

SEERAH QUIZ COMPETITION  
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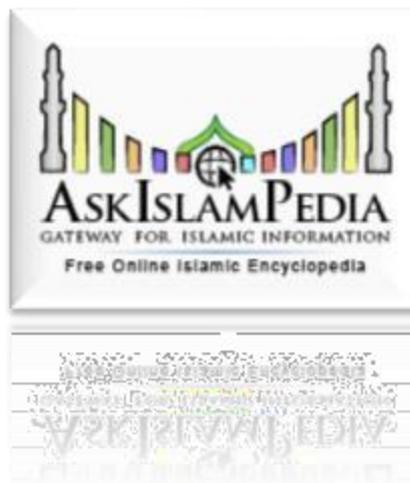
*The Greatest  
Man to Ever  
Live!*

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*"And We have not sent you, [O Muhammad],  
except as a mercy to the worlds."*

# LEVEL 3

Ages: 15 Years to 18 Years



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# Seerah – The Life and Times of the Prophet ﷺ

## *Introduction*

All Praise is due to Allah, the Lord of the Worlds, the [One Who] Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all His bounties.

I ask Him to increase His Grace and Generosity. I bear witness that there is none worthy of worship except Allah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that Muhammad ﷺ is His servant and Messenger, His beloved and dear one, the best of all creation. He was honored with the Glorious Qur'an that has been an enduring miracle throughout the years. He was also sent with his guiding Sunnah that shows the way for those who seek guidance. Our leader Muhammad ﷺ has been particularized with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the ﷺ, the other Prophets and Messengers, all their families and the rest of the righteous.

The following excerpt from the Life of the Prophet Muhammad ﷺ has been extracted from two books and from the Online Islamic Encyclopedia, AskIslampedia. The Life of the Prophet Muhammad ﷺ by Leila Azzam and Aisha Gouverneur is the first book. This book is quite beautiful in its approach especially for the children where the language is simple and conversational. The other book which has been used is “When the Moon split” by Safi ur Rehman Mubarakpuri which is a simpler version of the monumental book called “The Sealed Nectar”. AskIslamPedia is an Islamic web portal which provides authentic Islamic knowledge in a simple, structured and an organized format so as to make the world know what pure Islam is, at a button's click. It is aimed to serve every user in their search of authentic knowledge irrespective of their religion, caste, creed, race or color.

Hence, the following are the extracts from these two books and the website for the purpose of the Seerah Quiz and are not an original work.

May Allah accept this work from us and add it to our deeds on the Day of Judgement.



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*“I will be the leader of the children of Adam on the Day of Resurrection, and I will be the first intercessor and the first whose intercession will be accepted.”*

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## *Proving the Prophethood Of Muhammad ﷺ*

Before we begin his biography, we need to counter the attacks on his prophethood. One of the most common attacks on Islam is the allegation the prophet Mohammad ﷺ is an impostor. This is not a modern attack, but it is a very old one from the early days when that the prophet (peace and blessing from Allah be upon him) announced to people that he is the messenger of God. The disbelievers of Arabia had accused him in different ways. They accused him of being a liar, a poet, and a sorcerer. After that, they gave up but still couldn't watch his message spread all over Makkah anymore, so they tried to bribe him to stop calling people to Islam. In the following paragraphs, all of these accusations that he was accused with and also about those offers that were offered to him.

In the following paragraphs, the accusations that he was accused of will be discussed, but also the different offers that were made to him in attempt to stop the spreading of the message Islam.

Muhammad ﷺ made the claim, 'I am Allah's Messenger.' Either he was true in his claim or he was not. If the people begin by the assuming the latter and will investigate all possibilities raised by skeptics of past and present, discussing some of their misconceptions. Only if all other possibilities are exhausted can one reasonably conclude that the only possibility left is that he was true in what he claimed. Also, a look at what the Quran has to say on the matter.

### Was he a Liar?

First, touch upon and look into the type of person he was before he made that claim of "I am God's messenger"

Before Islam, he was well-known to his own people to be trustworthy and reliable, an honest man, a person of integrity, who did not lie. It was due to this reason they named him "Al-Ameen", or "The Trustworthy" He was strongly opposed to lying and warned against it.

Is it possible for him to tell a consistent lie for 23 years, a lie so monstrous that it would make him a social outcast where he would be disfavored and disrespected by the people of Makkah at that time; but that was not the case because even after he claimed the prophethood the people were still respecting him and some of them were entrusting or safekeeping their money with him because they were trusting him the most out of anyone in Makkah. So what kind of contradiction is that? They accused him of the worst accusations then trust him to keep and protect their money!

He was never known to have lied even once about anything. Yet the disbelievers of Quraish accused him of lying when they were the ones who named him "The Trustworthy"!!

A liar will falter sometimes, perhaps with a friend, maybe with his family members; somewhere along the line he will make a mistake. His message, delivered over two decades, will contradict itself sometimes. But what we see in reality is that the scripture he brought declares and exhibits freedom from inconsistencies, his message remained consistent throughout his mission, and even in the midst of a battle ("the pinnacle of hardship" or "and hardship"), he proclaimed his prophet-hood! Neither hardships nor battles affected his prophethood. If someone read the Quran, he will notice the consistency in the Quran from the first Surah till the last one.

Was he Insane?

Mental disorders are like any other illness in that it has symptoms and those who are mentally unstable can be easily identified by their symptoms. Muhammad ﷺ displayed no symptoms of insanity at any time in his life. No friend, wife, or family member suspected or abandoned him due to insanity. He preached for a long time and brought a Law unknown in its completeness and sophistication to ancient Arabs. If the prophet was insane, it would have been obvious to those around him at one point in a period of twenty-three years. If he was insane there was no way that he could have called for the same thing in such a perfect way for more than two decades. When in history did an insane man preach his message telling people to worship One God for a long time, three years of which he and his followers spent in exile, and eventually became the ruler of his lands? Which insane man has ever won the hearts and minds of people who met him and earned the respect of his adversaries? And even more so, how did the message of an insane man reach us undistorted 1400 years later?

More so, his closest companions, Abu Bakr and Umar were recognized for their abilities, nobility, skills, and finesse. Abu Bakr was one of Quraish's wise leaders, while Umar was one of the bravest men at that time so much so that anyone would think twice before harming him. They were willing to sacrifice anything for the religion he brought. On one occasion, Abu Bakr, brought all his material possessions to Muhammad, may the mercy and blessings of God be upon him, and when asked what he left for his family, responded, 'I left for them God and His Messenger!'

So, is it possible for such great, wise, strong people to follow an insane man?

Was he a Poet?

Allah mentions their accusation in the Quran and responds to it:

‘Or do they say (of you), ‘A poet for whom we await a misfortune of time?’ Say, ‘Wait, for indeed I am, with you, among the waiters.’ Or do their minds command them to (say) this, or are they a transgressing people? Or do they say, ‘He has made it up?’ Rather, they do not believe.” Quran Surah Tur 52:30-32

God describes the poets of that time so the Prophet can be compared with them:

‘And as for the poets - (they, too, are prone to deceive themselves: and so, only) those who are lost in grievous error would follow them. Do you not see that they roam confusedly through all the valleys (of words and thoughts), and that they (so often) say what they do not do (or feel)? (Most of them are of this kind -) save those who have attained to faith, and do righteous deeds, and remember God unceasingly, and defend themselves (only) after having been wronged, and (trust in God’s promise that) those who are bent on wrongdoing will in time come to know how evil a turn their destinies are bound to take!’” Quran Surah Shura 26:224-227

Let's see first what the Arabian poets were talking about in their poems. The topics of poems before Islam were mainly concentrated on speaking of wine, womanizing, war, and leisure unlike the Prophet who invited to good manners, serving God, and helping the poor. Hence the difference is very obvious

between the two types of poetry. Muhammad ﷺ followed these unique teachings before anyone else unlike the poets of old or philosophers of today.

The Quran which the Prophet recited was unlike any poetry in its style. The Arabs of the time had strict rules in regard to rhythm, rhyme, syllables and endings to each verse of poetry. The Quran did not conform to any of the rules which were known in the time, but at the same time, it surpassed any type of text which the Arabs had ever heard. Some of them actually became Muslims after hearing only a few aayaath of the Quran, due to their certain knowledge that the source of something so beautiful is above the level of the humans' ability no matter how good they can be.

One of the most eloquent among Arabs Al-Walid Ibn Al-Mugheerah who was well versed in the Arabic poetry, was one of those who were astonished when the prophet recited some of the Quran to him.

Muhammad ﷺ was never known to have composed a poem before Islam or after prophethood. Rather, the Prophet had a severe dislike for it. Compilations of his statements, called Sunnah, have been diligently preserved and are completely different in its literary content than the Quran. The store-house of Arabic poetry does not contain any couplets by Muhammad ﷺ.

Was he a Sorcerer?

Prophet Muhammad ﷺ never learned or practiced sorcery. On the contrary, he condemned the practice of sorcery and taught his followers how to seek protection against it. Allah forbade the practice of magic and sorcery in many aayaath: And the magician thrives not, (no matter) where he goes." Quran Surah Taha 20:69

Also, the prophet Mohammad ﷺ condemned the practicing of sorcery and magic on many occasions. He said:

"Keep away from the seven destructive sins!" They said, "What are they, O Messenger of Allah?" He answered, "Associating partners with Allah; practicing sorcery; taking a life, which Allah has made

forbidden except for a just cause (according to Islamic Law); eating Riba (usury) eating up an orphan's wealth; fleeing from the battle field at the time of fighting (with the unbelievers); and accusing chaste women, who never think of anything that can touch their chastity and who are good believers, of fornication. (Bukhari and Muslim)

And he also said: "Whoever blows on knots practices magic, and whoever practices magic is a mushrik (polytheist)." (At-Tabarani)

Sorcerers have a strong relationship with the devil. Their partnership allows them to deceive people. Devils propagate lies, sins, obscenities, immorality, evil, and they destroy families. The Quran clarifies those upon whom the devils descend: "Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They pass on what is heard, and most of them are liars." Quran surah Shura 26:221-223

Therefore, for someone who practices sorcery and magic, he has to have a strong relationship with the devil and Jinn which means obeying them in anything they asked for. In other words, the sorcerer has to deal with them as if they are a supreme power hence associating partners with Allah and committing Shirk which is what Islam came to abolish, rather it called for worshipping the one true God.

Prophet Muhammad ﷺ was known and recognized to be a man of integrity true to his word who was not known to have ever lied. He commanded good morals and fine manners. No sorcerer in world history has brought a scripture like the Quran or a Law like his.

So, how can one implement something he condemned and always ordered people to stay away from it?

What he was looking for through his claim?

### *1. Was he after money?*

When the leaders of Quraish at Makkah saw that his followers started to grow in number they tried another strategy with him in order to stop him calling people in Makkah to Islam. The prophet ﷺ received an interesting offer. An envoy of the pagan leaders, Utbah, came to him saying: "If you want money, we will collect enough money for you so that you will be the richest one of us. If you want leadership, we

will take you as our leader and never decide on any matter without your approval. If you want a kingdom, we will crown you king over us..."

He answered with some verses of the Qur'an: "In the Name of Allah, the Most Gracious, the Most Merciful. Ha. Mim. A revelation from (Allah), the Most Gracious, the Most Merciful; a Book whereof the verses are explained in detail; a Qur'an in Arabic, for people who know, giving good news and warning, yet most of them turn away, so they do not listen." Qur'an Surah Fussilat 41: 1-4 And he recited until ayath 38.

Aa'isha (may Allah be pleased with her) , Muhammad's ﷺ wife, said, "o my nephew, we would sight three new moons in two months without lighting a fire (to cook a meal) in the Prophet's houses." her nephew asked, "o aunt, what sustained you?" she said, "the two black things, dates and water. And the Prophet ﷺ had some Ansar neighbors (from the supporters) who had a "milk-giving" she-camel and they used to send the Prophet some of its milk." Sahih Al-Bukhari Sahih al-Bukhari 6459(Vol. 8, Book 76, Hadith 466) and Sahih Muslim 2972

Anas, a Companion of Muhammad, said, "The Prophet did not eat at a table till he died, and he did not eat a thin nicely baked wheat bread till he died." Sahih Al-Bukhari, 6450(Vol.8: 457), and Al-Tirmizi, Vol.4:2363

Muhammad's wife `A'ishah said, "The Prophet's mattress on which he slept was made of leather stuffed with the fiber of the date-palm tree." Saheeh Al-Bukhari, 6456 and Saheeh Muslim, 2082

Amr ibn Al-Harith, one of Muhammad's Companions, said that when the Prophet died, he left neither money nor anything else except his white riding mule, his arms, and a piece of land that he left to charity. Saheeh Al-Bukhari, 2739, and Musnad Ahmad, 17990

So, he was living a hard life till he died. Sometimes he would ask his wife Aisha if they have any food, and if she answered that there is nothing to eat at home, he would say that he would fast. This thus shows that he had no desire for wealth, For how can someone who lived such a simple life possibly choose to reject an offering of wealth?

On another occasion and in response to his uncle's plea to stop calling people to Islam, Muhammad's answer was as decisive and sincere: "I swear by the name of Allah, O Uncle, that if they place the sun in my right hand and the moon in my left hand in return for giving up this matter (calling people to Islam), I will never desist until either Allah makes it triumph or I perish defending it." Tafseer Ibn Katheer and Al-Serah Al-Nabaweyyah, Ibn Hesham, vol. 1, pp. 265-266.

In addition to this, as accounts show, his life changed after he became a prophet of Allah as he was the husband of a wealthy tradeswoman, and he enjoyed the comforts of life available to him at his time. However, after his prophethood, he became of the poorest of people. Days passed without a stove fire being lit in his house, and at one time, hunger drove him to the mosque in hope of some provision.

### *2. Was he after women?*

He became a messenger of Allah when he was married to Khadijah who was older than him by 15 years. He married her when he was 25 and she was 40 years old. When she died, he remained unmarried for such a long time. When he decided to marry again, he married Sawda bint Zam'a who was a middle-aged widow and neither young nor beautiful woman.

The only virgin woman he married among all his wives was Aisha Bint Abi-Bakr (May Allah be pleased with them). The rest of his wives were either widows or divorced.

### *3. Was he after authority, leadership, and fame?*

As already mentioned, the following offer that the prophet ﷺ from the disbelievers:

He received an interesting offer. An envoy of the pagan leaders, `Utbah, came to him saying, "If you want money, we will collect enough money for you so that you will be the richest one of us. If you want leadership, we will take you as our leader and never decide on any matter without your approval. If you want a kingdom, we will crown you king over us..."

And already said earlier that he refused that offer. Even among his followers he wasn't looking for glory or any great position. His followers loved him, respected him, and trusted him to an amazing degree. Yet he continued to emphasize that he should not be deified; only Allah was to be worshipped. His Companion Anas reported that there was no person whom they loved more than the Prophet Muhammad ﷺ, yet when he came to them, they did not stand up for him because he hated their standing up for him as other people do with their great people.

When anyone come to Madinah to meet the prophet ﷺ and had never seen him before they would enter the room that he and his companions sit together in and would asked which one among them is the prophet Muhammad, That was because he was not sitting in a different place or some kind of special chair or throne which would distinguish him as a leader. Also, he did not dress differently in a way that showed that he was the leader of Muslims but wore the same clothing as the people of medina did, different from the kings and leaders of that time.

Despite his responsibilities as a Prophet, a teacher, a statesman, and a judge, Muhammad ﷺ used to milk his goat, mend his clothes, repair his shoes, help with the household work, and visit poor people when they got sick. He also helped his Companions to dig a defensive trench by moving sand with them. His life was an amazing model of simplicity and humbleness.

## *The Prophet's features and character*

The Prophet's ﷺ physical appearance was described in detail by his Companions.

### *The Prophet's face*

The Prophet's face was fair, attractive and round. Whenever he was pleased, his face shone bright like the full moon, but it would turn crimson when he was angry.

If sweat appeared on his face, the beads glistened like pearls, and the fragrance of his perspiration excelled the smell of musk.

The Prophet's cheeks were soft, his forehead wide, and his eyebrows thin and arched. His eyes were wide, with black pupils, while the whites were mixed with crimson. He had long thick eyelashes.

The bridge of the Prophet's nose was high and shiny. His mouth was wide, and there were spaces between each of his teeth. His teeth were bright, appearing like tiny hailstones when he smiled, and they sparkled as he talked.

The Prophet's beard was black, thick and full, covering most of his chest. A few gray hairs showed on his ear lobes and chin.

### *Head, neck and hair*

The Prophet had a large head on a long neck. His hair was slightly curly, and he wore it parted in the middle. Sometimes he kept his hair so long it touched both shoulders, while at other times it fell just above or below his ear lobes. He had a few gray hairs above his forehead, but there were no more than twenty gray hairs on his head and beard together.

## Limbs

The Prophet was big boned with large elbows, shoulders, knees, and wrists. His palms and feet were wide. His arms were heavy and hairy, and his heels and calves were light. He had broad hirsute shoulders, but his chest was broad and hairless, with only a line of hair running from his chest to his navel.

## Build and stature

The Prophet was of a medium build, being neither fat nor thin. He had a straight body. Although he was not particularly tall, he rose above most men in height.

## Fragrance

Several of the Prophet's Companions have mentioned a fragrance, sweeter than any perfume, emanating from the Prophet's body. Anas 4& says: "I never smelt any musk or any other such perfume that was as sweet as the fragrance of the Prophet." Jabir 4& says: "The Prophet's fragrance lingered after he left, and we could tell which path he had taken by sniffing the air." If the Prophet M happened to shake hands with anyone, the fragrance would remain with that person for the whole day. When he spread his hand over a child's head, others would discern his fragrance on the child. Umm Sulaym used to collect some of the Prophet's sweat in a small bottle and would mix it with perfume.

## The Prophet's gait

The Prophet ﷺ was swift-footed and had a firm step. He would rise with a jerk and walk swiftly but smoothly, as if going down a slope. He would turn swiftly and gracefully.

The Prophet ﷺ never seemed to tire when he walked, and nobody could keep pace with him. Abu Hurayrah says, "I have never seen anyone who walked as quickly as the Prophet g|. It looked as if the earth rolled itself up for him when he walked. We would tire ourselves out walking with him, while he would move on with ease."

## Voice and speech

The Prophet's voice was slightly loud, his speech eloquent. He looked dignified in silence and attractive while speaking. He always spoke to the point, and his words were explicit and distinct. Quite naturally, he was a powerful orator.

## Character

The Prophet ﷺ usually seemed cheerful, and he liked to smile. Even when others were rude to him, he was never harsh and rude. He never raised his voice in the market place.

If faced with a choice between two options, the Prophet ﷺ would always choose the easier one, provided that it did not lead to sin. Above everything else, he avoided sinning or anything leading to disobedience of Allah. He never sought revenge for any offense committed against himself, but when the honor of Allah was at stake, he would certainly punish the offender.

As we have seen over the course of the events in his life, the Prophet ﷺ was generous, brave, strong, and extraordinarily patient. Never vulgar or obscene, his dislike of something was apparent in his face. He never stared directly at anyone, nor did he ever glare at anyone in displeasure. He never rebuked his servant, nor was he ever heard saying something unkind about anyone.

Even before his appointment as Allah's Messenger, the Prophet ﷺ was known as "Al-Ameen" (the Trustworthy). He always kept his promises and remained humble even in victory. He respected the ties of kinship, attending the funerals of his relatives and Companions. He sat with the poor and needy, and accepted invitations extended to him from slaves. At the height of his power as head of the Islamic state, he lived modestly. He never attempted to outdo others in serving rich food or wearing expensive clothing.

## *How It All Began!*

**N**early four thousand years ago, in the Sumerian town of Ur in the valley of the river Euphrates, lived a young man named Ibrahim (peace be upon him). The people of Ur had once worshipped Allah but as time passed, they forgot the true religion and started praying to idols, statues made of wood or clay and sometimes even of precious stones.

Even as a small child Ibrahim (peace be upon him) could not understand how his people, and especially his father, could make these images with their own hands, call them gods, and then worship them. He had always refused to join his people when they paid respect to these statues. Instead he would leave the town and sit alone, thinking about the heavens and the



*The City of Ur*

world about him. He was sure his people were doing wrong and so alone he searched for the right way. One clear night as he sat staring at the sky, he saw a beautiful shining star, so beautiful that he cried out: This must be Allah!' He looked at it in awe for some time, until suddenly it began to fade and then it disappeared. He turned away in disappointment saying: I love not things that set.<sup>1</sup>

On another night Ibrahim (peace be upon him) was again looking at the sky and he saw the rising moon, so big and bright that he felt he could almost touch it. He thought to himself: This is my Lord. (Qur'an 6.78) But it was not long before the moon set as well. Then he said, Unless, my Lord guide me, I surely shall become one of the folks, who are astray. <sup>2</sup> Ibrahim (peace be upon him) then saw the beauty and splendor of the sunrise and decided that the sun must be the biggest and most powerful thing in the universe. But for the third time he was wrong, for the sun set at the end of the day. It was then that he realized that Allah is the Most Powerful, the Creator of the stars, the moon, the sun, the earth and of all living things. Suddenly he felt himself totally at peace, because he knew that he had found the Truth.

When he said unto his father and his folk: What do you worship? They said: We worship idols and are ever devoted to them. He said: Do they hear you when you cry? Or do they benefit or harm you? They said:

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<sup>1</sup>(Qur'an 6.77)

<sup>2</sup>(Qur'an 6.78)

Nay, but we found our fathers acting in this manner. He said: See now that which you worship, You and your forefathers! Lo! they are (all) an enemy to me, except the Lord of the Worlds. Who created me, and He guides me, And Who feeds me and waters me. And when I sicken, then He heals me. And Who causes me to die, then gives me lift (again) And Who, I ardently hope, will forgive me my sin on the Day of judgement.<sup>3</sup>

One day, while all the townspeople were out, Ibrahim (peace be upon him) angrily smashed all the idols with his right hand except for one which was very large. When the people returned, they were furious. They remembered the things Ibrahim (peace be upon him) had said about the idols. They had him brought forth before everyone and demanded, 'Is it you who did this to our gods, O Ibrahim (peace be upon him)?' Ibrahim (peace be upon him) replied, but this their chief did it. Ask them, if they are able to speak.' The people exclaimed, 'You know they do not speak.' 'Do you worship what you yourselves have carved when Allah created you and what you make?' Ibrahim (peace be upon him) continued, 'Do you worship instead of Allah that which cannot profit you at all, nor harm you?'<sup>4</sup>

Finally, Ibrahim (peace be upon him) warned them, Serve Allah, and keep your duty unto Him; that is better for you if you did but know. You serve instead of Allah only idols, and you only invent a lie. Lo! those whom you serve instead of Allah own no provision for you. So, seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him you will be brought back.<sup>5</sup>

The people of Ur decided to give Ibrahim (peace be upon him) the worst punishment they could find: he was to be burnt to death. On the chosen day all the people gathered in the center of the city and even the King of Ur was there. Ibrahim (peace be upon him) was then placed inside a special building filled with wood. The wood was lit. Soon the fire became so strong that the people were pushed back by the flames. But Allah said: "O fire, be coolness and peace for Ibrahim (peace be upon him)".<sup>6</sup>



*Islam has prohibited punishing someone by burning them!*

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<sup>3</sup> (Qur'an 26.70-82)

<sup>4</sup> (Qur'an 37.95-6)

<sup>5</sup> (Qur'an 29. 16-17)

<sup>6</sup> (Qur'an 21.69)

The people waited until the fire had completely died down, and it was then that they saw Ibrahim (peace be upon him) still sitting there as though nothing had happened! At that moment they were utterly confused. They were not, however, moved by the miracle that had just happened before their very eyes. Still Ibrahim (peace be upon him) tried to persuade his own dear father, who was named Azar, not to worship powerless, un-seeing, un-hearing statues. Ibrahim (peace be upon him) explained that special knowledge had come to him and implored his father, 'So follow me and I will lead you on the right path. O my father! Don't serve the Devil.' But Azar would not listen. He threatened his son with stoning if he continued to reject the gods of Ur. He ordered Ibrahim (peace be upon him) to leave the city with these words: 'Depart from me a long while.' Ibrahim (peace be upon him) said, 'Peace be upon you! I shall ask my Lord's forgiveness for you. Surely, He was ever gracious to me.'<sup>7</sup>

Imagine how terrible it must have been for him to leave his home, his family and all that he knew, and set out across the wilderness into the unknown. But at the same time, how could he have remained among people who did not believe in Allah and who worshipped statues?

Ibrahim (peace be upon him) always had a sense that Allah cared for him and he felt Allah near him as he traveled. At last, after a long hard journey, he arrived at a place by the Mediterranean Sea, not far from Egypt. There he married a noble woman by the name of Sarah and settled in the land of Palestine. Many years passed but Ibrahim (peace be upon him) and his wife were not blessed with any children.

In the hope that there would be a child, and in keeping with tradition, Sarah suggested that Ibrahim (peace be upon him) should marry Hagar, her Egyptian handmaid. Soon after this took place, Hagar had a little boy named Ismael (Peace be upon him). Sometime later Allah promised Ibrahim (peace be upon him) another son, but this time the mother of the child would be his first wife, Sarah. This second son would be called Isaac. Allah also told Ibrahim (peace be upon him) that from his two sons-Ismael (Peace be upon him) and Isaac-two nations and three religions would be founded and because of this he must take Hagar and Ismael (Peace be upon him) away from Palestine to a new land. These events were an important part of Allah's plan, for the descendants of Ismael (Peace be upon him) would form a nation from which would

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<sup>7</sup>(Qur'an 19.43-7)

come a great Prophet, who would guide the people in the way of Allah. This was to be Muhammad (ﷺ), the Messenger of Allah (ﷺ).

From the descendants of Sarah's child, Isaac, would come Moses and Jesus. So, it was that Ibrahim (peace be upon him), Hagar, and Ismael (Peace be upon him) left Palestine. They traveled for many days until finally they reached the arid valley of Bacca later to be called Makkah, which was on one of the great caravan routes. There was no water in the valley and although Hagar and Ismael (Peace be upon him) only had a small supply of water left, Ibrahim (peace be upon him) left them there knowing Allah would take care of them. Soon all the water was gone. The child began to grow weak from thirst. There were two hills nearby, one called Safa and the other Marwah. Hagar went up one hill and looked into the distance to see if she could find any water but found none. So, she went to the other hill and did the same. She did these seven times. Then sadly she returned to her son, and to her great surprise and joy she found a spring of water bubbling out of the earth near him. This spring, near which the mother and child settled, was later called Zamzam. The area around it became a place of rest for the caravans travelling across the desert and in time grew into the famous trading city of Makkah.



*The Miraculous Zamzam well today!*

From time to time Ibrahim (peace be upon him) traveled from Palestine to visit his family and he saw Ismael (Peace be upon him) grow into a strong young man. It was during one of these visits that Allah commanded them to rebuild the Ka'bah-the very first place where people had worshipped Allah. They were told exactly where and how to build it. It was to be erected by the well of Zamzam and built in the shape of a cube. In its eastern corner was to be placed a black stone that had fallen to earth from heaven. An angel brought the stone to them from the nearby hill of Abu Qubays.

Ibrahim (peace be upon him) and Ismael (Peace be upon him) worked hard to rebuild the Ka'bah and as they did so they prayed to Allah to send a Prophet from among their descendants. And when Ibrahim (peace be upon him) and Ismael (Peace be upon him) were raising the foundations of the House, (Ibrahim (peace be upon him) prayed): 'Our Lord! Receive this from us; You, only You, are the All-hearing, the All-knowing; Our Lord! And make us submissive unto



*One of Oldest pictures of the kaabah*

You and of our seed a nation submissive unto You, and show us our ways of worship, and turn toward us. Lo! you, only you, are the Relenting, the Merciful. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! You, only You, art the Mighty, Wise.<sup>8</sup>

When the Ka'bah was completed, Allah commanded Ibrahim (peace be upon him) to call mankind to pilgrimage to His Holy House. Ibrahim (peace be upon him) wondered how anyone could hear his call. Allah said, 'You call and I will bring them.' This was how the pilgrimage to the Ka'bah in Makkah was established and when Muslims make the pilgrimage today, they continue to answer the age-old call of Ibrahim (peace be upon him).

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<sup>8</sup>(Qur'an 2.127-9)

## *The Children of Ismael (Peace be upon him)*

Over the years Ismael's (Peace be upon him) children themselves had children. His descendants increased and formed tribes which spread-out all-over Arabia. One of these tribes was called Quraysh. Its people never moved away from Makkah and always lived near the Ka'bah. One of the duties of the leader of Quraysh was to look after those who came on pilgrimage to the Ka'bah. The pilgrims would come from all over Arabia and it was a great honor to provide them with food and water.

As time passed, however, the Arabs stopped worshipping Allah directly and started bringing idols back with them from the different countries they visited. These idols were placed at the Ka'bah, which was no longer regarded as the Sanctuary of Allah, as Ibrahim (peace be upon him) had intended it.

It was, however, still respected by the Arabs. Around this time the well of Zamzam disappeared beneath the sand. Also, at this time, Qusayy, one of the leaders of Quraysh, became ruler over Makkah. He held the keys of the temple and had the right to give water to the pilgrims, to feed them, to take charge of meetings, and to hand out war banners before battle. It was also in his house that Quraysh settled their affairs. After Qusayy's death, his son 'Abdu Manaf, who had become famous during his father's lifetime, took over the leadership of Quraysh. After him came his son Hashim. It is said that Hashim was the first to begin the two great caravan journeys of Quraysh, one in the summer to Syria and the north, and one in the winter to Yemen and the south. As a result, Makkah grew rich and became a large and important centre of trade.

One summer Hashim went north to buy goods to sell in Yemen. On his way he stopped in Yathrib to trade in the market and there he saw a beautiful woman. She was Salma', the daughter of 'Amr ibn Zayd, who was from a much-respected family. Hashim proposed marriage to her and was accepted because he was an honorable and distinguished man.



*A Modern-Day Trade Caravan!*

In time, Salma' gave birth to a beautiful son and as some of his hair was white, they called him Shaybah, which in Arabic means 'grey-haired'. Mother and son stayed in the cooler, healthier climate of Yathrib, while Hashim returned to Makkah, but he would visit them each time he took his caravan to the north. During one of these journeys, however, Hashim became ill and died. Shaybah, a handsome, intelligent boy,

grew up in his uncle's house in Yathrib. He was proud of being the son of Hashim ibn 'Abdi Manaf, the head of Quraysh, guardian of the Ka'bah and protector of the pilgrims, even though he had not known his father, who had died while Shaybah was very young.

At Hashim's death his brother al-Muttalib took over his duties and responsibilities. He traveled to Yathrib to see his nephew, Shaybah, and decided that as the boy would one day inherit his father's place, the time had come for him to live in Makkah. It was hard for Salma', Shaybah's mother, to let her son go with his uncle but she finally realized that it was for the best. Al-Muttalib returned to Makkah, entering the city at noon on his camel with Shaybah behind him. When the people of Makkah saw the boy, they thought he was a slave and, pointing at him, called out Abd al- Muttalib', 'Abd' being the Arabic for 'slave'.

Al-Muttalib told them that Shaybah was not a slave but his nephew who had come to live with them. From that day on, however, Shaybah was always affectionately called Abd al-Muttalib. On the death of al-Muttalib, who died in Yemen where he had gone to trade, 'Abd al- Muttalib took his place. He became the most respected member of his family, loved and admired by all. He was, however, unlike those Arabs who had given up the teachings of Ibrahim (peace be upon him).

## *The Promise at Zamzam*

**T**he well of Zamzam, which disappeared when the Arabs placed idols at the Ka'bah, remained buried under the sand. Thus, for many years the people of Quraysh had to fetch their water from far away. One day 'Abd al-Muttalib was very tired from doing this and fell asleep next to the Ka'bah. He had a dream in which he was told to dig up Zamzam. When he woke up, he was puzzled because he did not know what Zamzam was, the well having disappeared many years before he was born. The next day he had the same dream, but this time he was told where to find the well.

'Abd al-Muttalib had one son at that time, and together they began to dig. The work was so difficult that Abd al-Muttalib made an oath to Allah that if one day he were to have ten sons to help him and stand by him, in return he would sacrifice one of them in Allah's honor. After working for three days they finally found the well of Zamzam.



*Zamzam Cans!*

Pilgrims have been drinking from it ever since. The years passed by and 'Abd al-Muttalib did have ten sons. They grew into fine, strong men and the time came for him to keep his promise to Allah. He told his sons about the promise and they agreed that he had to sacrifice one of them. To see which one it would be, they decided to draw lots, which was the custom of Quraysh when deciding important matters. 'Abd al-Muttalib told each son to get an arrow and write his own name upon it and then to bring it to him. This they did, after which he took them to the Ka'bah where there was a man whose special task it was to cast arrows and pick one from among them. This man solemnly proceeded to do this. On the arrow he chose was written the name of 'Abd Allah, the youngest and favorite son of 'Abd al-Muttalib. Even so, the father took his son near the Ka'bah and prepared to sacrifice him. Many of the Quraysh leaders were present and they became very angry because 'Abd Allah was very young and much loved by everyone. They tried to think of a way to save his life. Someone suggested that the advice of a wise old woman who lived in Yathrib should be sought, and so 'Abd al-Muttalib took his son and went to see if she could decide what to do.

Some of the Makkahns went with them and when they got there the woman asked, 'What is the price of a man's life?' They told her, 'Ten camels', for at that time if one man killed another, his family would have to give ten camels to the dead man's family in order to keep the peace among them.

So, the woman told them to go back to the Ka‘bah and draw lots between 'Abd Allah and ten camels. If the camels were chosen, they were to be killed and the meat given to the poor. If 'Abd Allah was picked, then ten more camels were to be added and the lots drawn again and again until they finally fell on the camels.

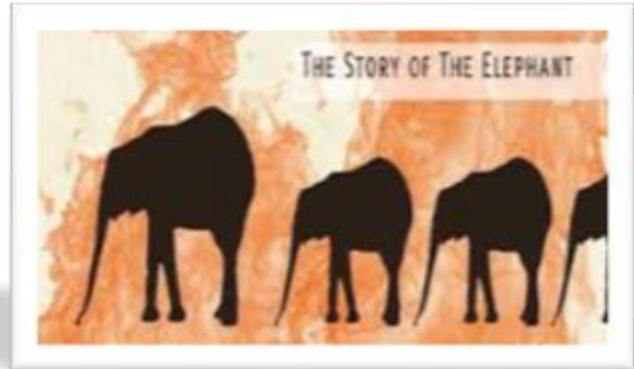
Abd al-Muttalib returned to the Ka‘bah with his son and the people of Makkah. There they started to draw lots between Abd Allah and the camels, starting with ten camels. Abd al-Muttalib prayed to Allah to spare his son and everyone waited in silence for the result. The choice fell on Abd Allah, so his father added ten more camels. Again, the choice fell on Abd Allah, so they did the same thing again and again, adding ten camels each time. Finally, they reached one hundred camels, and only then did the lot fall on the camels. Abd Allah was saved, and everyone was very happy. 'Abd al-Muttalib however, wanted to make sure that this was the true result, so he repeated the draw three times and each time it fell on the camels. He then gave thanks to Allah that He had spared Abd Allah's life.

The camels were sacrificed and there was enough food for the entire city, even the animals and birds. 'Abd Allah grew up to be a handsome young man and his father eventually chose Aminah, the daughter of Wahb, as a wife for him. It was a good match for she was the finest of Quraysh women and 'Abd Allah the best of the men. He spent several months with his wife but then he had to leave her and travel with one of the caravans to trade with Syria. On his way back to Makkah from Syria 'Abd Allah became ill and had to stop off in Yathrib to recover. The caravan, however, continued its way and arrived back in Makkah without him. On hearing of 'Abd Allah's illness, Abd al-Muttalib sent another son, al-Harith, to bring 'Abd Allah back to Makkah, but he was too late.

When he arrived in Yathrib, Abd Allah died. Aminah was heart-broken to lose her husband and the father of the child she would soon give birth to. Only Allah knew that this orphan child would one day be a great Prophet.

## *The Elephant Refuses to Move!*

**A**brahah, who came from Abyssinia—a country in Africa—conquered Yemen and was made vice-regent there. Later, he noticed that at a certain time of the year large numbers of people would travel from all over Yemen and the rest of Arabia to Makkah. He asked the reason for this and was told that they were going on pilgrimage to the Ka'bah. Abrahah hated the idea of Makkah being more important than his own country, so he decided to build a church of colored marble, with doors of gold and ornaments of silver, and ordered the people to visit it instead of the Ka'bah. But no one obeyed him.



Abrahah became angry and decided to destroy the Ka'bah. He prepared a large army led by an elephant and set off towards Makkah. When the Makkahns heard that he was coming they became very frightened. Abrahah's army was huge and they could not fight it. But how could they let him destroy the Holy Ka'bah? They went to ask the advice of their leader, 'Abd al-Muttalib. When Abrahah arrived outside Makkah, 'Abd al-Muttalib went to meet him. Abrahah said, 'What do you want?' Abrahah had taken Abd al-Muttalib's camels, which he had found grazing as he entered Makkah, so „Abd al-Muttalib replied, 'I want my camels back.' Abrahah was very surprised and said, 'I have come to destroy your Holy Ka'bah, the holy place of your fathers, and you ask me about some camels?' 'Abd al-Muttalib replied calmly, the camels belong to me; the Ka'bah belongs to Allah and He will protect it.' Then he left Abrahah and went back to Quraysh and ordered them to leave Makkah and wait for their enemies in the mountains.

In the morning Abrahah prepared to enter the town. He put armor on his elephant and drew up his troops for battle. He intended to destroy the Ka'bah and then return to Yemen. At that moment, however, the elephant knelt and refused to get up, no matter how much the soldiers tried to get it to move by beating it. But when they turned its face in the direction of Yemen it immediately got up and started off. In fact, it did the same in any other direction, but as soon as they pointed it towards Makkah it knelt down again.

Suddenly, flocks of birds appeared from over the sea. Each bird carried three stones as small as peas and they dropped them on Abrahah's army. The soldiers suddenly fell ill. Even Abrahah was hit by the stones and fled in fear with the rest of his army back to Yemen, where he later died. On seeing their enemy flee the Arabs came down from the mountains to the Ka'bah and gave thanks to Allah.

After this, Quraysh gained great respect and became known as 'the people of Allah', and the year in which these events took place, 570 C.E, was named the 'Year of the Elephant'. In that year Allah had saved the Ka'bah and he would soon bring forth a Prophet from among Quraysh. In the Name of Allah, the Beneficent, the Merciful: "Hast thou not seen how thy Lord dealt with the owners of the Elephant? Did He not bring their stratagem to naught, and send against them swarms of flying creatures, which pelted them with stones of baked clay, and made them like green crops devoured (by cattle)?<sup>9</sup>

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<sup>9</sup>(Qur'an 105.1-5)

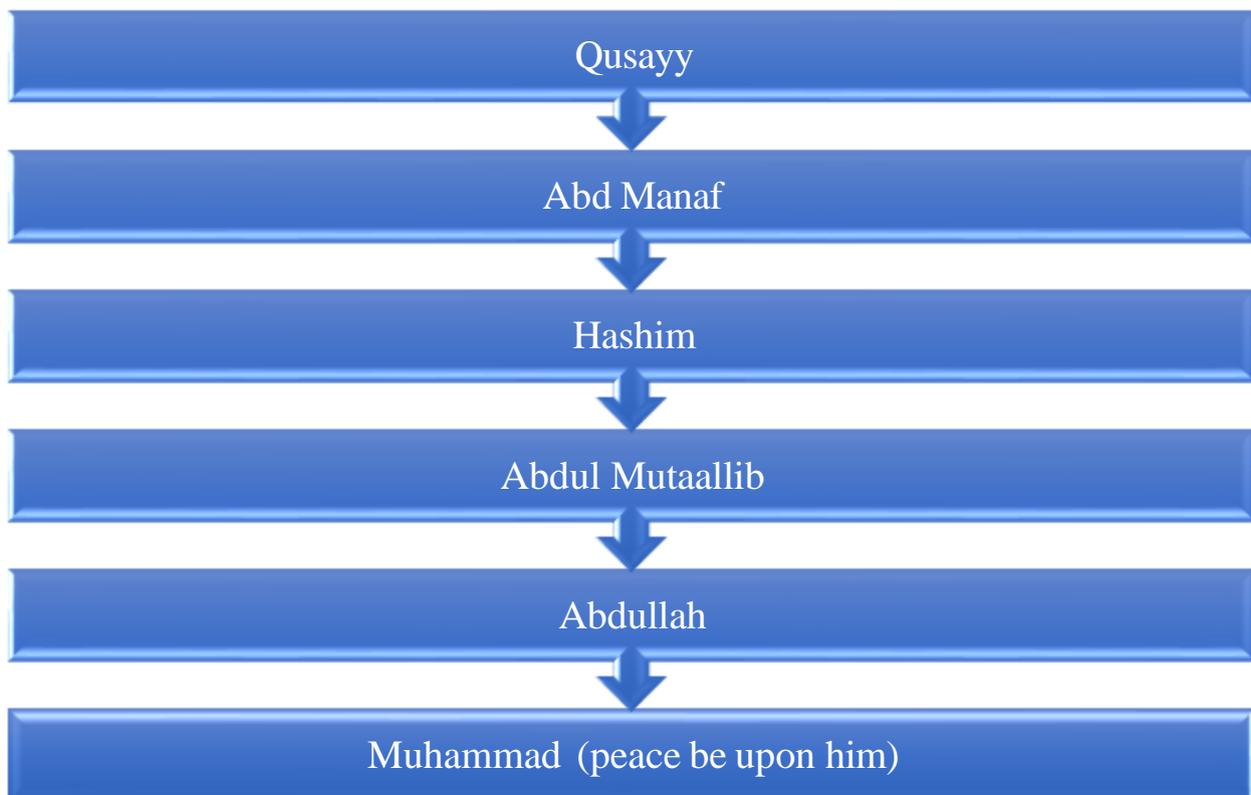
## *The Prophet Muhammad's Ancestors*

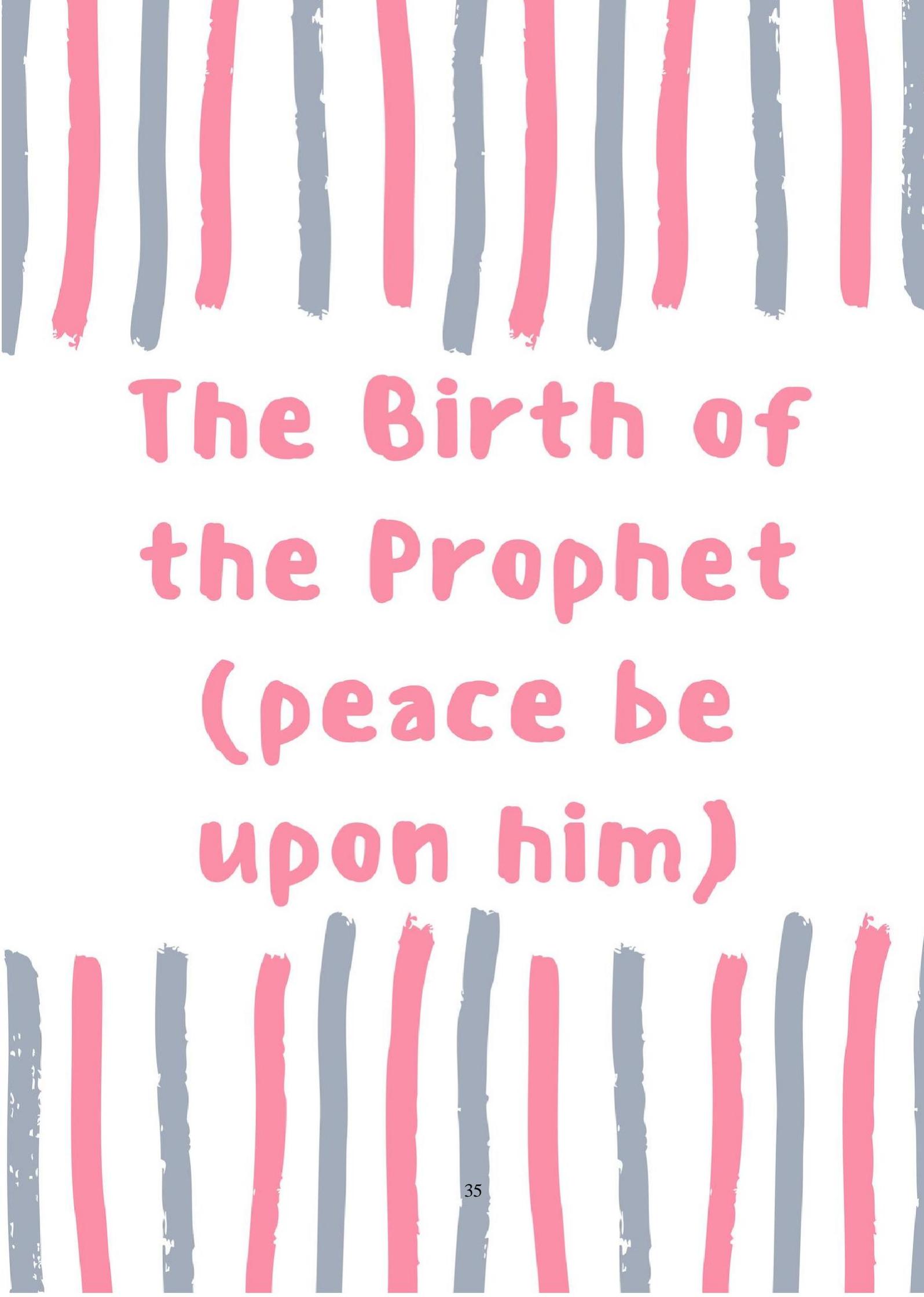
**L**ineage being an important consideration in Arab society, the Prophet's ﷺ family tree was well-documented. He was born into a family that traced its ancestry back to the Prophet Ibraheem (Abraham) through Isma'eel (Ishmael).

The Prophet's ﷺ lineage is as follows: Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdu Munaf bin Qusayy bin Kilab bin Murrah bin Ka'b bin Luayy bin Ghalib bin Fihri bin Malik bin Nadir bin Kinana bin Khuzaymah bin Mudrika bin Ilyas bin Mudhr bin Nizar bin Ma'd bin Adnan.

While all scholars agree that Adnan was the descendant of Isma'eel, there is much dispute about the number of generations between the two and the names of each descendant.

The Prophet's ﷺ mother was Amina, the daughter of Wahb bin Abdu Munaf bin Zuhra bin Kilab. Kilab also appears as a paternal ancestor of the Prophet. It is said that his real name was Urwa or Hakim, but he was known as Kilab because of his passion for hunting with dogs (called "Kilab" in Arabic).





# The Birth of the Prophet (peace be upon him)

## *The Prophet Is Born*

**M**eanwhile in Makkah, Aminah, although saddened by the loss of her husband, felt especially well and strong as she awaited the birth of her baby. She never forgot that voice but she told no one about it.

On Monday, the twelfth day of Rabi al-Awwal in the Year of the Elephant, Aminah gave birth to a son. Allah sends man many signs when one of His chosen Prophets is born and on that ninth day of Rabi al-Awwal in the year 570 C.E. According to another famous opinion he was born on 12th of Rabi al Awwal.

Aminah sent news of the birth to her father-in-law, 'Abd al-Muttalib, who was sitting near the Ka'bah at the time. He was very happy and began at once to think of a name for the boy. An ordinary name would not do. Six days came and went and still he had not decided. But on the seventh day, as he lay asleep near the Ka'bah, 'Abd al-Muttalib dreamt that he should give the baby the unusual name of Muhammad, just as Aminah herself had dreamt. And the child was called Muhammad (ﷺ), which means 'the Praised One'.

When 'Abd al-Muttalib told the leaders of Quraysh what he had named his grandson, many of them asked, 'Why did you not The Life of the Prophet Muhammad (ﷺ) choose the sort of name that is used by our people?' At once he replied, 'I want him to be praised by Allah in the heavens and praised by men on earth.'

## *A Time with Halimah!*

**L**ike many other women in Makkah, Aminah decided to send her son away from the city for his early years to the desert where it was healthier. Women from the desert used to come to Makkah to collect the new babies and they would then keep them until they developed into strong children, for which they were well paid by the parents.

Among the women who traveled to Makkah to fetch a new baby at the time Aminah's son was born, was a Bedouin woman called Halimah. With her was her husband and baby son. They had always been very poor but this year things were harder than ever because there had been famine.

The donkey that earned Halimah on the journey was so weak from hunger that he often stumbled. Halimah's own baby son cried all the time because his mother could not feed him properly. Even their she-camel did not give them one drop of milk. Halimah did not know what to do. She thought to herself, 'How can I possibly feed another baby when I haven't got enough milk even for my own son?'

At last they reached Makkah. All the other women of the tribe to which Halimah belonged, the Bani Sa'd, found a child to take back with them, but not Halimah. The only baby left was Muhammad (ﷺ). Usually the father paid the wet-nurse but Muhammad's father was dead. So, no one wanted to take him, even though he was from one of the noblest families of Quraysh. Halimah did not want to take him either, but she did not want to be the only woman to go back to her tribe without a baby to bring up.

She asked her husband whether she should take Muhammad (ﷺ) or not. He advised her to do so, adding, 'Perhaps Allah will bless us because of him.' They started on the return journey and as soon as Halimah began to feed Muhammad (ﷺ) her milk suddenly increased, and she had enough for him as well as her baby son. When they were back home, everything began to change.

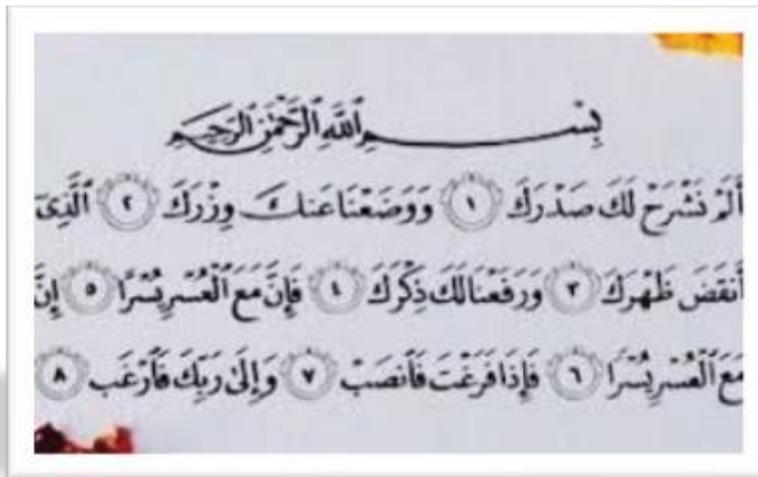
The land became green, and the date trees, one of their main sources of food, gave lots of fruit. Even the sheep and their old she-camel began to give plenty of milk.

Halimah and her husband knew that this good fortune had come because they had the new baby, Muhammad (ﷺ), whom they had come to love as if he were their own son.

When Muhammad (ﷺ) was two years old, Halimah took him back to his mother. She pleaded with Aminah, however, to let her keep him for a little longer, and to her great joy the mother agreed. During his time with Halimah's family in the desert, Muhammad (ﷺ) played with her children and together they would take the sheep out to graze. At other times, however, Halimah would often find him sitting alone. It is said that on one occasion, two angels came to Muhammad (ﷺ) and washed his heart with snow. In this way Allah made his heart pure for He intended Muhammad (ﷺ) to be greater than any man ever born and to become the Seal of the Prophets. Allah says in the Qur'an,

Did We not expand thy breast for thee and eased thee of thy burden Which weighed down thy back; And exalted thy fame? So truly with hardship comes ease, truly with hardship comes ease. So, when thou art relieved, still toil and strive to please thy Lord.<sup>10</sup>

When Halimah finally took Muhammad (ﷺ) back to Aminah, he was a healthy, strong boy. Later he would look back with joy on the time he had spent with Halimah, and he always thought of himself as one of the Bani Sa'd.



<sup>10</sup> (Qur'an 94.1-8)

## *The Orphan's Childhood*

**M**uhammad (ﷺ) returned to live with his mother in Makkah when he was about three years old. Three years later Aminah decided to take her son to visit his uncles in Yathrib. She told her maid, Barakah, to prepare everything they would need for the long journey, and then they joined one of the caravans going there. They stayed in Yathrib a month and Muhammad (ﷺ) enjoyed the visit with his cousins. The climate there was very pleasant, and he learned to swim and to fly a kite. On their way back to Makkah, however, Aminah became ill and died. She was buried in the village at al-Abwa not far from Yathrib.

Muhammad (ﷺ) returned sadly to Makkah with his mother's maid. He was now six years old and had lost both his father and mother. He was then adopted by his grandfather, Abd al-Muttalib, who loved him dearly and kept him by his side at all times. It was the custom of 'Abd al-Muttalib to sit on a blanket near the Ka'bah. There he was always surrounded by people who had come to speak to him. No one was allowed to sit on the blanket with him, however, except his grandson Muhammad (ﷺ), which shows how close they were to each other. Many times, 'Abd al-Muttalib was heard to say: 'This boy will be very important one day.'

Two years later 'Abd al-Muttalib became ill and Muhammad (ﷺ) stayed by him constantly. 'Abd al-Muttalib told his son, Abu Talib, to adopt Muhammad (ﷺ) after his death, which he did. Abu Talib had many children of his own, but Muhammad (ﷺ) immediately became part of his family and the favorite child. The time came for Quraysh to prepare a caravan to go to Syria. Abu Talib was going with them and he took Muhammad (ﷺ) along. It was his first journey to the north. After days of travel, the caravan arrived at a place near Syria where the Romans used to come to trade with the Arabs. Near this marketplace lived a monk called Bahira. His cell had been used by generations of monks before him and contained ancient manuscripts.

Bahira' saw the caravan in the distance and was amazed to see that over it was a large white cloud. It was the only cloud in a clear blue sky and it appeared to be shading one of the travelers. The monk was even more surprised to see that the cloud seemed to follow the caravan but disappeared when the person it was shading sat down under a tree.

Bahira knew from the scriptures that a prophet was expected to come after Jesus and it had been his wish to see this prophet before he died. Realizing that what he had just seen was a miracle, he began to think that his wish might, after all, come true.

The monk sent an invitation to the Makkahns to come and eat with him. The Arabs were surprised because they often passed by and Bahira had never invited them before. When the group was all together for the meal, the monk said, 'Is this everyone?' 'No', someone said, 'a boy was left watching the camels.' Bahira insisted that the boy should join them. The boy was Muhammad (ﷺ). When he arrived Bahira said nothing but watched him all through the meal. Bahira said that the boy was destined to be a prophet, and he ordered Abu Talib to watch over Muhammad (ﷺ) with great care.

There are many stories told about Muhammad (ﷺ)'s youth. Some tell of how he used to take the family's sheep to graze and was always kind to them. While they grazed, he would sit thinking about the mysteries of nature. Unlike those around him he never worshipped the idols and never swore by them.

He also wondered why people were always struggling for power and money, and this saddened him and made him feel lonely, but he kept his feelings to himself. He was a quiet, thoughtful boy, and rarely played with other boys of his age.

On one occasion, however, Muhammad (ﷺ) went with some of the boys to a wedding in Makkah. When he reached the house, he heard the sounds of music and dancing but just as he was about to enter, he suddenly felt tired and, sitting down, fell asleep. He didn't wake up until late the next morning and thus missed the celebrations. In this way Allah prevented him from doing anything foolish for He was keeping Muhammad (ﷺ) for something much more important.

## *The battle of Fijar*

**W**hen Muhammad ﷺ was twenty years old, a battle broke out at the Fair of 'Okaz in the month of Dhul Qa'dah. The warring tribes were the Quraysh and Kinana on one side and the Qays Ghilan on the other. The fighting was fierce, and several people on both sides were killed.

At last they made peace on condition that whichever side had suffered the most casualties would get blood money (recompense for unlawful killing). This battle was the fourth and most deadly in a series of skirmishes that had erupted each of the previous three years. It would, however, be the last. It came to be known as the Battle of Fijar (Arabic for immorality) as it took place in a sacred month when fighting was prohibited and violated the sanctity of a sacred month with bloodshed.

As a member of the Quraysh, Muhammad ﷺ was also present in the battle. His role was to collect the enemy's arrows and hand them over to his uncles.

## *Hilf Al-Fudool*

**I**n the wake of the Battle of Fijar, later that month a covenant was agreed upon among the five tribes of the Quraysh. It was known as Hilf Al-Fudool and its signatories were Banu Hashim, Banu Abdul Muttalib, Banu Asad, Banu Zahra and Banu Taym.

This covenant was born in response to a shameful denial of justice to a stranger. A man came from Zabid to sell his merchandise in Makkah. A local resident by the name of Aas bin Wayel took all of the stranger's goods but refused to pay for them. The helpless stranger approached the people of Banu Abdul Dar, Banu Makhzoom, Banu Jamah, Banu Sahm and Banu Adiy, all of whom ignored his cry for redress. In desperation, he climbed atop a hill called Jabal Abu Qays and informed everyone of how all his goods had been stolen. Then he implored his listeners to come forward to help him. His plea was answered by Zubayr bin Abdul Muttalib, who volunteered to help the unfortunate stranger.

Zubayr called on representatives of all the clans to assemble in the house of Abdullah bin Jad'an of Banu Taym. At this assembly, the tribal leaders agreed that henceforth they would stand up for anyone who had suffered injustice, regardless of his tribal affiliation. They then forced Aas bin Wayel to return the merchandise he had taken.

Muhammad ﷺ was also present with his uncles during the institution of the covenant, which he regarded as an honorable pact. Long after Allah had made him a prophet, he was to declare: "I was present when a covenant was agreed upon in the house of Abdullah bin Jad'an, and I would not accept even a red camel in lieu of it. Had I been asked to uphold it even in the days of Islam, I would have agreed."

## *Choosing a profession*

**H**aving lost his parents and his grandfather, Muhammad who was in the care of his uncle Abu Talib, came of age with practically no inheritance. At first, he tried to make a living tending goats -for Banu Sa'd, but then upon his return to Makkah, he tended goats for the Quraysh for a small sum.

The choice of occupation was significant. Later, after becoming a prophet, Muhammad ﷺ remarked, "There has been no prophet who has not tended sheep." Noted for his trustworthiness, honesty and piety, he came to be called "Al-Ameer (the Trustworthy).



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*"There has been no prophet who has not tended sheep."*

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# THE PROPHET'S MARRIAGE!

## *The Prophet's Marriage*

# B

y the time Muhammad (ﷺ) was twenty-five he was famous for his honesty. He was respected by everyone, even the elders of Makkah. The purity of his nature increased with the years. It seemed he had an inner knowledge that other people did not have. He believed in one God- Creator of the world-and he worshipped Him with all his heart and with all his soul. Muhammad (ﷺ) was the finest of his people, the most kind, truthful and reliable person in Makkah. He was known among Quraysh as 'the trustworthy' (al-Amin) because of the good qualities Allah had given him. He spent many quiet hours in a cave in Mount Hira, not far from Makkah, thinking about Allah.

Among Quraysh was a respected and wealthy woman named Khadijah. She was involved in trade and on hearing of Muhammad (ﷺ)'s reputation, sent for him and asked him to take her goods and trade with them in Syria. Muhammad (ﷺ) agreed and left for Syria with one of Khadijah's caravans. With him went her slave, Maysarah, and they spent a great deal of time talking together. Maysarah soon came to admire Muhammad (ﷺ). He thought he was quite different from all the other men of Quraysh. Two unusual events took place during this journey which puzzled Maysarah very much. The first happened when they stopped to rest near the lonely home of a monk. Muhammad (ﷺ) sat under a tree while Maysarah was busy with some work.

The monk came up to Maysarah and asked, 'Who is the man resting under the tree?' 'One of Quraysh, the people who guard the Ka'bah', said Maysarah. 'No one but a Prophet is sitting beneath this tree', replied the monk. The second event occurred on the journey back to Makkah. It happened at noon, when the sun is at its hottest. Maysarah was riding behind Muhammad (ﷺ) and as the sun grew hotter he saw two angels appear above Muhammad (ﷺ) and shield him from the sun's harmful rays. The trading was very successful and Muhammad (ﷺ) made more profit for Khadijah than she had ever received before.

When they arrived back in Makkah Maysarah told Khadijah everything about the trip and what he had noticed about Muhammad (ﷺ)'s character and behavior.

Khadijah was a widow in her forties and as well as being rich and highly respected she was also very beautiful. Many men wanted to marry her but none of them suited her. When she met Muhammad (ﷺ), however, she thought he was very special. She sent a friend to ask Muhammad (ﷺ) why he was not married.

Muhammad (ﷺ) said that it was because he had no money, to which the friend replied: 'Supposing a rich, beautiful and noble lady agreed to marry you?' Muhammad (ﷺ) wanted to know who that could be.

The friend told him it was Khadijah. Muhammad (ﷺ) was very happy, because he greatly respected Khadijah. He went with his uncles, Abu Talib and Hamzah, to Khadijah's uncle, and asked his permission to marry her. The uncle gave his permission and soon after, Muhammad (ﷺ) and Khadijah were married.

Their marriage was a joyful one and Muhammad (ﷺ) and Khadijah were well suited. Their life together, however, was not without some sadness. They were blessed with six children, two sons and four daughters. Sadly, their first born, a son called Qasim, died shortly before his second birthday, and their last child, also a son, only lived for a short time. Happily, their four daughters-Zaynab, Ruqayyah, Umm Kulthum, and Fatimah-all survived.

## *Dispute over the Black Stone*

**F**or a few years Muhammad (ﷺ) lived a calm and quiet life as a merchant in Makkah. His wisdom benefited many people. One such time was when Quraysh decided to rebuild the Ka'bah. It was a difficult decision for them because they had to knock it down before rebuilding it and the people were afraid that Allah might be angry with them for knocking down His sanctuary. At last one of the wise old men of Quraysh decided to begin, then everybody followed him. They worked until they reached down to the first foundation that Ibrahim (peace be upon him) had built. As soon as they began to remove the stones of this foundation, however, the whole of Makkah began to shake.

They were so afraid that they decided to leave these stones where they were and build on top of them. Each tribe brought stones and they built the Ka'bah up until they reached the place where the black stone was to be set. They then began to argue about who should have the honor of carrying the black stone and lifting it to its place in one of the corners of the Ka'bah.

They almost came to blows but fortunately one of the men offered a solution. He suggested that they should be guided by the first person to enter the place of worship. They all agreed and as Muhammad (ﷺ) was the first to enter everyone was pleased, because they all trusted him.

They told him the cause of the argument and he asked them to bring a large cloak. They did as he asked, and after spreading the cloak on the ground he placed the black stone in the center of it. Then he asked a man from each tribe to hold one edge of the cloak and together to raise it to the height where the stone should be seen. When this was done, he took the stone off the cloak and put it into place himself. This story shows how all Quraysh respected and trusted Muhammad (ﷺ) and how, by his wisdom and good sense, he was able to keep the peace.

## *Muhammad's ﷺ character before prophethood*

**F**rom childhood, Muhammad was exceptionally intelligent and chaste and was highly regarded for his honesty, valor, justice, piety, patience, modesty, loyalty and hospitality. Abu Talib described his beloved nephew in the following words:

He is fair and handsome. From his visage, mercy falls like rain.

He is a shelter for the orphan and a protector of widows.

Muhammad ﷺ maintained good relations with his family, bore others' burdens, and guided the destitute towards self-sufficiency.

In keeping with his future role as Allah's Messenger, one who was to outlaw all aspects of idolatry and polytheism, Muhammad had an inherent hatred for the prevailing paganism of his time. Thus, although he was an integral part of his society, Muhammad never attended any of the important local festivals and fairs that revolved around idol worship and drinking. He was also careful not to eat the flesh of any animal slaughtered in the name of someone other than Allah and avoided touching or even coming close to idols. He especially detested hearing oaths sworn upon the pagans' two most famous idols, Lat and Uzza.

With his aversion to some of the most cohesive social ties in Makkian society, it was inevitable that Muhammad ﷺ would grow apart from his fellow Makkians and their depraved way of life that included public drunkenness and female infanticide. He began to long for solitude, and preferred to spend his time alone, away from the noisy festivals and crowded markets. At the same time, he felt the need to save his people from the destruction he felt was imminent.

His discontent grew, and he began to seek refuge in the cave of Hira. Here he would spend long periods alone, and it was here that he worshipped not idols or imagined gods, but the one true God—Allah.

Following the monotheistic practice of his forefather, Ibraheem, every year, for three consecutive years, he spent the month of Ramadan in the cave. He would then return to Makkah, circumambulate the Ka'bah, and then go back home.

When Muhammad ﷺ reached forty years of age, he began to experience what could be called portents of prophethood. He would have visions, and whatever appeared to him in these visions and dreams would come true.

A cosmic background featuring a large, glowing blue sphere on the right side, possibly representing a planet or a nebula. The background is filled with various colors of light, including orange, yellow, and green, suggesting a nebula or star formation. The overall scene is set against a dark, starry space.

# THE REVELATION B E G I N S

## *The Coming of The Archangel Jibreel*

**M**uhammad (ﷺ) believed that there was only one Allah, Creator of the sun, the moon, the earth, the sky, and of all living things, and that all people should worship only Him. Muhammad (ﷺ) would often leave the crowded city and go to the cave in Mount Hira'. He liked to be alone there, away from all thoughts of the world and daily life, eating and drinking little. In his fortieth year, Muhammad (ﷺ) left Makkah to spend Ramadan, the traditional month of retreat, in the cave. In the second half of Ramadan, Allah began to reveal His message for mankind through Muhammad (ﷺ). This first Revelation occurred as follows. The Archangel Jibreel came to Muhammad (ﷺ) in the cave and commanded him to 'Read'. Muhammad (ﷺ) replied 'I cannot read.' At this the Archangel took Muhammad (ﷺ) in his arms and pressed him to him until it was almost too much to bear. He then released him and said again 'Read.' 'I cannot', replied Muhammad (ﷺ), at which the Archangel embraced him again. For the third time the Archangel commanded Muhammad (ﷺ) to read, but still he said he could not and was again embraced. On releasing him this time, however, the Archangel

Jibreel said:

Read: In the Name of your Lord who creates, Created man from a clot. Read: And your Lord is the Most Generous Who teaches by the pen, teaches man that which he knew not. <sup>11</sup>

Muhammad (ﷺ) repeated these verses, just as the Archangel had said them. When the Archangel was sure Muhammad (ﷺ) knew them by heart, he went away. Now that he was alone Muhammad (ﷺ) could not understand what had happened to him. He was terribly afraid and rushed out of the cave. Perhaps the cave was haunted? Perhaps the devil had taken a hold of his mind? But he was stopped by a voice from heaven which said; 'O Muhammad (ﷺ) you are the Messenger of Allah, and I am Jibreel.' He looked up at the sky and wherever he turned he saw the Archangel Jibreel. In a state of confusion, he returned home to Khadijah.

When his wife saw him, she became very worried as he began to shiver, as though in a fever. He asked her to wrap him in blankets, which she did. After a while he recovered sufficiently to tell her what had happened at Hira'. Khadijah believed all that he told her and with great respect said: 'Be happy, O son of my uncle and be confident. Truly I swear by Allah who has my soul in His hands, that you will be our people's

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<sup>11</sup> (Qur'an 96.1-5)

Prophet.' Muhammad (ﷺ), the Messenger of Allah, was eased by her faith in him, but after all that had happened, he was exhausted and felt fast asleep.

Khadijah left the Prophet (ﷺ) sleeping and went to see her cousin, Waraqah Ibn Nawfal, to ask him what he thought about all that had happened. Waraqah was a very wise man who had read many books and had become a Christian after studying the Bible. He told Khadijah that Muhammad (ﷺ) had been chosen by Allah to be His Messenger. Just as the Archangel Jibreel had come to Moses before and had ordered him to guide his people, so, too, would Muhammad (ﷺ) be the Prophet of his people. But Waraqah warned that all the people would not listen to the Prophet and some would mistreat his followers. He must, however, be patient because he had a great message for all the world. From that day on, the Archangel Jibreel came often to the Prophet (ﷺ) and the verses he taught him, the message from Allah to man, were later written down, and are known to us as the Holy Qur'an.

### *A Hiatus!*

**A**fter Jibreel first appeared before Muhammad ﷺ at the cave of Hira, a long time passed without any further revelation. A distressed Muhammad feared Allah had abandoned him. Why had his Lord deserted him? In moments of despair, he would want to throw himself off a mountain, but then he would sense Jibreel's presence and become calm again. This interim period was a time of contemplation, a time for Muhammad ﷺ to prepare himself for what lay ahead.

One day Muhammad ﷺ returned to the cave of Hira to worship in solitude. As he left the cave and began to descend the mountain, another strange event took place. The Prophet ﷺ described the event as follows : When I descended the mountain and came to the valley, I heard a voice saying, "Muhammad! You are the Prophet of Allah, and I am Jibreel !" Then I raised my head and on the horizon, I saw the angel who had come to me in the cave of Hira. I was filled with awe and bowed towards the earth. I hurried home to Khadeejah and asked her to wrap me up. She put a blanket around me and sprinkled water on me.

It was at this time that the Prophet ﷺ received the second revelation. It comprised the first five verses of Surah Al- Muddaththir:

"O you wrapped in garments! Arise and warn! Magnify your Lord, and your clothing purify! Shun idols and false worship! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e. perform your duty to Allah):'<sup>12</sup>

This revelation with its instructions regarding worship came before Muhammad <sup>^</sup> was instructed to perform regular prayers (Saldh). It marked the resumption of visitations by Jibreel, and subsequent revelations came in quick succession.

Muhammad <sup>ﷺ</sup> had been appointed as a prophet with the first revelation. With the second revelation, he was made Allah's Messenger, entrusted with two tasks. The first task was to "arise • and warn." He was ordered to teach his people about Allah and to warn them about the consequences of their sins. The Prophet's second task was to obey the commands of Allah and act as a model for others. The Surah contains a series of instructions to the Prophet, and a line by line examination reveals the basic religious practices ordered in Islam.

In the original Arabic, the phrase fakabbir in the first verse means: Worship Allah alone without associating any partners with Him. In the second verse, the expression thiyaabaka fataahir literally means: Purify your clothing; but according to Muslim scholars, it also means: Purify your conduct The next verse, warrujza fahjur enjoins the Prophet <sup>ﷺ</sup> to: Abstain from the pagan customs of the Arabs. The verse la tamnun tastakthir means: Do not expect to be rewarded in this world for your efforts. Finally, wa lirabbika fasbir means: Be patient for your Lord's sake.



<sup>12</sup> (Qur'an 74: 1-7)

## *The Mission Begins*

**M**uhammad ﷺ accepted his duties as prophet and messenger with resolute obedience. He answered his Lord's call by inviting members of his household to worship Allah in keeping with His commandments. They were to be Muslims, those who had surrendered to Allah, and their religion was Islam, the religion of peace.

However, the Prophet's compatriots 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 who had strayed far from the pure monotheism of Ibraheem and Isma'eel. Sensing their antagonism, the Prophet ﷺ began to quietly teach those closest to him, those whose hearts he felt would be open to the truth.

## *The First Muslims*

**A**fter that momentous day in the month of Ramadan, Revelation came again and again to the Prophet (ﷺ). He understood now what he had to do and prepared himself for what was to come. Only a strong and brave man, helped by Allah, can be a true prophet because people often refuse to listen to Allah's message. Khadijah was the first to believe the Prophet (ﷺ) and accept as true what he brought from Allah. Through her, Allah made things easier for the Prophet (ﷺ). Khadijah strengthened him, helped him spread his message, and stood up to the people who were against him.

The Prophet (ﷺ) began to speak secretly of Allah's message to those who were close to him and whom he could trust. At that time Makkah was going through hard times. There was very little food to be had. Abu Talib, the Prophet's uncle, who had taken care of him after his grandfather's death, was finding it very difficult to feed his large family.

The Prophet (ﷺ) said that he and another uncle, al-'Abbas, who was a rich man, would each bring up one of Abu Talib's children in order to help him. The Prophet (ﷺ) took Ali and his uncle took Ja'far.

One day, when the Prophet (ﷺ) was outside the city, the Archangel Jibreel appeared to him. The Archangel kicked the side of a hill and a spring of water began to flow out. He then began to wash himself in the running water to show the Prophet (ﷺ) the ritual ablution to be made before prayer. Then the Archangel showed him all the positions of Muslim prayer—the various movements and things to be said with each movement. The Prophet (ﷺ) returned home and taught all these things first to Khadijah and then to his followers. Since then Muslims have continued to purify themselves before prayer by performing the ritual ablution and have followed the same movements and prayers first performed by the Prophet (ﷺ). To begin with, though, only the Prophet (ﷺ) and his wife knew of these things.

Then one day Ali entered the room and found the Prophet (ﷺ) and Khadijah praying. He was puzzled and asked what they were doing. The Prophet (ﷺ) explained to him that they were praising Allah and giving thanks to Him. That night 'Ali stayed up thinking about all that the Prophet (ﷺ) had said; he had great admiration and respect for his cousin. Finally, he came to a decision

and the next day he went to the Prophet (ﷺ) and told him that he wanted to follow him. Thus, Khadijah was the first woman to embrace Islam, the teachings which the Prophet (ﷺ) brought from Allah, and Ali was the first young man. Shortly after they were joined by Zayd ibn

Harithah, a slave, freed and adopted by the Prophet (ﷺ).

The Prophet (ﷺ) began to leave Makkah with 'An in order to pray. One day Abu Talib happened to pass by and when he saw them, he stopped and asked them what they were doing. The Prophet (ﷺ) told him that they were praying and following the same religion as Ibrahim (peace be upon him).

He explained that, like Ibrahim (peace be upon him), he had been ordered to guide the people to Allah's truth. Abu Talib looked at his son, 'Ali, and said: 'Muhammad (ﷺ) would never make you do anything that was wrong. Go with him. But I cannot leave the religion I now follow, and which was followed by my father.' Then he turned to the Prophet (ﷺ), saying, 'Even so, I promise you, Muhammad (ﷺ), that no one will hurt you as long as I am alive.' And with that Abu Talib went on his way. At about this time the news of Muhammad (ﷺ) being the Prophet reached an honest, wise, and respected merchant of Makkah called Abu Bakr. He knew Muhammad (ﷺ) well and believed he could never lie, so he went to find out for himself if the story were true. The Prophet (ﷺ) told him that he had indeed been sent by Allah to teach everyone to worship the one true Allah. On hearing this from the Prophet's own lips Abu Bakr knew it to be the truth and became a believer instantly. Later the Prophet (ﷺ) was reported to have said that everyone he ever invited to accept Islam showed signs of disbelief and doubt, except Abu Bakr; when he was told of it he

did not hold back or hesitate. Because of his wisdom, honesty, and kindness people had always turned to Abu Bakr for advice.

He was, therefore, a man of some influence and through him many people came to Islam. Among these was Sa'd ibn Abi Waqqas as, the uncle of Aminah, the Prophet's mother. The night before Abu Bakr came to visit him and tell him about Islam, Sa'd Ibn Abi Waqqas dreamt that he was walking in darkness. As he walked, he saw the moon and when he looked at it he saw 'Ali, Abu Bakr, and Zayd, the Prophet's freed slave, beckoning to him to come and join them. When Abu Bakr told him about the Prophet's religion, he understood the meaning of his dream and went at once to the Prophet (ﷺ) and declared himself a Muslim. He understood that to be a Muslim means to submit oneself to Allah's Will and to serve only Him. Another person brought to Islam by Abu Bakr was Bilal.

One-night Abu Bakr went to the house of Umayyah ibn Khalaf, one of the most important men of Quraysh. Umayyah was out and Abu Bakr found only Umayyah's slave, Bilal, at home. Abu Bakr talked to the slave about Islam and before he left, Bilal, too, had become a Muslim. The number of people following the Prophet (ﷺ) began to grow. Sometimes they would all go out of the city to the mountains around Makkah to hear him recite the Qur'an and to be taught by him. This was all done very secretly and only a very few people knew about Islam in those early days.

### *Worship and training of the believers*

**D**espite the long gap between the first and second revelations, subsequent revelations came in quick succession after Surah Al-Muddaththir. The next Surah to be revealed was Surah Al-Fdtihah.

Surah Al-Muddaththir was not a set of instructions for the Prophet ﷺ alone. Its message was explicit for the believers as well. In its verses they were given a set of rules to live by, rules that still bind Muslims to the laws of Allah. The Surah teaches the believers how to praise and invoke Allah, some of whose principal attributes are also mentioned in the verses. We learn through it that each person will reap what good or bad he sows in this world, and that he will receive the recompense for it in the next world. It guides one to the way of true success.

Other duties and acts of worship were instituted with subsequent revelations. Once the bedrock of faith in Allah and His Messenger had been firmly established, the believers were instructed to build on their faith with acts of worship. The first duty ordained at the beginning of the Prophet's mission was Saldh (prayer). Jibreel taught the Prophet ﷺ how to perform prayers and Wudu (ablution) and asked him to offer two Rak'ah (units of prayer) morning and evening.

Since Wudu was made a prerequisite of prayer, perfect purity became the sign of a believer. Saldh was based on Surah Al-Fatihah, the opening Surah of the Qur'an, and praise and glorification of Allah punctuated each movement made during prayer. Saldh was now established as the mainstay of the believer's faith, an act of worship to be offered twice a day. Trying to keep their worship pristine, far from the idolatrous practices of Makkah, the believers would perform Saldh in secluded places like vales and passes.



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*The Prophet taught his followers the meanings of the verses revealed to him, and he offered them a perfect model of how to live by the teachings of the Qur'an*

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At this stage, the Prophet's revelations focused mainly on the articles of faith and the different aspects of Tawheed (Oneness of Allah). These early revelations exhorted the Prophet's Companions to purify their souls, aroused in them a sense of morality, and vividly described Paradise and Hell. With their themes of the transience of life, the permanence of the hereafter, eternal joy and everlasting punishment, the verses of the Qur'an offered much in the way of inspiration and admonition.

The Prophet taught his followers the meanings of the verses revealed to him, and he offered them a perfect model of how to live by the teachings of the Qur'an. He led them from the darkness of unbelief to the light of faith by showing them the Straight Path and counseling them to hold fast to the Religion of Allah.

Although the Prophet ﷺ had not yet preached his message in public, the Quraysh came to know of his activities. Some of the believers openly practiced their new faith, but the Quraysh in general paid no attention to it. Similarly, the Prophet ﷺ did not oppose them or their gods.

### *The Troubles Begin*

**T**hree years passed and one day the Archangel Jibreel came to the Prophet (ﷺ) and ordered him to start preaching openly to everyone. So, the Prophet (ﷺ) told the people of Makkah that he had something very important to tell them. He stood on a hillside in Makkah, called Safa, and they gathered around to hear what he had to say. He started by asking them, if they would believe him were, he to say that an army was about to attack them. They answered that indeed they would, because he never lied. He then told them that he was the Messenger of Allah, sent to show them the right way, and to warn them of terrible punishments if they did not follow him in worshipping only Allah and none other. Abu Lahab, one of the Prophet's uncles who was among the listeners, suddenly stood up and said, 'May you perish! Did you call us here just to tell us this?' At this, Allah sent to the Prophet (ﷺ) the following Surah:

In the Name of Allah, The Beneficent, The Merciful

The Power of Abu Lahab will perish, and he will perish. His wealth and gains will not save him. He shall roast at a flaming fire, And his wife, the carrier of firewood Will have upon her neck a rope of palm-fibre".<sup>13</sup>

Then the crowd dispersed and the Prophet (ﷺ) was left alone. A few days later the Prophet (ﷺ) tried again. A feast was prepared in his house for all of his uncles. After the meal he spoke to them and said, 'O sons of 'Abd al-Muttalib! I know of no Arab who has come to his people with a better message than mine. I have brought you the best news for this life and the next. Allah has ordered me to call you to Him. So, which of you will help me?' All the men kept silent. Then 'Ali, his cousin, jumped up and said: 'O Prophet of Allah! I will help you.' Then the men all got up and left, laughing as they went because only one young boy had agreed to help the Prophet (ﷺ).

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<sup>13</sup> (Qur'an 111.1-5)

His message ignored by most of the people and his uncles, the Prophet (ﷺ) continued to meet his friends secretly in a house near the hill of Safa. There they prayed together, and he taught them about the religion of Islam. But even though they kept to themselves, they were sometimes abused by those who would not believe. From one such incident, however, an unexpected conversion to Islam took place.

One day, when the Prophet (ﷺ) was returning home, speaking with his followers, he met Abu Jahl, a leader of Quraysh, who hated the Prophet (ﷺ) and his teachings. Abu Jahl started to insult him and to speak spitefully of Islam, but the Prophet (ﷺ) made no reply and went on his way.

Later, Hamzah, one of the Prophet's uncles, who was a strong and brave warrior of whom people were quite afraid, heard how his nephew had been insulted. Filled with rage, he ran straight to the Ka'bah where Abu Jahl was sitting among the people and struck him a violent blow in the face with his bow. Hamzah then shouted, 'Will you insult him when I follow his religion, and I say what he says? Hit me back if you can!' Some people got up to help Abu Jahl but he stopped them saying, 'Leave Hamzah alone, for by Allah, I have insulted his nephew badly.' From that moment on Hamzah followed the teachings of the Prophet (ﷺ) and with his conversion to Islam Quraysh realized that the Prophet (ﷺ) had a strong supporter and so for a while they stopped persecuting him. Soon, however, the leaders of Quraysh became angry again, when they saw that the Prophet (ﷺ) was going ahead with his teaching. A group of them went to his uncle, Abu Talib, who had promised to protect him. They told him to ask the Prophet (ﷺ) to stop attacking their gods and their way of life, and in return they would let him do as he wished with his religion.

After a time, they saw that there was no change, so they went back to Abu Talib and this time they told him that if he did not stop his nephew, they would fight them both. Abu Talib was very upset by this quarrel among his people, but he could not break his word to his nephew. He sent for the Prophet (ﷺ) and told him what had happened, saying, 'Spare me and spare yourself; do not put a greater burden on me than I can bear.' The Prophet (ﷺ) thought that his uncle might abandon him and that he would no longer have his support, but nevertheless he answered, 'O my uncle, by Allah, if they put the sun in my right hand and the moon in my left in return for my giving up this cause, I would not give it up until Allah makes Truth victorious, or I die in His service. Abu Talib was deeply moved by this answer. He told the Prophet (ﷺ) that he would support him for as long as he lived and encouraged him to go on spreading Allah's message.

From that time on, however hard the leaders of Quraysh tried to convince Abu Talib to stop protecting his nephew, he always refused to listen to them. In order to get rid of the Prophet (ﷺ) and his followers, his enemies started persecuting those Muslims who were poor or weak or had no powerful friends. One such person was Bilal, the slave of Umayyah ibn Khalaf. His master would take him out into the desert, tie him up, and leave him in the sun with a large stone on his chest. Fortunately, Abu Bakr was passing by one day and saw Umayyah torturing Bilal, so he bought him from his master for a large sum of money and then set him free. But not all persecuted Muslims were as fortunate as Bilal. Many suffered, but all of them endured it patiently, knowing that they were doing the right thing and that their reward in the life to come would be greater than any happiness they could find on earth.

### *Dar Al-Arqam*

**F**irst, the Prophet (ﷺ) began using the house of Arqam bin Abi Al- Arqam as a secret center for prayer, preaching, education and training. Arqam's house was ideally located at the foot of Mount Safa, only a short walk from the Ka'bah and its bustling crowds. The pagans who lived in the area, therefore, did not take notice of the many people who gathered in Arqam's house.

The Prophet (ﷺ) would meet his Companions there and recite verses of the Qur'an to them which they would then memorize. These arrangements allowed the early Muslims to learn the essential tenets of Islam and perform prayers in secret without incurring the wrath of their neighbors or other family members who had not converted.

As for the Prophet (ﷺ), he continued to perform his prayers in the open for all to see. In the face of persecution, insults, and harassment, he kept preaching the message of Islam to everyone he met. It was the wisdom and mercy of Allah that the Prophet never refrained from carrying on with his mission, even under extremely adverse conditions. Because of his efforts, no soul will be able to argue on the Day of Judgment that Allah did not send a messenger to warn those who were astray and to show them the straight path.

## *The Quraysh warn pilgrims*

**W**ith the Muslims growing in number, the Quraysh became increasingly perturbed. It was close to the time of the annual pilgrimage (Hajj) to the Ka'bah, and people from all over the peninsula were expected in Makkah before long. The Quraysh feared the Muslims would attract and influence the visitors. They

also worried about the loss of face that would ensue if a rival religion flourished in the stronghold of their gods. A delegation of the Quraysh called on Waleed bin Mugheera, who was old and a man of standing.

He said, "O people of Quraysh, the time of Hajj has come, and people from all sides will come to you. They have all heard about Muhammad, so agree upon what to say about him lest you contradict one another."

The people said, "You say something and decide on a course for us." He said, "No, you speak, and I shall listen to you." The people said, "Well, we will say that he is a soothsayer." "He is not a soothsayer," said Waleed. "He neither speaks nor versifies like them." "Then we will say he is mad," someone suggested.

"He is not mad," Waleed said. "We all know the signs of madness. He does not behave erratically, nor is his speech confused."

"Then we shall say that he is a poet."

"But he is not a poet," Waleed pointed out. "We know the different kinds of poetry, and his words can't be compared to any of them. He is, therefore, not a poet."

"Well, we will say he is a sorcerer," another suggested haplessly.

"He is not a sorcerer either. We have seen sorcery and sorcerers.

He practices neither the art of exorcism nor the tying of knots,"

Waleed explained.

The people said: "What shall we say then?"

Waleed thought for a moment and said, "By God, his words are sweet, fresh and attractive. His root is firm and his branches are fruitful. Hence, whatever you claim about him will not be believed. However, it is more convincing, in my opinion, if you were to present him as a sorcerer. You should say that he has brought a message by which he creates a rift between father and son, brother and brother, husband and wife. Under his influence family ties have been rent asunder, and every day families break up because of him."

Having agreed upon this line of defense, the Quraysh formed small groups to spread the propaganda. They waited along the different paths leading the pilgrims to their destination and would caution every passer-by about the Prophet ﷺ, with the result that almost everyone formed an impression of the Prophet ﷺ without having seen or heard him.

When the days of Hajj came, the Prophet rose to meet the pilgrims in gatherings. He also called on them at their camps to invite them to Islam. He would say: "O people! Say La ilaaha illallah and you will attain success." Abu Lahab, meanwhile, would walk behind the Prophet ﷺ, belittling him. Thus, by the time the pilgrims returned from Hajj that year, all of Arabia knew of Muhammad ﷺ and his mission, either through his own efforts or those of his detractors.

## *Persecution begins*

**T**he persecution of the Muslims was a terrible phase in early Islam. There were numerous heart-rending incidents in which Muslims were tortured and often killed by the Quraysh. The collective memories of the early Muslim community catalogued the injuries and casualties suffered by its members, and in this biography of the Prophet of Islam it is fitting that we mention the lives and deaths of his most ardent followers, those who recognized the truth of his message and died believing in Allah and His Messenger.

Bilal bin Rabah was the slave of Umayya bin Khalaf. Incensed at his slave's assertion of spiritual independence, Umayya would hand him over to the street urchins after tying a rope around his neck. As they would drag him, Bilal would reiterate "One! One!" in reference to the Oneness of God. Umayya would also bring Bilal out at noon and throw him on his back on the burning sand or stone with a heavy rock on his chest. Then he would say to Bilal, "Now, by God, you will lie here till you either die or deny Muhammad and worship Lat and Uzza." Bilal endured the affliction, reaffirming his faith in Allah by calling out, "One! One!"

Finally, the torture ended when Abu Bakr saw Bilal as he was passing by. His wealth was now a tool with which to earn Allah's pleasure, and he purchased Bilal and freed him. Amir bin Fuhayrah was another early believer who endured beatings so merciless that he lost his senses and did not know what he was saying.

Aflah, also known as Abu Faqih, was the slave of Banu Abdul Dar. He was usually taken out in the scorching heat at noon in fetters and forced to lie naked, with a heavy stone on his chest. Often the agony rendered him insensible. On one occasion, the pagans tied a rope around his feet and neck and dragged him about until he nearly died. He was finally rescued by Abu Bakr who, unable to see a fellow Muslim suffer so, bought him out of bondage. Aflah was among the early Muslims who later migrated to Abyssinia.

Khabbab ibn Al-Aratt a well-known Companion of the Prophet was bought by a woman of Banu Khuzaa named Umm Anmar bint Sabaa'. He was a blacksmith, and to make Khabbab renounce his belief in the Prophet Umm Anmar would brand him on the back with his own tools. Others would also join in the

torture. They would twist his neck, pull out his hair, and even throw him on burning coals. A rock would be placed on him so that he could not move. Miraculously, Khabbab's faith grew stronger with each attempt to drive him back to disbelief.

Zinira was a Roman slave girl who embraced Islam. When the pagans found out that she had become Muslim, they tortured her until she went blind, and gloated that the wrath of their gods Lat and Uzza had caused her to go blind. It was Allah Who had blinded her, she told them, and if He so willed, He could restore her eyesight. The next morning, she awoke to find her vision completely restored. Her tormentors, however, were not convinced of the miracle and claimed this was nothing more than Muhammad's sorcery.

Umm Abis was a slave of Banu Zahra. She suffered at the hands of her master, Malik Aswad bin Abd Yaghuth, who began to torture her when she accepted Islam. Malik was a sworn enemy of the Prophet ﷺ and used to ridicule him relentlessly.

A slave of Amr bin Mu'mil from Banu Adiy embraced Islam. Her torturer was none other than Umar bin al-Khattab, who at that point was still an unbeliever. Umar, famous for his strength, would beat her until he was exhausted. He would then stop, informing her that he was stopping not out of mercy, but out of fatigue. "Your Lord will also treat you accordingly," retorted the slave girl.

Among the slaves who embraced Islam were also Nahdiya and her daughter. These two were the slaves of a woman of Banu Abdul Dar. Mother and daughter suffered punishment on account of their faith until Abu Bakr bought them from their mistress and set them free, just as he had done with Bilal, Amir bin Fuhayrah and Abu Faqih. His use of his wealth in this manner earned him reproof from his father, Abu Quhafa, who told him, "I notice that you are freeing weak heads. Had you freed strong men, they would stand you in good stead." In reply, Abu Bakr said, "I seek but the pleasure of Allah." Through the following verses that were revealed, Allah indicated that Abu Bakr had succeeded in his undertaking: "I warn you all of a fire blazing fiercely. None shall enter it except the most wretched, those who deny and turn away. However, the God-fearing will be saved from the fire, those who spend their wealth in

order to purify themselves, who spend without seeking a reward in return. They seek only the countenance of their Lord, the Most High. Verily, soon they will be pleased." <sup>14</sup>

Not all the slaves who became Muslim were ransomed. Some succumbed to their injuries, while others were forced to recant in public although they remained believers at heart. Ammar bin Yasir and his parents belonged to the Banu Makhzoom tribe, of which Abu Jahl was a chieftain. Led by Abu Jahl, various people from the tribe would take Ammar and his family to Abtah and leave them in the scorching sun. The Prophet ﷺ saw their plight and exhorted them to stand fast in faith, saying "Patience, O family of Yasir, patience. Your destination is Paradise. O Allah! Forgive the family of Yasir." And stand fast they did. Yasir, Ammar's father, bore the torture until his death.

As for Ammar, the torture became unbearable for him. The polytheists would make him wear a coat of mail and put a heavy red stone on his chest. Overpowered by distress, he uttered whatever the polytheists bade him say. However, at heart he remained full of faith. Ammar was remorseful at his body's betrayal of his heart and soul. With the revelation of the following verse, however, Ammar and all the believers were heartened, for Allah assured them that He looked at believing hearts, not at tongues weakened by torture: "Those who renounce faith in Allah and open their hearts to disbelief — except for those believers who are forced to • recant outwardly — will earn Allah's wrath and a great punishment." <sup>15</sup>

While some form of hostility from the community at large was only to be expected, it was strange that even the immediate families of the new Muslims joined in the persecution. Love vanished in the face of allegiance to their idols. When Mus'ab bin Umayr <sup>4</sup> accepted Islam, his privileged lifestyle ended. His mother refused to give him food and drink and turned him out of her house. Defenseless and shunned by the one who had given birth to him, he was brutally tortured, and his skin was peeled off like the slough of a snake by his tormentors.

Suhayb bin Sinan Rumi was another Muslim who was tortured to the extent that he lost control over what he said and babbled anything his tormentors had him utter.

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<sup>14</sup> (92:14-21)

<sup>15</sup> (16:106)

In the eyes of the Quraysh, slaves who became Muslim were rebels to be tortured to death. Their low social status left them vulnerable to all kinds of abuse. Nevertheless, not even wealth and social standing guaranteed complete immunity to anyone who became Muslim. Uthman bin Affan was a well-to-do person in the community, but he too was tortured in various ways. Once his uncle wrapped him up tightly in a mat and burned incense from below.

Abu Bakr and Talha bin Ubaydullah were also harassed.

Naufal bin Khuwaylid, and, it is said, Uthman bin Ubaydullah, trussed both of them with the same rope so that they could not pray and practice their new faith. However, both Abu Bakr and Talha were found praying, the rope having been mysteriously untied. Since both of them had been fastened with the same rope, they came to be called Qarayn, which means "joined together."

Abu Jahl, who is referred to several times in the Qur'an for his implacable hatred of Islam and his arrogance, was one of the prominent Makkans who had made it his mission to fight Islam and its followers. His hate and ire grew every time he heard of someone becoming Muslim. If the new Muslim held a high position in society, Abu Jahl would rebuke him and threaten him with the loss of property and honor. If someone from a lower station accepted Islam, Abu Jahl would beat him severely and incite others to do the same. As a general policy, the polytheists persecuted any new Muslim, often to the point of death, especially if the convert belonged to a weaker section of tribal society. If, however, they saw a prominent person accept Islam, they proceeded more cautiously, as only polytheists of the same social status could challenge the convert.

Because the Prophet ﷺ had enjoyed great prestige and belonged to a highly respected tribe, his opponents did not dare mistreat him the way they did the slave converts to Islam. In addition to being from a noble tribe, he also enjoyed the protection of his uncle, Abu Talib, who was venerated as a great chieftain. Abu Talib was a towering personality from Banu Abdu Munaf, a family that had gained the respect of not only the Quraysh, but also the whole of Arabia. The people of Makkah held him in high esteem and no one would even think of dishonoring him by harming his nephew. For these reasons, the pagans had to be quite careful in how they opposed the Prophet. They decided to hold talks with Abu Talib — talks in which they would hint at what might befall Muhammad if he continued opposing their religion.

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*MIGRATION  
TO  
ABYSSINIA*

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## *The King Who Believed*

**A**s the number of the Prophet's followers increased so the enemies of the Muslims grew more and more angry. At last some of the Muslims decided to go to another country in order to live in peace. It was only five years since the Archangel Jibreel had first come to the Prophet (ﷺ) and two years since the Prophet (ﷺ) had spoken out in public. The Muslims asked the Prophet (ﷺ) to allow them to leave Makkah. He agreed, saying 'It would be better for you to go to Abyssinia. The king there is a just man and it is a friendly country. Stay there until Allah makes it possible for you to return. The Muslims prepared for the journey. They decided to wait until night so that they could leave without being seen. The first sixteen left Makkah and, after reaching the shore of the Red Sea, crossed over to Abyssinia. Another eighty-three men and nineteen women followed, all hoping to be welcomed by the king and people of that country. This was the First Hijrah, or migration, in Islam.

The Makkahns were furious when they discovered that these Muslims had secretly left the city for among them were the sons and daughters of many of the leading families of Makkah. The anger of the Makkahns was even greater when they found out that the Muslims had been warmly welcomed in Abyssinia. The leaders of Quraysh decided to send two men to the Abyssinian king in hopes of persuading him to send the Muslims back. These were 'Amr ibn al-'As, a very clever speaker, and Abd Allah ibn abi Rabi'ah. Before they met this king, they gave each of his advisers a gift, saying: 'Some foolish men from our people have come to hide in your country. Our leaders have sent us to your ruler to persuade him to send them back, so when we speak to the king about them, do advise him to give them up to us.' The advisers agreed to do what the Makkahns wished.

Amr ibn al-'As and 'Abd Allah ibn abi Rabi'ah then went to the king and presented him also with a gift, saying: 'Your Highness, these people have abandoned the religion we have always followed in Makkah, but they have not even become Christians like you.' The royal advisers, who were also present, told the king that the Makkahns had spoken the truth and that he should send the Muslims back to their own people. At this, the king became angry and said, 'No, by God, I will not give them up. Those who have come to ask for my protection, settled in my country, and chosen me rather than others, shall not be betrayed. I will summon them and ask them about what these two men have said. If the Muslims are as the Makkahns say, I will give them up and send them back to their own people, but if the Makkahns have lied, I will protect the Muslims.' 'Amr was very upset by this for the last thing he wanted was for the king to hear what the Muslims had to say. The king then sent for the Muslims. When they entered, they did not kneel before him

as was the custom of the Abyssinians. 'Why do you not kneel before our king?' they were asked by one of the advisors. 'We kneel only to Allah', they replied.

So, the king asked them to tell him about their religion. Ja'far ibn abi Talib, Ali's brother and a cousin of the Prophet (ﷺ), was chosen to speak for the Muslims. He replied, 'O King, at first we were among the ignorant. We and our ancestors had turned from the faith of

Ibrahim (peace be upon him), who, with Ismael (Peace be upon him), rebuilt the Ka'bah and worshipped only Allah. We used idols in our worship of Allah; we ate meat that had not been killed in the right way; we did not respect the rights of our neighbors; the strong took advantage of the weak. We did terrible things of which I dare not speak. This was our life until Allah sent a Messenger from among us, one of our relatives, whom we have always known to be honest, innocent, and faithful. He asked us to worship only Allah, and to give up the bad customs of our forefathers. He asked us to be truthful and trustworthy, to respect and help our neighbors, to honor our families, and to put a stop to our bad deeds and endless fighting. He asked us to look

after orphans. He ordered us not to slander or speak evil of women or men.

He ordered us to worship Allah alone and not to worship anyone or anything else alongside Him. He ordered us to pray, to give alms, and to fast. We believe he is right and therefore we follow him and do as he has commanded us.

The Makkahns began to attack us and come between us and our religion. So, we had to leave our homes and we have come to you, hoping to find justice. The king, who was a Christian, was moved by these words. Amr had to think quickly of a way to win the argument. Cunningly he said to the king, 'These people do not believe in Jesus in the same way as you'. The king then wanted to know what the Prophet (ﷺ) had said about Jesus. Ja'far replied by reciting a Surah from the Qur'an which tells the story of Jesus and his mother Maryam.

When the king heard the verses, his eyes filled with tears. Turning to his advisers, he said, 'These words have surely come from God; there is very little to separate the Muslims from the Christians. What both Jesus and Muhammad, the Messengers of Allah, have brought comes from the same source.'

So, the Muslims were given the king's permission to live peacefully in his country. 'Amr was given back the gift he had presented to the king and the two Makkahns returned home, bitterly disappointed.

### *The Cruelty of the Quraysh and the Boycott*

**T**he leaders of Quraysh became increasingly worried about the way the people of Makkah were being divided by the Prophet's teachings. They began to see Islam as a threat to the whole life of the city of Makkah.

They grew more and more furious as the numbers of Muslims increased until finally, they decided that the Prophet (ﷺ) would have to be killed. On hearing of these plans, Abu Talib, the Prophet's uncle, immediately sent a message to all the sons of 'Abd al-Muttalib, asking them to protect their nephew, and this they agreed to do. When Quraysh realized that they could not kill the Prophet (ﷺ) because of this protection, they decided instead to avoid him and his followers completely. A declaration to this effect was hung at the Ka'bah. It stated that no one in the city was allowed to have anything to do with the Prophet (ﷺ) and his people, or even to sell them any food or drink whatsoever.

At first the Muslims found some support among the Bani Hashim, the branch of Quraysh to which the Prophet (ﷺ) belonged. Some of these people were not Muslims but showed loyalty to their kinsmen by suffering along with them. However, life grew more and more difficult and food was scarce. The hatred of the rest of Quraysh for the followers of the Prophet (ﷺ) grew so great that when his companions tried to buy supplies from a caravan passing near to Makkah, Abu Lahab, one of the Muslims' worst enemies, offered ten times the price of the goods to the merchant. By doing this he managed to stop the Muslims, from buying what they desperately needed. During the years of this terrible treatment, a wonderful thing happened.

Instead of Islam becoming weaker, it grew stronger. Allah sent more and more Revelations. It was as though the Muslims were being strengthened and cleansed by the hardships they suffered and were being tested in their faith. Each year at the time of the pilgrimage to Makkah, people came from all over Arabia. These pilgrims saw the terrible cruelty and injustice of Quraysh towards the Muslims, and many of them were sorry for the Prophet's followers. Quraysh began to feel ashamed of their harsh treatment, especially as many of the Muslims were their cousins and close relatives. Finally, at the end of three years, they were convinced that the time had come to put an end to the persecution of the Muslims, and they decided to take down the notice hanging at the Ka'bah. To their astonishment, the sheet of paper had been completely

eaten up by worms, all except the words, 'In Your Name, O Allah', which had been written at the top of the paper.

### *The Year of Sorrow*

**T**he Prophet (ﷺ) and his followers went back to a normal way of life, but the years of hardship had made Khadijah very weak. She became ill and soon afterwards she died. Thus, the Prophet (ﷺ) lost his beloved wife and friend, the first person to accept Islam and support him. She had been a refuge from all his troubles and, through her good-heartedness, the best company in his suffering. He had loved her very much. This happened in 619 C.E., the year which became known as the 'Year of Sorrow'.

Soon after this, the Prophet Muhammad's uncle and protector, Abu Talib, also died. Abu Talib had been one of the most respected men in Makkah—one of the elders of Quraysh. Even though he had never been a follower of Islam, he had protected the Prophet (ﷺ) against his enemies. Not only was this a sad occasion for the Prophet (ﷺ) but also a dangerous one. According to Arab custom anyone who is under the protection of another is safe so long as his protector lives. Now, with the death of his uncle, the Prophet's protection was gone. The Prophet's enemies rejoiced to see him so sad, without a wife to console and comfort him, and without his uncle to protect him. They began to treat him worse than ever before. Even small children insulted him. One young man actually threw some filth on the Prophet's head, but the Prophet (ﷺ) went home without making anything of it. When one of his daughters rushed, weeping, to wash it away, he comforted her saying, 'Do not weep my little girl, for Allah will protect your father.'

Abu Talib had been the Prophet's last tie with Quraysh and the Prophet (ﷺ) now felt that Islam could make no further progress in Makkah because the hearts of Quraysh were closed against him. He decided, therefore, to travel to Ta'if where he hoped to find support. He walked all the way to the town, which was seventy kilometers away. There he spoke in all the places where people gathered, but no one listened to him. He met the leaders of the three most important tribes, but they would not listen either. Not only did they take no notice of what he said, but they laughed at him and ordered their slaves to insult him and pelt him with stones.

Sadly, the Prophet (ﷺ) left the city. The Prophet (ﷺ) walked back to Makkah. He was able to put up with everything patiently for he knew that Allah would never leave him. His journey to Ta'if had not been in vain and this was the beginning of great changes.

The Prophet ﷺ was praying the Fajr prayer when a band of jinn (spirits, from which the English word "genie" is derived) heard him reciting the Qur'an. They listened with great interest, and when the Prophet ﷺ finished, they returned to their companions and warned them of a great chastisement for those who disbelieved in the Prophet's message. Although they did not come in contact with the Prophet ﷺ directly, the jinn who had listened to the Prophet ﷺ that morning embraced Islam. The Prophet only became aware of what had happened when Allah revealed the story in the Qur'an in two different chapters, Surah Al-Ahqaf and Surah Al-Jinn.

A few days later, the Prophet ﷺ left Nakhlah and headed toward Makkah. As he drew near Makkah, he began to make preparations, for he did not want to enter Makkah defenseless as he had done in Ta'if. He paused at Hira and sent a man to Akhtas bin Shariq to ask for protection. Akhtas, however, apologized and pointed out that since he was an ally of the Quraysh, he could not protect the Prophet. The Prophet ﷺ then sent the same message to Suhayl bin Amr.

Even Suhayl refused to extend protection to the Prophet because he belonged to Banu Amir bin Luayy, which had also declared the Prophet an enemy. The Prophet then sent his message to Mut'im bin Adiy. Mut'im's grandfather, Naufal, was the brother of Hashim bin Abdu Munaf, one of the Prophet's ancestors, and the clan of Abdu Manaf was one of the most revered branches of the Quraysh.

Mut'im, respecting the ties that bound him to the Prophet ﷺ, agreed to protect his kinsman. He and his sons armed themselves and then sent for the Prophet ﷺ. The Prophet ﷺ went directly to the Ka'bah and circumambulated it, performed a short prayer, and then went home. During the entire time Mut'im bin Adiy and his sons kept watch. Mut'im then announced that he had extended protection to Muhammad ﷺ.

## *The polytheists demand a sign*

**T**he Makkan pagans had been shown many signs that confirmed the truthfulness of Muhammad's claim to be a prophet, but they ignored them all. Although they were not prepared to accept any further signs, they demanded that Muhammad show them clear proof from Allah that he was indeed a messenger. Their intention of course was simply to humiliate him before the people.

One day the pagans were assembled at the Ka'bah and sent for the Prophet. The Prophet hurried to meet them, thinking that they wished to discuss the possibility of entering Islam. He sat down with them to hear the same demands they had made before: "Muhammad, you tell us that the prophets had signs: Musa [Moses] had a miraculous staff, Saleh had a camel, and Isa [Jesus] resurrected the dead. The prophets of yore came with clear signs. We want you to also show us something to confirm that you are like them."

Prophets, the Quraysh thought, should have the power to perform miracles at will. They did not understand that Allah performed these miracles through His prophets.

Deaf, dumb, and blind, as Allah characterizes them in the Qur'an, the disbelievers refused to see the numerous signs of Allah manifest in His creation and in the Qur'an. Instead, they wanted to see flamboyant acts of sorcery. Accordingly, they asked the Prophet ﷺ to do any of the following: turn Mount Safa into a mountain of gold, carry the mountains somewhere else and change the surrounding area into a wide valley, cause a spring to gush forth, or bring back to life their ancestors so that they could testify that Muhammad ﷺ was truly a prophet.

Allah mentions their demands for signs in the Qur'an:

"We shall not believe in you until you cause a spring to gush forth for us from the earth; or you have a garden of date trees and grapevines, and you cause rivers to gush forth in their midst; or you cause the sky to fall in pieces as you have claimed will happen; or you bring Allah and the angels before us face to

face; or you have a house decorated lavishly; or you ascend into the heavens. No, we shall not even believe in your ascension until you bring us a book that we can read!"<sup>16</sup>

The pagans claimed that if the Prophet ﷺ performed any of these miracles, they would embrace Islam. This promise is also mentioned in the Qur'an: "They swear their strongest oaths by Allah that if they were given a sign, they would believe."<sup>17</sup>

The Prophet ﷺ prayed to Allah asking Him to show the pagans one of the signs they asked for. Jibreel then came to the Prophet with Allah's answer: the Prophet could choose between two options. The first choice was that the pagans would be given one of the signs they asked for on one condition: if they remained unbelievers after seeing the sign, they would be punished more severely than anyone else in the world. The second choice was that they would not be shown the signs they requested, but the door of repentance and mercy would remain open for them. The Prophet wisely told Jibreel: "The door of repentance and mercy should remain open."

The Qur'an records Allah's answer to the pagans who demanded that Muhammad ﷺ perform a spectacular miracle:

"Say: Glory to my Lord! Am I not but a man sent as a messenger?"<sup>18</sup>

This verse makes it clear that Muhammad ﷺ, like all prophets, had no power of his own to perform such miracles, but that Allah determines when, where, and how His signs will be revealed. The prophets were given such signs to prove that they were messengers. Allah says:

"Say: Certainly, all signs are in the power of Allah. But what will make you realize that even if they received a sign, they would not believe?"<sup>19</sup>

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<sup>16</sup> (17:90-93)

<sup>17</sup> (6:109)

<sup>18</sup> (17:93)

<sup>19</sup> (6:109)

As for the pagans who demanded to see a clear sign, Allah told the prophet in the Qur'an: "Even if I send angels to them, and the dead speak to them face to face, and I gather together all things before their very eyes, they would not believe unless it be My wish. But most of them ignore the truth." <sup>20</sup>

And Allah said: "If there were a Qur'an with which mountains could be moved, or the earth rent asunder and the dead made to speak, it would be this one. Truly, the command rests with Allah. Do the believers not know that had Allah willed, He could have guided all mankind." <sup>21</sup>

In this way, Allah instructed the Prophet M and the believers to stop trying to justify their faith. The onus was on the unbelievers to come to Islam. And how could they believe if Allah, to whom guidance belonged, had not willed it?

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<sup>20</sup> (6: 1 11)

<sup>21</sup> (13:31)



**WHEN  
THE  
MOON  
SPLIT!**

## *The moon splits in half!*

**T**he absence of any spectacular miracle such as they had demanded convinced the Quraysh that they had found Muhammad's weakness. Now they asked him to show them any sign. If Muhammad couldn't produce even a small sign, the Quraysh believed that it would show everyone that he was a false prophet. Muhammad would be silenced at last.

The Prophet ﷺ prayed to Allah and asked Him to show the Quraysh a sign. Finally, Allah gave the Quraysh clear evidence: the moon split in half so that each half appeared on either side of Mount Hira. "Be you all witnesses," the Prophet ﷺ said.

At first, the pagans could not believe what they saw. The moon had been split in two before their eyes. After the initial shock, however, they determined that it was nothing but the sorcery of the son of Abu Kabsha. "Maybe he has put a spell on us, so let's wait until some travelers arrive in Makkah and ask them if they also saw it." As soon as some travelers arrived in Makkah, the Makkans asked them if they had seen the strange sight. The travelers confirmed they too had seen the wondrous sight of the cleft moon. Now there was no doubt about what they had witnessed, but the Quraysh stubbornly clutched their disbelief.

A long-exposure photograph of a night sky showing star trails as concentric white arcs. The bottom of the image shows a dark silhouette of a landscape against a warm, orange and yellow sunset sky.

# THE NIGHT JOURNEY

## *The Night Journey and The Ascent To Heaven*

One night as the Prophet (ﷺ) lay sleeping in the same spot where 'Abd al-Muttalib used to sleep, next to the Ka'bah, he was woken by the Archangel Jibreel. Later the Prophet (ﷺ) described what happened: 'I sat up and he took hold of my arm. I stood beside him and he brought me to the door of the mosque where there was a white animal for me to ride.' The Prophet (ﷺ) told of how he mounted the animal and, with the Archangel Jibreel at his side, was transported from Makkah to the mosque called al-Aqsa, in far away Jerusalem. There the Prophet (ﷺ) found Ibrahim (peace be upon him), Moses, and Jesus among a group of Prophets. The Prophet Muhammad (ﷺ) acted as their leader, or imam, in prayer.

Then he was brought two jugs, one containing wine and the other milk. He chose the milk and refused the wine. At this, the Archangel Jibreel said, 'You have been rightly guided to the fitrah, the true nature of man, and so will your people be, Muhammad. Wine is forbidden to you. The Prophet (ﷺ) also related how they passed through Heaven's gates and saw countless angels. Among them was Malik, the Keeper of Hell, who never smiles. Malik stepped forward and showed the Prophet (ﷺ) a view of Hell and the terrible plight of those who suffer in that place. Then the Prophet (ﷺ) was taken up by the angels, through the seven Heavens, one by one. Along the way he again saw Jesus, Moses, and Ibrahim (peace be upon him), and the Prophet (ﷺ) said that he had never seen a man more like himself than Ibrahim (peace be upon him).

He also saw John, called Yahya in Arabic, Joseph or Yusef, Enoch, that is Idris, and Aaron. At last he reached the Lote Tree of the Uttermost, the sidrat al-muntaha where no Prophet had been before. Here the Prophet (ﷺ) received Revelation of what Muslims believe. 'The Messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His Angels and His Books and His Messengers-We make no distinction between any of His messengers-and they say: We hear, and we obey. Grant us Thy forgiveness, our Lord. Unto Thee is the homecoming'.<sup>22</sup>

Then he was taken into the Light of the Divine Presence of Allah and was instructed that Muslims should pray fifty times a day. The Prophet (ﷺ) recalled: "On my way back I passed by Moses and what a good friend to you he was! He asked me how many prayers had I been ordained to perform. When I told him fifty, he said, 'Prayer is a serious matter and your people are weak, so go back to your Lord and ask Him to

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<sup>22</sup>(Qur'an 2.285)

reduce the number for you and your community.' I did so, and He took away ten. Again, I passed by Moses and he said the same again; and so it went on until only five prayers for the whole day and night were left. Moses again gave me the same advice. I replied that I had been back to my Lord and asked him to reduce the number until I was ashamed, and I would not do it again. He of you who performs the five prayers faithfully, will have the reward of fifty prayers.

On the morning following these events and the Prophet's return to Makkah, he told Quraysh what had happened. Most of them said, 'By God! This is ridiculous! A caravan takes a month to go to Syria and a month to return! Can you do that long journey in a single night?' Even many Muslims were amazed by this and wanted the Prophet (ﷺ) to explain. Some ran with the news to Abu Bakr who said, 'By Allah, if Muhammad (ﷺ) himself has said so, then it is true. Remember, the Prophet tells us that the word of Allah comes to him directly from heaven to earth at any hour by day or night, and we believe him. Isn't that a greater miracle than what you are now doubting?'

Then Abu Bakr went to the mosque and listened to the Prophet's detailed description of Jerusalem. He commented, 'You tell the truth, O Prophet of Allah!' From then on, Abu Bakr was honored with the title 'al-Siddiq', which means 'he who gives his word to support the truth'. Others also began to believe the Prophet's story when he went on to describe two caravans, he had seen on his way back to Makkah. He told the doubters where he had seen the caravans, what they were carrying and when they would arrive in Makkah. All that the Prophet (ﷺ) had said was born out when the caravans arrived at the time, he said they would, carrying all that he had described.

Glory be to Him, who carried His servant by night from the Holy Mosque to the Far distant place of worship, the Neighborhood which We have blessed, that We might show him some of Our signs, He, only He is the All-hearing, the All-seeing".<sup>23</sup>

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<sup>23</sup> (Qur'an 17:1)

## *Various tribes are invited to Islam*

Once again it was time for the Prophet ﷺ to take Allah's message to the people outside Makkah. Tribes from all over Arabia would journey to Ukaz, Mujanna and Dhul Majaz where three huge fairs were held each year. The fair at Ukaz, a village between Nakhlah and Ta'if, lasted the first twenty days of the month of Dhul Qa'dah. Then the tribes would move to Mujanna and set up markets there. Finally, during the first eight days of Dhul Hijjah, markets were set up in Dhul Majaz, behind Jabal Rahmah on the plain of Arafah. The people would perform the Hajj or pilgrimage, rites following the last fair.

Taking the opportunity of finding a large audience, the Prophet approached various tribes with his message of Allah's Oneness and his own prophethood. Those invited to Islam were Banu Amir bin Sasa'a, Banu Fazara, Ghassan, Murra, Banu Hanifa, Banu Sulaym, Banu Abs, Banu Nasar, Banu Al-Baka'a, Kinda, Kalb, Banu Al-Harith bin Ka'b, Udhrah and Hadharma. None of these tribes accepted the Prophet's invitation, but they responded in different ways. Some of them declined politely, some asked him to appoint them as his successors after his death, some pointed out that most of the Prophet's kinsmen and tribesmen had refused to follow him, and some resorted to insults. Banu Haneefa, the tribe of Musaylimah Al-Kaddhab, or Musaylimah the Liar (who was later to pose as a prophet himself), was especially disrespectful to the Prophet ﷺ.

## *Seeds of faith sprout outside Makkah*

Although the vast majority of Makkan pagans rejected the Prophet ﷺ, a few people outside Makkah embraced Islam. Some of them are mentioned below: Suwayd bin Samit: A poet from Yathrib (the modern day Madinah), Suwayd came to Makkah to perform pilgrimage. When the Prophet ﷺ invited him to Islam, Suwayd recited some of his own verses to the Prophet. In response, the Prophet ﷺ recited some verses of the Qur'an. Declaring, "I have never heard such sublime words," Suwayd embraced Islam. He was killed in the fighting between the Aus and the Khazraj.

Ayas bin Mu'adh: He was also from Yathrib, and came to Makkah in the eleventh year of the Prophet's mission. He was a deputy from the tribe of Aus and came to Makkah seeking assistance against the rival Khazraj tribe. The Prophet ﷺ invited Ayas to Islam and recited some Qur'anic verses for him. When

Ayas heard the Prophet ﷺ recite, he told the other delegation members, "By God, this is better than what we have come here for." His fellow tribesman Abul Husayr threw pebbles in Ayas's face and snapped: "Leave it! We have come here with a different purpose." The chastened Ayas fell silent. Upon his return to Yathrib, Ayas fell seriously ill. His praise and glorification of Allah just before he died left little doubt about his conversion to Islam.

Abu Dhar Ghifari: He had heard about the Prophet Muhammad through Suwayd bin Samit and Ayas bin Mu'adhandwas interested in knowing more. He sent his brother to Makkah to find out more about the Prophet's character, but upon his brother's return from Makkah, Abu Dhar was not satisfied with his brother's account of the Prophet's message. Accordingly, he decided to go to Makkah himself. Abu Dhar reached Makkah, but fearing for his life, he did not ask about the Prophet. At last, Ali took him to the Prophet who then described the tenets of Islam to him. Convinced at what he heard, Abu Dhar became Muslim.

His heart now full of courage and faith, Abu Dhar went to the Ka'bah to announce that he had embraced Islam. The Quraysh responded by beating him, and only the intervention of Abbas the Prophet's uncle, saved him from being killed. The next day Abu Dhar repeated his announcement at the Ka'bah, and once again Abbas had to rescue him from the Quraysh. Abu Dhar then returned to his tribe, Banu Ghifar, and left them only when he migrated to Madinah with other Muslims.

Tufayl bin Amr Dausi: He was a prominent poet and a chieftain of the Daus tribe that lived on the outskirts of Yemen. Eleven years after the Prophet M began his mission, Tufayl visited Makkah only to be warned by the Quraysh about the danger of Muhammad's bewitching words. Tufayl went to the Ka'bah with cotton stuffed in his ears as a precaution against the Prophet's preaching. He arrived at the Ka'bah to find the Prophet ﷺ performing his prayers nearby. Overcome by curiosity, Tufayl decided to listen to Muhammad's recitation. "I am a poet with a trained ear. I can determine if what Muhammad says is true or false. Only if his words are good shall I accept what he says." He was amazed by the Prophet's recitation.

Tufayl then followed the Prophet M home and asked him to explain Islam to him. After the Prophet did so, Tufayl embraced Islam. He then told the Prophet that his people trusted him and would listen to what he had to say, and that he would invite them to Islam. He asked the Prophet ﷺ to give him a sign by which the people would recognize the truth of his words. The Prophet prayed to Allah to give him such a

sign, and when Tufayl went back to his people his face was radiant. His people were reluctant to accept Islam, but his father and wife readily became Muslim. By the time he migrated to Madinah, however, seventy or eighty families from his tribe had accepted Islam, and they accompanied him on the journey to Madinah.

Dhimad Azdi: A skilled exorcist, he hailed from the Azd Shanwah tribe of Yemen. When he came to Makkah, he heard a rumor that Muhammad ﷺ was insane. He then approached the Prophet ﷺ and offered to cure him. The Prophet responded by saying: "All praise be to Allah. We glorify Him and seek His help. He whom Allah has guided cannot be misled, and he whom Allah has led astray cannot be guided. I bear witness that there is no god except Allah, and I bear witness that Muhammad is His servant and Messenger."

Dhimad was so impressed with the Prophet's speech that he repeated it thrice and said, "I have heard the speeches of sorcerers, soothsayers and poets, but never before have I heard anything like this." He then asked the Prophet ﷺ to extend his hand so that he could pledge his allegiance to him.

Six pilgrims from Yathrib: These six men from the Khazraj tribe of Yathrib were Asad bin Zurara, Auf bin Harith bin Rifaa (Auf bin Ifra'a), Rafi bin Malik bin Ailan, Qatba bin Amir Hudida, Uqba bin Amir bin Nabi, and Jabir bin Abdullah bin Riqab. They had come along with other pilgrims from Yathrib to Makkah in the eleventh year of the Prophet's mission. Yathrib was also home to some Jewish tribes, and occasionally disputes would flare up between the Arabs and Jews. The Jewish minority would intimidate the Arabs by saying that soon a prophet would be sent to lead the Jews in battle. The Arabs, they claimed, would be slaughtered like the people of Aad and Iram.

These six pilgrims were sitting together in Mina (just outside Makkah) one night when the Prophet ﷺ passed by. He approached them and asked, "Who are you?" "We belong to the Khazraj," they answered. "Allies of the Jews," the Prophet ﷺ commented. They replied in the affirmative. "Let us sit together and talk," the Prophet ﷺ suggested. He spoke to them about Islam, recited some verses of the Qur'an, and invited them to believe in Allah, the One, the Exalted.

The men sitting with the Prophet recognized who he was. "This is the same prophet the Jews constantly threaten us with. Let us pledge allegiance to him before they do." All six men accepted Islam. "We left

our people in such a plight," they said. "If Allah unites us through you, you would be honored more than anyone else among us." The six new Muslims promised that they would invite their people to Islam upon returning to Yathrib, and that they would meet the Prophet H again during the next pilgrimage.

### *The Treaty of 'Aqabah*

**I**n Yathrib there were two main tribes, the Aws and the Khazraj. Both were very powerful, they were always at war with one another, and both worshipped idols. Also, in Yathrib were many Jews who, unlike the Arab at that time, knew that there was only One God, and worshipped Him. They had told the Arabs many times that a Prophet would be coming to them. The time came for the pilgrimage to the Ka'bah, and several people from Yathrib were going, among them six men from the tribe of Khazraj. They had heard about the Prophet Muhammad ﷺ's preaching and thought that must be the Prophet the Jews had told them about.

So, they decided to go speak to him during their stay in Makkah. They met the Prophet (ﷺ) at a spot known as Aqabah, near Makkah, and invited them to sit with him. He explained to them what Islam meant recited to them from the Qur'an. When they heard the Qur'an recited touched their hearts so deeply that they became Muslims and on leaving Makkah they promised to return the following year. When they reached Yathrib carrying Islam in their hearts, they told their relatives and friends what they had heard from the Prophet (ﷺ) and many more people became Muslims.

### *Islam spreads in Yathrib*

**W**hen the men who took the pledge at Aqabah finished performing Hajj, the Prophet sent Mus'ab bin Umayr along with them to teach them the Qur'an. In Yathrib, Mus'ab stayed with Abu Umama Asad bin Zurara. The two directed their efforts towards teaching non-Muslims about Islam. One day as Umayr and Abu Umama sat in an orchard, Sa'd bin Mu'adh, the chieftain of the Aus tribe, spotted them. He said to his cousin, Usayd bin Hudhayr, "Go and rebuke those two who have come to deceive our weak." Weapon in hand, Usayd approached the two Muslims. Asad saw him and warned Mus'ab, "Here comes a chieftain."

"Why are you here?" Usayd thundered. "Do you intend to deceive our weak? Keep away if you value your life!" Mus'ab was not intimidated. "Why don't you sit and listen? If you like what we say, accept it; if you dislike it, don't."

"That sounds fair," said Usayd cautiously. He put away his weapon and sat down. Mus'ab explained the basic principles of Islam and then recited some verses of the Qur'an. Usayd found himself agreeing with everything Mus'ab said, so he embraced Islam. He then returned to Sa'd bin Mu'adh, who now had to be convinced. "I talked to them," Usayd said to Sa'd carefully, "and found nothing objectionable in what they say. Still, I forbade them to talk to anyone else. By the way, I managed to find out that the Banu Haritha are planning to kill Asad bin Zurara because he is your cousin. They want to break the covenant."

Usayd's ploy worked. Sa'd became angry and made his way to Mus'ab and Asad. Mus'ab told him the same thing he had told Usayd, and Sa'd agreed to listen. When Mus'ab finished explaining the principles of Islam, Sa'd too became Muslim. His love for the Prophet and his faith made him one of the more distinguished Companions of the Prophet. His new faith surging in his heart, Sa'd returned to his people and said, "O Banu Abdul Ash'hal! What do you know about me as a man among you?"

They answered in one voice: "You are our chief and the wisest man among us!"

Sa'd said, "Well, I will not talk to the families of those who do not believe in Allah and his Prophet." As a result of this, every man and woman in the tribe became Muslim except for Usayram, who became Muslim during the Battle of Uhud. He was martyred in the battle before he had even performed one prostration as a Muslim.

Mus'ab bin Umayr returned to Makkah before the next Hajj. His account of how Allah had guided the people of Yathrib to Islam delighted the Prophet immensely. A year passed, and the pilgrimage season came around again.

Twelve important men from Yathrib went to Makkah to meet the Prophet (ﷺ) and promised faithfully to serve him and Islam. In return, the Prophet (ﷺ) sent one of his friends, Mus'ab ibn 'Umayr, with them to teach the Qur'an and instruct them in their new religion. Another year passed and still more Muslims came from Yathrib to Makkah for the pilgrimage. On this occasion a secret meeting with the Prophet (ﷺ) was

arranged to be held at night. Seventy-three men and one woman from Yathrib came, and the Prophet (ﷺ) arrived with his uncle, al-Abbas. During this meeting the men from Yathrib offered to protect and defend the Prophet (ﷺ) and his followers if they would come to live in Yathrib. This promise of protection came to be known as the Treaty of Aqabah.

The treaty was most fortunate for even though Islam was growing in Yathrib, the Muslims in Makkah were still suffering. The Prophet (ﷺ) therefore told his friends and followers to go to Yathrib where they would be safe, and most of them took this opportunity to leave. Despite all this suffering the Prophet (ﷺ) was not allowed to fight his enemies, for Allah had told him to forgive those who insulted him or would not listen to his message. But the Quraysh had closed their minds so utterly to the word of Allah and grew so hard-hearted towards the Prophet (ﷺ) and his followers, that Allah gave permission to the Prophet (ﷺ) to fight those who tried to harm him or his companions.

Permission is given unto those who fight because they have been wronged; And Allah is surely able to give them victory; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah".<sup>24</sup>

Quraysh began to fear the Prophet (ﷺ) for they realized that he was now strong enough to fight them and had been given leave to do so by Allah. They also knew that he now had the people of Yathrib to help and protect him. Seeing that the Muslims were leaving the city, they decided to kill the Prophet (ﷺ), before he, too, left Makkah to join his followers in Yathrib. In this way they hoped to put an end to Islam once and for all.

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<sup>24</sup> (Qur'an 22:39-40)



# The Journey towards Madinah!

**T**he breaking of All Connections with One's Home, for the Sake of Allah Alone. After his companions had left for Yathrib, the Prophet (ﷺ) stayed in Makkah, waiting for permission from Allah to leave the city. Abu Bakr and Ali stayed with him. There were also some Muslims whom Quraysh had not allowed to leave. Abu Bakr kept asking the Prophet (ﷺ) to allow him to go to Yathrib, but the Messenger of Allah (ﷺ) kept saying, 'Do not be in a hurry; it might be that Allah will give you a travelling companion.' The leaders of Quraysh assembled in the house of their ancestor, Qusayy, as was customary when they had an important decision to make. They had to find a way of getting rid of the Prophet Muhammad (ﷺ), before he was able to join his friends in Yathrib.

As they were busy arguing, the Devil appeared at the door in the form of a noble and handsome old man. When they saw this elderly gentleman standing there, they asked him who he was. He said he was a Shaikh from the mountains who had heard what they meant to do and thought he might be able to help or advise them. They thought he looked like a wise man, so they invited him in. Each leader then started to put forward ideas about what should be done, but none of them could agree about which was best, until AbuJahl told them his plan. This was that each clan should provide a strong, young warrior, each of whom would be given a sword. All the young warriors would then wait outside the Prophet's house and together attack him as he came out. In this way they would be rid of him but as the blame for killing him would fall on all the clans, the Prophet's family would not be able to seek revenge. When he heard this, the Devil in the disguise of the old man, said, 'That man is right; in my opinion it is the only thing to do!' The leaders of Quraysh then left to carry out their plan to murder the Prophet (ﷺ). *And when the unbelievers plot against thee, to confine thee, or kill thee, or to drive thee out, they were plotting, But Allah was (also) plotting; and Allah is the best of plotters*".<sup>25</sup>

Before the night fell, on which Muhammad (ﷺ) was to be killed, the Archangel Jibreel came to him and said, 'Do not sleep tonight in your own bed.' The Prophet (ﷺ) understood what was going to happen, so he told Ali to lie in his bed and wrap himself in the blanket that the Prophet (ﷺ) normally used, promising that no harm would befall him. With the coming of darkness the young men of Quraysh had gathered outside the Prophet's house, waiting for him to come out. After he had made sure that 'Ali was safe, the Prophet

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<sup>25</sup> (Qur'an 8.30)

(ﷺ) left the house. At that very moment Allah took away the sight of the warriors so that they could not see the Prophet (ﷺ), who took a handful of dust, sprinkled it on their heads.

The young men waited the whole night and were furious when, in the morning, they saw Ali instead of the Prophet (ﷺ) coming out of the house. They realised that their plan had failed completely. In the meantime, the Prophet (ﷺ) went to Abu Bakr's house and told him, 'Allah has told me that now is the time for us to leave Makkah.' 'Together?' asked Abu Bakr. 'Together', the Prophet (ﷺ) replied. Abu Bakr wept for joy, because now he knew that the travelling companion, he had been promised was the Prophet (ﷺ) himself. Then he said, 'O Messenger of Allah, these are the two camels which I have kept ready for this.' And so, the two of them left for a cave in Thaur, a mountain to the south of Makkah where they intended to hide.

When they were out of the city the Prophet (ﷺ) looked back and said, 'Of all Allah's earth, you are the dearest place to Allah and to me and if my people had not driven me out I would never have left you.' When Quraysh found out that the Prophet (ﷺ) and his companion had gone, they set out after them, searching in every direction. Three days later they finally reached the cave where the Prophet (ﷺ) and Abu Bakr were hiding, but a strange and wonderful thing had happened. A spider had woven its web right across the entrance to the cave and a dove was nesting with her mate nearby. As the Makkahns stood in front of the cave, with only the spider's web separating them from the fugitives, Abu Bakr began to fear for their safety. He whispered to the Prophet (ﷺ), they are very close. If one of them turns, we will be seen.' But he was comforted by the Prophet's reply: "What do you think of two who have with them Allah as their third? 'Grieve not, for verily Allah is with us".<sup>26</sup>

After a few moments the search party decided that no one could have entered the cave recently, or the spider's web would not have been complete, and the dove would not have nested there, and so they left without searching inside. Three days later the Prophet (ﷺ) and Abu Bakr thought it safe to leave the cave. Abu Bakr's son, 'Amir, had arranged for three camels and a guide to help them continue their journey to Yathrib. 'Amir would ride behind his father. The leaders of Quraysh, meanwhile, returned to Makkah and offered a reward of one hundred camels to whoever captured the Prophet (ﷺ). Among those who went in search of him was a famous warrior. He was, in fact, the only one to catch up with him, but whenever he came close, his horse would suddenly sink up to its knees in the sand.

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<sup>26</sup>(Qur'an 9.40)

When this had happened three times, he understood that the Prophet (ﷺ) was protected by a power stronger than anything he had known, and so he went back to Makkah. On arriving there he warned everyone against continuing the search, relating what had happened to him.

The Prophet's journey from Makkah is called the hijrah, or migration. It was really the first step towards the spread of Islam throughout the entire world, and Muslims begin their calendar from the year of the hijrah.

### *Arrival in Madina*

**W**hen the people of Madina heard that the Prophet (ﷺ) had left Makkah and was on his way to their city, they anxiously awaited his arrival. Each morning they would go to the edge of the city to see if he were coming.

Finally, on Monday, September 27, in the year 622 A.D., someone saw him in the distance and shouted to everyone, 'Here is Muhammad! (ﷺ) the Messenger of Allah has arrived!' All the Muslims went out to greet him, shouting, "Allahu Akbar"! Allah is Great! Muhammad the Messenger of Allah has arrived!' The women and children sang songs to show how glad they were to see him. The Prophet (ﷺ) entered the city with his friend Abu Bakr. Most of the people there had not seen him before and as they gathered around they did not know which of the two was the Prophet (ﷺ), until Abu Bakr got up to shield him with his cloak from the burning sun. Yathrib would now be called al-Madinah, which means, The City.

The Messenger of God (ﷺ) stayed in Quba', which is a place at the entrance of Medina, for three days. On the first Friday after his arrival the Prophet led the congregation in prayer. After this many of the wealthier men invited him to come and live with them and share their riches. But he refused and, pointing to his she-camel, Qaswa', said, 'Let her go her way', because he knew that his camel was under Allah's command and would guide him to the spot where he should stay. They let the camel go until she finally knelt down beside a house belonging to the Bani an-Najjar, the tribe to whom the Prophet's mother was related. This house was used as a drying-place for dates and belonged to two young orphan boys named Sahl and Suhayl. They

offered to give it to the Prophet (ﷺ) but he insisted on paying them for it, and so their guardian, As'ad the son of Zurarah, who was present, made the necessary arrangements.

The Prophet (ﷺ) ordered that a mosque and a place for him to live be built on the site. All the Muslims worked together to finish it quickly- even the Prophet (ﷺ) joined in. It was here that the Muslims would pray and meet to make important decisions and plans. The building was quite plain and simple. The floor was beaten earth and the roof of palm leaves was held up by tree trunks. Two Stones marked the direction of prayer. At first worshippers faced Jerusalem, but Soon after the direction of prayer was changed towards the Ka'bah in Makkah.

In the early days of Islam, the times for prayer were not announced and So the Muslims would come to the mosque and wait for the prayer so as not to miss it. The Prophet (ﷺ) wondered how to tell the people that it was time for prayers. He discussed it with his friends, and at first two ideas were put forward; that of blowing a horn as the Jews did, and that of using a wooden clapper like the Christians. Then a man called Abd Allah ibn Zayd came to the Prophet (ﷺ) and told him he had had a dream in which he had seen a man dressed all in green,

holding a wooden clapper. He had said to the man, 'Would you sell me your clapper in order to call the people to prayer?' The man had replied, 'A better way to call the people to prayer is to Say: "Allahu Akbar, Allah is Most Great!" four times, followed by "I bear witness that there is no divinity but Allah, I bear witness that Muhammad is the Messenger of Allah,



Come to prayer, come to prayer, Come to salvation, come to salvation. Allahu Akbar, Allahu Akbar! There is no divinity but Allah!" When the Prophet (ﷺ) heard this, he said it was a true vision from Allah. He sent for Bilal, who had a beautiful, strong voice, and ordered him to call the people to prayer in just this way.

Bilal did so and soon after 'Umar came out of his house and told the Prophet (ﷺ) that he had seen exactly the same vision himself. The Prophet (ﷺ) replied, 'Allah be praised for that.' The adhan, or call to prayer, which came to 'Abd Allah ibn Zayd in his dream and was performed by Bilal on the instruction of the Prophet (ﷺ), is the one we still hear today being called from the minarets of mosques all over the world.

### *Difficulties in Madinah*

**A**lthough the immigrants rejoiced over their freedom from the pagans, life in Madinah presented several difficulties. They had left their homes and belongings and now had to start all over again. Most of them had been traders, while the main occupation in Madinah was date cultivation. Furthermore, the climate did not suit the newcomers, many of whom were soon stricken with fever. The Prophet H was aware of the great sense of displacement among the Muhajireen (the immigrants), and he made the following prayer:

"O Allah! Make Madinah as dear to us as Makkah was, or even dearer! Make its climate salubrious and bless its fruits and grains!"

Allah granted the Prophet's prayer. The immigrants regained their health and began to love Madinah. As they became engaged in establishing social and emotional ties in Madinah, they found the city becoming more and more of a home to them.

### *Brotherhood between the Muhajireen and the Ansar*

**T**he Ansar tried to outdo each other in making the Muhajireen comfortable in Madinah and put themselves and their possessions at the service of the newcomers. Their generosity is mentioned in the following Verse of the Qur'an: "The Ansar love the Muhajireen who sought refuge with them, and there is no jealousy in their hearts for what the Muhajireen have been given. The Ansar give

the Muhajireen preference over themselves, although they were in need of what the Muhajireen received." <sup>27</sup>

The Prophet ﷺ helped create a strong bond between the forty-five immigrants and their hosts by assigning each immigrant to a particular family in Madinah. Each immigrant, therefore, was declared a member of the family he was assigned to. They were to share each other's grief and suffering, and they were even allowed to inherit from each other. Later, however, the permission to inherit from each other was abrogated by a verse in the Qur'an limiting inheritance to blood kin.

The brotherhood that was born between the Ansar and Muhajireen was no superficial bond based on sufferance of the Prophet's instructions, but a deep sense of kinship that is difficult to imagine today. The Ansar felt such a great responsibility for their Makkan proteges that once they even went to the Prophet and offered to give half of their precious date groves to the Muhajireen. When the Prophet would not allow them to do so, they made a second suggestion: "The Muhajireen can do some work in the groves and receive a share from the profits as compensation." The Prophet accepted this proposal.

Sa'd bin Rabi'a was a wealthy Ansari (singular form of Ansar). He was paired with an immigrant, Abdul Rahman bin Auf. Sa'd not only offered Abdul Rahman half his possessions, but also offered him one of his wives. "I have two wives," he said. "Tell me who is more pleasing to you and I shall divorce her so that you may marry her."

Abdul Rahman did not take advantage of his host's generosity. "May Allah bless your family and your possessions! Just tell me where the market is." Like most Makkans, he was a skilled merchant, and soon he was able to support himself with his earnings from the market. Shortly thereafter, he married a woman from the Ansar.

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<sup>27</sup>(59:9)

## *Islamic community*

**T**he brotherhood between individual immigrants and their host families created a strong sense of community that was further consolidated when the Prophet ﷺ instituted common rules of conduct for all. However, Madinah was also home to two other communities, the polytheists who had not accepted Islam, and the Jewish tribes. In order to avoid the kind of conflicts the Muslims had experienced in Makkah, the Prophet ﷺ entered into a covenant with these two communities.

The covenant marked a turning point for Muslims. They were bound to each other by a solemn undertaking and through the course of later events, they would prove that the unity, brotherhood and cooperation sown by the covenant had flowered and borne fruit.

As for the position of the Muslims vis-a-vis the non-Muslims, the covenant signified that the Muslims were strong enough to set their own terms. It was made apparent to the polytheists that they would not be able to challenge the Muslims' authority.

Most of the chieftains and notables of Madinah had become Muslim, and there was no one capable of leading those opposed to Islam in open rebellion. Realizing this, the Prophet ﷺ wanted to ensure that non-Muslims who were discontent with the new power structure did not look to Makkah for help. He made the non-Muslims agree to the following stipulation: "We will not shelter the Quraysh, nor will we refuse to offer protection to Muslims."

The Prophet ﷺ also drew up a separate covenant between the Muslims and the Jews. This covenant united the three communities of Madinah and defined the Prophet as the undisputed head of state. Once everyone understood his rights and responsibilities, the Prophet ﷺ began to actively call the other two communities to Islam. Many embraced Islam, and those who preferred their own religion lived in peace

with the ruling Muslims. There were others, however, who were interested neither in Islam nor peaceful coexistence. A faction from them became Muslim so as to weaken Islam from within. They were later known as the Hypocrites. Their leader was Abdullah bin Ubayy, and together with the group of hostile non-Muslims, they represented the greatest threat to the security of Madinah.

## *The Battle of Badr*

**T**he Muslims who had gone to Madinah, had left all their belongings behind in Makkah and these had been taken by their enemies. Thus, when the Muslims heard that Abu Sufyan, one of the leaders of Quraysh, was on his way back to Makkah from Syria with a large caravan of goods, they decided that the time had come for them to retrieve some of their losses.

The Prophet (ﷺ) gave the Muslims permission for this attack and everyone began to get ready for the raid, for it had been revealed: *Permission to fight is given unto those who fight because they have been wronged; and Allah is surely able to give them victory*<sup>28</sup> *The Revelation had mentioned that a thing most serious with Allah was to turn (men) from the way of Allah, and to disbelieve in Him and in the Holy Mosque, and to drive his people from there...for persecution is worse than killing*<sup>29</sup>.

The retrieval of their goods, however, was not their only reason for wanting to attack the caravan. The Muslims did not think they should simply remain safely in Madinah; they wanted to spread the message of Islam. They thus felt that if Quraysh wanted freedom to trade in safety, then the Muslims must also have freedom to believe in Allah, to follow His Messenger (ﷺ), and spread His Word. It was, therefore, thought that the best, and only way to get Quraysh to understand this was to attack what was most important to them—a caravan.

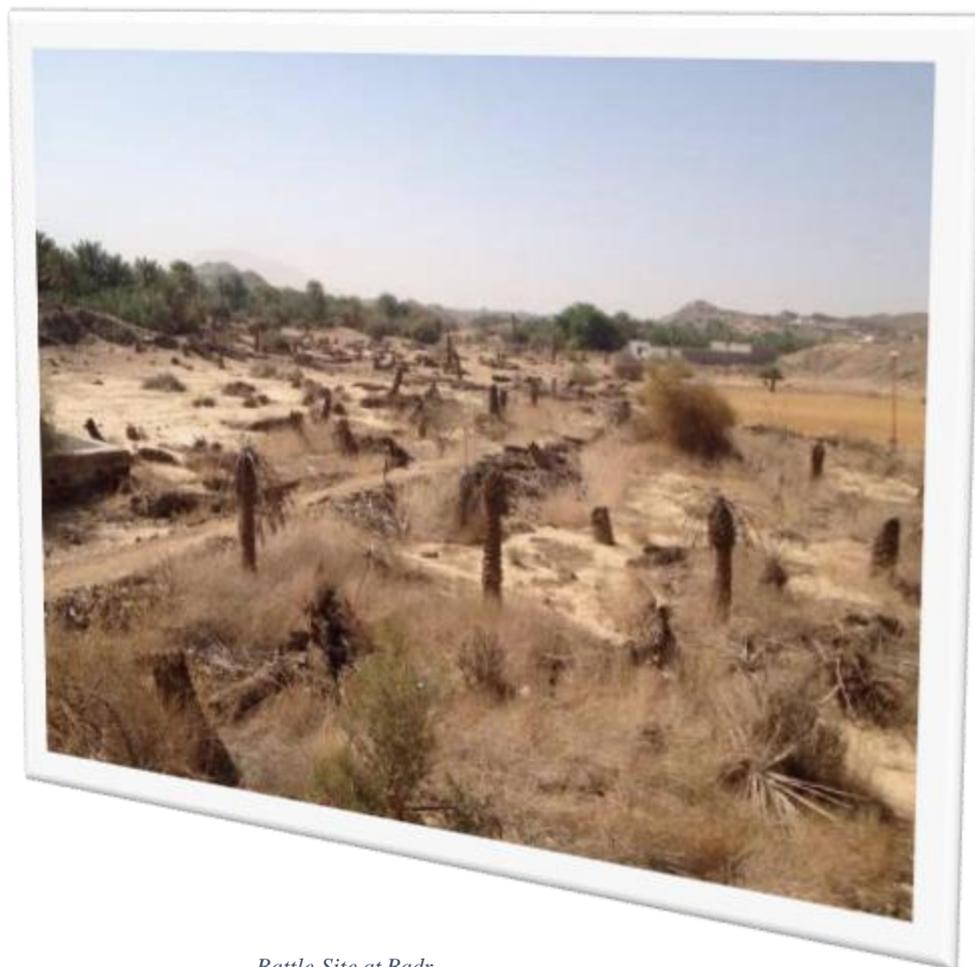
Abu Sufyan, in the meantime, heard about the Muslims' plan and quickly sent a message to Quraysh in Makkah, telling them that the caravan was in danger and asking for help. As a result nearly all Quraysh came out to help him defend the caravan. There were a thousand men and two hundred horses. The women also went along to cheer the men on with their singing. Unaware of this, the Prophet (ﷺ) set out with his followers. It was the month of Ramadan and the Muslims were fasting. There were only three hundred and five of them, most of them Ansar, men from Madinah. With them they had three horses and seventy camels, on which they rode in turns.

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<sup>28</sup> (Qur'an 22.39)

<sup>29</sup> (Qur'an 2.217)

They arrived in the area of Badr, some distance from Madinah where they made camp and waited for news of the caravan. Then they heard that Quraysh had set out from Makkah with a strong army. The situation had suddenly changed. They were no longer going to make a raid on a caravan—they were going to have to fight Quraysh. The Prophet (ﷺ) gathered his men around him to find out what they wanted to do. First Abu Bakr, and then Umar, spoke for the Muslims who had come from Makkah. They said they would obey the Prophet (ﷺ). But the Prophet (ﷺ) wanted to hear the opinion of the Ansar, because he did not want to force them into doing something they did not want to do. Sa‘d Ibn Mu‘adh, one of the leaders of the Ansar, got up and said, we believe in you and we swear before all men that what you have brought is the truth. We have given you our word and agreement to hear and obey. So, go where you wish, we are with you even if you should lead us into the sea!



*Battle Site at Badr*

The Prophet (ﷺ) was greatly encouraged by these words and so it was agreed to fight. Abu Sufyan learned where the Muslims were camped. He changed the course of the caravan and quickly took it out of their reach. He then sent word to Quraysh telling them that the caravan was safe and that they should return to Makkah. But the leaders of Quraysh were proud and stubborn men. They refused to return as they had made up their minds to show everyone how powerful they were by destroying the Muslims. Now there was a wadi, or valley, at Badr, with wells on the side nearest Medina, and it was here that the Muslims took up position facing the valley with the wells behind them.

Quraysh meanwhile placed themselves on the other side of the valley. The Muslims then dug a reservoir, filled it with water from one of the wells, and made a barrier around it. Then they stopped up the wells. In this way the Muslims had enough drinking water for themselves, while the Makkahns would have to cross the valley and fight the Muslims in order to get water. The night before the battle, while the Muslims slept peacefully, a heavy rain fell. “When He made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, in order that He might purify you, and remove from you the fear of Satan, and strengthen your hearts and make firm (your) feet thereby”.<sup>30</sup>

On the morning of Friday, the 17th of Ramadan, 2 A.H., (March 17th, AD), the two armies advanced and drew closer to one another. The rain been heavier on the side of Quraysh, making the ground soft and difficult. On the side of the Muslims, however, the rain had backed the sand down hard, making it easy for them to march. The Prophet (ﷺ) preferred the men to fight in ranks. As they prepared to march, he noticed someone had stepped out in front of the others.

The Prophet (ﷺ) prodded him in the side with an arrow, saying, ‘Stand in line!’ The man, Sawad, exclaimed, ‘You have hurt me, O Messenger of Allah! Allah has sent you to be just and good.’ Prophet (ﷺ) lifted his shirt and said, ‘Then do the same to me. The man approached and kissed him on the spot instead, saying, ‘O Messenger of Allah, you see what is before us and I may not survive the battle. If this is my last time with you, I want the last thing I do in life to be this.’ Shortly after he went into battle, Sawad died a martyr. Having examined the ranks, the Prophet (ﷺ) then went to a shelter made of palm branches from which he could command the battle. Abu Bakr stayed with him, while Sa’d ibn Mu’adh, with several of the Ansar, stood outside guarding the hut. When the Prophet (ﷺ) saw the enormous Quraysh army descending the hill into the valley, with all their banners and drums, he began to pray for the help which Allah had promised him. These were some of his words. ‘O Allah, here come Quraysh full of vanity and pride, who oppose Thee and call Thy Messenger a liar. O Allah, if this little band (the Muslims) perishes today, there will be none left in the land to worship Thee.’

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<sup>30</sup> (Qur'an 8.11)

At first the battle began in single combat when one of Quraysh swore that he would drink from the Muslims' reservoir and then destroy it or die in the attempt. Hamzah, the Prophet's uncle, came forward to face him and killed him. Three of the most important men of Quraysh then stepped forward and gave out a challenge for single combat. The Prophet (ﷺ) sent out 'Ali, Hamzah, and 'Ubaydah ibn al-Harith, to face them. It was not long before Hamzah and 'Ali had killed their opponents. As for 'Ubaydah, he had wounded his enemy

but was wounded himself, and so his two companions killed the wounded Makkahn and carried 'Ubaydah back to the safety of the Muslim ranks. After this, the two armies attacked each other, and fighting broke out all around. The sky was filled with arrows. The Muslim army held its ground against the great army of Quraysh



and even though the Muslims were much fewer in number, they gained a great victory, destroying the Makkahn army and killing most of its leaders. Among the leading Makkahns who died were Abu Jahl and Umayyah ibn Khalaf, who was killed by his former slave, Bilal. Seeing that their leaders were nearly all dead, the remainder of Quraysh retreated. The Prophet (ﷺ) sent word to Madinah to tell them

of the victory.

He then gathered up the spoils of war and divided them equally among the Muslims. Some of the Makkahns had been taken prisoner and the Prophet (ﷺ) gave orders that they should be treated well until their relatives from among Quraysh came to fetch them.

## *The Battle of Uhud*

W

hen the survivors of the defeated Quraysh at Badr to Makkah gathered to speak with Abu Sufyan. They said, 'Muhammad has best men, so help us to fight him so that we may avenge those we have lost.' In order to do this, it was agreed that everyone who had had a share in the caravan should put his profits towards the cost of a new army, which would be three times as big as the one at Badr. Among those who joined the new army was an Abyssinian slave called Wahshi; who was known for his accuracy with the spear. His master, Jubayr ibn al-Mut'im, said to him, 'Go with the army and if you kill Hamzah, the uncle of Muhammad, in revenge for my uncle's death, I will set you free when Hind, Abu Sufyan's wife, heard about this she sent a Wahshi to say that she would clothe him in gold and silk if he would carry out his master's wish, for she, too, wanted Hamzah dead because he had both her father and brother.

While the Makkahns made their plans, the Prophet's uncle, „Abbas, one the few Muslims still living in Makkah, sent a letter of warning to the Prophet (ﷺ) in Medina. He told him that Quraysh were setting out with a huge arm for Uhud, a place just outside Medina. On receiving this timely warning, the Prophet (ﷺ) gathered his companions around him to discuss what they should do. He thought it would be better to wait for the enemy inside city rather than go out to meet them, because it would be easier to defend Madinah from inside the city walls. But the young Muslims were go out and face Quraysh. They said, 'O Prophet of Allah, lead us out against our enemies, or else they will think we are too cowardly and too weak to fight them.' One of the rulers of Medina, Abd Allah ibn Ubayy, however, agreed with the Prophet (ﷺ) and advised him to remain in the city, saying, 'Whenever we have gone out to fight an enemy we have met with disaster, but none has ever come in against us without being defeated.' But when the Prophet (ﷺ) saw that the majority were in favor of going out to meet Quraysh, he decided to do so, and after the Friday prayer he put on his armor. The Muslims then set out with one thousand men in the direction of Mount Uhud which overlooks Medina.

The enemy was camped on the plain below the mountain where they were laying waste the crops of the Muslims. 'Abd Allah ibn Ubayy was angry that the Prophet (ﷺ) had not followed his advice and after going part of the way, turned back for Medina, taking one third of the entire army with him. This left the Prophet (ﷺ) with only seven hundred men to meet the enormous Makkahn army, which numbered three thousand. The remainder of the Muslims went on until they reached the mountain of Uhud. There the Prophet (ﷺ) ordered them to stand in ranks in front of the mountain, so that they would be protected from behind. He

then positioned fifty archers on top of the mountain, giving them the following order: 'Keep the Makkahn cavalry away from us with your arrows and don't let them come against us from the rear, whether the battle goes in our favor or against us. Whatever happens keep to your places so that we cannot be attacked from your direction, even if you see us being slain or booty being taken.' When the Muslims were in position, the Prophet (ﷺ) held up his sword and said, 'Who will use this sword with its right?' This was a great honor and many men rose to claim it, but the Prophet (ﷺ) decided to give it to Abu Dujanah, a fearless warrior. Then the battle commenced.

The Muslims were well organized and had the advantage, because although Quraysh had more than four times as many men, they were tired from their journey and thus not ready to fight. As a result, the Muslims were able to make a surprise attack, led by Abu Dujanah, who was wearing a brilliant red turban. As the fighting increased the Quraysh women, led by Hind, began to beat their drums to urge their men on. They called out poems to encourage their men to be brave. 'If you advance, we hug you, spread soft rugs beneath you; if you retreat, we leave you. Leave and no more love you.' Abu Dujanah said: 'I saw someone urging the enemy on, shouting wildly, and I made for him, but when I lifted my sword against him he screamed and I saw that it was a woman; I respected the Apostle's sword too much to use it on a woman.' That woman was Hind.

As usual, Hamzah, the Prophet's uncle, fought with great courage, but while leading the Muslims in a fierce attack, which nearly defeated the Makkahns, he was suddenly and cruelly struck down by the slave Wahshi. Later, Wahshi told how it happened: 'I was watching Hamzah while he was killing men with his sword. I... aimed my spear until I was sure it would the mark and hurled it at him. He came on towards me but collapsed and fell. I left him there until he died, then I came and took back my spear. Then I went back to the camp because I did not want to kill anyone but him. My only aim in killing him was to gain my freedom.'

The Quraysh warriors were soon scattered and forced to retreat. It looked as though they had been defeated! Seeing this, forty of the fifty Muslims archers on top of the mountain ran down from their position to collect booty, for the Quraysh army had left many of their belongings behind. The archers rushed to take what they could, forgetting the Prophet's orders. Khalid Ibn al-Walid, Commander of the Quraysh cavalry, saw what was happening and quickly turned his men around and ordered them to attack the Muslims from behind. The Muslims were taken completely by surprise.



The Quraysh then began attacking from both sides at once. Many Muslims were killed and instead of winning they began to lose the battle. To add to the confusion, it was rumored that the Prophet (ﷺ) had been killed. When the Muslims heard this, they were at a loss to know what to do. Then a man named Anas called out, 'Brothers! If Muhammad (ﷺ) has been killed what will your lives be worth without him? Don't think about living or dying. Fight for Allah. Get up and die the way Muhammad (ﷺ) died!' and on hearing these words the Muslims took courage.

There had been several cavalry attacks on the position held by the Prophet (ﷺ) and his companions and the Prophet's cheek had been badly gashed. As the Makkahns closed in again, he called out, 'Who will sell his life for us?' At this, five Ansar got up and fought until they were killed, one by one. Their places were soon taken, however, by a number of Muslims who drove off the attackers. Amongst the defending Muslims was Abu Dujanah who put his arms around the Prophet (ﷺ) and made himself into a human shield. Throughout the remainder of the battle he held on to the Prophet (ﷺ), but as the fighting drew to a close he suddenly let go. Abu Dujanah was dead, killed by the many arrows in his back that had been aimed at the Prophet (ﷺ). With the defeat of the Muslims, Quraysh were at last avenged.

As they left the field of battle Abu Sufyan called out to his men, 'You have done well; victory in war goes by turns- today in exchange for Badr!' When he heard this, the Prophet (ﷺ) told Umar to answer him, saying, 'Allah is Most High and Most Glorious. We are not equal. Our dead are in Paradise and your dead are in Hell!' The Muslim soldiers then followed the departing Quraysh part of the way to make sure they were not going to attack Madinah. After the enemy had left, the Prophet (ﷺ) made his way around the Battle-field to see the extent of the Muslim losses.

Many of the most faithful Muslims had been killed. Among the dead, the Prophet (ﷺ) found the body of his closest friend and uncle, Hamzah, who had been killed by the slave, Wahshi. At the sight of this, the Prophet (ﷺ) said, 'There will never be a moment as sad for me as this.' Hamzah's sister, Safiyya, came to pray and ask forgiveness for her brother, saying 'We belong to Allah and to Allah we are returning.' After the Prophet (ﷺ) had prayed over the many dead, he said, 'I tell you that no one has been wounded in Allah's cause, but Allah will remember him and on the Day of Resurrection will raise him from the dead. Look for the one who has learned most of the Qur'an and put him in front of his companions in the grave.' They were buried where they had fallen as martyrs. Of them Allah says: 'Do not think that those, who were killed for Allah's sake are dead. Nay, they are alive. With their Lord they have provision. Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those that have not yet joined them because they have nothing to fear or grieve over'.<sup>31</sup>

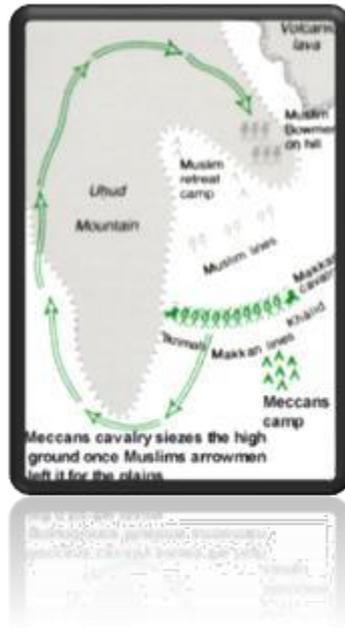
It is said that the Prophet (ﷺ) swore that no Muslim who had died for his beliefs would want to come back to life for a single hour, even if he could own the whole world, unless he could return and fight for Allah and be killed a second time. The Muslims realized that their defeat had been caused by their disobedience to the Prophet (ﷺ). The Qur'an tells us that the Muslims had been tested by Allah at Uhud and had failed but that Allah forgave them their weakness. 'Some of you there are that desire this world, and some of you there are that desire the next world. Then He turned you from them, that He might try you; and He has forgiven you; and Allah is bounteous to the believers'.<sup>32</sup>

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<sup>31</sup> (Qur'an 3.169-170)

<sup>32</sup> (Qur'an 3.145)

People living nowadays should learn from the lessons learned by the early Muslims at Uhud. Disobedience to the Prophet (ﷺ) and love for the things of this world caused their defeat. The same can happen to us as well. Even if we have no battle like Uhud to fight, we can still die for Allah's sake by fighting what is bad in ourselves. When the Prophet (ﷺ) came back from a battle he said to his men, 'We have returned from the lesser war to the greater war.' He meant by this that the struggle that goes on within every human being to become a better person is the more difficult battle.



## *The Battle of The Trench*

**W**hen the Prophet (ﷺ) first arrived in Madinah, the Jews who were living there had welcomed him. The Prophet (ﷺ) had returned their greeting, as he wished to be on good terms with them. An agreement was also reached between the Muslims and the Jews, which gave the Jews, the freedom to practice their religion and which also set out their rights and their duties.

Among these duties was that in the case of war with Quraysh, the Jews would fight on the side of the Muslims. Despite this agreement, however, some of the Jewish tribes, who resented the Prophet's presence in Madinah, soon began to cause trouble amongst the Muslims. They tried to set the Muslim Emigrants from Makkah and the Ansar against each other. The troublemakers were given many warnings, but they continued to be a nuisance. In the end, the Muslims had no choice but to drive them from Madinah. A new agreement was offered those Jews who remained, but the trouble did not end there. One of the Jewish tribes, the Bani Nadir plotted to murder the Prophet (ﷺ) but their plan was discovered and they, too, were exiled from the city. Knowing that they could not defeat the Muslims themselves, some of the leaders of the exiled Jews secretly went to Makkah to enlist the help of Quraysh.

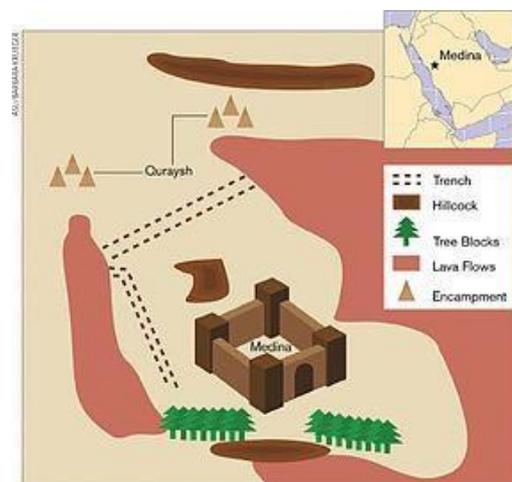
Knowing what the Makkahns would like to hear, they pretended to believe in the same things. They said that they thought that the old Arab tradition was better than the teachings of the Prophet Muhammad (ﷺ) and that they believed that the Quraysh religion of worshipping many idols was better than the Prophet's with only one God. Then the Jews told them that if all the Arab tribes attacked Madinah, the Jews inside the city would help to defeat the Prophet (ﷺ) and Islam once and for all.

The leaders of Quraysh were pleased to hear all this and seizing on what seemed to them a very good opportunity, agreed to the plan and began to gather together a formidable army. In the meantime, in Madinah, only one Jewish tribe, the Bani Quraydhah, refused to betray the Muslims.

Eventually the Muslims learned of the preparations being made for war in Makkah and of the plotting of the Jews within Madinah itself. The betrayal of the Muslims by the Jews did not surprise the Prophet (ﷺ), who said of them: 'The hearts of the Jews have become closed to the truth. They have forgotten what Moses taught them long ago that there is only one God.'

The Muslims wondered how they could defend Madinah. They heard that Abu Sufyan was coming to attack them with an enormous army which included many other Arab tribes, as well as Quraysh. What were they to do with only a single week to prepare? The Prophet (ﷺ) and his men knew that it would be impossible for them to fight off all these tribes! The only thing they could do was to stay inside the city and try to defend it as best they could. Now among the people of Madinah was a Persian named Salman, who had to live in the city some time before the Prophet's arrival there. As a convert to Christianity he had traveled to Madinah after Christian sages had told him that a Prophet would be born in Arabia. On arriving in he was, however, sold into slavery by the merchants with whom he had traveled. Later he became a Muslim, gained his freedom and became a member of the Prophet's household.

When the people gathered to discuss a plan of action against the approaching enemy, Salman was present and it was he who suggested that they should dig a trench around the city. The Prophet (ﷺ) thought this a good idea, so the Muslims set to work, although it was in the middle of winter. They worked day and night, digging the trench as quickly as possible. The Prophet (ﷺ) himself carried rocks and when the men were tired, he gave them the will to carry on. Someone later recalled how beautiful he looked, dressed in a red cloak with dust upon his breast and his dark hair nearly reaching his shoulders. There was little food at this time and the men were often hungry as they worked. On one occasion, however, a little girl gave some dates to the Prophet (ﷺ), which he spread out on a cloth. The men were then called to eat and the dates kept increasing in number until everyone had been fed. Even after everyone had eaten their fill, the dates continued to increase so that there were, more than the cloth could hold.



Similarly, there is the story of the lamb, that has come down to us from one who was there: 'We worked with the Apostle at the trench. I had a half-grown lamb and I thought it would be a good thing to cook it for Allah's Messenger. I told my wife to grind barley and make some bread for us. I killed the lamb and we roasted it for the Prophet (ﷺ). When night fell, and he was about to leave the trench, I told him we had prepared bread and meat and invited him to our home. I wanted him to come on his own, but when I said this he sent someone to call all the men to come along. Everyone arrived, and the food was served. He blessed it and invoked the Name of Allah over it. Then he ate and so did all of the others. As soon as one lot were satisfied, another group came until all the diggers had eaten enough, but still there was food to spare.

Abu Sufyan arrived with more than ten thousand men. The Muslims numbered only three thousand. Quraysh and their allies surrounded Madinah but between the two armies was the long, wide trench.

The Prophet (ﷺ) and his men stayed behind this trench for nearly a month defending the city against their more powerful enemy. Many times, warriors tried to cross the trench and enter the city, but each time they were pushed back by the Muslims. The Muslims were afraid that if any did manage to cross over, the Jews inside Madinah would join forces with them and the Muslims would be beaten. The Jewish tribe of Bani Quraydhah, who had stood by the agreement with the Muslims, were pressed by a Jewish emissary from the enemy without, to break their promise. Eventually they agreed to do so and when the news of this reached the Prophet (ﷺ) and his companions they were greatly troubled. Sa'd ibn Mu'adh, the leader of the tribe of Aws, was sent by the Prophet (ﷺ) with two other men to find out if this were true. When they arrived in the part of Madinah where the Jews lived, they found were even worse than they had previously thought.

Sa'd ibn Mu'adh, whose tribe was closely allied with the Bani Quraydhah, tried to persuade their leader not to break the treaty with the Muslims, but he refused to listen. This meant that the Muslims could not relax their guard for one moment, for they were now threatened not only by the enemy beyond the trench, but by the Bani Qurayzah, within the walls of the city. Things became more difficult for the Muslims day by day. It was extremely cold, and food began to run out. To make matters worse, the Bani Qurayzah began openly and actively to join forces with the other Jews and cut off all supplies to the Muslims, including food. The enemies of Islam then planned how to capture Madinah.

The situation looked desperate and the Prophet (ﷺ) prayed to Allah to Allah to help the Muslims defeat their enemies. That very night a sandstorm blew up which buried the tents of Quraysh. The storm continued for three days and three nights making it impossible for the enemy to light a fire to cook a meal or warm themselves by. On one of these dark nights the Prophet (ﷺ) asked one of his men,

Hudhayfah Ibn al-Yaman, to go on a dangerous mission. The Prophet (ﷺ) told him to make his way across the trench to the enemy camp where he should find out what they were doing. With much difficulty Hudhayfah crossed the trench and made his way to a circle of Quraysh warriors talking in the darkness. He sat near them, but as there was no fire, no one noticed him. He then heard Abu Sufyan's voice: 'Let us go

home!' he said. 'We have had enough. The horses and camels are dying, the tents keep blowing away, most of the equipment has been lost, and we cannot cook our food. There is no reason to stay!'

Shortly after hearing this Hudhayfah made his way quickly and quietly back across the trench and the next morning the Muslims rejoiced to find that what he had overheard had come true-Quraysh and their allies had gone away! The siege of Madinah had ended in a great victory for Islam. But this was not to be the end of the difficulties, for the Archangel Jibreel the Prophet (ﷺ) and told him that he should punish the Bani Qurayzah for betraying him and the Muslims.

On hearing this, the Prophet (ﷺ) ordered the Muslims to march against the Bani Qurayzah as they hid in their fortress. The Muslims besieged them for twenty-five days until they finally gave in. On surrendering, they asked the Prophet (ﷺ) to let someone judge their case, and he agreed. He also allowed them to choose who would give the ruling. The man chosen to judge the Bani Qurayzah was Sa'd ibn Mu'adh, leader of the Aws, a tribe which had always protected the Qurayzah in the past. Sa'd ibn Mu'adh who had himself been wounded in the battle, decided that the Jews should be tried by their own Holy Law, according to which anyone who broke a treaty would be put to death. As a result, all the men of the Bani Qurayzah were executed, and the women and children made captive. If the Jews had succeeded in their pact, Islam would have been destroyed. Instead from that day on, Madinah became a city where only Muslims lived.

Very soon after peace had been restored to Madinah, Sa'd ibn Mu'adh died of his wounds. It was said that the Archangel Jibreel came in the middle of that night and said to the Prophet (ﷺ) 'O Muhammad, who is this dead man? When he arrived, the doors of heaven opened, and the Throne of Allah shook.' The Prophet (ﷺ) got up as soon as he heard this but found that Sa'd was already dead. Although he had been a heavy man, the men who carried his body to the grave found it quite light. They were told that the angels were helping them. When he was buried, the Prophet (ﷺ) said three times 'Subhan Allah!' (Glory be to Allah!), and 'Allahu Akbar!' (Allah is Most Great!). When asked why he did this, he replied, 'The grave was tight for this good man, until Allah eased it for him.' This is one of the rewards that Allah gives to martyrs and good Muslims.

## *The Treaty of Hdaybiyah*

Quraysh had tried to destroy Islam but had failed. The number of Muslims grew, and their armies increased from three hundred at the battle of Badr, seven hundred at the battle of "Uhud, to three thousand at the battle of the Trench. After the annual fast of Ramadan, the Prophet (ﷺ) had a dream, which indicated that the Muslims should go to Makkah for the pilgrimage. One thousand and four hundred Muslims got ready to go with him on the Lesser Pilgrimage called 'the `Umra'. They dressed in white and went unarmed to show Quraysh that they had come to make the pilgrimage and not to fight. When Quraysh heard that the Prophet (ﷺ) was on his way, they sent troops with Khalid Ibn al-Walid to stop the Muslims from entering the city. To avoid meeting this small army the Prophet (ﷺ) changed his route and led the men through rugged mountain passes.

When they reached easier ground, he told them, 'Say, we ask Allah's forgiveness and we repent towards Him 'At Hdaybiyah, south of Makkah, the Prophet's camel knelt down and refused to go any further. The Muslims thought she was either stubborn or tired, but the Prophet (ﷺ) said: 'The same power that once stopped the elephant from entering Makkah is now stopping us!' He then ordered them to make camp, which they did, although they all hoped they would travel on to the sacred Ka'bah the following day.

On setting up camp, the believers were dismayed to find that the springs were almost dry. When he heard this the Messenger of Allah (ﷺ) instructed a man called Najiyah to take the bowl of water in which he had performed his ablutions, pour it into the hollows where the small amount of spring water lay, and stir it with his arrows. Najiyah did as he was told, and the fresh water gushed up so suddenly that he was hardly able to get out of the way in time.

Messengers were sent to Quraysh to tell them that the Muslims had come only for the pilgrimage, to worship Allah at the Holy Ka'bah, and that they wanted to enter the city peacefully. But Quraysh took no notice. Finally, the Prophet's son-in-law, 'Uthman Ibn Affan, a wise and respected man, was chosen to go, and the Muslims settled down to wait and see what news he would bring back.

After they had waited a long time, the Muslims became very worried. At last they decided that he must have been killed. A state similar to that of Revelation then came upon the Prophet (ﷺ). He gathered the Muslims around him under an acacia tree and asked them to swear their allegiance to him, which they did.

This pact, which is mentioned in the Qur'an, became known as the Treaty of Radwan (which means Paradise).

Shortly after, `Uthman Ibn Affan returned and the Muslims were relieved to see that no harm had come to him. Some Makkahn warriors tried to attack the Muslim camp but were captured and brought before the Prophet (ﷺ), who forgave them when they promise to stop attacking the Muslims. Soon after this, official messengers came from Quraysh and talks began for a peaceful settlement. A man called Suhayl ibn 'Amr was sent by the Makkahns to work out a treaty. When the Prophet (ﷺ) asked 'Ali to write 'In the Name of Allah, the Most Gracious, the Most Merciful', on the top of the page, Suhayl objected, saying 'Write only: bismik Allahumma (in Thy name, O Allah). I don't know him as al-Rahman (the Most Gracious), al-Rahim (the most Merciful).'

The Prophet (ﷺ) agreed and dictated: 'This is a treaty between Muhammad the Messenger of Allah and Suhayl ibn 'Amr. "Stop!' cried Suhayl, 'I don't believe that you are Rasulallah (the Messenger of Allah). If I thought you were Allah's Messenger, I wouldn't be fighting against you, would I?' Calmly, the Prophet (ﷺ) agreed that he should be referred to in the treaty as Muhammad', son of 'Abd Allah. The Muslims were very upset at this, and 'Umar furiously cried out, 'Are you not Allah's Messenger, and are we not Muslims? How can we accept such treatment when we are right, and they are wrong? This will make people laugh at our religion!' But the Prophet (ﷺ) knew what was best and the Treaty of Hdaybiyah was signed.

In this treaty the two sides agreed to stop fighting for a period of ten years. It was also agreed that the Muslims should go back to Madinah immediately but that they could return the following year for the pilgrimage. This pilgrimage would last three days. In addition, the treaty allowed Muslims wishing to leave Islam and return to Makkah to do so. It also permitted Makkahns to leave and become Muslims provided they had the permission of their guardians.

The Muslims agreed to send any Makkahn who did not have their guardian's permission back to Makkah. Suhayl's son had come with his father with the idea of joining the Prophet (ﷺ) but when the treaty was signed, he was, of course, forced to return to Makkah. He cried bitterly. The Prophet (ﷺ) said, 'O Abu Jandal, be patient and control yourself. Allah will provide relief and find a way out for you and others like you.'

# Treaty of Hudaibiyah

Dhul Qa'dah 6 A.H.

15 kilometres  
from Makkah



*{Verily We have granted thee  
a manifest Victory}*  
Surah Fatah, Verse One

\*Peace for 10 years.

## Conditions of Treaty

\*One sided extradition: Makkans seeking refuge in Madinah will have to be returned but Madinans moving to Makkah will not be returned.

\*Muslims will return to Madinah and perform Umrah the next year but can only remain in Makkah for 3 days.

\*Any tribe wanting to be allied with Muslims or Quraish can do so.



The majority of the Muslims were very disappointed when they heard the terms of the agreement and thought that it should not have been accepted. They did not realize that this was in fact a great victory for the Prophet (ﷺ), which Allah would later confirm in a Revelation. The agreement made sure that the following year they would enter Makkah peacefully, and in time would result in Muslims becoming stronger and more respected throughout Arabia. At the time the treaty was signed the Muslims could not have foreseen that the number of people who would travel to Madinah to become Muslims in following year would be greater than in all the years before.

Before the Muslims departed, they followed the Prophet's example of making sacrifice and either shaving or cutting their hair. Even though they were unable to visit the sacred mosque, their pilgrimage was accepted by Allah because it had been their true intention.

On the return journey to Madinah, the 'Victory' chapter of the Qur'an was revealed to the Prophet (ﷺ). It begins: In the Name of Allah, the Beneficent, the Merciful 'Surely We have given thee (O Muhammad) a clear victory, That Allah may forgive thee of thy sin That which is past and that which is to come, And may complete His blessings upon thee, And may guide thee on the right path, And that Allah may help thee with mighty help'.<sup>33</sup>

Now most of those who left Makkah to join the Prophet (ﷺ) without the consent of their guardians and were turned back by him as agreed, did not in fact return to Makkah, but lived instead in groups along the seashore. Then they were joined by others who had left Makkah, but these groups began to endanger Quraysh caravans which were passing by and disrupted their trade because of this, Quraysh told the Prophet (ﷺ) that if he wanted to take these new Muslims, they would not ask for them to be returned. The young men, therefore, joined the Prophet (ﷺ) and the people in Makkah and Madinah grew more at ease with one another. The young men from the seashore were shortly followed by those Muslims who were still living in Abyssinia, and soon the numbers of believers in Madinah had doubled.

About this time, Khalid Ibn al-Walid, the great warrior who had defeated the Muslims at Uhud, set out from Makkah for Madinah. Along the way he met 'Amr Ibn al-'As, the clever speaker who had pursued the Muslims when they fled to Abyssinia. 'Amr, who had attempted to find asylum in Abyssinia, had just returned from that country, the Negus having urged him to enter Islam. He asked Khalid, 'Where are you going?' Khalid replied, 'The way has become clear. The man is certainly a Prophet, and by Allah, I am going to become a Muslim. How much longer should I delay?' 'Amr Ibn al-As answered, 'I am travelling for the same reason. So, they both traveled on to Madinah to join the Prophet(ﷺ). The two men were, however, worried about meeting the Prophet (ﷺ) because of having fought against the Muslims in the past.

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<sup>33</sup> (Qur'an 48.1-3)

Therefore, 'Amr came before Allah's Messenger he said, 'O Prophet, will my past faults be forgiven, and no mention made of what has gone before?' The Prophet (ﷺ) replied, 'Amr, Islam wipes away everything that happened before, as does the hijrah.' A year after the signing of the Treaty of Hudaibiyah, the Prophet (ﷺ) was able to lead two thousand pilgrims on the 'Umra. Quraysh vacated Makkah and watched the rites from the hills above the city. The agreed period of three days was observed, after which the Muslims returned to Madinah.



*Masjid al Hudaibiyah*

## *The Invitation*

**T**he peace which the Treaty of Hdaybiyah guaranteed for ten years meant people could travel from all over Arabia to visit the Prophet (ﷺ) and a great many came to declare their Islam. Also, during this period the Prophet (ﷺ) decided that the time had come for his message to be taken to other countries, so he sent trusted companions with letters, telling of his message, to the leaders of the most powerful nations of the day.

It is recorded that he said, Allah has sent me as a mercy to all men, so take the message from me that Allah has mercy on you.“ It is also recorded that some time before, when the Prophet (ﷺ) was digging before the Battle of the Trench, three flashes of lightning had blared forth from a rock he had been striving to remove. These flashes had shown him the fortresses of the civilizations to the South, East, and West which were soon to come into Islam.

Now at the time the Prophet (ﷺ) sent out his message. Abu Sufyan and some other members of Quraysh were trading in Syria, a province of the Eastern Roman Empire (later to be called Byzantium). Also, at about this time the Emperor Heraclius, ruler of this Empire, had a dream, and sadly told visitors to his court in Syria: I saw our Empire fall and victory go to a people who do not follow our religion.' At first he thought this must refer to the Jews and he even had it in mind to kill all the Jews living under his rule fit then an envoy from the governor of Basra arrived with a message for the Emperor: O Emperor Heraclius. there are some Arabs in the city who are speaking of wonderful happenings in their country', and he then told of what he had heard about the Prophet (ﷺ).

On hearing this Heraclius commanded his soldiers: Go and find me someone who can tell me more about this.' The soldiers, however, did not find those who had been talking about the Prophet (ﷺ), but instead found Abu Sufyan and some of his companions and brought them before the Emperor. Heraclius asked, 'Is there anyone among you who is a close relative of the Prophet Muhammad (ﷺ)?' Abu Sufyan replied, „I am.“ So the Emperor addressed all the questions to him, thinking he would know the Prophet (ﷺ) best. He said, 'Tell me what is the Prophet's position in your tribe' Abu Sufyan said, 'he is a member of our most respected family. Did anyone before him say the kinds of things he says?' the Emperor went on. No.“ was the reply.' And was he ever accused of lying or cheating? 'Never. “ And then the Emperor asked: „And what about his ideas and opinions, and his powers of reasoning?“ “No one has ever had cause to doubt him or find fault with his reasoning”, replied Abu Sufyan. “Who follows him, the proud or the humble?“ “The

humble.” “Do his followers increase or decrease?” “They increase”, said Abu Sufyan, “none of his followers leave him.” The Emperor then turned to other matters and asked: “If he makes a treaty, does he keep it?” “Yes”, Abu Sufyan replied. “Did you ever fight against him?” inquired the Emperor. To which Abu Sufyan answered: “Yes. Sometimes we won, sometimes he won, but he never broke his word in any agreement.” The emperor then asked: “What does he say people must do?” “To worship one God”, said Abu Sufyan. “He forbids people to worship as their fathers worshipped, and says they must pray to Allah alone, give alms, keep their word, and fulfil their duties and responsibilities.”

Abu Sufyan had spoken the truth even though he was an enemy of the prophet (ﷺ) and did not become a Muslim until the very end of his life. But he was afraid to lie before the members of his caravan who were also there with him. The meeting ended with these words from the Emperor: „I see from this that he is indeed a prophet. You said that his followers do not leave him which proves they have true faith, for faith does not enter the heart and then go away. I knew he was coming and if what you say is true, he will surely conquer me. If I were with him now, I would wash his feet. You may leave now.”

It was not long after this that the messenger, Dihyah, arrived at the Syrian court bearing the Prophet Muhammad ﷺ's letter which said, “If you accept Islam you will be safe, and Allah will give you a double reward. If you do not, you will have to live with results of your decision.” Heraclius grabbed the letter. He was so upset he could hardly control himself. He said to Dihyah, “I know your master is a true prophet of Allah. Our books tell of his coming. If I were not afraid that the Romans would kill me, I would join Islam. You must visit Bishop Daghatir and tell him everything. His word is more respected among the people than mine.”

So Dihyah related the message to the Bishop and when he heard it, Daghatir said, “Yes, your master whom we call Ahmed is mentioned in our scriptures.” He then changed from his black robes into white ones and went and spoke to the people gathered in the church. “O Romans, a letter has come to us from Ahmed, in which he calls us to Allah. I bear witness that there is no Divinity, but Allah and that Ahmed is his slave and messenger.” (Ahmed is another name for the Prophet Muhammad (ﷺ).) But on hearing this the crowd grew angry and attacked Daghatir, beating him until he was dead.

Heraclius was afraid that the same thing would happen to him, so he spoke to his generals from a balcony saying, “O Romans! A man has written to me calling me to his religion I believe he is truly the prophet we have been told to expect. Let us follow him so that we can be happy in this world and the next.” The

Romans cried out in anger when they heard this, so Heraclius quickly said, “I was only pretending; I wanted to see how strong your faith was. I am pleased to see that you are true to your religion.” Heraclius then suggested that they attack or give land to the Muslims in order to maintain peace, but the Romans refused. Realizing that he could do no more, and knowing that one day Islam would conquer Syria, Heraclius left the province and returned to Constantinople, the capital of Eastern Roman Empire. As he rode away he turned around to look back and said, “Goodbye for the last time, O land of Syria!”

Meanwhile, another of the Prophet’s messengers arrived at the palace of Chosroes, the Shah (or king) of Persia, where he was told by the royal guard: “When you see the Shah, you must bow and not lift your head until he speaks to you.” To this the Prophet’s messenger replied, ‘I will never do that. I bow only to Allah.’ “Then the Shah will not accept the letter you bring”, they said. And when the time came for the messenger to see him, the Shah was indeed very surprised to see the man holding his head high and refusing to kneel respectfully before him like everyone else. Nonetheless, the Shah still read out the letter: In the name of Allah, the Beneficent, the Most Merciful From Muhammad, Messenger of Allah to Chosroes, Shah of Persia. Peace be upon those who follow the truth, who believe in Allah and His Prophet and who testify that there is no divinity, but Allah and that Muhammad is His Messenger. I ask you in the Name of Allah, because I am His Messenger, to warn your people that if they do not accept His Message, they must live with the consequences. Become Muslim and you will be safe. If you refuse to tell them, you will be to blame for the ignorance of your subjects”.

The Shah was furious when he read this and tore the letter into little pieces. When the messenger returned to Arabia and told the Prophet (ﷺ) what Chosroes had done, the Prophet (ﷺ) said, 'May Allah also tear his kingdom into little pieces.'

And several years later it happened just as the Prophet (ﷺ) had said it would. As with Syria and Persia, a messenger was also sent to the Negus (or King) of Abyssinia, with the following letter: “Peace. Praise be to Allah, the King, the All-Holy, the Peacemaker, the Keeper of Faith, the Watcher. “He is Allah, there is no divinity but He, the Sovereign Lord, the Holy One, the All-peaceable, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the All-sublime. Glorified be Allah from all that they associate with Him”.<sup>34</sup>

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<sup>34</sup>(Qur'an 59.23)

And I testify that Jesus, son of Maryam, is the spirit of Allah and His Word which He cast to Maryam the Virgin, the good, the pure, so that she conceived Jesus. Allah created him from His Spirit and His Breath as He created Adam by His Hand and His Breath. I call you to Allah, the Unique, without partner, to His obedience, and to follow me and to believe in that which came to me, for I am the Messenger of Allah. Peace be upon all those who follow true guidance.

The King of Abyssinia was a very wise man and was thought by the world to be a good Christian. He had, of course, already heard of the Prophet (ﷺ) and his religion from the Muslims who had sought refuge in his country years before. He was deeply moved by the letter and when he came down from his throne it was not just to show his respect but also to declare that he was already a Muslim. He answered the Prophet's letter with one of his own. "To Muhammad the Prophet of Allah from the Negus al-Asham, King of Abyssinia. Assalamu aleikum O Prophet of Allah wa rahmatullah wa Barakatuhu. There is none like Him who has guided me to Islam. I received your letter, O Messenger of Allah. Some of your followers, as well as your cousin Ja'far, still live here. I believe you are truly the Messenger of God and reaffirm the pledge of allegiance I made to you some time ago before your cousin Ja'far, at whose hand I joined Islam and surrendered to the Lord of the Worlds.

A fourth messenger had, in the meantime, traveled by boat to Alexandria to meet the Muqawqis, the ruler of Egypt, who was a Coptic Christian. In his letter, the Prophet (ﷺ) invited the Muqawqis to accept Islam, because Christian who believed in the message of Jesus should also believe in him, for he had come with the same message from Allah.

It read: In the name of Allah, the Beneficent, the Most Merciful, From Muhammad, son of 'Abd Allah to the great Copt. Peace be upon whoever follows the Truth. I beseech you to accept Islam. Become a Muslim. Allah will reward you twice. If you refuse, you will carry the blame for not allowing your people to share in this blessing". The Muqawqis showed respect for what the letter said. He treated the messenger well and sent many presents with him for the Prophet (ﷺ), but he did not become a Muslim. Although only Abyssinia responded to the Prophet's call to Islam, all was not lost, for a few years later Persia, Syria and Egypt all became Muslim countries.

## *Entry into Makkah*

**D**espite the improved relations between Makkah and Madinah after the signing of the Treaty of Hdaybiyah, the ten-year peace was to be broken by Quraysh who, with their allies, the Bani Bakr, attacked the Khuza‘ah tribe. Now Khuza‘ah were allies of the Muslims and when the Prophet (ﷺ) heard of the attack he immediately ordered his men to prepare for war.

When they were ready, he told them that their destination was Makkah and, as he did not want any fighting within the walls of the city, he told them they must move quickly and take the enemy by surprise. In this way the Makkahns would not have time to prepare for war and, being surrounded would have to surrender. The Muslims would then be able to take the city without injury or loss of life to anyone. When the Muslim army, which numbered ten thousand, set out for Makkah it was the month of Ramadan in the eighth year of the Hijrah. Many of the men kept the fast, even though they were not obliged to because they were travelling. Everyone was jubilant because they were going to Makkah, especially as some of them had not seen their homes in the city for eight long years. In the meantime, the Prophet's uncle, al-'Abbas, had decided that the time had come for him and his wife to leave Makkah and join the Prophet (ﷺ) in Madinah.

They did not, however, have to go far as after a distance of only twenty-five kilometers they came across the Muslim camp. When the Prophet (ﷺ) saw them he said, 'Uncle, your emigration is the last emigration. My prophecy is the last prophecy.' Al-'Abbas then joined the army and his wife went on to the safety of Madinah.

Night fell, and the Muslims made fires to light their camp. The Makkahns, looking out of the city, were amazed to see the many fires, and Abu Sufyan went all over Makkah trying to find out whose camp it was. Suddenly he saw al-'Abbas riding towards him from the direction of the fires. He was returning as a messenger of peace from the Prophet (ﷺ) and said to Abu Sufyan, 'The Muslims have come with a large army. They do not wish to fight, only to enter the city. It would be better to surrender and not fight. Come under my protection and meet the Prophet (ﷺ).' Abu Sufyan agreed, and got up behind al-'Abbas, who was riding the Prophet's white mule.

It was still night as they entered the Muslim camp. Each time they passed a fire, someone would call out, 'Who goes there?' None of them recognized the stranger as the leader of their enemy but all knew al-'Abbas

and so let them through. As they passed by 'Umar, however, he immediately recognized Abu Sufyan and yelled out, 'Abu Sufyan! The enemy of Allah!' He ran after them intending to kill his enemy but al-„Abbas made the mule go faster.

They reached the Prophet's tent just before „Umar who rushed in after them quite out of breath. 'Umar begged the Prophet (ﷺ), 'O Messenger of Allah, let me end the life of Abu Sufyan, this enemy of Islam, who has led the Quraysh armies in their attacks on us!' Al-„Abbas interrupted, saying, 'I have sworn to protect him during his time here whereupon the Prophet (ﷺ) told his uncle to take Abu Sufyan to his tent for the night. In the morning Abu Sufyan was taken to the Prophet (ﷺ) who said, 'Abu Sufyan! Have you not yet realized that there is no divinity but Allah?' To this Abu Sufyan replied, 'If there had been another, he surely would have helped me by now.' “Shame on you, Abu Sufyan', responded the Prophet (ﷺ), 'it is time you realize that I am truly Allah's Messenger.' After a moment or two, Abu Sufyan, who remembered how „Umar had not been allowed to kill him, replied: 'I can see you are a generous and forgiving man, but I still cannot be sure of that.'

At this, al-Abbas, who had been standing nearby turned to him and said: 'Believe as I do now.' Abu Sufyan stood quietly for a moment, then in a calm, clear voice swore in front of everyone, 'there is no divinity but Allah, and Muhammad is the messenger of Allah.' The Prophet (ﷺ) then told Abu Sufyan to go back to Makkah and tell the people that the Muslims would enter the city the next morning. Before he left, however, al-'Abbas suggested to the Prophet (ﷺ) that as Abu Sufyan was a proud man, it would be good to give him an honorable position.

The Prophet (ﷺ) took this advice, saying to Abu Sufyan, 'Tell the people that when we enter, anyone seeking refuge in your house will be safe.' This was a great honor for Abu Sufyan. In addition, the Prophet (ﷺ) told him to assure the Makkahns that those who remained in their own homes or at the Ka'bah would also be protected.

Abu Sufyan returned quickly to the city. He made straight for the hill Hagar had climbed in her search for water and from which the Prophet (ﷺ) later spoke and called upon Quraysh to come to him. Abu Sufyan then spoke to the people, 'O people of Makkah, the fires we saw all around us were the camp fires of Muhammad and his men. He has come with a strong army and there are too many for us to fight. It is best, therefore, to surrender. Anyone who stays in my house, or in his own home, or at the Ka'bah will be safe.'

Early next day, the Muslims entered Makkah from all sides. They had been ordered to cause no harm unless anyone tried to stop them entering. When the Prophet (ﷺ) arrived, he got off his camel, bowed down on the ground and thanked Allah for this victory.

When the unbelievers saw this, they knew that the Prophet (ﷺ) had come in peace. People began leaving their homes and running towards the Ka'bah. When they arrived there, they found the Prophet (ﷺ) performing the ritual encircling of the Ka'bah, the tawaf on his camel, surrounded by the Muslims. When he had finished, he said, 'There no divinity except Allah and He has no partner. Men and women of Quraysh be not proud for all are equal; we are all the sons of Adam, and Adam was made of dust.' Then he recited this verse to them: 'O mankind! Lo! We have created you male and female and have made you nations and tribes, so you may know each another. Surely the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is All-knowing, All-aware'.<sup>35</sup>

After this he said to them: 'O Quraysh, what do you think I am going to do to you?' The people thought carefully before answering because they knew that according to the laws of war, they could all be taken prisoner. They also knew, however, that the Prophet Muhammad (ﷺ) was generous, so they replied, 'You will treat us as a kind nephew and a generous brother would.'

To this he replied with the words used by the Prophet Joseph when his brothers came to Egypt: 'God forgives you and He is the Most Merciful of the merciful.' Later the Prophet (ﷺ) went to the hill of Safa and there the crowd followed him and surged forward, taking his hand one by one, to declare themselves Muslim. He then turned to the Ka'bah and, pointing his staff at the three hundred and sixty-five idols which were placed there, recited from the Qur'an: "Truth has come, and falsehood has vanished away. Lo! Falsehood is ever bound to vanish". (Qur'an 17.81)

At this, each idol fell over onto its face. Together with his followers the Prophet (ﷺ) then proceeded to purify the Ka'bah, after which he ordered Bilal to climb on top of it and perform the call to prayer. Since then the call to prayer has been heard five times a day in Makkah. The Ka'bah, the House of Allah, has

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<sup>35</sup> (Qur'an 49.13)

served the purpose for which it was built by Ibrahim (peace be upon him) thousands of years ago, as a sanctuary for the worship of Allah, our Creator, and Makkah continues to be the spiritual centre of Islam.

On the day Makkah was conquered, the Prophet (ﷺ) addressed the people saying: 'Allah made Makkah holy the day He created heaven and earth and it is the Holy of Holies until the Resurrection Day. It is not lawful for anyone who believes in Allah and the Last Day to shed blood therein, nor to cut down trees therein. It was not lawful for anyone before me and it will not be lawful for anyone after me. Indeed, it is not lawful for me except at this time, only Allah's anger against his people makes it permissible. Makkah has now regained its former holiness. Let those here now go forth and tell others.'



# I

## *The Lesson of Pride At The Valley Of Hunayn*

Islam flourished in Makkah and the Muslims became stronger and stronger. But south of Makkah lived a tribe of warriors called Hawazin, who had not become Muslim. They made an agreement with another tribe from Ta'if, called Thaqif to fight the Muslims and destroy them before they could spread their religion throughout Arabia. The Thaqif, who were known for their courage, soon won the support of other tribes living around the Ta'if area, especially when such tribes were told: „Look what has happened! If Quraysh, the largest tribe of all, have fallen to Muhammad, it is only a matter of time before the same will happen to the rest of us.

We should strike now before the Muslims are established in Makkah and have the support of Quraysh.' The Chief of one of these tribes, a fearless warrior called Malik Ibn „Awf, was chosen as the leader. He put forward a plan: 'You should all go out to battle accompanied by your families, your tents, your sheep and goats, for with all your belongings at stake, none of you will dare give up the fight.'

Everyone agreed with Malik except an old, blind man called Dorayd. He had been a great warrior in his day and because of his experience and valuable advice still accompanied the men into battle. 'I don't like Malik's plan', he insisted. 'If a man is so cowardly as to leave a battle, then he will leave his family as well. The women and children will be a great worry to us and if we are defeated all our wealth will fall into enemy hands.' But Malik ignored this advice and stuck to his original plan. When the Prophet (ﷺ) heard what the enemy tribes were planning, he found himself forced to fight and ordered his army towards Ta'if. He had twelve thousand men and the enemy only four thousand. The Muslims were proud of their strength and as they looked around at their number, said to themselves, 'We will never be defeated!' On hearing this the Prophet (ﷺ) knew that the Muslims had become too proud and because of this would not succeed.

He warned them, 'Look to Allah and not to your own strength.' The time for battle came. The Muslim army advanced along the Hunayn path, a narrow way in the rugged mountains, towards the valley where the Hawazin and the other tribes were waiting. It was very early morning and not yet light. The Muslims were unaware that, under cover of darkness, the Hawazin warriors had already climbed up the mountain and were waiting for them. As soon as all the Muslims were trapped in the narrow passage-way below, the Hawazin ambushed them. First, they threw rocks down upon them and then attacked with arrows and swords. In surprise and fear, the Muslims started to retreat. The Prophet (ﷺ) was bitterly disappointed to see them fleeing in terror but he stayed firmly in his place with Abu Bakr, 'Ali, his uncle al-,Abbas, and a

few companions at his side. Al-'Abbas then called to the Muslims to return and not to abandon the Prophet (ﷺ). Ashamed at what they had done and seeing the Prophet (ﷺ) facing the enemy almost alone, the Muslims quickly returned to fight. Then Allah sent His angels-the hosts ye cannot see-to their aid. A fierce battle followed.

The Muslim warriors advanced, attacking furiously, driving the Hawazin back from the path into the valley, where the fighting went on long and hard. At the end of the day the Muslims won but not before having learned a hard lesson about the danger of pride. Just as the old man had predicted, the defeated enemy fled, leaving their families and possessions to be captured. Later all the leaders of the tribes except one came to ask for them back and to declare their acceptance of Islam.

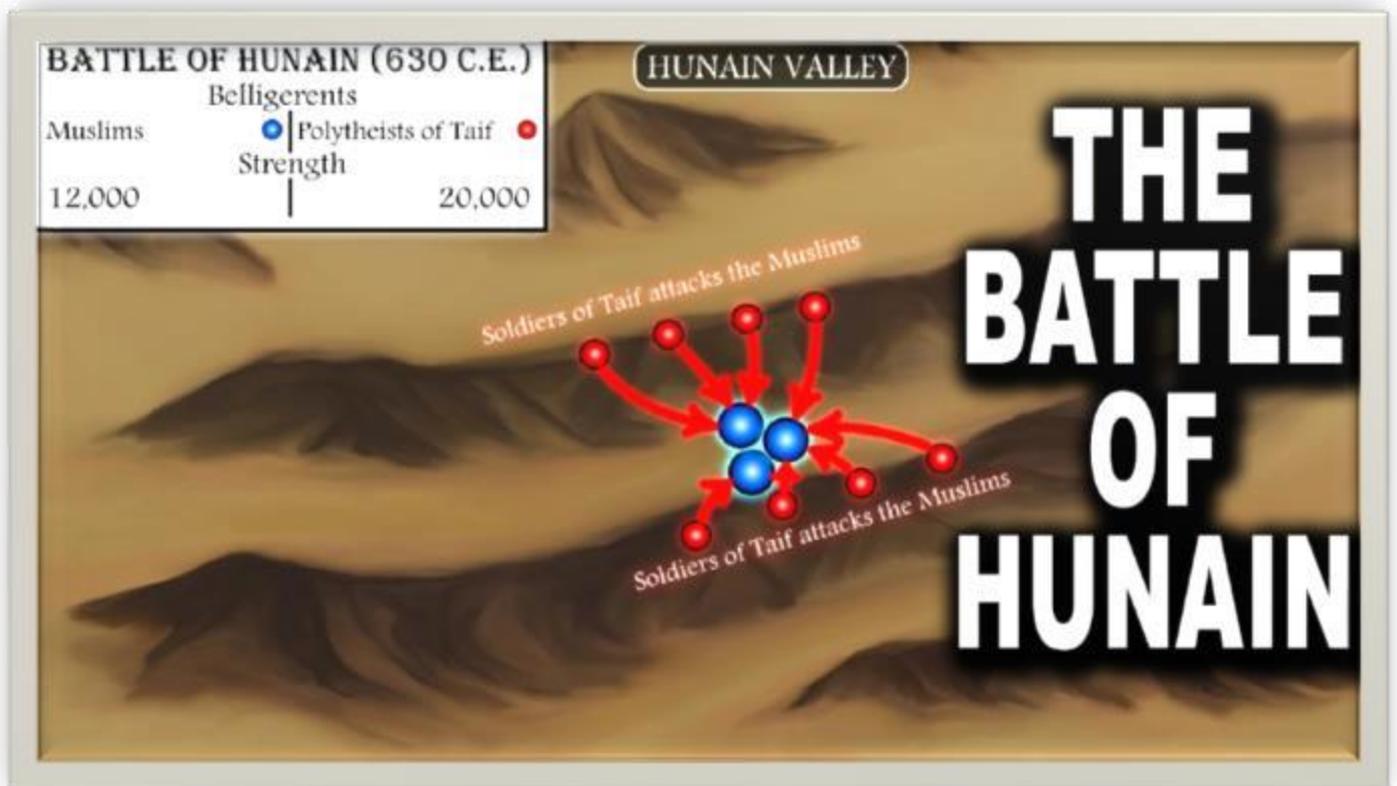
The Prophet (ﷺ) forgave them and returned their families to them, but not their belongings. The one exception was the leader of Hawazin. He fled to Ta'if, where he sought protection in the castle, but the Muslims pursued him and surrounded the city, which they besieged for about three weeks. They tried to break into the castle but after losing many men in the attempt the Prophet (ﷺ) ordered a withdrawal. The story did not end there, however, for shortly afterwards Hawazin and most of the other tribes came to Makkah and declared themselves Muslim, including Malik Ibn Awf, who had led them in battle and whom the Prophet (ﷺ) now made their leader.

After the battle of the Hunayn Valley, the Prophet (ﷺ) distributed what goods had been taken between the people of Quraysh and the other Bedouin tribes. The Ansar from Madinah, who had been his only support during the long hard years before the conquest of Makkah, received nothing. They felt angry about this and went to the Prophet (ﷺ) to complain. He said to them, what is this I hear of you? Do you think badly of me? Did I not come to you when you did not know the truth and Allah guided you; when you were poor, and Allah made you rich; when you were enemies and Allah softened your hearts? Are you covetous for the things of this world that I must use to gain people's trust so that I can then lead them to Islam? Surely for you Islam is enough? Are you not satisfied that while some men take away flocks and herds you take Allah's Messenger back with you to Madinah?'

On hearing this, all the men felt very contrite and began to weep then with great humility and reverence their spokesman said: 'We are indeed well pleased to have Allah's Messenger as our gift in this life.' Perhaps we could ask ourselves the same question. Are we not blessed to have the Prophet Muhammad (ﷺ)

and the Book, guiding us in what really matters for ever and ever? Is this not so much more important than thinking about the momentary pleasures of the day?

Shortly after this the Ansar left for Madinah accompanied by the Prophet (ﷺ). He could have stayed among his own people and lived out his days in Makkah, but he returned as he had promised, to live among the people of Madinah, which was a great blessing for them. Āllah gave you victory on many fields and on the day of Hunayn, when you exulted in your great numbers it was of no help to you, and the earth, vast as it is, was straitened for you; then you turned back in flight; Then Allah sent His peace of reassurance down upon is Messenger and upon the believers, and sent down hosts you could not see, and punished those who did not believe. Such is the reward of disbelievers. Then afterwards Allah will relent toward whom He will; for Allah is Forgiving, Merciful”.<sup>36</sup>



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<sup>36</sup>(Qur'an 9.25-27)

## *Tabuk-The Test of Faith*

**N**ews of the growing power of the Muslims, as more and more of Arabia followed the Prophet (ﷺ), eventually reached Heraclius, Emperor of the Eastern Roman Empire. The Romans saw the uniting of the Arabs in Islam as a possible threat to their Empire and the Emperor's advisors and generals, therefore, decided that the best thing to do would be to attack the Muslims from the north and east at the same time and destroy Islam once and for all.

Two years had passed since Heraclius had told them of the Prophet's letter asking them to submit to Islam, but just as then, they were in no mood now to listen to such ideas. When the Prophet (ﷺ) heard of the Romans' plans, he decided that it would be better to meet the Roman army in Tabuk, some 500 kilometers from Madinah on the route to Syria, than to await an attack on Madinah. One reason for this decision was that the Prophet (ﷺ) felt that if the Muslims were defeated at Madinah, the city as well as the army would be taken, which would mean the end of Islam. This was a very hard decision for him to make because not only was Tabuk a very long way away, but it was also harvesting time and a particularly hot year. Added to this was the fact that the enemy had an enormous army. Now at this time there were some people living in Madinah who were not true believers.



They were called 'hypocrites' because they pretended to believe but hid what was truly in their hearts. When the Prophet (ﷺ) everyone to war, these hypocrites tried to create fear and doubt among the Muslims, saying 'How can we hope to defeat the Romans whose great empire stretches over vast areas of the world? And even if we could, we will not get the chance because the long journey and the heat will defeat us first. In any case, our crops and fruits are ready to be harvested; how can we leave them? We will be ruined if we do!'

All that the hypocrites said severely tested the Muslims. Who would continue to fight for his religion against such odds? Who would have the courage to give his wealth to help equip an army? This test of faith would indeed, show who the true Muslims were. On this question, Allah revealed the following verse: “O you who believe! What ails you that when it is said unto you: Go forth in the way of Allah, you are bowed down to the ground with heaviness. Do you take pleasure in the life of the world rather than in the

Hereafter? The comfort of the life of the world is but little in the Hereafter".<sup>37</sup> To form and equip an army the Prophet (ﷺ) needed a great deal of money and despite all that the hypocrites had said, many Muslims, especially the Prophet's close friends, were willing to help. 'Uthman Ibn Affan, for instance, generously provided horses and arms for ten thousand soldiers and Abu Bakr gave all that he had in the world. Umar, too, gave a great deal, and in this way the Prophet (ﷺ) was able to equip an army of forty thousand soldiers.

Finally, everything was ready but just as they were about to leave, seven more men came to the Prophet (ﷺ) to ask if they could go with him. Unfortunately, he had to refuse because there were no animals for them to ride. The seven men were so upset that they wept as they left. With nothing more to be done, the army moved off, but just then several spare camels were found. On learning of this, the Prophet (ﷺ) sent for the seven men, who were overjoyed to find that they could join him in his fight.

By now the Romans had heard that the Muslims were coming out to meet them. They felt even more sure of victory when they heard this because they believed that it would be quite impossible for an army to cross a waterless desert in the scorching summer sun. Even if by some miracle the Muslims succeeded, they would be so exhausted that it would be easy to defeat them.

As it happened the heat was so intense and the journey so difficult that several Muslims did turn back. The Prophet (ﷺ) and most of the others, however, continued until they finally ran out of water. The expedition now seemed hopeless as the men grew thirstier and thirstier. The Prophet (ﷺ) prayed to Allah for help and, as he finished his prayer, the first drops of rain came splashing down. The rain continued to fall until all the Muslims had drunk their fill. That night they slept soundly for the first time in days, refreshed by the water and confident that Bilal would wake them as usual for the dawn prayer.

But Bilal slept so deeply that he did not wake up. It was the first time that the Muslims had missed a prayer and they were very upset. The Prophet (ﷺ), however, was not angry with Bilal and told the Muslims that they need not be upset because they had not intentionally missed the prayer. The Prophet (ﷺ) and his army continued their trek across the desert and finally arrived at the oasis of Tabuk. When they got there, however, they were surprised to find that the Roman army had retreated in fear on hearing of the miraculous crossing of the desert by the Muslims. The Prophet (ﷺ) waited at the oasis for a while but when it became

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<sup>37</sup> (Qur'an 49.13)

apparent that the Romans were not going to fight, he gave the order to return home. The enemy was not pursued because the Prophet (ﷺ) only fought when attacked. The long march to Tabuk had been yet another test of faith for the Muslims. Even so, there were still some among those who made that heroic journey who were hypocrites, pretending to be sincere while being enemies of Islam in their hearts. No one could have suspected that anyone who had made that journey across the desert with the Prophet (ﷺ) would be an enemy of his.

Realizing this, several hypocrites plotted to kill the Prophet (ﷺ) by pushing him off the top of a high, rocky passage that ran between the mountains of Aqabah. Before the army reached this rocky passage, however, Allah warned the Prophet (ﷺ) about this wicked plan. The Prophet (ﷺ), therefore, ordered the entire army to travel through the valley while he and his two guards went by way of the cliff. As the plotters approached, he shouted to them so that they could see that he knew of their plan, whereupon they quickly ran back to the army and tried to hide among the rest of the soldiers.

Later, the Prophet (ﷺ) gathered his followers around him and told them what had happened. He picked out the men who had plotted against him and even told them the exact words they had spoken to each other. Some of the Prophet's companions said that these men should be killed, but the Prophet (ﷺ) forgave them. As soon as he arrived back in Madinah, the Prophet (ﷺ) went to the mosque and prayed. Many of the hypocrites and the lukewarm who had not gone with him to Tabuk came to give their reasons for not having done so. Three men of spiritual value who had not joined the army were subjected by the Prophet (ﷺ) to the discipline of waiting for Allah's forgiveness. For fifty days no one spoke to them. Finally, Allah revealed a verse to the Prophet (ﷺ) which declared that these three men were forgiven: "Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then He turned unto them in mercy. Lo! He is full of Pity, Merciful. And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they understood that there is no refuge from Allah save toward Him. Then He turned unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful. O you who believe! Be careful of your duty to Allah and be with tile truthful".<sup>38</sup>

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<sup>38</sup>(Qur'an 9.117- 119)

## *The Farewell Pilgrimage*

**T**he Prophet (ﷺ) had become the most powerful leader in the whole of Arabia. After the idols in the Ka'bah had been smashed and Quraysh had become Muslim, most of the other tribes of Arabia came to declare their Islam. The year in which they came was later to be called the Year of Delegations. As each tribe joined Islam, the Prophet Muhammad (ﷺ) sent his men to teach them about their new religion. Many people also came to Madinah to question the Prophet (ﷺ) himself. One tribe sent a man called Dimam, who was large and strong.

On arriving in Madinah, he went straight to the mosque, where the Messenger of Allah (ﷺ) was sitting with some of his companions, and stood over the Prophet (ﷺ). In a loud, rough voice he asked, 'Which of you is the son of 'Abd al-Muttalib?' When the Prophet (ﷺ) answered him Dimam went on, 'I am going to ask you a hard question, so do not misunderstand me. I ask you to swear by Allah, your Allah, the Allah of those before you and the Allah of those who will come after you, has He sent you to us as a messenger?' 'Yes, He has', replied the Prophet (ﷺ). 'Has Allah instructed you to order us to serve Him; to pray these five prayers; to pay alms; to fast; to make the pilgrimage and to follow the other laws of Islam?' continued Dimam.

When the Prophet (ﷺ) answered that Allah had indeed instructed him in this way, Dimam became a Muslim and, as he left, added, 'Then I will do the things we are told to do and avoid the things we are forbidden- no more and no less.' As Dimam mounted his camel to leave, the Prophet (ﷺ) told the people around him, 'If this man is sincere, he will go to Paradise.' When Dimam reached his people they all thought he had gone mad but by nightfall, after he had finished speaking, there was not among them that had not accepted Islam. When the time came for the yearly pilgrimage, it was proclaimed that the prophet (ﷺ) would be going to Makkah. The Muslims flocked to Madinah from all over Arabia to join him on his journey to the Ka'bah.

As the tribes arrived, they camped around the city until they finally numbered more than thirty thousand. The Prophet (ﷺ) went out with his family and friends to pilgrimage, but before setting off, he led all the Muslims in prayer. After the prayers, the Prophet (ﷺ) got on his camel and headed towards Makkah followed by the pilgrims, all of whom, for the first time in centuries, worshipped Allah, the One God. The Prophet (ﷺ) and his companions were deeply moved by the sight of the huge number of Muslims accompanying them to Makkah, carrying no arms, and fearing no one. They could not help but remember their original flight from Makkah when they had been so few in number and were forced to leave in order

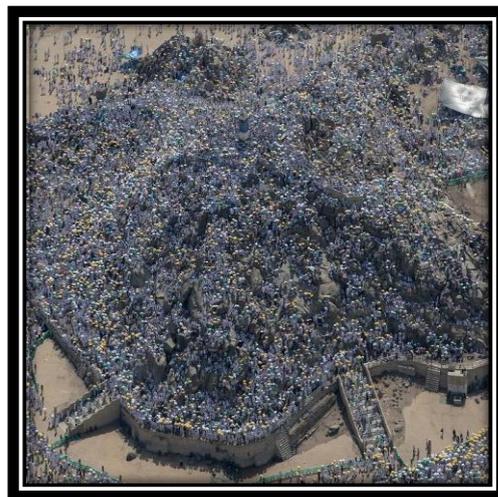
to avoid the anger of Quraysh. Throughout the journey the Muslims repeated a prayer taught to them by the Prophet (ﷺ) which he in turn had received from the Archangel Jibreel. This prayer, the talbiyah, has been part of the Hajj ritual ever since. It is in answer to the call Ibrahim (peace be upon him) was commanded to make when he and Ismael (Peace be upon him) finished building the Ka'bah. Labaik Allahumma labaik, labaik la sharika laka labaik in al-hamd wa al-ni'amatu laka wal-mulk, la sharika laka . Here I am, O Allah, at Thy service. Here I am, Thou art without partner, here I am. All Praise and blessings are thine, and Dominion! Thou art without partner! After ten days the pilgrims marched at sunset through the same pass by which they had entered on the Day of Conquest of Makkah.

When they reached the Ka'bah, the Prophet (ﷺ) stood before it in prayer, then he and all the Muslims walked around it seven times saying their prayer aloud. Next, just as Ibrahim (peace be upon him) had done, they went towards the Mount of Mercy at 'Arafah, which the Prophet (ﷺ) ascended on a camel. From the mountain he led the people in prayer and then spoke to them as they stood assembled on the vast plain below. What the Prophet (ﷺ) said is known as the „Farewell Sermon“, because it was the last speech the Prophet (ﷺ) made before he died. He said, 'surely you will meet your Lord and He will question you about your works.' He asked the Muslims to take their guidance from the Qur'an and from his own example. This, he said, was the best way to live. He ordered them to cease living in the way they had before Islam. Revenge, one of the oldest traditions in Arabia, was ended forever; usury was prohibited; property was to be respected. Things which previously were forbidden during the four sacred months of the year were now forbidden at all times. He then commanded, 'Know that every Muslim is a Muslim's brother', which was a completely new idea to the tribes who had so often quarreled in the past. He also said, 'Allah has given everyone his due-exactly what each one deserves. After each point the Prophet (ﷺ) asked, 'Have I explained it well? Is it perfectly clear?' Everyone answered, 'Yes.' For these were the people who would have to pass on the Prophet's message and instructions to those who were unable to be present that day and to future generations. The Prophet (ﷺ) said, 'I have left you two things. If you hold on to them you will be saved. They are Allah's Book and the words of your Prophet.' He then asked, 'Have I not conveyed the message?' The multitude shouted out, 'By Allah, yes!' The Prophet (ﷺ) ended, 'O Allah! Bear witness to that.'

“This day those who disbelieve are in despair of (ever harming) your religion; so, do not fear them, but fear Me! This day I have perfected your religion, for you, and I have completed My favor unto you, and have chosen for you as a religion AL-ISLAM”. (Qur'an 5.3) Many Muslims started to shed tears, knowing that if the Prophet (ﷺ) had completed his message, his life must be near its end. After spending the rest of the day of 'Arafah in prayer and contemplation, the Muslims began to complete the pilgrimage by returning to Makkah with the talbiyah prayer still on their lips.

The first night of the return journey was spent at Muzdalifah. Here they gathered pebbles, which they carried with them the next day to Mina. There they stood before a huge rock and stoned it in remembrance of Ibrahim (peace be upon him)'s meeting with the Devil in that very place. When Ibrahim (peace be upon him) received the order from Allah to sacrifice his son Ismael (Peace be upon him) as a test of his faith, the Devil had tried to convince him not to do it.

He came to Ibrahim (peace be upon him) at Mina, as he was on his way to carry out Allah's command, but Ibrahim (peace be upon him) took some stones and hurled them at the Devil to drive him away since the casting of stones at Mina on the Prophet's 'Farewell Pilgrimage', this has become another ritual which Muslims perform on the annual pilgrimage to remind them that they, too, must continue to drive the Devil away when he tries to prevent them from being obedient to Allah. After throwing the stones, the pilgrims sacrificed sheep and camels and gave the meat to the poor. In this way the great faith of Ibrahim (peace be upon him) was remembered, for when he had been ready to sacrifice Ismael (Peace be upon him), Allah had sent a sheep in his place. The Muslims then completed the pilgrimage by again circling the Ka'bah seven times. They then cut their hair



*Jabal ur Rahmah during Hajj!*

and nails and changed out of their white clothes to show they had returned to their daily lives. Before returning to Madinah, the Muslims spent three nights in the valley at Madinah where the final preparations were made for the journey home.

As for the Prophet (ﷺ), he made one final visit before leaving Makkah. This was to the grave of his devoted wife, Khadijah, who had been the first person to believe in Allah's Revelation through him. The Prophet (ﷺ) knew that this would be the last time he would see the grave, or Makkah, because during the pilgrimage he had received the chapter of the Qur'an called 'Help', from which he knew that his death was not far away.

In the name of Allah, the Beneficent, the Merciful “When Allah's help and triumph comes and you see, mankind entering the religion of Allah in troops, Then hymn the praises of your Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy”.<sup>39</sup>

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### *The Prophet's Death*

One Night, shortly after his return to Madinah, the Prophet (ﷺ) woke up at midnight and asked his servant “Abd Allah to saddle his mule. They then left the house and went to the Baqi al-Gharqad, the burial ground of the Muslims. There the Prophet (ﷺ) stood in the front of the graves and, as though he could see the Muslims buried in them, spoke to them and prayed over them. Later, “Abd Allah reported, “The Prophet (ﷺ) told me that he was ordered to pray for the dead and that I was to go with him”.

After the Prophet (ﷺ) had prayed he turned to „Abd Allah and said, „I can choose between all the riches of this world, a long life and then Paradise, or meeting my Lord and entering Paradise now.” Abd Allah begged him to choose a long, rich life, followed by Paradise, but the Prophet (ﷺ) told him that he had already chosen to meet his Lord now rather than remain in the world. The following morning the Prophet (ﷺ) awoke with a terrible headache, but despite this he had led the prayers at the mosque. From what he said afterwards to the people assembled there, they understood that his death was near. The Prophet (ﷺ) praised his best friend, Abu Bakr, who had begun to weep, and told everyone that he knew they would all meet again at a pool in Paradise. He added, however that although he was sure they would always worship Allah alone, he feared that the pleasures of the world would attract them, and they would begin to compete with one another for material possessions, forgetting spiritual things. Soon after the Prophet (ﷺ) requested that he be moved to the room of A'isha, one of his wives.

As the days passed his fever grew worse, until one day he was so ill that he could not even get to the mosque, which was next to where A'isha lived. The Prophet (ﷺ) told A'isha to tell the Muslims to let Abu Bakr, her father, lead the prayer, which made them very sad for this was the first time anyone had taken

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<sup>39</sup> (Qur'an 110.1-3)

the Prophet's place. Later, on the 12th day of Rabi al-Awwal, in the 11th year of Islam, the Prophet (ﷺ) heard the voices of the people in prayer.

With great effort he got up and looked from his door at all the Muslims who were assembled in rows behind Abu Bakr; he smiled with great satisfaction. Abu Bakr saw him and stepped back to give the Prophet (ﷺ) his place. The Muslims were happy, thinking he was going to pray with them as before, but the Prophet Muhammad (ﷺ), who looked radiantly beautiful that day signaled to them to continue on their own. He prayed in a sitting position at the right of Abu Bakr, after which he went back inside and lay his head on A'ishah's lap. He was in such pain that his daughter Fatimah cried out in pity. Then the Prophet (ﷺ) said, 'There is no pain for your father after this day; truly, death has appeared to me. We must all suffer it till the Day of Judgement.' As he lay there, A'ishah remembered that he had once said, Allah never takes a Prophet to Himself without giving him the choice.' Then she heard the Prophet (ﷺ) speak. His last words were, 'Nay, rather the Exalted Communion of Paradise.'

A'ishah then said to herself, 'So, by Allah, he is not choosing us!' When the people in the mosque heard that the Prophet (ﷺ) was dead, they were filled with grief. „Umar could not, and would not, believe it, and exclaimed that it was not true. Abu Bakr then went out and spoke gently to the people, saying 'All praise belongs to Allah! O people, whoever worshipped Muhammad, Muhammad is dead. But for him who worships Allah, Allah is living and never dies.'

He then recited this verse from the Qur'an which had been revealed after the battle of Uhud: In the name of Allah, the Beneficent, the Merciful Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does no hurt to Allah, and Allah will reward the thankful. No soul can ever die except by Allah's permission and at a term appointed. Who so desires the reward of the world, We bestow on him thereof; and whosoever desires the reward of the Hereafter, We bestow on him thereof We shall reward the thankful".<sup>40</sup>

After this the people pledged their loyalty to Abu Bakr, whom the Prophet (ﷺ) had chosen to lead the prayer. Abu Bakr accepted and concluded what he had to say with these words: 'Obey me so long as I obey

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<sup>40</sup> (Qur'an 3.144-145)

Allah and His Messenger. But if I disobey Allah and His Messenger, you owe me no obedience. Arise for your prayer, Allah have mercy upon you!' The people rose and asked him; 'Where will the Prophet (ﷺ) be buried?' Abu Bakr remembered that the Prophet (ﷺ) had said, 'No Prophet dies who is not buried on the spot where he died.' And so, the Prophet (ﷺ) was buried in a grave dug in the floor of A'ishah's room, in the house next to the mosque. The spot became known as the Haram al-Nabawi and Muslims from all over the world go there to pray and to give their blessings and greetings of peace the Prophet Muhammad (ﷺ). And Lo! thine verily will be a reward unfailing. And Lo! thou art of a tremendous nature. <sup>41</sup>

### *Mothers of the believers*

**T**he Prophet ﷺ had either eleven or twelve wives, of whom nine were alive when he passed away. A short account of each of the Mothers of the believers is given below:

#### 1) Khadeejah bint Khuwaylid

The Prophet ﷺ married her when he was twenty-five years old. She bore all the Prophet's children except Ibraheem and was the Prophet's only wife while she lived. She died at the age of 65, in the month of Ramadan, ten years after the Prophet ﷺ began his mission, and was buried in Hajoon.

#### 2) Saudah bint Zam'a

She was previously married to her cousin Sakran bin Amr. The couple embraced Islam and migrated to Abyssinia. On their return to Makkah, Sakran died. The Prophet ﷺ married Saudah in Shawwal, one month after Khadeejah died. She died in Shawwal, 54 A.H.

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<sup>41</sup> (Qur'an 67. 3-4)

### 3) Aishah Siddeeqah bint Abu Bakr Siddeeq

The Prophet ﷺ married her in Shawwal, a year after marrying Saudah. Aishah was the only virgin the Prophet married and was regarded as the best loved of all the Prophet's wives. She was the most learned female Muslim jurist in history. She passed away on Ramadan 17, 57 A.H., and was buried in Baqi.

### 4) Hafsah bint Umar bin Khattab

She was married to Khunays bin Hadhafah, who died from a wound incurred at the Battle of Badr. The Prophet ﷺ married her in Sha'ban, 3 A.H., after she came out of mourning. She died in Madinah in Sha'ban, 45 A.H., at the age of 60, and was buried in Baqi.

### 5) Zaynab bint Khuzaymah

She was the widow of Ubaydah bin Harith 4\* who was martyred in the Battle of Badr. According to some others she was married to Abdullah bin Jahsh 4» 9 who was martyred in the battle of Uhud. The Prophet ﷺ married her in 4 A.H. In the Days of Ignorance, she was known as "Umm Al-Masaakeen (Mother of the destitute) for her compassion toward the poor. She died in Rabi' Al-Akhir, 4 A.H., eight months after her marriage to the Prophet ﷺ. The Prophet led her funeral prayer and buried her in Baqi.

### 6) Umm Salamah, or Hind bint Abu Umayyah

She was married to Abu Salamah. She bore several children while married to him, but he died in Jamad Al-Akhir, 4 A.H. The Prophet ﷺ married her at the end of Shawwal, 4 A.H. She was a great jurist and one of the wisest women of her time. She died in 59 A.H. at the age of 84 (other sources date her death in 62 A.H.). She was buried in Baqi.

### 7) Zaynab bint Jahsh bin Riqab

She was the daughter of the Prophet's ﷺ aunt Umayma bint Abdul Muttalib. She was initially married to Zayd bin Haritha, but the couple had problems, and Zayd divorced her. Zayd had been adopted by the

Prophet ﷺ, and according to ancient Arab customs, it was unlawful for a man to marry the former wife of an adopted son. Allah ordered the Prophet M to marry Zaynab to show that this ancient Arab custom had been abolished. The marriage took place in Dhul Qa'dah, 5 A.H. (other sources date the marriage in 4 A.H.). She died in 20 A.H. at the age of 53 and was the first to die among the Prophet's surviving wives. Umar led the funeral prayer, and she was buried in Baqi.

#### 8) Juwayriyah bint Al-Harith

She was brought as a prisoner from the battle of Banu Al-Mustaliq in Sha'ban, in the year 5 or 6 A.H. and was given to Thabit bin Qays. He decided to set her free in return for a certain amount. The Prophet ﷺ paid Thabit the amount he requested, freed her and married her. Having seen this, the Muslims set free one hundred families of the Banu Al-Mustaliq saying that they were in-laws of the Prophet ﷺ. Thus, she proved herself a blessing for her people. She died in Rabi' Al-Awwal, 56 A.H., at the age of 65.

#### 9) Umm Habeebah, or Ramla bint Abi Sufyan

She came to be known as "Umm Habeebah" (the mother of Habeebah) because of her daughter, Habeebah. As the daughter of the Prophet's fierce enemy, Abu Sufyan bin Harb, she made many sacrifices for her faith and migrated to Abyssinia along with her husband, Ubaydullah bin Jahsh. Ubaydullah later converted to Christianity and died, but Umm Habeebah remained steadfast in faith. When the Prophet M sent his envoy, Amr bin Umayya Damri, to the king of Abyssinia, he also sent a proposal to the widowed Umm Habeebah. The king married her to the Prophet paying her 400 dinars in dowry and sent her to the Prophet ﷺ under the escort of Shurahbeel bin Hasnah. After the Prophet ﷺ returned from Khaybar, he married Umm Habeebah in Safar or Rabi' Al-Awwal, 7 A.H. She died either in 42 or 44 A.H.

#### 10) Safiyah bint Huyayy bin Akhtab

She was the daughter of the chieftain of the Jewish tribe of Banu Nadir and a descendant of the Prophet Haroon (Aaron). She was taken captive in Khaybar and given to the Prophet ﷺ because of her status. The Prophet ﷺ asked her to accept Islam and she did so. He then set her free and married her in 7 A.H. on the

eve of the conquest of Khaybar. Her death is variously dated around 36, 50 and 52 A.H. She too was buried in Baqi.

#### 11) Maymoona bint Harith Hilaliya $\text{إمّ ميمونة بنت حارث الحليّة}$

She was the sister of Abbas' wife, Umm Al-Fadl Lababa Al- Kubra bint Harith Hilaliya. The Prophet ﷺ married her in Dhul Qa'dah, 7 A H. She came to the Prophet M as his bride at Sarf, nine miles outside Makkah. She also died at Sarf in 38, 61 or 62 A.H. and was buried there. Her grave site is known even today.

There is no question that these eleven women were married to the Prophet ﷺ. However, some scholars have disagreed over the status of Rayhana bint Zayd, some saying she became the Prophet's wife in Muharram, 6 A.H. She belonged to the Banu Nadir and was the wife of a man from the Banu Quraydha. She was captured in the battle against Banu Quraydha, and the Prophet M chose her for himself. It is also said that the Prophet did not set her free and kept her as a maid. She passed away upon the Prophet's return from his Farewell pilgrimage, and the Prophet buried her in Baqi.

### *The Prophet's children*

All the Prophet's offspring, with the exception of Ibraheem, were born to Khadeejah. Below is a brief account of the Prophet's children.

#### 1) Qasim

He was the eldest son of the Prophet ﷺ, and thus the Prophet was called "Abul Qasim" (the father of Qasim). He died when he was about two years old.

## 2) Zaynab

She was the eldest daughter of the Prophet. She was born after Qasim, and was married to Abul Aas bin Rabi'a, the son of her aunt Hala bint Khuwaylid. Zaynab had a son named Ali and a daughter, Umama, whom the Prophet ﷺ would place in his lap during prayer. Zaynab died in the earlier part of 8 A.H., in Madinah.

## 3) Ruqayyah

She was married to Uthman bin Affan and gave birth to a son, Abdullah, who died at the age of six when a rooster gouged his eye. The Prophet ﷺ was at the Battle of Badr when Ruqayyah passed away. She had already been buried when Zayd bin Haritha reached Madinah with the news of victory at Badr.

## 4) Umm Kulthoom

After the death of Ruqayyah, the Prophet ﷺ returned from Badr and gave Umm Kulthoom to Uthman bin Affan ﷺ in marriage. She had no children and died in 9 A.H. and was buried in Baqi.

## 5) Fatimah

The youngest daughter of the Prophet ﷺ, she was married to Ali bin Abi Talib after the Battle of Badr. She gave birth to two sons, Hasan and Husayn, and two daughters, Zaynab and Umm Kulthoom. Fatimah died six months after the death of the Prophet.

All five of the children mentioned above were born before the Prophet ﷺ was appointed Allah's messenger.

## 6) Abdullah

There is some difference of opinion about whether Abdullah was born before or after the advent of Islam. He was the last of the Prophet's sons born to Khadeejah and died during childhood.

## 7) Ibraheem

Ibraheem was born in Madinah in Jamad Al-Awwal or Jamad Al-Akhir, 9 A.H. His mother was the Prophet's maid, Mariya Qibtiya. On the day of his death, Shawwal 29, 10 A.H., a solar eclipse occurred in Madinah. The people believed that the eclipse was to commemorate Ibraheem's death, but the Prophet H informed them that astronomical events were not affected by human affairs. Ibraheem was sixteen or eighteen months old when he died, and was buried in Baqi, and the Prophet H said, "He will be nursed by one of the maids in Paradise."

### *Specialties of the Prophet ﷺ*

#### *PROPHET MUHAMMAD ﷺ AS THE BEST ROLE MODEL*

**P**rophet Muhammad ﷺ is the best role model for all humankind. Among his outstanding virtues and characteristics, he was an extraordinary husband, a perfect father, and a unique grandfather. He was also a great statesman, judge, and spiritual leader. His most distinctive quality, however, was the fact that he was a blessing to all in both word and deed.

He infused justice, love, and dignity in all those around him. He spread the power of brotherhood to the extent that it became exceptional in human history. Affirming that these grand virtues were bestowed on him by Allah the Almighty and that He prepared His loyal messenger to call for the true religion, is part of one's belief.

## Qur'an

The Qur'an describes the Prophet ﷺ as merciful and kind to the believers. Allah the Almighty says, There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. (Quran Surah Tawbah 9:128)

And We have not sent you, [O Muhammad], except as a mercy to the worlds. (Quran Surah 21:107)

## Mercy to Kids

Anas said that Prophet Muhammad ﷺ greeted children as he passed them, saying that he did so because he had observed the Prophet doing the same thing. ( Bukhari and Muslim)

Ibn `Abbas said that the Prophet used to hold the first of any seasonal harvest, he used put it on his eyes then on his lips and say "Oh Allah! Like you have made us see its beginning (of the season), allow us to see its end." Then he would give it to any child sitting around him." (Tabarani)

When his guests brought children with them, the Prophet called them towards him and placed them on his lap. One day an infant urinated on his clothes. He simply poured water over the area but did not wash the clothes (as the infant was only breast-fed). ( Bukhari )

Prophet Muhammad used to set some kids in a row and saying, "I'll give such and such (i.e gift or so) to the one who come to me first." So they used to race and fall on his back and chest. (Ahmad)

## Mercy to Women

Once many women relatives of Prophet Muhammad were sitting around him and talking loudly to him. When Omar came they all left, at which the Prophet laughed. Omar said, ", who, on hearing Omar's voice, had all hidden themselves from him. Omar, addressing them, said, "You fear me but do not fear Allah's Messenger." They all said, "." (Muslim)

Once the Noble Prophet was sleeping with his face covered in the apartment of Aisha. It was the day of Eid (Muslims' holiday) and young girls were singing. Abu Bakr entered the house and asked the girls to stop. The Prophet said, "Let them sing, it is the day of Eid for them." (Sahih al-Bukhari 3931)

He said: The most perfect Muslim in the matter of faith is one who has excellent behavior; and the best among you are those who behave best towards their wives. (Tirmidhi Vol. 1, Book 7, Hadith 1162)

He said, "Whoever [brings up] two girls till they come of age, will be in the next world along with me, like my two fingers joining each other." (Abu Dawud)

He said, "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another. (Muslim ,Book 1, Hadith 275)

He said, "I start the prayers, intending to lengthen them. I then hear a child crying so I make them shorter, knowing how emotional a child's mother gets." ( Bukhari and Muslim)

Caliph Umar (The second leader after prophet Muhammad) wanted to limit the amount of dowry. Most Muslims agreed with him. but an old poor woman declared her disagreement. Umar didn't mute her. Instead, he heard her opinion which was proofed and then he said, "The lady is right and Umar is wrong."

#### Mercy to Orphans, Needers and Widows

From his mercy is that he never used to disdain from walking along with a widow or with a poor person and fulfill their needs . He used to visit weak and sick Muslims and attend their funerals . He used to treat orphans well and charitably. He used to commend people to sponsor them and treat them with excellence and he also used to announce the consequent virtues of that saying, "I and a patron of an orphanage are as close in Paradise (while waving with the index and middle finger and parting them ." He also said that the best house in Muslim houses is the one with an orphan being treated well in it. " ( Bukhari and Ibn Majah)

Ibn Omar reported Allah's Messenger as saying, "A Muslim is a Muslim's brother; he does not wrong him. If anyone cares for his brother's need, Allah will take care of his need; if anyone relieves his brother's anxiety, Allah will remove from him one of his anxieties on the Day of Resurrection; and if anyone conceals a Muslim's secrets, Allah will conceal his secrets on the Day of Resurrection." ( Bukhari and Muslim)

Abu Hurairah reported Allah's Messenger as saying, 'The best house among the Muslims is one where an orphan is well treated, and the worst house among the Muslims is one where an orphan is badly treated.'  
(Ibn Majah)

Abu Omamah reported Allah's Messenger as saying, "If anyone caresses an orphan by moving his fingers in his hair, doing so only for God's sake, he will have blessings for every hair over which his hand passes and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in Paradise," putting two of his fingers together. (Ahmad)

Abu Hurairah reported Allah's Messenger as saying, He who strives to serve a widow and a poor person is like the one who strives in Allah's way." He also reported that when a man complained to the Messenger of Allah of being hardhearted he said, "Show affection to the orphans and feed the poor."  
(Hakim)

#### Mercy to Domestic Workers

Once a man came to Prophet Muhammad and said, "O Allah's Messenger! How many times should I forgive the mistakes of slaves?" The Noble Prophet kept quiet. The man repeated his question three times, and the Prophet replied at the third time, "Forgive them seventy times every day." A man had two slaves but was not happy with them. He used to beat and abuse them but they did not change their ways. He complained to the Prophet and asked for his advice. Prophet Muhammad said that if his punishment was in proportion to their wrongs, well and good; otherwise Allah would punish him for his excess. On hearing this the man was upset and began crying. Prophet Muhammad recited from the Qur'an, "We shall set up scales of justice on the Day of Resurrection." (Quran 21:47) and observed that the man did not read the Qur'an. After this he said, "O Allah's Messenger, it is better that I release them from my possession. Be witness that they are now free."

#### Mercy to Animals

Aisha narrated that she once found difficulty in riding a horse, so she kept reining it in repeatedly. The Prophet then said, "You must have gentleness." (Muslim)

Once the Prophet passed by a camel that was so emaciated its back was one with its abdomen. Upon that, the Prophet said, "Fear Allah with regard to livestock. Ride them in a fitting way and eat them when they are in good condition." (Abu Dawud)

He once entered the garden of man from the Ansar (Muslims of Madinah) and there was a camel. When the Prophet saw the camel it froze and its eyes started watering. Then the Prophet of Allah came to it and rubbed its ears, so it calmed down. Then the Prophet said, "Who is the owner of this camel? Whose camel is this?" A young man from the Ansar told him, "O Messenger of Allah, it belongs to me." Then he told him (, "Do you not fear Allah with regard to this beast which Allah has let you own? It complained to me that you starve it and tire it by overworking it and using it beyond its capacity." (Ahmad and Abu Dawud)

He saw some people sitting on animals, so he commented, "Keep them safe and sound when riding them and when leaving them, don't use them as chairs for your side talks in the streets and markets. A ridden animal might be better than its rider and might remember and mention God more than its rider does." (Ahmad and Abu Yali)

Prophet Muhammad once said, "A woman was doomed to enter the Fire because of a cat. She imprisoned it and neither fed it nor set it free to eat the rodents of the earth." (Bukhari)

Prophet Muhammad warned against any human being causing a bird to feel panic about its little offspring. Someone took two chicks of a bird, which came in panic searching for its chicks. Prophet Muhammad then asked, "Who has distressed it by taking its chicks?" Then he asked them to return the chicks. (Abu Dawud)

The Prophet once passed by a burned-out anthill. When the Prophet saw it he asked, "Who has burned it?" When he was informed of who had done it, he said, "Only the Lord of Fire has the right to punish with fire." (Abu Dawud)

Prophet Muhammad prohibited the killing of a bird for the sake of pleasure and not for a specific beneficial need, the Prophet said, "Anyone who would kill a bird, this bird would come on Doomsday and say, "God, this person killed me for pleasure and not for benefit." (An-Nasaai)

He saw a person preparing a lamb, laying it down while he was still sharpening his knife. Prophet Muhammad then commented, “Do you want to kill it twice? Sharpen your knife before you lay it down.” (Bukhari and Muslim).

## *PROPHET MUHAMMAD ﷺ - THE WORLD'S BEST TEACHER*

**S**ome of the most influential people in our lives are teachers. Most of us can remember our very first teacher in school, the one who taught us our ABC's and the proper rules of the playground. As we have progressed from toddler to adult, there have been countless teachers along the way who helped us on our journey to adulthood and even beyond. The high school math teacher who helped you to perfect your Algebra or the college professor that taught you the spirit of debate, the very fabric of our being is heavily influenced by teachers who guided us in our educational journeys.

In Islam, there is only one teacher who has laid out the groundwork for the spiritual education of mankind, by the Grace of Allah, the Almighty. The Prophet Muhammad (peace be upon him), an illiterate man, was chosen by Allah, the Almighty to be the Final Messenger and perfect teacher to Muslims and as well as Non-Muslims.

### Quran

And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. Qur'an Surah Isra 17:106

Known as the "Living Quran", Prophet Muhammad was charged with reciting and conveying the message of the Quran to all of mankind. However, he was no ordinary teacher. In fact, he set the ideal standard of education over a thousand years ago and the effects are present today also. There are innumerable ways in which Prophet Muhammad was, and still is, the greatest teacher to have ever lived. Here are just a few!

### No Student Left Behind

In classrooms all over the world, it is a common practice for teachers to separate the strong students from the weak. The latter of which are delegated to less challenging classes that do nothing to nurture the mind while the "smarter" students are given every opportunity to excel.

Prophet Muhammad made no distinction between students based on intelligence level, social standing or any other classification that separates us in society. He also never sought to exclude or expel anyone from the religion of Islam, but rather delivered a message that was all-inclusive to the whole of mankind. The Prophet Muhammad said: "By Allah! If He may guide through you a single man to Islam, it would be better for you than red camels." (Al-Bukhari, 192)

By setting this example of inclusion, Muslims have a tangible example of how to attract others to the Islamic faith.

### The Perfect Speaker

Most of us, at some point or another, have come across at least one teacher that was inaudible or spoke so fast that it was next to impossible to understand what was being said let alone taught. Even today, the rapid pace in which most educators speak is overlooked so as to cram as much information into each lesson as possible.

Prophet Muhammad was methodical in his teaching methods and never rushed his lessons. According to his beloved wife Aisha, he: "...spoke in such a way that if one were to count his words, they could be counted." (Al-Bukhari,768)

The Prophet also, according to his companions, would repeat his words thrice. The words that he spoke and the lessons he delivered were unambiguous, which helped students of Islam excel at perfecting their faith and committing the Quran to their hearts. The perfection of Prophet Muhammad's speech was intentional as a means to really drive the message home to each one of his students through repetition, which is an excellent learning tool.

## Living by Example

Perhaps one of the greatest qualities that made Prophet Muhammad such a phenomenal teacher is that he led by example. He often lectured to his companions about the Oneness of God Almighty, living a life in accordance with Islam and being mindful of the Hereafter.

In every aspect of his life, Prophet Muhammad was an exemplar and practiced what he preached. This made it easy for his companions to see, up close and personal, how to live their lives in accordance with the Quran and Sunnah. As Allah, the Almighty says in the Quran: There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. Qur'an Surah Ahzab 33:21

If Prophet Muhammad had not lived every aspect of the Quran in minute detail, it would have had a derogatory effect on the level of trust that he had developed with his companions.

## Patience Through Adversity

For many teachers, there is a very fine line between reaching out to students in the spirit of understanding and not being able to get through to the students who fight every step of the way.

The Prophet Muhammad was met with an enormous amount of disdain and outright hatred as he began teaching the message of Islam at the onset of his Prophethood. In Makkah, he spent thirteen years in an attempt to teach people about the message of the Quran and was met with violent resistance every step of the way with only a minority of his people embracing Islam.

Prophet Muhammad met similar, albeit less, conflict after settling in Madinah and not once did he even consider quitting. Some of the finest personal attributes that helped to strengthen his resolve and reinforce his dedication to his mission included wisdom, patience and a willingness to make sacrifices for the sake of Allah Almighty.

In every aspect of his life, Prophet Muhammad was an exemplar and practiced what he preached. The method in which Prophet Muhammad taught the message of Islam to his companions had a ripple effect that has transcended centuries to make Islam the world's fastest growing religion today. Whether you are

a new Muslim or a born-Muslim, the example of Prophet Muhammad as a gifted teacher is a unifying force in the Islamic world and continues to be a means for greater understanding through education.

### *PROPHET MUHAMMAD ﷺ: A MERCY FOR CHILDREN*

**C**hildren are special people. They have their own identity. Our beloved Prophet Muhammad ( ﷺ ) showed this through his behavior. He loved children and was always compassionate and merciful towards them. He showed his affection for them in many ways. He hugged them and patted them on the back. He touched their heads, combing their hair with his fingers.

The Prophet Muhammad ( ﷺ ) loved to play with children. He made them stand in a straight line, then he himself stood at a distance, spread his hands and told the children, “Come running to me. Whoever touches me first will get a prize,” they would all come, running and breathless. When they reached the Prophet ( ﷺ ), they would fall all over him. He enjoyed this sport, gave prizes of dates and sweets to the winners and hugged and kissed the participants.

#### *Qur’an*

Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them... Quran Surah Anam 6:151

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Quran Surah Ibraheem 14:40

Allah taught us a Dua for a good child: And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." Quran surah Furqan 25:74

My Lord, grant me [a child] from among the righteous. Quran Surah Saffath 37:100

## Hadith

He used to kiss children and loved them very much. Narrated by Abu Huraira(R) that Allah's Messenger (ﷺ) kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully." Sahih al-Bukhari 5997 (Vol. 8: 26)

The Prophet Muhammad (صلى الله عليه وسلم) was always pleased to see parents loving and caressing their children. He once said, "When Allah blesses people with children, and they give their children love and meet their parental obligation, Allah keeps them safe from the fires of Hell."

In some prayers, the Prophet (صلى الله عليه وسلم) read long Surahs. But if he heard a baby crying, he would read a short Surah and say a short prayer. This helped the mother to take care of her baby. He used to get into the spirit of childish games in their company. He would have fun with the children who had come back from Abyssinia and tried to speak in Abyssinian with them. It was his practice to give lifts on his camel to children when he returned from journeys.

Among the instructions given before the conquest of Makkah, one of the important ones was not to harm any child. Prophet صلى الله عليه وسلم was worried for their safety and wellbeing even at a state of war. This shows the compassion he had towards children no matter what the situation was.

## Raising good Children

Today we are inundated with masses of statistics, books, researches, psychological studies, and 'notice of caution' in relation on how to raise successful, happy children, children with great self-esteem, most productive adults and the alike.

In recent times access to all this information is just a 'click' away. Needless to say each lesson taught us by The Prophet صلى الله عليه وسلم was a valuable one full of wisdom. He educated us so as not to overlook even the smallest of things, He taught us the beauty incumbent in the ability to love, how to melt away all adversity with a merciful touch, and amongst many of the most wonderful things that He has taught us is that loving your child comes for free and simple. We have described all that we could find on how to

achieve outstanding results in raising good children now it is upon us to practice all that we have learnt and shape the humanity in the most beautiful way.

### Greet them

Whenever the Prophet Muhammad (صلى الله عليه وسلم) passed by children, he tried to be the first to greet them and say “Assalaamu Alaikum.” When riding he would let children sit on his camel or donkey. Sahih Muslim 2168

When children saw him, they came running. He greeted them warmly, picked them up, hugged them and kissed them. He loved giving them dates, fruits and sweets to eat.

### Express your love

Prophet Muhammad (صلى الله عليه وسلم) never held back his love for the children and always expressed his fondness to them. He would pick up children in his arms, play with them, and kiss them. He played with them and took such keen interest in them.

Narrated Abu Hurairah (may Allah be pleased with him), Allah’s Messenger kissed Al-Hasan ibn `Ali while Al-Aqra` ibn Habis At-Tamim was sitting with him. Al-Aqra` said, “I have ten children and have never kissed one of them.” The Prophet cast a look at him and said, “Whoever is not merciful to others will not be treated mercifully.” Sahih Al-Bukhari 5997 (Vol.8:26)

In one hadith Abu Hurairah (may Allah be pleased with him) narrated: I went along with Allah’s Messenger (صلى الله عليه وسلم) at a time during the day but he did not talk to me and I did not talk to him until he reached the market of Banu Qainuqa`. He came back to the tent of Fatimah and said, “Is the little chap (meaning Al-Hasan) there?” We were under the impression that his mother had detained him in order to bathe him and dress him and garland him with sweet garland. Not much time had passed that he (Al-Hasan) came running until both of them embraced each other, thereupon Allah’s Messenger (صلى الله عليه وسلم) said, “O Allah, I love him; love him and love one who loves him.” The Virtues Of Al-Hasan And Al-Husain (RA), Sahih Muslim 2421

Anas ibn Malik (may Allah be pleased with him), the servant of the Prophet, had another recollection: I never saw anyone who was more compassionate towards children than Allah’s Messenger (peace and

blessings be upon him). His son Ibrahim was in the care of a wet nurse in the hills around Madinah. He would go there, and we would go with him, and he would enter the house, pick up his son and kiss him, then come back. Sahih Muslim 2316

### Give them importance

The above Ahadith also show how our Prophet used to give importance to children. This makes children realize their worth. Prophet صلى الله عليه وسلم also used to pay attention to children and their interests/hobbies so that they feel important.

Anas bin Malik [ra] narrated: The Prophet used to mingle with us to the extent that he would say to the younger brother of mine, “O father of Umair! What did An Nughair [your sparrow] do?” Sahih al-Bukhari 6129 (Vol.8:150)

### Strengthen their relationship with Allah

On the authority of Abdullah bin Abbas, we said: One day I was behind the Prophet and he said to me: “Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if that Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried” Jami at Tirmidhi Vol. 4: 2516

### Love all children above cast, creed or color

The Prophet’s love for children was not restricted to his children and grandchildren. The scope of his mercy and affection embraced all children, and he showed the same interest and gentleness to other children. Usamah ibn Zaid (may Allah be pleased with him) narrates: Allah’s Messenger used to put me on (one of) his thighs and put Al-Hasan ibn `Ali on his other thigh, and then embrace us and say, “O Allah! Please be merciful to them, as I am merciful to them.” Sahih Al Bukhari 6003(Vol. 8: 32)

### Being Patient and not hurting their feelings

The Prophet صلى الله عليه وسلم was always concerned about everyone’s thought and feeling. The following hadith narrated by Anas ibn Malik (may Allah be pleased with him) proves his thoughtful character: The

Prophet صلى الله عليه وسلم said, “(It happens that) I start the prayer intending to prolong it, but on hearing the cries of a child, I shorten the prayer because I know that the cries of the child will incite its mother’s passions.” Sahih al-Bukhari 709 (Vol1:677)

The Prophet صلى الله عليه وسلم was always patient and considerate with children and took great pain not to hurt their tender feelings.

Narrated Abu Qatadah: “The Messenger of Allah came towards us while carrying Umamah the daughter of Abi Al-`As (Prophet’s granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.” Sahih Al-Bukhari 5996 (Vol. 8: 25)

In another hadith, Narrated Umm Khalid: I (the daughter of Khalid ibn Said) went to Allah’s Messenger with my father and I was wearing a yellow shirt. Allah’s Messenger said, “Sanah, Sanah!” (Abdullah, the narrator, said that sanah meant “good” in the Ethiopian language). I then started playing with the seal of prophethood (between the Prophet’s shoulders) and my father rebuked me harshly for that. Allah’s Messenger said, “Leave her.” The Prophet, then, invoked Allah to grant her a long life thrice. Sahih Al-Bukhari 3071 (Vol.4: 305)

**Making life fun for them also makes it worthwhile**

Mahmood bin Rabi (RA) narrated: When I was a boy of five, I remember The Prophet took water from a bucket in his mouth and sprinkled it on my face. Sahih Al-Bukhari 77 (Vol.1: 77)

**Unmatched Tolerance**

The Prophet’s tolerance towards children was unmatched. It is clear from this Hadith: Narrated `A`ishah (RA): The Prophet took a child in his lap for Tahnik (i.e. he chewed a date in his mouth and put its juice in the mouth of the child) and then the child urinated on him, so he asked for water and poured it over the place of the urine. Sahih Al-Bukhari 6002 (Vol.8: 31)

**If the child fails, they must not feel a failure**

Prophet صلى الله عليه وسلم used to teach children that failure doesn’t exist. Narrated Anas (RA): I served The Prophet for ten years, and he never said to me, “Uf” (a minor harsh word denoting impatience) and

never blamed me by saying, “Why did you do so or why didn’t you do so?” Kitab Al-Adab, Sahih Al-Bukhari 6038 (Vol.8: 64)

In a similar hadith narrated by Anas RA reported: “I served the Messenger of Allah (ﷺ) for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything.” Sahih Muslim 2309

We must also become a mentor and help the child believe in his or her ability to succeed no matter how long it takes!

### Ignoring inappropriate behaviors

Many of the inappropriate behaviors of young children can simply be ignored or disregarded. The Prophet is our best example in this regard.

Anas bin Malik RA said: “The Messenger of Allah had the best disposition among people. One day he sent me on an errand and I said, ‘By Allah, I will not go,’ but it was in my mind that I would do as the Messenger of Allah had ordered me. I went until I came upon children playing in the street. Then the Messenger of Allah arrived and he caught me by the back of my neck from behind. As I looked at him, I found him smiling, and he said, ‘Unays (nickname of Anas), did you go where I asked you to go?’ I said, ‘O Messenger of Allah, yes, I am going.’” Sahih Muslim 2310 a, 2309 e

### Treatment of equality

Prophet صلى الله عليه وسلم made emphasized that Muslims should be conscious to treat their sons and daughters justly: “Be afraid of Allah, and be just to your children.” Sahih al-Bukhari 2587(Vol3: 760), Sunan Abi Dawud 3544 and Sunan an-Nasa’i 3687

### Listening to what they have to say

The Prophet صلى الله عليه وسلم used to give them attention. Whenever they had something to say to them he used to listen intently and not turn his face away from them.

### No compromise on personality building

The love and affection for children that was displayed by the Prophet صلى الله عليه وسلم was not restricted to gestures only. Rather he made efforts in grooming the children's personalities and making them a responsible member of the society.

He used to take children to gatherings and let them sit with grown-ups to increase their understanding and wisdom. The followers of the prophet used to bring their children with them when they went and sat with the Prophet. One of the hadith that describe this was narrated by Mu'aawiyah ibn Qurrah from his father, who said: "The Prophet used to sit with a group of his Companions. One man had his little son with him; the prophet would bring the child from behind and make him sit in front of him..." Sunan an-Nasa'i Vol.3:2088

He used to teach them good manners and etiquettes. In a hadeeth narrated by Abu Hurayrah, Prophet صلى الله عليه وسلم has said : "The young should greet the old, the passerby should greet one who is sitting, and the small group should greet the larger group." Sahih Al Bukhaari, 6231(Vol.8: 250)

He gave children the praise and respect they deserve in front of others. This is made clear by the following hadeeth: Sahl ibn Sa'd said that the Prophet صلى الله عليه وسلم was brought a cup and he drank from it. There was a boy, the youngest of all the people, on his right and some elders on his left. He said, "O young boy, will you allow me to give this to these elders?" The boy said, "I will not give away my share of your blessings to anyone, O Messenger of Allaah," so he gave the cup to him. Sahih Al Bukhaari, 2180

He taught them sports. He always avoided humiliating them, especially in front of others, never belittling their ideas, and encouraging them to take part by Consulting them and asking for their opinions Prophet gave them responsibilities in accordance with their age and abilities

Taught them to be brave as appropriate – including how to speak in public, made sure their clothes are modest and protecting them from inappropriate clothing, hairstyles, movements and ways of walking avoiding extravagance, luxury, laziness and idleness, avoiding wastes of time, because these go against strength, honor and seriousness.

## *PROPHET MUHAMMAD ﷺ - MERCY UPON NON-MUSLIMS*

**A**nyone who learns about the prophetic message finds that it maintained human dignity and raised his status, as human beings, whether Muslims or not, all are the offspring of Adam. Islam not only gave non-Muslims freedom to retain their religion, but it also allowed them to practice their ceremonies and preserved their places of worship. The Prophet ﷺ prevented his companions from disturbing Christian clergymen in their hermitages, and he never assaulted a non-Muslim place of worship. His companions, and the caliphs after him, understood this meaning very well; so, they recommended their military leaders not to seize or demolish their places of worship. Also, Islam gave them the freedom to follow their laws related to marriage, divorce, and the like.

Hence, all people have rights as human beings before Allah the Almighty. Yet, they, before Allah, are distinguished by fearing their Lord, having faith, and adopting good morals. Moreover, Muhammad ﷺ was consistent in showing this clearly in his behavior and dealing with non-Muslims.

### *Qur'an*

Allah the Almighty honored all humanity by saying, “We have honored the sons of Adam, provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our creation”. Quran surah Al-Israa, 17: 70

Prophet Muhammad ﷺ did not come to deprive those who did not follow him of freedom. Instead, he treated them with a rare form of tolerance. The following are some of the most important principles of Prophet Muhammad's ﷺ treatment of non-Muslims: Although Prophet Muhammad ﷺ and his companions believed that it is right to adopt Islam - as it is the seal of the previous messages - they never tried to force any one to adopt Islam. The Noble Qur'an highlighted this meaning clearly by saying: “There is no compulsion in religion as truth stands out clear from error”. (Al-Baqarah, 2: 256)

### *Hadith*

Prophet Muhammad ﷺ received the revelation and applied it in the greatest manner, as he was ordered to be just with all people without looking to their status, race, religion or ancestry. They were all equal, even if the person who had a certain right was unfair to the Muslims; he would still be given his right. The Noble Qur'an ordered the Messenger ﷺ to rule fairly if Ahl al-Kitab (i.e. the Jews and the Christians)

choose him as an arbitrator, “If you judge, judge in equity between them” Quran Surah Al-Maida, 5: 42. In more than thirty traditions, Prophet Muhammad ﷺ emphasized the right of al-Mu’ahad (the one who has a covenant with the Muslims), among which is the following: “Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years”. Sahih Al-Bukhari 6914 He also says, “Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him (the victimized) on the Day of Judgment.” Abu Dawud 3052 and authenticated by Al-Albani He also says, “If anyone kills a man whom he grants protection prematurely, Allah will forbid him to enter Paradise.” Ahmad 19864 and Abu Dawud 2760 and authenticated by Al-Albani Muhammad ﷺ prohibited torturing anyone, even if he did not adopt Islam.

Therefore, he ﷺ forbade torturing any human being whether Muslim or non-Muslim. He says, “Allah the Almighty tortures those who torture people in this life”. Sahih Muslim 2613 Muhammad ﷺ also preserved and guaranteed the security of non-Muslims’ lives, wealth and honor in the Islamic community. So, no one is permitted to hurt them whether Muslim or not, as long as they residents of Islamic territories. [1]

#### More examples on Prophet as mercy for Non-Muslims

##### Example Number (1):

It was narrated that ‘Aisha, may Allah be pleased with her, said to the Prophet, peace be upon him: "have you ever come across a day harder than the day of Uhod (one of the battles with the polytheists, in which Muslims were defeated failing to comply with the Prophet's instructions)?" he replied: "I have suffered from your people a lot. The hardest i suffered was on the day of Akaba (a place name). I brought out my message to abdYaleil Bin AbdKalal.

He did Not respond positively to what i called him for. I left there with a grief-stricken face. I did Not wake up from that feeling, until i was near Karn-ath-tha-aleb (a place name). I raised my head, where i found a cloud casting its shadow over me. Upon looking, I saw Jibril (the angel) into it. He called upon me: Allah (the almighty) has heard the saying of your people, and what kind of reply they gave to you. Allah has sent the angel of the mountains for you ready to do with them whatever you ask. The angel of the mountains called, and saluted me saying: "oh Muhammad, what i do will be as you request. if you want, i close the two mountains on them?" the Prophet, peace be upon him, replied: "instead of that, i am hoping that Allah (the al mighty) will create from their offspring people who worship Allah alone, without ascribing partners unto him". Sahih Al Bukhari: 3231

#### Example Number (2):

It was narrated that Ibn-Omar (the son of Omar), may Allah be pleased with both of them, said that after one of the battles of the Prophet pbuh, a woman was found killed. In response, the Prophet pbuh prohibited the killing of women and children. Sahih Al Bukhari: 3014

#### Example Number (3):

Anas-Bin-Malek, may Allah be pleased with him, said: A Jewish youth who served the Prophet, peace be upon him, became ill, and the Prophet paid him a visit. The Prophet, peace be upon him, sat near the youth's head, and he spoke to him saying: "embrace Islam". The youth averted his eyes towards his father, who was also beside him. The father told his son: "Obey Abal-Kassem (one of the common names of the Prophet pbuh)". The youth embraced Islam (before dying), and the Prophet, peace be upon him, went out saying: "thanks to Allah (the almighty) who rescued him from hell fire." Sahih Al Bukhari: 1356

#### Example Number (4):

Abdullah Ibn-Amr, may Allah be pleased with both, reported that the Prophet, peace be upon him, said:

"He who kills a promisor (a Non-Muslim living among Muslims where he is promised to have protection, and he promises Not to help enemies against Muslims, hence, he is called 'a promisor'), will Not smell the fragrance of paradise, though its fragrance is recognizable from a distance of forty years." Sahih Al Bukhari: 3166

#### Example Number (5):

Boraida-Bin-Al-Hosaib reported that when the Prophet, peace be upon him, delegated a prince to lead an army or a small army, he advised him, and Muslims with him, to be devoted to Allah, and to act to the common good. Then, he said: "your battle should be in the name of Allah, and for his sake. fight disbelievers. Fight, but don't Exaggerate, don't cheat, don't mutilate, don't kill a new-born child. If you meet your enemies of polytheists call them for one of three options.

Whatever they take, you must accept, and stop fighting them. Call them to Islam. If they take it, accept, and stop fighting them. Then call them to transfer from their home to the home of immigrants (Al Madina, or Hijra house, where all Muslims, at the start of Islam gathered).

Tell them if they do so, they will have the same rights and duties of the immigrants. If, however, their choice was Not to transfer from home, their status will be the same as the Muslim Bedouins (away in the desert), by the command of Allah Not having the right for spoils or almsgiving unless they join holy war (jihad) beside other Muslims. If they refused (Islam) ask them to pay the tribute (tax taken from Non-Muslims for protection). If they gave a positive reply, accept that, and stop fighting them. If they refused, seek the help of Allah, and fight them. If you lay a siege around a fortress, and they ask to have the warranty of Allah and the warranty of his Messenger, do not give them the warranty of Allah and the warranty of his Messenger. But give them your warranty and the warranty of your companions. Observing your warranty and the warranty of your companions will be easier than observing the warranty of Allah and the warranty of his Messenger.

If you lay a siege around a fortress, and its people ask to be brought down to the judgment of Allah, don't bring them down to the judgment of Allah. But, bring them down to your own judgment, since; you never know whether your judgment will be the same as the right judgment of Allah about them or Not." Sahih Muslim: 1731

#### Example Number (6):

Abu Huraira, may Allah be pleased with him, reported that the Prophet, peace be upon him, delegated some horsemen to a place called Najd. The horsemen captured a man from the tribe of Bani-Hanifa called Thomama-Bin-Athal. They tied the captive to one of the posts in the Mosque. The Prophet, peace be upon him, came out to him saying: "how do you find yourself Thomama?" Thomama replied: "good, Muhammad. If you kill me, you shed (retaliatory) blood. If you pardon me, you do a favour to an appreciative person. If you are seeking money, ask whatever amount you want." He was left until the next day. The Prophet, peace be upon him, asked him the same question (the next day), and he replied "the same like yesterday, if you pardon me, you do a favour to an appreciative person". The third day, the Prophet, peace be upon him, asked him the same question, and the captive gave the same reply.

The Prophet, peace be upon him, said "set Thomama free!". Thomama went to a place near the Mosque where he washed (did ablution; wudu'), and came back to the Mosque giving the testimony "I bear witness that there is No God but Allah, and Muhammad is the Messenger of Allah". Then, he added: "I swear by Allah, that on earth No face was more hateful to me than your face. Now, your face is the one I love most. I swear by Allah, your religion was the one I disliked most. Now, it is the religion I like most. I swear by Allah, your city was the worst place for me. Now, it is your city which I like most. Your

horsemen took me, when i was going for Omra (a smaller pilgrimage out of the Normal time of Haj that was also practiced by polytheists before Islam imitating the monotheist religion of abraham, pbuh). So, what is your decision?" the Prophet, peace be upon him, announced him and ordered him to go for Omra. When he went to Makkah, somebody there said to him: "you have changed your religion!" (a shameful accusation for them) "No." He replied, "buti joined Islam with Muhammad, peace be upon him. from Now on, you will Not receive even one grain of wheat from (my land) Al-Yamama, unless by the permission of the Prophet, peace be upon him." Sahih Al Bukhari: 4372

#### Example Number (7):

Sahel-Bin-Saad-As-sa'edi, may Allah be pleased with him, reported that he heard the Prophet, peace be upon him, saying on the day of kheibar battle:

"I will give the flag to the man that Allah brings victory through him" the companions stood up to see which of them will be given the flag. then, he said: "where is ali?" he was given the answer that ali, may Allah be pleased with him, was suffering from pain in his eyes. He called ali, supplicated Allah (the almighty) for Ali's cure, spitting in Ali's eyes. Ali was cured on the spot, as if he suffered No pain. Ali, may Allah be pleased with him, said: "we fight them until they are (Muslims) like us"? the Prophet, peace be upon him, replied "wait until you are on their land. Then, call them to Islam, and tell them their duties, I swear, that if Allah guided even a single man through you, will be better for you than getting the most Expensive livestock." Sahih Al Bukhari: 4210, and Sahih Muslim:2406

#### Example Number (8):

It was reported that Abu Huraira, may Allah be pleased with him, said that the Prophet, peace be upon him, was asked to invoke Allah (the almighty) against polytheists. He replied: "i was Not sent out for cursing, i was sent out as a mercy" Sahih Muslim 6284

#### Example Number (9):

It was reported that Abu Huraira, may Allah be pleased with him, said: "I called my mother for Islam, when she was still a polytheist. One day, upon calling her, she said to me words about the Prophet, peace be upon him that I hate. I went to the Prophet, peace be upon him, crying. I said: "Messenger of Allah! I was calling my mother to Islam, but she was refusing. today, I called her, but she said to me words about

you that I hate. supplicate that Allah (the almighty) may guide the mother of Abu Huraira to Islam". At that the Prophet, peace be upon him, said: "Oh Allah! I call upon you to guide the mother of Abu Huraira". I went out very happy at the supplication of the Prophet, peace be upon him. Going back home, when I was near the door, my mother heard my steps. "Stay where you are Abu Huraira!" she shouted. I heard the sound of pouring water. Then, after washing, dressing, and putting on her veil, she opened the door, and said: "Abu Huraira, I bear witness that there is No God but Allah, and that Muhammad (pbuh) is his slave and his Messenger" I went back to the Prophet, peace be upon him, crying this time out of joy, and I said to him: "oh Messenger of Allah! I have the good news that Allah (the almighty) responded to your supplication and guided the mother of Abu Huraira". the Prophet, peace be upon him, thanked Allah, and praised him, and said good words. then, I said: "oh, Messenger of Allah! supplicate Allah that his slaves and believers love both me and my mother and make us love believers. The Prophet, peace be upon him, said: "oh Allah! i call upon you to make this little slave of yours – he means Abu Huraira – and his mother, beloved to your slaves and believers, and make your slaves and believers beloved to them." No believer on earth who heard of me or saw me, but he loved me". Sahih Muslim: 2491

#### Example Number (10):

It was reported that Abu Huraira(R), may Allah be pleased with him, said: "Tofail-Bin-Amr-Ad-Dawsi and his companions, came to the Prophet, peace be upon him, and said: "Messenger of Allah! daws (a tribe name) disobeyed and revolted against us, invoke Allah (the almighty) against them. Thinking that the Prophet pbuh would do that, the people said: "aws has perished". the Prophet, peace be upon him, said: "oh Allah! I call upon you to favour Daws with your guidance, and bring them". Sahih Al-Bukhari: 2937

Later from the tribe of DAWS people accepted Islam and one among them was ABU HURAIRA(R) , who narrated thousands of ahadees on the authority of prophet Muhammad(S)

#### Example Number (11):

It was reported that Abu Huraira, may Allah be pleased with him, said: "Tofail-Bin-Amr-Ad-Dawsi and his companions, came to the Prophet, peace be upon him, and said: "Messenger of Allah! Daws (a tribe name) disobeyed and revolted against us, invoke Allah (the almighty) against them. Thinking that the Prophet pbuh would do that, the people said: "Aws has perished". the Prophet, peace be upon him, said: "oh Allah! I call upon you to favour Daws with your guidance and bring them". Narrated by Bukhari

Later from the tribe of DAWS people accepted Islam and one among them was ABU HURAIRA(R) , who narrated thousands of ahadees on the authority of prophet Muhammad (S)

## *IMPORTANCE OF ADHERING TO THE FINAL MESSENGER*

**I**mportance of adhering to the Sunnah is the part of deen. One of the scholars of the past, Imam Malik, said: “The Sunnah is like the ark of Noah. Whoever embarks upon it achieves salvation and whoever rejects it, is drowned” Quoted by Shaikh ul-Islam Ibn Taimiyyah in Majmoo' ul-fataawaa (4/57). Prophet Muhammad صلى الله عليه وسلم himself said: “He who obeys me enters paradise, and he who disobeys me refuses to enter paradise” Sahih Al Bukhari - Eng. Trans. Vol 9:384

Believing in the Messengership of Prophet Muhammad صلى الله عليه وسلم

Part of the belief of a Muslim is to believe in the Messengership of Muhammad صلى الله عليه وسلم:

The Prophet صلى الله عليه وسلم said: “Islam is based on five (Pillars): To testify that none has the right to be worshiped except Allaah and that Muhammad is the Messenger of Allaah...” [Saheeh al-Bukhaaree vol 1:7 and Saheeh Muslim Vol 1:6]

Accepting the judgment of the Prophet Muhammad(S)

Part of sincere faith is to accept the judgment of the Prophet Muhammad صلى الله عليه وسلم and his Sunnah: Allaah says:

{But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.} [Qur'an.Surah al-Nisaa' 4: 65]

## Attaining love of Allah by following Sunnah

The love of Allaah can only be attained through following the Sunnah of the Prophet Muhammad ﷺ عليه وسلم:

\* Allaah تعالى says:

{Say (O Muhammad SAW to mankind): "If you (really) love Allaah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful."}[Qur'an.Surah aa'le-`Imran 3: 31]

## Condition for acceptance of deeds

One of the conditions for the deed to be accepted is that it should be according to the Sunnah:

\* The Prophet ﷺ said: "He who does something contrary to our way will have it rejected." [Saheeh al-Bukhaaree and Saheeh Muslim]

Another narration: "if any one introduces into this affair of ours anything which does not belong to it, it is rejected." [Saheeh Muslim]

## Opposing the Sunnah is the beginning of all the troubles

Allaah تعالى says:

{And let those who oppose the Messenger's commandment (i.e. his Sunnah, orders, acts of worship, statements, etc.) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.} [Qur'an.Surah al-Noor 24: 63]

## Opposing the Sunnah is the cause of misguidance

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error.} [Qur'an.Surah al-Ahzaab 33: 36]

Opposing the Sunnah is the ultimate cause of differences and divisions in the Ummah

\* Allaah تعالى says:

{And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He (تعالى) has ordained for you that you may become Al-Muttaqoon}[Surah al-An`aam 6: 153]

Opposing the Sunnah leads to humiliation in this world and the Hereafter

Allaah تعالى says:

{إِنَّ الَّذِينَ يُخَادُونَ اللَّهَ وَرَسُولَهُ أَوْلَىٰ فِي الدُّعَىٰ لِلَّهِ مِنَ الَّذِينَ يُخَادُونَ النَّاسَ}

{Those who oppose Allaah and His Messenger (Muhammad SAW), they will be among the lowest (most humiliated).}[Surah al-Mujaadalah 58: 20]

Haudh E Kauthar(lake) and the Prophet(S)

Those who oppose the Sunnah will be driven away from the Haudh (lake) of the Prophet Muhammad

صلى الله عليه وسلم:

The Prophet Muhammad صلى الله عليه وسلم said: “I am your predecessor at the Lake-Fount (al-Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty (Allaah) will say, 'You do not know what they did after you left, they introduced new things into the religion after you.’ [Saheeh al-Bukhaaree and Saheeh Muslim]

Opposing the Sunnah is the path towards Hellfire

Allaah تعالى says:

{And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.}[Qur'an.Surah al-Nisaa' 4: 115]

Also:

{That is because they opposed Allaah and His Messenger. And whoever opposes Allaah and His Messenger - indeed, Allaah is severe in penalty.}[Qur'an.Surah al-Anfaal 8: 13 and Surah al-Hashr 59: 4]

## CONCLUSION

It is impossible to adequately describe the Prophet's life and its significance for all humanity. This book is merely a brief account of the most important and influential person in history.

I pray that Allah blesses this small work and forgives me for falling short of my lofty goal. And I pray that Allah blesses the Prophet, his family, and his righteous Companions. May Allah grant us a place under the Prophet's standard on the Day of Judgment. Ameen

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