The Prophetic Balance between Material Means, Security Measures, and Complete Reliance upon Allah in Reformative Endeavors: An Analytical Study of the Prophetic Biography

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Abstract
The relationship between material agency, strategic security, and reliance upon Divine assistance constitutes a fundamental question in the evolution of religious and civilizational movements: how can human agency be exercised fully without compromising the primacy of trust in God? This study explores this question through the Prophetic model, particularly in the major events of Seerah, including discreet preaching, the selection of Dar al-Arqam, the migration to Abyssinia, the Pledges of al-'Aqabah, and the migration to Madinah and major events of the Madinan period. It examines how the Prophet Muhammad PBUH integrated material planning, security measures, confidentiality, and complete reliance upon Allah into a coherent framework for reform and the preservation of faith.
An analytical study of selected Seerah sources, including Ibn Hisham, al-Sallabi, Haykal, and Shibli Nu'mani, demonstrates that employing material means is not contrary to tawakkul; rather, it constitutes an essential expression of its theological and practical meaning. The Prophetic paradigm reconciles human agency with Divine sovereignty: legitimate means are pursued with precision, while ultimate reliance remains upon Allah. Tawakkul, therefore, emerges not as passive resignation, but as spiritually grounded strategic agency, in which meticulous preparation and absolute trust in Allah operate within a unified philosophy of reform.
Keywords: Prophetic Model; Material Agency ; Strategic Security; Tawakkul; Divine Assistance; Reformative Action; Preservation of Faith; Seerah Literature ; Makkan Period; Human Agency

Introduction

The vitality and success of Islamic systems of life and reformative movements depend, to a significant extent, upon their ability to reconcile the demands of material reality with the transcendent values of faith. The thirteen-year Makkan period , marked by sustained persecution and trial, reveals that the Prophetic strategy for the reform of beliefs was neither a product of emotional rhetoric nor an expression of passive or impractical reliance upon God. Rather, it was grounded in a profound awareness of circumstances , careful assessment of prevailing conditions, prudent security measures, and deliberate strategic planning. In the contemporary context, Islamic institutions and reformative movements often encounter two contrasting forms of imbalance: an excessive dependence upon material means accompanied by a weakening of tawakkul, and, conversely, the neglect of security and logistical considerations under the misconception that such precautions are incompatible with reliance upon Allah. Drawing upon selected Seerah sources, this study critically examines both extremes and seeks to recover the Prophetic paradigm in which material preparedness, strategic prudence, and complete reliance upon Allah are not competing principles, but complementary dimensions of a coherent philosophy of reform.

Research Problem

What balance does the Prophetic strategy establish between material means, security measures, and complete reliance on Allah, and what guidance does this balance offer for contemporary reformative endeavors?

Central Argument

The Prophetic strategy demonstrates that employing material means, security measures, and careful planning is not contrary to tawakkul; rather, it constitutes an essential practical dimension of it. Throughout the various stages of reformative endeavor, the Prophet Muhammad PBUH adopted appropriate material and security measures while maintaining complete reliance upon Allah. This Prophetic balance demonstrates that effective reformative planning requires human agency and reliance upon Allah to be understood not as competing principles, but as complementary dimensions of a coherent strategic approach.

Research Scope

This study examines major stages of the Prophetic mission across both the Makkan and Madinan periods, with particular focus on the interrelationship between material means, security measures, strategic planning, confidentiality, and complete reliance upon Allah. Its primary sources include the Qur'an, Prophetic Hadith, and Seerah literature, with

particular reference to Ibn Hisham's al-Sīrah al-Nabawiyyah, Shibli Nu'mani's Sīrat al-Nabi, Muhammad Ali al-Sallabi's Sīrat al-Nabi, and Muhammad Husayn Haykal's Hayat Muhammad. Selected events from both periods are analyzed to examine the practical dimensions of the Prophetic balance between human effort and reliance upon Allah .

Linguistic and Terminological Meaning of Tawakkul

From a linguistic perspective, tawakkul (تَوَكُّل) is derived from the Arabic root و–ك–ل, which conveys the meanings of placing complete trust in someone, appointing them as a guardian, representative, or trustee, and entr usting one's affairs to them.[1]

From a Sharīʿah and terminological perspective, tawakkul (تَوَكُّل) refers to making full use of all available and permissible material means to achieve a religious or worldly objective, and then entrusting the outcome to Allah, while recognizing Him alone as the true disposer of benefit and harm and maintaining inner tranquility through reliance upon Him.[2]

Tawakkul in the Light of the Qur'an and Hadith

Allah Almighty states that

"وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ" [3]

"And put your trust in Allah if you are believers."

" لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا "[4]

"If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for: it goes out in the morning empty and returns full."

The Theoretical Framework of Material Means and Tawakkul

In Islamic thought, the use of material means is not a consequence of laziness or cowardice; rather, it represents adherence to the cosmic laws established by Allah .

1. Sunnat Allāh : According to Muhammad Ali al-Sallabi, employing available means is part of the Divine order governing the universe. This is illustrated by various Qur'anic examples, such as the angels carrying the Throne of Allah, mountains being established as pegs for the stability of the earth, and Allah's command to Maryam (Mary), peace be upon her, to shake the trunk of the date palm.[5]

2. Tawakkul and Material Means: Prophetic teachings demonstrate that adopting legitimate outward means is consistent with monotheism and obedience to Allah . The Prophet Muhammad PBUH instructed that the camel should first be tied and then one should place reliance upon Allah:**"Tie it and rely upon Allah."** [6]

3. Avoiding Doctrinal Imbalance: The Prophetic methodology teaches that completely disregarding material means reflects a failure to recognize the Divine order, whereas considering material means to be independently effective and becoming heedless of the ultimate Cause and Sustainer constitutes a serious distortion of belief. Material means should therefore be employed with the conviction that their ultimate effect and outcome remain solely within the power and will of Allah.

Prophetic Security and Confidentiality Measures

Adopting confidentiality and security measures to protect the organizational structure during the initial and vulnerable stages of a movement was an integral part of the Prophetic strategy.

1.During the phase of secret preaching, the selection of **Dar al-Arqam** as a center for the gathering and training of Muslims was not merely a coincidental decision. Rather, it reflected a clear combination of Prophetic strategy, security considerations, and a careful assessment of the prevailing circumstances. In the hostile environment of Makkah, where the early Muslims faced continuous pressure and potential threats, it was necessary to select a location where their religious education, mutual consultation, and collective activities could continue in a relatively secure environment.

Several strategic considerations appear to have contributed to this choice. First, the fact that **al-Arqam ibn Abi al-Arqam** had secretly embraced Islam and that his conversion was not known to the Quraysh made his house a relatively secure location. Second, al-Arqam belonged to **Banu Makhzum**, a prominent clan that was a rival of Banu Hashim. This tribal background made it difficult for the Quraysh to anticipate that the Prophet Muhammad PBUH and his companions would use the house of a young man from a rival clan as a center for their religious activities. Third, the young age of al-Arqam was also a potential security advantage , since the Quraysh were unlikely to suspect that the house of a young man could serve as a center for the gathering and training of an emerging religious community .[7]

The selection of Dar al-Arqam provides a practical example of the Prophetic understanding of **tawakkul** , which did not imply abandoning material means or precautionary measures . The Prophet Muhammad PBUH took the sensitivity of the circumstances into account when selecting individuals, locations, and methods of activity, while never regarding these outward measures as independently responsible for success. Thus, the security and confidentiality measures adopted during this period demonstrate a balanced relationship between human planning (tadbīr) and reliance upon Allah (tawakkul).

Therefore, the selection of Dar al-Arqam demonstrates that, within the Prophetic methodology, adopting appropriate material and security

measures while maintaining complete reliance upon Allah were not contradictory principles; rather , they functioned as interconnected dimensions of a balanced reformative strategy .

2.The acceptance of Islam byp Hazrat **Abu Dharr al-Ghifari** is also an important example of the interrelationship between security measures, confidentiality, and complete reliance upon Allah during the Makkan period. While taking Abu Dharr to the Prophet Muhammad PBUH, Ali ibn Abi Talib took particular care to ensure that, if any danger was anticipated, Abu Dharr would be alerted through a specific signal. Similarly, after Hazrat Abu Dharr embraced Islam, the Prophet Muhammad PBUH instructed him to return to his people and await further instructions. This incident demonstrates that, within the Prophetic methodology, situational awareness, confidentiality, and appropriate security measures were integral to reformative efforts, while reliance and trust ultimately remained firmly placed in Allah.[8]

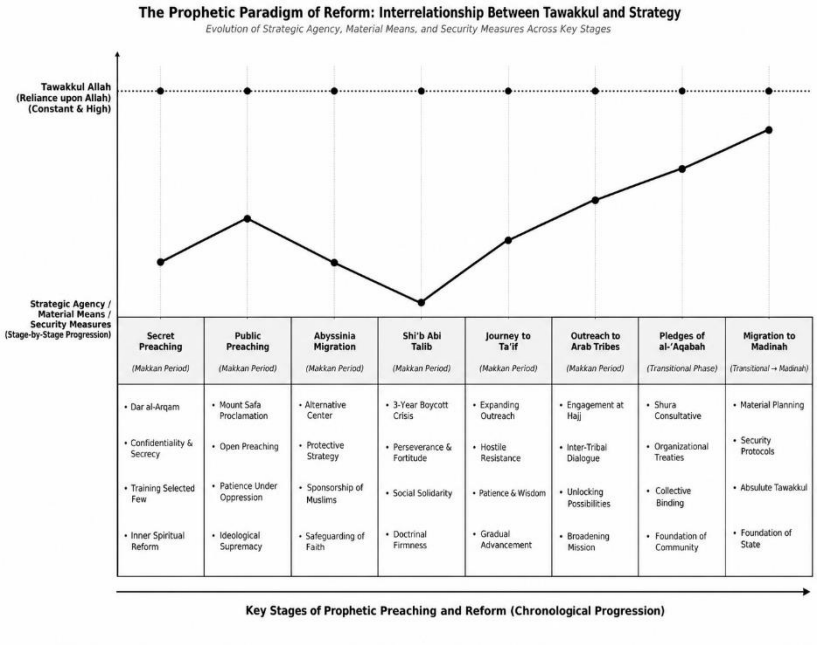
3. When it became increasingly difficult for the believers to safeguard their faith and lives while remaining in Makkah, the Prophet Muhammad PBUH, taking into account the prevailing circumstances, permitted the Muslims to migrate to **Abyssinia**. This decision was not merely a matter of moving from one place to another; rather, it was a carefully considered course of action aimed at protecting the Muslim community and ensuring the continuity of its reformative mission. It involved the selection of a secure destination , confidentiality, appropriate timing, prior preparation, and arrangements for safe movement. Rather than departing openly as a large caravan, the Muslims left Makkah cautiously and travelled to Abyssinia by sea. A boat was arranged for this purpose so that they could reach another land safely while avoiding interception by the Quraysh. The choice of Abyssinia was likewise part of this considered approach, as the Muslims found protection under the just ruler, the Negus (al-Najāshī), enabling them to preserve their faith in safety.[9]

4.Similarly , upon returning from Ta'if, the Prophet Muhammad PBUH accepted the protection of **Muṭʿim ibn ʿAdī** in order to enter Makkah . This demonstrates that, within the Prophetic methodology, legitimate assistance or protection from non-Muslims may be utilized for the preservation of a reformative mission, provided that doing so does not require any compromise on matters of faith or fundamental religious principles. Thus, making use of material means, secure routes, confidentiality, and legitimate human assistance , while entrusting the ultimate outcome to Allah, represents a significant Prophetic model of the balance between material planning and complete reliance upon Allah. [10]

5.When Abū Ṭālib gathered Banū Hāshim and Banū al-Muṭṭalib and encouraged them, in accordance with the prevailing tribal tradition, to unite

in protecting Muhammad PBUH, the Prophet PBUH accepted this collective support. This incident demonstrates that, within the Prophetic methodology, available social and tribal resources could be utilized to protect the reformative mission. [11]

6. Thus, the event of the Hijrah provides a practical example of the Prophetic methodology, demonstrating that material and security measures, confidentiality, and careful planning were adopted while maintaining complete reliance upon Allah for success and protection, and that the principles of trustworthiness and integrity were upheld even under difficult circumstances.



Material and Security Measures Adopted during the Madinan Period

After arriving in Madinah, the Prophet Muhammad PBUH adopted various security measures to protect the Muslim community and the newly established state. A day-and-night security watch was organized through the Companions,

During the later Madinan period, the Prophet Muhammad PBUH was protected by personal guards. When Allah Almighty revealed,

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ [12]

The Prophet PBUH instructed them to leave, saying: "Go back; Allah has protected me." Thus, personal guarding was discontinued after the divine assurance of protection.[13] while general precautionary measures continued

to be adopted according to circumstances, a census of the Muslims was conducted, and, as required, security surveillance was maintained around Madinah. These measures helped organize the available manpower and security resources, while outward means of protection were employed alongside continued reliance upon Allah.

On the occasion of the Battle of Badr, the Prophet Muhammad PBUH sent Hazrat Zubayr ibn al-Awwam RA and Hazrat Hazrat Saʿd ibn Abi Waqqas RA towards the water of Badr to obtain information about the enemy forces. There, they captured two water carriers from the Quraysh and obtained information from them regarding the number of the enemy forces and other relevant circumstances.[14] Likewise, when al-Hubab ibn al-Mundhir RA presented his opinion regarding the location of the water source, the Prophet PBUH accepted his advice, and the Muslim army was positioned at a place where control over the water supply could be maintained, thereby preventing the polytheists from accessing it. [15]In the same context, an ʿArīsh was established for the Prophet PBUH so that a secure position would be available to him from which he could observe the situation on the battlefield. Alongside these material measures, the Prophet PBUH continued to supplicate Allah Almighty with utmost humility.[16] During this time, he informed Abu Bakr al-Siddiq RA about the arrival of Jibril AS , saying that this was Jibril, holding the reins of his horse, with dust upon its front teeth. [17] This demonstrates that the Prophetic strategy combined the adoption of apparent means with complete reliance upon and trust in the divine support of Allah Almighty.

At the Battle of Uhud, the Prophetic security strategy gave particular importance to the protection of sensitive information and the maintenance of confidentiality. After informing Saʿd ibn Rabīʿ RA about the letter of al-ʿAbbās RA , he was instructed to keep the matter confidential. This indicates that safeguarding important and sensitive information from unnecessary disclosure and preventing its transmission to the enemy constituted an important aspect of the Prophetic security strategy. [18]

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ[19]

Furthermore, taking into consideration the condition and fatigue of the enemy, an appropriate time was selected for reaching the battlefield. The Prophet PBUH also inquired about a shorter and safer route through which the enemy could be approached, demonstrating the importance of careful route selection and precautionary planning in responding to the prevailing circumstances. [20]

At the Battle of Uhud, the positioning of the archers at their designated posts likewise formed part of this defensive strategy, with the aim

of maintaining the security of the Muslim army's position and restricting a possible avenue of attack by the enemy.[21]

Similarly, the presence of women and their various forms of assistance during the battle reflects that necessary support and collective responsibilities in wartime were also taken into consideration within the Prophetic approach to military organization. [22]

At the Battle of al-Ahzab, Hazrat Salmān al-Fārisī RA proposed the digging of a trench as a means of defending Madinah, and the Prophet PBUH accepted his suggestion.[23] This defensive measure was an effective strategy for preventing the enemy from launching a direct attack. Likewise, during the siege, women and children were moved to a secure location, namely a fortified place, in order to protect non-combatants from potential harm in the event of an enemy attack. [24]

Likewise, at the occasion of the Treaty of Hudaybiyyah, information was obtained during the journey and negotiations in order to remain aware of the prevailing circumstances and to assess potential risks. [25] At the same time, the Pledge of al-Riḍwān demonstrated the Muslims' resolve to defend themselves if the situation required it. [26]However, accepting the offer of a treaty in order to establish peace and avoid bloodshed demonstrates that the Prophetic strategy gave due importance not only to security and defensive preparedness but also to the pursuit of peace and the avoidance of confrontation.

During the Battle of Khaybar, the intended destination was initially kept confidential, and appropriate military preparations were made according to the circumstances.[27]

Likewise, during the Conquest of Makkah, the movement of the army was kept as confidential as possible; an organized force of ten thousand men proceeded towards Makkah, and measures were adopted at Marr al-Zahran that made the strength of the Muslim forces apparent to the Quraysh.[28] The inclusion of two thousand new Muslims in the Battle of Ḥunayn and the use of the mangonel during the siege of Ṭāʾif demonstrate the Prophetic wisdom of employing material and military means according to circumstances.[29]These events demonstrate the practical use of planning, confidentiality, information, manpower, and appropriate security measures according to the circumstances.

After the Jewish tribes of Madinah violated their agreements and posed threats to the security of the state, the Prophet Muhammad PBUH adopted prompt and organized security measures according to the circumstances. Following the provocation caused by Banū Qaynuqāʿ in the marketplace, they were besieged and subsequently expelled. Similarly, when a plot against the Prophet PBUH by Banū al-Naḍīr became known, measures

including their evacuation, the siege of their fortified positions, and economic pressure were adopted. [30]During the Battle of al-Ahzab, following the betrayal of Banū Qurayẓah, action was taken against them immediately after the withdrawal of the confederate forces , and their area was placed under siege. These measures involved timely intelligence, decision-making, and appropriate security arrangements for the protection of the state, while the outcomes remained subject to the will of Allah.[31]

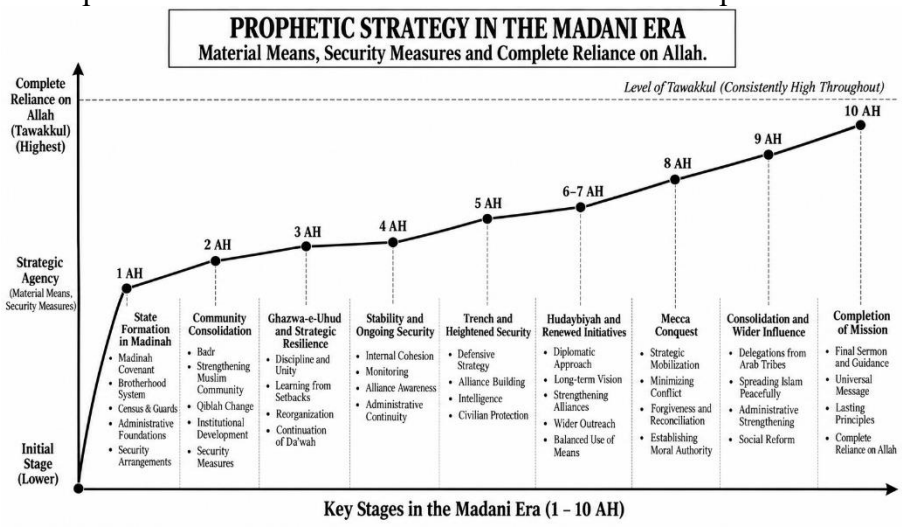
In dealing with external threats, the Prophet Muhammad PBUH employed both diplomatic relations and military preparedness according to the circumstances. Official seals were used in letters sent to rulers such as the Byzantine and Persian emperors, and trusted envoys were selected to deliver them.[32] Following the killing of the Prophet's envoy, an army of three thousand Muslims was dispatched in the Battle of Muʾtah. After the martyrdom of Zayd ibn Ḥārithah(RA) , Jaʿfar ibn Abī Ṭālib(RA) , and ʿAbd Allāh ibn Rawāḥah(RA), Khālid ibn al-Walīd RA assumed command and adopted an organized withdrawal of the army according to the circumstances. [33]This event illustrates the use of practical military judgment and available means while maintaining reliance upon Allah.

After the establishment of the state of Madinah, legal, economic, and administrative measures were also adopted to strengthen internal stability. Through the Constitution of Madinah, relations among different tribes and groups, collective defence, and responsibilities within the state were organized. Likewise, the establishment of the Madinah market provided Muslims with an independent economic centre, while certain administrative and security regulations were established for commercial activities. [34]The lands of Banū al-Naḍīr were also administered as fayʾ property and utilized to address the economic needs of the Muhājirūn and promote social stability. Thus, during the Madinan period, state security was not confined to military measures but also incorporated legal order, economic stability, administrative organization, and defensive preparedness.[35]

During the Battle of Ḥunayn, the Prophet Muhammad PBUH sent ʿAbd Allāh ibn Abī Ḥadrad(RA) to obtain information about the enemy's military preparations and gathering. He also obtained coats of armour and weapons on loan from Ṣafwān ibn Umayyah. Thus, both intelligence and material resources were arranged before the battle.[36]

In response to the perceived Roman threat, financial and material resources were provided for the expedition despite the difficult circumstances , and preparations were made for the army. Despite the scarcity of resources on this occasion, the available means were utilized while reliance upon Allah was maintained.[37]

Following the Conquest of Makkah and the Battle of Tabūk, the arrival of Arab tribes in Madinah in large numbers (ʿ**Ām al-Wufūd**) required material and administrative arrangements concerning internal security, the education and training of newly converted tribes, the administration of zakāh, security organization, and diplomatic protocols .[38] Likewise, during the final days of the Prophet's life, an army under the command of **Usāmah ibn Zayd RA**(**Jaysh Usāmah**) was prepared to address possible cross-border threats from the Roman Empire.[39]



An analytical study of the Prophetic method of reform during the Makkan and Madinan periods demonstrates that the Prophet Muhammad ﷺ adopted material, protective , and administrative means at every stage of his mission in accordance with prevailing circumstances and available resources , employing them with wisdom, prudence, and careful planning. During the Makkan period, the confidentiality maintained at Dār al-Arqam , the migration to Abyssinia, the search for tribal protection, the Pledges of al-ʿAqabah , and the informational and security arrangements made at the time of the Hijrah to Madinah represent significant examples of this approach. In the Madinan period , the same strategic outlook developed into a more organized system through the Constitution of Madinah, defensive preparations, intelligence gathering, consultation, military discipline, and the campaigns of Badr, Uḥud, al-Aḥzāb, and the Conquest of Makkah. This historical continuity demonstrates that, within the Prophetic methodology, tawakkul does not mean abandoning practical means and passively awaiting results; rather, it requires utilizing all possible means with full responsibility while entrusting the ultimate outcome to Allah. Even after the establishment of the Madinan state, the struggle did not come to an end; instead, continuous

planning and practical efforts remained necessary for its protection , consolidation, defence, and reform. Thus , the Prophetic Seerah reveals the principle of continuous striving , in which reliance upon Allah does not discourage human action, but rather provides strength and direction for responsible , organized, and sustained effort .

Findings

1. An analysis of the various stages of the Prophetic biography demonstrates that the Prophet Muhammad PBUH did not disregard material means in reformative and collective endeavors; rather, he employed them appropriately in accordance with prevailing circumstances. The acquisition of information, selection of suitable locations, provision of means of travel, utilization of weapons, security arrangements, and organization of military forces represent prominent examples of this approach .
2. Security and confidentiality constituted integral dimensions of Prophetic planning. The reconnaissance undertaken during the Battle of Badr, the careful management of information and routes during the Hijrah to Madinah, the concealment of the intended destination during the Battle of Khaybar, and the secrecy maintained regarding the movement of the Muslim army during the Conquest of Makkah demonstrate the systematic incorporation of security considerations into the Prophetic methodology.
3. The Prophetic methodology maintained a consistent balance between human agency and reliance upon Allah. Although appropriate material and precautionary means were adopted, they were never regarded as independently efficacious. Rather, ultimate reliance remained upon Allah, affirming that human effort and divine reliance functioned as complementary rather than contradictory principles.
4. The Prophetic approach to defence was responsive to changing circumstances and threats. The strategic positioning of the Muslim forces and deployment of archers at the Battle of Uhud, the construction of the trench and associated security measures during the Battle of al-Aḥzāb, and the organization and deployment of forces on various occasions demonstrate a flexible and context-sensitive approach to security and defence.
5. The protection of reformative efforts also involved the legitimate utilization of human assistance and available material resources. The migration to Abyssinia, the protection extended by Muṭʿim ibn ʿAdī upon the Prophet's return from Ṭāʾif, and the employment of ʿAbd Allāh ibn Uraiqiṭ as a guide during the Hijrah to Madinah illustrate different forms of legitimate human assistance within the Prophetic framework.

6. The Prophetic strategy employed not only military resources but also intelligence, human resources, administrative and diplomatic means, letters of invitation, and collective organization; carrying arms and armour at Ḥunayn, using the mangonel at Ṭāʾif, and the initiatives of ʿĀm al-Wufūd and Jaysh Usāmah illustrate this comprehensive approach.
7. By the time of the Farewell Pilgrimage, the Prophetic reformative mission had reached an organized and relatively peaceful social stage, supported by established administrative, reformative, and security arrangements. This development provided an appropriate context in which the Prophet PBUH addressed the wider Muslim community and articulated fundamental principles concerning social order and collective life.

Recommendations for the Contemporary Era

1. Contemporary reformative and daʿwah initiatives should not interpret **complete reliance upon Allah (tawakkul) as independence from material means**. Rather, the Prophetic model should guide such initiatives toward combining legitimate means, careful planning, and appropriate precaution with complete reliance upon Allah for the ultimate outcome.
2. Religious and reformative institutions should incorporate **security assessment, risk identification, information gathering, and information protection** into their planning processes. Such measures can contribute to the continuity and protection of reformative activities in complex contemporary environments.
3. The use of **digital media, social media, and online platforms** in contemporary daʿwah and reformative activities should be accompanied by appropriate measures for information security, confidentiality, and cybersecurity. This is particularly important for protecting sensitive information and preventing avoidable risks to individuals and institutions.
4. Reformative institutions should develop **contingency plans, secure routes and venues, reliable human-resource arrangements, and emergency procedures** in advance. Such preparedness can strengthen institutional resilience and enable reformative activities to continue effectively under changing or adverse circumstances.
5. Contemporary reformative initiatives should not regard limited material resources as an automatic impediment to success. Instead, available resources should be assessed, prioritized, and utilized efficiently, while maintaining the theological conviction that material means do not possess independent efficacy apart from the will and support of Allah.
6. Contemporary reformative initiatives may, where necessary, benefit from **legitimate assistance and protection from non-Muslims**,

provided that such cooperation does not compromise matters of faith, religious obligations, or fundamental Islamic ethical principles. Such cooperation should therefore be evaluated according to necessity, legitimacy, and the preservation of core religious values.

7. At the state and institutional levels, reformative planning should integrate **public security, internal security, administrative organization, diplomatic engagement, and the protection of life and property**. Such an integrated approach is consistent with the Prophetic development of reform from individual transformation toward the establishment of an organized and peaceful social order.
8. The training of religious and reformative personnel should extend beyond theological and daʿwah competencies to include **crisis management, security awareness, responsible information management, strategic planning, and ethical decision-making**. This would facilitate a more effective application of the practical dimensions of the Prophetic methodology to contemporary reformative contexts.
9. To eliminate moral and social evils such as greed and avarice, under-measurement and under-weighing, bribery, and anxiety from society, it is essential to promote the teachings of **Tawakkul ʿalā Allāh (reliance upon Allah)** through the media and educational curricula. This can help instill higher moral values such as justice, equality, brotherhood, contentment, and inner peace among citizens.

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33 ʿAlī Muḥammad al-Ṣallābī, *al-Sīrah al-Nabawiyyah*, 2/394.
34 Ibid., 2/708.
35 Ibid., 2/394, 319.
36 Ibn Hishām, *al-Sīrah al-Nabawiyyah*, 2/276.
37 Ibid., 2/450.
38 Muḥammad Ḥusayn Haykal, *Ḥayāt Muḥammad PBUH*, 571.
39 Ibid., 597.