



THE RADIANT SEERAH

Biography of
NOBLE PROPHET MUHAMMAD ﷺ

AZDIYA International

Vision: Enable ourselves to attain the state of Ehsan as desired in Hadith Jibrael (Sahih Muslim, Book of Faith, Hadith No.1).

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Name of book:	The Radiant Seerah
Compiled by:	Muhammed Junaid Khan
Edited & reviewed by:	Iftikhar Ahmed, Khalid Khurshid, Abdul Bari Khan.
Contact: phone No:	(+92) 300 3518567
Email:	junaid.khan1962@gmail.com
Address:	302, Saffron Residency 2-B/1, Civil Lines Saddar, Karachi, Pakistan
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Dedication

To my beloved uncle
Hakeem Khaleque Ahmed Khan
who planted the seed of Love for Prophet
Muhammad ﷺ and nurtured it.

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1. PREFACE

a). The Arabic word ‘Seerah’ is literally translated into English as life-journey, biography, demeanor, way of life, mode of life etc. of any person. Nevertheless, in Islamic tradition the word ‘Seerah’ is a terminology specifically used for the Islamic Science of knowing the life of Prophet Muhammad ﷺ.

b). Imam Muslim bin Hujaj in his Sahih Muslim narrates a long hadith a part of which is as such; Sa’d ibn Hisham ibn Amir, when he visited Ayesha bint Abu Bakr said; “O mother of believers, tell me about the character of the Prophet ﷺ.” She said; “Do you not recite the Quran?” He said; “Yes.” She said; “indeed the Prophet’s ﷺ character was the Quran.” ⁽¹⁾

So when the character of Prophet ﷺ is Quran , the Seerah of Prophet Muhammadﷺ is the best way to understand the Quran. Since day one muslims have been narrating and writing upon the Seerah of the Prophet ﷺ. I am not a scholar of Seerah, but due to the blessing from Allah Almighty I have read a number of Seerah books and works by the scholars in the urdu and english languages. This booklet “The Radiant Seerah” is a collage made from Seerah books written by renowned Seerah Scholars, based on the earliest islamic sources. The under-mentioned books were consulted to compile this booklet.

References:

1. Muhammad ﷺ, His Life (Based on the earliest sources)
Written by: Martin Lings (Abu Bakr Sirajuddin)
2. The Seerah of the Prophet ﷺ (by: Yasir Qadhi)
3. The Sealed Nectar, Biography of Noble Prophet ﷺ
(by:Safi-ur-Rahman Al-Mubarakpuri)
4. Rehmat -ul- Lilalameen ﷺ (by: Qadhi Sulaiman Salman Mansorpuri)

(1) Authentic Hadith – Narrated by Muslim within a long Hadith, Sahih Muslim –#764

5. Sirat al-Nabi ﷺ (by: Allama Shibli Nomani and Syed Sulaiman Nadwi)
6. Sirat al-Mustafa ﷺ (by : Maulana Muhammad Idrees Kandhalwi)

2. BIRTH

Prophet Muhammad ﷺ, the Master of all noble prophets and last and final messenger of ALLAH Almighty was born on Monday, in the all respected Banu Hashim family of Quraysh Tribe of Makkah. The blessed and respected parents were Abdullah ibn Abd al-Muttalib and Aminah bint Wa'hab. The date of birth as widely agreed upon is 12th Rabi-ul-Awal (Third month of Hijra/Islamic Lunar Calendar), which is 20-22 April 571 CE.

3. FAMILY AND LINEAGE

Prophet ﷺ was born an orphan. Prophet's father Abdullah ibn Abd al-Muttalib while going Syria with a trade caravan, went sick and stayed in Madinah, where he passed away few months before the blessed birth of Prophet ﷺ.

4. INFANCY / EARLY CHILDHOOD

Initially, Prophet ﷺ was nursed by His blessed mother and Thawayba (the concubine of Prophet's ﷺ uncle Abi Lahab, (who also freed her in celebration of Prophet's ﷺ birth). Thereafter, as per custom of noble Quraysh families, Prophet's ﷺ custodianship was entrusted to nurse Halima Saadiya, for better nurture and brought up in the healthy and pure arab environment of desert near Makkah with Banu Sa'ad a branch of Hawazin tribe. Prophet ﷺ remained in Banu Sa'ad for five years. The miraculous event of "Shaq Sadr" (opening of the blessed chest by the Angels) also took place there. Angel cleaned the blessed heart from the nominal dense of human

characteristics and filled it with Divine Light, Knowledge and Prophetic infallibility.

Prophet ﷺ returned home at the age of five. Next year His mother took Him to Madinah (called Yathrib at that time) to visit the grave of Abdullah ibn Abd al-Muttalib, and to meet some relatives. On the way back the respected mother Sayyida Amina fell sick and passed away at the place of Abwa. The respected grandfather Abd al-Muttalib took over the guardianship of Prophet ﷺ. When the Prophet reached the age of eight, grandfather also passed away. Abd al Muttalib nominated Abu Talib, the real uncle of Prophet ﷺ, as guardian. The other real uncle Zubayr bin Abd al-Muttalib and half uncles also remained affectionate and caring towards orphan nephew ﷺ.

5. EARNING FOR LIVING AND SELF RELIANCE

In the late childhood Prophet ﷺ started herding the family's cattle/goats and on payment for few other families as well. At the age of 12 Abu Talib took Prophet ﷺ on trade journey to Syria for learning the family business of trading. In His late teenage years Prophet ﷺ started His own trading with family capital and financing from those Quraysh nobles who could not travel long distances, on terms of profit sharing (called Modaraba in Arabic). In couple of years Prophet ﷺ established his name as Truthful (Sadiq) and Trustworthy (Amin) among Quraysh due to His fair trading, clean character and shining deeds.

6. MARRIAGE

Khadija bint Khuwaylid, a wealthy woman, offered Prophet ﷺ to trade with her capital investment. Prophet ﷺ agreed and went on trade travel along with Maisarah, the slave of Khadija bint Khuwaylid. Prophet ﷺ returned with good profit. Maisarah

reported to Khadija bint Khuwaylid about the fair business ethics and high character of Prophet ﷺ. Khadija who was a widow at the age of 40, with the consent of her family proposed to the Prophet ﷺ. Prophet ﷺ with the consent of His uncle Abu Talib accepted the proposal. The Marriage was arranged soon, both the families participated warmly. Prophet ﷺ gave 20 dromedaries (female camels) as dowry ("Mahr" in Arabic, money and gift given by groom to bride).

7. PROPHETHOOD:

a) Seclusion:

Prophet ﷺ, after marriage kept His routine of trading. Married life brought happiness and peace. As far as religion and social life is concerned Prophet ﷺ since childhood neither liked nor followed polytheistic idol worshiping religion and rituals of the Quraysh. the Prophet ﷺ never participated in social activities involving drinking, womanizing, gambling, betting etc, rather Prophet ﷺ remained thinking and worried about the society's norms and rituals around. This sensitive nature of Prophet ﷺ led Him to adopt seclusion by the age of late thirties. Prophet ﷺ started seclusion in Cave of Hira in a mountain besides Makkah, thinking about ALLAH Almighty the God of Ibrahim, the way of worshiping the one and only God and about law of "God of Ibrahim" to be abide in the worldly life so as to please the Exalted Creator. ALLAH Almighty has narrated the Prophet's thirst for true path in the Quran, Chapter 93, Verse 7. Translation:

"And He found you unaware of the way (shariah) then
He guided you?" (Translation by Mufti Taqi Usmani).

Meanwhile, Prophet ﷺ started experiencing chain of true dreams. Whatever, used to appear in dreams exactly happened in daily life.

b). Revelation:

One night, in the Cave of Hira, Archangel Gabriel appeared and revealed the first five verses of Surah Al-Alaq;

"With the name of Allah, the All-Merciful, the Very-Merciful. Read with the name of your Lord who created (every thing) [1], He created man from a clot of blood [2], Read, and your Lord is the most gracious [3], who imparted knowledge by means of the pen [4], He taught man what he did not know [5]." ⁽¹⁾

Prophet ﷺ, after experiencing the strangest event, immediately returned home worrying for himself and asked Sayyida Khadija to cover Him up with mantle, then Prophet ﷺ stated the whole event to Sayyida Khadija who comforted the Prophet ﷺ with following most beautiful words:

“No, by ALLAH Almighty, ALLAH Almighty will never cause you harm; you are good to your kin, take on the burden of others, give charity to the needy, are hospitable to guests, and you carry out all types of good”.

Sayyida Khadija took the Prophet ﷺ to her cousin Warqa bin Naufal who was an elderly scholar of Abrahamic religion and converted to Christianity from polytheism of Quraysh. Warqa testified that this was Archangel Gabriel, the verses he brought were the revelation from ALLAH Almighty and Muhammad ﷺ has been raised to Prophethood by the Almighty ALLAH.

8. EARLY BELIEVERS

Initially, Allah did not command for the open public proclamation of Prophethood.. Thus, Prophet ﷺ exclusively presented Islam to his wife, daughters and near ones. Sayyida Khadija was first to testify the Prophethood of Muhammad ﷺ, followed by Prophet's blessed daughters, Abu Bakr, Ali ibn

(1) Quran, chapter 96, verses 1-5, Translation by Mufti Taqi Usmani.

Abi Talib (the young cousin under custodianship of the Prophet ﷺ), and Zayd bin Haritha the freed slave of Prophet ﷺ.

9. PUBLIC PROCLAMATION OF PROPHETHOOD

After the first revelation an interval of few months/years lapsed (traditions differ about this time period), until ALLAH Almighty commanded the Prophet ﷺ to openly call the people to Islam and start with "House of Abd al-Muttalib" the family of Prophet ﷺ. Prophet ﷺ arranged a meal and invited all extended family. Abu Lahab one of the half uncles of Prophet ﷺ upon listening to the invitation to Islam responded furiously and left, the gathering dispersed. Next day Prophet ﷺ did the same arrangement and again Abu Lahab misbehaved and left the gathering. Abu Talib, the real uncle of the prophet ﷺ, although did not accept Islam but assured full support for Prophet ﷺ. Only Ali ibn Abi Talib a little boy who had already accepted Islam, came out openly stating his support for Prophet ﷺ.

10. QURAYSH REACTION

Open preaching brought some slaves, concubines and a few noble men and women into Islam. This new religion and its spread among people made most of the disbelieving chieftains of Quraysh hostile. They started physical and mental torture to new converts, neither the poor ones nor converts from noble families escaped from the torture and atrocities. Haritha bin Hala, the foster son of Prophet ﷺ and real son of Sayyida Khadija martyred while protecting Prophet ﷺ, thus, becoming the first man to embrace martyrdom in Islam. Sayyida Sumayyah, an old woman, was tortured to death by Abu Jahl (Amr' bin Hisham), the most furious anti Islam chief of Quraysh. Sayyida Sumayyah thus achieved the high rank of first women martyred for Islam.

11. SOCIAL PRESSURE

a) All Quraysh chiefs came to Abu Talib and asked him to stop Prophet ﷺ from preaching islam, or be ready to face the worst of consequences. The loving uncle Abu Talib, deeply worried, conveyed the message to Prophet ﷺ. Prophet ﷺ replied, that even if they put the sun on His one palm and the moon on the other, He will not cease the Prophetic mission until He succeeds or is martyred in its way. This reply touched the heart of the affectionate uncle. Abu Talib said that Prophet ﷺ should continue Prophetic mission and he will deal with the opponents at all cost.

b). Then Quraysh after some time came again with most weird proposal, that Abu Talib should adopt Amarah bin Waleed a handsome wealthy and prosperous young man and hand them over Prophet ﷺ so they martyr Him. Abu Talib replied with anger and deep grief that your nephew enjoys life under me and my nephew would be assassinated by you? This is just not tolerable and can't be thought about. the Quraysh disbelievers after seeing conversion of Hamza ibn Abd al-Muttalib and Omer ibn Khattab, decide to make worldly offers to Prophet ﷺ. Utbah ibn Rabi'ah offered Prophet ﷺ the chiefship of Makkah and Quraysh, heaps of money and marriage with most beautiful Quraysh women as many as Prophet ﷺ like. Prophet ﷺ turned down all the offers, and said, that ALLAH Almighty has directed Him to convey divine message; if they accept, it will be beneficial for both, this life and life hereafter, and if they reject than Prophet ﷺ will keep patience until ALLAH Almighty decides between Him and them. Then Prophet ﷺ recited Verses 1-13 from chapter 13 (Surah Al Ra'ad). Utbah kept listening and when Prophet ﷺ reached at the end of verse 13, Utbah put his palm upon blessed mouth to stop reciting further and swore to Prophet ﷺ by ALLAH Almighty. He got frightened from divine punishment descended upon earlier nations like Aad and Thamud.

12. SPLITTING THE MOON

Quraysh demanded a miracle as proof of Prophethood. Prophet ﷺ by pointing blessed finger split the moon into two halves. One half moved towards the hill of Safa and the other towards the hill of Marwa. Both pieces were kept split and shining for a few hours before rejoining. But the disbelievers rejected the miracle by calling it a magic trick.

13. SOCIAL BOYCOTT

In the 1st month of the 7th year of Prophethood, Quraysh decided to socially boycott the Prophet ﷺ, his family Banu Hashim and extended family Banu Muttalib until they handover Prophet ﷺ to them for assassination. Quraysh wrote a treaty and hanged it in Ka'ba. All social ties such as selling, buying food, goods and meet-ups were suspended. Abu Talib along with Banu Hashim and Banu Muttalib left downtown Makkah to reside in nearby valley sha'ab Abi Talib. The boycott was so intense that for days and weeks nothing from grain and food could be found and sometimes they were compelled to eat wild vegetation, dried cattle skin etc.. Children, women and elderly members were in severe state of diseases and shortage of nutrition. After around 3 years few notable disbelievers realised the unjust state of boycott and had a meeting wherein it was decided to take up the matter in council. Next day when the issue was raised by Zohair, the son of Prophet's aunt, Abu Jahl opposed very strongly but when people started standing up in support of Zohair, Abu Jahl stepped back by saying that it seemed to be an already decided affair. Meanwhile, the Prophet ﷺ told Abu Talib that the paper of the treaty has been eaten by insects leaving only the piece where the name of "ALLAH" was written. Abu Talib conveyed the prophecy to Quraysh and it was observed correct. All Quraysh felt deeply embarrassed. Prophet ﷺ, Banu Hashim and Banu Muttalib returned to their homes and normal life.

14. YEAR OF GRIEF AND SORROW

After the termination of the social boycott Abu Talib and Sayyida Khadija passed away in a few weeks. Both these events hurt Prophet ﷺ a lot. That is why this year is called “The Year of Grief” in the Seerah and history books.

15. VISIT TO TA'IF CITY

In the same year Prophet ﷺ, after experiencing continual disappointment from Quraysh, decided to present Islam to the chiefs and people of Ta'if as if they embrace Islam then it would be a strong support to the mission. Prophet ﷺ along with Zayd Bin Haritha reached Ta'if and stayed for one month there but no one responded, even they disrespected and humiliated Prophet ﷺ and finally one day they ordered young boys and slaves to beat, stone and expel the Prophet ﷺ from Ta'if. The Stoning was so intense that both Prophet ﷺ and Zayd bin Hairtha got wounded and were bleeding. Even if they collapse to ground, the cruel crowd lifted them up to continue torture and abuse. In this state when Prophet ﷺ came out of city, Angel Gabriel came and conveyed respectfully that by the Will of ALLAH Almighty, I have come along with “Angel for Mountains” and if Prophet ﷺ permits this angel will grind the city between two mountains. Here what Prophet ﷺ replied, and can only be replied by none but Him, The mercy to all worlds, “to spare Ta'if people as may their future generations embrace Islam”.

16. THE NIGHT JOURNEY AND ASCENSION (AL-ISRA WA AL-MIRAJ)

a). After the year of grief and sorrow, ALLAH Almighty gifted Prophet ﷺ what has never ever been given to any Prophet and any of ALLAH Almighty's creation, like Angels, Jinn etc. None of Humans were raised to meet the Creator, bodily. One night Archangel Gabriel came to Prophet ﷺ, woke Him up, and

took him to Masjid al-Haram, opened the blessed chest, brought a bowl made of gold filled it with Zamzam (the sacred water from well of Zamzam located in Masjid al-Haram close to Ka'ba) took out the Radiant Heart and washed with Zamzam in the bowl. This was done to prepare the Prophet ﷺ to witness and experience the overwhelmingly awe-inspiring sights to come, and to traverse bodily and awaken through the heavens and beyond without being subjected to any of the physical laws.

b). Gabriel brought a beast smaller than a mule and bigger than a donkey called al-Buraq (Buraq originating from Arabic word “Barq” meaning “Lightning”, denoting its lightning fast speed). Gabriel holds the harness and Prophet ﷺ mounted on it. Buraq took Prophet ﷺ to Masjid Al-Aqsa, Jerusalem (same place of present Al-Aqsa Mosque but present mosque building was not there at that time). Prophet ﷺ during the journey saw many signs/sites made sacred by ALLAH Almighty. At Masjid al-Aqsa Prophet ﷺ led the congregational prayer attended by all the prophets earning the title of “Master of Prophets (Al-Imam al-Ambiya)”. Gabriel presented two bowls to drink, one of wine and the other of milk. Prophet ﷺ choose the milk, Gabriel said that “You have chosen the Fitrah (innate and pure disposition), had you chosen wine your Ummah (Believers/Muslims) would have strayed”. The symbolism is clear, milk is pure and unadulterated, whereas wine is fermented and corrupted.

c). From Masjid Al-Aqsa Prophet ﷺ ascended to heavens through a ladder in company of Gabriel. At the first heaven Prophet ﷺ was welcomed by Prophet Adam at second heaven by Prophet Yahya (John) and Prophet Isa (Jesus) who greeted Him as well, at the 4th and 5th heaven Prophet Muhammad ﷺ met Prophet Idris and Prophet Harun (Aaron) respectively. At Sixth heaven Prophet Musa (Moses) welcomed Him, at 7th

heaven Prophet Ibrahim (Abram) greeted Him with words "Welcome, O righteous son and righteous Prophet ﷺ".

d). The Prophet ﷺ then proceeded above and beyond the Seventh Heaven at which point He saw Sidrah Al-Muntaha (the Lote Tree of the utmost boundary). It begins in the Sixth Heaven and transcends into the Seventh Heaven. At this point Archangel Gabriel stopped as it is the limit for all creations except Prophet Muhammad ﷺ. Prophet ﷺ then ascended beyond. Whether Prophet ﷺ saw ALLAH Almighty or not has remained a topic of lengthy discussion among scholars. Some affirm un-veiled witness and many opt the witnessing with a veil of light in between. There are no authentically narrated reports about the conversation between Prophet ﷺ and ALLAH Almighty. The meeting was so precious, noble and exclusive that its details are not mentioned in Qur'an or Hadith. However, Allah Almighty in the Qur'an says;

"Thus He (Allah Almighty) revealed to His Slave (Prophet Muhammad ﷺ) what He (Allah Almighty) revealed." ⁽¹⁾

However, the Prophet ﷺ was granted with three things;

- i) the obligation of five prayers,
- ii) The final two verses of Surah-Al Baqarah (chapter 2 of Qur'an), and,
- iii) The promise that every Muslim will eventually reside in paradise".

e). After descend back to Jerusalem Prophet ﷺ returned to Makkah on Buraq. In the morning Prophet ﷺ made call to all Quraysh and narrated the event. Quraysh who had visited Jerusalem started asking for landmarks of the Holy City. ALLAH Almighty brought the city in front of the Prophet ﷺ and He answered all the questions. Quraysh asked about anything seen on the way. Prophet ﷺ told them about a caravan which will reach Makkah in the next three days. Additionally, the Prophet said that, the caravan lost a camel which was later

(1) Surah al-Najm, Ch.53, Verse 10, Translation, Mufti Taqi Usmani

on found and the same mud color camel will be leading the caravan while entering in Makkah having two sacks on the back. That exactly happened. One of the chiefs of disbelievers, Waleed bin Moghira, called the events and signs an open magic, all disbelievers supported his view. One of the Quraysh ran to Abu Bakr and told him that the Prophet ﷺ says such and such about an unbelievable journey and asked what opinion Abu Bakr has? Abu Bakr replied most diligently;

“If He says that, then it is true” the man exclaimed, “Do you believe Him?”

Abu Bakr replied, “I believe Him in something much more amazing than that. He claims that Revelation descends to Him from the seven Heavens”. Thereafter, he became known as Abu Bakr al-Siddiq – The truthful, Al-Siddiq Al-Akbar – the best among truthful.

17. ISLAM IN MADINAH

Madinah, than named “Yathrib” (meaning city of Dust) until Prophet ﷺ migrated and changed the name as “Taybah” and “Madinah”, later on which became famous and called as “Madinah tul-Nabi” (The City of Prophet ﷺ) and “Madinah Munawwarah (The Luminous City)”. It was a City north-north east of Makkah, inhabited by two Arab tribes namely “Aws” and “Khadhraj” and three Jew settlements naming “Banu Qaynqa”, “Banu Nudyre” and “Banu Qurayzah”. In the 11th year of Prophethood 6 people from “Aws” and “Khadhraj” came for Hajj. Prophet ﷺ met them and presented Islam. They embraced the new religion and returned to Madinah. Next year during Hajj twelve Madinities converted to Islam and pledged to refrain from; theft, adultery, vilification, killing offspring and upon following the Prophet ﷺ in all good deeds. Upon their request Mus’ab Bin Umair was sent with them as a preacher. This resulted well, as in the Hajj of the 13th year of Prophethood, 75 Madinities including two women embraced

islam. They pledged as well and invited Prophet ﷺ to migrate to Madinah and pledged that they will support and protect Prophet ﷺ as they do for themselves. Prophet ﷺ accepted the invitation.

18. MIGRATION (HIJRA)

After the Hajj, Prophet ﷺ directed Makkan Companions to migrate. Abu Salma was the first to migrate to Madinah. As the migration started, Quraysh disbelievers conspired that if Prophet ﷺ migrated as well, the spread of the new religion will get out of control, hence, they decided to assassinate Prophet ﷺ. Prophet ﷺ was waiting for the command from ALLAH Almighty for Him to migrate. ALLAH Almighty revealed the Quraysh plan to Prophet ﷺ and permitted Him to migrate as well. It was the last day of Sa'fer, the 2nd month of 14th year of Prophethood, when Prophet ﷺ planned to migrate as well.

19. THE MIGRATION (HIJRA) OF PROPHET ﷺ.

a). Leaving Home:

Quraysh in a meeting decided to form a unit of chosen young men from every Clan of Quraysh who should together fall on Prophet ﷺ, each striking a mortal blow, so His blood will be on every clan. The Banu Hashim would not be able to fight the whole tribe; rather they would have to accept blood money. ALLAH Almighty revealed their plan to Prophet ﷺ. Prophet ﷺ same day early afternoon went to Abu Bakr's house and finalized the migration plan. Then, Prophet ﷺ returned home and told Ali ibn Abi Talib about Quraysh plot and that He will be migrating that night. Prophet ﷺ advised Ali ibn Abi Talib to stay behind and sleep on His bed under His mantle, and the next morning handover the valuables to the owners which were deposited with Him for safekeeping by many disbelievers. (It is worth noting that, The Prophet ﷺ was never ceased to be known as Al-Amin, The trustworthy). When night fell the

assassins gathered and seized the Prophet's ﷺ house but, during the gathering around they heard the women voices from the blessed house. One of them said that if they climbed over the walls to break in, their names would forever be held in dishonor among Arabs for violating the privacy of women. Thus, they decided to wait until Prophet ﷺ comes outside. The Prophet ﷺ and Ali ibn Talib were soon became aware of their presence. Prophet ﷺ gave Ali His mantle to wrap and sleep on His bed, saying that no harm to him will come from assassins. Then, Prophet ﷺ started reciting Surah YA'SIN (Chapter 36) of Quran and, when reached to the verse 9:

“And we have placed a barrier in front of them and a barrier behind them, and (thus) they are encircled by Us; so they do not see”.⁽¹⁾

Prophet ﷺ went out of the house; and ALLAH Almighty took away the enemies' sight so that they didn't see Him, and He passed through their midst on His way to Abu Bakr's house.

b). Abu Bakr's House to Cave "Thawr":

Prophet ﷺ and Abu Bakr, along with Son of Abu Bakr (Abdullah ibn Abu Bakr), left immediately from there riding on two camels for a cave in the mountain of Thawr, a little south of Makkah on the way to Yemen. Abu Bakr returned the camels with Abdullah and advised him to listen to what Quraysh would be planning the next morning and report at night with news. On the other side the Quraysh men saw through the window and found someone sleeping at Prophet's ﷺ bed covered by His mantle. When they saw Ali ibn Abi Talib rose from bed, still wrapped in the Prophet's ﷺ mantle, they realized that they had somehow been outwitted. They decided to go back and report to their respective chiefs of the clans. The Quraysh chiefs immediately called for a search on every possible way to Madinah and announced a head money of hundred (100) camels, to whosoever catches the Prophet ﷺ

(1) Ch 36, verse 9, translation by Taqi Usmani.

or kills Him. On the third day, the search party reached right on top of the cave entrance. Prophet ﷺ and Abu Bakr were clearly listening to them. Abu Bakr thinking of the Prophet's ﷺ safety, got scared as if disbelievers just look down the cave entrance they could see them easily. Prophet ﷺ said what ALLAH revealed as follows:

“Do not grieve. ALLAH is surely with us.” ⁽¹⁾

And then said:

“O Abu Bakr”, what do you think of two (persons), for whom ALLAH Almighty is the third?” ⁽²⁾

c) Cave Thawr to Madinah:

After hiding out in the cave for 3 nights and 3 days, Prophet ﷺ and Abu Bakr left for Madinah. Abdullah Ibn Ari'qat an expert navigator of the desert, was already hired to take the blessed caravan through unknown and unfamiliar routes to Madinah. Prophet ﷺ arrived at Quba, a locality in the outskirt of downtown Madinah, and waited for Ali ibn Abi Talib there for around two weeks. In Quba Prophet ﷺ laid the stone for the first mosque in Islam, the famous Masjid Al-Quba. After 2 weeks Prophet ﷺ left for the main city of Madinah on Friday morning. On the way, Prophet ﷺ stopped for the Friday prayer at settlement of Banu Salamah. Prophet ﷺ arrived in Madinah in the afternoon. The Madinites including children were rushing to greet Him. Even women were witnessing the procession from rooftops. Little girls were singing greeting rhymes. Everyone was willing to host Prophet ﷺ, but Prophet ﷺ replied to all of them that: “Let the camel be, as ALLAH has taken care of it (i.e ALLAH will decide)”. The camel stopped at a particular place in the locality of Bani Najjar, the clan of Prophet's ﷺ great grandmother Salma, wife of Hashim bin Abd Manaf and mother of Abd al-Muttalib. Prophet ﷺ then said, “Whose house from our family members is closest? Khalid bin

(1) Surah al Tawbah, Chapter 9, Verse 40.

(2) Sahih Muslim, Hadith 2381.

Zayd, known famously as Abu Ayub Ansari rose up, proclaimed his lineage, ecstatically claimed the right to host Prophet ﷺ. The Messenger of Allah ﷺ left for his house. Prophet ﷺ stayed there for 6 months until the blessed family also migrated and small housing units were built for Prophet ﷺ and His family.

20. SIGNIFICANCE OF HIJRA

Event of Hijra is the most influencing event, not only in the history of Islam but in the history of Humankind as well. This was the emergence of a society, a civilization which promulgated the Unity of GOD and enforcement of GOD's command i.e Sharia, the Divine law in its full and globally, first time in the history. Later on, when the Muslim state decided to start their own calendar, they took Hijra as the starting point.

21. FISRT YEAR AFTER HIJRA

Prophet ﷺ, took immediate and concrete actions, as mentioned below, to solidify the newly found Muslim community in Madinah and its future role as the Torchbearer for humanity.

a). Masjid Al-Nabawi Al-Sharif (The Holy Mosque of Prophet ﷺ).

First thing Prophet ﷺ did upon arriving, was the announcement of building the mosque. The land where the camel of Prophet ﷺ first sat was chosen. The land was owned by two orphan boys, besides their insistence to donate the land, Prophet ﷺ affectionately refused and directed Abu Bakr to pay the agreed price of the land i.e., 400 Dinars (400 gold currency coins). During construction of the masjid Prophet ﷺ participated physically by carrying and laying stone blocks. The blessed age of Prophet ﷺ was 53 years at that time.

b). Treaty of brotherhood (Mawakha)

Madinite Muslims were honored with the title of “Ansar (Helpers)” and immigrants were given the title of “Mohajir (Immigrants)”. Prophet ﷺ announced official brotherhood between each individual Mohjir and Ansar. It was declared that their rights upon each other would be like real brothers sharing everything and supporting each other.

c). Charter of Madinah (Mithaq AL-Madinah)

In order to bring harmony between citizens of Madinah i.e. Muslims and Jews living in three settlements around Madinah, namely, Banu Qaynqa, Banu Nudyre and Banu Qurayzha, a Charter was formulated and agreed by all communities, outlining the rights and duties of both communities who were then the citizens of the emerging Islamic State. The treaty explained and ensured the freedom of exercising respective religion, defending jointly in case of any invasion to Madinah from outside. All civil and criminal cases to be decided in the court of the Prophet ﷺ in accordance with the respective law i.e. Islamic Law for muslims and Torah (Old Testament) law for Jews. In case any citizen is involved in killing someone from tribes outside of Madinah the blood money levied on that person shall be paid by both communities in equal half shares of the amount.

22. STATE OF MADINAH VS QURAYSH

a). In Makkah the Divine Command was to remain patient and steadfast but in Madinah, ALLAH Almighty allowed believers to fight back. Following verse of Surah Al-Hajj was revealed soon after Hijra:

“Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and ALLAH is powerful to give them victory”.⁽¹⁾

(1) Chapter 22, verse 39, translation Mufti Taqi Usmani

b). This fight back is called "JIHAD" (Lit. Meaning, 'Struggle'). In the present time of print, electronic and digital media the word "Jihad" is the most spoken word at every platform in connection with Islam and Muslims. However, at the same time, Jihad is one of the most misunderstood and misrepresented part of Islam. Here I would like to present a brief concise elaboration on 'Jihad' in following sub-paragraphs;

i) Definition of Jihad from Oxford dictionary of world religions

It is important here to clearly understand the meaning of "Jihad", which in present times is commonly misunderstood in connection with non-state militant groups' activities which are purely unlawful and contrary to Shariah Law. Definition of Jihad as per Oxford Dictionary of World Religions reproduced below also gives the similar understanding and meaning:

“(Arab, jahada, meaning “he made effort”), more fully, jihad fi sabi lillah, “Striving in the cause of God”. **Jihad is usually translated as ‘holy war’ but this is misleading.** Jihad is divided into two categories, the greater and the lesser (Jihad); the greater jihad is the warfare in self against any evil or temptation. The lesser Jihad is the defence of Islam, or a Muslim country or community, against aggression. It may be a Jihad of the pen or of the tongue. If it involves conflict it is strictly regulated and can only be declared and led by the government of a Muslim majority country.

ii) Categories of Jihad

Dr Yasir Qadhi, gives a precise categorisation of "Jihad", in connection with Prophetic Mission of Prophet Muhammad ﷺ, for both the before and after Hijra eras.

* Makkah before Hijrah:

Military Jihad is forbidden, and Jihad (*to struggle*) is limited to Jihad al-Nafs (*struggle of the soul i.e., being patient and fore bearing*)

* After Hijra:

Jihad is permitted- but voluntary-as self-defense.

* Jihad became obligatory, but only against Quraysh, then;

* Jihad mandated against all (disbeliever) tribes of Arabia. ⁽¹⁾

23.The FIRST MUSLIM STATE

a) Show of Presence

After establishment of a fully functioning first ever

"Muslim State of Madinah", Prophet ﷺ turned towards the archenemy of Islam, "The Quraysh of Makkah", who had not only put all possible hurdles to eliminate The Religion of Islam, but also compelled Muslims to migrate, in order to protect and keep their faith in Islam alive. Then, the time had come to respond to Quraysh, the most arrogant and heinous people towards the religion of Islam. Prophet ﷺ started with small expeditions against Quraysh trade caravans. The objectives were;

* to demonstrate the political and military presence of Islam,

* to strangle the Quraysh trade to Syria and Egypt which was the lifeline of Quraysh, who oppressed Muslims and Islam to wipe out the truth.

* to strengthen the Muslims to carry on the religion with a strong mental and financial base.

b). Military expeditions

Military expeditions in the Prophetic time were of two types.

* Battle in which Prophet ﷺ participated personally are called Ghazwah (plural Ghazwat).

* battle which were ordered by Prophet ﷺ, but He was not part of troops, are called Sariyyah (plural Saraya)

c) Saraya during 1st Year Hijra,

In months Ramadan, Shawwal and Dhul-Qa'ad Prophet sent three small military campaigns under command of Hamza, Ubaidah bin Harith and Sa'ad bin abi Waqas to raid Quraysh

(1) Ref: "The Seerah of Prophet ﷺ", based on lectures by Dr Yasir Qadhi,
Adapted & Edited by Dr Salah Sharief.

trade caravans. None of the expedition turned into an encounter, except exchange of some shooting of arrows took place. All campaigns consisted of Mohajir soldiers only, no Ansar was deployed.

24. RAIDS ON QURAYSH CARAVANS (2ND YEAR HIJRA)

a). First time Prophet ﷺ led small military campaigns towards three different places, namely, Abwa, Bawat and Ushayrah early in the year . On each occasion the Quraysh caravan had passed before the arrival of Muslim troops, hence, no war broke out. However, Prophet ﷺ made treaties for peace and cooperation with surrounding tribes of Banu Damrah and Banu Mad'laj.

b). Around Jamadi al-Thani (6th Month of 2nd Hijra), a Quraysh man Karz bin Jabir Fah'ri ambushed grass farms of Madina, killed three herdsmen, looted camels and cattle and ran away. Prophet ﷺ followed until village of Safwan near town of Badr, but he had fled. This is called Ghazwah Badr first, Badr Sughra (small), and Ghazwah Saf'wan as well.

25. BATTLE OF BADR (RAMADAN, 2ND HIJRA)

a). The Prophet ﷺ received information about a Makkah bound caravan of Quraysh from Syria known to be the biggest caravan Quraysh traders ever invested in. Intercepting the caravan would therefore be significant as it would bring their economy to a screeching halt, while simultaneously empowering the Muslims and specially Mohajir's whose wealth and houses in Makkah had been unjustly confiscated by the Quraysh. Prophet ﷺ made an announcement in Mosque. He said, "We have a mission to undertake, so whoever, has his camel ready shall come with Me". Details were kept secret. The people who could get ready immediately, assembled on that very short notice. A total of 313 soldiers including 82

Mohajirs and 231 Ansars got ready, the convoy was not prepared for war, as the aim was to raid the caravan in surprise. The whole group had two horses, 100 camels and minimal armour and weaponry.

b). On the other side Abu Suffiyan, the chief of caravan had also sent out counterspies to observe the Prophet's ﷺ spies. Abu Sufyan's spy reported seeing two men at a distance, Abu Sufyan reached the scene, although men were not found but the camel dung was evident. Abu Sufyan, an astute and seasoned chief, cracked a few pieces of dung and found undigested date seeds. He concluded that they were spies from madinites and muslims were close to ambush the caravan. He altered the route and sent a man to Makkah asking for troops to immediately reinforce the security of the caravan. Quraysh in a single day mobilized 1300 men, at least one each from the household of Makkah, so far, the biggest battalion of Quraysh history. They had 100 horses, 600 armor suits, hundreds of camels and more than sufficient support supplies. To show the power singing girls and barrels of wine were part of supplies. Meanwhile, Abu Sufyan, escaping the threat, sent a message that they were safe and additional support was no longer a need. Many of Quraysh chiefs opined to discontinue the mission, but Abu Jahl was adamant, "no, we will go to Badr and stay there for three days. We will drink our wine, have women singing for us, and let the Arabs hear that we are a strong and mighty nation. At this point some smaller allied clans left and Quraysh troops reduced to 950-1000, who left for Badr.

c). Prophet ﷺ also had information that caravan had fled but Quraysh were heading towards plains of Badr. The Prophet ﷺ began to quiz the companions, asking what they thought if Quraysh were ready to fight. As the Muslims left Madinah for an easy raid on caravan, they neither were prepared nor expected a full hostile war, hence, some of them showed reservations. Prophet ﷺ then said, "Makkah has presented to

you the cream of the crop”. He added, “By ALLAH Almighty! So and so over here (pointing) and so and so will be killed over there,” He named them one by one, pointing to different locations. The Prophet ﷺ then asked the companions thrice “what do you think we should do?” Abu bakr first, then Umar Ibn Khattab and Miqdad ibn A’mr (all three mohajjirs) stood up one after the other and showing unconditional support to whatever the Prophet ﷺ had decided. Miqdad said “O messenger of ALLAH (ﷺ), do as ALLAH Almighty has commanded you, and we are right behind you; O Messenger of ALLAH (ﷺ) we will not say to you as the Children of Israel said to Musa (Moses) ‘So go both you and your Lord and fight’, we are staying right here’, rather we say, ‘Go both you and your Lord and fight, we are right behind you’; O messenger of ALLAH (ﷺ) take us to all corners of the world, and we will follow you until we meet ALLAH Almighty's decree!”. The Prophet ﷺ thanked him and asked for the fourth time, “what do you think we should do?” silence ensued, then the great leader of Ansars, Sa’ad ibn Mu’adh stood up, saying, “perhaps you are intending us (Ansars), O Messenger of ALLAH (ﷺ)” (At the covenant of Aqabah, the Ansars pledged to protect the Prophet ﷺ from all aggression, but the upcoming battle of Badr did not constitute the defensive jihad, so it was technically outside the fold of the pledge. The Prophet ﷺ did not want to force Ansars to continue, as they did not pledge to partake in this type of combat). The Prophet ﷺ replied in the affirmative, then Sa’ad said, “O Messenger of ALLAH (ﷺ) we believe in You and trusted You; we testified that You have come with the truth”, we gave You our promises and oaths that we will listen and obey, so go forth and do as You see fit for, we are with You. I swear by the One Who has sent You with the truth, were you to take us to oceans and charge, galloping into the sea, we would go right behind You. We are not scared to meet the enemy tomorrow, and we will show You our

patience in battle. Perhaps ALLAH Almighty will show You, through us, that will comfort You”. Prophet's ﷺ blessed face which was described as a shining moon became further radiant, overjoyed with Sa'ad's response.

d). Prophet ﷺ arrived at Badr on 16th Ramadan 2 Hijra and set up the camp, the Prophet ﷺ spent whole night making profuse supplications and prolonging his prostrations. Early morning Prophet ﷺ lined up the companions. There after Prophet ﷺ once again turned to his Lord, raising His blessed hands, saying, O ALLAH Almighty, fulfil your promise to me, O Allah Almighty, give me what You have promised; O ALLAH Almighty if this group is destroyed, you will not be worshiped on Earth.” As soon as Prophet ﷺ lowered his blessed hands, ALLAH Almighty sent down the revelation;

"I am going to support you with a thousand angles, one following the others." (Quran, Surah al-Anfal, Ch:8 verse 9, Translation: Mufti Taqi Usmani)-

The invitation duel was a custom in those days to commence a war. Quraysh sent out Utbah bin Rabiah and Shaybah bin Rabiah (two brothers) alongside Walid bin Utbah. From Muslim troops three Ansars Auf Ibn Afra, Mu'aw'widh ibn Afra and Abdullah ibn Rawaha rose up. Quraysh called out that they have no issue with Ansars then added, "O Muhammad (ﷺ) send out equals worthy of us to fight". The Prophet ﷺ said, "stand up, O Ubaydah ibn al-Harith, and you O Hamza; and you O Ali" (it is worth mentioning that Hamza was Prophet's ﷺ uncle, Ubaydah and Ali were Cousins, so Prophet ﷺ responded not from Mohajirs in general, but from the blessed Prophetic Family (The Ahl al-Bayt), the closest blood of Prophet ﷺ) Ubaydah took Utbah, Hamza took Shaybah and Ali walked towards al-Waleed. Hamza and Ali instantaneously killed their opponents. Meanwhile Ubaydah got his leg cut, Ali and Hamza both turned to support him and killed Utbah. After this event the open war started. Prophet ﷺ fought as well, altered

between commanding, making supplications and fighting physically. ALLAH Almighty sent down 1000 Angels. In reality ALLAH Almighty did not need to send 1000 when one single Angle would have sufficed considering their supernatural existence, it was a show of force to assure muslims of the divine support. Many muslims troops, later on, reported their observations as opponents getting killed or wounded while they had only raised their swords. Similarly, many Quraysh men who embraced Islam in following years reported seeing unknown and apparently different people among files of Muslim army. Abbas Ibn Abdul Muttalib, uncle of Prophet ﷺ who was Captive after the war, reported that the muslim apparently made him captive was not the one who caught him in the battle field, and That was a well cleanly dressed beautiful men who caught him. Banu Hashim the Prophetic Family who hadn't yet embraced Islam and living in Makkah were forced to join Badr troops by Abu Jahl and other Polytheist Chiefs of Quraysh. When victory for Muslims became clear, the Quraysh fled back. 70 of them were killed and 70 were captured. Muslims suffered 14 Martyrdoms and of course no captives. Prophet ﷺ ensured proper burial of martyrs. The dead of Quraysh were also placed in an abandoned well and covered them with sand.

e). Prophet ﷺ had the sunnah off staying three days at the battle field after victory. During this stay ALLAH Almighty revealed commands about distribution of spoils of war (Maal al-Ghanimah) According to which one-fifth (1/5) is for ALLAH Almighty and His Messenger ﷺ, and to be spent upon, Prophet's ﷺ close relatives, orphans, poors and (needy) travelers; rest of four (4/5) to be distributed among the troops. Regarding prisoners of war, messages were sent to their families in Quraysh for paying ransom; the amount of ransom was according to the financial status of their respective families. Those among captives knew reading and writing were

advised to teach 10 Madinite children as their ransom. Some captives who were neither literate nor wealthy were freed without ransom.

26. GHAZWAH BANU QAYNQA (SHAWWAL 2ND HIJRA)

Some jews harassed a Muslim woman in the marketplace of their locality Banu Qaynqa (one of three tribes and settlements of Jews around Madinah, who were part of the charter, Mithaq Al-Madinah, as mentioned earlier). Upon knowing the incident Prophet ﷺ tried to amicably settle down the issue with negotiation and justice for women but Banu Qaynqa Chiefs in response went arrogant and replied that, "*Muslims shouldn't remain deceived from their triumph in Badr, we are not Quraysh, we are Jew the people of sword*", and announced leaving charter unilaterally (they were 2000 in total with 700 men able to fight). Prophet ﷺ at last sieged their fortress. After two weeks they surrendered unconditionally, agreeing and leaving the decision from their nominated chosen pre-Islam allies from Ansars as their solicitors. Jews nominated Ubadah bin Samit and Abdullah ibn Ubai (*Chief of Hypocrites from Madinah. There were some Madinites who accepted Islam just apparently and from the inside they were disbelievers and hated Islam. Future events confirmed their hypocrisy*) as their solicitors. Ubadah binsamit refused but Abdullah ibn Ubai, accepted the nomination and to the level of misconduct, argued with Prophet ﷺ. The Prophet ﷺ listened to him patiently and it was decided that Banu Qaynqa should be exiled from Madinah leaving all arms behind. So, they left for Khayber and other Jew settlements in Arabia, distant from Madinah.

27. GHAZWAH UHUD

a). For Quraysh disbelievers, the motives of this battles were three fold;

- * the religious animosity,
- * desperation for face saving after the defeat at Badr, and,
- * blocking of their trade route to Syria, resulting in economic suffering.

Until then the war was between Muslim and Quraysh, but after Quraysh allying tribes of Kinanah and Tihama, the paradigm shifted to Islam vs Kufr; **lines were drawn and sides were chosen.**

b). On 7th shawwal (10th month of 3rd Hijra) Quraysh left Makkah with 3000 fighting men, 700 were armored and 200 were on horseback. Two dozen women from noble families were also part of the army to boost their morale during the war.

c). Owing to Abbas ibn Abd al-Mutalib's secret forewarning, the Prophet ﷺ had two days to act. Prophet ﷺ convened a general meeting and asked for input from all companions to deal the situation. Many elder Madinite companions, including Abdullah ibn Ubai (*the Chief of Hypocrites*) recommended to defend Madinah staying inside the city. Prophet ﷺ was himself in the favor of this recommendation, but young companions, especially those who couldn't take part in battle of Badr, insisted to confront Quraysh outside the city, and as they were majority, Prophet ﷺ honored their proposal. An army of 1000 men left Madinah for northern plain besides Uhud Mountain, which is infact a collection of peaks spanning one whole mile. While in the midway Abdullah ibn Ubai alongwith his 300 men (*the hypocrites*) left the marching troops, saying that "*Prophet ﷺ listened to youth and left my advice, why should we risk our lives fighting for Him, when He didn't listen to us*".

d). However, Prophet ﷺ arranged the muslim formations strategically and deployed 50 archers upon a mound on the rear of His troops to safeguard from an enemy breach from the back. The War broke out and some 650 Muslim sword men tore apart the enemy so furiously that 3000 disbelievers suffered severe casualties. They started running and scattering,

leaving behind their arms and belongings. At this point the archers placed at the mound started discussing leaving their post and joining the others in collecting the spoils of war. Their commander Abdullah Ibn Jubair tried to convince them to stay at their post but 40 of them left the place. Khalid bin waleed (*who later become the most successful commander of Muslims and history of war, Titled as "Sword of Allah" by the Prophet ﷺ*) who was disbeliever till than observed the gap created and invaded with 200 men. The 10 archers left at the mound were outnumbered and martyred in no time. Khalid's men attacked from rear, muslim troops unaware of the changing scenario got frustrated, received heavy casualties and scattered in desperation everywhere. Prophet ﷺ himself received a deep wound on the blessed face and shoulder, but maintained ground with a few companions around protecting Him from every side. After a little recovery companions took Prophet ﷺ away, up the mountain at a safe place. Meanwhile news erupted among enemy that Prophet ﷺ has been martyred. Quraysh who had already packed up to return heard this, Abu Sufyan the commander shouted name of Prophet ﷺ if He was alive or martyred, and names of Abu Bakr and Omer also. Omer replied that they all are alive. Abu sufyan shouted, this is war which swings both ways, today was the revenge of Badr. Then Abu Sufyan left for Makkah.

e). Muslims had 70 men martyred and dozens wounded badly. It was the saddest day in Madinah so far. Hamza bin Abd al-Muttalib, the uncle of Prophet ﷺ and Mus'ab bin Omair who were two of the early Makkan Muslims were also among the martyrs. Quraish women mutilated the bodies of martyrs, Abu Sufyan's wife Hind, mutilated Hamza in revenge of her brothers, son and uncle killed in Badr.

f). Next morning Prophet ﷺ thought about a possible return of the enemy, hence, ordered an immediate expedition with only those who fought yesterday. Wounded companions obeyed the

command and troops marched up to a place called Ham'ra al-Asad eight miles out of Madinah. Meanwhile, Quraysh on the way back were thinking about the unfinished job and while discussing to return for a conclusive assault; heard that Prophet ﷺ is behind them waiting for any such move, Quraysh decided to continue to Makkah. Prophet ﷺ returned to Madinah ensuring that the threat was over. **The Battle of Uhud drew a clean line between pure muslims and hypocrites, like Badr, which drew a line between believers and nonbelievers.**

28. INCIDENTS OF BE'AR MA'OUNA AND AL-RAJI,

A Najdi tribal chief Amir bin Malik came to Madinah. Prophet ﷺ invited him to Islam. Amir bin malik neither accepted nor denied and requested for sending a few preachers with him to his tribe, so as to get the whole tribe converted. Prophet ﷺ sent 70 companions well versed with Quran and Sunnah. Amir, while approaching his territory, secretly called tribes of Ra'al and Zakwan, and killed all the preachers. Only Amr' bin Umayyah survived and reported back. Prophet ﷺ sent an expedition which effectively crushed the deceivers and killers of martyred companions. Similarly, around the same time, tribes of A'dal and Qarah arrived and asked Prophet ﷺ to send back with them a group of companions to teach them about the religion. The Prophet ﷺ sent 6 (or 10 in some other tradition) companions with them. When they reached a spot called "Ar-Raji" between Rabigh and Jeddah, 100 archers from Banu Lih'yan tribe surrounded them, martyred 4 of them and arrested Khubaib and Zaid bin Ad-Dathani. Both were handed over to Quraysh for head money, and later martyred by Quraysh.

29. JEWS OF BANU AL-NUDYRE,

a). Banu al-nudyre were part of treaty "Mithaq Madinah" and remained peaceful, until they witness the damaging end of battle of Uhud, and incidents of Be'ar Ma'ounah and Ar-Raji',

they started conspiring and hatching plots with Quraysh against muslims. Meanwhile, a case of blood money upon companion Amr' Bin Umayyah Damri was filed who had unknowingly killed two men of Bani Kilab, thinking them the people from the enemy who killed companions at Be'ar Mau'nah. Bani Kilab were allied tribe of state of Madinah; when Amr bin Umayyah reported what he had done, Prophet ﷺ said to him, "you have killed two people, their blood money shall be a debt I have to discharge". Prophet ﷺ asked Banu Nudyre to pay their share in accordance with the clauses of Treaty of Madinah (*Mithaq Madinah*) that both parties had signed. Banu Nudyre agreed to pay, Prophet ﷺ reached at their place. Awaiting meeting, Prophet ﷺ alongwith Abu Bakr, Umer, Ali and few other companions sit under the wall of Banu Nudyre fortress. Jews conspired to drop a large stone from up the wall on the blessed head of Prophet ﷺ. The most wicked of them Amir Bin Ja'hsh volunteered to carry out the task. One of them Salam bin Mushkam, cautioned them, predicting that ALLAH Almighty would reveal their plot to Prophet ﷺ and such an act would constitute a flagrant violation of the Treaty they had with Muslims. Meanwhile, ALLAH Almighty revealed their plan to Prophet ﷺ, and He left the place immediately, on the way back Prophet ﷺ told companions of the Divine Revelation about criminal intention of Jews.

b). Prophet ﷺ gave ultimatum to Bani Nadeer to either evacuate Madinah within 10 days or they will be killed. Chief of hypocrites Abdullah Ibn Ubayy told Jews not to pay attention and he will support them with 2000 men, he also assured the help from other Jew locality of Banu Qurayzah and an anti-Islam desert tribe Banu Ghatfan. So Jews didn't take account of the ultimatum and replied that, they will not leave, do whatever you like".

c). After the above reply from Bani Nadeer, Prophet ﷺ invaded Jew locality and sieged it. Jews were comfortably safe in their

fortress surrounded by thick palm trees, arching from hideouts. Prophet ﷺ order to cut and burn their palm orchards. Although cutting and burning trees in war was not allowed, but on this occasion ALLAH Almighty permitted it by revealing;

”Whatever palm-trees you have cut down, or have left them standing on their roots, it was with Allah's permission, and so that He might disgrace the transgressors. ⁽¹⁾

d). The siege did not last long for ALLAH the Al-mighty, cast horror into their hearts and they willingly offered to leave the Madinah. The Prophet ﷺ accepted it and allowed them to carry as much luggage as their camels can carry, except the weapon. They left for Khyber with 600 loaded camels.

30. SECOND BATTLE OF BADR

As at the end of Uhud War, Abu Sufyan had announced to meet at Badr next year. Prophet ﷺ in Sha‘ban (8th Month of 4th Hijra)set out for Badr accompanied by 1500 fighters. Abu Sufyan came out of Makkah with 2000 soldiers, and camped a few miles out of Makkah. Besides all his big mouth claims Abu sufyan had hidden terror, hence, was reluctant to move forward, and with cowardly excuses he discouraged his people from going to war. Consequently, they returned to Makkah. This expedition is also called “Badr the latter” and “Badr Minor”.

31. GHAZWAH DUMATUL JANDAL

In Rabi al-aw‘wal (3rd month) of 5th Hijra, it was reported that some Northern Arab tribes on the border of Syria i.e Dumatul-Jandal are in the process of gathering to attack Madinah. Prophet ﷺ with 1000 men invaded them, they ran away disparately before muslim forces arrived, leaving behind their cattle. Muslims confiscated all. Prophet ﷺ remained there for five days, nobody appeared to counter muslims.

(1) Surah al-Hashr, Ch: 59, Verse:5.

32. OASIS OF PEASE

Since the exile of Banu Nudyre, no big war broke out with any opponent. The Prophet ﷺ managed to spread security and control any situation causing peace to prevail over the entire area. He also succeeded in shifting the course of events for the welfare of the Muslims. The hypocrites were silenced, the remaining one jew settlement in Madinah continued to fake good neighborliness, seemingly adhering to treaty. The Bedouins became submissive and Quraysh the archenemy of Muslims no longer seemed keen on attacking the muslims. This secure strategic attitude created optimum circumstances to follow logical course in propagating Islam and communicating message of ALLAH Almighty.

33. THE BATTLE OF TRENCH/CONFEDERATES

a) The Jews of Khyber under Huyey bin Akhtab, the leader of the exiled tribe Banu Nudyre, and Quraysh under Abu Sufyan made an alliance to launch a fatal assault against the Muslim State of Madinah. Huyey further strengthened it by forming a Confederation with Eastern Arab Najdi Bedouin tribes i.e. Banu Ghatfan, Bani Asad, Banu Murra, and Banu Sulaym etc. by offering half share in all khyber Dates-Palm products. In total, the strength of the Confederate army, though not agreed upon by scholars, is estimated to have included around 10,000 men and six hundred horsemen.

b) Prophet Muhammad ﷺ, upon receiving information gathered the Madinites to discuss the strategy. The outnumbered Muslims opted to engage in a defensive battle. Madinah was surrounded by difficult to cross lava rocks on eastern and western sides and thick Palm gardens in the south. North was open and vulnerable. Companion Salman Farsi (The Persian) presented the Persian way of Digging a Ditch/Trench to defend the northern side. The proposal was adopted unanimously.

c) Every capable Muslim in Madinah including Prophet Muhammad ﷺ contributed to digging the massive trench in six days. Women and children were moved to the inner city in small fortresses. All the crops were harvested early, so the Confederate armies would have to rely on their own food reserves.

d) The Prophet ﷺ established his military headquarters at the hillock of Sala' and the 3,000 men army was arrayed there. Banu Qurayzha, the only Jew settlement in Madinahh, had promised to remain neutral.

e) The siege of Madinah began in shawwal the tenth month of 5th hijrah and lasted for 20 nights and 6 days of digging the Trench. Since sieges were uncommon in Arabian warfare, the arriving Confederates were unprepared to deal with the trenches. The Confederates tried to attack with horsemen in hopes of forcing a passage, but the Madinites were rigidly entrenched, preventing such a crossing. Both the armies on either side of the Ditch continued exchanging arrows for almost three weeks. On the other hand, the harvest had been gathered and the besiegers had trouble finding food for their horses.

f) The Confederate army made several other attempts to cross the trench during the night but repeatedly failed. Although the confederates could have deployed their infantry over the whole length of the trench, they were unwilling to engage the Muslims at the close-quarter as the former regarded the latter as superior in hand-to-hand fighting. As the Muslim army was well dug-in behind the embankment made from the earth which had been taken from the ditch and prepared to bombard attackers with stones and arrows, any attack could cause great casualties.

g) From the Confederates, Huyay ibn Akhtab, approached Jews of Banu Qurayzha seeking their support against the Muslims from inside Madinah. So far, the Banu Qurayzaha

who were neutral and were hesitant about joining the Confederates since they had earlier made a pact with Prophet ﷺ. When Huyay approached them, their leader refused to allow him entry, but eventually, the sight of the vast Confederate armies, surging over the land swung the Qurayzaha's opinion in the favor of the Confederacy. The Qurayzaha also possessed weapons: 1,500 swords, 2,000 lances, 300 suits of armour, and 500 shields.

h) News of the Qurayzaha's renunciation of the pact with Prophet Muhammad ﷺ leaked out. The Prophet ﷺ realised the grave potential danger the Qurayzaha posed. Prophet ﷺ deployed 100 men and 300 horsemen to the inner city for its protection (cavalry was not needed at the trench).

j) Besides the inside threat, the Muslims found themselves in greater difficulties by each passing day. Food was running short, and nights were colder, the lack of sleep made matters worse. So tense was the situation that, for the first time, four from five canonical daily prayers were neglected by the Prophet ﷺ and Muslim troops. Only at night, when the attacks stopped due to darkness, could they resume their regular worship. everywhere. Considering the worsening conditions Prophet ﷺ sent word to Ghatfan, trying to pay for their defection and offering them a third of Madinah's date harvest if they withdrew. Although the Ghatfan demanded half, they eventually agreed to negotiate on those terms. Before Prophet ﷺ began the order of drafting the agreement, He consulted the Ansar leaders Sa'ad ibn Mo'adh and Sa'ad bin Ubadah. Both chiefs enquired that if it is a Prophetic command, so that they submit obediently or a strategic worldly move? Prophet ﷺ replied that it is His consideration to reduce the hardship of Muslims by cutting away a chunk from confederates. Upon listening to the reply both chiefs opposed the effort by saying that Madinah had never sunk to such levels of ignominy. The negotiations were broken off.

k) While the Ghatfan did not retreat they had compromised themselves by entering into negotiations with Madinah, and the Confederacy's internal dissension had thereby been increased. At about that point, Nuaym ibn Masud, an Arab leader who was well-respected by the entire confederacy, secretly converted to Islam. Nuaym offered his service to end the siege by creating discord amongst the Confederates. Prophet ﷺ allowed him to play his tactics. Nuaym first went to the Banu Qurayzah and warned them about the intentions of the rest of the Confederacy. He said that if the siege failed, the Confederacy would not be afraid to abandon the Jews, leaving them at the mercy of Prophet Muhammad ﷺ. The Qurayzah should therefore demand Confederate leaders as hostages in return for cooperation. This advice touched upon the fears the Qurayzah had already harbored. Next, Nuaym went to Abu Sufyan, and other Confederate leaders, warning them that the Qurayzah had defected to Muhammad ﷺ. He stated that the tribe intended to ask the Confederacy for hostages, ostensibly in return for cooperation, but really to hand over to Muhammad ﷺ. Thus the Confederacy should not give a single man a hostage.

l) Nuaym's stratagem worked. After consulting, the Confederate leaders sent Ikrimah ibn Abi Jahl to the Qurayzah, signaling a united invasion of Madinah. The Qurayzah, however, demanded hostages as a guarantee that the Confederacy would not desert them. The Confederacy, considering that the Qurayzah might give the hostage to Muhammad ﷺ, refused. Messages were repeatedly sent back and forth between the parties, but each held to its position stubbornly. Abu Sufyan summoned Huyay ibn Akhtab, informing him of Qurayzah's response. Huyayy was taken aback, and Abu Sufyan branded him as a "traitor". Fearing for his life, Huyayy fled to the Qurayzah's strongholds. The Bedouins, the Ghatfan, and other Confederates from Najd had

already been compromised by Prophet's ﷺ negotiations. They had taken part in the expedition in hopes of plunder, rather than for personal reasons. They lost hope as chances of success dwindled, uninterested in continuing the siege. The two confederate armies were marked by recriminations and mutual distrust.

m) For days the weather had been exceptionally cold and wet. The provisions of the Confederate armies were running out. Horses and camels were dying of hunger and wounds. Above all these oddities, one cold night, miraculously, Violent freezing winds blew out the campfires, taking away from the Confederate army their source of heat. The enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces and they were terrified by the portents against them. They had already well nigh fallen out among themselves. During the night the Confederate armies withdrew, and by morning the ground was cleared of all enemy forces.

n) The last assault by disbelievers upon muslim state was over, Prophet ﷺ declared that it was the last occasion and than onward only muslims will assault against Quraysh and disbelievers, and surely they will not return.

34. GHAZWA BANU QURAYZAH

a). Immediately after the miraculous successful defense of Madinah and retreat of confederate army of Pagans, under divine command, Prophet ﷺ and 3000 Muslim soldiers sieged the Jews settlement of Bani Qurayzah to punish them for their wicked plan of bringing confederate armies of almost all pagan Arabs upon muslims. Siege continued for one month. Banu Qurayzah chief Ka'b bin Asad offered his people three options:

- * embrace Islam and save everything,
- * kill your women and children yourself, and fight till either all Muslims are killed or every Jew is killed by Muslims.

* conduct a surprise attack on Saturday, the day Jews observe as no worldly work day and Muslim would not be thinking of an attack.

b). Jews refused all three recommendations of their chief and approached their former allies in Ansars, the al-Aous tribe. The tribe interceded on their behalf begging the Prophet ﷺ to be lenient towards them. Prophet ﷺ suggested that Sa'ad bin Mu'adh, the chief of al-Aous may be deputized to give a verdict, Jews agreed upon Sa'ad bin Mu'adh appointment. Sa'ad bin Mu'adh sat for judgment and asked if his judgment would be accepted by all those present including Prophet ﷺ Himself. Everybody replied positively. Sa'ad bin Mu'adh then according to the Torah judged, that "all the able-bodied men belonging to bani Qurayzah should be put to death, the women and children be taken as prisoners and their wealth be divided among muslim soldiers". The Prophet ﷺ accepted his judgment saying that Sa'ad had judged according to command of ALLAH Almighty. The judgment was implemented accordingly.

35. TREATY OF HUDAYBIYAH

a). In Dhu al-Qa'ad (11th month) of 6th hijra Prophet ﷺ had a dream in which He saw that He had entered the Haram (sacred sanctuary) of Makkah in security of his followers and was performing ceremonies of Umrah (lesser pilgrimage). As soon as He informed some of his companions about the dream, they became extremely happy. Prophet ﷺ along with 1400 companions left for Makkah in Ehram. Ehram includes the Niyyah (intention) to perform Hajj or Umrah, immediately after intentions some bindings are levied upon pilgrims and a dress code for men only i.e two cloth mantles, one around waist and the other upon shoulders. Women need to do Niyyah (intention) only and dress in regular clothes.

b). The caravan of pilgrims had no weapons except their sheathed swords of travelers. Approaching close to Makkah, reports were received that Quraysh had blocked the regular road. Muslims opted to detour and stopped before the sacred boundary of Makkah called “Hudud Haram” (a peripheral area around City of Makkah marked by Prophet Ibrahim upon Divine Command when He built the Ka’ba). The place was called Hudaybiyah having a Well with little water.

c). Negotiation between Quraysh and Prophet ﷺ started by the initiative of Budayl bin Warqa of Al-Khuza’ah tribe followed by Al-Hulais bin Alqamah of Aha’beesh tribe and Urwah bin Mas’ud Thaqafi a chief from Ta’if city. But all these efforts brought just a halt only. 70-80 hot-tempered young Qurayshi men secretly decided to ambush the pilgrims camp to break the war, but were captured by the guards. Prophet ﷺ released them free, keeping in view of the far-reaching imminent results about to be achieved.

d). As no results of negotiation were achieved, Prophet ﷺ decided to send Uthman bin Affan as envoy, to tell Quraysh that,

* Muslims had come for pilgrimage and worship only for few days with no intentions of any conflict or fight,

* also to call them to Islam, and

* also give glad tiding to the believers in Makkah about prevalence and an expected future victory of muslims over Pagans. Uthman met Abu Sufyan and other chiefs and assured them that after performing Umrah muslims will return peacefully, but the Quraysh remained inflexible. They, however, offered Uthman to perform Umrah. Uthman declined the offer saying, “how is it possible that I avail myself of this opportunity, while the Prophet ﷺ is denied of it”.

e). Muslims anxiously waited for Uthman’s return, but when his return was delayed suspicions about foul play by Quraysh started arising. Prophet ﷺ stood under a tree and asked muslims

for pledge (Bai'at) that they would not flee. 1400 plus people pledged for death. Prophet ﷺ even hold out his own hand and said "this is for Uthman". After the pledge was complete, Uthman arrived and gave the pledge himself. This pledge is called "Bai'at ar-Ridwan" and is a distinguished one among pledges, which is mentioned by ALLAH Almighty:

"Allah was pleased with the believers when they were pledging allegiance with You (by placing their hands in Your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a victory, near at hand", (Surah al-Fateh, Ch : 48, Verse:18)

f). Finally Suhail bin Amr, a chief of Quraysh, came to negotiate. Both parties agreed to conclude a Treaty of reconciliation as follows:

- * The Muslims shall return this time and come back next year;
- * They shall not stay in Makkah for more than three days;
- * They shall not come back armed, but can bring with them only sheathed swords in scabbards and these shall be kept in bags;
- * War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other;
- * Whoever wishes to join Muhammad ﷺ or enter into treaty with Him, should have the liberty to do so, likewise;
- * whosoever, wishes to join the Quraysh, or enter into treaty with them, should be allowed to do so; and
- * If anyone from Makkah goes over to Muhammad ﷺ without his guardian's permission, referring to a fugitive, should be returned to Quraysh, however, if any of Muhammad's ﷺ followers return to Makkah, he should not be sent back.

g). Muslims returned from Hudaibiyah, generally heart broken, but with believe that ALLAH Almighty and his Messenger ﷺ know the best. However, following the Treaty of Hudaibiyah its benefits were realized in the coming years, they are;

- * First time ever Quraysh recognized the legitimacy of State of Madinah on equal terms;
- * Quraysh, indirectly, gave up their religious leadership of Arabia;
- * Muslim had the opportunity to reach out to spread Islam to those areas which were not explored.
- * Muslims of Madinah started visiting Makkah, a free interaction opened among people including surrounding tribes. Thus, Within two years twice as many people entered in Islam than ever before.
- * Prophet ﷺ who went for Umrah with 1400 people entered Makkah victoriously with 10,000 soldiers just after two years of treaty.

36.LETTERS OF INVITATION TO ISLAM

In the same 6th Hijra after treaty of Hdaybiyah, Prophet ﷺ sent letters to Emperors of Byzantine empire, Iranian empire (the two superpowers of the time) and other Kingdoms like Avicenna, Egypt, Oman, Yemen, Bahrain etc, inviting them to Islam. All recipients of the blessed letter replied with honor and respect, though did not accept the invitation to Islam. However, the Iranian emperor shredded the blessed Prophetic letter and very arrogantly replied to the Muslim envoy.

37. CONQUEST OF KHYBER

- a). Khayber, the stronghold of Jews with 8 big and few smaller forts and nearby Jew towns of Taima and Fadak were the center of conspiracy against Islam and Muslims.
- b). It is worth mentioning that Quraysh hostility was based upon rejection of their just few centuries old baseless Paganism. Quraysh were aware that they were Ishmaelites, knowing that Ishmael was son of Ibrahim and both were the monotheists, they always called Ka'ba the "Bait ALLAH" (the house of ALLAH Almighty). Upon intra-Quraysh differences,

they consider such differences as just a difference of opinion between clans of a tribe from the same ancestors.

c). On the other hand, Jews opposition was far deep and old, even more than a millennia. Their claim was based on few false misinterpretations of Old Testament, i.e.,

- * Jews are ethnically chosen one by the ALLAH Almighty.

- * Prophethood and Messenger ship belongs to ethnic Jews only;

- * The Messiah and the final Prophet will come and build the third temple at Jerusalem, then the jew will rule the world. (First temple was destroyed by Babylonians about 586 BCE, and the second temple was destroyed by Roman Pagans in 70 CE).

- * In the light of prophecies from Old Testament they knew that the final Messenger will born in Arabia, even knowing the name and the additional signs, but where they went wrong, was their believe that the final Messenger will be from the lineage of Yahuda (Judah) son of Yaqoob (Jacob) . So, when ALLAH Almighty raised Prophet Muhammad ﷺ from same place Jews knew, having the same name they knew from scriptures, **but from lineage of Ishmael**, this only difference broke the fire of hatred and jealousy in their blind hearts and they become the worst enemy of Prophet Muhammad ﷺ and his Message i.e. Islam.

d). There were three distinct enemies of Islam in the Arabian Peninsula- the Quraysh, the Jews and Najdi Tribes (Najd is upper eastern quarter of present Saudi Arabia, capital city Riyadh and around). The Prophet ﷺ after neutralization of Quraysh, considered it appropriate to resolve the affairs concerning other two, so that peace and security can prevail and muslims can devote their time and efforts in propagating Islam.

e). As Khyber was the center of instigation so Prophet ﷺ gave it priority. After two months of Treaty of Hudaibiyah in late

Muharram (1st month of 7th Hijra), Prophet ﷺ invited those who were willing to fight in the cause of ALLAH Almighty to accompany Him in the march against Khyber. 1400 men swore allegiance and responded to the call. Chief of hypocrites Abdullah bin Ubai informed the Jews and they immediately sent an envoy to Bani Ghatfan for military support. But Prophet ﷺ chose a way to Khyber which was cutting the Ghatfan-Khyber route, thus disabling any support for Jews from Ghatfan.

f). Khyber had 08 (eight) strong fortresses namely, Na'um, As-Sa'ad bin Mu'alh, Az-Zuhair, Ubai, An-Nizar, in one sector of Khyber and Al-Qamus, Al-Watih and As-Sulalin in the other sector. The Prophet ﷺ established Headquarters at a strategic location and started besieging forts one after the other. The first to fall was the fortress of Na'um. Marhab the known swordsman and wrestler of Na'um came out with heavy armor and asked for a duel. Ali ibn Abi Talib faced him and with a single stroke, cut his helmet and his head. The war broke out and Na'um was captured, Jews ran to the next fortress. This happened to all five fortresses of the first sector. Jews fled and strengthened themselves in the next sector of their fortresses.

g). Fortress of Qamus: Prophet ﷺ was having migraine pain, hence, first Abu Bakr was given the flag to assault, muslims under his command tried but couldn't conquer the fort. Next day Umer ibn Khattab was given command, this day also went without the conquest of Qamus. In the evening Prophet ﷺ said that next day He will give the flag to someone who loves ALLAH Almighty and His Messenger ﷺ and ALLAH Almighty and His Messenger ﷺ love him. Next day the flag was given to Ali Ibn Abi Talib and the fortress of Qamus fell to muslims, and subsequently the whole of Khyber.

h). Spoils of war from Khyber included a lot of cash, crops and all the land both residential and agricultural. Prophet ﷺ distributed all these spoils among soldiers as per Quranic

Command. Fadak, another Jew settlement around Khyber surrendered unconditionally without a fight. The palm orchards of Fadak thus categorized as Maal Fai' and Prophet ﷺ took over its possession as per Qur'anic law for leftover property of disbelievers/polytheists/enemies coming to Messenger ﷺ without any fight by muslim troops.

"And whatever fai' (left over property) Allah has passed on to His Messenger from them, you had not urged on your horses or camels for it, but Allah gives predominance to His messengers over whomsoever He wills, and Allah is Powerful over everything."⁽¹⁾

38. THE COMPENSATORY UMRAH

After conquest of Khyber, Prophet ﷺ announced the Umrah pilgrimage to Makkah, as compensatory of previous year's intention, when Muslims were refrained and Treaty of Hudaibiyah was signed. Prophet ﷺ and hundreds of companions including those who were part of previous year's incomplete Umrah accompanied Him. Prophet ﷺ and companions performed Umrah and after stay of three days returned to Madinah.

39. BATTLE OF MU'TAH

As mentioned earlier Prophet ﷺ sent letters to empires, countries and chiefs of big tribes, the Prophet's envoy to Caesar, Al' Harith bin Umar al-Azdi was intercepted by Ghassani tribes located at the border of Arabia and Syria, and then be-headed. Prophet ﷺ after Umrah pilgrimage mobilized an Army of 3000 men under command of Zayd bin Haritha, and instructed that if Zayd is martyred, Ja'fer bin Abi Talib would takeover, similarly after Ja'fer, Abdullah bin Rawaha would take command and if Abdullah bin Rawaha also martyred, On-Scene muslims can select any one as commander

(1) Surah al Hashr, Ch:59, Verse: 6, Taqi Usmani translation.

with consensus. News of muslim army reached Heraclius the Caesar of the Byzantine empire and Christian Arab Ghassani Tribe. They jointly mobilized sixty thousand men (According to some traditions it was one hundred thousand men) at a place called Mu'tah, and both armies came face to face. The war broke out, it was a drastic miss-match, 3000 vs 60,000. Muslims fought with utmost courage and bravery. Zayd bin Haritha, Ja'far bin Abi Talib and Abdullah bin Rawaha were martyred in the sequence Prophet ﷺ had described. After that Muslims selected Khalid ibn Waleed, titled "Saifullah" (Sword of ALLAH) by Prophet ﷺ. Khalid, the biggest war strategist of all times, took control, re-shuffled the wings, sending a few platoons behind some dunes at the rear of Muslim army, came in front and fought with such zeal that the Byzantine would have not expected. In the meantime the first platoon came running with a whirlpool of dust, a huge cry of war, and joined the fight. After an interval another platoon rushed into the battlefield in similar manner. Byzantine, seeing this new course of events, believed that they were being entrapped and drawn into the heart of desert, causing them to stop their pursuit and retreat. Khalid, seeing the opportunity, retrieved his army towards the desert and back to Madinah. This battle resulted in far-ranging consequences and attained a great reputation for muslims and the state of Madinah.

40. CONQUEST OF MAKKAH

a). After the treaty of Hudaibiyah, Banu Khaza'ah a tribe near Makkah made alliance with State of Madinah. Similarly, Banu Bakr another tribe near Makkah allied with Quraysh. Both tribes had a long standing rivalry. In 8th Hijra, Banu Bakr, secretly supported by Quraysh, ambushed upon Khaza'ah and killed 23 men and looted. Banu Khaza'ah approached Prophet ﷺ for support in getting compensation from Banu Bakr and Quraysh. Prophet ﷺ demanded from Quraysh one of three acts;

* blood money for 23 kills,

* terminate their alliance with banu bakr and lastly,

* revoke the treaty of Hdaybiyah.

b). Quraysh announced revoking the Treaty. Prophet ﷺ started preparation for expedition. Meanwhile, Quraysh Chiefs felt the potential threat of their diplomatic mistake. Abu Sufyan came to Madinah for reconciliation. Prophet ﷺ did not reply him in any manner. Abu Sufyan returned empty handed.

c). In Ramadan 8th Hijra Prophet ﷺ left for Makkah with ten thousand soldiers. Abbas bin Abd al-Muttalib, Prophet's ﷺ uncle, migrating from Makkah to Madinah joined Prophet ﷺ midway. Muslim forces reached the valley of Fatima at "Mur az-Zahran" before Makkah. Prophet ﷺ camped there for night and asked every soldier to light individual camp fire.

d). Abu Sufyan was roaming around with Budayl bin Warqa and Hakeem bin Hizam, astonished seeing a huge campfire. Meanwhile they met Abbas bin Abd Al-Muttalib. Abbas told them the situation and advised Abu Sufyan to accept Islam. Abu Sufyan met Prophet ﷺ and accepted the Islam but with reluctance, Abu Sufyan said that he accepts first half of testimony i.e. "None worthy of worship except Allah, but has a little unease in accepting the second part i.e. to testify that Muhammad ﷺ is Messenger of Allah". Abbas immediately warned of the consequences of his reluctance, and Abu Sufyan finally testified fully. Upon recommendation of Abbas, Prophet ﷺ as a special privilege announced, "he who takes refuge in Abu Sufyan's house is safe. Besides already decided refuge conditions for people of Makkah i.e

* confinement in own house, and

* entering the sacred Masjid al-Haram.

e). Next day Prophet ﷺ divided his army in three battalion and each entered in Makkah from three entrances. Prophet ﷺ Himself entered from Hajoon the upper Makkah with utmost humility, the blessed body was so bowed that blessed beard

was touching the camel's neck. No big resistance was faced except few Quraysh young men confronted Muslim troops coming in from lower Makkah under Khalid Bin Waleed's command, where in a sword encounter 12 pagans were killed and 2 muslims martyred. Prophet ﷺ reached to scared Masjid al-Haram and circumambulated (Tawaf) the Ka'ba.

f). Than Prophet ﷺ Himself broke all the idols around and inside of Ka'ba and ordered to clean all pictures drawn on inside walls of Ka'ba. When Fard (obligatory prayer) Salah time approached, Prophet ﷺ ordered Bilal ibn Rabbah to climb the roof of Ka'ba and call the Adhan (call for prayer). **It was the lowest time for the pagans of Makkah that a black freed slave is standing over the roof of Ka'ba and giving a call which was denying all "association of partners with ALLAH the Almighty and affirming the Prophethood of Muhammad ﷺ".** The Prophet ﷺ asked all disbelievers of Makkah in assembly and asked them about expected treatment with them. They replied that "You are son of affectionate brother and Yourself an affectionate brother" Prophet ﷺ replied, "You are free now".

41. GHAZWA HUNAYN:

While Prophet ﷺ was still in Makkah, News arrived that Malik Bin Auf of Hawazin tribe in association with chiefs of Ta'if city, is assembling an army to attack Muslims. Porphet ﷺ decided to counter them in their land and left Makkah with ten thousand, his own army, and two thousand Makkans, which included some new converts and many still pagans. Enemy came up with an unexpected tactic as they hid themselves on the hills and behind the rocks on both sides of a narrow valley at a place called Hunayn, a little distance before the battle field. When the whole Muslim army got inside to pass through the valley, the enemy launched a heavy assault of archery, Muslims caught unexpectedly started trying to hide from

arrows and form the ranks to respond. The 2000 men from Makkah who were not reasoned to fight shoulder to shoulder with brave companions started running back, this created an overall chaos among all. Prophet ﷺ left with less than 100 companions (traditions differ about the exact number). Then Prophet ﷺ asked Abbas His uncle, to loudly call Mohajirin (Migrants) and Ansars (Madinites). Upon this call Mohajirins and Ansars responded and gathered back and fought until the enemy was defeated. Enemy chief and many others escaped to Ta'if. 6000 men, women and children were captured along with thousands of camels, goats and other spoils of war. Later on fled men of Hawazin came to Prophet ﷺ and referring Prophet's ﷺ Childhood upbringing in their tribe, requested for release of captives. The Prophet ﷺ released all captives without any ransom.

42. GHAZWAH TA'IF

After victory against Hawazin, Prophet ﷺ continued towards Ta'if and sieged the city. Ta'if people were safely protected by their fortresses having no shortage of food and water. Siege went for a few weeks, small fights took place but of no great success. At this point companions recommended to Prophet ﷺ for drawing back leaving the Ta'if for future. Prophet ﷺ agreed with the the recommendation and returned to Makkah. However, after eight months Ta'if chiefs themselves arrived in Madinah and embraced Islam.

43. UMRAH FROM JA'RANA

On the way back from Ta'if Prophet ﷺ stopped at a place Ja'rana, distributed all spoils confiscated from Hunayn war among new converts from Makkah and around, in order to give them a solace. Then the Prophet ﷺ and companions dressed up in eham for Umrah, entered in Makkah and performed Umrah.

Prophet ﷺ appointed Utab bin Usaid (a new convert Muslim) as the governor for Makkah and then left for Madinah.

44. YEAR OF DELEGATION (9TH YEAR OF HIJRA)

In Muharram (the first month of 9th Hijra) Prophet ﷺ sent sixteen (16) Missionaries to different tribes of Arabia, inviting them to Islam. People started pouring into Islam, and paganism was erased from every corner of the Arabian Peninsula. Moreover, Prophet ﷺ sent military platoons to different regions of Arabia for the establishment of security, safety and authority of Muslim state. All near and far idols and temples were demolished and worship of one God, the Almighty ALLAH , was ensured.

45. GHAZWAH TABUK

a). News reached that Heraclius the Caesar of Byzantine and Ghassainds (Syrian Arab Christian tribes, under the rule of Byzantine) are preparing to invade state of Madinah and advance force has reached to Al-Balqa, the southern post of Byzantine Syria. Prophet ﷺ being very precise, believed that remaining passive will encourage the Byzantine and Ghussainds to knock on the door of Madinah, the heart of Muslim state, and damage the image of its military authority.

b). Consequently, Prophet ﷺ ordered to begin the preparation for war and sent words to Makkans and other distant tribes to do the same. Prophet ﷺ asked Muslims to come up with charity to organize the biggest ranks and file of troops in the history of Arabia. Tribes and groups from everywhere began to pour into Madinah. Muslim raised to donate from their wealth and property in support of the expedition. Uthman bin affan provided 200 saddled camels, 200 ounce gold, and further added 100 saddled camels and 1000 dinars. Abu Bakr donated all of his wealth and even household items leaving nothing for himself or family. Omer donated half of his money and

household. Abdur Rahman bin Auf donated 200-ounce silver, other prosperous companions also donated likewise. Despite all whole hearted donations the army was still not properly prepared with respect to provision and mounts.

c). However, thirty thousand troops left for Tabuk, a place 800 km north of Madinah (now a city on border of Saudi Arabia and Jordan) to face the Byzantine, one of the two superpowers of that time having additional support of Ghassanids. The Muslim army camped at Tabuk. Prophet ﷺ delivered an eloquent speech. This speech encouraged those whose spirits were broken and blocked any means of suffering from lack of supplies and food.

d). Upon learning about the march of Muslim army, the Byzantine and their allies became so terrified that instead of daring to set out to fight they scattered within their territory. This gave an enormous boost to the reputation of Muslim forces, establishing their capability to reach far corners of Arabia. The expedition results came with political gain as well, northern and north eastern Arabian Tribes surrendered to the political authority of Muslim state. Prophet ﷺ and His army returned victorious from Tabuk in Ramadan of 9th Hijra.

46. THE HAJJ OF 9th HIJRA

Prophet ﷺ sent Abu Bakr as his deputy to lead Muslims in the pilgrimage rituals of Hajj in 9th Hijra (the second Hajj after conquest of Makkah in Ramadan of 8th Hijra). Soon after departure of pilgrims ALLAH Almighty sent revelation, few verses of Surah Taubah (Bara'ah, Ch 9 of Quran) in which freedom from obligation is proclaimed from ALLAH Almighty, concerning those idolater tribes who has shown no respect for the treaty which they extend into with Prophet ﷺ . Ali ibn Abi Talib was sent to join Abu Bakr and announce the revelation. Towards the close of Hajj rituals, Ali stood at al-Jamrah in valley of Mina, read aloud to all the pilgrims and

declared the cancellation of treaties with the idolaters, and gave them four months to reconsider their position. As for other idolaters with whom Muslims had a treaty and they had not negated it, the terms would remain valid till its expiry, however, no new treaty would then be signed. Abu Bakr then announced that after this year no disbelievers would perform pilgrimage, nor would anyone be allowed to make Tawaf (Circumambulation) of the Ka'ba unclothed. This Proclamation prohibited all aspects of paganism and stated clearly that those pre-Islamic practices would no longer be permitted.

47. ESTABLISHMENT OF AUTHORITY OF ISLAM

a). The accomplishment of duty to proclaim that “there is none worthy of worship (No God) but ALLAH Almighty and Muhammad (ﷺ) is His final and last messenger for whole mankind until the end of times”, had been fulfilled.

b). THE ACCOMPLISHMENT OF OBJECTIVES

* The holy Ka'bah had been re-established as Sacred House of ALLAH (Almighty) to worship only ALLAH Almighty .

* The whole Arab had been under one true religion the Islam, the religion of Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqoob (Jacob) Mosa (Moses) and Isa (Jesus).

* The Shariah law (law of ALLAH Almighty) revealed to Prophet Mohammad (ﷺ) was fully enforced.

48. THE FAREWELL PILGRIMAGE (HAJJ AL-WIDAH)

a). So nearing end of 10th Hijra, Prophet (ﷺ) announced his intention for the Hajj. Enormous crowds came to Madinah to join the Pilgrimage. On Saturday, in last week of Dhu al-Qa'adh (the 11th month) Prophet (ﷺ) left for Makkah. Prophet (ﷺ) arrived at Dhul Hulaifah, a place out of Madinah , and stayed for night.

b). Next day before Dhuhar Prayer He bathed for ehram (sacred state for Hajj, and Umrah). Prophet (ﷺ) perform Dhuhar prayer,

proclaimed (Saying loudly the Niyyah/Intention of pilgrimage) that, He was about to perform "Hajj" associated with "Umrah", this is called Hajj Qiran. There are three types of Hajj Niyyah, i.e., Hajj Qiran, Hajj Tamattu' and Hajj Ifrad (details can be checked from concerned Books/ Scholars).

c). Then Prophet ﷺ loudly called "Labbaik Allahhumma Labbaik" (I am at your service O ALLAH , I am at your service). Thousands of companions also called Labbaik, then He mounted on his she-camel and called again "Labbaik".

d). Prophet ﷺ and thousands of companion arrived Mecca on 4th Dhu al-Hajj (12th month). Prophet ﷺ entered Masjid Al-Haram, circumambulated (tawaf) Ka'aba (seven rounds) and walked between Safa and Marwa Hills (Sa'i) also seven times starting from Safa ending at Marwa. Prophet ﷺ did not exit from Ehram as He was performing Hajj Qiran. Others who had not brought sacrifice animal with them, were directed to exit from Ehram and while departing for Mina on morning of 8th Dhu al-Hajj Niyyah (intend) separately for Hajj (this is called "Hajj Tamattu" meaning, not associating Umrah with Hajj).

e). On 8th Dhu al-Hajj Prophet ﷺ left for Mina and stayed there at night. On 9th, Dhu al-Hajj, the day of Arafah Prophet ﷺ left Mina for hillside and Plain of Arafat near Mina. In Arafat before Dhuhar prayer, Prophet ﷺ mounted again at His Camel "Qaswa", Hundred and twenty four or Hundred and forty four thousand companion (numbers vary in different traditions) gathered around. Here Prophet ﷺ delivered the famous "Last Sermon" (Khutbatul Wida).

f). After delivery of Sermon, Prophet ﷺ led Dhuhar Salah two Rakah/units, immediately followed by two Rakah/units of Asr Salah combining Asr with Dhuhr by performing Asar well before it's regular time and shortening (Qasr) regular four obligatory Rakah each to two Rakah each. Until sunset Prophet ﷺ remained supplicating and praying in the Court of Allah Almighty for His Ummah. after sunset without performing

Maghrib Salah, Prophet ﷺ left for Muzdalfah (a valley between Arafat and Mina).

g). At Muzdalifah, Prophet ﷺ perform the delayed Maghrib Salah immediately followed by the Isha Salah, Thus, combining the two. Then He laid down on the ground under open sky until Fajr prayer. Prophet ﷺ hurled small pebbles from the valley for stoning three “Jamarat” at Mina in following three days. After Fajr, Prophet ﷺ remained there until it was clear morning and then proceeded to Mina.

h). Reaching Mina, Prophet ﷺ stoned seven pebbles only at Big Jamrah (Jamrah Kubra/Aqabah/Ola). Then He set off for a sacrificial place at Mina where He sacrificed 100 camels, 63 with His blessed hands and asked Ali ibn Abi Talib to slaughter the other 37 camels. He made Ali share with Him in sacrifice (Hady). A piece of meat from each slaughtered animal was cooked and both the Prophet ﷺ and Ali ate from it and drank the broth.

j). After the meal, Prophet ﷺ went to Masjid Al-Haram and performed “Tawaf Ifadah” (the obligatory part of Hajj), circumambulate the Ka’ba seven times, and then drank zamzam water. Then Prophet ﷺ returned to Mina. Later, on this day, the 10th Dhu al-Hajj, Prophet ﷺ delivered another Sermon at Mina.

k). Prophet ﷺ remained at Mina on 11th, 12th and 13th Dhu al-Hajj and on each day stoned all three Jamarat. In these three days Prophet ﷺ delivered another Sermon, similar to earlier Sermon of 10th Dhu al-Hajj. It was made after the revelation of chapter 110, Surah Al Nasr of Qur’an.

L). On 13th Prophet ﷺ left the Mina and stayed at an elevated mountain side of city of Makkah for rest of the day and following night. After a short sleep, Prophet ﷺ mounted on His Camel and left for Masjid Al-Haram. Where he performed farewell circumambulation of Ka’ba (Tawaf al-Wada) and then left Makkah for Madinah, i.e. 14 Dhu al-Hajj.

49. END TO PROPHETIC MISSION

Although the Prophetic mission of Prophet muhammed ﷺ will continue and remain intact with His Ummah until the end of time, but Prophet ﷺ knew in the blessed Heart that His stay in the world was about to end.

* This is evident from Quran chapter 110 as under:

SURAH AN-NASR

With the name of Allah, the All-Merciful, the Very-Merciful.

(O Prophet,) When there comes Allah's help and the Victory. [1], and you see people entering Allah's (approved) religion in multitudes. [2], then pronounce the purity and praise of your Lord, and seek forgiveness from Him. Surely He is Ever-Relenting. [3]

* And from Hadith when the Prophet ﷺ clearly said in his conversation to Mu'adh ibn Jabal, whom the Prophet ﷺ sent to Yemen in the 10th Hijra for state duties,

“O Mu'adh! You may not see me after this year, you may even pass by this Masjid of mine and my grave”.

50. THE LAST EXPEDITION

a) In the Safar (second month of 11th Hijra) Prophet ﷺ ordered for the last expedition of His worldly Prophetic life. Osama bin Zayd bin Hartha was appointed commander with the order that horses of muslims tread on the lands bordering al-Balqa and Al-Darum, the north of Arabian Peninsula. So as to deliver the message to Christian Arabs of Northern Arabia, Southern Syria and Palestine that they are not invincible even with the direct support of Byzantines.

b). The troops gathered in Madinah and Osama left Madinah with the army and Camped at ‘Jurf’, a place three miles out of Madinah. This was the time when news about serious sickness of Prophet ﷺ started spreading all around.

51. SIGNS OF DEPARTURE TO ALLAH THE SUBLIME

a). Companion Mu'adh ibn Jabal narrates: "When the Beloved Messenger of Allah ﷺ dispatched him to Yemen, The Beloved Messenger of Allah ﷺ walked with him and instructing him (Mu'adh ibn Jabal) as he was on his ride. The Beloved Prophet ﷺ then said to him, "O Mu'adh, perhaps you will not see me after this year, perhaps you will pass by my Masjid and my Grave." Mu'adh ibn Jabal started to weep profusely, and then the Beloved Prophet ﷺ turned to face Madinah and He said, "Verily, the people of this house of mine view themselves as the nearest to me, but the nearest of people to me are the Godfearing, whoever they are and wherever they are. O Allah, I have not made lawful for them the wickedness You have corrected! I swear by Allah, my nation will turn away from its religion just as a vessel is poured into a basin."⁽¹⁾

b). Since Ramadan of 10th Hijra Prophet ﷺ had began to deliver certain signs through His statements and deeds. During last Ramadan Prophet ﷺ Secluded (Ai'ti'kaf) for twenty days, unlike previous years routine of ten days, and had two (02) rounds of whole Qur'an recitation with Archangel Gabriel instead of routine one round.

c). In Sermon of Farewell Hajj, Prophet ﷺ said, " .. I do not know whether I will ever meet you at this place after this year".

d). Surah Al-Nasr (Chapter 110 of Qur'an) was revealed during the Farewell pilgrimage at Mina, pointing towards the time for the departure to the eternal world.

e). Before the start of the last and terminal illness, Prophet ﷺ visited the Graves of Martyrs of Uhud and observed a farewell prayer for Martyrs. One day at midnight Prophet ﷺ went to Baqi Graveyard and prayed to ALLAH Almighty to forgive them.

(1) Ref: Sahih ibn Habban, Hadith # 647.

52. THE LAST FEW DAYS

a). On 4th day before Departure to Exalted Assembly of Prophets and Angels, The Maghrib salah was the last, Prophet ﷺ led despite the strain of disease and suffering from pain. There after Prophet ﷺ appointed Abu Bakar for leading Salah for Isha night prayer and onward.

b). On Saturday or Sunday (A DAY OR TWO PRIOR TO DEPARTURE FOR HEAVENLY ABODE) Prophet ﷺ felt that He was well enough to led and perform prayer in the mosque, hence He came out leaning upon the shoulders of Ali ibn Talib and Abbas ibn Abd al-Muttalib. Abu Bakar who was leading the Dhuhur prayer withdrew but Prophet ﷺ through gesture asked him to continue and Himself sat next to Abu Bakr. Now Prophet ﷺ was leading, Abu Bakr was following Prophet ﷺ and rest of the congregation was following Abu Bakr.

c) On Sunday, a day before heavenly departure, Prophet ﷺ freed His slaves, donated in Charity all seven dinars (seven gold coins) He had and gifted His weapons to muslims, leaving nothing at home, so when night fell Mother of Believers Ayesha had to borrow oil to light lamp. Even His Coat of Armor was deposited on security to a jew for 30 Sa' of Barley (Sa' is a measuring scale approximately little more than 3 kilograms).

53. THE LAST DAY

While fajar (before dawn) congregational prayer was being performed in the Holy Mosque, Prophet ﷺ raised the curtain of Ayesha's room, looked at His companions and smile cheerfully. Companions went so delighted that they were almost about to break the ranks of congregation but Prophet ﷺ gestured to continue their Salah and **drew down the curtain.**

54. THE LAST FEW HOURS

a). Prophet ﷺ called His beloved daughter Fatima and talk to her in low voice which made her cry, then Prophet ﷺ whispered something which made Her smile. Ayesha few days after the heavenly departure of Prophet ﷺ, inquired from Fatima about the whispers, Fatima said that first time Prophet ﷺ disclosed that He was not going to recover from disease so i cried. Then He told me that, I would be the first from His blessed family to join Him so I smiled. Fatima passed away after 6 months of departure of Prophet ﷺ from mortal world to Heavenly Abode.

b). Fatima witnessing the great pain that afflicted Her Father ﷺ the Noblest of Creations said “what great pain my Father is in”, to these words the Prophet ﷺ remarked, “He will not suffer anymore when the day is over”.

c). Prophet ﷺ asked that Hassan and Hussain (the grand children of Prophet ﷺ and sons of Fatima and Ali ibn Abi Talib) be brought to Him. He kissed them and said that “they will be looked after”. Prophet ﷺ also called all His wives and preached to them to remember ALLAH the Almighty.

55. THE PROPHET ﷺ BREATHES HIS LAST

a). When the pangs of worldly death began, Ayesha leaned Prophet ﷺ against herself. Abdul Rahman Bin Abu Bakr, Ayesha's brother came in with a siwak in his hand, Prophet ﷺ looked at siwak, so Ayesha asked Him if He would like to use it?, Prophet ﷺ nodded in agreement. Ayesha asked if she softens siwak for Him. The Prophet ﷺ again showed agreement. So Aysha softened the siwak with her teeth and Prophet ﷺ brushed the blessed teeth. As soon as brushing of teeth was finished, Prophet ﷺ raised his hand or finger up, looked to the ceiling and moved his blessed lips. Ayesha heard Him saying:

“With those on whom You have bestowed your Grace, with the Prophet’s and the truthful ones, the martyrs and the good doers. O ALLAH (Almighty) , forgive Me and have mercy upon Me and join Me to “The Most Exalted Companionship on High”. Then he repeated the last words three times. “The Most Exalted Companionship on High”. At the same time, His blessed hand came down and He joined “The most Exalted Companionship on High”.

b). This was late in the morning on Monday the 12th of Rabi-ul-Awwal

11 hijra. At the time of death the Prophet ﷺ was sixty three years and four days old (if the most Researched and recommended date of birth, that is the 8 Rabi-ul-Awwal is taken into account, the age should be exactly sixty three years).

56. THE FUNERAL AND BURIAL

a). After the agreement upon Abu Bakr as next Khalifa/Caliph (successor) to Prophet ﷺ , next day the blessed Body was washed with His clothes on, by Ali ibn Abi Talib with the assistance of Abbas Ibn Abd al-Mutalib, Fadal Ibn Abbas, Quthm Ibn Abbas, Shuqran (freed slave of Prophet ﷺ), Aws bin Khaula and Usama bin Zayd. The blessed Body was washed three times with water and berry leaves. They shrouded Prophet ﷺ in three white Yemeni cotton mantles.

b). There after, people entered the room in small groups and offered the funeral prayer individually. The process lasted all Tuesday and most of Wednesday when the Chosen One, the Best of Creation, the Highest Mercy on Both worlds laid in the grave dug in His wife Ayesha's room, now is the part of Masjid-Al-Nabvi Al-Sharif.