

## Life of the Prophet (pbuh) in Makkah: [570/571-622 A.D.]

### Birth and Upbringing:

#### Hazrat Muhammad (pbuh) was born:

- The Holy Prophet (pbuh) (PBUH) was born in She'eb Banu Hashim, in Makkah.
- It was a Monday morning in spring, the 9<sup>th</sup> day of Rabi-ul-Awwal, according to some sources it was 12<sup>th</sup> of Rabi ul Awwal.
- His father had died six months before his birth, fifty or fifty five days after Abraha's failed attack on the Ka'ba.
- In Arabic, the word for elephant is "FEEL", and hence the year came to be known as 'Amm Al-Feel' (the Year of the Elephant).
- In the Gregorian calendar, the date corresponds to April 22, 570/571 A.D.
- While Amina was pregnant, she had a dream that a light was emitted from her lower body that illuminated the palaces of Syria.
- When she went into labour, **Shifa Bint Amr**, the mother of Abdurrahman Bin Auf, served as midwife.
- Abdul Muttalib received the news of his grandson's birth with joy.
- He took the newborn baby to the Ka'ba and invoke Allah's blessings and gave thanks.
- Believing his grandson would grow up to be highly praised, Abdul Muttalib named him "Muhammad", which means 'he who is praised'.
- In keeping with the Arab tradition, he then shaved the baby's head and circumcised him on the seventh day, and afterwards, he invited his fellow-makkans to a feast.
- Hazrat Muhammad was first nursed by his mother, and then by Umm Ayman, his father's slave, an Abyssinian whose real name was **Barakah**, she embraced Islam and migrated to Madinah, where she died six months after the Prophet (pbuh)'s death.

#### Foster brothers:

- **Thuwaybah**, the slave of Muhammad's uncle Abu Lahab, also nursed the infant.
- At that time, Thuwaybah was also nursing her own child, '**Masrooh**', as well as '**Hamzah Bin Abdul Muttalib**' and '**Abu Salamah Bin Abdul Asad Makhzoomi**'.
- Hence, these three men became foster brothers of Hazrat Muhammad because they were nursed by the same woman.

#### In the care of Halima Sadiya:

- It was customary among the citizens of Makkah to put their newborns in the care of Bedouin women who would raise them for a couple of years in the desert.
- The Makkans believed that the unspoiled, rugged desert environment would make their children strong and hardy.
- Furthermore, an upbringing among the Bedouins ensured that the children would learn the puriest form of the Arabic language spoken throughout the Arabia.
- Abdul Muttalib was looking for one such Bedouin woman who would serve as a wet nurse and take his grandson to the desert.

- Some women from **Banu Sa'ad Bin Bakr Bin Hawazin** came to Makkah to offer their services to local families.
- Abdul Muttalib asked each of them to take his grandson Muhammad, but all of them declined the offer when they were told the child's father was dead.
- They felt the family of a fatherless child would not be able to reward them handsomely.
- **Haleema Bint Abu Dhuwayb** had also come to Makkah that day.
- While all the other Bedouin women had found children to nurse, she was not so fortunate.
- She saw Abdul Muttalib with an infant in his arms and took pity on the child who had been rejected by the other women.
- She and her husband took the infant Muhammad back to the desert, and Haleema was happy that she was not returning empty-handed.
- Haleema and her husband, '**Harith Bin Abdul Uzza**', both belonged to the tribe of **Banu Sa'ad Bin Bakr Bin Hawazin**.
- Their children became the Prophet (pbuh)'s foster brothers and sisters, their names were **Abdullah, Anisa**, and **Hudhafa(Judhama)**, who was better known as **Shayma, Judhama** also nursed the Prophet (pbuh).

### **Haleema's house was unexpectedly blessed:**

- Haleema and her husband found their lives changed the moment they took Muhammad home.
- They had travelled to Makkah on a frail female donkey that could barely keep up with their caravan.
- On the return journey, however, as Haleema rode with the infant in her arm, the same animal moved so swiftly that it left the caravan behind.
- While Muhammad stayed with Haleema's family, the house overflowed with blessings.
- Haleema herself narrated that she brought Muhammad to her home during a drought, her camel would not give a drop of milk, her child would cry the whole night out of hunger, with the child so distraught, Haleema and his husband found it hard to sleep at night.
- Things changed, however, when Haleema brought Muhammad home and placed him on her lap, her breast overflowed with milk so that both Muhammad and her own child drank their full of milk and fell fast asleep.
- When Harith went to the she-camel, he was amazed at what he saw the she-camel's udders were full of milk and ready to overflow.
- It gave so much milk that Haleema's family was able to sleep that night on full stomachs.
- Haleema's household suddenly appeared to be untouched by the drought, although they lived in **Dayar Banu Sa'ad**, the most drought-stricken spot in the region.
- The family's goats would return from grazing with their stomachs full of grass and under their udders bursting with milk.
- Husband and wife would milk their goats often while others failed to get even a drop of milk.
- Haleema's household continued to be blessed for the next two years, after which she weaned Muhammad.
- Although he grew up during a great drought, he had developed into a strong, healthy child.

### **Haleemah asks to keep Muhammad longer:**

- Every six months Haleemah would take Muhammad to Makkah to be with his mother and other family members.
- She would return with him to Dayar Banu Sa'ad.
- After Muhammad was weaned, it was time for him to go back to his family for good.
- When Haleemah took him back to his mother she begged Aaminah to let her keep the boy longer because he had brought her good fortune.
- She pleaded he would grow stronger and healthier in the desert, far away from the frequent epidemics that raged in Makkah.
- Aaminah consented, and Haleemah returned home with Muhammad, happy at her extended good fortune.
- Two years later, however, a strange event occurred that frightened Haleemah and her husband, prompting them to return Muhammad to his family in Makkah.

### **Muhammad's chest is opened:**

- Anas Bin Malik relates that one day as Muhammad was playing with some children near Haleemah's house, Gibrail appeared and made Muhammad lie down.
- He then opened up the boy's chest, took out his heart, and extracted the lump of flesh from it, saying: "This is the portion of Satan in you." Then he put Muhammad's heart in a golden tray filled with Zamzam water, washed it and replaced it in his chest.
- The other children ran to Haleemah in terror crying that Muhammad had been killed.
- When they reached Muhammad, they found him alive, his face was pale from shock.
- Anas later said that he saw the scar on the Prophet (pbuh)'s chest where it had been sewn back together.

### **Muhammad's time with his mother:**

- In the wake of this supernatural event, Muhammad was carried back to Makkah, where for the next two years he grew up under his mother's care.
- When Muhammad was six, he accompanied his grandfather,, mother, and Umme Ayman on a journey to Yathrib, where his mother's family lived, it was also where his father lay buried.
- After a month in Yathrib, they began a long journey back to Makkah, but Aaminah fell ill on the way.
- She died at Abwa and was buried there, and Muhammad was left orphaned.

### **A grandfather's affection:**

- Abdul Muttalib, himself growing old, carried Muhammad back to Makkah.
- His heart was heavy, and he could not bear to see his young grandson suffer.
- He suddenly felt tenderness in his heart that he had never even felt for his own sons.
- When Abdul Muttalib sat with his friends, Muhammad sat on a carpet next to him, a position no one else was allowed to occupy.
- Abdul Muttalib was sure the future would bring Muhammad rare greatness.

- Tragically, Abdul Muttalib's time with his grandson was short, for he died when Muhammad was only eight years, two months and ten days old.

### **Under his uncle's care:**

- After the death of Abdul Muttalib, his son Abu Talib took Muhammad under his care and trained him as a shepherd and loved his nephew more than his own sons.
- Abu Talib and Abdullah, the Prophet (pbuh)'s father, were brothers, both born of the same mother.
- Abu Talib was not a wealthy man, but Muhammad brought Allah's blessing, and suddenly Abu Talib found that he could support his family easily with a small sum of money.

### **Buhaira's warning:**

- When Muhammad was twelve years old, Abu Talib planned to accompany a trade caravan to Syria.
- Both Muhammad and Abu Talib dreaded the long separation, so Abu Talib decided to take Muhammad with him.
- Once the caravan reached Basra on the border of Syria, the travellers broke journey for a short stay.
- A Christian Monk by the name of Buhaira lived in this city, and he came to welcome the caravan.
- He walked past all the travellers approached the young Muhammad, holding Muhammad's hand, he said: "This is the chief of the world and the Messenger of the Lord. God has sent him as a mercy for all mankind."
- "Why do you say this?" the people inquired of him.
- Buhaira explained: "When he came this side of the pass, stones and trees bowed in prostration. They do not prostrate for anyone other than a Prophet (pbuh). Moreover, I recognized him from the seal of the Prophethood, which lies like an apple on the soft bone below his shoulders. It is mentioned in our scriptures."
- Buhaira then held a feast in the honour of the caravan.
- Later he took Abu Talib aside and pleaded with him not to take Muhammad any further.
- He urged him to send the boy back, he feared that the Jews and the Romans might recognize him as the promised Messenger, in which case, he felt, Muhammad's life would be endangered.
- Abu Talib heeded the monk's warnings and, concerned for his nephew's safety, sent Muhammad back to Makkah.
- Coming of age in Makkah, Muhammad played an active role in his society and participated in some significant events in the community, two of which are recounted below.

### **Harb-ul-Fijar:**

- When the Prophet (pbuh) was 15 years old, war broke out between the Quraish and Hawazin tribes.
- The Prophet (pbuh) accompanied his uncles in this war – known as the sacrilegious war – but he had no major role in them apart from collecting arrows thrown by the enemy and handing them over to his uncles.
- This was a major event in his life and one which must have had a great impact on his character.
- Being the first armed conflict that he witnessed, he could not have escaped its influence on his mild and peace loving temperament.

## Half-ul-Fazul:

- As a result of Fijar war thousands of lives were lost and then the leaders of Makkah saw the effects of the war and made a league called Half-ul-Fazul to prevent further bloodshed and maintain peace in the region.
- This alliance was called Al-Fazul after three of the main participants each of whom was called Al-Fazal.
- The Hashimites under the leadership of **Zubair Bin Abdul Muttalib** along with some other tribes assembled in the house of a noble Quraish '**Abdullah Bin Judan**' and pledged to stand on the side of the oppressed.
- The Prophet (pbuh) was not only present in this meeting but actively participated in it.
- Later on, He is reported to have said: "I was present at the house of Abdullah Bin Judan at so excellent a pact that I would not exchange my part in it for a herd of red camels; and if now in Islam, I were summoned unto it I would gladly respond".

## As-Sadiq [The Truthful] and Al-Ameen [The Trustworthy]:

- The honesty and truthfulness of the Prophet (pbuh) impressed the people to such an extent that they gave him the titles of As-Sadiq and Al-Ameen.
- They would also entrust their valuables to him for safekeeping.
- Even after the declaration of the Prophethood, they had so much faith in his honesty and trustworthiness that they continued to leave their valuables with him for safe custody.

## Marriage to Khadija: [Khadija: 40 years older and Muhammad: 25 years older]

- In such times, a widow trader, Hazrat Khadija, needed a trustworthy person to carry her goods to Syria.
- She heard of the good character of the Prophet (pbuh) and decided to hire him.
- She sent her slave girl Maisara along on the trade expedition, and when they returned not just had the Prophet (pbuh) made huge profits, but Maisara spoke a lot good about the Prophet (pbuh). Hazrat Khadija was so impressed that she sent a marriage proposal to the Prophet (pbuh), which was accepted on his behalf by Abu Talib, his uncle.
- Although Hz. Khadija was 15 years older than the Prophet (pbuh), they had a successful marriage and had 6 children, four daughters and two sons; but both the sons died in infancy.

## Fixing of Black Stone: [Muhammad (s.a.w) was 35 years older]

- Later, once, when the Ka'abah was being rebuilt, the issue of fixing the black stone aroused.
- Everybody wanted to this prestigious task and none was willing to compromise; so much so that bloodshed was feared.
- In such a hostile situation, an elderly man named "**Abu Umayyah Makhzumi**" suggested that the very next day, anybody who would enter the Ka'abah first, he would make the decision of fixing the Black stone.
- Fortunately, it was the Holy Prophet (pbuh) who made a very wise decision.
- He laid the stone on a sheet and told the leaders of the tribes to hold the sheet from each corner and lift it up.

- When the stone reached the desired level, the Prophet (pbuh) picked the stone and placed it on its position with his own hands. Thus an explosive situation was resolved peacefully by the wisdom and foresight of the Prophet Muhammad (pbuh).

## **The Main Events of His Activities in Makkah and Experience with Opponents:**

### **Call to the Prophethood (First Revelation):**

- When the Prophet (pbuh) was nearing the age of 40, in 610 A.D, he would take dates and water along and meditate in the cave of Hira.
- He used to ponder over the god of his fore fathers, especially Hazrat Ibrahim and he detested the ill practices of the Arabs.
- One such day, towards the end of Ramazan an angel appeared before him and asked him to read.
- The Prophet (pbuh) replied that he could not read since he had not received any formal education. The angel then hugged him tightly and asked him again to read.
- The Prophet (pbuh) again replied that he could not read.
- The angel again squeezed the Prophet (pbuh) tightly and repeated his demand for the second time. The Prophet (pbuh) replied the same.
- The Jibrail third time hugged him and left him and recited the first five verses of Surah Alaq:  

***“1. Read! In the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.”(96:1-5)***
- After the Prophet (pbuh) had recited these verses, the angel disappeared.
- In confusion, the Prophet (pbuh) ran out of the cave.
- Outside, he saw the angel filling the horizon and then he heard a voice: ***“O Muhammad! You are the messenger of Allah and I am Jibrael”.***
- The Prophet (pbuh) ran to his house and asked Hazrat Khadija to cover him up in a blanket.
- He then narrated the entire incident to her.
- On hearing the entire account, Hazrat Khadija pacified him by saying: ***“You have never done any wrong to anyone. You are kind to the others and help the poor. Allah will not let you down”.***
- Hazrat Khadija later took the Prophet (pbuh) to her cousin and Christian scholar, Warqah-bin-Naufil.
- Warqah confirmed that this was the same angel whom Allah sent down to Musa.
- Warqa also forewarned to the Prophet (pbuh) that “I wished If I were strong enough and alive when you would be expelled from your own city by your own people.”
- The Prophet (pbuh) asked him that he would really be expelled, Warqa replied, “ whenever a man brought such message as you brought; the enmity was committed to him”, and Warqa also said to him that “if I found your age/period, I would forcible help you”. But after this, Warqa died soon and revelation stopped.

## Preaching by the Holy Prophet (pbuh):

- The revelation stopped for some time.
- The Holy Prophet (pbuh) passed this time in restlessness and anxiety, one day he saw the Jibrail again, in the sky seated on a chair.
- The Prophet (pbuh) became frightened and rushed home.
- He asked Khadija to cover him up, she covered him up, after which he received another second revelation which said:
- "O You wrapped up in garments! Arise and warn! And magnify your Lord!" (74:1-3)
- Then the Prophet (pbuh) invited his friends and relatives to the religion Islam.
- But he did not make any public announcement.
- He confined his message only to those of his close friends and relatives that he thought would give a favourable response.
- The first person to believe in him was his wife, Khadija, who accepted his message without any hesitation.
- This was followed by ten year old child, Ali, son of Abu Talib.
- The first freed slave to accept Islam was Zai Bin Harith.
- The first person to accept Islam outside the Prophet (pbuh)'s immediate family was his close friend, Abu Bakr.
- Within a period of three years, about forty righteous and God fearing people accepted Islam, among them were **Uthman, Talha, Zubair, Abdurrahman Bin Auf, Saad Bin Abi Waqas and Abdullah Bin Masood.**
- Then came another revelation: "And warn your nearest kinsmen." (26:214)
- Then the Prophet (pbuh) invited his relatives to his house and said to them: "Allah has ordered me to call you to Him, so who amongst you will help me in this affair and be my friend, my adviser and my deputy?"
- On this invitation, no one responded to the message except Ali who said: "O Prophet (pbuh) of Allah! I shall be your helper. I will fight him who fights you."
- Then people laughed and dispersed making fun of the Prophet (pbuh).
- Soon afterwards, the Prophet (pbuh) received another revelation through which the Prophet (pbuh) was given the order to: "Therefore proclaim openly that which you are commanded, and turn away from the Polytheists." (15:94)
- Following this command, the Prophet (pbuh) assembled the people of Makkah at the Safa hill and said to them: "If I were to tell you that a large army has collected on the other side of this mountain and is ready to attack on you, would you believe me?" They all said that they would.
- But when the Prophet (pbuh) asked them to believe in one Allah and his Prophethood, they became angry and some of them shouted: "You have gone mad."
- Abu Lahab, one of his uncles, said: "May Allah destroy you. Did you assemble us for this? After this, all of them dispersed."
- Then the Prophet (pbuh) started to address the people in public and private gatherings and approach routes to Makkah which were used by the pilgrims to the Holy City.
- His efforts were successful and people started embracing Islam.

## Opposition and Persecution by the Quraish:

### Persecution of the Prophet (pbuh):

- During his early years, the Prophet (pbuh) had to face severe persecution and opposition from the Quraish, some examples are mentioned below:
- During the time when there was a gap between the revelations the Makkans used to mock the Prophet (pbuh) that his God had abandoned him.
- When the Prophet (pbuh) first called them to Islam at the mount of Safa, he was ridiculed and made fun of.
- To demoralize and demean the Messenger of Allah, the pagan Arabs began to vilify him: "This is a poet, a mad-man, a soothsayer...Satan comes to him and teaches him...He is a sorcerer, a liar."
- When they encountered the Prophet (pbuh), they would glare at him and say scornfully: "This is the man who denounces our gods!"
- The Makkans wrote poems to ridicule the Prophet (pbuh) and called him a magician.
- The idolators would taunt the Muslims as they passed by them: "Look! The rulers of the earth of the earth come to you. Has Allah entrusted us to them?"
- This was a contemptuous reference to the weak social stature of the Muslim minority who had dared to confront the powerful majority.
- The unjust ridicule and condemnation deeply hurt even the Prophet (pbuh). Allah says: "We know that your breast is distressed by what they say." (15:97)
- Allah then revealed the verses of inspiration and comfort to help the Prophet (pbuh) remain steadfast: "Therefore, magnify the praise of your Lord, and be among those who prostrate themselves before Him." (15:98)
- Consoling himself and his companions, the Prophet (pbuh) said: "The Messengers who came before me have also been laughed at and condemned, but the mockers found themselves surrounded on all sides by their own disdain."
- When neither threats nor bargains proved successful in swaying Abu Talib, the Quraish decided to persecute the Prophet (pbuh).
- Simultaneously, they intensified their campaign against the believers.
- Those who harassed the Prophet (pbuh) in his own house were **Abu Lahab, Hakam Bin Abi Al-As Bin Umayya, Uqba Bin Abi Mu'ayt, Adiy Bin Hamra Thaqafi, Ibn Al-Asad Hadhab**---all of whom were his neighbours.
- When the Prophet (pbuh) bowed down in prayer, someone threw the fetus of a camel on his back.
- Others threw similar filth at his door. The Prophet (pbuh) would remove it with a piece of wood and say, "**O Banu Abdu Munaf! What kind of neighbourhood is this?**"
- Whenever **Umayyah Bin Khalf** saw the Prophet (pbuh), he would taunt him before the people of Makkah.
- Similarly, his brother, **Abi Bin Khalf**, crumbled a rotten bone and threw it in the face of the Prophet (pbuh).
- Abu Lahab, the Prophet (pbuh)'s uncle, who had freed a slave to celebrate his nephew's birth, became his sworn enemy from the day he heard his nephew call the people to Islam from atop Mount Safa.
- The two sons of Abu Lahab, **Utba** and **Utaiba**, had married the Prophet (pbuh)'s daughters, **Ruqayyah** and **Umm Kulthoom**, respectively, Abu Lahab ordered both his sons to divorce their wives threatening never to see them again if they refused.
- Wife of Abu Lahab, **Umm Jameel**, named **Arwa Bint Harb**, daughter of **Harb Bin Umayyah**, sister of **Abu Sufyan**, also asked her sons to divorce their wives for they had become



“Disbelievers”. Utba and Utaiba obeyed their parents and divorced the Prophet (pbuh)s’ daughters.

- **Umm-e-Jameel**, also used to throw the thorny bushes on the path of Prophet (pbuh).
- The Quraish invented a new way of abusing the Prophet (pbuh): They began calling him ‘**Mudhammam**’ instead of Muhammad, the meaning of which is the opposite of his real name. “**Muhammad**” is one who is highly praised, while ‘Mudhammam’ is one who is violently condemned.
- When both of the Prophet (pbuh)’s sons passed away in infancy, Abu Jahl and other Quraish people started calling him “**abtar**” – he who has no male descendants. On this, Allah revealed down **Suarh Al-Kauthar** for the consolation of the Prophet (pbuh).
- Once, when the Prophet (pbuh) was praying a Quraish threw the intestines of a camel on his back while he was prostrating, then someone informed **Fatima** who then came running to the Kabah and removed the foul-smelling intestines from her father’s back, and he raised his head and prayed to Allah three times: “**O Allah! Seize the Quraish!**”.
- When Abu Jahl (**Father of Ignorance**), actual name **Abu Hakam (Father of Wisdom)**, and his comrades heard Muhammad’s prayer, they felt a very heavy weight on their hearts because they believed that in Makkah, all prayers were granted.
- The Prophet (pbuh) continued to pray aloud in front of his enemies, mentioning each one by name and asking Allah to avenge him: “**O Allah! Seize Abu Jahl and seize Utba Bin Rabiyyah, Shaiba Bin Rabiyyah, Waleed Bin Utba, Umayyah Bin Khalf and Uqba Bin Abi Mu’ayt.**”
- Allah answered to the pray of the Prophet (pbuh) and all these names of mentioned enemies fell on the Battlefield of Badr.
- In between such persecutions, Prophet (pbuh)’s wife **Hazrat Khadija** and his uncle **Hazrat Abu Talib** passed away. This was a huge loss for the Prophet (pbuh) because both of them had been a source of immense support for the Prophet (pbuh). It was because of this tragic loss that the Prophet (pbuh) called this year the year of grief.
- They also offered him bribes like making him king or marrying him to the prettiest girl so that he would stop preaching Islam.
- Sometime later, the Prophet (pbuh) visited Taif to preach Islam. He was accompanied by his adopted son **Zaid Bin Harith**. When the Prophet (pbuh) called the people of Taif to Islam, he had to face a very negative response. The young boys of Taif hurled stones at the Prophet (pbuh) and was forced to retreat in a badly bleeding condition.
- The final blow was when the Makkans gathered at **Dar-un-Nadwa** and made a plan to assassinate the Holy Prophet (pbuh), so much so that he and his followers were forced to migrate to Madinah.

## **Persecution of the Followers/Early converts/Companions of the Prophet (pbuh):**

- Not only the Prophet (pbuh) himself, but his followers also had to face mal-treatment and the hands of Quraish. Cited below are some examples:
- **Hazrat Bilal** – an Abyssinian slave – was tortured by his master Ummaya Bin Khalf. Ummaya would tie a rope around Hazrat Bilal’s neck and drag him on the streets. He would also make Hazrat Bilal on burning coal and place a stone on his chest so that he could not move. Yet, Hazrat Bilal never renounced his faith and remained steadfast. He was later freed by Hazrat Abu Bakr.
- **Amir Bin Fuhayrah** was another early believer who endured beatings so mercilessly that he lost his senses and did not know what he was saying.
- **Aflah**, also known as **Abu Fuqayha**, was a slave of Banu Abdul Dar. The pagans tied a rope around his feet and neck and dragged him about until he nearly died. He was finally rescued and

bought him out of bondage by Abu Bakr. He was also among the early converts who later migrated to Abyssinia.

- **Khabbab Bin AL-Aratt**, a well-known companion of the Prophet (pbuh), was bought by a woman of Banu Khuzaa named Umm Anmar Bint Sabaa'. He was a lacksmith, and to make Khabbab renounce his belief in the Prophet (pbuh), Umm Anmar would brand him on the back with his own tools. Others would also join in the torture. They would twist his neck, pull out his hair, and even throw him on the burning coals. A rock would be placed on him so that he could not move
- **Hazrat Usman** was tortured by his very own uncle in various ways, once his uncle wrapped him tightly in a mat and burned incense from below.
- **Hazrat Zinira** was a Roman slave girl and persecuted to an extent that she lost her eye sight, she told her persecutors that it was Allah Who had blinded her, and if He so willed, He could restore her eyesight. The next morning she awoke to find her vision completely restored. Her tormentors, however, were not convinced of the miracle and claimed this was nothing more than Muhammad's sorcery.
- **Umm Abis and her mother Nahdiya** were the slaves of Banu Zahra. They suffered at the hands of their master, Malik Aswad Bin Abd Yaghuth, who began to torture them when they accepted Islam. Finally, they were bought and freed by Abu Bakr.
- **A slave girl** of Amr Bin Mu'mil from Banu Adiy embraced. Her torturer was none other than Umar Bin Khattab, who at that point was still non-believer. Umar would beat her until he was exhausted. He would then stop, informing her that he was stopping not out of mercy, but out of fatigue. Later she was bought and set free by Abu Bakr.
- **Abu Bakr and Talha Bin Ubaydullah** were also harassed. Naufil Bin Khuwaylid, and, it is said, Uthman Bin Ubaydullah, trussed both of them with the same rope so that they could not pray and practice their new faith. However both Abu Bakr and Talha were found praying, the rope having been mysteriously untied. Since both of them had been fastened with the same rope, they came to be called '**Qarayn**', which means "**joined together**".
- The parents of **Hazrat Ammar Bin Yasir**, who belonged to Banu Makhzoom tribe, of which Abu Jahl was a chief. Led by Abu Jahl, various people from the tribe would take Ammar and his family to Abtah and leave them in the scorching sun. The Prophet (pbuh) saw their plight and exhorted them to stand fast in faith, saying; "**Patience, O family of Yasir, patience. Your destination is Paradise. O Allah! Forgive the family of Yasir.**" And stand fast they did. Yasir, Ammar's father, bore the torture until his death.
- Infact, Ammar's mother **Hazrat Summayah Bint Khayyat**, who was a slave of Abu Hudhayfah Makhzoomi, attained the honour of being the first martyr (female martyr) of Islam, when Abu Jahl struck a lance at her genitals.
- **Suhaib Bin Sinan Rumi** eventually lost his control of what he said due to extensive persecution.
- When **Mus'ab Bin Umayr** accepted Islam, his privileged lifestyle ended. His mother refused to give him food and drink and turned him out of her house. Defenseless and shunned by the one who had given birth to him, he was brutally tortured, and his skin was peeled off like the slough of a snake by his tormentors.
- **Abu Zarr Ghaffari** was attacked by a crowd of non-believers and he fell down senseless.
- For 3 whole years, all the people of Bani Hashim except Abu Lahab were forced to leave in a secluded valley in the outskirts of Makkah. A total boycott, social and economic was done with them so much so that they had to survive on tree leaves and boiled leather for food.

## **Reasons for opposition:**

- The Quraish were the leading tribe in the Arabian Peninsula.
- They were used to idol worship that the Prophet (pbuh) openly condemned.
- They took the teachings of Islam as an insult to their religion and the ways of their forefathers.
- The location of the Kabah in Makkah gave them an important position as the custodians of the house.
- It was the source of income for them, particularly the priests, as the pilgrims to the Kabah would bring the rich gifts for their idols.
- In the rise of Islam, they saw the danger to their dignity prestige and the loss of important position which they had held for centuries.
- Apart from idol worshipping, adultery, drinking, gambling, murder and plunder were common among the Arabs which were condemned by Islam.
- Embracing Islam meant discarding all these evil practices and adopting a new mode of life, and the Quraish were not at all ready to do that.
- The chiefs of Banu Ummayah tribe could not bear that anybody from among Banu Hashim should have had the supremacy over them.
- The Quran discusses this issue that: “Also, they say, why is not this Quran sent down to some leading man in either of the two (chiefs) cities.” [43:31]
- The Quraish were proud of their chiefs, against whom they were not ready to accept the supremacy of the Holy Prophet (pbuh) who neither had wealth nor sons nor any other sign of worldly power.
- The Quraish used to say:” Is this the one whom Allah has sent as a messenger.” [25:41]

## **Reaction of Early Muslims towards persecution:**

- The early converts, although limited in number, had very strong faith and belief in Allah and the Prophet (pbuh).
- They maintained their such faith regardless of any consequences.
- The Muslims were always united under the leadership of the Prophet (pbuh).
- Even when persecutions were at their peak, instructions set out by the Prophet (pbuh), were followed.
- The early converts displayed the most amazing qualities of courage, discipline and patience in face of this persecution.
- The Muslims were forced to live in a valley for three years with women and children without any means of food and water for days at a time but they waited patiently for Allah’s help.
- Although the Believers were a very small group of people, they opposed the pagan ideas, defied the idol worshippers and followed the different religion.

## Migration to Abyssinia:

### First migration towards Abyssinia; [First batch of Muslims]

- The hardships and suffering of the Muslims increased.
- The Prophet (pbuh) gave permission to a group of Muslims to migrate to Abyssinia.
- Accordingly, in the month of Rajab, in the fifth year of Prophet (pbuh) hood, a group of **11 or 12** men and **four** women secretly made the journey across the Red Sea for Abyssinia, these included **Hazrat Uthman**, the leader of the group, and his wife **Ruqqaya**, daughter of the Prophet (pbuh).
- The Prophet (pbuh) said about this first band/batch of emigrants: **“After Ibrahim and Lut(Lot), this is the first instance of a family who migrated in the way of Allah.”**
- Late one night this small group of emigrants slipped out of Makkah and made their way to Sha’iba, a port south of Jeddah, fortunately, two cargo ships were present there.
- The group boarded the ship and sailed to Abyssinia.
- When the Quraish found out that a group of Muslims had fled, they erupted in anger.
- The Quraish swiftly sent some men to bring them back to teach them such a lesson they would recant their faith.
- However, the Quraish reached the coast too late, the Muslims had already made their way out to the sea.
- Tired and disappointed, the Quraish returned to Makkah to begin plotting their next move.

### Second migration towards Abyssinia; [Second batch of Muslims]

- After this, the Quraish increased their persecution on the Muslims of Makkah and severely teased them.
- After a few months in the same year, the Prophet (pbuh) gave another permission to the Muslims for migration towards Abyssinia.
- This second group of the Muslims consisted of **82 or 83** men and **18 or 19** women including Hazrat Jafar, son of Abu Talib.
- In fact, Najashi the king of Abyssinia treated the Muslims with kindness and respect and the Muslims found a very safe place to live.
- When the Quraish came to know of this, they sent a group of two envoys **“Amr Bin Aas and Abdullah Bin Rabiya”** with some gifts to the king to request him to hand over the emigrants to them.
- Najashi was a kind man and he said to them in reply that he could not hand over the Muslims to them until he found out the truth about the religion of the Muslims.
- He called the Muslims to his court and after hearing the speech of Hazrat Jafar who explained the principles of Islam and what the Prophet (pbuh) had taught them, Najashi refused to send them back.
- Najashi asked Jafar if he could recite some ayats that had been revealed to Prophet (pbuh) Muhammad and Jafar recited the opening verses of Surah Maryam.
- The king Najashi wept until tears flowed to his beard and the Bishops were also overcome.
- After hearing this, Najashi said: **“Truthfully, this and what Jesus brought are from the same divine light.”**
- Then turning to the envoys of the Quraish, the King said: **“You may go. By God, I shall never give them to you, nor will they be ill-treated.”**
- The two envoys from the Quraish now changed their tactics, the next day, they returned to the king’s court and made another attempt to convince the king to expel the Muslims from his country.

- Amr Bin Aas tried to incite the king against the Muslims by saying: **“O King! They assert a dreadful thing about Jesus which is too shameful to be repeated before you.”**
- The King again summoned the Muslims to his court and questioned them about their belief regarding Jesus.
- Jafar Bin Abi Talib replied: **“We say about him that which our Prophet (pbuh) has taught us. Jesus was a human being and Allah’s Prophet (pbuh). He was a spirit and a word cast unto the blessed virgin Maryam.”**
- The King took a straw from the ground and said: **“By God, Jesus, the son of Mary, does not exceed what you have said by the length of this straw. Go and live in my territory in peace and security. Those who will ill-treat you will be punished. I shall not give you any trouble now if I were offered a mountain of gold in exchange.”**
- Thereafter, Najashi returned the gifts brought by the envoys from the Quraish.
- Thus the mission failed and the Quraish returned totally disappointed.

### **Significance of Migration to Abyssinia:**

- This was the first major political move taken by the Prophet (pbuh).
- This event made the feelings of unity among the Muslims stronger, whether they were among the emigrants or those who stayed behind.
- This event gave the Muslims a chance to carry the message of Islam further and out of Arabia.
- The Muslims were able to establish a close community that conducted its affairs on the basis of Islamic teachings that they had learnt from the Prophet (pbuh).
- It also became clear to them that it was possible to establish a Muslim society that implemented Islam without the presence of Allah’s messenger to supervise that society and conduct its affairs.
- This migration provided the practical training during the Prophet (pbuh)’s lifetime for the establishment of a Muslim society in which the Prophet (pbuh) did not live.
- These migrations also convinced the Quraish of the sincerity of the Muslims, who were ready to undergo loss and hardship rather than give up the faith of Islam.
- The most important result was that the Muslims came to know that there were places where they could seek shelter and protection from the persecution of the Quraish.
- This ultimately gave birth to the idea of a greater migration to Yathrib (Madinah).
- The immediate result of the migration was increased trouble for the Muslims in Makkah as the leaders of the Quraish were very angry at their failure in Abyssinia.

### **Hamzah Bin Abdul Muttalib embraces Islam:**

- Once Abu Jahl happened to pass by the Prophet (pbuh) near Mount Safa, he began insulting the Prophet (pbuh) and according to some sources, hit him on the head with a stone causing him to bleed.
- The Prophet (pbuh) ever patient, did not respond to Abu Jahl’s harassment.
- A slave woman belonged to **Abdullah Bin Jadan** witnessed the scene.
- Satisfied with himself, Abu Jahl went to Kabah and sat with the group of men from Quraish.
- When Hamzah returned from hunting with his bow, the slave woman told him what had happened to his nephew.
- Hamzah turned on Abu Jahl and said to him: **“You bag of wind, do you dare abuse my nephew when I follow his religion?”**
- Hamzah struck Abu Jahl’s head with his bow and made a gash.

- Hamzah's sudden conversion was obviously the result of a strong sense of family honour.
- Hamzah's faith in Allah would become so powerful that he would later be called **"Asadullah"**(The Lion of Allah)

## Umar Bin Khattab embraces Islam:

- Only three days after Hamzah's conversion to Islam, Umar became a Muslim, a tall and powerful man, had been a staunch enemy of the Muslims.
- Because, the Prophet (pbuh) prayed for conversion of Umar to Islam. Hazrat Anus narrates that the Prophet (pbuh) said: **"O Allah! Strengthen Islam through the one who is more beloved to you among Umar Bin Khattab and Abu Jahl Bin Hasham"**[Tirmizi]
- The story of how Umar embraced Islam is one of the most interesting episodes in the history of Islam.
- Umar's conversion strengthened Islam because before his conversion, the Muslims had always prayed in secret, to pray in the open was to risk being abused and beaten by the Makkans.
- Umar, however, felt that the time had come for Muslims to practise their faith in full view of their enemies.
- **"O Prophet (pbuh)!"** Umar said one day. **"Don't we have truth on our side whether we are alive or dead? Why should we hide our faith? I swear by Allah who has sent you to us with the Truth that we will no longer hide!"**
- Umar's words rang true, so it was decided that from then on there was no need to pray in secret.
- Then Muslims formed two rows behind the Prophet (pbuh) and walked to the Kabah, one row headed by Hamzah and the other by Umar.
- Makkans could only watch as the Muslims began to pray behind the Prophet (pbuh).
- From that day onward Umar was known as **"Farooq"** one who distinguishes truth from falsehood.

## Boycott:

- The acceptance of Islam by Hamza, the Prophet (pbuh)'s uncle and Umar, the son of Khattab, greatly upset and enraged the pagans.
- They could see the honour and prestige of the Prophet (pbuh) and his followers growing.
- They also the respect with which Najashi had treated the Muslims and so they began to fear for themselves.
- They demanded that the Banu Hashim withdraw their protection from the Prophet (pbuh) and hand him over to them or face a complete boycott and this demand was turned down.
- Thereafter, in the 7<sup>th</sup> year of the Prophethood, all the tribes of Quraish drew up a major agreement that enforced a total social and economic boycott of the Banu Hashim.
- This agreement was put into writing with the wall of the Kabah.
- This agreement was with the exception of Abu Lahab, the Prophet (pbuh)'s uncle.
- The Holy Prophet (pbuh) with his tribe, whether believer or non-believer, was forced to live in a secluded valley, known as **Shib Abi Talib**, in the outskirts of Makkah, which was the property of Abu Talib.
- All the roads leading into the valley were blocked.
- The Muslims were excluded from all social and commercial activities.
- They were cut off from all trade dealings and no one could venture forth from the Shib except in the season of pilgrimage, when the besieged were allowed to come out.
- Whatever little they had to eat, eventually finished and then came a time of extreme difficulty.

- Their conditions became so bad that the children cried with hunger, adults fed on boiled leather and leaves of trees and valley echoed with the cries of helpless people.
- These conditions continued for three years, until a few kindhearted men among the unbelievers moved by pity, decided to break the agreement and lift the ban.
- Then Banu Hashim was able to come out of the gorge.
- Although the period of boycott meant that they suffered with the great hardships, it was not without some benefits to Islam.
- Despite the boycott the new converts continued to trickle through although on a very limited scale.
- The sufferings of Banu Hashim moved the kindhearted among the unbelievers to take the action against the hardliners like Abu Jahl, which caused the disunity among them.

## Year of Grief:

- The 3 tough years of boycott had just ended when another blow came to the Prophet (pbuh) in the form of his uncle, Abu Talib's death in the 10<sup>th</sup> year of the Prophethood.
- He was the same uncle who had brought up the Prophet (pbuh) and showered on him his love and affection.
- His death worried the Prophet (pbuh) a lot as his influential status was a source of protection for the Prophet (pbuh).
- The very same year, two months and three days after the death of Abu Talib, the wife of the Prophet (pbuh), Khadija also passed away.
- The Prophet (pbuh) once said of Khadijah: **“When no one believed me, she believed in me, when people accused me of lying, she affirmed my truthfulness, and when people tried to impoverish me, she made me partner in her wealth, Allah gave me children through her, and none through my other wives.”**[Musnad Ahmad]
- Hazrat Khadija had provided the Prophet (pbuh) with financial and moral support and her death was a very saddening event for the Prophet (pbuh).
- After these two great losses the Prophet (pbuh) called this year **“Am-ul-Hazn”** the year of grief and did not feel secure in Makkah for now he had little protection left.
- The death of Abu Talib provided an opportunity to the enemy, to harm and persecute the Prophet (pbuh).
- The Muslims shared in his sorrows, but they were too weak to stand up against the Quraish or to provide the kind of protection that had been lost due to the death of Abu Talib.

## Marriage with Sawdah:

- In the 10<sup>th</sup> year of the Prophethood, after one month of Hazrat Khadijah's death, the Prophet (pbuh) married Sawdah Binte Zama' in the month of Shawwal.
- Sawdah had previously been married to her cousin “Sakran Bin Amr” the companion of the Prophet (pbuh).
- The couple had been among the early Muslims who had migrated to Abyssinia.
- After returning to Makkah Sawdah's husband died.
- At the end of her period of mourning, the Prophet (pbuh) married her.

## Marriage with Ayesha:

- A year later the Prophet (pbuh) married Ayesha, daughter of his close friend Abu Bakr, in the month of Shawwal.
- This marriage was solemnized at Makkah. At the time, Ayesha was only six years old; however, in Madinah, she was sent as a bride to the Prophet (pbuh) when she was nine years old.
- She was the most beloved wife of the Prophet (pbuh) and the greatest female scholar of Islam.

### Visit to Taif:

- After the death of Abu Talib, the Quraish increased their attacks against the Prophet (pbuh).
- This new situation meant that he could no longer stay in Makkah with any hope of victory.
- Before things became too critical, he had to explore new avenues in his search for support.
- Therefore, he made his way on foot to the valley of Taif (a town about 30 miles east of Makkah) along with his adopted son, **Zaid Bin Haritha**, to preach Islam.
- Along the way to Taif, the Prophet (pbuh) invited each tribe he encountered to embrace Islam.
- Finally, he reached Taif and met three brothers, all chiefs of **Thaqeef tribe**, the second largest tribe in Arabia.
- He invited them to Islam and asked them to help him spread his message, but they responded with hostility.
- The Prophet (pbuh) left the chiefs and looked for others to talk with about Islam.
- For the next few days he continued his search to find anyone who would open his heart to Allah's word, but no one was interested.
- Instead of accepting his call to Islam, they asked him to leave Taif and return to where he came from.
- They even stirred up children, slaves and the rabble against him.
- As the Prophet (pbuh) made his way out of the township, a rag tag band ran after him, abusing him and throwing stones at him until he got wounded and his feet dripped blood.
- Zaid Bin Harith tried to protect the Prophet (pbuh) from their blows, and in doing so suffered several cuts on his head.
- Eventually, the Prophet (pbuh) and Zaid escaped and took refuge three miles away in a nearby orchard belonging to **Utba and Sheba**, the **sons of Rabi'a**.
- There the Prophet (pbuh) sat down in the shade of a wall covered with grapevines and prayed aloud to Allah in a supplication known as "**Du'aa Al-Mustad'afeen**" [The prayer of the oppressed]:

"O Allah! I complain to You of my weakness and humiliation before the people. You are the Most Merciful, the Lord of the weak my Lord too. To whom have you entrusted? To one who does not care for me? Or have You appointed my enemy as master of my affairs? So long as You are not angry with me, I care not. Your favour is abundant for me. I seek refuge in the light of Your face, by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction. There is no power and no might except in You."

(Note: Students do not need to write this above long supplication in their answer)

- The sons of Rabi'a, who saw the Prophet (pbuh) taking refuge in their orchard, were moved by the sight of a weary traveler with a long road ahead of him, and sent their slave "**Addas**" to him with a bunch of grapes.
- The Prophet (pbuh) took the grapes, and only after saying "Bismillah" did he begin to eat.
- Afterwards, the Prophet (pbuh) set out on his journey back to Makkah.



- At Qarn Al-Manazil, a cloud bearing the angel appeared before the Prophet (pbuh), with him was another angel.
- **“Allah has sent to you the angel of mountains,” Jibrail said. “He is at your command.”[Bukhari]**
- The angel of mountain said, **“O Muhammad, I am here to do as you say. The choice is yours: I can crush the people of Taif between two hills, if this is your wish.”**
- The Prophet (pbuh), however, was not looking for revenge, said. **“No. I hope Allah will bring forth from their loins people who will worship Allah alone without associating any partners with Him.”[Sahih Bukhari]**
- In 9 A.H., the whole of Taif embraced Islam.

### **Isra (The Night Journey) and Mi’raaj (Ascension):**

- Perhaps two of the most significant and remarkable events in the Prophet (pbuh)’s life were his “Isra” (The Night Journey) and “Mi’raaj” (Ascension).
- “Isra” refers to how one night Allah took the Prophet Muhammad (pbuh) from the Kabah to “Bait Al-Maqdis”(The ‘Sacred Mosque of Worship’, i.e., Solomon’s Temple) in Jerusalem.
- “Mi’raaj” refers to the Prophet (pbuh)’s actual ascension to heaven from Jerusalem.
- The Prophet (pbuh)’s Isra is mentioned in the Quran in the following verse:

**“Glory to AllahWho took His slave on a journey by night from the Sacred Mosque to the Farthest Mosque whose precincts I did bless, in order that I might show him some of My signs. Verily, Allah hears and sees all things.”[17:01]**

- The story of the Prophet (pbuh)’s Night Journey and Ascension is both beautiful and instructive.

### **Isra: (The Night Journey)**

- At one night, the ceiling of the house got opened where the Prophet (pbuh) was staying.
- Then Jibrail descended (for taking the Prophet (pbuh) to the Masjid-ul-Haram).
- When the Prophet (pbuh) was lying in the Hateem near Bait-Ullah, in the state of between sleeping and awakening that a container, filled with Wisdom and Faith, was brought to him.
- Then the chest of the Prophet (pbuh) was cut open and then his chest and abdomen were washed with the water of Zamzam.
- Then they were filled up with Wisdom and Faith and the heart was also washed and filled it up with Wisdom and Faith.
- Then a white and long animal **“Buraq”**---An animal bigger than a mule and smaller than a donkey, was brought to the Prophet (pbuh) that could travel to the farthest horizon with one stride.
- The Prophet (pbuh) and Jibrail rode the Buraq to the Sacred Mosque of Worship in Jerusalem.
- **In the way, near a red hill, the Prophet (pbuh) saw the Prophet Musa who was praying in his grave.**
- **Then the Prophet (pbuh) reached to the Sacred Mosque of Worship and tethered the animal outside the mosque where the former Prophets had tied their mounts.**

- **The Prophet (pbuh) entered the mosque and saw Musa, Isa and Ibraheem offering the prayer, then the Prophet (pbuh) also offered two rakaat prayer.**
- **Then the Prophet (pbuh) found all the previous Prophets assembled there, whom he then led in prayer.**
- **When the Prophet (pbuh) got free from the prayer, someone told: “O Muhammad! This is Malik, the Incharge of Hell, say salam to him”, as the Prophet (pbuh) turned to him, he said salam to the Prophet (pbuh) first.**

[These above bold lines of sentences are present in Sahih Muslim]

- Then Jibrail brought two vessels to the Prophet (pbuh), one filled with wine, the other with milk.
- The Prophet (pbuh) chose the second vessel. Jibrail commented on the Prophet (pbuh)’s choice: “You chose milk in accordance with the purity of your nature. Hence you have received guidance and your followers have too. Had you chosen wine, your followers would have been astray.”

**[This above whole event has been summarized from the authentic books of Sahih Bukhari and Sahih Muslim]**

### **Mi’raaj: (Ascension)**

- Then the Prophet (pbuh) was taken to the first level of heaven, which was the first stage of his ascension.
- Jibrail asked for the door to be opened for the Prophet (pbuh), and there stood Adam, the first man and the Prophet (pbuh).
- Adam said, ”Peace be upon you,” to which the Prophet (pbuh) responded, “And upon you be peace.”
- Adam then testified that Muhammad was the Prophet (pbuh) of Allah.
- Adam looked to his right and smiled, and looked to his left and wept.
- The Prophet (pbuh) saw two groups of people on either side of Adam, and the ones he smiled at were the believers, while the ones that caused him to weep were unbelievers.
- The Prophet (pbuh) was then escorted to the second level of heaven.
- Jibrail asked for the door to be opened, and there the Prophet (pbuh) saw two cousins, the Prophet Yahya Bin Zakariya (John, son of Zechariah) and Isa Bin Maryam (Jesus, son of Mary).
- The Prophet (pbuh) greeted them and they returned the greetings and then they testified that Muhammad (pbuh) was Allah’s Prophet.
- On the third level of heaven, the Prophet (pbuh) met Yousuf (Joseph). After an exchange of greetings, Yousuf also testified that Muhammad (pbuh) was Allah’s Prophet.
- The Prophet (pbuh) met Idrees on the fourth level of heaven. Both Prophets exchanged greetings, and Idrees testified Muhammad (pbuh) was Allah’s Prophet.
- The fifth level of heaven was where the Prophet (pbuh) met Haroon (Aaron), who, like all the previous Prophets, exchanged the greetings and testified that Muhammad (pbuh) was Allah’s Prophet.
- Musa (Moses) awaited the Prophet (pbuh) on the sixth level of heaven.
- After greeting the Prophet (pbuh) and testifying that Muhammad was indeed a Prophet (pbuh), Musa began to weep.
- When he was asked why he was weeping, he said: “The reason for my tears is that a youth was commissioned as Prophet (pbuh) after me, but his followers will enter heaven in greater numbers than mine.”

- When the Prophet (pbuh) reached the seventh level of heaven, he met Ibraheem (Abraham) resting against Bait Al-Ma'mur, a celestial house of worship which different angels circumambulate every day.
- The Prophet (pbuh) Ibraheem returned the greeting of his descendand and testified that Muhammad was the Prophet (pbuh) of Allah.
- At this point, the Prophet (pbuh) was then led up to Sidra Al-Muntaha, a Lot tree of Paradise. Its leaves were the size of an elephant's ears, and its fruits were the size of small pitchers. It was covered by the golden moths, and no words can describe its beauty.
- The Prophet (pbuh) was then brought before Allah the Almighty.
- Since no human eyes could take in the Majesty of Allah, the Prophet (pbuh) could not actually look upon Allah, but he stood in close proximity to Him.
- Allah informed the Prophet (pbuh) that it was now obligatory for his followers to perform prayers fifty times a day.
- The Prophet (pbuh) was then led away by Jibrail.
- Musa, however, halted the Prophet (pbuh) and asked him what Allah had commanded. "Fifty prayers a day," the Prophet (pbuh) said.
- "Your followers are not strong enough. Go back to your Lord and ask Him to make it lighter," Musa advised.
- The Prophet (pbuh) looked at Jibrail who said, "You may do so if you so desire."
- The Prophet (pbuh) returned to Allah and did as he had been advised.
- Allah reduced the obligatory number of prayers from fifty to ten.
- Again the Prophet (pbuh) was led away and once again Musa stopped him.
- Upon hearing that the number had been reduced to ten, he advised the Prophet (pbuh) to ask for another reduction.
- Allah reduced the number to five. When Musa learned of this, he again advised the Prophet (pbuh) to ask Allah to reduce the number. The children of Israel, Musa said, were asked to do less, but still they were unable to carry out their duties.
- The Prophet (pbuh) did not intend to return another time.
- "I feel ashamed before my Lord," he said. A voice then announced: "I have enforced My obligation and made it light for my servants. He who prays these five prayers will be rewarded as if he had prayed fifty. What I decree cannot be changed."
- Then the last two verses of Surah Al-Baqarah were given to the Prophet (pbuh), with the glad tidings of the forgiveness of the big sins of your Ummah who do not commit shirk.

**[This above whole event of Isra and Mi'raaj has been summarized from the authentic books of Sahih Bukhari and Sahih Muslim]**

## **The Prophet (pbuh) returned to Makkah:**

- The Prophet (pbuh) returned to Makkah before dawn, and the next morning he told the people about his miraculous journey and ascension to heaven.
- The Makkan pagans, of course, ridiculed at his claim. Some ran to Abu Bakr and told him the story, thinking that it would shake his faith in the Prophet (pbuh).
- **"If he said so,"** Abu Bakr said, **"it must be true."**
- Abu Bakr's answer as to why he believed is inspiring to all generations of Muslims.
- Since he had believed the Prophet (pbuh) was indeed a Prophet, one to whom an angel brought revelations from Allah, Lord of the worlds, why should he not also believe the Prophet (pbuh)'s account of his travel through space and time?

- From that day onward, Abu Bakr was called “Siddeeq”, one who believes.
- In order to prove that Muhammad was lying, those Makkans who were familiar with Jerusalem and the Sacred Mosque of Worship there quizzed him about his journey.
- The Prophet (pbuh) described them everything in detail, and no one could fault him his description.
- Additionally, the Prophet (pbuh) told the Makkans about a caravan traveling from Jerusalem to Makkah, mentioning the number of camels, their condition, and the time that day they would arrive in Makkah.
- The caravan from Jerusalem appeared exactly when the Prophet (pbuh) said it would, and everyone saw that his description was accurate. But the pagans remained fettered to their disbelief.
- That same morning Jibrail descended and taught the Prophet (pbuh) how to perform the five daily prayers.
- Following Jibrail’s visit, the Muslims began praying five times each day instead of praying of praying morning and evening.

**[This whole event, mentioned above, has been summarized from the books of Sahih Bukhari and Sahih Muslim]**

### **Pledges of Aqabah:**

**Six Pilgrims from Yathrib/Madinah:** [Dhul Hajj, 11<sup>th</sup> year of Prophethood/July 620 A.D.]

- In the 11<sup>th</sup> year of Prophethood, during the Hajj season, **six** pilgrims from the tribe of Khazraj in Madinah came to Makkah.
- The names of these six pilgrims are: **Asad Bin Zurara, Auf Bin Harith Bin Rifaa, Rafi Bin Malik Bin Ailan, Qatba Bin Amir Bin Hadida, Uqba Bin Amir Bin Nabi and Jabir Bin Abdullah Bin Riqab.**
- They had come along with other pilgrims from Yathrib to Makkah, in the 11<sup>th</sup> year of the Prophet (pbuh)’s mission.
- These six pilgrims were sitting together in Mina (just outside Makkah), one night when the Prophet (pbuh) passed by.
- He approached them and asked, “Who are you?” They answered, “We belong to the Khazraj”.
- “Allies of the Jews,” the Prophet (pbuh) commented. They replied in the affirmative. “Let us sit together and talk,” the Prophet (pbuh) suggested.
- The Prophet (pbuh) spoke to them about Islam, recited some verses of the Quran, and invited them to believe in Allah, the One, the Exalted.
- The men sitting with the Prophet (pbuh) recognized who he was. “This is the same Prophet (pbuh) the Jews constantly threaten us with. Let us pledge allegiance to him before they do.”
- Then, immediately, all the six men accepted Islam and became the Muslims.
- “We left our people in such a plight,” they said. “If Allah unites us through you, you would be honored more than anyone else among us.”
- The six new Muslims promised that they would invite their people to Islam upon returning to Yathrib, and that they would meet the Prophet (pbuh) again during the next pilgrimage.

### **First Pledge of Aqabah:** [Dhul Hajj, 12<sup>th</sup> year of Prophethood/July, 621 A.D.]

- Next year, **five** of the **six** men from Yathrib returned to meet the Prophet (pbuh) during Hajj.
- They brought with them **five converts** from their own tribe and **two** from the tribe of Aus.
- The names of five converts of the Khazraj tribe were **Mua'dh Bin Harith, Zakwan Bin Abdul Qays, Ubada Bin Samit, Yazeed Bin Thulba, and Abbas Bin Ubada.**
- These **12** people from Yathrib met the Prophet (pbuh) in Mina, at Aqabah, where he taught them more about Islam and asked them to take an oath of allegiance.
- This was known as 'the First Pledge of Aqabah'.

Ubada Bin Samit narrates that the Holy Prophet (pbuh) said: **"Specifically, it was pact between the men and Allah that they would not associate any partners with Allah, commit theft, fornicate, kill their children, defame others, nor disobey the Prophet (pbuh) when he instructed them to do good. Whoever fulfilled this pledge would receive his reward from Allah, and whoever violated any part of it and was proven guilty would be punished in this world as an atonement. If, however, someone broke the pledge and Allah hid his sin from people, that person would be dealt by Allah, Who would either forgive or punish him."** [Sahih Bukhari]

- These newly converts promised to spread Islam in Yathrib and the Prophet (pbuh) sent Mus'ab Bin Umayr along with them to teach them the Quran.
- In Yathrib, Mus'ab stayed with Asab Bin Zurara, the two directed their efforts towards teaching non-Muslims about Islam.

### **Second Pledge of Aqabah:**

- In the 13<sup>th</sup> year of Prophethood, during the season of Hajj [June, 622 A.D.], a delegation consisting of **75** people (**73** men and **2** women: **Nasiba Bin Ka'b** from Banu Najjar and **Asma Binte Amr** from Banu Salamah) came from Yathrib, Muslims and pagans alike.
- The Prophet (pbuh) was accompanied with his uncle, **Abbas Bin Abdul Muttalib**, who, though not Muslim at the time, was concerned about his nephew's welfare.
- They also invited the Prophet (pbuh) to Yathrib and pledged full support for him and his followers.
- Abbas began by saying, **"The Prophet (pbuh) has both security and honour in Makkah. If you cannot guarantee to protect him in Yathrib, then let him remain in Makkah."**
- A companion [**Baraa Bin Marur**] spoke for the Muslims of Yathrib: "We are determined to offer loyalty to the Prophet (pbuh) and sacrifice ourselves for him, and we are willing to make a covenant to this effect."
- Then the Prophet (pbuh) recited some verses from the Quran and then the men from Yathrib took the same pledge which was now called the 2nd pledge of Aqabah.
- This made the Prophet (pbuh) realize that the people of Yathrib were keen to accept Islam and their hospitality could be beneficial to Islam.

## **Hejirah to Madinah: [Migration to Yathrib]**

### **Causes of Migration:**

- It was after the Pledge of Aqabah that the idea of migration to Yathrib was born in the heart of the Prophet (pbuh).
- But there were also strong reasons, which compelled him to leave Makkah.
- The people of Makkah were generally hard and ill-tempered.
- On the other hand, the people of Yathrib were tender hearted and considerate, so Islam could find a more suitable ground in Yathrib than at Makkah in its early period of expansion.
- The Prophet (pbuh) was hated and despised by his own people in Makkah, but he was invited by the people of Yathrib to come to their city.
- The priests of Makkah opposed Islam from the very beginning, because the success of Islam meant their own destruction, as Islam is opposed to idol worship.
- In Yathrib, however, there was no priest class, so it was easier to preach Islam there.
- In Yathrib, the two of Aus and Khazraj, who had been at war with each other looked for a strong leader who could establish peace in their land, so they invited the Prophet (pbuh) to come to their city.
- The Jews, who were living at Yathrib, had been informed of the coming of the Prophet (pbuh) as a supporter of their scriptures, so they were eager to receive him.
- The aggressive attitude of Quraish and their persecution was an important factor in the migration to Yathrib, specially the death of Abu Talib who had been his protector from the very beginning.

### **The Muslims migrate to Madinah:**

- The Second Pledge of Aqabah had changed the equation considerably for the Muslims.
- They now had a new refuge in Yathrib, its people were ready to protect them.
- Soon the Prophet (pbuh) himself received revelation about migration to Yathrib.
- On one occasion, the Prophet (pbuh) said to his companions, "I have been shown the place to which you will migrate. It lies between two hills of lava. It is either Hijr or Yathrib." [Sahih Bukhari]
- Taking the advantage of this new haven that had been offered to them, several Muslims migrated to Yathrib following the pledge.
- The first emigrant was Abu Salamah Makhzoomi, the husband of Umm Salamah. He attempted to migrate with his wife and children a year before the Second Pledge of Aqabah, but his clan would not allow him to take his family.
- So he was forced to migrate by himself to Yathrib and a year later, Umm Salamah was allowed to join her husband.
- Umar Bin al-Khattab left Makkah in full view of the Quraish, and no one dared to try to stop him, and he also took twenty others with him.
- Soon, nearly all the Muslims in Makkah had migrated to Yathrib. Even the refugees in Abyssinia made their way there after hearing about the pledge of Aqabah.
- However, Abu Bakr, Ali, Suhayb and Zaid Bin Harith stayed in Makkah together with those Muslims who were unable to migrate.
- The Prophet (pbuh) stayed in Makkah as well, awaiting Allah's permission to leave.
- He asked Abu Bakr to wait with him.

- Abu Bakr had two very fast camels, and he would feed them acacia leaves to make them even stronger and swifter, this way he and the Prophet (pbuh) could make a speedy escape, once Allah's command to leave Makkah came.

**The council of Dar-un-Nadwah:** [on 26<sup>th</sup> of Safar, in the 14<sup>th</sup> year of the Prophethood /Thursday, September 12, 622 A.D.]

- The Quraish were enraged that the Muslims had found a place in the Arabian Peninsula itself where they would be able to thrive.
- They also feared that the Muslims would become strong enough to control the northern trade routes and disrupt the pagan's trade.
- Since the Makkans depended on the goods carried by the caravans to and from northern Arabia and Syria, their fear was not unfounded.
- There was also the growing worry that the Prophet (pbuh) himself might escape any day to Yathrib, where his followers awaited him, and that he would set up a new power base, an eventuality which had to be avoided.
- To discuss their concerns, a special council was held at Dar-un-Nadwah, after two and half months of Second Pledge of Aqabah, on 26<sup>th</sup> of Safar, in the 14<sup>th</sup> year of the Prophethood [Thursday, September 12, 622 A.D.].
- Most of the prominent chiefs of the Quraish were present, **Iblees (Satan) was also present disguised as Shaikh Jaleel of Najd.**
- Finally, according the opinion to Abu Jahl, it was decided that one person from each tribe should be selected who would simultaneously attack the Prophet (pbuh) and kill him.
- This way their object would be achieved and the Banu Hashim would not be able to take revenge. **"This is best plan of all,"** Shaikh Jaleel declared approvingly.
- The council disbanded, relieved at having a solution at hand. Now it was time to make the necessary preparations.

**Jibrail brings the Prophet (pbuh) happy news:**

- Meanwhile, Jibrail came to the Prophet (pbuh) with the tidings that Allah had ordered the Prophet (pbuh) to migrate.
- Jibrail told him the exact time he should depart and informed the Prophet (pbuh) of the plot to assassinate him.
- Jibrail advised the Prophet (pbuh), "Do not sleep in the bed you usually sleep in."
- At noon when everyone was napping, the Prophet (pbuh) went to the house of Abu Bakr and told him the happy news.
- The Prophet (pbuh) used to sleep after the evening prayer, and upon waking up around midnight he would go to the Kabah to perform Tahajjud prayers.
- The night the Prophet (pbuh) was to leave, he asked Ali to sleep in his bed after assuring him that no harm would come to him.
- When everyone had gone to bed, the assassins surrounded the Prophet (pbuh)'s house.
- They saw Ali wrapped in the Prophet (pbuh)'s green mantle, lying in the Prophet (pbuh)'s bed, and thought that he was Muhammad.
- The plan was for them to lie in wait for the Prophet (pbuh) and fall upon him when he came out of his house.
- The Quraish were unaware that just as they were plotting, Allah too was plotting:

“Remember how the unbelievers plotted against you to imprison you, to kill you, or to exile you from Makkah. They plot and plan, but Allah plans too, and the best of planners is Allah.”[8:30]

### **The Prophet (pbuh) leaves home:** [at midnight of 27<sup>th</sup> of Safar/September 12-13, 622 A.D.]

- Although Ali was in the Prophet (pbuh)’s bed, the Prophet (pbuh) himself was still in the house surrounded by the assassins.
- The Prophet (pbuh) came out and took a handful of dust which he sprinkled above the young boys’ heads while reciting the following verse:

**“I have placed a barrier in front of them and a barrier behind them. I have covered them so that they cannot see.” [36:09]**

- The youth outside did not see the Prophet (pbuh) leave, and he went swiftly to Abu Bakr, and then both of them escaped through the back window and traveled, not toward Yathrib, but in the opposite direction toward Yemen.
- Before dawn, they had covered a distance of about five miles, and they took refuge in a cave on Mount Thawr.
- Unaware of the Prophet (pbuh)’s escape, the would-be assassins continued to wait for him to come out of his house.
- Only at dawn when Ali awoke and came out did they realize that they had been tricked.
- They interrogated Ali about the Prophet (pbuh)’s whereabouts, but he pleaded ignorance.
- They then dragged him to the Kabah and kept him captive there, but he divulged nothing.
- Then they rushed to Abu Bakr’s house and found that he had also disappeared.
- However, they did find his daughter, Asma, who refused to tell them anything.
- Her calm defiance enraged them, and a furious Abu Jahl slapped her so hard that her ear ring flew from her ear.
- The Quraish began searching for the Prophet (pbuh) and Abu Bakr and announced that there was a reward of one hundred camels for each fugitive brought back dead or alive.

### **Three nights in the cave of Thawr:** [Friday night, Saturday night and Sunday night]

- When the Prophet (pbuh) and Abu Bakr arrived at the cave on the Mount Thawr, Abu Bakr entered first to clear away anything that might injure the Prophet (pbuh).
- He found a few holes and stuffed them with pieces of cloth.
- The Prophet (pbuh) then entered and went to sleep with his head on Abu Bakr’s lap.
- Suddenly, something stung Abu Bakr’s foot, but he did not even twitch, fearing he would wake the Prophet (pbuh).
- The pain was so intense that tears began to run down his cheeks and onto the Prophet (pbuh)’s face.
- The Prophet (pbuh) woke up and saw that Abu Bakr was in pain.
- He then applied his spittle on the injury and the pain disappeared.
- For three consecutive nights the Prophet (pbuh) and Abu Bakr remained hidden in the cave.
- During this period, Abu Bakr’s son, **Abdullah**, would pass his nights nearby.
- The clever young man would return to Makkah so early in the morning that the Quraish had no idea that he had slept elsewhere.



- Each day in Makkah he collected information about the activities of the Quraish, and each night he updated the Prophet (pbuh) and Abu Bakr.
- Abu Bakr's slave, **Amir Bin Fuhayra**, would graze Abu Bakr's goats near the cave so that both men could drink the fresh milk.
- Early the next morning Amir would drive the goats back to Makkah along the same route that Abu Bakr's son took, to obscure his footprints.
- Meanwhile the search party scoured the area south of Makkah where the Prophet (pbuh) and Abu Bakr were hiding.
- Once the Quraish even came upon the mouth of the cave, and had they looked down while standing at the edge of the cave, they would have surely found the men they were hunting.
- With the Quraish so close to discovering their hiding place, Abu Bakr became very tense about the Prophet (pbuh)'s safety.
- The Prophet (pbuh) reassured him, **“How can you be apprehensive about two with whom is a third, especially when the third is Allah?” [Sahih Bukhari]**
- This incident is present in the Quran in the following words:

**“.....for Allah did indeed help him, when the believers drove him out: he had no more than one companion: the two were in the cave, and he said to his companion, ‘Have no fear, for Allah is with us.’.....” [9:40]**

### **On the way to Madinah:**

- On the first night of Rabi-ul-Awwal, **Abdullah Bin Urayqat Laythi**, the guide hired by the Prophet (pbuh) to take them to Yathrib, arrived in the valley of the Mount Thawr with Abu Bakr's two camels.
- Abu Bakr's slave, Amir Bin Fuhayra, accompanied them.
- The guide first headed south toward Yemen, and then led the small group westward toward the Red Sea.
- Before reaching the sea, he veered north toward Yathrib, taking a seldom traveled route.
- They journeyed all night and half of the next day.

**Arrival in Qubaa:** [8<sup>th</sup> of Rabi-ul-Awwal, 14<sup>th</sup> year of Prophethood/September-23, 622 A.D.]

- Fourteen years after becoming a Prophet (pbuh), on Monday, the Prophet (pbuh) arrived in Qubaa on the outskirts of Yathrib.
- The people of Yathrib had long awaited the Prophet (pbuh), and each day they would go to Hira and wait for him until the sun became unbearable.
- A Jew happened to catch a glimpse of a small group of white robed travelers in the distance.
- He called out: “O people of Arabia! What you have been waiting for has arrived.”
- The Muslims lifted their weapons and rushed to greet the Prophet (pbuh).
- There was a great tumult as everyone ran to the edge of the desert to catch a glimpse of the travelers.
- At that time, the Prophet (pbuh) was covered with the calmness and peace.
- The Prophet (pbuh) stayed at Qubaa in the house of **Kulthoom Bin Hadam**. Other sources, however, say that he stayed in the house of Sa'd Bin Khathima.
- He stayed there four days, during which time he led the foundation of Qubaa Mosque.
- That Friday he left Qubaa with Abu Bakr.
- He sent a message to **Banu Najjar**, the house of his maternal grandfather.

- His kinsmen came to Qubaa with their swords hanging from their sides, and joined the Prophet (pbuh) on his way to Madinah.
- Then the Prophet (pbuh) left for Yathrib on Friday.
- On his way, in the quarters of **Banu Salim Bin Auf**, the Prophet (pbuh) led a hundred Muslims in Friday Congregational Prayer, in which he also addressed the people.
- This was the first ‘Friday Address’ [Khutba-e-Juma] which was delivered by the Prophet (pbuh).

### **The Prophet (pbuh) enters Madinah:**

- After performing the Friday Prayer, the Prophet (pbuh) and his entourage left for Yathrib.
- Jubilant crowd of men, women and children greeted him, and the narrow lanes of Madinah resounded with their happy voices.
- Women and children sang their welcome in a song that even now is sung by Muslims in memory of that happy day when, like the full moon, the Prophet (pbuh) appeared among his people.

**“The full moon has appeared before us.  
We must give thanks when called to Allah.  
You, who have been sent to us,  
Bring commands that will be obeyed.”**

- Since then, name ‘Yathrib’ was changed to Al-Madinah Al-Munawwara/The City of Light, which was later shortened to Madinah.
- This is called the ‘**Hijrat**’, or the emigration of the Holy Prophet (pbuh) from Makkah to Yathrib, which marks the beginning of the Islamic Calender.

### **Ali migrates:**

- Back in Makkah, Ali stayed on for three days after the Prophet (pbuh) left.
- During this period, he settled all of the Prophet (pbuh)’s affairs in Makkah.
- He then left on foot and met the Prophet (pbuh) in Qubaa, where he stayed in the house of Kulthoom Bin Hadam.

### **The Prophet (pbuh)’s family migrates:**

- Six months after the Prophet (pbuh) had settled in Madinah, he sent Zaid Bin Harith and Abu Rafi to Makkah.
- They came back with the Prophet (pbuh)’s family: Fatimah, Umme Kulthoom, Sawdah, Umme Ayman, and Osama Bin Zaid.
- Abdullah Bin Abu Bakr also accompanied them along with the rest of Abu Bakr’s family, Umme Ruman, Ayesha and Asmaa.

## Importance of Migration:

- The importance of migration can be judged from the fact that the Muslim calendar starts from this event and not from any other in the life of the Prophet (pbuh).
- The migration not only completely altered the prevailing conditions of Arabia, but it changed the entire course of human history.
- Those who embraced Islam before migration used to pray secretly for fear of the unbelievers.
- As they were weak and in minority and the unbelievers were powerful and strong, it was not possible for them to fight for their faith or to defend themselves from the torture and persecution.
- It was after the migration that Muslims became strong enough to stand against injustice and persecution.
- In Makkah, the Prophet (pbuh) could not preach his faith as openly as he wished; whereas, in Yathrib, he got the chance to preach and explain his faith and show his followers how to act upon the commandments of Allah.
- He also got the chance to organize his followers into a disciplined community.
- Despite differences of colour, race, social and economic status, Muslims became one nation.
- And Madinah became the place where the Prophet (pbuh)'s call received response and continued to grow and expand.
- The Muslims had to leave their homes and property, and in some cases, even their wives and children when they migrated.
- They thus, proved that Allah and His religion were more important for them than anything else in the world.
- Among the numerous blessings of migration, one of the most important was the creation of brotherhood between Muhajireen and Ansar.
- According to this brotherhood, Ansar shared all their possessions with the Muhajireen who had left all their belongings in Makkah and were in great need of such help.
- Migration also proved to be turning point in the life of the Prophet (pbuh).
- The years of persecution and humiliation at Makkah were over and the years of success had begun.
- At Madinah, the Prophet (pbuh) was made the Head of the state.
- The Prophet (pbuh), had now till been a religious teacher, took on the role of a statesman and politician, at which he proved equally capable.

## **The Prophet (pbuh)'s experiences in the Caves:**

### **1- The Cave of Hira:**

- The event that took place in the cave of Hira was the beginning of the revelation of the Quran that not only changed the lives of the people of Arabia but also the history of the world.
- It marked the beginning of Muhammad's Prophethood and spread of Islam's universal message.
- The very first verses revealed to him tell us about Allah, the Creator and Master of everything.
- The revelation came to the Prophet (pbuh) through the Angel Jibrail, who brought the revelation to the Prophet Muhammad (pbuh) as also to all other previous Prophets.
- The verses also mention reading and writing which shows the importance of knowledge in Islam.
- Allah enlightens man in all kinds of knowledge.
- That is why, the first revelation ends with the words: "Taught man that which he knew not."
- Allah Himself is man's teacher and the Quran is a Book that gives man information and directs him how to lead his life in this world and to prepare himself for the next.
- This experience of the Prophet (pbuh) reveals to us that the Prophet Muhammad (pbuh) was like any other human being who was scared and frightened after the first revelation.

### **2- The Cave of Thawr:**

- The stay in the cave of Thawr holds great significance in the history of Islam.
- If it had not been Allah's miracle of hiding the Prophet (pbuh) and Abu Bakr from the eyesight of the enemies when they were at edge of cave of Thawr, both would have been caught and brutally killed.
- The stay in the cave of Thawr led to the safe emigration of the Prophet (pbuh) to Madinah and so preserved the opportunity for the spread of Islam.
- This shows that Allah protects His chosen people from the evils of this world and proves that Allah has power and control over everything.
- The Muslims also learnt about the spirit of the true friendship as shown by Abu Bakr.
- It proved a turning point for the Prophet (pbuh) for after refuge in the cave, he managed to reach Yathrib safely, where he was surrounded by his followers from Makkah, and also those who lived in Madinah.
- He did not have to fight alone anymore but had his supporters around him.
- This led to the consolidation of the Muslim rule in Madinah.

## **Life of the Prophet (pbuh) in Madinah [622-632 A.D.]**

### **1<sup>ST</sup> YEAR OF HIJRAT:**

#### **Mosque of the Prophet (pbuh):**

- The first important thing that the Holy Prophet<sup>pbuh</sup> did on arriving in Madinah was to build a mosque that not only became a spiritual centre for worship, but also the political and military headquarters for the new state
- All affairs of the state were conducted at the mosque
- It soon developed into an institute of learning where discussions and seminars were held, and a social institution where Muslims learnt and practiced discipline, unity and brotherhood.
- The land for the mosque was bought from two orphans and the Holy Prophet<sup>pbuh</sup> himself worked hard with his companions to complete the building
- This mosque was known as the “Mosque of the Prophet<sup>pbuh</sup>” or Masjid-e-Nabawi.
- It is referred to in the Quran in the following words:  

**“There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified, and Allah loveth those who make themselves pure.”(9:108)**
- The walls of the mosque were made of unbaked bricks, the roof was of mud and date palm leaves and the trunks of date palm trees were used for pillars.
- A large platform with a thatched roof, was built in one of the corners of the mosque
- This was known as **suffah**.
- It became the training centre for Islamic education and also a shelter for poor Muslims specially, the emigrants from Makkah.
- After the Holy Ka’abah, the Masjid-e-Nabawi is the holiest mosque.

#### **Azan Call for Prayers:**

- In order to call the believers to the mosque for offering their prayers in congregation, the system of calling Azan was introduced, as suggested by Hazrat Umar.
- Hazrat Bilal was appointed as the Muezzin.

#### **Arrangements for the inhabitants of Madinah:**

##### **a) Settlements of Muhajirin:**

- The Muslims in Madinah belong to two categories.
- Those who had migrated to Madinah from Makkah were known as Muhajirin or emigrants.
- Those who belong to Madinah and had given shelter to the emigrants and help them were known as Ansar or the Helpers.
- The emigrants were generally poor as even those who had been well off in Makkah had left all their belongings behind when they migrated.
- The Holy Prophet<sup>pbuh</sup> established brotherhood between these two groups of Muslims.
- He told the Ansars that the Muhajirin were in need of help, and so he wanted to create brotherhood between them

- The Ansar willingly agreed to this.
- They took their Muhajirin brothers to their houses, treated them with hospitality and shared all their possessions with them.
- The Holy Quran mentions this in these words.  
**“These who believed and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid these are (all) friends and protectors, one of another.”(8:72)**
- The emigrants and their hosts were united into a bond of brotherhood.
- Even the enmity between the two tribes of Madinah, Aus and Khazraj was forgotten, as mentioned in the Holy Quran:  
**“And remember with gratitude Allah’s favour on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren....”(3:103)**

## **Treaty with the Jews: (Charter/Covenant of Madinah)**

- There were three main tribes of Jews: Banu Qainuqa, Banu Nazir, and Banu Quraiza, Settled in the suburbs of Madinah in their own strong fortresses.
- The Holy Prophet<sup>pbuh</sup> realized that the foundation of the Islamic Empire would be very weak unless it was based upon the support of all the people living in Madinah.
- The situation called for a strong measure of co-ordination and adjustment, particularly as the Muslims were seriously threatened by the Quraish.
- Therefore, as soon as the Holy Prophet<sup>pbuh</sup> was settled in Madinah, he called together the Muslims and the Jewish tribes for consultation.
- He invited them to consider the possibility of establishing some system of co-operation whereby the safety of Madinah might be secured.
- After an exchange of views, an agreement was reached which granted equal rights to the Jews with full liberty to follow their own faith without any interference by the Holy Prophet<sup>pbuh</sup> or his followers.
- It stated that the Muslims and Jews were allies and would help each other, that neither party would commit aggression against the other, and that in case of an attack on Madinah, both Muslims and Jews would defend it.
- This treaty is a landmark in the history of Mankind.
- It guaranteed freedom of worship for the Jews.
- It also guaranteed protection of their life and property.
- It was an attempt to establish friendly and cordial relations between the Muslims and the Jews of Madinah to live together as peaceful citizens and defend the town from all invaders.
- By virtue of this agreement, the relations between the Muslims and the Jews were regulated and a basis for the governance of Madinah was provided.
- Each section would have complete freedom of religion and complete autonomy with regard to its internal affairs, but would be knit into an administrative system that would be presided over by the Holy Prophet<sup>pbuh</sup>.
- The treaty also established the Holy Prophet<sup>pbuh</sup> as the leader and the head of the state of Madinah.
- He came to be recognized as the undisputed leader, ruler, judge and the commander of the people of Madinah.

## Hypocrites:

- At the time of the prophet's<sup>pbuh</sup> migration, many people of Madinah accepted Islam.
- However among them there were some who did not like the success of the Prophet's mission.
- They are known as "Hypocrites" or Munafiqin in the Holy Quran that says the following about them:

**"When it is said to them, 'come to what Allah has revealed, and to the Messenger', thou seest the hypocrites overt their faces from thee in disgust" (4:61)**

- To all appearances, they became Muslims and prayed and fasted as if they belonged to the Muslims community.
- Deep at heart, however, they did not believe.
- Their hearts were full of hatred for the prophet<sup>pbuh</sup> and his companions
- They spared no effort in their attempts to cause harm to the Muslims.
- They proved to be more dangerous than the unbelievers, because they were able to know the secrets of the Muslims and pass them on to the enemies of Islam.
- Their Leader was Abdullah bin Ubbay.
- Before the Prophet<sup>pbuh</sup> migration preparation were being made to crown him the king of Madinah, but after the Prophet<sup>pbuh</sup> migration, he was deprived of that position.
- He, however, continued to have great influence over all those who viewed Islam with hatred and suspicion.
- He continuously intrigued with the chiefs of Makkah to wage war against the Muslims.
- His behavior at the time of Battle of Uhud, when he withdrew three hundred of his supporters and almost broke the strength of the Muslims was damaging to the cause of Islam.
- After the battle of Trench, he was in secret contact with the Jews who had been exiled from Madinah, to inform them of the movement of the Muslims.
- Abdullah bin Ubbay built a mosque outside Madinah, where, he along with his companions used to hold meetings against the Holy Prophet<sup>pbuh</sup>. When Allah revealed verses against this house of conspiracy, which the hypocrites called a mosque, it was demolished and burnt by the order of the Holy Prophet<sup>pbuh</sup>.
- Soon after the Tabuk Expedition, Abdullah fell ill and died.
- With his death, many of the hypocrites repented and turned to the genuine faith.

## 2<sup>ND</sup> YEAR OF HIJRAH:

### Fasting:

- Fasting in the month of Ramadhan was made obligatory upon all adult Muslims in the second year of the Hijrah in these words of the Quran:

**"O you who believe! Fasting is prescribed to you as it was prescribed to those before you so that you may (learn) self-restraint."(2:183)**

### Zakat:

- The Payment of Zakat was also made obligatory upon all rich Muslims in the following words:  
**"And spend of your substance in the cause of Allah:.... Do good: for Allah loveth those who do good."(2:195)**

## Change of Qiblah:

- An important event of the second year of Hijrat was the change of Qiblah that is the direction to which a Muslim turn his face while saying his prayer, In Makkah , the Muslims used to pray facing the direction of the Mosque of al-Aqsa in Jerusalem.
- In Madinah, they continued to do so for over sixteen months.
- In 2 A.H., while the Holy Prophet<sup>pbuh</sup> was leading the ASR prayers at the mosque in Madinah, he was ordered to pray facing the direction of the Ka'abah, which henceforth, became the religious center for Muslims.
- The Holy Prophet<sup>pbuh</sup> and the congregation immediately turned their faces towards Ka'abah.
- In this connection, the Holy Quran Says:  
**“We see the turning of your face (for guidance) to the heavens; now shall we turn you to a Qiblah that shall please you. Turn then your face in the direction of the sacred Mosque.”(2:144)**

## Battle of Badr: [17 Ramadan, 2 A.H. /13 March, 624 A.D.]

### Causes and Events:

- During the first years of his mission, the Holy Prophet<sup>pbuh</sup> had only one enemy to deal with in Makkah, the pagan Quraish, who eventually forced him to leave Makkah. But in Madinah, he had to face opposition from three quarters.
- First, were the Quraish of Makkah who were determined to crush the Holy Prophet<sup>pbuh</sup> and his follower.
- The increase in strength of the Muslims was seen by them as a threat both to their prestige as custodians of the Ka'abah and to their social and economic leadership.
- Secondly, there were the Jews who had entered into treaty with the Holy Prophet<sup>pbuh</sup>, yet they began to intrigue, and their various tribes began to break treaties with the Muslims.
- Apart from these two enemies, there were the hypocrites or the Munafiqin who had accepted Islam, but were working against the interests of the Muslims.
- The Holy Prophet<sup>pbuh</sup> had hardly settled down in Madinah when the Quraish of Makkah sent word to the people of Madinah to hand over the Holy Prophet<sup>pbuh</sup> and the emigrants to them, or kill them.
- The Ansar who had themselves invited the Holy Prophet<sup>pbuh</sup> to Madinah, refused to do so.
- At that time Abu Sufyan, a rich and influential leader of the Quraish, was returning from Syria with a caravan, carrying merchandise which consisted of forty men, one thousand camels, and goods worth fifty thousand dinars.
- Abu Sufyan was very cautious, and he asked every person he met about the movements of the Muslims. He was at a great distance from Badr when he found out that a large band of Muslims had left Madinah.
- Acting quickly, he turned the caravan westward headed for the coast, bypassing Badr altogether.
- Moreover, he sent a messenger to Makkah asking the Quraish to send an armed expedition to escort him home safely as he did not want to take the risk of interference from the Muslims on his way.
- The Quraish dispatched an army of 1300 men to join Abu Sufyan to confront the Muslims and protect the caravan.
- All the notable chiefs of Makkah, except for Abu Lahab, joined the force, as well as every available man from each of the neighboring tribe, of the Makkan clans, only Banu Adiy refused to take part.



- When the pagan army reached Juhfa, they received a message from Abu Sufyan informing them that the caravan was safe and reached Makkah safely, he asked the army to return to Makkah, but they refused to do.
- Some of the leaders, like Abu Jahl, insisted on advancing towards Madinah, only the men from the Banu Zahra returned in the advice of their chief, Akhnas Bin Shariq Thaqafi.
- Upon reaching Udwa Qasmi, the Quraish set up their camp in a spacious field, just behind the mountains that surrounded Badr.
- In the month of saffar 2 A.H., Allah had already given permission to fight against the unbelievers.

**“Fight in the cause of Allah those who fight you.”(2:190)**

- When the Holy Prophet<sup>pbuh</sup> learnt that the Quraish were advancing towards Madinah with the intention to attack, he immediately called the Muslims to discuss their options and to take necessary steps.
- Abu Bakr and Umar gave their opinions, and Miqdad Bin Amr voiced the prevailing sentiment: “O Prophet (pbuh)! We will not say what the Children of Israel said to Musa”: ‘You and your Lord go and fight, and we will sit here.’(5:24)  
“We will fight along with you on your left and your right, in front of you and behind you.”  
Miqdad’s words gladdened the Prophet (pbuh) with their sincerity, for he had worried the Ansar would fight in defense only if they were attacked in Madinah.
- The Prophet (pbuh) then asked the men if they all agreed, Sa’d Bin Muadh, the chieftan of Ansar, said: “O Prophet (pbuh)! I swear by the One Who has sent you with the truth, that if you plunge into the sea, we will also plunge in with you, and not a single man among us will lag behind. We will not hesitate if you dash against the enemies, for we are firm in war and bold in the fray. Lead us, and may Allah bless us and our mission.”
- At this the Prophet (pbuh) said: “I bring you glad tidings from Allah. He has promised me either booty from the caravan or victory on the battlefield. By Allah, there is a vision before me of a battlefield, and I see the exact places where each man will fall.”
- The Muhajirin and the Ansar got together to defend themselves.
- They were three hundred and thirteen men in all with only two horses and seventy camels.
- The Quraish stopped at Badr, which is a village at a distance of about eighty miles from Madinah.
- They had come with a huge quantity of food supply with them.
- Since they had arrived at Badr first, they occupied all important position.
- They were about one thousand or 1300 in number with all their best warriors and arms and had over 200 horses and over 1000 camels.
- When the Holy Prophet (pbuh) and his companion reached Badr the same night as the Quraish, but Al Hubab Ibn Al Mundhir advised the Prophet (pbuh) that they should move ahead and encamp at the well nearest the enemy so that they could store water in reservoirs.
- He also suggested that the rest of the wells be filled so that the Quraish would have no water.
- The Prophet (pbuh) took Hubab’s brilliant advice and carried out his instructions.
- The Muslims then made a small enclosure of Palm branches in which the Prophet (pbuh) would stay while directing his men during the battle.
- A group of Ansar youths were put under the command of Sa’d Bin Muadh to act as lookouts.
- After this, the Prophet (pbuh) walked around Badr with his men, saying: “This is the spot where so and so will fall in battle tomorrow, God-willing.”
- The Prophet (pbuh) passed the night in prayer at the foot of a tree while a gentle rain fell and lulled the men into a refreshing sleep. Allah recounts His favuor to the believers in the following verse:

**“Remember how Allah enveloped you with drowsiness to make you feel safe. He caused rain to descend upon you from heaven so you could clean yourselves---rain hat also removed Satan’s influence, strengthened your hearts, and made you stand firm in the battle.”(8:11)**

- The next morning, (Friday, Ramadan 17, 2 A.H.), the two armies came face to face.
- Then the Prophet (pbuh) supplicated: “O Allah! Here come the Quraish in their vanity and arrogance. They deny You and call Your Prophet (pbuh) a liar. O Allah! Fulfill your promise to me! Help us, Allah!”
- Then the Prophet (pbuh) assembled his men and told them not to begin fighting until he ordered them to do so, then he said: “Use arrows only when they come close, and do not draw your sword unless they are very near.”
- Abu Bakr then escorted the Prophet (pbuh) to the small enclosure where the Prophet (pbuh) began to pray to his Lord: **“O Allah! If this group is destroyed today, You will not be worshipped forever. O Allah! If it is You consent that after this day You will not be worshipped forever.”**
- Allah accepted his prayer and ordered the angels through the revelation in these words: **“(Remember) When Your Lord revealed to the angels, ‘Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.’”(8:12)**
- And the heavenly assistance was promised by Allah in these words of the Quran: **“Remember you implored the assistance of your Lord, and He answered you: I will assist you with a thousand of the angels, ranks on ranks.”(8:9)**
- Regarding these two ill-matched armies, the Quran says: **“There has already been for you a sign in the two armies that met (in combat): one was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with his aid whom He pleaseth.....”(3:13)**

## Challenge to single combat:

- The Quraishs three best horsemen, Utba Bin Rabi’a, Shayba Bin Rabi’a and Waleed Bin Utbah, stepped forward and challenged the Muslims to single combat.
- In response, three members of the Ansar came forward, but the challengers were thirsty for the blood of Makkan exiles and said: “We want our cousins.”
- The Ansar withdrew, then Ubaydah Bin Harith, Hamzah Bin Abdul Muttalib and Ali Bin Abu Talib came forward.
- Hamzah faced Shayba, Ali stood before Waleed and Ubaydah accepted Utbah’s challenge.
- Hamzah and Ali both killed their opponents with ease, but Ubaydah and Utbah had wounded one another, and neither at the upper hand.
- Then Ali and Hamzah ran to Ubaydah’s aid and killed the opponent, and then brought Ubaydah, who had lost his leg, back to their ranks, later he died of this injury at Safra’a on the way back to Madinah.

## Battle of Badr begins:

- After this, the Prophet (pbuh) turned to Abu Bakr and said: “Rejoice, O Abu Bakr, Allah’s help has come. This is Jibrail, moving ahead with his horse’s bridle in his hand. His garments are besmeared with dirt and dust.” Allah’s help came in the form of one thousand angels.
- The Prophet (pbuh) then marched forward the fray, and at that moment the following verse was revealed:

**“Soon will their multitude be put to flight and they will show their backs.”(54:45)**

- The Prophet (pbuh) took a handful of dust and threw it at the Quraish saying: Let their faces be disfigured.”
- The dust flew into the eyes and noses of the Quraish, as mentioned in the following verse:

**“It was not you who threw, but Allah.”(8:17)**

- Then the Prophet (pbuh) his men to attack.
- The Muslims, outnumbered three to one, were inspired when they saw that the Prophet (pbuh) himself was present among them and ready to fight.
- Supported by the invisible army of angels, the swarmed over the Quraish.
- The Quraish fell one after another, and soon they retreated in disarray.
- The Muslims followed in pursuit, slaying some and capturing others.
- Satan, who was also present in the disguise of Suraqa Bin Malik Bin Ju'shum, saw the army of the angels, and escaped by plunging into the Red Sea.
- Then two boys, named Muadh Ibn Afra and Muadh Ibn Amr, attacked Abu Jahl fiercely with their swords, and Abu Jahl fell to the earth.
- Then Abdullah Bin Masood cut the head of Abu Jahl off and placed it before the Prophet (pbuh), the Prophet (pbuh) cried,” He (Allah) has proven His promise to be true, helped His servants, and defeated the opposing army.”
- Gazing at Abu Jahl's head before him, the Prophet (pbuh) said, “He (Abu Jahl) was the Pharaoh of his nation.”
- With the death of Abu Jahl, the Quraish were humbled and they scattered, defeated by an army of men and angels.
- And thus, the Battle of Badr ended and Allah granted victory to Muslim.
- In all, seventy of the Quraish were killed, which included very famous chiefs and warriors like shaiba, Utba and Abu Jahl.
- This battle was not fought for territory, or honor, but to make belief in Allah victorious over unbelief.
- The Muslims fought against their fathers, uncles, sons, brothers, cousins and friends.
- Umar killed his maternal uncle, Asi Bin Hisham, while Abu Bakr faced his son, Abdur Rahman.
- This day came to be called “Yaum-ul-Furqan” (the Day of Distinction).
- Seventy were taken prisoners.
- Among them were Abbas, Uncle of the Holy Prophet (pbuh), Aqeel, the brother of Hazrat Ali, and Abul Aas, the son-in-law of the Holy Prophet (pbuh).
- The Muslims lost only fourteen people, six Muhajirin and eight Ansar, who were buried at the Badr, and their grave sites are still known today.
- The Quran mention this victory in these words.

**“Allah had helped you at Badr, when you were a contemptible little force.”**

- The dead bodies of the twenty four pagan chieftans were thrown into a foul-smelling well.
- The Prophet (pbuh) and his men stayed at Badr for three days , when he was about to begin the journey back to Madinah, he stood over the well and called out to each chieftan by name: “O son of so and so! Do you wish you had obeyed Allah and His Messenger? I have found that what my Lord promised me is true. Did you find your lord's promise true?”
- Then Umar asked: “O Prophet (pbuh)! How can you talk to bodies which have no souls?”
- The Prophet (pbuh) explained: “They hear me as you do, but they cannot answer”.
- When news of this defeat reached Makkah the whole town was struck with grief.
- There was also much anger and pledges were taken to avenge the blood of their Kinsmen.

- For this purpose, preparations were started on an extensive level.
- In Madinah, the captives were dealt with very mercifully.
- All those captives who could pay were freed after payment of ransom.
- The poor and the old were freed without ransom.
- Those who could read and write were charged with the duty of teaching ten Muslim children each and get their freedom after a fixed period of teaching.

## **Importance of the Battle of Badr:**

- The battle of Badr was the first decisive battle in Islam in the sense that truth in spite of its numerical minority and limited resources, gained a clear victory over falsehood with all its material strength.
- If Muslims had not succeeded in this battle, Islam would have been wiped out from the earth forever.
- That is why, the Holy Quran describes the day of the battle as the **‘Day of Testing’ in (8:41) and the sign of Allah in (3:13)**
- The Battle of Badr had effect both on the unbelievers in Makkah and the Muslims at Madinah.
- For the Muslims, Victory at Badr over a greatly superior force inspired and encouraged them for future success.
- It proved to be a turning Point as their position became visibly stronger.
- They were strengthened and they gained confidence.
- On the other hand, the strength of these Quraish was broken at Badr, where practically all their leaders were either killed or wounded which dealt a deathblow to their power and prestige.
- After the Battle, many unbelievers accepted Islam.
- Those who had kept their faith a secret now declared it openly.
- The influence of Islam and the Holy Prophet (pbuh) began to increase even outside Madinah.

## **Banu Qainuqa:**

- Although the Jews had entered into an agreement with the Holy Prophet (pbuh) yet they were working against the interests of the Muslims. In the second Hijri, the tribe of Banu Qainuqa broke their agreement.
- After the Battle of Badr, the Holy Prophet (pbuh) took action against them and according to his decision, they were exiled from Madinah.

## **3<sup>RD</sup> YEAR OF HIJRAH:**

### **Battle of Uhud:**

- After the battle of Badr, Islam gained a firm footing at Madinah and the importance of the city began to increase.
- The Quraish considered the rise of Madinah as a threat to their political and commercial interest.
- Moreover, they could not forget their defeat in the battle of Badr.
- Several of their important leaders were killed in the battle, and they wanted to avenge their important leader who was killed in the battle, and they wanted to avenge their death.
- Ka'ab bin Ashraf of the Jewish tribe of Banu Nazir went to Makkah to participate in the mourning for those killed at Badr.

- He and other Jewish poets wrote poems to instigate the Quraish to fight against the Muslims.
- Abu Sufyan, the commander of the Quraish army, went to meet the Jews of Banu Nazir, who helped promise.
- Meetings were held where it was decided to collect funds and raise a strong army for attacking Madinah and wiping out the Muslims.
- Some other tribes were also invited to join in this war.
- Finally a fully armed force of three thousand men left Makkah for Madinah.
- The Prophet (pbuh) consulted his companions about the best way to meet the enemy.
- Some of the companions opined that the Muslims should go out of Madinah to meet the enemy.
- Although, the Prophet (pbuh) had a different opinion, yet when the majority insisted on meeting the enemy outside Madinah, he agreed.
- Three miles to the north of Madinah, the Quraish at the foot of a hill known as Uhad.
- The Prophet (pbuh) advanced towards Uhad with one thousand companions.
- On the way, , Abdullah Bin Ubbay, the leader of the hypocrites, deserted with three hundred of his men on the excuse that the Prophet (pbuh) had turned down his suggestion of fighting the enemy from inside the city.
- The Prophet (pbuh), with the remaining seven hundred men, reached Uhad and also set up the camp.
- He posted fifty archers to protect the pass in the Uhad mountain and defend the Muslims from any possible attack by the enemy from behind.
- They were given strict instructions not to leave their post under any circumstances.
- Several Quraish women accompanied the army of the pagans including Hinda, the daughter of Utba, who was killed in the battle of Badr, Umme Hakeem, the grand-daughter of Abu Jahl, also killed in the battle of Badr and Fatima, the sister of Khalid Bin Walid.
- When the fighting started, the Quraish attacked first.
- The Muslims fought bravely under the command of the Prophet (pbuh), and killed and wounded many warriors of the Quraish, who began to flee in disorder leaving behind a great deal of booty.
- When the archers saw the enemy army retreating, they left their posts to collect the booty.
- Khalid Bin Walid, the head of the enemy cavalry, found the opening in the mountain undefended.
- He attacked from behind and the Muslims force was taken by surprise and there was utter confusion.
- The enemy tried to reach the spot where the Prophet (pbuh) was.
- The Prophet (pbuh) was wounded in the head and the face and lost one of his teeth.
- The enemy raised the cry that the Prophet (pbuh) was killed and the confusion increased.
- The Prophet (pbuh) however, stood firmly and called out to his companions to come back.
- When the Muslims saw their leader, they rejoined the battle.
- Soon more support came to the Prophet (pbuh) and a group of his companions moved him to well protected area at the foot of the mountain.
- Now the fighting was one-sided, and the Muslims who had rallied, put up a determined fight.
- Both parties were, however, extremely exhausted and then the fight died down and each army prepared to leave.
- In this encounter, seventy Muslims were killed and forty got injured; while the enemy lost only thirty of their men.
- Hamza, an uncle of the Prophet (pbuh) , was killed by ‘Wahshi’, a slave of Hinda, wife of Abu Sufyan.
- Hinda mutilated the corpse of Hamza and chewed his liver in order to avenge the death of her father, Utbah, killed in the battle of Badr at the hands of Hamzah.
- It was on this occasion, that for the first time, Muslim ladies went to the battlefield to give water to the soldiers and to nurse the wounded.

- The Quran mentions this battle in these words:  
**“Allah did indeed fulfill His promise to you, when you, with His permission were about to annihilate your enemy, until you flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter---”(3:152)**

**“Those of you who turned back on the day the two hosts met,--It was satan who caused them to fail.”(3:155)**

**“What you suffered on the day the two armies met, was with the leave of Allah, in order that He might test the believers.”(3:166)**

## **4<sup>TH</sup> YEAR OF HIJRAT:**

### **Banu Nazir:**

- In the 4<sup>th</sup> year of the Hijrat, the Banu Nazir tribe of the Jews plotted to murder the Prophet[pbuh]
- And at the instigation of the Quraish, this tribe planned to rise against the Muslims.
- The Prophet[pbuh] sent them a message to leave Madinah within 10 days.
- But they rejected it and shut themselves up in their fortresses.
- At this the Prophet[pbuh] led an army against them and laid siege to their forts.
- After a siege of two weeks, the Jews surrendered.
- They were exiled from Madinah.

## **5<sup>TH</sup> YEAR OF HIJRAT:**

### **Battle of Trench:**

- After the Battle of Uhud, the Muslims were able to regain their former position.
- The Quraish could not reconcile themselves with the growing power of Muslims and felt threatened.
- Meanwhile, the Jewish tribe of Banu Nazir who had settled at Khyber kept on plotting against the Muslims.
- Their chiefs went to Makkah and asked for help against the Muslims, which the Quraish agreed to give.
- Then they went to Ghatafan tribe and gained their support too.
- Some other tribes also agreed to give full support against the Muslims, so with an army of 10,000 men under the command of Abu Sufyan they marched to Medina in 5 A.H.
- When the Prophet came to know of this, he consulted his companions.
- Hazrat Salman Farsi, who was a Persian, suggested that a trench be built.
- This suggestion was unanimously accepted by all.
- As Medina was safe from all other sides, a trench was built only in the north. '
- The Prophet (pbuh) himself took part in digging the trench.
- It took 8 days to build a trench 15 feet deep and 3 km wide, 3000 companions took part in digging the Trench.
- When the Quraish arrived, they were shocked and did not know what to do as this trench was far beyond their imagination.

- Despite several attempts, the Quraish were unable to cross the trench and so they camped behind it.
- Minor skirmishes took place for a couple of days in which Muslims had an upper hand.
- Whenever, a person would attempt to cross the Trench, Muslims would hurl stones and arrows.
- Muslims had to remain vigilant throughout and could not even assemble for prayer.
- Meanwhile, Banu Qurayza, a Jewish tribe residing in Medina violated the covenant of Medina and decided to attack from inside Medina.
- The Prophet (pbuh) sent a detachment to watch and this threat was successfully eliminated.
- Thus there was a mighty attack on Muslims from all sides.
- For this reason, the battle is also called **“Battle of Ahzab”** (the Battle of Allies)
- The Quran says:  
**“Behold! They came on you from above you and from below you, and behold! The eyes became dim and the hearts gaped up to the throats, and you imagined various (vain) thoughts about Allah! In that situation were the believers tried: they were shaken as by a tremendous shaking.”(33:13)**
- The hypocrites among the Muslim army, fighting the situation dangerous, asked permission from the Prophet (pbuh) to return to their homes on the excuse that their homes were not safe.
- In this connection, the Quran says:  
**“Behold! A party among them said: ‘You men of Yathrib! You cannot stand (the attack)! Therefore go back! And a band of them asked for leave of the Prophet (pbuh), saying, Truly our houses are bare and exposed,’ though they were not exposed: they intended nothing but to run away.”(33:13)**
- The siege lasted for a month, during which the Muslims had to face hunger, cold and constant attacks from the enemy.
- Allah, however, came to help of the Prophet (pbuh) and the Muslims.
- One night there was a piercing blast of cold wind, the enemy’s tents were torn up, their fires were extinguished, the sand and the rain beat in their faces.
- The enemy, stricken by the cold and the terror from the severe storm, withdrew in utter confusion.
- The Quran mentions this in the following words:  
**“O You who believe! Remember the Grace of Allah (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that you saw not. But Allah sees (clearly) all that you do.”(33:9)**
- Islam emerged successful from the trial and was more firmly established than ever.
- This was the end of the aggressive power of the chiefs of Makkah.
- After the Battle of Trench, the strength of the enemy was broken forever.

## **Banu Quraiza:**

- The Jewish tribe of Banu Quraiza, in violation of the agreement signed with the Prophet[pbuh], had helped the enemies of Islam in the Battle of Trench/Ahzab.
- The Prophet[pbuh], therefore, advanced against their fortresses and surrounded them.
- The siege continued for about a month after which the Banu Quraiza surrendered.
- They agreed to accept the decision of Saad Bin Muaz regarding their fate.
- Saad Bin Muaz was the chief of the Aus tribe with whom the Jews had been in alliance.
- Saad applied the Jewish Law of the Old Testament.
- According to this law, the men of Banu Quraiza were killed, the women and the children were taken as the captives of war.
- And their lands and the properties were divided among the Muslims.

- The Holy Quran refers to this incident in these words:  
**“And those of the people of the Book who aided them-Allah did take them down from their strongholds and cast terror into their hearts, (so that) some you slew, and some you made prisoners. And He made you heirs of theirs lands, their houses and their goods—“(33:26-27)**

## 6<sup>TH</sup> YEAR OF HIJRAT:

### Treaty of Hdaybia:

- In 628 A.D, the Prophet (pbuh) dreamt that he was entering the holy Ka’abah.
- So, he planned to go to Makkah for the lesser pilgrimage. In the month of Dhul-Qadah, the Prophet (pbuh) along with 1400 unarmed companions left for Makkah.
- Although they had no intention of waging war and were unarmed yet their huge number surprised the Quraish and so they weren’t allowed to enter Makkah.
- Instead, to resist their entry they sent a force under Khalid Bin Waleed and Ukrama Bin Jahl.
- The Prophet (pbuh) did not want to fight so he diverted his route.
- The Muslims camped at a place called Hdaybia about 3 miles from Makkah.
- From here, the Prophet (pbuh) sent a messenger to the Quraish to tell them that they had not come to fight.
- But that messenger never returned.
- The Prophet (pbuh) sent another messenger, who, too did not return and so eventually the Prophet (pbuh) sent Hazrat Usman due to his high reputation among the Quraish.
- When the Quraish had detained Hazrat Usman for a while rumors spread that he had been killed.
- Therefore the Prophet (pbuh) called his companions to take a pledge to fight and avenge the blood of Hazrat Usman.
- This was known as Bait-e-Rizwan.
- After this, Hazrat Usman returned, and negotiations started with the Quraish, eventually a treaty known as the treaty of hdaybia was devised,. Its terms were as follows:
  1. The Muslims would not enter Makkah this year, but would return the following year
  2. Makkans taking refuge in Medina would be handed back but medinites taking refuge in Makkah would not be returned
  3. There will be no war for 10 years
  4. Both makkans and Muslims would stay neutral if there was a war with another group
  5. Agreements could be made with other tribes.
- Apparently the terms did not favor the Muslims and many of the leading companions like Hazrat Umar had objections, but Allah himself says: ***“verily have we granted thee a manifest victory”***.

## 7<sup>TH</sup> YEAR OF HIJRAT:

### Message of Islam to the Kings and Emperors

- In the 6<sup>th</sup> year after Hijrat, the Prophet (pbuh) decided to invite the rulers and kings of neighbouring countries to embrace Islam.
- Preparations for sending the letters with special messengers were started in 6 A.H.
- The actual dispatch of the messengers took place in 7 A.H.
- Among those to whom the Prophet (pbuh) sent his letters were:



1. **Heraclius, the Roman Emperor:** He had the Prophet (pbuh)'s letter read out to him and later sent for Abu Sufyan, who at the time was one of the Prophet (pbuh)'s bitterest enemies. He was in the neighbourhood of as the leader of a trade caravan of the Quraish of Makkah. Heraclius put questions to Abu Sufyan about the Prophet (pbuh). He was greatly impressed by what Abu Sufyan told him. He remarked that from what Abu Sufyan had told him, the person who claimed to be a Prophet (pbuh) did possess the attributes of one. He sent a polite reply, but did not embrace Islam.
2. **Chosroes, the Emperor of Persia:** He insulted the Prophet (pbuh)'s messenger and tore his letter into pieces. When the Prophet (pbuh) was informed of this, he said that Chosroes' kingdom would soon be broken up and this is exactly what happened. His son killed him and ascended the throne, but after sometime drank poison and died.
3. **Negus, the Emperor of Abyssinia:** He embraced Islam and sent some presents for the Prophet (pbuh).
4. **Cyrus, the Ruler of Egypt:** He treated the Prophet (pbuh)'s messenger with great honour and sent a polite reply and some presents for the Prophet (pbuh). These included Hazrat Maria Qibtiah whom the Prophet (pbuh) later married and a horse but he did not embrace Islam.
5. **The Rulers of Bahrain and Oman:** Both of them embraced Islam.

### **Khyber expedition:**

- The Banu Nazir and other Jewish tribes after being exiled from Madinah had settled at Khyber where they were always plotting against the for him and began to make preparations for attacking Madinah.
- The Holy Prophet (pbuh) came to know of these developments and marched with an army of 1600 hundred men against the Jews of Khyber.
- Seeing the Muslim army under the Holy Prophet (pbuh), the Jews shut themselves up in their seven well-guarded fortresses, of which the strongest and the best fortified was Qamus.
- There was a force of about 20,000 Jews in these forts from where they hurled stones and showered arrows on the Muslim army.
- The Prophet (pbuh) did not want a long siege, so he ordered an attack.
- The Muslims captured all the fortresses without much difficulty, but when they reached the fort of Qamus, the fight prolonged to 20 days.
- Each day, they had to return without success, until one day, the Prophet (pbuh) sent Ali as commander of the troops for the day's fight.
- Seeing the Muslims under the command of Ali, Marhab, the famous warrior of the Jews came out of the fort to fight against him.
- Ali killed him in the first attack and then a fierce battle started in which the Jews were forced to surrender and the Muslims captured the fort.
- The Jews requested the Prophet (pbuh) to grant them peace.
- The Prophet (pbuh) allowed them to stay in Khyber on the condition that they would live in peace, and half of the produce of their land to the Muslims.

## **Performance of Umrah:**

- According to the treaty of Hudaibiyah, signed in 6 A.H., Muslims could perform the Umrah in the next year.
- They were also entitled to stay for three days in Makkah.
- The Holy Prophet (pbuh), therefore, undertook the journey to Makkah.
- Before leaving, the Prophet (pbuh) asked his companions not to take any arms with them.
- They were allowed to enter Makkah where they performed Umrah.
- After three days, the Prophet (pbuh) left Makkah with his followers.

## **8<sup>TH</sup> YEAR OF HIJRAT:**

### **Battle of Mubah:**

- It was the fiercest battle during the Prophet (pbuh)'s lifetime; fought in 629 A.D.
- The Prophet (pbuh) had sent Al-Harith Bin Umair Al-Azdi carrying a letter to the ruler of Basra.
- He was intercepted and slain en route by Sharahbeel Bin Amr Ghassani, the governor of Al-Balqa.
- The Prophet (pbuh) took the killing as an act of war and readied a force of 3000 men under the command of Zaid Bin Haritha.
- The Prophet (pbuh) nominated Ja'far Bin Abi Talib and Abdullah Bin Rawaha to take charge in consecutive order in case Zaid fell in the battle.
- The Prophet (pbuh) prepared a white standard and handed it to Zaid Bin Haritha.
- He instructed Zaid to go to area where Al-Harith Bin Umar had been martyred, and invite the populace to Islam.
- The Muslims were to fight only if the people rejected the call.
- As he saw the troops off, the Prophet (pbuh) uttered these memorable words:  
"In the name of Allah and in the way of Allah---fight against those who blaspheme Him. Behold! Commit on breach of promise, nor of trust, nor kill their children, women, old men on the verge of death, nor the recluse in the hermitage, and do not cut down the date trees, nor demolish any building."(Al-Bukhari)
- The Prophet (pbuh) escorted the troops up to Thaniyat Al-Wada and then bade them farewell.
- The army pitched its tents at Ma'an in southern Jordan.
- There they found out that Heraclius was stationed close by at Ma'ab with a hundred thousand forces, and another hundred thousand Christians had joined his forces.
- The news worried the Muslims who were unsure of what to do.
- For two nights, they sat conferring about the situation, wondering whether to wade into the battlefield outnumbered or send for reinforcements.
- Then Abdullah Bin Rawaha made this impassioned speech to his brother Muslims.  
"Men, you evade that, by Allah, for which you came out---martyrdom. We do not fight the enemy on the strength of our power. We fight them with the religion we have been granted by Allah. Come, we shall profit both ways. Either we win or we court martyrdom."
- The men thought over this speech and said, "Ibn Rawaha speaks the truth."
- Thus they forged ahead and pitched their tents at Muta, where they took up their positions and prepared to meet the enemy.
- Fierce fighting broke out in one of the most striking yet little mentioned engagements in human history, when 3000 soldiers from the rising Muslim state challenged the might of 200,000 heavyweights of the Roman Empire.

- The Roman army moved slowly on, fighting the whole day but utterly failing to break a small but dangerous side.
- Their collection of weaponry failed to give them the edge because they lost their best fighters.
- The standard of the Muslim detachment was held by Zaid Bin Haritha.
- He kept fighting ferociously until he was pierced by the enemy lances.
- The standard was taken up by Ja'far Bin Abi Talib.
- As the battle surged to its bloodiest and fiercest point, he jumped off his charger and pounced on his enemies.
- When his right hand was hacked off, Ja'far took the standard in his left hand, when it too was cut off, he took the standard in his lap to keep it held high.
- Ja'far remained on the battlefield, until more than ninety wounds were inflicted on his chest, and he fell victim to them to join the rest of the Muslim martyrs.
- The Prophet (pbuh)'s standard was then taken up by Abdullah Bin Rawaha.
- He moved ahead and then dismounted from his horse and pressed onwards until he too attained martyrdom.
- Thabit Bin Arqam, who was nearby, flew to the side of the sinking Abdullah Bin Rawaha to save the Prophet (pbuh)'s standard from fluttering down to the ground, and it was he who asked the Muslims to nominate by consensus Rawaha's successor.
- Their choice was Khalid Bin Waleed, who had so often proved his strength against them as a general for the Quraish.
- Thus, the standard of the Prophet (pbuh) was transferred to Khalid, who came to be known as one of the swords of Allah.
- Khalid advanced towards the Romans and fought against them with such fierceness that nine swords were broken at his hands.
- Sitting in Madinah that same day, the Prophet (pbuh) was inspired by Allah with the knowledge of the events on the battlefield far away in Muta.
- He gave the people the news of the martyrdom of the three Muslim commanders and informed them that the command had been handed over to Khalid Bin Walid, whom he referred to as one of Allah's swords.
- As the sun set, both armies went back to their own camps.
- The following morning Khalid Bin Waleed changed the order of his troops.
- He put the frontline soldiers behind while the rear guard was brought forward.
- The soldiers on the left flank were put to the right and those on the right were moved to the left.
- The Romans were misled into thinking that fresh reinforcements had arrived, and they were completely dismayed at this development.
- After a mild battle, Khalid ordered his troops to retreat but the enemy dared not advance for they thought the Muslim retreat was a ruse.
- Thus, the Muslims drew closer to Muta and the small battles continued for seven days until both sides retreated and the battle ended, in part, because the Romans thought that the Muslims troops were receiving continual reinforcements.
- They feared that the Muslims planned to lure them into the desert from where it was almost impossible to come out safe.

## Conquest of Makkah:

- Two years after the treaty of Hudaibiyah, trouble arose. Banu Bakr, which was an ally of the Quraish, attacked Banu Khuza, an ally of Muslims.
- Quraish provided Banu Bakr with weapons and some Quraish also took part in fighting.
- As this was against the terms of treaty of Hudaibiyah, so the leader of Banu Khuza went to the Prophet (pbuh) to seek justice.
- On hearing this, the Prophet (pbuh) laid down 3 alternatives before the Quraish:
  1. Pay blood money to Banu Khuza
  2. Break alliance with Banu Bakr
  3. Dissolve treaty of Hudaibiyah
- The Quraish chose the 3rd option and thus the treaty was dissolved.
- However, later they realized that they had made the wrong decision so their leader went to Medina for negotiations.
- He guaranteed peace to the Prophet (pbuh) but the Prophet (pbuh) rejected his offer.
- On the 10<sup>th</sup> of Ramadhan, [630 A.D], the Prophet (pbuh) with an army of 10,000 men marched towards Makkah; he kept his plans a secret so that news wouldn't reach Makkah.
- The Prophet (pbuh) divided his army into four groups and gave instructions to all that no blood was to be shed and they were not to fight unless they were attacked in which case they might defend themselves.
- The Quraish who had never seen such a huge, well-armed and disciplined army of Muslims before, offered no resistance.
- But the unit under the command of Khalid Bin Waleed was attacked by the tribesmen of Banu Bakr and also by some of the most hostile Quraish.
- Khalid Bin Waleed had, therefore, no option but to fight back.
- In this encounter, twenty eight men were killed.
- Before entering Makkah the Prophet (pbuh) announced a general pardon, except for sixteen or seventeen persons who were the bitterest enemies of Islam.
- A messenger preceded the Prophet (pbuh) asking the people to have no fear as no one would be killed or injured.
- Abu Sufyan appeared before the Prophet (pbuh) and embraced Islam.
- Then the Prophet (pbuh) said, "Very well then, anyone who enters Abu Sufyan's house is safe, he who shuts his door upon himself is safe, and he who enters the Sacred Mosque is safe."
- All these promises were fully kept and the entry of the Prophet (pbuh)'s army into Makkah was absolutely peaceful.
- Thus all the squadrons peacefully captured their areas although there was some trouble in the south where Khalid Bin Waleed's squadron was attacked by the people of Banu Bakr.
- After this the Prophet (pbuh) entered the Masjid-ul-Haram and performed Tawaf of the Kabah.
- After performing Tawaf, he entered and ordered the destruction of the three hundred and sixty two idols which had been placed by the non-believers in the Kabah, while the idols were being removed by the Prophet (pbuh)'s stick and he was reciting the following verse:

**"And say: The Truth has (now) arrived and falsehood perished: for falsehood is (by its nature) bound to perish."(17:81)**
- When the Prophet (pbuh) came out of the Kabah, there was a huge crowd of the Quraish waiting for him.
- All his deadliest foes and his bitterest enemies who had, for nearly twenty one years, injured, insulted and persecuted the Prophet (pbuh) and his followers were now before him as his captives.
- The Prophet (pbuh) asked them what treatment they could expect at his hands.

- They cried out: “You are a noble brother and a noble cousin.”
- On this, the Prophet (pbuh) said: “There shall be no reproach against you this day, go, you are free!”
- Eventually the Prophet (pbuh) also pardoned twelve or thirteen of those who had been excluded from the general pardon.
- Only four persons out of the original list were killed that day, they were Ibn Khatal, Muqis Bin Sababa, Harith Bin Nufayl, and Arnab, one of the maids of Ibn Khatal.
- Four others escaped death, they fled or hid and returned to embrace Islam once they were guaranteed a pardon, they were Abdullah Bin Saad Bin Abi Sarh, Ikrama Bin Abu Jah, Habbar Bin Aswad, and another maid of Ibn Khatal.
- Some resources add the names of Ka’b Bin Zuhayr, Wahshi Bin Harb and Hind Bin Utbah bringing the number to seven persons in all.
- The conquest of Makkah opened a new era in Islam.
- It practically settled the struggle for supremacy in Arabia and the Prophet (pbuh) was elevated to a paramount position over the whole Peninsula.
- After the purification of the Kabah, before the Zuhar prayer the Prophet (pbuh) directed Bilal to ascend the roof of the Kabah and announce the Azaan.
- Hazrat Bilal then said the Azaan and the Prophet (pbuh) performed tawaaf.
- After the prayers the Prophet (pbuh) proceeded to the Safa Hill and people came in crowds to embrace Islam.
- About this the Quran says:  
**“When there comes the Help of Allah (to you, O Muhammad-s.a.w- against your enemies, and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the praise of your Lord, and ask for His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.”(110:1-3)**
- Among those who became Muslim that day was Abu Qahafa, the father of his dear companion, Abu Bakr, and the Prophet (pbuh) expressed great joy at his conversion.
- Women also came up and asked to be admitted into Islam, and the Prophet (pbuh) administered the following oath to them without shaking their hands: **“Pledge that you will not associate anything with Allah, steal, commit adultery, kill your children, slander anyone, nor disobey me.”**
- Among the women who took the oath of allegiance that day was Hind Bin Utbah, wife of Abu Sufyan.
- She came veiled and in disguise, as she feared for her life because of what she had done to dead body of Hamza had been unforgivable, and the fear of punishment ate at her.
- After taking the oath, she said: “O Messenger of Allah, there was no tent on the face of the earth more detested by me than yours, but now your tent is the dearest of all to me.”
- Thereupon the Prophet (pbuh) remarked, “By the One in Whose hand lies the life of Muhammad, it is so.”
- The Prophet (pbuh) stayed in Makkah for 19-20 days and during this period, he wiped out every trace of the Jahiliyah (the Age of Ignorance) that came before Islam.
- Makkah became an Islamic city.
- The Prophet (pbuh) erected the pillars to set the boundaries of the Sacred Mosque.
- During this time, the neighbouring tribes also came to Makkah and embraced Islam.

## Battle of Hunain:

- Before the Prophet (pbuh) could leave Makkah for Madinah, he received the reports that the Hawazin and Thaqeef tribes of Taif had collected a large army for attacking Muslims.
- The Prophet, therefore, postponed his departure for Madinah and made preparations for meeting this new challenge.
- He proceeded against them with an army of twelve thousand Muslims, ten thousands of which had come from Madinah and two thousands were the new converts to Islam.
- Probably, the enemy had received the reports of the route to be followed by the Muslim army.
- So they posted archers in secret places and made a surprise attack on the Muslims while they were passing through a narrow valley near Hunain.
- As a result, Muslims began to retreat in disorder.
- The Prophet (pbuh) and his companions called the retreating men to return.
- The Muslim army responded to the call and the Prophet (pbuh) rallied his forces.
- Thus, within no time, the defeat was changed into victory.
- The Quran says:  
**“Assuredly Allah did help you in many battlefields and on the day of Hunain: Behold! Your great numbers elated you, but they availed you naught;.....and you turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers and sent down forces which you saw not:”(9:25-26)**
- In this battle, the Muslim army took six thousand prisoners of war, twenty four thousand camels and forty thousand goats.

## Seige of Taif:

- After their defeat at Hunain, some of the enemy took refuge in Taif.
- The Prophet (pbuh) deputed a small army which defeated them and captured many of them.
- Thereafter, the Prophet (pbuh) himself proceeded with his army and laid siege to the fortresses in which the enemy had taken refuge.
- The siege continued for twenty days after which it was lifted.
- In 9 A.H., the whole of Taif embraced Islam.

## 9<sup>TH</sup> YEAR OF HIJRAH:

### Tabuk Expedition:

- In the 9<sup>th</sup> year of Hijrah, the Prophet (pbuh) received information that the Roman Emperor had organized a huge army.
- And that this force which the Emperor himself was commanding, had arrived near the frontier.
- The Prophet (pbuh), therefore, ordered that the preparations be made to meet this challenge.
- At that time there was a famine in Hijaz and scarcity of water in Madinah and the surrounding areas.
- There was an intense heat, and it was also the time of ripening of fruits and plucking of dates.
- Moreover, the arms and equipment for fighting the large army of Romans were not available.
- It is for these reasons that the Tabuk Expedition is called Expedition of Straitness.
- The Prophet (pbuh) made an appeal for donations and subscription.
- On this decision, Uthman gave one thousand Gold Dinars and three hundred camels laden with grains.
- Umar contributed half of all his cash, household goods and cattle.

- Abu Bakr donated everything that he had.
- The Muslim ladies, too gave their ornaments as donations.
- However, many hypocrites and other Arabs made excuses for not accompanying the Muslim army.
- The Prophet (pbuh) left Madinah with an army of thirty thousand men and encamped at Tabuk.
- It was a difficult journey because of the intense heat and the scarcity of food and water.
- But the Muslims remained steadfast.
- The strength of the Muslim army demoralized the Romans who dispersed without any fighting.
- The Prophet (pbuh) stayed at Tabuk for twenty days, during which a number of tribes came to the Prophet (pbuh) and embraced Islam.
- When the Prophet (pbuh) returned to Madinah, those who did not joined the expedition came to make their excuses.
- Three true believers, however, admitted their mistake and they were pardoned by Allah.
- While the others were condemned by the Quran.
- The Tabuk Expedition was the last military expedition in which the Prophet (pbuh) personally took part.

## 10<sup>TH</sup> YEAR OF HIJRAT:

### Year of Deputations:

- The 10<sup>th</sup> year of Hijrat is called **Am-ul-Wafd**, the year of deputations.
- Because it was in this year that numerous tribes of Arabia came to the Prophet (pbuh) to join Allah's faith.

### Farewell Pilgrimage:

- The most important event of 10<sup>th</sup> year of Hijrat was the Prophet (pbuh)'s farewell pilgrimage- **Hujjat-ul-Wida**.
- When the Prophet (pbuh) decided to go to Makkah for performing the pilgrimage, messengers were sent to the all parts of Arabia to inform the believers of the Prophet (pbuh)'s intensions and to invite them to join him in the great Pilgrimage.
- The Prophet (pbuh) left Madinah on the 25<sup>th</sup> of Ziqad, 10 A.H., in the company of around one hundred and fourteen thousands of his followers, all his wives accompanied him.
- On the 4<sup>th</sup> day of the following month, they reached Makkah, where they performed the Pilgrimage.

### Last Sermon of the Prophet (pbuh):

- The Prophet (pbuh) delivered his last sermon in the plain of Arafat, near the Jabl-e-Rahmat, the **Mount of Mercy**.
- This sermon is not only remarkable for its eloquence but it is also very significant because it contains an imperishable message for mankind.
- The Prophet (pbuh) said:  
**“O People! Listen to my words; for I do not know whether I shall be in your midst after this year. Remember that you shall have to appear before your Lord Who will demand from you an account of your actions.”**

**“O People! You have rights over your wives and wives have rights over you. Treat your wives with kindness. Verily, you have taken them on the security of Allah and made them lawful unto you by the words of Allah. And feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves. If they commit a fault which you are unwilling to forgive, then sell them for they are the servants of Allah and not to be harshly treated.”**

**“O People! Listen to my words and remember that all the Muslims are the brothers unto one another. As you are one brotherhood, you will not take your brother’s belongings which he does not give you out of goodwill. Guard yourself from committing injustice.”**

**“Behold! Worship your Lord; Offer prayers five times a day; Observe fast in the month of Ramadan; Pay Zakat on your property; and perform pilgrimage to the House of Allah.”**

**“Let him that is present tell it to him that is absent.”**

- With these words, the Prophet (pbuh) finished his address and the following revelation came to him:

**“This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.”(5:3)**

- The Prophet (pbuh)’s Khutba ‘Hujjat-ul-Wida’ shows that he knew that he was nearing the end of his mission and of his earthly existence, and that this was going to be his last Hajj.
- It clearly showed that the Prophet (pbuh) had completed his mission and that Islam had been perfected.
- This Khutba can be called ‘**the first universal charter of human rights**’.
- The Prophet (pbuh) declared, at the beginning, that sovereignty belongs to Allah, Who is One and has no partners.
- He then said that we are all children of Adam and, therefore, equal and brothers to one another.
- He declared sacredness of life, property and honour of everyone.
- In his last sermon, he pointed in brief the duties and responsibilities of Muslims towards each other.
- He laid special emphasis on the rights of women and enjoined that they must be treated with kindness.
- For the first time, women were given the rights and a status in the Arab society.
- He raised the status of slaves and made them equal in the matter of food and clothing with their masters.
- On the basis of these teachings the later history of Islam has been moulded.

## **11<sup>TH</sup> YEAR OF HIJRAT:**

### **Illness and Death:**

- By the 11<sup>th</sup> year of Hijrat, faith prevailed all over Arabia and peace was established throughout the Peninsula.
- In the month of Safar, the Prophet (pbuh) became ill and on the fifth day of his illness, he shifted to the apartment of Ayesha.
- After an illness of thirteen days, he breathed his last on the 12<sup>th</sup> of Rabi-ul-Awwal.
- His age at the time of death was 63 years.
- He was buried in the apartment of Ayesha.



# **Some Outstanding Qualities of the Holy Prophet(pbuh)**

## **(1) Honesty and Truthfulness:**

- All the people in Makkah appreciated and recognized his honesty and truthfulness and used to call him Al-Sadiq, The Truthful and Al-Amin – The trustworthy.
- Hazrat Khadija married him because of his qualities of honesty and trustworthiness.
- Even the bitterest enemies of Islam, Abu Jahl and Abu Sufyan, admitted that Muhammad (PBUH) was not a liar; they just thought that what he said, they did not deem to be right and so they opposed him.
- When he started preaching Islam publicly for the first time and asked. “O Quraish! If I say that an army is advancing on you from behind the mountain, would you believe me?” They all unanimously said: “Yes, because we have never heard you tell a lie.”
- He practiced these qualities all through his life, no matter what the circumstances were and this was acknowledged by all, even those who were hell-bent to eliminate him one-way or the other.
- The Holy Prophet (PBUH) said: “Truth leads to piety and piety leads to Jannat. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar.” (Al-Bukhari & Musli

## **(2) Humility and Modesty:**

- The Holy Prophet (PBUH) said: “Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above nor transgress against another.” He practiced it to an extent that he disliked if anyone stood up when he entered a room, for he never wished to be treated as a ruler.
- When Hazrat Ayesha was asked what did Allah’s Messenger (PBUH) used to do inside his house, she said: “He used to keep himself busy helping members of his family and when it was time for salat, he would get up for prayer.” (Al-Bukhari)
- It shows how humble and modest the Holy Prophet (PBUH) was because he never deemed it as an insult and indignity when he extended his cooperation to women in household affairs.
- When he entered Makkah as a conqueror, he exhibited humility, gentleness and modesty and not pride, arrogance or self-conceit, in line with what has been commanded in the Holy Quran:
- “And walk not on earth with conceit and arrogance.” (17:37)
- “And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.” (31:18)
- The Holy Prophet (PBUH) said:  
“Every religion has a distinctive quality and the distinctive quality of Islam is modesty. (Ibn Majah)... Modesty is part of faith, and faith is in Paradise and indecency is from evil and evil is in Hell.”(Ahmad and Tirmizi)
- All the Messengers of Allah practiced and preached humility. The Holy Quran says:
- “Before thee we sent (messengers) to many nations, and we afflicted the nations with suffering and adversity, that they might learn humility.”(6:42)
- “And be kind and humble to the believers who follow you.” (26:215)
- The Holy Prophet (PBUH) not only himself lived a simple, modest life but taught his followers to be humble, kind and courteous to all.

### **(3) Fulfillment of Promises and Honoring the Covenants:**

- The Holy Prophet (PBUH) always fulfilled his promises, so much so that people used to keep their valuables with him for safe keeping. He was so meticulous in it that when he secretly migrated to Medina to avert the murder plan of the Quraish, he left Hazrat Ali behind so that he could return the trusts that people had left with him.
- When the Holy Prophet (PBUH) wrote a letter to Heracles, the Caesar of the Byzantine Empire, inviting him to embrace Islam, the Roman Emperor checked up the credentials of the Holy Prophet (PBUH) from Abu Sufyan who, like him, happened to be in Palestine at the given point of time. What a tribute it is to the Holy Prophet (PBUH) that even his worst enemy confirmed to Heraclius that the Holy Prophet (PBUH) had never broken his promise and that allover he was reputed to be a trustworthy and truthful person.
- It certainly speaks of the perfection of character when we visualize the Holy Prophet (PBUH) returning Abu Jandal, a Muslim from Makkah, who escaped prison and managed to reach the place where the Treaty of Hudaibiya was being written, to the enemies saying:  
“O Abu Jandal ! Be patient, we cannot break the treaty. Allah will soon find a way for you.”
- The same he did when he disallowed two of his Companions to participate in the Battle of Badr because they had pledged to the Makkahns that they would not fight on the side of the Muslims while seeking release from them.
- The Holy Prophet (PBUH) said:
  - “For everyone who breaks his covenant, there will be a flag on the Day of Judgment, and it will be said: ‘This is (proof of) betrayal by so and so.’” ( Sahih Muslim).
  - “Allah Almighty said: “I will contend against three (types of) people on the Day of judgment: A person who has made a covenant in My Name and then has broken it.....” (Al-Bukarhi)
  - “Whoever possesses these four characteristics is a hypocrite; and anyone who possesses one of them in fact possesses a trait of hypocrisy until he gives it up: When he is entrusted (with something), he proves dishonest.... When he makes a covenant, he breaks it....”. (Al-Bukhari and Muslim)
  - By his personal example, the Holy Prophet (PBUH) set an example for all mankind. The Holy Quran says: “O you who believe! Fulfill (all) obligations.” (5:1).... “And fulfill the covenant, for the covenant shall be questioned about.” (17:34)

### **(4) Forgiving others’ Offences:**

- Allah, the Exalted, says:
  - “Let them forgive and Passover (the offence). Do you not desire that Allah should forgive you?” (24:22)
  - “Repel evil with that which is best.”(23:96)
- A great quality of the Holy Prophet (PBUH) was that he never took revenge from anyone, so much so that he forgave even his bitterest enemies. When he conquered Makkah, the city where he and his followers were subjected to ruthless torture, humiliation, insults, boycott and persecution for thirteen long years, he pardoned everyone by granting general amnesty to all, something which hardly has any parallel in world history.
- When the Holy Prophet (PBUH) was maltreated at Taif, the angel of mountains greeted him and said:
  - “O Muhammad, Allah listened to what your people had said to you so that you may give me your orders. If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.” But Allah’s Messenger said: “I rather hope that Allah will raise from among their descendents people as will worship Allah the One, and will not ascribe partners to Him (in worship).” (Al-Bukhari and Muslim).
- In the Battle of Uhd, when the face and head of the Holy Prophet (PBUH) were bleeding, his

Companions asked him to curse the enemies, but he said that he was not sent to curse but to invite people to the path of Allah.

- Only a man of his sterling personality could have forgiven Wehshi, who killed Hazrat Hamza in the Battle of Uhd or Hind, the wife of Abu Sufyan, who had torn out and chewed Hazrat Hamza's liver.
- Whenever he dealt with any situation, he always kept in view the commands of Allah who says:
- "Show forgiveness, enjoin what is good, and turn away from the foolish." (7:199)
- "So overlook (O Muhammad) their faults with gracious forgiveness." (15:85)
- "And Verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43)

## **Questions from past papers related to the chapter given below:**

### **“Life of the Prophet (pbuh) in Makkah and Madinah”**

#### **Questions from Life in Makkah:**

[J-16, P-1, Q3]

- a) Describe the main events in the Prophet’s life before he was granted prophethood.
- b) ‘The Prophet’s family was important in preparing him for prophethood.’ Agree or disagree, giving reasons for your answer.

[J-15, P-1, Q3]

- a) Give an account of the way in which the Prophet started to preach Islam in the first few years after he began to receive the revelation.
- b) Was it significant that the Prophet began preaching the message in secret?

[N-15, P-1, Q4]

- a) Outline the difficulties the Prophet faced between receiving his first revelation and the boycott of Banu Hashim.
- b) Why did the people fear the message that the Prophet had brought?

[N-14, P-1, Q3]

- a) Write about the Prophet’s activities in spreading Islam outside Makkah, before the migration to Madinah.
- b) Choose one quality shown by the Prophet in these activities and explain how Muslims today can learn from it.

[N-14, P-1, Q4]

- a) Outline the Prophet’s experiences in the caves of Hira and Thawr.
- b) In what respects were the Prophet’s experiences in the cave of Thawr important for his prophethood?

[J-14, P-1, Q3]

- a) Give an account of the Hijra of the Prophet from Makkah to Madinah.
- b) What is the significance of the Prophet establishing mosques as a first task after the Hijra?

[J-13, P-1, RE-SIT, Q3]

- a) Abu Talib died in 619. Describe the events following this that led to the Prophet’s migration (Hijra) to Madinah.
- b) Why was this migration important for the Muslim community?

[J-13, P-1, RE-SIT, Q5]

- a) Give an account of the persecutions faced by the early converts to Islam in Makkah.
- b) How are these accounts relevant to Muslims now?

[J-12, P-1, Q4]

- a) Describe the main events relating to the first migration (Hijra) of Muslims to Abyssinia.
- b) What was the importance of making this migration at that time?

[N-12, P-1, Q3]

- a) Give an account of the events surrounding the Pledges of Aqabah and the main details in them.
- b) How were these pledges important for the future community of Muslims?

[N-12, P-1, Q5]

- a) Describe the persecution faced by the first Muslims in Makkah.
- b) What can Muslims in modern times learn from these stories?

[J-11, P-1, Q3]

- a) Give an account of the events of the Prophet's night journey and ascension ['Isra wa-mi'raj].
- b) Explain the importance of this event to the Prophet himself.

[J-11, P-1, Q5]

- a) Describe the difficulties faced by the followers of the Prophet in Makkah.
- b) What can these stories teach Muslims in their everyday lives today?

[N-11, P-1, Q3]

- a) Write about the Prophet Muhammad's interaction with the Quraish while he lived in Makkah, before and after revelation.
- b) Why did the Quraish feel they needed to reject the Prophet's message?

[J-10, P-1, Q3]

- a) Write about the life of the Prophet up until the first revelation.
- b) Why was his relationship with his wife Khadija important for him?

[J-10, P-1, Q4]

- a) Describe the events relating to the Prophet's experiences in caves.
- b) Explain the significance of one of these experiences for the development of Islam.

[N-10, P-1, Q3]

- a) Describe the main difficulties encountered by the Prophet himself during his time in Makkah after his call to prophethood.
- b) How does his conduct in one of these difficulties provide an example for Muslims today?

[N-10, P-1, Q5]

- a) Outline the main events of the Prophet's journey from Makkah to Madinah.
- b) What was the significance of this journey for the Muslims?

[J-09, P-1, Q4]

- a) Write an account of the first migration (Hijra) of the Muslims to Abyssinia.
- b) Why did the people of Makkah pursue these Muslims?

[N-09, P-1, Q3]

- a) Describe the two events from the life of the Prophet that illustrate the way he treated non-Muslims.
- b) How can these examples help Muslims today in their relationship with non-Muslims?

[N-09, P-1, Q5]

- a) Trace the events that led up to the Prophet's migration (Hijra).
- b) Explain the importance of the Pledges of Aqabah to the Prophet in the period leading upto the migration.

## **Questions from Life in Madinah:**

[J-16, P-1, Q4]

- a) Write about the events surrounding the Treaty of Hudaibiyya and the main terms in it.
- b) From this event, what can Muslims learn about the importance of keeping their word?

[J-15, P-1, Q4]

- a) Write about the main events of two of the following battles: Khybar, Mu'ta, Hunain and Tabuk.
- b) Choose one of the four battles mentioned and explain what Muslim leaders now can learn from it.

[N-15, P-1, Q3]

- a) The Quran says the Prophet is of "great moral character" (68:4). Identify events from his life that show a range of his moral characteristics.
- b) Which of the Prophet's characteristics you have written about in part (a) is the most important in your opinion and why?

[J-14, P-1, Q4]

- a) Write about the main events of the battles of Khybar and Mu'ta.
- b) Choose one of these battles and explain why it was important for the Muslims of Madinah to fight in it.

[J-13, P-1, Q3]

- a) Write about the events of the first year following the Prophet's arrival in Madinah.
- b) What lessons can Muslims learn from the brotherhood that was created in Madinah?

[J-13, P-1, Q4]

- a) Describe the events of the conquest of Makkah.
- b) Why are the actions of the Prophet after the conquest important for Muslims to learn from?

[N-13, P-1, Q3]

- a) Write an account of the Battle of Badr.
- b) Can the Prophet's conduct during this battle contain lessons for military leaders today? Give reasons for your answer.

[N-13, P-1, Q4]

- a) Describe the events of the final year of the Prophet's life.
- b) Explain how any two teachings given in the Prophet's farewell Sermon can help Muslim communities today.

[J-13, P-1, RE-SIT, Q4]

- a) Write about the Prophet Muhammad's interaction with non-Muslims in Madinah.
- b) What can Muslims learn from this interaction?

[J-12, P-1, Q3]

- a) Give an account of the battles of Khandaq (Trench) and Khybar.
- b) What lessons can Muslims learn from either of these battles?

[N-11, P-1, Q4]

- a) Describe the Prophet's conduct as a leader in two of the battles he fought in.
- b) What can Muslim leaders today learn from the Prophet's conduct in their relations with other states?

[J-09, P-1, Q3]

- a) Describe the events of two of the battles fought by the Prophet while he was a leader of the community at Madinah.
- b) How does his conduct in one of these battles provide a model for Muslims today when they face difficulties?

[N-09, P-1, Q3]

- a) Describe the two events from the life of the Prophet that illustrate the way he treated non-Muslims.
- b) How can these examples help Muslims today in their relationship with non-Muslims?