



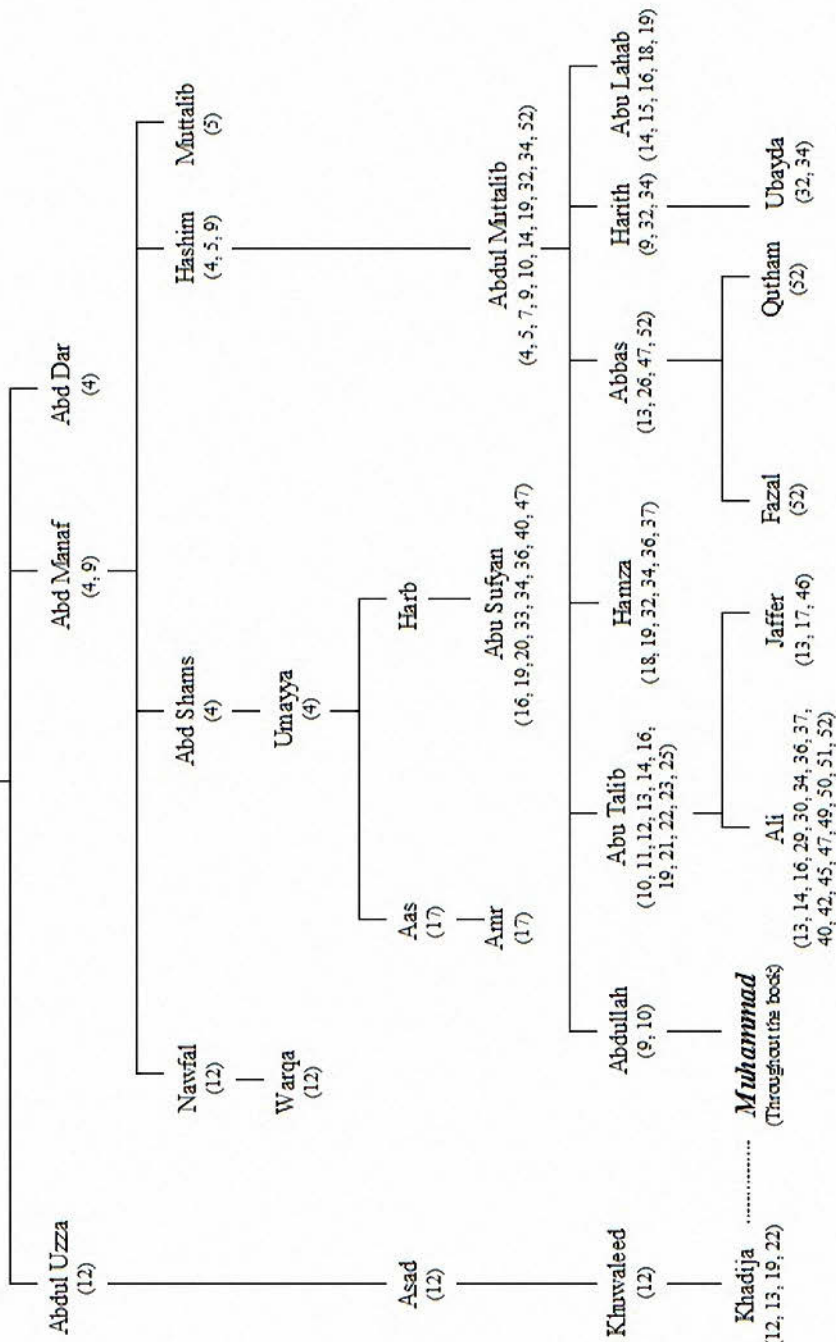
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prophet Muhammad (saww)
A Concise Biography

Dr M H Datto

European Hajj Mission
Website : www.eurohajjmission.org

Qusay
(3, 9, 12)



Some Relevant Personnel In The Biography of Prophet Muhammad (saww)
(Numbers cross reference to Chapter Numbers)

PROPHET MUHAMMAD (SAWW)

A CONCISE BIOGRAPHY

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CONTENTS

Foreword	i
Summary	ii
1. Prophet Ibrahim (as)	1
2. Prophet Ismail (as)	5
3. Qusay	7
4. Hashim	8
5. Abdul Muttalib	10
6. Arab Culture	12
7. Year of Elephant	13
8. Arrogance of Some Quraysh	17
9. Prophet Muhammad (saww) - His Parents	18
10. Prophet Muhammad (saww) - His Childhood	19
11. Prophet Muhammad (saww) - His Youth	21
12. Prophet Muhammad (saww) - His Marriage	22
13. Divine Call	24
14. Family Invitation	27
15. Public Invitation	29
16. Opposition	30
17. Companions Migrate	34
18. Attempt on Prophet's Life	36
19. Imposition of Isolation	39
20. Public Challenge for Proof of Prophethood	41
21. Ending of Isolation	43
22. Death of Loved Ones	45
23. Visit to Taif	46
24. First Aqaba Pledge	48
25. Heavenly Ascension	50
26. Second Aqaba Pledge	52
27. Why Yathrib is Responsive	53
28. Plan to Kill The Prophet	55
29. Migration (Hijra)	57
30. Situation in Madinah	61

31. Opposing Forces	63
32. Reconnaissance Parties	67
33. Events Leading to Badr	69
34. Badr Holy War	72
35. Qaynuqa Jews Deported	74
36. Events Leading to Ohad	76
37. Ohad Holy War	78
38. After Ohad	82
39. Events Leading to Khandaq	84
40. Khandaq Holy War	86
41. Events Leading to Hudaibiya	91
42. Hudaibiya Treaty	94
43. Fruits of Hudaibiya	96
44. Events Leading to Khaybar	97
45. Khaybar Holy War	98
46. Muta Campaign	102
47. Fall of Makkah	104
48. Hunayn and Taif Campaigns	107
49. Tabuk Campaign	109
50. Year of Delegations	112
51. Announcing The Successor	114
52. Prophet's Death	115
53. Prophet's Life - Summary	117
Reference & Bibliography	122

FOREWORD

The complete pilgrimage of Hajj involves the visitations of the two most Holy Cities of Islam, Makkah and Madinah. These two cities are intertwined with the life of Prophet Muhammad (saww) and the early history of Islam.

When pilgrims are in Makkah and Madinah, it is but natural to visit the sites, in and around these two cities, associated with the Prophet. These visits put into context the reverence, relevance and remembrance of the Kabah in Makkah and the Prophet's Mosque in Madinah.

All pilgrims would have undoubtedly been exposed to the history of the Prophet in their teen years in religious studies. However, by the time the Hajj journey is undertaken, many basic details and historical context are forgotten. The European Hajj Mission, of the Council of European Jamaats, has always ensured that these topics are normally covered in their daily English lectures to its group. However, because of time constraints, it is almost impossible to cover the whole spectrum.

It is hoped this book will fulfil this need of refreshing the details in a broad enough range, but yet not missing out on the essentials. My experience on these journeys, based over twenty one years, is that the pilgrims are in the right mindset to refresh and learn more about the Prophet during the Hajj journey. It is hoped that the pilgrims will take this book on their journey, and read it en-route so as to enhance their Hajj experience .

Alhajj Ahmed Dungersi
Chairman, European Hajj Mission

SUMMARY

The book is a chronological presentation of events in the life of Prophet Muhammad (saww). It starts by tracing his ancestors, highlighting the prominent personalities and their contributions.

An account is then given of his lifestyle (in Makkah) from childhood to the start of the Divine Call, when he is forty years old.

The book then follows the incidents of how the Prophet lives a troubled life in Makkah as a result of him propagating Islam, and his perseverance.

At the invitation from Madinah, the Prophet and the Muslims migrate there. The Makkans initiate full scale military assaults on the Muslims in Madinah, and the Muslims respond in self defence. All these events are discussed and analysed.

The Prophet has to deal with different problems in Madinah, mainly because of the non-Muslim population within Madinah. The book analyses the motives and tactics of these people and the Prophet's responses.

The text then sets out the background and circumstances leading to the acceptance of Islam by the Makkans.

Finally, the book records the significant events during the last years of the Prophet's life, and ends with a summary of his biography.

1 PROPHET IBRAHIM (AS)

HIS BIRTH

- ☛ Prophet Muhammad's (saww) ancestry can be traced back to Prophet Ibrahim (as).
- ☛ Prophet Ibrahim (as) is born in the area of Babylon.
- ☛ He is born in the time of the reign of King Namrud, an idol worshipper.
- ☛ Namrud claims to be connected to God, and demands obedience from his followers.
- ☛ Most people at the time are completely ignorant of the powers of Allah, and they worship idols.
- ☛ Namrud has the support of the astrologers and fortune-tellers, who are trusted and respected by the masses.
- ☛ The astrologers warn Namrud that the signs are showing of a boy to be born who will grow up to challenge the claims of Namrud and will speak of one God.
- ☛ From then on, all new births have to be reported, especially baby boys, who are kept under surveillance; expectant mothers are also under surveillance; many baby boys are killed.
- ☛ However, as Destiny wills, Prophet Ibrahim's (as) mother conceives the baby and hides her pregnancy from the authorities.
- ☛ She gives birth secretly to Prophet Ibrahim (as) in a cave, just outside the town of Babylon.

- ♣ She leaves the boy there and returns to town; she makes frequent visits to the cave to feed the boy; this continues for about thirteen years.
- ♣ Meanwhile, Namrud thinks that the danger has passed after such a long time since the astrologers had made their forecast, and he relaxes the surveillance.

HIS MESSAGE

- ♣ Prophet Ibrahim (as) is then brought into the community by his mother.
- ♣ Prophet Ibrahim (as) sees for himself the ignorance of the people, led by Namrud, into making idols and then worshipping them.
- ♣ Prophet Ibrahim (as) believes in one Allah, and he finds this practice of idol worshipping very strange.
- ♣ Prophet Ibrahim (as) starts to convince the people the belief in Oneness of Allah (Monotheism - Tawheed), first to his relatives (particularly to his uncle Azar, who is an authoritative astrologer in the court of Namrud), and then to the star-worshippers, and then to the masses who worship man-made idols.
- ♣ The people, including Azar, do not believe in Prophet's Ibrahim's (as) message.

DESTROYING THE IDOLS

- ♣ The people have a custom to leave their homes once a year and go into the woods (country side) to participate in this annual festivity.
- ♣ Prophet Ibrahim (as) has a good excuse not to accompany them, as he is unwell at the time.

- ♣ When he is alone in the town, Prophet Ibrahim (as) goes into the biggest idol temple, and destroys with an axe all the idols except the biggest one.
- ♣ He then places the axe on the biggest idol and returns home.
- ♣ The people return home in the evening, and a group goes into the temple, as is their usual practice to worship idols; they find that their idols are destroyed.
- ♣ They are convinced that the one who destroyed the idols is Prophet Ibrahim (as), as he openly criticises the idol-worshippers.
- ♣ A tribunal is set-up to charge Prophet Ibrahim's (as) mother for concealing the fact of her son's birth, and Prophet Ibrahim (as) is charged of destroying their "gods."
- ♣ The mother answers brilliantly as to why she kept secret her son's birth: if the boy were to grow up to be the same person predicted by the astrologers, then other baby boys would be spared, and if he was not to be the one, then an innocent life has been spared; the judges let her go.
- ♣ Prophet Ibrahim's (as) defence is simple, as he had intended: apparently, by the presence of the axe on the biggest idol, the biggest idol must have destroyed all the rest of the idols, and so, the biggest idol is guilty and should be questioned.
- ♣ The tribunal is aware of Prophet's Ibrahim (as) plan to ridicule their "gods"; the arrogance and the ignorance of the people refuse to accept Prophet Ibrahim's (as) logical argument.
- ♣ They sentence him to death, by being burnt alive; a great bonfire and catapult (which took days to assemble) is prepared.

- ♣ On being thrown into the fire, Allah commands the fire to cool and Prophet Ibrahim (as) finds himself in cool surroundings, rather than the burning fire.
- ♣ King Namrud and others realise that Prophet Ibrahim (as) is indeed protected by Allah, but still they would not believe in Allah, and not allow him to spread the message of Tawheed.
- ♣ So they decide to exile him and his wife Sarah; they settle in Palestine.

2 PROPHET ISMAIL (AS)

HIS BIRTH

- ♣ On their journey, Prophet Ibrahim (as) and Sarah pass through a territory ruled by an Arab king who has bad intentions towards Lady Sarah.
- ♣ As the king raises his hand to place it on Sarah, Prophet Ibrahim (as) invokes Allah to guard her honour.
- ♣ The king's hand immediately becomes stiff and he cannot move it.
- ♣ He asks Prophet Ibrahim (as) to pray to Allah to restore the movement of his hand and that he (the king) will not touch Sarah again.
- ♣ Prophet Ibrahim (as) prays to Allah, and the king's hand is returned of its movement.
- ♣ The king becomes convinced of the powers of Allah, and he in turn presents one of his lady maids, Hajera, to serve as a maid for Sarah, and accompany them on their way to Palestine.
- ♣ Now Sarah, who is quite old, has not yet been able to give birth to a baby up to then, and she is very much touched by the loyalty of her husband in protecting her honour.
- ♣ So, Sarah suggests that Prophet Ibrahim (as) marries Hajera so as to have a baby; it was common at that time to have more than one wife.
- ♣ Prophet Ibrahim (as) and Hajera then have a baby boy, (Prophet) Ismail.

- ☛ Soon after Ismail's birth, Sarah now gives birth (by Allah's wish) to a baby boy by Prophet Ibrahim; the second boy to Prophet Ibrahim (as) is (Prophet) Ishaq.

KABAH BUILT

- ☛ Allah commands Prophet Ibrahim (as) to take Hajera and Prophet Ismail (as) further to the south to an area in a valley (now known as Makkah), which at the time was barren and uninhabited.
- ☛ So, the clan of Prophet Ishaq (as) grew up in Palestine, and the clan of Prophet Ismail (as) grew up in Makkah.
- ☛ Prophet Ibrahim (as) then returns back to Syria, and makes annual visits to Makkah.
- ☛ Allah springs up a water hole (Zamzam) in this once barren area; soon the area attracts the travellers in transit and people from nearby areas.
- ☛ The once barren area soon grows into a settlement.
- ☛ When Prophet Ibrahim (as) is in Makkah on one of his visits, Allah now commands Prophet Ibrahim (as) and Prophet Ismail (as) to build the Kabah, the House of Allah, for all pilgrims to come and pay homage there; this practice is continuing until today.
- ☛ Prophet Ismail (as) marries and raises a family; in Makkah, the clan of Prophet Ismail (as) become responsible for the upkeep of the Kabah and the provision of facilities for the pilgrims.

3 QUSAY

- ☉ In the 3rd century AD, from the offspring of Prophet Ismail (as), a man named Fihir, rises to a very high stature in Makkah for his services to the pilgrims.
- ☉ Some historians say that it is Fihir who is given the name Quraysh, the tribal name to which Prophet Muhammad (saww) belonged.
- ☉ In the 5th century AD, an offspring of Fihir, called Qusay rises to fame for his leadership, administrative skills, social welfare work and generous nature.
- ☉ Some historians believe it is Qusay who is given the name Quraysh (meaning the gatherer) as it is he who brings the whole clan together in Makkah to settle from their nomadic life styles.
- ☉ Qusay is an able administrator: he establishes:
 - “committee” council for discussions of all important issues
 - “central meeting place” for committee, marriage and trade gatherings
 - a systematic arrangement of provisions (water, food, accommodation) to the pilgrims
- ☉ His main responsibilities are:
 - custodian of the keys of Kabah
 - standard-bearer in war time
 - chairman of the committee he established
 - head of the army
 - the provisions of food and water supplies to the pilgrims
- ☉ He is also a firm believer in the Oneness of God and never ever, in common with all his ancestors, practices anything against Islamic ways.

4 HASHIM

- ☛ When Qusay dies, all his responsibilities are passed on to his eldest son, Abd Dar; Abd Dar is not an able administrator and he effectively hands over all the inherited duties to his more able younger brother Abd Manaf (his real name is Mughira), the second child of Qusay.
- ☛ On Abd Manaf's death, there is a disagreement between Abd Manaf's and Abd Dar's children as to who should take over the responsibilities.
- ☛ An independent tribunal is set-up to divide the responsibilities between the two families.
- ☛ It is agreed that the duties of feeding and watering the pilgrims, and of commanding an army should go to the children of Abd Manaf, amongst whom Hashim proves himself to be the most suitable one.
- ☛ The duties of custodian-ship of Kabah and the standard-bearer in war time should go to the children of Abd Dar; the chair of the consultative committee should be shared by the two families.
- ☛ Once, a great famine hits Makkah, and Hashim uses all his wealth to buy bread from outside and feed the people of Makkah.
- ☛ It is this act which gives him the title Hashim - the one who breaks bread (Hashim's real name was Amr).
- ☛ He initiates the trade caravans of Quraysh from Yemen in the south to Syria and beyond to the north; he personally negotiates its safe passage with various parties of the trade route to ensure its safety, in the times when looting and plundering of the caravans is common.

- ☪ In return of the safe passage of the Quraysh caravans, Hashim guarantees to these nomadic tribes of special status and hospitality of services whenever they are in Makkah for pilgrimage and trade purposes, and guarantees them reduced prices of goods delivered to their residences during the trade journeys.
- ☪ Hashim effectively becomes the Chief of the Quraysh, much to the envy of his nephew Umayya, the son of Abd Shams.
- ☪ Umayya is very jealous of Hashim's position.
- ☪ Hashim is sincere in his motives for leadership and services to the people of Makkah.
- ☪ Umayya wants the office for the sake of its glory and stature rather than any sincerity of serving the people.
- ☪ Umayya challenges Hashim for the responsibilities; both, Hashim and Umayya agree to an independent tribunal to adjudicate as to who should be in charge of the responsibilities, with the condition that the loser be exiled to Syria for ten years.
- ☪ The decision goes in favour of Hashim and Umayya is exiled.
- ☪ This is the beginning of the hatred for years to come between the Umayyas and the Hashimis.
- ☪ After Hashim's death, his son Abdul Muttalib is equally matched in qualities and he becomes the Chief of the Quraysh.
- ☪ Prophet Muhammad (saww) comes from the lineage of Abdul Muttalib and Hashim.

5 ABDUL MUTTALIB

- ☛ His father is Hashim, and his mother is Salma, daughter of Amr Khazraji.
- ☛ Abdul Muttalib is born and brought up in Yathrib (Madinah), where his mother comes from.
- ☛ His father Hashim dies when Abdul Muttalib is only a few months old.
- ☛ He is brought up under the care of his uncle, Muttalib, who is Hashim's brother.
- ☛ His real name is Shaybah - meaning one with white hair, because of his flock of white hair - and was commonly known as Shaybah-tul-Hamd - Shaybah the praiseworthy - because of his excellent manners; he is later to be famously known as Abdul Muttalib - the slave of Muttalib.
- ☛ At the time of Hashim's death, he says to his brother (Muttalib) to call for his (Muttalib's) "slave" - Shaybah; thus, Shaybah becomes to be famously known as Abdul Muttalib - the slave of Muttalib.
- ☛ Another version says some years after Hashim's death, a person from Makkah is in Madinah and notices the archery expertise of Shaybah; he asks the boy his identity, and the boy replies that he is Shaybah, the son of Hashim, son of Abd Manaf. Back in Makkah, this person relates the story to Muttalib (Hashim's brother), who overcome with emotion, rides to Madinah to bring Shaybah to Makkah.
- ☛ During the journey from Madinah to Makkah, Shaybah's clothing is torn and dirtied from the journey, to an extent that people think Shaybah is the slave of Muttalib.

- ♣ Another version says it was customary then for a person brought under the care of a guardian to be called the slave of that guardian.
- ♣ Abdul Muttalib takes over his father's (Hashim's) responsibilities and becomes the Chief of the Quraysh.
- ♣ He, like his ancestors, does not ever engage in any un-Islamic practices: drinking wine; charging interest on loans; murdering; going round the Kabah naked; breaking promises; worshipping idols etc.
- ♣ He also initiates many Islamic practices: not to marry close relations; to keep a "Nazr"; to pay Khums etc.
- ♣ He re-digs the well of Zamzam which had since filled up and was not traceable.
- ♣ He dies at the age of 82 years.

6 ARAB CULTURE

- ♣ Just before, and during the time of the Prophet's birth, the Arabs in general are most uncivil in their behaviour.
- ♣ They believe in idols for everything as their provider; the Kabah is filled with idols.
- ♣ They do not believe in the Day of Judgement.
- ♣ Their baby girls are murdered at birth for fear of poverty or being taken as prisoners of war and subsequently enslaved.
- ♣ They lead a nomadic life, wandering from one settlement to another.
- ♣ Minor disagreements usually result in wars between families.
- ♣ There are abundant inter-tribal jealousies, which on a minor excuse, results in a full blown war, sometimes extending to years, between the tribes.
- ♣ The Arabs pride themselves as being pure and super race of all people; each tribe claims to be superior to another; the idea of human equality is unknown to them.
- ♣ However, the family lineage of the Prophet never ever associated with these ignorant practices of the time, and always led their life in accordance with Islamic practices; for example, none of the Prophet's ancestors drank wine, killed their daughter or associated with idol-worship.

7 YEAR OF ELEPHANT

- ☛ Once, a powerful King of Yemen passes through Yathrib (Madinah) which at the time is very much under the influence of the Jews.
- ☛ The Jews welcome the King with great honour and invite him to accept the Jewish faith and the King converts to the Jewish religion.
- ☛ The Jews ask for the King's protection from the Arab idol-worshippers and the Arab Christians who are under the influence of the Roman Christians.
- ☛ The King gives them high protection and also spreads the Jewish religion with his influence, by peaceful and forceful means using the power of his huge army.
- ☛ The King threatens the people of Najran (about halfway between Makkah and Yemen) , who are Christians, to accept the Jewish faith or be burnt down; the people of Najran refuse to change their faith and they are burnt.
- ☛ However, one person from Najran manages to escape and informs the Roman Emperor, about the persecution at Najran (the Romans were Christians).
- ☛ The Roman Emperor authorises a decree to the King of Ethiopia, a Christian country and a protectorate of Rome, to take revenge on the King of Yemen.
- ☛ The Ethiopian king sends an army of seventy thousand under the command of Abraha Ashram to attack Yemen.
- ☛ The Ethiopian army easily overpowers the Yemen army and Abraha becomes the new governor there.

- ♣ In Yemen, Abraha constructs a very big and beautiful Church, which is the grandest of its kind in the area.
- ♣ Abraha then tells the local Yemenis not to go to the Kabah in Makkah to do pilgrimage (be it though that they are worshipping the idols in the Kabah), but to use the local big church which has been built.
- ♣ The Arabs refuse to do this, and despite the pressure from Abraha, they will not perform pilgrimage in the church, but instead throw rubbish outside the church; this enrages Abraha even further.
- ♣ Abraha raises an army, with fighter elephants (which he had brought from Ethiopia) to go to Makkah and demolish the Kabah.
- ♣ On the way, some Arabs put up a fight against the powerful army from Yemen, but they are easily defeated.
- ♣ Abraha then camps just outside Makkah and first sends an advance party to assess the situation.
- ♣ Various tribes in Makkah are having meetings to discuss how best to resist the powerful army of Abraha and protect the Kabah.
- ♣ In order to feed its soldiers, Abraha's advance party loots the husbandry of the Makkans, which includes about two hundred camels of Abdul Muttalib, the Chief of Quraysh.
- ♣ Abraha then sends a message to Abdul Muttalib, the Chief of Quraysh, not to offer any resistance when his army demolishes the Kabah, otherwise they will kill anybody coming in their way.
- ♣ Abdul Muttalib goes to the camp of Abraha; Abraha thinks that Abdul Muttalib has come to surrender.

- ☛ Abraha affords the most courteous of hospitality to Abdul Muttalib as the Chief of Quraysh.
- ☛ Abraha asks Abdul Muttalib the reason for his visit and he replies that amongst the husbandry stolen by Abraha's soldiers were his camels.
- ☛ Abraha is taken back by this materialist petty request, rather than the more important issue of negotiating the peace for avoiding the demolition of the Kabah, and tells Abdul Muttalib of his surprise at the reason for his visit.
- ☛ Abdul Muttalib replies that he is the owner of the camels and therefore is looking after its welfare, and similarly, Allah is the owner of the Kabah, and He will look after His property.
- ☛ Abraha says there is none more powerful than him, and orders for the looted property to be returned before he sends in the army to destroy the Kabah.
- ☛ Abdul Muttalib returns to the city and informs the people to take shelter in the valleys and on the hills.
- ☛ He then goes to the Kabah and prays to Allah to ensure the protection of the Kabah from the invading army.
- ☛ In the early hours of the morning, Abraha and his army move towards centre of Makkah ready to demolish the Kabah.
- ☛ Suddenly, a huge number of birds (swallows) appear from the horizon carrying pebbles, gathered from the plain of Muzdalifah, which is on the outskirts of Makkah) in their beaks and claws.
- ☛ The stones are dropped on the invading army and most of the army are killed.

- ☉ The Kabah is untouched.
- ☉ Abraha manages to reach Yemen with his whole body bruised from the fallen stones and dies soon after.
- ☉ The year of this event of the invading army of the elephants to the Kabah is 570 AD, and the Arabs call it the Year of the Elephant (Aam-ul-Fil), which is used for a long time as the reference calendar (until the Hijra calendar comes into effect).

8 ARROGANCE OF SOME QURAYSH

- ☪ The defeat of Abraha and his army makes the Arabs of Makkah in general very honourable in the eyes of the other Arabs.
- ☪ The Quraysh (in particular, the idol-worshippers of the Quraysh), as being the leading tribe in Makkah, think that they are now the supreme beings that even the God of the Kabah protects them.
- ☪ They are however confusing the God of Kabah with none else than One Allah.
- ☪ Furthermore, Allah protects His own house, and not the pride of the idol-worshippers.
- ☪ Still, they become convinced they are now the greatest, and now, with greater frequency, start to drink liquor (palm date wine) and dancing naked in the perimeters of the Kabah and continue worshipping their idols.
- ☪ After the failed attempt of destroying the Kabah by the Christian king, Abraha, no Christian or Jew is allowed to enter Makkah except as a hired worker; even then, he is not to speak about his religion.

9 PROPHET MUHAMMAD (SAWW) - HIS PARENTS

- ♣ His father is Abdullah, son of Abdul Muttalib, son of Hashim, son of Abd Manaf, son of Qusay.
- ♣ His mother is Aameena, daughter of Wahab - son of Abd Manaf, son of Zohrah, son of Kilab (Kilab is the father of Qusay).
- ♣ Abdullah joins a caravan of traders to Syria; at the time, Aameena is pregnant.
- ♣ On returning from Syria, through Yathrib (Madinah), Abdullah falls ill and remains behind.
- ♣ The rest of the group arrive in Makkah, and when Abdul Muttalib hears of Abdullah's illness, he sends his eldest son, Harith, to Yathrib to bring back Abdullah.
- ♣ On reaching Yathrib, Harith is informed that Abdullah has since died of his illness and has been buried.
- ♣ Abdullah dies, at the age of 28 years (some reports say 25 years), about two months before the Prophet is born.

10 PROPHET MUHAMMAD (SAWW) - HIS CHILDHOOD

- ☉ He is born at dawn on Friday, 17th Rabil Awwal, 1st Aam-ul-Fil (Year of Elephant), 53 BH: 8th May 570 AD (the corresponding Christian date as best ascertained from calendar conversion softwares and literature).
- ☉ He is brought up by his grand-father, Abdul Muttalib, and his mother Aameena.
- ☉ On the seventh day, Abdul Muttalib performs the Aqeeqa ceremony (clean shaving of the head and naming of the child), and organises a feast for the family.
- ☉ The baby is named Muhammad, meaning “the praised”; this was a rare name amongst the Arabs at the time (some reports say only 16 persons had been named Muhammad before the Prophet).
- ☉ It is standard practice at the time for babies of families (who could afford the payment) to be wet nursed in the country side for a healthy upbringing and be kept away from the congestion of Makkah; these nurses used to come to Makkah twice a year.
- ☉ The Prophet is wet nursed by Haleema from the Bani Saad in the country side of Taif.
- ☉ She notices that he is no ordinary baby for he shows intellect and quick growth even at this early age.
- ☉ After two years, as contracted, Haleema brings him back to Makkah and requests Lady Aameena to keep him in the country for a further period; Lady Aameena agrees for there is an outbreak of cholera in Makkah at the time.
- ☉ He comes back to Makkah at the age of five years.

- ☪ He and his mother (accompanied by Umme Aiman, a lady maid) go to Yathrib (Madinah) to pay homage to his father, Abdullah.
- ☪ On the return journey, Lady Aameena dies at Abwa (about midway between Yathrib and Makkah) and is buried there; the Prophet is six years old.
- ☪ At the age of seven years, his grand-father Abdul Muttalib dies.
- ☪ Abdul Muttalib, on his death bed, entrusts the Prophet under the care of Abu Talib, who promises to care for the Prophet.
- ☪ He is now under the care of his uncle, Abu Talib and his wife, Lady Fatema - daughter of Asad.

11 PROPHET MUHAMMAD (SAWW) - HIS YOUTH

- ☪ He is mostly in solitude meditation.
- ☪ He helps his uncle, Abu Talib, in trading business between Yemen - Makkah - Syria.
- ☪ He shows very good business acumen.
- ☪ He is often freelancing as “sales director” for other traders (this exposes his qualities to others, far and wide); they are impressed with his honesty, trust and his capacity to make profits.
- ☪ He always unfailingly exemplifies the best of character.
- ☪ He gains the titles of As-Sadiq (The Truthful) and Al-Ameen (The Trustworthy) for his consistent conduct in all practices.
- ☪ The establishment of these three credentials of best of characters, truthfulness and trustworthiness, is to later underpin the message of Prophethood.

12 PROPHET MUHAMMAD (SAWW) - HIS MARRIAGE

- ♣ Lady Khadija is from the noble lineage of Qusay: Khadija - daughter of Khuwaleed - son of Asad - son of Abdul Uzza - son of Qusay.
- ♣ On her father's death, she inherits his caravan business; she expands the business into the biggest caravan grouping in the area.
- ♣ Lady Khadija is the richest woman in Makkah in her own right despite the male dominated culture at the time.
- ♣ She is given the titles of Princess of Makkah and Tahira (the Pure).
- ♣ She is on the lookout for a business manager for her many trading caravan trips.
- ♣ She headhunts for the Prophet, through a common intermediary, Khazima - son of Hakim (a friend of the Prophet and a relation of Khadija).
- ♣ On his first trip, which was to Syria, he brings her untold profits and is impressed by the reports she gets from her accountant, Maysara, who had accompanied the group.
- ♣ Many, including the rich, the noble and the powerful, propose marriage to her, but she refuses.
- ♣ She proposes marriage to the Prophet through her maid, Nafisa; Lady Khadija then sends an official proposal through Abu Talib, who discusses it with the Prophet and the matter is finalised.
- ♣ Nikah is recited by Abu Talib for the Prophet and by Warqa - son of Nawfil (Lady Khadija's uncle), for Lady Khadija.

- ♣ The Prophet is 25 and Lady Khadija is 28 or 40 (different reports) at the time of their marriage; for the Prophet, it is his first marriage; a few reports mention it was Lady Khadija's first marriage but the majority of the literature mention she was widowed.
- ♣ Abu Talib arranges a wedding feast (dawat-e-valeema) for the whole tribe.
- ♣ Later on, Lady Khadija is to place her entire wealth at the disposal of the Prophet for the propagation of Islam.
- ♣ The wealth of Khadija releases the Prophet from working the caravan routes and he is thus able to concentrate on more social work in Makkah, and to continue with his solitude meditation.
- ♣ They have two boys, Qasim and Abdullah, who both die in their infancy.
- ♣ Then the only girl is born to them: Lady Fatema (as).

13 DIVINE CALL

- ☉ Muhammad is born a Prophet, but he is awaiting the Divine command to make the fact known to others.
- ☉ By the age of 40, the Prophet is making regular extended trips to the cave of Mount Hira, on the outskirts of Makkah for solitude meditation.
- ☉ It is on Monday night, eve of 27th Rajjab 40 Aam-ul-Fil (40th Year of the Elephant; 610 AD), at the age of 40, whilst the Prophet is meditating in the cave of Mount Hira - northern suburbs of Makkah- that he receives the divine call through Archangel Jibraeel.
- ☉ The revelations to the Prophet comes in one of the following ways:
 - in dreams
 - in visions
 - by Angel Jibraeel in the form of a man or in angelic form, only seen by the eyes of the Prophet and none else
 - by inspiration from Allah
 - by hearing voices from “solid” objects (like a mountain or tree, as in the case of Prophet Musa)
- ☉ The first revelation comes from Angel Jibraeel in the form of man; this forms the first revelation of the Quran; he asks the Prophet to read from a silk scroll:

“Read in the name of your Lord who created all things. He created man from a clot of blood. Recite, your Lord is the Most Bountiful One, Who by the pen taught man what he did not know.” (Holy Quran, 96: 1-5).
- ☉ These verses clearly show what Islam is all about: submission to Allah; recognising His Supremacy; education (by reading, reciting and writing).

- ♣ Having read the verses once, they remain engraved in the Prophet's heart, able to duplicate them to the exact word (this continues to be the case for the whole revelation of the Quran).
- ♣ Jibraeel then confirms the Prophethood of Muhammad and affirms his own identity: "O Muhammad! Verily you are the Apostle of Allah and I am His Angel Jibraeel."
- ♣ The first lady to believe and accept him as the Prophet is Lady Khadija.
- ♣ The first male to unreservedly believe and accept him as the Prophet is Imam Ali (as); at the time Imam Ali is ten years old and is living with the Prophet.

(Abu Talib had a big family to support, in addition to his commitments as one of the Chiefs of Quraysh; the Prophet and his uncle, Abbas, each took a boy of Abu Talib to foster, to relieve Abu Talib of the burden; the Prophet took in Ali - at the age of 5 - and Abbas took in Jaffer.)

- ♣ Note that Imam Ali (as) was not the first convert to Islam, as he was already a Muslim; he was the first to accept and reaffirm the faith in private and public to the Prophet.
- ♣ During the first three years of Prophethood, the propagation is limited to a very few; the Prophet selects the people from various tribes in the society from all walks of life; about 40 people now accept the faith of Islam.
- ♣ Abu Bakr is the first person outside the household of the Prophet to convert to Islam.
- ♣ The unbelievers of Makkah and in particular, the ruling tribe of Quraysh, are aware of the Prophet's activities, but are not alarmed, thinking that it is just a passing novelty.

- They also do not feel threatened as the Prophet has not called publicly for the Islamic practices, which are against their interests.

14 FAMILY INVITATION

- ☉ In the 4th year of Prophethood (613/614 AD), the Prophet is commanded by Allah to start preaching to his near relations first and then to the public at large.
- ☉ He organises a get together of his family of Abdul Muttalib, preceded by a feast; about forty family members attend.
- ☉ During the feast, the guests notice that the food is never short despite their large consumption of it; so after the feast, as the Prophet is about to speak, he is ridiculed by his uncle Abu Lahab saying that Muhammad has cast a spell on all of them; the family disperses without the Prophet getting a chance to speak.
- ☉ The next day, he organises another feast for the family; after feeding them he tells them:

“Please do believe me that Allah sent me as His Prophet and entrusted me the task of guidance to the entire world. He has particularly commanded me to invite my near family towards the Faith and warn them of the punishment to be given out on the Day of Judgement. All of you are my family members. I therefore call upon you to come forward and testify to my Prophethood. Whoever takes precedence in accepting the Faith shall be my brother, vicegerent and successor.”
- ☉ This speech essentially lays the foundation of the roots of religion: Unity of Allah; Justice of Allah, Prophethood, Imamate and Day of Judgement.
- ☉ Imam Ali (as), then only 13, is the only one who stands up three times, despite being told to sit down by the Prophet to give others a chance.
- ☉ On the third standing of Imam Ali (as), the Prophet embraces

him and tells the family members that Ali is his brother, vicegerent and successor, and that they should now listen to Ali's words and follow him.

- ♣ The unbelievers now realise for the first time that the Prophet's message is not just a passing novelty, but it is here to stay.
- ♣ Abu Lahab then ridicules Abu Talib saying he now has to obey his own son (that is, Ali), and the family disperses.

15 PUBLIC INVITATION

- ☪ The Prophet now goes public with the message of Islam.
- ☪ It was customary at the time to make a public announcement from the top of a hill (Safa) on the days of communal gatherings.
- ☪ On such a gathering, from the top of a hill (Safa), the Prophet summons the people of Makkah.
- ☪ He asks them if they would believe him if he tells them that an invading army is behind the hills; they all say yes, for they never heard untruth from him.
- ☪ The Prophet then asks them to believe in his Prophethood and of the message of Unity of Allah (Tawheed) and Islam.
- ☪ The people are mesmerised and complete silence follows; Abu Lahab then ridicules the Prophet by asking him if he called the gathering just to tell them this thing, and the people then disperse.
- ☪ The Prophet takes every opportunity, especially during the Hajj and trade fair periods, to propagate Islam.

16 OPPOSITION

- ☉ After the Prophet going public, new converts, from various sections and tribes of the community, be it at a slow pace, are now accepting Islam.
- ☉ These new converts are now mingling freely and publicly with those who accepted Islam in the earlier three years of limited propagation.
- ☉ The unbelievers, led by the ruling tribe of Quraysh, and Abu Lahab, the only member from the Banu Hashim (the family of the Prophet), harass him at every stage of his mission.

(Abu Lahab had married Abu Sufyan's sister; Abu Sufyan, an Umayyad, harbours strong and deep animosity against the Hashimis and the Prophet in particular.)

- ☉ The Quraysh, who are the prominent and leaders of all the Makkans, feel threatened by the Prophet's message; they fear the loss of their prestige, power and business, and they therefore lead, organise and orchestrate the opposition movement.
- ☉ The core of the people opposed to the Prophet are:
 - Abu Lahab - who is a paternal uncle and neighbour of the Prophet
 - Aswad - son of Abd Yaghus – jester
 - Walid - son of Mughayrah - very wealthy, and was ready to offer his son (Ammarah) to Abu Talib in exchange for the Prophet
 - Umayya and Abi Khalaf
 - Abul Hakam - son of Hakim - alias Abu Jahal (father of ignorance), so named for his staunch fanaticism against Islam
 - As Wail - father of Amr

- Uqbah Abi Muit
 - Abu Sufyan
- ☛ The opposition initially takes the form of:
- ridicule
 - name calling (crazy, magician, etc.)
 - throwing rubbish at him
 - throwing at him the insides of dead animals
 - heckling him during his public speeches
 - organising a group of singers to drown his public speeches
 - posting people outside the Makkah boundary at times of Hajj and trade fairs to forewarn them that they should not listen to Muhammad
- ☛ They even allow their children to physically harm the Prophet in the guise that it is children in their playful games.
- ☛ They avoid direct physical confrontation with the Prophet, who enjoys the patronage of Abu Talib who is one of the powerful chiefs of the Quraysh, and therefore wish to avoid any inter-family full-scale war; also the converts were from various tribes, and this would then mean fighting a number of tribes simultaneously, and not just the family of Banu Hashim.
- ☛ Realising that their campaign of harassment and insults is not stopping the Prophet from spreading Islam, the leaders of the Quraysh unbelievers go to see Abu Talib for him to convince the Prophet to be silent and not to continue speaking of Islam.
- ☛ Abu Talib, a diplomat par excellence, manages to soothe the delegation.
- ☛ However, after some time, the unbelievers see that Islam is spreading even deeper into the society, so they go to see Abu Talib for the second time.

- ♣ They are ready to offer abundant wealth, prettiest women and high office in return for the Prophet's silence.
- ♣ They even offer free medical assistance from the best physician if it is some sickness that is causing the Prophet to speak of Islam.
- ♣ Abu Talib confers with the Prophet, who answers: "Even if they place the sun on my right hand, and the moon on the left hand, I shall not stop propagating the religion of Allah. I shall continue with my objective or sacrifice my life for its sake."
- ♣ Realising there is no way they can bribe the Prophet, the unbelievers now use a different tactic on Abu Talib.
- ♣ They offer Abu Talib a handsome young man, Ammarah - son of Walid Mughayrah, to be his adopted son in return for the Prophet; Abu Talib naturally refuses.
- ♣ The animosity against the Prophet now increases but he is shielded from direct physical abuse due to the protection of Abu Talib, the leader of the Quraysh.
- ♣ However, the followers of the Prophet, who do not enjoy patronage of the powerful tribes, or who are slaves, have no protection; they, therefore, become the prime target of the physical abuse by the unbelievers.
- ♣ The tortures include:
 - repeated lashings
 - no food or drinks
 - stretched and tied on the burning sand with rock on their bodies
 - torture to death
 - stretched between two riding camels and lanced
 - torturing family members in front of the converts

- probing with red hot spears
- whipping with fire
- nooses round the neck and dragged
- lying on a burning fire whilst being held down by standing on one's chest

☪ Some of the famous converts who are tortured include:

- Bilal
- Ammar Yasir and his parents - Yasir and Sumayyah (the first Muslim martyrs)
- Abu Zar Ghiffari
- Suhaib Roomi
- Khabab Irs
- Lubeena Khatoon

☪ In these troubled times, the Prophet pairs the believers as brothers, to help support each other getting through these difficult times; the Prophet pairs with Imam Ali (as)

17 COMPANIONS MIGRATE

- ☉ In the 5th year of Prophethood (614/615 AD), the Prophet tells some of the believers, who had no protection in Makkah, to secretly leave Makkah and seek religious asylum in Ethiopia which then had a sympathetic Christian king and was a country which did not have idol-worshippers and it was at peace.
- ☉ They could not seek asylum in nearby Arabian/Persian lands because of the influence of the Quraysh trade caravans and hence the fear of extradition by the Quraysh unbelievers.
- ☉ The first group to emigrate consists of 11 men and 4 women, and were welcome in Ethiopia.
- ☉ Seeing the warm welcome by the King of Ethiopia, a second group of asylum seekers emigrates there; this consists of 33 men and 18 women; the third group is of fifty people, including Jaffer Abu Talib - the cousin of the Prophet; in total then, 116 people emigrate.
- ☉ The emigration for reason of religious intolerance is a great embarrassment to the Quraysh unbelievers.
- ☉ The asylum seekers in Ethiopia are pursued by the Makkan unbelievers, for they fear the spread of Islam; the deputation consists of Amr Aas and Abdullah Rabiah.
- ☉ The deputation goes to Ethiopia and first meets the King's ministers with a view to bribe and influence them.
- ☉ They present the ministers with gifts and discuss their wish to bring their case to the King, but not to allow the Muslim refugees to be heard by the King.

- ♣ The next day, the ministers organise an audience for the Makkan deputation with the King and his Court; they prostrate before him and present him with lavish gifts in anticipation of a sympathetic hearing.
- ♣ They tell the King that the refugees have caused disunity in the community and families, abandoned the religion of their Arab forefathers and should be extradited back to Makkah.
- ♣ On finishing presenting their case, the ministers supported the case for the immediate extradition of the refugees.
- ♣ The King though is not convinced of any wrong doings by the asylum seekers for they had not stolen, murdered or abused anybody in Makkah and Ethiopia.
- ♣ The King then calls for the representative of the asylum seekers, Jaffer Abu Talib to explain their case.
- ♣ Jaffer explains about the Prophet and his message and how they are running away from the persecution.
- ♣ The next day, Amr As uses another tactic; he informs the King that these Muslims have a different belief of Jesus (Prophet Isa (as)) from the Christians.
- ♣ The King asks Jaffer to explain their position regarding Jesus and his mother Maryam; Jaffer quotes him the answer from Quran about Lady Maryam and Prophet Isa (as).
- ♣ The King is satisfied and the Muslims are allowed to remain there under his protection; he returns the gifts to Amr As and Abdullah Rabiah, and asks them to go back to Makkah.

18 ATTEMPT ON PROPHET'S LIFE

- ☉ In the 6th year of Prophethood (615/616 AD), the Makkan unbelievers having failed to extradite the Muslim refugees now impose an exclusion zone in the vicinity of Kabah to ban the Prophet and his followers to pray there, in the hope of limiting the spread of Islam.
- ☉ The Prophet and his followers therefore gather for prayers and teachings in the house of one of the followers, Arqam, who lives nearest to the exclusion zone to the Kabah.
- ☉ Once, the Prophet is sitting outside the house of Arqam, and Abu Jahal passes by; Abu Jahal uses repulsive abusive language and insults the Prophet, but the Prophet does not respond.
- ☉ A lady nearby witnesses this event, and she in turn reports it to the Prophet's uncle, Hamza, when he is on his way to his home.
- ☉ Hamza is furious at the insult that the Prophet had to endure from Abu Jahal, so he proceeds to Abu Jahal's house.
- ☉ Hamza is known for his valour, and is aggrieved at the insult to his nephew, so Hamza hits Abu Jahal.
- ☉ Supporters of Abu Jahal want to strike back but are stopped by Abu Jahal, who tells Hamza that he only insulted Muhammad because of his outspoken vilification of their idols.
- ☉ On hearing this, Hamza now openly declares that the idols are not Gods, and he immediately recites the Kalema and converts to Islam.
- ☉ Since then, Hamza is a strong supporter of the Islamic movement and faithfully serves the Prophet.

- ☛ With Hamza now offering physical protection to the Prophet, the Muslims are once again able to pray in public around the Kabah, and the exclusion zone is henceforth non-effective.
- ☛ Having been humiliated by Hamza, Abu Jahal now sets out a murder contract for the Prophet's head, with a reward of a hundred camels or a thousand ounces of gold.
- ☛ Umar Khattab, nephew of Abu Jahal, agrees to murder the Prophet, and armed with a sword, he proceeds to Arqam's house.
- ☛ On the way, Umar meets Naim Abdullah (a convert to Islam from Umar's clan, but hides the fact for fear of persecution) who warns Umar of the risk in terms of retaliatory attack from the Hashimis.
- ☛ Umar rejects this advice, and in order for Naim to buy time to raise the alarm, he tells Umar that he should first look at his own family before murdering the Prophet, for Umar's sister (Ameena, some reports say Fatema) and her husband (Sai'd Zaid) have already converted to Islam, but had not declared openly in fear of persecution from their own family.
- ☛ Enraged at his sister's conversion, Umar bursts into her house to confront her; in the house he hears the verses (Sura Ta-Ha) being recited by another convert called Khabab, who immediately stops reciting and hides upon Umar's entry.
- ☛ Upon questioning by Umar, they deny, out of fear of persecution, of any Quran recitation; thereupon Umar pounces on Sai'd, and Ameena comes to his defence, and Umar strikes her breaking her skin, causing bleeding.
- ☛ Ameena challenges Umar that she and her husband are indeed converted even at the risk of being murdered.

- ♣ The shock of seeing his sister bleed, and of her resolute conviction to Islam, makes Umar pause.
- ♣ Umar then asks to hear of the verses (Sura Ta-Ha) that he heard and on hearing the excellence of the language and the content, he asks to be taken to the Prophet.
- ♣ On meeting the Prophet, Umar recites the Kalema and converts to a Muslim.

19 IMPOSITION OF ISOLATION

- ☉ By the 7th year of Prophethood (616/617 AD), Islam is now spreading in Makkah much to the fear and dismay of the unbelievers.
- ☉ Even people of the stature of Hamza, and the staunch enemy of Muhammad of the likes of Umar, are now converted.
- ☉ The Makkan unbelievers, urged by Abu Sufyan, now decide on isolating the Prophet and his family for they are really threatened by the spread of Islam.
- ☉ The chiefs of Makkah agree on a covenant which they write (beginning with the words “In the name of the Lord ...”) and hang it in the Kabah, to implement against Banu Hashim and particularly Muhammad and his supporters:
 - to sever all trade and business links
 - there is to be no association of any kind with them
 - inter-marriages between Muslims and non-Muslims is not allowed
 - enemies of Muhammad must be supported in all ways and means
 - boycott will continue until Muhammad is handed over to the unbelievers
- ☉ Abu Lahab is the only Hashimi to side with the enemies.
- ☉ Abu Talib therefore calls all the family members of the Abdul Muttalib and Hashim clans (about 400 in all) and they all move, for security reasons, out of their homes.
- ☉ They all move to a segregated valley just outside the centre, owned by Abu Talib and known as the Valley of Abu Talib.

- ♣ They set-up temporary shelter there and erect watch towers for fear of sudden attack by the Quraysh.
- ♣ Abu Talib also takes the precaution of ensuring that the Prophet does not sleep in the same bed for any consecutive nights.
- ♣ The isolation lasts for three years.
- ♣ They are only allowed freedom during the “truce” months (Rajjab and Zilhajj), when the whole Arabian region had a truce not to fight with each other.
- ♣ However, even during the “truce” months, when they are allowed into town to buy things, the unbelievers, (especially led by Abu Lahab) pay higher prices for all goods, thereby forcing and maintaining higher prices, making most purchases beyond the means of the Hashimis.
- ♣ The Prophet takes the opportunity to spread Islam to people during the two “truce” months when he is allowed to be in town.
- ♣ In the secluded valley, the children are heard crying of thirst and hunger.
- ♣ Lady Khadija spends her entire wealth in buying supplies of food, and mostly water.
- ♣ Despite the blockade round the valley, patrolled by the enemy, limited supplies get through at times; for example, the supplies taken by Lady Khadija’s nephew; the supplies are however in no way sufficient for so many people.

20 PUBLIC CHALLENGE FOR PROOF OF PROPHETHOOD

- ☛ In the 9th year of Prophethood (618/619 AD), the unbelievers have an opportunity to publicly humiliate the Prophet in front of Arabian royalty.
- ☛ A royal prince, Habib Malik is well educated in sciences, religions and magic.
- ☛ He has a young daughter, Satiha, who is partially paralysed, deaf, dumb and blind.
- ☛ The prince leads a delegation of about twenty thousand, with his daughter, to Makkah, for prayers for the recovery of his daughter.
- ☛ Abu Sufyan and Abu Jahal, seeing the large non-Makkan distinguished delegation, see the opportunity to finish off the Prophet's claim to Prophethood by suggesting to the prince that Muhammad, who claims to be a Prophet, may miraculously cure his daughter.
- ☛ A public meeting is arranged and on the appointed day, the unbelievers are led by Abu Sufyan and Abu Jahal to meet up with the royal party; all are in grand clothing, with all royal pageantry.
- ☛ The Prophet in contrast goes in simple clothing and manner.
- ☛ Habib then demands of the Prophet three miracles; he challenges the Prophet to reveal what is behind a tent on the side; the Prophet answers correctly therein is her daughter Satiha who is blind, dumb, deaf and partially paralysed.
- ☛ The prince then asks the Prophet if he can cure her conditions; the Prophet tells the prince to go to the tent where the daughter is now cured of all disabilities; this turns out to be so.

- ☪ It is noon time, and Habib now asks the Prophet to cover up the noon sky with complete darkness, with the moon positioned exactly above the Kabah; the Prophet prays again and that is exactly what happens - a solar eclipse occurs.
- ☪ The Prophet then points with his finger, and the moon divides into two halves separated by a distance; with another sign from the Prophet, the two halves join as whole again.
- ☪ The prince and some of his followers, and some Makkans, become convinced of the powers of the Prophet as being from Allah, and convert to Islam.
- ☪ The humiliation sought for by the unbelievers does not materialise; it turns out to have the opposite effect.
- ☪ But the isolation of the Prophet's family is continued.

21 ENDING OF ISOLATION

- ☉ The blockade lasts for a full three years, but still there is still no surrender from the family members in handing-over the Prophet to the unbelievers.
- ☉ The cries of children due to thirst and hunger now become unbearable, and some, related to the Hashimis, who carry influence in the enemy movement, and who constantly hear these cries are touched, and pity the innocent children.
- ☉ The move to revoke the covenant is led by Hisham, Zuhayr, Mutim Adi, Abu al-Bakhtari and Zamah.
- ☉ So, at one of the meetings of the Quraysh leaders, the proposal of ending the blockade is brought up by this group; Abu Jahal realises that prior consultations had taken place and he therefore leads a strong opposition saying that a solemn covenant cannot be easily revoked.
- ☉ It is a time of the “truce” month, and Abu Talib, upon instructions from the Prophet, comes to this meeting; Abu Jahal is under the impression that Abu Talib has come to surrender and hand-over the Prophet.
- ☉ Instead, Abu Talib, informs them of the Prophet’s message to these leaders that the covenant they had written is all eaten up by ants except for the words “In the name of the Lord.”
- ☉ The Quraysh leaders refuse to accept this as truth; the covenant is brought down, and sure enough, as foretold by the Prophet, no words remain on it except “In the name of the Lord.”
- ☉ This gives added ammunition to those few who want the blockade ended, saying the covenant is now Divinely written off.

Ⓒ The isolation is called off, having lasted for three consecutive years.

22 DEATH OF LOVED ONES

- ☉ In the 10th year of Prophethood (619/620 AD), soon after the ending of the isolation, the Prophet suffers personal bereavement.
- ☉ His uncle, guardian and protector, Abu Talib, dies.
- ☉ Within two months of Abu Talib's death, his wife Lady Khadija also dies.
- ☉ Both these persons were extremely close to the Prophet and they stood by him and for Islam in the most difficult days.
- ☉ Both had forsaken their lives and wealth for the Prophet and Islam.
- ☉ It was Abu Talib's position as one of the Chiefs of Quraysh that had protected the Prophet from open abuse by the Quraysh unbelievers.
- ☉ Abu Talib had very cleverly and diplomatically maintained his support for the Prophet without jeopardising and undermining his Chieftain status, which was crucial for protecting the Prophet.
- ☉ It was Lady Khadija who since the early times of the Islamic movement, spent her wealth in all causes for the propagation and defence of Islam.
- ☉ The Prophet is very much grieved and openly weeps for their departure, even months and years later.
- ☉ Because of his intense sadness of losing such close family members, the Prophet refers to this year as the Year of Sorrow ("Aam-ul-Huzn").

23 VISIT TO TAIF

- ☛ The death of Abu Talib, in the 10th year of Prophethood (619/620 AD), means the Quraysh are now uninhibited on their assault on the Prophet, for he is now without protection.
- ☛ Now the situation in Makkah becomes unbearable for the Prophet to further propagate Islam, so he decides to visit Taif to continue his mission there; Taif is about seventy miles south east of Makkah.
- ☛ But he is not welcomed at all in Taif and is thrown out.
- ☛ The leaders in Taif set free some thugs on the Prophet, to beat him out of town.
- ☛ On the run, the Prophet is given temporary refuge by two wealthy people, Atbah and Shibah.
- ☛ On his return to Makkah, he stops at a small town of Nakhlah (between Makkah and Taif) in the hope of finding a person to send a message to one of the friendly chiefs of Makkah to give him protection to enter the city.
- ☛ No one agrees to take this message, and the Prophet therefore proceeds to just outside the northern Makkan boundary at Mount Hira, where he finds an agreeable person to take his message to Mutim Adi.
- ☛ Mutim Adi, a non-Muslim, is one of the leading chiefs of Makkah (he was also instrumental in bringing a resolution to the unbelievers to revoke the isolation ban on the Prophet's family); he agrees to accord protection to the Prophet in Makkah.
- ☛ So, under the cover of darkness, protected by Mutim's sons, the Prophet comes to Mutim's house.

☉ But he is unable to spread the message publicly; even so, the unbelievers forewarn travellers at the border of Makkah that Muhammad is a magician and crazy, and should not be listened to.

24 FIRST AQABA PLEDGE

- ☉ Just as the propagation of Islam and the safety of Muslims and the Prophet look bleak, a new venue opens up from Yathrib (Madinah).
- ☉ The Prophet always makes contact with any visitor and pilgrim to Makkah and explains to them the message of Islam.
- ☉ Every year, people from Yathrib come to Makkah for the pilgrimage, and the Prophet propagates Islam to them, but they do not convert to become Muslims.
- ☉ When the people return to Yathrib, they talk about the Prophet in Makkah.
- ☉ Yathrib at the time consists mainly of two tribes, the Aws and Khazraj - the idol worshippers, and the Jews - of the monotheistic faith.
- ☉ In the 11th year of Prophethood (620/621 AD), a party of men from Yathrib come to Makkah for their regular annual pilgrimage.
- ☉ The party comes in contact with the Prophet and he explains in detail his mission.
- ☉ Six men (of the Khazraj tribe) from the group accept the faith of Islam.
- ☉ When they go back to Yathrib, they relate to others their experience with Prophet.
- ☉ The whole of Yathrib now talks about Islam.

- ☉ The following year, the 12th year of Prophethood (621/622 AD), another group of people from Yathrib meet the Prophet during the pilgrimage season.
- ☉ Seven more people, 5 from the Khazraj and 2 from the Aws tribes, accept the faith of Islam.
- ☉ The 12 converts (the presently 7, and the 5 of the six, from the previous year) make a written agreement with the Prophet which says:
 - we will not associate anyone with Allah
 - we will not steal
 - we will not commit adultery
 - we will not kill our children
 - we will not slander
 - we will perform good actions
- ☉ This comes to be known as the first Aqaba pledge, since the meeting between the Prophet and the men from Yathrib occurred at Aqaba, just outside the city of Makkah.
- ☉ This first Aqaba pledge is sometimes known as the Pledge of the Women; some reports say this is so because this pledge does not make mention of protecting the Prophet in a war situation (as the second Aqaba pledge does), since women are exempt from such wars.
- ☉ When these twelve faithfuls return to Yathrib, they in turn spread the message of Islam.
- ☉ The Prophet also sends two missionaries with them back to Yathrib to teach them the faith: Mus'ab Umayr and Abdullah Umme Maktoom.
- ☉ The people of Yathrib are very receptive to the teachings of Islam.

25 HEAVENLY ASCENSION

- ☛ The event of Meraj is the miraculous body ascension of the Prophet to the Heavens.
- ☛ Meraj happens on 27th Rajjab in the 12th year of Prophethood (621/622 AD), exactly twelve years on since the Divine call.
- ☛ Angel Jibraeel takes the Prophet, mounts on a Heavenly horse Buraq, from the house of Umme Hani (daughter of Abu Talib) where the Prophet was that night, to the Kabah, to Masjid-e-Aqsa (Baytul Muqadas) in Bethlehem where he leads the prayers over the past Prophets, to the Heavens, passing through various levels to the highest level.
- ☛ In the Heavens, the Prophet is shown the Paradise and Hell, the stars, the galaxy, the inter-space of peace and torture for the departed souls.
- ☛ He is then returned to earth by Angel Jibraeel at dawn.
- ☛ This unique journey is all done, miraculously, in un-quantifiable earthly time dimension; the Prophet is returned to earth and is seen again just before dawn of the same night, preparing for the dawn prayers.
- ☛ He tells the people the next morning of his visit; the Muslims believe him.
- ☛ The unbelievers say he has just made up the story; the Prophet then tells them of the various caravans he saw from Bethlehem, heading towards Makkah (and they surely arrive, as described by the Prophet).
- ☛ The Prophet also gives a detailed description of the Masjid-e-

Aqsa in Bethlehem, where he had never been before, and those who have been there collaborate the accurate description given by the Prophet.

26 SECOND AQABA PLEDGE

- ☛ In the 13th year of Prophethood (622/623 AD), a large party of about 500 people from Yathrib (Madinah) leave for Makkah in the pilgrimage season to go meet and hear the Prophet.
- ☛ Of the 500 people, include 75 Muslims (including 2 women).
- ☛ On the 13th night of Zilhajj, at Aqaba, when the unbelievers are asleep, the Prophet meets with the group of 75.
- ☛ They invite the Prophet to migrate to Yathrib.
- ☛ The Prophet has with him his uncle, Abbas, son of Abdul Muttalib, who is the formal head of the family and his protector; Abbas tells the Yathrib people that should the Prophet go to Yathrib, then the people should be ready to defend and protect him, in arms if necessary, as the Hashimi family has done in Makkah.
- ☛ They pledge the same agreement as the first group; in addition though, they promise to defend in arms and support the Prophet, in Yathrib, from the enemies of Islam; this is referred to as the second Aqaba pledge.
- ☛ The people return to Yathrib, and the Prophet promises them that he will join them in good time.

27 WHY YATHRIB IS RESPONSIVE

- ♣ Yathrib (Madinah) had three classes of population; the first two were idol worshippers of the Aws and Khazraj tribes, and the third was the Jews.
- ♣ The Jews are once defeated when the two tribes in Yathrib combined forces to fight against the Jewish influence; the Jews now realise their existence and influence will be threatened as long as these two tribes are united.
- ♣ The Jews feel threatened by the unity of these two tribes and, so they create enmity between the two tribes, thereby ensuring their (Jews') domination, wealth and influence in the community.
- ♣ There are thus frequent civil wars between the tribes of Aws and Khazraj, resulting from the deliberate divisive policy by the Jews.
- ♣ Such frequent wars could only be stopped and the community united under a neutral and charismatic leader (as Qusay did in his time).
- ♣ Abdullah Ubay, a Khazraj leader, is manoeuvring to be such a leader.
- ♣ In the battle of Bu'ath, the most bitter and savage of the civil wars in Yathrib, Abdullah withdraws his men on the eve of the battle against the Aws, with a view to offer a conciliatory hand to the Aws so as to make his leadership acceptable to them.
- ♣ There is still some doubt amongst the Aws whether Abdullah Ubay would be acceptable and capable of healing the divisions between the two tribes.
- ♣ It is at this time, just after the Bu'ath civil war, that six men of the

Khazraj tribe had converted to Islam and come back to Yathrib telling the people of the Prophet in Makkah.

- ☪ From purely selfish motives, some of the Yathrib people see a chance of finding a neutral, unifying leader in the Prophet.
- ☪ Further, the Jews were always warning the Arab polytheists of a Prophet to come who would side with the Jews in bringing order and justice wherever chaos and tyranny exists.
- ☪ In an attempt to beat the Jews into having the Prophet on their side, the Aws and the Khazraj tribes hurry to accept Islam, welcome the Prophet and so “have the Prophet” on their side, rather than the Jews.
- ☪ Also, the Quraysh unbelievers (in Makkah) do not accept the Islamic ways for it is against their business interests, control of political power and social status in Arabia.
- ☪ The Arab polytheists in Yathrib have no such pretensions to protect, and are therefore more accommodating to the Islamic ways.

28 PLAN TO KILL THE PROPHET

- ☛ In Makkah, the morning following the second Aqba pledge, news leaks out that a pact has been agreed between the people of Yathrib (Madinah) and the Prophet.
- ☛ The Quraysh unbelievers question the rest of the group from Yathrib which consisted of about 500 people (only 75 people had given their pledge in secret at Aqba).
- ☛ Abdullah Ubay, the aspiring leader from Yathrib, knows nothing of this pledge, and gives such assurances to the Quraysh chiefs.
- ☛ The Quraysh chiefs leave to make further enquiries.
- ☛ Meanwhile, the Muslims from Yathrib make haste and leave Makkah the same day; this simply confirms the suspicions of the Quraysh that some pact must have been reached.
- ☛ However, the Yathrib group had by then left the city beyond the immediate reach of the Makkans.
- ☛ The Quraysh unbelievers are even more hostile towards the Prophet.
- ☛ The unbelievers are very worried that the Prophet will find a warm reception in Yathrib and the message of Islam will spread beyond their frontiers.
- ☛ Thus, the unbelievers re-start an active campaign of persecution and torture of the Muslims in Makkah.
- ☛ The Prophet advises his followers to migrate to Yathrib where they are guaranteed of a warm reception.

- ☛ Most Muslims manage to leave Makkah; some are put in jail separated from their families; some men have to leave their families behind as the Makkan authorities would not allow the Muslims to take their wives (of Quraysh origin) and children with them.
- ☛ However, the Quraysh could not completely stop the migration by torturing or imprisoning all the Muslims, for fear of alienating the rest of the tribes; the Quraysh need all the support of the Makkan tribes in combating the message of Islam and fighting the Prophet and his influence.
- ☛ The Quraysh are now seriously worried that the Prophet himself might leave for Yathrib and find a safe haven there.
- ☛ They are more worried now for even if the Prophet were to remain in Makkah, the Muslims from Yathrib might come to his defence.
- ☛ So they have to come up with a plan to stop the Prophet exercising his influence once and for all.
- ☛ It is now the 14th year of Prophethood (622/623 AD), and Quraysh chiefs plan to kill the Prophet.
- ☛ A killer from each major tribe in Makkah is chosen, armed with a sharp sword, to simultaneously kill the Prophet; in this way, no any single tribe is blamed, and any retaliation by the Hashimis would be difficult.

29 MIGRATION (HIJRA)

- ☛ It is Thursday, eve of 2nd Rabil Awwal, in the 14th year of Prophethood (622/623 AD), when the murder of the Prophet is to be executed.
- ☛ Allah now commands His Prophet to leave Makkah for Yathrib (Madinah).
- ☛ Prophets never ever leave their place of mission until commanded by Allah.
- ☛ Imam Ali (as) sleeps in the bed of the Prophet on this fateful night, upon the Prophet's request.
- ☛ The Prophet instructs Imam Ali (as) to return the peoples' deposits, send for camels and a guide after three days to Mount Thaur, and then join him at Yathrib with the rest of the family.
- ☛ The Prophet recites a few verses from the Sura-e-Yaseen and blows over the enemies.
- ☛ The enemies then do not see the Prophet leave his house (dawn of Friday, 2nd Rabil Awwal).
- ☛ On the way, the Prophet meets Abu Bakr whom he takes with him.
- ☛ The Prophet takes the indirect route to Yathrib via south, rather than the direct route via north-west.
- ☛ At Mount Thaur, to the south of Makkah, they get into a narrow cave.
- ☛ In the early morning, the killers find Imam Ali (as) in bed.

- ♣ A reward of 100 camels and more is offered for the capture of the Prophet, dead or alive.
- ♣ A massive search is underway and footprint experts are hired to track the Prophet.
- ♣ The Prophet and Abu Bakr hide in a cave, which by a miracle, then has an unbroken spider cobweb covering the entrance, and planted in front of the cave is a tree, with pigeons hatching eggs in a nest.
- ♣ The killers and the expert tracker trace the Prophet to the cave, but seeing these undisturbed signs, they are convinced there has been no recent entry.
- ♣ This migration marks the beginning of the year of Islamic calendar; the actual Islamic calendar starts on 1st Muharram, two Islamic months earlier than the day of Hijra itself (The Hijra day was in the first week of September 622 AD, so the Hijra calendar starts on 16th July 622 AD).
- ♣ On Monday (5th Rabil Awwal), a guide named Abdullah Urayqit, with camels arrive at Mount Thaur, sent by Imam Ali (as); the Prophet, Abu Bakr and the guide take the indirect route south, cut west and then north, parallel to the Red Sea coast and then cut across east to Yathrib.
- ♣ After a week's journey, the Prophet arrives at a suburb of Yathrib at a place called Quba on Monday, 12th Rabil Awwal.
- ♣ Quba is the first greenery town in the desert surrounding Yathrib; it is at Quba where most of the Makkan Muslim immigrants still are.
- ♣ The news of the Prophet's migration from Makkah to Yathrib has

by now reached Yathrib, and there are a lot of people who come to Quba to welcome him.

- ☉ At Quba, he waits for Imam Ali (as) and the rest of his immediate family to join him; they arrive three days later (Thursday, 15th Rabil Awwal).
- ☉ At Quba the first mosque is built, and the Prophet lays down the foundation stone.
- ☉ In the morning of Friday, 16th Rabil Awwal, the Prophet accompanied by the people leaves Quba for the city centre of Yathrib itself.
- ☉ The group stops about halfway between Quba and Yathrib at a place called Ranawna, where the Prophet delivers a sermon and leads the first ever Friday prayers; since then, this practice continues until today.
- ☉ A huge crowd lines the way when the Prophet enters the city of Yathrib, where he is jubilantly and enthusiastically welcomed.
- ☉ The Aws and Khazraj men line up with a guard of honour with their swords drawn out of reverence and respect to the Prophet, and to affirm their second Aqaba pledge to protect him, not that he needed that protection in Yathrib (as he did in Makkah).
- ☉ The Prophet arrives in Yathrib itself on Friday, 16th Rabil Awwal (in the third week of September 622 AD), just a day short of his 53rd birthday.
- ☉ The city of Yathrib is renamed Madinah-tun-Nabi: The City of The Prophet, or in short now, simply Madinah - The City.
- ☉ People are all offering their homes for the Prophet to live in.

- ☪ The Prophet says wherever his camel stops is where the mosque and his house will be built, and meanwhile he will stay with the host whose home is nearest to this spot.
- ☪ The camel stops on a spacious land belonging to two orphan boys, Sahl and Suhayl; the Prophet purchases this land from the boys, despite it being offered as a gift.
- ☪ The Prophet stays in the nearby house of Khalid Zaid, more commonly known as Abu Ayyub Ansari until the completion of the mosque construction.
- ☪ The mosque is constructed from clay bricks, mud, palm-wood rafters, palm leaves and branches roofing, palm tree trunks pillared; this mosque is known as the Prophet's Mosque (Masjid-e-Nabbawi).
- ☪ Until now, Namaaz was offered in 2 Rakaats, except for Maghrib which was in three; after the completion of the mosque, the exact number of Rakaats, as we know today, is now revealed.
- ☪ Also revealed is the method of calling the faithful to prayers, the Azan and Ehqamat; the Prophet asks Imam Ali (as) to teach these two calls to Bilal, who thus becomes the first Muazzin.

30 SITUATION IN MADINAH

- ♣ The Prophet is now the supreme leader of all the people in Madinah, Muslims and Jews alike.
- ♣ The 1st Year of Hijra (622/623 AD) thus involves the Prophet in defining the constitution and the government for Madinah.
- ♣ In forming the first ever Islamic government, the Prophet has to ensure fair play amongst all people, without compromising Islamic principles.
- ♣ In Madinah, the hostilities take a different form, although the general atmosphere is very conducive to the propagation and practising of Islam.
- ♣ The Prophet still faces danger of assassination and sabotage from the Makkan unbelievers.
- ♣ He also faces danger from the Jews in Madinah who control the local economy, for fear of losing their economical hold on Madinah.
- ♣ He has to deal with the “hypocrites”; in Makkah all the Muslims were of sincere faith, always to the detriment of their safety when they joined the fold of Islam.
- ♣ In Madinah, the hypocrites had to join the Islamic movement, in order to create disunity and discord within the Muslims, since the Prophet is in a stronger position and cannot be fought from outside the movement, as was the case in Makkah when he was kept in check by the powerful establishment.
- ♣ The Prophet has to deal with a potential social disorder of the sudden presence of the Makkan Muslims with the local people.

- ☉ The immigrants are new in Madinah and have to make a living and assimilate in the local community.
- ☉ So one of the first steps in establishing an Islamic government is to ensure unity between the immigrants and the indigenous.
- ☉ The Prophet pairs up an immigrant with the local Muslims (save for himself with Imam Ali (as)) as “brothers”; this way, he ensures the political, spiritual and social unity of all the Muslims in Madinah.
- ☉ The Prophet draws up the first ever Islamic constitution which is of 37 articles dealing with the affairs of the people and the State; it clearly defines the freedom of faith, social welfare, responsibility and laws, on an individual and collective basis, and lays down the internal and external defence policies of the State.

31 OPPOSING FORCES

- ☉ The Prophet is not left in peace in Madinah; he has to tackle opposition to the Islamic government from three areas: the Madinite Jews, the Madinite Arabs and the Makkan Arabs.

THE MADINITE JEWS

- ☉ The Prophet has gone out of his way to accommodate the customs and beliefs of the Madinite Jews in the government constitution, safeguarding their citizen rights and freedom.
- ☉ The Jews are however very envious of the Prophet for two reasons.
 - ☉ Firstly, they see their economic hold over the Madinite Arabs slipping away, for, until now, it is the Jews who are controlling the commerce, and it is the Jews who are making money from the local Arabs by charging excessive interest.
 - ☉ Secondly, they also fear losing political power and influence over the Arabs, for until now, it is in their interest to divide and rule the two main Madinite tribes (Aws and Khazraj).
- ☉ In both cases, economical and political, the Prophet is now fast becoming the undisputed leader of Madinah and the surrounding areas.
- ☉ However, the Jews realise that they cannot openly oppose the Prophet and his government, for the Arabs have agreed to the Aqba pledge to defend the Prophet in Madinah against all internal and external aggression.
- ☉ So they pretend to agree to the constitution, and not to offer any opposition to the Prophet.

- ✪ However, they bide their time and take advantage of every opportunity to undermine the Prophet's leadership and de-stabilise the government.
- ✪ The Jews adopt three methods in opposing the Prophet; firstly, they organise many debates claiming superiority of their faith against Islam, thereby causing mischief amongst the ordinary Muslims, especially when the Prophet is not around to answer them.
- ✪ It is partly because of this reason to disassociate the Muslims from the Jews, Allah commands the Prophet, in 2 AH (623/624 AD), whilst he is leading Zohr prayers, to change the common Qibla of Jerusalem to Kabah in Makkah (another reason is to test the steadfastness of the Muslims to see if they will follow their Prophet's actions, even whilst in prayers).
- ✪ The second method of opposition is to cause, at every available opportunity, dissension amongst the Aws and Khazraj Arab Muslims with a view to bring back the old days of enmity between them, and thus weaken their unity against Islam.
- ✪ The third opposing tactic is to side with the opposition, by giving active support and encouragement to the Madinite hypocrites, the Madinite surrounding tribes opposed to the Prophet, and the Makkan unbelievers, in fighting against the Prophet and his government.

THE MADINITE ARABS

- ✪ The majority of the Madinite Arabs sincerely and warmly embrace Islam.
- ✪ A few sub-groupings are not convinced of the new faith, but they pretend to accept Islam, although inwardly, have the purpose to

destroy Islam whenever and however an opportunity offers itself; these are the hypocrites (munafiqin).

- ☛ This group is led by one Abdullah Ubay, who is from the Khazraj tribe.
- ☛ Just before the Aqaba agreement, there is an overwhelming agreement amongst the Madinites that Abdullah Ubay will be their leader and unite all the tribes.
- ☛ The Aqaba pledge puts a stop to his ambitions, and he therefore sees the Prophet as his personal enemy and holds him responsible for the change of heart of the Madinite people in having him (Abdullah) as their leader.
- ☛ He therefore becomes the leader of the hypocrites, and leads the underground activities, from within the Islamic movement, against the Prophet and the government.
- ☛ Abdullah Ubay also becomes the contact point for non-Muslims wishing to overthrow the Prophet; these non-Muslims are the Madinite Jews and the Makkan unbelievers.

THE MAKKAN UNBELIEVERS

- ☛ The Makkan unbelievers, led by the Quraysh, are increasingly worried of the growing influence of the Prophet and the establishment of the Islamic government in Madinah.
- ☛ They had, from the start at the second Aqaba pledge, warned the Madinites that they will come after the Prophet even in Madinah, even if it meant, reluctantly, fighting the fellow Arabs in Madinah.
- ☛ With the Prophet consolidating his position in Madinah, the

Makkan unbelievers organise various incursions to the outskirts of Madinite communities.

- ☛ These incursions are for two purposes: to test the defence of the Madinite forces and to warn the surrounding communities in Madinah, that they are not immuned from Makkan attacks if they support the Prophet.
- ☛ The Quraysh also try to win alliances with the Madinite outskirt communities, especially the Banu Kanana, whose territory they would have to pass through to get to Madinah.
- ☛ The Quraysh write to Abdullah Ubay that he should make arrangements for the assassination of the Prophet, or face the Makkan army, who will invade Madinah.
- ☛ The Quraysh also make alliances with the Madinite Jews and the Arabs of the surrounding communities to side with them against the Prophet.

32 RECONNAISSANCE PARTIES

- ☉ Against the background of many Makkan incursions into the boundary of Madinah, the Prophet has to take steps to protect his people.
- ☉ It is the responsibility of the leader, in this case the Prophet, to ensure the defence of his country and its people.
- ☉ So, the Prophet organises a number of groups and sends them to various locations at the boundaries of Madinah to get intelligence on the movement of the Quraysh.
- ☉ There are two purposes for these reconnaissance parties, to the boundaries of Madinah - east, west, north and south.
- ☉ Firstly, the reconnaissance parties gather intelligence of the enemy's movements.
- ☉ Secondly, they make alliances with the outpost settlements to side with the Muslims in case of a Makkan attack, in return of the Madinite government protection at all times.
- ☉ In some cases, the Prophet himself would join these reconnaissance groups.
- ☉ The intention of the Prophet has never been to organise invasion parties against the Quraysh incursions parties; this is clear from the relatively few number of people from the Muslim parties compared to the many from the Quraysh parties.
- ☉ Furthermore, the Prophet issues clear and unambiguous instructions to these reconnaissance parties never to engage in any fights with the opposite parties.

- ☉ The reconnaissance parties, for example, are:
- Hamza Abdul Muttalib leads a party, to the west (Red Sea coast), of 30 Muslims who come in contact with about 300 Quraysh
 - A part of 60 Muslims is led by Ubayda - son of Harith - son of Abdul Muttalib and they face a group of 200 Quraysh
 - Saad Waqqas takes eight men to the south

33 EVENTS LEADING TO BADR

- ☛ Now, in the year 2 AH (623/624 AD), the Quraysh decide to go all out for invading the Muslims, and so, a lot of investment is put in the major caravan going to Syria for the season's trade.
- ☛ All the profits from this major consignment is to be used for the battle against the Muslims, and the caravan is in the charge of no lesser a person than Abu Sufyan himself, the arch-enemy of the Prophet, and one of the nobles and prominent citizen of the Quraysh and Makkah.
- ☛ On the way from Madinah to Syria, the caravan encounters no opposition from the Muslim reconnaissance parties.
- ☛ Abu Sufyan, typical of his concern for the goods, fears that perhaps, on the return journey when the camels are fully loaded with goods from Syria, and with only about 40 escorts with him, the Muslims may try an ambush, as the short route - from Syria in the north, to Makkah in the south east - has to pass through the outskirts of Madinah.
- ☛ So, on the return journey, Abu Sufyan sends one of his escorts, Zamzam Amr Ghafari, well in advance to Makkah to inform them of the potential danger of ambush to the caravan on the way back.
- ☛ Zamzam, upon instructions from Abu Sufyan, uses dramatics to effect his message; he cuts his camel's ears and lets the blood flow freely, and he rips off his shirt to pieces, all giving the impression of a very violent ambush; he shouts in the market square of Makkah of the danger of ambush to the caravan from the Muslims in Madinah.
- ☛ The unbelievers immediately take this threat seriously, and

mobilise a big group to go and defend the caravan; they reason that after all, the purpose of the caravan in itself was to make profit to arm the Makkans and fight against the Muslims.

- ♣ An army group of about 1,000 men, led by Abu Jahal, is assembled, all strongly armed and well equipped with arms, camels and horses.
- ♣ Meanwhile, back in Madinah, the Prophet gets reports, through his intelligence reconnaissance parties, of the return journey of Abu Sufyan, and of the huge well equipped army proceeding to Madinah for a decisive battle against the Muslims.
- ♣ So, the Prophet has to decide on a course of action for the Muslims: either to ambush the caravan (this is obviously not likely to be favoured by the Prophet, for an Infallible will not sanction highway robbery) or to fight in defence against the incoming invading army.
- ♣ The Prophet calls for consultation with the Muslims.
- ♣ Some Muslims, out of greed and cowardice, prefer to attack the caravan, as it would mean a lot of booty and much less casualty as it is protected by only 40 guards; some caution against confronting the mighty and well equipped Makkan army.
- ♣ On the other hand, a fight against the Makkan army would certainly mean a lot of casualties and much less booty.
- ♣ The Prophet consensually steers the meeting to the option of confronting the invading army; he takes particular care to get the consent of the Ansars (the Helpers - the indigenous Madinite Muslims).
- ♣ For the Ansars had initially only agreed to a pact (at Aqaba)

protecting the Prophet from internal and external enemies within the Madinah boundary; going to meet the incoming army means defending the Prophet outside the Madinah boundary; hence, the express agreement of the Ansars was needed to now offer their support for defence outside the Madinah boundary.

- ♣ So the Prophet leads the Muslims southwards to Badr to meet the incoming army, and not northwards to intercept the caravan of Abu Sufyan coming back from Syria in the north.
- ♣ Meanwhile, Abu Sufyan, decides to take the longer and tougher, but safer route along the Red Sea coast and then cut across to Makkah.
- ♣ Abu Sufyan sends a message to the Makkan army that he has changed route and the army should head back to Makkah.
- ♣ The Makkan army, who by now had left Makkah, decide to press ahead, and go to war with the Muslims, rather than go back home to Makkah; for after all, they had been planning just for this occasion.

34 BADR HOLY WAR

- ☛ The Muslims leave Madinah on 12th Ramadhan 2 AH (623/624 AD), and meet the Makkan army at Badr on 17th Ramadhan.
- ☛ Badr is about 80 miles from Madinah and about 200 miles from Makkah; Badr was an oasis area.
- ☛ The Muslims are 313 in number, poorly equipped with arms or shields, seventy camels, and two horses.
- ☛ Their low numbers is compensated by their conviction in faith and in the Prophet.
- ☛ Many Muslims have to face friends and family members from the Makkan side; however, loyalty to Islam overrides any personal feelings.
- ☛ The Makkan army numbers about 1,000 and are well equipped with arms and shields.
- ☛ As was the Arab war custom, the battle is fought with single combats of brave people from either side.
- ☛ The Quraysh send out their finest in the single combats: two brothers, Utba Rabiah and Shaybah Rabiah, and Utba's son, Walid (Utba is the father of Hind, the wife of Abu Sufyan).
- ☛ The Muslims send out their finest, Hamza, Ali and Ubayda (son of Harith, son of Abdul Muttalib).
- ☛ All the three unbelievers are killed, and from amongst the Muslims, Ubayda is martyred.
- ☛ Seeing the losses they are taking, the Makkans initiate a general

attack (contrary to the custom of a one-to-one combat); the Muslims loose 14 people, and the Makkans loose 70 people (including Abu Jahal) and about another 70 are taken as prisoners of war.

- ☉ The prisoners are set free on three accounts; the first group, who can afford to pay for their freedom; the second group who cannot afford to buy their freedom are let free by the Prophet; the third group, the literate ones are asked to educate the Muslims in return for their freedom.

- ☉ The Badr holy war has important consequences:
 - in the first ever holy war, the defending Muslims win against the invading army, thereby boosting morale tremendously
 - it establishes the Muslims as a force to be reckoned with
 - the Islamic movement graduates from a religious movement to a fully fledged Islamic State
 - the Madinite Jews are very disappointed for they never expected the Muslims to win against the might of Makkah, and they now fear the power of the Muslims
 - the Madinite hypocrites become equally alarmed at the growing power of the Muslims
 - the Quraysh ruling family is humiliated by loosing the war, and its high ranking men
 - with the death of Abu Jahal, Abu Sufyan becomes the new Chief of the Quraysh and he vows to take revenge
 - Abu Sufyan's wife, Hind, having lost her uncle (Shaybah), father (Utba) and brother (Walid), is equally determined to extract revenge from the Muslims
 - the small adjoining communities of Madinah now make alliances with the Prophet, rather than the Makkans.

35 QAYNUQA JEWS DEPORTED

- ♣ The Jews in and around Madinah are now very apprehensive of the Muslim power.
- ♣ There are strong concentrations of Jews in the suburbs of Madinah, especially at Khaybar and Wadi-ul Qura; and in the city centre of Madinah, it is the Jews of Banu Qaynuqa.
- ♣ The Qaynuqa Jews are the ones who are most apprehensive now, for it is they who control the economy of the city centre, and their life is integrated with the local Muslims.
- ♣ The Qaynuqa Jews now start to actively undermine the Muslims, by slandering the Islamic faith, mainly in the form of poems, thereby breaking the constitution requiring different religions to be tolerant of each other.
- ♣ The Prophet goes to their locality and gives them a verbal warning of the consequences if they continue to incite the Muslims with hatred and insurgents.
- ♣ The Qaynuqa Jews take a superior role, and challenge the Prophet that they cannot be easily beaten like the Makkan Quraysh.
- ♣ The Qaynuqa Jews continue their taunts against the Muslims, but the Prophet exercises restraint in using force against them.
- ♣ Once, a Muslim lady is ridiculed by a Jew who strips part of her dress, in the shopping centre in the area of Qaynuqa Jews; an Arab Muslim is incensed by this dishonour and in revenge kills the guilty Jew.
- ♣ The on-looking Jews in turn attack the Muslim Arab who is also killed.

- ✪ However, the incident sparks off a lot of unrest, simmering now for a long time between the Qaynuqa Jews and the Muslims.
- ✪ There is now a great danger of the Muslims using force to drive out the Jews from the shopping centre.
- ✪ The Jews therefore take refuge in their homes which are strong forts, and are not easily penetrated.
- ✪ The Prophet orders a blockade on the homes, but orders that force should not be used, in the hope of a peaceful surrender by the Jews.
- ✪ The siege lasts for two weeks, and finally the Jews surrender.
- ✪ The Prophet, instead of using force against the Jews, orders their deportation out of Madinah.
- ✪ The Qaynuqa Jews leave for the far suburbs of Madinah to Wadi-ul Qura to join other Jews living there.

36 EVENTS LEADING TO OHAD

- ☛ After Badr and the deportation of the Jews, there are many small uprisings against the government, but these are handled by the Prophet (and in some of them, the Prophet himself participates).
- ☛ These uprisings are usually from the tribes of the surrounding communities, sometimes supported by the Quraysh and/or the Jews.
- ☛ So, with these unsuccessful uprisings, most of the surrounding tribal communities now have a pact of alliance with Madinah, guaranteeing protection from Madinah, provided they do not side with the enemy.
- ☛ In view of these outpost communities allying with Madinah, the Quraysh therefore now change their trade route from Makkah to Syria; instead of going via Madinah or the Red Sea coast, they decide it is much safer, though harder, to go north via Iraq, and then cut westwards to Syria.
- ☛ In Makkah, the Quraysh are still smarting from the defeat of Badr a year earlier; they swear vengeance.
- ☛ The womenfolk constantly pressurise their men into taking a decisive revenge against the Muslims.
- ☛ All the Makkans are now taxed to contribute to arm the army, which is now being mobilised.
- ☛ The Makkans now regroup to form a well equipped army with many soldiers, with the intention to finish off the Muslims, once and for all.
- ☛ The Makkan army forms an alliance with other surrounding

tribes who are given financial inducements to allow their men-folk join the Makkan army.

- ♣ Against Arabic custom, even the womenfolk prepare to accompany the army, so as to rouse them with songs and poems in attacking the Muslims.
- ♣ There is another tactical advantage in bringing their womenfolk along, for the unbelievers would be shamed into running away from the battle if under attack, thereby leaving their womenfolk behind at the mercy of the opposite side.
- ♣ Also, Hind, Abu Sufyan's wife, is playing an active part in mobilising the forces, for she wants personal revenge for her uncle, father and brother killed at Badr.
- ♣ Hind promises one of the Ethiopian slaves, Wahshi, an expert lancer, his freedom if in the forthcoming battle he kills any of the three Muslims: the Prophet, Imam Ali (as), Hamza.
- ♣ Other slaves are also made promises of wealth and freedom to entice them to fight against the Muslims.
- ♣ The Prophet in Madinah gets intelligence reports of the rallying of the army and its advancement to Madinah, and holds a war cabinet.
- ♣ Abdullah Ubay, the leader of the hypocrites, proposes a fortified defence from within Madinah (whereby men engage in one-to-one fighting in the streets, and the women-folk stone the enemy from the roof tops); this was a clear way to defeat, and perhaps it was what Abdullah Ubay, may have intended.
- ♣ The consensus amongst the Muslims, under the leadership of the Prophet, is to face the Makkan army outside Madinah.

37 OHAD HOLY WAR

- ☛ The Makkan alliance consists of about 4,000 well equipped men.
- ☛ The Muslim army, led by the Prophet, consists of about 1,000 men.
- ☛ On the way to Madinah, at Abwa, where Lady Aameena (as) - the Prophet's mother - is buried, Hind and a few others want to exhume and mutilate her body, for such is their vengeance against the Prophet, but their suggestion is severely condemned by their leaders.
- ☛ The two armies meet at Aqiq, at the foot of Mount Ohad, about 5 miles north of Madinah.
- ☛ The huge Makkan army could not approach from the south due to the dense plantation, from the east or west due to the hilly terrain; thus they detour to the north.
- ☛ The Makkan army positions itself at Ohad on 5th Shawwal, 3 AH (624/625 AD), ready for invading Madinah.
- ☛ The Muslims leave Madinah on 6th Shawwal, 3 AH (624/625 AD) to arrive and meet the unbelievers at Ohad.
- ☛ On the way out of Madinah, Abdullah Ubay (the hypocrite, who aspired to be the leader in Madinah), pulls out of the Muslim army and takes with him his 300 soldiers.
- ☛ This leaves about 700 Muslims facing 4,000 unbelievers.
- ☛ At Ohad, under the cover of darkness at night, the Prophet strategically positions his army on a higher altitude, and face the Makkans, such that the mountain is behind him; he gives

strictest orders to the group under the command of Abdullah Jabir, not to leave the back ridge (between two hills) unguarded at any time, in victory or defeat, in case the enemy decide to use the gap to attack from the back.

- ✪ The Ohad holy war takes place on 7th Shawwal, 3 AH (624/625 AD), just over a year after the Badr campaign.
- ✪ As customary, the battle starts with single combats, but soon the Makkans resort to general attacks.
- ✪ At some point, in order to save their lives, some of the Makkan army run away from the battlefield, leaving their weapons behind.
- ✪ Some of the Muslims on the battlefield start to collect the weapons.
- ✪ The Muslim soldiers who are guarding the mountain side, think the battle is over and they are loosing out on the booty, so they leave their post (against the express orders of the Prophet), despite the protests of their commander, Abdullah Jabir, and enter the battlefield to collect the booty.
- ✪ This leaves the vulnerable passage guarded by only ten (instead of the original fifty) soldiers.
- ✪ Khalid Walid, the brave Makkan soldier, had earlier repeatedly tried to break the defence at the mountain side but was unsuccessful.
- ✪ Now, though, with only ten archers left, he sees his chance and breaks through the defence.
- ✪ The Muslims are now being attacked by the enemy from behind, and are taken by surprise.

- ♣ Confusion and disorder takes over, the Makkans take the initiative, and the Muslims are now on the defensive.
- ♣ The chaos is compounded by the rumour that the Prophet has also been killed; the rumour is started by the Makkan armies, perhaps mistakenly thinking that they had killed the Prophet, or from a tactical consideration.
- ♣ Some Muslims now put up no fight saying that there is no point to continue fighting if the Prophet is killed.
- ♣ Other Muslims, very few, including Imam Ali (as), continue to fight on, for the holy war is fought for the Islamic principles.
- ♣ The Prophet himself is under fierce attack from five soldiers, and it is Imam Ali (as) who comes to his defence; it is here when the Prophet entrusts his sword “Zulfikar” to Imam Ali (as).
- ♣ In the battle, Hamza is fatally lanced by the Ethiopian slave, Wahshi, and later, Hind, gets her revenge by cutting open the wound on Hamza’s body with her bare hands, to extract his liver and eat it.
- ♣ And then, an incredulous thing happens: instead of driving home their advantage and finish off the battle, the Makkans leave the battle field to head for Makkah, with the call that they will meet the Muslims the following year at Badr.
- ♣ This inexplicable behaviour can only be explained by the Divine intervention.
- ♣ When the Muslims get the news that the Prophet is alive, but wounded, those who had run away from the battlefield to the valley of Ohad, are now greatly embarrassed.

- ☪ The battle ends in stalemate, with no one coming out in overall victory, but the Makkans have a slight edge over the Muslims.
- ☪ The Muslims loose 70 men and many wounded; the Makkans loose about 30 and many wounded.
- ☪ That evening, the Muslims bury their dead and return to Madinah, but the following day, the Prophet leads a group of about 70; the group is in fact, the wounded ones, for the unwounded had stayed away from the battlefield in the confusion, showing their true colours of no firm conviction in Islam.
- ☪ They go to Hamra-al-Asad, about 8 miles outside Madinah, and stand guard for 3 days, to engage with the Makkans in case they decide to come back and complete the battle; the Makkans do not come back.

38 AFTER OHAD

- ♣ The stalemate of the Ohad holy war is to give the Madinite Jews and the hypocrites a chance to rally and kill the Prophet, with the thinking that the Muslims are demoralised and certainly not in a stronger position they were after the Badr.
- ♣ The Madinite Jews of Banu Nazir plan to assassinate the Prophet by throwing a boulder over his head by entrapping the Prophet to pass through a particular building when attending one of the meetings between the Jews and the Muslims.
- ♣ The Prophet gets wind of the plan and refuses to go to that particular building to meet the Jews.
- ♣ Due to the Prophet's leniency, the Nazir Jews are subsequently deported, instead of being killed and/or their property confiscated - this being the laid down punishment for planning to murder the Prophet.
- ♣ Upon hearing of the deportation of the Nazir Jews, Abdullah Ubay of the hypocrites sends a message to the leaders of the Nazir, saying he would provide the Jews with about 2,000 soldiers to fight the Prophet.
- ♣ The Nazir, now promised support from the Madinite Arabs (of the hypocrite batch) decide not to leave Madinah; they arm themselves with provisions and ammunition and take refuge in their forts.
- ♣ The Prophet and the rest of the Muslims blockade the forts, but there is no sign of support for the Nazir from Abdullah Ubay.
- ♣ The Nazir Jews finally, under no choice, leave Madinah, destroying their buildings behind them, so the Muslims

cannot occupy them; some go to Khaybar (a further suburb on the boundary of Madinah), and some to Syria.

- ☉ The Makkans, on their retreat from Ohad a year earlier, challenged the Muslims that they will be back a year later to finish the Muslims off; so in Shawwal of 4 AH (625/626 AD), when the Prophet gets reports of the mobilisation of the Makkan forces, he leaves Madinah for Ohad with about 1,500 men.
- ☉ Abu Sufyan and his men leave Makkah for Ohad, but half way through, gets cold feet and returns home, with the excuse that the weather then is not suitable for a battle.
- ☉ The Muslims stay at Badr for a week waiting to answer to the challenge of the unbelievers, but no one shows up.

39 EVENTS LEADING TO KHANDAQ

- ♣ The Makkan Quraysh now find willing partners, the deported Jews, to side with against the Prophet.
- ♣ The Nazir Jews are determined to avenge the Prophet for throwing them out of Madinah.
- ♣ They team with the neighbouring Arab tribe of Banu Wail, who are also against the Islamic movement in Madinah.
- ♣ The leaders of the Nazir and the Wail go to Makkah, and form an alliance with the Quraysh leadership, promising support from the Qaynuqa and Nazir Jews, and other mercenaries warriors from the surrounding tribes of Banu Ghaftan, Banu Asad, Banu Ashja, Banu Kinana, Banu Fizara.
- ♣ The Quraysh now see that with the alliance of such support, they may well be able to finish off the Prophet.
- ♣ Soon, alliances are made with numerous surrounding tribes opposed to the Prophet.
- ♣ A meticulous plan is in operation to invade the Muslims in Madinah itself.
- ♣ The Prophet, through his intelligence network, gets reports of a strong alliance being planned against him, with the invasion coming from the north.
- ♣ The invasion is from the north as the Quraysh, coming from the south, team up with the rest of the allies who are to the north of Madinah; furthermore, like in the Ohad campaign, the terrain immediately to the south of Madinah is unsuitable for large troop movements.

- ♣ Again, the Prophet calls for consultation with the Muslims, in which Salman (the Persian) proposes a Persian solution: digging of a wide trench around the vulnerable points along the Madinah northern boundary, which are unshielded by the hills; the eastern and western boundaries are shielded by hilly regions; in the south, there is a dense plantation.
- ♣ This is agreed, and ditches, wide enough to stop horses jumping through, are dug at such points, with the Prophet himself taking part.
- ♣ The ditches are about 15 feet (4.5 metres) wide and 15 feet (4.5 metres) deep.
- ♣ This holy war thus becomes known as the Battle of the Ditch (or Khandaq in Arabic) or is sometimes referred to as the battle of the Tribes (Ahzab in Arabic) implying an alliance of many tribes on the Makkan army.

40 KHANDAQ HOLY WAR

- ♣ It is the year 5th AH (626/627 AD), two years on from the last major battle at Ohad.
- ♣ The army of the unbelievers number about 10,000, and are extremely well equipped.
- ♣ They come to Mount Ohad, expecting to see the Muslims, ready for battle; instead, there is no defence there; so they proceed to Madinah itself.
- ♣ However, they soon encounter the ditches, and they immediately realise it is not going to be the planned walk-over.
- ♣ The Muslims in Madinah are about 3,000.
- ♣ The ditch protection is supplemented by the Muslim soldiers at the ditches, and on sentry towers.
- ♣ For about a month, the invading army cannot get into Madinah; the very few who do manage to get across are driven back by the Madinite forces.
- ♣ The provisions in the Makkan army is fast running out, for they did not expect this campaign to last more than few days at most.
- ♣ One of the fiercest and bravest commanders of the Makkan army is a Quraysh soldier by the name of Amar Abdwudd; he is always prodding the defences of the Muslims, by making many attempts to jump over the ditches.
- ♣ Once, he and five other, succeed, and Amar then challenges any Muslim to a one-to-one combat.

- ♣ The Muslims are fear stricken to meet this renowned and brave warrior; the Prophet calls three times for any volunteer, and each time, only Imam Ali (as) stands up.
- ♣ It is here that the Prophet proclaims the famous accolade to Imam Ali (as): “the whole Faith is going to fight the whole infidelity.”

TROUBLE FROM WITHIN

- ♣ The commanders of the unbelievers army realise that they will have to come up with something, as the soldiers are already restless and will soon simply abandon and run home.
- ♣ So they decide to approach the Qurayza Jews in the south of Madinah, to cause unrest from within.
- ♣ The Qurayza Jews are still living within the agreed constitution of Madinah, but contrary to the agreement of all to participate in defence of Madinah, they played no part in the digging of the ditches and the battle.
- ♣ The Muslims send their womenfolk and children to the south, where there is no danger of attack, as the war front-line is in the north.
- ♣ The unbelievers now instigate the Qurayza to support them and get rid of the Muslims from Madinah for once and for all.
- ♣ The Qurayza Jews agree to this alliance, which is treason, for they are still bound by the agreement with the government.
- ♣ The plan, firstly, is to harass the Muslim women and children in the locality; this naturally causes unrest amongst the Muslims men in the north, which is part of the de-stabilisation plan of the Jews.

- ♣ The second plan is, at an agreed pre-arranged time, to attack the Muslims from within Madinah, whilst at the same time, the Makkan alliance will force a concentrated attack from the north, especially at vulnerable points around the ditches, thereby sandwiching the Muslims and gain victory over them.
- ♣ The Prophet comes to know of the treason of the Qurayza Jews, and he now appoints a similar tactic to cause dissension amongst the Makkan army.
- ♣ He sends word to the tribe of Ghaftan and Fizara, who joined the Makkan alliance for financial inducements only, and not out of principled hatred against Islam.
- ♣ The Prophet's aim is to cushion the Muslims, especially the Ansars, from the possible civil war within Madinah to be caused by the Qurayza Jews.
- ♣ So, he promises these two tribes from the Makkan alliance financial inducements; but the deal is never really completed, for the Ansars themselves object to it, for they are ready to face the consequences, come what may.
- ♣ But the news of the impending deal causes dissension in the Makkan alliance, and coupled with the loss of Amar, and the drawn out siege, and the harsh winter conditions, the Makkan army is becoming increasingly demoralised.
- ♣ The Muslims are then blessed with an unforeseen help from the Makkan alliance; Naeem Masud, is a well known and respected person in the Makkan alliance army, and is a Muslim practising his faith in secret.
- ♣ When he hears of the treason of the Qurayza Jews, he comes up with a plan to cause distrust between the Qurayza and the Quraysh, thereby foiling the Qurayza plan.

- ♣ He goes to the Qurayza and sells them the idea of insisting from the Quraysh prominent people as hostages, on the day before the offensive, as a guarantee that the Quraysh will not abandon the Qurayza to their fate if the Muslims do win the war.
- ♣ He also goes to the Quraysh command saying that the Qurayza should not be trusted, for at the last moment, the Qurayza will ask for hostages and then hand them over to the Prophet and will side with the Muslims, with whom they have to live, rather than side with the Makkans.
- ♣ A day before the offensive, the Qurayza indeed ask for hostages, confirming the worst fears of the Quraysh that they are to be tricked; this destroys the plan of sandwiching the Muslims from the north and south.
- ♣ The Makkan alliance is now completely demoralised, and Divine help is at hand to send them on their way back.
- ♣ For at night, freezing and stormy weather causes havoc in the Makkan camps: tents ripped off and uprooted, cooking utensils flying around, lamps going off.
- ♣ This is the last straw, and Abu Sufyan orders his men to go back to Makkah.
- ♣ The consequence of Khandaq, which claimed no more than ten lives on both sides, is that it completely destroys the Quraysh morale for never again do they mount an attack against the Muslims.
- ♣ The Muslims then turn to the treacherous Qurayza, who could have handed over victory to the Makkans; the Qurayza now hide behind their fortress; the Muslims lay a siege on it for about three weeks.

- ☉ Finally, the Qurayza agree to surrender on the condition that their fate is decided not by the Prophet but by Saad Maadh, the Chief of the Aws; this is acceptable to the Prophet.
- ☉ The Qurayza do not want the Prophet to adjudicate for they fear he may be harsh against them.
- ☉ In the two earlier similar cases of dealing against the treacherous Madinite Jews, the Prophet has mercy on them by ordering their deportation rather than execution, the punishment for treason against the government, as laid down in the constitution.
- ☉ The ruling of Saad is that the treasonable act is punishable by death of all the fighting men, and that the womenfolk and the children be taken captives, as customary at the time; this decision is especially justified in view of the two previous deportations of Jewish communities who came back to fight the Muslims in alliance with the Makkans.

41 EVENTS LEADING TO HUDAYBIYA

- ☛ In Zilkaad of 6 AH (627/628 AD), the Prophet gets a revelation, through a dream, of performing the lesser Hajj (Umra).
- ☛ The Prophet announces his intention for Umra the following day, and welcomes any of his companions who may wish to accompany him.
- ☛ The Muslims are surprised at this announcement, for the Makkans have gone to three major battles to get rid of the Prophet, and now, the Prophet wants to walk right into their backyard!
- ☛ Furthermore, as rules dictate, Umra pilgrims cannot go armed to Makkah, and this amazes the Muslims!
- ☛ Also, since the Hijra, no Muslim has been allowed to enter Makkah for Umra or Hajj.
- ☛ Also, the Prophet does not command the Muslims to accompany him, for if so, they all would; so about 1,400 Muslims, on their own will, accompany the Prophet.
- ☛ The Quraysh in Makkah, when they hear of the coming party, are in a fix.
- ☛ As custodians of the Kabah, how can they refuse such a big party of pilgrims? But then, if this party is allowed in, it will give the impression of surrender to the Muslims.
- ☛ The Quraysh come up with a plan to provoke the Muslims to the extreme, thereby resulting in a battle, which can then be blamed on the Muslims.

- ♣ The Prophet comes to hear of the Quraysh tactic, and urges his group to exercise extreme restraint against all provocation.
- ♣ On nearing Makkah, at Hdaybiya, about 10 miles from the city centre, the Muslims face about 200 Quraysh, led by Khalid Walid (the one who broke through the Ohad defence), obstructing their way; getting through would mean shedding blood, precisely what the Quraysh wanted.
- ♣ So, in order to avoid any bloodshed, the Prophet offers talks to Quraysh to come to some settlement.
- ♣ The Quraysh send four representatives, one after to another, to meet the Prophet and convince him to turn back to Madinah.
- ♣ The Prophet explains to them his peaceful intention of simply performing the Umra, but the Quraysh refuse to let the Muslims through.
- ♣ Meanwhile, whilst the negotiations are going on, the Quraysh soldiers do their utmost to provoke the Muslims; for example, stones are thrown at them during the night, early morning assaults and looting.
- ♣ The Prophet then sends his representative, Khirash, to Quraysh to see sense, but they refuse, and nearly kill Khirash.
- ♣ The Prophet thinks that the representative he sent is perhaps not regarded favourably by Quraysh because the representative has no blood relations with the Quraysh.
- ♣ The Prophet now wishes to send someone who has relations with the Quraysh, but at the same time so as not to antagonise the Quraysh, send one who has not personally shed any Quraysh blood in the earlier holy battles against the Quraysh.

- ☉ The Prophet chooses Umar who refuses, but Umar in turn suggests Othman.
- ☉ The Quraysh hear Othman out, but still refuse entry to the Muslims.
- ☉ When Othman is delayed in returning, there is a fear amongst the Muslims that he has been killed, and they become restless for want of revenge.
- ☉ Each gives an allegiance to the Prophet, by shaking his hand, to settle the matter before leaving Makkah, even though they are unarmed; this allegiance is referred to as the pledge of Rizwan - meaning pleased, for Allah says in the Quran (48:18) that He was pleased with the Muslims for their loyalty to the Prophet.
- ☉ Othman comes back, unharmed, with the Quraysh's reply of entry refusal.

42 HUDAYBIYA TREATY

- ☉ After hearing of the Rizwan pledge of the Muslims to the Prophet, and in order to put an end to the stalemate, the Quraysh then send Suhayl Amr to conclude an agreement with the Prophet.
- ☉ The treaty is scribed by Imam Ali (as), and on completion, a duplicate is scribed, and both parties sign it.
- ☉ In the course of writing the treaty, Suhayl objects to the following:
 - “Bismillahi rahman-ir-rahim” (In the name of Allah, the Beneficent, the Merciful) to read “Bismik-allahuma” (In your name, O’ God), to which the Prophet agrees, and Imam Ali (as) edits it.
 - “Muhammad Rasulullah”, to read “Muhammad, son of Abdullah, son of Abdul Muttalib”, to which Imam Ali (as), with reverence, refuses to edit this, so the Prophet himself edits it.
- ☉ The Hudaybiya treaty says:
 - The Muslims will not perform Umra this year.
 - The Muslims will be allowed for Hajj the following year, and that their stay in Makkah should not exceed three days, and they should not come armed (except for sheathed swords, as customary then).
 - There is to be a truce between the Muslims and Makkans for ten years.
 - If a Quraysh from Makkah becomes a Muslim and goes to Madinah, the Prophet will repatriate him.
 - If a Muslim chooses to go to the Quraysh, there will be no repatriation.
 - Muslims and Quraysh are free to make peaceful alliances with any tribe or communities.

- The Muslims residing in Makkah are free to practice Islam openly, and will not be subjected to persecution and torture from the Quraysh authorities.
- Quraysh and Muslims will not destroy each other's properties.
- The life and property of Muslims from Madinah who come to Makkah will be protected.

43 FRUITS OF HUDAYBIYA

- ☉ Some Muslims entertain doubts about the fairness of the treaty agreed by the Prophet, for they think it is biased in favour of the Quraysh, and the Muslims are the losers; some go to the extent of doubting the status of the Prophet himself.
- ☉ The Hudaibiya treaty, is apparently very advantageous to the unbelievers, but on deeper examination, it serves the purpose of Islam extremely well.
- ☉ The benefits of Hudaibiya are:
 - the continuous incursions into Madinah from Quraysh and surrounding tribes stops (33 serious incursions in total, excluding Badr, Ohad and Khandaq, in the pre-Hudaibiya period)
 - the Prophet is now wholly free to concentrate on Islamic propagation; envoys are sent to various regions to Rome, Persia, Ethiopia, Egypt, Yemen, Syria, Byzantine, to invite them to Islam
 - the converted Makkans are now free to practise their faith in the open in Makkah
 - it allows various tribes and people, especially from Makkah, free access to Madinah to embrace Islam, if they so wish, and many do, without fear of persecution
 - family ties between the immigrants in Madinah and their folks in Makkah is restored
 - it is the free contact of people and exposure to Islam that lays the foundation for the mass of people to march on to Makkah in two years time
 - the Quraysh signing a treaty with the Muslim in itself acknowledges the existence of an Islamic government and faith, something they have been trying to destroy at all costs.

44 EVENTS LEADING TO KHAYBAR

- ☉ The Hudaibiya treaty guarantees no trouble from the Makkans, but the internal troubles from within Madinah is not covered by the treaty.
- ☉ The troubles from within Madinah is caused by the deported Jews, who are not signatories to the Hudaibiya treaty, and who are now living in the valley of Khaybar, about 80 miles north east of Madinah.
- ☉ The Khaybar area consists of seven main localities, each with its own main fort; the seven localities are Naim, Qamus, Katibah, Nastat, Shiq, Watih and Sulalim.
- ☉ The three main Jewish tribes, the Qaynuqa, the Nazir and the Qurayza, now think that they have to finish off the Muslims since the Quraysh will offer no support due to the Hudaibiya treaty.
- ☉ So, the Jews now combine forces, and the district of Khaybar becomes the focus of anti-Islamic propaganda and activities.
- ☉ Also, the Prophet, who is now free from external hostility, concentrates fully on the treacherous Jews, especially now that emissaries have been sent out with invitations for people to come to Madinah and meet the Prophet, there is a danger that the Jews might well try and disrupt these visits.

45 KHAYBAR HOLY WAR

- ☛ In Muharram 7 AH (628/629 AD), the Prophet leads an army of about 1,600 to Khaybar.
- ☛ The Jews get wind of the plan, and they combine forces with the Arabs of Banu Ghaftan who live in the north west of Madinah.
- ☛ Instead of heading straight north for Khaybar, the Prophet and his men first take a detour to the locality of Banu Ghaftan.
- ☛ When the Banu Ghaftan hear of the Muslims heading for their area, they rush back to defend it, for they had expected the Prophet to head straight for Khaybar.
- ☛ With the Banu Ghaftan now back in their territory, the Prophet has effectively isolated them from Khaybar, and then the Muslims detour and head straight for Khaybar.
- ☛ Under the cover of darkness, overnight, the Muslims take over the main through roads interconnecting the seven forts, to the surprise of the Jews in the morning, for the Jews were still under the impression that the Muslims were heading first to the Banu Ghaftan locality.
- ☛ The Muslims then start isolating and taking over one fort at a time, sometimes after days of resistance from the Jews and attack from the Muslims.
- ☛ The first fort to fall is Naim.
- ☛ The forts of Watih and Sulalim put up a great resistance but they finally fall; others follow: Katibah, Nastat and Shiq.
- ☛ Qamus is the only fort left, which is the largest and the most

powerfully defended; prominent companions fail to bring it under control; the Prophet then gives the command to Imam Ali (as).

- ☛ Imam Ali (as) has to face Marhab, the most renowned and the bravest of the Jewish soldier, who is killed by Imam Ali (as); Qamus falls to the Muslims.
- ☛ When the all the forts have fallen to the Muslims, the Jews then surrender and are disarmed; those who wish to leave Madinah area completely are allowed to do so, and those who wish to work in their farms are allowed to do so, provided they contribute half the profits to the Islamic government.
- ☛ It should be noted that as allowed by the rules at the time, the Prophet could have easily ordered the execution of all Jewish soldiers then, but he mercifully allows them to go free.
- ☛ In this campaign, about twenty Muslims and about ninety Jews loose their lives.
- ☛ The consequence of the Khaybar holy war are:
 - it completely wipes away the stronghold and influence of the Jews in and around Madinah
 - the Muslims are now completely independent of the economic stronghold of the Jews
 - the Islamic propagation programme can go ahead at full steam without the fear of sabotage from the Madinite Jews, who are now neutralised

KHAYBAR TO FADAK

- ☛ Khaybar had the most densely Jewish populated settlement; the next one was Fadak, then Wadi-ul Qura.

- ☛ The Prophet sends a unit under Imam Ali (as), first to Fadak to bring it under Muslim control.
- ☛ The Fadak Jews, after seeing what happened at Khaybar, surrender peacefully.
- ☛ Now, under Islamic law, any booty obtained through peaceful means is the sole property of the Prophet, and not of the Muslim public, as is their right in the case when a war is fought.
- ☛ The Prophet leaves half of the Fadak land to the Jews for their own upkeep, and gives the other half to his daughter, Lady Fatema (as).
- ☛ The Jews at Wadi-ul Qura similarly surrender peacefully.

MAKKAH REVISITED

- ☛ In the year 7 AH (628/629 AD), the Prophet with about 2,000 Muslims go back to Makkah to perform the Umra, as agreed in the Hodaybiya treaty.
- ☛ The Quraysh vacate the city centre of Makkah, and the Muslims have free access to the Kabah, unhindered by the government forces.
- ☛ For many Muslims, it is a journey home after seven years since migrating to Madinah.
- ☛ The Prophet performs and leads all the Umra ceremonies.
- ☛ The Prophet leads the prayers just outside the Kabah - the first ever large congregational prayers led by the Prophet himself, right in front of the Kabah.

- As stipulated in the Hudaibiya treaty, the Muslims stayed in Makkah for three days, conducting themselves in strict discipline and peaceful manner; they then returned to Madinah.

46 MUTA CAMPAIGN

- ☛ The Hudaibiya treaty brings about peaceful conditions in which the Prophet sends many envoys to neighbouring areas to invite other communities to embrace Islam.
- ☛ Amongst the many envoys sent, only one is killed by the host - in the year 8 AH (629/630 AD); it was customary, that even if the message is not welcome, the messenger is never harassed or put to death.
- ☛ In this case, an invitation letter is sent to Busra, near Syria, which is under the control of the Byzantine Empire, which is in turn under the control of the Roman Empire.
- ☛ The envoy, Harith Omayr, is killed by Shurahbil Amr, the governor of Muta, a town on the way to Busra in Syria.
- ☛ Earlier in the same year, 15 Islamic missionaries, sent for peaceful Islamic propagation purposes in the region, are murdered by the Syrian forces.
- ☛ In the year 8 AH (629/630 AD), the Prophet mobilises an army of about 3,000 Muslims under the command of Jaffer Abu Talib to go and confront the Syrian army.
- ☛ Jaffer Abu Talib, had in fact come back from exile in Ethiopia and met the Prophet on the victory day of the Khaybar campaign.
- ☛ Jaffer's second in command is Zaid Harith (the Prophet's domestic help).
- ☛ Meanwhile, the authorities of the Roman Empire send their local Byzantine troops of about 100,000 to face the Muslim army of about 3,000.

- The commanders Jaffer and Zaid are martyred, and the Muslim suffer heavy losses, before they are able to make a retreat back to Madinah.

47 FALL OF MAKKAH

- ♣ There are two communities near Makkah, one of Banu Khuzah and the other of Banu Bakar.
- ♣ Under the Hdaybiya treaty, each community is free to ally themselves with any party, so the Khuzah side with the Muslims, and the Bakar side with the Quraysh.
- ♣ There is a long standing quarrel between these two communities.
- ♣ In the year 8 AH (629/630 AD), two years after the Hdaybiya treaty, the Quraysh now secretly arm the Bakar (who are on their side) to avenge their long standing enemy, the Khuzah (who are with the Muslims).
- ♣ Such armed support is against the Hdaybiya treaty, which still has eight years to run, but the Quraysh hope that they will not be caught in the act.
- ♣ The Bakar thus kill some of the Khuzah men, and the incident is reported to the Prophet, as an infringement of the treaty.
- ♣ Meanwhile, the Quraysh now fear of the consequence, and send their leader, Abu Sufyan personally to Madinah to see the Prophet and diffuse the situation by reinstating the peace agreement between the Quraysh and the Muslims.
- ♣ The fact that Abu Sufyan himself comes to ask for reinstatement of the peace treaty confirms the Quraysh as the guilty party.
- ♣ The Prophet refuses to reinstate the treaty, for it has been broken by the opposite side, and a lot of the Islamic propagation under way is dependent on this peace treaty.

- ♣ The Prophet goes to extraordinary length to ensure great secrecy for the preparation of his march to Makkah; he wants to take the Makkans by surprise, to avoid any bloodshed.
- ♣ So, patrols are positioned on the route between Madinah and Makkah to ensure that no traveller from Madinah gets to Makkah to forewarn them of the mobilisation of forces in Madinah.
- ♣ About 10,000 Muslims leave Madinah on 10th Ramadhan, 8 AH (629/630 AD) to march on to Makkah, to arrive there about ten days later.
- ♣ On the outskirts of Makkah, the Muslims come in contact with the Prophet's uncle, Abbas and his family, who are leaving Makkah for Madinah.
- ♣ Abbas is a Muslim practising his faith in secret in Makkah, yet at the same time managing to keep good contacts with the Quraysh; he is amongst those who kept the Prophet informed of the Quraysh activities.
- ♣ Abbas and his family stay with the Prophet's group.
- ♣ The Prophet positions the Muslims on the hillsides, just outside the city of Makkah, and at night, he asks each one to light a fire, for until now, the journey at nights has been undertaken in near darkness so as not to warn the Makkans of their imminent presence.
- ♣ The sudden fires lit, about 10,000 of them, seen from the hillsides, causes deep fright in the Makkans.
- ♣ Meanwhile, the same night, Abbas, with the permission of the Prophet, goes to meet Abu Sufyan, the leader of Quraysh, and brings him straight to the army.

- ✪ Next day, at early dawn, on the Prophet's orders, all the Muslim army units parade before Abu Sufyan, and Abbas impresses upon Abu Sufyan of his futility of resisting Islam any longer.
- ✪ Abu Sufyan immediately realises the futility of any armed resistance by the Makkans, for it will only result in utter defeat and deaths of many Quraysh.
- ✪ When Abu Sufyan meets the Prophet, he says he now accepts the Islamic faith (naturally, out of sheer expediency to save his life).
- ✪ The Prophet promises Abu Sufyan general amnesty for all and that even in victory, the Muslims will not take any revenge on the Quraysh and the Makkans, provided they surrender peacefully, for the Prophet does not desire even a drop of blood to be shed.
- ✪ Abu Sufyan then comes to the city centre and informs his people of the futility of any resistance, that he is now a Muslim, and of the general amnesty to all who offer no resistance.
- ✪ Despite the apparent submissions of the Quraysh, the Prophet took precautionary measures and divided the army into four units, each approaching the city centre from the north, east, south and west; each unit commander is given the strictest order not to engage in any fighting except in self defence.
- ✪ On 20th Ramadhan 8 AH (629/630 AD), the Muslim, divided into four units, simultaneously march through to the city centre of Makkah without opposition (except for minor resistance by a few Makkans encountered by one unit).
- ✪ The Prophet heads straight to the Kabah, and with Imam Ali (as), demolish all the idols within it and wash the Kabah walls with Zamzam water.
- ✪ Makkah and the Kabah is now exclusively for the Muslims.

48 HUNAYN AND TAIF CAMPAIGNS

- ☛ Makkah was the main centre of the unbelievers and idolaters; the next centre was Taif, about seventy miles south east of Makkah.
- ☛ The Taif region is inhabited by the tribes of Banu Hawazin and Banu Thaqif.
- ☛ When Makkah falls in the year 8 AH (629/630 AD), the Arabs in and around Taif now think it is up to them to stop the advance of the Muslims and come to the rescue of the Makkans; for until then, they play no part in the campaigns between the Quraysh and the Muslims.
- ☛ So about 4,000 of the Hawazin and the Thaqif leave Taif to march on to Makkah to do battle with the Muslims.
- ☛ The Prophet gets reports of the invading Taif army, and to avoid any bloodshed in the Holy city, he marches out to meet them in Shawwal 8 AH; he now has about 12,000 men with him (10,000 from Madinah and 2,000 from Makkah who join him).
- ☛ The two armies met at Hunayn, a mountainous region halfway between Makkah and Taif.
- ☛ For the first time ever, the Muslim army outnumbers its enemy, and the Muslim soldiers are over-confident of victory, forgetting very quickly the Divine assistance which made them win previous campaigns.
- ☛ At the valley of Hunayn, the advance party of the Muslims are ambushed by a volley of arrows from the Taifis, who have taken strategic positions on the hillside.
- ☛ The Muslim advance party are taken by complete surprise, chaos

ensues and disorderly retreat follows, which has a domino effect on the units behind the advance party.

- ☛ At this moment, the Muslims, despite their numerical strength, are loosing the battle before it even starts in earnest.
- ☛ The Prophet rallies his men, order is restored, and finally they win over the Taifis in Hunayn.
- ☛ Many Taifis manage to escape to Autas, an area towards Taif; the Muslims overpower them also.
- ☛ Some Taifi soldiers manage to escape to Taif, and take refuge in the main fort there.
- ☛ The Muslims pursue them and lay a siege around the fort; the fort is well stocked for provisions and ammunition for a prolonged siege.
- ☛ The Prophet now has to balance the prolonging siege in Taif, and of other spiritual considerations, like the coming of the Hajj season, and the benefit of Islamic propagation soon after the fall of Makkah.
- ☛ He takes the decision to lift the siege, and return to Makkah and then Madinah.
- ☛ His judgement proves fruitful, for within a year, the Taifis come to the Prophet in Madinah to confirm their faith in Islam.
- ☛ The Prophet and his men go back to Makkah, where the Prophet appoints a deputy to lead the Makkan government, a twenty-year old man, Atab Usayd.
- ☛ The Prophet performs the Umra and all the Madinite Muslims then go back to Madinah.

49 TABUK CAMPAIGN

- ☉ The fall of Makkah and Taif in the year 8 AH (629/630 AD), the strongholds of the idolaters, and the comings and goings of the envoys to the Prophet, now worries the Arab Christians to the north of Madinah (Syrian region), and the Byzantine rulers.
- ☉ The Byzantine had a victory over the Muslims in year 8 AH (629/630 AD) earlier in the Muta Campaign.
- ☉ In year 9 AH (630/631 AD), the Byzantine King, in alliance with the neighbouring Arab Christians and idolaters, plan to invade Madinah and kill off the Islamic movement.
- ☉ The alliance is confident of victory based on their victory at Muta a year earlier against the Muslims.
- ☉ The Prophet gets intelligence of the enemy's mobilisation of forces and he in turn mobilises the Muslims, to go and meet the enemy on their territory.
- ☉ The hypocrites in Madinah, hoping for a Muslim defeat, try their best to undermine the moral of the Muslims, by comparing the might of the Byzantine forces and their earlier victory, and of the severe summer heat in this far-off campaign.
- ☉ Some Muslims (about seventy) succumb to this propaganda, and the Prophet allows them to remain behind, for he does not want uncommitted soldiers with him, for they would be more of a hindrance than help.
- ☉ The Prophet makes an appeal for donations for provisions, transport and armoury for the long journey ahead; the donations come in abundance, from poor and rich alike.
- ☉ The Prophet leads an army of about 30,000 towards Syria.

- ☛ The Prophet leaves Imam Ali (as) to be in charge of Madinah at this critical time, when Madinah is un-defended from within, to defend the hard won peace in Madinah, and to welcome the envoys still coming to Madinah.
- ☛ The Muslims camp at Tabuk, about halfway between Makkah and Damascus.
- ☛ Whilst waiting for the Byzantine army to show up, the Prophet continues his propagation of Islam by inviting many communities in the region to embrace Islam.
- ☛ The Byzantine army, getting reports of the huge army coming towards them, are wrong footed, for they wanted to invade Madinah, and not Madinah come to them.
- ☛ In fear of loosing the battle, and the fear of the Muslims invading their territory, the Byzantine army retreat well back into its own territory.
- ☛ The Muslims though have no intention of invading their territory, and they thus come back to Madinah in a bloodless victory.
- ☛ The Muslims though scored a very big psychological victory over the Byzantine, in that the Muslims are now a force to be reckoned with and not just an undisciplined weak army.
- ☛ At some point on the return journey from Tabuk to Madinah, the Muslims had a choice of taking the longer route through the desert terrain or take the shorter route through the hilly cliffs; the Prophet - riding his camel and accompanied by Huzayfa Yamani and Ammar Yasir - chose the hilly route.
- ☛ It is here that about twelve (some reports say fifteen) Muslims

want to kill the Prophet, by letting off boulders from a ledge on a hill, with the intention to frighten the camel on whom the Prophet is saddled, thereby causing the Prophet to fall off from the high ridge.

- ☪ But Divine assistance is at hand, a strike of lightning exposes their presence, but their faces are masked; the Prophet at the time is in company with Huzayfa Yamani and Ammar Yasir, and the masked men run away.
- ☪ The Prophet then tells Huzayfa Yamani in the strictest confidence, the identity of the hypocrites who are from within the Islamic movement.

50 YEAR OF DEPUTATIONS

- ☛ The year 9 AH (630/631 AD) sees many envoys coming to the Prophet in Madinah to discuss Islam.
- ☛ This comes about as a result of the many invitations sent to outsiders (after the Hudaibiya treaty), and also the recent fall of Makkah now establishes Islam as a mainstream religious movement.
- ☛ Many Arab communities, who until before the fall of Makkah, were unbelievers, now convert to Islam, and send their leaders to the Prophet proclaiming their faith.
- ☛ The deputation visits are many and continue well into 9 AH (630/631 AD), when the famous Imprecation (Mubahila) event occurs.

MUBAHILA

- ☛ Towards the end of the year 9 AH (630/641 AD), as part of his mission of propagating Islam, the Prophet invites the Christians of Najran in Yemen.
- ☛ The Christians send a deputation of 14 led by their Chief Priest to come and have discussion with the Prophet about Islam.
- ☛ The Christians refuse to believe the Prophet about the Oneness of Allah despite days of philosophical discussions and debate.
- ☛ Allah, through the Prophet, then throws down a challenge of Imprecation (Mubahila) to the Christians.
- ☛ On the appointed day, the Prophet takes with him the Group of Five: The Prophet, Imam Ali (as), Lady Fatema (as), Imam Hasan (as), Imam Husein (as).

- The Christians, realising the Holiness of this Group, immediately concede to the challenge; they then come under the protection of the government of Madinah by paying the poll tax.

51 ANNOUNCING THE SUCCESSOR

- ☪ In the year 10 AH (631/632 AD), the Prophet performs his last Hajj.
- ☪ He makes a point to inform all, far and wide, of this Hajj, for he knows it would be his last and he wants as many to see the correct procedures of performing the Hajj.
- ☪ On the return journey, near a pond (Khum in Arabic) at the cross roads of a place called Ghadeer, before people disperse to get back to their own areas, the Prophet, on command from Allah, makes an announcement.
- ☪ He stands on a makeshift pulpit of camel saddles, and tells the people of his latest revelation.
- ☪ The revelations commands the Prophet to publicly announce his successor to be Imam Ali (as) for he (the Prophet) was soon no longer going to be with them.
- ☪ People come to congratulate Imam Ali (as).

52 PROPHET'S DEATH

- ☛ In early Saffar 11 AH (632/633 AD), the Prophet falls ill.
- ☛ In the middle of Saffar, there is news of Byzantine troops movements and that the Byzantine power in the north is thinking of regrouping to invade Madinah.
- ☛ The Prophet orders an urgent mobilisation of forces, under Usama Zaid (the son of Zaid Harith, martyred in the Muthah Campaign), to lead a campaign against the Byzantine; he specifically wants some companions included in these forces, and at the same time, specifically wants all the Hashimis excluded from these forces.
- ☛ Delaying tactics by some people under Usama in fact stops the mobilised force from leaving Madinah.
- ☛ At his death bed, the Prophet tells the people who have gathered at his house that they must follow the Quran and his Ahlal-bayt, for these two go hand-in-hand and cannot be separated from each other.
- ☛ The Prophet then asks for pen and paper to write a will, to ensure that there is no confusion after his death as to who his successor would be.
- ☛ However, Umar refuses anyone to give pen and paper to the Prophet, saying that the Quran is enough for them and that the Prophet is not talking sense; the Prophet orders the gathering of people to leave his house.
- ☛ The Prophet then says his last farewells to his family, and dies with his head resting in the laps of Imam Ali (as).

- ☛ The Prophet dies on Monday afternoon, 28th Saffar 11 AH: 23rd May 632 AD (the corresponding Christian date as best ascertained from calendar conversion softwares and literature).
- ☛ The washing of the body is performed by Imam Ali (as); he is helped in turning the body around by Abbas (son of Abdul Muttalib) and his two sons Fazal and Qutham; the water is poured by Usama (son of Zaid Harith - the Prophet's deceased domestic help) and Shaqran (the Prophet's current domestic help).
- ☛ A grave is dug in the Prophet's own room; Imam Ali (as) then says the funeral prayers, and then others come in to the room in small groups to say the funeral prayers.
- ☛ Imam Ali (as), with the help of very few men, then bury him (in his own room), sometime in the very early hours of Wednesday morning: "Verily, to Allah we belong, and to Him we return."

53 PROPHET'S LIFE - SUMMARY

HIS CHILDHOOD

- He is born on Friday, 17th Rabil Awwal 1st Year of Elephant (8th May 570 AD)
- His father, Abdullah, dies before he is born
- He is brought up by his grandfather, Abdul Muttalib, and mother, Aameena
- On the 7th day, Abdul Muttalib performs Aqeeqa ceremony and lays a feast
- He is wet nursed for five years by Haleema in the countryside of Taif
- At 5, his mother dies
- At 7, his grandfather dies
- He is now under the care of his uncle, Abu Talib

HIS YOUTH

- He is mostly in solitude meditation
- He helps in the family trading business between Yemen - Makkah - Syria
- He always exemplifies the best of character
- He gains the titles of As-Sadiq and Al-Ameen

HIS MARRIAGE

- Khadija employs him to work for her in her trading business
- She is impressed by his honesty, character and business acumen
- She proposes marriage through his uncle, Abu Talib
- At 25, he gets married to Khadija
- Nikah is recited by Abu Talib, representing the Prophet
- There is a feast for all Quraysh

DIVINE CALL

- By 38, he makes regular trips to Mount Hira for solitude meditation
- At 40, at Mount Hira, he gets the Divine call through Angel Jibraeel

- The call is to spread the message of Islam and Tawheed
- The first lady to accept Islam is his wife, Khadija
- The first male to publicly confirm Islam is Imam Ali (as)

1st TO 3rd YEARS OF PROPHETHOOD (610/613 AD)

- He spreads the message to his closet family and friends only
- About 40 people embrace Islam
- Abu Bakr is the first man outside the Prophet's household to convert to Islam
- He does not spread the message to the public at large

4th YEAR OF PROPHETHOOD (613/614 AD)

- He is commanded by Allah to start preaching to the public
- He arranges a feast for the whole family of Abdul Muttalib
- After the feast, he speaks of his mission and Prophethood
- None, except Imam Ali (as) believes in him and publicly accepts his call
- He then calls on the public at large to accept his mission
- The public, led by the Quraysh unbelievers, ridicule his call
- He pairs the believers to form brotherly relations

OPPOSITION

- The unbelievers harass him at every stage of his mission
- The Quraysh fear the loss of their prestige, power and business
- The Quraysh lead, organise and orchestrate opposition
- The opposition leaders go to Abu Talib to silence the Prophet
- The opposition offers wealth, women and power in return for his silence
- The Prophet turns down the offer
- The animosity increases, but Abu Talib continues to offer protection

5th YEAR OF PROPHETHOOD (614/615 AD)

- A daughter, Fatema (as), is born to the Prophet and Khadija
- Some believers go to Ethiopia to escape persecution in Makkah

- The Quraysh pursue them, but the Ethiopian King refuses extradition

7th YEAR OF PROPHETHOOD (616/617 AD)

- A social boycott on the Hashimis is imposed
- Abu Talib moves the whole clan to a secure valley
- The isolation lasts for three years

10th YEAR OF PROPHETHOOD (619/620 AD)

- His uncle, Abu Talib dies
- He now loses the protection of Abu Talib
- His wife, Khadija dies
- He is now increasingly harassed
- He visits Taif
- He is not welcome in Taif, and so returns to Makkah

11th YEAR OF PROPHETHOOD (620/621 AD)

- A few people from Yathrib come to Makkah for pilgrimage
- He meets these people and tells them about his mission
- These Yathrib people embrace Islam and go back home

12th YEAR OF PROPHETHOOD (621/622 AD)

- Heavenly Ascension takes place
- A few more people from Yathrib come to meet the Prophet
- They embrace Islam, and spread the message back in Yathrib
- The first Aqaba pledge is signed

13th YEAR OF PROPHETHOOD (622/623 AD)

- A large party from Yathrib come to meet the Prophet
- They embrace Islam and invite him to Yathrib
- The second Aqaba pledge is signed

14th YEAR OF PROPHETHOOD - YEAR 1 AH (622/623 AD)

IN MAKKAH

- Makkan authorities plan to kill him

- A killer is chosen from each major tribe so that no tribe is singled out for revenge
- Allah commands him to leave Makkah for Yathrib
- Imam Ali (as) acts as decoy for the Prophet on this fateful night
- The Hijra has started

IN YATHRIB

- The Prophet is welcomed enthusiastically in Yathrib
- The first mosque is built in Quba, on the outskirts of Yathrib
- Yathrib is renamed Madinah
- A mosque is built in Madinah and named the Prophet's Mosque
- The first Islamic government constitution is drafted
- The immigrants are paired with the locals as brothers

YEAR 2 AH (623/624 AD)

- Quraysh are envious of the Prophet's support in Madinah
- There are incursions from Makkah to Madinah
- He keeps Madinah on alert
- The Badr holy war takes place
- Fasting in Ramadhan is made compulsory
- Lady Fatema (as) is married to Imam Ali (as)
- The Qibla is changed from Jerusalem to Makkah
- Commands for Idd prayers and Fitra are revealed

YEAR 3 AH (624/625 AD)

- The Ohad holy war takes place
- Imam Hasan (as) is born

YEAR 4 AH (625/626 AD)

- Command for the prohibition of liquor is revealed
- Imam Husein (as) is born

YEAR 5 AH (626/627 AD)

- The Khandaq holy war takes place

YEAR 6 AH (627/628 AD)

- He and his followers are refused permission to perform Umra
- The treaty of Hudaibiya is signed

YEAR 7 AH (628/629 AD)

- Islamic propagation is in full swing to other communities
- The Khaybar holy war takes place
- The postponed Umra by the Prophet and his followers now takes place

YEAR 8 AH (629/630 AD)

- The Muta holy war takes place
- Makkah falls to the Prophet
- The campaigns of Hunayn and Taif take place

YEAR 9 AH (630/631 AD)

- Many envoys come to the Prophet to embrace Islam
- The Tabuk campaign takes place
- The event of Mubahila occurs

YEAR 10 AH (631/632 AD)

- He performs his last Hajj
- At Ghadeer Khum he announces Imam Ali (as) to be his successor

YEAR 11 AH (632/633 AD)

- At 63, he dies on 28th Saffar 11 AH (23rd May 632 AD)

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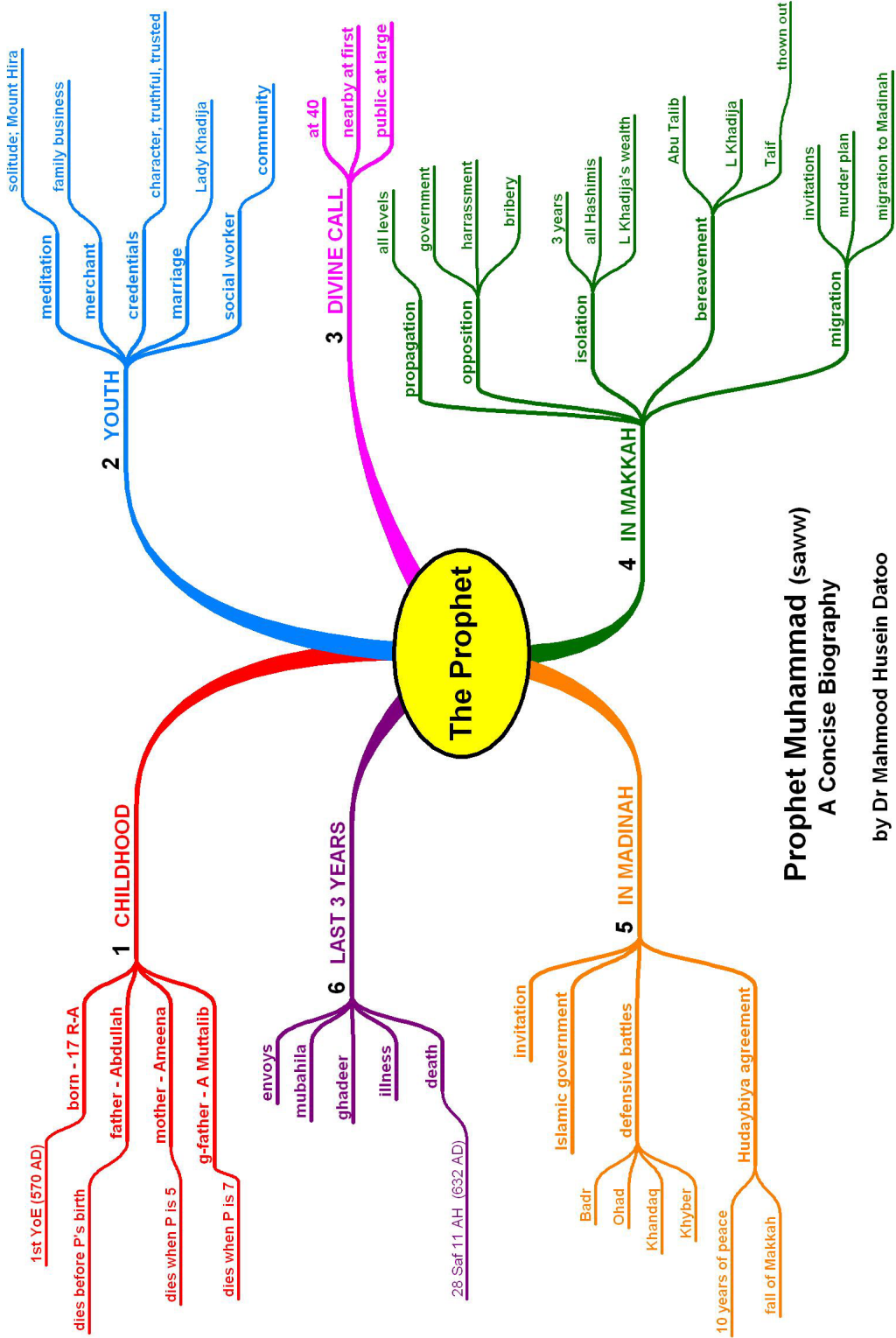
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Prophet Muhammad (saww) A Concise Biography

by Dr Mahmood Husein Datoo

ABOUT THE BOOK

The belief in Muhammad (saww) as the last Messenger of Allah - Rasulallah - and in his Prophethood is one of the fundamental articles of faith for a Muslim.

As such then, all Muslims are familiar, to some extent, with the life history of Prophet Muhammad (saww). The familiarity would vary from a basic superficial level, or to a fleeting chain of historical events, or to a deep understanding of some specific event.

Many excellent books, authored by eminent scholars, have been written giving a meticulous, comprehensive and detailed account of the Prophet's life history.

The author felt a need for a less detailed, but yet a comprehensive enough text for a reader to understand the Prophet's full life history. This book sets out to do just that. It is intended for a Muslim and non-Muslim reader alike.

The book is written in short chapters, in a narrative points form and in a story-like fashion. This is done purposely to make the reading easy and interesting.

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