَوْ تَرَعُونَهَا، أَوْ كَلِمَةٌ تَشْبِهُهَا<sup>56</sup>

Abu Huraira (RA) reported that the Prophet (peace be upon him) said, "I have been sent with جامع الكلم, concise words encompassing many meanings, and my help was given through divine assistance. I was asleep when I saw in a dream that the keys to the treasures of the earth were given to me." Abu Huraira (RA) remarked that the Prophet had left, while they were enjoying themselves, or he said something to that effect.

”حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الرِّسَالَةَ وَالنَّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ» قَالَ: فَشَقَّ ذَلِكَ عَلَى النَّاسِ، فَقَالَ: لَكِنَّ الْمُبَشِّرَاتِ قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا الْمُبَشِّرَاتِ؟ قَالَ: رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبُوَّةِ<sup>57</sup>

"This is a صحيح (authentic) hadith."

Anas bin Malik (may Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said, "The chain of messengership and prophethood has come to an end; there will be no messenger or prophet after me." Anas (may Allah be pleased with him) said that this statement weighed heavily on the people, so he (the Prophet) added, "However, there will still be glad tidings." The companions asked, "O Messenger of Allah! What are these glad tidings?" He replied, "The dream of a Muslim, and it is a part of prophethood."

”عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «قَالَ لِعَلِيِّ:» أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي“<sup>58</sup> هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Saad bin Abi Waqqas (may Allah be pleased with him) reports that the Prophet Muhammad (peace be upon him) said to Ali (may Allah be pleased with him), "You are to me as Aaron was to Moses, but there is one important distinction: there will be no prophet after me."

### The End of Prophethood and the Constitution of Pakistan

The concept of the finality of prophethood holds significant importance in the context of the 1973 Constitution of Pakistan. For the first time, definitions for Muslims and non-Muslims were established. On June 30, 1947, the opposition in Pakistan's National Assembly proposed a resolution to declare the Qadianis a non-Muslim minority. This led to the passage of a bill to amend the Constitution, specifically Articles 106 and 260, resulting in what is known as the 1974 Act. Under this act, the Qadiani and Lahori groups, who refer to themselves as Ahmadis or by other names, were declared non-Muslim and classified as a minority.<sup>59</sup>

### Summary of the Book: Muhammad ﷺ, the Seal of the Prophets

The author of this book has conducted a thorough discussion on the grand topic of Muhammad ﷺ as the Seal of the Prophets, using verses from the Quran and interpretations from various classical sources, including Tafsir al-Baghawi, Tafsir Ibn Abbas, Tafsir al-Tabari, Tafsir al-Khassaf, Tafsir al-Razi, Tafsir al-Qurtubi, as well as hadith collections like Sahih Bukhari, Sahih Muslim, Musnad Ahmad, Sunan Abu Dawood, and Sunan al-Tirmidhi. Due to his background as a lawyer, he also provides arguments related to the 1974 Act of the Constitution of Pakistan.

### References and Footnotes

<sup>1</sup> He was born on October 17, 1925, and passed away on May 14, 2020. You were a religious scholar and served as the director of the Manchester Islamic Academy. You were the author of several books and earned a Ph.D. from the University of Birmingham in 1970, along with an LLB.

- <sup>2</sup> He served as the Secretary of the Ministry of Religious Affairs in Islamabad on behalf of the Government of Pakistan. You have written the introduction to this book.
- <sup>3</sup> You do not require any introduction in the field of medicine, but you also had a profound connection with the study of the Prophet's life (Seerat). You were born on January 9, 1920, and were martyred on October 17, 1998. You have authored nearly 200 works. Hamdard Pakistan and Hamdard University are your esteemed institutions. You have written the preface to this book.
- <sup>4</sup> Professor Shaukat Wasti was born in 1922 in Multan, and his full name was Salahuddin Shaukat Wasti. His father's name was Syed Nemat Ali Wasti. He completed his BA from Gordon College, Rawalpindi, and his MA in History from Edward College, Peshawar. He was the author of 13 books and passed away on September 3, 2009. He is buried in Islamabad.
- <sup>5</sup> Syed Wajid Rizvi, Prophet of Mercy (صلى الله عليه وآله وسلم), Maqbool Academy, Anarkali, Lahore, 2000, p. 27.
- <sup>6</sup> Siddiqi, Muhammad Mazharuddin, Islam and the Religions of the World, Idara-e-Thaqafat-e-Islamia, Lahore, 2014, p. 223.
- <sup>7</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah Al-Anbiya, 21:16-18, p. 899.
- <sup>8</sup> Syed Wajid Rizvi, *Prophet of Mercy* (صلى الله عليه وآله وسلم), p. 29.
- <sup>9</sup> Cheema, Ghulam Rasool, Professor, Comparative Study of World Religions, Chaudhry Ghulam Rasool and Sons, Lahore, 2012, p. 375.
- <sup>10</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah Al-Takathur, 102:1-2, p. 1953.
- <sup>11</sup> Syed Wajid Rizvi, Prophet of Mercy (صلى الله عليه وآله وسلم), p. 48.
- <sup>12</sup> Tirmidhi, Abu Isa Muhammad, Jami al-Kabir, Sunan Tirmidhi, Book of the Chapters on the Description of Hell, Chapter on What Has Been Reported About the Two Souls in the Fire, Hadith No. 2593.
- <sup>13</sup> Syed Wajid Rizvi, Prophet of Mercy (صلى الله عليه وآله وسلم), pp. 52, 57, 62, 64.
- <sup>14</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah An-Nahl, 16:12, p. 820.
- <sup>15</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah Yunus, 10:62-63, pp. 650-651.
- <sup>16</sup> Sunan Nasai, Book of Borrowing, Chapter on Borrowing Due to Hunger, Hadith No. 5468.
- <sup>17</sup> Bukhari, Abu Abdullah Muhammad bin Ismail, Al-Jami Al-Sahih Al-Bukhari, Book of Faith and Vows, Chapter on the Statement "By Allah, I will not speak today," Hadith No. 6305.
- <sup>18</sup> Ismail, Muhammad Yahya, Monthly Dar-ul-Uloom Deoband, India, Issue January-February, Vol. 95, 2011.
- <sup>19</sup> Syed Wajid Rizvi, Prophet of Mercy (صلى الله عليه وآله وسلم), pp. 74, 75, 79, 81, 83.
- <sup>20</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah Al-Furqan, 25:43, p. 1104.
- <sup>21</sup> Ferozuddin, Maulvi, Feroz-ul-Lughat, Feroz Sons Limited, Lahore, 5th Edition, 2012, p. 1022.
- <sup>22</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah Al-Isra, 17:23-25, p. 863.
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- <sup>24</sup> Usmani, Muhammad Taqi, Mufti, Easy Translation of the Quran, Surah Adh-Dhariyat, 51:19, p. 1605.
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