

# Muhammad (pbuh)

An Exemplar of Love, Humility,  
and Compassion



Muhammad (ﷺ)

Love, Humility and Compassion

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Third Edition: Nov 2024

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ  
ذُنُوبَكُمْ

Qul in kuntum tuhibbuna allaha fattabi oonee yuhibibkumu allahu  
wayagfir lakum dhunubakum

*Say "If you should love Allah, then follow me, So, Allah will love you  
and forgive you your sins"*

*Qur'an 3:31.*

## **Preface:**

I began my journey of writing this book around the covid 19 outbreak and as my daughter turned 12. As a proud parent, I was thrilled to see her complete the recitation of the Quran like most children her age. However, I wanted to deepen her understanding of Islam and introduce her to the life of Prophet Muhammad (ﷺ). Our Role Model.

To my surprise, I found that there wasn't a simplified version of the Seerah available in the market that could engage young readers like my daughter. This realization became the catalyst for me to start researching and writing. I wanted to create a book that not only introduces children to the Seerah but also inspires them to follow the Prophet's (ﷺ) Sunnah and Hadith.

The early months of 2020 were a challenging time for many due to the pandemic. However, the work-from-home policy provided me with considerable extra time, which I utilized to embark on this fulfilling journey of writing this book. Through this book, I hope to share my passion for the Seerah with young readers and inspire them to learn more about the life of the Prophet (ﷺ).

I am humbled and indebted to the scholars who have devoted their lives to studying and documenting the Seerah, enabling us to learn from the life and teachings of Prophet Muhammad (ﷺ). I am especially grateful for the groundbreaking works such as "The Sealed Nectar" by Safiur Rahman Mubarakpuri, "The Life of Muhammad" by Muhammad Husayn Haykal, and "Muhammad" his life based on the earliest sources by Abubakar Sirajuddin (Martin Lings), which have provided invaluable insights and perspectives on the Prophet's (ﷺ) life.

## **Foreword:**

The greatest man to have ever lived in this world is Prophet Muhammad (PBUH). This has been declared by Allah SWT Himself. Over the last fifteen centuries, countless admirers across race, religion, country, and time barriers have acknowledged the uniqueness and unparalleled qualities and achievements of this great personality. May the choicest blessings and mercies of Allah SWT shower on him always. Ameen.

The life of prophet Muhammad (PBUH) is an example for us in all phases and aspects of life. He is an exemplar par excellence. The Qur'an declares "Surely there is a good example for you in the Messenger of Allah (PBUH) for all those who look forward to Allah and the Last Day and remember Allah much (33:21)".

It is a pity that in today's world and our modern education children are exposed to the atheistic & materialistic culture of the West and the mythological idolatrous culture of the East so much that the development of a holistic personality and with religious, humanitarian & moral values is at loss. Prophet Muhammad (PBUH) has been and continues to be extensively written about by countless authors. There is a need to educate our English-speaking children about the Prophet, his life & teachings. This needs to be done in a simple and lucid manner to engage the attention of children.

Br. Yunus has compiled a book on the life history of the prophet (PBUH) which will be an interesting reading for children both at home & school. Questions & answer keys have also been provided to aid in teaching, May Allah reward the author in the Hereafter and make his book a valuable addition to Islamic Literature in English.

*Dr. Belgami Mohammed Saad M.S. FRCS Consultant Urologist, State President, Jamaat-e-Islami Hind, Karnataka*

I recently had the pleasure of reviewing the book, Muhammad (ﷺ) An Exemplar of love, humility, and compassion written by Br. Mohammed Yunus. I want to express my sincere appreciation for his exceptional work. The book truly captivated me from beginning to end, and I found myself completely engrossed in the work he's created.

This book has been written specifically keeping in mind children as the primary readers. The writing style is both simple and articulate. The descriptive passages brought scenes to life in my mind, making me feel as though I was an active participant in the story.

The inclusion of Q&A sections at the end of each chapter is commendable as it facilitates knowledge retention among children. This book should be deemed essential reading material for every highschool student

Once again, I want to express my deep appreciation for your work. May Allah (SWT) accept this as an act of sawab- e-jariya and reward you in this world and the hereafter. I Will In sha Allah recommend it to my friends, family, and fellow book enthusiasts.

*[Mufti Shakeelur Rahman - Anathapur, Andhra Pradesh ]*

For a long time, I was looking for a good book on Seerah to teach my kids about Prophet Muhammad (peace be on him). Alhamdulillah, I came across this book. The book is very easy to read, concise and at the same time, covers all the significant incidents and milestones in the Seerah. What I really like about the book is, if I spend time reading around one page a week with my kids, in sha Allah I will be able to complete the book in a year. As a father, I cannot ask for more! I pray that this book paves the way for my kids to learn about the greatest human being who walked the earth. May Allah azza wa jal reward the author abundantly in this world and in the Hereafter! Ameen ya Rabb!

*Jeelani Khan, founder - [www.curioushats.com](http://www.curioushats.com) Chennai, India.*

## **Acknowledgement:**

I would like to take this opportunity to express my heartfelt gratitude to all my well-wishers, colleagues, friends, and family members who have been a constant source of encouragement and support while I was writing this book. Your words of motivation, constructive feedback, and unwavering belief in my abilities have helped me to stay focused and determined throughout this journey. I am deeply indebted to you all. The list of people is long and I appreciate, thank and make dua for everyone that's been part of this journey.

*May Allah (swt) accept our efforts, contribution and time we've spent to make this a reality. Aameen.*

A special word of thanks to my lovely daughter Hana and my wife for all the sacrifices they made to give me the time and space I needed to complete this project. Your support has been instrumental in making this book a reality, and I will forever remember your contribution to my success. Thank you once again from the bottom of my heart.

*May Allah (swt) accept this from us. Aameen*



## About the Author

As a student of Seerah of the Prophet (ﷺ), I truly believe that studying the Seerah is not just an important aspect of our faith it enriches our knowledge and makes our fundamentals stronger. Seerah provides us insights into the life of the most beloved person, and an individual like none other to have ever walked the earth. The reason for every detail of His (ﷺ) existence has been meticulously preserved is for us to learn from it. To make Him (ﷺ) our true role model and live our lives in accordance with the Sunnah and the divine guidance of the Quran.

I was born in the southern state of Tamil Nādu and grew up in Bangalore. Work took me across multiple cities in India, the Middle east, and south Asia. My travel and work with a diverse set of people from various ethnicities and cultural backgrounds has enormously helped me in learning and understanding people and defines who I am. Oh yes, I love to cook, travel, take photographs, tell stories to inspire children and mentor young people. I'm also a Firewalker and my name is Mohammed Yunus.

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## Chapter -1

### 1. The birth of the Prophet (ﷺ) in Makkah

On a Monday, the 12th day of Rabbi-ul-Awwal in the year 571 Common era our Prophet Muhammad (ﷺ) was born in Makkah, Arabia. The event was foretold in the scriptures, and the people of the book (Bible and Torah) and scholars were aware of its significance. However, no one could have imagined the profound impact it would have on the world. Prophet Muhammad's (ﷺ) birth ushered in an era of enlightenment, liberating humanity from ignorance, and guiding it towards knowledge, peace, justice, and equality. As a mother-to-be, Aminah knew that her child was unique and destined for greatness.

Upon the arrival of her baby boy, Aminah experienced the same thrill and joy that any mother feels when bringing a new life into the world. However, her heart was also heavy with sadness, as her son was born a few months after the death of his father, Abd' Allah. When Abdul Mutalib, the baby's grandfather, learned of his arrival, he expressed gratitude to Allah (SWT), took the newborn to the Kaaba, and named him Muhammad (ﷺ) (meaning 'Praiseworthy').

This name was uncommon among the Arabs at the time but reflected Abdul Mutalib's happiness and the divine blessing of the child, making it the most popular name for generations to come.

## 2. The Story of Quraysh

To know more about the Prophet Muhammad (ﷺ), we need to go back several decades earlier and learn about his lineage, family, and the Arab society of the time. The Arabian Peninsula was divided into small settlements that were large villages by the standards of that era. Each tribe had only a few hundred members, and one of the most prominent was the Quraysh tribe in Makkah, to which the Prophet Muhammad (ﷺ) belonged .

These tribes were further divided into several clans, each with its own leader. Unfortunately, they were also known for their hostility towards one another and often engaged in long-lasting feuds over trivial matters. This period was known as Jahiliya, or the age of ignorance.

Qusay, the great grandfather of Abdul Motalib and grandfather of Hashim, was a respected leader among his peers, and he brought the clans together by assigning different roles to each family in organizing the annual pilgrimage to Makkah. Hashim, Qusay's grandson, married Salma from the clan of Banu Najjar in Yathrib. Despite being a powerful ruler, Hashim's life was brief, leaving behind his son and wife.

Hashim's widow Salma and her son Shaiba lived in Yathrib, her parental home. Motalib, Hashim's younger brother, wanted to bring his nephew to Makkah. Motalib decided to meet Salma in Yathrib and convince her to send his nephew Shaiba with him. Arguing it would be better for them to be in Makkah, a place of pilgrimage and trade and the prospect of becoming the leader of the Quraysh.

Salma was reluctant to move to Makkah with her son but a determined Motalib ensured his nephew accompanied him back to Makkah. Upon entering the city with his nephew, the people of Makkah thought that the young boy was a slave and called him Abd al Motalib or the slave of Motalib. Thus, everyone knew him as Abd al Motalib rather than Shaiba.

### **3. Rediscovery of ZamZam**

The event of Abdul Mutalib and the rediscovery of ZamZam is significant in his life. For many years, the exact location of ZamZam was unknown as it had been buried under tons of sand during a war between Quraysh warring clans. It was only through divine intervention that Abdul Mutalib was able to rediscover this holy site.

Abdul Mutalib had a favorite spot near the Kaaba where he spent time regularly. During one of his visits, he fell asleep and had a dream in which he was shown the location of ZamZam and asked to dig there. At first, he ignored the dream, but when it occurred three times, he knew it was a divine message with instructions to act upon. Despite the mockery and disbelief of the people around him, he began to dig at the location shown in his dream, with his son helping him.

Abdul Mutalib continued digging for several hours, and to the surprise of everyone, ZamZam sprang up with a great gush. The rediscovery of ZamZam brought immense joy and pleasure to the people of Makkah. This rediscovery of ZamZam not only brought water to the parched lands of Makkah but also became a symbol of faith and divine intervention. Abdul Mutalib's authority and respect among his tribesmen grew immensely.



#### **4. Abd Allah is saved from Human Sacrifice**

Abdul Mutalib was a content man, but he desired more children, so he prayed for them and vowed to sacrifice one of them at the Kaaba if his prayers were answered. Human sacrifice was accepted in Jahiliya. Allah (SWT) blessed him with ten children, the youngest of whom was Abd Allah, the father of Prophet Muhammad (ﷺ).

As his children grew up, Abdul Mutalib decided to fulfill his vow and asked them to bring arrows with their names marked on them to the Kaaba. They cast their arrows, and Abd Allah's arrow was picked. Though Abdul Mutalib loved his son dearly, he was determined to go ahead with the sacrifice until the Quraysh elders and the women from his household convinced him to find a way out.

He consulted a Jewish priestess who suggested that he cast ten camels on one side and Abd Allah's name on the other and draw lots until the lots fell on the side of the camels. Abdul Mutalib kept picking the lot until it reached 100 when it fell on the camels, indicating that the Lord had accepted the camels in place of Abd Allah. This practice of 100 camels or its value as "blood money." is still prevalent in Arabia. Thus, Abd Allah was saved from being sacrificed, and Abdul Mutalib's reputation for fairness and justice only grew.

## **5. Abraha's attack on Makkah**

The Kaaba, the center of Makkah, had become a destination for pagan worship, idols, and paintings, drawing thousands of pilgrims from across the Arabian Peninsula for the annual Hajj event. Each year, the Quraysh clan proudly hosted the event, with each family taking responsibility for ensuring the comfort, safety, and well-being of the pilgrims.

In Yemen, General Abraha, an ambitious army commander, had a vision of building an enormous church to attract more pilgrims and establish his legacy. His ultimate goal was to create a pilgrimage site as significant as, or even bigger than, the Hajj, with the aim of making Makkah irrelevant.

However, despite their idol worship, the Arabs were not pleased with Abraha's plan. During a visit to the church that Abraha was building, an Arab trader was awestruck by its size and grandeur, but he was determined to disrupt Abraha's pet project. In a spur-of-the-moment decision, the trader went inside the church, defecated, and quickly fled the scene.

Infuriated, Abraha decided to march to Makkah and destroy the Kaaba. He gathered his army and elephants and set out to wage war. As the army landed in Makkah and pitched its tent, Abraha demanded that Makkah's leader surrender the Holy Kaaba.

Abdul Mitalib, the leader of the Quraysh, had a strange request. He asked Abraha for the return of his captured camels before any negotiations could take place. Abraham was disappointed at Abdul Mitalib's unwillingness to fight and ordered the camels to be released. Abdul Mitalib took the camels and retreated to the surrounding hills, knowing that they were no match for Abraha's army.

As the elephants and army marched towards the Kaaba, the elephants suddenly began to retreat, refusing to move forward. The confused army suddenly witnessed a swarm of birds dropping clay pellets, causing excruciating pain and injury to both soldiers and elephants.

The birds' attack left Abraha critically injured, and he died on his way back to Yemen. The Quraysh who witnessed this phenomenon knew that Allah (SWT) would protect the Holy House. The Prophet Muhammad (ﷺ) was born a few weeks after this incident, which became known as the year of the elephant.

## **6. Marriage of Abd'Allah and Aminah**

After Abd'Allah was spared from the sacrifice, his father Mutalib was happy and pleased. He wanted to find a match for his son and get him married. He found a young girl named Aminah and joined them in matrimony.

As a newly wedded couple, both Abd'Allah and Aminah started their life in Makkah. A few weeks into their marriage, Abd'Allah left with a trade caravan headed for Syria. Unfortunately, on the way back from Syria, Abd'Allah fell ill in Yathrib and remained there while the caravan returned to Makkah.

Mutalib, upon hearing about his son's illness, decided to send another of his sons to take care of Abd'Allah and bring him safely back to Makkah. However, he soon received the sad news of Abd' Allah's passing away in Yathrib.

Aminah was devastated by the news of her husband's passing, but she found solace in the belief that her unborn child was destined for greatness. Despite her grief, she remained strong and courageous, knowing that her child would be a special blessing.

As she carried the child in her womb, Aminah devoted herself to prayer and reflection, seeking guidance and protection for her unborn child. Although she was alone, she knew Allah (SWT) was watching over her and her child. She patiently waited for the day when she would give birth to the child not knowing he would change the course of history.

## 7. Halimah Sadia - The Prophet's (ﷺ) wet nurse

The wealthy Arabs had a tradition of sending newborns to Bedouin wet nurses for a couple of years. This was believed to help children grow up more vigorous and immune to harsh conditions, which would prepare them for long, arduous travels across the desert in their adult lives. Bedouin women who lived in the desert were paid handsomely for their services.

When a large group of Bedouin women arrived in Makkah looking for children to take along with them, they were unwilling to take Muhammad (ﷺ) with them after learning that he had lost his father. Halimah Sadia, one of the women, reluctantly accepted to be his wet nurse as there were no other children available.

During the journey back from Makkah, Halimah noticed some miraculous events that occurred, such as the old she donkey they were riding on gaining strength and keeping pace with the young and more robust ones. She also had enough milk from the old camel that struggled to produce enough milk for her family. This led her to believe that the child she was nursing had brought her blessings.

A year later, when all the women returned to Makkah to hand the babies back to their mothers, Halimah requested to keep Muhammad (ﷺ) for some more time. Aminah was initially reluctant but eventually agreed after Halimah persuaded her.

When Muhammad (ﷺ) was about four years old, a man appeared out of nowhere and made young Muhammad (ﷺ) who was playing in the field to lie down on the ground. The man then cut open Muhammad's (ﷺ) chest, cleansed his heart with ZamZam, and stitched it back together before disappearing. This incident left everyone, including Halimah and her husband, in shock. They decided to return Muhammad (ﷺ) to his mother in Makkah as soon as possible.

This encounter with the man, later identified as Jibreel (AS), was Muhammad's (ﷺ) first meeting with him. At this point, no one knew that Muhammad (ﷺ) would grow up to become the Prophet.

## 8. The Prophet(ﷺ) is orphaned.

After returning from the desert and the care of Halima Sadia. The young Muhammad (ﷺ) was back in Makkah under the care of his mother and grandfather, Abdul Mutalib. He (ﷺ) grew up like any other child his age, listening to stories and playing around the Kaaba. When Aminah decided to visit her family in Yathrib, she took Muhammad (ﷺ) along with her and their domestic help, Umm Ayman. Unfortunately, on their way back to Makkah, Aminah fell ill and passed away, leaving young Muhammad (ﷺ) orphaned at a young age. Umm Ayman, who had accompanied them, brought him back to Abdul Mutalib, who became his guardian.

Abdul Mutalib took great care of his grandson, ensuring that He (ﷺ) did not feel abandoned in his new circumstances as an orphan. Their time together was limited as Abdul Mutalib passed away due to old age a few years later. Before he passed away, he entrusted Muhammad (ﷺ) to one of his son's Abu Talib. Abu Talib became the new guardian of young Muhammad (ﷺ), and in his care, He (ﷺ) grew up to be a fine young man.

## 9. Buhaira, the monk from Bosra

Muhammad (ﷺ) spent his childhood in the care of his uncle, Abu Talib, and like many children his age, he was tasked with the responsibility of tending to goats and camels. Living in a society where education was not readily available, the young Muhammad (ﷺ) never learned to read or write. When He (ﷺ) was 10 years old, Abu Talib took him on a trade trip to Syria, and on their way, they stopped in a small town called Basra.

An elderly monk by the name of Buhaira who lived in the Monastery of Basra noticed something unusual as he sat by his window. He saw a low-lying cloud that provided the caravan with protective shade. Intrigued, he invited the men from the caravan for a feast that evening. During the dinner, he inquired about the person who was not present, Abu Talib mentioned about his nephew who was not present at the dinner and agreed to call for him. When young Muhammad (ﷺ) arrived at the Monastery, Buhaira immediately recognized him as the Blessed Prophet that the scriptures had foretold. Upon realizing that he was an orphan, Buhaira revealed that the boy was no ordinary child, but the messenger that the world had been waiting for.

Upon their return from Syria, Muhammad (ﷺ) did not go on any other trip and remained in Makkah where He (ﷺ) tended to cattle and did odd jobs. His uncles Abbas (RA) and Hamza (RA) also actively cared for him, with the latter serving as his mentor. Hamza (RA), a skilled swordsman, taught young Muhammad (ﷺ) swordsmanship, horse riding, and archery.

Even though He (ﷺ) never received formal education, Muhammad (ﷺ) grew up to be a well-mannered fine young man in the protection of his family, his uncle Abu Talib, ensured that He (ﷺ) was always safe and cared for.



**1) What does the name Muhammad (ﷺ) mean?**

- a) Honest                      b) Kind-hearted
- c) Praiseworthy              d) Brave

**2) Who was the great grandfather of Abdul Mutalib and grandfather of Hashim?**

- a) Qusay                      b) Salma
- c) Mutalib                    d) Shaiba

**3) What was the period known as before the birth of Prophet Muhammad (ﷺ)?**

- a) Jahiliya                    b) Enlightenment
- c) Renaissance              d) Revolution

**4) What was the significance of the rediscovery of ZamZam?**

- a) It brought water to the parched lands of Makkah.
- b) It became a symbol of faith and divine intervention.
- c) It increased Abdul Mutalib's authority and respect
- d) All of the above

**5) How was Abd Allah saved from being sacrificed?**

- a) Abdul Mutalib decided not to sacrifice Abd'allah.
- b) A Jewish priestess suggested casting lots with camels.
- c) Abd'Allah ran away from home
- d) None of the above

**6) What happened to Abraha's army when they reached Makkah?**

- a) They captured the Kaaba and destroyed it
- b) They were attacked by birds that dropped clay pellets and destroyed Abraha's army.
- c) They were struck by lightning.
- d) They surrendered to the Quraysh without any fight.

**7) What happened to Abd Allah after he fell ill in Yathrib?**

- a) He returned to Makkah and lived with Aminah for the rest of his life.
- b) He was killed in a battle.
- c) He passed away in Yathrib.
- d) He became a successful trader in Yathrib.

**8) Why were newborns sent to Bedouin wet nurses?**

- a) To teach them harsh conditions in the desert
- b) To prepare them for long journeys in adulthood
- c) To help them grow up more vigorous, immune to harsh conditions and the eloquence of Arabic language.
- d) To ensure their safety in Makkah

**9) Why did Halimah Sadiya hesitate to take Muhammad (ﷺ) ?**

- a) She had too many other children to take care of.
- b) She didn't like his mother, Aminah.
- c) She didn't want to take an orphan child.
- d) She thought he would be too weak to survive in the desert.

**10) What did the year of the birth of the Prophet (ﷺ) popularly come to be known as?**

- a) The Year of the Cow
- b) The Year of the Camel
- c) The year of the Elephant
- d) The year of the Lion

## Chapter -2

### 10. The Prophet (ﷺ) married Khadija (RA)

As a young man, Muhammad (ﷺ) had earned a reputation for his honesty and sincerity among his peers and elders. His impeccable character earned him the nickname Al-Ameen and As-Sadiq, meaning truthful and honest, bestowed by the people of Makkah. Khadija (RA), a wealthy businesswoman in Makkah, was looking for someone to take charge of a caravan and trade on her behalf. Muhammad's (ﷺ) reputation preceded him, and He (ﷺ) was recommended to Khadija (RA).

Khadija (RA) called for a meeting to discuss the business transaction. She was happy to entrust the goods with the Muhammad (ﷺ). Thus, He (ﷺ) undertook the journey to trade on behalf of Khadija (RA). To assist Muhammad (ﷺ) she sent Mysarah, her house help, on the journey to Syria. The business trip turned out to be very profitable and Khadija (RA) was so impressed with the Muhammad (ﷺ), that she paid him more than the agreed share.

Khadija (RA), a widow who was nearing 40, was looking for someone to take care of her business. She learned from Mysarah about the Muhammad (ﷺ) pleasing demeanor and how well-respected He (ﷺ) was amongst the people of Makkah. She also learnt from Mysarah that Muhammad (ﷺ) treated everyone equally and never was disrespectful and was fair to all. All these great qualities of Muhammad (ﷺ) led Khadija (RA) to ask if Muhammad (ﷺ) would marry her and sent her friend Nufaisa (RA) with the proposal to Muhammad's (ﷺ).

After speaking with Muhammad (ﷺ) and his uncles, everyone thought it would be a good match and a great alliance, the entire family of Muhammad (ﷺ) gave their approval to the proposal. The wedding was arranged as a simple affair in Makkah with close relatives taking part. Muhammad (ﷺ)

gave 20 camels as Mahr, and Khadija (RA) gave him gifts and entrusted Zayd Bin Harita (RA), a young domestic help, to assist him. This union proved to be a successful partnership, both in business and in life, as Khadija (RA) played a crucial role in supporting Muhammad's (ﷺ) mission.

## 11. Zayd Bin Haritha (RA) The boy Slave

Zayd bin Haritha (RA), a young slave boy from Yemen, was sold to Khadija's (RA). He grew in her home as a domestic help. Khadija (RA) entrusted young Zayd to Muhammad (ﷺ) during their wedding to assist him with his regular work.

Muhammad (ﷺ) treated Zayd with great affection and did not consider him as a slave or a domestic help but as a child. Having experienced the pain of being an orphan, Muhammad (ﷺ) had a special bond with children and treated them well. He (ﷺ) ensured they never felt abandoned and always made sure they were being cared for.

One day, Zayd's father and uncle arrived at Muhammad (ﷺ) home, having heard of Zayd's whereabouts, and expressed their desire to take him back with them. They informed Muhammad (ﷺ) about the disappearance of Zayd from Yemen at a young age and how they came to know about him being in the care of Muhammad (ﷺ). He (ﷺ) then called for Zayd and informed him that he was free to go back to Yemen to his family. Despite his father's pleas, Zayd chose to stay back with him, as he felt he was being treated well and cared for.

The bond between Muhammad (ﷺ) and Zayd was like that of a father and son. Makkah's people held Zayd in high regard, just as they did to Muhammad (ﷺ). This goes on to highlight Muhammad's (ﷺ) kindness and compassion towards children and slaves, treating them with respect and dignity.

## 12. Prophet(ﷺ) and the family

Muhammad (ﷺ) and Khadija (RA) were blessed with six children - two sons and four daughters. The sons' names were Qassim and Abd Allah, but both passed away at a young age, causing great grief to Muhammad (ﷺ) and his family. The four daughters were Ruqayya (RA), Umm- Kulsum (RA), Zainab (RA), and Fatima (RA). Fathima (RA) who was the youngest and is famously known as the "*Queen of Jannah*" (Paradise).

Apart from their children, Muhammad (ﷺ) and Khadija (RA) had two other important members in their household. The first was Zayd bin Haritha (RA), a young boy from Yemen who was gifted to him by Khadija (RA) as a domestic help. The second household member was Ali (RA) the son of Abu Talib. Ali (RA) was raised in Muhammad (ﷺ) household as Abu Talib had fallen into financial distress and He (ﷺ) decided to support his uncle and ease his difficulties.

### 13. Renovation of the Kaaba

The Kaaba, the Qibla of the Muslims is a sacred site in Makkah. The Muslims face towards the Kaaba to offer their obligatory prayers five times a day. The Kaaba has a history of renovation and rebuilding. It was first rebuilt by Prophet Ibrahim (AS) in the same location where it once stood. Throughout the centuries, it has undergone many reconstructions and renovations. A few years before Muhammad's (ﷺ) Prophethood, a similar renovation was taking place.

During this renovation, a disagreement arose over who had the right to place the Black Stone (Hajar-e-Aswad) in its original place. Each clan claimed that it had the right to do so. The elders of the clans huddled together to prevent the dispute from escalating and find an amicable solution quickly.

The elders decided that the first person who entered the holy sanctuary in the Kaaba would be the adjudicator of this disagreement. All the clans agreed that they would abide by the adjudicators' suggestion to resolve the dispute. As they agreed, Muhammad (ﷺ) happened to enter the holy sanctuary.

As the dispute was presented to him, He (ﷺ) patiently listened. After He (ﷺ) gave a deep thought to the dispute and then ordered the delivery of a large piece of cloth. He (ﷺ) placed the Black Stone in it and got people from all the clans to hold the cloth on each side.

He (ﷺ) then lifted the stone along with the cloth and put it back in its original place. This decision made all clans happy, as they were all part of placing the Black Stone back on the wall of the Kaaba. This incident proved Muhammad (ﷺ) wisdom and ability to resolve disputes in a peaceful and amicable manner.

## 14. The First Revelation and Prophethood

During Ramadan each year, Muhammad (ﷺ) would retreat to a cave on Mount Hira to worship and meditate. At the age of forty, while He (ﷺ) was in the cave, a stranger appeared before him from nowhere, whom He (ﷺ) recognized him as the man from his dream. Muhammad (ﷺ) was taken aback when Jibreel (AS) appeared as there was no sign of any other person on the mountain top other Muhammad (ﷺ) himself. Jibreel (AS) then commanded him to read, but Muhammad (ﷺ) was perplexed as He (ﷺ) was unlettered and replied that He (ﷺ) did not know how to read. Jibreel (AS) then embraced him tightly until He (ﷺ) couldn't bear it any longer and Jibreel (AS) repeated his command once again, to which He (ﷺ) again replied that he couldn't read. Jibreel (AS) embraced him even more tightly and repeated the command for the third time. Muhammad (ﷺ) felt his ribs would break and asked Jibreel (AS) what he should read.

Jibreel (AS) then recited to him the first verses of the Quran, "Iqra bismi rabbika Alladhi khalaq" (Read in the name of your Lord who created), and thus began the revelation of the Quran to the Prophet (ﷺ).

From that moment on, Muhammad (ﷺ) was no longer the ordinary trader from Makkah as people knew him, but He (ﷺ) was Rehmatul lil Alameen, the chosen Prophet of Mercy for all. Thus began the revelations of the Quran in the month of Ramadan that would continue over the next 23 years.



## 15. Khadijah (RA) and Waraqah

The Prophet (ﷺ) was overwhelmed by the experience on Mount Hira and rushed home, sweating profusely, and gasping for breath. He (ﷺ) asked Khadija (RA) to wrap him in a blanket, and she was anxious and deeply concerned about his well-being. She had never seen the Prophet (ﷺ) in that state ever before. The Prophet (ﷺ) then recounted the entire encounter to Khadija (RA), who listened attentively and comforted him by assuring him that Allah (SWT) was on his side. She reminded him of his good deeds, including caring for orphans and the needy, standing up for justice, and being fair to people, and reassured him that no harm would come to him.

Khadija (RA) then suggested that they consult Waraqah, her cousin, who was a wise and learned monk with enormous knowledge of the scriptures. Upon hearing the Prophet's (ﷺ) account, Waraqah was thrilled and expressed his happiness. He confirmed that Muhammad (ﷺ) was indeed the Prophet as prophesied in the scriptures, and that the stranger in the cave was Jibreel (AS), the archangel.

Nonetheless, Waraqah also warned that the Prophet (ﷺ) would face great difficulties and persecution from his own people, the Quraysh. He lamented that due to his old age failing health and partial blindness, he would not be able to stand by the Prophet (ﷺ).

Waraqah's confirmation of the Prophet's (ﷺ) status as a messenger of Allah (SWT) provided comfort and reassurance to Khadija (RA) as she accepted Islam by becoming the first person to accept the new faith.

## 16. The first people to accept Islam.

After receiving the first revelation, Jibreel (AS) continued to guide the Prophet (ﷺ) and taught him various aspects of Islam, including Wudu and Salah (Salah). The Prophet (ﷺ) then went to the Kaaba, the holy sanctuary built by Prophet Ibrahim (AS), to perform Tawaf, which is the act of circling the Kaaba as a form of worship.

Among the first people to accept Islam were members of the Prophet's (ﷺ) immediate family, including his wife Khadija (RA), his cousin Ali (RA), and Zayd (RA). Abu Bakr (RA), who later became the first Caliph of Islam, was also among the earliest converts and played a significant role in spreading the message of Islam.

Uthman (RA) and Abdallah bin Masood (RA) were other early converts to Islam who were invited to the faith by Abu Bakr (RA). Other women who accepted Islam in the early days included Fatima (RA), the wife of Abu Talib, Umm Fadl (RA), the wife of Abbas (RA), and Umm Ayman (RA), who was the house help of the Prophet's (ﷺ) mother Aminah. Umm Ayman (RA) played an important role in the Prophet's (ﷺ) life and was the one who brought him back to Makkah when his mother passed away during their return journey from Yathrib.

The early Muslims faced many challenges and opposition from the Quraysh, the powerful tribe that controlled Makkah. The Prophet (ﷺ) and his companions continued to spread the message of Islam and gained a few followers over a period of time.

## 17. Dawah to the family

The Prophet (ﷺ) began his dawah efforts by inviting His (ﷺ) family members, that included uncles, aunts, and cousins, to his home to introduce them to Islam. During the early stages, his uncle, Abu Lahab, didn't take his nephew's call seriously but still attended a scheduled gathering. There, the Prophet (ﷺ) declared his Prophethood, invited all present to embrace Islam, and urged them to join the new faith. Abu Lahab, however rose to his feet and ridiculed the Prophet (ﷺ), urging everyone to ignore his nephew's call and leave the place. Despite this, there was one person who stepped forward that evening, in front of everyone, to declare his acceptance of Islam.

Ali (RA), a young boy growing up in the Prophet's (ﷺ) home, accepted Islam and became the first person from the clan to follow him. The event also saw some women secretly accepting Islam. Thus, the Dawah of Islam began with a mixed reaction of rejection and acceptance.

## **18. Acceptance of Islam and Oppression by Quraysh**

During the time of the Prophet (ﷺ), the Arab society was plagued with several social evils such as idol worship, slave trade, female infanticide, gambling, drinking, and class discrimination. The fundamental teachings of Islam, such as the Oneness of the Almighty, universal brotherhood, equality & justice for all, and standing up against any form of oppression, were attracting people's attention towards the new faith.

The message of Oneness of Allah (SWT) and that all humans are created equally with no superiority of one over the other appealed to the masses but was also the reason for the more privileged to oppose Islam. As more people began to accept Islam, the Quraysh, who considered themselves superior, couldn't accept the sovereignty of Allah (SWT) and became increasingly anxious and could not accept the idea of equality and justice for all. This led to physical abuse of new converts, especially the economically weaker ones and the slaves. Notwithstanding the opposition and persecution, the message of Islam continued to spread, and more people embraced the faith.

## 19. The first Shaheed in Islam

Initially, Dawah to Islam was a private conversation, and word of mouth played a significant role in converting people. As more individuals began accepting the faith and the number of believers grew, the elite became wary of the situation. The Quraysh felt challenged, and their authority questioned, leading to physical torture of the early converts. This torture was unimaginable, with some, like Bilal (RA) a black slave from Ethiopia in Africa, was dragged through the streets and made to lie on hot summer sand with boulders put on his chest. Others, like Yasir (RA), Ammar (RA), and Sumayya (RA), endured extreme brutality, including being whipped till they fell unconscious, being tied to a mast, and being beaten in front of their loved ones.

Sumayya (RA) was asked to denounce Islam and call the Prophet (ﷺ) delusional, but she refused. Her son Ammar (RA) was beaten brutally in front of her. Despite her trauma, Sumayya (RA) refused to renounce Islam or hear any abuse directed towards the Prophet (ﷺ). One day, she spat on Abu Jahl's face, saying she would rather die than listen to Abu Jahl's verbal abuse of the Prophet (ﷺ). Unable to bear the insult, Abu Jahl drew his sword and stabbed Sumayya (RA), leading to her martyrdom. The rage did not stop there, as Yasir's (RA) torture continued until he was eventually killed in front of his son Ammar (RA).

Sumayya (RA) and Yasir (RA) were the first among the blessed Sahaba to attain martyrdom in the early years of Islam. These brutal actions were intended to send a clear message to anyone considering accepting Islam, but they only strengthened the faith and resolve of the early Muslims.

In spite of the torture and suffering, the Prophet (ﷺ) insisted that Muslims would not retaliate and continue the Dawah in a peaceful manner while inviting people to Islam.

Abu Bakr (RA) a close friend of the Prophet (ﷺ) was moved by the suffering of Bilal (RA) and purchased his freedom, paying the ransom and freeing him from slavery. He also used most of his wealth to buy freedom for other slaves who had accepted Islam. Despite the brutal actions of the Makkahn elites, the tenets of Islam continued to attract people, including the poor, slaves, and economically weaker sections of society, with its message of Oneness of Allah (swt), Equality, Justice, Fraternity and standing up against all forms of oppression and oppressors.

**1. How did Khadija (RA) learn about the Prophet's (ﷺ) good characteristics?**

- a) Through her friend Nufaisa
- b) Through her house help Mysarah (RA)
- c) Through her business partners
- d) Through her relatives

**2. Who was Zayd bin Haritha (RA)?**

- a) The Prophet's (ﷺ) son
- b) The Prophet's (ﷺ) uncle
- c) The Prophet's (ﷺ) domestic help
- d) The Prophet's (ﷺ) business part

**3. How many daughters did the Prophet (ﷺ) and Khadija (RA) have?**

- a) 2                      b) 3
- c) 4                      d) 5

**4. What was the cause of the disagreement during the renovation of the Kaaba?**

- a) The placement of a new wall
- b) The installation of a new roof
- c) The placement of the Black Stone
- d) The addition of a new entrance

**5. Where did the Prophet (ﷺ) receive his first revelation?**

- a) In a mosque in Madina
- b) At his home in Makkah
- c) On the battlefield of Badr
- d) On Mount Hira

**6. Who taught the Prophet (ﷺ) various aspects of Islam after the first revelation?**

- a) Jibreel (AS)      b) Abu Bakr (RA)
- c) Uthman (RA)      d) Zayd (RA)

**7. Who among the following endured extreme brutality and was the first to attain martyrdom in the early years of Islam?**

- a) Bilal (RA)      b) Sumayya (RA)
- c) Yasir (RA)      d) Ammar (RA)

**8. Who among the Prophet (ﷺ)'s family who strongly opposed Islam?**

- a) Abu Lahab      b) Abu Talib
- c) Abdul Mutalib      d) Waraka

**9. What was the reaction of the early Muslims to the physical abuse and persecution they faced?**

- a) They retaliate with violence.
- b) They renounced Islam and returned to their old ways.
- c) They stood firm in their faith and did not renounce Islam.
- d) They sought the help of other powerful tribes to fight against the Quraysh.

**10. What did Abu Bakr (RA) do to help the early Muslims who were being physically abused and persecuted?**

- a) He retaliated with violence.
- b) He asked them to return to paganism.
- c) He sought the help of other powerful tribes to fight against the Quraysh.
- d) He purchased the freedom of Bilal (RA) and other slaves who had accepted Islam.



## Chapter -3

### 20. Migration to Abyssinia

The Prophet (ﷺ) faced with immense persecution and torture of the Muslims in Makkah. That started to become unbearable by the day and unable to tolerate this situation. He (ﷺ) advised some of his companions to migrate to Abyssinia, where they could seek refuge under the Christian ruler, Najashi, who had earned a reputation for being a just king. Among the first batch that migrated to Abyssinia were Jaffar ibn Abu Talib (RA), his wife Asma (RA), Uthman (RA), and Ruqquya (RA), the daughter and son-in-law of the Prophet (ﷺ).

The news of the migration did not sit well with the Quraysh, but they initially did not take any action. However, when more than seventy men and women left Makkah to join the first batch of migrants in Abyssinia, the Quraysh grew furious and devised a plan to bring them back to teach the Muslims a lesson. They sent Amr bin As (RA), an orator and skilled politician of his time to Najashi's court to convince him to expel the migrants.

Amr presented expensive gifts to Najashi's ministers to gain their confidence as he arrived in the Kingdom and sought an audience with the King. Amr was given an opportunity to present his case in the King's court. As Amr tried to argue that the migrants were renegades who had insulted Arab traditions and gods and demanded that they be deported to Makkah. He also tried to sow seeds of distrust against the Muslims by claiming that their religion mocked Jesus, Mary and the Christians.

Jaffar (RA) who was present at the King's court stepped forward and refuted Amr's allegations by reciting Surah Maryam from the Quran, the Surah narrates the story of the miraculous birth of Jesus (Isa) the son of Mary. Najashi on hearing the verses of the Quran was moved to tears by Jaffar's recitation and was deeply touched by the Quranic verses that affirmed Isa's

(AS) miraculous birth. After hearing both sides, Najashi was furious with Amr for his lies and deception and warned him not to mislead his court and expelled Amr from Abyssinia.

Najashi then allowed the Muslim migrants to stay in Abyssinia as long as they wanted. This incident was a testament to the power of truth and the Quran's ability to move even non-Muslims.

## 21. Hamza (RA) and Umar (RA) accept Islam.

Hamza (RA) and Umar (RA) are two great companions of the Prophet (ﷺ) who accepted Islam after initially being opposed to it. As a strong and skilled warrior, Hamza (RA) was very fond of his nephew, the Prophet (ﷺ) and fiercely loyal to his clan. When he heard that Abu Jahl had insulted and abused the Prophet (ﷺ), an enraged Hamza (RA) didn't hesitate to take action. In a fit of anger, he struck Abu Jahl in public and warned the Quraysh of dire consequences if anyone dared touch his nephew; he went on to announce that he had accepted Islam. Hamza's (RA) own sudden announcement of acceptance of Islam set him thinking and that eventually led Hamza's (RA) to become Muslim.

Umar (RA), on the other hand, was opposed to Islam. His unease emerged from the fact that families were getting divided, some accepting and the other completely rejecting the new faith. Umar (RA) even plotted to assassinate the Prophet (ﷺ). He was on his way to assassinate the Prophet (ﷺ) when a friend stops him on the way and tells him that his own sister had accepted the new faith. An outraged Umar (RA) marches to his sister's home, as he enters her home he hears the Quran being recited by his sister, an outraged Umar slaps her and then regrets his action. He then decides to hear what was being recited in the verses of surah Taha, deeply moved by the Quran he decides to accept Islam.

Umar's (RA) conversion had a significant impact on the Muslim community, as he was a respected member of Makkahn society, and his conversion signaled a turning point.

Umar's (RA) conversion led to Islam's public Dawah in Makkah. Until then the Dawah was confined to one-on-one conversations with friends and family members of the converts. The Muslims started talking to the pilgrims and merchants who came to the city, inviting them to Islam. The Muslims were now emboldened by Umar's (RA) and Hamza's (RA) support, and they

started to spread the message of Islam more openly.

The Quraysh, on the other hand, were annoyed with the Muslims' new approach. They felt threatened by the increasing number of influential people converting to Islam and saw it as a bigger challenge to their authority in Makkah. The Quraysh tried to suppress the spread of Islam, but their efforts only made the Muslims more determined and stronger in their faith.

## 22. Ban & Boycott by the Quraysh

The acceptance of Islam by Hamza (RA) and Umar (RA) marked a turning point for the Dawah activities of the Muslims. Umar (RA), in particular, openly declared his new faith and refused to practice it secretly like many other Muslims in Makkah. This led to Muslims inviting pilgrims and merchants who came to Makkah to embrace the new faith.

The success of dawah activities also drew the ire of some members of Quraysh, who saw it as their failure to contain the spread of Islam. Abu Jahl and Abu Lahab were among the most furious, and they constantly pressured the elders to initiate action to stop the Dawah activities of the Muslims.

The Quraysh elders came up with a unique offer to the Prophet Muhammad (ﷺ) in exchange for him to stop the propagation of Islam. They proposed that He (ﷺ) marry any woman of his choice from among the Quraysh, make him the king of their tribe, and offer him a huge sum of money. However, the Prophet (ﷺ) rejected their offer, stating that He (ﷺ) would reject it even if the Sun and the Moon were given in exchange for the propagation of Islam and establishment of the Deen.

The failure of their proposal led to a total ban of Muslims from Makkah. The decision was thrust upon the leadership of Quraysh, although not everyone agreed with the idea of boycott. The ban led to families being torn apart, with all forms of trade, buying and selling of goods, marrying a Muslim, or providing them with food, water and essentials being prohibited. A document containing the ban was pasted inside the Kaaba, which was agreed upon and signed by all the families.

Initially, the ban was strictly adhered to by all the clans, as they had affixed their signature to the agreement. Some of the clans expected the Muslims to relent and give up their faith in a few weeks or months. But, as months passed by, they couldn't bear seeing their brothers and sisters suffer, and

they began secretly sending food and other essentials to their loved ones. As years passed, the ban wasn't yielding any results. On the contrary, the Muslims were much more assertive in their faith, and the Quraysh realized that the Muslims were never going to give up.

Despite strong resistance from Abu Jahl and Abu Lahab, some of the elders called a meeting to find a way out to amend or annul the agreement. They eventually decided to end the boycott, which had taken its toll on average Muslims. Lack of food had made some grow weak, while the wealthy were reduced to poverty as the ban on trade impacted them immensely. The suffering was immeasurable, both physically and economically. The one thing that kept them together was their strong, unshakeable faith in the Prophet (ﷺ), who was with them during these trying times, going hungry many nights just like everyone else.

The ban on Muslims from Makkah was a dark period. However, it also served to strengthen the faith of the believers and showed their resilience and determination to stand up for what they believed in. Despite the hardships they faced, they remained steadfast and unwavering in their belief in Allah (SWT) and the Prophet (ﷺ). The ban ultimately ended, but the Muslims paid a hefty price physically and economically.

## 23. Passing away of Khadijah (RA) and Abu Talib

During the time of the ban, many Muslims were severely affected, including the elderly Khadija (RA), who was suffering in the desert. Khadija (RA) was not only the Prophet's (ﷺ) wife, but also his confidant, friend, companion, and mother to his children. They had been married for 25 years, and Khadija (RA) had given everything she had for Islam. She spent all her wealth and gave up her comforts for her unwavering faith in the message of Islam. Khadija (RA) and the Prophet (ﷺ) had shared life's happiest moments together, as well as the challenges of the ban, but she never complained. Allah (SWT) was so pleased with Khadija (RA) that he sent Salaams to her via Jibreel (AS) and a promise of a palace in Jannah. Khadija (RA) was a source of strength, and her passing was a great loss to the Prophet (ﷺ). Her absence left a void in his life, and He (ﷺ) missed her dearly. Years later, He (ﷺ) spoke to Aisha (RA), his young wife and mother of the believers, about how much He (ﷺ) admired Khadija (RA) and the emptiness her passing had left in his life.

Unfortunately, the year also brought more sadness for the Prophet (ﷺ) as his uncle and father figure, Abu Talib, fell seriously ill and never recovered. Abdul Mitalib had entrusted the Prophet (ﷺ) to Abu Talib's care when He (ﷺ) was just a little boy, and Abu Talib had cared for him as if He (ﷺ) were his own child.

Abu Talib's refusal to accept Islam was more devastating to the Prophet (ﷺ) than his death. These two consecutive events caused immense pain to the Prophet (ﷺ).

## 24. Taif and the year of Sadness

Following the death of Abu Talib, the paternal uncle of the Prophet (ﷺ), his bitter enemy and uncle, Abu Lahab, assumed leadership of the Banu Hashim clan. As per tribal traditions, the head of the family held significant power, and the Prophet (ﷺ) needed stronger support in this increasingly challenging situation.

Due to the growing hostility towards Muslims in Makkah, the Prophet (ﷺ) decided to present Islam to the people of Taif. His first step was to meet with the town's leaders, but his Dawah was met with mockery and questioning, leaving him disappointed. The situation worsened as He (ﷺ) was humiliated and physically attacked by a crowd of boys, who threw stones at the Prophet (ﷺ) who was injured and bled profusely. Zayd bin Haritha (RA), who accompanied the prophet (ﷺ) helped him take refuge in a vineyard on the outskirts of Taif.

Jibreel (AS) who witnessed this inhumane treatment, appeared to the Prophet (ﷺ), informing him that the mountain angels were awaiting his command through Allah's (SWT) decree. A single word from the Prophet (ﷺ) would cause the mountains to crush Taif, leaving it non-existent. However, the Prophet (ﷺ) replied that He (ﷺ) hoped that one day, the future generations of Taif would accept Islam. Despite the persecution and physical harm, the Prophet (ﷺ) remained calm and composed, forgiving the actions of the people of Taif and displaying benevolence. He (ﷺ) reminded the ummah that He (ﷺ) was Rehmatul-lil-Alameen (Mercy for all the worlds).



These events, along with the passing of his beloved wife Khadija (RA) and his father figure Abu Talib, brought great sadness to the Prophet (ﷺ), earning the year its nickname as "the year of sadness." The prophetic missions always came with challenges, and from the time of Adam (AS), Nuh (AS), Ibrahim (AS), Musa (AS), or Isa (AS), no Prophet had an easy life. The Prophet Muhammad (ﷺ) was no exception.

The Prophet's (ﷺ) persecution and physical assault in Taif did not dither him. He (ﷺ) remained steadfast in his mission and showed mercy to those who had wronged him, demonstrating his unparalleled character, forgiving people and staying strong on faith.

## 25. Al Isra and Al Me'raj

The Prophet (ﷺ) remained steadfast in conveying the message of truth. One night, after dinner at his uncle's house, the Prophet (ﷺ) went to the Kaaba to pray. After his prayers He (ﷺ) had lied down near the Kaaba when, Jibreel (AS) woke him up and informed him that they were going on an important journey. They mounted the celestial horse Buraq, which flew with lightning speed, taking them first to Jerusalem.

At Baitul Muqaddas in Jerusalem, the Prophet (ﷺ) led a prayer with all the messengers that Allah (SWT) had sent on earth, from Adam (AS) to Isa (AS). After the prayer, they continued their journey to the Heavens, where the Prophet (ﷺ) met Adam (AS), Yahya (AS), Musa (AS), Isa (AS), Yusuf (AS), Idris (AS), and finally Ibrahim (AS), as well as having an audience with Allah (SWT).

Allah (SWT) bestowed on the Ummah, fifty daily prayers as a mark of remembrance and obedience, but after consulting with Musa (AS), who told the Prophet (ﷺ) that the Ummah will not be able to perform 50 daily prayers and asked the Prophet (ﷺ) to go back and reduce the number of daily prayers. He (ﷺ) went back and forth a few times before finally reducing the number to five daily prayers. The Prophet (ﷺ) considered Salah the second pillar of Islam a blessing bestowed on Muslims by the Creator, which cannot be missed for any reason, including sickness.

Upon returning to Makkah, the Prophet (ﷺ) shared the journey of Me'raj with his cousin Umme Hani (RA), who asked him not to tell anyone fearing the repercussions and rebuke by the non-believers. However, the Prophet (ﷺ) announced the extraordinary journey of his life and his audience with his Creator to the entire world.

The news of the Me'raj spread quickly, and the Quraysh mocked the Prophet (ﷺ), wondering how anyone could undertake a journey overnight, especially one that takes a month or more to reach Jerusalem, let alone meet Allah (SWT). When the Quraysh mockingly asked Abu Bakr (RA) if he believed this news. Abu Bakr (RA) happily announced that there's nothing surprising about the Me'raj as Jibreel (AS) brought the Wahi to the Prophet (ﷺ) regularly and there's nothing to be surprised about his journey to the seventh heaven.

The journey of Me'raj was a milestone in the life of the Prophet (ﷺ), where He (ﷺ) was bestowed with the gift of Salah for the Ummah and had an audience with Allah (SWT). The Muslims believed every word of the Prophet (ﷺ) and this event made their faith grow stronger.

## **26. The delegation from Yathrib meets the Prophet (ﷺ)**

Yathrib, a cosmopolitan town located north of Makkah, was home to mild-mannered and hospitable people. Although Christians and Jews were present in large numbers, the Arab tribes of Aws and Khazraj were more prominent, with the Arabs ruling the lands. The Jews being established businessmen and owners of sizable farms, the Arabs maintained control. With Islam only practiced in Makkah and surrounding areas, the spread of the new religion was a topic of discussion for people across the region.

A group of young men from Yathrib, who had come on pilgrimage to Makkah, wanted to learn more about the faith they had heard of and meet the Prophet (ﷺ). They met the Prophet (ﷺ) at Aqabah, located on the outskirts of Makkah. The young men, numbering about a dozen, were pleased to meet the Prophet (ﷺ) and pledged allegiance and gladly accepted Islam after learning about the fundamentals of Oneness of Allah, universal brotherhood, justice, and equality. They promised to return the following year and bid farewell.

The next year, these young men returned to Aqabah with a delegation of over 70 men and women who also accepted Islam. These new converts invited the Prophet (ﷺ) to Yathrib, and as more people converted to Islam.

The Prophet (ﷺ) encouraged Muslims to migrate to this new town and sent a Sahaba named Mus'ab ibn Umair (RA) to be their teacher to help them learn the Deen.

## 27. The Assassination plot by the Quraysh

Yathrib gained prominence as more people began to migrate from Makkah, causing the population to thin. The Quraysh noticed the trend and started imprisoning Muslims suspected of planning to migrate. Despite this, they did not anticipate that the Prophet (ﷺ) himself would migrate, as He (ﷺ) had not done so previously when the Muslims migrated to Abyssinia. His recent marriage to Sawda (RA), a widowed cousin, made the Quraysh rule out the possibility of his migration.

As more and more people accepted Islam, the resentment towards the Prophet (ﷺ) grew among the Quraysh. This frustration led to their increased aggression towards him and their attempts to counter the spread of Islam. Despite their best efforts, however, they only aided in the religion's further growth.

The Quraysh tried various tactics to humiliate and abuse the Prophet (ﷺ), including calling him a sorcerer and a madman. The deeply rooted tribal traditions prevented them from causing him physical harm. The tradition demanded that no innocent man from amongst the tribe should be physically harmed.

As the elders of the Quraysh grew older and the Prophet's (ﷺ) peers became increasingly frustrated with their inability to stop the spread of Islam. Abu Jahl proposed a drastic solution. He suggested that it was time to set aside old traditions and take decisive action. He proposed that all the clans collectively attack the Prophet (ﷺ) by nominating one member from each family. This way it would prevent any single family from being blamed for the killing, and the Quraysh would compensate the Prophet's (ﷺ) family with blood money.

This plan was cleverly devised to avoid any single clan being held accountable for this evil action. Abu Jahl believed it was the only way to stop the spread of new faith and re-establish the supremacy of the Quraysh. There by the old tradition where the rich and powerful could continue to rule over weak and oppress the poor and control the society

## 28. The night of the planned attack

As per the plan, a young man was selected from each clan to carry out the assassination. They gathered around the Prophet's (ﷺ) house in the middle of the night.

*Allah (SWT) is the best of planners; "They plan, and Allah plans. And Allah is the best of planners." Quran 8:30*

The Prophet (ﷺ) had received prior warning about the plot and was commanded to migrate to Yathrib. He (ﷺ) visited Abu Bakr (RA) and informed him about the plan.

Later that night, Ali (RA) was entrusted with the belongings of the Quraysh that were in the Prophet's (ﷺ) possession, and Ali (RA) was instructed to return the possessions to their rightful owners. It was ironic that the same people who opposed the Prophet (ﷺ) and wanted to physically harm him, also entrusted their wealth and possessions in his custody as they continued to believe that He (ﷺ) was the most trusted man in Makkah.

That night, the Prophet (ﷺ) did not sleep in his bed, and instead Ali (RA) took his place while Jibreel (AS) kept vigil. The Quraysh surrounded the house, waiting for the perfect time to attack, but they all fell asleep as Allah (SWT) willed it.

In the early hours of the morning, a young man passing by the house noticed the sleeping men and woke them up and informed them that he had seen the Prophet (ﷺ) riding a camel out of Makkah. The shocked men of the Quraysh forced their way into the house to find Ali (RA) sleeping in the Prophet's (ﷺ) bed. The Prophet (ﷺ) was nowhere to be found. It was Allah's will that the Prophet (ﷺ) had left his home unnoticed in the small hours of the night.

## 29. Migration to Madina Begins

Earlier that same day, the Prophet (ﷺ) had instructed Abu Bakr (RA) to meet him outside of Makkah and together they would head towards Mount Thawr. They had decided not to leave Makkah on the same night, as the Quraysh would be actively searching for them. In an attempt to capture the Prophet (ﷺ), the Quraysh sent out multiple search parties in different directions, announcing a reward of 100 camels for anyone who would capture the Prophet (ﷺ) and hand him back to the Quraysh.

The Prophet (ﷺ) and Abu Bakr (RA) stayed at Mount Thawr for the next three days. The search party reached the cave and on noticing a cobweb covering the entrance assumed there's no one inside. Abu Bakr's (RA) daughter Asma (RA) and son Abdullah (RA) would bring them food, water, and other necessities every evening, also updating them on the latest developments in Makkah.

After three days of searching and unable to locate either of them, the Quraysh called off the search. Upon hearing the news, the Prophet (ﷺ) and Abu Bakr (RA) resume their journey towards Madina.



**1) Who was among the first batch of migrants to Abyssinia?**

- a) Abu Jahl      b) Jaffar ibn Abu Talib (RA)
- c) Abu Lahab   d) Amr bin As (RA)

**2) What was the impact of Umar's (RA) conversion to Islam?**

- a) He plotted to assassinate the Prophet (ﷺ)
- b) He declared himself the king of Makkah.
- c) He led the Muslims in prayer.
- d) He emboldened the Muslims to spread the message of Islam publicly.

**3) What was the offer made to the Prophet Muhammad (ﷺ) by the Quraysh to stop the propagation of Islam?**

- a) Marry any woman of his choice from among the Quraysh.
- b) Make him the king of their tribe.
- c) Offer him a massive sum of money.
- d) All of the above

**4) What did Khadija (RA) do for the sake of Islam?**

- a) She spent all her wealth.
- b) She gave up her comforts.
- c) Both A and B
- d) None of the above

**5. Who was Abu Talib to the Prophet (ﷺ)?**

- a) His father
- b) His uncle and father figure
- c) His cousin
- d) His brother

**6. What happened to the Prophet (ﷺ) in Taif?**

- a) He was accepted by the people.
- b) He was physically attacked by a crowd of boys.
- c) He was given a warm welcome.
- d) He was praised by the people.

**7. Why did the Quraysh rule out the possibility of the Prophet (ﷺ) migrating to Yathrib?**

- a) He had already migrated to Abyssinia.
- b) He had married Sawda (RA) and never migrated earlier.
- c) He had no intention of leaving Makkah.
- d) They believed he was not popular in Yathrib.

**8. Who proposed the plan to collectively attack the Prophet (ﷺ)?**

- a) Abu Bakr (RA)      b) Ali (RA)
- c) Abu Jahl              d) Jibreel (AS)

**9. What did Ali (RA) do with the belongings of the Quraysh that were in the Prophet's (ﷺ) possession?**

- a) He kept them for himself.
- b) He sold them to make a profit.
- c) He returned them to their rightful owners.
- d) He hid them to protect them from the Quraysh.

**10. Why did the Prophet (ﷺ) and Abu Bakr (RA) stay at Mount Thawr for three days?**

- a) To evade the search parties sent out by the Quraysh.
- b) To rest and recover from the journey.
- c) To meet with the people of Yathrib
- d) To prepare for their journey to Madina

## Chapter -4

### 30. Surakah's (RA) Reward

In Makkah, there was one man who was determined to capture the Prophet (ﷺ) and Abu Bakr (RA) to claim the reward announced by the Quraysh. Surakah, an experienced horseman who knew the desert routes to Madina, realized that they would not take the usual path that the caravans would take. He searched for the Prophet (ﷺ) and Abu Bakr (RA) in the alternate route in the desert and eventually tracking them down. When he was close enough to capture them, his horse threw him off its saddle. Surakah, being an expert horseman, took this as a sign not to continue the pursuit and abandoned the chase. The Prophet (ﷺ) stopped and spoke to Surakah and promised him a reward for giving up his chase. Surakah was promised that he would one day wear the crown jewel of the Persian king. Years later, during the reign of the second Caliph Umar (RA), Surakah received his reward when the Muslims conquered Persia, one of the Superpowers of that day.

The Prophet (ﷺ) traveled through an unconventional route for two weeks before reaching Quba, the first stop before Madina. He stayed in Quba for three days, taking a break, enjoying the hospitality of the people of Quba, and waiting for Ali (RA) to join him. Ali (RA) had the responsibility of handing back the wealthy possessions of the Quraysh to its legitimate owners before he left Makkah. Ali (RA) traveled all the way from Makkah on foot to reach Quba.

The first-ever masjid during his prophethood was established in Quba by the Prophet (ﷺ). Praying in this historic masjid is equated with a reward of an Umrah.

As the news of the Prophet's (ﷺ) arrival in Quba spread throughout Madina and the surrounding areas, creating a festive mood among the people who eagerly waited for him. A Persian man named Salman Farsi (RA), who had spent his lifetime learning about the arrival of a Prophet in Arabia, was particularly interested in finding out if the visitor was indeed a "Prophet."

### 31. Salman Farsi (RA) The Persian in search of a Prophet

Salman Farsi (RA) embarked on a journey to find the Prophet mentioned in previous scriptures. He was bought and sold like a commodity multiple times as a slave that eventually led him to his current owner in Madinah. His owner was a wealthy Jewish farmer in Madina, where he learned about the arrival of the Prophet (ﷺ), so he decided to go visit the Prophet (ﷺ) and brought with him some dates. He offered the dates by announcing it as charity, which the Prophet (ﷺ) distributed to the people gathered around him but refused to eat it himself. The next day, Salman Farsi (RA) returned with more dates and this time he announced that this was a gift, and the Prophet (ﷺ) ate some and offered the rest to others. Salman Farsi (RA) was pleased as he knew from the scriptures that the true Prophet would accept gifts but not charity.

Satisfied with the two right signs of a true Prophet, Salman Farsi (RA) was now uncertain about the third sign he was looking for - the seal of the Prophet. That's between the shoulder blades, the size of a small bird's egg. He did not know how to ask the Prophet (ﷺ) to show it to him. The Prophet (ﷺ) understood what Salman Farsi (RA) was looking for and lowered his upper garment, revealing the seal between his shoulders, without anyone else knowing. Salman Farsi (RA) was jubilant when he saw the seal and immediately accepted Islam, dedicating the rest of his life in the service of the Prophet (ﷺ) and the faith.

### 32. The Prophet (ﷺ) sets foot in Madina.

It was the month of Rabi ul Awwal, The Prophet (ﷺ) arrived in Madina from Quba on a camel named Qaswa. Abu Bakr (RA) had bought Qaswa to be gifted to the Prophet (ﷺ) as they left Makkah, but the Prophet (ﷺ) insisted on paying for it. As He (ﷺ) made his way into the oasis, both men and women lined up on either side of the streets, offering their homes for the Prophet (ﷺ) to stay. The Ansar of Madina welcomed him with great delight as the children sang joyfully.

The Prophet (ﷺ) accepted their welcome and let his camel stroll through the town until it finally stopped near an empty piece of land opposite the home of Ayub Ansari (RA). As soon as the Prophet (ﷺ) dismounted from his camel, Abu Ansari's (RA) family greeted him and insisted He (ﷺ) stay with them until a better house was found. The Prophet (ﷺ) agreed and made that their home until an alternate home was ready. This is where He (ﷺ) received guests and visitors.

It is important to note that the people of Madina who welcomed the Prophet (ﷺ) came to be known as the Ansar, which means helpers, while the Makkahn immigrants who joined them were called the Muhajjirun or immigrants. The Prophet (ﷺ) created a unique bonding amongst the Ansar and Muhajjirun by pairing them as brothers to support each other economically and emotionally. This event marked the beginning of a new era in Islam, the Prophet (ﷺ) and his followers made this town their new home. The other historically significant moment was the Islamic calendar that starts with Hijrah as the first year.

### 33. Masjid e Nabawi

The Prophet (ﷺ) recognized the need for a permanent gathering place for Muslims to pray and congregate. He (ﷺ) purchased a large piece of land belonging to two orphan boys to build Masjid-e- Nabawi. The construction of the mosque was a community effort, and the Prophet (ﷺ) actively participated by carrying bricks and assisting the sahaba in building activities. It was a moment of great enthusiasm as it marked the first time Muslims had a dedicated place for worship, learning, teaching the Quran, and inviting people to Islam. The construction took seven months, and two rooms were added adjacent to the masjid, which became the Prophet's (ﷺ) home.

One of the Prophet's (ﷺ) first initiatives was to establish a framework for protecting Madina from internal and external conflicts. He proposed a basic structure in a written document to ensure the safety and protection of all citizens. The document, known as the Madina Charter, was signed by every tribe, assuring each other of their safety, non-aggression towards each other, protecting each other's property, and practicing their respective faith freely and resolving any dispute according to their own faith traditions. Muslims consider this document as the first known constitution of the world.

The other significant initiative was the establishment of the market in Madina. The Prophet (ﷺ) encouraged the Sahaba to set up businesses that enabled them to become economically independent and strong.

As the construction of Masjid-e-Nabawi neared completion, the Prophet (ﷺ) sent Zayd bin Haritha (RA) to bring the families left behind in Makkah to join him in Madina. Upon their arrival, the Prophet (ﷺ) married Abu Bakr's (RA) daughter Aisha (RA) in a simple ceremony.

### 34. Azaan & Change of Qibla

During the early days of Islam, the Muslims used to gather for prayer without a formal call like today. Abdallah bin Zayd (RA) had a dream in which he dreamt of a person giving Azaan to call the faithful to the masjid. He shared his dream with the Prophet (ﷺ), the call to prayer or Azaan that became an integral part of the Muslim congregational prayer. Bilal (RA) the Ethiopian slave freed by Abu Bakr (RA), who was known for his melodious voice, was chosen to be the first muazzin of Masjid-e-Nabawi and he called the Azaan for the five daily prayers. Today, it is heard from every masjid across the world, as a reminder to Muslims to come together in prayer and submission to Allah (SWT). The tradition of calling the Azaan has been passed down through generations of muazzins.

The other historically important event was that of the change of the Qibla, the direction in which we pray, from Jerusalem to the Kaaba in Makkah. The Prophet (ﷺ) had longed for this change, and during one of his prayers, the revelation came down, instructing him to turn towards the Kaaba. The Prophet (ﷺ) and the congregation immediately changed the direction while still praying. The Prophet (ﷺ) thanked Allah for answering his prayer and fulfilling his desire. The change of the Qibla also symbolized the connection between the early Muslim community and the legacy of Prophet Ibrahim (AS), who built the Kaaba as a house of worship for all believers.

The Muslim community in Madina faced many challenges, but they remained steadfast in their faith and commitment to building a strong, united community. The establishment of Masjid-e-Nabawi and the implementation of the Madina Charter were path breaking initiatives that led to fostering a legacy of mutual respect, faith, unity, and establishing social justice.



### 35. Ahle Suffah

The Ahle Suffah were a group of Sahaba who lived in Masjid-e-Nabawi and devoted themselves entirely to the service of the Prophet (ﷺ) and the Deen of Islam. They were a dedicated and selfless group of individuals who gave up their worldly possessions and comforts to serve Islam. They lived in the masjid, ate simple food, and slept on the floor, spending most of their time in prayer, learning, documenting the life of the Prophet (ﷺ) and spreading the message of Islam.

The Ahle Suffah were highly respected by the Prophet (ﷺ) for their piety, knowledge, and dedication to Islam. They were close companions of the Prophet (ﷺ) and learned directly from him, memorizing the Qur'an and documenting the Hadith. Their narrations and accounts form an essential part of Islamic history and are recorded in various authentic hadith collections.

The likes of Abu Hurairah (RA), Abu Dhar al Ghifari (RA), Salman Farsi (RA), Abdullah bin Masood (RA), Bilal (RA), Sa'd ibn Malik (RA), Anas Bin Malik (RA), Hanzalah Bin Abu Amir (RA), Ka'b bin Malik (RA), etc. are some of the names of the seventy plus Sahaba that were part of the Ahle Suffah.

**1. Who was the man determined to capture the Prophet (ﷺ) and Abu Bakr (RA) to claim the reward announced by the Quraysh?**

- a) Salman Farsi (RA)      b) Abu Jahl
- c) Surakah (RA)      d) Umar (RA)

**2. What did the Prophet (ﷺ) promise Surakah ?**

- a) He would receive a large sum of money.
- b) He would wear the crown jewels of the Persian king.
- c) He would be granted a high position in the Muslim army.
- d) He would be allowed to live in Madina.

**3. How long did the Prophet (ﷺ) stay in Quba before moving on to Madina?**

- a) One day      b) Two weeks
- c) Three days      d) Four weeks

**4. What is the reward for praying in the historic masjid established by the Prophet (ﷺ) in Quba?**

- a) The reward of a Hajj
- b) The reward of an Umrah
- c) The reward of a Zakat
- d) The reward of a fasting

**5. Who was Salman Farsi (RA)?**

- a) A wealthy Jewish farmer
- b) A Persian man in search of the Prophet (ﷺ)
- c) A Muslim who built Masjid-e-Nabawi
- d) The cousin of the Prophet (ﷺ)

**6. What did Salman Farsi (RA) look for as a sign that the Prophet (ﷺ) was the true Prophet mentioned in the scriptures?**

- a) His face
- b) His hands
- c) His feet
- d) The seal of the Prophets between his shoulder blades

**7. What is the significance of the month of Rabi ul Awwal?**

- a) It is the month in which the Prophet (ﷺ) arrived in Madina.
- b) It is the month in which the Prophet (ﷺ) was born.
- c) It is the month in which the Quran was revealed to the Prophet (ﷺ)
- d) Both A and B

**8. Who welcomed the Prophet (ﷺ) to Madina?**

- a) The Ansar
- b) The Muhajirun
- c) The Quraysh
- d) The Persians

**9. Who did the Prophet (ﷺ) initially stay with in Madina?**

- a) Bilal (RA)
- b) Abu Bakr (RA)
- c) Ayub Ansari (RA)
- d) Hamza (RA)

**10. What was the Madina Charter?**

- a) A framework for protecting Madina from internal and external conflicts.
- b) A document declaring war against the Quraysh.
- c) A treaty with the Persians
- d) A constitution for the Byzantine empire

### 36. Tracking the caravan

As a result of the persecution in Makkah, Muslims were forced to leave their families, businesses, personal belongings, and homes and migrate to Madina. With the hope of a better future and complete reliance on Allah (SWT), they started anew. The Muslims continued their daily activities, including spreading the message of Islam and setting up trade and businesses in the markets of Madina. However, a revelation was received that allowed Muslims to defend themselves when they were wronged.

The Prophet (ﷺ) decided to act upon this revelation and assigned his cousin, Abd Allah ibn Jahal (RA), to monitor the trade-caravans of the Quraysh that were traveling to Syria and report back to him. Abd Allah (RA) and his companions kept watch over the caravans from atop the hills. It was the last day of the sacred month of Rajab, during which fighting was prohibited. However, the following day was the month of Shaban, and there were no such restrictions.

Abd Allah (RA) was instructed to observe the caravans but not to engage in combat, seize goods, or take people captive. However, there were no specific instructions not to capture the caravan. This lack of clarity led Abd Allah (RA) and his companions to capture the caravan, take its merchandise, and some men as prisoners.

When the captured men and merchandise were presented in front of the Prophet (ﷺ), he was disappointed and upset by the incident. Nevertheless He (ﷺ) did not reprimand them for their action because of the ambivalence.

### 37. The Battle of Badr

Following the capture of its caravan and men by the Muslims, the Quraysh were outraged and sought to avenge by declaring war on the Muslims. On a clear morning after a light shower the previous night on the 17th day of Ramadan. The small group consisting of 313 Muslim men had arrived at Badr a day earlier than expected, ill-equipped and with no formal training in warfare. The one thing that set them apart from the enemy was, they were determined to achieve victory or martyrdom either meant a win for them. On the other side was a well-equipped Quraysh, three times the size of the Muslim army, riding on hundreds of camels and horses. Confident of their victory, the celebrations had begun the night before drinking, singing and dancing even before the swords were drawn.

Before the battle began, the Prophet (ﷺ) had prayed for the Muslims' victory all night long. He (ﷺ) came out of his tent early that day and addressed the Muslims with words of encouragement. The battle commenced with one-on-one duels, The great leaders of Quraysh led by Utbah, Shaybah and Walid were quickly defeated by Hamza (RA), Ubaydah (RA), and Ali (RA). The morale of the Quraysh was crushed as they removed the bodies of their leaders from the battlefield, and dozens of Makkahns died in the battle including Abu Jahl, a sworn enemy. As the Quraysh realized they were up against committed men whose sole purpose was to defeat and crush the opponent. That made them hastily retreat from the battlefield.

The Muslims were assisted by Jibreel (AS) and the angels on the day of Badr, who fought alongside them, with many of the Sahaba feeling their presence on the battlefield. 13 Muslims attained martyrdom in the battle of Badr. It was a clear victory for the Muslims and a devastating defeat for the Quraysh. This victory helped the Muslims and the Prophet (ﷺ) consolidate their influence over Madina.

The Prophet (ﷺ) set an ideal example by insisting on the dignified treatment of prisoners of war. In an era where prisoners of war were treated inhumanely, killed or mutilated by the victors. The Prophet (ﷺ) ensured no prisoners of war were physically harmed or killed. He (ﷺ) pioneered a scheme that offered them a path to freedom through skills and knowledge transfer. The lettered prisoners were asked to teach the unlettered Muslims as ransom if they lacked the financial means to gain freedom. . This compassionate approach to dignity and empowerment leat a profound lesson for all generations to come.

### 38. Preparation of Uhud

After the humiliating defeat at Badr, the wounded Quraysh became more determined than ever to avenge their loss and planned to finish off the Muslims. The Quraysh began preparing for their attack, and the mood in Makkah was tense with anticipation. They wanted to prove to themselves and the world that their defeat at Badr was an aberration and that they were still the dominant force in Arabia.

The Prophet's (ﷺ) Uncle Abbas (RA) was a prominent figure in Makkah who hadn't migrated to Madina. Abbas (RA) had warned the Prophet (ﷺ) about the Quraysh's preparations and their plans to attack Madina. The Prophet (ﷺ) received this warning just as the three- thousand-strong Quraysh army was approaching Madina. There wasn't much time to prepare and strategize, the Prophet (ﷺ) and his companions knew they had to act fast to defend their city.

With only seven hundred men, the Muslims gathered whatever they could find and set out to face the much larger and better-equipped Quraysh army. The odds were against them, but the Muslims had no choice but to quickly act against the aggressors and defend their home and their faith.

### **39. The Battle of Uhud**

The Battle of Uhud is a lesson for Muslims for all times to come. After the crushing defeat of the Quraysh in the Battle of Badr, they were eager to avenge their loss. Abu Sufiyan was put in charge, Ikrimah, who had lost his father Abu Jahal in Badr and Khalid bin Walid who led the cavalry. They marched towards Uhud, where the Muslims were waiting for them.

The battle began with a one-on-one duel, which was the norm at battles in those days. It was Ali (RA) this time who led from the front, the first to be challenged by Talha. Ali (RA) took Talha down effortlessly, stunning the Quraysh. Hamza (RA) then joined Ali (RA), and together they took on six to seven prominent combatants simultaneously, crushing every Quraysh soldier in their way. They dealt a severe blow to the Quraysh, and their morale plummeted.

The battle continued with both sides rushing to take on each other. “Ahad-un-Ahad” (one is one) reverberated through the Uhud Valley, the war cry of the Muslims. After several hours of fighting with no clear advantage to either side.

Meanwhile Wahshi, a slave man in Makkah and an extraordinary spearman, was promised freedom by the Quraysh if he could eliminate Hamza (RA). All that Wahshi wanted was freedom from slavery and he waited for an opportune moment to strike Hamza (RA). He couldn’t care much about anything other than becoming a free man. Wahshi’s sole purpose on that day was to look for an opportunity to attack Hamza (RA) and he found one in the midst of the fierce battle, and he struck Hamza (RA), by plunging the spear that cut through Hamza’s (RA) torso and bringing an end to the worldly life of a brave and mighty soldier of Islam.

As the Muslims started to push the Quraysh back, the battle was nearing its decisive moment. That’s when an unthinkable move by some Muslims



stationed strategically on top of a hill turned the battle around. Some men erred by not following the specific instruction of the Prophet (ﷺ) not to leave their positions. They abandoned their position atop the hill and moved to the plains by assuming the war was over.

Khalid bin Walid (RA) the commander of the Quraysh took advantage of this opening that he noticed while the Muslims left from top of the hill and attacked from behind. Surrounding them and creating chaos. In the melee Utbah bin Abi Waqas took aim at the Prophet (ﷺ) and attacked Him (ﷺ) with a rock, momentarily causing the Prophet (ﷺ) to lose his balance and fall. The Quraysh pounced on opportunity and announced that the Prophet (ﷺ) had been "killed" in the battle, causing Muslims to run amok. Muslims couldn't believe it and rushed towards where He (ﷺ) was and quickly realized the false alarm. They immediately gathered themselves and moved to a higher plain, along with the injured Prophet (ﷺ), and fought back, regaining the advantage.

The Quraysh then withdrew from the valley to cut their losses but not before doing the unthinkable, by mutilating the bodies of Muslim martyrs. Wahshi cut open Hamza's (RA) chest, pulled out his liver, and handed it to Abu Sufyan's wife, Hind, who had vowed to chew on Hamza's liver to avenge the death of her father and uncle in Badr.

The Battle of Uhud was lost because of the transgression of some Muslim warriors who mistook the instructions of the Prophet (ﷺ). Even though the Quraysh retreated, the Prophet (ﷺ) did not wish to take any chances. The Muslims kept vigil at Uhud for the next three days to ensure the Quraysh had left the valley.

The Battle of Uhud taught many lessons to the Muslims. It highlights the importance of strict adherence to the leader's instructions, obedience, and unwavering focus.

#### 40. Fatima (RA) Marries Ali (RA)

Ali (RA) grew up to be a handsome young man, known for his courage, strength, knowledge and polite nature. He was raised in the household of the Prophet (ﷺ), where he developed a deep respect and admiration for him. The Prophet (ﷺ) too, had a special fondness for Ali (RA) and recognised him as a pillar of strength and a confidant.

As a young man Ali (RA) became interested in marrying the Prophet's (ﷺ) daughter, Fatima (RA). However, due to his financial condition, he hesitated to ask for her hand in marriage. But the Prophet (ﷺ) knew that Ali (RA) was a perfect match for his daughter, and when Ali (RA) finally expressed his desire to marry Fatima (RA), the Prophet (ﷺ) gave his consent with much happiness.

Ali (RA) and Fatima (RA) were married in a simple ceremony, with Ali (RA) organizing a Walima (wedding feast) as per The Prophet's (ﷺ) guidance. They lived in a house close to the Prophet's (ﷺ) Masjid, which allowed them to visit him whenever they wished. Although they faced financial difficulties at times, they never let it affect their relationship, which was built on love and respect for each other.

Ali (RA) was away on dawah and other assignments every now and then. While Fatima (RA) was pregnant, they approached the Prophet (ﷺ) to provide them with a house help to take care of their domestic needs. The Prophet (ﷺ) didn't immediately grant their request. However, He (ﷺ) later visited them and gave them something far more valuable than a house help.

He (ﷺ) taught Fatima (RA) to memorize the Tasbih, Subhanallah, Alhamduillah and Allahu Akbar, which the Muslims recite after every Farz Salah. This gift from the Prophet (ﷺ) proved to be beneficial, not just in this world but in the hereafter too.

Fatima (RA) gave birth to Hassan (RA), and the Prophet's (ﷺ) other daughter,

Zaynab (RA), had a daughter named Umamah (RA). Additionally, Zayd (RA), and Umm Ayman's (RA) son, Usama (RA), were also living in the vicinity. These young children brought much joy to the Prophet's (ﷺ) household and kept him busy when He (ﷺ) was not in the Masjid or meeting people.

## 41. The Quraysh and Their Allies

The Muslim community in Madina had become well- established, and it was five years since they had made this town their new home. The dawah work continued across the Arabian Peninsula. Meanwhile, the Quraysh were consolidating their power by forming alliances with those who opposed Islam. Banu Nadir, a tribe expelled from Madina for treason by the Prophet (ﷺ) after the Battle of Badr, was seeking revenge and was happy to join the Quraysh in their fight against the Muslims.

With the help of other tribes who opposed Islam, the Quraysh assembled an army of 10,000 men and marched towards Madina. Thanks to the Muslims from across the region, information about the enemy's preparations and the planned time of attack reached the Prophet (ﷺ) in advance, giving him plenty of time to plan a counter offensive.

The Prophet (ﷺ) called for a meeting of the Sahaba to seek their opinions on an effective counterattack. After much discussion, Salman Farsi's (RA) plan was chosen as the most effective strategy. The plan was to dig a trench surrounding the outskirts of Madina to keep the enemy forces out of the city. The Prophet (ﷺ) believed it was the best tactic, as the Arabs had never attempted anything like it in the region.

The entire Muslim community, including the teenage children of the Sahaba, worked enthusiastically to dig the trench. The women provided food and water, while the men worked tirelessly in the desert heat. It took several days for the trench to be completed, stretching a kilometer and a half, 15ft deep, and 30 ft wide. It prevented horses from jumping over and made it dangerous for men to climb in and up the trench. The speed at which the trench was dug up was impressive, with over a thousand Sahaba working tirelessly in shifts to finish it before the Quraysh arrived in Madina.

## 42. The Battle of the Trench

The trench had been completed just as the Quraysh and their allies arrived. The 10,000-strong army, consisting of equal numbers of camels and horses, was shocked to see the impenetrable trench. The Quraysh were looking for a quick and decisive victory to crush the new faith, but the trench presented a huge challenge. Khalid bin Wahid (RA) and Ikrimah (RA) tried to find a way to breach the trench but failed. Whenever they attempted to approach it, the Muslims showered them with arrows. To make matters worse, the Quraysh didn't have enough feed for their camels and horses, and their supplies were dwindling rapidly. They had not anticipated such delays and had not brought enough supplies to feed an army of 10,000 men and 10,000 cattle.

The Quraysh needed to come up with a new plan quickly. They decided to turn to the Jewish tribe of Banu Qurayzah in Madina, who had a strong relationship with the Muslims, to break their agreement. The emissary they chose was the chief of Banu Nadir, who had been expelled from Madina for treason after the battle of Badr. Although Banu Qurayzah were initially reluctant to break their ties with the Muslims and rescind the Madina Charter. The chief of Banu Nadir convinced them to do so.

Banu Qurayzah's withdrawal from the Madina charter left the Muslims vulnerable to an attack from within the confines of Madina and making the Muslim children, women, and the elderly most vulnerable. The treason by Banu Quraysah was unforgivable. That left the Muslims disappointed, and the Prophet (ﷺ) felt betrayed by their treachery.

### 43. Treason by Banu Qurayzah

As the Prophet (ﷺ) was informed of the betrayal by Banu Qurayzah, He (ﷺ) acted on the information and immediately dispatched a few hundred men to secure the city and protect it from any internal attack. An attack from within the city by the Banu Qurayzah and the Quraysh would be disastrous, potentially leaving the elders, women, and children defenseless.

The Prophet (ﷺ) reminded everyone to remain calm and be steadfast, assuring them of help from Allah. As the wait got longer, both sides started to become impatient. The Muslims had to confront the enemy at the trench and ensure the city's safety from within. The Quraysh were in a far more desperate condition, with their animals dying either of injury or starvation. The men were also vulnerable since food was being rationed and supplies were starting to run out. The pressure was rising, and the leaders were starting to get nervous.

Moreover, the weather became their worst enemy. Cold winds swept through the valley. Strong winds had brought down tents and exposed men to a bitter cold unlike any they had ever experienced. They started to huddle together to protect themselves from the intense cold wave. To make matters worse, the sky opened, and the rain descended from the heavens. That was the last thing they expected. With the rain pouring down heavily, the men were unable to withstand the fury of the weather and fled to safety.

Abu Sufiyan, the leader of the Quraysh, was amongst the people running from the battlefield. Khalid bin Walid stopped Abu Sufiyan and reminded him that he was a commander, and he couldn't be a coward who escapes without giving his men any instructions. An ashamed Abu Sufyan, realizing his mistake, directed the army to withdraw from the battlefield, declaring a retreat.

Abu Sufyan regretted his action and sent some men to inform the allies from Khyber to retreat. He was shocked to learn when he heard that his allies had already abandoned the valley. Khalid bin Walid then reprimanded Abu Sufiyan for his poor leadership.

News of the Quraysh's retreat reached the Prophet (ﷺ) just as Bilal (RA) got ready to call for the morning prayer. The Prophet (ﷺ) was delighted with this news. Immediately after Fajr, He (ﷺ) shared the news of the victory with his people, who thanked Allah for making them triumphant once again. The Prophet (ﷺ) valued human life made sure the casualties were minimum at the battles.

#### 44. The Prophet's (ﷺ) Dream of Umrah

The Prophet (ﷺ) received a divine message through a dream, urging him to go to Makkah for an Umrah. Delighted, He (ﷺ) shared the message with the Sahaba and asked them to prepare for the pilgrimage. Some Sahaba suggested that they carry their weapons along as a precautionary measure since the Muslims had fought three wars with the Quraysh in the recent past. The Prophet (ﷺ) rejected the idea, reminding them that it was a pilgrimage, not war. He (ﷺ) wanted the pilgrimage to be peaceful and without any hostilities.

The Quraysh became aware of the Prophet's (ﷺ) plans to travel to Makkah for Umrah. The Quraysh were surprised and skeptical at the same time of the intentions of the Muslims. The presence of the Prophet (ﷺ) in Makkah would send out a message to the wider Arab tribes of a victory of the Muslims over the Quraysh. The Quraysh were not willing to allow it. They sent Khalid bin Walid and his platoon to block the Muslims' entry into the Holy City. The pilgrims were aware of the Quraysh's plans and ensured they used a different route, entering through a village called Hudaibiyah instead.

The Muslims camped at Hudaibiyah, waiting for the Quraysh's nod to enter Makkah for the pilgrimage. The Quraysh insisted that they wouldn't let the Muslims in, and Khalid and his troops returned disheartened realizing the Muslims had already arrived choosing a different route to enter.

The Prophet (ﷺ) did not want any hostilities or war, so He (ﷺ) sent Uthman (RA) as an envoy to talk to the Quraysh and make clear that the only intention of the Muslims was to perform the Umrah and return to Madina. He (ﷺ) reassured the Quraysh of the intention of the Muslims was solely the purpose of pilgrimage.



Uthman (RA), the envoy of the Muslims was gone for a few days with no news forthcoming from Makkah about the ongoing negotiations. In the meanwhile, rumors started to spread that the envoy was assassinated. The situation became tense, and there were fears of an imminent battle between the Muslims and the Quraysh.

However, that was a false alarm and the Quraysh had decided to approach the Prophet (ﷺ) with their own plans. Determined to make the Umrah peaceful without any unnecessary incidents. He (ﷺ) negotiated with the Quraysh leaders. After several rounds of negotiations, eventually the Prophet (ﷺ) and the Muslims agreed to sign the Treaty of Hudaibiyah with the Quraysh.

Although the treaty was perceived as unfavorable to the Muslims, it was a turning point in Islamic history.

## 45. Treaty of Hdaybiyah

The treaty of Hdaybiyah was negotiated, and it allowed for a ten-year truce between the Muslims and the Quraysh. The treaty also allowed the Muslims to perform Umrah the following year.

The terms of the treaty seemed not in favour of the Muslims. During the Treaty of Hdaybiyah, Suhail bin Amr, the representative of the Quraysh, objected to the words "Messenger of Allah" being included in the agreement, as they did not accept the Prophet (ﷺ) as such. Ali (RA), who was responsible for writing the document, refused to remove the words "Messenger of Allah". The Prophet (ﷺ) then asked Ali (RA) to point to the words, and he removed them himself. Although this was considered blasphemy by the Muslims, the Prophet (ﷺ) pacified them.

The other contentious point was, if a Muslim from Madinah decided to join the Quraysh, he was then free to stay back in Makkah. On the other hand, if a member of the Quraysh were to leave Makkah and join the Muslims, then he would have to be returned to the Quraysh. Despite this, the Prophet (ﷺ) accepted the terms of the treaty, as it would bring peace between the two communities. The removal of the words "Messenger of Allah" from the treaty upset the Muslims, but it allowed for a peaceful resolution and showed the Prophet's (ﷺ) benevolence.

The Prophet (ﷺ) returned to Madinah without performing Umrah, much to the disappointment of his companions. However, Allah revealed the verse, "Indeed, we have granted you a clear conquest" (Quran 48:1). This verse was a prediction of the eventual conquest of Makkah. The treaty of Hdaybiyah paved the way for the peaceful conquest of Makkah.

#### 46. Abu Basir (RA): The New Challenge to Quraysh

Abu Basir (RA) was a young Muslim man whose family hailed from Taif and had settled in Makkah. He managed to escape the captivity of the Quraysh and fled to Madina, where he sought refuge. The Quraysh sent a representative to Madina to enforce the Treaty of Hdaybiyah and demanded that Abu Basir be handed over to them. The representative reminded the Prophet (ﷺ) that anyone coming from Makkah is required to have the consent of the Quraysh, and Abu Basir had no such permission.

The Prophet (ﷺ) consoled a heartbroken Abu Basir (RA), assuring him that the day would come when he would be reunited with the Muslims and live in peace with them. However, Abu Basir (RA) took matters into his own hands and killed the Quraysh representative on their journey back to Makkah, freeing himself. He then returned to Madina and submitted himself to the Prophet (ﷺ), who refused to let him stay in the city as that would be considered breach of trust.

Hence Abu Basir (RA) had to leave Madina and settle in a small village near the Red Sea. Many young Muslims who were captives of the Quraysh learned about this incident and started to escape and made their way to Abu Basir's village., where he became their leader. He began targeting caravans of the Quraysh, causing massive losses, and crippling their trade as the village was located along the trade route.

These episodes made it clear to the Quraysh that the Treaty of Hdaybiyah wasn't working in their favour. The Quraysh realized that keeping the Muslims captive and not returning them to Madina was rash and against their own interest. Thus, an amendment to the treaty enabled all Muslims to be united in Madina and made them a formidable force in the entire Arab region.

## 47. The Khaybar Surprise and Victory

The Khaybar community posed a constant threat to the Muslims, particularly after they formed an alliance with the Quraysh during the battle of the trench. This presented a significant challenge that needed to be addressed. A strategic plan was devised to capture Khaybar, with the Prophet (ﷺ) leading the army to the fort to catch the rural folk of Khaybar off-guard. In a largely agrarian society, people would step out early in the morning to work in the fields. That day was no different from others, except they were surprised by the Muslim army standing in the large expanse of their land.

There was an element of surprise and shock for the people of Khaybar. The fortress of course was not easy to penetrate or take down. It was well-protected by a disciplined and fearsome army. The Muslims came prepared for the intense resistance and regularly engaged in ground battles with the Khaybar army. Neither side made any significant progress and the conflict continued for more than a week.

Given the intensity of the resistance, In the second week of the war the Prophet (ﷺ) chose Ali (RA) as the commander and standard-bearer. Ali (RA) was determined to make an impression. Under his command the men broke through the enemy lines and cut through the cordon. Along with his men, Ali (RA) inflicted huge losses on the Khaybar army and forced them to retreat. By sundown, Ali (RA) and his men had firmly placed the Muslim standards on top of the fort, giving the Muslims the sweet victory.

The Prophet (ﷺ) was delighted with this victory and appointed Abd Allah bin Rawaha (RA) one of the commanders of the Muslims as the Governor to oversee the newly conquered lands of Khaybar.

As instructed by the Prophet (ﷺ), Abd Allah bin Rawaha (RA) treated the women, children, and the elderly with dignity, honor and respect. He also instructed his men to return the copies of the Torah that were seized during the battle, demonstrating his fairness and just administration of law and justice under the Islamic rule. His actions earned him immense appreciation from the locals and drew many people into the fold of Islam.

The capture of Khaybar and honorable treatment of the conquered people played a crucial role in drawing people closer to Islam. The battle of Khaybar serves as a reminder of the importance of fairness and justice in all aspects of life, including times of conflict and war.

#### **48. Black Magic: Surah Falaq & Nass**

Throughout his life, the Prophet (ﷺ) had faced verbal and physical attacks, including assassination attempts. However, the latest attack He (ﷺ) faced was unique and unlike anything he had experienced before. He (ﷺ) began to feel unwell, tired, and lost his appetite, even though he was physically fit. He (ﷺ) became forgetful in his personal affairs and knew that something was wrong with his health, even though there seemed to be no apparent cause for these symptoms.

Then, He (ﷺ) received a message in a dream that revealed that He (ﷺ) had been subjected to a magic spell. Jibreel (AS) brought the Wahi (Divine revelation) of Surah Falak and Surah Nass as a remedy to untie the knot and dispel the magic. These Surahs were revealed to protect against envy and black magic.

The revelation of these Surahs not only helped the Prophet (ﷺ) overcome the magic spell but also served as a reminder of the importance of protection against envy and black magic. The Prophet's (ﷺ) experience highlights the need to be aware of the effects of envy and black magic and take steps to protect oneself and continually seek Allah's protection. It is recommended that Muslims recite these two surahs every night before going to bed.

**1. What was the outcome of the Battle of Badr?**

- a) A clear victory for the Quraysh
- b) A devastating defeat for the Muslims
- c) A clear victory for the Muslims
- d) The battle ended in a stalemate.

**2. Who warned the Prophet (ﷺ) about the Battle of Uhud?**

- a) Abu Jahal
- b) Abu Sufiyan (RA)
- c) Abbas (RA)
- d) Khalid bin Walid (RA)

**3. What happened during the Battle of Uhud?**

- a) The Quraysh were defeated.
- b) The Muslims suffered a defeat.
- c) The battle ended in a stalemate.
- d) Both sides suffered significant losses

**4. What lesson can be learned from the Battle of Uhud?**

- a) The importance of unity and following orders
- b) The importance of good armor and weaponry
- c) The importance of having a large army
- d) The importance of being well-trained in warfare

**5. Why did Ali (RA) hesitate to ask for Fatima's (RA) hand in marriage?**

- a) Scared to express his desire to marry her.
- b) The Prophet (ﷺ) may deny.
- c) Due to frequent expeditions
- d) Due to his financial condition

**6. What was the Quraysh's plan to consolidate their power?**

- a) To form alliances with those who opposed Islam.
- b) To establish their own religion
- c) To expand their territory
- d) To create a new trade route

**7. What was the counterattack plan by the Muslims in Madina?**

- a) To attack the Quraysh's supplies
- b) To dig a trench surrounding the outskirts of Madina
- c) To gather all Muslim tribes for a full- scale attack
- d) To wait for the Quraysh to make a move and then retaliate.

**8. What was the outcome of the negotiations at Hdaybiyah?**

- a) The Quraysh allowed the Muslims to enter Makkah.
- b) The Treaty of Hdaybiyyah was signed.
- c) The Muslims and the Quraysh engaged in battle.
- d) The Quraysh assassinated the envoy of the Muslims.

**9. Who did Khalid bin Walid (RA), Amr bin As (RA)pledge allegiance to?**

- a) The Quraysh
- b)The sahaba
- b) The Prophet (ﷺ)
- d)The apostates
- c)

**10. What role did Abd Allah bin Rawaha (RA) play in the capture of Khaybar?**

- a) He led the initial charge into the fortress.
- b) He treated the conquered people with honor and respect.
- c) He was incharge of Khayba after the war..
- d) He fought alongside Ali (RA) to defeat the Khaybar army.



## Chapter -6

### 49. The First Umrah

A year had passed since the Treaty of Hudaibiyyah was signed, and it was time for the pilgrimage. The Prophet (ﷺ) called upon the Muslims to prepare for the journey. The Quraysh kept their side of the bargain and vacated Makkah for three days, allowing the Muslims to perform Umrah.

The city of Makkah held a special place in the hearts of the Muhajjirun. It was where they were born and had fond memories of their childhood during the Age of Ignorance. They went back in time to their acceptance of Islam and the struggles they had faced, enduring the oppression of the Quraysh eventually leaving their homeland.

As they walked towards the Kaaba, the Prophet (ﷺ) remembered his Prophethood and the responsibility He (ﷺ) carried. He (ﷺ) recalled the pain and suffering he had endured at the hands of the Quraysh and took solace in the fact that every Prophet before him had also faced challenges in their prophetic missions.

Upon reaching the Kaaba, the Prophet (ﷺ) kissed the black stone, Hajar-e-Aswad, and performed Tawaf around the Kaaba seven times. He (ﷺ) then completed the rituals of Umrah with a brisk walk between Safa and Marwa, the tonsuring of his head, and the sacrifice of a camel.

The Prophet (ﷺ) also wished to pray inside the Kaaba, as He (ﷺ) had done in the past, but it was locked. Although He (ﷺ) requested for it to be opened, the Quraysh refused, saying it was not part of the agreement. The Prophet (ﷺ) was displeased but did not protest and accepted it with humility.

He (ﷺ) then asked Bilal (RA) to give the Azaan for Zohar Salah. Bilal (RA) climbed atop the Kaaba, an act that was unthinkable a decade earlier. With his captivating voice, he called the faithful to prayer, and the Azaan echoed

through the valley of Makkah. The words, "Ashadu Allah ilaha illallah wa Ashadu anna, Muhammadar Rasoolullah," meaning 'There's no God but Allah; Muhammed (ﷺ) is his messenger'. The irony was that the Quraysh refused to sign the Treaty of Hudaibiyah a year earlier that mentioned 'Messenger of Allah'. Alas, here the valley of Makkah was reverberating with the exact same words.

The Quraysh watched all this in silence as Bilal (RA) gave the Azaan. An act that they never thought they would witness. Slaves were not allowed anywhere near the Kaaba, let alone climb it. Yet, here was Bilal (RA), calling the faithful to prayer from atop the holiest site in Islam.

The pilgrimage to Makkah after the Treaty of Hudaibiyah was historic and Muslims now could return to Makkah and perform Umrah without fear of persecution. Bilal (RA) giving the Azaan from atop the Kaaba, was truly a symbol of the triumph of Islam and the message of equality over discrimination and oppression of the Quraysh.

## 50. Khalid bin Walid (RA) and Amr bin As (RA) Accept Islam

Khalid bin Walid (RA), commander of the cavalry of the Quraysh army, was not present in Makkah when the Muslims came to perform Umrah. Instead, he was reflecting on his future in solitude somewhere in the desert. Khalid came to realize that the Prophet (ﷺ) was guided by a higher power. An ordinary Arab trader couldn't have achieved what the Prophet (ﷺ) had. He (ﷺ) had transformed the Arab society in just over a decade.

Arabs who were known for their intolerance and ignorance were now exhibiting the kind of patience and wisdom which was inconceivable. Any victor of a war would ransack and plunder the defeated but here was a man of justice who treated his defeated opponents with fairness. Khalid thought it was time to give up the tribal tradition and accept Islam.

Following the Umrah, the Prophet (ﷺ) and the Muslims returned to Madina. While Khalid followed them. On his way to Madina he met his friend Amr bin As, who had come to realize the truth of Islam and was ready to accept Islam. Khalid bin Walid (RA) and Amr bin As (RA), pledged allegiance to the Prophet (ﷺ) together on their arrival in Madina.

Ikrimah bin Abu Jahal, the son of Abu Jahal also accepted Islam and pledged allegiance to the Prophet (ﷺ). On his acceptance of the Deen the Prophet (ﷺ) gave specific advice to the Sahaba asking them to refrain from speaking ill of Ikrimah's (RA) father, Abu Jahal. It was natural for people not to appreciate hearing negative remarks made about their parents, especially after their passing. It was the Prophet's (ﷺ) wisdom and compassion in his treatment of even the most formidable adversary. However much the animosity and opposition to Islam, upon embracing the faith, all the past transgressions were forgiven, and they were treated with utmost dignity and respect.

## 51. The Betrayal by the Quraysh

In a blatant violation of the Treaty of Hdaybiyah, the Quraysh lent their support to a group of apostates who sought to kill a group of newly converted tribesmen. That led Muslims to become furious and soon the relations started to spiral downwards. Realising their error, the Quraysh dispatched Abu Sufyan to approach the Prophet (ﷺ) and acknowledge their wrongdoing to salvage the deteriorating situation. Abu Sufyan's best efforts did not yield any results, which included attempting to influence his daughter Umm Habiba (RA), the wife of the Prophet (ﷺ), and seeking assistance from Ali (RA) and Umar (RA), Abu Sufyan had to return to Makkah empty-handed, unable to achieve any success.

Meanwhile, the Prophet (ﷺ) issued orders for Muslims from across the Arab lands to gather in Madina. In a short span of time, thousands heeded the call and gathered in Madina. As their numbers grew to several thousand, they were instructed to proceed towards Makkah. The arrival of thousands of Muslims in Makkah brought a sense of unease among the Quraysh. Leading them to entrust Abu Sufyan once again with the task of negotiating a settlement to avert the inevitable.

Abu Sufyan knew deep down in his heart there was no face to show and no plan to propose. As he walked towards the Prophet's (ﷺ) tent, his choices were to fight till the end or accept Islam and the Prophet's (ﷺ) leadership. The choice was crystal clear, and Abu Sufyan had to decide. As he accepts Islam and expresses his admiration for the Prophet (ﷺ) and his persistence, modesty, and humility. He pledges allegiance to the Prophet (ﷺ) and ends the Quraysh's supremacy and control over Makkah.

Abu Sufyan's (RA) acceptance of Islam meant that everyone in his house, the Holy Kaaba, and anyone who stayed in their houses in Makkah would be safe. No harm would come upon anyone, and no swords would be drawn in Makkah. Abu Sufyan's (RA) conversion was remarkable as that helped

strengthen the unity among the Arab tribes. The Prophet (ﷺ) had shown great mercy towards his enemies, including Abu Sufyan (RA), and the latter's conversion demonstrated the power of forgiveness and the transformational power of Islam.

Abu Sufyan's (RA) acceptance of Islam marked the end of the Quraysh's control over Makkah and the beginning of a new chapter. It also showed the power of the Prophet's (ﷺ) mercy and persistence in bringing about change with non-violence.

## 52. Fatah Makkah

Two decades after the Prophet's (ﷺ) message of Islam, Makkah was finally administered by Muslims. The teachings of Islam emphasized Oneness of Allah, universal brotherhood, justice, and non-discrimination against colour, class or gender. Female infanticide was made a crime, women were to be treated with dignity, and a rightful share in inheritance was mandated. Any discrepancy in weights & measures was a sin and a punishable offense.

The Prophet (ﷺ) asked Zubair (RA), Khalid bin Walid (RA), and Saad ibn Ubaydah (RA) to enter Makkah from the north and the south entrances. Thousands of Muslims made their way into the city chanting "Allahu Akbar," and it was a momentous occasion in the life of every Sahaba. The Prophet (ﷺ) entered the city with humility, tears of joy rolling down his cheeks, and thanked the Creator every step of the way.

The Prophet's (ﷺ) wives and daughter waited for him near the Kaaba, and as He (ﷺ) arrived with his hands raised in prayer. He (ﷺ) performed wudu and prayed at the Kaaba. The Prophet (ﷺ) instructed that the paintings and idols within the Kaaba be removed, and He (ﷺ) wiped the walls before returning it to its original structure as Ibrahim (AS) had first constructed it.

As soon as he stepped out, He (ﷺ) noticed a large group of Quraysh gathered at the Kaaba. He (ﷺ) announced a general amnesty, and the Quraysh thanked him for his compassion. The Prophet (ﷺ) was truly an embodiment of mercy. Neither the Arab society nor the world had ever seen anything like this, where the conqueror pardoned and set free his oppressor.

The conquest of Makkah was a milestone in the lives of Muslims of the time. Everyone rejoiced; there was a festive mood amongst the Muhajirun and the Ansars. The Ansars too were happy about the conquest, but they feared that the Prophet (ﷺ) would move back to Makkah and make it his capital. However, they hesitated to ask the Prophet (ﷺ) about this. As the anxiety

grew, they finally expressed their anguish. The Prophet (ﷺ) said, "I have given my word, and by Allah, I will remain truthful in life and death." The Ansars were ecstatic on hearing his response and rejoiced that He (ﷺ) would continue to live in Madina.

### 53. The Muslims came under attack in Hunayn.

After the conquest of Makkah, the Prophet (ﷺ) established Islam firmly by implementing a complete prohibition on alcohol, gambling, nudity and removing the idols at the Kaaba. The non-believing Arabs were enraged by these actions and Islam faced new challenges.

The Muslims were about to leave Makkah for Madina when they received news of a planned attack by Malik. The young chief of the Hawazin tribe who decided to act against the ban on anyone entering Makkah other than Muslims. The Prophet (ﷺ) ordered the Muslims to march ahead and take on Malik's army. The Muslim army was strengthened by the Quraysh, who joined the battle to prove their loyalty to the Prophet (ﷺ). Malik had planned an unconventional trap for the Muslims, waiting in the valley of Hunayn to launch an attack before dawn.

During the surprise attack, the Muslims were bombarded by a heavy shower of arrows, and they ran helter-skelter to take cover and to regroup. Realizing the situation could soon deteriorate, the Prophet (ﷺ) asked Abbas (RA), who had a captivating voice, to call out for the Muslims. Abbas's (RA) voice rallied the Muslims, who quickly made their way towards the Prophet (ﷺ).

In spite of Malik's arrogance of ordering the entire Hawazin tribe to accompany him to the battlefield assuming his victory over the Muslims. The battle turned out to be completely contradictory and decisively in favour of Muslims. The Muslims defeated the Hawazin before the sunset on that day. When things didn't work in his favour, Malik abandoned his men, and fled the battlefield. Thus, leaving the entire tribe high and dry, that was taken captive by the Muslims.



#### **54. Shyma (RA) the foster sister**

One of the Hawazin captives was an elderly woman who claimed to be the Prophet's (ﷺ) sister. The Muslims were aware that the Prophet (ﷺ) had no siblings, but she insisted. The woman, named Shyma (RA), was brought to meet the Prophet (ﷺ), who was overjoyed upon discovering that she was the daughter of his foster mother, Halimah.

The Prophet (ﷺ) expressed his delight in meeting Shyma (RA) and enquired about her parents. Shyma (RA) informed him that both her parents had passed away. The Prophet (ﷺ) ordered for Shyma (RA) to be freed alongside the Hawazin tribe and gifted her with presents. He (ﷺ) invited her to Madina, but she politely declined due to her advancing age, although she expressed her joy at being reunited with the Prophet (ﷺ). Shyma (RA) accepted Islam and expressed gratitude for his generosity.

The Prophet's (ﷺ) decision to free Shyma (RA) and the tribe of Hawazin reflected his mercy and compassion. His desire to establish a just and equitable society as ordained by Allah (SWT) was his sole purpose.

## 55. Taif and the Long Haul

After the victory at Hunayn, the Muslims decided to march towards Taif, a city that had previously rejected the prophetic message. Prophet (ﷺ) was humiliated and pelted with stones. Knowing well that the city was well-protected by a formidable fortress, He (ﷺ) led his army to lay siege to it.

However, after several attempts to breach the fortress, the Muslims were met with strong resistance. The enemy used molten iron and heavy barrage of other weapons to stop the Muslims from advancing. After a week of fighting, the Muslims decided to change the approach.

Knowing that the people of Taif took great pride in their grape produce, some Muslims set portions of the vineyards on fire. When, the Prophet (ﷺ) noticed the smoke emerge He (ﷺ) immediately ordered his men to stop burning the crop as it was an act against the will of Allah.

The Muslims were unable to make any significant progress, and the Prophet (ﷺ) saw no purpose in continuing the siege. He (ﷺ) decided to leave Taif and prayed that the people of Taif would one day embrace Islam.

The Prophet's (ﷺ) mercy and compassion, towards his enemies was evident. He (ﷺ) did not want to harm innocent civilians or damage their livelihoods. Instead, He (ﷺ) sought to bring them to the path of righteousness through peaceful means.

## 56. The Tabuk Expedition

The Byzantine emperor Heraclius, a man of great influence and power, experienced a vision that showed him a glimpse of the future. In this vision he saw the Muslims steadily advancing towards the borders of Syria. Alarmed by this vision he sought to enter a treaty with the Muslims. He put forward this proposal to his ministers and military commanders who dismissed and opposed the idea of a treaty with the Muslims. The commanders were confident about their superior military power.

The Prophet (ﷺ) on the other hand gave a call to the Muslims to march to Tabuk. This was the harvest season, and the summer was to set in. The munafiq (hypocrites) muttered excuses under their breath to avoid the excruciating journey through the summer heat and not to lose out on the harvest. The faithful soldiers did not falter. They knew that this was a test from Allah, and they would not fail. As the Muslim army cut through the desert, the weight of their armor and weapons bore down upon them, but their sheer determination saw them through.

As the drums of war echoed through the desert as the Muslim army marched forward to Tabuk, the doorway to the Byzantine Empire. The blazing sun or the scorching heat did not dither the army.

At Tabuk, the Muslim army camped for two long weeks, as a show of strength that sent shivers down the spine of the Byzantine Empire. As it was no mean task to cross the desert under the peak summer heat. This led to signing of treaties with both the Christians and Jews, where the Muslims offered them protection and safeguarding their trade routes. The Muslims were at the pinnacle of their power, and their morale was sky-high.

The memories of the battle of Badr flashed before their eyes. In Badr, just about seven years ago, they were a small group of 300-odd men, with no armor except their faith in their hearts. Alhamdulillah, this day, as they looked around with confidence at their well-equipped army of 30,000 strong men, who were ready to take on the Byzantine, the superpower of its day.

*Allah will not change the condition of a people unless they strive to change themselves. (Qur'an 13:11)*

## 57. The Passing of Daughters and arrival of a Son

The passing of his daughter Zaynab (RA) was a heavy blow to the Prophet (ﷺ). He (ﷺ) had always admired her for her resilience and strength. The pain of her loss was immense, and it lingered for a while. However, as the Quran promises, Allah does not burden a soul beyond what it can bear. The news of Mariah's (RA) pregnancy brought joy and excitement to the Prophet (ﷺ) and all of Madina. He (ﷺ) would soon be a father again, after almost two decades of being without a child.

The arrival of baby Ibrahim was a moment of pure bliss for the Prophet (ﷺ). He (ﷺ) was ecstatic and spent every moment he could with the new-born. Ibrahim was the center of attention and love. The little one started to walk and talk, and the Prophet (ﷺ) was overjoyed. However, this joy was short-lived, as Ibrahim fell gravely ill and never to recover and the child passed away in the Prophet's (ﷺ) arms.

The loss of Ibrahim was a profound and heart-wrenching experience for the Prophet (ﷺ) and all who knew him. The entire community mourned with the Prophet (ﷺ). His close companion Abdur Rahman bin Awf (RA) tried to console him, but the Prophet's (ﷺ) sorrow was overwhelming.

He (ﷺ) reminded everyone that expressing sorrow was natural, but one should not lament by beating their chest and uttering words of lamentation.

The loss of Umm Kulsum (RA), not long after Ibrahim, left Fatima (RA) as the only living member of his family. The Prophet (ﷺ) had endured so much personal loss, but He (ﷺ) remained steadfast in his faith and commitment to the mission of establishment of the Deen of Allah in the world.

**1. What did Abu Sufyan (RA) gain in Madinah?**

- a) He tried to convince his daughter to help.
- b) He sought help from Ali (RA) and Umar (RA)
- c) He returned to Makkah empty-handed without any success.
- d) All of the Above

**2. What did the teachings of Islam emphasize?**

- a) Discrimination against color, class, and gender
- b) Female infanticide as a legal practice
- c) Justice, universal brotherhood, and non-discrimination
- d) Weight and measures discrepancies as acceptable

**3. How did the Prophet (ﷺ) enter Makkah after its conquest?**

- a) With Pride      b) Sadness and Anxiety
- c) With humility and thanking Allah (SWT)
- d) With a desire for achievement

**4. What did the Prophet (ﷺ) instruct be removed from the Kaaba ?**

- a) Paintings and idols
- b) The walls and structure
- c) The carpet and decorations
- d) The roof and pillars

**5. How did the Ansar react with the Prophet (ﷺ) assurance of returning to Madina?**

- a) They were disappointed .
- b) They were ecstatic and rejoiced.
- c) They were confused and hesitant.
- d) They were indifferent and uninterested.

**6. Who was Shyma (RA)?**

- a) The Prophet's (ﷺ) sister, and he didn't remember her.
- b) The daughter of the Prophet's (ﷺ) foster mother, and he treated her with love and respect.
- c) A captive from the Hawazin tribe, and he ignored her.
- d) A Quraysh woman who refused to accept Islam.

**7. What did the Prophet(ﷺ) pray for after leaving Taif?**

- a) That the people of Taif would suffer from famine and disease
- b) That the people of Taif would embrace Islam
- c) That the people be punished for their rejection of Islam
- d) That the people of Taif would never prosper again

**8. What was the purpose of the Tabuk expedition?**

- a) To conquer the Byzantine Empire
- b) To safeguard the trade routes of the Muslims
- c) A show of strength by the Muslims.
- d) To avoid the harvest season and the summer heat

**9. What does the ayat from the Qur'an (13:11) teach ?**

- a) Allah helps those who help themselves.
- b) Strive to change in order to change the condition.
- c) Be patient and Persevere
- d) All of the above.

**10. How did the Prophet(ﷺ) react to the loss of his son Ibrahim?**

- a) He became resentful.
- b) He became sad and hopeless.
- c) He mourned deeply but accepted it with grace.
- d) He refused to acknowledge the loss and moved on quickly.

### 58. The Last Ramadan

Ramadan, the month of The Quran, that the Prophet (ﷺ) looked forward every year. He (ﷺ) would usually withdraw to Masjid e Nabawi for the last ten days for Itikaf. This year was different, He (ﷺ) stayed for twenty days instead of the usual ten. He (ﷺ) spent precious hours reciting the Quran along with Jibreel (AS) as was the practice.

After Ramadan, the Prophet (ﷺ) expressed his wish to perform Hajj, calling upon Muslims from far and wide to join him. The Muslims were a dominant community spread throughout the Arabian Peninsula. Thousands of pilgrims from across Arabia prepared to undertake the journey, with the Prophet's (ﷺ) entire household joining him.

As the pilgrims made their way towards Makkah, the Prophet's (ﷺ) thoughts were heavy. The journey felt longer than usual, and the crowds of people swelled by the day. The pilgrims arrived in Makkah on the 5th Day of Dhul Hajj. On his arrival, He (ﷺ) followed his customary routine, performing Umrah and seeking refuge in the Holy Kaaba.

But the sheer magnitude of the pilgrimage was overwhelming, with thousands upon thousands of pilgrims converging in Makkah. The Hajj was the largest ever in those days. Makkah had never witnessed a hajj this size ever before.



## 59. Arafat – the Final Sermon to Mankind

On the 8th day of Dhul Hajj, the Prophet (ﷺ) led the Muslims to Mina and spent the night praying, setting out towards Arafat at dawn.

It was on top of Mount Arafat that the Prophet (ﷺ) addressed the faithful.

*“All praise is Allah's. We praise Him, seek His help, ask His forgiveness, and we repent unto Him. We seek refuge in Allah from the evils of ourselves and our wrong actions. Whoever Allah guides, none can lead astray, and whomever He leads astray has no one to guide him. I testify that there is no god but Allah alone, without any partner, and I testify that Muhammad is His slave and messenger. I enjoin you, O servants of Allah, to be God- fearing towards Allah, I urge you to obey Him, and I begin with that which is best.*

*Oh, people hear me well: For I do not know; I may well not meet you again in this place where I now stand, after this year of mine.*

*Oh, People: Just as you regard this month and this day and this city as sacred. So consider the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Have I given the message? Oh Allah, be my witness. So, let whoever has been given something for safekeeping give it back to the person who gave it to him.*

*Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord and that He will indeed reckon your deeds.*

*Allah has forbidden you to take usury (interest); therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep, and you will neither inflict nor suffer any inequity.*

*Allah has judged that there shall be no interest. All interest due to Abbas Ibn Abd al Muttalib shall henceforth be waived.*

*Beware of Shaytan for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.*

*O people, it is true that you have certain rights concerning your women, but they also have rights over you. Remember that you have taken them as your wives, only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness.*

*“... Treat your women well and be kind to them, for they are your partners*

*and committed helpers. And it is your right that they do not make friends with anyone of whom you disapprove, as well as never to be unchaste.*

*O people, listen to me in earnest, worship Allah, offer your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat.*

*Perform Hajj if you can afford to. All humanity is from Adam and Eve. An Arab has no superiority over a non-Arab, and no non-Arab has any superiority over an Arab. A white has no superiority over a black, nor does a black have any superiority over a white, except in piety and good action.*

*Learn that every Muslim is a brother to every other, Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless given freely and willingly. Do not, therefore, do injustice to yourselves.*

*Remember, one day, you will appear before Allah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone. People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand the words that I convey to you.*

***I leave behind me two things, the Qur'an and the Sunnah, and if you follow these, you will never go astray.*** *All those who listen to me shall pass on my words to others and those to others again. May the last ones understand my words better than those who listened to me directly. Be my witness, O Allah that I have conveyed your message to your people."*

*After this address, the Prophet (ﷺ) left Arafat and headed to Muzdalifah to spend the night. They prayed Fajr before heading out to Aqabah to complete the ritual stoning of the devil. They sacrificed the animals, shaved their heads, and that brought the Prophet's (ﷺ) only Hajj pilgrimage to an end.*

Till today, as the Muslims enter Makkah, they first perform Umrah, then proceed to Mina, Arafat, Muzdalifah and Aqabah — they wear two pieces of the unstitched garment called Ihram, pronounced "Labaik Allahuma Labaik". Nothing has changed in the last fourteen centuries since the time the Prophet (ﷺ) performed his only Hajj.

## 60. The Prophet's (ﷺ) Departure

The Prophet Muhammad's (ﷺ) health deteriorated a few weeks after his return from Makkah, and He (ﷺ) started to experience severe headaches. His condition turned from bad to worse. He (ﷺ) then asked Abu Bakr (RA) to lead the prayers at Masjid -e-Nabawi. While He (ﷺ) stayed back in his home.

On a Monday the 12th of Rabbi ul Awal, Abu Bakr (RA) led the Fajr prayers, while the Prophet (ﷺ) watched from his window. Abu Bakr (RA) gestured to the Prophet (ﷺ) if He (ﷺ) would lead the prayer, but He (ﷺ) asked Abu Bakr (RA) to continue leading the prayers, and then closed the curtain. After the prayers, Abu Bakr (RA) visited the Prophet (ﷺ) and enquired about his health and promised to return later in the day to meet him.

The Prophet's (ﷺ) loved ones, including his daughter Fatima (RA), Ali (RA), and Aisha's (RA) brother, Abd Rahman (RA), visited him. During his conversation with Fatima (RA), he told her that he was departing from the world, which made her cry, but he also told her that she would be the first from his family to join him in the hereafter, which made her smile.

Later, the Prophet (ﷺ) asked Aisha (RA) for a miswak, and brushing his teeth with it, he lost consciousness. A moment later he regained consciousness, Aisha (RA) became anxious for the Prophet (ﷺ).

As Aisha (RA) looked at the Prophet (ﷺ), He (ﷺ) looked up towards the sky with a smile, and then his eyes became fixed, his head became heavier on Aisha's (RA) chest, and a burst of fragrance filled the room. That indicated that the Prophet (ﷺ) had left this world. The household and the Muslims were plunged into grief. The news spread throughout the city, with many in shock and others in complete disbelief and denial.

## 61. Umar (RA) and the Denial

When Aisha (RA) and the rest of the household cried out in grief, Umar (RA) rushed into her house and saw the Prophet (ﷺ) lying motionless in his bed. Umar (RA) could not accept that the Prophet (ﷺ) had passed away, so he told the Sahaba that the Prophet (ﷺ) was still alive.

Abu Bakr (RA), Ali (RA), and other close companions rushed to Aisha's (RA) house and were shocked to find the Prophet (ﷺ) had departed. Abu Bakr (RA) was overcome with emotion and kissed the Prophet's (ﷺ) head, remembering all the wonderful times he had shared with him over the years. Memories flashing from the time of the Jahiliya to the night of the migration and all the great moments that he and the Prophet (ﷺ) shared.

Umar (RA) continued to deny the passing away of the Prophet (ﷺ) and warned people not to believe anyone who said the Prophet (ﷺ) had died. Abu Bakr (RA) heard Umar's angry outburst as he walked into the Masjid. Abu Bakr (RA) intervened and addressed the Sahaba, reciting verses from the Quran.

*"Muhammad is no more than a messenger, and Messengers have passed away before him. If then, he was to die or be slain, will you turn on your heels? Whoever turns about on his heels can in no way harm Allah. As for the grateful ones, Allah will soon reward them."* Quran - 3:144

When Umar (RA) and the Sahaba heard this, they broke down in tears and realized that the Prophet (ﷺ) had left them forever. This was the last time they would see him in flesh and blood until the day of judgement.

## 62. The Successor is Chosen

Following the Prophet's (ﷺ) passing, the question of who would lead the Muslim community arose. The Ansar, who had played a significant role in supporting the Prophet (ﷺ) in Madina, gathered at Sa'd ibn Ubaydah's (RA) to discuss succession. They were eager to have a leader from Madina and rallied behind Sa'd as their candidate.

Meanwhile, the Prophet's (ﷺ) immediate family members, Ali (RA) and Abbas (RA), were busy receiving condolences and planning for the funeral.

When Abu Bakr (RA) and Umar (RA) heard about Ansar's succession plan, they both decided to participate in the discussion. Umar (RA) listened patiently as the Ansar made their case for Sa'd, but Umar (RA) was firm in his conviction that Abu Bakr (RA) should be the next leader. He reminded the gathering of how the Prophet (ﷺ) had chosen Abu Bakr (RA) to lead the prayers in his place, which was seen as a clear indication of his preference even though He (ﷺ) had not named a successor.

After much deliberation, the Ansar agreed to anoint Abu Bakr (RA) as their leader. Despite his initial reluctance, Abu Bakr (RA), a mild-mannered long-term associate, friend, and companion of the Prophet (ﷺ), became the First Caliph of Islam and the new leader of the Muslim community.

### 63. The Prophet's (ﷺ) Final Resting Place

At the Prophet's (ﷺ) home a small group of the immediate family including Ali (RA), Abbas (RA), their children, Usama bin Zayd (RA), and Anas Bin Malik (RA) bathed him and wrapped him in three sheets of white cloth that the Prophet (ﷺ) had bought. Following the Prophet's (ﷺ) words, Abu Bakr (RA) arranged for him to be buried in the place where he breathed his last, which was the room where He (ﷺ) had lived with Aisha (RA) for many years. The ground under his bed was dug up, and this became his final resting place until the Day of Judgement.

**1. What is the significance of Ramadan ?**

- a) It is a month of fasting and prayer.
- b) It is a month of celebration and feasting.
- c) It is a month of mourning and sadness.
- d) It is a month of pilgrimage to Makkah.

**2. What was the Prophet's (ﷺ) routine during Ramadan?**

- a) Itikaf in Masjid e Nabawi
- b) To call upon Muslims to perform Hajj.
- c) To recite the Quran with Jibreel (AS)
- d) Both A and C

**3. On which day did the Prophet (ﷺ) address the Muslims at mount Arafat?**

- a) Ninth day of Dhul Hajj
- b) Eighth day of Dhul Hajj
- c) 10th day of Muharram
- d) Seventh day of Dhul Hajj

**4. What did the Prophet (ﷺ) leave behind for the Muslims?**

- a) The Quran and the Sunnah
- b) The Bible and the Torah
- c) The Hadith and the Tafsir
- d) The Fiqh and the Shari'ah

**5. What is the basis of superiority between people?**

- a) Piety and good action
- b) Race and ethnicity
- c) Wealth and social status
- d) Education and knowledge

**6. What was the Prophet Muhammad's (ﷺ) condition when he asked Abu Bakr (RA) to lead the prayers at Masjid -e-Nabawi?**

- a) He was feeling healthy and strong.
- b) He was experiencing severe headaches.
- c) He had a mild cold.
- d) He was feeling exhausted and tired.

**7. How did Umar (RA) react to the Prophet's (ﷺ) passing away?**

- a) He accepted it without any doubts.
- b) He immediately broke down in tears.
- c) He denied that the Prophet (ﷺ) had passed away.
- d) None of the above

**8. Why did Umar (RA) believe Abu Bakr (RA) should be the leader?**

- a) He was the Prophet's (ﷺ) cousin.
- b) He was from Madina.
- c) The Prophet (ﷺ) had chosen him to lead the prayers in his place.
- d) He was the wealthiest among the Sahaba.

**9. Who was chosen as the First Caliph of Muslims?**

- a) Uthman (RA)    b) Umar (RA)
- c) Abu Bakr (RA)    d) Ali (RA)

**10. Why is Masjid e Nabawi considered a holy place by Muslims?**

- a) The Prophet (ﷺ) built it.
- b) That's his resting place in this world.
- c) That is where he lived with Aisha (RA)
- d) All the Above



*“Praise be to Allah for guiding us to this. We would have never been guided if Allah had not guided us. The messengers of our Lord had certainly come with the truth.” Qur’an 7:43*

I am pleased with Allah as a Lord, Islam as Deen and Muhammad (ﷺ) as a Prophet - *Ibn Majah 3870*

We thank you for your efforts to learn and attempt the MCQs. We hope this book has beneficial to you in learning about life of the Prophet (ﷺ).

We request you to share it with friends, family and colleagues to benefit from reading the Seerah and Falling in Love with Rasoolullah Sallallahu Alaihi Wasalla.

Let's revive and follow His (ﷺ) Sunnah in every aspect of our lives. Aameen.

It's been our endeavour to bring the Seerah of the Prophet (pbuh) to young readers to give them a glimpse into his life from authentic sources. It is written in a clear concise style making it easy for young readers and keeping them engaged with short lessons that are under two pages each. The book is in seven chapters and each end with ten multiple-choice questions to help reinforce readers' understanding of the study material. The completion certificate at the end motivates and gives the reader a sense of accomplishment making this a unique experience.

The inspiration for this book is from three eminent scholarly works of the previous century: "The Sealed Nectar" by Saifur Rahman Mubarakpuri, "The Life of Muhammad" by Muhammad Husayn Haykal, and "Muhammad" His Life Based on the Earliest Sources by Abubakar Sirajuddin (Martin Lings). Over the past decades, these three classics have been popular amongst the students of Seerah. We make dua that Allah rewards every scholar for their efforts.