

Course Code: URED 3604		Course Title: The Life and Teachings of the Prophet Muhammad (SAAS)	
Credits: 1 CH		Contacts: 2 CH	
Course Assessments	CIE: Continuous Internal Evaluation	Attendance	10 Marks
		Class test/ Assignment/ Quizzes	10 Marks
		Mid-term	30Marks
	SEE: Semester End Examination		50 Marks

Rationale of the Course: The life of Prophet (SAAS) has remained as a source of inspiration not only for the Muslims but also for the people of different races, colors and origins belonging to various levels of society. It has led various people to make a deeper study of his message and even fashion their own lives on his pattern. Every deed of Prophet's (SAAS) life is to be followed by every individual of Muslim Ummah. Love of Allah's messenger (SAAS) is an integral part of our Iman and hence the highest love for the Prophet (SAAS) is made as a test for our faith. This course, therefore, has been designed to have an insight thought

S/N	Course Outcomes (CLO): Upon the successful completion of the course, students will be able to	Corresponding IIUC Mission	Bloom' s taxonomy domain/level
CLO1	The students will have proper knowledge regarding the life and times of Prophet Muhammad (SAAS)	IIUCMS-1,2&3	Cognitive/ Understanding
CLO2	Students will be able to identify the Prophet (SAAS) as the only ideal mentor to follow.	IIUCMS-1,2&3	Cognitive/ Understanding
CLO3	Students will be able to lead their life according to the exalted characters, manners, habits and behaviors of the teacher of mankind and beloved Prophet (SAAS)	IIUCMS-1,2&3	Cognitive/ Applying

Course Content:

Chapter	Content	Number of	Corresponding CLO
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		Lectures	
Section-A, Mid Term: 30 Marks			
01	An introduction to <i>Siratunnabi</i> (SAAS):A comprehensive view, <i>Sirah</i> and its literally and technical meaning, Selection of Arabia as the birthplace of the Final Prophet (SAAS),	2	CLO1 CLO2
02	Socio-political, Religious condition of Pre Islamic Arabia: an Overview. Early life of Prophet (SAAS): Birth and Childhood, Business trip to Syria with his uncle Abu Talib, Battle of <i>Fujjar</i> and formation of <i>Hilful-Fudul</i> , Contribution of Mohammad (SAAS) in the business of Khadijah, Marriage with Khadijah.	3	CLO1 CLO2
03	Early life of Prophet (SAAS): Rebuilding of <i>Al-Ka'bah</i> , Search for the truth and receiving the truth. Beginning of Islamic Movement at <i>Makkah</i> : (From first revelation to the emigration to Abyssinia): Prophet hood, First revelation and its impact. Propagation of Islam Begins in secret.	2	CLO1 CLO3
04	The early Muslims, End of the First Phase. Islamic Movement becomes public, The Prophet on the Mount of <i>Safa</i> .	2	CLO1 CLO2
05	Oppositions from the Quraysh begin, Qur'anic approach towards <i>Quraysh</i> , Oppositions,	2	CLO2
06	Migration to Abyssinia. Prophet (SAAS) at <i>Makkah</i> : Boycott and Confinement of the Prophet (SAAS) and <i>BanuHashim</i> by the <i>Quraysh</i> , The year of sorrow.	2	CLO2
07	<i>Ta'if</i> - the most difficult day, <i>Mi'raj</i> of the Prophet. Covenants of <i>Al- 'Aqabah</i> .	2	CLO2
Section-B: Final Examination 50 Marks			
08	<i>Hijrah</i> of the Prophet (SAAS).	1	CLO2

09	The Prophet (SAAS) at <i>Madinah</i> : (From migration to <i>Hudaybiyah</i>) Construction of the Mosque,	2	CLO2
10	The Charter of <i>Madinah</i> , Important Battles till the agreement of <i>Hudaybiyah</i> - The Battle of <i>Badr</i> ,	2	CLO3
11	The Battle of <i>Uhud</i> , The Battle of <i>Ahzab</i> , Campaigns against the Jews of <i>Madinah</i> , <i>Hudaybiyah</i> Agreement	3	CLO3
12	Letters of the Prophet (SAAS) to the kings beyond Arabia, Battle of <i>Muta</i> , Battle of <i>Hunayun</i> , The conquest of <i>Makkah</i> . The Farewell Pilgrimage,	2	CLO3
13	The Farewell Address of the Prophet (SAAS) and its lessons,	2	CLO1 CLO2
14	Departure of the Prophet (SAAS), Contributions of the Prophet (SAAS) as a reformer and as a nation builder and as an Ideal for the all.	2	CLO2 CLO3
15	Review Class	1	

List of Books:

1. Nadwi, SaiyidSulaiman, *Muhammad The Ideal Prophet: A Historical, Practical, Perfect Model for Humanity*. Translated by Mohiuddin Ahmad. Islamic Book Trust K.L.N.D.
2. Guillaume, Alfred. *The Life of Muhammad: A Translation of IbnIshaq 'sSiratRasul Allah*. London: Oxford University Press, 1955.
3. Lings, Martin. *Muhammad: his life based on the earliest sources*. New York: Inner Traditions International, 1983.
4. Nasr, SeyyedHosseini, *Muhammad: Man of God*. Chicago, IL: Kazi Publ., 1995.
5. Ramadan, Tariq. *In the Footsteps of the Prophet: Lessons from the Life of Muhammad*. New York: Oxford University Press, 2009.
6. Watt, William Montgomery. *Muhammad: Prophet and Statesman*. London: Oxford University Press, 1961.

Course Assessment Pattern (Theory courses):

Bloom' s Category	Evaluations out of 100 marks	
	CIE (50 marks)	SEE (50marks)

Cognitive learning	Affective Learning	Mid-term: (30)	Assignment/ Class Test: (10)	Attendance Marks (:10)	Written Exam: (50)
Remember	-	5	-	-	05
Understand	-	-	5	-	10
Apply	-	5	-	-	05
Analyze	-	5	-	-	10
Evaluation	-	10	5	-	15
Create	-	5	-	-	05
x	Responding	X	x	10	
Remarks	<p>Course teachers may change the magnitude of marks in Bloom' s category(Both for CIE and SEE), but he/she will have to keep in mind that the % of higher order learning mode must be about 60% or more and all the Bloom' s categories to be addressed during the semester.</p> <p>If necessary, a course teacher may also use Cognitive (Knowledge), Affective (Attitude) and Psychomotor (Skills) domain of Bloom' s Taxonomy.</p>				

Note: CIE=Continuous Internal Evaluation, SEE= Semester End Examination.

- A. Delivery methods & activities:** Lecture, White Board Writing, Questions and Answers, Discussion Power point Presentation,
- B. Assessment tools:** Class Attendance, Class test, Quizzes/ Assignment. Mid-Term & Final Exam. Project evaluation & Viva

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Chapter 1

Definition of Seerah:

Seerah is an Arabic word which is derived from verb Sara means to traverse, to travel, to journey. So, Seerah literally means journey and path. Terminologically it means the path taken by a person throughout his life or the events took place in a person's life, from his birth to death. Seerah is called seerah because by studying seerah of a person as if we travel throughout his life. Initially people would use Seerah for any one's biography. When Islam came seerah was being exclusively used for the biography of Prophet (SAAS).

Importance of studying Seerah:

1. An obligation:

Allah commanded us to know about prophet (SAAS). This is an obligation that Allah has put upon us. There are over fifty verses in the Quran that command us to take prophet (SAAS) as an example. Of them is

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often (Al Ahzab :21)

Therefore, the study of life and time of prophet ((SAAS)) is the study of someone we need to follow. The amazing thing is that no matter which angle we look at the life and time of Prophet ((SAAS)) can benefit from that. The number one angle we look at it in term of religion, in term of how we worship Allah. Also we look at seerah in term of manner and morale, in term of mercy and tenderness and in term of leadership. We also look at seerah how he was as father and husband, we will benefit from this. The purpose of sending prophet is that we have a living example to follow. Allah tells us in the Quran that if we wanted we could have sent angels. But what would we have done? We would have rejected because we would have said that we cannot be like that. They are not of our species. The

perfection of Allah's wisdom is that he sends human being just like us. But the difference is that they are chosen by Allah.

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o increase love for Prophet (SAAS):

Loving Muhammad (SAAS) is Ibadah. It is part of our religion to love Muhammad ((SAAS)).

Muhammad ((SAAS)) says: "None of you will attain true faith until you love me more than your parents, your children and the whole world".

We don't really become true believers until we love Muhammad ((SAAS)) more than anything else. So it is part of Islam to love Muhammad ((SAAS)).

Omar bin Khattab (R), he came to Rasool Allah ((SAAS)). He was a very honest and straight forward person. He said O Rasool Allah! I love more than everything except myself". I love you more than anyone except myself"

Rasool Allah ((SAAS)) told him "until you love me", meaning you don't really attain the complete faith until you love me more than your own self. So, Omar bin Khattab came back and said" O Rasool Allah! Now I love you more than my own self". Rasool ((SAAS)) said: "Now you have attained the complete faith"

Seerah is the number one way to increase our love for prophet ((SAAS)). There is no other way as effectively as powerfully to increase our love for Prophet ((SAAS)) than by studying his life and time. The sad fact is that we, Muslims have unfortunately neglected the study of seerah. We have sidelined it. Most of us even don't know the basic things about his life and time. Yet we know so much of this world. We have no clue as to whom we should know. By studying seerah our love goes up and conversely it demonstrates our love. If we claim that we love prophet ((SAAS)) we must study his life and time because the sign of loving someone is to want to know

more about him. This is human nature. The fact we don't study him is the sign we do not love him. The more we love the more we study seerah. The more we study the more we love. It is a circle.

3.

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nderstanding Quran:

Seerah also helps us understand Quran because Quran is a very complex book, very profound book. It cannot be understood without context. Until we understand Seerah surah does not make any sense. By studying seerah the Quran gains meaning and profundity. Without seerah the Quran is without context. Without context we will never appreciate the Quran. For example

By the morning brightness. And [by] the night when it covers with darkness. Your lord has not abandoned you nor has he shown you any harshness (Ad duha 1-3)

We will not understand this verse until we understand seerah, when it was revealed, what was the context. This verse was revealed when Prophet (SAAS) was facing persecution and wondering why the revelation is not coming. May be my lord has abandoned me. This is the first year of Hijrah. Satan was giving him bad thoughts. Then Allah revealed these verses to assure him that Allah is with him.

4. Source of Optimism.

Seerah raises our hopes lifts our spirit and blesses us with optimism especially in our time when we are facing Islam phobia and a little bit of persecution. By Allah to call it persecution is even embarrassing when we looked what Prophet ((SAAS)) and early sahabah suffered. We are not being suffered in that sense. We need a source of direction and source of optimism .By understanding we can understand that the people before us even suffered more. We can compare our trials and tribulations to their trials and tribulations. It resolves our hearts and increases our Iman.

5. Methodology for the revival of Islam:

His life (Muhammad (SAAS)) illustrates the methodological steps of the revival of Islam. Prophet (SAAS) went through stages; he went through steps started by a secret dawah. And then it became public. And then later on Jihad. So it went through stages. These stages are important for the revival of Islam to learn and study. A scholar says. "And we believe that this methodological progression of the prophet's life is divinely directed. For, Allah has guided his prophet and all of his steps, and it was not a result of a reaction to an emerging circumstance. So these events that happened in the life of Prophet (SAAS) were not haphazard. They were planned by Allah SWT so that they would be guidance for us, in our attempts to establish Islam again. So it is very important for us to see the stages that Prophet (SAAS) went through and the progression of his dawah.

6. S tudying Seerah is Ibadah:

We are not doing this to entertain ourselves. This is ibadat. There is reward in studying this. We are worshipping Allah by coming together and studying the life of Muhammad (SAAS). This is the session of zikr where we come together and talk about Muhammad (SAAS), we are worshipping Allah SWT. And we expect that this is a gathering which is surrounded by angels, in which Allah SWT will shower us with his mercy and tranquility and we be mentioned in a gathering better than this. So it is ibadat and Allah SWT says "Say if you do love Allâh then follow me (i.e. Muhammad (SAAS)) Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful."(Ale Imran 3: 31)

7. History of Islam :

The life of Muhammad (SAAS) is the history of Islam. We are studying the concise history of Islam by studying the life of Muhammad (saw). In His Seerah, we would find situations and incidences that would help us in everything that we would need to

know in our life of dawah. So we are not just studying the biography of a person, we are studying the history of our religion.

Muhammad ibn Saad ibn waqas, (Saad ibn Waqas is one of the ashra-e-mubasharah; he is one of ten given glad tidings of paradise. His son is Muhammad) would say that our father would teach us the battles of Prophet (SAAS), he would teach us the Prophet (SAAS) and he would tell us that these are the traditions of your fathers, so study them. Ali bin Hussain ibn Ali ibin Abi Talib- the grandson of Ali ibn Abi Talib would say we were taught the Seerah of Prophet (SAAS) like we were taught Quran. That is how important Seerah was for them.

Sources of Seerah:

- The Quran: The number one source is the Quran. This is a source that is overlooked by many. Because it was revealed during the seerah, so it caters to situation arose during his life. And it references almost every single major event that happened during the life and even before the Prophet PBUH. So the Quran tells us stories from the beginning all the way to the end.
- Hadith: Every hadith is one snapshot of the seerah. There are lots of books of hadith,
- Books written specifically for seerah: The first people to begin writing books of seerah were the sons of the sahaba. Urwah the son of Zubayr wrote a pamphlet. Also the son of Uthman ibn Affan whose name is Aban (died 105 H) ,he also wrote a booklet on seerah. Then a great scholar came by the name of Ibn Shihab al-Zuhri (died 129 H) who wrote one of the first early treatises of seerah. But unfortunately, none of these books is existent anymore. The reason is simply: when later books came, they absorbed the earlier treatises. the greatest scholar of seerah is Ibn Ishaq. His name is Muhammad ibn Ishaq and he was born 85. He compiled a very large book

(around 10~15 volumes), Then another student (or to be more precise, student of a student) called Ibn Hisham came along. His name was Abd al-Malik ibn Hisham. Ibn Hisham realized that Ibn Ishaq's volumes were too big, so he decided to summarize. He did not add anything but rather subtracted.

- The books written about the characteristics of the Prophet PBUH. In Arabic these are called shama'il (شمائل). And the most famous is Shama'il al-Tirmidhi. And shama'il is a genre of books that deals with the looks, the characteristics, the manners, the possessions, the houses etc. of the Prophet PBUH.
- Dala'il (دلائل) - books written about the miracles of the Prophet PBUH. The most famous is Dala'il al-Nubuwwah of al-Bayhaqi. Massive book in 12 volumes.
- Histories of the sahaba - by reading this we extract seerah.
- Histories of Makkah and Madinah - by reading this we extract seerah.
- That which Romans, Persians etc. say about the Muslims at the time, what they say about the Prophet PBUH

Selection of Arabia as birth place of last Prophet Muhammad (SAAS):

1. It was the will of Allah to raise the glorious sun of guidance from Arabia because it was the darkest corner of the world which needed to have a daystar to dispel gloomy set on it.
2. The Arabia was in between the two major superpowers - the Romans and Persians, more correctly the Byzantines and the Sassanid. It is smack in the middle. By conquering these mighty nations Allah willed to spread Islam to the farthest corner of the world.
3. Arabs didn't have their own unique civilization. So, Allah wanted to honor the people of Arabia with a civilization based on Quran and Hadith over the nations whom thought

themselves unparallel in civilization for having literature, art and architecture and even couldn't believe a group coming from Arabia to attack them. Allah says:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ

"We have given you a book, in it is your legacy."

If Islam came to the Romans it would have been very difficult for the Prophet SAAS to fight the status quo. But Arabia was like a vacuum waiting to be filled. The first time the Arabs were ever united was under the Prophet PBUH. So a lack of civilization is a blessing in disguise, because then Islam came and brought that civilization -.Islam gave its own unique civilization, with its own poetry, literature, coinage, architecture, etc.

4. Makkah was the site of the first House built for the worship of Allah. It was the place of Ibrahim and Ismail (PBUT), thus it was most appropriate that it became the place for the first universal religion. Any other religion was sent to specific nations i.e. Moses to Jews, Jesus to children of Israel etc. Allah says in the Quran that the first House of worship was indeed Makkah. This was the first masjid ever built on earth. So it's befitting the first universal call come from Makkah.
5. Because of having several good qualities Allah made them recipients for the religion of Islam. For Example, Purity of spirit, used to in hardship, bravery, honesty, Sincere in their oaths, masters in eloquent language.
6. The Prophet Ibrahim P B U H made a du'a as he is building the Ka'bah. He says:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

O our Lord! Send amongst them a prophet (messenger) of their own, who shall recite to them your signs, and teach them the book and wisdom, and purify them." [2:129]

The Prophet PBUH said, "I am the response of the du'a of my father Ibrahim. And I am the glad tidings that Jesus predicted.

Arabs amongst whom the Prophet PBUH appeared:

The scholars have divided Arabs into two broad categories:

The Extinct Arabs (al-Arab al-Ba'idah)

The Remaining Arabs (al-Arab al-Baqiyah): They are two categories:

Qahtani Arab/Al arab Al aribah

Adnani Arab/Al arab al mustaribah

The Extinct Arabs: The earliest civilizations that lived in Arabia. It was pre-Islam by thousands of years, earliest civilization of humanity in the Arabian Peninsula. The Quran mentions some of their stories, e.g. *Ad* and *Thamud*. They have nothing to do with the later Arabs. They are simply called Arabs because they lived in the lands that later became Arabia. And as far as we know, Thamud is the earliest humanity that flourished in the Arabian Peninsula around 3000 BC. We have documented evidence of the Thamud flourishing 5000 years ago and also the civilization of the people of Saleh (which was after Thamud). As for the people of Ad, Ibn Khaldun mentions, "These people fled from the ancient cities of Babel and came to Arabia." Then what happened to them? Each one of them has their own story. Some Allah destroyed, some civil war, some flood, migration etc. - and eventually they all became extinct.

Qahtani Arab: Qahtan considered as the father of the Arabs. His son was named Ya'rab, so Ya'rab is where the term Arab comes from. And it is said that Ya'rab the son of Qahtan was the first to speak Arabic - the Arabic language is traced back to him. Now who is Ya'rab and who is Qahtan? Amazingly, we do not know. Where did Qahtan descend from? Majority says he descended from the children of Nuh AS called Sam. Legend has said that Nuh AS had three sons, and Sam is one of the three, and he is the father of the

Semites including the Jew race, the Aramaic speaking people, Ibrahim AS etc. And his brother Ya'fidh is the father of the Roman race (the Caucasians and the white people). His brother Ham is the father of the Africans. The Bible says this; and there is a da'if hadith which supports this . So, Qahtan is one of the descendants of Sam. So Qahtan and Ibrahim AS both come from Sam but there isn't a direct link. Another opinion is that Qahtan is the descendant of Ibrahim AS. The third opinion is that Qahtan is the descendant of Hud AS - but this is a very weak opinion. Allah knows best, but the majority position seems to be that Qahtan is not linked to Ibrahim AS except that they were both descendants of Sam. When did the Qahtan live? Once again, we have no idea, but he lived WAY before the second category of the Remaining Arabs which is Adnan - we have to make this a point. Where did the Qahtani live? They lived in the southern portion of Arabia; and they had a number of dynasties and kingdoms e.g. Saba', Himyarites, Ghassanids. The Aws and Khazraj in Madinah were also Qahtanis. These are called the Original Arabs (al-Arab al-Ariba) because they invented/spoke Arabic.

Adnan - is the ancestor of the Prophet PBUH -One of the descendants of Ismail (PBUH). Now, Ibrahim AS is from Ur (Iraq), made his way through Egypt. So Ismail, ethnically is also from Ur. He is left as a baby with his mother Hajar in Makkah in an area where Qahtanis don't normally inhabit - it's a barren land. And one of the tribes of Qahtan, Jurhum passes by and Ismail marries into the Jurhum. So he begins speaking their language, Arabic. And their children are a mixture of Ibrahim's AS blood and the Qahtanis' - and a few generations down, a luminary appears by the name of Adnan. He is a descendant of Ismail AS. There is about 7~10 generations between Adnan and Ismail AS. And from Adnan, the Arab tribes spring forth. All of the Adnani tribes, most famously Quraysh, go back to Adnan, who goes back to Ismail AS. The Adnani Arabs are called the Arabs Who Learned Arabic (al-Arab al-Musta'riba) - Why? Because Arabic was not their language - they learned it from

al-Arab al-Ariba. There is no difference of opinion that the Prophet PBUH is the 20th offspring of Adnan. Now, the Adnanis actually spoke better Arabic than the Original Arabs. Because they settled in central Arabia. So all of the other tribes went through them etc. So because they interacted with so many Original Arabs and they were geographically central, they began to take the best of all the Arab cultures. So eventually, they became more eloquent and prestigious than the Original Arabs. And our Prophet PBUH came from them.

Chapter 2

Ayyam Jahiliyah:

R.A .Nicholson divides Arabian history into three periods:

- The Sbaean and Himyarite periods(800B.C- 500 C.E)

Ayyam Jahiliyah, an Arabic compound word is composed of Ayyam and Jahiliyah. Ayyam, plural of yaum means age, time or period. Jahiliyah means ignorance and darkness. The full meaning of Ayyam Jahiliyah is the age of darkness or ignorance.

Some definitions of Scholars for *AyyamJahiliyah* are given below:
The Pre Muhammadan periods (500 C.E -622C.E) and

- The Muhammadan periods.

In explanatory note he says: the Jahiliyah includes the whole time between Adam (pbuh) and Muhammad ((SAAS)), but in a narrow sense, it may be used to denote the pre Muhammadan periods.

P.K Hitti says that, the hundred years before the advent of Islam formed an age of darkness that existed in Arabia and called as the Ayyam Jahiliyah.

M. Fathullah Gulen says: the very period of human history characterized by associating partners with Allah, whether by worshipping idols, deifying individuals or attributing creativity to the nature and material causes is wholly dark. When belief in the

oneness of Almighty Allah is removed from people's hearts, their mind and soul darken; standards change, things and the world are judged from false point of view. The Quran defines this spiritual, social and even economic and scientific state as *Jahiliyah*.

Social Condition of Ayyam Jahiliyah :

Status of women: There were many social strata in pre Islamic Arabia. In noble class, the women had great value .They enjoyed a considerable portion of free will, their decision would most often be enforced. They were so highly cherished that blood would easily be shed in defense of their honor. In fact women were most decisive key to bloody fight or friendly peace. These privileges, notwithstanding the family system in Arabia were wholly patriarchal. On the other hand, some social strata used to treat the women as marketable commodities and a piece of inanimate property. Sometimes women would be tied to horse' tail and dragged through the sand until they died. They would slit pregnant woman's womb and kill unborn baby.

System of Marriage: In pre Islamic Arabia, some people used to engage in marriage after a dowry has been agreed on. But a man was free to marry any number of women and could divorce as he wished. Divorce was, to a very extent the will of husband. With regard to women's marital status their legal guardians were all in all, whose words could never be questioned. Women were deprived of the right of inheritance. It was the custom for the eldest sons to take as wives their father widows, inherited as a property with the rest of estate. They could marry two sisters simultaneously. There were some social classes where prostitution and indecency were rampant.

Fornication and adultery: The obscenity of adultery prevailed almost among all social classes except the few man women whose self dignity prevented them from committing such an act. Nudity got social approval. Men gave their wives for seeding to famous men believing they would beget sons like them. Women always

accompanied men in their wars. The winners would freely have sexual intercourse with such women, but disgrace would follow the children born in this way all their lives. Women even undressed themselves in the house of Ka`bah and moved around it naked.

Female infanticide: The people of Arabia were in a stand of contrast with regard to their offspring. Some people held them dear to their heart and cherished them greatly. On the other hand, most of them were embarrassed at the birth of daughters and sometimes, fathers would bury them alive in spite of their heart harrowing cries because an illusory fear of poverty and shame weighed heavily on them. Quran depicted this scenario as follows:

When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on?(16:58-59)

Quran warns them against their evil and cruel activity: When the female (infant), buried alive, is questioned - For what crime she was killed. (81:8-9)

After Muhammad (SAAS) had declared his prophet hood, a companion told him what he had done with his

Daughter: O Messenger of Allah! I had a daughter, one day I told her mother to dress her, for I was taking her to her uncle house. My wife understood what this meant, but could nothing but obey and weep. She dressed the girl, who was very happy that she was going to see her uncle. I took her near a well and told her to look into the well. While she was looking into well, I kicked her into it. While she was rolling down she was shouting: Daddy, Daddy.

Wine and Gambling: The whole Arab society was submerged in social evils and life had no worth to them, neither was their conduct governed by any ethical code. Gambling and drunkenness were so common that hardly any people could be found free these vices. All inhuman indulgences were just synonymous with very name of Arab. Drinking wine was considered a genuine source of pride.

Historian Khuda Box reports, War, women and wine were three observing passions of the Arabs. Quran prohibits drinking wine gradually. Christians had monopoly in the wine trade.

Slavery: Slavery was another curse having a firm hold on Arab society. People in Arabia were slaves or masters, rulers or subordinates. Slave trade was controlled by the Jews. Masters had claim to every advantage; slave had nothing but orders to obey. Masters possessed the authority of life and death over them.

Religious Condition of Ayyam Jahiliyah: There were different types of religious groups settled down together in Pre Islamic Arabia.

Zoroastrian: This group used to worship a perpetual fire which they had to light and didn't allow to be turned off.

Zindiqs: They believed in duality in nature that there is two gods; one is for good and another is for evil. These two gods are contending with one another for supremacy.

Sabaians: They worshiped the stars.

Atheists: They were composed of materialists and believed that the world is eternal.

Idol worshippers: There is no nation in the world except that a prophet was sent to them. The Prophet of Arab was Ibrahim PBUH. He was upon Thawhid. Where did paganism come from? Our Prophet (SAAS) told us: "I saw Amr inbn Luhay al kuzaee wandering around in the fire of hell with his entrails cut open behind him(He was being punished in most humiliating manner) because he was the first to change the religion of Ismaeel."It is narrated that he travelled to Syria. Syria had Amalkites .They are an ancient civilization, civilization of giants (tall people). He found them worshipping idles. He found them to be powerful civilization. He said: what are these idols? They said: these are our sources of power.

When we are in drought, in hunger, when enemy attacks we pray to these idols and then miracles happen. So he said: can you gift me one of these idols. I will bring it back home. They gave him an idol by the name of Huble. It became fist idol of Arabian Peninsula and also became the first idol of Qurysh. He put it in front of Kaba. It is also said that he changed the Tabiayah for Hajj. The Qurysh had different type of Talbiyah because they modified it. We find some narrations in the books of history but do not know whether it is true or not that Satan inspired him through dream the names of original idols to resurrect them that first began idolatry on the earth. These names are mentioned in the Quran. How did idolatry begun first on the earth? The people of Nuh PBUH were the first people to invent idolatry on the earth. Allah says in the Quran:

And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr'

Ibn Abbas mention the story: These five were righteous men. When they died the people built images, statues and icons of them to remind them of their piety and slowly but surely as generations kept on going instead of just looking at statues to be reminded of the piety they began worshipping the statues. These five idols were in fact worshiped in Arabia when Prophet (SAAS) came, even though they had not been worshiped for millennia. He put one stone in front of Kaba and this Hubal and then from this, people began proliferating idols. How so? Well, the first thing they did is that they began worshipping the stones that Kabah was built with. How so? We learned from the traditions that whenever a caravan left Mecca they would chip away and take a rock from the kaba and they would take this rock as being equivalent to an idol and wherever they went they would then put the rock there and then worship this stone. A companion of prophet (SAAS) named Abu Raja al Utarody says: Before Islam came; we used to worship rocks and stones. If we found a rock that looked more beautiful than the rock we were worshipping we would throw that rock away and put other rock in its place and if we were travelling in the desert and we couldn't find a rock we would gather some sand, put it into a pile, bring a goat, squeeze some milk out of it to make the sand firm and do tawaf

around that sand. One of the disgusting stories is that of Naila and Assaf. They were two idols. Naila was put on Safa and Assaf was put on Marwa. Qurysh when they did tawaf they would touch Naila and Assaf; when they are going back and forth. When Islam came, the Muslims felt hesitant. How can we do tawaf when it is meant to commemorate Naila and Assaf. Allah says in the Quran:

Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them. And if any one obeys his own impulse to good- be sure that Allah is He Who recognizes and knows. (2:158).

Who are Naila and Assaf? Ayesha R says: They were two lovers. They could not find any place to be intimate because they were not married except the interior of kaba. So they consummated their romance inside the kaba and as punishment Allah destroyed them and solidified and petrified them right then and there. When Qurysh came across them they actually took them as miracle. They put these two on Safa and Marwa. When prophet (SAAS) conquered Mecca there were around 360 idols around kaba of various sizes and shapes. Some of idols were in the shape of full human. Some were in the shape of animals. Most of them were half human and half animal. The Qurysh had theology that Allah has daughters and these daughters are his angels. So, they would worship angels. They did not have a specified theology; they didn't have any creed. But one thing they all agreed upon is that we need to worship these idols to come closer to Allah SWT.

Monotheists: The entire society of Arabia was not idolatrous. There is a handful of people called Haneef. Haneef means turning away from. So Haneef means turning from shirk and turning to Allah. One of them is Qus Ibn Saidah. He is not from Qurysh but from banu Iad. He was old men when prophet (SAAS) saw him as young man. He would come to Mecca for Hajj. He was preaching against idolatry. It is mentioned that he was one of the most eloquent poets. His manner of speaking is most resembling to the language of the Quran. It shows that he was upon the nature of Islam. Of his poems is

O people listen to me and understand
When you hear then benefit. Because
Whoever lives ever surety will die and
Whoever dies has finished and

Everything that Allah has decreed will indeed come about.

O people of Iad where is Thamud where is Ad?

Where your father where your grandfathers/

Who will reward the one who does good?

But he was never rewarded

Who will punish the one who does injustice?

But he was never punished.

I swear by Allah there must be a religion better than the religion you are upon.

In the ninth year of hijra when banu Iad came to accept Islam prophet (SAAS) said: where is Qus? They said: he died long time ago. Then said: I remember him on red camel and I remembered him mesmerizing a speech. Can anybody of amongst you remind me of it? They reminded him some of his speeches.

The most important Hunafa were four. Before the coming of prophet (SAAS), Qurysh held huge festivals outside of Mecca. They invited the entire city to celebrate with their idols. When the entire city was left four people found themselves remaining behind. They realize that they are on the same wavelength. They said let us be friend one another. Let us not tell our people about our affair that we disagree with this idolatry. These four people: Warqq ibn Nawfan ibn Asad, Ubydillah bin Jahsh, Othman ibn Alhuayrith, Zayed Ibn Amar Ibn Nufyl.

Jews: Judaism is another branch of Ibrahimic religion. Yemen, Yathrib and Khaybar were populated by Jews. These Jews were not the real inhabitants of those areas but fled from Jerusalem after they had gone through a massacre led by Roman emperor Hadrian in 135CE. They are not from mainstream Judaism. They are from very ancient sect called Karaites. In Yathrib, there were three Jewish tribes before Islam came such as: Banu Kaynuka, Nadhir, and Qurayza. They used to pride with Arab tribes on having divine book and prophet.

Christians: Christians were the followers of Prophet Isa PBUH. After he was raised up, they were divided into three groups; Gnostic Christians, Jewish Christian and Pauline Christians. Gnostic Christianity is a very philosophical understanding. Jewish Christians were the real followers of Isa PBUH. They were very handful at the time of arrival of prophet (SAAS). Pauline Christians are followers of Paul who claims himself to be disciple of Isa PBUH and

incorporated Greck mythology in Christianity that Isa has some elements of divinity. He is not man but son of God and came to make laws dysfunctional. Most of the Christians of Prophets time and our time are Pauline Christians. Nazran, a city of Yemen was famous as their stronghold. The Romans converted the north Arabian tribe of Ghassanid to Christianity.

Political Condition of Ayyam Jahiliyah : The whole Arabia enjoyed complete reign as the neighboring empires of Byzantium and Persia paid no attention to them. There was no any central government in Arabia. They were divided into clans each of whom formed a separate political unit and had a leader of them who led them in battles. Tribal prejudices were common and small incidents would lead to bitter feuds, which continued for generations. The principle of unity of blood bound them into social unity that is supported by tribal pride. Their undisputed motto was: “Might is right”- Support your brother whether he is an oppressor or oppressed. Avarice for leadership often resulted in bitter tribal warfare. Inter tribal relationships were fragile and weak due to continual inter tribal wars of attrition.

Lineage: The lineage of prophet ((SAAS)) is divided into three parts. First part, we know it for sure because all genealogists are agreed upon it, traces back to Adnan.

Muhammad- Abdullah- AbdulMuttalib-Hashim –Abd Manaf –Qusai – Kilab -Murrah –K’ab- Luai – Galib-Fihr-Malik -Nadhar- Kinanah- Khuzyma –Mudrikah- Ilias-Mudar-Nizar-Mad- Adnan.

Second part, from Adnan to Ibrahim there is some myths because we glean knowledge from Arabic folklore which were not preserved that much. Third part is from Ibrahim to Adam on which we can’t

rely at all because this is found in Jewish and Christian sources that had been corrupted by their people.

Prophet's great grandfather was Hashim who married a woman from Yathrib by the name of Salma. After her husband died she returned Yathrib. She gave birth to a child who was named Shybat al-Hamd and stayed with his mother until he was managed to return Makkah by his uncle Al Muttalib. He introduced the boy as his slave that he later on became famous as Abdul Muttalib. He proved himself with his own uncle and his father's share of grandfather's wealth and managed to carve out for him the entire legacy. Three major events happened in his lifetime. One of them is rediscovery of Zamzam. Another is his vow to sacrifice his son Abdullah. The other is incident of Abrahah and the elephants. He had twelve sons and six daughters. Abdullah was youngest son of Abdul Muttalib but not the youngest that he was about to sacrifice him. But he was saved. Right after this, Abdul Muttalib had to choose a bride for his son. He was 18 years old at time, according to one version. Another version says: he was 20/25 years old. Abdul Muttalib chose for him the daughter of the chieftain of Banu Zuhrah, one of the sub tribes of Quraysh. His name was Wahab who had a daughter by the name of Ameenah. Abdul Muttalib proposed her on behalf of Abdullah. This proposal took place shortly before the caravan season; the caravans were about to departure Syria. Wahab agreed to marry her daughter to such. Abdullah got married to Ameenah just few days before the caravan departed. It is said that he barely spent five days with her before he had to go with caravan. On the way back from Syria Abdullah died at Yathrib. And he was buried over there. Ameenah became widow when she was pregnant.

The early life of prophet (SAAS):

Birth and childhood:

Birth: we know two things for sure regarding his birth. These are birthday and year. He was born on Monday in the year of elephant. Now remains birth date and month.

Ibn Ishaq says without chain of narrators: He was born on Monday 12th Rabiul Awwal in the year of Elephant.

Ibn Sad says: He was born on Monday .He also says: I quote some people say: he was born on 2nd Rabiul Awwal. Other say: 12th Rabiul Awwal. Ibn Abbas say: 10th Rabiul Awwal.

Ibn Kathir, the famous historian of Islam says in his book “Al Bidayah Wannihayah” that Prophet ((SAAS)) was born in Rabiul Awwal. Others have other month as well.The Scholars differ with regard to the date.

Abu Mashar Assindi, Ibn Abdul Bar, Al Waqidi says: 2nd Rabiul Awwal.

Imam Malik ,Ibn Hazam, Imam Zhuri, Muhammad Ibn Zubair and a number of people of the past say:8th Rabiul Awwal.

Ibn Asakir and Imam Jafar sadiq say: 10 RA

Ibn Ishaq says 12th RA

Some say; 17th RA

Other say: 22th RA

Az Zubair Ibn Bakkar says: He was born in Ramadan.

Sayyed Ibn Musyyib says: He was born at high noon.

Circumcision and Naming: He was circumcised on the 7th day by his grandfather. He also held a feast and chose the name Muhammad which was a unique and unusual name in Arabia. He had some others names as well. A scholar counted over 250 names. Some of which given by Allah and the others by the later people. He says: I am Muhammad, Ahmad, Mahi, Hashir, Muqaffa, Nabur Rahmah and Nabiul Malahim.

Breast feeding: When prophet (SAAS) was born the news spread among the Qurysh . Abu Lahab’s slave girl came running to tell him that your brother’s son has been born. As soon as he heard the news, told her: I set you free. Her name was Thuaibah. Ibn Abbas ® says: Because of this he is allowed in the hell fire to drink a few drops of water. First few days, after his birth, he was suckled by Shuaibah. Then, as the custom of elite Qurysh his mother gave him to Halima to be raised up in the desert. Prophet (SAAS) was asked: Tell us about yourself. He said: I’m the result of supplication of my father Ibrahim (PBUH) good news of my brother Isa predicted and I was

foster cared by Bani Sad Ibn Bakr. Halima came to Makkah in a particular week of the year with other women of her tribe to adopt baby for foster caring because they expected money behind this. Every woman of her group visited the house of Aminah but none of them showed her interest to adopt prophet (SAAS) because he was an orphan. At the end of week, Halima found no baby to adopt. She told her husband that she feels embarrassed to return desert without having a baby. So she wants to adopt prophet (SAAS). She told her husband that if we adopt the boy perhaps Allah would bless us through him. Finally they took Prophet (SAAS) to be foster cared in their house. As soon as they took Prophet (SAAS) miracles begun right then and there. They had an old goat which stopped giving milk for long time. When they entered into their tent goat's udder became full of milk. When they put him on their old mount and rode on this, it became fastest animal. This foster care usually lasts one and half year. But she extended it showing many excuses until she got terrified of him to hear what happened to him.

Chest opening: Once Jibreel came to Prophet ((SAAS)) when he was playing with the children of Halima's tribe. As soon as they saw Jibreel became scared and ran away but Prophet (SAAS) stood on ground which shows his bravery. Jibreel overpowered him and forced him on the ground. He opened his chest and took his heart out from where he removed a black slather. This is satan portion that he had in you, Jibreel said. He washed the heart in a golden cup of Zamzam. He put it back and sealed it up. When the boys were looking from the distance this to happen with him came running and screaming that Our Quryshi brother has been killed. Halima became worried and came running outside. She found him sitting and his face was pale, not screaming and crying but sensed fear. She saw those lines of opening up on chest. This incident concerned Halima. She decided before anything else happens let me return the boy quietly to Ameenah. At this he was four years old. That was when he was returned to Ameenah.

Ameenah's death: When he was around six years old Ameenah took him to Yathrib. She travelled Yathrib along with Umme Ayman, a servant gifted by Abdul Muttalib and little boy prophet (SAAS). They stayed there provably a few months. On the way back at Abwa, Ameenah herself felt ill and passed away right then and there. Umme Ayman had her buried by the people of Abwa.

Under the care of Abdul Muttalib: After the death of Ameenah he was entrusted to be taken care of with Abdul Muttalib. He had a raised flat form connected to Kaba where he would sit every afternoon and discussed the affairs of Qurysh. None of his sons and grandson was allowed to be there except prophet (SAAS). He also would introduce him to be his son. At the age of eight, he once again for the third time became an orphan. One of Sahabahs asked him: Do you remember Abdull Muttalib? He said: yes, I remember him. I was eight years old when he died.

Under the care of Abu Talib: When Abdul Muttalib was on his death bed, he entrusted Prophet (SAAS) to Abu Talib who took the charge of prophet (SAAS). He lived long. When he passed away Prophet (SAAS) was fifty years old.

First business trip to Syriawith his uncle Abu Talib

At the age of his 11/2, Abu talib took him in a journey to Syria along with Abu Bakr and Bilal. They passed by on their way to Syria a monastery where a monk used to live who never gave them time on day. His name was Buhayrah. For the first time, Buhayrah came out of searching for them and greeting them and inviting them all back to his house for a feast. Why are you doing this, they told? You have in your midst a boy who would become a prophet, He said. I saw the cloud sheltered him, the tree also sheltered him and the stone prostrated him, he added. He told Abu Talib to take care of him. They saw seven Roman soldiers appear while eating feast. They allegedly are trying to find out the Prophet who is about to come and capture him and kill him. Buhayrah hit them and told security to make

excuse and told them, they went away. Buhayrah told Abu Talib to take him back to Makkah immediately. He was sent back with Abu Bakr and Bilal. But the Scholars of Hadith say: this incident is problematic for many reasons.

Battle of *Fujjar* and formation of *Hilful-Fudul*:

Fizar War/Battle of *Fujjar*: When prophet (SAAS) was teenager provably around 18/17/15 years old a series of war broke out between two larger tribe of Arabia, Kinanah and Qais Gailan which composed of Gatfan and Hawazin tribes. A person from Kinanah killed somebody from Hawazin. People of Kinanah rushed back to Haram. Hawazin followed them because they were so incensed that they did not care about Haram. They attacked Kinanah. The initial fault was that of Kinanah. But attacking the sanctity of Haram is much bigger crime. Therefore, kinanah declared an all out battle against Qais Gylan. This is called Fizar war. Initially Kinanah was losing the Battle and opposite side was winning the battle. Eventually Kinanah won over. Then a peace treaty was enacted. Kinanah agreed to pay blood money. Prophet (SAAS) says: I remember participating in the Fizar war. I would collect arrows for my uncles and hand them back to them. He also says: I do not regret participating in that war. It is also narrated that whenever Prophet SAAS would appear with Kinanah on that day they won over. Whenever he would be at home Kinanah lose the ground. Abu Talib noticed this and said by Allah you are not going to leave my side.

Hilful Fudul:

A number of years after Fizar war another interesting event occurred in Makkah which is called Hilful Fudul when Prophet (SAAS) was in his early twenty. It was a pact among some sub tribes of Qurysh to donate their surplus of wealth to its recipients and to take the side of oppressed ones. Zubair Ibn Abdul Muttalib was the first to take such humanitarian initiative in the month of Dhul Qadah after a man had been trampled from his right. The man belonging to the tribe of

Zubaid , Yamani tribe of low class came in Makkah with merchandises. He sold a numbers of goods to As Ibn Wail, father of Amar Ibn Al As. He was a chieftain, politician and rich man in the Qurysh. He says: I will give you money after Hajj before you go back to Yaman. Come to me and I will pay you. The seller said: I can wait that long. I do not need now. I need it in back Yaman. He performed Hajj and told: now I need money. Al As says: come back tomorrow. So, he comes back tomorrow. Al As says: come back tomorrow again. He continues doing that until he realizes that he is not going to get his money back. He is simply stalling him. He goes other sub tribes of Qurysh to complain against him. All of them excused to help. Not having any other outlet he decides to make the issue public by writing a poem. One day when everybody is in front of Kabah. He now comes and says out loud the poem that he has compiled.

يَا آلَ فِهْرٍ لِمَظْلُومٍ بِضَاعَتُهُ ... بِبَطْنِ مَكَّةَ نَائِي الدَّارِ وَالنَّفَرِ

O family of Fihar! Stand beside a man one who has been unjustly treated because of his merchandise in the valley of Makkah, far away from home and people to protect.

وَمُحْرِمٍ أَشْعَثَ لَمْ يَقْضِ عُمْرَتَهُ ... يَا لِلرَّجَالِ وَبَيْنَ الْحَجْرِ وَالْحَجَرِ

The one who is still in his Ihram, his hair is not been combed and even he had not finished his Ummrah. Where are his men to help? He is between Hijr and Hajr.

إِنَّ الْحَرَامَ لِمَنْ تَمَتَّ كَرَامَتُهُ ... وَلَا حَرَامَ لثَوْبِ الْفَاجِرِ الْغَدْرِ

The true Haram belongs to those who are noble. There is no sanctity to the one who wears a garment while he is cheat and still lowly person.

The news spread like wildfire. Jubair Ibn Abdul Muttalib, uncle of prophet (SAAS) says: We have to do something for him. So, the people banu Hashim, Zuhra and Tamim Ibn Murrah gathered together in the house of Abdullah Ibn Jadan who prepared food their entertainment. They came into a pact to stand beside the man in the

month of Dhil Qadah, one of the sacred months. They also promised themselves by Allah to be one hand with the oppressed against the oppressor as long as sea keeps its foam wet and the mountain Hera and Thawr remain firm on their places until they return him right. Then they proceed to As Ibn Wail and wrestled away the goods of Zubaidi people and rendered it back to him.

Because of mutual assistance on livelihood Qurysh named that pact to be Hilful Fudhul. They say: these people have started a very noble task. Our Prophet (SAAS) says: I was present in the house of Abdullah Ibn Jadan as an ally. If I am now called for such a pact to form I must respond.

Contribution of Mohammad (SAAS) in the business of Khadijah:

Once Prophet (SAAS) said that Allah never sent a Prophet except that he was Shepherd. The Sahabah asked: Not even you o messenger of Allah? He said: I was shepherd . I used to tend the flock of Qurysh people in return for some pannies. In another Hadith , he said: he said : he did it in the valley of Ajyad, next behind Kabah.

Prophet (SAAS) also took care of Kadiza's older sister flock of camels. At this, he was around 23/24 years old. He was too shy to go to collect his wages from her. She had another man as well to look after her flock. After prophet (SAAS) had finished his job he would say the man to collect his wages too from her because he was too shy to go her. Accordingly, the man went to her and asked her to give his wages as well. Kadiza was then there .She said: Where is Muhammad? He said: he feels shy to interact with woman. Kadiza's sister also added that I have not seen any man who is more shy, noble honorable, chaste in interaction and elegant in manner than him. When Kadiza heard this, she decided to send him with her caravan towards Syria. So, she proposed him to take caravan on her behalf. Prophet (SAAS) agreed after he had discussed with his uncle

Abu Talib. In this trip, he did multiple profits which attracted Kadiza's heart.

Marriage with Khadiza:

Being impressed with his virtues she sent a marriage proposal to him with one of her friends, Nafisa. But he did not say yes or no until he consulted with his uncle. Prophet (SAAS) got married with Kadiza when he was 25 years old and she was, according to Hisham al Qalbi 28 years old. They had at least six children.

Chapter 3

Rebuilding of Kabah: Ibn Ishaq says: Prophet (SAAS) was around 35 years old when Kabah was rebuilt. It was damaged very badly by two things the year it was rebuilt, fire and flood. They decided to rebuild it. They started their works dividing into four groups each of them had to build one wall. When walls were raised up to black stone they started quarreling and kept their construction suspended for five days on who would put the black stone even Banu Makzum made agreement with some tribes to fight to death to put it in. They dipped their hands in blood to make a pact that they are going to allow nobody to put it until last man of them is alive. On the fifth day they all came together. Abu Ummyyah Ibnul Mogirah, the oldest person to live at the time said: there would be no bloodshed. Let us give it over to the first person who enters Kabah tomorrow. Eventually, it was Prophet (SAAS). What is amazing was all tribes became happy. He told bring me sheet. When it was brought he put the black stone on it and said let every sub tribe send its representative and all of us would put it simultaneously. They all lifted it together and Prophet (SAAS) put it into that particular location.

Search for the truth and receiving the truth:

Aisha narrated:

(The Mother of the Faithful Believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again until suddenly the Truth descended upon him while he was in the Cave of Hira. e.

Beginning of Islamic Movement at *Makkah*: (From first revelation to the emigration to Abyssinia)

Prophet hood and The First Revelation: The angel came to him and asked him to read. The Prophet PBUH replied, "I do not know how to read." The Prophet PBUH added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time until I could not bear it anymore. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' [96:1-3]

First revelation and its impact:

Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwaylid and said, "Cover me! Cover me!" She covered him until his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with

your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza, who during the pre-Islamic period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive until the day when you will be turned out, then I would support you strongly." But after a few days, Waraqa died and the Divine Inspiration was also paused for a while.

Jabir ibn Abdillah mentions after first revelation, Prophet PBUH stopped getting revelation. Ibn Abbas says the Prophet PBUH would wander Makkah and its valleys wanting to see Jibril again. Some scholars say this period lasted 2 or 3 years (but this is way too much). A riwayat from Ibn Abbas says 40 days. Ibn Shihab al-Zuhri said, "This period lasted for many days, for around a month [40 days]." Thus for an entire month and 10 days the Prophet PBUH was confused. And this is when he says, "I was worried for myself" - meaning, he thought he was hallucinating. And he would go to the Mountain of Hira expecting to see Jibril again, but everyday he would go and there's nothing there. One day the Prophet PBUH was coming down the mountain and he heard his name being called. He looked in front and behind and couldn't see anyone. Then the Prophet PBUH said, "I looked up and there was the angel I had seen

at Hira, (sitting) on a throne between the heavens and the earth." Then the Prophet PBUH began to tremble out of fear - subhan'Allah he wanted to see Jibril but when he saw him tremble immensely. One report says the Prophet PBUH dropped onto his knees out of shock and fear. So he rushes home again saying, "Cover me, cover me," and this was when the second revelation was revealed: the first 7 verses of Surah al-Muddaththir. يَا أَيُّهَا الْمُدَّثِّرُ (1) فُتْمُ فَأَنْذِرْ (2) وَرَبِّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5) وَلَا تَمْنُنْ تَسْتَكْثِرُ (6) وَلِرَبِّكَ فَاصْبِرْ (7)

O you who is wrapped up in a cloak! Stand up and warn (be active and spread the message)!"

And your Lord, glorify. And your clothing, purify. And uncleanliness, avoid. And do not confer favor to acquire more."

Propagation of Islam Begins in secret(private):

When First seven verses of Surah Al-Muddathir were revealed Prophet SAAS preached to his immediate friends and family whom he thought to accept his message. This dawah continued for three years when near about forty people accepted Islam. This is called private dawah.

Chapter 4

The Early Muslims:

The first convert was **Khadija bint Khuwaylid RA** (خديجة بنت خويلد), she converted without even knowing what it is she is converting to. The second convert would have been **Waraqah ibn Nawfal**. The third convert is either Ali ibn Abi Talib, Abu Bakr or Zayd ibn Harithah RA. Scholars differed over whom of the three converted first. One of

the easiest ways to resolve this is to say: The first child to convert was Ali, the first adult free man was Abu Bakr and the first freed slave was Zayd. These converts were directly from the Prophet PBUH.

The next batch of converts all converted from the hands of Abu Bakr RA. And this shows us how Allah helped the Prophet PBUH by Abu Bakr. Abu Bakr RA went to these four people and they all converted:

Sa'd ibn Abi Waqqas, Uthman ibn Affan, Zubayr ibn al-Awam, Abd al-Rahman ibn Awf

All of these converts are noblemen of Quraysh who all have prominent lives in Islam. We as Muslim should really know these names by heart. Every one of these early converts became a legend. Every one of them is a mountain in and of himself.

The next companion to convert was **Abdullah ibn Mas'ud** (عبد الله بن مسعود). One of the first to convert who was not of the nobleman of the Quraysh, but he was not of the slaves either. He was a servant class from Yemeni tribe. He was hired to be a shepherd for Uqba ibn Abu Mu'ayt in Makkah

After this, the next batch of converts was a lot of the slave class. Those who were not the freeman of Makkah. A lot of them converted. Most famous amongst them are of course **Bilal ibn Rabah** (بلال بن رباح), **Khabbab ibn al-Aratt** (خباب بن الارت), **Yasir** (ياسر) and his wife **Sumayyah** (سمية), and their son **Ammar** (عمار).

End of the First Phase:

Islamic Movement becomes public/Declaration of prophet hood:

This open preaching took place three years after iqra came down. Allah revealed a number of verses which commanded the Prophet

PBUH to preach openly. Two of them are the most important: Surah al-Hijr verse 94, "Don't hide, go forth and proclaim what We have commanded you, and turn away from the ignorant people." So the Prophet PBUH understood this is a command to go public. Then a verse came down which is even more explicit, the verse that is commonly associated with the public dawah, Surah al-Shu'ara, verse 214, "And warn your close relatives" –

it appears that he did this in two stages.

The first stage/Public Dawah to Banu Hasim: He went public to the Banu Hashim only that is his immediate tribe. So the Prophet PBUH invited his immediate tribe - his immediate uncles and aunts, over 40 of the adults, to his own house and told Ali ibn Abu Talib to prepare food and soup, and the narrator says, "Even though the food was in one plate, all 40 ate to their fill as if they ate from the plate themselves. And they drank the soup to their fill as if they drank from the one cup alone." Abu Lahab sensed that something was going to happen - he was scared that the Prophet PBUH would make public what was now private. So before they finished eating, Abu Lahab gave an excuse and said he needs to leave - of course he was a senior, so when he left, it destroyed the aura that was being created, so a number of others also left with him. The Prophet PBUH understood this was a tactic of Abu Lahab. So a few days later the Prophet PBUH did the same thing, he told Ali to make another meal, invited them again, and this time, before they could finish, he stood up and began preaching. He began by praising Allah SWT giving Khutbah al-Hajah, and then said, "O Bani Abdul Muttalib, I do not know of any Arab before me who is coming to his people with a message that is better than what I am coming to you with. I am coming to you with something that will give you your deen and your dunya, this world and the akhira; I am coming as a messenger from Allah SWT that if you leave your idolatry and turn to Him, then Allah will give you all the good of this world and give you the Jannah in the next." And he went on preaching and preaching.

Before this time, they might have heard that the Prophet PBUH is preaching, but they have not been approached directly. This was the first time the message of Islam openly reached many of their ears. Abu Lahab became irritated and said to the people around the Prophet PBUH, "This seems to be an unworthy message; we have our way of our forefathers. Who does this young man think he is to come and oppose the ways of our forefathers?" Abu Lahab was the only one that was harsh, the rest of his uncles and aunts took the message not that seriously. And in one of the source books, it is said that Ali RA stood up and said, "O Messenger of Allah, I will help you" - and of course there is no surprise in Ali RA being this brave. At this point, his immediate relatives did not accept nor reject.

The Prophet on the Mount of *Safa*/The second stage: A few days/weeks later, soon after this, this was when the Prophet PBUH went public to the whole city of Makkah. Reported in Bukhari: "The Prophet PBUH climbed the Mountain of Safa which was the closest mountain to the Ka'bah" So he began calling the people. When the Prophet PBUH was calling all the tribes, everyone came. People stopped doing what they were doing and they came and listened. The Prophet PBUH waited for everyone to assemble and then he said, "If I were to inform you about something, do you trust me?" And they said, "We know nothing but good from you, you are our son and the son of our brother, you are our nephew etc.""Have you heard any lie from me?" "We have heard nothing but good. You are al-Amin." And then the Prophet PBUH said, "If I were to tell you that there is an army coming to attack, would you believe me [without any checking, just with my word]?" And they said, "Yes, we never heard you ever say a lie." So here is when the Prophet PBUH said, "Then know therefore, I am a Warner sent by Allah, to proclaim the coming of a severe punishment on the Day of Judgment unless you turn to Allah and leave your idolatry. O tribe of Ka'b ibn Lu'ayy, save yourselves from the Fire of Hell, I will not be able to help you. O Bani Murrah ibn Ka'b, save yourselves from the

Fire of Hell, I will not be able to help you. O Bani Abd Manaf, O Bani Abdul Muttalib, so on and so forth..." He began with the furthest tribe that was related to him, and worked his way inward, closer and closer, until he got to, "O Banu Hashim," and then he began mentioning his uncles [and aunts] by name, "O Hamzah ibn Abdul Muttalib", "O Safiyyah bint Abdul Muttalib" etc. And he concluded with the person who was the dearest & the most beloved to him, "O Fatima bint Muhammad, you need to save yourself from the Fire of Hell, I will not be able to help you on the Day of Judgement." And with Fatima he PBUH added one phrase, "Except that in this world I will give you all that I have, (I'm your father, you ask me anything that I have, it is yours. But in the hereafter, I cannot save you from Allah's punishment)."

Chapter -5

Oppositions from the Quraysh begin and Qur'anic approach towards *Quraysh*:

When the Prophet PBUH finished this very emotional message, this is when Abu Lahab stood up, picked up some sand and threw it in the direction of the Prophet PBUH. This is meant to show vulgarity

and say, "What is this [message]? It's not even worth this sand I am throwing!" It's a sign of great arrogance. Then he said, "May you be cursed O Muhammad! Is this why you called us here?!" And this is when Allah revealed in the Quran Surah al-Masad [111:1-5]:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Abu Lahab was the first person to publicly oppose and ridicule the message. In the house of the Prophet PBUH a few days ago, he wasn't that rude. But now in public, because of his arrogance and rudeness, he publicly opposed the Prophet PBUH in a vulgar manner. And thus Allah revealed Surah al-Masad. This is of course the sunnah of Allah SWT - never has a messenger been sent except that he has to face struggles and hardships against his own people. Most of mankind does not want to change their lifestyles. It's difficult to give up what you're used to, it's difficult to lead a religious life.

Oppositions:

1. To appeal to Abu Talib: When prophet (SAAS) started preaching people of Banu hashim went to Abu Talib gently and

appealed him. They said: O Abu Talib! This is your nephew cursing our idols and preaching a message that is different than our forefathers. Surely you can't let this happen. Abu Talib basically tried to stall them. He did not want to confront them. He gave them some gentle words. He did not take a stand either for or against. He simply sidelined it hoping the matter would go away but did not go away.

2. To increase pressure on Abu Talib: Few weeks later they came to Abu Talib again. As more and more people are converting and more and more pilgrims are going back bearing the message that a man in Makkah is preaching a new message, they realize an action has to be taken. So, they increased pressure on Abu Talib. They tried to threaten him, bribe him and cajole him. They told him we cannot bear it any more. Your nephew is insulting our forefathers. You either stop him from preaching or you hand him over to us and we do as we please. Abu Talib had never been confronted with such hostility by the people of Banu hashim. This is when he went to Prophet (SAAS) and said: O my nephew! My people have come to me and said such and such. So, be merciful to you and be merciful to me. At this, Prophet also became overwhelmed with emotion and he said: O my uncle! By Allah if they give the sun in my right hand and the moon in my left hand I could not give up this message until I succeed what I am doing or I die a death in this path. When Abu Talib saw this persistence he said to him: Do what you will .By Allah, I will never come to you to stop what you are doing and he lived up to his words no matter what the Qurysh did.
3. To send a delegation to Abu Talib: Afterwards, a delegation with leaders came to Abu Talib and told: we heard you had tried and we understand he is your nephew. Now we have a proposition to make and that is we will hand over Al Umarah to you and in return you have to hand over you nephew to us and we do as we please. At this, Abu Talib became extremely angry. He said: what a foolish transaction! I will take care of one of you and feed him while you will take my son and kill

him. Then, Abu Talib told: Do as you please I am not going to buzz my position.

4. To ban the recitation of *Quran* in public: When Quran is recited they would drown it with their voices or they would not allow it to be recited. Ibn Abbas mentions whenever prophet raised his voice for Quran in front of kabah the Qurysh would begun yelling and screaming and cursing the one who revealed it and the one upon whom it was revealed. They would not allow anyone to listen to Quran. If somebody wished to listen to the recitation of Quran he had to listen it over the din of yelling and screaming of Qurysh. No one would recite the Quran publicly except Prophet (SAAS). Once Ibn Masud R started reciting Surah Al Rahman in front of kabah the Qurysh continue to beat him until he is bloodied even he could not finished his recitation.
5. To ridicule prophet (SAAS) and Sahabah. The Qurysh used to say something about Prophet (SAAS) and Sahbah to make people laugh at/ scoff them. Once prophet did not receive any new revelation for a number of weeks. One of the ladies, perhaps she was wife of Abu Jahl mocked him and said: I see that your Satan has abandoned you.
6. False accusations: The Qurysh now stooped to a level they had never stooped. They began to lie against Prophet (SAAS). The Quran mentions five of their particular lies. They accused him of being poet, crazy, magician, and fortune teller and spellbound. Walid Ibn Mugira, a renowned poet of then Arabia mentioned Quran to be a special type of magic. Both Abu Jah and Abu lahab would go outside Makkah during pilgrim season and make a public statement that here is a crazy man and listen not what says. If you hear, you will be mesmerized.
7. To challenge Prophet (SAAS) to bring miracle: Sometimes they tried to challenge Prophet (SAAS) for a miracle. They

demanded to see something with their eyes. Allah mentions many challenges they ask for.

And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before (us) Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

Allah did not give some of those miracles but some did. For example, splitting of moon.

8. To quiz Prophet (SAAS): Sometimes they went Madina to Jews and ask them some questions so that they can quiz Prophet (SAAS). They said: ask him
Who is Jacob? What is Ruh? What does he know about the man who visited east and west and the young men who slept in cave for a long time? In response to their query Allah revealed Surah Yousuf, Isra and Kahaf.
9. Proposal for negotiation and lucrative offers: Initially they wanted to negotiate with Abu Talib but failed. Now they want to negotiate directly with prophet (SAAS). They told him: to worship one day their gods, another day we worship your lord. It is indicated in Surah Kafirun. Not being able to stop Prophet (SAAS), they sent one of their senior persons named Utbah Ibn Rabiyyah with some lucrative offers to him. Utbah told him: If you want to be king we will make you our king. If you want money we make you richest person among us. If you want to marry any woman, we marry the most beautiful woman of us to you. If you are possessed by ghost we will spend all of our wealth for your treatment lavishly.

10. Physical torture on Sahabah: They also persecuted the sahabah in unkind ways especially that of slave class. Noble class was somewhat protected. They tortured Belal, Kabbab, Sumyyah, Ammar and Kabbab ibn Arth etc.
11. Physical harassment on Prophet (SAAS): They were so enraged with the gradual development of Islam that sometimes they even did not hesitate to harass prophet (SAAS). Once, Prophet (SAAS) was praying in front of Kabah Abu jahl came to him from behind and rounded his neck with his shawl until Abu Bakr came running and saved him.
12. Social boycott: Not being successful in any of their attempts they gathered together and decided to boycott them wholeheartedly. They cut off all of their connections; social, business and even verbal contact. They were forced to take shelter to the valley of Abu Talib where they had to live on grass and leaves. No businessman is allowed to sell anything to them. This ban continued about for three years, from the seventh to tenth year of prophet hood.
13. Assassination attempts: As final attempt they tried many times to assassinate Prophet (SAAS) but every time he is informed and saved by Allah SWT.

Chapter 6

Migration to Abyssinia.

First Emigration to Abyssinia: When these tactics of torture and humiliation continued, the Prophet PBUH suggested to the sahaba, "This land has become too constricted for you - so for those of you who want to, why don't you emigrate to the neighboring land of Abyssinia? For there is a Christian king there, who is a just king, he shall allow you to worship without interference." And this was announced in Rajab in the 5th year of the dawah.

When the Prophet PBUH gave this command, 17 people migrated in total - 12 men and 5 women. Among them was Uthman ibn Affan and his wife Ruqayyah, the daughter of the Prophet PBUH. And he was followed by Abd al-Rahman ibn Awf, Uthman ibn Maz'oon, Zubayr ibn al-Awam, Mus'ab ibn Umayr, Abu Salama and his wife Ummi Sala. And a number of other sahaba. It's unclear whether they all secretly emigrated or whether it was known. Some reports seem to indicate that they left secretly. They made their way to Juddah (now Jeddah), and then took a ship to Abyssinia. Other reports seem to suggest that the news reached the Quraysh. This is also acceptable as at this time, there is no reason for the Quraysh to stop them. And there is one report in the there was four couples who migrated. Amir ibn Rabi'ah and his wife Layla was one of them. Mu'jam of al-Tabarani (book of hadith) which suggests that the news was public. There was one couple who migrated. They were Amir ibn Rabi'ah and his wife Layla. It was narrated Layla packed her bags and loaded the camels. Umar (who was not yet a Muslim at the time) passes by and sees they are travelling. So he asks, "Where are you travelling to?"

(as it was not the season of Rihlat al-Shita'i wa al-Sayf [Winter and Summer Trip]). Travelling was a massive deal for them. It's not a normal thing. Layla is understandably so irritated and said, "This is all because of you and your terrorizing/persecution of us just because we want to worship Allah! Because of you we have to go somewhere else and find a land where we can worship Allah in!" Instead of getting angry, Umar showed compassion and said, "Has the matter reached that level? May Allah be with you." And he walks on his way. Layla is completely flabbergasted -so when her husband comes home, she tells him about this. Her husband snorted in contempt and said, "Do you really think he will be merciful to us and accept Islam? The donkeys of his father's house will embrace Islam before he does." Umami Salama narrated , in Bukhari: "We began to live in a good land, with good neighbors. And we were

safe with regards to our religion and did not fear any persecution."They returned back because of one rumor. And that was that the Quraysh had accepted Islam. The basis of the rumor was that the Prophet PBUH recited Surah al-Najm in its entirety. The power of the Quran affected the entire congregation, Muslim and non-Muslim, such that when the Prophet PBUH recited the last verse, "Prostrate to Allah and worship Him," the Muslims fell into sajdah, and the Quraysh were so emotional that they too fell into sajdah. For the first time, Muslim and non-Muslim ALL united behind the Prophet PBUH. Except for al-Walid ibn al-Mughira (or in another version Umayyah ibn Khalaf) who put sand to his head and said, "This is good enough for me." By the time this news reached the 15 sahaba in Abyssinia. And after this incident they decided to come back .

Second Migration to Abyssinia: When they returned saw the rumor had been exaggerated, the situation in Makkah remained status quo, and the Quraysh continued to torture and persecute the Muslims. In the meantime news spread amongst the Muslims about how good Abyssinia was in terms of freedom. They had food and safety in Abyssinia and that was enough. So for the second emigration, more than 80 Muslims emigrated, headed by Ja'far ibn Abi Talib, the direct cousin of the Prophet PBUH. When the Muslims migrated, they decided, "We cannot allow this emigration," and sent two delegates, Amr ibn al-As and another person to Abyssinia, to appeal directly to the Najashi, the leader of Abyssinia. Ummi Salama narrates, "When we landed in Abyssinia, we were treated very hospitably. The Negus granted us security and freedom; in fact we did not even hear one ridicule, against us by the people. But then the Quraysh heard of our status, so then they plotted against us so they sent two strong men (who would do their job). And they loaded them with many gifts (e.g. camel leather skins). When the two dignitaries arrived, the first thing they did was that they went to all the ministers of Najashi and gave each of them expensive gifts and leather. And they said, 'We have in your midst a group of rebels, and we want to take them back and we want you to support us in this cause. When we give the Negus (Najashi) his gifts, remember our gifts to you.' (So this is open bribery. Look at the hatred of the Quraysh - they can't even bear the Muslims live in a foreign land.) And the next day they speak to the Negus and said to him, 'Some foolish youth from amongst our nation are in your country, and they've invented a new religion. They've left ours and neither embraced yours. And the leaders of us

have sent us to you so you can hand these young foolish people back to us.' And they presented the Negus with lots of fine gifts."So the viziers stood up and said, "O our ruler, what they have said makes sense, return them back to their people and let them deal with their affairs." So, all the viziers agreed with the two Qureshi. Najashi said, "No, by Allah, I cannot hand them back after they have chosen my land." "I won't return them back until I listen to them." So Najashi sent a messenger to Ja'far ibn Abi Talib to come to the palace and explain why they migrated and why their people opposed them. And so the Muslims became scared, but Ja'far said, "We will speak the truth and only say what our Prophet PBUH told us to say." So they arrived at the palace and found the Negus surrounded by his viziers and patriarchs. Ja'far entered and he walked in firm and he did not lower his head one inch. The minister said, "How dare you walk in without prostrating to Najashi?" Ja'far says, "Our Prophet PBUH has told us we can only prostrate to our Lord." Najashi says, "Tell me what is this new religion? And why have you forsaken the religion of the people, nor become Christian or Jew?" And so Ja'far gave a response which was the pinnacle of eloquence:

"Your Highness, we used to be a nation steeped in Jahiliyyah, and we would worship idols, and we would eat dead meat, and we would perform fahisha, and we would break the ties of kinship, and treat our neighbors in contempt, the strong amongst us would eat up and devour the weak, and we remained in this state until Allah SWT sent a messenger to us. This messenger was known to us - he is from our community, we know his house and his lineage, and we know his truthfulness and he never spoke one lie in his life. And he invited us to believe in One God alone, and to leave idol worship, and he told us to abandon the ways of our forefathers, and to leave the worship of stones and statues, and he commanded us to be true when we speak, and to fulfill our promises, and to fulfill the tie of kinship, he told us to be good to our neighbors, and he commanded us to avoid all evils, he told us to not spill blood, to give true testimony, he forbade us from eating the property of orphans, he forbade us from accusing others of adultery, and he commanded us to worship Allah alone without associating anything with him, he told us to pray, and to fast, and to give charity. So we believed in him, and we followed him, and we had faith in him, and we worshiped Allah alone, and we gave up worshiping idols, and we

forbade upon ourselves everything that he forbade upon us, and we make permissible all that he allowed for us. But our people opposed us, and they showed hatred towards us, and they tortured us, and they punished us, and they tried to force us back into idol worship, and they were unjust to us and they made life miserable, and they prevented us from being who we were. So when they did this, we emigrated to your land, and we chose you above all other rulers, and we wish to come under your generosity and hospitality, and we put our trust in you, that we would not be shown injustice in your land, O Exalted Highness. The Najashi then asked the Muslims, "Do you have any revelation?" Ja'far said, "Yes I do," and so Ja'far recited Surah Maryam. He recited all of the story of Jesus AS in Surah Maryam. And even the patriarchs without understanding Arabic were moved to tears. And Najashi himself too began to cry. And he said, "I swear by God, this recitation and the messages of Moses and Jesus have sprung forth from the same fountain." And he said to Amr ibn al-As and his companion, "Go away from me, I will never hand these people to you and don't even think about it." As they left, Amr said to his companion, "Don't worry, I have one final trick, I will come back tomorrow. So he went the next day and he told the Negus, "Oh we forgot to mention to you one thing, that they say something blasphemous about your God, Jesus." And so Najashi told the Muslims again to come immediately to the palace. At this the sahaba were struck with immense terror. They know this is Amr's doing. So once again Ja'far said, "We will say what the Prophet PBUH told us to say. We will not change that Jesus is the servant, messenger and kalimah of Allah, born of the Virgin Mary. When Ja'far speaks the truth, Najashi is even more impressed because this is what he himself has been believing all this time. So he picks up a little branch/twig in front of him, and says, "By Allah, what you have just said doesn't exceed what Jesus Christ said by this much of a branch." i.e. "Your message is the message of Jesus Christ." Najashi then makes a final decision and turns to Amr with his companion, and said, "Begone from here, and take all your gifts with you, I have no need for them." The day before at least the gifts were accepted, but now they are all sent back. And Ummi Salama concluded by saying, "They both left humiliated, debased, and degraded. And we remained in the land receiving the best hospitality and the most neighbourly treatment, until we finally returned to the Prophet PBUH."

Two Major Conversions in Makkah:

Two major conversions took place after the bulk of the Muslims migrated to Abyssinia for the second time. Some scholars say there were only around 37-38 Muslim men left in Makkah. Allah SWT then blessed two people to embrace Islam, that caused a huge safety factor for the Muslims: (1) Hamzah ibn Abdul Muttalib; and (2) Umar ibn al-Khattab. It most likely occurred in Dhu al-Hijjah in the 6th year of the dawah.

Hamzah ibn Abdul Muttalib:

The first of them was Hamzah ibn Abdul Muttalib - the uncle of the Prophet PBUH. It's narrated that Hamzah was a well known archer, he was one of the strongest men in Makkah. He would often go on long expeditions, and when he returns, he would go to the Ka'bah, do tawaf and go home. One day Abu Jahal was in a foul mood for some reason, he began to curse the Prophet PBUH and his ancestors like he'd never before. The Prophet PBUH remained silent not saying one word back until Abu Jahal got tired and just went away. One of the women of the Banu Hashim got extremely insulted that Abu Jahal cursed the Prophet PBUH and her own forefathers, "Who does he think he is to curse our men?" She wasn't a Muslimah, but this was a matter of tribal honor. When Hamzah returned from one of his expeditions, some of the women began to taunt him, "What type of uncle are you? What type of leader are you? When your own nephew is insulted, no one stands up to defend him!" i.e. "Where is your honor for the Banu Hashim?!" So Hamzah asked, "What happened?" They said, "Abu Jahal stood there for however long he wished haranguing and insulting Muhammad [PBUH] and not one person stood up to defend him!" And they narrated all that Abu Jahal said. Hamzah's blood began to boil - it's a matter of pride and honor for him. So he asked, "Did this happen in public?! Did other people see this humiliation?!" They told him, "The whole of Makkah saw it! It was a public insult!" So Hamzah lost it. He marched to the Ka'bah, still with his bow and arrow, and went straight up to Abu Jahal and smacked him across the face with his bow, causing a huge gush of blood to come out. And he said,

"How dare you curse my own nephew?!" and he didn't even realize what he was going to say but he just blurted out, "And I too am a follower of his religion!" He didn't plan this - he just said it out of anger, basically to say, "What are you gonna do now?!" And this of course shocked himself as much as it shocked everybody else. He just wanted to defend the Prophet PBUH because he's his nephew. When this happened, the tribesmen of Banu Makhzum around Abu Jahal stood up to attack Hamzah; but AbuJahal said, "Leave him be, for I cursed his nephew like never before (so I know why he is angry)." Then Hamzah returned home confused and dazed, "What am I going to do now? I don't know if this [religion] is the truth or not!" And so Hamzah made a du'a, "O Allah, you know I am a leader of the Quraysh. And I've said something that I cannot take back. So if this matter is true, guide my heart to it. And if it's not true, cause me to die right now." And so he spent the most miserable night of his life tossing and turning. The next morning he went to the Prophet PBUH and told him the whole story. So the Prophet PBUH stood up and began talking to him, convincing him until finally Hamzah said, "I testify you are speaking the truth and now I don't want to go back to the religion of my forefathers." So this is Hamzah's conversion story. Initially he wasn't sincere, but then Allah guided his heart, and later on in the Battle of Uhud he is going to become the Leader of the Shuhada (Sayyid al-Shuhada). When Hamzah accepted Islam, this was a huge boost for the Prophet PBUH as he was the senior most Qureshi to convert up until this point. He was the son of AbdulMuttalib, and the brother of Abu Talib! So when Hamzah converted, the mushriks had to tone down their hatred towards the Prophet PBUH and the Muslims.

Umar ibn al-Khattab

There is more than one story mentioned regarding his conversion. It's narrated that once Umar went out during the evening with a craving for drinking. He went to the house where all of the young men would go and drink and he found none of them were there. He went to another house but for some reason they too were not there. He went to the wine seller. But even the wine seller wasn't there. So he said, "Let me just go do tawaf," just to get his mind off the craving. So he went to the Ka'bah and he heard the Prophet PBUH reciting Qur'an all alone in

the middle of the night. No guards no nothing. And so Umar thought to himself, "Now is my time to beat this person up." So he crept up behind the Prophet PBUH, but he found him reciting something - the Qur'an. Of course just like the rest of the Quraysh, Umar never listened to the Qur'an wholeheartedly - so he stopped and began listening. Even the Prophet PBUH didn't know Umar was there. (Umar is narrating this story himself in Musnad Imam Ahmad.) And Umar said he was amazed at the rhythm and power of the surah (al-Haqqah). And while the Prophet PBUH was reciting, Umar began to think, "Where is this coming from? This must be the statement of a beautiful poet just like the Quraysh are saying." As soon as he thought of this, Surah al-Haqqah said, "And it is not the word of a poet; little do you believe." Then Umar thought, "It must be the word of a soothsayer/magician." Then the Prophet PBUH recited, "Nor the word of a soothsayer; little do you remember." Umar thought: "Then what is it?!" Surah al-Haqqah: "[It is] a revelation from the Lord of the worlds." Umar thought: "And what if he is inventing it?!" Surah al-Haqqah: "And if Muhammad had made up about Us some [false] sayings. We would have seized him by the right hand; Then We would have cut from him the aorta." And Umar listened until the Prophet PBUH finished the entire surah. Umar later said, "That was the first time Islam entered my heart."

Then one day, the people were sitting and Umar were with them. And Abu Jahal began his tirade about the Prophet PBUH and said, "This man has done more to insult our fathers and gods than anybody else! He has cursed our religion! He has said that anybody who worships idols will be punished in Hell - he's making fun of our forefathers! Who will finally rid us of this man? By Allah anyone who succeeds in doing this, I promise him 100 camels, red (dusky brown) and black, the choicest colors! And I'll also add 100 uqiya (pouches of silver)." And this was an immense amount of wealth. So Umar thought, "This is a good amount of money, I'll do it." So he went back home, took his sword out, and walked towards the Prophet PBUH with an unsheathed sword. And subhan'Allah in Ibn Ishaq and other riwayat, it is said that as he was walking towards the Prophet PBUH, a number of things stopped him along the way - he heard some supernatural voices telling him in eloquent Arabic, "What are you doing? This is just a man saying there is no God other than Allah!" But he

kept on ignoring it. Until he passes by Nu'aym ibn Abdillah al-Nahham who was a fresh secret convert, and he asks Umar, "Where are you going? What happened?" Umar said, "Enough is enough! We have been cursed too long! Our ancestors have been ridiculed!

I am going to kill Muhammad [PBUH]!" Nu'aym panicked and said, "Have you lost your mind?! Do you really think the Banu Abd Manaf will allow you to walk on the face of this earth after you kill one of their own?! And if you really want to do something, go back and fix your own family first!" Umar was shocked, "What do you mean?" Nu'aym: "Don't you know? Your own sister and brother in-law have accepted Islam!" But this enraged Umar even more - as this is now a slap on his face, "MY family has converted?!" So he marched to his sister's house in anger and as he came close to the door, he heard the recitation of the Qur'an. Khabbab was teaching the Qur'an to Fatima and Sa'id, and Umar was hearing this through the door. He then bangs the door, and out of fear, Khabbab hides in the closet, and Fatima hides the parchment (or stone or tablet) she was reading by covering it over with her skirt (as if she was sitting on it). "Come in! Come in! What are you doing here at this time of the day?" Umar: "What is this noise I heard you were reciting?" Fatima: "No, you didn't hear anything." But Umar said, "By Allah, I know what I heard! I know now that the both of you have accepted Islam!" They continued to deny it, and Umar was already enraged so he took a step forward to punch Sa'id ibn Zayd. But Fatima got in the way so the blow landed on her instead of him - the blood began to flow down. When this happened, both Fatima and Sa'id became enraged they said, "Yes! We have accepted Islam and we believe in the Prophet PBUH! So what?! Do as you please!" When Umar saw the blood and this sincerity, again his heart softened. Umar then calmed down and said, "Let me see what you were reciting." Umar was an educated man so he could read and write. Fatima got worried because the Qur'an needs to be respected so she didn't want Umar to desecrate it; but Umar swore that he wouldn't do anything except to read it. So she told him, "You are a pagan so you are not allowed to touch the Qur'an until you purify yourself." So Umar quickly did ghusl and then read Surah Taha. Islam then entered his heart. When Umar requested to see the Prophet PBUH, Sa'id took him to the House of al-Arqam with the sword still in his hand. Umar then bangs on the door of al-Arqam's house and when one of the sahaba

saw him he said, "Ya Rasulullah, Umar is outside with a sword in his hand!" And so Hamzah says, "Let him in, for if Allah wants good, he will accept Islam, but if Allah wants other than this, the very sword he is holding will be the end of him (i.e. I will use his sword against him)." Some of the sahaba went to the door and they escorted Umar to the Prophet PBUH, and he sat down in front of the Prophet PBUH. Ibn Ishaq says the Prophet PBUH held onto his collar and said, "Ibn al-Khattab, what are you doing here?" No fear from the Prophet PBUH. And the Prophet PBUH said, "If you continue in this path, Allah will destroy you." This is when Umar said, "I have come to accept Islam" and upon hearing this the Prophet PBUH said, "Allahu Akbar!!" so loud everyone in the house could hear it and knew Umar had accepted Islam. After the conversion of Umar, they all publicly prayed in front of the Ka'bah. The narration says there was around 40 people. Hamzah and Umar went together, leading the way because nobody would dare harm them.

Boycott and Confinement of the Prophet (SAAS) and Banu Hashim by the Quraysh:

With these two conversions, both Hamzah and Umar RA, the Quraysh really felt threatened. Two things had happened now that is just astounding. Firstly, the bulk of the Muslims fled to Abyssinia. This was threatening and disgraceful. And secondly, two of the most prominent and powerful men had left them and joined Islam. It's said that in the 7th year of the dawah, all the Qureshi tribes got together and agreed, "We need to kill Muhammad." And they said, "How can we do it? The Banu Hashim is not going to give him over to us." So they said, "We will offer whatever blood money they want. And we'll even conceit to them that none of us will kill him - we'll pay some other tribes to do the job." So for the final time they went to Abu Talib and say to him, "You don't have a choice - either hand over Muhammad—and we will give you whatever blood money and it won't even be a Qureshi who will do the job or we will have to cut you off from the Quraysh."" They said, "None of us will allow you to get any food or water; we'll boycott you; we'll cut off all marriages with you; there will be no business transactions." etc. When they came to Abu Talib with

this, he became furious and said, "Do as you please, I will never hand my nephew over to you."

One report says they were forced to, but most likely voluntarily, Abu Talib decided to live elsewhere; and so the Banu Hashim & Banu Muttalib (two cousin tribes) imposed a type of exile on themselves and moved to a valley that the Banu Hashim 'owned' outside of Makkah, called the Valleys of Abu Talib. So this is the incident of the boycott. In order to solidify this, the Quraysh wrote a treaty/pact amongst themselves that nobody will buy and sell to the two tribes, nobody will marry into or from them, and nobody will socialize with them. So it was a boycott of an economic, political, and social level. And they hung this treaty inside the Ka'bah. And of course nobody walks in and out of the Ka'bah, so they locked the door and left it hanging in there. (Side note: It is said that Baghid ibn Amir was the one who wrote this treaty, and the Prophet PBUH made du'a against him, and his hands became paralyzed until he died.) So the Banu Hashim & Banu Muttalib lived outside of Makkah. They lived in these valleys eking out an existence, drinking rainwater, eating from the shrubbery, leaves etc. Bilal said that we began defecating like how goats defecate. Our droppings were indistinguishable from the goats'. One of the main sources of food was that every few weeks someone felt sympathy for them and sent in secret supplies of food. The most famous of them was Mut'im ibn Adi. Mut'im every few weeks would go to the valleys with a large camel laden with food, supplies, water, grain etc. And of course when they caught it, they could dry the meat, they could keep it, and it lasts for many many weeks. It's reported that a few other people also would do this during this time of boycott. Of them is Hakim ibn Hizam (Khadija's nephew, and later became a famous Sahabi). Otherwise they eked out an existence. Even when foreigners came, Abu Jahal would say, "Don't sell to these people; I will pay double whatever they are offering."

Even though foreigners are not barred like the Quraysh, but Abu Jahal would still prevent them from selling to the Banu Hashim/Banu Muttalib. Even during this period, the Prophet PBUH continued to give dawah during the Hajj season. He would go out of the valley and meet with the tribes and find converts to Islam.

Incidents That Brought About the End to the Boycott: A number of incidents happened that finally brought about the boycott to end.

1. The first of these is that the Prophet PBUH made a du'a against them, "O Allah, send upon them a drought and famine like the famine of Yusuf AS." And so Allah accepted this du'a and the famine became so bad for Makkans that they were forced to eat carcasses and chew on dead animal skin. And they realized this was because of the du'a of the Prophet PBUH, so they sent some messengers to try to bring about some reconciliation.
2. The second incident is that some of those people of Quraysh with softer hearts decided that they should do something to break the pact. One of the main people was Hisham ibn Amr. Hisham called his friend Zuhayr ibn Abi Umayya and they said, "What can we do to bring about an end to this boycott?" They said first thing is to build some strength together. So they gathered all those who had the same views as them. This included of course Mut'im ibn Adi, along with Abu al-Bukhturi (ibn Hisham) and a few more. And then they planned to speak up when all of the people are gathered in the Nadi (their parliament in front of Ka'bah) the next day. So the next day they went to the Ka'bah and they all seated where they usually sit - everyone goes to his place in this corner, that corner, etc. Then Zuhayr stood up and said, "For how long are we going to starve our own kith and kin to death? This is an evil thing!" Abu Jahal became furious and shouted out, "Who do you think you are? We all agreed to this treaty!" When he said this, Hisham stood up and said, "No - I didn't agree, you agreed. This is your idea!" Abu Jahal said, "What do you mean my idea? We had a meeting and agreed!" Mut'im stood up, "No we didn't - you forced this on us." Abu Jahal said, "No I didn't force it!" Then Abu al-Bukhturi stood up. So one by one, every single person publicly challenged Abu Jahal and he had no one to support him. When he saw all this happening, Abu Jahal said, "This is certainly a plan all of you have hatched." But of course they didn't confess. And it seemed from this that the public support had shifted against Abu Jahal.
3. And then the final thing happened which completely turned the tide. One day the Prophet PBUH went to Abu Talib and said, "O my uncle, Allah has told me that the treaty they wrote has been eaten up by termites and ants except for

the phrase (in the name of Allah)." And of course this treaty was in a sealed pouch in the Ka'bah, which is locked up where no one could enter, so it was impossible for the Prophet PBUH to know such a thing. It was Allah who told him this. Abu Talib asked, "Your Lord has told you this?" "Yes." "I will stake my whole case on this." "Yes, stake it on this." And so Abu Talib for the first time since the enactment of the treaty marched to the city with a group of non-Muslim fellow tribesmen. Abu Talib went to the Haram and said, "O my people, let's forget about everything and let's bring out this treaty and see if we can come to a deal." So they became happy that maybe he will hand over the Prophet PBUH. So they took out the treaty from the Ka'bah in its cloth. And Abu Talib said, "My nephew has told me that his Lord has told him that the treaty is no longer in existence; and everything has been eaten except for the phrase 'in the name of Allah.' So my challenge to you is, if that's the case, let us be and we will return to Makkah. And if it's not, I will hand him over to you." They said, "Of course!" and so they opened up the cloth and lo and behold there was no treaty except for the phrase 'in the name of Allah.' Subhan'Allah! And they were infuriated, "This is of the sihr he's done!" etc. but they couldn't do anything because the promise had been given. And this is what nullified the treaty and so the Banu Hashim & Banu Muttalib returned to Makkah. One of the most interesting thing that happened during this time is that Abu Talib wrote what is considered to be the most eloquent Arabic poetry in existence. It's called the "Lamiyah of Abi Talib" because every single verse ends with the letter lam (ل). It's around 100 lines of poetry and universally known as the pinnacle of poetry of that era. Ibn Kathir says this one poem beats all of the Seven Hanging Poems in Makkah at the time - in its style, content and rhythm. It's absolutely powerful. But it's so advanced and beautiful that it's near impossible now to even understand it

The Year of sorrow

The end of the boycott occurred in the 10th year of the dawah, around 2.5 years before the Hijrah. Barely when they returned to normal life, Allah willed that three great calamities happened back to back. Because of these

three calamities, this whole year is called the Year of Sorrow. (Am al-Huzn/عام الحزن)

The Death of Abu Talib

The first of these was that barely 5-6 weeks after the Banu Hashim came back, Abu Talib fell sick and he eventually passed away in the month of Shawwal in the 10th year of the dawah. In Bukhari it's narrated, "When Abu Talib reached the nearness of death, the Prophet PBUH entered upon him while Abu Jahal was there. And he said, "O my uncle, say the kalimah so I can argue in front of Allah." And Abu Talib was about to say it, but there with him was Abu Jahal, and Abdullah ibn Abi Umayya and they said, "O Abu Talib, are you going to leave the religion of Abdul Muttalib?!" And they kept on saying this every time they thought he might say the kalimah. And eventually he died without ever uttering the kalimah. And the Prophet PBUH said, "I will continue to ask Allah to forgive you until Allah stops me from doing so." And so Allah revealed in the Qur'an very gently telling him in Surah al-Tawba: "It is not (proper) for the prophet and those who believe to ask Allah's Forgiveness for the mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [9:113]

So the Prophet PBUH desisted from seeking forgiveness for him. And Allah also revealed Surah al-Qasas: "Verily, You (O Muhammad PBUH), will not (be able to) guide those whom you love; rather Allah guides those whom He wishes. And He knows best those who are the guided." [28:56]

Ali ibn Abi Talib who eventually came to inform the Prophet PBUH that Abu Talib had died. He said to him, "Your uncle has passed away," or in another narration, "Your misguided uncle has passed away." The Prophet PBUH told Ali, "Go and bury him." Ali said, "But he died a mushrik." The Prophet PBUH said, "Go and bury him and then come back as soon as you have finished. Don't do anything on the way." So Ali went and buried him. Then he came back and while the dust was still on his body, the Prophet

PBUH made a long du'a for him, to calm him down & bring him solace and comfort. Ali later said, "I would never give up all of those du'as for the world and everything in it."

The Death of Khadija RA

She passed away on the 10th Ramadan, less than 40 days after the death of Abu Talib. And when Khadija passed away, the salah had not yet been revealed, so there was no janazah performed over her. But the Prophet PBUH took charge himself of burying her. He himself put her in the grave. And the sahaba report after her death, "We didn't see the Prophet PBUH smile for months." And indeed these two were so important to the Prophet PBUH. **Abu Talib protected him externally; Khadija RA protected him internally and gave him support inside the house.** And the death of these two caused the Prophet PBUH immense grief that the whole year was called the Year of Sorrow. There are so many narrations which show how much the Prophet PBUH loved Khadija **RA**. When her sister Hala visited the Prophet PBUH later in Madinah, the Prophet PBUH jumped up and you could see the fluster on his face because he remembered Khadija RA. Aisha RA saw this so when Hala left the house, out of jealousy she said, "O Messenger of Allah, for how long are you going to remember an old. Allah has given you someone better than her!" The Prophet PBUH responded, "No, by Allah. Allah has not given me someone better than her. She supported me when no one did, she comforted me when the world gave me grief, she spent on me when everyone boycotted me, and Allah gave me children through her when Allah deprived all of my other wives of this blessing."

Incident of Taif

When Prophet's PBUH uncle and wife passed away, Abu Lahab first offered protection to the Prophet SAAS but then retracted it after asking, "Where will my father be?" As a result of this, life in Makkah became almost impossible and this is when the Prophet PBUH began thinking of leaving Makkah. So the first thing the Prophet PBUH tried was to go to Ta'if. He chose Taif because,

the closest city to Makkah (that is large) was Ta'if. Ta'if and Makkah were twin cities. They had a love-hate relationship. Because they were so close there were rivalry, and because they were so close they couldn't afford too much animosity, and they had peace treaties between them. Allah SWT references Ta'if in the Qur'an, quoting what al-Walid ibn al-Mughira said, "Two major cities."

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"And they say, 'Why is not this Quran sent down to some great man from [one of] the two major cities (Makkah and Ta'if)?'" [43:31]

Because Ta'if was so close, the people of Ta'if knew the people of Makkah very intimately. Unlike if he had gone to a strange city, they would not have known his people. There was a very strong relationship between them. In fact so much so that one of the chieftain of Ta'if is married to a distant aunt of the Prophet PBUH. So there's even a blood relationship.

Prophet PBUH decided to try giving dawah in Ta'if in the month of Shawwal, basically a few weeks after Abu Talib & Khadija RA died. He tried a secret attempt, along with Zayd ibn Harithah, his adopted son. They ventured on foot to Ta'if. They didn't take a horse or a camel so as not to arouse any suspicion. Once Aisha RA asked the Prophet PBUH, "Was there any day worse than the Battle of Uhud?" And the Prophet PBUH immediately says, "Yes. Your people have hurt me a lot. And the worst I got was on the Day of Aqaba (Ta'if). On that day I presented myself (to the leaders of Ta'if) and they didn't respond the way I wanted them to. And they caused me grief and sadness." Prophet PBUH said, "I didn't know where I was until I reached Qarn al-Tha'alib/قرن الثعال

Ibn Ishaq said Prophet PBUH walked to Ta'if and presented himself to the leaders of Ta'if, who were three brothers: Abd Yalil, Mas'ud, and Habib, the sons of Amr who was the chieftain of Ta'if. But these three brothers made a pact that they would not fight over succession and decided to govern Ta'if together. So they were together the chieftains of Thaqif. **Thaqif was the main tribe in Ta'if, as Quraysh was the main tribe in Makkah. He**

presents the message of Islam to them and asks them to convert. But all three rejected in the utmost sarcastic manner. One said, "If Allah has sent you as a prophet, I might as well tear down the curtains of the Ka'bah (in remorse)." The second said, "Has Allah not found anyone better than you?" The third said, "I cannot speak to you, because if you really are a prophet then you are too holy for me. And if you are a liar then you are too beneath my dignity that I respond to you." So all three of them mocked him with the utmost mockery, so the Prophet PBUH said, "Okay, I will leave," but he requested, "Please don't tell the Quraysh that I came." And they agreed and respected this and Quraysh did not hear about this visit from them at least. He didn't leave Ta'if right then and there but rather he stayed for a week trying to give dawah to the individuals. There was a potential of some people converting, and that was when the leaders of Ta'if panicked and they send a mob against the Prophet PBUH. And they told this mob to stone and kick the Prophet PBUH out of the city. The Prophet PBUH bled so much that his sandals were soaked with blood. Zayd ibn Harithah tried his best to protect him - he himself was injured from head to toe. The entire mob continued to pelt them until finally they let them out of the city, at Qarn al-Manazil/Qarn al-Tha'alib (قرن المنازل/قرن الثعالب). And this is where the Prophet PBUH referred to when he said, "I didn't realize until I'm in Qarn al-Manazil."

Qarn al-Manazil is where the famous incident took place: The Prophet PBUH saw some shelter and sat under a tree that was next to a garden wall. But he didn't know this garden belonged to Utbah and Shaybah ibn Rabi'ah; a distant cousin of the Prophet's PBUH father. And so this is where the Prophet PBUH sat down and said the famous du'a.

للهم إني أشكو إليك ضعف قوتي وقلة حيلتي وهواني على الناس ، أنت رب المستضعفين وأنت ربي إلى من تكلني إلى بعيد يتجهمني أم إلى قريب ملكته أمري إن لم يكن بك غضب عليّ فلا أبالي ولكن عافيتك أوسع لي أعوذ بنور وجهك الذي أشرقت به الظلمات وصلح عليه أمر الدنيا والآخرة من أن تنزل بي غضبك أو يحل عليّ سخطك لك الحمد حتى ترضى ولا حول ولا قوة إلا بك

"O Allah, to you I complain of my weakness of strength, and my helplessness and lowliness before men. You are the most merciful and the Lord of those who are humble and weak, and you are my Lord. To whom do you leave me with? To somebody who is a stranger that will treat me harshly

(Ta'if)? Or to a close relative who you have given ultimate power over me (Abu Lahab)? As long as you are not angry with me, I don't care. Except for the fact that Your protection from tribulation, Your ease and comfort, is more easy for me. O Allah, I seek refuge in Your Face that is the source of the light that gets rid of the darkness because of which this world is guided. And I seek refuge in Your Face that your anger comes down upon me. It's your right to criticize until you are content. And there is no power or change except with you and through you."

The Prophet PBUH said, "When I reached Qarn al-Manazil, I looked up and there was a cloud that had given me shelter, and in this cloud there was Jibril AS. And he said to me, "O Muhammad, your Lord has heard what your people have said to you, and their rejection of you. And He has sent me with the Angel of the Mountain to put at your disposal." Then the Prophet PBUH heard another voice who said, "I am the Angel of the Mountain. Say what you want; I am at your disposal. If you want I can squeeze this city in between the two mountains." But the Prophet PBUH said, "No - rather I hope Allah will extract from their children those who will eventually worship Him without associating partners."

The two had seen from the distance how the Prophet PBUH is being stoned out of Ta'if, so they felt pity for the Prophet PBUH. And so they decided to gift him some of their fruits. And they sent their servant Addas (Iraqi Christian) with a bowl of grapes to him. And Allah sends angels and gifts it to the Prophet PBUH right then and there. So he accepted the gift and said, "Bismillah and began eating. Addas was shocked and said, "What is this phrase? And so the Prophet PBUH said, "This is something my Lord has taught me. And where are you from O Addas?" Addas said, "I am from Nineveh." So the Prophet PBUH smiled and said, "The city of Yunus ibn Matta?" i.e. Jonah the son of Matthew. Addas was shocked and said, "How did you know Yunus ibn Matta? Nobody in this whole land has ever heard of him at all?" The Prophet PBUH said, "How do I not know Yunus. He is my brother; and I am his brother. We are both prophets of Allah."

Chapter 7

Al-Isra wal-Mi'raj

Al-Isra wal-Mi'raj are two parts a journey of Prophet (SAAS) from Makkah to the heavens and divine appointment. one is Isra and the other is Miraj Linguistically Isra means to "travel at night." Therefore al-isra means "the travel that occurred at night. And in Islamic/seerah terminology, al-Isra (الإسراء) means "the Night Journey that the Prophet PBUH undertook from Makkah to Jerusalem." Al-Mi'raj (المعراج) linguistically refers to the actual apparatus, but in seerah terminology, we refer to it as the actual ascension i.e. "the Prophet's PBUH ascension to the heavens." So al-Isra is the Journey from Makkah to Jerusalem, and al-Mi'raj is from Jerusalem to the heavens. This Journey is referenced in the Qur'an in two separate surahs. As for the Isra, Allah revealed an entire surah, and the surah is called Surah al-Isra. And the surah begins by the famous ayah:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ
آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our Signs. Indeed, He is the Hearing, the Seeing." [17:1]

As for the Mi'raj, Allah references it in Surah al-Najm. He says:

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَى
مَا زَاغَ الْبَصَرُ وَمَا طَغَى
لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

"The heart belied not what he saw. Do you then dispute with him concerning what he sees (with the eyes)? And he saw him once again by the farthest Lote-Tree, nearby which is the Garden of Repose. At that time the Lote-Tree was covered with that which covered it. The sight was neither dazzled nor it exceeded the limit, and he saw of the greatest Signs of his Lord." [53:11-18]

When did it occur?

Most of the early writers, including Ibn Ishaq said it happened 1 year before the Hijrah. And this is the strongest opinion. Others say 1.5, 2 or even 5 years before the Hijrah. As for the month, there are no opinions amongst the early scholars. All the opinions began after the first 200 years. This clearly shows therefore that we don't know which month it happened in. Some scholars said Rabi' al-Awwal, some said Rabi' al-Thani, some said Rajab, some said Ramadan, and some said Shawwal, but none of these opinions have any authentic basis from the sahaba or tabi'un. So forget the day, we don't even know the month. As for the month, some scholars said Rabi' al-Awwal, some said Rabi' al-Thani, some said Rajab, some said Ramadan, and some said Shawwal, but none of these opinions have any authentic basis from the sahaba or tabi'un. So forget the day, we don't even know the month.

Al-Isra: Where Did It Happen From?

The One report says the Prophet PBUH said, "While I was sleeping in the Hatim, Jibril AS came to me." This is the most authentic version. Another version is that the Prophet PBUH said, "When I was in my house, I saw the roof opened up and Jibril AS came to me." This is also authentic. Ibn Hajar says, "This shows that he was in his house, and Jibril AS first took the Prophet PBUH to the Hatim."

Al-Isra: Opening up of the Chest

The Prophet PBUH said, "In the Hatim, Jibril AS opened up my chest. And he brought a bowl made out of gold that was full of..." in one version it says, "of zamzam," in another version, "of Iman." Again, there is no contradiction since whatever is in the bowl is going to give him Iman, and it can be zamzam. "And he took out my heart, washed it and put it back."

Al-Isra: Riding al-Buraq

The Prophet PBUH says, "Then Jibril AS brought me a beast/animal. It is smaller than a mule and larger than a donkey. Pure white and it was called al-Buraq/البرق (comes from the root of "lightning," برق). And it puts its hoof where the eye can see. According to Tirmidhi, the Prophet PBUH said, "It had a harness and a saddle." Jibril AS was holding on the harness and the Prophet PBUH mounted al-Buraq. Then it's narrated that al-Buraq jumped up, but Jibril AS yanked the harness and said, "Woe to you, are you not ashamed? For by Allah no one has ridden you that is more blessed in the eyes of Allah than your current rider."

The Prophet PBUH then said, "I rode him and he took me until we came to Bayt al-Maqdis. At this time there is no sanctuary/structure/mosque/synagogue/temple at Bayt al-Maqdis But when the Prophet PBUH came here, he is seeing the Bayt al-Maqdis as it was - Allah SWT basically brought about, probably the original Temple of Sulayman or something, and the Prophet PBUH was praying there. The Prophet PBUH then said, "And I tied al-Buraq to the animal post that is used by the prophets."

Al-Isra: Praying With All Previous Prophets

The Prophet PBUH then said, "I went inside and prayed two rak'at . One narration says the Prophet PBUH prayed two rak'at and when he turned around, he saw all of the prophets lined behind him. The other narration, the Prophet PBUH says, "I saw myself with the other prophets. And there was Musa AS praying; and he was a tall, strong, and muscular man of a brownish color like someone from the tribe of Shanu'ah. And I saw Isa ibn Maryam

AS standing and praying; and the one who looks most like Isa is Urwah ibn Mas'ud al-Thaqafi." So the Prophet PBUH is trying to describe the prophets for his sahaba. In another narration, the Prophet PBUH said Isa was whitish in color. The Prophet PBUH also said, "His hair glistened with water as if he had come out of a steam bath, and he is a rather short man compared to Musa AS." And then he said, "I saw Ibrahim AS standing and praying; and the one who resembles him the most is your own companion" - meaning the Prophet PBUH himself. (In another hadith, "I could not see anyone more closely resembling Ibrahim AS than myself, and I could not see anyone more closely resembling myself than Ibrahim AS." i.e. Ibrahim and our Prophet PBUH were almost mirror images of each other in their physical appearance.) "And then it came the time for salah and I was put the Imam of them." So this version has it that the Prophet PBUH knew exactly what is going on.

In fact the Prophet PBUH said, "When I was going to al-Isra, I passed by the grave of Musa AS and I saw him standing and praying." This is enough of an indication of the blessings of salah. (Note: This means the Prophet PBUH met Musa AS 3 times during al-Isra wal-Mi'raj. Twice during al-Isra: Once at his grave and another at Bayt al-Maqdis. Then one more times during al-Mi'raj, at the 6th heaven (later). [After seeing Musa at his grave, Allah SWT took Musa to Bayt al-Maqdis, and then to the 6th heaven. Musa AS doesn't need al-Buraq because he is already in the spirit form.]

Al-Isra: Milk VS Wine

Then the Prophet PBUH said after he finished, "Jibril AS presented two utensils. One of them is milk, the other is wine." (Side note 1: As we said, there's minor difference between two authentic narrations here. In one version, Jibril AS presents the utensils right now; and in another, Jibril does this when they ascend up to the heavens.) (Side note 2: Remember up until this time wine has not yet been made haram.) Jibril AS hands him the two utensils and says, "Choose, and choose for your ummah" i.e. the choice will affect not just the Prophet PBUH, but also his ummah. The Prophet PBUH chose the milk and Jibril AS said, "You have chosen the fitrah." And there is a huge symbolism here.

Al-Mi'raj:

Ascending Through the Gates of Heavens:

This is al-Mi'raj now. The Buraq is still tied to the post, as after the Mi'raj the Prophet PBUH will use it to go back to Makkah.

Then the Prophet PBUH says, "Jibril AS asked permission for the door of the heaven to open." The gatekeeper asked, "Who is it?" "It is Jibril." "Do you have anyone with you?" "Yes, I have with me Muhammad [PBUH]." "Has he been sent for (does he has permission to pass)?" "Yes." And then the door opened up. And for every single one of the seven heavens this exact same conversation happened with each of the gatekeepers.

Al-Mi'raj: Greeting the Prophets:

What happened at each level of the heavens as the Prophet PBUH ascends.

The 1st heaven - There was a man standing. The Prophet PBUH described him as being tall and huge. Jibril AS said, "This is your father, Adam AS, so say salam to him." So the Prophet PBUH did so and Adam AS responded, "Welcome, O noble son, and O noble prophet." [From episode 23] : In one narration, it's said the Prophet PBUH saw many people surrounding Adam. On the right side was one group; on the left side another group. And when Adam saw the people to the right, he was happy, and when he saw those on the left, he began to cry. The Prophet PBUH asked Jibril about this. Jibril said, "These are all of the children of Adam; the people on the right are the people of Jannah, and the people on the left are the people of Jahannam."

The 2nd heaven - There was Yahya AS and Isa AS. And he was told, "This is Yahya and Isa, say salam to them." So the Prophet PBUH did so and they said, "Welcome, O noble brother, and O noble prophet."

The 3rd heaven - There was Yusuf AS, and it was the same dialogue. And here is where the Prophet PBUH said the famous statement, "I saw Yusuf, and lo and behold, it was as if he had been given half of all beauty."

The 4th heaven - There was Idris AS who also said, "Welcome, O noble brother, and O noble prophet."

The 5th heaven - There was Harun AS, and the same things are said.

The 6th heaven - There was Musa AS, and the same things are said. (And in other narration, the Prophet PBUH described Musa as being stout, tall, muscular, and brownish.) When the Prophet PBUH went up, Musa began to cry. He was asked, "Why are you crying?" Musa said, "I am crying because this young man (ghulam/غلام) who was sent after me shall have a larger following that will enter Jannah than my own ummah."

The 7th heaven - The Prophet PBUH said, "I saw Ibrahim AS and he was sitting with his back leaning on al-Bayt al-Ma'mur (the Frequent House)." Jibril AS said to me, "This is your father, Ibrahim AS, say salam to him." So the Prophet PBUH did so and Ibrahim responded, "Welcome, O noble son, and O noble prophet." Note only Adam and Ibrahim responded in this way; the rest said "brother."

Al-Isra/al-Mi'raj: Conversing With the Prophets:

Abdullah ibn Mas'ud reports the Prophet PBUH said, "On the night he went to al-Isra wal-Mi'raj, he met Ibrahim, Musa and Isa. And they began talking about the Day of Judgement. And Ibrahim was the first to be asked, 'Tell us about the Day of Judgement.' He said, 'I have no knowledge of the Day.'" Then they asked Musa and same response. Then they asked Isa, and he said, 'I am informed that one of the signs of it is that I will be coming back (to earth), and Allah SWT knows when that is. And Dajjal will come, and I will kill him, and the people will then go to their various lands, and Ya'juj and Ma'juj will come forth "from every single valley/area" [21:96], and every water they pass by will be drunk/finished until I will make du'a to Allah that they be killed. So Allah will kill them, and the entire world will be stench with their decomposed bodies. And I will then make another du'a to Allah to

get rid of these bodies. So Allah will send rain from the sky and they will be washed away. When this happens, the Day of Judgement will be like a pregnant woman who is just about to give birth."

Another conversation recorded is when the Prophet PBUH said, "I met Ibrahim AS on the night I went to al-Isra, and he told me, 'Ya Muhammad [PBUH], give my salam to your ummah.'" Ibrahim AS is telling his salam to us through his own son, the Prophet PBUH. "And inform them that Jannah, its soil is beautiful and lush, but it is barren (flat without any trees). And the seedlings we put into the soil will come from 'subhan'Allah,' 'alhamdulillah,' 'la ilaha illaLlah,' 'Allahu akbar.'" Ibrahim AS is saying every tasbih/tahmid/tahlil/takbir will become a tree because of the amazing fertile soil.

Al-Isra/al-Mi'raj: Malik, the Gatekeeper of Jahannam

It's narrated the Prophet PBUH met Malik, the gatekeeper of Jahannam. His name is mentioned in the Qur'an: "And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain.'" [43:77]

Jibril AS told the Prophet PBUH, "O Muhammad, this is Malik, the gatekeeper of Jahannam. Give him salam." So the Prophet PBUH said he turned around to greet him, but before he could say anything, Malik said salam first. The Prophet PBUH replied with salam as well. The Prophet PBUH further narrates that Malik seemed very sad and never smiled and so the Prophet PBUH asked Jibril AS why this is. So Jibril AS responded, "He has never smiled or laughed since he has been created. Were he to have smile for anybody, it would have been you." His association of guarding Jahannam has made him so somber that he has never smiled or laughed since he has been created.

Al-Mi'raj: Sidrat al-Muntaha (سدرۃ المنتهى)

The Prophet PBUH then proceeded onward above the 7th heaven after seeing the prophets. The Prophet PBUH said, "And then I saw in front of me the Sidrat al-Muntaha." What is Sidrat al-Muntaha? Sidrat al-Muntaha (English: Lote Tree) is the "Tree at the Very End." And the Prophet PBUH

said, "The fruits of this tree were as large as the water jars [of the people] of Hajar, and its leaves are like the ears of the elephants." After viewing it, Jibril AS told the Prophet PBUH, "This is Sidrat al-Muntaha."

In a hadith in Bukhari, the Prophet PBUH said, "Then Jibril AS continued going up with me, until we got to the Sidrat al-Muntaha. And it was enveloped with colors I don't know." Allah SWT Himself said in the Qur'an, "When the Tree was covered up by what it was covered up with." [53:16] Allah does not tell us specifically what the cover is.

Al-Mi'raj: The Four Rivers

Then the Prophet PBUH said, "At the base of the Sidrat al-Muntaha are four rivers coming down. 2 of these are hidden, and 2 are open. So I said to Jibril what are these rivers? Jibril AS said, 'As for the hidden ones, they are ones in Jannah (i.e. you are not going to see them in the dunya). As for the ones everybody can see, they are the Nile river and the Euphrates river.'" As for the two rivers of Jannah [that are hidden], they are al-Kawthar [108:1] and Salsabil [76:18]

Al-Mi'raj: Al-Bayt al-Ma'mur

In one version of the narration, the Prophet PBUH said, "THEN I saw al-Bayt al-Ma'mur."

In another version, he said, "I saw Ibrahim AS in the 7th heaven, sitting with his back on Bayt al-Ma'mur."

The Prophet PBUH said, "The Bayt al-Ma'mur is a House similar to the Ka'bah [on earth]," (or in another hadith, "It is above the Ka'bah on this earth,") "Such that if it were to fall down, it will land on the Ka'bah on the earth." And this is when he said, everyday 70,000 angels enter it never to return; this has been happening since Allah created it until Allah knows when - and of course if you do the math, after a while your mind starts boggling away. How many angels are there? Allah says in the Qur'an only He knows how many soldiers (angels) there are [74:31].

Al-Mi'raj: Jibril AS in His Original Form

After this the Prophet PBUH said he saw Jibril AS in his original form. And he PBUH described him in many ahadith. One of them, in Sahih Bukhari, "Jibril AS had 600 wings. He blocked the entire horizons." In a hadith in al-Tabari, "From the feathers of Jibril's wings, pearls and corals were dripping." So just like Sidrat al-Muntaha, Jibril AS is not a static creature. Note 600 is the maximum number of wings any angel has as Allah says in the Qur'an, most of the angels have "2, 3 or 4 wings." [35:1] But Jibril AS has 600 wings because he is the best of the angels.

Ibn Mas'ud said when the Prophet PBUH saw Jibril, this is the reference in the Qur'an:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

"He saw of the Major/Greatest Signs of his Lord." [53:18]

What does it mean the Prophet PBUH saw the Major Signs? 3 things:

Sidrat al-Muntaha
Baytal-Ma'mur
Jibril's original form

Al-Mi'raj: three things that were given during al-Mi'raj

Narrated in Sahih Muslim, Ibn Mas'ud said the Prophet PBUH stopped at the Sidrat al-Muntaha in the 6th heaven, and he was given three things:

- The five salah.
- The ending of Surah al-Baqarah.
- Promise from Allah (gift from Allah): Whoever worships Allah from his ummah without doing shirk will be forgiven and caused to enter Jannah

Al-Mi'raj: The divine appointment

It was then that the Prophet PBUH went to the gist of al-Isra wal-Mi'raj. And that is the Divine Appointment with Allah SWT Himself.

The Prophet PBUH said, "Then I was caused to ascend forth." "I rose to a level where I could hear the Pen writing." This was an elite audience the likes of which never occurred. But we don't have any details about what was said except for the 50 salah (see next subtopic). Even though we can assume that other things were also said, but the only thing that has been reported to us is that of 50 salah.

while returning from the divine appointment Musa asks him, "What did your Lord tell you for your ummah?" The Prophet PBUH said, "My Lord told me that I should tell my ummah to pray 50 times a day. Musa says, "Go back to your Lord, and tell Him to lower this because I have experience with the Bani Israel, and your ummah will not be able to do this." The Prophet PBUH then looked at Jibril AS wanting to get his opinion. And Jibril nodded to him. backed with the opinion of the best angel and a noble prophet, the Prophet PBUH goes back up. Prophet PBUH went back and forth, up and down for at least five times. And every time, Musa AS is telling him the same thing, "Go back to your Lord and ask Him to lower it, because I have tested the Bani Israel and they were not be able to do this. Your ummah won't be able to do this." Until finally when the Prophet PBUH came back down with only 5 and Musa AS told him to go back one more time, the Prophet PBUH said, "I have gone back and forth until I am embarrassed now. But I am content and happy." And when he said this, a Voice called out (of Allah) - "My farida has been established and I have made things easy for My servants. It is five, but it shall be rewarded with fifty." What this means is that Allah SWT had already decreed it would be five

The Story of the Mashitah of the Daughter of Pharaoh:

Prophet PBUH narrates in Musnad Imam Ahmad, "On the night I went on al-Isra wal-Mi'raj, I smelled a fragrance that was very sweet, so I asked Jibril, 'What is this beautiful fragrance?' Jibril said it's the fragrance of the mashitah (the one who combed the hair) of the daughter of Pharaoh (Fir'awn), and her (the mashitah's) children. I asked Jibril, 'What is their story?' He said, once, she was combing, and the comb fell from her hand, and she said 'Bismillah.' The daughter of Pharaoh said, 'Surely you mean in

the name of my father?' The mashitah said, 'No, my Lord and your Lord is Allah, and the Lord of your father is Allah.' The daughter said, 'Do you want me to tell my father you said this?' The mashitah said, 'Yes, go ahead.' And then Pharaoh called her and asked, 'Are you saying you have a God besides me?' (see Qur'an [79:24] [28:38]) The mashitah responded with the same bravery, 'Yes, my Lord and your Lord is Allah.' So Pharaoh ordered a boiling cauldron be brought before her and told her to throw herself and her own children into the cauldron one by one (we don't know how many exactly), or else acknowledge Pharaoh as her Lord. Faced with this dilemma, she asked him for one condition - that he bury her and her children all in one place. So Pharaoh agreed. And one by one her children were thrown in. But the last child was her baby who was still suckling and she was hesitant at this. But the baby miraculously spoke and said, 'O my mother, go forth and throw you in.'

What's amazing about the story of the mashitah is that Allah willed this story be preserved even though we don't even know her name. But the Prophet PBUH narrated her sacrifice and courage to the ummah. Her exemplary Iman would be remembered and mentioned by the largest ummah, and she would become a role model. It's amazing that this story, even though it happened in Musa's ummah, it's preserved in our ummah.

Observing Jannah

The Prophet PBUH narrates in Sahih Bukhari he entered into Jannah. And he saw tents made out of pearls and the soil was made out of musk

Observing Jahannam

The Prophet PBUH gave many ahadith about the punishments of Hell he saw on the night of al-Isra wal-Mi'raj. In each hadith he saw the punishment and then asked Jibril, "Who are these people?"

In one hadith, the Prophet PBUH said he saw the punishment of the one who stole an orphan's money. They had noses like that of camels; and they were eating coals made out of fire; and their mouths would swallow the coals and it would come out through their anuses. And this is exactly what Allah SWT says in the Qur'an, "Indeed, those who devour the property of orphans

unjustly are only consuming into their bellies fire." [4:10]

In another hadith, he saw people who had nails of copper, and they were scratching their bodies and faces because they used to backbite.

The Prophet PBUH said he saw people who had in front of them pure meat and rotten meat. But they were eating the rotten meat and avoiding the pure meat. Jibril said, "These are the people that used to fornicate - they would leave the halal (spouses) and would go to the haram."

In another hadith, the Prophet PBUH saw people with such large bellies they could not stand up, and animals were being brought over them to trample over them. Jibril said these are the people who got their money from riba. (The connotation here is greed, "Go get as fat as you can. These are your animals; and these are all that you owned. See what good they have done you on this day" - because once upon a time if you are rich, you had a lot of animals. In our times if you are rich, you have fancy cars and houses.)

The Prophet PBUH also said he saw people who were cutting their own lips and tongues with scissors of fire/copper. Jibril said these were the people who used to tell others to do good, but they would forget themselves.

The Prophet PBUH also said he saw the Dajjal, and one of his eyes was bloated (not seeing). In another hadith, the Prophet PBUH said, "I saw the Dajjal, and I will tell you something no other prophet told his people, and that is his left eye is like a rotten grape (one of his eyes is bloated & not normal)." And the Prophet PBUH also said, "Know that the Dajjal is one eyed."

Return to Makkah

The Prophet PBUH came back down to Jerusalem and re-rode Buraq. There are some narrations, not fully authentic, that on the way back to Makkah, the Prophet PBUH passed by three caravans of the Quraysh he recognized. On one of them, he noticed a certain people of the Quraysh (because everybody knows everybody in Makkah). On another, he drank some water from their

public urn/canister (not private property), as he was feeling thirsty. And in the third, he said he saw so and so looking for a camel that had been lost. These are the three caravans he said he saw. When he came back to Makkah, the Prophet PBUH went back to sleep, and woke up in the Haram. He said, "When I woke up the next morning, I felt an anxiety about how am I going to tell the people of what happened to me. As I was sitting anxious, nervous and worried, Allah willed that the enemy of Allah, Abu Jahal, passed by and saw me in that (grief-struck) state. So Abu Jahal asked the Prophet PBUH in a sarcastic manner, "What is the matter with you? Has anything happened?" The Prophet PBUH said, "Yes, something happened." "What?" "Last night, I was taken from here to Jerusalem." Abu Jahal was shocked, "And you are here amongst us now?" The Prophet PBUH said, "Yes, I am waking up amongst you here." So Abu Jahal said, "If I call your people (the Quraysh), will you tell them exactly what you have just told me?" The Prophet PBUH said, "Yes, I will." So Abu Jahal started screaming out to the people, "Come forth, we have an announcement to make!" So, all the people gathered with curiosity. Abu Jahal said, "Tell them what you promised you would tell them." So the Prophet PBUH said, "Last night, I went to Bayt al-Maqdis and I prayed in Masjid al-Aqsa." The people began reacting in different ways. Some began clapping, others put their hands on their heads, and others began snickering and laughing. They didn't know what to do! He's never known to have lied before, so people are in shock, until one of them who has been to Jerusalem before quizzed, "Can you describe it (Bayt al-Maqdis) for us?"

And so the Prophet PBUH began describing it until they began to ask him about specifics he wasn't able to recall. As they began to ask more and more, the Prophet PBUH said he got confused and became so worried and anxious like never before that he couldn't respond. He then said, as he was waiting for what to respond with, "I saw in the distance Bayt al-Maqdis rising up in front of me until it extended above the house of Aqil ibn Abi Talib. "And no question they asked of me except that I saw the Bayt al-Maqdis being shown in front of me (from whichever angle I needed to see it), and I answered it fully." (Of course the Quraysh could not see it.) Until finally one of them said, "As for the description of Bayt al-Maqdis, he is fully accurate."

Ibn Hisham narrates: At this time, the Prophet PBUH said, "I will give you some signs as well," and he mentioned the three caravans, "(1) One is the caravan of so and so, and they will be returning soon, (2) one is the caravan of so and so, and they lost a camel, (3) one is the caravan of so and so, and they had a large urn of water that I drank from." Abu Jahal said, "If you saw one of them in such and such a place, that caravan should be arriving in Makkah right now." And as they were discussing, the news arrives that the exact caravan is entering Makkah. So Abu Jahal goes and sees - and it was exactly as the Prophet PBUH described. So he comes back and says, "This is clear sorcery/sihr."

Al-Siddiq

It is authentically narrated that at this time, the news reached Abu Bakr, which was before the Prophet PBUH could tell Abu Bakr himself, one of the Quraysh came running and said, "Do you know what your companion has just said? He claims to have gone all the way to Jerusalem and back. Two months journey, in one night!" Abu Bakr replied, "If he said that, then it must be true." (Note: This shows his intelligence. He didn't say, "Yes, he did," rather, "IF he said that, then it must be true," because the Quraysh could be lying etc.) So the man said, "Do you believe him in such a claim?!" Abu Bakr said, "I believe him in something even more amazing than this: he claims that the revelation from above the seven heavens comes to him instantaneously." Because of this, from this time onward, Abu Bakr was called "al-Siddiq." He got the title from this occasion.

The Benefits of al-Isra wal-Mi'raj

- It shows the superiority of Prophet PBUH over all prophets and brotherhood and similarity in preaching Allah message.
- There is ease after hardship
- Al-Isra wal-Mi'raj is a personal gift from Allah to Prophet Muhammad PBUH. We don't benefit except we believe it happened. It's not a gift to the ummah as much as it is a gift to the Prophet PBUH directly. Indeed generally, miracles are meant for the unbelievers, to prove the

truthfulness of the prophets, but sometimes, Allah gives miracles for the sake of the prophets themselves.

- It shows the humanity of the Prophet PBUH - we see the joys, fears, sorrows, ups and downs, etc. of the Prophet PBUH.
- we shouldn't distort the message of Islam to appease the people.
- There are worlds beyond our world. There are creations beyond our creation. Man should never think he is the only creation of Allah SWT. Allah says in the Qur'an, "And He creates that which you do not know." [16:8]
- To save ourselves from the sins that cause to enter into Jahannam and to do righteous deeds for entering into Jannah
- Not give up salah at any cost because of high status
- To recite last two ayahs of Surah Baqarah nightly basis.

Covenant of Aqabah:

Not getting any response from the people of Makkah and Taif Prophet SAAS decided to leave Makkah. So in the tenth year during Hajj season, he approached the various tribes that came Makkah and had tents in Mina. He presented himself to the tribes. The Prophet PBUH said, "Who will take (adopt) me so that I may preach the message of Allah? Because, the Quraysh have stopped me from doing this." So the Prophet PBUH approached many tribes (e.g. Kindah/كنده, Banu Kalb/بنو كلب, Banu Hanifa/بنو حنيفة, Banu Amir ibn Sa'sa'a/بنو عامر بن صعصعة, etc.) but all of them rejected the message, some of them more harshly than others. There are records that even before Abu Talib died, the Prophet PBUH was doing this, but he was only doing it to preach Islam, not to ask them to adopt him. But this time he went to them to ask for political asylum.

He was concentrating on the big tribes (Banu Kindah, Banu Hanifa, etc.), but he didn't ignore the smaller ones. So when he sees a small tribe at Aqaba (place where the stones are thrown, close to what is now Masjid al-Khayf), he asked, "من القوم؟/Who are you?" They said, "We are from the Khazraj." So the Prophet PBUH thinks, "Which Khazraj?" And here Abu Bakr is not there

to help him out. And he asks them, "Are you the neighbors of the Jews from Yathrib?" They said, "Yes." And then the Prophet PBUH said, "May I speak with you?" They said, "Yes." So the Prophet PBUH sat down and explained to them the teachings of Islam, recited the Quran, explained tawhid, warned against shirk, etc. all with the same passion, sincerity, and zeal as if he was speaking to one of the massive tribes like the Banu Hanifa, even though they were but six people without a tent. This isn't one of the rich tribes! (Note the Khazraj were a more poorer tribe, compared to the Aws. They consisted more of farmers and laborers while the Aws were more so the businessmen.)

Of the six were some of the famous Ansar: Uqba ibn Amir (عقبة بن عامر), Jabir ibn Abdillah (جابر بن عبد الله), and As'ad ibn Zurarah (أسعد بن زراره). They converted and went back and spread the message until in the next few months everybody in the city of Yathrib had heard of the new message and knew some of their own that had converted.

The First Covenant of Aqaba (the Covenant of Women):

The next year, they sent a message to the Prophet PBUH, "We are coming for Hajj with 12 people all of whom have converted.

Therefore in the 11th year of the dawah, 2 years before the Hijrah, 10 people from the Khazraj and 2 from the Aws came and met with the Prophet PBUH in the Plains of Aqaba. Ubada ibn al-Samit (عبادة بن الصامت) was one of those who witnessed this first covenant. It's called the First Covenant of Aqaba (Bay'at al-Aqaba al-Ula/ بيعة العقبة الأولى) Ubada ibn al-Samit said in Bukhari, "I was of those who took the First Covenant of Aqaba, and it was the Oath of the Women (Bay'at al-Nisa/ بيعة النساء)." Because this was an oath that had no political connotations - it's just an oath of theology and morality. Then he said, "And we swore to worship Allah alone, and not fornicate, steal, or kill our children. We will not live immoral and unrighteous lives. And we will obey the Prophet PBUH in all good matters."

When these 12 converted to Islam, the Prophet PBUH chose a Qureshi by the name of Mus'ab ibn Umayr (مصعب بن عمير) to go back with them to teach them the Qur'an and salah. It's narrated within a few weeks of Mus'ab reaching Yathrib, 40 people had converted. And therefore the Prophet

PBUH told them they may establish Jumu'ah Salah (Friday Prayer). And so, the very first Friday sermon in the history of Islam was delivered by Mus'ab, not the Prophet PBUH, as the people in Makkah couldn't pray in public. It was delivered in the house of As'ad ibn Zurarah (أسعد بن زرارَة) who was hosting Mus'ab.

The Second Covenant of Aqaba:

Mus'ab managed to convert a good amount of people of Yathrib. Therefore in the 12th year of the dawah, one year before the Hijrah, or to be more precise just a few months before the Hijrah (because the Hijrah takes place in the beginning of the 13th year), ~75 Muslims come to give their bay'ah to the Prophet PBUH in Makkah. This bay'ah is called the Second Covenant of Aqaba (Bay'at al-Aqaba al-Thaniya/بيعة العقبة الثانية)

So around 75 people come for Hajj that year, and the Prophet PBUH communicates with them and says, "We shall meet up on the last night of the Hajj before everyone returns home. Meet me before the Fajr prayer in the valley next to Aqaba."

Jabir ibn Abdillah (جابر بن عبد الله), one of the most famous of the Ansar (or to be more precise, was an eyewitness to this bay'ah. He narrates, "The Prophet PBUH stayed for more than 10 years in Makkah, preaching to the people in the Hajj season. And he would ask the other tribes, 'Who will support me so that I can spread the message of my Lord?' And he wouldn't find anyone embracing his faith except for a man or two from Mudar, Yemen, etc. until finally Allah SWT guided us to Islam. A group from the people of Yathrib preached Islam to us, we believed in him, and we recited the Qur'an, until not a single sub tribe of Yathrib were there except that some amongst them had embraced Islam. And then Allah SWT caused us to come together, and we spoke to one another, and we said, 'For how long will we allow the Prophet PBUH to be repelled from one valley to another outside of Makkah and live in fear?' So we gathered together in the last night of the Hajj.

Ka'b ibn Malik (كعب بن مالك), the one whom Allah revealed his tawba in the Qur'an [9:118] in 9 AH, also witnessed this treaty, and he said, "When we went for Hajj, we hid our Islam from our pagan relatives. And we all agreed

to meet at a particular place (the valley behind Aqaba) in the last third of the night. And we snuck out of our tents at night time, one by one, so as not to arouse suspicion (among the Khazraj), to meet with the Prophet PBUH. And we waited for him. And eventually he came with his uncle al-Abbas, even though al-Abbas was still upon the religion of his people."

Jabir says, when his uncle Abbas came, he said to the Prophet PBUH looking at all of us, 'O my nephew, I don't know any of these men, and I don't feel comfortable. He was the one who stood up to speak on behalf of the Prophet PBUH. He said, 'O people of the Khazraj !you know the status of this man (the Prophet PBUH) amongst us (the Banu Hashim). And we have protected him from his own people even though we agree with our people. He has honor amongst us; and he has protection. But he has decided to leave us to go over to you. So if you are sure that you can live up to your conditions with him, and protect him from those who disagree, then you shall bear this responsibility. Otherwise, let him be from now.

The people replied, "O Abbas, you have spoken, now let the Prophet PBUH speak. Ya Rasulullah, put up the conditions." The Prophet PBUH stood up and began preaching about fearing Allah AWJ, recited the Quran, and then said, "I shall give you the allegiance/bay'ah in return for mun'ah (protection), that you shall protect me like one of your own." One of the soon-to-be Ansar, al-Bara ibn Ma'rur (البراء بن معرور), said, "We are experienced in the arts of war - this is an easy condition. We will protect you, no one will touch you. Stretch forth your hand and we will give you the allegiance." This was a hasty response but also one of Iman.

Abu al-Haytham ibn al-Tayhan stood up. He said, "Ya Rasulullah, we have ties (political treaties) with the Jews. By accepting you, those ties will be broken and we know it. So once you come over to our side and then Allah gives us victory, will you then leave us and go back to your people?" He firmly believes this is the Messenger of Allah, and that victory will come.

The Prophet PBUH smiled and said, "No. My blood is your blood, and my destruction is your destruction."

They said, "O Messenger of Allah, what is the phrase of the bay'ah we should give?" The Prophet PBUH said, "You must give the bay'ah that you hear and you obey in times of difficulty and ease, and that you spend (of your money) in the way of Allah SWT, and that you command the good and forbid the evil, and that you speak the truth no matter what the consequences, and that you help me once I come to Yathrib just like you help your own family." Once he said this, a voice cried out from amongst them, "And what shall we get in return?" And the Prophet PBUH said the one word they wanted to hear. He said, "Al-Jannah

But before anyone could embrace the Prophet's PBUH hand, As'ad ibn Zurarah held on to the Prophet's PBUH hand and kept it down. He said, "O people of Yathrib, we haven't traveled this whole distance except that we know this man is the Messenger of Allah. And once his people expel him, then you will be asking for war. So, if you're ready that your necks meet swords (i.e. if you're ready to die), then go and give him the oath of allegiance. But they said, "O As'ad, you have spoken enough. Get your hand off the hand of the Prophet PBUH. We want to put it." And so one by one, all 72 men amongst them gave the bay'ah to the Prophet PBUH, and in return, he promised each one of them Jannah, one by one. And the 2 women that were present there, the Prophet PBUH took their oath of allegiance verbally. He did not take it in his hand.