

(C) Seerah Tayyiba

The Blessed life of The Holy Prophet ﷺ

1. Commencement of Prophethood

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the situations of Arab before the commencement of Prophethood.
- Describe the meaning of the commencement of Prophethood.
- Explain the signs and objectives of the commencement of Prophethood.

The situations of Arab before the commencement of Prophethood:

The Holy Makkah: The city of Makkah had become the largest city in Arabia. It was the spiritual and social centre of the Quraysh. Due to its commercial activities, culture, economy and development, it was equal to the famous city of Yemen, Sana'a. The commercial caravans of Quraysh used to travel twice a year to Syria and Yemen, due to which the people of Makkah enjoyed all the comforts of life. The administrative structure of Makkah was present up to that time was established by Qu'sai Bin Kilab, the chief of Makkah -the grandfather of The Holy Prophet ﷺ in the fifth generation - during the 5th century A.D. It was based on unity, cooperation, general reconciliation and the mutual division of administrative matters. A consultative council, "Dar al-Nadwah" was set up to resolve war issues, trade and other social issues.

Due to the better management of the city of Makkah, lucrative economic and commercial activities and the civilized social system, many of the families in Makkah had become very rich and capitalist. Some of them were people who gave charity and alms and helped the needy and the poor. But some had a business of usury and illegal means. They were luxurious, stubborn and harsh on the weak class. They were



proud of their wealth and children. They looked down on others. Evils, such as: drinking alcohol, oppression, immorality, obscenity, and income through illegal sources (i.e., robbery, theft, gambling), were not considered abominable. Teasing the neighbours, not keeping relations with kin and shedding unjust blood were their hobbies. Thus, because of these inhuman attitudes, they had become hard-hearted, low tempered and merciless. In the rest of the areas of Hijaz, the people had become rebellious due to mismanagement and displacement. Killing and fighting with their people was considered as courage and pride in their eyes. They felt proud to bury their daughters alive.

Due to common ignorance, idolatry had become their religious motto. There were 360 idols placed inside the Ka'ba alone. The state of the world at the time of commencement of Prophethood is stated in the Holy Qur'an as: ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ (Surah al_Rome: 41)

Translation: "There was corruption in the land and in the sea". (There were flaws in beliefs and practices in the world of religions and in the world of culture and civilization).

The Meaning of the commencement of Prophethood: When The Holy Prophet ﷺ reached the age of forty, as usual, he was engaged in worship in the solitude of the Cave of Hira during the month of Ramadan. One day angel Jibreel ﷺ came to him by the command of Allah Almighty. He lit the light of Prophethood up, which was hidden in the blessed chest of The Holy Prophet ﷺ with these words of divine revelation, The Holy Prophet ﷺ was exalted to proclamation to Prophethood and Apostleship. The following five verses of the Holy Qur'an were revealed:

إِنَّمَا بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَأْنَقٍ ۝ إِنَّمَا أَرْبِكَ الْأَكْرَمُ ۝ الَّذِي عَلِمَ بِالْقَلْمَنْ ۝ عَلِمَ الْإِنْسَانَ مَا تَنْ ۝ يَعْلَمْ ۝

(Surah Al-Alaq: 1-5).



Translation: “1. Read with the name of your Lord Who created 2. Created man from a clot. 3. Read, and your Lord is the Most Generous, 4. Who taught knowledge with the pen. 5. Taught man that which he knew not.”

After the first revelation, with these Qur’anic verses, Prophet Muhammad ﷺ proclaimed his Prophethood. This Prophethood is the last, and its *Shariah* is the last *Shariah*. From here, the mission of the last Prophethood started, and the revelations began.

Signs of Prophethood: After the proclamation of Prophethood, if a supernatural event appears in the hands of a Prophet, it is called a “miracle”. A miracle means an extraordinary event which does not appear in a usual way and manner. It refers to the revelation of a Prophet. It is considered among the “Signs of Prophethood.”

Six years before the revelation, The Holy Prophet ﷺ began to see a light and a twinkle, which he was delighted to see. There was no sound in this light and twinkle.

It is the law of Allah Almighty that whenever revelation begins on a prophet, he is first shown true dreams. In Sahih Bukhari, it is narrated from *Umm Al-Mumineen Hazrat Ayesha رضي الله عنها* that the revelation to The Holy Prophet ﷺ started with true dreams. His dreams at night were as clear and true as the morning light.

When The Holy Prophet ﷺ passed through the streets of Makkah, a voice would come from the rocks and trees saying: “اَسْلَمْ عَلَيْكَ يَا رَسُولَ اللَّهِ” “O’ Messenger of Allah! Peace be upon you!” When he looked to his right and left, he saw nothing but rocks and trees. He said: “I recognize the stone in Makkah which used to pay me salutations before my advent as a Prophet.” (Sahih Muslim: 2277).

Objectives of the Prophethood:

Teaching: At the time of the revelation of Allah and His Companions, Allah Almighty made these four points the axis and centre. The



“reading” and “pen” are mentioned in the first revelation of the Holy Qur'an. Then, at the time of the advent of The Holy Prophet ﷺ, Allah Almighty made these four points the axis and centre:

1. To recite and read the verses of Allah Almighty to them. 2. To purify them. 3. To teach them the book, and 4. To teach them the words of wisdom. (Surah Al-Jumu'ah: 2). That is, he was the preacher who recited the verses of Allah Almighty, the teacher who taught the verses, the guide who made the verses understood and the reformer who complied with the verses.

ACTIVITY FOR THE STUDENTS

Ancient maps of the sacred Hijaz should be brought in so that the students may remember the background of the lesson. Then they identify the places in them related to the advent of The Holy Prophet ﷺ. Get help from the internet.

Exercise

(A) Write detailed answers of the following questions:

- 1) Write an article on the commencement of Prophethood.
- 2) Write down the situations of Arab before the commencement of Prophethood.
- 3) Mention the objectives of the commencement of Prophethood.

(B) Write brief answers of the following questions:

- 1) Write the translation of the verses of the first revelation.
- 2) Explain the concept of the commencement of Prophethood.
- 3) Outline the four points mentioned in the Holy Quran about the objectives of the Prophethood.

(C) Mark on correct answers of the following questions:

- 1) The two cities, where the Quraysh of Makkah used to travel, were:
a) Iran and China b) Iraq and Egypt
c) Syria and Yemen d) Abyssinia and Yemen
- 2) The consultative council of the people of Makkah was:
a) "*Dar al-Nadwah*" b) "*Dar al-Hijrah*"
c) The Holy Ka'ba d) Suffah
- 3) The first revealed Surah was:
a) Al-Qalam b) Al-Muddassir
c) Al-Muzzammil d) Al-Alaq
- 4) The first verses were revealed in the month of:
a) Muharram b) Ramadan
c) Rabi ul Awwal d) Sha'ban



2. Invitation and Preaching

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning of invitation (*Da'wah*) and preaching (*Tab'ligh*).
- Describe the objectives and effects of invitation and preaching.
- Outline the stages of invitation and preaching.

The meaning of invitation (*Da'wah*) and preaching (*Tab'ligh*): The literal meaning of “*Da'wah*” in Arabic is: to call and invite, while the meaning of “*Tab'ligh*” is "to convey". In Islamic terminology, to call people to Islam, to invite people to good deeds and religious education is called "*Da'wah of Religion*" and to convey these teachings to other people, nations and countries with the spirit of benevolence is called "*Tab'ligh*". Allah Almighty says: ﴿وَمَنْ أَحْسَنُ مِمَّنْ دَعَ إِلَى اللَّهِ وَعَيْنَ صَالِحًا﴾ (Surah Fussilat: 33). **Translation:** "And who is better in speech than he who calls to Allah and does good deeds".

Purposes of Invitation and Preaching: Among the primary objectives of invitation and preaching are: To convey the message of Allah Almighty to the people. To believe in Allah Almighty as One God and Lord, no one should be associated with Allah Almighty and His attributes, authorities and rights, to consider Islam as the religion of truth and consider oneself accountable before Allah Almighty, to believe in all the Prophets of Allah completely and follow their footsteps, to believe that Prophet Muhammad ﷺ - خاتمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَّمَ أَصْحَابِهِ وَسَلَّمَ the Messenger of Allah and the last of all Prophets as last Prophet, and it should be encouraged to promote goodness by following his *Seerah*, and it should be encouraged to eradicate evils.

There are three stages of invitation and preaching of The Holy Prophet ﷺ in Makkah life. They are as follows:



The first stage is the secret preaching: This period was up to three years after the revelation, which The Holy Prophet ﷺ spent in preaching *Tawheed* with silence and secrecy. The result of this silent and wise preaching style was that Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was the first among the men, Hazrat Khadija رَضِيَ اللَّهُ عَنْهَا among the women, Zaid bin Haritha رَضِيَ اللَّهُ عَنْهُ among the slaves and Hazrat Ali رَضِيَ اللَّهُ عَنْهُ among the children embraced Islam. At that time, The Holy Prophet ﷺ kept the practice of invitation and preaching secret as it was the requirement of the time and circumstances. Hence, hard work was done on family members and trusted friends initially. Gradually, people started converting to Islam, and in a short time, there became a small group of Muslims. "Dar-e-Arqam", the house of Hazrat Arqam رَضِيَ اللَّهُ عَنْهُ, which was situated on *Safa* Hill, became the centre of their gatherings, where they learned the teachings of the Holy Qur'an and offered prayers. Allah Almighty instructed The Holy Prophet ﷺ at the time of the second revelation: 1. O' the Cloaked One! 2. Rise up and warn! 3. And proclaim the Greatness of your Lord. (Surah al-Muddaththir: 1-3).

The second stage is open preaching: The Holy Prophet ﷺ continued to invite and preach secretly for three years. After that, the second stage of the preaching efforts of The Holy Prophet ﷺ began, when The Holy Prophet ﷺ was commanded: ﴿وَأَنذِرْ عِشِيرَتَكَ الْأَقْرَبِينَ﴾ (Surah al-Shuaraa: 214) Translation: "And (O' dear Prophet) Warn your closest relatives."

A few days after receiving this order, the Messenger of Allah invited the family of Abdul Muttalib to a feast in which some of their chosen members were also there. In addition, his uncle Abdul Uzza, Abu After the meal, The Holy Prophet ﷺ addressed



the gathering and said: "I have brought that message to you that no one from the Arab has presented, this is the message of the welfare of both the world and the Hereafter. I have brought that which is the happiness of both religion and the world. Who among you will support me in this holy campaign?"

After the address of The Holy Prophet ﷺ, the whole gathering was silent. Out of all the family members, only the young Hazrat Ali Murtaza رضي الله عنه وصَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up, saying: "I will support you, even though I am the youngest and weakest, but I will still support you." The participants of the gathering did not pay any attention to the call of The Holy Prophet ﷺ; they stood and went to their respective homes.

Sa'fa Hill: After conveying the message of Allah Almighty to the relatives and the people of Makkah on Safa Hill, Allah Almighty ordered The Holy Prophet ﷺ to spread this message on a wide scale in order to invite the nation. The Holy Qur'an says: "We have revealed to you the Qur'an in Arabic, so you may warn the people of Makkah and the people around it." (Surah Al-Shu'ra: 7). Then, The Holy Prophet ﷺ stood on the hill of Sa'fa and called the people of Quraysh by the names of the tribes, the Quraysh gathered, some of them sent their representatives, after that The Holy Prophet ﷺ proclaimed: "Remember! I speak the truth to you more than that and warn you of Allah Almighty's punishment. تُؤْلِمُ إِلَّا اللَّهُ إِلَّا اللَّهُ تُفْلِمُوا **Translation:** "Say: There is none worthy of worship except Allah. You will be successful." Hearing this, his uncle Abu Lahab was the first to say: You get ruined! (نَعُوذُ بِاللهِ) Is that why you gathered us? Thus, the gathering was dispersed.

In the next stage, Allah Almighty gave this message to the whole human race, i.e., the international community, and said: وَمَا أَرْسَلْنَاكُمْ إِلَّا كَذَّابَ لِّئَلَّا سِ

بَشِّيرًا لِّلنَّاسِ (Surah Sabaa: 28) **Translation:** "And We have sent for the whole humanity as a giver of glad tidings and a warner. Therefore, the Messenger of Allah continued his invitation campaign by visiting the seasonal markets of Arabia, like O'kaz, Majna and Zul-Mijaz (where people used to gather commonly) and delivered the message of Islam to them. He also went to Ta'if to preach Islam. He remained busy inviting the people to Allah Almighty for about ten days.

Principles of Invitation and Preaching: As Allah Almighty has commanded the preaching of Islam in the Holy Quran, He has also mentioned its principles and conditions. The Divine command is: أَذْعُ إِلَيْكُمْ

جَادِلُهُمْ بِالْقِرْآنِ هُنَّ أَخْسَنُ سَيِّئِنَّ رَبِّكَ بِأَنْحِيلِهِ وَالْمُوَعِظَةُ الْحَسَنَةُ وَ^{١٢٥} (Surah Al-Nahal: 125) **Translation:** "Call people to the path of your Lord with wisdom and kind advice and debate within a better way".

In this verse, three principles of invitation and preaching have been stated. To make any effort effective, the same principles are adopted. They are as follows:

1. Wisdom, 2. Kind advice and 3. Debate in the best manner.

Preaching with wisdom: The talk should be according to the level of the addressee. Willingness to listen should be created. The invitation and preaching should be wisely according to the audience's mental capacity. So it should be with scientific and rational reasoning according to the situation and occasion.

Kind advice: There is definitely an effect of speaking in a good manner. To speak effectively by showing the good and the bad in front of the addressee so that no one is hurt and everyone is convinced for the truth is termed "kind advice".

Debate and discussion: If there comes a situation of discussion or dialogue in order to say one's opinion, then discussion should be full of arguments, and in order to disprove the opinion of the opponent, then the language should be in a good and polite manner, in which



there should be understanding and convincing, while talking in anger, excitement and screaming should be avoided. Allah Almighty says:,

جَاءُوكُمْ بِالْقِوَافِ هُنَّ أَخْسَنُ.

It is also essential for the preacher to act on what he preaches to others, as Allah Almighty says in the Holy Qur'an: "And who is better in speech than he who calls (people) to Allah and does good deeds." (Surah Fussilat: 33)

Effects and Fruits of Invitation and preaching: In the beginning, one of the Ansar of Medina, Suwaid bin Samit, who was famous for his bravery and poetry, came to Makkah during the Hajj period. After hearing a few verses of the Qur'an from the blessed tongue of The Holy Prophet ﷺ, he got convinced of the reality of Islam. Then his conversion to Islam affected other people of Medina. As a result, some people of Medina embraced Islam within only two or three years. Afterwards, the migration of Muslims from Makkah to Medina began. The Muslims went to Medina and became strong. Then The Holy Prophet ﷺ also migrated from Makkah and came to Medina. After arriving, he laid the foundation of a mosque there. The Holy Prophet ﷺ made agreements with the tribes of Medina and its surroundings.

After the battle of Badr, the battle of Uhud, the battle of Trench and the treaty of Hudaybiya, The Holy Prophet ﷺ wrote letters of invitation and preaching to the kings. Khyber was conquered. Truth conquered, and falsehood was defeated, i.e., Makkah was conquered.

As a result of invitation and preaching, on the occasion of Farewell Hajj, more than one lac companions prepared for Hajj. Therefore, we should also strive for the duty of invitation to religion and preaching of Islam wholeheartedly so that the religion of Allah Almighty prevails and we may prosper in both worlds.

ACTIVITY FOR THE STUDENTS

Students should compile "The important points for invitation and preaching" in their current environment in the light of the verse (Arabic text) after debate/discussion.

Exercise

(A) Write detailed answers of the following questions:

- 1) Write a note on the stages of invitation and preaching.
- 2) Explain the principles of invitation and preaching.

(B) Write brief answers of the following questions:

- 1) Describe the meaning and concept of invitation and preaching.
- 2) What are the objectives of invitation and preaching?
- 3) Briefly describe the effects of invitation and preaching.

(C) Mark on correct answers of the following questions:

- 1) The literal meaning of "Da'wah" is:
a) to tell b) to read c) call d) to invite
- 2) To convey good and virtuous things to others is called:
a) Speech (*Taqrir*) b) Teaching (*Tadrees*)
c) Preaching (*Tab'ligh*) d) Research (*Tahqiq*)
- 3) The first center of invitation and preaching in Makkah was:
a) "Dar-e-Arqam" b) She'be Abu Talib
c) Safa Hill d) The sacred Mosque
- 4) It is the duty of the preacher to listen to the criticism of the addressee and:
a) take revenge b) forgive
c) quarrel d) show anger

INSTRUCTIONS FOR THE TEACHERS

Ask students to write an article on the role of the sources of modern technology such as computer, mobile, internet etc. in invitation and preaching of Islam.



3. Migration to Medina and Ghaz'wat (battles)

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the reasons, circumstances and events of the migration to Medina.
- Give a brief introduction of the meaning and concept of "Ghaz'wat".
- Explain the results and effects of the migration to Medina.

The meaning and concept of migration: The meaning of "*Hij'rat*" in Arabic is taking apart, separating and migrating from one place to another. In Islam, the meaning of "*Hij'rat*" is to leave one's original homeland and home and settle in another country in order to gain the pleasure of Allah Almighty, especially where they are subjugated and oppressed, and are in difficult to live according to Islam, then they should move to a place where they can meet the requirements of the religion, and it is easy to follow Islam.

The first migration was made to Abyssinia, and the second was towards "*Yath'rab*," i.e., Medina, according to the Divine command. The companions, who migrated from Makkah and settled in Medina, are called "*Muha'jir*", and the people of Medina who helped them are called "*An'sar*".

Reasons for migrating to Medina: Medina is an ancient city in Arabia. Its real name was "*Yath'rab*". However, after the migration of The Holy Prophet ﷺ to it, it became famous with the name "The city of the Prophet ﷺ" and then "*Medina Munawwara*" (The Illuminated City). The following are the reasons for migration to Medina:

On the one hand, the oppressions of the polytheists were on the rise against the Companions in Makkah, on the other hand, the



environment was favourable for Muslims because of the general popularity of Islam in Medina. Therefore, The Holy Prophet ﷺ permitted Muslims to migrate to Medina. As a result, all the Muslims migrated and went to Medina, leaving only a few who were held captive by the polytheists or could not go because of poverty and compulsion. Hazrat Abu Bakr Siddique رضي الله عنه and Hazrat Ali رضي الله عنه were also behind due to some particular reasons.

i. Prohibition of Da'wah of Islam in Makkah: Before the proclamation of Prophethood, the Quraysh used to call The Holy Prophet ﷺ by the titles of "Sadiq" (Truthful) and "Amin" (Trustworthy). But after the proclamation of Prophethood, they became mortal enemies of The Holy Prophet ﷺ. Thus, it became challenging for him to invite people to Islam. Despite this, in the beginning, he continued to teach the people teachings of religion and trained them secretly.

ii. Violence against Muslims: In Makkah, the enemies inflicted atrocities on every convert to Islam. They left no opportunity to inflict physical or mental torture on them, even though they besieged The Holy Prophet ﷺ and other Muslims for three years in Sha'b Abi Talib (*Valley of Abu Talib*) with a complete social boycott. Besides, they tortured and martyred many companions.

iii. Encouraging experience of Emigration to Abyssinia: Due to the harsh attitude of the Quraysh, the Companions were forced to migrate twice to Abyssinia, where they found peace and comfort. However, due to the conspiracies of the opponents, they returned to Makkah and continued to bear the persecutions of the infidels of Makkah.

iv. The eagerness of the People of Medina: Some of the noble people of Medina had twice pledged allegiance to The Holy Prophet ﷺ at the palace of Aqaba. They invited The Holy Prophet ﷺ



عَلَيْهِ وَعَلَىٰ أَهْلِهِ وَأَصْحَابِهِ وَسَلَّمَ to come to Medina and teach them the teaching of Islam.

However, The Holy Prophet ﷺ was waiting for the command and permission of Allah Almighty.

v. Divine permission: Keeping in view of all these difficulties, at the insistence of the Muslims, The Holy Prophet ﷺ allowed Muslims to migrate to Medina on the 27th of Safar in the thirteenth year of the Prophethood. The people left to Medina, hiding from the pagans. This migration was obligatory for all Muslims.

Migration of The Holy Prophet ﷺ and the other events: The Holy Prophet ﷺ and his two beloved companions, Hazrat Abu Bakr رضي الله عنه and Hazrat Ali رضي الله عنه, were waiting for the command of Allah Almighty, so when the thirteenth year of Prophethood began and by that time, most of the Companions had left for Medina, so with the permission of Allah Almighty, The Holy Prophet ﷺ also started preparing for the migration.

Meeting of the pagans in Dar al-Nadwa: When the polytheists of Makkah saw that the Muslims, after emigrating, were living in peace and tranquillity with their families in Medina, and powerful tribes like Aws and Khaz'raj had become their supporters and helpers, they were in trouble by the jealousy of the Muslims and especially of The Holy Prophet ﷺ. Therefore, all the leaders of Quraysh gathered in *Dar Al-Nadwa* and started plotting against The Holy Prophet ﷺ.

Staying in the Cave of Thaur: Allah Almighty had already informed The Holy Prophet ﷺ about this plot of the infidels. Despite the enmity of the infidels, The Holy Prophet ﷺ called Hazrat Ali رضي الله عنه to return the trusts of the disbelievers to



their owners. He ﷺ said: “We have been ordered to emigrate, so we will leave for Medina today. You should sleep on my bed wearing my shawl. In the morning, hand over these trusts to the owners and reach Medina too.”

The Holy Prophet ﷺ took Abu Bakr رضي الله عنه with him in the darkness of night and left Makkah, and went to Mount Thaur. On the way, The Holy Prophet ﷺ addressing the city of Makkah, said: “You are a purified city, and I love you very much. If my people had not forced me out of here, I would not have gone anywhere but you.” Then they both stayed inside the cave of Thaur for three days.

In the morning, when the pagans went to the house of The Holy Prophet ﷺ and found Hazrat Ali رضي الله عنه on the bed of the Messenger of Allah ﷺ, they kept asking him about the Messenger of Allah and then went out in search of the Messenger of Allah until they reached the cave of Thaur. But by the command of Allah Almighty, they did not see the Messenger of Allah and Hazrat Abu Bakr رضي الله عنه. Hazrat Abdullah رضي الله عنه, the young son of Hazrat Abu Bakr Siddique رضي الله عنه used to inform him about the conditions of the whole day and at night. Aa'mir bin Fuhairah - the slave of Hazrat Abu Bakr Siddique رضي الله عنه used to give milk to him while he was grazing goats. Similarly, Hazrat Asma رضي الله عنها, the eldest daughter of Hazrat Abu Bakr Siddique رضي الله عنه, used to come and give and cooked food to him.

Departure from Cave of Thaur to Medina: On the fourth day, The Holy Prophet ﷺ came out of the cave and hired a man named Abdullah bin Ariqat as a guide. In this way, this small caravan was constantly moving day and night. The next day at noon, due to the humidity and heat of the sun, Hazrat Abu Bakr رضي الله عنه



wanted The Holy Prophet ﷺ to rest for some time. Hazrat Abu Bakr Siddique رضي الله عنه looked around and saw a shadow near a big mound, so he stopped there for a camp. Hazrat Abu Bakr رضي الله عنه took some milk from a shepherd who was grazing goats nearby and presented it to The Holy Prophet ﷺ. When the sun started setting, The Holy Prophet ﷺ went ahead.

Arriving in Quba: The Holy Prophet ﷺ reached the town of Quba safely in 14th year of Prophethood, 1st A.H. He stayed for a few days and built a mosque there and offered prayer in it. This mosque is called "The Mosque of Quba". About this mosque, Allah Almighty says: "However, the mosque, which foundation has been laid on piety from the first day."

The news of the Holy Prophet's arrival had already reached Medina. Therefore, all the people of the city were eagerly awaiting the arrival of The Holy Prophet ﷺ. They used to wait for The Holy Prophet ﷺ in the place of "Harrah" and then went back. One day, after all the people had returned, a Jew (who was at his fort) saw The Holy Prophet ﷺ and shouted to the Muslims: "O people of Arab! Your guest has arrived."

Entering Medina: The Holy Prophet ﷺ left for Medina on Friday by the command of Allah Almighty. He was in the town of Banu Sa'lim bin Awf, where he offered Friday prayers in the middle of the valley and reached Medina. The people of Medina received The Holy Prophet ﷺ warmly. They expressed happiness over his arrival. They generously cooperated with him in every possible way.

The virtue of migration: Immigrant Muslims got benefits in this world and in the Hereafter. They are also entitled to the mercy of Allah Almighty. Moreover, for them are forgiveness, Paradise, and the best



reward. They are assured that their deeds will not go in vain. Allah Almighty says: "So their Lord accepted their prayer, for I do not waste the efforts of any (righteous) worker, male or female; you are all one of another; so those who migrated for Me and were driven out from their homes and were harassed in My cause, and (in the way of Allah) fought, and were martyred- I will certainly wipe out all their sins and will certainly admit them into Gardens beneath which rivers flow; a reward from Allah; and only with Allah is the best reward." (Surah Aal Imran: 195) However, the condition for all this reward is that the migration should be in the way of Allah Almighty and to remain steadfast on the religion of Allah Almighty and for its invitation and preaching.

The fruits of migration:

- An Islamic state came into being with the blessings of migration.
- Muslims with weak faith was strengthened.
- Due to the establishment of a strong Islamic state, preaching Islam became easy and strong.
- Before the migration, Muslims were living as a minority in Makkah; they were victims of the oppression of the pagans. They could not perform any religious work freely, and then the danger to life was another thing there. Nevertheless, after the migration, the same oppressed Muslims became the owners of a piece of land and got the best opportunities to preach Islam.

Gaz'waat (Battles)

The word "Ghazwa" literally means going out to fight, attacking, and fighting. According to narrators of Hadith and the Seerah writers, "Ghaz'wa" is a war campaign in which The Holy Prophet ﷺ has participated. The Holy Prophet ﷺ, as the commander of the army, strived for the exaltation of the religion of Allah Almighty.

After the migration, all the Arab tribes were ready to attack Medina. So the Quraysh sent message to Abdullah bin Aubai bin Salul



and his companions that you have sheltered our man, (i.e., Hazrat Muhammad ﷺ - خاتم النبیین صلی اللہ علیہ و آصحابہ و سلم the Messenger of Allah and the Last of all Prophets) either you fight him or expel him from your city. Otherwise, we will all attack you, and young ones will be killed, and women and children will be enslaved.

On the other hand, the polytheists of Makkah started conspiring with the Jews of Medina. After inciting them to fight against the Muslims, they sent a message to the Muslims that after leaving Makkah, do not consider yourself safe in Medina, we will come to Medina and kill you. Therefore, because of this situation and after the establishment of the first Islamic state of Medina, Allah Almighty permitted the Muslims to wage *Jihad* to defend themselves and save the state. Allah Almighty says: "Permission is granted to those against whom the disbelievers wage war because they are being wronged; and indeed Allah has power to help them." (Surah al-Hajj: 39)

Therefore, in order to defend the state of Medina, the Messenger of Allah waged *Jihad* against the opponents of Islam with arms. Here are some important ones in the following:

Battle of Badr: The Holy Prophet ﷺ had completed one year in Medina. In 2nd A.H., during Ramadan, the polytheists of Makkah, under the command of Abu Jahl, intended to attack Medina. When The Holy Prophet ﷺ received the information, he went ahead and confronted the polytheists at the place of Badr. Allah Almighty granted victory to the Muslims.

The Battle of Uhud: Exactly one year after the Battle of Badr, the polytheists of Makkah, under the command of Abu Sufyan, invaded Medina in 3rd A.H. in the month of Shawwal, and Muslims confronted them at the place of Uhud. Though Muslims suffered heavy losses in this battle, the enemy failed in their objectives.

The Battle of the Trench: For the third time in the month of Zul-Qa'd in 5th A.H., the polytheists and infidels from all over Arabia attacked



Medina with great force. The second name of this battle is "the Battle of Ah'zaab" (i.e., the armies). Allah Almighty sent storms and winds to destroy the intentions of the disbelievers.

The Battle of Khyber: In the 7th A.H, the Jews of Khyber started a severe rebellion. The Jews built many forts there. All the forts were conquered; the last fort to be conquered was Qamoos, which was conquered under the command of Lion of God Haider Karar Hazrat Ali رَضِيَ اللَّهُ عَنْهُ.

Conquest of Makkah: Muslims conquered Makkah in the Holy month of Ramadan in 8th A.H.

The Battle of Hunain: In the 8th A.H, the battle of Hunain was fought, and the Muslims won this battle.

The Battle of Tabuk: In the 9th A.H, the Messenger of Allah was informed that Romans and their allies had left with the intention to fight the Muslims, so the Messenger of Allah along with his *Mujahid* companions, left for Tabuk to meet them. But when the Romans saw the Muslims' determination, they did not turn up, and the Muslim army returned without any fight.

We should also follow the example of the Messenger of Allah ﷺ. We should be ready for migration and exaltation of the word of Allah Almighty in times of need. This is the success of both worlds.

ACTIVITY FOR THE STUDENTS

Prepare a chart of the battles in which The Holy Prophet ﷺ participated. Show the year, the number of Muslims and infidels, and details of success. For example: The battle of Badr was fought in 2nd A.H. There were 313 Muslims and 1000 infidels. Muslims were victorious, 70 infidels were killed, and 70 were taken, prisoners.

Exercise

(A) Write detailed answers of the following questions:

- 1) What do you know about the event of migration? Explain.
- 2) Explain the reasons for migration to Medina.
- 3) Write down the brief introduction of "Gazwaat" (battles).



(B) Write brief answers of the following questions:

- 1) What is the meaning and concept of "Hijrat" (migration)?
- 2) When and why did the battle of Bad'r occur?
- 3) Write a note on the virtue of migration.

(C) Mark on correct answers of the following questions:

- 1) The literal meaning of "Hijrat" is:
 - a) to be a Muslim
 - b) to travel for seeking knowledge
 - c) to migrate from somewhere for the sake of religion
 - d) to stay
- 2) The Holy Prophet ﷺ during migration stayed in:
 - a) the cave of Hira
 - b) the cave of Thaur
 - c) the cave
 - d) Ta'if
- 3) The war campaign in which The Holy Prophet ﷺ participated himself, is called:
 - a) Booty
 - b) Jiz'ya
 - c) Gazwah
 - d) Sar'ya
- 4) The second Gazwa is:
 - a) Tabuk
 - b) Khyber
 - c) Uhud
 - d) Bad'r

INSTRUCTIONS FOR THE TEACHERS

Teachers should highlight the battles more so that the students may become aware of all the respective aspects of the battles.



4. Qualities and Characteristics of The Holy Prophet ﷺ

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of Qualities (*Khasa'il*) and characteristics (*Shama'il*).
- Explain the habits of the Messenger of Allah ﷺ.
- Follow the footsteps of The Holy Prophet ﷺ in his daily practical life.

Meaning and concept of *Khasa'il* and *Shama'il*: The word "*Khasa'il*" is derived from the Arabic word "*Khas'lat*", which means habits (good or bad), while "*Shama'il*" is the plural of "*Shamila*", which means good nature, good habits and good qualities. *Khasa'il* and *Shama'il* of The Holy Prophet ﷺ refer to the outward and inward qualities of The Holy Prophet ﷺ and his good habits and his daily routines of nights and days, such as standing, sitting, eating, drinking, sleeping, waking up, temperament, sociality and dressing, morals, blessed qualities and attributes, especially his treatment with his family members, interaction with the people, the attitude towards his companions, his blessed appearance and his physical constitution.

Importance and Significance of the Qualities and Characteristics of The Holy Prophet ﷺ: The blessed life of The Holy Prophet ﷺ is the only right and perfect picture of Islam. Following the sayings, deeds, and the life of The Holy Prophet ﷺ is the saviour for the believers. Allah Almighty says: ﴿قَدْ كَانَ لِكُنْتِ رَسُولًا لِّلَّهِ وَأَصْحَابِهِ وَسَلَّمَ﴾ (Surah al-Ahzab: 21) **Translation:** “(O' Muslims!) In fact, there is an excellent practical example for you in the Messenger of Allah.”



Therefore, Allah Almighty has declared the excellent habits and unique biography of His Beloved Prophet ﷺ as the best practical example of "Uswa-e-Hasana". Muslims are instructed to live according to it. Allah Almighty had made The Holy Prophet ﷺ a combination of high character, high morals and excellent attributes. It is also testified by the Holy Qur'an itself - (Surah al-Qalam: 4). **Translation:** "Of course, your morals are very high."

The Messenger of Allah was the most perfect both in terms of character and appearance. He is distinguished in humanity for his excellent character, high morals, and gracious habits. His personality was highly dignified. He was the most benevolent, the most virtuous, the most honest, the most generous, the most pious, the most faithful and the most honest. Therefore, those who want to make their individual and collective life beautiful and successful, should follow the qualities and characteristics of The Holy Prophet ﷺ with full readiness and a heartfelt attachment. Believers must know about the commandments of The Holy Prophet ﷺ and his likes and dislikes, his style of sitting and standing, and the style of conversation. Likewise, how did he walk? What kind of clothes did he wear? What was the desired dish in his food? Only after knowing all this, believers could follow the Sunnah of The Holy Prophet ﷺ and attain salvation in both worlds.

The Treatment of The Holy Prophet ﷺ with his family: The domestic life of The Holy Prophet ﷺ was very polite and pleasant. He helped his family with household works; he did his own works himself and never treated his family harshly. Hazrat Ayesha says The Holy Prophet ﷺ said: "The best of you is the one who is best for his family and I am the best of you in the matter of my family." (Sunan Tirmizi, Hadith: 3895)