

Dawn of the life (Advent of the Prophet Muhammad SAW)

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Sirah or life of Prophet Muhammad ﷺ is a subject of great importance for Muslim Scholarship as well as for the common man. It is the main and the ultimate source of guidance for the Muslims. It stands as a bridge between the ancient times and the modern age. The study of the Seerah is not merely the study of a life of a man but it is the study of mankind as a whole as is best expressed by a Turkish scholar, in his book “*Muhammad The Messenger of God*, ” “The universe is a book, if the Prophet had not been created, this book would not have been understood.....He created Muhammad to describe the meaning of the creation to humanity.”¹ For a deep study of the Sirah of Prophet Muhammad ﷺ, it is necessary to begin with and divide it in different phases or periods.

The subject is too vast to be adequately dealt with by a single individual. For all the centuries, scholars have been engaged in this study Professor Morgoliouth has rightly said, “The long list of Muhammad’s biographers knows no end, but to gain a place there is a matter of pride.”²

Almost all the biographies were written with strict chronological order. The same course will follow in this study but here the facts will be studied by grouping them under different topics, and many things will still remain unfold. The main focus will be given on the mission of the Prophet and the message it carried. To write a book on the life of Prophet Muhammad is not an easy task as uncountable books on every facet of life of the Prophet and that too in every language of the world were already written by the the scholars of great repute. This will be one of an attempt of same kind as a mark of tribute to the Prophet (SAW) and the specific to the work is each and every event is explained in light of the absolute word (al- Quran) and not merely based on historical anecdotes – which stand as a further proof of explanation. As the book deals with the period of a personality chosen by Allah, Muhammad al- Rasullulah- for whom Allah has taken the solemn pledge from the Prophets. Quran testifies it as:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ عَلَىٰ ذَٰلِكُمْ
إِصْرِي قَالُوا أَفَرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

Behold! Allah took the covenant of the Prophets saying: "I give you a Book and Wisdom; then comes to you an Apostle confirming what is with you; do ye believe him and render him help." Allah said: "Do ye agree and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness and I am with you among the witnesses." (3:81)

At another place in the same surah Quran refers him as a Blessing on the believers as the people before him were living in manifest botch

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves rehearsing unto them the Signs of Allah sanctifying them and instructing them in Scripture and Wisdom while before that they had been in manifest error

An all embracing praise from Imam Buseeri in his Qasidah to the (*khair al- bariyah*) best of the creation, mentions him as though it is not the substitute of praise from Allah – The Quran has praised him at many places for instance

وَرَفَعْنَا لَكَ ذِكْرَكَ

And exalted your fame? (94:4)

Qasidah Burdah, which stands unrivalled and most recited praise in the world till now, a couplet of it is:

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ
مِنَ الْفَرِيقَيْنِ مِنْ غَرْبٍ وَمِنْ عَجَمٍ

Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn)
And of both groups, Arabs and non Arabs

فَمَبْلُغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

So the extreme depth of (our) knowledge concerning him, is that he is a man.
And verily he is the best of all the creation of Allah

Very appealing and full of eloquence praise was written by an Urdu poet.

تاریخ اگر ڈھونڈے گی ثانی محمد ﷺ ثانی تو بڑی چیز ہے سائے نہیں ملے گا

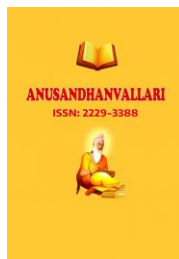
If the history wills to see the like of Muhammad, like is a big thing even the shadow of the like is not possible

So in order to present a book as a life of the Prophet many lacunas will certainly appear because to write on a personality of Prophet Muhammad is beyond the capacity of any human mind and the scholars from the very early period paid tribute to him in poetical verses and prose and tried their best to understand the Prophetic message. One such attempt is also made to present and somehow, all the events were scrupulously taken into account with much caution and care. Both the Makkan and Madinian period is discussed under different headings with strict chronological order to understand the message, a practical example of the Prophets life. Starting from his birth to the last Day of the worldly life is presented here as:

Birth

Prophet of Prophets, Mercy for all, Messenger of Allah, Muhammad ur Rasullullah ﷺ was born on Monday on 12th of Rabi‘al- Awwal at Makkah.³ He was born to Abdullah bin Abdul Mutallib and Aaminah bint Wahb. Due to the death of his father, Abdullah, some weeks before Abdul Mutallib, the grandfather, took care of the child. As per the custom of the time in Makkah, new born babies were handed /entrusted to foster mothers. Waiting for the arrival of nomad women, this newborn baby was brought up by Thuwaibah⁴ for a few days.

Few days later a group of the tribe of Sa‘d b. Bakr was heading for Makkah. Among them was Halima, a poor lady unwilling to go back poor handed she took Muhammad ﷺ. The Foster mother obviously looked for children



of rich people but it was destined and fortune always looks the people of broken heart. As soon as Halima took up a child signs of miracles started to appear. Mule of his foster mother Halima, became the fastest of the caravan, her she camel started to give milk in abundance. likewise many miracles appear on way back.

Ancestry

The holy Prophet ﷺ belonged to the noble tribe of Quraish of Makkah who traced their descent from Hadrat Ismail, the son of Hadrat Ibrahim who flourished some two thousand year before Christian Era. The noble genealogy of the Prophet ﷺ is as under:

Muhammad b. Abdullah b. Abdul Mutallib b. Hashim b. Abd Manaf b. Qusai b. Kilab b. Murrah b. Kaab b. Loui b. Ghalib b. Fihr b. Malik b. Nadhar b. Kinanah b. Khuziama b. Mudrika b. Ilyas b. Mudhir b. Nizar b. Ma 'ad b. Adnan⁵

Historians also mention the genealogy from Adnan to Ibrahim (AS) and from Prophet Ibrahim (AS) to Hadhrat Adam with little variations in names but genealogical data up to Adnan is unanimously agreed by all and there is also hadith in support of it.⁶

From Adnan to Hadrat Ibrahim: Adnan bin Add bin Humaisi' bin Salaman bin Aws bin Buz bin Qamwal bin Obai bin 'Awwam bin Nashid bin Haza bin Bildas bin Yaddaf bin Tabikh bin Jahim bin Nahish bin Makhi bin Aid bin 'Abqar bin 'Ubaid bin Ad-Da'a bin Hamdan bin Sanbir bin Yathrabi bin Yahzin bin Yalhan bin Ar'awi bin Aid bin Deshan bin Aisar bin Afnad bin Aiham bin Muksar bin Nahith bin Zarih bin Sami bin Mazzi bin 'Awda bin Aram bin Qaidar bin Ishmael son of Abraham, peace be upon him.

From Hadrat Ibrahim to Hadrat Adam: Abraham - Peace be upon him - , Ibn Tarih (Azar) bin Nahur bin Saru' bin Ra'u bin Falikh bin Abir bin Shalikh bin Arfakhshad bin Sam bin Noah, peace be upon him, bin Lamik bin Mutwashlack bin Akhnukh [who was said to be Prophet Idris (Enoch) - Peace be upon him - bin Yarid bin Mahla'il bin Qainan bin Anusha bin Shith bin Adam, peace be upon him.

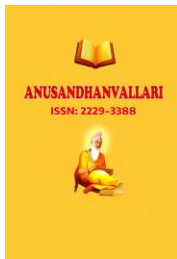
Childhood

Prophet Muhammad ﷺ lived with her foster mother for more than four years of his early childhood. During these four years, she used to visit Makkah along with the baby after every six months. During all these four years, Prophet ﷺ lived in the family of Banu Sa'ad and the Prophet ﷺ acquired purest Arabic dialect. According to a tradition, the Prophet ﷺ once said to his companions, "I am the most fluent among you because I am of the Quraish and because I was fostered among Banu Sa'ad"⁷

Early years of his life with Banu Sa'ad had exerted upon him a most beautiful and lasting influence, as Halima and her people remained the object of his love.

Miracles after Miracles appeared in Halima's family because of the presence of Muhammad ﷺ in her family and it is during Prophet ﷺ living with Halima the miracle of the opening of breast appeared at some two and half years of age⁸. Historians opine that it is one of the main reasons of his return back to his mother, Aamina and grandfather Abdul Mutallib.

On the return of a child to his grandfather, he became the object of love and affection for the family as his father, Abdullah passed away when Muhammad ﷺ was still unborn. His mother, Aamina wished to carry this baby to Madinah in order to acquaint him with her uncle's of the Banu Najjar⁹. On carrying the child to Madinah she took with her Umm Ayman, the servant left behind by her husband, Abdullah.



After a month's stay at Madinah, she returned back to Makkah. On the way back Aamina fell sick and died at a place known as Abwa and was buried there. It was Umm Ayman to bring the lonely and bereaved child back to Makkah. Thus the child was now orphan from both sides. He lost father six months before his birth and also lost his mother when he was hardly six years old.

The child, Muhammad ﷺ now directly came under the guardianship of his grandfather, Abdul Mutallib, who was 108 years of age at that time. Abdul Mutallib took great care and with great affection brought up the double orphaned child.¹⁰ Prophet ﷺ could no longer enjoy the love of his grandfather as the latter died before the Prophet ﷺ was nine years old.

Now the guardianship of Prophet ﷺ was assumed by his uncle Abu Talib, later was entrusted by his father Abdul Muttalib to look after Muhammad ﷺ with great care and affection. It was during the patronage of Abu Talib, Muhammad ﷺ served as a shepherd during his childhood as this was the custom of the time and there were no schools in Makkah, where one could learn reading and writing. A tradition recorded in Bukhari testifies that Muhammad ﷺ used to graze the cattle.¹¹

At the age of 9 or 12, Muhammad ﷺ accompanied his Uncle, Abu Talib on a trading caravan to Syria. The famous incident of a Christian monk Bahira at Busra is recorded by Biographers (Sirah writers), during this journey, where the Christian monk on seeing Muhammad ﷺ had foretold the boy as a future Prophet.¹² Allah's Messenger made a second journey when he was 25 years old with the trade caravan of Khadija¹³

Social Conditions in Makkah

Majority of the Arabs were used to live a nomadic life in search of water and pastures to satisfy their needs. The basic unit of life was a family; some families together make a clan/tribe which was headed by a *Shaikh* chosen on the basis of certain qualities. Loyalty to the tribe and courage to fight with others to maintain the honour and glorification was necessary for every single individual. These tribal loyalties led to inter-tribal rivalries or hostilities. Disputes often arose over cattle, pastures, springs, horse racing etc. They were just like animals in the shape of human beings because of their ignorance and cruelty.

The people had little social consciousness; they were often deprived of morals. Might is right was the order of the day. The people were often driven by tribal loyalties instead of reason. They were addicted to gambling and drinking, usury and other unfair means of trade was common. Slavery was also common and master enjoyed right of life and death over his slaves.

The nomadic character of the Arabs moved them to survive and defend themselves; they resisted all the odds with great strength and courage. It cultivated among them the virtues of hospitality, bravery, magnanimity and mutual assistance. It was the society of love and affection- though the social and political conditions of the Arabs before Prophet ﷺ was a mixture of all vices which are common in today's world but at the same time they were most eloquent nation calling all others as dumb and mute, plain of speech, strong in memory, superb, loyal and trustworthy and above all they were free from any foreign influence.

World of the 6th century

The world of the 6th century is best portrayed in the words of Mawlana Syed Abul Hasan Ali Nadwi, who wrote, "The cart of Humanity was moving along the downward track in the Sixth century of the Christian era. It was growing darker and darker and the slope was becoming deeper. The cart was gathering momentum. It was rolling down with greater force. The whole family of Adam was seated in the cart. There were in it the fruits of thousands of years of human endeavour, of ancient civilization and intellectual development. The occupants

were either asleep or quarrelling among themselves for a better place .No one gave a thought to the danger that lay ahead.”¹⁴

The 6th century was the dark period of humanity. It had reached its lowest ebb. World as a whole was deep sunk in barbarism which grew darker and darker. It appeared just like primitive savage. Humanity has become a decomposing body that emits nasty. Whole of humanity (Mankind) was grooming under oppression and torture, injustice and cruelty, vice and superstition-In short humanity was in the agonies of death. Just have a glance at the world of 6th century.

Romans were enjoying leadership in the west while Persians in the east .Both the empires were in a state of chaos and confusion .They were corrupt on all fronts. Hypocrisy, deceit, tyranny, selfishness, cruelty etc had become the normal traits for all the classes particularly religious priest. Abul Hasan Ali Nadwi writes, “Mutual jealousy and hatred between the Christians and Jews did not permit them to forego any opportunity of settling any old score was brought to its climax towards the close of 6th century.”¹⁵

Persians were dominating the east. They stand equal to Roman Empire in power and strength but the moral status was worst even pen hesitate to write the moral vices of the Persian Empire as they were so filthy and grimy. Persian emperors took their titles as Kisra, They declared themselves gods and the people also sang their glory of their godhood.

India and Hinduism also shows a gloomy picture in the 6th century showing all features of moral degradation with additional features of numerous gods and sub gods, caste system etc. Hindu mythology presents extremely shameless accounts of misdeeds of gods and goddess and the societal structure was more based on caste system making from various classes of society viz. Brahman, Vaisyas and the Shudras.

Abul Hasan Ali Nadwi wrote while commenting on the situation, “the shape of things was so horrible, so critical that not the best word painter could have succeeded in its faithful depiction.....There are hardly words to describe the terrifying conditions through which the whole world was passing in these days”

Prophet ﷺ was born

In the middle of this complex world of societal degradation, Prophet Muhammad ﷺ was born when the Arab social condition was also deteriorating day by day, full of vices of moral degradation but also enjoying certain qualities of peculiarity-virtues of high nature was an inherent trait among the Arabs. Politically they were independent not subjected to any foreign domination by power or by any alien philosophy. So they were just like a plain paper to write new chapter on the minds, no philosophy influenced them, nor any kind of ideology they possess except the war-like destruction of any society, vengeance and revenge was rampant in the society. Quran has best elucidated it as:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Hold fast to the cord of God and let nothing divide you. Remember the blessings He has bestowed upon you; you were enemies and then He united your hearts and by His grace you became brothers; you were on the brink of an abyss of Fire and He rescued you from it. Thus God makes His signs clear to you, so that you may find guidance (3:103)

When humanity was in dire need of someone to make an end of kufr (unbelief) and to breathe new life into the world, Allah raised a Prophet to stop all kinds of moral corruption. No one indeed, besides a divine guide could rescue mankind from the clutches of this corruption and restore it back to life .In the words of an Arabic poet Ahmad Shawky:

ولد الهدى فالكائنات ضياء
وفم الزمان تبسم وثناء

The guidance was born and the entire universe was illuminated
A smile appeared on the lips of time and his praises were sung.

Quran has mentioned the favour of Allah on believers in the following verse

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Indeed, God has conferred a great favour on the believers in sending a Messenger from among themselves, to recite His revelations to them, and purify them, and teaches them the Book and wisdom, for, before that they were surely in manifest error (3:164)

Prophet Muhammad ﷺ occupies a particular place in the life of Muslims, a place not for anyone, Prophets position is a role model for humanity to follow (*Uswah Hasanah*). Islam and Muslims never consider prophet as a moderator between Allah and people but only a messenger, He received and transmitted the last word (Quran) for the last hour (Last period).

Quran Repeatedly insists on the unique position of the messenger of Allah, as a prophet, as a bearer of news, a model and a guide. He was but a man to those who wanted and demanded evidences of his prophethood. Quran order him to reply, “I am but a man like yourself”

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say, ‘I am only a human being like yourselves. It is revealed to me that your God is One God. So let him who hopes to meet his Lord do good deeds and let him associate no one else in the worship of his Lord(18:110)

Biographers of Prophet Muhammad ﷺ knows no end. In every language of the world countless biographies have been written. Not a single matter/issue starting from Prophets Birth to last day, each and every fact of the life was discussed by seerah writers at great length. It seems that everything, every moment, every record of the life of Prophet Muhammad ﷺ must have already been said over and over, again and again. But every work has a special feature. It looks like the Quranic verse:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Tell them, ‘If the ocean became ink for writing the words of my Lord, surely the ocean would be exhausted before the words of my Lord came to an end—even if We were to add another ocean to it.’(18:109)

The words and mercies of the Prophet ﷺ can never be fully set out in human language. Abdullah Yusuf Ali while commenting on the verse (94:4) وَرَفَعْنَا لَكَ ذِكْرَكَ writes, “The Prophets virtues, magnanimity of his character and his love for mankind were fully recognized even in his lifetime and his name stand highest among the heroic leaders of mankind.

Youth

The Prophet's childhood and youth was just a prelude to his Prophet hood. Some of the events of the Prophet's early life were the *fijar*¹⁶ and *hif al fudhul*¹⁷. The people of Makkah agreed upon his truthfulness and trustworthiness. Prophet ﷺ also used to look after the sheep during his childhood.

When Prophet ﷺ attained youth, he started to carry a trade. He was famous as truthful and Amin. Khadija, the rich lady of Makkah asked the Prophet ﷺ to carry her trade. On return Prophet ﷺ furnished the accounts whereby rich profits occurred. She got impressed by the honesty and character of Prophet ﷺ which she has listened with great interest from her slave Maisarah who was accompanying Prophet ﷺ in his trade¹⁸.

Marriage with Khadija

Khadija, a rich lady of Makkah, was much impressed by the character of Muhammad ﷺ as she has listened with great interest from her slave Maisarah, who was accompanying Muhammad ﷺ in his trade, about the honesty, integrity, fair dealing and managerial skills of Muhammad ﷺ who was a youth of mere 25 years old. Moved by these high qualities, Khadija became interested in marrying Muhammad ﷺ, moreover the handsome look of the young Muhammad ﷺ as described by Muhammad Hamidullah¹⁹ on the authority of Baladhuri and Tirmidhi, made Khadija more inclined towards the Prophet of Islam.

Awakening of Spiritual Consciousness

Well known proverb "Coming events cast their shadows before". A stage was set in order for the arrival of the Prophet and Arabs started to move to furnish the inner belief hidden in their blood as already established by the Prophet Ibrahim. The message and the remenants were lost by them started to glow on the horizon. Dr.Hamidullah in his writing on the life of Prophet (pp.55-65) mentions all the details from the biographers with regard to spiritual awakening of the Prophet as the time comes nearer and nearer more and more things started to happen some of them are as follows:

1. Digging of the well of ZamZam²⁰
2. Ababeel's onslaught on Abraha, The ruler of Yeman²¹
3. Band of persons turned away from idol worship (Zaid bin Amr, Waraqah bin Naufal, Uthman bin Hawarith, Ubaidullah bin Jarrah)²²
4. Hif al Fadhl²³
5. Rebuilding of Kaabah and Muhammad ﷺ as Hakam on placing Black stone²⁴
6. Aloofness in the Cave of Hira²⁵
7. Dreams of the Prophet ﷺ. Biographers wrote that the Prophet began to have dreams as clear as dawn²⁶
8. Miracles appeared before. Muhammad Hamidullah quotes Ibn Hisham saying many events of invisibility appeared to Peropphet such as greetings from roks and trees²⁷

Notes and References

- [1] Fathullah Gulen ,“*Muhammad The Messenger of God,* ” (P.XIX).
- [2] Margoliouth, *Muhammad* as cited by Shibli, *Sirat un Nabi*, Eng tr.Vol. 1,p.82.
- [3] Some believed it was the 9th of Rabi ‘ al awwal (Shibli,*Sirat al – Nab*; Sulaiman Mansurpuri, *Rehmatalil Aalamin* but majority are of the opinion that it was 12th of Rabi ‘ al awwal 571 C.E.
- [4] Baladhuri, *Ansab al-Ashraf* , as cited by Muhammad Hamidullah, *The Life and work of Muhammad*, Delhi, Adam Publishers and Distributers, 2004, p.37
- [5] Geneology as narrated by almost all the Sirah writers; Ibn-i Ishaq,Sirat ibn Ishaq, ur. tr,....., new Delhi, Milli publications, 2013, pp.1-2
- [6] *Ibid*,
- [7] Haykal, *life of Muhammad*, p.52 ; Masud al Hassan, *History of Islam*, Vol 1,p.46.
- [8] Ibn Ishaq, *op.cit.*, Delhi, Milli Publications, 2013, pp. 49-50
- [9] Muhammad Hamidullah,*op.cit.*,p.35.
- [10] Even the Quran also remind (93:6)
- [11] Shaikh Abdul Hasan Ali, *Nabiye Rehmat*, p.94. ; Shibli,*op.cit.*, vol 1, p.125
- [12] Hamidullah, *op.cit.*, p.39.
- [13] Ibn Ishaq, *op. cit.*, p.97
- [14] Syed Abul Hasan Ali Nadwi, *Pathway to Madinah*, Eng tr. Asif Kidwai, Lucknow, IR publication,1982,p.16
- [15] *Ibid.*, p.15.(*Muhammad Rasulullah*,tr.Mohiuddin Ahmad, Islamic Research and Publication ,2001,p.444.)
- [16] War of *Fijar* (sacreligious war) as it was held during the prohibited month between Quraish and Hawazin
- [17] *Hilf al Fudul* (The alliance of the virtuous).This was held in the house of Abdullah bin Jadaan.It was formed to ensure that foreign merchants be no longer deprived of their rights as done by Quraishi A’as bin Wail usurped a Yemani merchants goods.
- [18] Ibn-i-Hisham,
- [19] Muhammad Hamidullah,*op.cit.* , pp.49-50.
- [20] Tabari, *Tarikh al Rasul wal Muluk*, New York, State university press, 1988,vol. 6, p.55
- [21] Martin Lings,Muhammad: His life based on the earliest sources, Kerla, other books,2020, p.36
- [22] Haykal, *op.cit.*, p.67.
- [23] Sulaiman Mansurpuri, *Rehmatalil Aalameen*, p.38.
- [24] *Ibid*,39.
- [25] *Ibid*,42.
- [26] Hamidullah, *op.cit.*, 59.
- [27] *Ibid.*,