

Letters of a real Prophet

THE TREATY OF MEDINAH

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. This agreement of Allah's Prophet Muhammad (S.A.W.) shall apply to the migrants, Quraish, the citizens of Yathrib (Medinah) who have accepted Islam and all such people who are in agreement with the above mentioned bodies and side with them in war.
- 2. Those who are a party to this agreement shall be treated as a body separate from all those who are not a party to this agreement.
- 3. The Quraish migrants are in themselves a party and as in the past; shall be responsible for the payment of blood-money on behalf of their criminals and shall themselves get their prisoners freed, after the payment of ransom. All this process shall be in accordance with the principles of belief (Iman) and justice.
- 4. Bani Auf shall be responsible for their own tribe and shall jointly pay their blood-money in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 5. Bani Al Haris shall be responsible for their own tribe and shall jointly pay their blood-money in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 6. Bani Sa'ida shall be responsible for their own tribe and shall jointly pay their blood-money, in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 7. Bani Jusham shall be responsible for their own tribe and shall jointly pay their blood-money, in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 8. Bani An-Najjar shall be responsible for their own tribe and shall jointly pay their blood-money in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice,
- 9. Bani Amr shall be responsible for their own tribe and shall jointly pay their blood-money in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 10. Bani Al Wabiyyat shall be responsible for their own tribe and shall jointly pay their blood-money, in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 11. Bani Al-Aus shall be responsible for their own tribe and shall jointly pay their blood-money in accordance with article 3 and shall themselves be responsible for getting their prisoners freed after paying ransom. All this work shall be completed in conformity with the principle of honesty and justice.
- 12. If from amongst the Muslims, an indigent person is guilty of an offence, in which blood-money becomes due or he is taken prisoner and is unable to pay ransom; it shall be incumbent on other Muslims to pay blood-money or ransom on his behalf and get him freed, in order that virtue and sympathy in the mutual relationship of the Muslims may be created.
- 13. No Muslim shall be hostile to the slave set free by another Muslim.

- 14. It shall be the duty of the Muslims to oppose openly every such person as created mischief and riot and troubles human beings or forcibly wants to grab something and resorts to oppression. All the Muslims shall remain mutually united in punishing such a person, even if he is the son of anyone of them.
- 15. No Muslim shall have the right of killing another Muslim in exchange of an infidel (who is at war) or assist a person who is at war with the Muslims.
- 16. The promise of Allah, responsibility and protection are all one and the same. This means that if a Muslim gives refuge to someone, it shall be incumbent on all Muslims to honour it; although the Muslim providing the refuge may be a plebeian. All the Muslims are brethren amongst themselves, as compared to others.
- 17. It is incumbent on all the Muslims to help and extend sympathetic treatment to the Jews who have entered into an agreement with us. Neither an oppression of any type should be perpetrated on them nor should their enemy be helped against them.
- 18. The truce of all the Muslims shall be one: When there is a war in the way of Allah; none of the Muslims leaving aside other Muslims, shall enter into a peace treaty with an enemy, unless the treaty in one and the same for all the Muslims.
- 19. All the groups who participate in war along with us, shall be afforded an opportunity to rest by turns.
- 20. The provision of subsistence to the dependants of the Muslim who get martyred in the way of Allah, shall be the responsibility of all the Muslims.
- 21. No doubt all the God-fearing and devout Muslims are on the right path and are the followers of the best way of life.
- 22. Neither shall any non-Muslim who is a party to this agreement, provide refuge to the life and property of any Quraish nor shall assist any non-Muslim against a Muslim.
- 23. If someone murders a Muslim and there is a proof against him, the murderer shall be punished. But if the next of kin is prepared to accept blood-money, the murderer could be set free after the payment of blood-money. It shall be obligatory on all the Muslims to observe this injunction without any exception. Nothing other than the prescribed injunctions shall be acceptable.
- 24. For a Muslim, who after accepting the treaty, has agreed to abide by it and he believes in Allah and the Day of Judgement, it would neither be permissible to create a new thing or practice, nor would it be right for him to have dealings with such a person as does not respect this treaty. Whoever infringes this injunction, the curse and wrath of Allah shall descend on him on the Day of Judgement, and no excuse and request for forgiveness shall be accepted from him, in this respect.
- 25. When there arises a mutual difference about anything in this agreement, the matter shall be referred for a decision to Allah and Muhammad (S.A.W.).
- 26. After the treaty, it shall be obligatory on the Jews to render financial assistance to the Muslims when they are at war with an enemy.
- 27. The Jews of Bani Auf, who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or breaks a promise or is guilty of a crime, he shall deserve punishment for his crime.
- 28. The Jews of Bani An-Najjar, who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and the Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or breaks a promise or is guilty of a crime, he shall deserve punishment for his crime.
- 29. The Jews of Bani Al-Haris, who are party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and the Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or a breaks promise or is guilty of a crime, he shall deserve punishment for his crime.
- 30. The Jews of Bani Sa'ida, who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and the Jews shall be regarded as belonging to a single party. If anyone from amongst them commit an outrage or breaks a promise or is guilty of a crime, he shall deserve punishment for his crime.

- 31. The Jews of Bani Hashm, who are a party to this agreement and are the supporters of the Muslims shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and Jews shall be regarded as belonging to a single party. If anyone from amongst them commit an outrage or breaks promise or is guilty of a crime, he shall deserve punishment for his crime.
- 32. The Jews of Bani Al-Aus who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or breaks promise or is guilty of a crime, he shall deserve punishment for his crime.
- 33. The Jews of Bani Sa'alaba, who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or breaks a promise or is guilty of a crime, he shall deserve punishment for his crime.
- 34. The Jews of Bani Jafna, who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and the Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or breaks promise or is guilty of a crime, he shall deserve punishment for his crime.
- 35. The Jews of Bani Al Shotaiba, who are a party to this agreement and are the supporters of the Muslims, shall adhere to their religion and the Muslims to theirs. Excepting religious matters, the Muslims and the Jews shall be regarded as belonging to a single party. If anyone from amongst them commits an outrage or breaks a promise or is guilty of a crime, he shall deserve punishment for his crime.
- 36. The subordinate branches of the above mentioned tribes shall have the same rights as are enjoyed by the original branches.
- 37. None of the treaty makers shall take any military action, without the permission of Muhammad (S.A.W.).
- 38. No hindrance shall be created in the requital or avenging of an injury or a blow. Whoever commits a breach of promise, shall deserve punishment for it and whoever abides most faithfully by this agreement, Allah will may help him.
- 39. If a third community wages war against the Muslims and Jews treaty makers, they will have to fight unitedly. They shall help each other mutually and there shall be mutual goodwill and faithfulness. The Jews shall bear their expenses of war and the Muslim their expenses.
- 40. It is incumbent on the parties to the agreement to treat each other sincerely and to wish each other well. None shall subject the other to oppression and injustice and the oppressed shall be helped.
- 41. The Jews shall share the expenses along with the Muslims as long as they fight jointly.
- 42. The plain of Yathrib, which is surrounded by hills, shall be a haram (haven) for the treaty makers.
- 43. The same treatment shall be meted out to a refugee, to which a person giving the refuge, is entitled; he shall not be harmed. A refuge shall abide by this agreement and he shall not be permitted to break a promise.
- 44. Nobody shall be provided a refuge without the permission of the people of that place.
- 45. If there is any occurrence or difference of opinion amongst the treaty makers, which might result in a breach of peace, the matter shall be referred, for a decision, to Allah and Muhammad, the Prophet of Allah (S.A.W.). Allah shall be with him, who abides most by the treaty.
- 46. None shall provide protection to the Quraish of Mecca or any of their helpers.
- 47. If Yathrib (Medinah) is invaded, the Muslims and the Jews both shall put up a joint defence.
- 48. If the Muslims make a peace treaty with some one, the Jews shall abide by it. And if the Jews make peace with somebody, it shall be obligatory on the Muslims to extend similar co-operation to the Jews. However, in the case of a religious war of a party, it shall not be the responsibility of the other party to co-operate in it.
- 49. In the case of an invasion of Medinah, every party will have to defend the part which is in front of it.
- 50. The helpers of the Aus tribe shall have the same rights, as are enjoyed by the parties to this treaty, provided they too show their loyalty. Whoever adheres to this treaty most, Allah is his supporter and helper.
- 51. If anyone of the parties to this treaty, has to go out of Medinah, on account of the exigency of war, it shall be

entitled to peace and protection. And whoever stays in Medinah, shall also be entitled to peace. Neither shall anybody be oppressed nor breach of promise shall be permissible for him. Whoever will respect this agreement with his heart and will abide by it, Allah and His Prophet (S.A.W.) are his protectors.

PACT WITH THE TRIBE OF JUHAINA

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. The life and property of the Juhaina tribe shall be safe.
- 2. Whoever commits an outrage on them or invades them, they (Juhaina) shall be helped against him.
- 3. However, whatever trouble or war takes place amongst their kith and kin or if it concerns their religious affairs, help therein shall not be necessary.
- 4. The good and God-fearing people living near these people, shall be entitled to the same rights as are admissible to Juhaina.

SECOND INJUNCTION OF THE HOLY PROPHET (S.A.W.) FOR JUHAINA

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

Whoever from the tribe of Juhaina accepts Islam, says prayers, pays the Zakat, remains subservient to Allah and his Prophet (S.A.W.) and keeps on paying Khums out of the gains of war and declares his acceptance of Islam and keeps aloof from the infidels; he is in the protection of Allah and His Prophet (S.A.W.).

As regards the pawned property; of the payable loans, only the amount of the principal shall be payable, after (the debtor's) conversion to Islam. Interests on the pawned amount shall stand cancelled. As Zakat on fruit-one tenth of the produce, shall be payable. Whoever joins these people shall have the same rights and the same terms shall apply to him..

SEAL : ALLAH'S PROPHET MUHAMMAD

Note: When after sometime, most of the people of the tribe accepted Islam, the Holy Prophet (S.A.W.) issued an injunction to these people, mentioning their duties.

PACT OF BANU DHAMRA

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

This writing is from Allah's Prophet Muhammad (S.A.W.). for Bani Dhamra.

- 1. These people shall have the security of life and property.
- 2. These people shall be helped against whoever attacks them.
- 3. It shall be binding on these people always to help the Prophet (S.A.W.) and whenever the Prophet of Allah sends for their help, they shall give help, but assistance in religious wars shall not be essential.
- 4. As long as these people adhere to the pact, they shall be assisted.
- 5. Allah and His Prophet have a responsibility in this pact.

Note: A number of such pacts were concluded with the tribes living close to Bani Dhamra. Details could be seen in the Tabar Ibne S'ad-vol, 3, p. 24. The following pact with Bani Zur'a and Bani Rab'a of Juhaina is of the similar nature.

FOR BANI ZUR'A AND BANI RAB'A

- 1. The life and property of Bani Zur'a and Bani Rab'a shall have security and peace.
- 2. Bani Zur'a and Bani Rab'a shall be assisted against any person who invades them.
- 3. But there shall be no interference in their internal conflicts.
- 4. The pious and God-fearing people living in the vicinity of these tribes shall have the same rights to which the people of these tribes are entitled.

PACT OF BANU GHIFAR

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. Banu Ghifar shall be regarded as from amongst the Muslims. They shall have the same rights as that of the Muslims and Banu Ghifar shall be subject to the same injunctions, as are applicable to the Muslims.
- 2. Muhammad, the Prophet (S.A.W.) has entered into a pact to safeguard their life and property and the responsibility of Allah and His Prophet is for it.
- 3. They shall be helped against such an enemy as invades them outrageously.

- 4. It shall be incumbent on these people to give help, when it is called for by the Prophet of Allah (S.A.W.). But in religious wars each party shall remain impartial.
- 5. Whoever contravenes it, this pact shall not stand as an argument (or excuse) for him.

Note: Bani Ghifar Tribe sent a delegation to the Holy Prophet (S.A.W.) and offered to enter into a pact with him. The offer was accepted by the Holy Prophet (S.A.W.) who had a pact prepared. Before entering the fold of Islam, the people of the tribe were highway men and were professional dacoits who looted caravans and tribes. Abu Zar Ghifari (R.A.A.) the well-known companion of the Prophet (S.A.W.) belonged to this tribe.

TREATY OF HUDAYBIA

IN THY NAME O ALLAH

- 1. This is the treaty in which Muhammad (S.A.W.) son of Abdullah has made a compromise with Suhail son of 'Umar.
- 2. There shall be no mutual war for ten years.
- 3. During this period, every person belonging to the two parties shall be safe and secure and none shall raise a sword against the other.
- 4. If any person from amongst the Quraish goes to Medinah he shall be sent back, but if any Muslim goes to Mecca, he shall not be sent back.
- 5. The tribes of Arabia would be free to enter into treaty from the side of either of the two parties.
- 6. The Muslims shall return this time and come back next year, but they shall not stay in Mecca for more than three days.
- 7. They shall not come back armed and shall bring with them swords only, but these shall not be kept out of scabbards and the scabbards kept in bags.

PACT OF BANI GHADAYA AND BANI URAIZ

The following pact was made with the Jews of Bani Ghadaya.

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To the Jews of Bani Ghadaya.

- 1. Responsibility in respect of the Jews of Ghadaya is assumed.
- 2. Jiziyah has been laid down for these people.
- 3. These people shall not rise against the Prophet in any way.

- 4. These people shall not be exiled from their homes.
- 5. Nothing shall render this pact void.
- Seal: Allah's Prophet Muhammad

PACT OF NAJLAN

In the name of Allah, the Compassionate, the Merciful.

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. Although Prophet Muhammad (S.A.W.), had the power to take a share from their produce, gold, silver, weapons and slaves, he treated the people generously and leaving aside all these things, he fixed for them two thousand hullas of the value of one Auqia each, annually-one thousand (to be supplied) in the month of Rajab and one thousand in the month of Safar.
- 2. Each Hulls shall be of the value of one Auqia and whichever is of more or less value, shall be accounted for accordingly.
- 3. If instead of Hullas, something like armours or horses or riding camels are given it shall be accepted in accordance with its evaluation.
- 4. It shall be obligatory on the people of Najran to arrange for the stay of my workers. But they will have to pay taxes within one month. They should not be made to stay far more than a month.
- 5. If due to a rebellion in Yemen we have to wage war, the people of Najran will have to lend 30 armours, 20 horses and 30 camels. If any of the animals are lost, the people of Najran shall be provided substitutes.
- 6. The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet. Their present state shall neither be interfered with, nor their rights meddled with, nor their idols deformed. No Usqu (Bishop) Rahib or Waqa, shall be removed from his office. The intention being that no change in whatever state every one is; shall be made (status quo shall be maintained).
- 7. Neither the people shall be punished for any past crime or murder, nor shall they be compelled to do military service. Neither shall Ushr be imposed on them nor any army shall enter their area.
- 8. If any one of the people of Najran demands his rights, justice shall be done between the plaintiff and respondent. Neither oppression shall be allowed to be perpetrated on them, nor shall they be permitted to oppress any one.
- 9. Whoever from the people of Najran takes interest alter the conclusion of the pact, shall be excluded from my assurance.
- 10. No one from the people of Najran shall be implicated in the crime of someone else.
- 11. Whatever has been written in this pact, Allah and Muhammad His Prophet (S.A.W.) are guarantors for it, unless there is an order from Allah, in this connection, and as long as the people of Najran remain faithful and adhere to the conditions which have been made for them, except that some one compels them to do otherwise.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Najran which was the biggest centre of Christianity in Arabia is a district of north Yemen. There was a very splendid Cathedral which the Christians regarded as their Kaaba. Large estate attached to the Cathedrals was a source of big income. When the people of Najran received the letter of the Holy Prophet (S.A.W.), they sent a delegation to the Prophet (S.A.W.), which studied the conditions and had discussions. The Holy Prophet (S.A.W.), invited them to a Mubahila (Invocation of Allah's Curse on the party which is in the wrong) and asked them to pray to Allah along with their kith and kin, to send His Curse on the liars. The delegation did not accept the challenge lest they should be destroyed and agreed to conclude a pact.

PACT OF SAQEEF (TAIF)

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. This writing of Muhammad (S.A.W.) the Prophet of Allah is for Saqeef.
- 2. Whatever has been written in this deed, its responsibility is that of Allah Who is One and does not share His Powers with anybody, and of Prophet Muhammad (S.A.W.) son of Abdullah.
- 3. The valley of Saqeef has been declared as Haram. The cutting of the wild thorny trees thereof, hunting therein, oppression, theft and evil actions in it are all Haram (strictly prohibited).
- 4. Saqeef has the greatest right to Wuj. Neither army shall pass through the land of Taif, nor shall a Muslim go there and eject these People from there. These people may do whatever they like in Taif and its valley and construct whatever building they like.
- 5. The people of Taif shall be exempt from Ushr, Zakat and Military aid. There shall be no coercion, in so far as their life and property is concerned.
- 6. These people shall be regarded as a group of the Muslims. They can, therefore move amongst the Muslims without any Restriction.
- 7. If someone is taken prisoner from amongst the people of Taif, they shall have the right to settle the case.
- 8. Whatever debt of the people of Taif may be due for payment on a pawned article and whatever debt on a pawned article may be payable till after the Ukaz season, should be paid by Ukaz. Allah has no responsibility regarding interest.
- 9. In the books of the people of Taif whatever debts are due for receipt till the time of their acceptance of Islam, they shall be in their right to receive them.
- 10. If an article belonging to the people of Taif, held in trust, is destroyed by the trustee, it shall be caused to be returned to the owner.
- 11. The people of Saqeef, who are not present here shall have the same safeguards and rights as are admissible to those present here. Whatever property they have in Layya, shall be secure like wuj.
- 12. Similarly whoever is their partner in trade or their helper, shall have the same rights.
- 13. If someone commits a financial or physical excess or outrage on the people of Saqeef, all the Muslims shall help Saqeef against the offender.

- 14. Anybody whose entry into the area is not desired, shall not enter it.
- 15. These people can construct places for buying and selling in front of their houses.
- 16. A ruler for Saqeef shall be appointed from amongst them. Accordingly, Bani Malik and Bani Akhlat shall have their own Amirs.
- 17. The people of Saqeef who will irrigate the gardens of Quraish, shall have right to half of the produce.
- 18. No interest shall be charged on the pawned articles. If they are in a position to pay the amount of pawn, they should pay it. If they are not able to pay immediately, they should pay up to the Jamadi-ul-Oola of the next year. And one whose time is up and does not pay, he has no doubt turned it into an interest transaction.
- 19. If the people of Saqeef are in debt, the amount of principal only shall be paid to the creditor.
- 20. If they have amongst them a prisoner, whom his master sold away, the transaction shall be regular. If he was not sold, his ransom shall be 6 she-camels, which can be given in two instalments.
- 21. Only a person purchasing an article, shall have the right of its sale

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: As in the present day, Taif was the summer resort of the wealthy Quraish. Being five thousand feet above sea level, its climate is cool and pleasant. In the past it was full of gardens and produced fruits and vegetables. The City of Taif, is now a big centre of trade and is a highly developed and modernised city.

Despite the fact that the Quraish knew that the Holy Prophet (S.A.W.) was extremely noble, truthful, honest, charitable and truth-worthy person, they treated him with contempt, malice and animosity, when he declared that he was Prophet of Allah. Day by day their attitude grew more and more hostile and bitter. When there was little hope of their listening to the voice of reason, the Holy Prophet (S.A.W.) went to Taif to preach Islam there. But unfortunately the people of Taif proved to be more callous, unreasonable and tyrannical.

In the city there lived wealthy and highly influential people. The Holy Prophet went to the three brothers named Abd ya lail, Mas'ood, and Habeeb, who belonged to the Omair tribe, which was the chief of all other tribes and invited them to accept Islam. What the three said was derogatory and humiliating to the extreme. One of them said, "If Allah has sent you as a Prophet, you are tearing the cover of Ka'ba". The second said, "Did not Allah get somebody else for prophethood except you?" The third said, "I cannot Talk to you. If you are true, it would be discourteous to talk to you. If you are a liar, you do not deserve to be talked to."

Not content with this insulting behaviour, they roused the street urchins and rogues of Taif, to jeer and make fun of the Holy Prophet (S.A.W.). The result was that the rascals stood in line on both sides of the way. When the Holy prophet (S.A.W.) went that way, they pelted stones and rocks on him, till his shoes were smeared with blood. When due to blows and wounds, his strength gave way, he sat down; but the callous miscreants held him by the arms and made him stand up. When he would begin walking again they abuse him and clapped their hands. The Holy Prophet (S.A.W.) at last took refuge in a vineyard.

The Prophets (A.S.) were generally subjected to such injuries and insults. Some of them prayed for Allah's curse. Prophet Nooh's (A.S.) curse resulted in the destruction of a big part of earth, by the Deluge. But the Holy Prophet (S.A.W.) was sent for the good and benefit of the world, he could not even think of such a curse. His companion on the jourey, Zaid (R.A.A.) requested him to invoke the curse of Allah on such a bad lot of people, but the Holy Prophet got piqued and said, "Never! I have been sent as a blessing for the world". Thereafter he prayed, "oh Allah! Give guidance to my people and give them a sense to differentiate between good and bad." But the moral and physical pain which he under-went can be easily gauged by the answer of the Holy Prophet to the query of Aisha (R.A.) as to which was the hardest day of his life. He (S.A.W.) referred to that day in Taif.

PACT OF AKBAR BIN ABDUL QAIS

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Akbar bin Abdul Qais

- 1. In the days of ignorance, those of them, who took part in mischief and riots and the sins they committed, Allah and His Prophet have no responsibility therein. But in future, it shall be obligatory on these people to fulfil their promise.
- 2. Neither shall the supply of their provisions and grains be interfered with, nor shall they be harassed at the time of the ripening of fruit.
- 3. They shall have the right to the use of the collected rain water.
- 4. 'Ula bin Al Hazarmi (R.A.A.) shall continue to supervise them on behalf of the Holy Prophet (S.A.W.). It is obligatory on the people of Bahrain to co-operate with him.
- 5. It shall be incumbent on the Muslim army to share with them the goods captured in religious wars and treat them fairly and justly. At the time of religious wars moderation and the middle course of action, should be kept in view.
- 6. The two parties shall not be entitled to an alteration in this pact; These people shall neither alter any pact, or depart from it.
- 7. Allah and His Prophet testify to this pact.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: A chieftain of Bahrain, named Akbar bin Qais went with a delegation of his clan to the Holy Prophet (S.A.W.) and stated that as their way was unsafe, they were not in a position to come to him easily. They, therefore, requested that they be taught religious matters with the help of which they could distinguish between right and wrong, so that they could take them to their clan. The Holy Prophet (S.A.W.) taught them about the Oneness of Allah, his prophethood, prayers, Zakat, fasts etc. He also gave them the above pact.

LETTER TO NEGUS, KING OF ETHIOPIA

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad (S.A.W.) Prophet of Allah to Negus King of Ethiopia.

I praise Allah, except Whom there is none to be worshipped, who is the Ruler of the world. He is innocent and pure free from all blemishes, defects, flaws, or shortcomings). He gives refuge and sustains all.

I do admit that Isa (Jesus) (A.S.) son of Mariam (Mary), was the soul from Allah and His word (Order), he was infused to Mariam, who was clean and proof against evil. And Isa(A.S.) was born of Mariam. Allah created him from His soul and breath in the same manner as He created Adam(A.S.) with His own hand. I invite you towards Allah the One who has no associate. Believe in Him and join me in obedience to Him. Follow me and accept my prophethood because I am the Messenger of Allah. I have wished - you well in conveying the message of Allah in all sincerity. It is up you to accept my sympathetic advice. Extend the same invitation to your subjects. I am sending my cousin Jaffer (R.A.A.) with the other Muslims. When they reach you, treat them hospitably, by setting aside the vanity and pride of a ruler.

Peace be on him, who followed the right path.

Note: As mentioned earlier, after the Holy Prophet began to preach Islam, the Quraish became the bitterest enemies of Islam. In the beginning they taunted, teased and maltreated the Muslims. But by and by their opposition took the shape of tyranny. Their treatment of the Muslims, particularly of the poorer ones was so brutal, that they felt extremely unsafe in Mecca and feared annihilation at the hands of the Quraish. At that stage, (6th year before Hijri i.e. 614 A.D.) the Holy Prophet (S.A.W.) allowed the Muslims to temporarily migrate to Ethiopia, as he expected a good treatment by the King of Ethiopia. The Muslims began to migrate to the neighbouring country of Ethiopia. This continued till the famous Migration of the Holy Prophet, after which the migrants began to return to Medinah The last caravan returned from Ethiopia in 7th Hijra - about 629 A.D. when the second Caravan went to Ethiopia, the Holy Prophet (S.A.W.) addressed a letter to the King of Ethiopia.

The Quraish could not tolerate that the Muslims should live in peace even in Ethiopia. They sent a delegation to Negus and pointed out to him that the Muslims had a strange faith which was altogether new and requested that the Muslims should be sent back. The King concluded from the Muslims about their beliefs. On that occasion Jaffar (R.A.) made a very impressive speech, saying.

"They were an extremely ignorant and pagan nation who worshipped self-made idols. Debauchery, cruelty and eating the dead was their way of life, but Allah sent a Prophet (S.A.W.) who changed their lives altogether. He admonished them to worship Allah only and to regard Him as their Master. He preached to them always to be truthful; and not to misappropriate a trust, treat neighbours kindly, avoid bloodshed and all that Allah has prohibited. Worship Allah, the One observe fasts and pay Zakat. This was the crime, for which their countrymen forced them to leave their hearths and homes and they had to take refuge in Ethiopia."

The King of Ethiopia was highly moved by the speech and clearly announced that he would not allow such pious people to be tyrannised.

The Muslims, thereafter, always had a deep regard for Ethiopia and never did they think of attacking that country. They conquered big countries like Iran, but never touched the neighbouring Ethiopia.

LETTER TO ABU SUFYAN

Received your letter. I know that you have ever been steeped in pride and arrogance against Allah the Supreme.

You have mentioned of an attack to be made on Medinah with a valiant army, which is bent on laying waste Medinah. Let it be clear to you that this depends on the Will of Allah! If He will so wish, He could deprive you of the power even to utter the names of Lat and Uzza. You are amazed that I did not know the ditch method(for defence). You should know that this method has been made known to me by Allah because your wrath and rage has reached such a point that you are bent on dilapidating Medinah.

You should know that far from your empty hopes being realised, time has now come when Lat and Uzza, Manat and Naela are shattered to pieces.

Note: When the Muslims, due to the unbearable oppression, migrated to Medinah, the Quraish started preparation to invade the City, so that the Muslims should not stay in peace. In the 2nd Hijri they invaded with one thousand strong army, whereas the Muslims numbered only 313. The combat took place at Badr. The Quraish incurred heavy losses and laid down arms. All their famous and brave leaders were killed. The second battle was fought at Uhud, in which the Muslims

suffered heavily due to their not complying with the orders of the Holy Prophet (S.A.W.). The combat was, however, indecisive. In the 5th Hijri, the Quraish collected a huge army of 10 thousand, which included the Jews of Khyber also. This time they hoped to crush the Muslims in the very first attack. The Holy Prophet (S.A.W.) had trenches dug in the north of Medinah and thus cut off the route of the Quraish. The latter were totally upset to see the trenches. Abu Sufyan, who was highly enraged, wrote a threatening letter to the Holy Prophet(S.A.W.), in which he said that his big army would totally devastate Medinah. The above letter of the Holy Prophet(S.A.W.) was in reply thereto.

The Quraish besieged Medinah for several weeks, but could not capture it. One day a strong and violent wind blew which uprooted the tents of the Quriash. Their camels and horses ran away, and their cauldrons upturned. The result was that the Quraish were highly depressed and their courage gave way. The lost hope of a victory and left the battle field during the night. This was the last attack of the Qurasih on Medinah.

SECOND LETTER TO THE KING OF ETHIOPIA IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad (S.A.W.) the Prophet of Allah to Negus, King of Ethiopia.

Peace be on him who follows the guidance. I praise Allah Who alone is to be worshipped. He is the Master of the entire universe. He is Sublime. Only He is the haven of peace and security. I testify that Isa (Jesus)son of Mariam (Mary) is the spirit of Allah and His word, which He communed to Mariam (Mary) the pious and thus she became the mother of Allah's Prophet Isa(A.S.).Thus Allah created him from His spirit and infused it into Mariam just as He made Adam (A.S.) with His powerful hand.

Now I invite you to accept the obedience, sympathy, and love of Allah Who is One and Who is without an associate. You should follow me and should believe in the message of Allah which I have brought.

I call you and your army towards Allah Who is worthy of all respect and esteem. I have thus discharged my duty of conveying His message and advice. You should accept it, May peace be on the followers of the guidance.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: As Negus continued to listen to the holy message, he was being influenced by it. As soon as the holy text was over, he kissed the letter with extreme fondness and placed it over his head. He sent the following reply:

To Muhammad, Prophet of Allah. May peace be on him.

From As'hama. the Negus.

May peace be on you O Prophet of Allah! May blessings and favours of Allah be on you. Allah, except Whom there is none worthy of worship, Who has shown me the way of Islam and has guided me.

O Prophet of Allah ! I had the honour of seeing your esteemed letter. Whatever you have written about Isa Jesus (A.S.) I swear by the Allah, Lord of earth and Heaven, that Isa (A.S.) is nothing more than that. I have well understood all these things which you have conveyed to me. Your cousin and his companions are my close companions.

I bear evidence that you are a true Prophet of Allah. I have taken bai'at (oath of allegiance to Allah and His Prophet) at the hand of your cousin, for the sake of Allah and have become a slave of Islam. O Allah's Prophet! I send my son Arha to you. If you will so order, I will present myself to you. May peace and blessings of Allah be on you.

THIRD LETTER TO THE KING OF ETHIOPIA

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

May peace be on you. You treated us nicely. We have complete trust in you. The thing, we had hoped from you, has been realized and are safe and sound from the thing, we had feared. There is no capability (to do a thing) except from Allah.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The main object in sending the letter was to call back the refugees to Medinah. The Negus is stated have kept the holy letters in an ivory casket and said that as long as the holy letters were there, the people of Ethiopia should be safe and secure.

LETTER TO HERACLES CAESAR

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, who is the servant of Allah and His Prophet to Heracles Caesar.

Peace be on him, who follows the right path.

After this, I invite you to the fold of Islam. Therefore, if you desire security, accept Islam. If you accept Islam, Allah shall reward you doubly and if you refuse to do so, the responsibility for the transgression of the entire nation, shall be yours.

O people of the Book! Leaving aside all matters of differences and disputes, agree on a thing, which is equally incontrovertible both as you and we are concerned and it is that we should not worship any one else with Him, nor regard any one else except Allah as our Sustainer.

If you deny this, you must know that we believe in Oneness of Allah, in all circumstances.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Just as in our time, there are two most powerful States which call themselves 'Super' powers; in the time of the Holy Prophet (S.A.W.) there were two most powerful States: One was Iran and the other Rome or Byzantium or Constantinople. The former was the biggest state of Asia and a cradle of a great civilisation. It was towards the east of Arabia. Towards the north west was the Roman Empire. The two States were contiguous. Rome is at present the Capital of Italy. The Arabs called Byzantium by the name of Rome.

Some years back when this letter was sent, the Iranians attacked Syria and defeated the Romans. There is a reference to it in the Quran. The Romans, in order to avenge themselves, made big preparations and defeated the Iranians. Although the Iranians were at that time very powerful and the Romans did seem to have a chance of a victory against them, the Quran prophesied a clear triumph for the Romans. Heracles came to Jerusalem in token of his gratefulness, It was here that he received the letter of the Holy Prophet(S.A.W.). He ordered that somebody from Arabia, should be presented before him. Per chance Abu Sufyan was staying at Ghaza with his merchandise. The men of Caesar brought him from Ghaza.

Caesar held a grand court. He donned a Crown and sat on his throne. Then addressing the Arabs, he enquired as to who was the relative of the person who claimed himself to be a Prophet. Abu Sufyan said that he was related to the Holy Prophet (S.A.W.). The following dialogue then took place:

Caesar: To what sort of family does the Claimant to Prophethood belong?

Abu Sufyan: Is noble.

Caesar: Did some one else in the family claim Prophethood?

Abu Sufyan: No.

Caesar: Did someone from the family happen to be a King?

Abu Sufyan: No.

Caesar: Are the people who have accepted this religion, poor or influential?

Abu Sufyan: They are poor people.

Caesar: Are his followers growing in number or decreasing?

Abu Sufyan: They are growing.

Caesar: Have you ever experienced an untruthfulness from him?

Abu Sufyan: No.

Caesar: Does he ever break a promise or agreement?

Abu Sufyan: Thus far he has never done it. But it is to be seen if he adheres to the new peace pact which has been oncluded.

Caesar: Have you ever fought a battle against him?

Abu Sufyan: Yes.

Caesar: What was the result of the battle?

Abu Sufyan: Sometime we were victorious and sometime he was successful.

Caesar: What does he teach?

Abu Sufyan: He says, "Worship One God-Allah. Associate none else with Allah. Say prayers. Take to piety. Speak the truth. Treat relatives with kindness.

After this dialogue Caesar remarked that the Prophets always belonged to noble families. Further he said that as nobody else from the family of the Holy Prophet (S.A.W.) laid claim to Prophethood, it was, therefore, clear that there was no hereditary influence involved in his claim to Prophethood. Similarly absence of any king in the family, proved that the Holy Prophet was not prompted by a desire of kingship. As He never spoke a lie, he could hardly be expected to lie about Allah. Caesar further observed that the followers of the Prophets, in the beginning, are poor and that a true religion goes on making progress. Also Prophets never cheat anybody. As he preached piety, cleanliness and worship of Allah alone, he should one day be a master of the place, he (Caesar) was occupying. Thereafter Caesar ordered that the letter of Holy Prophet (S.A.W.) be read.

The dialogue of Caesar, with Abu Sufyan, highly enraged the courtiers. The Caesar, therefore, sent away the Arabs from the court. The love of crown and throne and the opposition of the courtiers, however, did not allow Caesar to accept Islam. But his searching questions and his talk clearly show that he was convinced of the truthfulness of Islam, as he had correctly judged that a person who never in his life, uttered even a trifling lie, could hardly say anything wrong about Allah. He was also certain that worldly riches, splendour and ascendancy were not the aims and objects of the Holy Prophet (S.A.W.), but the communication of his message of Islam to the entire world, was his mission.

When Caesar was about to return to Constantinople, he again advised his courtiers to follow the Holy Prophet (S.A.W.) as he was the one, they were awaiting. He further mentioned that their books contained the description of the Holy Prophet, Muhammad (S.A.W.), and these clearly and unequivocally indicate that he was the true Prophet of Allah. It was, therefore, in their own interest to follow the guidance given by the Holy Prophet (S.A.W.).

The courtiers, however, said that it would mean their acceptance of the over lordship of the Arabs, although their's was the biggest kingdom of the world and their nation the greatest nation of the world. Caesar, thereon, said that although they were not prepared to accept Islam then very shortly they would be overpowered by the Arabs. He was much displeased by the arrogant attitude of the courtiers and immediately left Syria. While departing he looked at the Syrian territory and said that he was leaving Syria for ever. And it was true, he was never to return to Syria.'

LETTER TO KHUSRO PERWEZ, EMPEROR OF FARS

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL FROM MUHAMMAD, PROPHET OF ALLAH TO KISRA, KING OF FARS

May peace be on him who follows the guidance, believes in Allah and his Prophet. I testify that there is none worthy of worship except Allah, who is alone and without an associate and Muhammad is His Servant and Prophet. Allah has made me a Prophet and sent me for the entire world, in order that I may infuse the fear of Allah in every living person. Accept Islam and be secure. If you refuse, the sins of all the Zoroastrians shall be your responsibility.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The shock which his false pride received and his rage at being thus addressed have been mentioned in some detail elsewhere.

LETTER TO HURMUZ

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah, to Hurmuz I invite you towards Islam. Accept Islam in order that you may get security in this world and the next.

SEAL: ALLAH'S PRPOHET MUHAMMAD

Note: The Holy Prophet (S.A.W.) while addressing a letter to Khusro Perwez, had also sent a letter to Hurmuz, who belonged to the Iranian royal family and was the maternal uncle of Sheroya. Although at that time he did not pay heed to the Holy letter, subsequently he embraced Islam.

LETTER TO THE VICEGERENT OF EGYPT

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad Servant of Allah and His Prophet

To Muqawqis, Vicegerent of Egypt

Peace be on him who has taken the right course. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, Allah, the Sublime, shall reward you doubly. But if you refuse to do so, responsibility for the transgression of the entire nation shall be yours.

O people of the Book! leaving aside all matters of difference and dispute, agree on a matter which is equally consistent between you and us and it is that we should not worship anyone except Allah and that we should neither associate anyone with Him, nor make anyone else as our god.

If you refuse it, you must know that we, in all circumstances, believe in Oneness of Allah.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Muqawqis who was appointed as vicegerent of Egypt by the Roman Empire. He was a great scholar of his religion. Egypt had always been a great centre of civilisation and made great advances in various branches of art and astrology. It was also a commercial link between East and West. But like Iran, Egypt had also become morally depraved.

Muqawqis was highly affected by the sincerity of the letter and he remarked that it was the time that the awaited Prophet appeared, but that he was under the impression that he would be born in Syria. He further observed that from Torah and Bible, he had come to know that the Prophet would not eat of charity, but would accept presents and that the poor and indigent would be his companions. He ordered that the Holy letter should be placed in an ivory casket which should be preserved safely in the government treasury. He sent the following reply to the Holy Prophet (S.A.W.).

TO MUHAMMAD SON OF ABDULLAH FROM MUQAWQIS

"I read your letter and understood what you have written. I know that the coming of a Prophet is still due. But I thought, he would be born in Syria-I have treated your messenger with respect and honour. I am sending two maids for you as presents. These maids belong to a very respectable family amongst us. In addition I send for you clothes and a duldul (steed) for riding. May Allah bestow security on you."

Note: Just as Caesar could not benefit from the light of Islam; power and lust pulled him back from availing himself of the blessings of Islam. The gifts sent by Muqawqis were accepted by the Holy Prophet (S.A.W.).

The letter which was placed in an ivory casket by Muqawqis,

The letter which was placed in an ivory casket by Muqawqis, found its way into the Christian monastery of Akheem in Egypt. There a recluse pasted it on his Bible. The letter was written on a parchment. From there a French orientalist obtained it and sold it to Sultan Abdul Majeed Khan of Turkey, for a consideration of 300 Pounds. The Sultan had the Holy letter fixed in a golden frame and had it preserved in the treasury of the royal palace, along with other sacred relics.

High Muslim scholars have affirmed that the Holy letter was written by as high and sacred a personality as Abu Bakr Siddiq (R.A.A.).

Muqawqis, like Caesar, too had a dialogue with Mugheera bin Sh'oba, an exalted companion of the Holy Prophet (S.A.W.). Mugheera (R.A.A.) said: "Once I went to the court of Muqawqis, who enquired of me, about the family of the Holy Prophet (S.A.W.). I informed him that he belonged to a high and noble family. Muqawqis remarked that Prophets always belong to noble families. Then he asked if I had an experience of the truthfulness of the Prophet (S.A.W.). I told that he always spoke the truth. Therefore, in spite of our opposition to him, we call him Ameen (truthworthy). Muqawqis observed that a man who did not speak lies to men, how could he speak a lie about Allah? Then he enquired what sort of people were his followers and what did the Jews think of him. I replied that his followers were mostly poor, but the Jews were his bitter enemies. Muqawqis stated that the followers of the Prophets in the beginning are usually poor, and that he must be a , Prophet of Allah. He further stated that the Jews opposed him out of envy and jealousy, otherwise they must have been certain of his, truthfulness and that they too awaited a Prophet. The Messiah

(A.S.) also preached that following and submitting to the Holy Prophet (S.A.W.) was essential and that whatever qualities of his had been mentioned, the same were the qualities of the earlier Prophets.

Mugheera (R.A.A.) was highly impressed by the dialogue. On his return from Egypt, he happened to meet a great Christian scholar, from whom he enquired if he awaited a Prophet, and if so, what qualities of his were mentioned in

Torah and Bible? The Christian scholar informed him in detail that indeed they awaited a Prophet, and he would be the last Prophet. Messiah (A.S.) preached to them that when that Prophet appeared, they would follow him. He further preached that the Prophet would be illiterate and an Arab and his name would be Ahmad and his features and characteristics would be as follows:

"Middling height; big eyes with red capillaries showing in them, his complexion would be red and white. He would use coarse clothes and eat ordinary food. He would not be afraid of the greatest power; whoever would fight against him, he would face him. His companions would be prepared to sacrifice their lives at his slightest indication, and would regard him dearer than their own offsprings, mothers, fathers and brothers. From one harem he would stay in another Harem whose land would be rocky and where date-palms would be growing in abundance. His faith would be that of Ibrahim (A.S.)! He shall not adopt the way of the arrogant. His Prophethood shall be for all. The entire earth shall be his prayer Carpet".

Mugheera wa so moved by talks that he went to the Holy Prophet (S.A.W.) and accepted Islam.

LETTER TO HAUZA BIN ALI, GOVERNOR OF YAMAMA

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Hauza bin Ali

May peace be on him who follows the guidance. It may be clarified that my deen (faith) shall reach the boundaries of the entire Arabia and Iran and shall prevail. Therefore you should accept Islam. There in lies security.

I have nothing to do with your country. It shall, as before, remain under your jurisdiction.'

Seal: Allah's Prophet Muhammad

REPLY OF THE GOVERNOR OF YAMAMA

"The deen (faith) towards which you invite me, is very good. I am a famous orator and poet. Therefore the Arabs highly respect me. If you include me in your government, I am prepared to follow you".

Note: The Holy Prophet did not accept the demand of Hauza. He usually refused such peremptory demands and would say that the matter was in the control of Allah, who gave His land to whoever he wanted.

A Christian scholar had advised Hauza to accept Islam and told him that the Arab Prophet (S.A.W.) would not have deprived him of his lands. He had informed him that Isa (Jesus, A.S.) had given the good news in the Bible, that a Prophet would come. Hauza, however, could not overcome the fear of losing his country and did not accept Islam.

LETTER TO HARIS GHASSANI, KING OF DAMISHQ (DAMASCUS)

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Haris Bin Abi Shimr

Peace be on him who follows the right path, believes in it and regards it as true.

I invite you to believe in One Allah, who has no associate. Your country would remain with you.'

Seal: Allah's Prophet Muhammad

Note: Haris, the King of Syria, belonged to Ghassani family of Arabia, which had settled in Syria towards the end of the 2nd century A.D. and by and by established its rule over the country.

Shuja (R.A.A.) had the honour of taking the letter to Haris, happened to meet Muree, a courtier of the King. Muree enquired of Shuja, about the Holy Prophet (S.A.W.) and was highly moved by the account of the Holy Prophet. He remarked that exactly the same account of the Holy Prophet (S.A.W.) was to be found in the Bible. He, therefore, accepted Islam but warned Shuja, not to mention his acceptance of Islam to any body.

Muree mentioned Shuja to the King, who called Shuja to his court and had the letter read. He was highly infuriated after listening to the letter and said, "who dares even look towards my country"? He ordered his army to make preparations. On his return, Haris gave an account of his meeting to the Holy Prophet (S.A.W.) who said, "In his arrogance of kingship, he has declined to accept Islam, but his rule shall not last". Under the leadership of Caesar, Haris started war against Islam, soon after the victory of Mecca, but ultimately the Ghassani rule was effaced from Syria in the 14th Hijra i.e. 625 A.D.

LETTER TO MUNZIR BIN SAWA, GOVERNOR OF BAHRAIN

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Munzir bin Sawa

May peace be on you! I praise Allah, Who is One and there none to be worshipped but except Him. I bear evidence to the Oneness of Allah and that I am a servant of Allah and His Prophet.

Thereafter I remind you of Allah. Whoever accepts admonition, does it for his own good.

Whoever followed my messengers and acted in accordance their guidance; he, in fact, accepted my advice.

My messengers have highly praised your behaviour. You shall continue in your present office. You should remain faithful to and His Prophet.

I accept your recommendation regarding the people of Bahrain. I forgive the offences of the offenders. Therefore, you may also forgive them.

Of the people of Bahrain whoever want to continue in their Jewish or Majusi faith, should be made to pay Jizia.'

SEAL: ALLAH'S PROPHET MUHAMMAD

The above letter was written in reply to the following letter Munzir Bin Sawa:

11.(a) "Allah's Prophet! I received your injunctions. Prior to this, I have also seen the letter, you wrote to the people of Bahrain, extending to them an invitation to Islam. I accept Islam out of my own will.

Some of the people of Bahrain like Islam and entered the Islamic fold, while others continue in their old faith. In my country, there live Zoroastrians and Jews. You may inform me of the treatment which is to be extended to them".'

It may be mentioned here that Bahrain was under the jurisdiction of Iran in the 6th Century A.D. Munzir bin Sawa was the Iranian Governor of Bahrain. The latter received the message of Islam and accepted it.

SECOND LETTER TO MUNZIR

IN THE NAME OF ALLAH, THE COMPASSIONATE AND THE MERCIFUL

Peace be on you. I am sending Abu Huraira and Qudama (R.A.A.) to you. You may hand over to them, whatever amount of Ush'r, Zakat and Jiziya, you have collected in your area.

- Allah's Seal: Prophet Muhammad

LETTER TO JAIFER AND 'ABD, RULERS OF OMAN

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Jaifer and Abd.

Peace be on him who adopts the right course. There-after, I invite both of you to Islam. Embrace Islam. Therein lies security! Allah has sent me as a Prophet to his creatures, in order that I may instil fear of Allah in His disobedient creatures and thus there may be left no excuse for those who deny Allah.

My prophethood is about to reach your country. If you two accept Islam, your country will, as usual, remain with you. But if you refuse or object, it is a perishable thing.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Jaifer and 'Abd accepted Islam after a slight hesitation and said that the Prophet (S.A.W.), himself acted before ordering others to act and before prohibiting others from a thing, himself abstained from it. They further observed that if he attained victory, he was not proud; and overpowered, he did not deflect from his objective. They further said that the Prophet always fulfilled promises. They testified that he was the Prophet of Allah.

LETTER TO THE SUCCESSOR OF AS'HAMA THE NEGUS

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah -

To Negus, King of Ethiopia.

His Prophet (S.A.W.).

I bear witness that there is none to be worshipped except Allah. No one is His associate or partner. He does not stand in need of a wife or children. And I affirm that I am his servant and his Prophet.

I invite you to believe in Allah who is One. If you want security, accept Islam.

O people of the Book! Ignore all matters of difference and dispute, and agree to a thing to which you and we are equally committed, and it is that we should not worship anyone except Allah. And neither should we associate anyone else with Him nor should we regard anyone else as our Sustainer. If they object to it, tell them, "you will bear witness that we believe in Allah."

If you will not accept these, the responsibility of the transgression of your Christian people shall be yours.

SEAL: ALLAH'S PROPHET MUHAMMAD

The Negus did not accept Islam. He also did not send a reply to the letter.

LETTER TO THE KINGS OF HIMAYAR

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah--,

To Haris, etc.

May peace be on you, till you believe in Allah and His Prophet

Undoubtedly Allah is He Who is unique and Who has no associate. he sent Musa (Moses,A.S.) with miracles and created Isa (Jesus, A.S.) by His word. But the Jews say that "Uzair is son of Allah" and the Christians say that Isa (A.S.) is son of Allah and is one out of the three".

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The Kings of Himyar after listening to the letter, gladly accepted Islam, sent a delegation to the Holy Prophet (S.A.W.) to communicate the news of their acceptance of Islam. The Himyar dynasty ruled over the southern part of Yemen, in the time of the Holy Prophet (S.A.W.). Yemen then comprised the south Western portion of Arabia and its area was over 127 thousand square miles. The two brothers whom the Holy Prophet(S.A.W.) addressed a letter also ruled over parts of Yemen.

SECOND LETTER TO THE KINGS OF THE HIMYAR

The Holy Prophet expressed his deep sense of joy at the acceptance of Islam by the Kings of Himyar and communicated to them injunctions about Zakat and Jizia in the letter that follows:

In the name of Allah, the Compassionate, the Merciful.

From Muhammad, Prophet of Allah,

To Kings of Himyar

May peace be on you. I praise Allah, except Whom there is none to be worshipped.

Your messengers reached here at the time of my return from Room (Byzantium). They delivered your message; related details of your war against the infidels and conditions existing there. Allah has honoured you with His guidance. You should make the obedience of Allah and His Prophet obligatory on you.

Keep saying prayers, paying Zakat and fifth of the benefits gained in religious wars, for Allah and His Prophet.

Allah has fixed the payment of charity money on landed property and it is Ushr (One tenth of the produce in rainfed; and canal irrigated lands and in the case of well-irrigated lands, it is at the rate of half Ushr(One twentieth). As Zakat per 40 camels one she-camel; per 30 camels, one young camel; per 5 camels a goat and per 10 camels two goats, be given.

A young goat per 40 sheep, and goats. This is the rate of Zakat on cattle.

This rate of Zakat has been made obligatory on the Muslims. Whoever gives more than this, it is a source of more Sawa (Recompense) for him.

But whoever pays the fixed amount; and proclaims his (acceptance of) Islam and helps the Muslims against infidels is a Muslim. Similarly all the duties and responsibilities of the Muslims shall be applicable to him.

For the fulfilment of this promise, I give the guarantee of Allah and His Prophet.

If a Jew or a Christian embraces Islam, he shall be treated in the same manner. Whoever wishes to continue in Jewish or Christian religion, shall not be forced to change his religion, but he shall have to pay Jiziya, the rate of which for each adult is one dinar, or its equivalent in value, cloth of the same value. Whoever shall pay this amount to the Prophet of Allah (S.A.W.), the responsibility for his protection shall be that of Allah and His Prophet. Whoever refuses Jiziya, shall be regarded as an enemy of Allah and His Prophet.'

- Seal: Allah's Prophet Muhammad

LETTER TO FARWAH, GOVERNOR OF M'AAN

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Farwah bin 'Amar

Your messenger came to me and delivered the presents you sent me, gave me an account of yourself and conveyed to me the good news of your acceptance of Islam.

Allah as honored you with His guidance. If you continue to remain obedient to Allah and His Prophet and remain faithful to them, keep saying prayers and paying Zakat, it is the greatest blessing of Allah; and take it that Allah has blessed you with His guidance.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Farwah had been appointed as Governor of M'aan by the Byzantine government. M'aan which now forms part of Jordan, is situated towards the Northwest of Arabia. When Caesar came to know of the acceptance of Islam by Farwah, he reprimanded him and ordered him to give up his new faith, otherwise he threatened to remove him from his office. But Farwah boldly refused. Thereon Caesar imprisoned him, but seeing that even the hardships of the prison could not deflect him resolution, he ordered that Farwah should be put to death. His last words were "Convey the message to the Holy Prophet(peace be on him), that even my bones remained subservient to Allah"

LETTER TO 'AMR BIN HAZM ANSARI GOVERNOR OF YEMEN

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

This writing from the side of Allah the Great and His Prophet, is given to 'Amr bin Hazm Ansari and has been written at the time of his deputation to Yemen.

"Allah, the Sublime has said,

'O FAITHFUL ONES! FULFILL YOUR PROMISE'

I impress on him that in every matter, he should fear Allah, for "Allah is with those, who fear Him, and take to virtue". I have admonished 'Amr bin Hazm (R.A.A.) to receive the due to Allah, according to His order. Treat the people with kindness and order them to do good deeds. Teach them the Holy Qur'an and make them understand the fundamentals of Islam. Only he who is clean, should touch the Qur'an. The people should be prohibited from evils. They should be made aware of their rights and duties. In ordering them to do good deeds, the people should be treated politely. But there should be no hesitation in taking to task the one who is guilty of oppression and outrage, as Allah, the Sublime does not like cruelty. He has strictly prohibited tyranny. Allah sends curses on tyrants.

People should be informed of the actions and ways which lead to Paradise and warned of the actions which take a person to Hell.

All the people should be treated nicely, in order that they get to understand the elements of the faith adequately.

The tenets of Hajj should also be told in detail in Farz. (essentially and obligatory) and Sunnat (what is lesser essential, but was done by the Holy Prophet (S.A.W.) should be clearly described. All the commands of Allah in respect of Hajj and Umra should be made known to the people.

People should be prohibited from saying prayers in such clothes, as do not cover the body and during the prayer there is a risk of the private parts being exposed. The instructions in respect of Wudu (ablution) should be fully explained. It is ordered that the prayers should be offered at the fixed times and it is directed that the Ruku (bowing before Allah during the prayer) should be completely performed. And during the prayers, there should be Riqqat (tendency to repent and weep). The Fajr (morning) prayers should be said early in the morning (much before sunrise). The Zuh'r (early afternoon) prayer should be offered after the sun pasts its zenith and begins to decline. The 'Asr (late afternoon) prayer offered after the shadow gets oblique. Maghrib (evening) prayer should be offered immediately after the sunset, and should not be delayed till the stars appear in the sky. Isha (night) prayer should be said in the first part of night.

Regarding Friday prayers, it is ordered that when there is Azaan (call for prayers), one should immediately leave to say the prayers and before leaving for the Friday prayers, bath taken.

From the goods gained in religious wars, Khums (fifth party) be paid, in the way of Allah. From the produce of land of every Muslim, a quantity equal to Ush'r (one tenth) should be charged by should be charged half of Ush'r (one twentieth).

As for cattle, two goats be taken per 10 camels and four goats per 20 camels. One cow per 40 cows and one calf per 30 cows and one goat per 40 goats.

This rate has been made obligatory on the Muslims, as Zakat, by Allah. Whoever pays more, shall deserve greater recompense.

People should not call one another for help in war, in the name of their tribe and family. A person should be helped only

for the sake of Allah the One. And whoever invites people to war in the name of tribe or family only instead of Allah, such a rioter should be put to an end.

Invitation to war is only for Allah who is One. If any Jew or Christian embraces Islam of his own free will and with a sincere heart and accepts the way of Allah, he is a Muslim. His rights and duties shall be the same as those of other Muslims.

And whoever continues to adhere to his Jewish or Christian religion, should never be compelled to change his religion. But for each adult of them, a dinar should be levied, which shall be received; annually in cash or kind. Cloth of this value can also be accepted.

Whoever refuses to pay this amount, should be regarded as an enemy of Allah, His Prophet and all the Muslims.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: 'Amr(R.A.A.)not only preserved this document, but also collected the other letters of the Holy Prophet (S.A.W.) sent to the different clans, particularly of Jews, Christians and had them bound into a volume. This subsequently served as an authentic source of information, particularly reg. Zakat, Charities, rights of the Muslims and non-Muslims, their duties, etc.

LETTER TO UKAIDIR, RULER OF DUMAT-UL-JANDAL

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Ukaidir and people of Duma.

Now that they have embraced Islam and given up idol worship.

The lands of the ponds of Duma, non-agricultural lands, un-owned and nazool(state property) lands, armours and parts, shall be for us.

All rivers, springs, cultivated lands, trees, grass, etc., shall be the property of the people of Duma.

Zakat shall not be levied on cattle, except those which graze in meadows. Unaccounted for cattle, shall not be included in Zakat.

Prayers shall be offered on time, and Zakat paid honestly. faithfulness is assured from our side to which Allah and all the Muslims present, bear witness.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Dumatul Jandal, at present known as Jauf, a big caravan centre, is situated half way between Syria and Medinah. Kanana, a clan of Arabia lived there. Although the clan was Arab, it had accepted Christianity under the influence of the Roman Empire. Caesar had appointed Ukaidir as the ruler of Duma, on his behalf. Ukaidir embraced Islam gladly and voluntarily.

LETTERS TO THE POPE OF ROME

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Peace be on him, who believes in Allah. I am of the faith that Isa (Jesus A.S.) son of Mariam (Mary) was the spirit of Allah and His word! Allah infused him in the pious Mariam.

I believe in Allah, all His Books and His Commands which he sent to Me and which He sent to Ibrahim, Ismail, Ishaq and Yaqub (A.S.) and their descendants. I also believe in what was given to Musa and Isa (A.S.) and other prophets by Allah! In faith and belief, we do not differentiate in accepting any of the prophets. We are Muslims (meaning obedient to Allah) Peace be on him who follows the guidance.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Along with the letter to Caesar, the Holy Prophet (S.A.W.) had also sent a letter to the Pope. The latter testified to his Prophethood and observed, "No doubt, he is a true Prophet". Thereafter he addressed a congregation in the cathedral and informed the people that he had received a letter from the Arabian Prophet Ahmad (S.A.W.) who had invited them to accept the true faith of Allah, the One. He then testified that there is no god save Allah and that Ahmad (S.A.W.) was the servant and prophet of Allah. The people were highly infuriated to hear this truthful declaration and they beat him so much that he died.

LETTER TO THE JEWS OF KHYBER

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, the Prophet of Allah who is like Moosa (Moses A.S.) a prophet and messenger and he testifies to what Moosa (A.S.) had brought.

O people of Torah, has Allah not stated in the Torah that "Muhammad (S.A.W.) is a Prophet of Allah. The people who will be with him, shall be harsh towards the enemies of Allah. And amongst themselves, they shall be kind and loving. They shall bow and prostrate before Allah. And they shall seek His bounty and goodwill".

I ask you to swear by Allah, who sent Torah for you and who made your forefathers eat 'mann, and 'Salva' and dried sea

for them and rid them of the tyranny of pharaoh. It is not written in Torah that you should believe in me?

After the explanation about me in the Torah, do guidance and transgression become apparent?

Therefore I invite you towards Allah and His Prophet.'

Seal: Allah's Prophet Muhammad

Note: The Jews and Christians knew well that a prophet would come and they were awaiting his appearance. The Holy Prophet (S.A.W.) was absolutely certain of the prophesy about him in the Torah.

LETTER TO BUDAIL BIN WARAQA

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Budail bin Waraqa, etc.

I praise Allah except whom there is no god.

Thereafter, you should know that the people of Tihama are the dearest to me and in relationship are the nearest to me. Whatever I like myself, I like for the one who migrates from amongst you, although he may migrate to a place in his own region. I shall deserve the same treatment as the people of Tihama.

I value the people of Tihama and nothing would be done from my side, as is not in accordance with their dignity.

At the time of my treaty with the tribes of Arabia, your people should feel secure.

Alqama son of Ulasa and Houza's two sons have already embraced Islam and both of them have migrated, and have taken bai'at(vow) on the same terms as the people of Ikrama have done. We are all equal as regards Halal (permissible) and Haram (forbidden) By Allah, I do not say anything incorrect to you. Allah shall certainly love you.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Abdul Muttalib, the grandfather of the Holy Prophet (S.A.W.) had entered into a treaty with the Khuza'a tribe to help each other and descendants of each other. The tribe, therefore, always helped the Holy Prophet (S.A.W.) The tribe informed the Holy Prophet (S.A.W.) of the invasion by the Quraish and the Jews, on Medinah.

The tribe lived in the Tihama Valley lying towards the South Mecca, along the Red Sea and the Serat Mountain. Aslam was a branch of this tribe. Its people presented themselves to the Holy Prophet (S.A.W.) and accepted Islam. The Prophet wrote the to the tribe.

LETTER TO THE PEOPLE OF ASLAM TRIBE.

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

- 1. Whoever from the Aslam tribe believes in Allah, says prayers, pays Zakat and is sincere to the deen of Allah, shall be helped, if somebody attacks them.
- 2. When the Prophet (S.A.W.) needs their help, it shall be obligatory on them to help him.
- 3. Their villagers shall have the same rights, as those of their citizens.
- 4. These people can migrate wherever they like.
- Allah's Seal: Prophet Muhammad

LETTER TO THE PEOPLE OF TIHAMA RANGE

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah

To the free people of Allah

All those who believe in Allah, offer prayers, and pay Zakat are free from bondage. Muhammad (S.A.W.) is their ruler. They shall not be sent back, except to their own tribes and they shall not be answerable for their past crimes. The people from whom their debt is due, shall be made to pay it.

These people shall not be subjected to any oppression or outrage. Whoever embraces Islam, shall be the responsibility of Allah and Prophet Muhammad (S.A.W.) in all the matters mentioned above.

May peace be on you.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: As mentioned earlier, Tihama is a long valley lying between the Red Sea and Serat Hill. In the mountain range of Tihama lived people belonging to a number of Arabian tribes. They had no regular occupation or calling, but resorted to looting and waylaying. They sent a delegation to the Holy Prophet (S.A.W.) who assured them that their past crimes would be condoned and their slaves would be free.

LETTER TO KHALID BIN ZIMAD-UL-AZDI

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

The cultivated lands in the possession of Khalid bin Zimadul-Azdi at the time of embracing Islam, shall remain his property, provided he believes in Allah, Who does not have an associate, testifies that Muhammad is His servant and Prophet; says prayers, Zakat, keep fasts of the month of Ramazan and performs Hajj introduces new things in religion, nor doubts the righteousness of Islam; shall remain faithful to Allah and His Prophet; befriend friends of Allah and is hostile to His enemies.

It is obligatory on Prophet Muhammad (S.A.W.) to guard then just as he guards his life and property and that of his kith and kin.

Allah and His Prophet are responsible for Khalid-ul-Azdi, provided there is no disloyalty on his part.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Prior to the advent of Islam, Khalid's father Zimad-ul-Azdi, who belonged to Yemen, practised medicine and surgery. During the course of the Prophethood of the Holy Prophet (S.A.W.) he happened to visit Mecca and saw a crowd of street urchins following the Holy Prophet (S.A.W.) and calling him; Majnoon(mad). Zimad, thereafter, went to the Holy Prophet (S.A.W.) and informed him that he could cure madness. The Holy Prophet (S.A.W.) spoke a few impressive sentences in praise of Allah, which impressed Zimad to such a degree that he embraced Islam immediately. The Holy Prophet (S.A.W.) wrote the above letter to Khalid.

LETTER TO HILAL BIN UMAYYA, CHIEF OF BAHRAIN

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

May peace be on you. I praise Allah who is one and there is no associate of His.

I invite you to believe in Allah, the One. Obey Allah, and enter the fold of Islam. This is the best way for you, and security is for him who follows the straight course.

SEAL: ALLAH'S PROPHET MUHAMMAD

LETTER TO USAIBUKHT BIN ABDULLAH, CHIEF OF HAJAR

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah

To Usaibukht Bin Abdullah, Chief of Hajar.

Aq'r'a brought your letter and made a recommendation on of your tribe. I have accepted his recommendation. I convey you the good news that I agree to what you have asked for and you have demanded, in accordance with your wishes. but to it seems reasonable that you explain your demands.

If you come here, you will be honoured. Even if you are to come, there is respect for you in my heart.

Although I do not seek any present, but if you want to send me a present, I shall gladly accept it.

My workers have spoken of high and esteemed level of your rank. I exhort you to give full regard to prayers, Zakat and relationship with the Muslims.

I have proposed the name of Banu Abdullah for your community. You should order your people to say prayers and do good deeds and obtain for yourself the happy news.

May peace be on you and your community of believers.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Usaibukht also called Sehbukht, was the Chieftain of Hajar which was, at one time, a big city and is a part of the Arabian province of Al-Hisa and is situated on the Persian Gulf. Usaibukht gladly embraced Islam. The Holy Prophet (S.A.W.) also addressed the following letter to Banu Abdullah.

LETTER TO BANU ABDULLAH

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

I admonish your people to remain devoted to Allah and not to got astray after receiving guidance and not to lean towards. deviation after accepting the right course.

Your delegation has come to me. I have treated it in the manner which pleased it.

I did not consider it proper to oust you from Hajar. I have accepted the request of your delegation. You should remember the munificence with which Allah has blessed you. I have come to know whatever you people have done. Whoever, from amongst you, will remain faithful, shall not be implicated in the crimes of rioting of others.

When my messengers reach you, do help them in the work of Allah. Whoever from amongst you will perform a virtuous act, his good action will not be overlooked either by Allah, or by me.

Security is for him who follows the right path.

SEAL: ALLAH'S PROPHET MUHAMMAD

After the conquest of Mecca, the Holy Prophet (S.A.W.) addressed letters which follow, to a number of tribes, many of whom had already accepted Islam.

LETTER TO NAHSHALL BIN MAALIK, CHIEF OF BANI VA'IL

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

- From Muhammad, Prophet of Allah

To Nahshall bin Maalik and the people of Bani Va'il, who have already accepted Islam.

All the people should keep on saying prayers; paying Zakat; obeying Allah and His Prophet and paying one fifth out of the benefits of holy wars for Allah and His Prophet. Keep on proclaiming acceptance of Islam; and staying away from the infidels. All such people are in the protection and trust of Allah, and Muhammad (S.A.W.) who are responsible for saving them from every kind of oppression and excesses.

Neither shall these people be exiled, nor Ush'r (One tenth) charged from their produce. Their ruler shall be from amongst them.'

SEAL: ALLAH'S PROPHET MUHAMMAD

- LETTER TO RIFA'A BIN ZAID JUZAMI

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah

To Rifa'a Bin Zaid.

I am sending Rifa'a to his community. He will extend the invitation of Allah and His Prophet to his community.

Whoever will accept his invitation, shall be taken as belonging to the organisation of Allah and His Prophet and whoever will refuse to do so, shall be secure for two months.

Note: Rifa'a had accepted Islam earlier. The Holy Prophet (S.A.W.) gave him a letter and sent him as a preacher to his tribe.

LETTER TO BANU ASAD

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Prophet Muhammad

To Banu Asad.

Peace be on you. I praise Allah, except Whom there is no god to be worshipped.

Thereafter, you have no right to take over the ownership of the wells and lands of Tai tribe. The use of their wells is not permissible (Halal) for you. Also none shall enter their lands, without their permission.

Whoever will not obey me, shall not be my responsibility.

Qaza'i bin Umar who is their administrator should manage this.

SEAL: ALLAH'S PROPHET MUHAMMAD

- LETTER TO THE CHIEFS OF AQABA

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah

To the People of Aqaba

May peace be on you. I praise Allah who is one and except whom there is nobody else to be worshipped.

I do not intend to wage war against you till you receive my written reason for it. It is better for you, either to accept Islam or agree to pay Jiziya and consent to remain obedient to Allah, His prophet and his messengers. My messengers deserve honour. Treat them with respect. Whatever pleases my messengers, will also please me.

These people have been informed of the orders about Jiziya. If you desire that there should be peace and security in the world, obey Allah and His Prophet. Thereafter none in Arabia and Ajam (Iran) shall dare cast an evil eye on you. But the rights of Allah and His Prophet can at no time be waived.

If you do not accept these terms and set them aside, I do not need your presents and gifts. In that case, I shall have to wage war (to establish peace and security). Its result would be that the big ones shall be killed in war and the commoners shall be taken prisoners.

I assure you that I am a true Prophet of Allah. I believe in Allah, and His Books, and His Prophets and am of the faith that Maseeh (Messiah) son of Mariam (Mary), is a Prophet of Allah and His word.

Hurmala (R.A.A.) who brought to me 3 wasaq (about 6 quintals) of barley, recommended your case. Had it not been in compliance of the command of Allah and the good opinion of Hurmala for you, it would not have been necessary for me to correspond with you and instead of it, there would have been a war. If you will obey my messengers, you shall immediately have my support and the help and support of everyone who is attached to me.

My messengers are Shuraih-beel, Obaiy, Hurmala and Hurais (R.A.A.) and whatever decision they take in respect of you, shall be acceptable to me.

Your people are under the protection and responsibility of Allah and His Prophet.

Supply provisions to the Jews of Maqna, for their journey to their country.

If you accept obedience, may peace be on you.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: As in the present day, Aqaba was an important port of the Red Sea. In ancient times also, due to its being an international trade centre, trade caravans to Palestine and African went through Aqaba and trade goods to the Coastal towns of the Red Sea also came from it. under the influence of the Romans, the local Arab tribes who ruled here, got converted to Christianity, but due to the oppressive behaviour of the Romans, the Arab tribes, living by the side of the Roman frontiers, got hostile to the Romans and wanted to be free.

During the time of the Holy Prophet (S.A.W.), Yuhanna, a bishop, was the ruler of Aqaba. In the beginning he was not prepared to befriend the Muslims. But seeing that Caesar avoided facing the Muslims he came to the side of Islam. Subsequently in the 9th Hijri 630 A.D. the Caesar wanted to invade Medinah with a large army. The Holy Prophet (S.A.W.) however, made up his mind to stem the tide of invasion in the country of the enemies. He, therefore, moved his valiant companions to Tabuk, where he waited for the Roman army for about 12 days. The Roman army was highly frustrated by the courage of Muslims and quietly dispersed without fighting. Yuhanna and other heads of the different tribal states sent delegations and assurances of their obedience to the Holy Prophet, who addressed the letter, given above. Yuhanna himself went to the Holy Prophet (S.A.W.) and entered the sanctuary of Islam.

LETTER TO THE PEOPLE OF MAQNA

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Bani Janba and People of Maqna

Peace be on you. I have come to know that you are going to your villages. You will be in the security, when this writing reaches you. I have forgiven all your crimes. None shall be allowed to oppress you. For you is the guarantee of Allah and His Prophet. You shall be protected, just as we protect ourselves.

One fourth of the produce of datepalm gardens, Sea-Catch and the Yam Spun, is due from you. After its payment, you shall be exempt from Jizya and all kinds of free labour. If you will remain loyal, it shall be obligatory on us to honour your respectable people and to forgive all your past offences!

Towards the end of the holy letter, the following direction for the Muslims was written:

Whoever will treat the people of Maqna nicely, it shall be better for him and who ever will maltreat them, it shall be harmful for him.

A ruler for you, shall either be appointed from amongst you or from those connected with me

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The people of Maqna which is situated on the Gulf Aqaba, were Jews. They sent a messenger to the Prophet (S.A.W.) assuring him of their loyalty and requested for an injunction.

LETTER TO THE PEOPLE OF AZRUH

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah

To the people of Azruh

These people are under the refuge and protection of Allah and his Prophet (S.A.W.) In every Rajab (7th month of the Islamic Calendar) one hundred dinars shall be payable by them. Allah shall be their custodian, in return for their goodwill and good turn to the faithful.

These people shall be in every sort of security unless informed otherwise by Muhammad (S.A.W.)'

SEAL: ALLAH'S PROPHET MUHAMMAD

- LETTER TO THE CHIEF OF HAMDAN

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Umair Zimaran

May peace be on you. I praise Allah, except whom there is none to be worshipped.

Thereafter; On return from Rome, I received the news about the acceptance of Islam by your tribe. Congratulations to the people of the Hamdan that Allah has honoured them with His guidance. Your people should make a declaration of Islam and that there is none to be worshipped except Allah and that Muhammad (S.A.W.) is His Prophet! Those who say their prayers and pay Zakat, shall be the responsibility of Allah and His Prophet. None shall be oppressed, or outraged. And whoever owns something, shall remain owner thereof.

It is not permissible for the Ahle bait (Kins) of the Prophet (S.A.W.) to accept any Charity. Malik bin Musara Ruhawi (R.A.) has delivered your message. I emphasise on you to treat him nicely. He is amongst the best people of his group'

SEAL: ALLAH'S PROPHET MOHAMMAD

Note: The above letter was sent on the occasion of the receipt of the good news that as a result of the preaching of Qais bin Malik who belonged to the Hamdan Tribe, the entire tribe embraced Islam. Earlier Qais had presented himself to the Holy Prophet (S.A.W.) and accepted Islam. He was deputed to preach Islam to his tribe.

LETTER TO KHALID BIN WALEED (R.A.A.)

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Khalid bin Waleed.

Peace be on you! I praise Allah except whom there is none to be worshipped.

Thereafter, received your letter, through your messenger, in which you have informed about the acceptance of Islam by Bani Al-Haris. I came to know that they have accepted the invitation which you took to them and that they testify that there is none to be worshipped except Allah, the One, who is without an associate and that Muhammad (S.A.W.) is His

servant and Prophet.

Allah has honoured them with His guidance. Give them the good news about Paradise and frighten them from Hell.

After performing this work, come here and tell the people to send a deputation to me.

PEACE BE ON YOU AND KINDNESS OF ALLAH AND HIS BLESSINGS

Note: The Holy Prophet (S.A.W.) had sent Khalid bin Waleed (R.A.) to the Bani Haris tribe who lived in Yemen with an invitation to embrace Islam. The entire tribe accepted Islam. When Waleed conveyed the good news the Holy prophet (S.A.W.) wrote to him the above letter.

LETTER TO MUSAILMA KAZZAB (THE LIAR)

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Musailma Kazzab

Peace be on him, who follows guidance.

Land is that of Allah, Who makes, anyone of his men, whom He desires, its inheritor.

And good ending is for those who fear Allah'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: It has previously been mentioned that Hauza, the Governor of Yamama had written to the Holy Prophet (S.A.W.) that in case the Prophet was agreeable to include him in his government, he was ready to accept Islam. This demand was rejected by the Holy Prophet (S.A.W.). After the death of Hauza, Musailma succeeded him. Immediately thereafter he falsely declared himself a prophet and wrote to the Holy Prophet (S.A.W.) that he had been associated in the prophethood and therefore, half the country should be given to him. In reply the Holy Prophet (S.A.W.) had a verse of the Holy Quran from Surah A'raf written, translation of which appears above and had it sent to Musailma. Such a brief and yet so eloquent a reply, has no parallel.

Musailma was killed in a battle with Khalid bin Waleed (R.A.A.), after the passing away of the Holy Prophet (S.A.W.).

LETTER TO M'UAZ BIN JABAL (R.A.A.)

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To M'uaz bin Jabal (R.A.)

May Peace be on you! I praise Allah the one. May Allah add to your recompense and calm your sad heart and give you endurance to thank Him.

As a matter of fact, our lives, our kith and kin and our property are merely a trust temporarily reposed in us from amongst the gifts of Allah. He benefits his servant by it, till he likes and when the fixed time comes, He takes it back.

The duty of a man is to thank Allah, when He bestows on him a munificence and when it is taken back, he should endure it with patience.

Your son was a good trust of Allah. He kept you blessed with him, till He liked. And when He desired He took him away from you, in return for a great recompense, provided you keep yourself contented with the will of Allah

Oh M'uaz (R.A.A.), if you show impatience you will lose. your recompense or reward with Allah. If you get to know, how much return and recompense has been granted to you for it, then this loss would appear very meagre in your eye.

The promise which Allah has made with the people who endure misfortune and pain with patience, shall be fully fulfilled in the life to come, The promise of Allah should reduce your grief. Whatever is destined to take place, must occur.

PEACE BE THERE!'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: M'uaz was an esteemed Companion of the Holy Prophet (S.A.W.) who embraced Islam at the young age of 18. He belonged to the Ansars. The Holy Prophet (S.A.W.) sent him to educate the Muslims, in Yemen while there, his son died. On that occasion the Holy Prophet (S.A.W.) wrote to him the above letter of condolence, exhorting him to bear the loss patiently.

LETTER TO GENIE

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

This writing of the Prophet of Allah, the Sustainer of the world is for the person who, due to some reason, enters a house at night or resides in a house and inflict harm. O Rahman! bestow goodness on him!

Thereafter! Between us and you, there is an extensiveness and room as regards rights. Therefore if you love someone and have a liking for him and do not distinguish between right and wrong and want to resort to force, and belie what is right, then you should know that the Book of Allah gives the right judgement between us and you. Says Allah the Sublime, "This is My Book, which speaks out what is right, as compared to yourself. We record, whatever you do and Our Angles, too keep it writing.

Therefore, let alone the person who has this writing of mine and flee to the idol-worshippers, or go to a person who associates someone else with the worship of Allah although there is none else worthy of worship except Allah. Everything except Him is perishable. In this world, His is the rule and to Him, all have to return (after death)."

"ThagHLaboon" "Ha Meem" They should not be helped. "Ha Meem 'Aen Seen Oaf'. The enemies of Allah get dispersed! The proof has already come from Allah. Nobody except Allah wields power and force! Therefore Allah Who is All-Knowing and All-Hearing, is enough to save you from their mischief! "

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Abu Dujana (R.A.) a brave and fearless warrior and a companion of the Holy Prophet (S.A.W.), came to him and related that one night when he lay down on his bed to sleep, he heard a horrible sound and saw something like lightning; and saw a shadow moving in the courtyard. He further mentioned that as he proceeded towards it, a flame leapt in his direction and he was afraid lest it should burn him. The Holy Prophet (S.A.W.) observed that it might have been a genie. He, therefore, had the above letter written, which Abu Dujana kept under his pillow and lay down. He heard somebody saying", Oh Abu Dujana, By Lat and Uzza 'you have burnt me. If you remove the writing from under your pillow, then by the writer of the letter, I shall never visit your house or your neighbourhood again." Abu Dujana related the incident to the Holy Prophet (S.A.W.) Who said, "Abu Dujana! Remove the writing otherwise, by the One Who has sent me as a Prophet, the community of genie shall remain in agony, till the Day of Judgement.

LETTER TO ZUL GHUSSA QAIS

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Bani Al Haris and Bani Nahad are the responsibility of Allah and His Prophet (S.A.W.). Neither shall they be ousted from their habitations nor Ushr taken from them, provided they continue to say their prayers, pay Zakat, live apart from infidels and declare their Islam.

Besides these, the protection of roads shall be included among their duties.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Zul Ghussa Qais was a Chief of the Bani Nahad Tribe.

LETTER TO 'AMR BIN M'ABAD AL-JUHANI

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Whoever from amongst these people accepts Islam, says prayers, pays Zakat remains obedient to Allah and His Prophet (S.A.W.), declares his Islam, keeps away from infidels and keeps paying the share of Allah and His Prophet from the benefits of holy wars, shall be in the protection of Allah and His Prophet (S.A.W.)

Whoever from amongst the Muslims, whom payment of a debt is due from somebody, shall receive the amount of the principal only and interest on the pawned amount shall not be admissible.

Zakat on fruits shall be one tenth of the produce.

Whoever will join these people, will have to abide by these injunctions.

SEAL: ALLAH'S PROPHET MUHAMMAD

- LETTER TO BANI ZUHAIR

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, the Prophet of Allah-

To Bani Zuhair

If the people of Bani Zuhair bin Uqaish (a branch of Ukal Tribe), believe in Allah and His Prophet and have faith in them; say prayers, pay Zakat, keep away from infidels and accept the share of Allah and His Prophet in the benefits of holy wars; they shall be secure in the protection of Allah and His Prophet.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The above letter was written on a parchment found with a person named Al Namir bin Taulab, who stated it contained the injunctions issued by the Holy Prophet (S.A.W.) to his tribe.

LETTER TO SOHAIL BIN 'AMR

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Immediately on receipt of this letter, send me Zamzam water.

Seal: Allah's Prophet Muhammad

Note: As already mentioned elsewhere, Sohail bin 'Amar was a bitter enemy of Islam and made highly inflammable and virulent speeches against the Holy Prophet(S.A.W.). He was the person who made peace with the Holy Prophet (S.A.W.) on behalf of the Quraish on his own terms, after a considerable argumentation. After the conquest of Mecca, he hid himself in his home and requested his son Abu Jundal (R.A.) to have his life spared. An account of the persecution, of Abu Jundal, who had embraced Islam, by his father Sohail, appears elsewhere in this book. The Holy Prophet (S.A.W.) generously forgave all his past faults. Sohail was so moved by the limitless kindness of the Holy Prophet (S.A.W.), that he sincerely embraced Islam and became one of the greatest devotees of Islam. It is well known that none excelled him in saying more prayers, or keeping more fasts and giving more charity. The excess of prayers and fasts extremely emaciated him. As soon as he received the above letter, he sent two water skins of Zamzam Water to the Holy Prophet (S.A.W.)

LETTER TO KHAS'AM TRIBE

In the name of Allah, the Compassionate, the Merciful.

O; the people of Khas'am, who live in jungle or villages and who in their dark days (before embracing Islam) committed murders, are forgiven.

Whoever from these people accepts Islam, will have to pay one twentieth of the produce of the land irrigated by springs and one tenth of the produce of rainfed lands. one tenth of the produce of rain fed lands.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The people of Khas'am tribe were agriculturists. The Holy Prophet(S.A.W.) gave general amnesty to the criminals of the tribe in the above letter.

LETTER TO ZAMAL BIN 'AMR-AL-UZRI

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

I send Zamal bin 'Amr to his people. Whoever embraces Islam, is included in the group of Allah

And whoever refuses to accept Islam, there is a guarantee for his security too, for two months.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Zamal Bin 'Amr, presented himself to the Holy Prophet(S.A.W.) and embraced Islam. The Holy Prophet (S.A.W.) sent him with the above letter, to his people.

INJUNCTIONS OF THE HOLY PROPHET(S.A.W.) TO 'AMR BIN MURRA JUHANI

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

This writing is from Allah, the Sublime, the Great. He disclosed what is right through His Prophet (S.A.W.) and gave him an eloquent Book. 'Amr Bin Murra shall have complete authority over his land. He may graze his cattle, wherever he likes and may water them, provided he keeps paying the fixed Zakat in respect of his cattle. There is no Zakat on draught cattle.

Allah and all the Muslims testify this agreement.

Note: Amar Bin Murra belonged to Juhaina tribe and owned some land. He had gone to perform Hajj, when one night he saw in a dream, above Kaba a glare which clearly showed the mountains of Medinah and Juhaina. He also heard somebody say "Darkness has gone and light has appeared. The last of the Prophets has come; Islam has appeared. Their idols have been shattered and the period of friendship and love has begun." He woke much perturbed. After sometime he came to know of the Holy Prophet (S.A.W.) and went to him. The Holy Prophet (S.A.W.) informed him of his prophethood and told him that Islam prohibited unlawful murder, rioting and idolatry and enjoined on them to keep fasts for a month in a year. He further affirmed that the person who accepted these injunctions, would go to paradise and who refused to do so would go to Hell. Amr immediately embraced Islam and asked for permission to go to his tribe and preach Islam to them. The people of his tribe except one, embraced Islam. On his return, the Holy Prophet (S.A.W.) gave the above injunctions for the people of his tribe.

INJUNCTIONS TO MUTTARIF BIN KAHIN-UL-BAHILI

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, the Prophet of Allah-

To Muttarif bin Kahin-ul-Bahili

Whoever from your tribe will render cultivable any waste land, that land shall be his.

Such people shall owe as of Zakat a cow per 30 cows; a year old sheep per 40 sheep and one six year old camel per 50 camels.

The collectors of Zakat shall have no right to compel them to receive Zakat from them at any place, other than their meadows. All the people of the tribe are under the protection of Allah.

SEAL: ALLAH'S PROPHET MUHAMMAD

- INJUNCTIONS TO YUHANNA FOR PEACE

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Allah and Muhammad Prophet of Allah, this letter of peace is for Yuhanna, people of Ela, their scholars; for the boats and caravans which may be on sea and land. Those of the people of Syria Yemen and Seamen who may be with them are also included in this protection. For all of them is the guarantee of Allah and Muhammad, His Prophet! But whoever will violate this promise, shall not be under their protective responsibility.

The water of the wells, where these people stay, shall not be denied to anybody and they will not have a right to block any land or sea routes.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The above injunctions were given by the Holy Prophet (S.A.W.) to Yuhanna.

DEED GRANTED TO TAMIM-UD-DARI(R.A.A)

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

Muhammad, the Prophet of Allah, has conferred the ownership of Baite Habroon, Baite Aenoon, Al Martoom and Baite Ibraheem to Tarnim-ud-Dari and his companions. Whatever be therein, shall be theirs.

After them, their descendants shall be their owners.

Whoever will try to deprive them of this ownership, curse of Allah and His angels be on him.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Tamimud-Dari, a Christian hermit of Palestine, presented himself, along with a man of his tribe, to the Holy Prophet (S.A.W.) and embraced Islam. He was so sure of the righteous of Islam and its rapid spread, that he requested the Holy Prophet (S.A.W.) to give the ownership deed, in respect of Baite Habroon, etc., although at the time the Quraish had made life for the Holy Prophet (S.A.W.) and his companion miserable and extremely difficult. The Holy Prophet (S.A.W.) was gracious enough to comply with his request. When the latter returned after the battle of Tabuk, Tamim-ud-Dari again presented himself to the Prophet (S.A.W.) and requested for the renewal of the deed. The above document was given in compliance with the request.

INJUNCTIONS TO THE TRIBE OF LAKHAM

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

- 1. Whoever from the Tribe of Lakham will embrace Islam, say prayers, pay Zakat, pay the Khums (fifth) to Allah and His Prophet, keep aloof from the infidels, shall be under the protection and responsibility of Allah, and His Prophet.
- 2. But whoever will turn his back upon Islam, Allah and His Prophet shall not be responsible for him.
- 3. If any Muslim will bear testimony to a person's being a Muslim, that person shall be under the protection and responsibility of Muhammad, the Prophet (S.A.W.) and he shall be included amongst the Muslims.'

SEAL: ALLAH'S PROPHET MUHAMMAD

- INJUNCTIONS TO BANI-AL-BAKKA

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, the Prophet

To Bani-al-Bakka

Whoever from you embraces Islam, says prayers, pays Zakat, remains obedient to Allah and His Prophet(S.A.W.) and his companions, pro-claims his Islam and severes connection with infidels, is under the security of Allah, the Sublime and Great and His Prophet (S.A.W.)

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: A three-man deputation of Bani-al-Bakka, including M'uavia bin Saur, presented itself to the Holy Prophet (S.A.W.). Ibn Saur requested the Holy Prophet (S.A.W.) to bless his son Bishr. The Prophet (S.A.W.) passed his hand over the face of Bishr and prayed for their prosperity. It is stated that never did the Tribe, which usually faced famines, had famine in their area and were always prosperous, thereafter.

TO BANI UQAIL

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

This certification of Muhammad, Prophet of Allah is for Rabi, Muttarif and Anas.

These people are given the land of Aqiq Valley. Till they continue to say prayers, pay Zakat and remain obedient to Allah and His Prophet (S.A.W.), they shall be entitled to receive benefit from the Aqiq valley.?

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: A deputation of the Uqail Tribe presented itself to the Holy Prophet (S.A.W.) and embraced Islam. The Holy Prophet (S.A.W.) gave them a tract of land in Aqiq Valley. Another delegation of Bani Uqail received a watering place named Nozaim.

LETTER TO BANI UQAIL

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

This certification of Muhammad, Prophet of Allah is for Rabi, Muttarif and Anas.

These people are given the land of Aqiq Valley. Till they continue to say prayers, pay Zakat and remain obedient to Allah and His Prophet (S.A.W.) they shall be entitled to receive benefit from the Aqiq Valley.

SEAL: ALLAH'S PROPHET MUHAMMAD

- TO BARIQ TRIBE

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah (S.A.W.)

To the People of Bariq

None shall pluck the fruits produced by the people of Bariq, except with their permission. It shall not be permissible to graze cattle in their meadows in any season of winter and summer. However, if any Muslim, not having a meadow, passes through their land with cattle for grazing them, it shall be the responsibility of the people of Bariq to entertain him for three days at the maximum. When fruits in their gardens ripen, a traveller shall be entitled to pick and eat as many fallen fruits can satisfy his hunger, but he shall not be entitled to carry the fruit with him.'

SEAL: ALLAH'S PROPHET MUHAMMAD

- TO ZUR'A ZI YAZAN

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, the Prophet of Allah-

To Zur'a Zi Yazan

I declare that there is none to be worshipped except Allah and I am his servant and Prophet.

When my messengers Ma'az Bin Jabal, Abdullah Bin Zaid, Malik Bin Ibada, Aqaba Bin Nimr, Malik Bin Murara and Theri companions reach there, you should welcome them and hand over to them Zakat and Jiziya after collecting these.

Malik Bin Murara has reported to me that from amongst the Zumair Tribe, you have embraced Islam first of all, and that you have been fighting against the infidels. For this, I give you the good news of blessings and I impress upon you to do good to your subjects. Neither should they be treated dishonestly, nor their help withdrawn.

The Prophet of Allah must be obeyed by all, rich or poor. It is not permissible for him or any of his kin to accept charity. Zakat which is received, is for the indigent Muslims, and travelers and that its payment is meant to cleanse wealth.

The people whom I have sent to you, are good followers of mine, by virtue of their knowledge and actions. Therefore, they deserve your good treatment.

Peace be on you and kindness of Allah and His blessings.

SEAL: ALLAH'S PROPHET MUHAMMAD

- TO THE CHIEFS OF ABAHILA, HADAR MAUT

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

From Muhammad, Prophet of Allah-

To Chiefs of Abahila

You should keep saying prayers and paying Zakat. It is obligatory and necessary for every one from whom Zakat is due, to pay Zakat on the cattle, which have been grazing in meadows for the major part of a year.

As regards Zakat, it is not right to cheat the collector in order to escape Zakat or get it reduced.

It is also your responsibility and obligation to help the Islamic army with provisions. And for every group of ten men, to provide a camel-load of grains is essential.

The person who hides his wealth shall be saving his money in this manner, he like a usurer who lives on interest.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Due to the intensive efforts of Hazrat ALI, Mu'az Bin Jabal and Abu Musa (R.A.A.) whom the Holy Prophet (S.A.W.) had sent to Hadar Maut, the entire population of Yemen got converted to Islam. When Wa'il, a chief of Hadar Maut presented himself to the Holy Prophet, he blessed him and gave the above injunction for his people.

In another order the Holy Prophet (S.A.W.) stated the rate of Zakat and punishment for lechery. Its text was as follows:

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. An average goat as Zakat per 40 goats is essential.
- 2. On the material which is obtained from the mines, one fifth should be paid.
- 3. A person who violates the modesty of a virgin, shall be given 100 lashes and exiled for one year. And the person who is guilty of adultery with a married woman, should be stoned to death.
- 4. There must not be a shame or indolence (in executing) whatever Allah has made obligatory.
- 5. Every intoxicant is forbidden.
- 6. Wa'il Bin Hujar has been appointed as Governor of all the people of Hadar Maut.

SEAL: ALLAH'S PROPHET MUHAMMAD

- TO WA'IL BIN HUJAR

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Wa'il Bin Hujar

As you have embraced Islam, I, therefore, let all your property and forts remain in your ownership. You shall, as usual, own them all.

However, you will have to give one tenth of the produce ('Ushr). The decision regarding the division shall be jointly made by two judges. Steps will be taken to see that oppression of no sort is committed against you, till the establishment of the rule of the religion.

Allah's Prophet and all the Muslims are your helpers in this matter.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Wa'il had complained to the Holy Prophet (S.A.W.) that his relatives had illegally taken possession of his landed property. The Holy Prophet (S.A.W.) promised to give him much more than his demand and gave him the above orders. However, Wa'il was soon fed up with the worldly pomp and preferred to the Holy Prophet (S.A.W.) personally and was ultimately a prominent companion of the Holy Prophet (S.A.W.). To those who grasp the real meaning of this life, temporal glamour becomes meaningless.

TO THE CHIEFS OF YEMEN

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Shuraihbeel and Haris, etc.

Your messenger reached here with Khums (one-fifth of the benefit of the Holy wars), sent by you.

Allah has fixed 'Ushr' on the produce of rain fed land and fruits of gardens. But 'Ushr on fields and gardens which are irrigated, is half (20th part or 5%) provided in both the cases, the quantity of the produce comes to five wasaq (about two quintals of the present day).

The rate of Zakat on camels and goats is:

- 1. On every five camels up to 24, grazing on meadows, one goat be given.
- 2. From 25 to 35, one binte makhaz (the young one of camel, which has entered the second year of life) be given.
- 3. From 36 to 45, one binte laboon (the young camel which has entered the third year) be given.
- 4. From 46 to 60, one hiqqa he/she camel which has entered fourth year) be given
- 5. From 61 to 90, one Jiz' a (one he/she camel which has entered fifth year) be given
- 6. From 91 to 120, two hiqqas be given
- 7. On more than 120 camels, one binte laboon on every 40 additional camels and on every 50 additional camels one hiqqa is fixed.
- 8. On the goats grazing on meadows, Zakat from 40 to 120 goats, is one goat.
- 9. From 121 to 200, two goats.
- 10. From 201 to 300, three goats be given and likewise on every 100, one goat be added.
- 11. Useless, deformed and old cattle should not be given in Zakat.
- 12. To avoid Zakat, the cattle of two persons should neither be combined nor separated.
- 13. One every 5 auqias' of silver, the obligatory Zakat is 5 dirham and on less than 5 auqias, there is no Zakat.
- 14. On more than five auqias, Zakat is one dirham on every 40 dirhams.
- 15. On gold, on every 40 dinars.' one dinar is obligatory
- 16. It is not admissible for Muhammad (S.A.W.) and his kins to accept Sadaqa (charity) and Zakat. It is for the poor travellers, etc. only.
- 17. To associate someone with Allah, to kill a sinless Muslim, to avoid Jihad (holy war), to disobey parents, to

falsely accuse a sinless person, to learn magic, to take interest and to grab the property of an orphan, are the major sins in the eyes of Allah.

- 18. None should touch the Quran without cleansing
- 19. The Umra of the House of Allah, is a smaller Hajj.
- 20. There can be no divorce before nikah (formal marriage). In Order to set a slave free it is essential first to purchase to him.
- 21. Prayers should not be offered in a cloth which cannot cover the entire body. It is not permissible (for a woman) to say prayers, after tying her hair, in the shape of a hump.
- 22. Whoever will murder a momin (true believer) qisas (death punishment) shall be imposed on him, but if the heirs of the murdered person agree to accept diat (blood money), 100 camels shall be given as compensation for the murder. Compensation for eyes, lips, backs, tongues and private parts, is the same.
- 23. Compensation for a foot is 50 camels. The same is the compensation for mamuma (the wound of skull which penetrates to the membrane of the brain). Compensation for jaefa(wound of belly) is one third. The compensation of the wound, inflicted with a stick is 15 camels and that for the fingers of hand or foot, is 10 camels for each finger. And for each tooth the compensation is 5 camels. Compensation for muzeha(the wound of head, which exposes skull) is also 5 camels.

In the qisas of a woman, the murderer whether man or woman, shall be put to death.

This is the rate of compensation for the common men. A wealthy person will have to pay one thousand dinars, as compensation.'

SEAL: ALLAH'S PROPHET MUHAMMED

Note: It has been mentioned elsewhere that the Holy Prophet (S.A.W.) had sent 'Amar Bin Hazm Ansari as Governor of Yemen. At that time he sent the above injunctions to his administrators Shuraih-beel and Haris.

INJUNCTIONS TO YAZEED BINAL-MUHAJJAL HARISI

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

The place of Nimra and its means of irrigation and Wadi ArRahman in the jungle of Nimra, shall remain in his ownership.

Yazeed and after him, his successors shall be the chiefs of their tribe Bani Malik. Neither shall war be waged against them, nor shall they be ousted from their colonies.

Written by Mugheera Bin Sh'oba.'

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The above injunctions were issued to the delegation of Bani Al-Haris which visited the Holy Prophet (S.A.W.) under the leadership of Yazeed Al-Harisi.

TO BANI MUAVIYA BIN JARWAL

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

Whoever from these people embraces Islam says prayers, pays Zakat, obeys His Prophet (S.A.W.), pays Khums to Allah and His Prophet (S.A.W.), out of the holy wars benefits and declares his Islam, is under the protection of Allah and His Prophet (S.A.W.). Whatever is with them at the time of the acceptance of Islam, shall be theirs. Up to whatever point the sheep reach while grazing, they shall be regarded as owners of the land up to that point.

SEAL: ALLAH'S PROPHET MUHAMMAD

- ORDERS TO DHUMAIRA LAISI

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

This writing of Muhammad, Prophet of Allah is for Dhumaim Laisi.

The Prophet of Allah (S.A.W.) has set free from slavery, Dhumaira Laisi. Now he is absolutely free. If he desires to stay with the Prophet of Allah (S.A.W.) he can do so. And if wishes to go to his family, he can go there.

No person should interfere with him in any way except in so far as the rights of Allah and rights of men, are concerned. And whichever Muslim meets him, should treat Dhumaira nicely.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Once the Holy Prophet (S.A.W.) found a woman weeping. He stopped and inquired of her the reason of her grief. The woman informed him that her son was made a slave and sold. She further stated that as he was the only support of her life, she was weeping. The Holy Prophet (S.A.W.) was much moved by her story. He immediately sent a person and purchased Dhumaira from his master, set him free and issued the above orders.

INJUNCTIONS TO BANI NAHAD

**IN THE NAME OF ALLAH, MOST
COMPASSIONATE, MOST MERCIFUL
PEACE BE ON HIM WHO BELIEVES IN
ALLAH AND HIS PROPHET**

Whichever person says prayers, is a momin (faithful) and whoever pays Zakat is a Muslim. And whoever affirms Oneness of Allah and believes in His Prophet, shall not be counted as a delinquent in the eyes of Allah.

You shall have full rights of the use of your meadows and none shall cut down your trees. Leniency shall be shown in the collection of Zakat from you, but sick, old cattle should not be given in Zakat.

Whoever will adhere to this promise, it shall be obligatory on the Holy Prophet (S.A.W.) to help him. And whoever will violate this promise it would be an excess on his part.

SEAL: ALLAH'S PROPHET MUHAMMAD

- ORDER TO 'ABD YAGHOOS AL-HARISI

**IN THE NAME OF ALLAH, MOST
COMPASSIONATE, MOST MERCIFUL**

While in possession of cultivable lands, Abde Yaghoos Al-Harisi embraced Islam, those lands, all their things and datepalm gardens, etc., shall remain with him and the people of his tribe, who will obey and follow Abde Yaghoos.

Till these people continue to say their prayers, pay Zakat and pay Khums from the benefits of holy wars, neither 'ushr on the produce of their lands shall be charged, nor shall they be dispossessed of their lands.

SEAL: ALLAH'S PROPHET MUHAMMAD

- ORDERS TO RABI'A BIN ZI-MARHAB AL HADRAMI

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

The wealth and goods of these people, their slaves, wells, canals, villages, trees, the grass of jungle, which grows in Hadar Maut, shall be for the family of Zi-Marhab.

The canal with which these people carry out irrigation, and which flows up to Ale Qais, shall be theirs.

The produce of gardens which are pawned with them, shall be the right of the person who pawned them. The pawnee can not draw profit from the pawned thing. Allah and His Prophet (S.A.W.) shall have nothing to do with the one who contravenes this. It shall be obligatory on the Muslims to help the family of Zi-Marhab. It shall be imperative on the Muslims to save them from loss of life and property. Allah and His Prophet (S.A.W.) are their helpers.

SEAL: ALLAH'S PROPHET MUHAMMAD

- INJUNCTIONS TO THE KALB TRIBE

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Bani Jinab of the Kalb Tribe and his helpers.

It is obligatory on those who say their prayers, pay Zakat, keep their faith firm and exert themselves in fulfilling their promises, to give by way of Zakat one goat on every five goats, which are tended by a goat herd and a faultless she camel on 50 she camels, whose young ones die.

No Zakat shall be levied on load bearing animals on the land which is irrigated by canal, and half Ushr on the rain fed land is to be paid.

The cattle which stray into their area, shall be theirs. No more than the fixed amount shall be charged from them. Allah and His Prophet are responsible for this writing.

SEAL: ALLAH'S PROPHET MUHAMMAD

● INJUNCTIONS TO MEHRI BIN AL-ABYAD

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

- 1. The colonies of the true Muslims of Mehra Tribe shall not be devastated or ruined. Neither could they be invaded, nor war waged against them.
 - 2. It is incumbent on these people to act according to the commandments of the religion.
 - 3. A lost thing will have to be restored to its owner.
 - 4. The cattle shall not be kept thirsty.
 - 5. Disobedience, impolite talk and bloodshed should be avoided.
1. Any person who will abide by these injunctions, shall be the responsibility of Allah and His Prophet (S.A.W.) and the violator shall be considered, as if waging war against Allah.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: A delegation of the Mehra Tribe went to the Holy Prophet (S.A.W.) under the leadership of Mehri bin Abyad and embraced Islam. The above injunctions were given to them on that occasion.

INJUNCTIONS TO 'AMIR BIN ASWAD TAI

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To 'Amir Bin Aswad Tai

The colonies, wells and springs of Amir and his tribe Tai, shall remain in their possession, provided they keep saying prayers and paying Zakat, and remain aloof from the infidels.

Written by Mugheera.'

SEAL: ALLAH'S PROPHET MUHAMMAD

- INJUNCTIONS TO HABIB BIN 'AAMAR AL-TAI

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

The wealth, lands and residential property and wells of any person, who embraces Islam and says prayers, shall remain in his ownership. None of his articles shall be taken possession of Allah and His Prophet(S.A.W.) are responsible for this writing.

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: The above two injunctions were issued by the Holy Prophet (S.A.W.) to the two chiefs of the Tai tribes, when they presented themselves to the Holy Prophet (S.A.W.), and requested for the restoration of the rights of their property. The tribe is well known throughout the world on account of Hatim Tai, whose charity was boundless.

ORDERS TO BANI JUWAIN

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah-

To Bani Juwain

Whoever from Bani Juwain believes in Allah, says prayers, pays Zakat, keeps away from infidels, remains obedient to Allah and His Prophet, continues to pay the share of Allah and His Prophet and adheres firmly to Islam, every such person is the responsibility of Allah and His Prophet (S.A.W.).

The lands, wells and all those things which they possessed and used legally, shall remain in their ownership.

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO ZUBAIR BIN AWWAM

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

From Muhammad, Prophet of Allah

To Zubair Bin Awwam

I have granted the entire land of Shawaq to Zubair. None shall interfere with him.

Written by Ali (R.A.A.)

SEAL: ALLAH'S PROPHET MUHAMMAD

Note: Zubair (R.A.A.) was a cousin (son of his father's sister) of the Holy Prophet (S.A.W.), and embraced Islam at an early age of 16. The Holy Prophet used to say that every prophet had Hawari (apostles) and that Zubair was his apostle. He was the person who participated in all the holy wars. The Holy Prophet (S.A.W.) granted him an estate, as in the above deed.

DEED GRANTED TO AUSAJA BIN HURMALA JUHANI

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

The Prophet of Allah (S.A.W.) has granted the land of ZilMarwah to Ausaja Bin Hurmala. This document is for the same. He (S.A.W.) has bestowed on him the entire piece of land from Balkasa to Musn'a and from Jafalat to the boundary of Jabal-e-Qibla. None shall interfere with him in this respect. Whoever disputes with him in the matter, shall not be in the right.

SEAL: ALLAH'S PROPHET MUHAMMAD

- ORDERS TO BANI JURMUZ

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

The people of Bani Jurmuz will have peace and security in their colonies. Whatever wealth and property they had at the time of the acceptance of Islam, shall remain in their ownership.

Written by Mugheera (R.A.A.)

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO BANI SHAMAKH

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

This is the deed, which Prophet Muhammad (S.A.W.) has granted to Bani Shamakh of Juhaina Tribe. I have given to them the land of Sufaina, which they have marked and begun cultivation. None shall interfere with them.

Written by Aqaba(R.A.A.)

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO BANI AL-HARIS

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

Saria and its high land have been given to Bani Al-Haris, provided they say prayers, give Zakat keep away from infidels, and remain faithful and obedient to Allah and His Prophet (S.A.W.)'

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO BILAL BIN HARIS AL MUZANI

**IN THE NAME OF ALLAH, MOST
COMPASSIONATE, MOST MERCIFUL**

Al-Nahal, Juz'a, etc. have been given to Bilal ALMuzani. In addition, Al-Muzza and Ghaila are granted to them. The high and low lands of all these places shall be theirs. They shall also own the mines, which are situated in these lands, provided they adhere firmly to Islam.

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO HIRAM BIN ABD-AS SULAMI

**IN THE NAME OF ALLAH, MOST
COMPASSIONATE, MOST MERCIFUL**

Hiram Bin Abd is granted 'Izama and the part of Shawaq which is his, is allowed to remain with him. Neither shall anyone commit an oppression or excess on him in this respect, nor will these people be allowed to outrage or tyrannise others.

"Written by Khalid bin Sa'ed."

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO SA'EED DIN SUFYAN

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

This document is an instrument by virtue thereof the Prophet of Allah (S.A.W.) has granted the datepalm garden of As-Swaraqia to Saeed Bin Sufyan As-R'ali. None shall question him in this regard.

"Written by Khalid Bin Saed."

SEAL: ALLAH'S PROPHET MUHAMMAD

- DEED GRANTED TO 'UTBA BIN FARQAD

IN THE NAME OF ALLAH, MOST COMPASSIONATE, MOST MERCIFUL

By virtue of this deed, the Prophet (S.A.W.) has granted land near the Mount of Marwa in Mecca for the construction of a house, to Utba Bin Farqad. None shall interfere with him in this respect.

"Written by M'uaviya"

SEAL: ALLAH'S PROPHET MUHAMMAD