

Prophet Muhammad's life

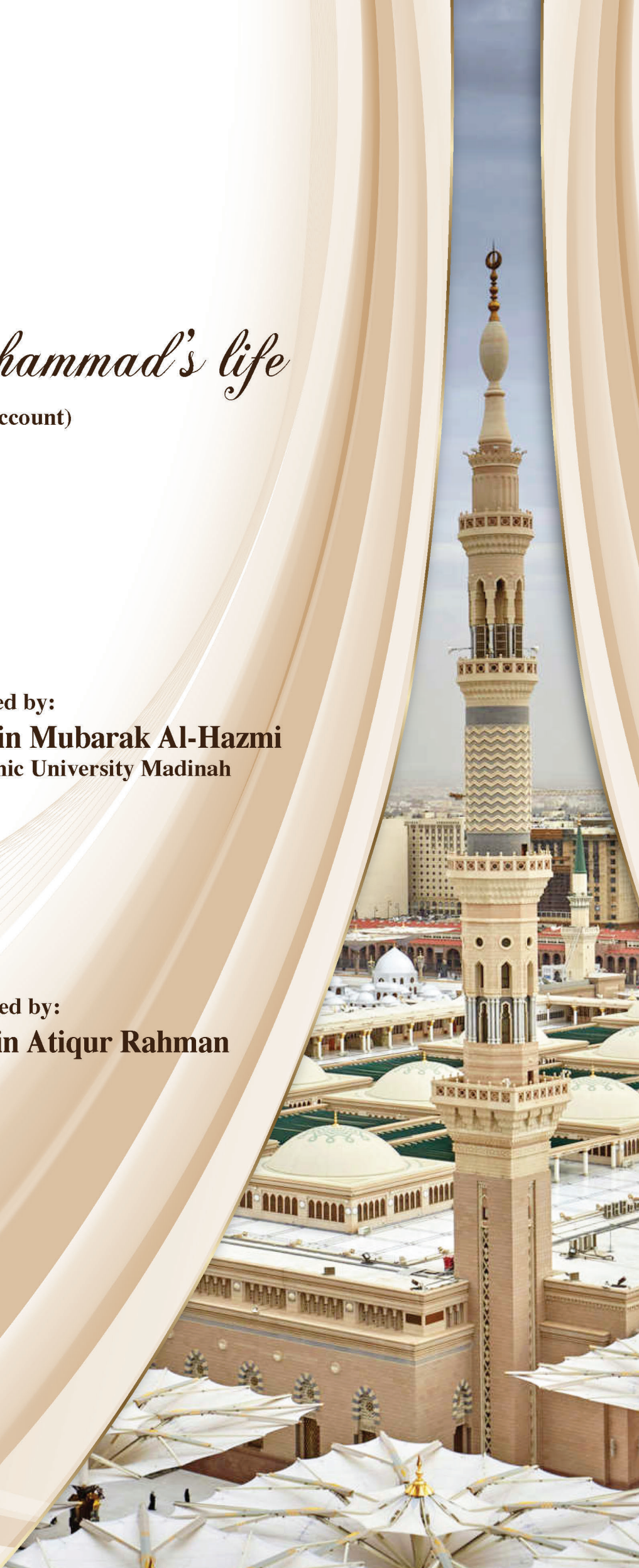
(A brief account)

Compiled by:

Dr. Khalid bin Hamid bin Mubarak Al-Hazmi
Former Professor at Islamic University Madinah

Translated by:

Ubaidur Rahman bin Atiqur Rahman



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا -

(سورة الأحزاب: 21)

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

(Al-Ahzab:21)

Prologue

All praise and thanks be to Allah who is Lord of Aalameen (Mankind, Jinn and all that exists) and Peace and blessings be upon our Prophet, his children and all his companions.

The biographical account of Prophet Muhammad (Peace be upon him) is a practical frame to personify our Prophet (Peace be upon him) in all his affairs and circumstances. It is a pragmatic application of Allah's will.

The Muslim children's need to rely on the biography of Prophet Muhammad (Peace be upon him) in their upbringing will remain an indispensable part of their life as long as mankind inhabits the earth and the life sustains itself on the earth sphere. It requires to put the biographical account of Prophet Muhammad (Peace be upon him) in such an effective way that can be compatible with their age, their comprehension level and the way they think.

To mold children in such a texture that can boost up their courage to follow the foot steps of Prophet Muhammad (Peace be upon him) and to fall in profound love with him is an inevitable need as well. The purpose from the biographical study of Prophet Muhammad (Peace be upon him) is to deeply

impress them with themes of biography of Prophet Muhammad (peace be upon him).

This book is an attempt to meet this need through a discussion in a dialectical method to ingrain in the juveniles' mind the authentic creed, the obedience of Prophet in their performances related to Ibadah (worship), the heart felt love for their noble Prophet (peace be upon him) and the adherence to his characters comprehensively and practically.

This book gives a guideline to parents, teacher and trainer to inculcate the values and to apply them in the upbringing as it is explained in the margins.

O, Allah! Help me in writing this fragrant biographical account of Prophet Muhammad (peace be upon him) and presenting it in a way that can best serve the very purpose of the Sirah (Biography of Prophet) and make it a deed that is sincerely devoted to You alone, o, the Lord of Aalameen!

O, the kind and Majestic One! Make it beneficial to your servants, make it a continuous charity till the Day of Judgement and accept it as Your favor and generosity.

Chapter One

From birth to the prophethood

Birth of Prophet Muhammad

The place of his birth (peace be upon him)

Teacher: Our Prophet Muhammad (peace be upon him) was born in Mecca like the many other children and he lived as many other children of his time lived but Allah took him in His special care as you will soon come to know in this biographical account of a person who was the best and most charming child ever walked upon this earth.

Student: I am keenly eager to know the biography of Prophet Muhammad (Peace be upon him). Please elaborate it in detail.

Dear students! I am also eager to tell you the childhood of our Prophet Muhammad (Peace be upon him). It is so charming and lucid in all its details, but before I proceed forward, we should know the dignified city of Mecca where our Prophet (Peace be upon him) was born.

Mecca was a small and infertile village as Prophet Abraham (Peace and blessings be upon him) said:

ربنا إني أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم

O, Lord! I have settled some of my offspring in an uncultivable valley near Your Sacred House.

Despite being an infertile and barren valley, the cereals come there from every pace as the provision by the Grace of Allah. The inhabitants of this place were merchants. They travelled to Syria in the summer and imported from there the variety of merchandise as well as they travelled to Yemen in winter and came back with the variety of goods and merchandise. It was the way that people in Mecca adopted to survive at that time.²

Student: What about the Haram (the sacred Kaba)? Did it exist at that time?

Teacher: Yes, the Kaba existed at that time, because it was built by Prophet Abraham (Peace be upon him) as Allah the Exalted One said:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ -

And when Abraham and Ismael were laying the foundation of the House (they prayed), Our Lord, accept this from us; for You are all Hearing, All Knowing.³

Student: Did people go to Kaba for Haj as they do today?

¹ Surah Ibrahim Verse: 37

² It would be better for teacher to tell students the summer and winter journey in detail and explain to them its description in the Qur'an in Surah Quraish

³ Surah Al-Baqarah verse:127

Teacher: Well dear sons! People went to Kaba for Hajj (pilgrimage) and circled around it. Because Allah had commanded Prophet Abraham (Peace be upon him) call people for the pilgrimage as Allah the Exalted One said:

وَأَدِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ –

Call mankind to the pilgrimage. They will come to you on foot and every kind of lean camel, from every distant track.⁴

Student: We gained a lot of information about Mecca and its past. What about the childhood of our Prophet? We are eager to hear it.⁵

Teacher: Well my sons! I just have elaborated some points about Mecca to let you imagine the place where our Prophet and our ideal figure Muhammad (Peace be upon him) was born.

Second: Birth date of Prophet Muhammad (Peace be upon him)

Teacher: Our Prophet Muhammad (peace be upon him) was born on Monday 10th of Rabiul Awwal in the Year of Elephant.⁶

Student: How better it would be if you tell us what is meant by Rabiul Awwal.

⁴ Surah Hajj, verse: 27

⁵ The teacher should provide the students all the essential information along with explanation and show them some old pictures of the Haram area to illustrate the past of Mecca.

⁶ Muslim (2/880) no: (1162/198) Akram Ziya Alumri Assirah Annabawiyah Assahiha (98-96/1)

Teacher: Well students! This question indicates your curiosity and keen interest as it reveals your intense care and vehement desire to learn. Well done!

A year consists of 12 months. The first month is Muharram then Safar then Rabiul Awwal in which our Prophet (peace be upon him) was born. Then comes Rabiul Sani, Jumadal Ula, Jumadas Sani, Rajab, Shaban, Ramzan, it is a month to keep fast, Shawwal, it is the month of Eid, Zil Qada and Zil Hijjah, it is month in which people perform their pilgrimage and come to Mecca and sacred places of Mina, Arafah and Muzdalifa. It is the last month of the year. Every month has 30 days.⁷

Student: It's awesome! We availed a lot of benefits. You just mentioned the Year of Elephant. Please tell us what was it? we couldn't understand.

Teacher: It is a great and interesting story. Here I am to tell you briefly.

There was a king. His name was Abraha. He was the king of Habsha empire. He had a place where people came for pilgrimage. But most people travelled to Mecca for pilgrimage and they didn't travel to that place of Abraha. This cruel king planned to demolish the Kaba, so that no one will go there and everyone will travel to his country. The kaba as you know was built by the messenger of Allah Abraham (Peace be upon him) at the behest of Allah the Exalted One. That's why we call it "The House of Allah" "Haram" and "Kaba".

⁷ It's better for teacher to explain all the months with more detail and train them well through discussion. It shouldn't be as an essential subject to add more burden to their syllabus.

This king manages to arrange a group of elephants and army to obliterate the Kaba. When they approached the Kaba the People of Mecca were extremely scared of this army of elephants that they had never seen in Mecca and most of the people didn't know the elephants, because at that time there were no news channels or radios to publish the pictures.⁸

The grandfather of Prophet (peace be upon him) Abdul Muttalib was the custodian of Kaba and his duty was to safeguard it. He was the leader of Meccan public so people rushed to him to look into the matter. Abdul Muttalib said: We can't do anything; however, this House has a Lord to safeguard it. Then Allah sent the flocks of birds with His might and power to pelt the army of Abraha with stones. The stones were fired on the head of people and came out of their butts. Allah destroyed them thoroughly as He has mentioned clearly in the Surah Feel. Allah said:

ألم تر كيف فعل ربك بأصحاب الفيل. ألم يجعل كيدهم في تضليل. وأرسل عليهم طيرا أبابيل. ترميهم بحجارة من سجيل. فجعلهم كعصف مأكول.

Have you not seen how your Lord dealt with the people of the elephant? Did He not foil their strategy? And sent against them the flocks of birds, which pelted them with clay stones? Thus, He made them like stubble cropped by cattle?⁹

⁸ The teacher should further explain the conditions of people at that time and how they had no modern technology and no knowledge about the fruits and animals found in their country due to the difficulty in transport, so they should praise Allah on the current situation.

⁹ Surah Feel

Student: Glory to Allah the Great. He is really so great in His might and power, o, teacher!

Teacher: Yes, dear! Allah is so super in His might and His power is beyond our imagination. See how the cruel army of Abraha and their cruelty came to a dead end and how their greed met its final termination. Abraha aspired to unite all his people on falsehood and corruption.

You should also ponder over the help of Allah for the weak. Allah helped people of Mecca against their enemy. See how Abdul Muttalib sought the help of Allah and Allah helped him when he said: "This House has a Lord to safeguard". How firm belief he had in his Lord!

Student: Then we also should have firm belief that Allah will surely fulfil our wishes and accept our prayer whenever we pray to our Lord.

Teacher: Yes, dear sons! The very significant part of our faith is to have firm belief that Allah accepts the prayer. No matter our wishes are fulfilled or not. Because Allah better knows what is fine and better for us more than we know about ourselves and our interests.

Thus, we also should avoid being cruel to people and depriving them of their blessings. Because It will lead us to cause turmoil and corruption and Allah will punish us on the oppression, rebellion and greed.

Thus, Mecca and Haram occupy a dignified and venerable place. And it's mandatory for us to venerate them and treat

them with respect and care more than we do for our own houses and homes.¹⁰

The genealogy of Prophet Muhammad (Peace be upon him).

Teacher: He is Muhammad son of Abdullah son of Abdul Muttalib son of Hashim son of Abde Munaf son of Qusai. His mother is Aminah daughter of Wahab.¹¹

His father and mother were of Quraish. It was the noblest tribe and it had the most venerable genealogy. Offspring of Hashim were the best among Quraish which our Prophet (Peace be upon him) hailed from.

The genealogy of Quraish is connected to Ismael son of Abraham (Peace be upon them) who helped his father building the Kaba as I had mentioned it in previous lesson.

Student: It's the kindness of Allah that He sent our Prophet (Peace be upon him) in the noblest genealogy and He connected him to the father of prophets Abraham (Peace be upon him).

¹⁰ The teacher should give various examples of respecting Mecca and he should also give examples of taking care of Mecca and its cleanliness and giving respect to those who inhabit here. We should avoid hurting anybody as well while selling and purchasing.

¹¹ Ibne Hajar Fathul Bari (14/230)

The orphanhood of Prophet Muhammad (Peace be upon him).

Teacher: Our Prophet (Peace be upon him) was born as orphan. His father passed away while he was still a fetus in his mother's womb. It means that his father didn't see him. It was a custom among Arab that they sent their children to the rural area for the breastfeeding to keep them away from the bad effects of towns and consolidate their bodies in the rural climate. Because the rural life is generally harsh, rough and solid and it provides the opportunity to learn the language with exercise and practical implementation. That's why our Prophet (peace be upon him) was given in the care of Halima binte (the daughter of) Abi Zuaib and she breastfed him.¹²

Student: Our teacher! It would be so fair if we know about this old custom among Arabs and we get know some of the characteristics remarkably appeared in the children of the rural area.

Teacher: yes, dear students! Some traits and qualities distinguish the inhabitants of urban area from those of rural folk's and same is true with the rural folks, their characteristics differentiate them from urban population. The environs have the impact on the human personality. So, we should not

¹² Ibne Hisham, Assirah Annabawiyah (169/1)

underestimate each other only on the basis of environmental differences.

Student: Then this woman is so fortunate to have the honor of breastfeeding our Prophet Muhammad (Peace be upon him).

Teacher: Nice and wonderful point dear! It shows your interest and comprehension. This lady availed a lot of benefits and privileges.

Student: We hope that you will teach us something about it. You made us curious to know what happened to her.

Teacher: Well: Her son was crying of extreme hunger. Her breast had not enough milk to feed him. When she took our Prophet (Peace be upon him) to breastfeed him her breast was filled with such a quantity of milk that was enough to feed our Prophet (Peace be upon him) and her son. She had an aged donkey and it was so frail and feeble. When she took the Prophet, (Peace be upon him) it became strong enough to run actively and energetically.¹³

Student: The childhood of our Prophet (Peace be upon him) is certainly blessed one.

Teacher: Well, my dears! The childhood of our Prophet (Peace be upon him) was certainly full of blessings and special care of Allah.

¹³ Mehdi Rizqullah, Ahmad, Assiratunnabawiyah Fi Dhauilmasadir Al-Asliyyah (115-116)

The blessing that came to Haliama is an evidence to show the high rank of the Prophet (Peace be upon him) near Allah the Exalted One. Hence, we should also have the love and high honor for him in our hearts.

It indicates as well, that Allah is All-knowing and the Wise One. He looks after His loved one and selected one. We should carry out the deed that pleases our Exalted and Mighty Lord and makes Him love us. Because when he will love us He will provide us His special care and bestow on us the success, guidance and the safety, as Allah said in Divine Hadith (Hadith Al-Qudsi): My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him".^{14 15}

Student: It's amazing. Perhaps it was the care of that breastfeeding woman for an orphan that showered these blessings upon her.

Teacher: Wonderful point, dear sons! One who cares the orphan he occupies the high rank near Allah. Our Prophet has said: "I and the guardian of orphan will be in Jannah(paradise) like that"

¹⁴ The teacher should look for the explanation of Hadith in Ftaahul Bari to elucidate the meanings that Students may ask.

¹⁵ Al-Bukhari (4/192) Hadith No: (6502)

Indicating his two fingers, his forefinger and middle finger.¹⁶

It is the rank and the high reward.

So, we should love orphan and respect him. We shouldn't underestimate or humiliate him. Because he may be better and more respected to Allah. We all should show regard, cooperation and compassion towards him and try to make him happy.

Student: What about his mother Amina binte Wahab O, teacher!

Teacher: His mother immensely loved and cared him but she passed away when the Prophet (Peace be upon him) was six-year-old.¹⁷

Student: Ah! Great God! He lived rest of his age orphan with both of his parents died.

Teacher: Yes, dear sons! After his mother's death he lived with both of his parents died. It denotes that sometime Allah destines for His slave what he dislikes and he doesn't know that it is better for him. It's not a sign of anger rather it's a sign of mercy, for Allah knows what we don't and He is aware of what is more fit and suitable for his slave. Perhaps the orphanage destined by Allah developed in Prophet Muhammad (Peace be upon him) many things that were later to help him in his prophethood and invitation.

Student: I think that the childhood of our Prophet (Peace be upon him) is full of lessons and profound wisdoms. It is

¹⁶ Al-Bukhari (4/192) No: (6005) and Tirmizi (4/383) No: (1918) and the Hadith is in the words Tirmizi.

¹⁷ Ibne Kathir, Tafsirul Qur'anil Azim (559/4)

supervised by Allah and endowed with blessings as it underwent the suffering. I fell in the intense love with the childhood of our Prophet (peace be upon him) O, teacher.

The guardianship of his grandfather Abdul Muttalib.

Teacher: After his mother passed away his grandfather Abdul Muttalib looked after him and took him in his guardianship. Abdul Muttalib was the leader of his people. He had a fixed place to sit where no one dare to sit. There used to be mattress in the shadow of Kaba and his children used to sit around this mattress and the Prophet (Peace be upon him) used to seat on it with his grandfather.

Thus, Allah filled his grandfather's heart with immense love for his noble grandson Muhammad (Peace be upon him). That's why he paid the great attention to him, drew him closer and never allowed anybody to disturb him while sleeping.¹⁸

Student: It shows that his grandfather gave him such love and affection that made him more valuable than his children while he seated him on his mattress where he didn't allow anyone of his children to sit.

Teacher: Yes, Alright, but who put such love in the heart of his grandfather?

Student: Allah, The Blessed and Exalted One.

Teacher: Allah made him so beloved to his grandfather Abdul Muttalib. When Allah loves his slave, He facilitates the better

¹⁸ Ibne Hisham, Assirah Annabawiyah (223/1)

means for him. We can infer from the guardianship of Abdul Muttalib for our Prophet (Peace be upon him) that it is Allah Who has the control over all domains. It is He Who owns the love and heart and run them as he wants. If we obey Allah He will love us, will give us good fortune and success and make people love us, as the Hadith says: “When Allah loves a slave He calls Gabriel “I love so and so, so love him” then Gabriel calls out among the angels: Allah loves so and so, so love him, then the inhabitants of heaven love him and then the love descends for him on the earth.”¹⁹

Student: It’s great! It inspires us to love Allah and obey Him.

In the guardianship of his uncle Abu Talib

Teacher: After passing two years on the death of Prophet’s (Peace be upon him) mother his grandfather Abdul Muttalib also passed away. The prophet (Peace be upon him) was eight-year-old at that time. Then his uncle Abutalib brought up him and took on his nourishment.

Student: Great God! It was indeed a great trial in the childhood of Prophet (Peace be upon him).

Teacher: Yes, of course it was a trial. But it was also a sort of kindness from Allah and an instruction for his Ummah that a trial does not always mean the anger from Allah, rather it’s mercy from Allah and a wisdom that we can’t understand due to our ignorance and inadequate knowledge in comparison to

¹⁹ Al-Bukhari (424/2) No: (3209)

the tremendously wide knowledge of Allah Who encompassed everything with His knowledge.

Perhaps this trial was to train the Prophet (Peace be upon him) to face the tribulations of Dawa (invitation) with dauntless courage and strength. Soon you will get to know insha Allah that he faced great tribulations.

Student: O, teacher! How was the upbringing of the Prophet's (Peace be upon him) uncle? Perhaps it was to that of his grandpa Abdul Muttalib.

Teacher: Yes, it was an upbringing full of love, care and affection. His uncle Abutalib loved him immensely. He never slept alone without Muhammad (Peace be upon him) and never went out without taking him in his company. He especially took his meal with him and he never ate without him. He continued to cover him with his care.²⁰

Student: It's amazing and wonderful! It was a family surrounded with love and care.

Teacher: Yes, it was the family and Allah sent His Prophet in one of the noblest family of Arabs. Hence, we should also try to become such family to love, care and help each other as our religion taught us.²¹

The practical life:

Teacher: With the passage of time when the Prophet Muhammad (Peace be upon him) in the guardianship of his

²⁰ Ibne Saad, Attabqat Al-kubra (1/119-120)

²¹ Here teacher should examples of care and reciprocal love between family and society and explain its impact on the individual, family and society.

uncle Abutalib became an active youth and like many other youths he also loved to work in the practical life. He (peace be upon him) chose to be shepherd of goats of Meccan people for some wages as he (peace be upon him) said: “every prophet has tended sheep”. He was asked: “And did you?” He replied: “Yes, I tended them for a few carats for the Meccans.”²²

Student: Oh, God! It’s amazing! Did every prophet tend the sheep?

Teacher: Perhaps you are amazed at the logic behind it. Aren’t you? Soon I will explain it Insha Allah. Sheep have many outstanding characteristics in their nature. They tend to be fragile and mild. They need someone who can lead them wisely, take them to a field good enough for them to graze and take them to a convenient place where they can quench their thirst, as well as save them from the predatory beasts to be hurt or eaten by them. And a prophet in his community needs to know how to save his community from enemies, choose for them what is good enough to improve their world and Hereafter and keep them away from such things that are detrimental to them, their world and Hereafter. He also needs to know how to unite his community as a shepherd unites his sheep when they are scattered or lost the company of their fellow sheep. Thus, every prophet learns from sheep tending the guidelines to take care of his community wisely and influentially.

²² Ibne Saad; Attabqat Al-Kubra (1/119-120)

Student: The divine logic can be seen perfectly in everything, our teacher. Due to inadequate knowledge sometimes, we are unable to think and get it exactly. Our teacher! You really enlightened our minds with the biography of our Prophet (Peace be upon him).

Teacher: It also indicates that he (Peace be upon him) was humble. So, he didn't say: "I won't do it. I want another work." It teaches us that a man should be humble and he should do what Allah has destined for him.

There was another work carried out by our Prophet Muhammad (peace be upon him). It was trade. The Prophet (Peace be upon him) was known for his truth and honesty. He neither cheated anybody nor told a lie at any cost.

There was a lady. Her name was Khadija Binte Khuwailid. She was a great entrepreneur and looked for authentic persons to work entrepreneurship. She sent for the Prophet Muhammad (Peace be upon him) to set out for Syria with her slave for her business and promised to reward him more than others. It was due to his honesty, sincerity and truth.²³ Then the Prophet (Peace be upon him) accepted it and set out with merchandise in the company of her slave Maisra.

Student: Our teacher! I came to this point that the honesty and truth are of vital importance in the business.

Teacher: Well dear sons! It was his honesty that made Khadija ask him (peace be upon him) to set out for Syria with her merchandise. When we adopt this quality Allah will love us. It

²³ Ibne Hisham: Assirah Al-Nabawiyah (1/199)

will endear us to people as well, give us success and provide us opportunities to win the job. Hence, we should be keenly eager to be trustworthy and honest in everything.

The marriage of the Prophet (Peace be upon him).

Teacher: You just knew that our Prophet (Peace be upon him) worked for the trade of Khadija and he was honest, trustworthy and sincere that made Khadija (May Allah be pleased with her) to ask him to marry her.

Student: Can you please explain to us some qualities of Khadija (May Allah be pleased with her). Was she as excellent in character as our Prophet (Peace be upon him)?

Teacher: Nice question. Khadija (May Allah be pleased with her) was a kind and mild lady. People called her Tahira (Pure). Because she was a lady with virtuous qualities of honesty, truth and loyalty. She was rich and wise. Our Prophet (Peace be upon him) got married to her when he was 25-year-old. She was the first lady our Prophet (Peace be upon him) married and she gave birth to his following sons and daughters:

Alqasim: After him our Prophet was nicknamed as Abul Qasim.

Zainab: She was the eldest daughter of Prophet (Peace be upon him) and got married to her cousin Abul-Aas Bin Al-Rabi.

Ruqayyah: She was wife of Uthman Bin Affan (May Allah be pleased with them).

Ummu Kulthum: Uthman Ibne Affan married her after the death of Ruqayyah (May Allah be pleased with them).

Fatimah: She was married to Ali Bin Abutalib (May Allah be pleased with them).

Abdullah: He is titled as Tayyib (Clean) or Tahir (Pure). He passed away when he was infant.²⁴

Hilful Fudul (Pact of Excellence)

Teacher: The oppression is usual among people especially in the age of ignorance (Jahiliyah). The ignorance was widely spread among people, in such a time the different sub-tribes of Quraish gathered to make an agreement named Hilful Fuzul. They unanimously agreed that they would stand by every oppressed person who lives in Mecca or enters Mecca from other land and they will continue to support the oppressed ones until they return them their rights and liberate them from the oppression. Our Prophet (Peace be upon him) attended this pact and he was among its attendees.

Student: It's a wonderful agreement to help out the weak.

Teacher: Yes, it is. It's the victory of right over wrong. The Prophet (Peace be upon him) often mentioned it to his

²⁴ Ibne Hisham: Assirah Al-Nabawiyah (1/202)

companions after his prophethood and said to them that he had attended this pact and his presence in this pact is more valuable to them than the highly expensive camel namely the red camel and if he is asked to have such agreement in the Islam he would agree. Because neither he likes oppression nor the oppressor. He never oppressed anybody. Here is the transcript of what Apostle of Allah (Peace be upon him) said: "I had attended in the house of Abdullah Bin Jad'aan an agreement. I love it more than I love the red camel. If I am asked to accept such agreement in Islam I would agree."²⁵

We also should hate the oppression and should never be cruel to anyone of our relatives, colleagues and friends. We also should never allow the oppression to take place and help and stand by the oppressed ones until we bring them back their rights. Allah has forbidden the oppression and punishes those who practice it. The divine Hadith (Hadith Qudsi) says: "O, my slaves! I have made oppression unlawful for myself and have it unlawful among you, so do not oppress one another."

Student: It's really amazing morality. We also should adopt it. But what is meant by the word "Red Camel"?

Teacher: It means the best and finest kind of camel.

²⁵ Ibne Hisham : Assirah Al-Nabawiyah (1/141-142)

The construction of Kaba

Teacher: Dear sons, do you know the history of the construction of Kaba?

Students: We know a little as we learnt before.

Teacher: Abraham (Peace be upon him) was first to build the Kaba as it was mentioned before and his son Ismael was helping him as Allah said:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And when Abraham and Ismael were laying the foundation of the House (they prayed), Our Lord, accept this from us; for You are all Hearing, All Knowing.²⁶

With the passage of years and days the building of Kaba started to crumble. Quraish sought to rebuild the Kaba. At that time Prophet (Peace be upon him) was 35-year-old.²⁷

When they reached the place where the Hajrul Aswad (Black Stone) was to be placed the dispute broke out over who would lift it to its proper place.

Student: Then they venerated the Kaba and recognized its value.

Teacher: Yes, they venerated it. Their concern to rebuild and dispute over lifting The Black Stone bears testimony

²⁶ Surah Al-Baqarah verse:127

²⁷ Ibne hisham: Assirah Al-Nabawiyah (1/24-25)

to it. If they venerated it in the age of ignorance before Islam, we must venerate it. It is venerated by Allah, the Messenger (Peace be upon him) and his companions and all the Muslims. Allah venerated it, that's why He destroyed the army of Abraha when he planned to demolish the Kaba as you knew it before.

Student: What did they do when they had dispute over lifting the Black Stone to its place?

Teacher: They decided that the person who enters first the Fajj (the wide place) on next day will have the right to settle the dispute. They were amazed to see that Muhammad (Peace be upon) was first to enter the Kaba. They shouted: An honest person has come. Then they asked him to settle their dispute.

Muhammad (Peace be upon him) put the Stone on a piece of cloth, then he called their heads and they altogether held the corner of the cloth and lifted the Stone to its place. Thus, they all participated in this act.²⁸

Student: What is the meaning of the word "Fajj"?

Teacher: It means the clear and wide place.

Student: Our Prophet (Peace be upon him) was really a lucky and wise person?

²⁸ Ahmad, Almusnad (3/425)

Teacher: Yes, of course he was wise and fortunate one from Allah when He guided him to this fantastic idea that helped unite them all.

Student: I noticed that they said: The Amin (the honest one) came. Why did they call him “Amin”?

Teacher: Nice, its so deep observation that you are following the biography of Prophet (Peace be upon him), O the excellent students.

Our Prophet Muhammad (Peace be upon him) was known to all people as “Amin” (The honest). Because he was honest and truthful. They saw him telling a lie and never sensed the bad character in him. So, he was trustworthy and truthful and possessed all the good moral qualities.

We should try to be like him in our character and behavior to endear ourselves to Allah and people and to have good luck from Allah, because Allah loves the good characters.²⁹

²⁹ Teacher or trainer should give some examples of honesty in the everyday life.

Chapter two
From the Prophethood to the Emigration

The Prophetic Mission

Student: Teacher! What is the meaning of the Prophetic mission?

Teacher: Allah chooses from his slaves whom he wants to be messenger, and then reveals to them His orders. The Arabic word “Yuhi” means that the revelation comes to them. Allah (Blessed and Exalted be He) sends the angel to the Apostle as He sent Gabriel to our Prophet to deliver him the command of Allah, and then angel tells him about the command of Allah.³⁰ Allah speaks to the Prophet but he does not see Him just as He Spoke to Prophet Moses (Peace be upon him). Allah says:

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Musa (Moses) Allah spoke directly”.³¹

When Allah chooses a slave and reveals to him His message, he becomes a Messenger. Our Prophet Muhammad (Peace be upon him) became a Messenger when Gabriel came to him with revelation. It is called the Prophetic mission.

Did you know the meaning of the Prophetic mission?

³⁰ The teacher should further explain if students need it.

³¹ Surah Nisa, Verse No: 164

Student: Yes, we got the meaning of the Prophetic mission. But how Gabriel came to our Prophet Muhammad?

Teacher: Before answering, I would say to you: Muhammad (Peace be upon him) before Gabriel came to him was not a prophet. Here I am going to explain how he became Prophet.

Before the Revelation there were some precursors to it. For example, before the Prophetic Mission whatever he saw in his dream it came true. He loved to be alone and usually sat alone in a place far from people. He started to go to the cave of Hira and worshipped God for a few nights, after spending few nights he gets back to his family, and returns to cave with his meal.³²

When the Prophet (Peace be upon him) was forty, the revelation was sent down to him through Gabriel (Peace be upon him).

Student: Where is the cave of Hira?

Teacher: There is a mountain in the east of Mecca called Hira. And there stands on its summit a large cave named Cave of Hira. It was far away from the population of Mecca, due to this reason the number of people was very little there, but today it has been overshadowed by the houses of sprawling population.

Student: What did Jibril say to the Prophet Muhammad (Peace be upon him)?

Teacher: Jibril said (peace be upon him) to our Prophet Muhammad: read. The Prophet (peace and blessings of Allah be upon him) said: "I am not a reader". The Prophet (Peace be upon him) was an Ummi, i.e. the person who neither reads nor writes.

³² Al-Bukhari (1/14-15)

The Prophet (peace be upon him) tells us about this event. He took me and covered me until I was exhausted. Then he left me.³³ Then he again covered me and squeezed me and said to me: Read: I said: I am not a reader. i.e. I can't read well. Then he took me and covered me again until I was exhausted, then he left me and said: Read: I said: I am not a reader. Then he took me and covered me third time and left and said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ -

Read! In the Name of your Lord, Who has created (all that exists)

Has created man from a clot (a piece of thick coagulated blood).

Read! And your Lord is the Most Generous.

It's how the revelation began.

Student: It was not an easy situation. Was the Messenger of Allah afraid? What did he do then?

Teacher: Yes, he was afraid as it is stated in the hadeeth: Messenger of God returned while his heart was trembling in fear and he came to Khadija and said: Cover me, cover me. She covered him until his fear was controlled

Student: What is the meaning of "Zammiluni"?

Teacher: The word "Zammiluni" means cover me put on me the cover of any cloth, so I can overcome the fear. Then he told his wife Khadija, (may Allah be pleased with her) what happened to him. He said: I am worried about myself.

It shows that the revelation and the command that Allah entrusted to His Prophet Muhammad is not an easy responsibility, but it is something great and its reward is also

³³ Ibne Hajar Fathul Bari (1/24)

great, because when Allah commands us and we comply with His command the way He likes He grants us great reward. Therefore, we should be eager to follow this great religion, and comply with all its commandments in the best way.

Student: May Allah reward you better, teacher. What did Khadija say to the Prophet?

Teacher: Khadija (may Allah be pleased with her) was a wise and intelligent woman, she knew well that her husband is a decent and a good man, he is virtuous, honest and trustworthy. One who owns such qualities Allah Almighty never brings evil upon him, but He brings him much good. Khadija said to her husband the Messenger of Allah (peace be upon him): Nay! By Allah! He will never humiliate you. You keep good relations with your kith and kin, carry their burden, and help the destitute, serve the guest generously and assist the calamity afflicted ones.³⁴

Student: These are really beautiful qualities in the Prophet (Peace be upon him) but I did not understand some of them?

Teacher: Yes, they are. One who have such qualities he will must be honoured by Allah and given the best reward. The meaning of the Arabic sentence (إنك لتصل الرحم) is that you maintain the good relation with relatives by visiting them and providing them assistance.

(وتحمل الكل) means that you help those who are not self-sufficient and unable to do anything without the help of others.

(وتكسب المعدوم) It means that you help and support poor and give people what they can't get from others.

(وتقرى الضيف)

It means that you honor them with nice meeting and feast.

³⁴ The previous reference

(وتعين على نوائب الحق)

It means that you cooperate in every good thing and help every needy. It's a comprehensive sentence that includes all the above mentioned and other persons.³⁵

Student: These words from the mother of the believers (Ummul Muminin) Khadija (may Allah be pleased with her) helped to relieve the Prophet.

Teacher: Yes, certainly, because the person who does good and then befalls him what is afraid of, he remembers qualities of goodness that distinguish him. It relaxes his heart and gives him satisfaction. God Almighty rewards better for doing good deed.

Then Khadija went with the Prophet (peace be upon him) to her cousin Warqa Bin Naufal. He was a religious man and an old man and he had been blinded. She told him what happened to the Prophet (peace be upon him). Warqa said: "This is the same angel (Namoos) sent down to Moses." (peace be upon him). The word "Namoos" means the one who keeps secrets:³⁶ i.e. he is the angel who came to you is the same who came to Moses (peace be upon him).

Then it was clear to the Prophet (peace be upon him) that the one who came to him was the angel Jibril (peace be upon him) sent by Allah to him to make him a prophet.

Student: Then what about Gabriel (peace be upon him)? Did he come back and return to our Prophet Muhammad (peace be upon him)?

Teacher: Yes, afterwards the revelation came to the Prophet constantly. It had not been so long until Gabriel came back with the revelation from Allah. Then these verses were revealed to him.

³⁵ Ibn Hajar, Fath al-Bari (1 / 24-25)

³⁶ Previous reference (1/26)

يَا أَيُّهَا الْمُدَّثِّرُ

O you who covers himself [with a garment]

قُمْ فَأَنْذِرْ

Arise and warn³⁷

Student: Teacher! The Prophet (peace and blessings of Allaah be upon him) neither read nor write, then how he memorized what Jibril brought to him?

Teacher: Well done! It's very deep question about your prophet (peace be upon him) whom you love so much.

Students: Yes, we love a lot and much more than our love for ourselves.

Teacher: When the revelation came to the Prophet (peace be upon him) he moved his lips to memorize so that he can memorize it quickly, for it is the word of Allah, the Blessed and Exalted One. But Allah is Wise and He has power over all things. When He wants something to happen it happens immediately.

Allah commanded His Prophet Muhammad that he should not strive to memorize, He will save it in his heart and it will be preserved in the heart of the Prophet (peace be upon him).

Allah said:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

³⁷ Surah Al-Muddathir: Verse no:(1 - 2)

It means that Allah will save it in your heart while you read. You only have to listen.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

So, when We have recited it [through Gabriel], then follow its recitation.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ³⁸

Then upon Us is its clarification [to you].

It means that you should listen carefully and silently. Then when Gabriel came to the Messenger of Allah, he listened to him and when he went out the Prophet (peace be upon him) read it as Jibril read, then it was preserved in the heart of the Prophet (peace be upon him).

Student: How honorable and great Allah Almighty is! He made the heart of the Prophet Muhammad (peace be upon him) memorize the Quran as soon as Jibril reads it.

Teacher: Yes, God is great, generous and capable of everything. Therefore, if we want to memorize the Quran, or any information we should ask Allah to help us memorize and understand it. When Allah Almighty helps us, everything becomes easy for us. We must always ask Allah for help in every matter. We should ask Allah to help us get success and healing from diseases etc. When we need something, we should ask Allah to give us what we want, because Allah is omnipotent.

The first phase of the Dawah (Invitation)

Teacher: The invitation of the Prophet (peace be upon him) went through various phases. The first phase of the invitation

³⁸ Surah Al-Qiyamah verse: 16-19

was to invite the nearest ones, then the rest of his people, then people all around the world.

Student: Why the process of invitation was carried over the phases you mentioned?

Teacher: Well! The invitation process was carried out over the various phases because it would not have been possible to be accomplished if it was simply introduced to people. Some ignorant, arrogant and envious people may oppose, and the animosity for the Prophet may get multiplied, and it was a new thing to the people of Mecca. So, the process of invitation was must to begin in several phases. First phase, then second phase until it becomes successful.

Student: Wonderful! Things need to be done in phases in order to get them accomplished.

Teacher: Yes! You go through the first class in your school, then the second, then the third, then the intermediate stage, then the secondary. No one can reach these classes just in a single stage. We must follow this method to achieve our goals and accomplishments.

Student: May Allah reward you best. We knew the importance of the phases of invitation, and we also got to know that it must be done in steps to be completed successfully. Will you tell us about the first stage?

Teacher: The Prophet (peace be upon him) first invited his relatives secretly.

Allah said:

يَا أَيُّهَا الْمُدَّثِّرُ

O you who covers himself [with a garment]

قُمْ فَأَنْذِرْ

Arise and warn³⁹

³⁹ Surah Al-Muddathir: Verse no:(1 - 2)

His wife Khadija, his cousin Ali bin Abu Talib who was a small child, Zayd Bin Haritha and his companion Abu Bakr al-Siddiq were first to enter Islam.⁴⁰

After this blessed group others also began to enter. They invited people secretly and surreptitiously. Because they were scared of those who do not respect this religion. This hidden phase of Dawah lasted three years.⁴¹

Jinn accepts Islam

Teacher: The creatures of Allah are in multitude including (Jinn) and many others. We cannot see them, but They see and observe us, and listen to us as well. There are also virtuous and wicked ones among them. Allah says describing them.

وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا

And among us are the righteous, and among us are [others] not so; we were [of] divided ways.⁴²

Therefore, a group of jinn heard Qur'an from the Prophet (peace be upon him) while he was leading Fajr prayer. Then they returned to their people and told them what they heard and asked them to accept Islam. Allah has mentioned it in the Holy Quran in a Surat bearing their name Al-Jin.

Allah said:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

⁴⁰) Ibn Hisham, Biography of the Prophet (1/262 268) Khalid bin Hamid Al-Hazmi, Alfawaid Assaniyyah minassirah Al-nabawiyah (38)

⁴¹ Ibn Hisham, biography of the Prophet (1/288)

⁴² (Surat Al-Jin: Verse No. 11)

Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.⁴³

Student: What is the meaning of the word “Qidadan”, teacher? the last word in the verse that you mentioned to us.

Teacher: It means the species and races such as humans, they are of different races. Same is true with jinn, they also are of different races. Among them are Satans. Allah ordered us to seek refuge from them. We say: I seek refuge in Allah from the accursed Satan.

Student: They are a strange world. Aren't they?

Teacher: The creatures of God are incredibly extensive in number. Some of them are known to us like trees, stone, water and animals, and we do not know some of them. How many creatures are there in the sea we do not know. We came to know some of them through pictures captured by photographers in the sea. The creatures of Allah are too large in number to be counted. Only Allah can count them.

Student: But why do the jinn hear us and see us, and we do not see them or hear them?

Teacher: O my sons! There is a divine logic in it, which is good for us. We may get hurt by the terrifying images and forms of jinn if we see them. So, what Allah has hidden from us is good for us. For Allah is merciful to us and loves good for us. He lets us see all the beautiful sea views, gardens, sky color, stars and other beautiful sceneries, because he loves good for us. That is why we must love, obey and thank Him.

⁴³ Surat Al-Jinn: verse number 1 - 2

Second phase of the Dawah (Invitation)

Teacher: As you know, the first phase of the invitation lasted three years. Then Allah Blessed and Exalted ordered Prophet Muhammad (peace be upon him) to announce it publicly to all people. Allah said to His Prophet (peace be upon him):

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn, [O Muhammad], your closest kindred. ⁴⁴

He also said:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

Then declare what you are commanded and turn away from the polytheists. ⁴⁵

It means announce your invitation openly and do not pay attention to those who turn away from you from the polytheists until there is no reason to stop. Because he who looks at the obstacles and stops without work, he cannot achieve anything in his life.

Student: And how did he tell his people?

Teacher: The Messenger of Allah went out and ascended the Mount Safa, which is now located at the beginning of the point “Sa’yi” (run of pilgrims). When he ascended it, he said: “O Sabahah” (Be on your guard) They said: who is this? And they gathered unto him and he said: If I tell you that cavalrymen are

⁴⁴ Sura Sho’ara: verse No. 214

⁴⁵ Surat Al-Hijr: Verse No. 94

proceeding up the side of this mountain will you believe me? They said: We have never heard you telling a lie. Then he said: I am a plain warner to you of a coming severe punishment. Abu Lahab said: May you perish! You gathered us only for this? When he went away these verses were revealed:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

May the hands of Abu Lahab be ruined, and ruined is he.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

His wealth will not avail him or that which he gained.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ -

He will [enter to] burn in a Fire of [blazing] flame.

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

And his wife [as well] - the carrier of firewood.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Around her neck is a rope of [twisted] fibre.^{46 47}

Perhaps the reason of inviting people confidentially in the first phase is now clear to you and you knew as well that this confidential process of Dawah was to take place first in his close relatives so it cannot let happen such incident similar to that of Abu Lahab.

⁴⁶ Surat Al-Misd

⁴⁷ al-Bukhaari (3/333) no. (4971)

Student: it's wonderful to collect people and inform them. But I have something to ask about what you just mentioned to us. It is the saying of Prophet (peace be upon him) "Ya Sabahah".

Teacher: It was the custom among Arabs to call people shouting "Ya Sabahah" when something abnormal or dangerous was about to happen.

Here you should note that when they gathered around Prophet (peace be upon him) and he said to them: If I tell you that cavalymen are proceeding up the side of this mountain will you believe me? They said: Yes. It Indicates that they already knew that the Prophet Muhammad (peace be upon him) will never tell a lie. That's why they called him "Al-Amin" (The Trustworthy). But some people were arrogant and envious that made them deny the truth and not to accept it. Therefore, we must seek refuge from arrogance and stay away from its all potential means.

Policies to persecute Prophet Muhammad (Peace be upon him)

Teacher: People, before his prophethood, were in the trap of polytheism and error. They made idols with their hands then they directed their face towards them to worship and pray. After the Prophet (peace and blessings of Allah be upon him) invited people publicly, it became difficult to some of them to shun the long-practiced polytheism. Some of them envied the Prophet (peace be upon him) on this dignified status and some of them worried about their social position. Some of them thought that he is now a master in his people, if he accepts Islam, he would have to come under the banner of the holy Prophet (peace be upon him). Some wanted to maintain their sinful status quo.

All these reasons contributed to the hostility of people towards Prophet and his companions who entered Islam with him and made them hurt Prophet and his companions in various ways.

Student: Great God! Some of them were aware of the truth, but they opposed the Prophet for their own interests.

Teacher: Yes, this is how people react to the truth, and therefore we must follow the truth and not let our desires avert us from the truth.

Student: Can you please let us know some of the tribulations faced by Prophet and his companions?

Teacher: The former prophets faced the harm, the lies and the mockery of their people. Allah said:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ

And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

And no messenger would come to them except that they ridiculed him. ⁴⁸

One of the methods to insult the Prophet Muhammad (peace be upon him) was to call him a liar after they had titled him as “Al-Amin” (The trustworthy). Now they started to call him magician, madman, priest, and poet. Allah refuted their lie and said:

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

And your companion is not [at all] mad. ⁴⁹

And he also said:

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

⁴⁸ (Surah Al-Hijr: Verse No. 10)

⁴⁹ Al-Takwir: verse 22

And it is not the word of a poet; little do you believe.

وَلَا يَقُولِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

Nor the word of a soothsayer; little do you remember.⁵⁰

Student: They described the Prophet with the qualities of madness, magic and poetry, but we did not get the meaning of the word “Kahin”.

Teacher: Well, Allah bless you. This question is good enough to show your interest as well as your love for your Messenger (peace be upon him).

“Kahin” is someone who claims to have the knowledge about unseen things. Only Allah Almighty have the knowledge of unseen things. He gives some of His knowledge to His Prophet (peace be upon him) as you will soon get to know Insha Allah.

Student: But why do they attribute these qualities to him? What they availed from doing so?

Teacher: They attributed these false qualities to make people doubt his prophethood and prevent them from entering the religion of Allah, so that they can dissuade him from his invitation and deter him to make him no longer able to continue his invitation.

Student: How did the Prophet (peace be upon him) confront them? Did he clash or fight them to defend himself?

⁵⁰ Surah Al-Haqqa: Verse No. 40-42

Teacher: Our Prophet Muhammad (peace be upon him) loves the good of people and likes to take people out of infidelity to Islam and let them enter Paradise safely. He was not thinking to retaliate for himself. It made him tolerate their mischief patiently, perhaps they enter Islam. If he had attacked them or insulted them it would have increased their resentment and hostility. But he was merciful enough to the people to be concerned about their infidelity that would result in being punished by the Hell-Fire that is the worst shelter.

Student: By God, our Prophet Muhammad was kind and compassionate to his enemies.

Teacher: Yes, he was compassionate and kind in all his affairs even to those who oppose him. His Glorified and Exalted Lord describes him saying:

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ⁵¹

And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.⁵¹

It means that if you had been strict and rude in your affairs, they would have abandoned you and would not enter into Islam. But thanks to his patience that some of them retreated from their enmity and entered into the religion of Allah. Hence, we should be patient as our Prophet Muhammad was. We should not face all those who oppose us with cruelty to make them hate us and move away from us. It would ultimately cut off our relations with them and we will no longer be able to influence them and lead them to good.

⁵¹ Surah Aal-Imran: Verse No. 159

Student: These are really wonderful moral qualities and your advice is also precious, our honourable teacher.

Teacher: Their enmity advanced to such level that they planned to attack the Prophet (peace be upon him). So, once he was praying near the Kaba, and they agreed to throw the blood and faeces on him when he falls prostrate.⁵² Faeces are all the waste substances found in the stomach. Then started laughing and enjoying at their heinous act.

Student: Then what he did (peace be upon him)?

Teacher: The news reached his daughter Fatima, (may Allah be pleased with her). At that time, she was small. She came and threw away all the faeces from her father. Then Fatima cursed them for what they did with her father. The Prophet (peace be upon him) invoked Allah against them. Then Allah destroyed them in the Battle of Badr and they all died.⁵³ I will further explain it Insha Allah.

One of the tribulations faced by Prophet (peace and blessings of Allah be upon him) that once he was praying near the Kaaba, a man named Uqba ibn Abi Muait came and put his garment around the Messenger of Allah's neck and throttled him severely. Abu Bakr came and seized Uqba's shoulder and threw him away from Allah's Apostle (peace be upon him).⁵⁴

⁵² Bukhari: 1/180 181 (No. 520)

⁵³ The previous reference

⁵⁴ (Al-Bukhaari) 3/286 (No. 4815)

“Mankib” is the place where the shoulder is attached to the arm.⁵⁵

Student: The Prophet Muhammad was deeply hurt in the way of Dawah, and he tolerated their harms with patience and calmness.

Teacher: Yes, it is as you mentioned. Once they agreed to meet together to kill the Prophet when they see him. Fatima (may Allah be pleased with her) was informed about it, and she got worried about her father and her Prophet. So, she came to her father crying and informed him about their plan. The Prophet asked for the water for ablution, then he went to the Sacred Mosque.

Student: Was he not scared of them while they were in large number?

Teacher: No, he was not, because he was brave and he put his trust in Allah. He knew that Allah will protect him against them and their mischief. When the prophet went out and they saw him, they lowered their eyes, they turned their heads towards the ground, and no one stood from his place. Then the Messenger of God stood next to their heads and he picked up a handful of the dust, and said: “May these faces be deformed” then he threw it on them. All who were touched by the dust were killed in the battle of Badr. ⁵⁶

Student: It was extremely terrible, teacher.

⁵⁵ Teacher should explain and elaborate the word

⁵⁶ 3) Ahmad, Al-Musnad (1/202)

Teacher: Yes, it was extremely terrible and awful situation. You may have noticed here the power of Allah, how He made their plan humiliating for them, and filled their hearts with awe and how the Prophet was able to throw the pebbles on them. You should think as well, how Allah is competent over all thing. They were in large group but by Allah's their strength ceased to work. Then no one could move or speak a single word or look at the Prophet Muhammad. When Allah intends something, He says to it: "Be," and it is.

Allah said in the Holy Qur'an:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command is only when He intends a thing that He says to it, "Be," and it is. ⁵⁷

Then reflect on the trust of the Prophet in his Lord, and his belief that He will protect him against their plot, so, he makes ablution and goes to the Sacred Mosque.

Student: Perhaps his daughter Fatima, (may Allah be pleased with her) became pleased to see the victory of her father from Allah.

Teacher: Of course, my sons, she rejoiced to see that God helped her father and His prophet against his enemies, and turned her tears into joys.

We praise Allah Who honoured his Prophet and helped and saved him from his enemies.

⁵⁷ Surah Yassin: Verse No. 82

Policies to persecute his companions

Teacher: The companions of the Messenger of Allah were subjected to the persecutions of the Quraish. They made them wear the armour of iron then they made them stand in the heat of the sun. The youngsters of Mecca wandered around the colonies of Mecca with Bilal Ibne Rabah while he was saying: “Ahad, Ahad” God is One, God is One. Umayya ibn Khalaf came out with Bilal in the noon when it was extremely hot and he laid him down on his back in the flat valley of Mecca, and he ordered a large rock to be placed on his chest, then he said to him: You will continue to suffer until you die or deny Muhammad or worship the Lat and Uzza. Bilal said: “Ahad, Ahad”.⁵⁸

Student: What is the meaning of Bilal's saying “Ahad, Ahad”?

Teacher: It means that Allah is One, He has no partner.

Student: Great God, glorified be He! Bilal has suffered a severe torment. But what was the relation of Umayya to this great companion, teacher?

Teacher: Bilal bin Rabah was a slave to Umayya. In the “Jahiliyah” (the age of ignorance) they enslaved people and sold them. There were some people to buy them as if they were goods to be sold and purchased. After the advent of Islam, the slavery was nullified.

Student: The Islam is an excellent and superb religion that liberated man and made him free, and invalidated this tradition. There is a question, O our excellent teacher. How

⁵⁸ Ahmad, Al-Musnad (1/404)

long Bilal was tortured and how long he remained patient and adhering to his religion?

Teacher: Nice question! Bilal continued to suffer and say “Ahad, Ahad” until he was bought by Abu Bakr al-Siddiq from Umayya and freed. He also set free other slaves like Bilal.⁵⁹

Student: May Allah reward you good, O, Abu Bakr, for this great act. He took out Bilal from the agony of torture, pain and humiliation to the joy of freedom.

Teacher: Family of Yasir was among those who tasted the punishment and endured these sufferings.

The sons of Makhzoum went out with Ammar ibn Yasir and his father and his mother in the midday severe heat to “Ramza” when the sun was extremely hot and they exposed them to it.⁶⁰

Student: What is “Ramza”, teacher?

Teacher: When the earth is severely heated, it is called “Ramza”. They say do not walk on the “Ramza”. It means, do not walk without shoes on the earth when it becomes hot from the heat of the sun.

The Messenger of Allah passed by the family members of Yasser when they were tortured and he said: O, family of Yasser, have patience your destination is Paradise.

⁵⁹ Al-Hakim, Al-Mustadrak (3/284)

⁶⁰ Ibn Hisham, biography of the Prophet (1/342)

The Prophet (peace and blessings of Allah be upon him) gave the good news to them that their reward is the paradise that awaits them to meet for their steadfastness on their religion.

As for the mother of Ammar bin Yasir, they killed her with torture and she remained steadfast on her religion to meet her Lord, Blessed and Exalted One, and to enter the Paradise that was promised by the Prophet of God. ⁶¹

Teacher: Khabab ibn al-Arath is also one of those who suffered torture. The traces of torture left the mark on his back. ⁶²

Thus, a number of the companions of the Messenger of Allah faced the torture of their people except those who had the security of their tribes by the grace of God. So, they protected them from the enemies of Islam.

Student: May Allah be pleased with the companions of the Messenger of Allah. They really suffered a lot of persecutions and tortures.

Teacher: Yes, it's alright. Thanks to their patience and God's mercy that made them able to tolerate the tortures for their Islam, and thanks to the prayer of the Prophet and his glad tidings of Paradise to them that made them stay firm on Islam until Allah helped Islam and it reaches us when nobody is there to torture us, all praise and thanks be to Allah. We thank God for that and ask Him to give us a chance to meet them in the Firdaus Paradise.

⁶¹ The previous reference

⁶² al-Bukhaari (2/531) (No. 3612)

Negotiation to stop Prophet's message

Teacher: When the Quraish saw that the invitation of the Prophet was accepted by some people and the policy of persecution, adopted by them, is unable to stop the activity of the Prophet and his companions. Now they adopted the policy of negotiation and talks, expecting that it would be somehow helpful to stop the Prophet's invitation to Islam.

Student: Excuse me, teacher, what is the meaning of negotiation?

Teacher: The negotiation means to hold the dialogue and put forward some proposals to both sides to reach out an agreement.

Student: But it's religion, ordered by God Almighty to be followed, is it negotiable?

Teacher: Well students, but they expected that the Prophet may accept it. It was their anticipation, but follow me, you will get to know a lot about it.

Negotiation with his uncle Abu Talib

Teacher: Their chiefs came to Abu Talib, the uncle of the Prophet, who brought up him and raised him after the death of his grandfather Abdul Muttalib, as we have already studied, and they said, "Your nephew hurts us in our assemblies, so stop him"

Student: But the Prophet did not hurt them, how they can say that?

Teacher: Well! They considered his invitation to the religion of Allah Almighty a sort of trouble for themselves

Student: We got what they meant, and what did Abu Talib do with them?

Teacher: When Abu Talib heard their words, he called his nephew, Prophet Muhammad, and said to him: "Your cousins claim that you are hurting them in their assemblies". The Prophet of God said: by God, O uncle, even if they place the sun at my right hand and the moon at my left hand in order to make me quit this mission, I will never quit it.⁶³

The prophet knew that no one can place the sun at his right hand and the moon at his left hand, but as it is impossible for them to put the sun at his right hand and the moon at his left, it is impossible for him to quit calling people to the religion of Allah.

Student: It was really incredibly wonderful and stunning reply, I liked it, but what did his uncle Abu Talib say?

⁶³ Al-Hakim, Al-Mustadrak (3/577)

Teacher: Abu Talib said to them: My nephew never lied, go away,⁶⁴ we never saw him telling a lie, it means he will never get rid of his mission, you have nothing else to do except what you heard from him.

Negotiation of Utba bin Rabia

Teacher: After sometimes Utba introduced an idea to his people from the disbelievers of Quraish, to present it to the Prophet Muhammad (peace be upon him). They agreed to his idea, and Utba went to Prophet Muhammad, and he said to him: “My nephew, if you want to accumulate wealth, we will collectively give you our wealth, so you can be the richest person among us.

If you want honour, we will make you our chief. We will take no decision without your command.

If you want to be a king, we will accept you as our king to govern us.

If this one who comes to you is a demon or ghost whom you see and not able to repel him, we will look for your treatment.

⁶⁵ If he comes in your dream and says: “Do so and so”. We will take you to doctors to cure you.

⁶⁴ The previous reference

⁶⁵ Ibn Hisham, biography of the Prophet (1/313 314)

Student: These are really tremendous proposals, what did the Prophet respond to him?

Teacher: First, the Prophet let him talk, and did not interrupt him during his conversation, it was because he respected Utba, the Prophet was never likely to accept anyone of those offers, because their purpose was only to achieve worldly pleasure and he carried the message of Allah that was better than world and what lies in it.

After Utba winded up his talk, the Prophet said to him: have you finished your talk, O Abu Al-Walid? He said: Yes, then the Prophet said: Listen to me. He recited these verses:

— حم

Ha, Meem.

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ

[This is] a revelation from the Entirely Merciful, the Especially Merciful –

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

A Book whose verses have been detailed, an Arabic Qur'an for a people who know,

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

As a giver of good tidings and a warner; but most of them turn away, so they do not hear.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ
إِنَّا عَامِلُونَ

And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."⁶⁶

The Messenger of Allah continued to read and Utbah carefully listened to him and put his hands behind his back while listening, when the Apostle of Allah reached the verse of Sajda, he fell prostrate, then he said to Utbah: O, Abu al-Walid, you listened what I just recited, now it's up to you what to decide.⁶⁷

Student: It was nice that the Prophet let him listen this surah which explains that the Qur'an is Bashir (a giver of good tidings) and Nazir (a warner).

Teacher: It is nice of you, students, to pay attention to the verses of Surah and their meanings.

Student: Then what did Utba do? He may be impressed of the verses of that Surah and their meanings.

Teacher: Yes, Utba was impressed of what he heard from the words of God Almighty, and when he returned to his people, they felt this impression on his face. They said: Abu Walid came to you with a face different from that of he went with.

They asked him: What happened behind you, Abu al-Walid? What news did you bring?

He said: By God, I heard the words which I never ever heard. By God, these words can neither be poetry, nor the magic and nor the soothsaying.

⁶⁶ Sura Fussilat: (verse number 1 – 5)

⁶⁷ Ibn Hisham, biography of the Prophet (1/313 314)

Then Utba asked them not to bother the Messenger of Allah. They said to him: You are affected by his magic.

Student: They did not accept the advice of Utbah?

Teacher: Yes, they did not accept it, and even Utba, who was impressed of what he heard from the Qur'an, did not enter into Islam, because he followed the opinion of his people.

Student: Then it was due to the vanity of Utba and his people.

Teacher: Yes, it was due the vanity, because they knew the truth, they heard the Qur'an. Utba described the Qur'an to them in such a way that made it clear to them that it was not as they said about it. Sometimes it was said to be poetry and magic and sometimes they claimed that it is soothsaying. Ultimately, Utba comes and makes it clear to them that the Qur'an is not as they say about it.

So, seek refuge in Allah, students, from vanity. We ask Allah to guide us and make us steadfast on the truth as Allah taught us in this Holy verse.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."⁶⁸

The vanity is hazardous, especially when it causes a person to reject the truth and not to accept it for any reason.⁶⁹

⁶⁸ Surah Ali-Imran: verse 8

⁶⁹ The teacher or educator would explain the consequences of vanity with examples.

Demand for miracles.

Professor: When the negotiations of unbelievers of Quraish failed to stop the Prophet from his message, they asked him to show some miracles.

Student: What is the meaning of miracles?

Teacher: Miracles are things that cannot be done by a human. They asked him to make them. They asked him to convert the Mount Safa into gold to make them believe in him. Then the Prophet prayed to his Lord, Jibril came to him and said: God says “Salam” to you and says: If you want Safa to be converted to gold, then who will deny after it gets converted, I will punish him so severely that no one in the world has ever been punished like that. If you want the doors of repentance and mercy to be opened for them, I will do. The Prophet said: I would rather prefer the doors of repentance and mercy.⁷⁰

Student: Glory to Allah! Why did the Prophet choose the door of repentance and mercy, and did he not choose what they asked for to make them believe?

Teacher: Well, my children, it’s very important question. First: you know that Quraish were the most articulate and eloquent Arabs, and they profoundly knew Arabic. When they heard the Qur’an, they realized that this is not the words of a human being, but it is the words of the Lord of the worlds, because a man, no matter how much eloquent he is in Arabic, can never be able to come up with even a single verse of Qur’an, then

⁷⁰ Alhakim, Almustadrak (1/53-54)

how they can be able to come up with an entire Surah. Notwithstanding all that, some of them didn't believe.

The Prophet had experienced them, so already knew that even if he turns Mount Safa into gold, they will say: "you have spelled the magic on our eyes" and when they will say so, they will have to be punished severely by Allah and the Prophet of Allah will get triumph over them, but our Prophet (Peace and blessings be upon him) was kind to them. That's why he chose to be patient and keep trying. Hopefully, some of them, their children and their families may believe instead of being punished.

Student: It was really a wise and optimal choice, it indicates that our Prophet was merciful and kind, and he was not rude and harsh. He was persevering as well, chose the mercy of God for them over punishment and endured their harms.

Teacher: Yes, he was so persevering and mild one, loved the good for people, even for his enemies. So, we want to be like him in his moral properties, so that we also can be kind and patient enough to be of those who are compassionate, not of those who are harsh and rude and to get the mercy and blessings of Allah.

Student: Did they ask for other miracles, our decent teacher?

Teacher: Yes, they did. Anas bin Malik (May Allah be pleased with him) narrates: The people of Mecca asked the Messenger of God to show them a miracle, he showed them the moon split into twofold they saw the mount Hira between them. ⁷¹

⁷¹ (Al-Bukhaari) 3/59 (No. 3868)

Student: How it occurred, teacher? We hope you would explain it to us.

Teacher: When the people of Mecca asked the Prophet to show them a sign, God Almighty divided moon in the sky into two distant parts, and they saw it with their naked eyes so clearly that the Mount Hira was seen vividly between the two parts of the moon.

Allah has revealed a Surah named Surat Al-Qamar that describes the event.

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

The Hour has come near, and the moon has split [in two].

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

And if they see a miracle, they turn away and say, "Passing magic."⁷²

Student: Did they accept Islam when they saw the split of the moon, the great miracle?

Teacher: As you heard in the previous verse of the Surah Al-Qamar: (And if they see a miracle, they turn away and say, "Passing magic.") I hope, now you have understood why the Prophet had chosen the door of repentance and mercy over turning the mount Safa into gold. Because they saw the moon with their eyes split into two equal parts and said it a passing magic. If the Prophet had chosen the mount Safa to be turned into gold and they had not accepted Islam, the torment would have befallen them definitely.

⁷² Surah Al-Qamar: verse number: 1 - 2

Student: Yes, this point is clear that if the Prophet had preferred the transformation of mount Safa into gold, they would have said: “our eyes have been bewitched”. It evidently shows that our Prophet Muhammad was well aware of his people.

Migration to Habsha (Abyssinia)

Teacher: When the Messenger of God observed the misfortunes and persecutions of his companions for their religion, he said to them: What If you go out to the land of Abyssinia, ruled by a king who doesn't oppress anybody, the land of truth, until Allah makes a way out for you.⁷³

This shift from Mecca to Abyssinia is called Hijrah (migration). Because the place where the companions were tortured was abandoned and they left for a safe place for them and their religion.

Student: Where is the Abyssinia? Did the Companions agree to migrate?

Teacher: Abyssinia is called today Ethiopia located in South Sudan, and the Red Sea separates us from Ethiopia.

As for the Companions, they agreed, because their migration to Abyssinia drove them away from persecution and torture of their people. Especially the king of Abyssinia, as the Prophet said about him, was not atrocious to anybody.

The Muslims migrated from Mecca to Abyssinia twice: First: in the month of Rajab in the fifth years of his Prophetic mission.

⁷³ Ibn Hisham, biography of the Prophet (1/344)

Student: Was the number of Muslims, who migrated, large?

Teacher: The first to migrate were eleven men, and four women. They left from Mecca walking on their feet about eighty kilometres, until they reached the sea, then they hired a ship to Abyssinia.

When the remaining Muslims became subjected to severe torture, the Messenger of Allah allowed them to set out for second migration. The number of the men who migrated to Abyssinia was eighty-three.⁷⁴

Student: How did they live there in Abyssinia?

Teacher: When the Muslims entered Abyssinia, they found the king as the Prophet had said that no one is oppressed by him. His name was Najashi.

The king ensured them the safety of their religion, that no one would hurt them. Thus, they were granted the safety from Allah in the land of Abyssinia.

Student: The early Muslims among the Companions endured the immense and enormous hardship for their religion.

Teacher: Well, students, you understood and comprehended the suffering of the companions. We must learn from their sufferings that we should not be flexible in the matter of religion, and try our level best to perform the acts of worship commanded by Allah. We should not be so dull in respect to our religion in such a time when we are living in the peace and prosperity. We ought to spend our efforts in educating

⁷⁴ Ibn Hajar, Fath al-Bari (7/188)

ourselves, especially what is related to our religion, and strive to serve it as well with any work we do.

Chasing Muslims to the place of their migration:

Teacher: When Quraish knew that Muslims enjoyed safety in their religion in Abyssinia, they chased them, and did not let them stay on their condition.

Student: What did Quraish do to the companions of the Messenger of Allah, who were far away from them?

Teacher: When Quraish knew that Muslims lived enjoying the safety and security of their religion, they assembled and consulted, then they agreed to send out two wise men to Najashi and his court with many gifts to please Najashi. These two men were: Abdullah bin Abi Rabia, Amr ibn al-Aas.⁷⁵

Student: What did Najashi do to Muslims after that?

Teacher: Najashi was wise and unbiased king. He did not like injustice. When the two Quraishi came, they said to the Najashi:

Some idiots of our land have come to you, they have the religion of their own land and have not entered into your religion, and they have invented a religion unknown to us and you.

Student: Was Najashi convinced of their words?

⁷⁵ Ibn Hisham, biography of the Prophet (1/358 362)

Teacher: Najashi was wise enough not take to a decision simply hearing from Quraish, but he also heard from the companions. Thus, a person shouldn't tend to agree with one side when someone comes and claims something until he becomes sure about another side to be an unbiased and honest person. Right, my children?

Student: it's alright, then Najashi must had summoned the companions and asked them.

Teacher: Yes, he summoned the companions, and asked them. But all the Companions gathered and consulted before they went to him.

Student: It was nice initiative of companions to consult before they go to him.

Teacher: Yes, it is must for any group to assemble in order to reach a common viewpoint, so that no one can have a different opinion. The counselling has many benefits including thinking, holding debate and exchanging views to enable one to point out the mistake of other, then they come out with an opinion unanimously agreed by the group. Thus, their unity will not be ruptured. And in the group opinion there are blessings, because Allah is with group.

Student: How was the meeting of companions? It must had been wonderful.

Professor: Yes, it was wonderful, where they said: We will only say the truth. By God, we would definitely say what we knew and what our Prophet (Peace be upon him) has commanded

us. In all circumstances, be they good or bad, we will say only what our Prophet has commanded us.

Student: It was nice for them to speak the truth and fact to Najashi, as they were taught by our Prophet Muhammad (Peace be upon him).

Teacher: Yes, honesty is a good policy, and our religion orders us to be honest and prevents us from the lie.

Student: What happened next, teacher? We are really eager to know.

Teacher: The Companions agreed that Ja'far ibn Abi Talib (May Allah be pleased with him) would speak to Najashi. Jafar said: O king, we were people of ignorance, worshipped idols, ate carrion, involved in obscenity, detached our relations with our relatives, mistreated the neighbours and the strong one among of us ate the weak. We continued to be in such a wretched condition until God sent to us a Messenger from us. We were well aware of his family origin, honesty, trustworthiness and chastity. He called us to Allah to worship Him alone, and get rid of worship of stones and idols, practiced by our forefathers. He ordered us to speak truth, fulfil the trust, maintain the good relation with kindred, behave neighbours with compassion and stay away from forbidden things and bloodshed, and he prohibited us from obscenity, telling lie and devouring the property of an orphan, and he ordered to perform Salat, pay Zakat and keep fast.

Only for such things our people turned hostile to us, and they persecuted and victimized us for our religion. When they

overwhelmingly suppressed us, we set out to your country and preferred you over others.⁷⁶

Student: By God, it is a speech magnificent enough to draw our attention to their inferior moral codes in the age of ignorance, while they worshipped idols, detached the relations with their close relatives, and misbehaved the neighbours. There are some words we couldn't get their meanings. We hope you would explain them to us, teacher. These are "Maitah" (carrion) and "Fawahish" (obscenities).

Teacher: Well, my sons, you are following the topic with keen interest. "Maitah" are the animals or sheep died without being slaughtered in the name of Allah, for instance, the animals died of falling from a high place or of illness and natural death. As for "Fawahish", it is all the evil deeds, disliked by a man. It includes oppression, the naked dress and so on. The word "Qauluz Zur" means to give the false statement against people.

Student: Thank you and Allah reward you better, Teacher. Some striking qualities of the religion, sent down By Allah upon our Prophet, drew our attention, teacher. They are really paradoxical to those of the age of ignorance, as Jafar Ibn Abutalib said: He ordered us to worship Allah alone, speak truth, fulfil the trust, maintain the good relation with kindred, behave neighbours with compassion and stay away from forbidden things and bloodshed, i.e. killing people. This is what we understood. Are we right, teacher?

⁷⁶ The previous reference

Teacher: Yes, you got it very well. To stay away from forbidden things and bloodshed means to avoid murder and what Allah has forbidden and never repeat such actions.

Student: But what did the Najashi say after hearing the words of the Companions?

Teacher: Najashi said to Jaafar: Do you have something of what your Prophet came with from Allah Almighty? Jaafar said: Yes, then he recited to him some verses of Surah Maryam. When the Najashi heard what Jaafar recited, he cried out humbled by the words of Allah until his beard was wet with tears. His bishops also cried after what they heard of the Noble Qur'an. The bishops were his ministers around him. Najashi said: Indeed, these divine words and what Jesus came with emanate from the same lantern. By Allah, I will never hand over them to you and they will never be cheated. ⁷⁷

Student: It was really a befitting stand and nice directive. We have a question, teacher, regarding the statement of Najashi: "Indeed, these divine words and what Jesus came with emanate from the same lantern".

Teacher: Nice question! First: Najashi followed the religion of Jesus son of Marry at that time. When he heard the Qur'an from Jaafar, he said: What you just recited and the divine words that Jesus came with stem from the same lantern. The lantern is a light that shines forth. It means that they stem

⁷⁷ The previous reference

from the same origin. It is represented by lantern, because it is a source of light, and the divine words are light for people.

But when the religion of Allah was revealed to our Prophet Muhammad, all the former religions were no longer valid. Hence, there is no religion approved by Allah except for the religion revealed by Allah to our Prophet Muhammad (Peace be upon him). Allah said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.⁷⁸

He is the last and final Prophet. No Prophet will come after him.

Hamza (May Allah be pleased with him) accepts Islam

Teacher: Hamza is the uncle of the Prophet, and he was on the religion of his people, however, an incident occurred with Prophet that caused him accept Islam.

Student: What is that incident, teacher?

Teacher: Before I mention this incident, I would elaborate some of the customs practiced by Arabs at that time. Arabs were fond of hunting, so some of them set off to the desolate tract of land where no people inhabit and teemed with birds. Then they hunt them to be cooked and eaten.

⁷⁸ Surah Ali-Imran 85

Hamza, uncle of Prophet, set off on hunting. When he came back from hunting, he was received by his wife and told that the Prophet (peace be upon him) was hindered by Abujahal at Safa and hurt. Hamza became so furious that didn't enter his house, but he went to Sacred Mosque where the gatherings of Quraish were assembled near the Kaaba.⁷⁹

Student: Perhaps it was because Hamza loved Prophet Muhammad (peace be upon him).

Teacher: yes, it indicates that Hamza immensely loved his nephew and never wanted anybody hamper him with any kind of harm, on the other hand the hurt of Abujahal indicates that the people of the Prophet continued to hurt him in Mecca and he patiently tolerated it.

Student: Perhaps Hamza found out Abujahal?

Teacher: Yes, he found him in one of the gatherings. Hamza came forward to Abujahal and hit out his head with his bow, which was carrying with him. Then a man from the Quraish stood up and held off Hamza from Abu Jahal to not let the matter turn further critical. Hamza said: My religion is the religion of Mohammed. I bear witness that he is the Messenger of Allah. I will never change my standpoint, then he said to them: If you are really true, avert me from my standpoint.⁸⁰ This how Hamza accepted Islam.

⁷⁹ Al-Haithami, Majmauzzawaid (9/267)

⁸⁰ The previous reference

Student: Glory to Great God, Who made this event a cause for the uncle of the Messenger of God to accept Islam in order to please the Prophet.

Teacher: Yes! Islam of Hamza really added the honour and might to Muslims and backed up Prophet as well. It also frightened Quraish and they realized that Hamza will desist them from hurting the Messenger of Allah.

Think, how the Prophet coped patiently with his people, so that they can enter into Islam gradually. The patience ushers in the help and support.

Umar ibn Al-Khattab accepts Islam

Teacher: Umar ibn al-Khattab was one of those who hated Islam in his ignorance, like the rest of Quraish, but Allah guides with His wisdom whom He wants to guide.

Student: He was a hostile to Islam; how did he change his mind?

Teacher: O my sons, success is in the hand of God Almighty. He is the one who changes the heart and mends it, so we should ask Allah to mend us and mend our hearts and make us unwavering in our religion.

Ummu Abdulla bint Abi Huthma (may Allah be pleased with her) relates: "By God, meanwhile we were getting prepared to leave for Abyssinia where Muslims had migrated, as you already learnt, suddenly Umar came upon us and obstructed

us. It was when he was a polytheist and we were getting persecuted by him.⁸¹

Student: It means that people were joining those Muslims who migrated to Abyssinia before them.

Teacher: Yes, everyone who was afraid of getting tortured by his people shifted to Abyssinia except for those who had the strong back up of his people by the grace of God like Hamza.

Student: This is how the Companions were the target of persecution, but how did Umar bin Al-Khattab accept Islam?

Teacher: It was the blessing of Prophet's supplication that made Umar accept Islam. When the Prophet saw what happens to whom who accept Islam, he prayed to his Lord: O God, add glory to Islam with Abujahal Ibn Hisham or Umar. He said: so, it happened that Umar came the next day and accepted Islam.⁸²

Student: Glory be to Great Almighty Allah; Allah accepted the supplication of His Prophet instantly.

Teacher: Yes, Allah loves His Prophet and responds to his supplication. It also demonstrates that Umar occupied in his people an honourable and esteemed place, because Prophet asked his lord to strengthen Islam either with Umar or Abujahal. Hence Umar accepted Islam.

Student: Then it is certain that after Umar's Islam, Muslims became strong, isn't it, Teacher?

⁸¹ Ahamd bin Hambal, Fazail Al-sahabah (1/279)

⁸² Al-Tirmidhi (5/577) No. 3638

Teacher: Yes, alright! Muslims became so strong that Abdullah bin Masood said: Since Umar accepted Islam, we kept feeling proud.⁸³

Think, how things turned easy just after two men of Quraish accepted Islam. They are Hamza and Umar (May Allah be pleased with them). As Allah said:

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Indeed, with hardship [will be] ease.

So, we should stick to patience and endurance while facing misfortunes in our life, indeed Allah is with patients as he said:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Indeed, Allah is with patients.⁸⁴

We also shouldn't be despaired; our Prophet Muhammad did not despair despite the difficulties and hurts he received from his people.

So, we should never lose hope, because Allah owns everything, then how we lose our hopes when Allah knows everything about us.

Student: Yes! We don't have to be despaired while Allah is with us. We must learn to be as patient as our Prophet Muhammad was.

⁸³ Al-Bukhaari (3/57) (No. 3863)

⁸⁴ Surah Al-Baqarah: Verse No. 153

The siege of Abu Talib valley

Teacher: When Quraish felt that Islam began to spread among the tribes, and the companions who migrated to Abyssinia have safety from God and then from the King of Abyssinia, and Hamza the uncle of the Prophet has accepted Islam as Umar did, and when they realised that Islam began to be empowered, the disbelievers of Quraish decided to assassinate the Prophet Muhammad (Peace be upon him).⁸⁵

Student: It's awful and terrible for them to think about, isn't it?

Teacher: Yes, it is as you said, but Allah is the one who protects and supports and it is He Who controls all the preventive barriers.

Student: Glory to Allah, there is no power except with Allah. The patience of our Prophet Muhammad made Islam spread among people, hence, some powerful figures of Quraish began to enter into the religion of Allah. But, teacher, we did not get what is meant by besieging the valley.

Teacher: Valley is the place lying between two mountains, and the most of Mecca consists of valleys due to the plenty of mountains there. Besieging literally means to restrict people to get out or to restrict the supply of foods and other necessities to them.

⁸⁵ Ibn Hisham, Biography of the Prophet (1 375 380) (2/14 14) Ibn Hajar, Fath al-Bari (7/19 192)

Student: What did our Prophet Muhammad do when he knew that the infidels of Quraish planned his assassination?

Teacher: When his uncle Abu Talib was informed of their plan, he summoned all the children of Hashim and Muttalib, and they altogether came up with their suggestions and they responded the call of the Prophet's uncle to support him, even the unbeliever of them responded to his call to protect his kindred except for Abulahab, he sided with the rest of Quraish. Then they took the Messenger of Allah to their valley, and it was on the first day of Muharram in the seventh year of Prophethood.⁸⁶

Student: You mentioned, teacher, that they responded the call of his uncle Abu Talib, even the infidel of them did so for the sake of protection. What kind of protection it is? I am unable to get it.

Teacher: The protection means that members of the tribe support their tribe or its members, and it is only for the sake of providing assistance to the tribe, not for the sake of truth. It was the custom of Arabs in the age of ignorance to safeguard their tribes, but Islam nullified it later, and forbade to support anyone except for the sake of truth, and abolished the supporting tradition of ignorance that fosters among them the support of each, even the support of an oppressor against the oppressed one only for the sake of the tribe.

Student: How beautiful this Islam is! It teaches people the moral codes.

⁸⁶ The two previous references

Teacher: When Quraysh agreed to besiege Muslims, they wrote a letter and put it up on the Kaba, so they cannot turn away from this agreement.

Student: What did Muslims do in this siege?

Teacher: This siege lasted two or three years. The Muslims and those who were with them were patiently endured this cruel siege, the food supply was restricted until they resorted to eat leaves of tree out of hunger.

Student: It was incredibly long period, teacher.

Teacher: Yes, a long period passed over the siege and patience, until a man of the infidels of Quraish named Hisham bin Amr ibn al-Harith Al-Aamiri, who hated this agreement, and who supplied food to the valley secretly, stood up and met some individuals of Quraish and then they all gathered and agreed to tear apart this unjust letter. It is said that the entire letter was eaten by a woodworm except the name of Allah.⁸⁷

Student: It was so difficult situation, but Allah put the mercy in the heart of this man, Hisham bin Amr, so that he can cooperate to tear the agreement paper.

Teacher: Allah controls everything, it is He Who facilitate the way to tear the agreement paper, and let a woodworm to wipe out all its creepy contents and to leave the name of Allah intact. It teaches us the importance of patience in the hard time, and a Muslim sometimes is tested by Allah as the Prophet and his companions were tested and the hardship is

⁸⁷ The teacher can use this situation as an instance to teach the students some examples of supporting each other followed by some moral codes necessary for a man to abide by, and give some live examples of forbidden and allowed things.

not due to the anger of Allah over Muslims but it is to upgrade their ranks on the Day of Resurrection and to bring the ease after adversity.⁸⁸

The demise of Abu Talib and Khadija (May Allah be pleased with her)

Teacher: After the Muslims came out of the valley of Abu Talib, Abutalib and the wife of the Prophet Khadija passed away.⁸⁹

Student: It was another hardship and test for the Prophet (PBUH).

Teacher: Yes! Hardship is a test, and the demise of his uncle and wife is also a test. His uncle occupied a valuable place In Quraysh, and he was defending the Prophet, and Khadija bint Khuwaylid (may Allah be pleased with her) also consoled him as well and cheered him up to continue with patience. She was really a super-excellent wife. May Allah be pleased with her. Her death was predestined by Allah, so we have to be patient.

This the Prophet (peace and blessings of Allah be upon him) was so extremely grief-stricken by the loss of his uncle and his wife, (may God be pleased with her) that it was named as the year of grief, especially because his uncle did not accept Islam, even though, he supported him, loved him and defended him. Many a time the Prophet tried his level best, even at the last moment of his uncle's life to convince him to accept Islam, but the infidels of Quraysh encouraged him to stay on the polytheistic religion of his forefathers and ancestors.

⁸⁸ The teacher should explain here some of the hardships a man suffers from in his life and explain his obligation towards the hardships.

⁸⁹ Ibn Hisham, Biography of the Prophet (2/57 58)

Student: Glory to Great God! He supported the Prophet and defended him; however, he did not enter into Islam.

Teacher: Yes, he did not enter into Islam because of the infidels of Quraysh around him who encourage him to adhere the polytheism, so we must be cautious of the evils of the bad company that encourages a man to disobey Allah, then we should thank Allah that He made us Muslims. It is a great blessing, because guidance is a reward for us from Allah Almighty. Allah said to His Prophet when he tried to guide his uncle:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.⁹⁰

Journey to Ta'if

Teacher: After the death of Abutalib, uncle of the Prophet, Quraish started to hurt the Prophet more than they hurt him when his uncle was alive. So, the Messenger of Allah set out to Ta'if, perhaps he may find there some people, among the tribe of Saqif, who would support him and accept the religion of Allah.⁹¹

Student: Did the Prophet go to them with his companions?

⁹⁰ Surah Al-Qasas: Verse No.56

⁹¹ Ibn Hisham, Biography of the Prophet (2/60 62)

Teacher: No, but he went alone to Tai'f, so that no one can know and prevent him, or go to the Saqif tribe to set them away from the support of Prophet (peace be upon him).

Student: Then it was a good idea, but did the tribe of Thaqif support our Prophet Muhammad?

Teacher: When the Prophet reached Tai'if, he approached the masters and chiefs of the tribe, and they were three brothers: Abd Yaleel bin Amr bin Umair, his brother Massoud, and the third brother was Habib.

The Apostle of Allah sat down next to them, and invited them to the religion of Allah, and asked for their support for him and this religion. They neither accepted his invitation nor supported him. The Prophet asked them to hide the news of his visit to them, so his people at Mecca cannot know and conspire to attack him.⁹²

Student: By God, it was a very difficult situation, and the Prophet faced these situations patiently.

Teacher: Yes, it is a difficult situation that you visit someone and he rejects you, especially the one who visits them is the Prophet of God, and does not ask for wealth or anything of worldly affairs, rather he comes to them with the truth that Allah sent down to him. Through these situations God teaches us some lessons to learn patience and not to lose hope. Otherwise, God is Able to make the mission of our prophet

Muhammad very easy, but He shows us what the Prophet went through and how he remained patient, then he got

⁹² The previous reference

success after the patience and struggle and did not surrender to difficulties.

We also should struggle, remain patient, continue working, ask Allah for help and trust in Him, rather we surrender to difficulties and hardships and this strategy should be applicable to all our affairs.

Student: What did the Prophet (peace and blessings of Allah be upon him) do after they rejected his invitation and denied to support him?

Teacher: They only not accepted the invitation of the Prophet but told their children and subordinates to stone him, abuse him and shout at him. When the people crowded to him, he took refuge in a fenced orchard. When he entered the orchard, the boys and fool people went away from him, then he sat down under the shadow of a bower (Arish) of grapes. Arish is a wooden bower for the grapes branches and leaves to be spread over.

Student: By God! It is very disappointing that our Prophet gets exposed to such a situation.

Teacher: Yes, it is as you said, but this religion wants us to be steadfast on the obedience to God, and cope up with all the hardships we come across. We should be steadfast on performing the prayers and should not miss them or be careless about them, we should be steadfast on honesty as well and should not lie, and we should remain firm on learning things related to our religion, and memorize its provisions, as well as we should strive to learn the Holy Quran and the

hadeeth of the Messenger of Allah by heart, and be steadfast on the obedience to parents and what God commanded us in their regard. We should also patiently cope with the hardships of life with struggle and vigorously working hard.

Student: Right, Teacher! If our prophet tolerated the hardships with patience, we also have to follow what he brought to us from Allah and we should stay steadfast on the obedience to Allah.

Teacher: That's right. When the Prophet sat down under the grapes bower owned by Utbah bin Rabi'ah and his brother Shaybah and the Messenger of God became relieved under that bower, he started to supplicate to God as follows:

O God, onto You I complain of my frailty, lack of resources and significance before those people. O Most Merciful of the merciful, You are the Lord of the oppressed and You are my Lord....⁹³

Ponder over the complain of the Messenger of God to his Lord, where he complains of his weakness and lack of resources, and that God is the Most Merciful, and the Lord of the weak.

Student: It is nice for us, our excellent teacher, to learn that when we get hurt or we need something, we supplicate to God as our Prophet Muhammad did, and ask Him what we need.

Teacher: Well students, supplication is a great worship, we should supplicate to God for everything we want.

⁹³ (Ibn Hisham, biography of the Prophet) 2/62)

Student: Then what did the Prophet (peace be upon him) do afterwards in this orchard?

Teacher: When the Prophet sat down under the bower, Utbah Bin Rabi'a and his brother Shaiba said to their servant named Addas, and was a Christian: Put a bunch of grapes on this tray and carry it to that person.

Then Addas took the grapes and arranged them in a tray, and said to him: Have it please. When the Prophet put his on the tray, he uttered: Bismillah (In the name of Allah). Then Addas said about Bismillah: "I have never seen the people of this land saying it".

The Prophet said: "Which land are you from, Addas? What is your religion? Addas said: I am a Christian and I am

Of the people of Nainwa, then the messenger of God said to him, "The village of the noble man Younis, the son of Matthew?" Addas said: How did you know, Younis, the son of Matthew? The Messenger of God said: "He is my brother, and was a prophet as I am". Thereafter Addas started to kiss the forehead, hands and feet of the Messenger of God.

When the sons of Rabi'ah saw Addas kissing prophet, they said to one another, "As for your servant, he has been corrupted.

When Addas came to them, they said to him, "Woe to you, O Addas! Why did you kiss the forehead, hands and feet of this man?

"Sir, nothing is better upon this earth than what he told me, only a prophet can tell it"

They said to him: "Be aware Addas, unless he will distract you from your religion, your religion is better than his religion." ⁹⁴

Student: Why do they tell Addas that your religion is better than his religion?

Teacher: Because they did not understand what the Prophet had come with, and they said it without any knowledge and information.

Then the Prophet (peace and blessings of Allah be upon him) went out in pain caused by their hurt, he says: "I got relieved of this pain when I arrived Qarn Al-Sa'aalib". It is a region between Ta'if and Mecca. He further says: "Then I raised my head, I saw a cloud cast its shadow on me, I looked and lo! there was in it the angel Jibril who called out to me and said: God, the Honoured and Glorious, has heard what thy people have said to thee, and how they have reacted to thy call. And He has sent to thee the angel in charge of the mountains so that thou mayest order him what thou wishest (him to do) with regard to them. The angel in charge of the mountains (then) called out to me, greeted me and said: Muhammad, God has listened to what thy people have said to thee. I am the angel in charge of the mountains, and thy Lord has sent me to thee so that thou mayest order me what thou wishest. If thou wishest that I should bring together the two mountains". ⁹⁵

What do you expect the Prophet to order regarding the people who beat and hurt him? Will he say, "Yes, bring the two

⁹⁴ The previous reference

⁹⁵ Al-Bukhaari (429/228), No. 3231

mountains together to crush them”? These two mountains stand opposite to each other in Mecca next to the Haram al-Makki? Or will he pardon them, and show his patience to them, perhaps they enter into Islam?

The Prophet (peace and blessings of Allah be upon him) said to the angel of the mountains: “I rather hope that God will produce from their descendants such persons who will worship Allah, the One, and will not ascribe partners to Him”⁹⁶

i.e. do not bring the mountains together upon them, but leave them. May God Almighty produce out of their offspring such persons who will be worshiping Him, because if God destroys them, they will have no offspring, and our Prophet Muhammad does not think of taking revenge for his own sake, but he was concerned about saving people from the Hell-Fire by taking them to Islam.

Then remember how the Prophet supplicated to his Lord and how the Lord responded to him by sending out Gabriel (Peace be upon him).

Student: Yes, it was a great and shocking incident.

Teacher: At his return from Ta’if, the prophet in the midnight performed Salat and recited Qur’an, in a place named Nakhla. A Jinn squad passed by and heard the Prophet while he was reciting Qur’an in his Salat. When his Salat was over, they returned to their people to warn them. Allah Almighty says:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۗ فَلَمَّا
فُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

⁹⁶ The previous reference

And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their people as warners.

Think, when his people hampered him and rejected his invitation, how God subdued the jinn to listen the message of the Prophet.

Student: It was a sacrifice for the sake of religion and God was always with the Prophet.

Israa (The night journey) and Meraaj (The Ascension):

Teacher: After the journey to Ta'if where the chiefs of tribe did not accept Islam and they mistreated the Apostle of Allah, the journey of Isra and Meraj was carried out.

Student: Excuse me, our excellent teacher, what is the meaning of Isra and Meraj?

Teacher: The word Isra is derived from Yusri that means to go out or travel in the night. As for the word Al-Maraj, it is derived from the word "Urooj" that means "ascension". There were two phases of his journey. First he went by night from Mecca to Baitul Maqdis as Allah said:

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

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have

blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.⁹⁷

Second, thence he was elevated to the sky.

Student: Prophet traversed two phases of the journey. First, he was taken by night from al-Masjid al-Haram to Baitul Maqdis.

Second, he was elevated to the sky.

But how did it happen? We hope you would elaborate thoroughly this great event to us.

Teacher: Anas bin Malik relates that Apostle of Allah said: "I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule"⁹⁸

This part of Hadith explains to us that the animal the Prophet rode was named Al-Buraq, it was long and its colour was white, it is larger than donkey and smaller than mule and similar to horse.

Then the Prophet further describes the Buraq: "who would place his hoof a distance equal to the range of vision"⁹⁹

The word "Hafir" is the ending side of foot a horse places on the earth. When the Buraq runs, it is as fast in speed as the electricity. When he raises the feet, he places them at the ending point of the eye sight. Then he says: I rode him until I reached Baitul Maqdis, then I tethered him to a ring used by

⁹⁷ Al-Isra: Verse No. 1

⁹⁸ Muslim (1/145) No. (162 259)

⁹⁹ The previous reference

Prophets, then I entered the Mosque and prayed two Rak'a in it. Then Gabriel ascended with him to the sky.

Student: It was a wonderful trip, isn't it, our teacher?

Teacher: Yes, it was a wonderful trip. the Messenger of God was privileged to it by the grace of God Almighty, after he was labelled by his people as magician, madman and soothsayer and they threw on him the camel intestines, hurt him by torturing his companions, then they went to Abyssinia, then they were besieged in the valley, and then his uncle Abu Talib, and his wife Khadija (May Allah be pleased with her) passed away. Then he undergoes the expulsion from the people of Ta'if. All these tribulations and hardships faced by the Prophet were to let God reward him with this great journey.

Student: We hope, teacher, that you would tell us about the Meraj, journey to heaven?

Teacher: God Almighty has told us that the heavens are seven, as He says:

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ

And He completed them as seven heavens.¹⁰⁰

The Prophet was first ascended to the lower heaven, and Jibril said to the guard of the sky: Open, the angel said: Who is there? He said: Gabriel, then angel asked: Is there anyone with you? He said: Yes, Mohammed is with me. He asked: has he been invited? He said: Yes, he has been. When the sky was

¹⁰⁰ Surah Fussilat: Verse No. 12

opened, the Prophet ascended the lower heaven and met there Adam (Peace be upon him).¹⁰¹ He is the father of mankind, God made Eve his wife and then they reproduced, and their children spread in large number. The origin of all humanity goes back to Adam and Eve.

Student: Teacher, are angel guards appointed at each and every heaven?

Teacher: Yes, God Almighty organized this universe into a beautiful and disciplined manner. That's why He appointed at each and every sky the angels to guard it. God is a Great and Wise.

Student: Then what happened afterwards?

Teacher: Then he was ascended to the second heaven, and the guard said to Jibril what the guard of lower heaven had said and Jibril told him that Muhammad is with him, and he has been sent for, then he met there Adam, Idris, Moses, Jesus (Peace be upon them.)¹⁰²

God made Five Salats obligatory upon our Prophet Muhammad and his community in this trip. It shows the significance of the Salat made obligatory in the heaven.

In this journey, the Messenger of Allah saw paradise and entered it.

This journey indicates the status of the Prophet and his honourable place near Allah, in which he prayed in Baitul Maqdis, ascended to the heaven, met many Prophets, saw the

¹⁰¹ Al-Bukhaari (1/132) no. (349)

¹⁰² The previous reference

Paradise and entered it, and the Salats were made obligatory in this great trip.

Look at the reward of God for the Prophet who was patient and obedient to God Almighty. He owned high and super morals and showed patience to his people. Hence if we obey our Lord, Blessed and Exalted, and follow His directives, He will reward us good in this world and Hereafter, He will give us blessings and success as well. So, the adherence to obedience is of crucial importance in our life.

Offering Islam to tribes

Teacher: The Messenger of God did not get dejected of what happened to him from the people of Tai'f, but he began to introduce Islam to tribes came to Mecca for Hajj or to visit the Arab Markets.

Student: Do the Arabs had big markets at the time?

Teacher: Yes, the Arabs had very large markets, to which tribal merchants came from Mecca and other places, some of them came with goods, and some of them just came to buy, and some of them came to for both. The most famous markets were Market of Ukaz, Zulmajaz and Majannah. Some poets recited their poetry in those markets to let people listen and pass on to the various tribes.

Student: How did the Prophet offer his invitation to the tribes?

Teacher: The Messenger of God stood up among the tribe and said: "O the sons of so and so, I am the Messenger of Allah to

you, I enjoin you to worship Allah, and do not associate anything with Him, and believe me until I implement what God has sent to me”¹⁰³

He also said: "O people, say, there is no god except Allah, you will get success”¹⁰⁴

He also said: “Who will provide me shelter until I deliver the Message of my Lord, he will be rewarded with Paradise”¹⁰⁵

Carefully think what Rabia bin Abbad has said describing it, he says: “I saw the Messenger of God in the Zulmajaz Market, he invites people and behind him there was a crossed eyed person who says: “let this person not divert you from your religion” I asked: Who is he? They replied: He is his uncle Abu Lahab” ¹⁰⁶

This description makes it clear that Prophet walked to the people and explained to them that he is the Prophet of Allah, sent by Him with His message, and his uncle Abu Lahab walked behind him and said: Let him not take you out of your religion, which is the worship of idols.

Abu Lahab was a crossed eyed person. It means that his eye was not centred looking at the thing he was looking at.

Student: Then his uncle Abu Lahab hurt the Prophet in his invitation?

Teacher: Yes, his uncle and others hurt him in his invitation, and said to people: “do not believe him”.

¹⁰³ Ahmed, Al-Musnad (3/492)

¹⁰⁴ Ahmed, Al-Masnad (3/492)

¹⁰⁵ (Ahmed, Al-Masnad) 3/ 223 324)

¹⁰⁶ Ahmed, Al-Masnad (3/492)

Student: What did the Messenger of God do when they hurt him?

Teacher: He had the strong faith, and he was steadfast on his invitation, he was not fettered by these difficulties, rather he traversed and transcended them, and moved on to other tribes without paying attention to those who abused him. We also should follow him and should not pay attention to those who hurt us, but we should neglect them without being preoccupied with them, so as not to waste time with them.

Student: It is fair for us, teacher, to ignore and do not care those who divert us from struggle and hard work and doing good things. We should leave them as they are and continue our journey to good.

Teacher: Yes, we should continue our march to good, and should know that there are some people who do not love the good of others, but they rather want corruption and evils, so instead of becoming obsessed with them, we should move on hurriedly towards virtuous moralities, as the Prophet (peace and blessings of Allah be upon him) did not give up his invitation, but he neglected those who wanted to stop his invitation.

Student: Was there anybody to respond to the invitation of our Prophet and our beloved Muhammad?

Teacher: As you know that the Prophet did not give up, but he moved from one tribe to another, and from person to another. Among them was a group of people from Medina who were to be named later as Ansar (supporters), because they supported

the Apostle of Allah. Messenger of Allah met Suwaid bin Al-Samit Al-Ansari, who came to Mecca for pilgrimage, and he invited him to Islam. Suwaid said: It is good, then he came to Madina and was killed.¹⁰⁷

Student: Was he a Muslim?

Teacher: Some individuals of his people say: “We saw him killed while he was a Muslim”.¹⁰⁸

Thereafter a delegation from Aus came to Mecca, and they were of Bani Ash’hal. When the Prophet heard about them, he came to them, invited them to Islam and recited the Qur’an to them.¹⁰⁹

Student: Did they accept Islam?

Teacher: It is said that a war broke out in Madina between the Aus and Khazraj. Ayas bin Moaz was killed in this battle. His people heard him saying: There is no god but Allah,¹¹⁰ and they heard him as well praising Allah and glorifying Him until he died. i.e. He said: Allahu Akbar (Allah is Great), Alhamdulillah (All praise and thanks to Allah) and Sub’hanallah (Glory to Allah).

It demonstrates that the Prophet's invitation (peace be upon him) began to get a little acceptance in Madina. Then, subsequently the first and second Bai’ah of Aqabah (the pledge allegiance at Aqabah) were held with the people of Madina. As Insha Allah it will be discussed later.

¹⁰⁷ Ibn Hisham, Biography of the Prophet (2/67 69)

¹⁰⁸ The previous reference

¹⁰⁹ The previous reference

¹¹⁰ The previous reference

First pledge of allegiance at Aqabah (First Bai'ah of Aqabah)

Teacher: In the upcoming pilgrimage season of the year in which the Prophet met people of Madina, i.e. in 12th year of the prophethood, twelve men of Aus and Khazraj came. The Prophet met them at Aqabah. The irregular and uneven way in the mountain is called Aqabah. Henceforth the name Bai'atul Aqabah was borrowed and the Islam was offered to them

Ubada bin Al-Samit gives the account of that meeting between the Messenger of God and this delegation as follows:

“Meanwhile we were with the Messenger of God in an assembly he said: Take oath that you will not associate anything with God, neither indulge in adultery nor commit the theft and will not kill someone whom Allah has forbidden without a just cause. Whoever fulfils the pledge, his reward is upon Allah and whoever breaches it and gets punished, it will be an atonement for him, and who breaches it and Allah hides his sin, his matter is up to Allah, He may forgive him if He wills and may punish him if He wills” ¹¹¹

Student: Glory to Great God, what the Prophet (Peace be upon him) said to the delegation are all the beautiful qualities and noble deeds with no hardship and effort.

Teacher: well, my children! Our religion is the religion of morals and disciplines with no difficulties and problems. It is so simple and easy, fair and fine in everything as well. It

¹¹¹ Muslim (3/1333) number (1709)

teaches people moralities and love and orders them to abstain from murder and theft to make people live in peace and tranquillity.

Student: Did the delegation go back to Madina?

Teacher: Yes, they went back to Madina, and the Prophet sent Mus'ab bin Umair with them, and ordered him to teach them Qur'an and Islam, he led their prayer as an Imam.

Student: It's grace of God and so nice that some people from Madina accepted the invitation.

Teacher: Yes, my children, it's grace of God. Think how the prosperity came gradually when Islam began to spread in Madina due to the efforts of companions until no house of Ansar was left without a bunch (Raht) of Muslims who manifested Islam. Raht is number from three to seven or below ten. It means that every house had more than three and less than ten individuals who accepted Islam.

Second pledge of allegiance at Aqabah (Second Bai'ah of Aqabah)

Teacher: In the forthcoming pilgrimage season of the thirteenth year of the Prophet's blessed mission the second pledge of Aqaba was held, where Ansar gathered before arriving Mecca, and they said: How long we will leave alone the Apostle of Allah in fear and exile between the mountains of Mecca? So, seventy men of them left for Mecca, until they met him in the pilgrimage season. They promised to meet each other at Aqaba. One and two men gradually came until they all gathered around Prophet (Peace be upon him).

Student: Teacher! you said, one and two men gradually came, didn't they come altogether?

Teacher: It is very important question, my children! You all are keenly interested in the biography of our Prophet Muhammad (Peace be upon him). One and two men were coming alone as not to let Quraish know about the meeting, if they had come together, the Quraish would have known about them and they would have prevented them from this meeting. Did you understand the logic?

Student: It is a wonderful step. It means we must use the logic in all our initiatives and measures.

Teacher: Yes, we must be wise to think profoundly about our affairs before we take the initiatives. It will lead us to success in our life with the help of Allah, because success is in the hand of Allah.

Student: What did they do in their meeting with Prophet (Peace be upon him)?

Teacher: They said to the Prophet: On what we would take the oath?

The Prophet (peace and blessings of Allah be upon him) said: "Take the oath on hearing and obeying in both state of activity and laziness, and spending in both the time of prosperity and poverty and on enjoining good and preventing evil, and on speaking out the truth for the sake of Allah with no fear of being abused by anybody, and that you will support me when I would come to you ,and you will protect me against all things from which you protect yourselves, your spouse and your

children. For this you will be rewarded with Paradise.¹¹² Thereafter the delegation stood up and took the oath and agreed on what the Prophet said.

Student: Meaning of taking oath is to be agreed on Prophet's support.

Teacher: Yes, this oath is an evidence that the Ansar had welcomed the Prophet and his religion, and they affirmed that they are with him, and it also indicates that the Prophet will soon go to Madina where he has found those who will help and support him. Think how he got this success after thirteen years long suffering. The Prophet through all these years invited people and patiently put up with their persecution. Thus, a Muslim should be stay determined on the obedience to Allah as Messenger of Allah showed his long determination that was crowned with this great pledge of allegiance.

¹¹² Ahmad, Al-Musnad (322/332)

Chapter Three

Emigration to Madinah

Emigration to Madinah

Teacher: Emigration was not just a sudden intention of Prophet to prepare for his trip and set out to Medina, but there were some precursors to it. The procedure of planning and thinking was carried out to look for the possible risks to be avoided. Some such events and incidents took place from which we can learn lessons and great benefits in different fields, as it is clear from the stages and early events of the emigration. We will discuss it under the title “Precursors to Emigration”.

Student: Does it mean that we will come to know many things in the emigration of our Prophet?

Teacher: Yes, we will know many important things, Insha Allah.

Precursors to emigration

Teacher: After the hardships and sufferings faced by the Messenger of God and his companions in Mecca from the disbelievers of Quraish, the Prophet had a dream while sleeping and the dreams of the prophets come true. He said to his companions: I saw a dream that I am emigrating from Mecca to a land of the palm, I guessed that it is Yamama or Hajar, to my surprise, it is Madina, Yathrib. ¹¹³

¹¹³ Bukhari (3/66) the chapter of the emigration of the Prophet and his companions to Madina

Student: Teacher, there are some words we couldn't get them.

Teacher: Well! I would explain them, Insha Allah.

Madinah was famous for its palm trees, as well as the Yamamah, nowadays it is Najd, and Hajar, nowadays it is Ahsa, were famous for their palm trees. At that time Madinah was called Yathrib.

Since all the three regions were famous for the palm trees, the Prophet thought that it was the Yamama or the Hajar, but It was Madinah, where the first and second pledge of allegiance took place at Aqaba as a prelude and a precursor to emigration with the grace of God.

Student: Did all the Muslims emigrate together with the Messenger of God, or they went individually so as not to let Quraysh know about them, as the Ansar did when they met the Prophet in the second Aqaba allegiance.

Teacher: Wonderful comprehension, my children! It indicates that you have learnt from the events of the Prophet's biography, and you grasped things good enough to widen your minds.

The Companions left for Madinah individually and collectively. Every time one or more people set out there. Musab bin Umair and Ibn Umm Maktoum went first, then Ammar bin Yasser, Saad and Bilal, then Umar ibn al-Khattab went with twenty

Companions,¹¹⁴ and all those who were in Abyssinia emigrated to Madinah as well.

Student: Teacher, did Quraish know that these Muslims went to Medina?

Teacher: Yes, Quraish knew it, and put the obstacles and hindrances for the Muslims who wanted to emigrate to Madinah, and prevented them and their families from going with them. Umm Salamah (may Allah be pleased with her) was prevented from going with her husband Abu Salamah. So, he had to go alone, and left his wife in the hope that she will join him when she will get a suitable time.¹¹⁵

¹¹⁴ (Bukhari) 3/75 - 76 (No. 3924 - 3925)

¹¹⁵ Ibn Hisham, Biography of the Prophet (2/112- 113)

Preparation for the emigration

Student: how did the Prophet emigrate?

Professor: Abu Bakr Siddique the friend of the Messenger of God was thinking of emigration. He wanted to emigrate Madina, the Prophet asked him to wait, may God Almighty allow him to emigrate to Madina and Abu Bakr (May Allah be pleased with him) may go with him.

Student: It means that the Prophet did not go until Allah ordered him.

Teacher: Yes, he did not go until Allah allowed him, because it was a great and incredibly tremendous initiative. God knows the most appropriate time.

So, Abu Bakr al-Siddiq equipped two animals, one for the Prophet, and the second for himself. The word “Rahila” means the animal which a man rides to travel or to carry the goods such as camel, donkey and horse.

In the afternoon of the day the Prophet came to the house of Abu Bakr and said: I have been allowed to set out. Abu Bakr said: I shall accompany you, let my father and my mother be sacrificed for you, O Messenger of Allah. Apostle of Allah said: Yes, (you would accompany me). ¹¹⁶

It shows the importance of choosing such good companion and the faithful friend who says: let my father

¹¹⁶ Al-Bukhaari (3/68 69) (No. 3905)

and my mother be sacrificed for you, O Messenger of Allah. It means that I will prefer you over my father and my mother, even if I lose them for your sake.

Thus, our love for the Messenger of God should be more than our love for ourselves and our family.

Student: It is so nice, we love the Messenger of God more than our love for ourselves and our family, because he (Peace be upon him) faced many troubles and difficulties in order to let us be Muslims.

Teacher: When they wanted to travel, Abu Bakr prepared the two animals, and took with him all his amounts of five or six thousand Dirham to spend them in the service of the Messenger of God during this trip. ¹¹⁷

It shows us the significance of preparation and taking what is necessary when a person tends to travel. The family of Abu Bakr made a leather bag, it's a typical big to put the essentials of a man in it. Asma Bint Abu Bakr cut off the piece of her girdle and tied the mouth of the bag with it. That's why she was named "Dhatun Nitaq" (woman with belt). ¹¹⁸ Nitaq is a cloth woman puts on her head.

Think how the family of Abu Bakr was fond of the journey of the Prophet, and how they offered all that they had to serve this religion. So, we must follow Abu Bakr and his family to offer what we can for this religion and do not be reluctant to spend anything for this religion.

¹¹⁷ Al-Hakim Al-Mustadrak (3/5)

¹¹⁸ (al-Bukhaari) 3/68 69 (No. 3905)

Student: This is how the preparation was done for the journey, but perhaps Quraysh did not know about the trip of the Prophet.

Teacher: The Prophet made his matter private, and nobody knew it except Abu Bakr and his family. They knew how highly confidential this matter was. But when Quraysh saw many Muslims going to Madina, they became afraid of their united gathering in Madina. When their number will get increased, they may return to Mecca more powerful and stronger. When they realized it, they gathered and consulted each other in respect to this matter. They passed several resolutions. Some of them said: When the Prophet wakes up, tie him firmly with a rope, and some others said: But kill him, and many others said: Banish him.¹¹⁹ Allah informed His Prophet of conspiracy of Quraish, and the Prophet became aware of what they planned to do with him.

Student: It is so terrifying Teacher, that they contrived a wicked plan against the Messenger of God. What did the Prophet do when he knew?

Teacher: When the Prophet knew it while he was getting prepared for the emigration, he agreed with Ali bin Abi Talib to let him spend the night on the bed of the Messenger of God.

Student: Why did Ali sleep on the Prophet's bed?

Teacher: Because the Prophet went with Abu Bakr to the cave of Thaur, and Ali slept on the bed of the Apostle of Allah, so they can believe that the Prophet is sleeping in his house and

¹¹⁹ Ahmad, al-Musnad, (1/348)

they do not look for him, and the Prophet can easily reach the cave.

Student: It's fantastic idea, teacher.

Teacher: Yes, it is a fantastic plan that shows the importance of thinking in dealing with such matters, on the other hand it shows how much Ali loved the Prophet when he slept in his place facing the danger from Quraysh.

Student: May Allah be pleased with Ali bin Abi Talib. He was a brave and a lover of the Prophet.

Teacher: Yes, Ali was brave and loved the Prophet Muhammad throughout his life and he is the cousin of the Prophet (Peace be upon him).

Student: Then what happened after that, Teacher?

Teacher: The infidels of Quraish spend the night in vigilance guarding Ali and they believed that he is the Prophet. In the morning they hurried to him, when they saw Ali, they said: Where is your friend? He said: I do not know. This is how Allah dismantled their plan. ¹²⁰

Ponder over the significance of adopting the resources of the reason. The Prophet adopted them along with his trust in God. Hence, it is necessary for us to use the resources in all our affairs and strive as well along with trust in God Almighty.

Student: This is a great lesson, teacher. After this step which measure was to be taken by Quraysh?

¹²⁰ Musnad, (1/348)

Teacher: Thereafter Quraysh started looking for the Prophet and tracing out his footsteps, which follow the steps of the Prophet, because the Arabs since time immemorial showed their keen interest in tracing out the footsteps and they taught each other how to trace out the footsteps.

So, some individuals of Quraish followed the footsteps until they reached the mount of Thaur. The footsteps of the Prophet disappeared from them, so they couldn't figure out where did he go? When they passed through the cave, they saw the spider's web on its door. They said: If he had entered here, the spider web wouldn't have been woven on its door. Then the Prophet stayed there three nights. ¹²¹

Student: Here arise many questions, teacher. The first: Why did he stay only three nights?

Teacher: He stayed three nights to let them look for him and do not find him, until they become disappointed of finding him, then they agree to search for him in Mecca and its outskirts. Thus, he can easily move to Madina.

Student: It seems to be a great idea. There is also a question about the cave of Thaur, is it another cave other than cave of Hira?

Teacher: Yes! The cave of Hira is located in the eastern part of Makkah, and Mount Thaur is in the southern part, and it is in the opposite direction of Madina, because Madina is almost in the northern direction of Mecca.

¹²¹ Ahmed, Al-Musnad (1/348)

Student: Again, this is another great idea. But did the Prophet sense their voices when they walked near the cave.

Teacher: Yes, he heard their voice and saw their feet as it will be discussed, Insha Allah.

In the cave of Thaur

Teacher: Abu Bakr (may Allah be pleased with him) relates: “I was with the Prophet in the cave, when I lifted my head, to my surprise, I saw the feet of people. Then I said: O apostle of Allah, if anybody of them looks down he will surely see us”. Apostle of Allah said: “O Abu Bakr, keep quiet, for we are two and Allah is third of us”.¹²²

It was a difficult situation, but Allah was with them. He is the One Who made the spider weave the web so quickly, and Who made the infidels of Quraish not to look down their feet, so that they can see the Prophet and his friend, and He is the One Who covered their weakness and lack of resource in such place. But the faith of the Prophet in the company of Allah and His care set Abu Bakr at rest. The prophet clearly said to him that Allah is the Third of them to care and help them. Allah describes it in the Qur’an as follows:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا-

If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah]

¹²² Al-Bukhaari 3/75 (No. 4922)

as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed, Allah is with us." ¹²³

Student: Praise be to God for this blessing that saved the Prophet and his companion, and sent down the tranquility on them. It was an incredible situation; how did they manage to stay three days in the cave? Do they have had enough food and water for three days?

Teacher: Good question, my children. The Prophet made a good plan to cope with this problem before going to the cave.

They agreed with Abdullah Ibn Abi Bakr al-Siddiq, (may Allah be pleased with them) that he would come to them in the dark and stay with them at night, and go to Mecca at later night and will be with people at dawn to hear what Quraysh says and conspires. At that time, however, Abdullah was a youngster, he was consciously alert and wise. Hence, he came at night and informed the Prophet of what Quraish said about the Prophet (Peace be upon him).

Amer Bin Fuhaira, the liberated slave of Abu Bakr came with sheep at the dinner time to serve them the milk, then he went at the end of the night to Mecca, and thus, the sheep omitted the footsteps of Abdullah Ibn Abi Bakr, so the Quraish cannot know that he goes to the cave and they cannot figure out the hideout of the Prophet (Peace be upon him).

Student: It's so powerful and well devised plan.

Teacher: Yes, it was. They applied it to know the news, get the food and omit the traces to their presence in the cave. So, we

¹²³ Surah Al-Tawbah Verse no: 40

should devise a plan when we want to achieve our targets and aspirations and should seek the help of God Almighty as well. We should make plan to study and to get the success and excellence to fit ourselves to the frame of the best community brought out for the welfare of people that enjoins good and forbids evil.

Student: After spending three nights there what did the Prophet and his companion Abu Bakr do?

From the cave to the coast line:

Teacher: After the three nights they went out of the cave. Before going to cave the Prophet and his companion Abu Bakr had hired an expert guide to show them the way to Madinah. This guy was on religion of the infidels of Quraish. They handed him their animals before going to the cave, and assured him to meet them at the cave of Thaur after three nights in the morning of the third day.¹²⁴ His name was Abdullah Bin Uraiqit. Finally, he took them along the coast line. Amer bin Fuhaira was also with them.

Student: What is the meaning of coast line?

Teacher: First: the coast line of the sea, and the coast means the way next to the sea.

Secondly: I have told you before that the cave of Thaur is to the south of Makkah, and the Madina is in the exact opposite direction, i.e. it is to north of Mecca. There is a logic in it, and it is not to let Quraysh guess that the Prophet is exactly in that

¹²⁴ Al-Bukhaari , 3/68 69 (No. 3905)

direction. It was most probable that the Prophet would go to north and hide there.

It was a wonderfully contrived strategy to think just opposite to what the enemy thinks or plans. Then they went towards the Red Sea, so that anybody of the polytheists could find them, and finally they headed toward Madina.

Student: This is an important and profoundly designed strategy with the help of God Almighty.

Teacher: Well, my sons! It was a guidance from God with a sound and exact thinking. Hence, we also should think deeply about our affairs so as not to regret, and then we should move away from every error seeking help from Allah Almighty.

Here is something important to note down, my children, that Allah is Able not to let Prophet go through these difficulties. So, He can take him to Madina within a short moment with just a blink of eye, as He took him to Al-Masjid Al-Aqsa. But the message of our Prophet bears the lesson and example for us in all the affairs of our life. That's why the Prophet had to go through all the endeavor, hardship and the conspiracy of enemies, so we can follow him in all circumstances.

Student: Alright, our good teacher! If he had been taken to Madina, we would not have availed these benefits and learnt these lessons from his life. Allah has made him a credential for us and an ideal to follow him.

In the shadow of a rock

Teacher: This blessed batch walked whole day with night. When it was midday and the way was clear and empty, they came across a large rock with shadow, then they stationed under this rock.

Abu Bakr stood up to level of the ground with his hand for the Prophet to make it good enough for him to sleep in the shadow of this large rock, and he spread a Farwah (leather bed) on the ground. Farwah is a sheep skin with its hair. Then Abu Bakr said: "O Messenger of Allah, go to sleep, I shall keep a watch around you". Then he slept and Abu Bakr went out to keep a watch around him.¹²⁵ The word "nafdh" means to dust off things such as the bed and quilt, and it also means to keep a watch. Abu Bakr means that I will keep a watch around you, O Messenger of Allah.

Think how Abu Bakr was extremely worried about the care and the protection of Prophet. He cleaned the ground and labelled it, then he unfolded a leather bed for him and started keeping a watch around that place.

Student: It made me understand, teacher, that Abu Bakr was a faithful friend and he loved his Prophet and honored him.

Teacher: Yes, Abu Bakr was, as you said, a lover and a faithful friend, and this is what he must be to his Prophet who is to be followed by us in order to enter the Paradise. We should

¹²⁵ Muslim (4/2309 -2310) No. (2009)

follow his Sunnah (way of life) and we should be as careful about it as Abu Bakr was about Prophet (Peace be upon him).

Student: What happened next?

Teacher: While Abu Bakr was around that rock watching around him, suddenly a shepherd headed to the rock with his sheep to avail its shadow. Abu Bakr asked him: Is there some milk in your seep. "yes" he said.

"Will you milk it for me?" Abu Bakr asked.

"Yes" he replied.

"Dust off the dirt and hairs from the udder" Abu Bakr said to him. Then he milked it in a "Qa'ab", it is a wooden pot.

Abu Bakr says: I came to the Prophet to let him drink the milk, and I did not like to awaken him from sleep. I waited until he wakes up, then the Messenger of Allah took the milk and said: "Is now not the time to march on?" Abu Bakr said: of course, then they departed from that place heading to Madina.¹²⁶

Student: It is a really wonderful juncture.

Teacher: Yes, it is a juncture coupled with the success from Allah, where Allah sent this shepherd who brought his sheep to them, then the Prophet wakes up after the sheep had been milked, and Abu Bakr (May Allah be pleased with him) came with milk to the Prophet (Peace be upon him).

¹²⁶Muslim (4/2309 2310) No. (2009) Summarised

Then think how Abu Bakr took care of the Prophet, (peace and blessings be upon him). He was extremely worried about the freshness of the milk that was to be offered to the Prophet. He said to shepherd: Dust off the udder from the dirt and hairs, so the Prophet can take the fresh milk and do not get disturbed by anything in the milk while taking it.

On the other hand, it shows us the importance of cleanliness and the eager to adopt it. When we are asked something to clean, we should be keen to clean it, but we should care the cleanliness even in our own personal matters. Because the cleanliness is the part of faith as it is said by our Prophet Muhammad (Peace be upon him). Our religion is the religion of cleanliness and it orders us to adopt it.

Student: I feel deep love for Abu Bakr, because he took care of our Prophet and was worried about him.

Teacher: Well, these are really lovely feelings, we must love Abu Bakr, for he deserves love and was the most beloved man to the Prophet (Peace be upon him).

Student: Then the blessed caravan went off, teacher? What happened and what they did?

Suraqa bin Malik looks for the Prophet

Teacher: And on the way a weird incident happened: From the infidels of Quraish a man named Suraqa bin Malik came across them. Abu Bakr said: "We are about to be overtaken". The Messenger of Allah said: "be not grieved, verily Allah is

with us”. Then Allah’s Messenger cursed him and his horse sank into the earth.

All the legs of the horse entered into the earth, and sank so deeply into the ground that only the stomach and back were visible above the earth.

It was because Quraish had sent some individuals to search for the Prophet. Here it is worth noticing how the Prophet coped with this situation with trust in Allah, and how the curse of Prophet was effective enough to be responded by Allah immediately, and how Allah softened the earth for the horse legs to sink into it.

Student: By Allah! A responded supplication has great effect.

Professor: The more a man is obedient to Allah Almighty the more his supplication is responded. In responding to the prayer of slaves there lies the wisdom of Allah. Sometimes he responds immediately and sometimes He delays the response, and sometimes removes the misery and brings a thing far better for him than he had asked for. Allah knows what is better for us. He says in the holy Qur’an:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ مَعَ الَّذِينَ
 قَلِيلًا مَّا تَذَكَّرُونَ –

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

Student: These are the great benefits we availed, our excellent teacher. What did Suraqa do, teacher? He had definitely been terrified of what happened to him?

Teacher: Yes, he had been. He said: I realized that you both have cursed me, so please pray for me, I swear by Allah, I would drive away the people from you. You cursed on me and the legs of horse sank into the earth, so please pray for my horse to come out from the earth. If you saved me from this trouble, I will drive away the people who are chasing you.

This miracle, manifested by Allah to safeguard His Prophet, is worth consideration. Allah softened the earth for the Suraqa bin Malik's horse legs to be drowned entirely into the earth. All thing is prepared for Allah whenever He wants it.

Student: Was Suraqa honest in his promise to drive the people away from the Prophet?

Professor: Yes, he was, and how was not be honest in such a terrifying situation from Allah. So, he drove away everybody he met saying: I am enough to handle this direction, I found nobody in this direction. ¹²⁸

Student: Then what happened, our honorable teacher? This journey is really full of events.

Teacher: Yes, it is a journey full of lessons and benefits that draw our consideration and contemplation.

¹²⁸ Muslim (4/2309-2310) No. 2009

Tent of Ummu Mabad

Teacher: On the way to Madina ,the Messenger of God and his companion Abu Bakr passed by the tent of Umm Mabad Al-Khuzaiyah. They asked her, if she has meat and dates, they would buy them from her. They found nothing. The Messenger of Allah looked at a sheep and asked her: What’s the problem with this sheep, O Ummu Mabad? She replied: This sheep cannot join the other sheep to graze due to the weakness and frailty. The prophet (peace be upon him) said: Is there some milk in it? She replied: It is too feeble to be milked. The prophet said: Would you allow me to milk it? My mother and father be sacrificed for you, you can do if there is any milk in it. Then the Messenger (peace be upon him) called this sheep and touched its udder with his hand and said: Bismillah (In the name of Allah) and prayed for her sheep. Finally, the udder was filled with milk, then the Prophet asked for a bowl and milked it with his blessed hand, and served her until she was satisfied, then served all his companions until they all were satiated and he took it in the last.

Student: It’s really a wonderful and awe-inspiring scene, teacher.

Teacher: Yes, a scene with a great miracle. A feeble sheep with no milk, her dry udder was filled with milk immediately after the Prophet touches it, says “Bismillah” (In the name of Allah)

and prays for Ummu Mabad. It was a miracle revealed by Allah to His Prophet. ¹²⁹

Then notice the good manner and the noble character of the Prophet, as he did not do anything without permission, he says: “Would you allow me to milk her?” He touched the udder with his hand only after permission.

Student: By Allah! It’s a great kindness and a tremendous miracle from Allah Almighty. We learned from him a good manner of not touching anything that we don’t own, without permission, even if it is simple and of no worth.

Teacher: Then consider the generosity of the Prophet after milking the sheep, he did not start drinking, despite he is the noblest and most honored of them, but he started with the woman who owned the sheep until she was satisfied, and then he served those who were with him until they all were satiated and he drank in the last.

Student: He really teaches us how to be polite to others, and how to treat people according to their rights.

Teacher: But he was so kind that after drinking he took the bowl and milked again until it was filled with milk, and then gave it back to Ummu Mabad, then he left after she made a pledge to remain on Islam. (May Allah be pleased with her). ¹³⁰

Student: It means Ummu Mabad adhered to Islam?

Teacher: Yes, she adhered to Islam when she met the Prophet, and observed the miracle happened before her and all the

¹²⁹ Al-Hakim Al-Mustadrak (3/9-10)

¹³⁰ Al-Hakim, Al-Mustadrak (3/9-10)

good manner, noble character and beautiful nature in dealing and treatment.

Student: It is true that the characters of our Prophet Muhammad (Peace be upon him) indicates that he is a kind and noble prophet.

Teacher: After the Prophet left her, her husband Abu Mabad came. When he saw the milk, he loved it, and he asked his wife about this milk and the sheep that had no milk. She told him all the news. Then Abu Mabad said: By Allah! He is the person the Quraish is looking for. I want to accompany him and I would surely do if I can. Abu Mabad meant that he is the person the Quraish is searching for and this news spread so widely that it reached here, but Allah is the One Who protects His Prophet.

Student: O our kind teacher, I and other students realized that the events and incidents of Prophet's emigration inspire us to follow them and be keen to know them.

Teacher: Yes, it's an emigration full of difficulties and events and full of lessons as well.

The shepherd who accepted Islam:

Teacher: Thereafter the Prophet came across a shepherd when he proceeded forward and he asked him for milk. The shepherd regretted, because no sheep had milk among the herds except for the one who had stopped giving milk. Then the Prophet said: Take her to me, then He gently touched her udder and prayed until the milk descended the udder and they took it. The shepherd asked: By God, who are you? By God! I

have never seen the person like you. The Prophet said: Would you keep it confidential if I tell you? He nodded yes. Then the Prophet said: I am Muhammad, the Messenger of Allah. The shepherd said: You are the person called “Sabi” by Quraish? The “Sabi” is the one who rejects the religion of his ancestors. Then the shepherd added: I bear the testimony that you are a Prophet and what you came with is true and only the Prophet can do what you did. ¹³¹

Student: So nice! He accepted Islam as Ummu Mbad (May Allah be pleased with her) did.

Teacher: Yes, it is so nice. He is the blessed Prophet, wherever he arrives, the blessing is sent down over the people around him. The first blessing is their adherence to Islam that opens the way to Paradise and saves from the Hell-Fire and the second blessing is in the form of milk in their sheep due to the prayer of the Prophet (Peace be upon him).

Student: I noticed that the Prophet (Peace be upon him) did not only touch the udder but also prayed to Allah. It indicates that the prayer is of crucial importance in fulfilling our needs.

Teacher: It’s a good point from the students who love their Prophet (pbuh) and follow his life with great interest. May Allah protect you.

¹³¹ Alhakim Al-Mustadrak (3/8-9)

The gift of cloth on the way:

Student: following this event what happened, teacher?

Teacher: On the way the Prophet met Zubair (may Allah be pleased with him) who was with a trade caravan of Muslims coming from the Levant. Zubair gifted the Messenger of God and Abu Bakr the white clothes.¹³² It was a good luck from Allah that they entered Madina in new white dresses.

Student: Perhaps the Prophet and his companion have approached Madina.

Teacher: Yes, the people of Madina were ready with great preparation to welcome the Prophet.

Entry in Madinah and a super welcome

Teacher: The people of Madina received the news of Prophet's departure from Mecca to Medina, and they were immensely happy, they went out daily from their homes to Harra, and waited for the Prophet's (pbuh) arrival till the noon time comes and the sun becomes heated, then they returned to their homes. One day when they went to their homes, the Prophet (pbuh) arrived Madina, and a man from Jews saw him, and he shouted at the top of his voice: O Arabs! This is your much-awaited guest.¹³³ It shows their intense longing and love for the Apostle of Allah (pbuh). Thus, the Prophet (pbuh) moved from people who hurt him and were hostile to him to

¹³² (Al-Bukhaari) 3/70 71 (no. 3906)

¹³³ (Al-Bukhari) 3/70 71 (No. 3906) Summarized

the people who supported and loved him, due to him Madina becomes a city of blessing and belief.

Student: The Jewish man says: (هذا جدكم الذي تنتظرون)

We are unable to understand this phrase.

Teacher: Nice question! This phrase means your awaited fellow and guest has come. The word “jadd” means guest.

Student: You just said, teacher, that the people of Madina went out daily from their homes to al-Harra. What is the meaning of Al-Harra?

Teacher: Harra is the land with black stones as if it is burnt with fire, and its plural is Harraat.

Student: It is really a land with terrible scene, but what did Muslims do when the Jew inform them of the Prophet’s arrival?

Teacher: Muslims came out armed with their weapons to salute and give a warm welcome to the Apostle of Allah (pbuh) to express their love and utmost delight at his arrival. The prophet (pbuh) headed towards the colony of Bani Amr bin Au’f. It was Monday of the Month Rabiul Awwal. He stayed there fourteen days and built a Mosque and offered Salat there. ¹³⁴

The construction of Mosque at Quba signifies the importance of Mosque. The first work carried out by the Prophet (pbuh) after arriving Quba was to build a mosque. The Prophet (pbuh)

¹³⁴) (Bukhari) 3/70 71 (No. 3906)

carried the stones with his companions to build the mosque and participated in this great initiative with his companions.

Student: And why did he start from Quba, teacher?

Teacher: First: Quba was not connected with Madinah, because at that time Madinah was sparsely populated, unlike present time it was not densely populated with interconnected houses and buildings.

Secondly: When the Prophet (peace and blessings of Allah be upon him) came to Madinah, he entered there through the mount Eir located in the direction of Quba. Because all the steps of Prophet (pbuh) were based on wisdom and he knew what is the best way to be marched on, as well as he is guided by Allah and driven towards the best direction.

Student: Well explained, our teacher! We are really proud of you. Thank you, our honorable teacher.

Teacher: Then he rode his she-camel, and the people accompanied him overwhelmed by immense happiness and joy. All the men, women and children of Ansar were so delighted and cheerful that they ascended the house roof and the children and servants rushed the streets shouting: O Muhammad, O Apostle of Allah and they were singing:

طلع البدر علينا من ثنيات الوداع وجب الشكر علينا ما دعا لله داع
أيها المبعوث فينا جئت بالأمر المطاع جئت شرفت المدينة جئت يا خير داع

The full moon rose over us from the valley of Wada.

And it is mandatory upon us to show the gratitude as long as anyone calls out to Allah.

O our Messenger amongst us! You came with the advice to be heeded.

You have brought to Madinah the nobility and you are the one who calls to a good way.

Student: By Allah! It's an overwhelming happiness. We are feeling it right now, then how intensely Ansar and their children would have been overflowed with joy!

Teacher: Yes, it filled the hearts with overjoy and merry! Why not, the guest was the best of those who ever entered, lived, walked, prayed, dined, slept and buried in Madinah.

Student: Then what happened afterwards, teacher?

Teacher: When he entered Madinah, he proceeded forward and people walked along with him until his she-camel knelt down at the place where his mosque was to be built and he (Peace be upon him) said when his she-camel knelt down: It is the place where I would stay Insha Allah.

Chapter Four
The establishment of Islamic State

The social life in Madinah

Teacher: social life means here the life style of people in Madinah in the age of the Prophet (peace be upon him).

When the Prophet (peace and blessings of Allah be upon him) came to Madinah, he built a mosque to gather there every day five times to offer Salat and from the Mosque the leadership of the state was controlled. The Prophet established the brotherhood between Muhajir (emigrant) and Ansar and signed an agreement between the Muslims and non-Muslims of Madinah as it will be explained later Insha Allah. Thus, the impact of Islam started to get manifested in the social life.

Student: It was very nice for Muslims to have a distinct life.

Construction of mosque:

Teacher: When he entered Madinah, he proceeded forward and people walked along with him until his she-camel knelt down at the place where his mosque was to be built and he (Peace be upon him) said when his she-camel knelt down: It is the place where I would stay Insha Allah.

At that time, some Muslims prayed there, and it was a farm to dry the dates owned by two orphaned children Sahal and Suhail. The Prophet called these two children and negotiated with them the price of farm to change it into mosque. They said: No, we do not want any price, it is gifted to you, o Messenger of Allah. The Messenger of Allah (pbuh) denied to accept it as gift and bought it from them, then built there a mosque.

Student: It was so kind behavior from the two boys with their Prophet (pbuh).

Teacher: Yes, it was the behavior of discipline and kindness and the Prophet valued their kindness and payed them the price. It was the blessed price, for it was from the Prophet of Allah (Peace be upon him).

Student: How did the Prophet build the mosque?

Teacher: The mosque was built with stones and clay, palm leaves and palm trunks.

Student: What is palm leaf and its trunks?

Teacher: The palm leaf is what you see at the top of the palm in the form of branches, and the trunk is what that extends from the ground to the top crowned with palm leaves. Each palm branch is made of blue colored fronds.

Student: Who were the builders?

Teacher: Unlike today, there were no workers, companies and lifting machines. The mosque was built by companions and the Prophet (pbuh) also co-worked with them to build his mosque.¹³⁵

His interest in building the mosque immediately after his arrival in the Madinah shows that the mosque is of vital importance in the Islam. Because it is their meeting place, where they meet the Prophet (pbuh) to learn things related to their religion. That's why till today the mosque is still the place of education, prayer and meeting of Muslims.

The Muslims came at the time of prayers to the mosque, and then Allah made the Azan obligatory that you hear and learn today. Bilal bin Rabah was appointed the muezzin of the Messenger of Allah in the Prophetic Mosque (Al-Masjid Al-Nabawi).¹³⁶

Residence in Madinah:

Teacher: When the Prophet came to Medina, he was guest to Abu Ayyub al-Ansari. His house had two floors, the Prophet stayed at the ground floor, and Abu Ayyub al-Ansari was on the top floor.

Student: It was a great honor for Abu Ayyub Al Ansari that the Prophet (pbuh) stayed at his home.

¹³⁵ Ibn Hajar, Fath al-Bari (7/246)

¹³⁶ Tirmidhi (1 358 359), No. (189)

Teacher: Yes, by Allah, it was a great honor, and great dignity for him to have the Messenger of Allah (Peace be upon him) at his home.

But when Abu Ayyub al-Ansari (May Allah be pleased with him) chose the top floor, the noble status and high rank of Prophet (Peace be upon him) worried him and he said: I walk over the head of the Messenger. Then they shifted to a corner of house and slept. They did not walk that night in the house circle in the fear that they may walk above the place where their prophet (peace be upon him) is. They spent their night in a corner of their house until the dawn. Then they told the Prophet what they went through. The Prophet (Peace be upon him) said that the ground floor is more convenient for him. Abu Ayyub replied: I won't ascend the roof under which you sit. Then the Prophet (Peace be upon him) shifted to the top.¹³⁷ It was because they had the immense reverence and high respect for the Prophet (Peace be upon him) in their hearts and they intensely loved him from the core of their hearts.

Student: By God! It is really a great respect with the Prophet (Peace be upon him), we learned from him how to love and revere our Prophet Muhammad (Peace be upon him) and how respect his Sunnah. The great companion Abu Ayyub Al Ansari (May Allah be pleased with him) taught us how to pay the due respect to the Prophet (Peace be upon him).

Teacher: Abu Ayyub was keen to love what the Prophet loved, even in food. He sent the food to the Prophet and when the rest of the food came back from the Prophet (peace be upon

¹³⁷ Muslim) 3/1623 -1624 (no. 2053)

him), Abu Ayyub wanted to know the place touched by the fingers of the Prophet to start eating from that place.¹³⁸ It was because he loved the Prophet (pbuh) immensely.

They love him very much. Thus, we must love the Prophet (peace and blessings of Allah be upon him) and to follow his Sunnah is like following Abu Ayoub in tracing the place of the fingers of the Prophet (pbuh) in food.

The brotherhood between Muhajirs (emigrants) and Ansar (supporters):

Teacher: Muslims of Madinah were called Ansar, who welcomed the Prophet, his companions and all the emigrants who came from Mecca to Medina leaving behind their properties, homes and all belongings and come to Madinah with their Islam only. God has described them in the Holy Qur'an as follows:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ
شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ -

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who

¹³⁸ Muslim, 3/1623 -1624 (no. 2053)

emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful. ¹³⁹

Student: It is so painful condition for them, teacher. How did they live with nothing with them?

Teacher: It is indeed a painful condition for emigrants, especially as they came to Madinah where people are farmers and they had little experience in agriculture while they had much experience in trade and they had been estranged from their city of Mecca where they lived. In such a condition they needed care and attention.

Student: of course, it was so difficult condition for them. But `Allah may make things easier for them, Teacher. Our love for the emigrants became intense for what they were doing for the sake of Allah.

Teacher: This religion which Allah revealed to his Prophet Muhammad is a religion of love, affection and collaboration for good and a religion that prompts one to stand with his brother. The Ansar provided great support to their emigrant brothers, we will soon discuss it Insha Allah. But let us now discuss the method of the Prophet (Peace be upon him) in addressing this issue.

First: The Prophet (peace and blessings of Allah be upon him) addressed the problem of their love for Mecca by praying to

¹³⁹ Surah Al-Hashra verse no: 8-9

Allah: O Allah, make us love Madinah as made us love Mecca or more and make it conducive to health and bless us in its Sa (a weight unit) and in its Mudd (a weight unit).¹⁴⁰ Thus, the Prophet (Peace be upon him) addressed the problem of their love for Mecca by asking Allah to make them love Madinah as they loved Mecca or more, and addressed the problem of their sickness by praying to Allah to make Madinah safe from the disease and bless the weight units they used such as Sa and Mudd as we use today kilograms.

Student: Did they love Madinah?

Teacher: Yes, they loved Madinah and all their diseases were healed and Madinah became blessed till today due to the prayer of Prophet (Peace be upon him).

Second, the Prophet (Peace be upon him) redressed other problems through the brotherhood between Muhajirs and Ansar. The scholars say: The prophet established the brotherhood between them to relieve them of the loneliness of the strange place, to provide them solace in getting alienated from their family and tribe and to let them strengthen each other. We also should treat all Muslims like brothers.^{141 142}

Student: How did Ansar welcome this brotherhood, teacher?

Teacher: The Ansar were loyal to Allah and His Messenger, and they were generous, sincere and faithful to the companions of the Apostle of Allah. So, they compensated the Muhajirs a

¹⁴⁰ Al-Bukhari (3/76) no. 3926)

¹⁴¹ (Ibn Hajar, Fath al-Bari) 7/270)

¹⁴² The teacher would explain here the importance of Islamic brotherhood and how it can be applied to life through helping each other, giving respect and asking for something.

better clan with love, respect and support and Allah also rewarded Muhajirs better for what had left behind. Allah says describing Ansar:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ –

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful. ¹⁴³

Student: By God, we have a great love in our hearts for Ansar.

Teacher: One of the examples of their loyalty and love for their fellow Muhajirs is the Prophet set the brotherhood between Abdul Rahman bin Auf and Saad bin Rabie. Saad bin Rabi Al-Ansari said to Abd-al-Rahman ibn Auf: I am the richest man of Ansar, so, I will divide my wealth into two parts. ¹⁴⁴

Student: It is so nice and and great generosity of Saad bin Rabee (May Allah be pleased with him).

Teacher: That is why they were described by Allah as:

وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

And they give [them] preference over themselves, even though they are in privation.

¹⁴³ Surah Al-Hashra Verse no: 9

¹⁴⁴ Al-Bukhaari (3/83) no. 3780

Abdul Rahman bin Auf did not take advantage of this kindness and generosity and did not become greedy for the wealth of his brother, but he said to him: God bless you in your family and wealth. Where is your market? He went to the market to sell and buy, and returned with plenty of wealth.

Student: This is a wonderful gesture from Ibn Auf (May Allah be pleased with them all). By Allah! They set for us the wonderful examples of dealing each other with kindness.

Teacher: Yes, they are like a school for us, we learn from them how to coexist with each other, and how to be sympathetic to each other and how one should protect the property of his brother without being greedy for it.

This how the Muslim community lived in Madinah in the era of the Messenger of Allah with love and brotherhood with no animosity and hatred among them, they were really worthy of the companionship of the Messenger of Allah (Peace be upon him). We must love them.

The Prophetic Agreement (Charter of Madinah)

Teacher: Since there were some Jews in Madinah and Muslims from the Aws and Khazraj and Muhajirs. The leadership was to Muslims. The Messenger of Allah wrote an agreement between himself and the Jews to preserve their rights and to be in safety from their evil.

The Messenger of Allah first wrote an agreement between Muhajirs and Ansar. The important clauses of this agreement are as follows:

-All the virtuous believers will oppose those who oppress anybody, be they muhajirs or Ansar.

-No disbeliever will be backed up against a believer, i.e. the believer would not have to support any disbeliever against a Muslim even if he is a relative to him, because not all their relatives were Muslims.

-Whenever you will have dispute over anything it will be put forward to Allah Almighty and to Muhammad to get settled. It means when Muslims will have any controversy, the judgement of Allah's book and Muhammad (Peace be upon him) will be considered valid in this respect. No judgement of Jahiliya will be considered valid.

The Prophet (Peace be upon him) also held an agreement between Jews and Muslims to get safety from their evils and ensure them their full rights, so that the life in Madinah can be quite good and peaceful. The document of this agreement declares that:

-Jews have the right to follow their religion as Muslims have. It means that the Prophet (Peace be upon him) did not force them to accept Islam or gave them the option to choose either Islam or war, but left them on their religion except for those who want to accept Islam. It was a clause based on justice with them.

-Nobody of Jews will go out of Madinah without the prior permission of the Prophet Muhammad (Peace be upon him). It was to get safety from their mischief and to know who comes Madinah and goes out of it.

-Who goes out of Madinah is safe and who settles down in Madinah is safe as well except for the one who oppresses. It means that whoever goes out of Madinah he is safe from Muslims, nobody will exploit his property or oppress him and his family, and whoever settles down in Madinah he is safe as well, nobody will suppress him, except for the one who commits the wrong, he is no longer safe, he will have to pay for his wrong.

Student: This is really an incredible agreement, there is no injustice to anyone.

Teacher: Yes, Islam forbids injustice to everyone. And the Prophet (pbuh) came with this religion from Allah to take the people out from the disbelief to Islam to let them safely enter the Paradise. The objective of Islam is not to combat or bear the animosity towards people.

Student: The religion of Islam is really impressive and wonderful. We praise Allah that we are Muslims. This charter was accepted by all or anybody opposed it?

Teacher: Even though the clauses of this charter ensure the rights, safety and justice to Jews, they breached it and held an agreement with disbelievers in Mecca to attack on the Prophet (Peace be upon him). They broke the agreement and tried to provoke an agitation in Madinah that resulted in their exile from Madinah by the Prophet (Peace be upon him).

It will be elaborated later Insha Allah.

The House of Prophet (Peace be upon him):

Teacher: Meanwhile the Prophet stayed as guest at the house of Abu Ayyub al-Ansari he built a house with the door to the mosque. It is the house where he got married to Ayesha (May Allah be pleased with her). ¹⁴⁵ It was a house with single quarter.

The Prophet (Peace be upon him) had the multiple marriage after he came to Madinah. His wives were nine in number and they are as follows with sequence:

Soda, Aisha, Hafsa, Ummu Salamah, Zainab bint Jahash, Ummu Habiba, Juwayriya, Safiyya and Maimunah. The Prophet (Peace be upon him) passed away while all the aforementioned wives were alive. ¹⁴⁶ They all are the mothers of believers. A man can marry only four women, but the Prophet (peace and blessings of Allah be upon him) can marry more, and it is the special privilege of Prophet and he got entitled to it by Allah excluding other people and it is a grace of Allah on him.

Student: Where was the residence of the wives of the Prophet (Peace be upon him)?

Teacher: They lived in quarters, each one had a special of quarter, whenever he married a woman, a quarter was built for her. Adjacent to the place of these quarters is now the holy tomb of Prophet (Peace be upon him).

Student: We previously came to know that the Prophet (Peace be upon him) had children from the mother of the believers

¹⁴⁵ Ibne Saad, Al-Tabqat Al-Kubra (1/240)

¹⁴⁶ Ibn Hajar, Fath al-Bari (9/113)

Khadija (May Allah be pleased with her). Had he other children?

Teacher: Nice question! The Prophet (peace and blessings of Allah be upon him) did not beget any child from anyone of his wives except from Khadija (May Allah be pleased with her).

However, the Maqawqis, the king of Egypt, gifted him Mariya the Al-Qibtiah and he begot Ibrahim from her, and he died infant before weaning in eight Hijri.¹⁴⁷ The word weaning means to stop getting breastfed by Mother.

People of the Suffah:

Teacher: Suffah was a place at the end of the mosque of the Messenger of Allah where a group of Muslims lived. They engaged in worship and sought the knowledge of the Holy Quran and Sunnah of the Messenger of Allah, and they were almost seventy. Their devotion to worship and knowledge did not hinder them from participating in Jihad and Abuhurairah (May Allah be pleased with him) was one such person.

Educating the Delegations:

Teacher: Some tribes came to Madinah to meet the Messenger of Allah and some of them came to declare their Islam.

¹⁴⁷ Ibn Hisham, Biography of the Prophet) 1/202 Ibn Saad, Tabqat Al-Kubra 8/19-39

Student: What is the meaning of Wufud (delegations), teacher?

Teacher: The one who comes to a city or to any place is called Wafid and Wufud is the plural of wafid that means a group of people to represent a tribe or community.

The Prophet (peace and blessings of Allah be upon him) used to receive delegations and teach them things related to their religion, then returned to their families to teach them what they learned from the Messenger of Allah (Peace be upon him). One of those delegations was the delegation of Malik bin Huwairith who says: I came to the Prophet (Peace be upon him) with a small group of my people and we spent there twenty nights, and he was kind, lenient. When he realized our longing for our families, he said: Go back, and teach them the religion and offer the prayer. ¹⁴⁸

The Prophet (Peace be upon him) said to the delegation of Abdul Qais: “Go back to your families and teach them” ¹⁴⁹

Student: Teacher! My attention got drawn to what the companion said to the Apostle of Allah (Peace be upon him); the kind and lenient. These are two beautiful qualities.

Teacher: Yes, he was friendly and kind and lenient with everyone who met him and saw him or sit with him. He was keen to care the needs of people, after he knew that those who came has learnt the laws of Islam, he said to them: Go back to your people and family and teach them. Because he knew that people are longing for their families, and they have

¹⁴⁸ Al-Bukhaari (1/211) no. 628

¹⁴⁹ Al-Bukhaari (1/48) Section No. (25)

their own needs and interests, so, he has to be kind and lenient with them.

It teaches us how to deal with others, care their situation and be good and friendly to them as the Messenger of Allah (Peace be upon him) dealt with whom he met them.

Teaching people the essentials of their religion:

Teacher: The people who knew how to read and write were less in number before Islam, in Mecca they were seventeen only and in Madinah they were less as well. ¹⁵⁰

Student: The education was at very low rate.

Teacher: Yes, it was, but with the advent of Islam and Prophetic Mission of Muhammad (Peace be upon him) the education gained the momentum, and the number of literates got increased. It was because Islam promoted the education. Allah says in holy Qur'an:

¹⁵⁰ Albulazuri, Futuhulbuldan (660-663)

اَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - اَفْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ -

Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not. ¹⁵¹

And the Prophet (Peace be upon him) said: “Whoever treads a path in search of knowledge, Allah makes one the way to Paradise easy for him” ¹⁵²

Student: This great reward inspired people to seek the knowledge, teacher! Isn't it?

Teacher: Yes, who seeks the knowledge occupies the higher status from God Almighty, because a scholar teaches people good, and without seeking knowledge from scholars a person cannot be scholar. So be keen to seek the knowledge. Allah says:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ-

Allah will raise those who have believed among you and those who were given knowledge, by degrees.

The Prophet (peace and blessings of Allah be upon him) taught people things related to their religion, and he neither made his

¹⁵¹ Surah Al-Alaq: Verse No: 1-5

¹⁵² Abu Dawood (4/58057) No: (501)

teaching too lengthy nor too prolonged not to make them feel tired and bored. He handled everything wisely.

The companion Abdullah (May Allah be pleased with him) used to say while preaching: I take care of you in preaching by selecting a suitable time just as the Prophet (Peace be upon him) used to with us, for fear of making us bored.¹⁵³

It means that I look for an opportunity suitable enough for preaching and teaching and I do not make it lengthy as the Prophet did, to seize the suitable time not to make us get bored.

Play with spears and arrows:

Teacher: The companions played with spears and arrows, the war arms. They used to get trained on arrow shooting to be able to defend Islam and themselves in wars.

Aisha (may Allah be pleased with her) says: I saw the Messenger of Allah (Peace be upon him) on the door of my room and the Abyssinians were playing in the Masjid, i.e. they were playing with the war tools. Abyssinians are the companions with origin to the Abyssinia.

¹⁵³ Al-Bukhari (1/42)

Prophet's care (pbuh) for children:

Teacher: The Prophet (pbuh) cared the children, loved and fondled them, played with them and took them on his animal.

Student: Did children play at that time, teacher?

Teacher: Yes, they did and sometimes the Prophet also played with them.

Student: It is nice. How did they play, our good teacher?

Teacher: The Messenger of Allah loved children so much, and when he found them on the way, he fondled them, played with them and carried them on his animal.

Student: That's so fine. Indeed, he was utterly humble. Would you tell us something more in this regard, teacher?

Teacher: Yes, I would. The Messenger of Allah (pbuh) lined up Abdullah and Ubaidullah and many children of Abbas, then told them: Whoever of you will be first to reach me, he will get such and such prize. They hurried to reach him and fell on his chest and back and the Prophet (pbuh) kissed them.¹⁵⁴

Student: That's so nice! We have been impressed by his humbleness.

Teacher: So, you also have to be humble and meek to those who are younger than you, and humbly play with them to make them happy as the Prophet (pbuh) did.

Student: Well, Teacher! It is a beneficial guidance.

¹⁵⁴ Ahmad: (1/214)

Teacher: He played with children and carried them on his back or on his dabba. Dabba are horses, donkeys and mules and other animals to be ridden by man. Allah says:

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ –

And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know. ¹⁵⁵

The children loved the Prophet (pbuh) and he loves them. When he came back from a trip or saw them on the way, they hurried to him and he carried them on his animal. Abdullah bin Jafar says: Whenever the Messenger of Allah came back from a journey, he would be met by us (children). One day he was met by me and Hasan or Hussein. He made one of us ride in front of him and the other behind him.¹⁵⁶ The Prophet (pbuh) was in middle.

Student: This is so wonderful. The place and status of the Prophet (pbuh) are incredibly high, yet he receives children and carries them with him and they also meet him. It is so joyful.

Teacher: Yes, it gives utmost joy to enjoy this love and care from the Prophet (Peace be upon him). We hope to get benefitted in our behavior from the action and method of Prophet (pbuh) and we should also love the children, give them their value, have fun with them and do not let them feel annoyed.

¹⁵⁵ Surah Al-Nahl, Verse: (8)

¹⁵⁶ Muslim (4/1885) No: (1428-67)

Once a day the Prophet went with his companions to attend a walima (feast). He came across Hussein who was playing in the street and he hurried stretching out his hand towards Hussein before his companions and the child ran here and there and the Prophet ran after him laughing and having fun with him and he caught him and embraced him and said: May Allah love the person who loved Hussein.¹⁵⁷ Hussein is the son of the Prophet's (pbuh) daughter Fatima who was married to Ali Bin Abu Talib (May Allah be pleased with them all).

Think how the Prophet loved this child and had fun with him on the way, and then he carries him. We too love children because the Prophet (pbuh) loved them and also, we love Hussein (May Allah be pleased with them) because the Prophet (pbuh) loved him. And we all love the companions of the Prophet.

Student: Did the children enter the mosque at that time, Teacher, as they enter our mosques today?

Teacher: Yes, the children entered the mosque. To clearly understand it consider this scene. Abu Qatada relates: While we were sitting in the mosque, Apostle of Allah came out to us carrying Umama Bint Abul Aas bin Rabi and her mother name is Zainab daughter of the Apostle of Allah. At that time Umama was a kid. The Prophet carried her on his shoulder and led the prayer while she was on his shoulder, when he knelt for Ruku

¹⁵⁷ Albukhari, Al-Adab Almufrad (1/459-460)

put her down and when he stood up put her back on his shoulder. He kept doing so, until he finished his Salat. ¹⁵⁸

Student: This is so wonderful, Teacher. What is meant by the sentence “يحملها على عاتقه”?

Teacher: Aatiq is the place at the top of the shoulder and below the head.

Buraida (May Allah be pleased with him) narrates:

"The Messenger of Allah (Peace be upon him) was delivering a Khutbah to us when Al-Hasan and Al-Husain [peace be upon them] came, wearing red shirts, walking and falling down. So, the Messenger of Allah (Peace be upon him) descended from the Minbar and carried them, and placed them in front of him. Then he said: 'Allah spoke the Truth: Indeed, your wealth and your children are a trial (64:15). I looked at these two children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up.'" ¹⁵⁹

Consider the care of the Prophet (peace and blessings of Allah be upon him) for children while he is in his prayer and his sermon. It did not prevent him from taking care and showing his mercy to them.

The children were brought to the Prophet (peace be upon him) and he prayed for them for blessings and caressed their heads.

¹⁶⁰ Sa'ib bin Yazid (May Allah be pleased with him) relates: I went with my maternal aunt to the Messenger of Allah (Peace be upon him) and she said: O Messenger of Allah, my nephew

¹⁵⁸ Abudawood, Assunan (Sahih Abudawood by Albani (918)

¹⁵⁹ AlTirmizi, (3774)

¹⁶⁰ Al-Bukhaari (4/1ha63) No: (6355)

is sick. Sa'ib bin Yazid said: Then the Prophet (Peace be upon him) caressed my head and prayed for my blessing.

This gentle and benevolent treatment of the Prophet shows his great love for children and kids. He plays with them, tickles them and enjoys fun with them.

Student: The more we knew the biography of the Prophet (Peace be upon him) the more our love got increased for our Prophet (pbuh).

Teacher: We won't be a perfect believer unless our love for our Prophet (Peace be upon him) is more than our love for ourselves. Why not, Allah has made him mercy for us, but to be more precise, mercy for the Aalamin (Jinn, men and all that exists) and mercy for everything.

Chapter Five

Military Expeditions of The Prophet (Peace be upon him)

Military expeditions of the Prophet (pbuh):

Teacher: Ghazawat (military expeditions) are the wars with enemy attended by the Prophet (pbuh), and the Sariyya (the small military expedition) is one that is attended by the Prophet and led by one of the companions.

The Prophet (peace be upon him) was not allowed to fight the infidels until after he had emigrated to Madinah. ¹⁶¹

This war is called Jihad in the way of Allah.

Student: Why Jihad, Teacher?

¹⁶¹ Ibne Qayyim, Zad-Al-M'ad (3/71)

Teacher: Well students! Allah allowed the Prophet to fight to respond to the injustice done by the enemy of Islam. Allah eliminates the harms of disbelievers by Mujahideen (fighters). You will soon get to know when the Ghazawat (Military expeditions) and Saraya (mini military expeditions) would be discussed that they were only to fight back the conspiracy of enemies, not to be aggressive or oppress anybody.

Islam does not like oppression but it forbids the oppression, and forbids Muslims from Jihad to oppress people and usurp their wealth and property. Allah says:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ –

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. ¹⁶²

Student: This Islam is so fair and fine, teacher. It doesn't like transgressors.

Teacher: Yes, Islam is fair and fine in all its morals, commands and directives, as you will observe it, Insha Allah when ghazawat and saraya would be discussed. Islam does not like aggressors and transgressors who usurp people's rights.

Student: How many ghazawat (Military expeditions) were carried out by the Prophet (pbuh)?

Teacher: Ghazawat of the Prophet are twenty-seven. As for the Saraya (small military troops) sent by the Prophet (pbuh), they are forty-seven.

¹⁶² Surah Al-Baqarah: Verse: (190)

Since Ghazawat and Saraya are many, we would discuss only some of them, Insha Allah.

Battle of Badr

Teacher: The traveler from Syria to Mecca traveled through the way of Madinah. So, he had to pass by Madinah or by the region adjacent to Madinah.

Since Quraysh had persecuted the Prophet and his companions to such extent that they left Makkah leaving behind their properties and families and the houses they owned. Muslims waited for the trade caravan of Quraysh to pass by Madinah, so that they can attack them for the injustice Quraysh had done to them.

When the Muslims knew that the trade convoy of Quraish is coming back from Syria, the Prophet said: “This is trade caravan of Quraish with their merchandises, go out to them.”

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Student: What is the meaning of the word Eir, Teacher?

Teacher: The word Eir means camels. It also means the caravan that comprises a group of travelers with camels who carry their goods and merchandises.

Muslims went towards the Badar region where the Quraish trade caravan was to pass by.

The Prophet (peace and blessings of Allah be upon him) ,Ali bin Abu Abi Talib, and Abu Lababah (May Allah be pleased with them all) had to ride a camel one by one, i.e. everyone of them rode to a distance then left it to second person to ride, then he gives it to third one until they arrived the region of Badr.

Student: By Allah, it would have been so tiring and difficult, Teacher.

Teacher: Yes, but it was in the way of Allah to spread Islam and let people enter into the religion of Allah Almighty. We hope we would get benefitted from such stance and we would work hard and endure everything for the sake of this religion and endure the difficulties of education in order to be able to serve our religion and our community in all fields and disciplines.

Student: What happened to the caravan of Quraysh, our good teacher?

Teacher: The leader of that caravan of Quraish was Abu Sufyan, before his Islam, he was clever enough to get the information of Muslims in Madinah about their plan to attack the caravan. He sent a man named Dhamdham bin Amr Al-Ghifari to Mecca to inform the people of Mecca about the plan of Muslims and to ask them to come Badr region. ¹⁶⁴

Student: Teacher, did Abusufyan send Dhamdham to Quraish after he arrived Badr?

Teacher: No, he was sent to them while they were on the way to Madinah. So that Quraish can take their weapons and arms and set off for Badr.

Student: Did the Muslims know what Abu Sufyan did?

Teacher: No, Muslims did not know that Abu Sufyan has sent Dhamdham to his people to inform them.

When the Prophet (Peace be upon him) left for Badra, he did not intend to fight the battle, so that he could have prepared for it. He only intended to attack the trade caravan. The number of Muslims was three hundred and nineteen.

Student: It's so scary situation. Did Dhamdham hurriedly go to Quraysh?

Teacher: Yes, he hastened to Mecca and told them about the situation. Then Quraish marched forward with a large army attended by their nobles and veterans, nobody was left behind

¹⁶⁴ Ibne Hisham, Biography of Prophet (2/258)

except Abu Lahab. Hence, the army was joined by everybody who hurt the Prophet (pbuh) and his companions (May Allah be pleased with them).¹⁶⁵

Student: Did the Muslims know about the arrival of the Quraysh, so they prepare for them?

Teacher: Yes, the Prophet knew that Quraysh is on its way. He consulted the companions who were with him, they suggested good. The Companions to whom he talked were Abu Bakr, Omar and Al-Miqdad (May Allah be pleased with them). All agreed to fight Quraish if they come to them.¹⁶⁶

When the Prophet arrived Badr, he sent some companions to the water-well of Badr to know the news of those Quraysh people who arrived there. They came across two slaves who told them about the location of Quraish that they are behind the kathib (dune) close to the location of Muslims. Kathib (dune) refers to the accumulated amount of sand in large quantity. The place where the disbelievers camped is called "Al-Udwa Al-Quswa" that is the far end point of the valley from the direction of Mecca, and the place where Muslims set up their camps is called "Al-Udwa Al-Dunya" that is the far end point of valley from the direction of Madinah.

Then the Prophet asked them about their number. They said: We don't know exactly; they are in huge number. Then the prophet asked them: How many camels they slaughter every day? In Arabic the word Al-Nahra is used for camel slaughter as the word Al-Zabha is for sheep slaughter.

¹⁶⁵ Ibne Hisham, The biography of Prophet (2/261)

¹⁶⁶ Ibne Hisham, The biography of Prophet (2/266)

The two slaves said: Someday nine and someday ten. The Prophet (peace and blessings of Allah be upon him) said: "They are between nine hundred and one thousand"¹⁶⁷

Student: How did the Prophet deduce their number?

Teacher: Nice question! The Prophet knows that a camel is enough to feed nearly 100 people. Since they slaughter ten camels a day, it means that ten camels would feed one thousand people. Hence, they are between nine hundred to one thousand.

This is the wise gesture from the Prophet to go into the depth to figure out their possible number. We came to this conclusion that we must follow the Prophet (peace be upon him) in precise thinking through which we can figure out the facts in our respective fields and we must be concerned about our mental development and training our minds to acquire the knowledge and accept the good.

Student: This is an incredibly fine and effective lesson that we learnt from our Prophet. Did Muslims get terrified from their number many times larger than that of Muslims?

Teacher: No, Muslims did not get terrified. Because the Prophet (Peace be upon him) opened for them an optimistic door to victory, when he said to them: "This is Mecca that has flung the pieces of its liver to you".¹⁶⁸

The word "Aflaz" refers to the pieces of liver or meat cut at length. The liver is specially mentioned here because it is the

¹⁶⁷ Ibne Hisham, The biography of Prophet (2/267-269)

¹⁶⁸ Ibne Hisham, Biography of the Prophet (2/268-269)

best part of camel. It means those who came from Mecca were the cream nobles like the piece of liver that is the best part of camel.

And the word “pieces of liver” indicates that the nobles and the patriarchs of Mecca arrived there and Mecca cast them off. This sentence was to have an optimistic view about their defeat. The dauntless courage of companions, their trust in their lord and their fortune to have the Prophet (Peace be upon him) made their heart imbued with belief.

Student: Then the optimism is of pivotal importance.

Teacher: Yes, it is, especially in predicaments and dilemmas. Human being is likely to be optimistic when he falls ill to make the treatment effective and to be hopeful about recovery. A student is often inclined to be optimistic about his retention power and comprehension ability to boost his morale and to continue his hard work. Students who presume that they have weak memory and inadequate comprehension ability, it is just their illusion, and sometimes it comes true.

Student: What measures were taken by the Prophet (Peace be upon him) after he got the information about Quraish?

Teacher: After the Prophet (Peace be upon him) got information about Quraish he entreated Allah Almighty with supplication. Thus, we must adhere to supplication along with optimism followed by hard work and endeavor as the Prophet (Peace be upon him) did. Umar Bin Khttab narrates: “When it was the day on which the battle of Badr was fought, the Messenger of Allah cast a glance at the infidels and they were

one thousand while his own companions were three hundred and nineteen. The Prophet (Peace be upon him) turned his face towards Qibla. Then he stretched his hands and began his supplication to his lord “O Allah, accomplish for me what thou hast promised to me” ¹⁶⁹

Student: What happened to the trade caravan when Quraish arrived Badr ?

Teacher: Nice, you are keeping track of the details of these events. When Abu Sufyan knew that Muslims are going to target the caravan, he changed the track to the coast in order to escape Muslims. But the skip of trade caravan and fight with enemy were to fetch the great benefit and were based on great wisdom as well. It will be clear to you later Insha Allah.

Student: Nice! The fight with enemy was to bring good for Muslims more than that of the trade caravan. Allah knows best what is fair and good.

Teacher: It is so nice of you to have this wonderful understanding. Now I am going to tell you what happened to Muslims.

Allah sent down the angels to Muslims to fight the enemy with them. One thousand angels were sent by Allah.

Student: Glory to Allah! It will make Muslims victorious, Insha Allah.

¹⁶⁹ Muslim (3/1383-1385) No: (1763)

Teacher: After the supplication of the Prophet (Peace be upon him) and Muslims, Allah Almighty sent down the angels. He said to Muslims:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ –

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another." ¹⁷⁰

Student: How better it would be, if you explain it to us, Teacher!

Teacher: إِذْ تَسْتَغِيثُونَ

It means when you asked Allah for help, He answered your supplication with one thousand angels coming one after another to make you rejoice in such a frightening dilemma and to set your hearts at rest. Remember, the victory is not an output of the fighters' power but it is from Allah and from His success that he grants the fighters.

Student: Did Muslims see angels fighting?

Teacher: The Muslim may not see the angels fighting, but they saw some impacts and signs that told them about their participation in the fighting. The Prophet says in the Battle of Badr: "This is Jibril holding the head of his horse and equipped with war tools". ¹⁷¹

The Prophet (peace and blessings of Allah be upon him) saw Jibril as in this hadeeth. Another hadith says that one of the Muslims, while he was fighting in the battle of Badra and

¹⁷⁰ Surah Al-Anfal, Verse: 9

¹⁷¹ Al-Bukhari (3/90-91)

wanted to kill one of the infidels, heard the sound of whip and a horse was saying to his horse: Go ahead, O Haizum, the horse was named Haizum. The Muslim looked at that infidel, to his surprise he fell motionless on the ground before him. The companion told the Prophet (pbuh) about this incidence, the Prophet replied: You are right, it is of the heavenly reinforcement. i.e. an angel fought with Muslims.

This heavenly reinforcement helped Muslims get victory in the Battle of Badra over the disbelievers.

Student: Glory to Allah Almighty and Great Who sent down from heaven the angels to fight with the Messenger of Allah and his companions.

Teacher: The Prophet (Peace be upon him) pointed out to his companions before the battle the place where some of the infidels Quraish were to be killed: He said to them: This is the place where such and such person will be killed placing his hand on the ground. Anas (May Allah be pleased with him) says: None of them fell away from the place which the Messenger of Allah had indicated by placing his hand on the ground.

Student: Great God! It is really a miracle of the Prophet (Peace be upon him).

Teacher: Yes, Allah disclosed it to His Prophet (pbuh) through revelation, as He told him about the angels who came down to fight with Muslims.

All who used to persecute the Prophet (Peace be upon him) and his companions were killed in this battle such as Abu Jahl and Umayya bin Khalf. Seventy people were killed.

The prophet (Peace be upon him) ordered to drop twenty-four deadliest and most ruthless infidels in a dark and crumbled well and the rest of them were buried in other places. ¹⁷²

As for the captives, they were seventy. ¹⁷³ The Prophet (Peace be upon him) took the ransom from them, and those who could not give the ransom they were redeemed for teaching the Muslim children to read and write.

Student: Was anyone of the Muslims martyred, Teacher?

Teacher: This battle is considered the first military invasion of Muslims. The victory in this battle had the benefits far better and greater than that of attacking the trade caravan of Quraysh.

- Muslims killed the senior and powerful figures of Quraysh who hurt the Prophet (Peace be upon him) and his companions (May Allah be pleased with them).

- When Arabs knew about this defeat, they became aware of Muslims' might and potential and got scared and terrified of their strength.

- Muslims came to know how Allah supported them while they were only a few in number.

- This battle fetched Muslims a large amount of war booty.

¹⁷² Muslim (3/1403-1404) No: (11779)

¹⁷³ Ibne Hajar, Fathulbari, (7/302)

- Some of them were martyred, and the martyr got the great reward.

-The companions who participated in this blessed military expedition got the reward and high rank. Muslims who participated in the battle Badra would be forgiven on the Day of Resurrection.

Battle of Uhad

Teacher: When the Quraysh was defeated on the Badr Day, they wanted to regain their strength and status in the tribes of Arabs. Then Quraish equipped themselves with an army of three thousand fighters. ¹⁷⁴

This battle took place on Saturday, seventh day of Shawwal, after thirty-two months of emigration of the Prophet (Peace

¹⁷⁴ Ibne Hisham, The biography of the Prophet (3/70)

be upon him). i.e. in the third year of the Prophet's migration.

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Student: Did the Messenger of God know about the affairs of Quraysh?

Teacher: Yes, the Prophet (Peace be upon him) knew that Quraish is all set to move on from Mecca to Madinah to fight Muslims. The Prophet consulted his companions about staying at Madinah or going ahead for war. ¹⁷⁶

Here we observe that the Prophet (Peace be upon him) consulted his companions, and did not rely only on his own decision. It teaches us how we should deal with each other with respect to the collective interests of society. We learn from his stance to consult each other in the collective affairs and do not take any decision individually.

Student: The Prophet (peace be upon him) was really a humble person to value his companions.

Teacher: Yes, the Prophet (Peace be upon him) was humble to value his companions and love them. Hence, we also should be humble to appreciate our friends, love them and cooperate with them.

Student: Then what happened thereafter, Teacher?

Teacher: The Prophet (Peace be upon him) organized an Army of Muslims comprising of one thousand companions. ¹⁷⁷ On the other hand, the disbelievers were three thousand.

¹⁷⁵ Ibne Sa'ad, Al-Tabaqat Al-Kiubra (2/36)

¹⁷⁶ Ibne Hisham, The biography of the Prophet (3/67)

¹⁷⁷ Ibne Hisham, The biography of the Prophet (3/68)

Student: The number of Muslims is small as compared to the number of disbelievers, isn't it?

Teacher: You are right, but the help of Allah does not depend on large number but Allah helps Muslims due to their faith and patience. Allah Almighty describes that if the twenty Muslims are steadfast can overcome two hundred. And one hundred Muslims who adhere to patience can overcome two thousand with the permission of Allah. As it is stated in the Holy Quran:

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ ۗ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ -

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand. ¹⁷⁸

Student: This is a good luck for Muslims from Allah that He put their strength in their patience and steadfastness. It shows the significance of steadfastness.

Teacher: Yes, you got it well.

Student: Then what happened?

Teacher: The Prophet (Peace be upon him) headed with his army to the side of Mount Uhad. On the way, Abdullah bin Ubai bin Saloul returned with one-third of the army to Madinah.

¹⁷⁸ Surah Al-Anfal, Verse No: (65)

Student: Why they took such a dangerous step?

Teacher: There were hypocrites. The hypocrite is the one who shows his Islam and hides his disbelief. Abdullah bin Ubai bin Saloul the leader of the hypocrites was one such person. Thanks to Allah that some of them returned to the army of the Muslims with their faith and guidance of Allah.

There were some Muslim youngsters in the army who wanted to participate in the battle with the Prophet (Peace be upon him). Some of them were under 15.

Student: Were they brave, Teacher?

Teacher: Yes, they were brave, and they immensely loved the Messenger of Allah (Peace be upon him), and wished the Prophet (Peace be upon him) to live and sacrifice themselves for him.

Student: What was done by Prophet (Peace be upon him) with regard to these youngsters?

Teacher: The Prophet allowed those who were fifteen and said no to the under fifteen ones in order not to expose them to danger.

The Prophet (peace and blessings of Allah be upon him) permitted Samura bin Jundab Al-Fazari and Rafe bin Khadij, and didn't permit Osama bin Zaid, Abdullah bin Umar bin Al-Khattab, Zaid bin Thabit, Baraa bin Azib, Amr bin Hazm and usaid bin Dhuheir. However, he allowed them to participate in the battle of Khandaq when they reached fifteen.¹⁷⁹

¹⁷⁹ Ibne Hisham, The Biography of the Prophet (3/70)

Student: What happened afterwards, our honorable teacher?

Teacher: At the Mount Uhud Muslims clashed with infidels. There was a small high mountain close to the Mount Uhud, and the Prophet (peace be upon him) appointed a number of arrow-shooters (archers) at this mount. The prophet commanded them not to leave this mountain at any cost, even if either Muslims or disbelievers get victory.¹⁸⁰ This mount was later known as the Jbal Al-Rumat (Mountain of the Archers).

Student: Can we know the reason, Teacher?

Teacher: Of course. This mountain was of crucial importance from the strategic perspective, because it overlooked the battle site and the both armies were fighting just below this mountain and the archers could shoot disbelievers from this mount, because it was at height. The appointment of the archers at this mount was to push away the disbelievers from this significant site.

Student: It is really an excellent move from the Prophet (Peace be upon him).

Teacher: Yes, really this move of prophet (Peace be upon him) was a move guided by Allah. The Muslims emerged victorious at the beginning of the battle, however, when the archers saw the victory of the Muslims, they descended from the mountain. Khalid ibn al-Walid, who was the commander of the disbelievers' army surreptitiously climbed that mount from the back side and started to shoot arrows at Muslims. Ibne Abbas (May Allah be pleased with him) says: When the

¹⁸⁰ Al-Bukhari (3/102-103)

archers vacated the mount-site, the horse men of disbelievers attacked the companions through this site and they again fought tooth and nail and it resulted in the martyr of many Muslims. ¹⁸¹

Student: It shows the importance of mountain in the course of battle.

Teacher: Yes, the mountain was of great importance as you have seen before. Therefore, the Prophet (peace be upon him) prevented them to leave the mount even if the Muslims gets victory. It shows the importance of adhering to the words of the Prophet (Peace be upon him), and the non-compliance with the words of the Prophet (Peace be upon him) brings failure in all respects, be it pertinent to worldly affairs or Hereafter. A Muslim must abide by Allah and His Messenger in all respects to get life-time success. The team, as well, must obey its leader, chief and whoever takes its charge in order to get success in its objectives.

Student: Then what happened, Teacher?

Teacher: In this battle, the Prophet (Peace be upon him) was wounded and his incisors (Front teeth) were broken and blood was flowing down from the Apostle of Allah (Peace be upon him). Fatima, the daughter of the messenger of Allah (May Allah be pleased with her) was washing the blood from her father and Ali bin Abutalib, her husband, was pouring the water on the wound of the Prophet (Peace be upon him). ¹⁸² A number of companions surrounded the Prophet to shield him

¹⁸¹ Ibnu Hajar, Fathulbari (7/350-351)

¹⁸² Al-Bukhari (3/109) No: (4075)

against the arrows of the disbelievers, and during that seven of them got sacrificed. All of them were of Ansar. ¹⁸³

Student: By Allah! It is awful to happen such a terrific tragedy for Prophet (Peace be upon him).

Teacher: Yes, it is extremely horrific tragedy that hit out the Prophet (pbuh) and his beloved companions. And the rumor spread among Muslims that the Prophet (Peace be upon him) had been killed. It was a severe misery and agony that anguished Muslims in this battle.

Muslims faced a great misfortune of defeat, loss of life, wound of the Prophet (Peace be upon him) and rumor about his death. It was really unbearable. But this tragedy has many lessons to be learnt. As you are getting benefitted from the lessons of this battle today, the companions (May Allah be pleased with them) had also got benefitted at that time.

Eventually, when Muslims knew that the Prophet (Peace be upon him) was alive, they rejoiced and forgot the loss of life, wounds and everything they had suffered from. His life was a blessing and with this dearest blessing Muslims returned to Madinah.

Student: Yes, it is a dilemma filled with horrific and painful events and at the same time it is pleasing that Allah protected our Prophet (Peace be upon him), and he safely returned to Madinah.

¹⁸³ Muslim (3/1415) No: (1789)

Allah Almighty explains many things in the Holy Qur'an to Muslims with regard to this battle. He says:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ - إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ - وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ - أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ -

So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers - And that Allah may purify the believers [through trials] and destroy the disbelievers. Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast? ¹⁸⁴

Allah prevented them from sorrow and losing heart and told them that they are really superior than the disbelievers. The life loss and wounds equally hit out the both sides. Allah made it clear that the defeat and victory take place interchangeably over the time. And through the loss of life Allah grants Shahadah (death in the way of Allah) to the companions

¹⁸⁴ Surah Aali-Imran, verse no: (139-142)

Hamza, uncle of Prophet (pbuh), Mus'ab bin Umair may Allah and other companions (May Allah be pleased with them all) were martyred. The overall number of martyrs was seventy (May Allah be pleased with them all).¹⁸⁵

Battle of Bani Nazeer

Teacher: Madinah was populated by some Arab Jews such as Bani Nazeer and Bani Quraizah. The Prophet (Peace be upon him) signed an agreement with Jews as we already knew it. It

¹⁸⁵ Al-Bukhari (2/110) NO: (4079)

ensured them the rights to a decent life and freedom of religion.

In spite of their consent to this agreement, they repeatedly violated it.

Student: Why do they violate the agreement they had with Prophet (Peace be upon him).

Teacher: Because they were envious of the Prophet (Peace be upon him). That's why they tried to betray the Prophet (pbuh). The Prophet (peace and blessings of Allah be upon him) asked them for support with regard to the payment of two men's Diyat (blood money). They said: We would support you. The Prophet (peace be upon him) came to them and stood next to a wall of their houses. They planned to drop a rock at him from the top of that house. But Allah revealed to His Prophet what they had planned, and he came back. ¹⁸⁶

Student: Praise be to Allah, Lord of the Worlds, who saved our Prophet Muhammad (Peace be upon him) from their treachery and deception.

Teacher: Yes, Allah Almighty helped his Prophet and provided him His safeguard. We must ask Allah for safety, for He is the One Who saves his slaves from evils.

Once Quraish threatened the Jews that they would have to fight Quraish if they do not fight the Prophet (Peace be upon him). It was obligatory for Jews to tell the Prophet (peace be upon him) about their threat. But they agreed to Quraish and tried to trick the Prophet (Peace be upon him). When the

¹⁸⁶ Ibne Hisham, the biography of the Prophet (3/199-200)

Prophet (peace and blessings of Allah be upon him) knew about their intention, he fought Bani Nadir until he expelled them from Madinah to Khaiber ¹⁸⁷ and some of them went to Syria. ¹⁸⁸

Student: And what happened to Bani Qurayza. Did the Prophet leave them?

Teacher: No, he did not leave them, but called them to pledge him not to be treacherous to fight Muslims. When they agreed, he left them. ¹⁸⁹

But they breached their pledge and the Prophet fought them. It will be discussed later Insha Allah.

Student: They really deserved a fatal end.

Professor: Yes, they do, especially when the Prophet (Peace be upon him) did not hurt them in anything, but he rather ensured them their rights, yet they betrayed the prophet (Peace be upon him). You further noticed that the Prophet (peace be upon him) never oppressed anybody. The disbelievers were first to provoke the wars as you just knew it and would come to know in the upcoming military expeditions Insha Allah.

Battle of Khandaq (Trench)

¹⁸⁷ Abu Dawood (3/404-407) No: (3004) Summarized

¹⁸⁸ Ibne Hisham, The biography of the Prophet (3/201)

¹⁸⁹ Abu Dawood (3/404-407) No: (3004) Summarized

Teacher: The battle of Ahzab (confederates) took place in the fifth year of the Prophet's emigration.¹⁹⁰

The reason of this battle were some people of Bani Nazir who were expelled by the Prophet (Peace be upon him) and some individuals of Wael who held a meeting with Quraish to encourage them to fight the Prophet (Peace be upon him) and they promised them their help and support, then they went to the tribe of Ghatfan and called them to war with Prophet (Peace be upon him), and they accepted their call.

Quraish marched with all their followers and supporters. They were ten thousand, and their leader was Abu Sufyan before he accepts Islam.¹⁹¹

This coalition and cooperation between the Jews and the disbelievers of Mecca and some tribes is called Tahazzub, a unanimous agreement to fight Muslims. That's why it is named Ghazwa Al-Ahzab.

Student: It was a unanimous coalition to oppose the Prophet (Peace be upon him) and Muslims. Did the Prophet (peace and blessings of Allah be upon him) know about it?

Teacher: Yes, the Prophet knew about it, and consulted his companions as usual. Salman al-Farsi (May Allah be pleased with him) suggested to ditch a Khnadaq (trench) to shield Madinah.

Student: What is Khandaq (trench), our honorable teacher?

¹⁹⁰ Ibne Hisham, The biography of the Prophet (3/224)

¹⁹¹ Ibne Hisham, The biography of the Prophet (3/226)

Teacher: Madinah had Hilar (rocky land tracts). Hilar is land with a lot of rocks and stones. Neither an animal nor a man could find the space comfortable to feet. That's why it was not easy to walk on it. Madinah was surrounded by Hilar (rocky land tracts) from all sides except for the northwest. Hence, it was safe from all sides except for this one only and a trench was to be ditched there to expel away those who wanted to enter Madinah from this open side, because it had no rocky land tracts. Khandaq (Trench) refers to a long and deep pit.

Student: This is really a wonderful proposal and good idea from the great companion Salman Farsi.

Teacher: Yes, it is a wonderful idea that shows the importance of consult and that the human should consult his companions and colleagues, for someone might have an idea or ideas that the group would benefit from. Hence it is imperative to learn how to consult and how to seek the suggestions of our family and teachers in our own affairs, and also in the affairs that need the suggestion, and we should not to be ashamed of it.

Therefore, when Quraish came, they were puzzled and surprised to see this stunning creative work.

Student: And how did they ditch this trench, our good teacher?

Teacher: You know that in ancient times there were not machines to dig and there were no companies and workers to carry out such procedures as we see today. The companions had to work by themselves using simple tools, such as shovels, axes, that are manual (hand operated) digging tools, to carry

the dust and pull it out of the trench. The Prophet (Peace be upon him) also joined his companions in ditching and carrying the dirt. His stomach skin was covered with the dirt. He encouraged his companions chanting the following lines with them:

اللهم لولا أنت ما اهتدينا ولا تصدقنا ولا صلينا

O Allah, without you we would not have been guided on the right path, neither we would have given charity, nor we would have prayed. ¹⁹²

Student: How wonderful it is, our professor, that the Prophet (Peace be upon him) joins companions in ditching the trench. And how wonderful it is that the Prophet chants with them these beautiful words.

Teacher: Yes, it is all wonderful that shows us the significance of following the Prophet (peace be upon him) in collective endeavor, that we should collaborate with all without getting lazy and should strive like our Prophet (Peace be upon him). And it tells us as well that it is lawful for a man to sing while working to get relieved of weariness and exhaustion provided that the words should be pure and meaningful.

Student: Did they go their homes?

Teacher: They worked and went their homes only for the essential needs with the permission of the Prophet (Peace be upon him), and immediately came back. Because they sought the reward from Almighty, that's why they did not go away without any indispensable need. There were some hypocrites

¹⁹² Al-Bukhari (3/116-117) No. (4106).

who did easy works and went their homes secretly without the permission of the Prophet (Peace be upon him).¹⁹³

Student: How did they eat, Teacher?

Teacher: Life was very difficult at that time, but with their strong faith they managed to put up with starvation. One would come with a handful of barley, and he would cook food for all. The Prophet (Peace be upon him) attached to his belly a small stone out of extreme hunger.¹⁹⁴

Therefore, we must remember the importance of patience while working, and remember how was the patience of the prophet (Peace be upon him) and his companions (May Allah be pleased with them). We must thank Allah for His grace, and thank Him for blessings, livelihood and variety of food items.

Student: Alright, teacher! We are really enjoying the great blessing and must thank Allah for His bounty and grace upon us.

Teacher: A miracle happened from the Prophet (Peace be upon him) Jabir bin Abdullah (May Allah be pleased with him) saw that the Prophet (Peace be upon him) is famished. They had been working for three days with nothing to eat. Jabir took the permission of the Prophet and went to his home, he found there some barley and a small goat. He slaughtered the goat, grinded the barley and cooked the meat. Then he went to Prophet (Peace be upon him) and told him: Come O Apostle of Allah, with one or two persons.

¹⁹³ Ibne Hisham, The biography of the Prophet (3/226-227)

¹⁹⁴ Albukhari (3/115-116) NO: (4101)

Food was in such a limited quantity that it was enough to feed only three or four. But the Prophet (Peace be upon him) said: “It is a lot and fresh”. Then he said to Muhajirs, Ansar and all who were with him: “Let’s go”. They all went to the house of Jabir (May Allah be pleased with him) and the Prophet (pbuh) started to give food to all his companions until they become satiated with no shortage in food. They were one thousand.¹⁹⁵

Consider this miracle. The miracle of increasing food from Allah for His Prophet (Peace be upon him). They all became satiated with no shortage in food. Then the Prophet (Peace be upon him) said: “It’s a lot and fresh”, it shows the importance of optimism and to seek blessing from Allah. Things in meager amount should be considered by us as if they are in greater amount.

Student: It’s really tremendous, teacher.

Teacher: Yes, it is, but it is so easy for Allah. Hence, we should ask Allah for blessing. A blessed thing from Allah is really a great boon. Ask Allah for blessing in health, time, knowledge, wealth and everything to make your life blessed.

Student: By Allah, these are really great examples to teach us the enriching lessons. They went through great difficulties and pains. Did they get the trench ditched completely?

What were the reactions of infidels who wanted to fight the Prophet (Peace be upon him)?

Teacher: Yes, they got it ditched. When disbelievers came with their army, they found the way blocked by trench. They were

¹⁹⁵ Al-Bukhari (3/115 116), No. (4101) and No. (4102)

ten thousand, and Muslims were three thousand. They besieged Madinah for more than twenty days while trying to enter Madinah and getting pushed away by Muslims. In the meantime, in such difficult circumstances Bani Quraizah breached their agreement with Prophet (Peace be upon him). The highlands of Madinah were inhabited by them.

Student: What does it mean?

Teacher: Muslims were engaged fighting with infidels while Bani Quraiza were in Madinah. It was probable that they may Attack Muslims and hurt their wives, children and property. The situation was so difficult. The outdoor enemies were on the entrances of Madinah and the indoor enemies were Bani Quraiza. Allah describes the situation of believers in Surah Al-Ahzab:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا-

[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.¹⁹⁶

Those who came from above are the united armies of disbelievers named Ahzab (confederates) and those who came from below are Bani Quraiza. Muslims were scared and terrified of such a wretched condition.

This condition tells us that a believer sometimes goes through suffering and the test of his faith as Allah tested the believers

¹⁹⁶ Surah Al-Ahzab, Verse No: (10)

in this battle, but Allah was with believers and He did not leave them to disbelievers. The end result was only up to Allah, at that time the Prophet supplicated to Allah:

اللهم منزل الكتاب، سريع الحساب، اهزم الأحزاب، اللهم اهزمهم وزلزلهم

O Allah, Revealer of the book, and the One swift at reckoning, defeat the confederates; Defeat them and shake them. ¹⁹⁷

Student: This prayer is really the first weapon of the Prophet (Peace be upon him). I remembered that Muslims got victory when the Prophet (Peace be upon him) prayed to Allah.

Teacher: Yes, prayer is the foremost weapon of a believer to defeat the enemies, the devil and every evil. We should not neglect prayer in everything we hope for or afraid of.

The Prophet (peace and blessings of Allah be upon him) tackled the issue of Qureizah by sending Salamah Bin Aslam with two hundred men and Zaid Bin Haritha with three hundred men to guard Madinah. They loudly voiced out Takbeer while guarding Madinah. ¹⁹⁸

As for the Ahzab (confederates) who were at the trench, Allah sent on them a violent windy storm that made them unable to remain firm. Following the wind their hearts were filled with fear and dismay, and their ovens got extinguished with their cooking pots overturned and their tents got uprooted. Ultimately, they left Madinah and fled. Thus, Allah helped His messenger and believers with winds that are one of the armies of Allah. Allah explains it in Surah Al-Ahzab:

¹⁹⁷ Al-Bukhari (3/118) No: (4115)

¹⁹⁸ Ibne Sa'ad, Al-Tabqat Al-Kubra (2/67)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
وَجُنُودًا لَّمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا –

O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.¹⁹⁹

And the Prophet (Peace be upon him) was saying:

لا إله إلا الله وحده، أعز جنده ونصر عبده وغلب الأحزاب وحده، فلا
شيء بعده-

None has the right to be worshipped but Allah alone, Who honored His warriors and made His slave victorious and He alone defeated the infidel clans; so there is nothing after Him.

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Battle of Bani Qurayza:

Teacher: When the Prophet (Peace be upon him) returned from the battle of Ahzab (confederates), he put off his weapon and took bath. Gabriel (peace be upon him) came to him and said: You put off your weapon. By Allah, I didn't put mine. I am heading to them. The Prophet said: To whom. He replied: To Bani Qurayza.²⁰¹

¹⁹⁹ Surah Al-Ahzab, Verse No: (9)

²⁰⁰ Al-Bukhari (3/118) No: (4114)

²⁰¹ Al-Bukhari (3/119) No: (4122)

Battle of Bani Qurayza took place after the Battle of Khandaq in the month of Dhu al-Qadah, the fifth year of emigration.²⁰²

Some of them were killed and their properties were distributed among Muslims, while some others joined the Prophet (Peace be upon him) and the Prophet (pbuh) ensured them safety. Rest of the Jews were banished and expelled from Madinah.²⁰³

Student: This is the punishment for their betrayal to Prophet (Peace be upon him) and Muslims.

Teacher: Yes, betrayal is a great crime. They betrayed Allah and His Messenger (Peace be upon him) and breached the agreement with His prophet (Peace be upon him). That's why Allah ordered to fight them with Gabriel (peace be upon him).

Hudaybiyah Treaty:

Teacher: Al-Hudaybiyah is a well at the distance of twenty-two kilometers to the north-west of Mecca and it is now called Shumaisi.²⁰⁴

In the month of Dhu al-Qa'dah, in the sixth year of emigration, the Messenger of Allah set out for Umrah with his companions.²⁰⁵

Student: Were they not afraid of Quraysh, Teacher?

Teacher: They must have been afraid of Quraysh. But there is a difference between going out to fight, and going out to perform Umrah with no intention of war. There were three

²⁰² Ibne Sa'ad, Al-Tabqat Al-Kubra (2/73)

²⁰³ Al-Bukhari (3/97) No: (4027)

²⁰⁴ Akram Ziya Al-Umuri, Assirah Al-Nabawaiyah Al-Sahihah (2/424)

²⁰⁵ Ibne Sa'ad Al-Tabqat Al-Kubra (2/95)

probabilities: First: Quraysh might tell them to go back. Second: They might not resist them from Kaba. Third: They might fight them.

Student: How did Quraish know that they are coming for Umrah?

Teacher: Quraish understood that the Prophet (Peace be upon him) and his companions are coming for Umrah from their Ihram, and from the Hadi (Sacrificial Animal) with them that is to be gifted to the poor of the Haram such as camels and sheep to be slaughtered and distributed.

The Muslims went to Mecca and they were one thousand and four hundred or more.²⁰⁶

A man was sent to Mecca by Prophet (Peace be upon him) as a spy to know what Quraysh will do. This man was from the tribe of Khuza'a, and this tribe had helped the Prophet (Peace be upon him) and his name was Bashir bin Sufyan Al-Khuzai.²⁰⁷

Student: This is the good step from the Prophet (Peace be upon him).

Teacher: Yes, this is a good step from the perspective of precaution to know the intention of Quraish whether they want to fight them and keep them away from the Sacred House or not. It shows us the importance of taking precaution in our affairs, especially in the affairs that we are afraid of.

On the way Bashar bin Sufyan al-Khuzai came and said to the Prophet (Peace be upon him): Quraysh has gathered for

²⁰⁶ Al-Bukhari (3/127-128) No: (4151)

²⁰⁷ Al-Bukhari (2/131) No: (4178-4179)

great army, and they want to fight you and keep you away from the Sacred House. ²⁰⁸

Student: What did the Prophet (Peace be upon him) do?

Teacher: The Prophet (pbuh) and his companions headed to Hudaibiyah. He and his companions stayed there. They found there some water, but it was a little. People used it until it got exhausted. Then they complained to the Prophet of their thirst. A tremendous miracle happened when the Prophet (peace and blessings of Allah be upon him) took out an arrow and ordered them to put it at the place of water. A lot of water gushed from the place. They drank and quenched their thirst. ²⁰⁹

Student: It is a great blessing.

Teacher: Yes, it is a great blessing from Allah Almighty in the form of miracle that manages to make water gush from the earth for them simply by putting an arrow by the companions at the behest of the Prophet (Peace be upon him). It is one of the blessings of Allah sent upon the blessed Prophet (Peace be upon him).

Student: What happened afterwards?

Teacher: While the Prophet (Peace be upon him) and his companions were in Hudaibiyah, a man came from Khuza'a, named Budail Bin Warqa Al-Khuzai, and told the Prophet (Peace be upon him) that Quraish also arrived at Hudaibiyah. They want to fight you and keep you away from the Sacred

²⁰⁸ Al-Bukhaari (2/131) No: (4178-4179).

²⁰⁹ Al-Bukhari (2/279-280) No: (2731-2732)

House (Kaba). The Prophet told him that he did not come to fight them, but he came to Kaba for Umrah. The Prophet (Peace be upon him) further told him that Quraysh have been destroyed by war, and he called upon them to suspend the war and let him invite people to the religion of Allah. When this religion gets delivered to people, they would have choice to accept it or reject it as per their wish. The Prophet said, If Quraysh do not agree to accept his proposal "By the name of Him in Whose Hand my soul is, I will continue to fight them for the sake of this religion until either I am beheaded or Allah implements His religion"²¹⁰

Here the Prophet (Peace be upon him) swears by his Lord that he will never leave his Dawa (Invitation) and he will fight them if they will not let him invite people to Allah.

Student: This is a fine proposal with no harm for Quraysh.

Teacher: Well, this is really a fine and fair proposal. The Prophet (Peace be upon him) did not enforce them to inter into this religion coercively, he rather wanted to keep them away from war, and made it clear to them that they should not think that he would give up to invite people to Allah and deliver to them what Allah has ordered to be delivered even if he gets assassinated (Peace be upon him). Then he explained to them that Allah will soon implement His religion.

Student: Perhaps this idea and proposal of Prophet (Peace be upon him) had been accepted by Quraysh?

²¹⁰ Al-Bukhari (2/279-284) No: (2731-2732)

Teacher: Budail Al-Khuzai went to Quraysh and informed them about the proposal of the Prophet (Peace be upon him).

In the meantime, a news came that Uthman Bin Affan was killed. He was sent to Quraysh by Prophet (pbuh) to explain his stand to them. Here Bai'atur Rizwan takes place and Messenger of Allah (Peace be upon him) takes the pledge of allegiance from all companions except for one person who was of hypocrites and hid himself under his camel. He (Peace be upon him) said pointing to his right hand: "This is the hand of Uthman" and then with his right hand he hit his other hand and said: "This is for Uthman".²¹¹ It means that this Bai'ah is for Uthman, because he went on a mission.

Consider how the Prophet (Peace be upon him) cared about his companion who left him. The Bai'ah of Rizwan was a blessed Bai'ah. The Prophet said about it: "Today you are the best people on the earth". This is really a great pledge joined by Uthman also, however, he was away on his mission: Allah describes it in the Holy Qur'an:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا –

Certainly, Allah was pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down

²¹¹ Al-Bukhari, (3/19) No: (3698)

tranquility upon them and rewarded them with an imminent conquest.²¹²

Student: Perhaps Quraysh accepted this idea and this proposal of the Prophet (Peace be upon him)?

Teacher: It seems that Quraysh did not accept the proposal. They sent Urwa Bin Masood to negotiate with the Prophet (Peace be upon him). Urwa returned to his people and asked them to accept what the Prophet had said. But they did not accept that. Then a man of them stood up and said, "Let me go to him." he came and went back to them and said: "I think we should not keep them away from Kaba" Quraish did not accept his opinion. Then Suhail bin Amr came to the Prophet (Peace be upon him), and talked with him. Then treaty of truce between the Prophet (Peace be upon him) and Quraysh was written.²¹³

Student: What kind of treaty it was that happened between the Prophet (Peace be upon him) and Quraysh?

Teacher: This treaty included many things. Some of them are as follows:

- The Prophet (Pbuh) and his companions should go back to Madinah without performing Umrah provided that they would come for Umrah next year.

²¹² Surah Al-Fath, Verse no: (18)

²¹³ Al-Bukhari,(2/279-284) No: (2731-2732)

- If any person of Quraysh comes to the Prophet (peace be upon him), even if he is a Muslim, he would have to hand him back to Quraysh.
- Anybody who likes to enter into the contract of the Messenger of Allah (Peace be upon him) he would be allowed to do so, and whoever wants to enter into the contract of Quraysh, he also would be allowed as well.

Student: But this treaty was not fair.

Teacher: Yes, this treaty was not fair. It baffled the companions and they were surprised to see that the Prophet accepted it. Umar bin al-Khattab asked the Prophet (Peace be upon him) about this matter. The Prophet (peace be upon him) said: "I am the Messenger of Allah, and I would not disobey Him".²¹⁴

The words of the Prophet (peace and blessings of Allah be upon him) indicate that his consent to this treaty was based on the revelation from Allah. Allah had always been with him to guide and He already knew that this treaty was not in the favor of Quraysh, it was rather to serve the interest of Muslims, although due to our inadequate understanding we think that it was not to serve the interest of Muslims.

Student: How it was to serve the interest of Muslims? We hope that you would explain it to us, Teacher.

Teacher: After this treaty an incident happened that made it clear that it was to serve the interest of Muslims and led Quraysh to give up this treaty and revoke it. Because

²¹⁴ Al-Bukhari, (2/279-284) No: (2731-2732)

whenever a person accepted Islam, he skipped from Quraish. Unable to join the Prophet due to this treaty, they united themselves one by one at a fixed place until they became a strong group and started to attack the trade caravan of Quraysh on a point between Mecca and Medina. Quraish got disturbed by such unexpected attacks. They went to the Prophet and asked him to exempt this clause from the treaty that declares:

- If any person of Quraysh comes to the Prophet (peace be upon him), even if he is a Muslim, he would have to hand him back to Quraysh.

They requested the Prophet (Peace be upon him) to accept them and not to send them back.

Isn't it a victory?

Student: Yes, it is a victory for those who accepted Islam, and a victory for the Prophet (Peace be upon him) as well where they came to request him to exempt this clause.

Teacher: After the treaty was signed with all its conditions, the Prophet and his companions (peace and blessings be upon him) cut their hair and slaughtered their Hadi (Sacrificial animal), because they had dressed themselves in Ihram from Madinah to perform Umrah. Then they all went back to Madinah.

The treaty of Hudaibiyah was really a victory for the Muslims. It made Quraysh worried about their matter, and led the number of Muslims to rapid increase, and provided the Prophet (Peace be upon him) safety from war. The number of

people who accepted Islam during the period of this treaty was comparatively equal or more than that of pre-treaty period.²¹⁵ Surah Al-Fath was revealed and Allah said:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا –

Indeed, We have given you, [O Muhammad], a clear conquest.
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The prophet recited it to his companions. A man of Ansar said: “Is this a conquest, o Apostle of Allah”. Apostle of Allah replied: “By the One in Whose hand Muhammad’s soul is, this is definitely a conquest”.²¹⁷

Student: This is incredibly marvelous, Teacher. The number of Muslims after this treaty became two times larger than that of before the treaty.

Teacher: Yes, their number became much greater. This is an evidence on the prophethood of Muhammad (Peace be upon him). It shows that our minds cannot exactly get everything. So, we must ask Allah for help and support to understand and grab the right things accurately.

The Battle of Khyber:

Teacher: Bani Nadeer went to Khyber after the Prophet expelled them from Madinah and some of them went to Syria.
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Khaybar is a large fortified city with farms.

²¹⁵ Ibne Hisham, The biography of the Prophet (3/336-337)

²¹⁶ Surah Al-Fath, Verse: (1)

²¹⁷ Ibne Hisham, The biography of the Prophet (3/332)

²¹⁸ Ibne Hisham, The biography of the Prophet (3/201)

Student: What is meant by the fortified city, Teacher?

Teacher: The fortification means to surround the city with high and long fence around it. The entry is possible only through the open doors that remain closed at night. Sometimes a city may have more than one fortress with one fortress at every direction to surround it. For example, one fortress is to protect it from east and another fortress to protect it from other direction and so on.

In Muharram in the seventh year of Hijrah the Messenger of Allah left for Khyber.²¹⁹ The Jews had played a vital role in encouraging the disbelievers to fight Muslims in the battle of Ahzab (confederates) that is also named as battle of Khandaq (trench).

Student: Was there an outbreak of war between the Muslims and the people of Khaybar?

Teacher: Yes, there was. The Muslims arrived Khaybar, and the Prophet besieged them.²²⁰

Student: What is meant by besieging them?

Teacher: It means that the army stands at the entrances of the village not to let the people to get in or out.

Khyber had multiple fortresses. Muslims besieged them one after another. Whenever one of them was conquered, they headed towards another.

One of the fortresses was more difficult to conquer than the rest ones. The Messenger of Allah (Peace be upon him) said:

²¹⁹ Ibne Hisham, The biography of the Prophet (3/342)

²²⁰ Al-Bukhari (3/134-135)

“Tomorrow I will give the flag to somebody who will be given victory by Allah, and who loves Allah and His Apostle and is loved by Allah and His Apostle”.²²¹

Student: It is a great honor for this Companion who is loved by Allah and His Apostle.

Teacher: Yes, it is a great honor and a high rank, and a certificate from the Messenger of Allah (Peace be upon him) for this great companion.

Therefore, the companions spent that night thinking who will have this luck and this great fortune. Everybody was eager to be that person.

Student: Come on, Teacher! Tell us who was that great companion?

Teacher: At the break of dawn the Prophet (Peace be upon him) said: “Where is Ali bin Abi Talib?” He was told that Ali was suffering from eye trouble”.²²²

It means that he did not come because of the trouble in his eyes, and therefore cannot take this responsibility of fighting enemy.

Student: What happened, Teacher? Was this responsibility assigned to another companion?

Teacher: The Messenger of Allah (Peace be upon him) said: Send for him. When Ali bin Abi Talib came to the Prophet (Peace be upon him), the Messenger of Allah (pbuh) applied

²²¹ Al-Bukhari (3/137-138)

²²² Al-Bukhari (3/137-138) No: (4210)

his saliva to his eye and prayed for him. Then it was healed as if it did not suffer from anything.²²³

Student: This is a miracle, Teacher.

Teacher: Yes, this is a miracle from Allah to His Prophet (Peace be upon him). Because he is a noble Prophet loved by Allah and honored and granted blessing in everything he owns.

Student: What happened thereafter?

Teacher: Ali bin Abi Talib went as the chief of the Muslim army to that fortress. The people of the fortress came out to fight them. There was a large door, a large number of people was needed to lift it. Ali Bin Abutalib grabbed it and lifted it with his hand and made it a shield against the swords of enemy.

Student: It means that Ali (May Allah be pleased with him) was strong.

Teacher: Yes, Ali Bin Abutalib was strong and courageous, but Allah Almighty increased his power at that moment and made him lift the door that many powerful men could not lift. It was God gifted power for him, because he loved Allah and His Apostle and was loved by Allah and His Apostle. We must love Allah and His Messenger in order to get loved by them. When Allah will love us, He will bless us in our strength, ears, insights and minds and will protect us and guide us to good.

Student: What happened, Teacher, after the victory of the Messenger of Allah (Peace be upon him) and Muslims?

²²³ The previous reference

Teacher: When the people of Khyber were defeated by the Prophet, he did not expel them. He was generous and let them live there and practice agriculture at the condition that the half of the yields will be given to them and another half will be for Muslims.

When the people of Fidak knew about the treatment of Prophet (Peace be upon him) with the people of Khaybar, they asked Prophet to treat them with respect to their properties as he treated the people of Khaybar, and the Prophet (pbuh) accepted their request.

In this Ghazwa Zaynab bint al-Harith gifted the Prophet a grilled sheep with poison in it, and the arm was over poisoned, because she knew that it is the favorite part of Prophet (Peace be upon him).²²⁴

Student: It is so inhumane to treat the Prophet (Peace be upon him) in such a way who was so kind to them in his treatment.

Teacher: Yes, it is inhumane to trick the Messenger of Allah (Peace be upon him). When he chewed the arm, he detested it, and threw it out of his mouth. Bashar Ibn Bara who was with him, ate it, and the Prophet said: “This bone tells me that it is poisoned”.²²⁵

Student: God is great! It is surprising that the bone tells him that it is poisoned.

Teacher: Yes, this bone loved the Prophet (Peace be upon him), and Allah Almighty made this bone speak to the Prophet

²²⁴ Ibne Hisham, The biography of Prophet (3/352-353)

²²⁵ Ibne Hisham, The biography of Prophet (3/352-353)

(Peace be upon him) in a way that we cannot understand. Bashir (Peace be upon him), who had eaten the bone, died.

Student: How did the Prophet treat the woman?

Teacher: The Prophet (Peace be upon him) sent for that woman, and asked her why she did so. She said: because you fought my community. and I said to myself: If he is a monarch, we would get rid of him, and if he is a Prophet, his lord will tell him. Then the Prophet (Peace be upon him) forgave her.

Student: The Prophet (Peace be upon him) forgave her despite she intended to kill him. This is really a great moral quality.

Teacher: He was at the highest level of morality. He forgave those who wronged and hurt him. He was kind in his treatment.

We must be like him in our morals and behaviors, and follow the Messenger of Allah (Peace be upon him).

Correspondence with emperors and rulers:

Teacher: When the Prophet (Peace be upon him) returned to Madinah after the treaty of Hudaibiyah, he sent some companions with letters to the emperors and rulers to invite them to Islam. He sent letters to Najashi king of Abyssinia, Heracles emperor of Rome, Kisra emperor of Persia, Maqawqis the governor of Alexandria, and to many other kings and rulers. ²²⁶

²²⁶ Ibne Sa'ad, Al-Tabqat Al-Kubra (1/258-291)

Student: Did they speak Arabic?

Teacher: The Prophet sent to those emperors and rulers the companions who spoke the language of people to whom they were sent. It means that they learnt the language of the concerned country. When the Prophet was told that the kings and rulers do not accept the letter without seal, he coined a silver ring with its eye (bezel) scribbled with “محمد رسول الله” (Muhammad, The Messenger of Allah) in three lines.²²⁷

Student: It is marvelous that some companions knew the languages of those countries.

Teacher: You already knew that very few people were literate. Then see how rapidly the education developed among Muslims in the age of Prophet (Peace be upon him) that they learned the languages of these countries. It clearly shows that Islam encourages the education and learning the foreign language as well, so that we can deliver our religion to people in their native languages.

Umrah Al-Qaza

Teacher: When the treaty of Hudaibiyah was signed between the Prophet (Peace be upon him) and the infidels of Quraysh, and they agreed that the Prophet (Peace be upon him) would return to Madinah without performing Umrah and he would perform it in the next year that is the seventh year of Hijrah, the Prophet departed to make up for that incomplete Umrah with his companions who were stopped at Hudaibiyah in the

²²⁷ Ibne Sa'ad, Al-Tabqat Al-Kubra (1/258)

sixth year of Hijrah. Many other people also accompanied him. They were two thousand. ²²⁸

Student: Glory to Allah! The number of companions in the treaty of Hdaybiyah was one thousand four hundred. Within a year, their number increased to 2,000 in Umrah Al-Qaza. This is a success from Allah.

Teacher: Nice conclusion! Take into account as well that some companions passed away and some of them were martyred in the battle of Khaybar.

Student: What happened afterwards, Teacher?

Teacher: When Quraish knew about Muslims' departure, they said: "fever-fainted (weakened by fever) people will come to you tomorrow". They sat adjacent to the Al-Hajar Al-Aswad (black stone). Then the Prophet (peace be upon him) ordered his companion to complete three rounds running and walk normally between Hajr Al-Aswad and Rukn Al-Yamani. ²²⁹

Student: Was there any reason, Teacher, in completing three rounds while running?

Teacher: Yes, it was to tell Quraish that they were strong and they were not fever-fainted as they said: their weakness is fever. That's why it is Sunnah to run in first three rounds of Tawaf. It also points out that we should appear to enemies in a position outlined with strength and power to fill them with awe. We must care the strength of our bodies and save them from risks.

²²⁸ Ibne Sa'ad, Al-Tabqat Al-Kubra (1/258) and Ibne Hisham, The biography of Prophet (4/12)

²²⁹ Muslim (2/923) No: (1266)

Student: Did they abide by treaty and did not hurt the Prophet and his companions?

Teacher: The Prophet stayed three days in Mecca. Then they asked the Prophet (Peace be upon him) to leave. The Prophet left Mecca.²³⁰ No skirmishes happened during this Umrah between Muslims and disbelievers.

²³⁰ Al-Bukhari (3/144) No: (4252)

The conquest of Mecca

Teacher: One of the clauses of Hudaibiyah treaty declares:

- “Anybody who likes to enter into the contract of the Messenger of Allah (Peace be upon him) he would be allowed to do so, and whoever wants to enter into the contract of Quraysh, he also would be allowed as well.”

Student: What does it mean to enter into contract or treaty, Teacher?

Teacher: It means that if any tribe likes to side with Prophet (Peace be upon him) and is interested to be friendly and supportive to him, it is allowed for that tribe, and if any tribe wants to do the same with Quraysh, it is also allowed as per the treaty.

The tribe of Banu Bakr sided with Quraysh and the tribe of Khuza’ah sided with the Prophet (Peace be upon him). During the treaty period Banu Bakr attacked Banu Khuza’ah and a number of Quraysh also fought with them.

This attack from Bani Bakr and Quraish is the violation of treaty. Budail bin Warqa came to Prophet (Peace be upon him) with a delegation to tell him about the attack by Bani Bakr and Quraish. ²³¹

Student: What did the Prophet say to them?

Teacher: The Prophet (Peace be upon him) assured them of support and back up. Because it is the moral of Islam to

²³¹ Ibne Hisham, The biography of Prophet (4/31-37) and Ibne Hajar, Ftahul Bari (7/519-520)

respect the pledges, and the treaty is also a pledge. To back up those who entered into the treaty of Muslims is also one of the moral obligations of Islam. Hence, Muslims are not supposed to desert their allied tribe. Because Islam is the religion of faithfulness. That's why we must respect treaties signed by our country with Muslims and non-Muslims.

Student: Did the Prophet fight them?

Teacher: The Prophet did not like bloodshed, therefore he sent someone to Quraish and gave them three options: Either they pay the Diyat (blood money) for the killed ones of Banu Khuza'ah or give up the alliance with Bani Bakr, otherwise he (Peace be upon him) would fight them.

Student: By Allah! These are fair and just choices for them and the tribe of Khuza'ah. It is better for them to pay the Diyah (blood money). They may accept it to be safe from war and to attain the peace.

Teacher: This is your nice opinion, however, Quraish chose to show their strength and did not accept the choice of paying Diyah (blood money) or terminating the alliance with Bani Bakr. Finally, they preferred to get into war.

The Prophet ordered the people to prepare themselves to fight Quraish, and he supplicated to Allah saying: "O Allah, keep the eyes and news away from Quraish until we raid them in their land". Thereafter, people got prepared to fight. ²³²

²³² Ibne Hisham, The biography of Prophet (4/39-40)

Student: What is meant by the sentence “Keep eyes and news away”?

Teacher: It means do not let anyone of Quraish know that we are coming to them and keep those eyes away that watch us to tell Quraish about us and do not let our news reach them until we shock them with our raid.

It shows the importance of supplication, because if Allah does not help us, we can never achieve what we want. Hence, we should pray when we want to achieve anything or push away anything we are scared of.

Student: When did the Prophet (Peace be upon him) set out to fight Quraish?

Teacher: The Prophet set out from Madinah in Ramazan in eighth half year of Hijrah, i.e. in the middle of the ninth year of Hijrah. He had ten thousand Muslims with him.²³³

Student: Wow, Mashallah the number was large as compared to the number of Muslims in the treaty of Hdaybiyah where their number was approximately one thousand five hundred. Wasn't it, our kind Teacher?

Teacher: Well compared, the number of Muslims was one thousand four hundred and more. Over the next two years the number got increased to such extent. The treaty of Hdaybiyah took place in Dhul Qa'da in the sixth year of the Prophet's blessed Hijrah. It suggests that people entered into the religion of Allah in multitudes. It was because they witnessed the honesty of Prophet (Peace be upon him) and

²³³ Ibn Qayyim al-Jawziyyah, Zad al-Maad (3/433- 434).

the grandeur of this religion in its principles, method and esteemed teachings that require us to adhere to this religion and explain it to others to make them accept Islam by observing the beauty of Islam in worships and its super moral codes.

Student: But, Teacher, Muslims departed in Ramadaan. Did they keep fast or break their fast?

Teacher: Nice question, it shows your keen attention.

When the Prophet left for Mecca with Muslims and they reached Kudaid that is a water fountain between Asfan and Qudaid, he (peace and blessings of Allah be upon him) broke his fast and with him people also broke theirs.²³⁴

Ibn Abbas (May Allah be pleased with them) tells us that the Messenger of Allah (Peace be upon him) traveled in Ramadan until he reached Asfan, then he asked for a water bowl and he drank it in the daylight so people can see him. Thus, he broke his fast until he arrived Mecca.²³⁵

It tells us that a traveler can break his fast, and make up for this later. It also tells us that Islam is a religion of mercy, not of difficulty. That's why, scholars say: The difficulty makes an easy way out. They inferred this out of the available texts of this religion.

Student: This is really a religion of mercy, Teacher, not a religion of difficulty. I love Islam so much.

²³⁴ Al-Bukhari (3/148) no: (4276).

²³⁵ Al - Bukhari (3/148) No: (4279).

Teacher: When Quraish knew about the Prophet (Peace be upon him) that he was coming to them, they sent some persons to bring the news. Abu Sufyan went out with some individuals to seek the news of the Prophet (Peace be upon him). Abu Sufyan came across the army camp of Muslims at a region close to Mecca named “Mar Al-Zahran”.

Student: What did he do when he saw the Muslim army, did he come back to Quraish to tell them?

Teacher: No. There were Muslim army guards, and their duty was to guard the army. Abu Sufyan with his fellows got arrested by the guards of Muslim army and they were taken to the Prophet (Peace be upon him).

Student: It was really a well-organized army with guards. How Abu Sufyan was treated by the Prophet (Peace be upon him). Was he killed or detained?

Teacher: We read in the previous pages of the biography of the Prophet (peace be upon him) that his goal was not to kill people or take revenge from them, rather his prime goal was to save people from disbelief and the hell fire and take them to Islam.

Therefore, Abu Sufyan along with his two fellows Hakim Bin Hizam and Budail accepted Islam. ²³⁶

The Prophet (peace be upon him) said: “Whoever enters the house of Abu Sufyan is safe. Whoever closes his door is safe and whoever enters Masjid is safe”. ²³⁷

²³⁶ Al-Bukhari (149/3) number (4280) and Ibn Hajar, Fath al-Bari (8/7).

²³⁷ Ibn Hisham, Biography of the Prophet (4/46).

If the Prophet's goal had been to kill people, he would not have said such words.

Student: Right, Teacher! All the events that we read substantiate this Prophetic approach.

Teacher: Then the prophetic directive was given to erect his flag at Jahoon.²³⁸ The Prophet (Peace be upon him) entered Mecca through Kuda²³⁹ that is the high land of Mecca and located in the south-east of Mecca. He (Peace be upon him) ordered his army to stop their hands and not to fight anybody except for those who fight them.²⁴⁰

This makes it clear that the intention of Prophet was not to fight unless anybody fights him. Muslims would only fight those who fight them to defend themselves.

Student: What a wonderful moral of Islam these are! Was there anybody who attacked them to initiate the fighting with Muslims?

Teacher: No fights like those in the war happened. Allah made Quraysh scared of the number of Muslims. The Prophet (Peace be upon him) prevented his army chiefs from initiating war. When the Prophet saw the shine of weapon, he said: Have I not prevented you from war? Someone replied: Some person fought Khalid Bin Walid, that's why he also fought. Then the Prophet (Peace be upon him) said: Allah's judgement is better.²⁴¹

²³⁸ Al-Bukhari (149/2) No: (4280).

²³⁹ Al-Bukhari (151/3) No: (4290) and (4291).

²⁴⁰ Ibn Hajar, Fath al-Bari (8/10).

²⁴¹ Ibn Saad, Al-Tabqat Al-Kubra (2/136).

That's why only twenty-four from Quraish and four persons from Huzail tribe were killed. ²⁴²Only two Muslims from the troop of Khalid Bin Walid (May Allah be pleased with him) were killed. ²⁴³

It substantiates that the Prophet's aim was not to kill people and shed their blood, but his prime objective was to have mercy on people through this religion and let them enter into it in order to take them to Paradise.

Student: Then what did he do with Quraish when he entered Mecca?

Teacher: He pardoned the people of Mecca despite what they did with him and his companions when they were in Mecca, and fought them when they were in Madinah. The Messenger of Allah (Peace be upon him) said to them: "O the people of Quraish! What do you expect me to behave with you? They said: We expect good. You are a kind brother and the son of a kind brother. Then the Prophet (Peace be upon him) said: Go, you all are free. ²⁴⁴

Student: What is meant by the sentence "أنتم الطلقاء"?

Teacher: It means you are free; I would not ask you anything. If he had intended to kill anybody or to take their property, he was able to do it, but it was not of his high and super morals, because he was a Prophet of mercy and guidance.

Student: Then what happened next, Teacher?

²⁴² Ibn Saad, Altabqat Al-Kubra (2/136) and Ibn Hajar, Fath al-Bari (8/11).

²⁴³ Al-Bukhari (149/3) No: (4280).

²⁴⁴ Ibn Hisham, Biography of the Prophet (4/55.)

Teacher: People came to the house of Abu Sufyan, and they shut their doors. Because the Prophet (Peace be upon him) said: Who entered the house of Abu Sufyan is safe, and who shut his door is safe, and who entered the mosque is safe. Then the Prophet (Peace be upon him) went to the Black Stone (Alhajar-Alaswad) and kissed it, then he did Tawaf (encircled Kaba) and smashed the idol that was next to kaba.

The Prophet (peace and blessings of Allah be upon him) said:

جاء الحق وزهق الباطل

Truth has come and falsehood has departed.

When he completed his Tawaf, he climbed the mount of Safa, looked at Kaba and raised his hands. Then he started to praise Allah and prayed to Him what he wanted.²⁴⁵

It highlights the significance of Tawaf. It is the first thing to perform when a Muslim enters Mecca. As well as it highlights the significance of praise and thanks when a man gets rewarded by Allah and it highlights the danger of Shirk when he smashed the idol that was next to Kaba, and that Shirk is false and the religion of Allah is obvious and true.

Student: Then did the Prophet (peace be upon him) leave Mecca after Allah conquered it for him? Or he stayed there, Teacher?

Teacher: The Prophet stayed in a tent near the valley of Abu Talib. It is the place where Muslims had been locked in by Quraysh with their Prophet (Peace be upon him).²⁴⁶ The

²⁴⁵ Muslim (3/1405-1406) No: (1780).

²⁴⁶ Ibn Hajar, Fath al-Bari (8/19).

Prophet stayed at Mecca nineteen days during which he shortened the Salat.²⁴⁷

Student: Were they travelers that they shortened their Salat?

Teacher: Yes. Sometimes the travel is for Jihad and trade and sometimes it is for worship as the travel for Haj and Umrah, and sometimes it is for other lawful purposes. Hence, while traveling the Salat with four rakats (prayer unit) will be shortened to two rakats (prayer unit).

Student: Then what did the Prophet (Peace be upon him) do?

Teacher: Thereafter people came to the Prophet (Peace be upon him) and they did the Bai'ah (took the pledge of allegiance) and accepted Islam. People entered into the religion of Allah in multitudes (i.e. many groups of tribes entered into Islam²⁴⁸). Here Surah Al-Nasr was revealed. Allah said:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا -

When the victory of Allah has come and the conquest, And you see the people entering into the religion of Allah in multitudes, Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

²⁴⁷ Al Bukhary (3/152) No: (4298).

²⁴⁸ Al-Bukhari (3/152) number: (4203).

Battle of Hunain

Teacher: When the tribe of Hawazin heard about the Apostle of Allah (Peace be upon him) and that Allah has conquered Mecca for him, Malik Bin Auf Al-Nazari united them to fight the Prophet (Peace be upon him). Thaqif, ²⁴⁹Ghatfan and other tribes also joined them.²⁵⁰

Muslims were ten thousand ²⁵¹and those who got freed (Tulaqa) were two thousand.²⁵² The number of enemies was two times or more than two times larger than that of Muslims.
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Student: Why do these tribes fight the Prophet (Peace be upon him) while he did not fight them?

Teacher: Well, When Allah the Almighty conquered Mecca for his prophet (Peace be upon him), the Taif tribes feared that the Prophet would proceed to them. That's why they wanted to fight the Prophet (Peace be upon him).

Student: Why it is called the Battle of Hunain, Teacher?

²⁴⁹ Ibn Hisham, Biography of the Prophet (4/80).

²⁵⁰ Al-Bukhari (159/3) No: (4337).

²⁵¹ Al-Bukhari (159/3) No: (4337).

²⁵² Al-Bukhari (159/3) No: (4337).

²⁵³ Ibn Hisham, Biography of the Prophet (4/83).

Teacher: It is named Battle of Hunain, because this battle between Muslims and these tribes took place in the region of Hunain, a valley between Mecca and Taif.

Student: How did the Prophet know what the tribes had agreed upon?

Teacher: Some news of the activities of those tribes come to Prophet (Peace be upon him). To confirm the news Abdurrahman Bin Abihadrak Al-Aslami was sent. He went and stayed there one or two days, then came back to Prophet (Peace be upon him) with news. ²⁵⁴

It shows the significance of verifying the news. So, we do not assault anyone or oppress anybody. It is equally applicable to our enemies and to all Muslims in our social life and in every affair, so we do not make any decision not coupled with guidance and fact.

Student: This is a good thing to learn, Teacher! And what did the Prophet do (Peace be upon him) when he got the news?

Teacher: The Prophet (Peace be upon him) marched as the chief of the army of Muslims from Mecca, and arrived Hunain on tenth of Shawwal. ²⁵⁵

While on the way, a man said, “We will not get defeated today due to the lack of numbers”. (i.e. These tribes cannot defeat us, because we are in large number). The Prophet got worried

²⁵⁴ Al-Hakim, Al-Mustadrak (3/48).

²⁵⁵ Ibn Hajar, Fath al-Bari (8/27).

by the words that person uttered ²⁵⁶ and he became concerned about the result of war.

Student: Why, Teacher? Is there something wrong with this sentence?

Teacher: Yes, my sons! Some words are easy to speak but dangerous to human, because may be these words had been uttered out of the pride over huge army of Muslims, and self-admiration is so dangerous, because it may lead to arrogance. Allah Almighty does not like arrogant ones and those who take pride in their own power and blessing, but He loves humbleness and humble ones.

Therefore, when the Prophet (Peace be upon him) got worried, he started to pray: “O Allah, with you I try, and with you I attack and with you I fight”. ²⁵⁷

The prophet (Peace be upon him) told his companions the story of a Prophet who was pleased with his huge number.

Suhaib (May Allah be pleased with him) narrates that on the day of Hunain the Messenger of Allah was moving his lips after Fajr Salat with some words and it was unusual to us. Then we said: O, Messenger of Allah, we see you are doing something unusual. What is this that moves your lips? He said: Before you there was a Prophet who was pleased with the huge number of his Ummah (followers), and said: Nothing can subdue my Ummah. Then Allah instructed him through revelation to tell his Ummah to choose one of the three options: Either we would hand them to a such deadliest enemy who would wreck

²⁵⁶ Ibn Hajar, Fath al-Bari (8/27).

²⁵⁷ Ahmad, al-Musnad (4/333).

them, or they would be hit by starvation or destroyed by death. Then he consulted them: they said: We are not powerful enough to fight enemy and cannot put up with starvation but we choose death. Then Allah sent the death upon them. Within three days seventy thousand of them died. Then Messenger of Allah (Peace be upon him) said: Now when I see your huge number I hereby say: “O Allah, with I try, and with you I attack, and with you I fight”.²⁵⁸

Student: This story is very beneficial, Teacher!

Teacher: Yes, it has many benefits. It warns the human being about getting deceived by his strength, or money or post, or the power of his intellect and number of his friends or his achievements and success in study and life. But man should know that his strength and all his resources are of no avail to him, no matter how large and great they are, without the trust in Allah. Allah may punish him by not fulfilling what he wants or depriving him of his resources. He may lose his property, post, intellect, intelligence and other blessings.

It also tells us that Allah Almighty does not love those who rely on resources, but He loves those who rely on Him along with his reliance on resources and know that resources neither can harm nor can benefit without the Will of Allah.

As it tells us that if the resources are, however, weak and deficient, Allah Almighty is able to make them effective enough to achieve what the great resources cannot achieve.

²⁵⁸ Ahmad, Al-Musnad (4/333). The research scholars of Al-Musnad, Shu'ayb al-Arnaout and others said: Its isnad (the chain of narrators) is saheeh (authentic) on the condition of Muslim. (31/226-263)

You already have read it in the Battle of Badr when we discussed the triumph of Muslims despite their small number.

The situation of the Prophet guides us that we should repeatedly say: “لا حول ولا قوة إلا بالله.” “There is no power and no strength except with Allah”.

Student: We got benefited a lot from this situation, Teacher. How was the battle?

Teacher: The enemy got prepared in the valley of Hunain and shocked Muslims with their might and arranged armies in the morning of battle.

At beginning Muslims were not well prepared for war. That’s why they retreated with defeat at beginning.²⁵⁹

In this setback there is a great divine logic to tell them that the victory is not due to the increasing number but it is from Allah. Allah says describing Muslims in the beginning of the Battle of Hunain:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ –

Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.²⁶⁰

In this blessed verse Allah describes His grace on the believers and says that he gave them victory in many large and small military invasions (Ghazwat and Saraya) with his grace, not

²⁵⁹ Ahmad, Al-Musnad (3/376/377) Al-Bukhari (2/340) No: (2930)

²⁶⁰ Surah Al-Tawbah: Verse No: (25)

due to their might and number. The victory is only from Allah Almighty.

On the day of Hunayn they were delighted at their huge number, but they had to retreat fleeing except for some individuals who remained steadfast with the Prophet (Peace be upon him) while he was saying loudly:

أنا النبي لا كذب، أنا ابن عبد المطلب، اللهم أنزل نصرك

I am the Prophet undoubtedly; I am the son of Abdul Muttalib. O Allah, sent down your victory. ²⁶¹

Then Allah sent down his victory for the Prophet (Peace be upon him) and the believers to let them know that the victory is from Him, not due to their might and huge number.

Student: It shows the courage of the Prophet (Peace be upon him) where he did not set himself back, rather he prayed and fought back.

Teacher: Well! The prophet was really an example of courage and bravery. When the war was at its boiling point, he picked up a handful of dust and then he turned towards enemies and said:

(شاهت الوجوه)

May these faces be deformed.

There was no one whose eyes were not filled with that handful of dust. Thus, Allah defeated them and the Apostle of Allah

²⁶¹ Muslim (3/1401) No: (1776-79).

(Peace be upon him) distributed their spoils (war booty) among Muslims.²⁶²

Battle of Ta'if:

Teacher: After the battle of Hunayn the army of Prophet (Peace be upon him) headed to Ta'if and camped close to Ta'if. The army moved near the fortress that barred the entry to Ta'if city. Many companions were martyred with arrows and Muslims could not enter the fortress. Then he stationed his army near a Masjid he built when he arrived this site of Ta'if²⁶³ and the siege of Ta'if lasted forty nights²⁶⁴ and it is also said that it lasted twenty days or less.

Student: It lasted for many days, Teacher!

Teacher: Yes, for many days. Jihad for the sake of Allah deserves this effort to guide people to Islam. It is worth noting that when the Prophet (Peace be upon him) stationed with his army in the outskirts of Ta'if, he built there a Masjid. It highlights the significance of Salat and maintaining the punctuality of Salat equally both in ease and difficulty.

On the other hand, this long siege shows us the importance of perseverance in performing the assigned duties. So, we should not be in hurry or show laziness and indolence, but we should be lively and active with perseverance throughout our duties and functions to get rewarded by Allah the Almighty. Some companions said, when the arrows of Thaqif heavily targeted

²⁶² Muslim (3/1402) No: (1777).

²⁶³ Ibn Hisham, Biography of the Prophet (4/124-125).

²⁶⁴ Muslim (2/737) No: (136-1059).

them, O Messenger of Allah, curse upon them. He (Peace be upon him) supplicated: “O Allah, give guidance to Thaqif tribe”.²⁶⁵

Student: Wow! Mashallah this is the super morality that he (Peace be upon him) did not curse upon them but he rather prayed for their guidance, even though they fought him.

Teacher: Nice my sons! You figured out this point and Prophet’s noble moral. Our Prophet (Peace be upon him) never aimed to the victory over his enemies but he aimed to save them from disbelief that leads to Hell and let them enter into Islam that takes to Paradise and the forgiveness of Allah.

Hence, we also should love to guide people to Islam and truth and guide the sinner one to the virtue and we should not seek victory for our own interest, we should seek it for the cause of good and truth.

Student: Then, after this siege, what happened, our excellent Teacher?

Teacher: The Prophet (Peace be upon him) shifted from Ta’if to Ji’irranah and delayed the distribution of war spoils in the hope that the Hawazin tribe would accept Islam and he would give them back their spoils. When they delayed, the Prophet (Peace be upon him) distributed them, then the delegation of Hawazin came, and he gave them back their captives and did not withhold anyone of their women and slaves.²⁶⁶

Student: He was really a benevolent one.

²⁶⁵ Al-Tirmidhi (4/685) No: (3942).

²⁶⁶ Al-Bukhaari (3/155), No: (4318)

Teacher: Yes, he was the most benevolent person. He never targeted to exploit the properties, but his foremost target was to rescue people from disbelief and its punishment. He deliberately delayed the distribution of war spoils in the hope that they would come to adhere to Islam and he would grant them the spoils that he got in plenty, however, Allah had destined that they would delay. They came after the distribution and got their captives back.

This points out that Allah accepts the prayer of Prophet. He (Peace be upon him) prayed for Hawazin and his Prayer was answered by Allah.

Battle of Tabuk:

Teacher: The Battle of Tabuk took place in the month of Rajab ninth year of Hijrah ²⁶⁷ when the Prophet (Peace be upon him) was informed that Romans have united the large armies in the Levant with their allied tribes.²⁶⁸ Muslim army was named Jaishul Usrah (The army of privation).

Student: Why it was named Jaishul Usrah? What is the meaning of Usrah?

Teacher: Usrah means privations. This war took place in the burning summer season and Muslims had very insufficient funds and resources. That's why it is named the Battle of Usrah. In a Hadith the Prophet (Peace be upon him) says: "Whoever would equip the army of Usrah, he would be granted Paradise, then Uthman equipped it".²⁶⁹

²⁶⁷ Ibn Hisham, Biography of the Prophet (4/159.)

²⁶⁸ Ibn Saad, Al-Tabqat Al-Kubra (2/165).

²⁶⁹ Al-Bakhari (3/18) (2/298-299) No: (2778).

Student: May Allah be pleased with Uthman bin Affan who managed to equip the army of Muslims.

Teacher: Yes, may Allah be pleased with him, he really bought the Paradise with this military equipment. So, we should learn from the generosity of this great companion Uthman bin Affan (May Allah be pleased with him) and we should not be reluctant in spending for the path of Allah and for the various good causes. It also vividly shows the significance of fund for Dawah and Jihad and for every good cause. Importance of action in the life also gets highlighted by this Prophetic stance where it makes a man able to spend his wealth for the cause of good. Uthman (May Allah be pleased with him) donated hundred camels equipped with military outfits. Then the Prophet (Peace be upon him) urged people to donate, again Uthman donated two hundred camels and then three hundred camels with outfits.²⁷⁰

It also denotes that the privation doesn't mean that Allah is not pleased with Muslims or Ummah or Muslim society. Sometimes it is to test a Muslim man and increase his reward. This is the Muslim army in the age of Prophet (Peace be upon him) that goes through privation and hard times such as the searing summer, fund and equipment deficiency.

Student: Did anybody donate other than Uthman?

Teacher: Yes, every Muslim gave what he could afford. Some individuals donated half a Sa (weight unit) approximately one kilogram as per today's weight unit, it was all they could afford. Those who did not afford anything, they requested

²⁷⁰ Al-Tirmidhi (5/584) No: (3700)

Prophet (Peace be upon him) to take them with him to fight enemies. There were some individuals who found no animals to ride upon and they returned with their eyes overflowing with tears. They cried out of their inability to join their Muslim brothers due to the unavailability of animals to carry them. It was the cry of their sincere love for Allah and His Prophet (Peace be upon him). That's why Allah revealed their excuse in His holy book: ^{271 272}

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ - وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ -

There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful. Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]. ²⁷³

Student: Will they get rewarded while they did not join their brothers in the Battle?

Teacher: The Prophet (Peace be upon him) said about them: "In Madinah there are men who, every time you crossed a valley or traveled a road, they joined you in the reward. They

²⁷¹ Ibn Hisham, Biography of the Prophet (4/161.)

²⁷² Ibn Katheer, Tafsirul Qur'an Al-Azim (2/396).

²⁷³ Surah Al-Tawbah, Verse No: (91-92).s

were kept behind by (legitimate) excuse”.²⁷⁴ It points out that when a person is unable to do good due to the legitimate excuse and he is honest in his intention, he would get rewarded by Allah on his good intention. So, we should be concerned about our intentions to make them a source of good near our Lord Blessed and Exalted.

Student: Did Muslims leave for Tabuk?

Teacher: When the announcement of departure was done and Muslims got prepared to move towards Tabuk, the hypocrites embarked on distracting people from the Battle and encouraging them not to move to Tabuk. They expressed their false pretexts to the Prophet (Peace be upon him) and said to people “Don’t go out in the heat”. Their intentions got disclosed by the One Who is All Knowing of the intentions and hearts. He the Glorified and Exalted One says:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ - فَأَيُّضَحُّكُوا قَلِيلًا وَلَيُبَكُّوَا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ -

Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat.' Say, 'The fire of Hell is more intensive in heat' - if they would but

²⁷⁴ Ahmad, Al-Musnad (182).

understand. So, let them laugh a little and [then] weep much as recompense for what they used to earn.²⁷⁵

Student: The hypocrites are a problem among Muslims, Teacher.

Teacher: Yes, the hypocrisy and hypocrites are the tremendous problem. Because they show Islam and hide the disbelief. Muslims must be cautious of their characters and natures such as distracting Muslims from good and fostering the conflict and tension among Muslims or looking for the ease and concession out of their laziness in the obedience of Allah.

Student: Did Muslims get influenced by the words of hypocrites, Teacher?

Teacher: Muslims did not get influenced by the words of hypocrites, but they rushed to Prophet (Peace be upon him) and set out with him on the battle, as it is well portrayed by Ka'b bin Malik (May Allah be pleased with him). He says:

والمسلمون مع رسول الله كثير، ولا يجمعهم كتاب حافظ

The Muslims who accompanied Messenger of Allah (Peace be upon him) at that time were in large number, but no proper record of them was maintained.²⁷⁶

It means that due to their incredibly large number it was not possible to maintain the written account of their names.

²⁷⁵ Surah Al-Tawbah, Verse No: (81-82)

²⁷⁶ Al-Bukhari (3/176-180), no: (4418).

Student: It is so pleasing that nobody of the companions remained behind.

Teacher: yes, no one stayed behind except for those who had the legitimate excuse, however, Kab Bin Malik, Hilal Bin Umayyah, and Murarah Bin Rabi'ah Al-Amiry remained behind with no excuse.²⁷⁷

There is a surprising story about these three companions. When the Apostle of Allah came back, those who had not joined the Prophet (Peace be upon him) in the war apologized him and the Prophet (Peace be upon him) accepted their apology and asked Allah for their forgiveness,²⁷⁸ except for these three persons. They said to Prophet: We had no excuse that prevented us to join you. Ka'ab (May Allah be pleased with him) said to the Prophet (Peace be upon him): "If I tell you a lie to please you, Allah will soon make you annoyed of me. By Allah! I had no excuse".²⁷⁹

Student: By Allah! It is really an incredible and surprising stance.

Teacher: Yes, he was aware that Allah knows everything about him. Hence, the lie to the Prophet is not effective. That's why the Prophet left them to the judgement of Allah and boycotted them and ordered people not to talk with them until the earth seemed to be narrow for them. After forty days Allah accepted their repentance and forgave them. It was because their

²⁷⁷ Muslim (4/2120/2128), No: (2769).

²⁷⁸ Muslim (4/2120/2128), No: (2769).

²⁷⁹ Muslim (4/2120/2128), No: (2769).

honesty. Allah sent down some verses with respect to them that we recite today. Allah the Exalted One says:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ –

And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful. ²⁸⁰

Student: What about the battle? Did war escalate in Tabuk?

Teacher: Allah safeguarded His Apostle and companions. They found no enemy and they returned safely with benefits. All praise be to Allah. The people of Madinah welcomed their Prophet (Peace be upon him) and his companions. ²⁸¹

Year of Delegations:

Teacher: Ninth year of Hijrah is called Aamul Wufud (year of delegations). Because when Allah conquered Mecca for His Prophet, Thaqif tribe adhered to Islam and the battle of Tabuk was over, the Arab delegations came from every region to have Bay'ah (pledge of allegiance) with Prophet (Peace be upon him).

²⁸⁰ Surah Al-Tawbah: Verse No: (118).

²⁸¹ Al-Bukhari (3/181) No: (4427).

Student: Were the delegations too many, Teacher?

Teacher: Yes, they were too many and they reached more than sixty delegations. ²⁸² It highlights the significance of patience, perseverance, endeavor and not being hasty and rash about the outcomes. The Prophet (Peace be upon him) put up with the persecution of his people with patience, then emigrated to Madinah where he had to face the wars with his people and others. In such a critical situation the prophet remains steadfast with perseverance and continues his endeavor to invite people to Islam, eventually, he gets victory and people come to him in delegations to salute him and to accept Islam and take the pledge of allegiance.

We conclude from this that our approach should be akin to that of our Prophet (Peace be upon him) in patience and endeavor and in everything we do.

²⁸² Ibn Saad, Al-Tabqat Al-Kubra (291-359).

The Farewell Pilgrimage

Teacher: At the end of ninth year of Hijrah this verse was revealed:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ-

And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. ²⁸³

The Prophet did not delay the pilgrimage, but he hastened to comply with the directive of Allah. The pilgrimage was publicly announced in the tenth year of Hijrah. People in large number came to Madinah to follow the steps of Prophet and perform the Haj as the Prophet (Peace be upon him) performs. ²⁸⁴

Student: Muslims were very keen to follow the Prophet.

Teacher: Yes, the companions were immensely keen to follow the Prophet (Peace be upon him) in everything he did. That's why they conveyed to us everything they saw or heard from the Prophet. It means it is imperative for us to make the Messenger of Allah our ideal and neither subtract nor add anything to his Sunnah or introduce anything not practiced by the Prophet and his companions.

²⁸³ Surah Ali-Imran, verse no: (97).

²⁸⁴ Ibne Qayyim, Al-Jawziyah, Zad-Almaad (3/595)

Student: Was it the first pilgrimage of the Prophet (Peace be upon him)?

Teacher: Pilgrimage (Haj) was not made obligatory by Allah before the ninth year of Hijrah. That's why the Prophet (Peace be upon him) did not perform the Haj before that. It was his first Haj and could not perform another,²⁸⁵ because after this Haj he (Peace and blessings be upon him) passed away. Hence, it is called the Farewell Haj (Hajjatul Wada).

Student: What happened in this pilgrimage, Teacher?

Teacher: This verse was revealed in the Arafah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا-

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.²⁸⁶

This is an evidence that Allah has rewarded us by perfecting this religion. So, we do not need to subtract or add anything to it. It is perfect and complete in everything. We only have to learn, comprehend and act upon it. This religion is a great blessing as well as Allah calls it "Ni'mah" (The blessing). We should be thankful to Allah for this blessing and for the guidance to this blessing. We should be steadfast on this religion by invitation, act and its application to our life. All praise and thanks be to Allah.

The Prophet delivered a speech in this pilgrimage. Here is a line of what he said in his speech:

²⁸⁵ Muslim (2/886-887) No: (4404)

²⁸⁶ Surah Al-Ma'idah

إن دماءكم وأموالكم حرام عليكم كحرمة يومكم هذا؛ في شهركم هذا؛ في بلدكم هذا

“Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours”.²⁸⁷

Zubair narrates from Jabir that he said: “I saw Allah's Apostle (Peace be upon him) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine”.²⁸⁸

It is an indication that the Prophet (Peace be upon him) is about to pass away and in this Hadith, there is an earnest desire to learn from the Prophet (Peace be upon him) and make him our ideal.

It is obligatory for us to learn this religion, spend our effort for its cause and follow the Prophet (Peace be upon him).

Sariyya Usama Bin Zayd (small military expedition) to Levant:

Teacher: The Prophet (Peace be upon him) called upon people to fight Romans in the end of Safar. Usama was all set as a chief to embark on the expedition on Saturday two days before the death of the Prophet (Peace be upon him). There were many seniors of Muhajirs and Ansar who joined Usama such as Abu Bakr, Umar and Abu Ubaidah (May Allah be pleased with them). It was the last Sariyyah (Minor military expedition not

²⁸⁷ Muslim (2/886-862)

²⁸⁸ Muslim (3/943) No: (1297)

attended by the Prophet) equipped by Apostle of Allah (Peace be upon him).²⁸⁹

Student: What is the meaning of the word نَدَب (Nadaba), teacher?

Teacher: Here it means to call upon the people to invade Romans.

It is worth noting that in this Sariyyah Prophet (Peace be upon him) was extremely concerned about the defense of his Ummah while he was sick because he equipped this Sariyyah two days before his death. It inspires us on untiring effort and endeavor until the last moment of our life to benefit our Ummah and to gain the pleasure of Allah.

Student: It is really highly significant, our excellent Teacher.

Teacher: Usama was younger in age.²⁹⁰

It denotes that it is not necessary that the elder one should be vested with leadership but it should be handed to those who are more competent and qualified. Because it is a responsibility that relies on the abilities in which people are different from each other and also it has nothing to do with looking down at elder and senior ones.

It means we can accept a younger one to preside over us in anything if he is more competent in the respective field than elder one and we should accept him as our chief and cooperate with him in his respective function.

²⁸⁹ Ibne Hajar, Fathul Bari, (8/152)

²⁹⁰ Ibn Saad, Al-Tabqat Alkubra (2/190).

A younger person may be more skilled in some fields than the elder one and his skills deserve to be acknowledged by us, so that we can achieve our objectives.

Student: These are the wonderful things we learned from this Sariyyah. May Allah reward you better, our excellent teacher. But what happened to this Sariyyah while it coincided with the demise of the Prophet (Peace be upon him).

Teacher: Muslims stationed at Juruf to prepare for departure to Levant. When the Prophet passed away, they came back to Madinah.

After the death of Prophet (Peace be upon him) Abu Bakr became the caliph of Muslims. This sariyyah was again equipped at his behest to implement the mandate of Messenger of Allah (Peace be upon him). The first thing to be done by caliph of Muslims Abu Bakr (May Allah be pleased with him) was to equip this Sariyyah. The army consisted of three thousand people.²⁹¹

It shows how keen the caliph Abu Bakr was to implement what the prophet intended. It urges us to be keen to put into our action what Prophet (Peace be upon him) has ordered us and to abstain from things prohibited by him.

It also highlights the significance of implementing the mandate of a leader or ruler, following his death, when it is right and fair.

²⁹¹ Ibne Hajar, Fathul Bari, (8/152)

Student: These are the good points. Did all companions go with Usama?

Teacher: As you previously read that Abu Bakr and Umar also joined this Sariyyah. Abu Bakr took the charge of caliphate, so he was unable to go leaving behind the affair of Muslims and also, he needed the support of Umar Bin Al-Khattab. Abu Bakr asked the chief of Sariyyah to leave Umar Bin Al-Khattab. Usama Bin Zaid allowed Umar Bin Al-Khattab to leave the Sariyyah.

Student: It is nice that a caliph seeks the permission of the chief of Sariyyah.

Teacher: Yes, Islam is a religion of order and respect. Abu Bakr, however, became a caliph who would rule Muslims and all their territories, he sought the permission of Usama Bin Zaid to let Umar remain with him.

It tells us the significance of respect and value for others, even if we occupy the higher post. On the hand, it displays the significance of following the authority and system, and we should not cross it even if we are able to cross due to our post and power.

Student: What happened to this Sariyyah?

Teacher: This Sariyyah went to Levant and came back with a lot of war booties and spoils. No one of Muslims was injured.

Chapter Six
Illness and demise of the Prophet
(Peace be upon him)

Illness and demise of the Prophet (peace be upon him):

Teacher: It was the grace of Allah on the companions of the Apostle of Allah that he showed them some early signs of the demise of the Prophet (Peace be upon him). Because the tragedy of the Prophet's demise is something unprecedented, that's why he (Peace be upon him) said: "Whoever among you is stricken with a calamity, then let him recall my loss, for it is one of the worse calamities." ²⁹³

Student: It's right. The demise of the prophet was really a calamity for his companions who lived with him and witnessed him, it is calamity for us as well, as if he died today. How Allah showed His prophet (Peace be upon him) and the companions the early signs of death.

Teacher: There were some indications that helped companions realize that the demise of Prophet is imminent. One of them is the revelation of Surah Al-Nasr, as it is mentioned in a Hadith "Umar asked Ibn Abbas about this verse:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ –

When the victory of Allah has come and the conquest.

Ibn `Abbas replied, "That indicated the death of Allah's Messenger (Peace be upon him) which Allah informed him of." `Umar said, "I do not understand of it except what you understand." ²⁹⁴

²⁹³ Ibn Sa'd, Al-Tabqat Al-Kubra (2/275) in the words of Ib Sa'd. Malik, Mu'atta (1/236) No: (41).

²⁹⁴ Al-Bukhari (3/181) No: (4430)

And the Messenger of Allah (Peace be upon him) said in his pilgrimage. "This is the greatest Day (i.e. 10th of Dhul-Hijjah)." The Prophet (Peace be upon him) started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-al-Wada`)." ²⁹⁵

And the Messenger of Allah (Peace be upon him) said to Mu'az ibn Jabal when he sent him to Yamen and bid farewell to him. "O Mu'az you may not meet me after this year. You may pass by my tomb and Mosque. Mu'az cried his heart out on the departure of the Apostle of Allah (Peace be upon him)". ²⁹⁶

Student: These are really tremendous and effective indications, Teacher.

Teacher: Yes, they are really effective indications to you. How they would have been to those who lived with him, witnessed him, conversed with him, hanged out with him and shared meals with him. His departure would have been so painful for them. But thanks to these indications that fetched them the mercy of Allah followed by condolence and solace.

Student: How did the Prophet fall ill?

Teacher: In the later days of Safar or in the early days of Rabi'ul Awwal the Prophet (Peace be upon him) fell ill. ²⁹⁷ Mother of believers Ayesha (May Allah be pleased with her) says: "When the Messenger of Allah (Peace be upon him) fell ill and his illness became serious, he asked permission from his wives to

²⁹⁵ Al-Bukhari (1/529) No: (1742)

²⁹⁶ Ahmad, Al-Musnad (36/376) No: (33052).

²⁹⁷ Ibne Hisham, The Biography of the Prophet (4/291)

stay in my house during his illness. They gave him permission to do so. He stepped out (of'A'isha's apartment for prayer) supported by two persons. (He was so much weak) that his feet dragged on the ground”.²⁹⁸

Student: Why did the Prophet (Peace be upon him) ask the Permission from his wives?

Teacher: This is a nice question. The Prophet (Peace be upon him) was keen to give his wives equal rights, and he had fixed one day for each of them. When he became critically ill, he was unable to maintain his shift to the house of each and every wife. For the protection of their right and pleasure of their hearts he sought their permission to stay in the house of Ayesha during his illness, and they all gave their assent. (May Allah be pleased with them all).

Student: Was there any specific disease the Prophet (Peace be upon him) suffered from?

Teacher: The effect of the poison that was given to him in Khaybar was one of the troubles he was going through. He was saying to Ayesha (May Allah be pleased with her) during his illness “I still feel the pain caused by the food I ate at Khaibar”.²⁹⁹

Out of the sever illness he asked to pour on himself seven vessels of water in the hope that he may be somehow able to go out to people to address them. They poured the water on

²⁹⁸ Al-Bukhari (3/183-184)

²⁹⁹ Al-Bukhari (3/181) No: (4428)

him, and he went to people, led the Prayer and addressed them.³⁰⁰

Out of the extreme illness he was putting forth his shirt on his face and saying “Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship”.³⁰¹

Students: It means, Teacher, that it is not lawful to build Masjid on the graves?

Teacher: Nice comprehension! The Prophet (Peace be upon him) came with the oneness of Allah and that we should worship Him alone and do not associate anything with Him and Masjids are for Allah as He said:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا –

And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.³⁰²

The Prophet (Peace be upon him) was so concerned about it that he warned us in his severe illness, and it tells us definitely that he was making it unlawful.

Student: He was extremely concerned about the involvement of his Ummah in Shirk. May Allah save us from Shirk (to associate anything with Allah). He was also keen to benefit his Ummah and instruct them even in the last moments of his life.

Teacher: Yes, he was extremely concerned about his Ummah as Allah describes him:

³⁰⁰ Al-Bukhari (3/183-184) No: (4442)

³⁰¹ Al-Bukhari (3/183) No: (4441)

³⁰² Surah Al-Jinn, Verse no: (18)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ -

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.³⁰³

He was saying in his illness:

الصلاة وما ملكت أيمانكم

“The prayer; and those whom your right hands possess.”

He was saying it repeatedly. It tells us how crucially important are the Salat and the rights of women.

He (Peace be upon him) was putting his hand in the water and wiping his face with it and was saying:

لا إله إلا الله

(There is no god but Allah).³⁰⁴

Mother of believers Ayesha (May Allah be pleased with her) relates: “I heard the Prophet (Peace be upon him) and listened to him before his death while he was leaning his back on me and saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).”³⁰⁵

He was also saying:

مع الذين أنعم الله عليهم

³⁰³ Surah Al-Tawbah Verse No: (128)

³⁰⁴ Ibn Maja (1/519) No: (1625)

³⁰⁵ Al-Bukhari (3/183) No: (4440)

(I want to be) With those upon whom Allah has bestowed His reward.³⁰⁶

She also narrates “When the Prophet (Peace be upon him) was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion.”

³⁰⁷

Then the Messenger of Allah (May peace and blessings of Allah be upon him) passed away.

Student: It's not an easy situation.

Teacher: Yes, it is so difficult situation and the greatest tragedy ever occurred. That’s why when the companions (May Allah be pleased with them) knew about his death, they all were stunned and shocked with this news. They gathered in the Masjid and Abu Bakr came. He praised Allah and glorified Him, then said: “Whoever amongst you worshipped Muhammad (Peace be upon him) then Muhammad is dead and whoever worshipped Allah, then Allah is alive and will never die.”

³⁰⁶ Al-Bukhari (3/182) No: (4435)

³⁰⁷ Al-Bukhari (3/187) No: (4463)

And he recited

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ –

Indeed, you are to die, and indeed, they are to die. ³⁰⁸

He also recited the saying of Allah Almighty:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ –

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful. ³⁰⁹

The duration of his illness was nearly thirteen days. He passed away on Monday twelfth of Rabi'ul Awwal. He was washed in his clothes on Wednesday. Abbas, Ali, Fazl, Usama Bin Zayd, Aus Bin Khawli and Shuqran (May Allah be pleased with them) washed him. ³¹⁰ He (Peace be upon him) was shrouded in three white Yemenite fabrics. Then he was put on his bed and people came in groups to perform the funeral prayer and returned. Nobody led his funeral prayer as Imam. Then his grave was dug in the apartment of Ummul Muminin (Mother of believers) Ayesha (May Allah be pleased with her) where he passed away. ³¹¹ He (Peace be upon him) was sixty-three years

³⁰⁸ Surah Az-Zumar, Verse No: (30)

³⁰⁹ Surah Ali-Imran, Verse No: (144)

³¹⁰ Ibn Saad, Al-Tbaqat Al-Kubra (2/274-280)

³¹¹ Ibn Saad, Al-Tbaqat Al-Kubra (2/292)

old at the time of his demise.³¹² When Messenger of Allah (Peace be upon him) died, his armor was mortgaged with a Jew for thirty Sa' (measures) of barley.³¹³ He left no dinar or dirham behind him. Amra Bin Harith narrates: "Messenger of Allah (Peace be upon him) left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers."³¹⁴

إنا لله وإنا إليه راجعون

Indeed, to Allah we belong and to Him we shall return. O Allah, grant us your love and the love of your Prophet Muhammad (Peace be upon him), make us act according to Your Book and the Sunnah of Your Prophet Muhammad (Peace be upon him), give us a chance to meet him in the Firdaus Paradise, make us the guides and guided ones and make us of those who show the way to Your book and the Sunnah of your Prophet Muhammad (Peace be upon him).

³¹² Al-Bukhari (3/187) No: (4466)

³¹³ Al-Bukhari (3/187) No: (4467)

³¹⁴ Al-Bukhari (3/186) No: (4461)

The Conclusion

All praise and thanks be to Allah who rewarded me with his favor and grace by completing this book, and peace and blessings be upon our Prophet and role model Muhammad Bin Abdullah.

It is the grace of Allah that He selected Muhammad Bin Abdullah (Peace be upon him) as our Prophet and Apostle. He emerged as an embodiment of super qualities and the perfect characters and he became the mercy for universe as our Blessed and Exalted lord wanted. By him Allah perfected this religion and completed the blessing of Islam. And the Prophet left us with the clear evidence, taught us the practical approach in worships, characters, and dealings in all bad and good conditions. His fragrant biography became a pioneer for a Muslim to take him the success and triumph in the world and Hereafter.

It is also the grace of Allah that He preserved for us the life accounts and the Sunnah of our Prophet (Peace be upon him), and Muslims conveyed them from one generation to another with grandeur and veneration. Now we study and learn them as if the Prophet (Peace be upon him) is among us. All praise and thanks be to Allah who kept the life accounts of our Prophet intact until it was conveyed to us.

It is our obligation to study the biography of our Prophet (Peace be upon him), act upon it, teach it our children, families

and all Muslims and spend our efforts to spread it among people to let them know about our honest Prophet (Peace be upon him), so that they get influenced by his outstanding qualities and actions and enter into the religion of Allah that is sent down to rescue people from the evil and corruption and take them to good and success and to Paradise to which no path can lead except the path and the method of Messenger of Allah, Muhammad Bin Abdullah (Peace be upon him).

O Allah, help us to make Your Prophet (Peace be upon him) our role model, follow his steps and act according to his biography and Sunnah and grant us his company in the highest Paradise of Firdaus. O Allah, make us guides and guided ones and the preachers of your true religion and help us serve this religion with everything we have. O Lord of universe, conclude our deeds with virtues and assemble us in the Firdaus Paradise with Prophets, the truthful ones, and martyrs. O Allah, make this book beneficial, blessed and a charity that continues till the Day of Judgement. All praise and thanks be Allah the Lord of Aalamin (mankind, Jinn and all that exists), and peace and blessings be upon our Prophet Muhammad, his family and all his companions.

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The biographical account of Prophet Muhammad (Peace be upon him) is a practical frame to personify our Prophet (Peace be upon him) in all his affairs and circumstances. It is a pragmatic application of Allah's will.

The Muslim children's need to rely on the biography of Prophet Muhammad (Peace be upon him) in their upbringing will remain an indispensable part of their life as long as mankind inhabits the earth and the life sustains itself on the earth sphere. It requires to put the biographical account of Prophet Muhammad (Peace be upon him) in such an effective way that can be compatible with their age, their comprehension level and the way they think.

To mold children in such a texture that can boost up their courage to follow the foot steps of Prophet Muhammad (Peace be upon him) and to fall in profound love with him is an inevitable need as well. The purpose from the biographical study of Prophet Muhammad (Peace be upon him) is to deeply impress them with themes of biography of Prophet Muhammad (peace be upon him).

This book is an attempt to meet this need through a discussion in a dialectical method to ingrain in the juveniles' mind the authentic creed, the obedience of Prophet in their performances related to Ibadah (worship), the heart felt love for their noble Prophet (peace be upon him) and the adherence to his characters comprehensively and practically.

This book gives a guideline to parents, teacher and trainer to inculcate the values and to apply them in the upbringing as it is explained in the margins.