

Seerah

Life of the Prophet Muhammad ﷺ



LATIFA NASSER ALSAEED



A Brief Simplified Summary of
Safi-ur-Rahman al-Mubarakpuri's
Ar-Raheeq al-Makhtum (The Sealed Nectar)

Seerah

Life of the Prophet Muhammad ﷺ

Second edition 2025

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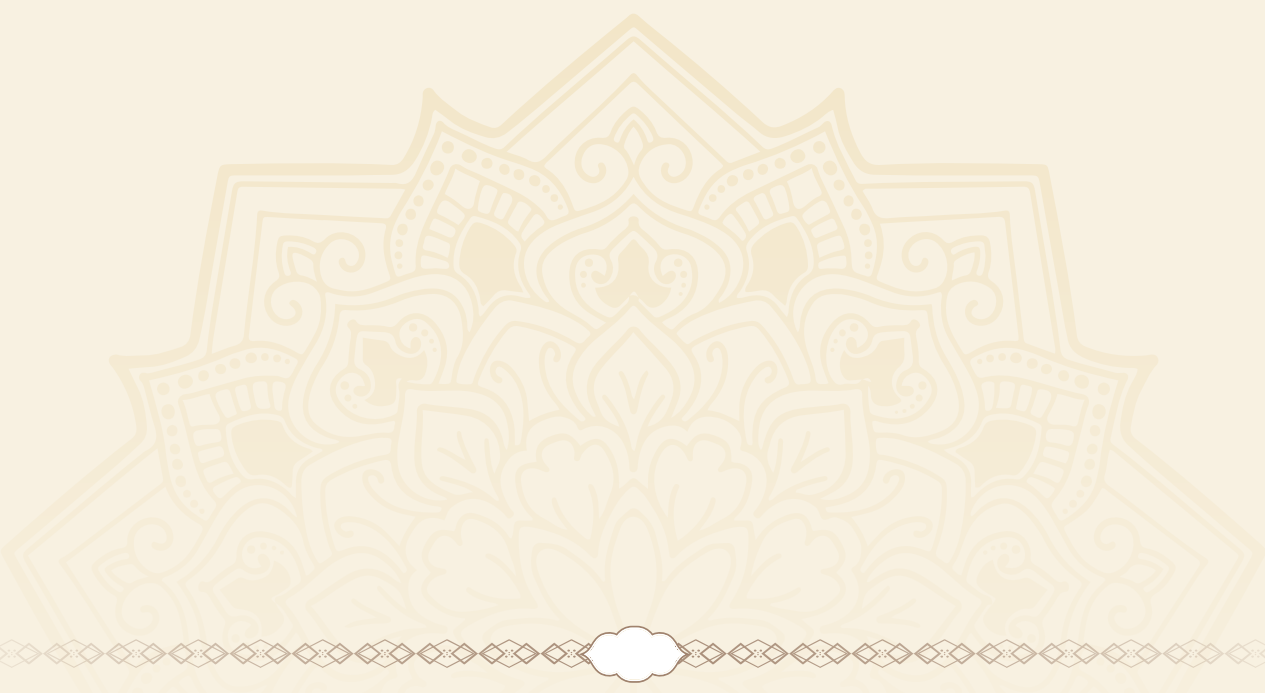


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Preface

Prais be to Allah the Highest, and peace be upon His Prophet Muhammad, to whom He gave the message for humankind.

This textbook is a simplified adaptation of the book *The Sealed Nectar*, written by Sheikh Safi-ur-Rahman al-Mubarakpuri. His book was awarded first prize in a worldwide competition for biographies of the Prophet, which was held by the Muslim World League in Makkah in 1979.

In every generation, the hearts of believers have been illuminated by the light of the Prophet Muhammad ﷺ. His blessed life is not only the finest example of moral character and leadership, but also the most perfect embodiment of mercy, wisdom, and justice. To study his Seerah, the detailed account of his biography, is to open a door into understanding how divine guidance was lived and practiced in its purest form.

The importance of teaching Seerah cannot be overstated. It is through the Seerah that Muslims learn how the Qur'an was implemented in daily life, how challenges were met with patience and perseverance, and how communities were nurtured through compassion and justice. By studying the life of the Prophet ﷺ, students not only strengthen their faith but also find timeless lessons relevant to modern challenges.

Teaching Seerah instills love for the Messenger ﷺ, deepens one's connection to Allah ﷻ, and provides a practical roadmap for living Islam in every aspect, whether as individuals, families, or societies. It also inspires qualities that humanity is in dire need of today: humility, honesty, empathy, and resilience. For the youth in particular, Seerah education builds identity, confidence, and a sense of belonging rooted in noble values.

This book has been written with the intention of making the Seerah accessible, clear, and inspiring. It is not merely a record of historical events, but a guide to living faith with sincerity and purpose. By walking through the stages of the Prophet's life ﷺ, readers will see how a single man, chosen by Allah, transformed the world with truth and compassion. This textbook is divided into nine chapters, each of which has review questions to be discussed and fully understood.

May Allah make this humble effort a source of guidance, love, and benefit for all who read it, and may it bring us closer to the Messenger ﷺ whose life remains the greatest school of knowledge and the truest path to success.



The Makkan Era

The Makkan Era

Chapter 1

The Lineage of the Prophet ﷺ and His Life before Prophethood

The Prophet's Lineage

Prophet Muhammad ﷺ is the most honorable and noble of all Allah's ﷻ creations. Allah ﷻ has granted him an honorable and blessed lineage that links him to Prophet Isma'il ﷺ, the son of Ibrahim ﷺ.

Prophet Muhammad ﷺ said:

“Allah purified and chose Kinana out of all the descendants of Isma'il, and He chose Quraysh from among the children of Kinana, and He chose Banu Hashim from the Quraysh, and He chose me from amongst Banu Hashim.” Narrated by Muslim

The Prophet's full name is Muhammad bin (son of) Abdullah bin Abdul-Muttalib bin Hashim bin Abd Munaf bin Qusayy bin Kilab bin Murra bin Ka'b bin Lo'i bin Ghalib bin Fahr bin Malik bin an-Nadr bin Kinana bin Khuzaimah bin Mudrikah bin Elias bin Mudar bin Nizar bin Ma'ad bin Adnan.

The Prophet's lineage is called Hashimi, after his great-grandfather Hashim.

His Tribe

Prophet Muhammad ﷺ belonged to an Arab tribe known as Quraysh, which was the most respected and honorable tribe in the Arabian Peninsula. One of his ancestors was Qusayy bin Kilab, one of the greatest leaders of the Quraysh and of Makkah as well, whose noble deeds included:

- Taking responsibility for the services and protection of the Kaaba.
- Ar-rifadah: Feeding the pilgrims of the Sacred House of Allah.
- As-siqayah: Providing the pilgrims with water sweetened by dates and raisins.
- Establishing Dar an-Nadwah (Assembly House) to conduct important matters like decisions about war and marriage contracts.
- Liwa'a: Carrying the banner of Quraysh in battle.

His Family

The family of Prophet Muhammad ﷺ was known as Banu Hashim, after his great grandfather Hashim bin Abd Manaf.

Hashim: He inherited Qusayy's position, including the responsibility for both ar-rifadah and as-siqayah. He started the Quraysh's two annual trading journeys: the winter journey to Yemen and the summer journey to Syria.

Abdul-Muttalib: After the death of Hashim, the responsibility for the pilgrims' food and drink went to his son Abdul-Muttalib, who was a leading figure of the Quraysh tribe. Abdul-Muttalib was a generous, honest, and trustworthy man. He witnessed two important events in his lifetime, namely:

- Digging the well of Zamzam: In a dream, Abdul-Muttalib received an order to dig in a particular place to find the well of Zamzam. He did so, and this established the tradition of providing Zamzam water to pilgrims.

- The event of the elephant: King Abraha al-Habashi came from Yemen to destroy the Kaaba. Having seen that the Arabs made their pilgrimage to the Kaaba, he built a large church in Sanaa to try to divert the Arab pilgrims to that city. A man from the Kinana tribe went to Sanaa for the purpose of defiling the church. When Abraha found out, he became very angry and led a great army of sixty thousand warriors to destroy the Kaaba. His army included either nine or thirteen elephants, and he chose the biggest elephant for himself. The army passed through many Arab tribes and villages and defeated them all. They continued marching until they reached a valley between Muzdalifah and Mina, where the elephant knelt down and refused to go forward. Whenever they directed it northwards, southwards, or eastwards, the elephant moved quickly, but when they directed it westwards towards the Kaaba, it only knelt down. Meanwhile, Allah ﷻ sent flocks of birds to strike Abraha's army with stones of hard clay, which hit and killed Abraha and his men. The event of the elephant took place less than two months before the birth of Prophet Muhammad ﷺ.



The well of Zamzam

Abdullah: The father of Prophet Muhammad ﷺ. Abdullah was the most beloved and smartest of Abdul-Muttalib's sons. He was called "Dhabih" (the sacrificed) because when Abdul-Muttalib was digging beside the Kaaba in search of the old well, the Quraysh insisted on sharing in any discovery he made. Abdul-Muttalib vowed to Allah ﷻ that he would sacrifice one of his 10 sons if he were allowed to uncover the well. In the end, it was Abdul-Muttalib who found the well (of Zamzam), so he told his sons about his secret vow, and when he drew lots to determine which son he would sacrifice, Abdullah was chosen. However, Abdullah's uncles and brothers and all of the Quraysh were opposed to this sacrifice and decided that 100 camels should be sacrificed in his place.

Abdul-Muttalib chose Amina, daughter of Wahab, as a wife for his son Abdullah, and they were married in Makkah. Wahab was the chief of Banu Zuhra, to whom great honor was attributed.

Abdul-Muttalib sent Abdullah on a trade journey to Madinah, but Abdullah died on the way back, at the age of 25. Most historians state that his death was two months before the birth of Muhammad ﷺ. Abdullah left very little wealth: five camels, a small number of goats, and a female servant named Barakah, Umm Ayman, who would later serve as the Prophet's nursemaid.

His Birth

Muhammad ﷺ, the master of prophets, was born in Banu Hashim Lane in Makkah on Monday morning, either the 9th or 12th of Rabi' al-Awwal, in the year of the elephant event (April 22, 571 AD). When the Prophet ﷺ was born, his mother immediately sent someone to inform his grandfather, Abdul-Muttalib, of the happy event. Delighted, he came and carried the baby to the Kaaba, where he prayed to and thanked Allah ﷻ. Abdul-Muttalib called the baby Muhammad, a name that was not common among the Arabs at that time. He circumcised him on his seventh day, as was the custom of the Arabs. The first woman who suckled him after his mother was Thuwayba, the concubine of his uncle Abu Lahab. Umm Ayman (Barakah) was his nurse.



His Early Childhood

It was the custom of the Arabs living in towns to send their children away to Bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert, where they would develop strong bodies and acquire the pure speech and manners of the Bedouins. Muhammad ﷺ was later entrusted to Haleema bint Abi Dhu'ayb as his wet nurse, and through her, he had several foster brothers and sisters: Abdullah bin al-Harith, Anisa bint al-Harith and Judhamah bint al-Harith (known as Shayma). Haleema and all her household were favored by blessings and good fortune while the baby Muhammad lived under her care. When she came to Makkah seeking a baby to nurse, she was riding a donkey that was lean and almost lame; when she rode back after being hired to care for Muhammad, the donkey recovered its speed, much to the amazement of Haleema's fellow travelers. While Muhammad stayed with Haleema's family, their house overflowed with blessings. The barren land grew healthy grass, and the goats would return from grazing with their stomachs full and their udders bursting with milk. Muhammad ﷺ stayed with Haleema for two years, and then she took him back to his mother but requested earnestly that he be allowed to stay longer. Amina agreed, and Muhammad stayed with them until he was four or five years of age.

One day there was a strange incident that frightened Haleema. While Muhammad was playing with his playmates, the angel Jibreel (Gabriel) came down, opened Muhammad's chest, and took out his heart. He extracted a blood clot and said, "That was the part of Satan in you." He washed the heart with Zamzam water in a gold basin, then joined it back together and restored it to its place. The other boys ran to Haleema saying, "Verily, Muhammad ﷺ has been murdered."



They all rushed toward him and found him safe, except that his face was white. After this event, Haleema was worried about him and returned him to his mother, with whom he stayed until he was six. One day, out of respect for the memory of her late husband, Amina decided to visit his grave in Yathrib (later known as Madinah). She set out with her fatherless boy, Umm Ayman, and her father-in-law, Abdul-Muttalib. After spending a month there, she started her journey back to Makkah but suffered a severe illness and died in Abwa, on the road between Makkah and Madinah, where she was buried.

Return to His Compassionate Grandfather

Abdul-Muttalib brought Muhammad back to Makkah. He had warm compassion towards his orphaned grandson, whose mother's death had added more to the pains of the past. Abdul-Muttalib showed Muhammad more compassion than he did his own children. A mattress was put in the shade of the Kaaba for Abdul-Muttalib, whose children used to sit around it to honor their father, but Muhammad also used to sit on it. His uncles would move him back, but if Abdul-Muttalib was present, he would say, "Leave my grandson here. I swear by Allah that this boy will hold a significant position." He used to sit Muhammad on his mattress and pat his back, and he was always pleased with whatever the boy did.

When Muhammadﷺ was eight years old, Abdul-Muttalib passed away in Makkah. The charge of Muhammad was now passed on to his uncle Abu Talib, the brother of his father, Abdullah.

Abu Talib took charge of his nephew in the best way, putting him with his own children and even preferring him to them. He singled the boy out with great respect and high esteem. Abu Talib took care of his nephew for 40 years and extended all possible protection and support to him. His relations with others were determined in light of the way they treated Muhammadﷺ.

Muhammad's Early Life

Bahira, the Monk

When Muhammad was 12 years old, he went with his uncle Abu Talib on a business journey to Syria. When they reached Busra, they met a Christian monk called Bahira. He recognized the Prophetﷺ and said, taking his hand, "This is the master of all humans. Allah will send him with a message which will be a mercy to all beings."

Abu Talib asked, "How do you know that?"

The monk replied, "When you appeared from the direction of Aqabah, all the stones and trees prostrated, which they never do except for a prophet. I can recognize him also by the seal of prophethood, a mark like an apple that is below his shoulder. We have learnt this from our books." He also advised Abu Talib not to take Muhammad to Syria for fear of Jews, so Abu Talib sent Muhammad back to Makkah with some of his male servants.

The Fijar Wars

When Muhammadﷺ was about 15 years old, the Fijar wars broke out between Quraysh and Banu Kinana, on one side, and Qays tribe on the other side. This took place in a sacred month, during which fighting was prohibited, yet the wars were bloody and fierce. The Prophetﷺ attended one battle with his uncles, but he did not take up arms against their enemies; instead, he prepared the arrows for his uncles.

Al-Fudoul Covenant

At the conclusion of these wars, when peace was restored, the people felt the need to form a covenant in Makkah. Its aims were to put an end to violence and injustice, and to defend the rights of the weak and the destitute.

Representatives of Banu Hashim, Banu al-Muttalib, Banu Asad and Banu Zuhra were called to meet in the house of Abdullah bin Jada'an. The Messenger of Allahﷺ, shortly after Allahﷻ had made him a Prophet, recalled, "I witnessed a covenant in the house of Abdullah bin Jada'an. It was more appealing to me than red camels. Even now, in the period of Islam, I would respond positively to attending such a meeting if I were invited."



Work Life

Muhammadﷺ had no particular job in his early youth, but it was reported that he worked as a shepherd for Banu Sa'ad in Makkah. He was known for his trustworthiness, honesty, and modesty in dealing with others, and he came to be called 'al-Ameen' (the trustworthy). At the age of 25, he went to Syria as a merchant for Khadeejah bint Khuwailid, a businesswoman of great honor and fortune who used to employ men to conduct her business in return for a certain percentage of the profits. The Quraysh were mostly tradespeople, so when Khadeejah was informed of Muhammad's exceptional honesty and kind manners, she sent for him. She asked him to go to Syria and conduct her business, offering him a higher rate than she gave to others. She said she would also send her slave, Maisarah, with him. Muhammadﷺ agreed and went with Maisarah to Syria for trade.

Marriage to Khadeejah

When Muhammadﷺ returned to Makkah, Khadeejah noticed higher profits and more blessings in her money than usual. Maisarah told her of Muhammad's good manners, honesty, deep thought, sincerity, and faith. Having been widowed twice, Khadeejah (RA) had received many marriage proposals from chiefs of the Quraysh, all of which she had refused. Now, however, she was impressed by Maisarah's description of Muhammad's character, so she told her friend Nafisa of her wish to marry him. Nafisa immediately went and broke the good news to Muhammadﷺ, who agreed and asked his uncles to discuss this matter with Khadeejah's uncle.

Subsequently, Khadeejah (RA) and Muhammadﷺ were married. In the marriage contract, witnessed by Banu Hashim, he gave her 20 camels as a dowry. She was 40 years old and considered the best woman of her folk in terms of lineage, fortune, and wisdom. She was the

first woman whom the Messenger of Allah ﷺ married, and he did not marry again until after she died.

Khadeejah (RA) bore all his children except Ibrahim; they were named al-Qasim, Zainab, Ruqaiyah, Umm Kulthum, Fatimah, and Abdullah. All his sons died in childhood, and all his daughters died during his lifetime except for Fatimah, who died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah.

Rebuilding the Kaaba

When Muhammad ﷺ was 35, a severe flood damaged the Kaaba, and it had to be rebuilt. The chiefs of Quraysh decided to use only lawful money in rebuilding the Kaaba, so any money that had been attained from prostitution, usury, or unjust practices was excluded. When they started rebuilding its walls, they divided the work so that each tribe was responsible for rebuilding a part of it. The work went on harmoniously until the time came to put the sacred Black Stone in its proper place. At that point, a dispute arose among the chiefs, with each claiming the honor of placing the stone in its position. After four or five days of this, it seemed that blood would be shed. Luckily, the oldest chief suggested that the next man who entered the gate of the Kaaba should judge among them. By Allah's will, the next person to enter was Muhammad. On seeing him, all the people cried with one voice, "Al-Ameen (The Trustworthy) has come. We are content with his decision." After Muhammad was informed of the reason for the dispute, he asked them to bring a cloth, on which the Black Stone was placed. He then asked the representatives of the tribes to each take hold of an edge of the cloth. Together, they lifted the Black Stone to its place, and Muhammad placed it in its proper position with his own hands. It was a wise solution that satisfied all parties.

Character before Prophethood

In his youth, Prophet Muhammad ﷺ displayed a combination of the best social attributes. He was highly regarded for his honesty, justice, piety, patience, modesty, and wisdom. He used to help people and honor guests. His long silence helped in his habit of meditation and deep investigation into the truth. While he took an active part in useful dealings, he kept away from drinking wine, eating meat slaughtered on stone altars, and attending idolatrous festivals. He could never tolerate anyone swearing by the idols al-Lat and al-'Uzza. Even when he tried to enjoy some of life's pleasures or follow some disreputable traditions, Allah kept him away from doing that. The Prophet ﷺ said, "I have never tried to do what my people do except for two times. Each time, Allah intervened and prevented me from doing so, and I never did that again. Once, when we were in the upper part of Makkah, I told my fellow shepherd to take care of my sheep because I wanted to go down and entertain myself as the other young men did. I went to the first house in Makkah where I heard music. I entered and asked, 'What is this?' Someone answered, 'It is a wedding party.' I sat down and listened but soon fell into a deep sleep. I was awakened by the heat of the sun. I went back to my fellow shepherd and told him what had happened to me. I never tried it again."



Chapter One: Review Questions

Fill in the blanks:

1. Muhammad ﷺ was involved in two significant positive events in Makkah. They were _____ and _____
2. The two important events in the life of Abdul-Muttalib were _____ and _____
3. _____ was the name of the Christian monk whom Abu Talib and the Prophet ﷺ met in Busra.
4. The Prophet ﷺ was born in the year of _____
5. _____ was the first woman who nursed the Prophet ﷺ after his mother.

True or False:

1. () Muhammad's father ﷺ died after his birth.
2. () It was the custom of the noble Arabs to find wet nurses for their children away from the cities.
3. () Muhammad ﷺ raised camels at the beginning of his life.
4. () Muhammad ﷺ was a model of good characters and manners.
5. () Muhammad ﷺ was 40 when he married Khadeejah (RA).

Match each person with his or her relationship to the Prophet ﷺ:

- | | |
|-----------------------|---------------|
| 1. Ruqaiyah | () father |
| 2. Haleema as-Saadiya | () uncle |
| 3. Amina bint Wahab | () daughter |
| 4. Abdullah | () wet nurse |
| 5. Abu Talib | () mother |

Write the lineage of Prophet Muhammad ﷺ:

Muhammad bin ----- bin ----- bin -----

Chapter 2

The Prophethood and the Mission

In the Cave of Hira

When Prophet Muhammad ﷺ was nearly 40, he began to seek refuge sometimes in the cave of Hira, in the Mount Nour. He used to devote most of his time, particularly in Ramadan, to worshipping the One True God and meditating on the greatness of Allah ﷻ and on the universe around him. He became worried about the corruption and idolatry that were rampant among his people.

Jibreel Brings Down the Revelation

When he was 40, the age of complete perfection at which most prophets were typically ordered to initiate their messages, the signs of his prophethood started to appear in the form of true dreams, which he experienced for six months. These true dreams constituted one integral part of the 46 parts of prophethood. During the month of Ramadan, in the third year of Prophet Muhammad's regular retreats to the cave of Hira for solitude and reflection, he received the honor of prophethood. Careful historical study suggests that the first revelation to Prophet Muhammad ﷺ occurred during the last ten days of Ramadan, possibly on an odd-numbered night. The angel Jibreel came to him and said, "Read!"

"I cannot read," Muhammad replied.

The angel then took hold of him and pressed him until he could not endure it any longer, before letting him go and ordering once again, "Read!"

"I cannot read," Muhammad replied again.

The angel took hold of him a second time and pressed him until he could not endure it any longer. After letting him go, the angel again commanded, "Read!"

"I cannot read," Muhammad repeated.

For the third time, the angel took hold of him and pressed him until he could not endure it any longer. The angel then released him and said:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿۱﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿۲﴾ افْرَأْ ﴿۳﴾
وَرَبُّكَ الْأَكْرَمُ﴾

"Recite in the name of your Lord, Who created man from a clinging substance. Recite, and your Lord is the most Generous" [96:1-3]

The Prophet ﷺ was terrified. Trembling with fear, he returned to his wife Khadeejah (RA) and said, "Cover me! Cover me!" She covered him until his fear had passed, and then he told her what had happened in the cave.

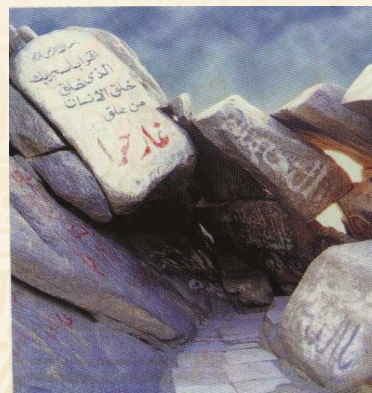


Al-Noor Mount

Khadijah (RA) said, "Allah will never disgrace you. You keep good relations with your family, you bear the burden of the weak, you help the poor and the needy, you entertain guests, and you endure hardships in the path of truthfulness."

Khadeejah (RA) then took the Prophet ﷺ to her cousin Waraqa bin Nawfal. He had embraced Christianity in the pre-Islamic period and used to write the Bible in Hebrew, but now he was elderly and blind.

The Messenger of Allah ﷺ told him what had happened. Waraqa replied, "This is Namus (the angel entrusted with divine secrets), whom Allah ﷻ sent to Moses. I wish I were young and could live until the time when your people turn you out of this city." Muhammad ﷺ asked, "Will they drive me out?" Waraqa answered, "Anyone who brought something similar to what you have brought has been treated with hostility; if I should be alive until that day, then I would support you strongly." A few days later, Waraqa died.



Cave of Hira

The divine revelation paused for a while, which made the Prophet ﷺ sad and upset. This pause in Allah's revelation for a few days was to relieve the Messenger of Allah ﷺ of the fear he had experienced and to make him long for the revelation. He said about this pause, "While I was walking, I heard a voice from the sky. I looked up, and sure enough, it was the same angel who had visited me in the cave of Hira. He was sitting on a chair between the earth and the sky. I was very afraid of him and knelt on the ground. I went home saying, 'Cover me..., Cover me....' Allah ﷻ revealed to me the verses:

﴿ يَا أَيُّهَا الْمَدَّثِرُ ﴿۱﴾ فَمُتَّعْنَا ﴿۲﴾ وَرَبِّكَ فَكَبِّرْ ﴿۳﴾ وَثِيَابَكَ فَطَهِّرْ ﴿۴﴾ وَالرُّجْزَ فَاهْجُرْ ﴿۵﴾

'O you who covers himself [with a garment]! Arise and warn! And glorify your Lord! And purify your clothing! And avoid uncleanness!' [74:1-5]

With these revelations, Muhammad was made Allah's Messenger and entrusted with two tasks. The first task was to "arise and warn;" he was ordered to teach his people about Allah ﷻ and to warn them about the consequences of their sins. The Prophet's second task was to obey the commands of Allah ﷻ and act a model for others. The phrase *fakabbir* in the third verse means: Worship Allah alone without associating any partners with Him. In the fourth verse, the expression *thiyaabaka fatahhir* literally means: Purify your clothing and your conduct. In the next verse, *warrujza* enjoins the Prophet ﷺ to abstain from the pagan customs of the Arabs.

After that, the revelation started coming strongly, frequently, and regularly.

Lessons

- 1- One's mind reaches maturity at the age of 40. Hence, this was the age of many prophets when they began to receive the message.

- 2- Going into seclusion and establishing a connection with Allah ﷻ is an important act in a Muslim's life. In this seclusion, they review their deeds and emotions; feel their weakness before Allah ﷻ; strive to overcome all negative emotions such as envy, arrogance, and hypocrisy; ask forgiveness and repentance; and then improve themselves.
- 3- Muslims are encouraged to constantly remember Allah ﷻ and dedicate themselves to worshipping Him alone, without any deviation.
- 4- The first word of the revelation was Iqra' ("recite" or "read"). It is addressed to humanity, for the Prophet ﷺ represents humanity. Iqra' is a command for each individual to read the signs the Creator places in His creation so that we can understand something of His mercy, wisdom, and power. It is a command to learn through experience and to understand the meaning of His creations.
- 5- Allah ﷻ has connected reading with His name—اقرأ باسم ربك— ("**Recite in the name of your Lord**"), which indicates the importance of the relationship between science and faith (*iman*) and the fact that science calls for faith.
- 6- What was the reasoning behind the interruption in the revelation during the early days of Muhammad's prophethood? One of the greatest reasons was to secure Muhammad's heart to what he would endure over the course of the next few decades. He was able to contemplate, appreciate, and yearn for the revelations before they continued.

The Mission Begins

Upon the revelation of the aforementioned verses, Muhammad ﷺ started calling people to Allah ﷻ. However, the Prophet's people were a rough people, accustomed to settling their disputes with swords. They clung to idol worship because it had been the practice of their ancestors, but the Prophet ﷺ began secretly to call the people closest to him.

The First Believers

The Prophet's wife, **Khadeejah** (RA), was the first to enter the fold of Islam, followed by his freed slave **Zaid bin Haritha**ؓ; then his cousin **Ali bin Abi Talib**ؓ, who had been living with him since his early childhood; and next his close friend **Abu Bakr as-Siddiq**ؓ. All of them professed Islam on the very first day of the call. From the first day he embraced Islam, Abu Bakr ؓ proved to be an energetic and zealous activist. He was wealthy, obliging, mild, and upright. He invited whomever he had confidence in to Islam, and through his personal efforts, a good number of people converted to Islam, such as **'Uthman bin Affan al-Umawi**ؓ, **az-Zubair bin Awwam**ؓ, **Abdur-Rahman bin Awf**ؓ, **Sa'ad bin Abi Waqqas**ؓ, and **Talha bin Ubaidullah**ؓ. Those eight men constituted the forerunners and the vanguard of the new faith in Arabia. Among the other early Muslims were Bilal bin Rabah ؓ (**the Abyssinian**), **Abu 'Ubaidah bin al-Jarrah**ؓ, **Arqam bin Abil-Arqam**ؓ, and **Khabbab bin AL-Aratt**ؓ.

Among the early women who embraced Islam were **Umm Ayman (RA) (Barakah)** and **Asmaa bint Abu Bakr (RA)**. Then people began entering the fold of Islam in large numbers, both men and women, and the new faith could no longer be kept secret.

The Prophet ﷺ used to meet with the new converts and teach them the religion in private because the call to Islam was still operating secretly. During this time, the revelation of the Quran continued, with short verses and parts of chapters being revealed, characterized by strong and contemplative pauses. The central topics running through these revelations focused on the oneness of Allah, purification of the soul, virtues and perfect manners, and Hell and Paradise.

The first act of worship that was commanded at the beginning of the Prophet's mission was prayer (salah). Jibreel ؑ taught the Prophet ﷺ how to perform wudhu (ablution) and salah (prayer) and instructed him to offer two rak'ahs (units of prayer) in the morning and two rak'ahs in the evening.

At that time, the believers performed salah in secluded places like valleys and mountain passes. The first three years of the Prophet's mission had focused on bringing the message of Islam to individuals, but not in public.

Calling His Closest Relatives

قَالَ تَعَالَى: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn your tribe (O Muhammad) of near kindred.” [26:214]

In obedience to Allah's ﷻ commands, Muhammad ﷺ gathered his relatives from Banu Hashim with a group of Banu al-Muttalib and delivered a short speech, saying, “I swear by Allah there is no god but He from whom I have been sent as a Messenger to you in particular and to all people in general. I swear by Allah that you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell forever or the Paradise forever.”

His uncle Abu Lahab said, “Stop him before all Arabia unites against him.”

Abu Talib replied, “I shall protect him as long as I am alive.”

Abu Talib then told Muhammad ﷺ, “You try to fulfill what you have been ordered to do. By Allah, I shall always defend you, even though I prefer not to abandon the religion of Abdul-Muttalib.”

Preaching on Mount Safa

During the same period, Allah ﷻ told the Prophet ﷺ:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

“Therefore, proclaim openly that which you are commanded, and turn away from the polytheists.”[15:49]



In answering Allah's order, the Prophet went to the top of Mount Safa and called out loudly, “O Sabahah!” This cry was normally used to warn citizens of great calamities. The Prophet then called every family and every tribe by name. Upon hearing their names, people rushed to Mount Safa. When they gathered around him, the Prophet ﷺ said, “If I told you that horsemen were coming to attack you from the valley on the other side of this hill, would you believe me?”

“Yes,” they replied, “we have always found you to be honest.”

Then he told them, “I am here to warn you before a severe torment reaches you.” The Prophet ﷺ asked them to save themselves by declaring that Allah was one, and that he, Muhammad ﷺ, was His messenger. He also explained to them that this testimony was the only source of salvation in this world and in the hereafter.

Abu Lahab replied, “Perish you all the day! Have you summoned us for such a thing?” The following verses were immediately revealed on that occasion:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

“May the hands of Abu Lahab be ruined, and ruined is he.” [111:1]

Most people of Quraysh were amazed at the Prophet’s ﷺ warning, and they disregarded it. Despite their increasing hostility, the Prophet ﷺ remained firm in his mission and began to call people to Islam in public. His preaching gradually gained some acceptance, and people came one by one into the fold of Islam.

He then started discrediting the superstitious practices of idolatry, revealing their worthless reality. He told the Makkans that idols were powerless to do any good or any harm. He also asked people to give up evil ways and false pride. The Quraysh decided that they had to quickly take steps against Islam; they contacted the Messenger’s uncle, Abu Talib, and requested that he advise his nephew to stop his activities. Abu Talib tried to calm down their wrath by giving them a polite reply. The Prophet ﷺ, however, continued to preach Allah’s religion, heedless of all their desperate attempts and intentions.

Quraysh Attempts to Confront the Call of Islam

Having fully realized that Muhammad ﷺ could never stop his call, Quraysh thought of ways to control and put an end to it, such as:

1. Mocking, degrading, and ridiculing the Prophet ﷺ and his followers. They used to denounce the Prophet ﷺ as a man possessed by jinn, an insane person, or a liar practicing witchcraft.
2. Distorting and fabricating Muhammad’s teachings, evoking ambiguities, and circulating false propaganda.
3. Arguing and debating with the Prophet ﷺ about some concepts of Islam such as tawheed and resurrection.
4. Offering deals. They suggested that Muhammad ﷺ worship their gods for a year, and they worship his Lord for a year. They also proposed that he worship that which they worshipped, while they worship that which he worshipped; according to them, this would help both parties reach a common denominator. Allah ﷻ revealed Surat al-Kafiroon (The Disbelievers).

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينٌ﴾

“Say, O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.”

[109:1-6]

Lessons

- 1- Muslims should be consistent in their da'wah. Sometimes the harshest people against da'wah may be those closest to the person, even among his or her kin. When Sa'ad bin Abi Waqqasؓ embraced Islam, his mother refused to eat or sleep until he left the religion. Sa'adؓ was known to love his mother very much, but his love for Allahﷻ and His Messengerﷺ was stronger. He told his mother, "By Allahﷻ, if you had a thousand souls, and each one were to depart one after the other, I would not abandon this religion for anything." Only after this, when she found out how serious he was, did she eat again. The lesson here is that we should not give up da'wah even if we face difficulties. We should always try to be as consistent as the early Muslims were, no matter what hardships we face and no matter who becomes an obstacle.
- 2- Quraysh refused the call of Muhammadﷺ, choosing to imitate their forefathers and their customs. Of course, customs and traditions that clearly go against Islamic sharia should be shunned, and efforts should be made to change them, but this requires wisdom and gentleness.

Persecution of the Muslims

Realizing the uselessness of all their attempts, the polytheists began committing horrific practices such as abusing the Messenger of Allahﷺ and torturing the new converts in different ways.

Polytheists' Attitude towards Prophet Muhammadﷺ

Abu Lahab himself carried out some harmful acts against Prophet Muhammadﷺ, such as throwing stones at him and forcing his two sons to divorce their wives Ruqaiyah (RA) and Umm Kulthum (RA) because they were the Prophet's daughters. Abu Lahab's wife, Umm Jameel, used to tie bundles of thorns with ropes made of twisted palm leaves and scatter the bundles on the paths which the Prophetﷺ was expected to take, seeking to cause him bodily injury.

Once, when the Prophetﷺ was in prostration while praying at the Kaaba, Uqbah bin Abi Mu'ait brought the dirty fetus of a she-camel and placed it on the Prophet's back. The Prophet's daughter Fatimah (RA) removed it from his back. The Prophetﷺ raised his head and prayed, "O Allah! Seize the Quraysh!" Allahﷻ soon answered his prayer. In the Battle of Badr, each person the Prophetﷺ mentioned in his prayer fell on the battlefield.

Persecution of New Converts

There were numerous incidents in which Muslims were tortured and often killed by Quraysh. The uncle of Uthman bin Affanؓ used to wrap 'Uthmanؓ in a mat of palm leaves and set a fire under him. When the mother of Mus'ab bin 'Umairؓ heard of her son's conversion, she starved him and then expelled him from her house.

Bilalؓ, the slave of Umayyah bin Khalaf, was severely beaten by his master when he found out about Bilal's conversion to Islam. Sometimes a rope was put around his neck and boys were made to drag him through the streets of Makkah. Abu Bakrؓ once passed by while Bilalؓ was being tortured, so he purchased and freed him.

Another victim of the Quraysh was Ammar bin Yasirؓ, a freed slave of Banu Makhzum. He, along with his mother and father, embraced Islam in its early days. They were made to lie on the burning sand and were beaten severely. Yasirؓ, the father, died because of repeated torture. Sumaiyah (RA), Ammar's mother, was tortured to death by Abu Jahl himself, and thus merited the title of the first woman martyr in Islam.

Migration to Abyssinia (Ethiopia)

In the fifth year, Prophet Muhammadﷺ suggested that Muslims should migrate to Abyssinia (now Ethiopia) after he had learned that its king, Negus, was a just ruler who would not oppress anyone. He permitted some of his followers to seek asylum there in Abyssinia. The first group of Muslims consisted of 12 men and four women; they were led by Uthman bin Affanؓ, accompanied by his wife Ruqaiyah (RA), who was also the Prophet's daughter. Two months later, another 83 men and 18 women followed them.



The Makkans could not tolerate a secure place being available for the Muslims in Abyssinia, so they sent two envoys with valuable gifts for the king and his clergy. These pagan envoys demanded that the Muslim refugees be expelled from Abyssinia and returned to the Quraysh, on the grounds that they had abandoned their forefathers' religion and that their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims and asked them to explain the teachings of their religion. Ja'far bin Abi Talib ﷺ stood up and addressed the king with the following words:

“O King! We were plunged into the depth of ignorance and barbarism; we adored idols, we lived unchastely, we ate the dead bodies, we disregarded every feeling of humanity, we knew no law but that of the strong, when Allah ﷻ raised among us a man of whose birth, truthfulness, honesty, and purity we were aware, and he called to the Oneness of Allah ﷻ and taught us not to associate anything with Him. He ﷻ forbade us the worship of idols, and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of neighbors and relatives. He forbade us from consuming the property of orphans and from telling lies. We have believed in him; we have accepted his teachings. For this reason, our people tortured and persecuted us in order to make us forsake the worship of Allah and return to the worship of idols. We found no safety among them; we have come to your country and hope you will protect us from oppression.”

The king was extremely impressed by these words and asked the Muslims to recite some of Allah's revelation. Ja'far ﷺ recited the opening verses of Surah Maryam (Mary), which tells the story of the births of both John and Jesus Christ. The king, along with the bishops of this realm, were so moved that tears rolled down their cheeks and even wet their beards. Here, the Negus exclaimed, “It seems as if these words and those which were revealed to Jesus are rays of the light that have radiated from the same source.” Turning to the envoys of the Quraysh, he said, “I am afraid I cannot give back these refugees. They are free to live and worship Allah in my realm as they please.” The king then ordered that all the gifts brought by the envoys from the Quraysh be returned to them. The Muslims lived in Abyssinia for some years until they migrated to Madinah.

Lessons

- 1- In the event that a dai'yah fears for the lives and faith of his followers, he should arrange a safe place for them to guarantee the continuation of da'wah.
- 2- There is wisdom in everything. The great harm the Muslims faced at the hands of the Quraysh led them to migrate to Abyssinia, and as a result, Islam spread there.
- 3- The great harm that the tribe of Quraysh inflicted on the Prophet ﷺ and his companions is a lesson for those who come after them in how to face physical abuse and endure hardships and remain patient. Situations like this distinguish the true believers from those with weak beliefs.
- 4- One way to answer questions from non-Muslims is to read from the Quran, especially the first revealed surahs. Why? The answers to the majority of the questions that non-Muslims will ask are in these surahs. When they asked, "Who is your Lord?" Allah ﷻ revealed Surat al-Ikhlās. When they ask about Jesus and Mary, read for them Surat Maryam, and so forth.
- 5- Be organized in da'wah. The Muslims in Abyssinia nominated one person to lead them for the whole trip, and one person to be their representative. Ja'far ﷺ was their speaker, and only he spoke. The lesson here is that Muslims living in non-Muslim countries should choose representatives to speak on their behalf.

Quraysh Challenges Abu Talib

The people of Quraysh therefore went to Abu Talib and insisted that he put a stop to his nephew's activities. They complained that Muhammad ﷺ was still defaming their gods and

the customs of their ancestors, and they threatened to fight him and involve him in severe hostilities. AbuTalib was deeply distressed at this open threat, so he sent for his nephew and told him what the people had said. AbuTalib begged him, "Save me and yourself, and do not put a burden on me that I can't bear."

The Prophetﷺ thought that his uncle would no longer support him, so he replied, "O my uncle! By Allah, if they put the sun in my right hand and the moon in my left, on the condition that I abandon this course, I would not abandon it until Allahﷻ has made me victorious."

AbuTalib said, "Go where you please, my nephew, and say what you will. By God, I will never turn away from your way."

Some of the people of Quraysh went to AbuTalib once more, taking with them Imarah bin al-Waleed bin al-Mugheera, and said, "O AbuTalib! We have brought you a smart boy still in the bloom of his youth, so make use of his mind and strength and take him as your son in exchange for your nephew."

AbuTalib replied, "This is really an unfair bargain. You give me your son to bring him up, and I give you my son to kill him! By Allah, it is something incredible."

Attempts to Kill the Prophetﷺ

Now that all their schemes had failed, the Quraysh resumed their old practices of persecuting and torturing the Muslims, but in a manner more brutal than ever before. They even targeted the Messenger of Allahﷺ himself.

'Utaibah bin Abi Lahab once approached the Prophetﷺ, harmed him severely, tore his shirt, and spat in his face, but his saliva missed the Prophetﷺ. Thereupon, the Prophet invoked Allah'sﷻ wrath on 'Utaibah and supplicated, "O Allah, set one of your dogs on him!"

Allahﷻ answered Muhammad's supplication in the following manner. 'Utaibah was on a trade trip to Syria with some of his friends. When their caravan camped for the night, a lion approached them, to the great fear of 'Utaibah, who at once recalled Muhammad's supplication and said, "Woe to my brother! This lion will surely kill me just as Muhammad supplicated." The lion rushed like lightning, snatched 'Utaibah from amongst his people, and crushed his head.

It was also reported that one day when the Prophetﷺ was prostrating in prayer, 'Uqbah bin Abi Mu'ait stepped on his neck until his eyes protruded.

Abu Jahl once addressed a group of people, "O people of Quraysh! It seems that Muhammad is determined to go on finding fault with our religion, degrading our forefathers, discrediting our way of life, and abusing our gods. I bear witness to our god that I will carry a heavy rock and drop it on Muhammad's head while he is in prostration, to get rid of him once and for all."

In the morning, Abu Jahl lay in wait for the Messenger of Allah to arrive to offer his prayer. The people of Quraysh were in their council waiting for news. When the Prophetﷺ prostrated, Abu Jahl proceeded, carrying the big rock to fulfill his wicked intention. No sooner had he approached the Prophetﷺ than he withdrew pale-faced, his hands shaking, and dropped the rock. The people came and asked him what the matter was, and he replied, "When I approached, a large male camel with a fearful skull, neck, and teeth intercepted me and was about to eat me." The Prophetﷺ later said, "It was Jibreel (in the form of a camel), and if Abu Jahl had come closer, he would have killed him."

The Conversion of Hamzah bin Abdul-Muttalib

One day in his sixth year of prophethood, the Prophet ﷺ was seated near Mount Safa. Abu Jahl passed by him and abused the Prophet ﷺ badly, but Muhammad ﷺ kept silent and did not utter a single word. Abu Jahl took a rock and cracked the Prophet's head with it, making his head bleed. Abu Jahl then went to join the Quraysh in their assembly place. Shortly afterwards, the Prophet's uncle Hamzah ؓ happened to pass by as he returned from hunting, and a slave girl told him the whole story. On hearing it, Hamzah ؓ was deeply offended and hurried to the Kaaba, where he found Abu Jahl sitting with some Makkan leaders. Hamzah ؓ rushed to him and struck his head violently with his bow, saying, "Ah! You have been abusing Muhammad ﷺ; I too follow his religion and believe in what he preaches." Hamzah's ؓ conversion was initially derived from the pride of a man who would not accept others humiliating his relative. Later on, however, Allah ﷻ purified his heart, and he proved to be a source of great strength for Islam.

The Conversion of Umar bin al-Khattab

Only three days after Hamzah's conversion, Umar bin Al Khattab also converted to Islam.

Umar was a man of courage and resolve, feared and respected in Makkah. Once the Prophet ﷺ raised his hands in prayer and said, "O Allah! Give strength to Islam, especially through either of two men you love more: Umar bin al-Khattab or Abu Jahl bin Hisham."

Umar ؓ obviously was the one who merited that privilege. His sharp temper and excessive enmity towards the Prophet had led him to leave his house one day, sword in hand, with the intention of killing the Prophet ﷺ. Along the way, he encountered a friend who asked him, "Do you think that Banu Abd Munaf would let you walk on earth if you killed Muhammad? Why don't you take care of your own family first and set them right? Your brother-in-law and your sister have become followers of Muhammad and abandoned your religion."

Umar, furious, went to his sister's house. As he drew near, he heard the voice of Khabbab bin al-Aratt ؓ reading Surah Ta-Ha. As Umar entered, his sister Fatimah took the leaf on which the surah was written and hid it from him.

"What sound was that I just heard? Did you follow Muhammad?" asked Umar. He went towards his brother-in-law and beat him severely, and when Fatimah (RA) rushed to rescue her husband, Umar ؓ struck her on her head. The husband and wife cried aloud, "Yes, we are Muslims, we believe in Allah and His Messenger Muhammad, so do what you will."

Then Umar regretted hitting his sister; he softened and said, "Let me see what you were reading, so that I may see what that Muhammad has brought."

Fatimah (RA) said, "O brother, you are impure. None but the pure can touch it, so go and wash first." He did so and then took the page and read Surah Ta-Ha until he reached:

قَالَ تَعَالَى: ﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."

[20:14]

Umar read the verses with great interest. He exclaimed, "How excellent it is, and how graceful! Please guide me to Muhammad. "Umar then headed to the house of al-Arqam, where Muhammad ﷺ had been. He knocked on the door, declaring, "O Messenger of Allah, I testify that there is no God but Allah and that you, Muhammad, is the messenger of Allah." Filled with delight, Muhammad ﷺ and his companions cried aloud, "Allahu Akbar (Allah is Greatest)."

Umar's Conversion Strengthens Islam

After Umar's conversion, the Muslims received strong support. Until then, they had always prayed in secret, but Umar felt that the time had come for them to practice their faith in full view of their enemies. He asked, "O Messenger of Allah! Don't we have truth on our side in this life and in the hereafter? Why should we hide our faith? I swear by Allah, Who has sent you to us with the Truth that we will no longer worship Allah in secret!"

Fortified by Umar, the Muslims formed two rows behind the Prophet ﷺ, one headed by Hamzah ؓ and the other by Umar ؓ, and walked to the Kaaba. The Makkans could only watch as the Muslims began to pray behind the Prophet ﷺ. From that day on, Umar ؓ was known as "al-Farooq," meaning the one who distinguishes truth from falsehood.

Ibn Mas'ud ؓ, one of the Prophet's companions, said, "The day Umar ؓ accepted Islam, we gained both strength and prestige. We could not perform our prayers at the Kaaba until Umar ؓ embraced Islam."

Suhayb ؓ, another companion of the Prophet ﷺ, said, "Islam came to light when Umar ؓ accepted light. We preached openly and congregated at the Kaaba, and we also took revenge on everyone who had persecuted us."

General Social Boycott

After these three important events, the polytheists of Makkah understood that Banu Hashim and Banu al-Muttalib were keen on protecting the Prophet ﷺ, so they held a meeting to discuss the situation. They decided not to have any business dealings with Banu Hashim or Banu al-Muttalib, not to marry any of them, and not to have social relations, visits, or even verbal contact with Muhammad ﷺ and the Muslims until the Prophet ﷺ was handed over to them. They wrote the articles of their pact on a parchment and hung it in the Kaaba.

The Muslims, as well as the members of Banu Hashim and Banu al-Muttalib (except Abu Lahab), were forced to live in a valley east of Makkah named Sh'ib of Abu Talib, from the seventh to the tenth year of Muhammad's mission. Unable to get food, they were forced to eat leaves and the skin of dead animals. They faced severe hardships, and the cries of little children suffering from hunger could be heard clearly. No food reached them except on a few occasions when compassionate Makkans smuggled some to them.

Despite this difficult situation, Muhammad ﷺ persisted in his call, and his determination and courage never weakened. He continued to go to the Kaaba and pray publicly. He used every opportunity to invite to Islam people who visited Makkah for business or on pilgrimage during the sacred months. After three years, some members of Quraysh convinced the others to end this unfair boycott, and the pact was broken. Muhammad ﷺ and the others were permitted to leave the valley and return to their homes.

The Year of Sorrow: Deaths of Abu Talib and Khadeejah (RA)

In the tenth year of prophethood, six months after the boycott ended, Abu Talib fell ill and passed away. When he was on his deathbed, the Prophet ﷺ entered the room and saw Abu Jahl and Abdullah bin Umayyah sitting beside his dying uncle. The Prophet ﷺ urged Abu Talib, "O Uncle! Say there is no god but Allah, and I shall testify before Allah (that you are a believer)." However, the two pagans said, "Abu Talib, would you abandon the religion of Abdul-Muttalib?" The Messenger of Allah ﷺ kept urging him (to accept this offer); on the other hand,

the two pagans repeated their argument until Abu Talib gave his final decision. He stuck to the religion of Abdul-Muttalib and refused to profess that there is no true God but Allah. For 40 years, Abu Talib had been very much attached to Muhammadﷺ, supporting him and protecting him from his enemies.

Only two months after the death of Abu Talib, the Prophet's wife Khadeejah (RA) passed away at 65 years of age. Khadeejah (RA) was undoubtedly a blessing from Allahﷻ for the Prophetﷺ. For 25 years, she had shared with him the toils and trials of life, especially in the first 10 years of prophethood. He mourned her death deeply, saying, "She believed in me when no one else did. She helped and comforted me with her person and wealth when there was no one else to lend me a helping hand. I had children from her only."

These two painful events took place within a short time and added greatly to the Prophet's grief and suffering. The Makkans now openly declared their campaign of torture and oppression, and Khadeejahﷺ's death had left the Prophet lonely. The name of Sawdah bint Zam'a (RA) was suggested to him for marriage, and he accepted. She had suffered many hardships for the sake of Islam; as an early convert, she had migrated to Abyssinia with her husband, who had died on their way back.

A year later, the Prophetﷺ married Aishah (RA), the daughter of Abu Bakr. She was six years old when the marriage was contracted; however, she was sent as a bride to the Prophetﷺ when she was nine. She became his most beloved wife and the greatest female scholar of Islam.

Lessons

- 1- The believers held onto their religion despite all the torture, oppression, and boycott; this is clear evidence of their strong belief, sincere faith, and tranquil souls for the sake of Allah's pleasure.
- 2-The aftereffects of the boycott took away two precious lives. The Prophetﷺ lost his faithful uncle and his beloved wife, who had been his biggest supporter. Still, he did not give up the mission to accomplish his faith in Allahﷻ; his unshakable belief and trust in the help of Allah allowed him to accomplish his mission, no matter how hard the situations he faced. Now his Ummah must learn, from every incident that happened to him, patience and forbearance.

Chapter 2: Review Questions

Fill in the blanks:

1. _____ was the first woman martyr in Islam.
2. The conversion of _____ and _____ strengthened Islam and led Makkah to realize that their power was fast collapsing.
3. The Prophet's uncle who was cursed in the Quran was _____.
4. When Prophet Muhammad ﷺ was nearly 40 years old, he began to seek refuge in the cave of _____ in the mount _____.
5. _____ was the first woman the Prophet ﷺ married after the death of Khadeejah (RA).

True or False:

1. () The pause in Allah's revelations was to relieve the Messenger of Allah ﷺ of the fear and To make him long for the revelation.
2. () The Quraysh received the Prophet's call with ridicule and abuse.
3. () After the revelation, Khadeejah (RA) took Prophet Muhammad ﷺ to her cousin Waraqa Bin Nawfal.
4. () The "Year of Sorrow" refers to when Muhammad's uncle and mother died.

Circle the correct answer:

1. The first group of Muslims to migrate to Abyssinia consisted of:
 - a. Twelve women and four men.
 - b. Fourteen men and two women.
 - c. Twelve men and four women.
2. The social boycott of Banu Hashim and Banu al-Muttalib lasted for:
 - a. Two years.
 - b. Three years.
 - c. Five years.
3. The companion who spoke to Negus, the king of Abyssinia, on behalf of the Muslims was:
 - a. 'Uthman bin Affan ﷺ.
 - b. Abu Bakr as-Siddiq ﷺ.
 - c. Ja'far bin Abi Talib ﷺ.

Arrange the following events by putting them in order:

- () The death of Khadeejah (RA) and Abu Talib.
- () The conversion of Umar ﷺ and Hamzah ﷺ.
- () The migration to Abyssinia.

() The total boycott.

Activities

- 1) Ja'far bin Abi Talib رضي الله عنه presented Islam to the Negus of Abyssinia as a complete way of life including creed, worship, morals, manners, and social etiquette. Write an essay on this.
- 2) Scan the QR Code below to visit the site <http://www.islam.Com.kw/> and learn the skills of da'wah.



Chapter 3

Calling to Islam Beyond Makkah

The Prophet's Journey to Taif

Soon the Prophet ﷺ felt that it was time to take the message of Islam outside Makkah. He set out towards Taif, about 60 kilometers away, in the company of his freed slave Zaid bin Haritha. Along the way, the Prophet ﷺ invited each tribe he passed by to embrace Islam. In Taif, he invited three chiefs to Islam; however, they were arrogant and unfriendly. They asked him to leave Taif and even got the children to throw stones at him.

Heartbroken and depressed, Muhammad ﷺ headed back to Makkah. When he reached Qarn al-Manazil, Allah sent him Jibreel, together with the angel of mountains. The latter asked the Prophet ﷺ for permission to bury Makkah between two mountains. The Prophet ﷺ replied that he would rather have some of their descendants worship Allah alone with no partners. The Messenger of Allah ﷺ then proceeded to Wadi Nakhlah, where he stayed for a few days. While he was there, Allah sent him a company of jinn, who listened to him reciting the noble Qur'an. The Prophet ﷺ was not aware of their presence; he only learned of it when Allah revealed the story in two different chapters of the Quran, Surat al-Ahqaf and Surat al-Jinn.

Lessons from the Prophet's Journey to Taif

- 1- Generally, when giving da'wah somewhere, one should meet with the leaders of the place because with their support, the message will be passed along to their people.
- 2- The incident of the journey to Taif is an ideal example of what a generous and loving nature the Prophet ﷺ possessed. Despite being hurt deeply by the people, he did not seek revenge for their ill treatment; instead, he asked Allah to guide them.
- 3- Every prophet is tested, and this is a lesson for today's generation, who often fear failure and give up easily on things. The example of the prophets is that you fail so that you can succeed. Put your trust in Allah, for He is the best disposer of all affairs. Do not stand still; keep trying until you accomplish your mission.
- 4- Allah always has better plans:
 - a. The Prophet targeted humans, but Allah wanted the jinn.
 - b. The Prophet targeted the people of Taif, but Allah wanted the people of Madinah.

The Prophet Invites Tribes and Individuals

In the tenth year of prophethood, the Prophet ﷺ increased his activities. The time for the annual pilgrimage to Makkah and for the three huge annual Arab fairs was approaching, so he hastened to introduce both tribes and individuals to Islam. He called on the tribes of Banu Kalb, Banu Haneefah, and Banu Amir to abandon idolatry and join him. The tribes responded in different ways, but none of them accepted the Prophet's invitation.

During the pilgrimage season in the eleventh year of prophethood, the Prophet ﷺ and his companions passed by six men from Yathrib, all of whom were from the Khazraj tribe. The Prophet ﷺ presented Islam to them, and all six accepted Islam and promised to invite their people when they returned to Yathrib.

The Journey of Isra' and Mi'raj

Isra' (the night journey) refers to how one night Allah ﷻ took Muhammad ﷺ from the Kaaba to Bayt al-Maqdis (al-Aqsa Mosque) in Jerusalem. Mi'raj refers to the Prophet's actual ascension to heaven from Jerusalem. There are differences of opinion concerning when this occurred; some sources date it to the tenth year of prophethood, while others say it was the twelfth or thirteenth year of prophethood.



The Distant Mosque (Al-Aqsa Mosque) in Jerusalem

In any case, the Messenger of Allah ﷺ was carried bodily from the Sacred Mosque in Makkah to the Distant Mosque (al-Aqsa) in Jerusalem in the company of Jibreel ﷺ, on an animal called al-Buraq, which was bigger than a donkey but smaller than a mule. There, the Prophet ﷺ tied al-Buraq to a ring in a rock. He ﷺ entered the mosque and led the prophets ﷺ in prayer. Jibreel ﷺ then offered him a cup of wine and a cup of milk. The Prophet ﷺ chose the milk, and Jibreel ﷺ told him, "You have chosen the natural state. You have been guided, and your nation has been guided, too. If you had chosen the wine, your nation would be misguided." After that, Jibreel took him to the heavens on al-Buraq. When they reached the first heaven, Jibreel ﷺ asked the

guardian angel to open the door, and they saw Adamﷺ, the father of all humankind. They exchanged greetings, and Adamﷺ expressed his faith in Muhammad's prophethood.

Jibreelﷺ then ascended with the Prophetﷺ to the second heaven and asked for the gate to be opened there. They saw and saluted Johnﷺ, son of Zachariahﷺ (Yahya bin Zakaria), and Jesusﷺ, son of Mary, both of whom exchanged greetings and expressed their faith in his prophethood. Then they reached the third heaven, where they saw Josephﷺ (Yusuf) and greeted him; the latter welcomed the Prophetﷺ and expressed faith in his prophethood. The Prophetﷺ, in the company of Jibreelﷺ, reached the fourth heaven, where they met and greeted Prophet Enochﷺ (Idris), who returned the greeting and expressed faith in his prophethood. Then the Prophetﷺ was carried to the fifth heaven, where he met the Prophet Aaronﷺ (Harun) and greeted him; the latter returned the salutation and expressed faith in his prophethood. In the sixth heaven, Muhammadﷺ met and greeted Mosesﷺ (Musa), who returned the salutation and expressed faith in his prophethood. As he left, Muhammadﷺ saw Mosesﷺ begin to weep. He asked why, and Mosesﷺ answered that it was because a messenger (Muhammadﷺ) had been sent after him who could lead more of his people to Paradise than Mosesﷺ himself could. Then the Prophet Muhammadﷺ reached the seventh heaven and met Ibrahimﷺ, who returned his salutation and expressed faith in his prophethood. Then he was carried to Sidrat al-Muntaha (the remotest lote tree) and was shown al-Bayt al-Ma'mur (the much-frequented house), which is similar to the Kaaba (the Sacred House) on Earth and is entered daily by 70,000 angels.

He was then brought before Allahﷻ. Since no human eyes can take in the majesty of Allahﷻ, the Prophetﷺ could not actually look upon Allahﷻ, but he was at a distance of two bow lengths or even less. There, Allahﷻ informed the Prophetﷺ that it was now obligatory for his followers to perform 50 daily prayers for Him. When the Prophetﷺ returned and saw Mosesﷺ, he informed him that his followers had been enjoined to pray 50 times a day. Mosesﷺ advised him, "Your nation cannot perform so many prayers. Go back to your Lord and ask to reduce the number."

The Prophetﷺ ascended with Jibreelﷺ to the presence of Allahﷻ, and Allah reduced it by 10 prayers. He then descended and reported that to Mosesﷺ, who again urged him to request a further reduction. Muhammadﷺ once more begged his Lord to reduce the number still further. At the suggestion of Mosesﷺ, he went again and again in the presence of Allah, until they were reduced to five only. Mosesﷺ advised him to ask for still another reduction, but the Messenger of Allahﷻ said, "I feel ashamed now of repeatedly asking my Lord for reductions. I accept and resign myself to His Will." When Muhammadﷺ left, a voice was heard saying, "I have imposed My Ordinance and alleviated (the burden) of My servants. They are five prayers, but they are 50 (in reward). The word that comes from me cannot be changed."

The Prophetﷺ returned to Makkah, and in the morning, he told the Makkans about the great miracles he saw on his journey.

The disbelievers, however, found this a suitable opportunity to mock the Muslims and their creed. They asked the Prophetﷺ to describe al-Aqsa Mosque in Jerusalem, where he had never gone before. To the astonishment of many, he gave them a full description. He also supplied them with all the news about their caravans and the routes of their camels along the way. Still, they accepted nothing but disbelief.

For the true Muslims, however, there was nothing unusual about the Night Journey. Allahﷻ, Who is powerful enough to have created the heavens and the earth by an act of His will, is

surely powerful enough to take His Messengerﷺ beyond the heavens and to show him those remarkable signs.

The disbelievers went to Abu Bakrؓ and told them of this event, and he said of the Prophetﷺ, "If he really said this, he has told the truth."

They asked him, "Do you believe in what he said?"

He answered, "I believe him regarding what is more amazing than that." It was on this occasion that he earned the title of as-Siddiq (the most truthful).

That same morning, Jibreelؑ came to the Prophetﷺ and taught him when and how to observe the five daily prayers.

Lessons

- 1- Allahﷻ invited the Prophetﷺ to the Journey of Isra' and Mi'raj, as if to show him and all believers that after pain comes relief, and after suffering comes ease. Sometimes it takes patience through difficult times before we can achieve inner peace and closeness to Allahﷻ.
- 2- The significance of the five daily prayers in a believer's life. The obligatory prayers were ordained by Allahﷻ for Prophet Muhammadﷺ when he was in the heavens and in the close presence of Allahﷻ. This indicates that the prayer is, in essence, an elevation of the spirit. When we pray, we detach ourselves from this world and all its pleasure to focus on our Creator, drawing near to Him and praying to Him.
- 3- The miracle of Isra' and Mi'raj links the case of al-Aqsa Mosque and Palestine with the rest of the Islamic world and emphasizes that defending Palestine is basically defending Islam, whereas abandoning it is the same as abandoning Islam.

The First and Second Aqabah Pledges

It was already mentioned that six men from Yathrib had embraced Islam during the pilgrimage season in the eleventh year of prophethood. They promised to explain the message of Islam to their tribes.

During the next year's pilgrimage, a group of 12 men came from Yathrib, including five of the six who had met the Prophetﷺ the year before. Again, they met him in Mina, where he taught them more about Islam. They declared their faith in Muhammadﷺ as a Prophet and swore, "We will not worship anyone but the one Allahﷻ. We will not steal, commit adultery, kill our children, utter slander, or intentionally forge falsehoods, and we will not disobey you in any just matter."

This is known as the first Aqabah pledge. When the men who gave the pledge finished performing Hajj, the Prophetﷺ sent with them Mus'ab bin Umair, known as the first Muslim 'ambassador,' to explain to the people of Yathrib the teachings of Islam, give them practical guidance, and attempt to propagate Islam among those who still professed polytheism. The ground had been so well prepared, and the propagation so zealous, that Islam spread rapidly from house to house and from tribe to tribe.

During the next pilgrimage season, in the thirteenth year of prophethood, 70 men and women converts from Yathrib came with the polytheists to perform the rituals of pilgrimage in Makkah. Shortly after arriving, they contacted the Prophetﷺ and agreed to meet him secretly at night at a small hill at Aqabah, where they had met the previous year. This was called the second Aqabah pledge. The Ansar (Helpers) asked the Messenger of Allahﷺ about the principles that would be the basis of their pledge. The Prophetﷺ answered:

1. To worship none but Allah and to associate no partners with him.
2. To listen and obey in all circumstances.
3. To give your wealth freely, both in prosperity and in poverty.
4. To enjoin good and forbid evil.
5. To serve Allah ﷻ and fear none but Him.
6. To defend the Prophet in case he seeks your help, and to protect him from anything you protect yourselves, your spouses, and your children from.

He told them that if they observed these aspects, they would enter Paradise.

Lessons

1. Allah ﷻ honored Prophet Muhammad ﷺ with revelation and prophethood. When he began inviting the people of Makkah to Islam, all the tribes of Makkah turned into his mortal enemies except a select few, but success came from another tribe outside Makkah, the Khazraj in Yathrib. This shows that the Prophet's ﷺ call was not a private call but was a universal one.
2. Victory may come at a time or place unexpectedly. Prophet Muhammad ﷺ was offering his call to the tribes of Makkah, but then he passed by a group of people from the Khazraj tribe who had come from Yathrib, and they accepted Islam. This group would be the centerpiece who supported his call and helped to establish the foundation of an Ummah (Islamic Nation).
3. The six men from Yathrib who met the Prophet ﷺ in the pilgrimage season not only believed in his message and followed him, but they also became callers to Islam when they returned to their people. Accordingly, the responsibility of a Muslim in calling to Allah ﷻ is a great one. Muslims must not only perform the prescribed acts of worship but also invite others to this religion.

The Muslims Migrate to Madinah

After the second Aqabah pledge, a small Muslim state was established in Yathrib. Allah ﷻ revealed to the Prophet ﷺ the command to migrate there, and Muslims started to migrate in groups. This involved a sacrifice of self and wealth, for they could not expect full security and might be robbed or even killed, either at the beginning or end of their journey.

The first one to migrate was Abu Salamah ؓ, a year before the second Aqabah pledge. He set out with his wife Umm Salamah (RA) and his son, but Umm Salamah's family prevented her from leaving, and Abu Salamah's family took her son from her. Almost a year later, she was released and rejoined her husband.

Most Muslims managed to escape in successive groups. This happened so rapidly that within two months of the second Aqabah pledge, almost all of them had migrated to their new abode, except for Abu Bakr, Ali, and the Prophet himself. They had made all the necessary preparations for migration, but the Prophet ﷺ was waiting for Allah's permission.

The Council of Dar an-Nadwah

The Makkans became deeply worried when they heard that the Muslims had found a place of protection for themselves. They already knew that Muhammad was an influential leader, whose followers were determined and always ready to sacrifice all they had for his sake. Also, the tribes of Aws and Khazraj, who were hosting the Muslims, were known in Arabia for their might and power in war.

The chiefs of Makkah, or the “Parliament of Makkah,” held the most serious meeting yet to devise an effective plan to eliminate this danger once and for all.

Abu Jahl bin Hisham suggested that they choose strong young men from each tribe to kill Muhammad ﷺ with their swords, united as one man, so that they would all share in paying the blood money. The advantage of this plan was that Banu Abd Manaf (the Prophet’s tribe) would not be able to fight all the Quraysh. They all accepted this sinful proposal and prepared to carry it out.

Chapter 3: Review Questions

Fill in the blanks:

1. The Prophet ﷺ led the previous _____ in prayer in al-Aqsa Mosque.
2. The Prophet ﷺ was carried to al-Aqsa Mosque on an animal called _____
3. Prophet Muhammad ﷺ saw Prophet _____ in the first heaven.
4. The Prophet ﷺ sent _____ to Yathrib to explain the teachings of Islam.
5. Within two months of the second Aqabah pledge, almost all the followers of Muhammad ﷺ had migrated to their new abode, except for Abu Bakr and _____, who stayed in Makkah to settle the Prophet's affairs.

True or False:

1. () Hamza bin Abi Talib ؓ was the first one to migrate after the second Aqabah pledge.
2. () The people of Taif received the Prophet ﷺ warmly, and they accepted Islam.
3. () The polytheists selected a strong youth from each tribe to kill the Prophet ﷺ before he could migrate to Yathrib.
4. () Isra' refers to how one night Allah ﷻ took Muhammad ﷺ from the Kaaba to Bayt Al-Maqdis (al-Masjid al-Aqsa).
5. () A company of jinn listened to the Prophet ﷺ reciting the Quran in Wadi Nakhlah.

Circle the correct answer:

1. The companion who earned the title of as-Siddiq was:
 - a. Bilal ؓ
 - b. Abu Bakr ؓ
 - c. Ali bin Abi Talib ؓ
2. Allah ﷻ revealed the story of the jinn in Surahs:
 - a. al-Ahqaf and al-Jinn
 - b. al-Isra' and al-Jinn
 - c. al-Baqarah and al-Jinn
3. The obligatory prayers are of great importance to Muslims. That is why they were ordained in:
 - a. The first heaven
 - b. The seventh heaven
 - c. The fourth heaven

Activities

- 1) Write an essay about the importance and honor of al-Masjid al-Aqsa in the sight of Allah and the responsibility of Muslims to liberate it. Share it on your social media.
- 2) Salah (prayer), one of the important pillars of Islam, was ordained in the seventh heaven. Write an essay about the importance and the fruits of salah.

Chapter 4

The Migration of the Prophet ﷺ

After the Quraysh decided to kill Prophet Muhammad ﷺ, Jibreel ﷺ came to him to reveal the plot and to convey Allah's permission for him to leave Makkah.

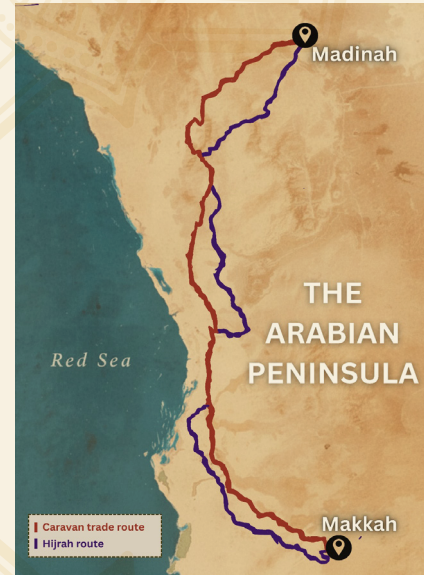
That night, the Prophet's enemies surrounded his house, waiting to kill him. The Prophet ﷺ came out of the house and threw a handful of dust at the assassins, and then he managed to work his way through them by reciting verses of the noble Qur'an:

“And We have put before them a barrier and behind them a barrier and covered them, so they do not see” [36:9]

He went to the house of Abu Bakr ﷺ, and they both set out. Although Yathrib was to the north, they headed south in the direction of Yemen, to confuse anyone who might try to follow them.

In the meantime, the assassins laying siege to the Prophet's house were still waiting for zero hour when someone came and informed them that the Prophet had already left. They rushed in and found, to their surprise, that the person lying in the Prophet's bed was Ali ﷺ, not Muhammad ﷺ. They realized that they had been tricked. The Messenger of Allah ﷺ and Abu Bakr walked for five miles until they reached a rough, rocky mountain called Thawr and went up to a cave in it. Abu Bakr ﷺ entered first to explore the cave and make sure it was safe. After covering all the holes with pieces torn from his clothes, he cleaned it and then asked the Prophet to step in. The Prophet ﷺ entered and immediately laid his head in Abu Bakr's lap and fell asleep.

Suddenly a poisonous insect stung Abu Bakr's foot, which hurt so much that his tears fell on the Prophet's face.



Hijrah Route

The Prophet ﷺ immediately applied his saliva to Abu Bakr's foot, which stopped the pain. While they stayed in the cave, Abu Bakr's son Abdullah ﷺ would come after sunset to bring them news of the latest situation in Makkah, and he would leave early the next morning to mix with the Makkans again. Amer bin Fuhaira ﷺ brought them fresh milk. Abu Bakr's daughter Asmaa (RA) brought them food provisions by tearing her waistband into two parts and using them to tie a bundle; hence she was known as "Asmaa of the two waistbands." The Quraysh were frustrated when they learned that the Prophet ﷺ and his companion had escaped. They sent people to pursue them everywhere, promising a reward of 100 camels for each of the two for anyone who brought them back, dead or alive. Once, the Quraysh even reached the opening of the cave of Thawr, where they were hiding. When Abu Bakr ﷺ saw the enemy so close, he

whispered, “What if they look down and see us?” The Prophet ﷺ replied, “O Abu Bakr! What do you think of two with whom the third is Allah ﷻ?” It was really a divine miracle because their pursuers were only a few steps from the cave.

For three days, Muhammad ﷺ and Abu Bakr ﷺ lived in the cave while the Quraysh continued their efforts to capture them. After three nights, their guide, Abdullah bin Urayqit, reached the cave, bringing two of Abu Bakr’s ﷺ camels. The time had come to depart.

The Prophet ﷺ, Abu Bakr ﷺ, and Abdullah bin Urayqit departed southward to Yemen and then moved west toward the Red Sea coast. After that, they moved northward to a place near the coast, and from there, the guide took them along a route that was seldom used. The little caravan travelled through many villages on their way to Quba.

Since the chiefs of Quraysh had promised 100 camels to whoever could catch Muhammad ﷺ, Suraqah bin Malik from the tribe of Banu Kinanah decided to pursue the Prophet ﷺ and his companions so that he alone could win the reward. However, when he got close to them, his horse stumbled, and he fell to the ground. He mounted the horse again and resumed the chase; once more, he met the same fate. He realized that he would never be able to capture the Prophet ﷺ, so instead he approached the travelers and humbly begged the Prophet’s forgiveness.

The Prophet ﷺ asked him not to tell the Quraysh anything about them. Suraqah agreed and asked to be given a letter of safe passage for his future security.

On Monday, the 8th of Rabi' al-Awwal, in the fourteenth year of prophethood, the Messenger of Allah ﷺ arrived in Quba, near Yathrib. The city later came to be known as Madinah (short for al-Madinah al-Munawwara, meaning “The Enlightened City,” because Prophet Muhammad ﷺ lived and is buried there).



Quba Mosque



The Prophet's Mosque at Present

Lessons

1. The Prophet's preparations before migration show that the da'wah leader should think ahead about how to overcome any plots led by his enemies and should develop a survival plan to resume his mission in another place. This is not considered cowardice or trying to escape death.
2. The Prophet ﷺ took precautionary measures (leaving through the back door, covering his face, etc.) even though he was promised victory. Although we must fully put our trust in Allah ﷻ, we still have to do all we can do as human beings.
3. The support provided by Ali bin Abi Talib ؑ, Abdullah bin Abu Bakr ؑ, and his sister Asmaa (RA) reflects the fundamental role of youths in the success of da'wah, given their willingness to sacrifice their lives in order to achieve victory. Asmaa's role proves the need for righteous women in any call for reformation, considering their contributions to society by building a conscious generation that is raised and educated based on the morals and ethics of Islam as well as love for the Prophet Muhammad ﷺ.

Chapter 4: Review Questions

Fill in the blanks:

- 1- During Prophet Muhammed's stay in the cave, _____ brought them fresh milk.
- 2- The Messenger of Allah ﷺ arrived at Quba in the _____ year of prophethood.
- 3- _____ revealed to the Prophet ﷺ the Quraysh's plot to kill him.

True or False:

1. () Umar bin Al Khattab ؓ accompanied the Prophet ﷺ on his migration to Madinah.
2. () Prophet Muhammad ﷺ and Abu Bakr ؓ stayed two days in Thawr cave.
3. () Quraysh's plot to kill the Prophet ﷺ failed.

Circle the correct answer:

1. Quraysh had declared that whoever could seize Muhammad ﷺ and his companion would receive:
 - a) 200 camels as a reward upon the head of each one.
 - b) 100 gold coins as a reward upon the head of each one.
 - c) 100 camels as a reward upon the head of each one.
2. On their way from Makkah to Yathrib, Prophet Muhammad ﷺ and Abu Bakr ؓ hid in a cave called:
 - a) Safa
 - b) Thawr
 - c) Hira



Madinan era

The Madinan era

Major Differences between the Makkan Era and the Madinan Era

The Madinan era refers to the period of time after the Hijra (migration) of the Prophet Muhammad ﷺ from Makkah to Madinah, which is considered the turning point in the Islamic history and marks the start of the Islamic calendar.

What did the Makkan period look like?

- The focus was on building individuals with a strong foundation in faith.
- The Muslims were weak and in the minority, living amongst a non-Muslim majority.
- The focus was on survival and conveying the message on an individual basis.
- Fighting was forbidden, and it was a peaceful da'wah.
- Most of the verses (ayat) of Quran revealed in Makkah discuss the hereafter, focusing on Paradise, Hell, faith, and the greatness of Allah ﷻ.

What did the Madinan period look like?

- Muslims were building a Muslim nation.
- From the very beginning, it was a nation and a state that was tolerant of other religious groups.
- People became united through the Constitution of Madinah.
- Battles were the last resort after measures had been taken to avoid confrontation. In the battles involving the Prophet ﷺ, the number of people killed on both sides was smaller than in many of the battles that came later. During the Prophet's lifetime, there were fewer casualties than in almost all the major battles in the world. Even when Allah ﷻ sent down angels to help, only enough people were killed to spare other lives; He could have ordered them to kill the whole enemy army but never sent down such a decree. This was to set an example so that the battles would not continue, because the objective was peace.

Chapter 5

The Prophet's Arrival in Madinah

As soon as the news began to spread of Muhammad's arrival in Quba, a village at the border of Yathrib, people began coming in groups to greet their noble guest.

Muhammad ﷺ stayed in Quba for four days, and during this period, he laid the foundation of the Quba Mosque. Ali bin Abi Talib remained in Makkah for three days to return property that had been entrusted to the Prophet ﷺ by its owners. After fulfilling this responsibility, he began his journey of emigration to join the Prophet ﷺ in Quba.

Four days after arriving in Quba, the Prophet ﷺ left for Yathrib. Meanwhile, the tribes and families of Madinah (the new name for the city of Yathrib) came and greeted him. They would hold the bridle of his camel and compete with each other in inviting him to their homes. The Prophet ﷺ answered everyone kindly, "This camel is commanded by Allah ﷻ. Wherever it stops, that will be my abode."

The camel moved onward until it knelt down in a place inhabited by Banu Najjar, a tribe related to the Prophet ﷺ on the maternal side. The fortunate host, Abu Ayyub al-Ansari, welcomed the Prophet ﷺ and asked him to enter his house.

After he had settled in Madinah, the Prophet's wife, Sawdah, arrived with Umm Ayman and his daughters Fatimah and Umm Kulthum. Abdullah bin Abu Bakr ﷺ also accompanied them, along with his two sisters Aishah and Asmaa, along with the rest of Abu Bakr's family.

A New Society Is Built

The first task for the Prophet ﷺ on his arrival in Madinah was building his mosque, in the very place where his camel had knelt down. He bought the land from its owners, who were two orphans. The walls were made of mud bricks, the ceiling was made of palm branches, and the pillars were made from tree trunks. The mosque had three doors, with the qibla (direction of prayer) pointing towards al-Aqsa Mosque in Jerusalem. The Prophet ﷺ himself helped build the mosque by carrying bricks and stones along with the Muhajireen (Makkan 'immigrants') and the Ansar (the Muslims of Madinah, or 'helpers'). Nearby, two rooms were built, one for his wife Sawdah and one for Aishah. To the north of the mosque, a place was left for Muslims who had no families or homes. The mosque was not merely a place to perform prayers; it served as a place of assembly where all the Muslims' affairs were administered and where consultative and executive councils were held. The Muslims began to perform the five daily prayers in congregation there.

Brotherhood between the Muhajireen and the Ansar

After his mosque was completed, the Prophet ﷺ next turned his attention to cementing the ties of mutual brotherhood between the Muhajireen and the Ansar. He helped to create a strong bond between the 45 immigrants and their hosts by pairing each of the Muhajireen with one of the Ansar, as two brothers in faith. They shared everything, including each other's grief and suffering; in fact, the Ansar used to give preference to the Muhajireen over themselves. For example, Sa'ad bin ar-Rabi' of the Ansar said to his new brother Abdur-Rahman bin Awf, "I am

the richest man amongst the Ansar. I am glad to share my property half-and-half with you. Also, I have two wives. I am ready to divorce one, and after she completes her iddah (the prescribed period for a divorced woman to wait before remarrying), you may marry her.” However, Abdur-Rahman blessed his brother and said, “Kindly direct me to the market so that I may make my fortune with my own hands.” They took him to the marketplace, where he bought and sold goods and made a lot of money. He then married a woman from the Ansar.

The Establishment of an Islamic community

Just as the Prophet ﷺ established a code of brotherhood amongst the Muslims, he was also keen for the Muslims to establish friendly relations with the polytheist and Jewish tribes of Arabia. He established a sort of treaty with them.

Main Points of the Treaty

1. The Muslims of the Quraysh and of Yathrib, as well as those who followed and fought alongside them, made up one nation with its own character.
2. The payment of blood money for deaths and ransom for captives from among the believers would continue according to the former convention. The two non-Muslim communities of Madinah would help the Muslims in matters of ransom and blood money.
3. No Muslim was allowed to kill another Muslim or to help a non-Muslim against a Muslim.
4. Jews who became Muslim would be treated like any other Muslims.
5. The Muslims should stand together as one hand against the rebellious and the aggressors.
6. It was not permissible for a Muslim to help a criminal or give him refuge.
7. Allah ﷻ and his Prophet would settle all disputes arising among any of the three communities.

On various occasions, the Prophet ﷺ clarified the rights of brotherhood and urged people to cooperate, support each other, and be united.

Separate Agreement between the Muslims and the Jews

1. The Jews and Muslims are one nation. The Jews have their religion, and the Muslims have their religion. Each are responsible for their own expenses.
2. Both nations would jointly defend Madinah from any attack, and each would defend its own people.
3. Both nations would live peacefully, and neither was to interfere in the other’s affairs or in any way attempt to destabilize the other.
4. Neither nation would be held responsible for the misdeeds of the other.
5. The oppressed would be helped and supported.
6. Both nations would bear the expenses of war.
7. The Quraysh and their allies were not to be aided or given refuge.

The Quraysh Test the Muslims' Resolve

In spite of all the precautions the Prophet ﷺ took to ensure that Madinah remained safe and peaceful, the Quraysh were determined to make it unstable. They sent word to the polytheists of Madinah, ordering them to help drive out the Muslims.

At last, Allah ﷻ made it permissible for Muslims to fight against their oppressors, and this permission later became a duty.

Lessons

1. Brotherhood: The Hijra teaches us about brotherhood. Muslims emigrated from Makkah with little or nothing, yet they were accepted in Madinah almost as if they were its inhabitants. The people of Madinah shared their homes, food, and whatever else they had in order to help their Makkah brothers settle in. This was among the best expressions of brotherhood in the history of humanity. Islam teaches us the importance of having a strong community based on compassion and generosity. Muslims must learn to support and help the refugees in their communities as well as those who revert to Islam.
2. When the early Muslims migrated from Makkah to Madinah, it was a turning point that began a new history for Islam and Muslims. This is why Umar bin al-Khattab ؓ designated the year of the Hijra as the first year of the Islamic calendar.
3. Building of the Quba Mosque and the Prophet's Mosque in Madinah. The first thing Prophet Muhammad ﷺ did whenever he settled in a new place was to build a mosque. The mosque should be more than a place of worship; it serves as a center for education and a place for Muslims to meet and to settle disputes. It also carries a spiritual and social message as it helps unify Muslims, revive their hearts and minds, and solve their problems.
4. Among the first things the Prophet ﷺ instructed in Madinah was to extend the greetings of peace, for this initiates a bond between Muslims and is the foundation for a strong community.
5. The Madinah Charter, made to clear up any issues with the Jews, is considered a practical response to those who want to narrowly limit the scope of Islam to acts of worship while neglecting its effect on the organization of life and its affairs.
6. The Charter formed the basis of a multi-religious Islamic state in Madinah, which ensured freedom of religious beliefs and practices for all its citizens.
7. Another important feature in the Charter of Madinah was the redefinition of ties between Muslims; it set relationships based on faith above those based on blood or tribal ties. Moreover, it emphasized individual responsibility.

Chapter Five: Review Questions

Fill in the blanks:

1. Madinah was the new name for _____
2. The first mosque in Islam was built in _____
3. _____ stayed in Makkah for three days to return property that had been entrusted to the Prophet ﷺ by its owners.
4. The emigrants from Makkah were called the _____ and the helpers in Madinah were called the _____.

True or False:

1. () The Prophet's camel stopped in front of Abu Ayyub al-Ansari's house.
2. () After arriving in Madinah, the Prophet ﷺ drew up a covenant between the Muslims and the Jews.
3. () The Jews and Muslims would live together as one united nation.

Circle the correct answer:

1. After building the mosque in Madinah, the Prophet ﷺ created a strong bond between:
 - a. The Muslim emigrants and the Muslims of Madinah.
 - b. The Jews and the Quraysh.
 - c. The Muslim emigrants and the Quraysh.
2. In Islam, the mosque:
 - a. is no more than a place of worship
 - b. serves as a center for education only
 - c. is a place for worship and education and carries a spiritual and social message to unify Muslims
3. Who said, "Kindly direct me to the market, so that I make my fortune with my own Hand"?
 - a. Abu Ayyub al-Ansari ﷺ
 - b. Abdu-Rahman bin Awf ﷺ
 - c. Ali bin Abi Talib ﷺ

Activities

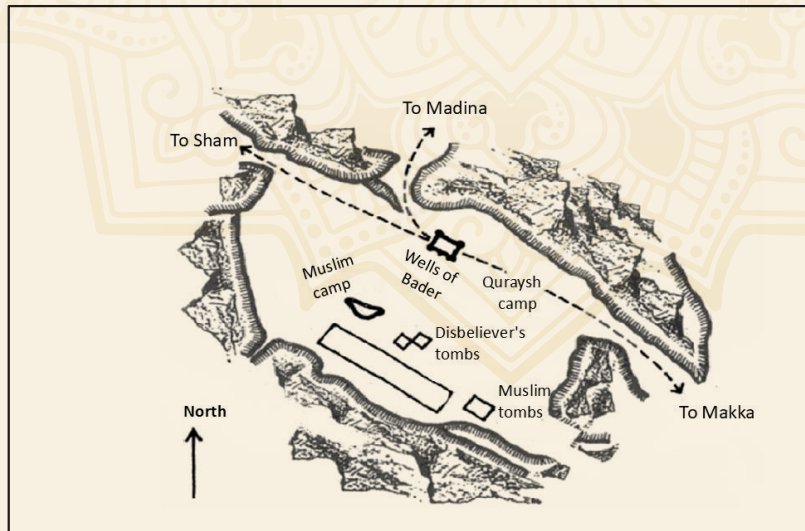
If you go to al-Madinah al-Munawwara, don't forget to visit Dar Al Madinah Museum.



Chapter 6

The Battles of the Prophet ﷺ

The Battle of Badr (2 AH)



The Battle of Badr

The Makkans, feeling jealous of the growing power of the Muslims in Madinah, started threatening them. Since Allah ﷻ had permitted Muslims to fight against their oppressors, the Muslims started to attack the Quraysh's trade caravans traveling between Makkah and Syria. As we know, their trade with Syria was the main source of income for the Makkan chiefs, and their trade route passed within striking distance of Madinah. Abu Sufyan, one of the chiefs, decided that the profit from the caravan should be spent on preparing an army. A year after the Muslims had settled in Madinah, the Prophet ﷺ decided to attack Abu Sufyan's caravan on its way back from Syria. The Prophet ﷺ left Madinah with either 313 or 317 men, two horses and 70 camels. Abu Sufyan sensed the danger and took another route, but he also sent a messenger to Makkah requesting reinforcements. When the Quraysh received his message, they quickly prepared an army of 1300 men to confront the Muslims and protect the caravan. All the noble chiefs of Makkah joined the force. The Prophet ﷺ learned that the Quraysh were approaching Badr (about 155 km southwest of Madinah), so he discussed the matter with his people, asking their advice and exchanging ideas with the army's leaders. The leaders of the Muhajireen assured him of their full support, while the leader of the Ansar said, "O Messenger of Allah ﷻ, we will obey you even if you ask us to jump in the sea!" The Prophet ﷺ, at the head of his army, marched out towards Badr. Then the two enemies stood face to face.

Both sides rested in their camps for the night. The Prophet ﷺ did not have a wink of sleep; he spent the night standing before Allah ﷻ weeping and praying and supplicating for victory. He said: "The Quraysh are bent on giving death to your Prophet, O Allah! Make good your promises of help. If this handful of Muslims perishes today, who will worship You afterwards?" Early the next morning, on Friday the 17th of Ramadan, the two sides were ready to strike each other. The Prophet ﷺ himself arranged the ranks of the army and then went to a little hut made of green branches, praying to Allah ﷻ and begging Him to help the Muslims.

The battle commenced with a series of individual duels known as single combats. A prominent Quraysh leader, Utbah, came out with his brother Shaibah and son Waleed to fight the Muslims. Three young men from the Ansar came out to fight them. "You are not our equals," exclaimed the proud Makkan leaders. "Send people of noble blood to fight us." At that, Hamzah bin Abdul-Muttalib ﷺ, Ali bin Abi Talib ﷺ, and Ubaidah bin Al Harith ﷺ came out to fight. Hamzah killed Shaibah, while Ali killed Waleed. Ubaidah was wounded by Utbah, but before he fell, Hamzah attacked Utbah and killed him. Later, Ali and Hamzah carried Ubaidah back to the Muslim camp, and he died four or five days later with a smile on his face.

The general fighting started. The Quraysh fought furiously, having lost three men before the battle had even begun. The Muslims, who were encouraged by their early success, faced the attack without retreating. As the Prophet ﷺ was praying to Allah ﷻ, Jibreel ﷺ brought the good news of victory. The Prophet ﷺ turned to Abu Bakr ﷺ and said, "Good news, Abu Bakr! Allah's help has come. This is Jibreel ﷺ, moving ahead with his horse's reins in his hand. His garments are covered with dirt and dust." Allah's help came in the form of 1,000 angels. Supported by this invisible army of angels, the Muslims gathered around the Quraysh fighters, who fell one after another and soon retreated in disorder.

Abu Jahl, the commander of the Makkan army, was the enemy of Islam, and each Muslim wanted to have the honor of killing him. Two young Muslims asked to be shown Abu Jahl. Immediately, they attacked him, pulled him to the ground, and cut off his head. Many more Makkan chiefs were killed, and this caused the Makkan army to flee.

The first trials of strength gave the Muslims the upper hand, and it was a rare miracle. Allah ﷻ had granted superhuman power to a handful of his servants. The outcome of the battle was a great victory for the Muslims, of whom six Muhajireen and eight Ansar were killed. On the other side, 70 were killed and an equal number taken prisoner. The captives were taken to Madinah, where they were treated kindly and well fed. Eventually, the captives were set free after paying a ransom. The Prophet's daughter Zainab used her necklace to pay the ransom for her husband, Abul Aas. The Prophet ﷺ recognized the necklace, and his eyes filled with tears because he himself had given it to her as a wedding gift. The Muslims returned the necklace to her, out of respect for the Prophet ﷺ, and released her husband on the condition that Abul Aas allow Zainab to migrate to Madinah, which he did. Any captives who could read and write were able to gain their freedom by teaching 10 Muslims how to read and write.

After the battle, the Prophet ﷺ took one-fifth of the spoils of war and divided the rest among the fighters. Even though the Muslims were much fewer in number, they had achieved a great victory, destroying the Makkan army and killing most of its leaders. Among the leading Makkans who died were Abu Jahl and Umayyah ibn Khalaf, who was killed by his former slave, Bilal ﷺ. Seeing that almost all of their leaders were dead, the remainder of the Quraysh retreated.

Reaction in Makkah and Madinah

Having suffered a heavy defeat, the polytheists fled in great disorder into the valleys and hills, heading for Makkah, panicked and too ashamed to see their people. People coming back from Badr narrated to the Makkans how their noble men were killed. The defeat was a matter of great shame and grief for the Quraysh. In almost every house, there were silent tears for the dead and the captives. They were burning with humiliation, but wailing, lamenting, and crying were strictly forbidden lest the Muslims should rejoice at their affliction. The Prophet ﷺ sent two messengers to announce the victory to the people of Madinah. When they arrived, the people shouted, "Allahu Akbar! Allah is Most Great." Their chiefs went out of the city to wait and receive the Prophet ﷺ on the road from Badr.

Death of the Prophet's Daughter Ruqaiyah

The Prophet's daughter Ruqaiyah (RA) was sick when the Prophet ﷺ went to the Battle of Badr. She was married to Uthman bin Affanؓ, so the Prophet ﷺ ordered him to stay and take care of her, stating that he would receive the same reward as those who fought in the battle. Ruqaiyah (RA) died before her father returned from Badr. Later, the Prophet ﷺ married Uthman bin Affanؓ to another daughter, Umm Kulthum (RA), and this is why Uthmanؓ was called "Dhun- Noorayn" (the possessor of two lights). Umm Kulthum (RA) stayed with him until she died in the month of Sha'ban during the ninth year of Hijrah (9 AH).

In the second year of Hijrah, fasting in the month of Ramadan was established. Zakat al-Fitr and other types of zakat were being practiced, and the Muslims celebrated Eid al-Fitr for the very first time.

Lessons

1. Never undermine your supplications (du'aa). Muslims should prepare not only physically but also spiritually, by calling out to Allah ﷻ in du'aa. Prior to the battle, the Prophet ﷺ prayed immensely for Allah's support, saying, "O Lord, if we are defeated, you will not be worshipped at all on Earth." Allah ﷻ says in the Quran;

"Remember when you asked help of your Lord, and He answered you, 'Indeed I will reinforce you with a thousand from the angels, following one another.'" [8:9]



The Graveyard of Martyrs Battle of Badr

2. Muslims should never be afraid of the disbelievers for any reason, even if the disbelievers have more weapons, people, and power. We put our trust in Allah ﷻ for all our affairs.

Even though the army of Quraysh was greater in number and in weapons, the Muslims kept their trust in Allah and fought with steadfastness and gallantry.

3. Victory is from Allah ﷻ, so even if the odds are against us, we do not give up. The Muslims in Badr were pursuing one caravan when they found themselves facing an entire army, but victory came from Allah ﷻ.
4. Muslims who are strong in both iman and physical strength are better than those who are weak. Muslims that had strong iman and physical strength such as Hamzah ﷺ, Ali bin Abi Talib ﷺ, and Zubair bin al-Awwam ﷺ helped the army of Muslims a great deal.
5. The power of Allah ﷻ is infinite. By His decree, angels descended from the heavens to assist the Muslims in battle. A handful of dust in the Prophet's hand was also transformed into a gigantic whirlwind that dispersed the enemy.
6. Muslims should consult each other about the affairs of the Muslims. People should always learn to consult their partners as the Prophet ﷺ did with his companions before facing the Makkans.

Military Activities between Badr and Uhud

The Battle of Badr was the first armed encounter between the Muslims and the Quraysh. It was a decisive battle that gave the Muslims a historic victory, which was acknowledged by all the Arabs. The Jews also regarded each Islamic victory as a severe blow to their religious and economic interests. Both parties were burning with rage and fury because the Muslims had achieved that great victory. The desert Bedouins living in tents around Madinah, who depended on robbery as a means of living, were indifferent to the question of belief and disbelief. Their worry derived from fear of losing their means of survival if a powerful Muslim state were to rise up and put an end to their ill practices; for this reason, they looked at Muslims in general, and Muhammad ﷺ in particular, as their enemies. Later, the hatred from all these parties was translated into military action, and they started contriving plots to harm the Muslims and take revenge on them. Allah ﷻ, however, blessed Muslims with further triumphs.

Among These Plots

- The attempt by two polytheists to kill the Prophet ﷺ.
- The attempt by Banu Saleem to invade the Muslims in Madinah. The Muslims attacked them in their land and returned safely to Madinah.
- The invasion of Banu Qaynuqa. The Jews of Banu Qaynuqa engaged in openly hostile acts, so the Prophet ﷺ besieged them until they surrendered; then he expelled them to Syria.
- The expedition of Saweeq. When Abu Sufyan raided the Madinan suburb of al-'Uraid, his men cut down and burned a number of date trees and killed two of the Ansar. The Muslims chased them, but they ran swiftly and got away.

The Battle of Uhud (3 AH)



Site of the Battle of Uhud

The people of Makkah refused to believe what had happened at Badr, so they decided to take revenge against the Muslims. They started preparing for a war against the Muslims to restore their prestige and wounded pride, and they raised an army of 3,000 men, with Abu Sufyan as the commander-in-chief. The women marched beside their men, shouting words of courage to stir the hearts of the fighters. The army moved until it reached the outskirts of Madinah and camped near Mount Uhud. The Muslims knew nothing about it.



Battle of Uhud

The Prophet ﷺ was in Quba Mosque when his uncle Al- Abbas sent him an urgent message informing him of these Makkan preparations for war. He consulted his companions regarding the plan of defense. Some said it would be better to fight the enemy inside Madinah, whereas others wanted to fight them outside Madinah. The Prophet ﷺ liked the first plan, but he decided to respect the opinion of the majority, which was in favor of the second opinion.

The Rebellion of Abdullah bin Ubayy and His Followers

After the afternoon prayer, the Prophet ﷺ put on his armor and got ready to lead his men to the battlefield. He told them that if they put their trust in Allah ﷻ and stood firm, victory would be theirs. As we know, among the Muslims there were hypocrites, who showed the opposite of what they pretended to believe. The Prophet ﷺ left the city at the head of 1,000 men. As they reached the city gates, the leader of the hypocrites, Abdullah bin Ubayy, and 300 followers parted company, saying that they preferred fighting within Madinah. Of course, this was simply an excuse for deserting, but it reduced the Muslim strength to 700. Abdullah bin Ubayy's aim was to create confusion and disorder among the fighters so that they would abandon the Prophet ﷺ and give Abdullah the chance of leadership.

Uhud is a mountain situated a few miles away from Madinah. On the 11th of Shawwal in 3 AH, the Prophet ﷺ proceeded towards Uhud and took his position with the hill at the back. Then he ﷺ arranged his army. There was a pass at the south of the mountain by which the enemy could turn around and attack from behind, so the Prophet ﷺ chose 50 archers to defend it. They were given strict orders not to leave their positions, whatever the outcome of the battle, until they were given permission. This was a step to safeguard the Muslim army from the polytheists. In order to implant the spirit of bravery among the companions, the Prophet ﷺ held up a sword, asking, "Who is ready to take this sword and give it its proper due?"

The companion Abu Dujana ؓ inquired, "O Messenger of Allah, what is its price?"

The Prophet ﷺ replied, "It is to strike the enemy's faces with it until it is bent."

Many companions were eager to take it, but it was given to Abu Dujana ؓ.

The battle began with single combats, followed by general fighting. Despite their small number, the Muslims began sowing death among enemy lines. Abu Dujana ؓ killed many people. Hamzah bin Abdul-Muttalib ؓ, the Prophet's uncle, also displayed great character and bravery against the polytheists. He ؓ was then killed by Wahshi bin Harb, whose master Jubayr bin Mutim had promised to set him free if he killed Hamzah ؓ, because Hamzah ؓ had killed Jubayr's uncle in the Battle of Badr. Although Hamzah's death was a great loss, the Muslims maintained full control over the battlefield. The Makkan horsemen tried three times to attack the left flank of the Muslim army, aiming to create confusion and disorder in their ranks. Thanks to the heroic efforts of the archers, all three assaults failed. The fierce fighting continued, with the Muslims in full command of the military developments, until the Quraysh fighters were defeated. The Muslims chased them and managed to kill a number of their chiefs.

Victory Turns into Defeat

The Quraysh fighters fled, leaving behind them the spoils. Most of the Muslim archers committed a fatal mistake then that turned the whole situation upside down. They left their positions and

rushed to collect the spoils despite their strict orders not to do so, and this resulted in heavy losses in the Muslim ranks. Khalid bin al-Waleed, the commander-in-chief of the polytheists, saw the pass undefended and seized this opportunity. He led a few men behind the hill and attacked the few archers who were still standing guard, which allowed him to fall upon the Muslims from behind. Then he marched around the mountain to reach the rear of the Muslim army. This was a complete surprise to the Muslims. They had let down their guard, thinking victory was in sight, when they suddenly found themselves caught in a death trap. The polytheist fighters returned and began to fight with firm resolve.

Standing at the rear, along with seven Ansar and two Muhajireen, the Prophet ﷺ clearly saw Khalid's horsemen appear from behind the mountain, and he called out "O servants of Allah, come to me!" The pagans heard him and approached, but a man from Ansar rushed to protect him, followed by seven other men who fell one by one trying to save the Prophet ﷺ. When the seventh Ansari was killed, only two of the Muhajireen, Talha bin Ubaidullah and Sa'ad bin Abi Waqqas, remained with him. Now the pagans directed their main attack at the Prophet ﷺ, and he fell on his side as some stones hit him. One of his lower right teeth was broken, his lower lip was cut, and his helmet was broken, exposing his head and forehead. As an enemy soldier thrust his sword at the Prophet ﷺ, he caught his bone below the eye, and two rings from the Prophet's helmet pierced his face. Someone else struck the Prophet's shoulder with a blow so powerful that it left him in severe pain for about a month. Talha ﷺ protected the Prophet from the enemies' arrows and swords with his hands until his fingers bled.

Allah ﷻ sent down supernatural help to rescue His Prophet ﷺ. The angels Jibreel ﷺ and Mikaeel ﷺ (Michael) descended and fought on his behalf. More Muslims rushed to the Prophet ﷺ, and they too defended him fiercely.

The banner of the Muslim army was carried by Mus'ab bin Umayr ﷺ. When the disbelievers cut his right hand, with which he was holding the banner, he carried it with his left hand; when his left hand was cut, he held it with his chest until he fell down dead. Since Mus'ab ﷺ resembled the Prophet ﷺ to a great extent, his killer thought he had killed the Prophet ﷺ and shouted out that he had killed Muhammad ﷺ. The news spread quickly.

The Muslims were overtaken by panic and disorder. Some of them escaped to the south and reached Madinah, while others ran towards the Prophet ﷺ to protect him from the attack of the enemies.

While the Muslims were fighting, the Prophet ﷺ marched towards them. Ka'b bin Malik ﷺ recognized the Prophet's eyes, although his face was covered with the helmet. He cried "O Muslims, rejoice! Here is the Prophet ﷺ walking towards you."

Ka'b's words excited the remaining Muslims, and 30 companies gathered around him. He made his way through the rows and successfully led his troops towards the mountain pass.

By retreating, the Prophet ﷺ managed to save his army from further losses, losses that had come about merely because his orders were not obeyed. Disobedience had changed the Muslim victory into a catastrophe, but with Allah's help, the Muslims were rescued.

Gradually, the whole Muslim force gathered around the Prophet ﷺ, their confidence returned, and they beat back the enemy.

Burial of the Martyrs

After both sides retreated, the Quraysh rode their camels and kept their horses by their side, to indicate that the battle was over and they were headed back to Makkah.

After the enemy had departed, the Muslims came to the battlefield to take care of the wounded and the martyred. Seventy Muslims were martyred in Uhud, among them Hamzah bin Abdul-Muttalibؓ, whose death made the Prophet very sad. Before leaving the battlefield, the Makkans and the polytheists had cut off the ears and noses of the martyrs and opened their bellies. Amid deep sorrow, the martyred were buried at the site of their deaths in their battle dress, without washing or funeral prayers. They buried two or three martyrs in a single grave, Hamzaؓ, the prophet's uncle was shrouded in a sheet so small that when his head was covered, his feet became bare, and if his feet were covered, his head became uncovered.



Graveyard of Hamzah

After burying their martyrs, the Muslims returned to Madinah. They were in a state of emergency. Exhausted and wounded, they were also overcome by deep sorrow and remorse at the actions of a few who had risked the life of the Prophetﷺ himself.

They all insisted on guarding the Prophetﷺ. He, on the other hand, felt that it was far more important to carefully monitor the movements of the retreating enemy. He wanted to be prepared in case of a surprise attack on Madinah.

Lessons

1. The Muslims who could not fight in Badr were eager to fight in Uhud; they longed to go meet the enemy in the battlefield. The hypocrites, however, tried to create confusion and disorder, so they wanted to stay in Madinah and wait for the opposition to come, because they knew that no army would enter Madinah to fight the Muslims. The followers of Abdullah bin Ubayy convinced 300 men to withdraw, and he tried with other tribes, but by the mercy of Allahﷻ, none of the others listened to him. The lesson here is that Muslims should always try to take advantage of every opportunity, just like the true Muslims did at Uhud.
2. When the army was marching out to Uhud, one-third of them withdrew, but the rest of the Muslims kept going. As long as there was a group that strove to gain the pleasure of Allahﷻ, victory was imminent.
3. Prophet Muhammadﷺ applied the principles of mutual consultation when he consulted his companions about whether to fight the enemies inside or outside Madinah and then accepted the opinion of the majority.
4. The Prophet's courage was manifested when he did not draw back even after Abdullah bin Ubayy abandoned him and took one-third of the army with him.
5. Prophet Muhammadﷺ was a professional military leader. This was clear in his choice of the location and time of the battle and the distribution of the troops, placing the archers on the hill and instructing them not to leave that location under any circumstances until they were told to do so.
6. The battle shows how seeking worldly gains by disobeying Allahﷻ and His prophetﷺ can cause problems and misfortunes that affect the Muslims. When the Prophet commands us to do something, we should do it to the best of our ability.

7. The battle established the principle of leadership that commands obedience.
8. The companions surrounded the Prophet ﷺ at Uhud and gave their lives to protect him. We do not have the same opportunity to do so today, but we can protect his Sunnah and his honor when others speak ill of him ﷺ.

Military Missions between the Battle of Uhud and the Battle of Trench

The misfortune at Uhud had a negative impact on the military reputation of the Muslims. Their dignity and power in people's eyes were weakened, and dangers spread everywhere inside and outside Madinah. The Jews, hypocrites, and Bedouins publicly declared their enmity against the Muslims.

Two months after the Battle of Uhud, Banu Asad, a distinct Arab tribe residing in areas west of Madinah, made preparations to raid Madinah, so the Prophet ﷺ marched with his army to encounter them. When the Quraysh learned that the Muslim army was camped at Hamra' al-Asad, they cancelled their attack and decided to go back to Makkah, for they were not involved in this particular raid by Banu Asad.

During that period, Banu Nadeer kept announcing their hatred and were involved in a plot to kill Prophet Muhammad ﷺ. Thus, we see that the Muslims had turned into an attractive target and faced several potential dangers after they lost their military credibility in the Battle of Uhud. Muhammad ﷺ most wisely managed to redeem the lost dignity of the Muslims and gain them fresh glory and a noble standing.

The Tragedy of Ma'una

In 4 AH, the people of Najd were motivated to wipe out the Muslims. They sent a representative, Abu Bara, to the Prophet ﷺ, who called Abu Bara to Islam. He neither agreed nor refused; instead, he said, "O Messenger of Allah, send some of your companions to the people of Najd to call them to Islam."

The Messenger of Allah ﷺ said, "I fear that the people of Najd will do them some harm."

Abu Bara replied, "I will provide their protection." So the Prophet ﷺ sent 70 companions, collectively known as al-Qurra (those who had memorized the Quran and were the teachers and students of knowledge) on a mission to Najd. However, the people of Najd were waiting at Ma'una to trap al-Qurra, and they killed all of them.

Banu Nadeer Invasion (4 AH)

After the Battle of Uhud, the Jews declared open hatred and enmity towards Islam, despite all the covenants and pledges they had given to the Prophet ﷺ. The Prophet, on his part, exercised the highest degree of patience with them, but they went too far in their offensive deeds, even making an attempt on his life.

One day, the Prophet ﷺ and some of his companions set out to see Banu Nadeer to seek their help in raising the blood money for two men from Banu Kilab who had been mistakenly killed by Jewish tribes. Due to the alliance Banu Nadeer had with Banu Kilab, they were expected to share the responsibility for the blood money, and this was in accordance with the treaty that both parties had already signed. Banu Nadeer agreed to share in paying the blood money and asked the Prophet ﷺ and his companions Abu Bakr ؓ, Umar ؓ, Ali ؓ and others to sit under a wall of their

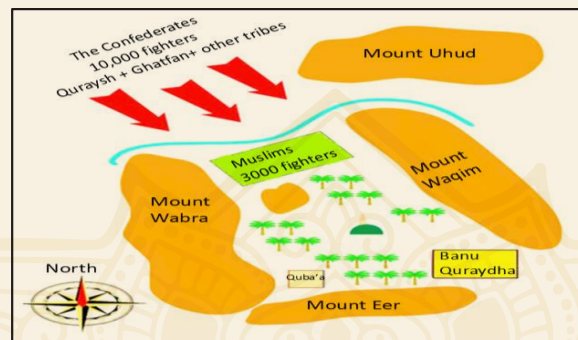
houses and wait. The Jews (Banu Nadeer) held a short, private meeting during which they conspired to kill the prophet ﷺ. The wicked among them, Amar bin Jahsh, volunteered to climb up the wall and drop a large millstone on the Prophet ﷺ. In fact, Jibreel ؑ came down to warn the Prophet ﷺ, who then hurried back to Madinah with his companions.

Soon after that, the Prophet ﷺ sent Muhammad bin Maslama to Banu Nadeer with a message that they must leave Madinah within ten days or have their heads cut off. The chief of the hypocrites, Abdullah bin Ubayy, urged them not to pay attention to the Prophet's words and promised to support them with 2,000 of his followers. They decided to stay and fight, so they sent a message to the Prophet saying, "We will not leave our houses. Do whatever you like." When the Prophet received the message, he said, "Allah is the greatest of all" and set out to fight them. He laid siege to their forts for six nights (or in another report, 15 nights).

Banu Nadeer holed up in their castle and started shooting arrows and pelting stones at the Muslims. Since their palm trees were protecting them, the Prophet ﷺ ordered his men to cut down the trees. The hypocrites failed to keep their promise to supply fighters to Banu Nadeer, and the siege did not last long. Allah ﷻ cast horror into the hearts of the Jews, so they willingly complied with the Prophet's order and left Madinah to move to Khaybar.

The Prophet ﷺ allowed them to take as much luggage as their camels could carry, but they were not allowed to take their weapons. They carried with them the doors, windows, and beams of their houses. The Messenger of Allah ﷺ seized their weapons, land, houses, and wealth. Almost all the verses of Surat al-Hashr describe the banishment of the Jews and the disgraceful manners of the hypocrites.

Battle of al-Ahzab (the Confederates), Also Known as the Battle of the Trench (5 AH)



Battle of al-Ahzab (the Confederates)

Once again, peace and security enveloped the Arabian Peninsula after a whole year of war. However, after they had been exiled to Khaybar, the Jews started a new stage of conspiracy against the Muslims, preparing to deal them a deadly blow. Twenty chiefs of the Jews from Banu Nadeer went to the Quraysh in Makkah and traveled all over Arabia to unite the people against Islam and to plan an invasion of Madinah. The Jewish delegation managed to incite them all against the Prophet ﷺ and his message. These confederates, which consisted of the tribes of Quraysh, Kinana, Tihama, Banu Saleem, Ghatfan, and others, all united and formed an army of 10,000 heading for Madinah.

Aware of this army, the Messenger of Allah ﷺ summoned a high advisory board, who carefully discussed a plan to defend Madinah.

The Persian companion Salman al-Farsiؓ suggested digging a trench around Madinah as a defensive line, and the Prophet ﷺ and his companions approved this proposal. Madinah was already fortified naturally on three fronts. With volcanic and granite hills to the east, west, and south, the enemy could attack the Muslims only from the north. The Prophet ﷺ chose the narrowest spot between the western and eastern stony volcanic areas, nearly a mile in length, and joined the two together by digging the trench there. He began the trench from the west and connected it to the east, where a peak extended from the eastern stony volcanic area. The Prophet divided the Muslims into groups of ten and asked them to dig a trench. He himself participated by carrying the stones.

He ﷺ kept encouraging, helping, and reminding the companions of the reward of the hereafter. Severe hunger and cold did not discourage them from achieving their objectives. Several miracles occurred during the process of digging. On one occasion, Jabir bin Abdullahؓ could not bear to see the Prophet suffering from severe hunger, so he slaughtered a female sheep, and his wife ground some barley. He then invited the Prophet and a few of the Prophet's companions, but the Prophet ﷺ called all 1,000 of them, yet everyone was able to eat until they were full. Similarly, one of the female companions once took a handful of dates to give to her father and her uncle. The Prophet ﷺ took the dates, scattered them on a cloth, and then called all the men working on the trench. Each of them ate his fill and left.

When the Muslims were about to finish digging the trench, the Quraysh and their followers arrived with an army of 4,000 men, along with Banu Ghatfan and their 6,000 followers, and their allies of Najd camped near Uhud. The arrival of two large armies at the walls of Madinah posed an enormous threat to the Muslims.

The Prophet ﷺ set out with 3,000 men and fortified his troops, positioning them so that the trench was between them and the unbelievers.

The polytheists and their allies advanced arrogantly towards Madinah, but as they approached, they caught sight of the trench and stopped in confusion. Overwhelmed with fury, they tried to find a spot where they could cross. For their part, the Muslims showered them with a hail of arrows so that they could neither leap across the trench nor make a bridge to cross it. With no other way to lay siege to Madinah, the Quraysh came out every morning and attempted to cross the trench, while the Muslims guarded every inch of the border and greeted them with arrows and stones. The siege lasted for weeks until the enemy finally withdrew. The Muslims suffered from a lack of food, but their faith in Allah and His victory was strong. In the end, 10 polytheists were killed, while six Muslims lay dead.

Lessons

1. The Prophet's acceptance of Salman al-Farsi's suggestion to dig the trench, which was an unfamiliar idea to Arabs, emphasizes that Islam permits us to learn from the experiences of other cultures and utilize them for the benefit of Islam.
2. The Prophet ﷺ participated in the digging; in fact, he did more than other companions and worked day and night, which demonstrates his humility.

3. The Prophet ﷺ was always observant of the political situation around him and remained alert regarding the conspiracies of the enemy. He ﷺ was keen to gather news about the enemy and other developments taking place in the Arabian Peninsula. He ﷺ used to send people all over the region on exploratory and news gathering missions.
4. The Battle of al-Ahzab should make us realize that no matter how difficult our present predicament is, Allah ﷻ will definitely provide us with the victory. The effort required of us is to remain strong and patient and work for this victory.
5. We must reflect upon the Battle of al-Ahzab and take lessons concerning alliances against the Muslims today. Gathered against the Muslims all over the world today are the alliances of evil, the battle of Islam against kufr (disbelief), and of haq (truth) against batil (falsehood).

Banu Quraydha's Betrayal

After the Battle of Uhud, the Jewish tribe of Banu Quraydha had entered into a pledge with the Prophet ﷺ. However, during the Battle of the Trench, Banu Nadeer's chief, Huyayy bin Akhtab, met with Banu Quraydha's chief, Ka'b bin Asad, and encouraged him to break the pledge with the Prophet ﷺ and support the confederates instead. The chief of Banu Quraydha agreed. Ka'b indeed violated his agreement and allied with the Quraysh and the polytheists. When the news of Banu Quraydha's betrayal reached the Prophet ﷺ, he became worried and sent some of his companions to protect the Muslim women and their children because Banu Quraydha lived in the south of Madinah, while the Muslims lived in the north.

On the 27th day of the siege of Madinah by the Confederates, the Muslims were suffering due to a lack of food and cold weather conditions. They spent this period of impending danger supplicating to Allah ﷻ to shelter them and keep them safe from all dangers. The Prophet ﷺ invoked his Lord, "O Allah ﷻ, You Who revealed the Books! O You Who are quick in reckoning, defeat the confederates. O Allah ﷻ, send a wind on the enemies." In answer to their prayers, Allah ﷻ sent down a violent storm and an army of angels that cast fear into the hearts of the enemy forces. When the freezing air hit them, overturning their pots and uprooting their tents, they had no choice but to depart. The Prophet ﷺ announced, "From now on, we will invade them, but they will not invade us."

The Battle of al-Ahzab was in fact a battle of nerves rather than of losses. No bitter fighting was recorded; nevertheless, it was one of the most decisive battles in the early history of Islam and proved that no forces, however huge, could ever destroy the Islamic power growing steadily in Madinah.

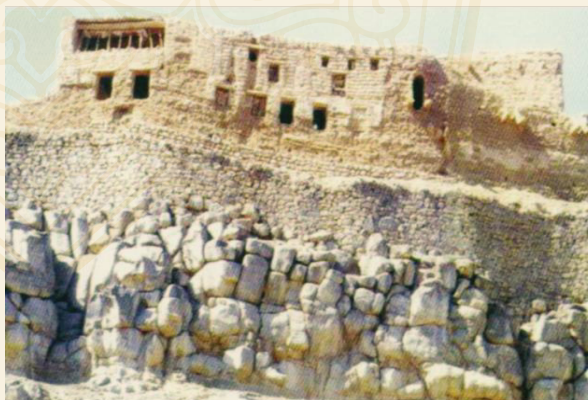
The Battle of Banu Quraydha (5 AH)

Just after the Prophet ﷺ returned from the Battle of al-Ahzab, Jibreel ؑ came and ordered him to head for the Banu Quraydha to fight them. He told the Prophet ﷺ, "I will go there in the company of angels, to shake their forts and cast fear into their hearts."

The Prophet ﷺ announced the march against Banu Quraydha to punish them for their betrayal in breaking their pledge to the Muslims. Banu Quraydha shut themselves in their fortresses, too terrified to confront the Muslims. The Muslims laid tight siege to their fortresses for more than 25 days. Despite the stronghold and a stock of food provisions, Banu Quraydha surrendered because Allah ﷻ had cast fear in their hearts. Their morals collapsed, too.

After they surrendered, the Muslims chained the Jewish men, separating the women and children from them.

The tribe of Aws, who were allies of Banu Quraydha, asked the Prophet ﷺ to be kind with Banu Quraydha. The Prophet said he would act according to the judgement of the chief of the Aws tribe, Sa'ad bin Muadh ؓ. Sa'ad decided that all the men should be killed, the women and children should be taken prisoner, and their wealth should be divided among the Muslims. The Prophet ﷺ accepted his judgement, saying that Sa'ad ؓ had judged by the command of Allah ﷻ. Thus, 600-700 Jews from Banu Quraydha were killed.



Type of Jewish fortresses of Banu Quraydha

The Battle of Banu al-Mustaliq (5 AH)

Banu al-Mustaliq was a sub-tribe of the Khuza'ah tribe. All the sub-tribes related to Khuza'ah sided with the Prophet ﷺ except for Banu al-Mustaliq, who sided with Quraysh. The Prophet ﷺ was informed that Banu al-Mustaliq had prepared themselves to fight the Muslims. In the month of Sha'aban in 5 AH, the Prophet ﷺ and 700 fighters attacked them suddenly, killing some of them and taking others captive. Among the captives was Juwairiyah bint al-Harith, the daughter of the chief of Banu al-Mustaliq. When the Prophet ﷺ returned to Madinah, he married her. In his honor, the Muslims freed 100 prisoners from her tribe.

Chapter Six: Review Questions

Fill in the blanks:

1. In the Battle of Banu Nadeer, the Prophet ﷺ allowed the Jews to take as much luggage as their camels could carry, except their _____, on leaving Madinah .
2. The prisoners of the Battle of Badr gained their freedom either by teaching Muslims how to read and write or paying the _____
3. The number of Muslims in the Battle of Uhud was _____, while the number of the disbelievers was _____
4. In the Battle of Badr, two Ansar men killed _____, who was the chief of the Quraysh.

True or False:

1. () The Battle of Badr took place in the month of Rajab.
2. () Salman al-Farsi suggested digging a trench when a large number of Arabs and Jewish tribes prepared to attack Madinah.
3. () Hind bint Utbah killed Hamzah bin Abdul-Muttalib in the Battle of Uhud.
4. () Jibreel revealed to the Prophet the wicked plan of Banu Nadeer to kill him.

Circle the correct answer:

- 1- The main cause of the Muslims' defeat in the Battle of Uhud was:
 - a. The Quraysh army was bigger than the Muslim army.
 - b. The battle took place outside Makkah.
 - c. The archers left their positions and rushed to collect the spoils.
- 2- Fasting of Ramadan was established:
 - a. In the third year of Hijrah.
 - b. In the second year of Hijrah.
 - c. In the first year of Hijrah.
- 3- The Jews of Banu Nadeer decided to kill the Prophet by dropping _____ on him.
 - a. a millstone
 - b. an arrow
 - c. a stone

Write the year in which each of the following battles took place.

1. () The Battle of the Trench
2. () The Battle of Badr
3. () The Battle of Banu Quraydha
4. () The Battle of Uhud
5. () The Battle of Banu Nadeer

Activities

1. Read Surat al-Anfal, which illustrates the events of the Battle of Badr. .
2. Surat al-Hashr draws the outline of the Battle of Banu Nadeer. Read the surah and its detailed explanation.
3. Write an essay about the importance of supplication (du'aa) in times of difficulty. Share it on your social media.
4. Read the verses from Surat al-Ahzab which talk about the Battle of al-Ahzab. Try to memorize them and recite them in your prayers.

Chapter 7

Hudaybiya Treaty and Other Battles (6 AH)

It was about the sixth year of Hijrah when the Prophet ﷺ saw in a dream that he had entered the Sacred Mosque (in Makkah) with his followers and performed the rites of umrah (the minor pilgrimage). On hearing the dream, the companions were very happy and made preparations to perform umrah.

The Prophet ﷺ marched towards Makkah at the head of 1,400 followers. They carried no weapons but took their sacrificial animals so that the Quraysh would know that they intended to perform umrah, not to fight. On reaching Dhul-Hulaifah, the Prophet ﷺ ordered his companions to change into ihram (clothes for umrah).

The Prophet ﷺ then sent a scout to seek news of the polytheists. The scout reported that a large army was on alert to fight the Muslims, and that the road to Makkah was completely blocked. The Prophet ﷺ consulted his companions. Abu Bakr's opinion was that they should not fight unless they were forbidden from performing umrah. The Muslims stayed at Hudaybiya, outside Makkah. The Quraysh sent 200 horsemen, led by Khalid bin Waleed, to take the Muslims by surprise during the noon prayer. Due to the revelation of the rules for the "prayer of fear," according to which some Muslims prayed while others were on guard, Khalid missed the chance.

Some men of the Khuza'ah tribe came to the Prophet ﷺ, informing him that the people of Makkah were ready to fight the Muslims to prevent them from entering the Sacred Mosque. The Prophet ﷺ replied that the Muslims had no intentions except to perform umrah.

The people of Quraysh sent Urwah bin Mas'ud to the Prophet ﷺ, who repeated what he had told the men of Khuza'ah. Urwah was amazed at the spirit shown by Muhammad's followers, who demonstrated great love and respect for the Prophet ﷺ. On his return to Makkah, Urwah conveyed his impressions to the Quraysh. He said, "I have visited kings like Caesar, Chosros, and Negus, yet I have never seen any of them respected by his followers as Muhammad ﷺ is respected by his companions. If he spit, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he performed ablution, they would not let the water fall on the ground; they would struggle to take the remaining water. When they spoke, they would lower their voices and not look at his face, out of respect. If he spoke, they would lower their voices."

Nevertheless, the Quraysh did not permit the Muslims to enter Makkah and perform umrah.

Next, the Prophet sent Uthman bin Affan ؓ to tell Abu Sufyan and the other Qurayshi chiefs that the Muslims had come only to visit the Sacred House and had no intention to fight. Uthman ؓ also met the oppressed Muslims who were still in Makkah and gave them the glad tidings that the conquest would happen soon. Uthman ؓ was delayed in returning to the Muslim camp, leading them to suspect foul play on the part of Quraysh, and a rumor spread that Uthman ؓ had been killed. The Prophet ﷺ called the Muslims and asked them to pledge to him to remain on the battlefield and fight to the death and to stand firmly by their master, Muhammad ﷺ, no matter what happened. Placing one of his hands on the other, the Prophet ﷺ said, "This is the

pledge on behalf of Uthman.” Just then, Uthman ﷺ himself appeared. The pledge was taken under a tree and is known in the history as Bai’at ar-Ridwan (the pledge of Allah’s pleasure).

Allah ﷻ revealed a verse referring to this pledge:

قال تعالى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾

“Allah was pleased with the believers when they swore allegiance unto you beneath The tree “ [48:18]

Seeing the firm determination of the Muslims, the Quraysh were terrified; therefore, after prolonged talks, they agreed to sign the Treaty of Hudaibiya in the month of Dhul-Qa’dah, 6 AH.

The Prophet ﷺ called Ali bin Abi Talib ﷺ to write down the agreement, the terms and conditions of which were as follows:

1. The Muslims shall return to Madinah this time and come back the next year, but they shall not stay in Makkah for more than three days. The Prophet ﷺ and his followers will not carry any weapons except swords.
2. Wars between the two parties shall be suspended for ten years; during this time, both parties will live in full security, and neither will raise a sword against the other.
3. If anyone from the Quraysh goes over to Muhammad ﷺ without his guardian's permission, he shall be sent back to the Quraysh, but should any of Muhammad’s followers return to the Quraysh, they shall not be sent back.
4. Whosoever wishes to join Muhammad ﷺ or enter into a treaty with him may do so; likewise, whosoever wishes to join the Quraysh or enter into a treaty with them may do so.

When the peace treaty had been concluded, the Prophet ﷺ ordered his companions to slaughter their sacrificial animals (signifying the end of the umrah), but no one did so. The Prophet ﷺ gave the instruction three times, yet no one obeyed his command. He told his wife Umm Salamah about this attitude of his companions. She advised the Prophet ﷺ to go ahead and sacrifice his animal and get his head shaved without saying anything more. The Prophet ﷺ did so, and the Muslims followed him.

The companions were disheartened for two main reasons:

- They had marched out of Madinah with the intention of performing umrah, and now they were returning without even having entered Makkah.
- The treaty included a clause which compelled them to return anyone coming over to them from the Quraysh, while the Quraysh were not required to send back any Muslim who went to them.

The Prophet ﷺ reassured his companions that they would perform umrah the following year. At first, the treaty seemed to be a victory for the Quraysh, but it soon proved to be the opposite. For the first time, the Muslims were able to mix with any tribes they liked. This gave the Makkan people the opportunity to have a closer look at Islam, and it paved the way for the Muslims to

intensify preaching among the disbelievers. Amr bin al- Aasؓ, Khalid bin al-Waleedؓ, and Uthman bin Talhaؓ all came to the Prophetﷺ and declared their Islam.

Lessons from the Battles

1. The Muslims learned that political maneuvers were an effective means of promoting the Islamic da'wah.
2. The Muslims demonstrated their belief and trust in Allah's Messengerﷺ, proving that their iman was unshakable, and their courage and readiness to sacrifice themselves were second to none.
3. It is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. Allahﷻ knows, and you know not.
4. Muslims are supposed to march towards the pleasure of Allahﷻ, leaving their family and wealth in Allah's care, even if there is an overwhelming possibility of loss of life.
5. Muslims should be patient in times of distress and not allow themselves to be provoked by the enemy's overtures. Maintaining a high moral ground ensures a political and diplomatic victory in the long run, in addition to assured divine rewards.
6. Love for the Prophetﷺ is an essential element of Islam. It has worldly benefits, and it creates a sense of awe and respect in the eyes of the disbelievers.
7. The Prophet's respect for his wives when he sought advice from Umm Salamah and acted upon it shows his trust and respect in her wisdom.

The Prophet's Letter to Kings and Rulers

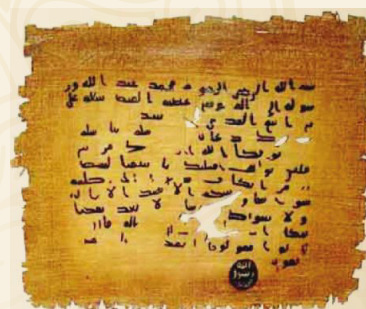
After returning from Hdaybiya in 6 AH, the Prophetﷺ decided to send messages beyond Arabia to call other nations to Islam. The envoys were chosen on the basis of their experience and knowledge. In order to authenticate the credentials of his envoys, a silver seal was made and engraved with the words "Muhammad the Messenger of Allah."



Seal of Prophet Muhammad

He sent letters to Negus, King of Abyssinia; Muqawqis, King of Egypt; Heraclius, the Byzantine Emperor; and Chosroes, Emperor of Persia. Letters were also sent to the kings of Bahrain, Oman and Yamama. Negus embraced Islam. Muqawqis did not embrace Islam but sent presents to the Prophetﷺ. Among the presents were two Coptic maids, Maria and Sirin; Maria stayed with the Prophetﷺ and gave birth to his son Ibrahim.

As for Heraclius, he sent some Arabs to find out the truth about the Prophetﷺ. Abu Sufyan, the leader of Makkah, happened to be in Syria at that time. He was brought before the emperor and answered his questions honestly, describing the excellence of the Prophetﷺ and the teachings of Islam. The emperor was much impressed by what he was told about the new faith and said that Islam was the message of truth, but he did not embrace Islam because his love for his throne overpowered him.



The Emperor of Persia was terribly upset by the tone of the letter and tore it into pieces. When the Prophet ﷺ was told about this, he said, "Allah ﷻ is going to tear his empire alike." In a few months, the world saw the truth of this. The emperor's own son rose up against him and killed him, and from that moment, the Persian Empire knew no rest.

The Battle of Khaybar (7 AH)

Khaybar, 80 miles north of Madinah, was a large city fortified with many forts. It was inhabited by 10,000 Jews and had always remained a source of conspiracy and plotting.

The reason for this ghazwa (meaning a battle at which the Prophet ﷺ was present) was that during the Battle of the Trench, the Jews of Khaybar had persuaded Banu Quraydha to betray the Muslims, so the Messenger of Allah decided to go to Khaybar to punish them.

In the month of Muharram in 7 AH, the Prophet ﷺ marched to Khaybar. He ﷺ gave the banner to conquer Khaybar to Ali bin Abi Talib ؑ and instructed him to invite the people to Islam before fighting them.

After the Jews rejected the call to Islam, the Muslims besieged their forts and attacked them. The battle began with single combats, which were followed by several days of fierce fighting in which some Muslims were martyred and 93 Jews were killed. Finally, the Jews asked for a peace treaty.

A great deal of booty fell into the hands of Muslims; the spoils of war were so plentiful that Ibn Umar said, "We never ate our fill until we had conquered Khaybar." The Jews asked the Prophet ﷺ to allow them to cultivate their land and to keep half of the crops that it yielded. He agreed, and they stayed in their land until Umar bin al-Khattab ؓ exiled them.

The Compensatory Umrah (7 AH)

In Dhul-Qa'dah, 7 AH, the Prophet ﷺ proceeded with 2,000 men and some women, with 60 camels for sacrifice, to perform umrah in accordance with the treaty of Hdaybiya. They took some weapons in case the people of Quraysh betrayed them.

When they reached Dhul-Hulaifah, the Prophet ﷺ assumed the state of ihram and then proceeded to Makkah, entering it from al-Hujun. The Muslims repeated after him as he ﷺ uttered the talbiya, "Labbayk Allahuma labbayk... (Here I am [at your service], Allah. Here I am...)." They entered the Sacred Mosque, and he ﷺ ordered his companions to run in the first three rounds of tawaf so that the polytheists could see their strength. Then they performed the sa'i back and forth between the hills of Safa and Marwah. After the seventh time, they arrived at Marwah, slaughtered their sacrificial animals, and shaved their heads. The Prophet ﷺ stayed three days in Makkah, where he married Maymunah bint al-Harith (RA), and then headed to Madinah. Back in Madinah, the Prophet ﷺ sent several armed missions, the most important among them being the expedition of Mu'tah.

The Battle of Mu'tah (8 AH)

This was the fiercest and most significant battle during the lifetime of the Messenger of Allah ﷺ.

Mu'tah is a village that lies on the borders of Syria. The Prophet ﷺ had sent one of his companions, Harith bin Umair ؓ, to carry a letter to the ruler of Busra in Syria. On his way, Harith was killed by Shurhabil bin Amr, the governor of al-Balqa'. When he heard about this

incident, the Prophet ﷺ decided to avenge Harith's death and sent an army of 3,000 men under the command of Zaid bin Haritha ؓ. The Prophet ﷺ announced to the companions, "If Zaid ؓ is killed, Ja'far bin Abi Talib ؓ will take the banner, and if Ja'far ؓ is killed, Abdullah bin Rawaha ؓ will take the banner." The Prophet ﷺ prepared a white standard and handed it to Zaid ؓ, instructing him to go to the place where Harith ؓ had been martyred and to invite the residents to Islam. The Muslims were to fight only if the people rejected the call. The Prophet ﷺ ordered them, "Fight the disbelievers in the name of Allah ﷻ. Do not break a covenant or involve yourselves in treachery, and under no circumstances should children, women, the elderly, or hermits be killed; moreover, trees should not be cut down nor buildings destroyed."

The Muslim army marched and camped in Ma'an. There, they found out that Heraclius had mobilized 200,000 fighters. Some companions suggested that they write a letter to the Prophet ﷺ seeking his advice. Abdullah bin Rawaha ؓ was opposed to that; he encouraged the army to confront their enemies, saying, "We do not rely on our number and strength in fighting. We fight with the power of religion that Allah ﷻ has granted us. So what are we waiting for? What awaits us is one of the two beautiful ends: either martyrdom or victory."

The Muslim army then advanced and camped at Mu'tah.

Fierce fighting broke out between the two parties, with 3,000 Muslims against an enemy of 200,000 from the Byzantine Empire.

Zaid bin Haritha ؓ fought fiercely until he was martyred. Ja'far bin Abi Talib ؓ then took the banner, continuing to fight courageously until his right hand was cut off. He seized the banner with his left hand until that hand was gone, and then he hugged the banner with both arms until a Byzantine soldier struck and cut him into two parts. He was called "the flying Ja'far" because Allah ﷻ has awarded him two wings to fly wherever he desires in Paradise.

In the Mu'tah battle, we see two qualities of leadership emerging from the Prophet ﷺ. Firstly, he was willing to sacrifice those that he loved most. He appointed his beloved Zaid bin Haritha ؓ as the commander, aware that this would expose him to the greatest risks. If Zaid ؓ were to be killed, then the Prophet's cousin Ja'far ؓ was to take over. Thus, we see that the Prophet ﷺ as a leader always sacrificed his family and those he loved first. The second point is that by naming potential commanders after Zaid, the Prophet ﷺ was making extensive preparations for a long and distant journey from which he would be absent. This was necessary to ensure that the Muslims would remain united under the command of a leader.

Abdullah bin Rawaha ؓ then proceeded to hold up the banner and fight bravely until he too was martyred. Then the Muslims chose Khalid bin al-Waleed ؓ, a brave and skilled fighter who had previously fought against the Muslims. Realizing the serious situation, he reshuffled the right and left wings of the army, putting the front-line soldiers behind and bringing the rear guard forward. Seeing different fighters, the Romans were misled into thinking that fresh reinforcements had arrived. After a mild clash, Khalid ؓ ordered his troops to retreat, but the enemy still did not dare to advance because they thought the Muslim retreat was a trick. Both sides retreated, and the battle ended.

Twelve Muslims were martyred in this battle. The Byzantines suffered many casualties, but the exact number is unknown.

Chapter Seven: Review Questions

Fill in the blanks:

1. The Prophet ﷺ gave the banner to conquer Khaybar to _____
2. The Prophet ﷺ saw in a dream that he entered the Sacred Mosque with his companions and performed _____
3. The Prophet ﷺ stayed _____ days in Makkah after he performed umrah.
4. A seal made of _____ was made for the Prophet ﷺ to authenticate the credentials of his envoys.

True or False:

1. () The King of Egypt accepted Islam.
2. () In the Battle of Mu'tah, Abdullah bin Rawaha ؓ took the banner next after the death of Zaid bin Harith ؓ.
3. () The King of Oman sent two Coptic maids to the Prophet ﷺ.
4. () The Treaty of Hudaibiyah helped the Muslims to intensify preaching among the the disbelievers

Circle the correct answer:

1. The motive for the Battle of Mu'tah was:
 - a. to stop the Romans' attack
 - b. to avenge the death of the Prophet's envoy to the ruler of Busra
 - c. to fight the Jews
2. On receiving a letter from the Prophet ﷺ calling him to Islam, the King of Persia:
 - a. accepted Islam
 - b. tore up the letter
 - c. sent some gifts to the Prophet ﷺ
3. Which of these was not a term included in the Treaty of Hudaibiyah?
 - a. Muslims would not be allowed to enter Makkah for the next three years.
 - b. War activities between the Muslims and the Quraysh would be suspended for ten years.
 - c. The Muslims would come back to Makkah next year unarmed.

Write the year in which each of the following events took place:

1. () Battle of Mu'tah
2. () Battle of Khaybar
3. () Treaty of Hudaibiyah
4. () Compensatory Umrah

Activity

Arrange a lecture on "Da'wah: "The Duty of Every Muslim."

Chapter 8

The Conquest of Makkah (8 AH)

The conquest of Makkah was the greatest conquest, through which Allahﷻ honored His religion and His Messengerﷺ and rescued the Sacred House from the pagans and disbelievers. It was a momentous event that paved the way for people to enter into the fold of Islam in huge numbers.

Pre-conquest Events

The tribe of Banu Bakr, which was allied with Quraysh, attacked the tribe of Banu Khuza'ah, which was allied with the Prophetﷺ. The Quraysh helped Banu Bakr with men and weapons; this was a clear violation of the treaty of Hudaibiya and an act of aggression against the Muslims' allies. When Banu Khuza'ah reported this clash to the Prophetﷺ, he assured them, "By Allah, we shall protect you with what we protect ourselves with."

Preparation for the Attack on Makkah

The Prophetﷺ instructed his companions to prepare themselves for the conquest of Makkah but to keep the news secret. A companion named Hatib bin Balta'aؓ wrote a letter to Quraysh warning them that the Prophetﷺ had decided to fight them, and he hired a woman to take the letter to them. Jibreelؑ informed the Prophetﷺ about the letter, so the Prophetﷺ sent some companions to pursue the woman and take the letter from her. The Prophetﷺ summoned Hatibؓ and asked him to explain himself. Hatibؓ replied that he was worried about his family, who were in Makkah with no relatives to protect them. The Prophetﷺ later pardoned him because he was one of those who had fought at Badr.

In the month of Ramadan in 8 AH, the Prophetﷺ left Madinah and set out for Makkah with 10,000 men. On the way, he came across his uncle Al- Abbasؓ, who was on his way to Madinah with his family to announce their conversion to Islam. The Prophet's cousins Abu Sufyan bin Harith and Abdullah bin Abu Umayyah met the Prophetﷺ at Abwa, yet the Prophetﷺ averted his gaze from them. Both men used to harm the Prophetﷺ, and their words had wounded him. Umm Salamah (RA), the mother of the believers, encouraged the Prophetﷺ to forgive them. Thus forgiven, Abu Sufyan recited a few couplets of poetry praising the Prophetﷺ and apologizing for his own past behavior.

On arriving at Marr az-Zahran, the Prophetﷺ instructed each soldier to light a fire for himself. The idea was that when the Quraysh saw 10,000 fires burning in the night, they would assess the situation precisely and avoid an encounter. Abu Sufyan came and met Al- Abbasؓ near the Muslims' camp. Al- Abbas informed Abu Sufyan of the situation and advised him to accept Islam and persuade his people to surrender to the Prophetﷺ. Abu Sufyan then converted to Islam and declared the two testimonies of faith. The Prophetﷺ honored him by promising the people of Makkah, "Very well then, anyone who enters Abu Sufyan's house is safe, he who shuts his door upon himself is safe, and he who enters the Sacred Mosque is safe."

That same morning, the Prophet ﷺ left his camp for Makkah. First, he entered the Sacred House (the Kaaba) with the Muhajireen and the Ansar, and he performed tawaf (circumambulation of the Kaaba); then he used his staff to knock down the 360 idols around the Kaaba while reciting Surat al-Fath (Chapter 48, "The Victory").

"The truth has come and falsehood has vanished. Truly, falsehood is ever bound to vanish."

The Prophet ﷺ entered the Kaaba and ordered that all the idols inside it be destroyed and all the pictures removed. He offered two rak'ahs in prayer.

Then the Prophet ﷺ stood at the door of Kaaba while the Quraysh gathered in front of him. He spoke at length, explaining certain rules of Islam and abolishing all pagan practices. He then asked, "O Quraysh, what do you think I am about to do with you?"

"We hope for the best," they replied. "You are a noble brother and a son of a noble brother."

The Prophet ﷺ said, "Have no fear this day. Go on your way, for you are all free."

The Prophet ﷺ climbed Mount Safa until he could see the Kaaba, and he raised his hands in prayer. Then people came up to bear witness to their faith and pledge their allegiance. When it was time for the dhuhr (noon) prayer, the Prophet ﷺ asked Bilal ؓ to call the adhan (call to prayer) from the roof of the Kaaba as a proclamation of the dominance of Islam.

When the conquest of Makkah was complete, the Ansar worried that the Prophet ﷺ might stay in Makkah, but the Prophet ﷺ relieved their fears, saying, "Allah forbid that I should do so. I will live and die with you."

The Prophet ﷺ stayed in Makkah for 19 days; during that period, he cleared the way for Islam and destroyed every sign of jahiliya (the age of ignorance that preceded Islam). Makkah had become an Islamic city.

The conquest of Makkah is the most significant event in Islamic history. With this conquest, both Makkah and its surrounding areas were purified of idols.

Lessons

1. The conquest of Makkah teaches us loyalty, in that the Prophet ﷺ took very seriously the agreement he had with his allies. It also teaches us humility, for he ﷺ entered Makkah with his head lowered, thanking Allah ﷻ, neither claiming credit for the victory nor displaying might, as was the custom of conquerors.
2. The greatest lesson we can learn from the conquest of Makkah is mercy and forgiveness. It must be remembered that forgiveness is a valuable means of achieving peace, whether for humanity as a whole or in our homes and social environments. The Prophet ﷺ did not repay evil with evil; rather, he used to pardon and forgive. He issued a general pardon to the inhabitants of Makkah, who not only were pagans but also had been fighting him for the longest time.
3. The importance of patience. The Prophet ﷺ and his companions were very patient. They were exiled for almost eight years, but they remained patient and wisely planned their return. They did not give up, and they did not say despairingly, "Oh, we will never go back to Makkah. There is no hope."

The Battle of Hunain (8 AH)

The opening of Makkah ended virtually all opposition to Islam. All the tribes surrendered except for Thaqif and Hawazin, the ruling tribe of Taif, who lived between Taif and Makkah. With the conquest of Makkah, these tribes saw a danger to their religion, and they assembled a huge army to confront that danger. Taking their women, children, and livestock, they went towards Makkah and occupied a valley called Hunain. The Prophet ﷺ led an army of 12,000, comprising 10,000 fighters from Madinah and 2,000 from Makkah. It was the largest army that had ever been mustered in Islam. Looking at their large army, the Muslims thought that they would never be defeated. The enemy's leader, Malik bin Awf, had entered the valley by night and ordered his army to hide inside the valley and wait for the Muslims on the roads and in entrances and narrow hiding places. He ordered his men to throw stones at Muslims whenever they caught sight of them and then to make individual attacks against them.

At early dawn, the Messenger of Allah ﷺ mobilized his army and distributed posts and flags to people. In the dark, just before dawn, the Muslims moved towards the valley of Hunain. They started descending, unaware of the enemy waiting for them inside the valley. As they set up camp, arrows began raining on them intensely, and the enemy troops began a fierce attack. The Muslims were forced to retreat in disorder and confusion. It was a devastating loss.

The Messenger of Allah ﷺ turned to the right and said, "Come on, people! I am the Prophet of Allah; there is no falsehood about it. I am the son of Abdul-Muttalib." Yet only a few Muhajireen and some of his kinsmen stayed steadfast by him.

Then the Prophet ﷺ called the people back and supplicated to Allah ﷻ. "O Allah, send down your help!" He instructed Al- Abbas ؓ, who had a loud voice, to call his companions. The Muslims turned around and ran to where their master stood, and a new battle started. Tranquility descended upon the Prophet ﷺ and the other believers, and an unseen army fought side by side with the Muslims, who began to fight with fresh resolve. The Prophet ﷺ picked up a handful of earth and threw it at the enemies' faces, saying, "May your faces be shameful." The enemies' eyes were thick with dust, and they retreated in utter confusion.

The victory of Hunain brought a rich booty, and much of it was distributed to those Makkans who had recently accepted Islam. A group of Ansar resented that and began spreading complaints against the Prophet ﷺ. When he ﷺ heard this, he called them and said, "I have been told that you are angry with me. Didn't I come to you when you were misguided, and Allah ﷻ guided you? You were poor, and Allah ﷻ gave you wealth. Weren't you enemies, and Allah ﷻ made you love one another? It is true that you gave Islam a safe home, but I have given these people the petty things of this world so that their hearts are firmly attached to Islam. They take with them sheep and goats, but you take with you the Prophet of Allah. Allah ﷻ, have mercy on the Ansar, their children, and the children of their children." The Ansar were so deeply moved that their beards became wet with tears.

The Battle of Tabuk (9 AH)

The Muslims' victory over the Roman forces at Mu'tah had inspired many of the Arab tribes to seek independence. As a result, the Romans viewed the Muslims as a threat to their authority and reasoned that if the Muslims were defeated, the rebellious tribes could be controlled. They prepared a huge army of 40,000 from the Byzantines and other tribes allied to them, aiming to launch a decisive bloody battle against the Muslims.

When the Prophet ﷺ heard this he came to a firm decision. He ordered his companions to get ready for war and sent for the Makkans and the other Arab tribes, asking for their assistance. Almost all the Muslims responded positively, and tribes from here and there began pouring into Madinah.

The Prophet ﷺ urged the wealthy companions to give charity by spending the best of their fortunes in the way of Allah ﷻ. Abu Bakr ؓ donated his entire fortune of 4,000 dirhams. The Prophet ﷺ asked him, "What have you left for your family?"

"For them I left only Allah ﷻ and his Messenger ﷺ," he replied. Umar ؓ gave half of his wealth, and Uthman bin Affan ؓ donated 900 camels and 100 horses.

Preparing for the war seemed an impossible task in the middle of the hot summer, given the shortage of food and the long distance to Tabuk. People were suffering from poverty and hardships; moreover, their fruits were ripening, and they liked to stay with their trees at that time of the year. When the army was ready to leave Madinah, the hypocrites criticized those who had spent a great deal. Moreover, they said, "Do not go war in this severe heat." They tried to frighten people by saying that the Arabs were not competent to fight the Romans.

With 30,000 men, the Prophet ﷺ set out for Tabuk on a Thursday in the month of Rajab, 9 AH. There were so few camels that 18 men took turns riding each one. The men had so little food that they had to eat the leaves of trees, which made their lips swell. For this reason, they were called "the army of distress."

On their way to Tabuk, the Muslim army passed by the land of Thamoud (al-Hijr), where they drew water from its wells, but the Prophet ﷺ told them not to drink that water or perform ablution with it. He warned them against entering the houses of the people that had been punished, saying, "I fear that you may be affected by what afflicted them, so do not enter them."

The army finally reached Tabuk after a long journey. When the Romans learned that the Muslims had crossed 400 kilometers of desert to challenge them, they lost courage. No one dared to face or fight the Muslims; instead, they scattered inside their territory. Nevertheless, the Prophet ﷺ camped in Tabuk for 20 days in order to frighten the Romans and their Christian Arab army. While he was there, he met many delegations. This invasion brought credit to the Muslim forces, who had gained a military reputation in the lands of the Arabian Peninsula.

After spending 20 days in Tabuk, the Prophet ﷺ and his men began their journey back to Madinah.

There were three companions who had not joined the army of Tabuk and had no valid excuse; they were just busy harvesting their produce. They came and apologized, but the Prophet ﷺ ordered the Muslims to boycott them and not even talk to them until Allah ﷻ revealed a verdict about them. After 50 days, Allah ﷻ accepted their repentance, and some verses of Quran were revealed about them.



Abu Bakrؓ Performs the Pilgrimage

In 9 AH, the first Hajj of Islam took place. The Prophetﷺ appointed Abu Bakrؓ to lead the Hajj. Abu Bakrؓ sent some Muslims to declare publicly that after that year, no disbeliever would perform the pilgrimage, nor would anyone be allowed to make tawaf (circumambulating) of the Sacred House unclothed. That proclamation in fact prohibited all aspects of paganism in Arabia and stated that those pre-Islamic practices were no longer in operation.

People Embrace the Religion of Allah in Large Crowds

The years 9 and 10 AH were marked by the rapid spread of Islam. More than 70 delegations representing the chiefs of Arab tribes poured into Madinah to embrace Islam and show their obedience to the Prophetﷺ. With tribe after tribe embracing Islam, the Islamic state grew until it stretched from the Red Sea to the Arabian Gulf, and from southern Jordan to Yemen and Oman. The Prophetﷺ appointed a governor for each area to ensure that Islamic law was administered properly. He also sent knowledgeable teachers to teach these tribes how to practice their religion correctly.

The Farewell Pilgrimage (10 AH)

After the call to Islam had spread all over the Arabian Peninsula, a new society was established on the basis of the Prophet's mission. The Messenger of Allahﷺ felt in his heart that his time in this life was coming to an end. In 10 AH, heﷺ announced all around the Muslim nation that he was going to perform Hajj. Nearly 100,000 men and women traveled to Madinah from all over Arabia, and on the 26th of Dhul-Qa'dah, the Prophet left Madinah. On reaching Dhul-Hulaifah, he and all the Muslims with him went into a state of ihram. The Prophetﷺ explained the procedures associated with umrah, and they headed to Makkah.

On reaching Makkah on the 4th of Dhul-Hijjah, the Prophetﷺ went to the Kaaba and circumambulated it. He performed sa'i (rounds) between Safa and Marwah and then slaughtered the sacrificial animals.

On the 8th of Dhul-Hijjah, the Prophetﷺ went to Mina. On the 9th, after sunset, he moved on until he reached Arafah, and a tent was set up for him in the valley of Namirah. There, the Prophet gave an important sermon.

“O people, listen! I do not know whether I shall meet you here again after this year. Your blood, your property, and your honor are as sacred as this day, this month, and this city. Behold! I declare that all pagan customs and everything from the Days of Ignorance are beneath my feet. Abolished are also the blood revenges of jahiliya. The first case of blood revenge that I abolish is that of the son of Rabi'a bin al-Harithؓ, who was nursed by the Banu Sa'ad and killed by Banu Hudhail. The usury of the Days of Ignorance is abolished, and the first practice of usury I abolish is that of Al- Abbas bin Abdul-Muttalib. Now all usury is abolished.

“Fear Allah regarding women! You have taken them as a trust from Allah, and intercourse with them has been made permissible by the words of Allah. You have rights over them, one of which is that they must not allow someone you dislike into your home. If they do so, you are within your rights to chastise them, but not severely. It is their right over you that you should feed and clothe them in a fitting manner. I have left among you the Book of Allah,

and if you hold fast to it, you will never go astray. Now, if you are asked about me on the Day of Judgment, how will you respond?"

The Prophet's companions replied, "We will testify that you have conveyed the message and fulfilled your mission."

The Prophet ﷺ raised his forefinger towards the sky and then pointed toward the people. "Oh Allah, be witness! Oh Allah ﷻ, be witness! Oh Allah ﷻ, be witness!"

After the Prophet ﷺ had finished addressing the people, he received a revelation from Allah ﷻ:

قال تعالى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." [5:3]

After the Prophet ﷺ ended his address, Bilal ؓ made the call to prayer, and the Prophet ﷺ led the people in the shortened and combined dhuhr and asr prayers. After sunset, the Prophet ﷺ moved to Muzdalifah, where he combined the maghrib and isha prayers. He rested until dawn; then he went to Mina and threw seven pebbles at the largest of the jamarah (three pillars representing Satan). After that, he ﷺ went to his camp in Mina and sacrificed 63 camels. Lastly, he had his head shaved. Now that he was out of ihram, he put on his ordinary clothes, applied musk (perfume), and then rode his camel to the Sacred Mosque. There he performed Tawaf al-Ifadah, but he did not make sa'i between Safa and Marwah again.

The Prophet ﷺ returned to Mina and stayed there for the three days of Tashreeq (the 11th, 12th, and 13th of Dhul-Hijjah). Each day, after sunset, he threw pebbles at the three jamarahs. On the 13th, he left Mina and went to the Kaaba, where he performed Tawaf al-Wada' (the farewell tawaf). Finally, he left Makkah to begin the journey back to Madinah.

Lessons

1. In his historic sermon, the Messenger of Allah ﷺ warned against associating any partners with Allah ﷻ in worship, because the fundamental meaning upon which the rules of Hajj, and the rules of all acts of worship, revolve is the oneness of Allah ﷻ. Islam is a religion of monotheism, and the House of Allah ﷻ was built specifically for the purpose of worshipping Allah alone.
2. Islam highly respects the human being's right to life. It respects the pure and righteous life, not a life of obscenity and crisis, or that of injustice and aggression. Islam takes care of an individual's right to protect one's life in order to make it an honored one, rich in security, stability, and tranquility.
3. The Prophet's farewell sermon is a treasure, filled with lessons and commandments to be followed for thousands of generations to come, until the Day of Judgement. These lessons include protecting our souls by staying away from usury, seeking refuge from Satan, and treating women kindly. If Muslims live by the Prophet's words and pass them on to their children and grandchildren, they will gain Allah's pleasure in both this life and the hereafter.

Chapter Eight: Review Questions

Fill in the blanks:

1. Abu Bakr ﷺ sent some Muslims to declare publicly that no one would be allowed to make tawaf around the Sacred House if they were _____
2. The first adhan at the Kaaba was called by _____
3. The number of Muslims in the battle of Hunain was _____. Therefore, they felt sure of victory.
4. The conquest of _____ was a great event that paved the way for people to enter the fold of Islam in huge numbers.
5. In his farewell address, the Prophet ﷺ asked Muslims to hold fast to the _____

True or False:

1. () Makkah was conquered in the month of Rajab.
2. () The first Hajj in Islam took place under the leadership of Abu Bakr ﷺ.
3. () Umar bin Al Khattab ﷺ donated half of his fortune to the Tabuk Battle fund.
4. () In the Battle of Tabuk, a great fight took place between Muslims and the Romans.
5. () The Muslim army that was prepared for the invasion of Tabuk became known as the army of Distress.

Circle the correct answer:

1. The number of the idols found around Kaaba was
 - a. 630
 - b. 330
 - c. 360
2. The Muslim army that set out with the Prophet ﷺ for Tabuk numbered:
 - a. 300 men
 - b. 3,000 men
 - c. 30,000 men
3. The Prophet ﷺ performed the farewell pilgrimage in the:
 - a. 10th year of Hijrah
 - b. 9th year of Hijrah
 - c. 8th year of Hijrah

Chapter 9

The Journey to Allahﷺ, the Most High

The Signs of Farewell

When the call to Islam was completed, and Islam was dominant, the Messenger of Allahﷺ started to receive certain signs that indicated his imminent departure from this world. This could be perceived through his statements and deeds.

- In Ramadan in 10AH, he secluded himself for 20 days, instead of 10 as he had done previously.
- In Ramadan in 10AH, Jibreelﷺ reviewed the Quran twice with him instead of once.
- He said in his sermon at the farewell pilgrimage, "I do not know whether I shall meet you here again after this year."
- The revelation of Surat an-Nasr indicated that it was his parting time.
- In the beginning of the month of Safar in 11AH, heﷺ went to Mount Uhud and prayed for the martyrs buried there, as if heﷺ were bidding them farewell.

The Prophetﷺ Falls ill

On Monday, the 29th of Safar in 11AH, the Prophetﷺ participated in funeral rites in Baqi Cemetery. On the way back, he had a headache and got a high temperature. When his illness became severe, his wives agreed that he stay at Aishah's house.

Five days before he died, the Prophet'sﷺ temperature rose so high that he fainted from the pain. Aishah (RA) related that he said, "Pour out on me seven waterskin pots of water from various water wells so that I may go out to meet people and talk to them." Feeling better, heﷺ went to the mosque with a band around his head, sat on the pulpit, and spoke to the people gathered around him. He advised them not to make his tomb into an idol for worship.

Four days before hisﷺ death, on Thursday, the Prophet'sﷺ illness intensified. Heﷺ ordered that all Jews, Christians, and polytheists be expelled from Arabia; that delegations be honored and entertained in the same way he used to do; and that the Muslims adhere to the Quran and Sunnah.

In spite of the severity of the Prophet's illness, heﷺ continued to lead the prayers. However, that Thursday, when it was time for the evening prayer, he could not go to the mosque because he fainted three times; instead, he sent Abu Bakrﷺ to lead the prayer.

On Sunday, the day before he died, the Prophet set his slaves free, donated as charity the seven dinars he owned, and gave his weapons as a gift to the Muslims.

On Monday morning, Abu Bakrﷺ was leading the fajr prayer when the Prophetﷺ lifted the curtain of Aishah's room, which adjoined the mosque, and looked at the people in prayer. Heﷺ smiled, and Abu Bakrﷺ moved backwards a little, thinking the Prophet wanted to come and lead the prayer. However, the Prophet gestured to them to continue their prayer and went back into the room.

The Prophetﷺ called his daughter Fatimah (RA) and whispered something to her that made her cry; then he whispered to her something else that made her laugh. After the Prophet's death, Aishah (RA) asked her about this, and Fatimah (RA) explained, "The first time, heﷺ told me that

he would not recover from his illness, and I wept. Then he told me that I would be the first of his family to join him, so I laughed.” The Prophet ﷺ gave Fatimah glad tidings that she would become the Sayyida (leader) of the women in Paradise. He then called Fatimah’s sons, Hassan ﷺ and Hussain ﷺ, and kissed them. He called his wives, preaching to them and telling them to remember Allah. The pain grew much more severe. Finally, he ﷺ ordered people to perform the prayers and be attentive to the slaves under their control. He ﷺ repeated that several times.

The Prophet ﷺ Dies

The Prophet’s strength began to decline, and Aishah (RA) leaned him between her chest and neck. Just at that moment, her brother Abdul-Rahman bin Abu Bakr ﷺ entered the room holding a miswak. She asked the Prophet if he wanted it, and he nodded yes, so she softened it and then gave it to him. He dipped his hand in a bowl of water kept nearby, wiping his face with it and saying, “None has the right to be worshipped except Allah. Death has its agonies.” Then he ﷺ raised his hand or his finger, looked upwards to the ceiling and moved his lips. Aishah (RA) heard him saying, “With those on whom you have bestowed your grace, with the prophets and the truthful ones, the martyrs, and the good doers. O Allah, forgive me, have mercy on me, and join me to the companionship on high.” He repeated the last phrase three times until he passed away. This event took place at mid-morning, on Monday the 12th of Rabi’ al-Awwal, in 11AH. He was 63 years old when he passed away.

The Companions’ Reactions

As soon as the momentous news spread among the Prophet’s companions, they almost lost consciousness. Their hearts were full of sorrow. Umar ﷺ stood before the people insisting that the Prophet would not leave this world until Allah ﷻ had destroyed the hypocrites; he even threatened to kill anyone who claimed that the Prophet was dead.

On hearing the news of the Prophet’s death, Abu Bakr ﷺ came to Aishah’s (RA) room. He kissed the Prophet, cried, and said, “I sacrifice my father and my mother for your sake. Verily, Allah will not cause you to die twice. You have just experienced the death that Allah has decreed.” Then Abu Bakr ﷺ went to the Prophet’s Mosque, and the people approached him. He addressed them, saying, “He who worships Muhammad should know that Muhammad is dead now, but he who worships Allah ﷻ should know well that He ﷻ is Alive and He never dies.” Then he recited what Allah said:

”وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ”

“Muhammad is not but a messenger. [Other] messengers have passed on before him, so if he were to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.” [3:144]

Umar ﷺ said, “By Allah, as soon as I heard Abu Bakr ﷺ reciting this verse, I understood that the Prophet had died.” Many arguments, discussions and dialogues took place between the

Ansar and the Muhajireen about who would succeed the Prophet in his mission. Finally, they acknowledged Abu Bakr as the caliph.

Burial and Farewell Preparations for his Honorable Body

On Tuesday, the Prophet's body was washed by Al-Abbasؓ and his two sons, as well as Ali bin Abi Talibؓ, Usama bin Zaidؓ, and the Prophet's freed slave Shaqranؓ. They washed him three times with water and lotus leaves and then shrouded his body in three white cotton sheets. Abu Talhaؓ dug the Prophet's grave on the spot where he had died in Aishah's (RA) room.

On Tuesday and continuing into the early hours of Wednesday, his companions came in groups of 10 to pray the funeral prayer, first the members of his family, followed by the men of the Muhajireen and Ansar, and finally the women and children. During the night, the Prophetؐ was buried in his grave.

Chapter Nine: Review Questions

Fill in the blanks:

1. A day before the Prophet ﷺ died, he set his _____ free.
2. Four days before the Prophet's ﷺ death, he ordered that Muslims should adhere to the _____ and _____
3. The Prophet ﷺ died on _____ 12 Rabi' al-Awwal, _____ AH.
4. The most beloved wife to the Prophet ﷺ was _____
5. Before his death, the Prophet ﷺ whispered to his daughter Fatimah (RA) something that made her cry and then something that made her _____

True or False:

- 1- () In Ramadan of 10 AH, the Prophet ﷺ secluded himself for 20 days instead of his usual 10 days.
- 2- () The Prophet ﷺ was buried where he died.
- 3- () After the death of the Prophet ﷺ, Muslims acknowledged Abu Bakr ؓ as the caliph.
- 4- () All the money the Prophet ﷺ left on his deathbed was nine dinars.
- 5- () A few days before his death, the Prophet ﷺ ordered that all Jews, Christians, and polytheists be expelled from Arabia.

Circle the correct answer:

1. The revelation of which surah indicated that it was the Prophet's parting time?
 - a. Surat al-Ikhlās
 - b. Surat an-Nasr
 - c. Surat al-Feel
2. When the Prophet's sickness grew serious, he ﷺ moved to the house of:
 - a. Hafsa (RA)
 - b. Aishah (RA)
 - c. Maymunah (RA)

Activities

- 1) Memorize some of the supplications for visiting sick people.
- 2) Scan the QR code below to watch a video on shrouding and burying the dead.



The Prophet's ﷺ Household

His Wives

It is well known that the Prophet ﷺ, in an exception to the rule, was authorized to have more than four wives, for various reasons. He married 11 wives, nine of whom were alive when he passed away. The two who died during his lifetime were Khadeejah and Zainab bint Khuzaima.

1. Khadeejah bint Khuwailid (RA)

At the time of their marriage, the Prophet ﷺ was 25 years old, and she was 40. She was the first woman he married and his only wife until her death in Makkah during the tenth year of prophethood. He had both sons and daughters with her, but neither of their sons lived long. Their daughters were Zainab, Ruqaiyah, Umm Kulthum, and Fatimah.

2. Sawdah bint Zam'a (RA)

The Prophet ﷺ married her in the tenth year of prophethood, after the death of Khadeejah (RA). She was a widow who had previously been married to her cousin.

3. Aishah bint Abu Bakr (RA)

The Prophet ﷺ married her in the eleventh year of prophethood, a year after his marriage to Sawdah and two years and five months before Hijrah. She was six years old when he married her, but he did not consummate the marriage until the month of Shawwal, seven months after Hijrah, and that was in Madinah. She was nine then. She was the only virgin among the women he married, and the most beloved to him. She was also the most knowledgeable woman in jurisprudence.

4. Hafsa bint 'Umar bin al-Khattab (RA)

Her ex-husband was Khunais bin Hudhafa as-Sahmi, who died in the period between the Battles of Badr and Uhud. The Messenger of Allah ﷺ married her in 3 AH.

5. Zainab bint Khuzaima (RA)

She was nicknamed Umm al-Masakeen (Mother of the Poor) because of her kindness and care towards the poor. She had previously been married to Abdullah bin Jahsh, who was martyred in the Battle of Uhud. She married the Prophet ﷺ in 4 AH but died two months later.

6. Umm Salamah Hind bint Abi Umaiyah (RA)

She used to be the wife of Abu Salamah, who died in 4 AH. The Messenger of Allah ﷺ married her in the same year. She was a great jurist and one of the wisest women of her time.

7. Zainab bint Jahsh bin Ria'ab (RA)

She was the Messenger's ﷺ maternal cousin. She was first married to Zaid bin Haritha ؓ, who was then considered the adopted son of the Prophet ﷺ, but they were not suited to each other, and Zaid divorced her. Allah ﷻ sent down some Qur'anic verses with respect to this: *"So, when Zaid had accomplished his desire from her, We gave her to you in marriage."*

Allah ﷺ has sent down verses in Surat al-Ahzab that discuss the adoption of children in detail. The Messenger of Allah ﷺ married her in the month of Dhul-Qa'dah, 5 AH, and she was the first among the Mothers of the Believers to die after his death.

8. Juwairiyah bint al-Harith (RA)

She was among the captives at the Battle of Banu al-Mustaliq. She was among the share of Thabit bin Qaisؓ. The Prophet ﷺ made her a covenant to set her free at a certain time; he fulfilled the covenant and then married her in Sha'ban in 6 AH.

9. Umm Habibah (RA)

Ramlah, the daughter of Abu Sufyan. She was married to 'Ubaidullah bin Jahshؓ and migrated with him to Abyssinia (Ethiopia). When 'Ubaidullah apostatized and became a Christian, she remained steadfast in Islam. In the month of Muharram, 7 AH, the Messenger of Allah ﷺ sent 'Amr bin Umayyah ad-Damri to Negus with a letter asking for Umm Habibah's hand in marriage. Negus agreed and sent her to the Prophet ﷺ in the company of Sharhabeel bin Hasnahؓ.

10. Safiyah bint Huyyai bin Akhtab (RA)

She was the Jewish daughter of the chief of Banu Nadeer and among the captives taken at the Battle of Khaybar. The Messenger of Allah ﷺ set her free and married her after that conquest in 7 AH.

11. Maymunah bint al-Harith (RA)

The Prophet ﷺ married her in 7 AH after the Compensatory Umrah. Those were the 11 women whom the Messenger of Allah ﷺ married during his lifetime. In addition, he had one concubine, Maria the Copt (an Egyptian Christian) who was among the gifts of the Egyptian King al-Muqawqis. She gave birth to the prophet's son Ibrahim, who died in Madinah while still a little child.

His Children

All the Prophet's ﷺ children, with the exception of Ibrahim, were born to Khadeejah (RA). They were:

1. Al-Qasim

He was the eldest son of the Prophet ﷺ, and thus the Prophet was called "Abu al-Qasim." He died when he was two years old.

2. Zainab (RA)

The eldest daughter of the Prophet ﷺ, she was born after al-Qasim. She married Abu al-Aas bin Rabi'aؓ, the son of her aunt Hala bint Khuwailid. Zainab had a son named Aliؓ and a daughter named Umama, whom the Prophet ﷺ would place in his lap during prayer. Zainab (RA) died in 8 AH in Madinah.

3. Ruqaiyah (RA)

She was married to Uthman bin Affanؓ and gave birth to a son named Abdullah, who died at the age of six. The Prophet ﷺ was at the Battle of Badr when Ruqaiyah passed away. She

had already been buried by the time Zaid bin Harithaؓ reached Madinah with the news of victory at Badr.

4. Umm Kulthum (RA)

After the death of Ruqaiyah, the Prophetﷺ returned from Badr and gave Umm Kulthum to Uthman bin Affanؓ in marriage. They had no children. She died in 9 AH and was buried in Baqi Cemetery.

5. Fatimah (RA)

The youngest daughter of the Prophetﷺ and the most beloved to him, she married Ali bin Abi Talibؓ after the Battle of Badr. She gave birth to two sons, Hassanؓ and Hussainؓ, and two daughters, Zainab and Umm Kulthum. Fatimah died six months after the death of the Prophetﷺ.

All five of the children mentioned above were born before the Prophetﷺ was honored with prophethood.

6. Abdullah

There is some difference of opinion as to whether Abdullah was born before or after the era of Islam. He was the last of the Prophet's sons born to Khadeejah (RA), and he died during childhood.

7. Ibrahim

Ibrahim was born in Madinah in 9 AH to Maria, the Copt. On the day he died in 10 AH, a solar eclipse occurred in Madinah. The people believed that the eclipse was related to Ibrahim's death, but the Prophetﷺ informed them that astronomical events were not affected by human affairs. Ibrahim was 16-18 months old when he died and was buried in Baqi Cemetery. The Prophetﷺ said, "He will be nursed by one of the maids in Paradise."



Answers to Review Questions

Chapter 1

Fill in the blanks:

- 1) The Fijar Wars and al-Fudoul covenant
- 2) Digging Zamzam and the event of the elephant
- 3) Bahira
- 4) The Elephant
- 5) Thuwayba

True or False: 1) F 2) T 3) F 4) T 5) F

Match each person with his or her relationship to the Prophet ﷺ: 4 – 5 – 1 – 2 – 3

Write the lineage of the Prophet Muhammad ﷺ: Abdullah – Abdul-Muttalib – Hashim

Chapter 2

Fill in the blanks:

- 1) Sumaiyah
- 2) Hamzah bin Abdul-Muttalib ﷺ, Umar bin al-Khattab ﷺ
- 3) Abu Lahab
- 4) Hira –Noor
- 5) Sawdah

True or False: 1) T 2) T 3) T 4) F

Circle the correct answer: 1) c 2) b 3) c

Arrange the following events by putting them in order: 4 – 2 – 1 – 3

Chapter 3

Fill in the blanks:

- 1) Prophets
- 2) al-Buraq
- 3) Adam ﷺ
- 4) Mus'ab bin Umair ﷺ
- 5) Ali bin Abi Talib ﷺ

True or False: 1) F 2) F 3) T 4) T 5) T

Circle the correct answer: 1) b 2) a 3) b

Chapter 4

Fill in the blanks: 1) Amer bin Fuhaira 2) Fourteenth year 3) Jibreel

True or False: 1) F 2) F 3) T

Circle the correct answer: 1) c 2) b

Chapter 5

Fill in the blanks:

- 1) Yathrib
- 2) Quba
- 3) Ali
- 4) Muhajireen, Ansar

True or False: 1) T 2) T 3) T

Circle the correct answer: 1) a 2) c 3) b

Chapter 6

Fill in the blanks: 1) weapons 2) ransom 3) 700-3000 4) Abu Jahl

True or False: 1) F 2) T 3) F 4) T

Circle the correct answer: 1) c 2) b 3) a

Write the year in which each of the following battles took place.

1) 5 AH 2) 2 AH 3) 5 AH 4) 3 AH 5) 4 AH

Chapter 7

Fill in the blanks:

1) Ali bin Abi Talib 2) umrah 3) three 4) silver

True or False: 1) F 2) F 3) F 4) T

Circle the correct answer: 1) b 2) b 3) a

Write the year in which each of the following events took place:

1) 8 AH 2) 7 AH 3) 6 AH 4) 7 AH

Chapter 8

Fill in the blanks:

1) Unclothed 2) Bilal bin Rabah 3) 12,000 4) Makkah 5) Book of Allah

True or False: 1) F 2) T 3) T 4) F 5) T

Circle the correct answer: 1) c 2) c 3) a

Chapter 9

Fill in the blanks:

1) slaves 2) Quran, Sunnah 3) Monday, 11 2) Aishah 5) laugh

True or False: 1) T 2) T 3) T 4) F 5) T

Circle the correct answer: 1) b 2) b

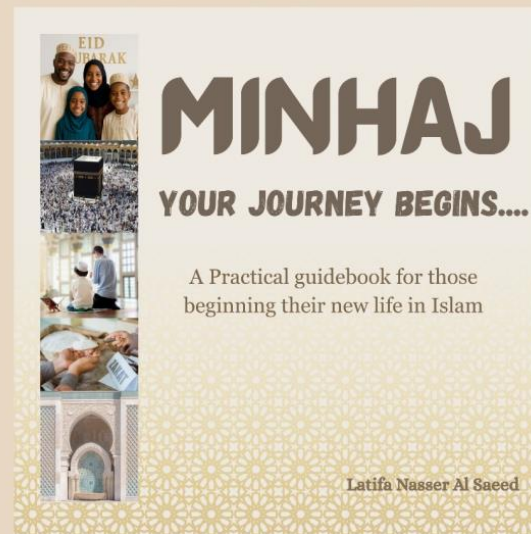


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