

Radiant Moon Glorious Sun

The Sira - Reimagined



👤 : 7000+ Students

📖 : 4500+ Lessons

📍 : 15 Cities



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1. What is Sirah?

The word sirah comes from the verb saara (yaseeru), which means to travel or to be on a journey. A person's sirah is that person's journey through life. It is the story of the person's birth, the events surrounding it, his life and his death, and his manners and characteristics.

It specifically relates to the Prophet Mohammed ﷺ the study of his life and all that is related to him in way he lived.

1.1 The basic difference between Sirah and Hadith

The sirah is a collection of narrations about the people and events surrounding the Prophet ﷺ arranged in a chronological order. The amount of rigor put into authenticating and analyzing the chains and narrators of an incident or event that is found in the sirah is far lower than when a narration is used in the Sunnah or Hadith. Only the top of the top narrations, namely sahih or hasan are used in the books of Hadith and Sunnah. As for sirah this is not the case, the narrations used include all the authentic and acceptable ones, along with ones with weaknesses. The reason for including these weaker narrations is in order to fill in details in the story. The reason we do this is because if we were to be just as strict and apply the same rules in accepting narrations in the sirah as Hadith then, this would mean that we wouldn't be able to get narrations about the status of the Arabs, and the ancestors of the Prophet ﷺ because everyone who narrated them were Non-Muslims. Examples of this are the narrations about the story of the elephant etc...

2. The good qualities of the pre-Islamic Arabs

The Prophet ﷺ came to Perfect Good Character. The Prophet ﷺ said “*I was only sent to perfect good character*”. (Malik)

What does this say about our role in explaining Islam in the West and how we should seek to encourage the good qualities that these countries have?

2.1 Qualities that the Arabs had and which the Prophet came to perfect

2.1.1 Hospitality

2.1.2 Keeping a covenant

2.1.3 Sense of honour and repudiation of injustice

2.1.4 Firm will and determination

2.1.5 Forbearance, perseverance and mildness

2.1.6 Pure and simple untarnished Bedouin life

3. Importance of Sirah in understanding Islam. Why must we study Sirah?

3.1 The proof of his Prophethood

“The Messenger of Allah ﷺ possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known. From amongst them was the Qur’ân.

3.2 To follow the way

In the West who are our role models? Someone said, to destroy a people, you must first destroy their roots. We must know what is our history, we must know what the Sirah is to know our roots. And if we ourselves do not know it, we will

not be able to pass this on to the next generation.

Say (O Muhammad): *"If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."* (3:31)

3.3 The story of Islam

Incidents and situations from the Prophet's ﷺ life are real life lessons to help us. Sirah is more than studying biography of a person, it is biography of our most beloved's life and the history of our religion. Ali bin Hussain ibn Ali ibn Talib r.a said we were taught the sirah of the Prophet ﷺ like we were taught Quran. Muhammad ibn Sa'd ibn Abi Waqqas said our father would teach us the battles of the Prophet ﷺ and tell us these are the traditions of your fathers so study them. To study life of the Messenger we must go to Sirah.

3.4 Lifts our spirits and gives hope.

The Prophet ﷺ was revealed the chapter of Yusuf in order to give him ﷺ hope and lift his spirits.

"Our Prophet ﷺ came to all people with a heavenly message. He was not driven by worldly ambition, he had no treasure from which to spend, no splendid gardens from which to eat and no castle in which to live. Despite all this, his loving followers pledged allegiance to him and remained steadfast, enduring a hard life full of difficulties. They were few and weak, always in fear of being uprooted by those surrounding them and yet they loved the Prophet ﷺ wholly and completely.....Some of them were dragged over the hot sands of the desert, some were imprisoned, and others were subjected to inventive and innovative ways of punishment - all of which the disbelievers inflicted upon them. Having to endure all of that, they still loved him unreservedly with heart and soul..." (Aidh ibn Abdullah al-Qarni's "Don't Be Sad")

3.5 Understanding the Qur'an

One of the most important ways by which one can start to understand the Qur'an is to look at the circumstances in which different portions were revealed. That which was sent during the Makkan period – a time of persecution – will obviously thematically relate to the need to remain steadfast and patient in the face of oppression. The Madinan period, on the other hand, is marked by the call on the believers to observe justice as well as fight oppression in all its forms. The study of what was revealed and during which time is therefore one of the best ways in which to place different religious rulings in their correct context. A large degree of our understanding of the Qur'an stems from an appreciation of where, when and the context in which the revelation was revealed. Ibn Daqiq al-I'd said, *"Asbab an-nuzul is a powerful means by which to understand the meanings of the Qur'an"*. (Suyuti, 1:82-83; Az-Zarkhashi 1:116-123)

3.6 The Sirah helps us to understand the Prophetic methodology in winning hearts

Zayd b. S'ana, who was a man of standing in the Jewish community, wanted to test the character of the Prophet ﷺ and so demanded early payment of a debt that was owed to him. He came to the Prophet ﷺ demanding payment and violently pulled the Prophet's cloak from his shoulder, caught hold of it and addressed him rudely, saying, *"You son of 'Abdul Muttalib are dilly-dallying."* Umar r.a rebuked and reproached him but the Prophet ﷺ kept smiling and said to Umar, *"This man was entitled to a better treatment from you. You ought to have advised me to repay the loan promptly and asked him to make his demand politely."* Then, turning to Zayd, the Prophet ﷺ said, *"There are still three days to go for the appointed time for repayment."* At the same time he asked Umar r.a to repay the loan and give Zayd twenty s'as more to compensate him for Umar's threatening attitude towards Zayd. The gracious and obliging behaviour of the Allah's Apostle ﷺ caused Zayd to embrace Islam.

3.7 Studying the Sirah a type of worship

Attending a session of Sirah, like all study, is a blessing. We are surrounded by mercy and tranquility.

"Acquire knowledge because doing so is good. Seeking it is worship. Reviewing it is glorifying Allah. Researching it is jihad. Teaching it to the ignorant is charity." (Ibn Rajab al-Hanbali Warathatu'l-Anbiya')

3.8 It sheds light regarding the situation of our Ummah today

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!" (Al-Baqarah 2:214)

3.9 The life of the greatest human

Michael Hart wrote a book called "The 100: A Ranking of the Most Influential Persons in History" and he listed The Prophet ﷺ as number one.

3.10 Knowing him ﷺ helps develop love in our hearts

"Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious." (9:24)

Suhail ibn Amr was a negotiator from Quraysh who came to see Rasul Allah ﷺ in Madina. He saw how the companions treated Rasul Allah ﷺ and when he returned back he told the Quraysh, *"I visited the Persian empire, the Negus in Abyssinia, the Roman empire, but I have never in my life seen a leader so loved and followed and respected by his followers.....Muhammad ﷺ would make wudu and companions would rush to catch the water dripping from his body. He told them, do what you want but these are people who would never give up their leader, they would give their own lives and sacrifice everything but would never give up on him."*

4. A insight into the physical and moral qualities of the Messenger ﷺ.

The Stature and Physical Characteristics of the Messenger of God - The first hadith of Imam al-Tirmidhi's al-Shamail. Bukhari & Muslim relate that Anas bin Malik (r.a) said:

"The Messenger of Allah ﷺ, was neither very tall, such that he would be clearly noticed, nor was he short. He was not extremely white and neither was he very brown. His hair was neither very curly nor completely straight. Allah commissioned him towards the end (ra's) of his fortieth year. He remained in Mecca for ten years and in Madinah for ten years. Allah caused him to pass away at the turn of his sixtieth year and there were not to be found [as much as] twenty white hairs on his head and beard."

Al-Shamail works focus on the human aspect, life style and personal life of Prophet Muhammad ﷺ whereas sirah is the biography of Prophet ﷺ in chronological order.

5. Signs of divine protection

"It is recorded that when the mother of the apostle of Allah ﷺ became pregnant with him she had a vision, and a voice spoke to her, saying, 'You are pregnant with the prince of this nation. When he is born on this earth, you must say, "I place him under the protection of the only One, from the wickedness of every envious person." And you must name him Muhammad ﷺ.'" (Ibn Ishaq)

5.1 Halima

"At last, we arrived in Mecca to look for sucklings, and there was not a woman among us to whom the apostle of Allah was not offered. They all refused to take charge of him as soon as they were told that he was an orphan, because we expected benefits from the father of an infant but did not like orphans, thinking that a mother or a grandfather would do us but little good. Not a woman, however, remained who had not obtained a suckling except myself. When we assembled to depart, I said to my husband, 'I am unwilling to return with my companions and not take a suckling. I shall go to that orphan and take it.' He replied, 'Do so! Perhaps Allah will make it a blessing to us.' Then I went and took him just because I could find no other child" (Ibn Ishaq)

5.2 The cleansing of the heart

"It was not longer than a month after our return that his milk-brother came running to me and his father, saying, 'Two men dressed in white garments have taken hold of my brother, and have thrown him on the ground. They ripped open his belly, and are squeezing him.' (Ibn Ishaq)

6. Death of Amina & Abdul-Muttalib - The passing of guardianship

When the Prophet ﷺ was six years old, his mother took him to Yathrib to pay a visit to her father. She also wanted to call on the grave of her late husband, but while on her way back to Mecca, she died at a place called Abwa. Finally, the Abyssinian bondswoman, Umm Ayman brought him to his grandfather in Mecca.

"When the apostle had attained his sixth year his mother Amina died in the place called Abwa, between Mecca and Medina, when she was returning to Mecca with him from a visit to his uncles. The apostle of Allah remained with his grandfather, Abdul-Muttalib.

It was usual to place a bed for Abdul-Muttalib in the shade of the Ka'ba, around which his sons sat until he arrived; none of his sons ventured to sit on the bed, from respect towards him. Once the apostle of Allah ﷺ came and sat on it, and they pushed him away. When Abdul-Muttalib saw this, he said, 'Let my son alone! By Allah, he will become something great.' Then he made the boy sit down by his side on the bed, and allowed him to stroke his back with his hands, and whatever he did pleased Abdul-Muttalib. But when the apostle of Allah had attained his eighth year his grandfather died. Abdul-Muttalib had been the acknowledged leader of the Quraysh.

After the death of his grandfather, the Messenger ﷺ lived with his uncle Abu Talib, to whose care Abdul-Muttalib entrusted him" (Ibn Ishaq)

7. Continued protection

In Busra, Syria, there was a monk named Bahira who was of the Christian faith. He had always lived in the same hermitage, which possessed a book – for the instruction of the monks – which was passed down and was always kept by the oldest among them. When the caravan encamped in the vicinity of Bahira's hermitage – and they had previously often passed by without his speaking or presenting himself to them – he prepared a great deal of food for them, reputedly because of something he had seen whilst in his cell. It was said that, from his hermitage, he had seen the apostle of Allah in the caravan, and that as the caravan approached a cloud hung over the apostle of Allah ﷺ.....When the people had finished eating and dispersed Bahira addressed the apostle of Allah ﷺ.....the apostle of Allah gave replies which agreed with what Bahira expected of him. Then Bahira looked on his back and discovered the seal of prophecy between his shoulders.

After he had examined the boy, Bahira went to Abu Talib and asked, 'What is this boy to you?' He replied, 'My son! Bahira rejoined, 'He is not your son, nor is there any need for this boy to have a father living.' (Ibn Ishaq)

8. Earning a livelihood

Now that the Prophet ﷺ was coming into grips of his own life, he turned his attention to gaining a means of livelihood so as to lighten the load on his Uncle Abu Talib. Like others of his age, he tended sheep and goats. It helped one to be watchful, alert and quick, kind and considerate besides allowing an opportunity to inhale the freedom of Arabian air and the power of its sand. More than that, it had been the convention of all the Prophets of old which complied with his future Prophetic task. The Prophet ﷺ after all used to say: "Verily, there has been no Prophet who has not tended the flocks of goats."

The Prophet ﷺ was not completely new to the job for in his childhood he used to accompany his foster- brothers in tending their flocks and herds.

9. The qualities of the Prophet before revelation that marked him as the chosen one

9.1 Al-Amin

"The apostle of Allah ﷺ grew – Allah protecting, keeping and guarding him from the abominations of idolatry, having pre-destined him to become His apostle and the recipient of His grace – till he became the most excellent man of his people, the most agreeable in behaviour, the most noble in descent, the finest in neighbourly feeling, the greatest in meekness, and the most truthful in utterance; the greatest in fidelity, the furthest from wickedness and from acts which pollute; so exalted and noble that he was called among his people 'the faithful', because of the good qualities Allah had bestowed upon him.... (Ibn Ishaq)

9.2 Hilf al-Fudul - Confederacy of the noble

It was during this period that the Quraysh came to agree upon one of the noblest covenants made in which the Prophet ﷺ played a prominent part. It so happened that a man from Zabid (a town in Yemen) came to sell his merchandise in Mecca. One of the Quraysh chieftains in the person of Al-As Ibn Wayel purchased the whole of it but paid nothing in return. Because of this, Zabid approached several influential Quraysh leaders but none of them agreed to confront Al-As Ibn Wayel. Having been turned down by those that he had previously asked for help, Zabid called upon the people of Mecca exhorting every bold and fair-minded young man to come to his rescue. At last, many of them, moved by embarrassment, assembled in the house of Abdallah Ibn Jad'an who entertained everyone that came to his house. Thereafter, they formed a pact, in the name of Allah, for repression of acts of lawlessness and restoration of justice to the weak and the oppressed within the walls of Mecca. The covenant was called Hilful-Fudul wherein all its members finally approached Al-As Ibn Wayel and forced him to return the merchandise of Zabid. (Ibn Hisham, Vol. I, pp.257-59)

The Prophet ﷺ had been one of the prominent movers of the pact and he always made it a point to express his satisfaction over the execution of this agreement. Once he remarked: "I had a hand in making such an arrangement in the house of 'Abdullah Ibn Jad'an to which if I were invited again to help even after the advent of Islam, I would have undoubtedly participated once more." It's also been reported that He ﷺ said "I witnessed a confederacy in the house of 'Abdullah bin Jada'an. It was more appealing to me than herds of cattle. Even now in the period of Islam I would respond positively to attending such a meeting if I were invited."

9.3 Rebuilding the Ka'ba

"...then the Quraysh assembled in the mosque to consult and reach a decision,

and the oldest man among them said at last, 'Why not let he who next enters through the door of this mosque be the arbiter in this quarrel, and let him decide it?' They agreed, and the first man who entered was the Messenger ﷺ.

And they said, '*This is the faithful one! We agree that he shall judge.*' When he came near they told him of the problem and he said, '*Bring me a cloak*'. When they had brought one, he placed the *ruku* [black stone] in it with his own hands, saying, '*Let every group take hold of a part of the cloak.*' Then all of them lifted it together, and when they reached the spot, the Messenger ﷺ placed it in position with his own hands, and the building was continued over it." (Ibn Ishaq)

10. Discussion points: Credibility of character

The Following are some lessons that can be drawn from the life of the Prophet ﷺ until just before he received revelation:

1. Good character and giving advice.

Hiraql told him, "*I asked you what his lineage was among you, and you stated that he is from the most noble one, because Allah does not choose a Prophet ﷺ except from the noblest of his people with the noblest ancestry.*"

2. Nurturing human sympathy.

He ﷺ lived through hardships in his youth, which makes him more sensitive to noble human causes. Such experience makes him more sympathetic with the plight of the orphans, the poor and the oppressed.

3. Simplicity.

4. Intelligence.

5. Independence.

6. An upright youth.

7. Sharing in human experiences.

8. Hilf al-Fudul and the rebuilding of the Ka'ba.

Being involved in your society (civic involvement) and a sense of belonging (identity).

11. Events before the first revelation

When Prophet Muhammad was nearly forty, he had been known to pass long hours in retirement meditating and speculating over all aspects of creation around him. This meditative temperament helped to widen the mental gap between him and his compatriots. He used to provide himself with *sawiq* and water and then directly head for the hills and ravines in the neighbourhood of Makkah. One of these in particular was his favourite resort — a cave named Hira', in the Mount An-Noor. It was only two miles from Makkah, a small cave 4 yards long and 1.75 yard wide. He ﷺ used to devote most of his time, and Ramadan in particular, to worship and meditation on the universe around him. His heart was restless about the moral evils and idolatry that were rampant among his people; he was as yet helpless because no definite course, or specific approach had been available for him to follow and rectify the ill practices around him ﷺ.

11.1 Prerequisites for the soul

Privacy (*khalwa*) and detachment (*uzlah*) from the impurities of life were two indispensable prerequisites for the Prophet's ﷺ soul to come into close communion with the Unseen Power that lies behind all aspects of existence in

this infinite universe. It was a rich period of privacy which lasted for three years and ushered in a new era, of indissoluble contact with that Power.

The precursors of the Revelation assumed the form of true visions that would strikingly come true all the time. After that, solitude became dear to him ﷺ and he would go to the cave, Hira', to engage in *Tahannuth* (devotion) there for a certain number of nights before returning to his family, and then he would return for provisions for a similar stay.

When he passed through the valleys he clearly heard the salutation, "*Peace unto thee, O Prophet of Allah*", but when he turned to his right and left and looked behind him, he saw naught but trees and stones.

The famous Hadith commentator Ibn Abi Jamirah has made a number of points related to the hadith of the first revelation. These include:

- *'The first thing that the Prophet ﷺ received of revelation was a true dream'* contains a proof that the dreams of Prophets are true.
- *"Like the breaking of dawn"* what is meant is the truthfulness of the vision and how it would appear immediately without any delay or intermission in exactly the manner in which he saw it, like for like.
- *"Then seclusion was made beloved to Him"* This is a sign that guidance is a divine gift and not the result of the actions of the human or other. Seclusion by itself is worship but if coupled with obedience then it is called '*tahanuth*', which means to worship. This is '*light upon light*'.
- *"So he used to seclude himself in the cave of Hira and worship there"* .. Why did he ﷺ chose this place over any other and never change this? The response is that this place has benefits far greater than other places. It is out of the way, aiding in the practice of seclusion while being able to view the sacred house which is worship. So he gained three benefits : seclusion, worship and looking at the Ka'ba.
- *Then he would return to Khadija and gather provisions for a like period'* shows that complete seclusion is not from the *sunnah*. This is also a proof that worship is not done until one gives others the rights they are due.
- The beginning of any path should be that of reflection.
- Why were theses verses revealed first? This was to provide '*tassali*' or comfort to the Prophet ﷺ. Just as he was in a weak and vulnerable state and would become strong, just as the fetus which God created so fragile which then grows to become strong. (Summarised from Ibn Abi Jamirah, Bahjat al-Nafus)

12. Gabriel brings down the revelation

On Monday, 21st. Ramadan at night, i.e. 10th August, 610 A.D. with Prophet Muhammad ﷺ aged exactly 40 years, 6 months and 12 days of age, i.e. 39 Gregorian years, 3 months and 22 days in his third year of solitude in the cave of Hira', the first revelation was revealed.

"...suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, 'I will not read.'"

The Prophet ﷺ added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'What shall I read?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists); has created man from a clot. Read! And your Lord is the Most Generous.'" (Bukhari, 3. See al- Halabi, Sirah al-Halabi, v1 [3], pg 389-90 for the meaning of 'Ma ana bi Qari')

In the night the angel Gabriel came with the command of Allah. The apostle of Allah ﷺ later said, 'He came while I was asleep, with a cloth of brocade whereon there was writing, and he said, "Read."...

Afterwards I went out, and when I was on the centre of the mountain, I heard a voice from heaven, saying, "O Muhammad! You are the prophet of Allah, and I am Gabriel." I raised my head to look at the sky, and lo! I beheld Gabriel in the shape of a man with extended wings, standing in the firmament, with his feet touching the ground. And he said again, "O Muhammad! You are the apostle of Allah, and I am Gabriel." I continued to gaze at him, neither advancing nor retreating. Then I turned my face away from him to other parts of the sky, but in whatever direction I looked I saw him in the same form. I remained thus neither advancing nor retreating, and Khadija sent messengers to search for me. They went as far as the highest part of Mecca and again returned to her, while I remained standing on the same spot, until the angel departed from me and I returned to my family. (Ibn Ishaq)

The late Shaykh Mohammed al-Ghazzali r.a reflects: "At the moment that the soul is breathed into the embryo, God makes it a type of creation different from the time before it of its six stages: a type of mud, then fluid, then a clot, then a morsel of flesh, then bones then a body clothed in flesh. Similarly, when the prophets receive revelation and its spirit runs in them, they become new human beings and no-one is able to match them at all in excellence and enlightenment. This is the reason for God reminding Mohammed of the power with which God created man from a mere clot. The power that created this wonderful human being from a clot will, by the Grace of God, make Mohammed, who is a mortal prophet, be able to read after been [outwardly] illiterate." (Mohammed al-Ghazzali, Fiqh as- Sirah)

13. The Necessity of reflection and spirituality

One of the most important aspects of the society that the Prophet ﷺ reflected upon just before revelation came to him was the nature of the world and peoples intoxication in acquiring it. This caused him great distress as it pulls a person from the worship of God into the distractions of the world.

The word for the world in Arabic is *dunya*, which literally means that which is lowly. Compared with the unending continuation of the next world, it has been described as what remains upon ones finger after having placed it within the ocean. It is on account of this that all Prophets instructed their followers to be weary of becoming overly attached to the allure of its attraction.

The Prophet Jesus (a.s) said "The world is a bridge; so pass over it to the next world, but do not try to build on it".

Ibn 'Abbas (r.a) reports :I heard the Prophet ﷺ saying, "If the son of Adam had two valley of gold, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and God forgives him who repents to Him." (Bukhari)

The Islamic tradition has a balanced view of the World, condemning it when it diverts one from God, and praising it when it is used for the common good.

A number of spiritual ailments are associated with Man's attachment to the world. They include an intense love of the temporal world (*hubb ad-dunyah*), an unhealthy preoccupation (*hirs*) with acquiring ones livelihood to the point of forgetting the hereafter, and the extremes of miserliness (*bukhl*) and spend thriftiness (*israf*) all of which were the topic of early revelation.

The general cure for all of these is to understand the true nature of the world and the balanced way that the believer deals with the inevitable distractions of the it. This, together with doing without in the world (*zuhd*) and the cultivating of contentment (*qana'*) within oneself with regards to temporal matters, are the surest ways of freeing the heart from becoming attached to that which will eventually pass.

A person wrote to Sufyan ath-Thawri seeking advice and he replied "Work for

the world in accordance with the time you spend therein, and strive for the next world in accordance with your continual inhabitation of it.” (Ibn Khalikan, Wafayat al-‘Ayan 2/ 387)

14. In the aftermath of revelation

After the first revelation had ended the Prophet ﷺ came back to his wife Khadijah, and said, “Cover me, ... cover me”. After hearing about incident of the cave and seeing that he was terrified, his wife tried to soothe him and reassured him saying: “God will never disgrace you. You unite family relations; you bear the burden of the weak; you help the poor and the needy, you entertain the guests and endure hardships in the path of truthfulness.”

She set out with the Prophet ﷺ to her cousin Waraqa bin Nawfal, who had embraced Christianity in the pre-Islamic period. Waraqa had studied the books of both the Jews and the Christians very closely and he had learned a great deal from many of their wisest people. He knew that the coming of another Prophet had been foretold by both Moses and Jesus, peace be on them, and he knew many of the signs that would confirm the identity of this Prophet when he appeared.

He was a blind old man. Khadijah said: “My cousin! Listen to your nephew!” Waraqa said: “O my nephew! What did you see?” The Messenger of Allah ﷺ told him what had happened to him. Waraqa replied: “This is ‘Namus’ i.e. (the angel who is entrusted with Divine Secrets) that God sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out”. Muhammad ﷺ asked: “Will they drive me out?” Waraqa answered in the affirmative and said: “Anyone who came with something similar to what you have brought was treated with hostility; and if I should be alive till that day, then I would support you strongly.” (Rahiq al-Mukhtum)

15. The stage of the secret Da’wa

15.1 The Early Converts

15.1.1 Ali

The first child to believe in the apostle of Allah ﷺ and to pray with him in his Prophetic mission, was Ali, who at that time was ten years old. Even before Islam, Allah had favoured him by allowing him to live under the protection of the apostle of Allah, to ease the burden on Ali’s father, Abu Talib. When the time of prayer was at hand, the apostle of Allah habitually went out to the valleys of Mecca, and took Ali with him. One day Abu Talib happened to discover them at prayer. He asked Ali, “What religion is this you believe in?” and Ali replied, “I believe in the apostle of Allah ﷺ, and that his revelation is true. I pray with him, and I follow him.” His father said, “He has called you only to what is good; therefore obey him.”

15.1.2 Zayd

Next, Zayd, the freed slave of the apostle of Allah ﷺ, made his profession of Islam. Zayd had arrived from Syria as a slave and had been given to Khadija as a present but when the Apostle ﷺ saw him he asked for him. Khadija agreed, and the Apostle of Allah gave him his liberty and adopted him as his son. (This was before the Apostle had received the revelation.) Meanwhile, the father of Zayd mourned—for him and wept for his loss; but at last he found his son with the Apostle of Allah. The Apostle ﷺ said to Zayd, “Remain with me if you wish, or depart with your father if you wish”, and Zayd replied, “I shall abide with you!”

15.1.3 Abu Bakr

Next Abu Bakr, called Al-Siddiq made his profession of Islam, confessing it publicly. The apostle of God ﷺ later said, ‘I have preached Islam to no one who did not hesitate, consider, and contradict, save Abu Bakr, who neither hesitated

nor was perplexed. He was a merchant, of humane and kindly disposition, so that the people of his tribe sought after his company more than that of any other man, on account of his knowledge, his scrupulous honesty, and his friendly conversation. He now invited to Islam all the people who trusted in him, and associated with him". (Ibn Ishaq Summarized)

Abu Bakr began to win over the elite of the Quraysh to place their trust in the mission of the Prophet ﷺ. Those who accepted Islam at invitation of Abu Bakr included 'Uthman Ibn Affan, Zubayr Ibn Al 'Awwam, 'Abdul Rahman Ibn Auf, S'ad Ibn Abi Waqqa and Talha Ibn 'Ubaydullah . Abu Bakr brought all of them to the Prophet ﷺ upon whose hands they embraced Islam. (Ibn Hisham, pp. 150-51)

16. First revelation regarding preaching

16.1 Calling ones kinspeople

"And warn your tribe of near kindred." (26:214).

The Prophet ﷺ invited his kinsmen to a meeting and delivered a short speech calling them to Islam. Abu Talib replied: *"....Do what you have been ordered. I shall protect and defend you, but I can't quit the religion of 'Abdul- Muttalib."*

Abu Lahab then said to Abu Talib: *" I swear by Allah that this is a bad thing. You must stop him before the others do."* Abu Talib, however, answered: *"I swear by Allah to protect him as long as I am alive."* (Rahiq al-Mukhtum)

17. On mount Safa - Delivering the message

Three years had elapsed from the time the Prophet had received the first revelation but he had remained a silent preacher throughout such period. He was now commanded to announce it openly:

"So proclaim that which thou art commanded, and withdraw from the idolaters." [Qur'an 15: 94] *"And warn thy tribe of near kindred, and lower your wing (in kindness) unto those believers who follow you."* (Qur'an 26:214-15)

"And say: Lo! I, even I, am a plain Warner." (Qur'an 15: 89)

It was an order to show himself to peoples of the world. The Prophet ﷺ ascended the heights of mount Safa and cried aloud: *"Ya Sahabah."* The Arabs were already familiar with the call, which was meant to summon them for facing a surprise attack by the enemy. The alarming call made the whole of the Quraysh come quickly round the Prophet ﷺ while those who were unable to come, sent proxies for themselves. The Messenger of God ﷺ addressed them:

"O sons of 'Abdul Muttalib! O sons of Fihr: O sons of K'ab! If I tell you that horsemen were advancing to attack you from the other side of this hill, would you believe me?"

Seeing the man whom they had always found, on every occasion, candid, honest and dependable, standing on the summit, having a full view of both the sides of the hill, they unanimously replied, *"Oh yes, we would surely believe you."*

The Messenger of God ﷺ responded, *"Well, I am a warner to you before a severe condemnation overtakes you."* The words of the Prophet ﷺ so struck the Quraysh that they stood silent and still. Abu Lahab, at last, took courage and exclaimed,

"May you perish! Is it for this that you have brought us here?"

18. Discussion Points: Modern forms of communication

The Internet has been a two-edged sword for Islam. It has helped the religion

grow and has given millions of Muslims unfettered access to primary texts and new perspectives, nurturing a healthy online religious debate, but the web has also created confusion, stirring a volatile mix of competing opinions -- including serious divisions over who speaks for Islam.

19. Khadijah

Khadijah had been married twice before and had three children from her previous marriages. Her astuteness and business ability made her business one of the most widespread businesses among the Quraysh.

She eventually selected Mohammed ﷺ to take charge of a caravan for her, and she was to receive glowing praises of his conduct. Her servant Maysarah was impressed by the Prophet's ﷺ integrity, strength of character, adherence to principles, his amicable dealings and his business abilities. On the way back from Syria, the Prophet ﷺ lay down under a tree to rest for a while. Nestora, a Jewish monk, noted for his knowledge of religion and for his insight saw him and asked Maysarah who he was. Maysarah told him all about Muhammad ﷺ and his reputation for honesty and intelligence. Nestora then told him that this man would be elevated to Prophethood in the future, as no man had ever rested under that particular tree but Prophets. Tradition has it that Maysarah also saw two angels bearing a cloud over Prophet's ﷺ head to protect him from the glare and heat of the sun.

When he returned home Maysarah reported to Khadijah all that had taken place on the trip to Syria. She was deeply moved and impressed, and started thinking of proposing marriage to Muhammad . But how could she express her thoughts to him? She already rejected several proposals of marriage from men belonging to some of the noblest families of the Quraysh. How would her tribe react? What would her family say? And what was more, would her proposal be acceptable to this young, yet unmarried man of the tribe of Quraysh?

As she pondered over these questions and debated within herself, one night she dreamt that the shining sun had descended from the heavens into her courtyard, radiating her home. When she woke up she went for the interpretation of this wonderful dream to her cousin, Waraqah bin Nawfal, who was noted for his skill in interpreting dreams, and for his depth of knowledge, particularly of the Torah and the Injil. When he heard her dream, he gave a serene smile, and told her not to worry, as this was a very promising dream.

One of her very close friends, Nafisah bint Manbah knew of her inclination and she went to Muhammad ﷺ and requested his permission to ask him a very personal question. When he said he had no objection, she asked why he had not yet got married. He said he did not have the financial resources. Then she asked him if he would be willing to marry a beautiful lady from a noble and wealthy family, who was inclined towards marriage with him. He asked whom she was referring to; when he learnt her identity he said that he was willing, provided she was willing to marry him. Khadijah was overjoyed.

At the time of the marriage, the Prophet was twenty-five years old, while Khadijah was forty years old. For the next fifteen years they lived happily together, and Khadijah bore several children. Their first child was a son whom they named Qasim, then four daughters who survived: Zaynab, Ruqayya, Umm Kulthum and Fatima and then another boy named Abdullah.

19.1 The special place of Khadijah

Once Aisha asked him if Khadijah had been the only woman worthy of his love. The Prophet ﷺ replied: *"She believed in me when no one else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand."*

It had been related by Abu Hurairah r.a that on one occasion, when Khadijah r.a was still alive, Jibril a.s came to the Prophet ﷺ and said,

"O Messenger of Allah, Khadijah is just coming with a bowl of soup (or food or drink) for you. When she comes to you, give her greetings of peace from her Lord and from me, and give her the good news of a palace of jewels in the Garden, where there will be neither any noise nor any tiredness."

20. The predicament of Abu Talib

Threatened by the new religion the men of the Quraysh approached Abu Talib and said to him, *"O Abu Talib, you are old and we hold you in high esteem. We had asked you to restrain your nephew but you did nothing. By God, we cannot tolerate any longer that our fathers should be denounced, that we should be labeled ignoramuses and frivolous and our gods insulted. Either you must stop him or we will fight both of you, until one of us perishes."*

The old leader of Mecca remained deep in thought, distressed at the rift with his people and their hostility but he was neither willing to desert his nephew surrender give him to his enemies. He went for the Prophet ﷺ and said, *"Son of my brother, your people came to me and threatened me with dire consequences if you continue to preach your religion. Spare my life and yours and do not impose on me a burden greater than I can bear."* The Prophet ﷺ responded *"O my uncle, by God, if they were to place the sun in my right hand and the moon in my left, and ask me to abandon this course, I would not turn from it until God makes it victorious or I perish therein."*

Abu Talib could not bear to look at his nephew's sorrow he said, *"Go where you please and say what you will. By God, I will never deliver you to your enemies."* (Ibn Hisham Vol. I. pp. 265-66)

21. The persecution of the early Muslims

21.1 Bilal Ibn Rabah (r.a)

He was a slave who had embraced Islam. Umayy Ibn Khalaf, his master, used to bring him out at noontime and throw him on his back into the hot sand. He ordered to place a great rock on the chest of Bilal and then he would say to him, *"No, by God, you will lie here till you die or deny Muhammad and worship Al-Lat and Al-Uzza."* Bilal endured the affliction, crying, *"One, One."* Abu Bakr once saw Bilal being tortured by his master. Sensing the servant's conviction, he brought a tougher and stronger black slave in lieu of Bilal's freedom. (Ibn Hisham, Vol. I, pp. 317-18)

21.2 Ammar Ibn Yasir and his parents

They had accepted Islam. Bani Makhzum used to take them out in the full glare of the sun at the hottest part of the day and then take them to task for their faith. If the Prophet ﷺ passed by them, he used to advise them: *"Patience, O family of Yasir, patience. Your destination is Paradise."* They endured all persecutions until Bani Makhzum killed Ammar's mother Sumayyah for she refused to renounce Islam. (Ibn Hisham Vol. Pp. 317-18)

21.3 Mus'ab Ibn 'Umayr

He was the most well dressed young man of Mecca. Mus'ab's mother had brought him up in the life of luxury. He used to put on the costliest clothes perfumed with the best scent and always had his shoes imported from Hadramaut, then famous for manufacturing leather goods. The Prophet ﷺ is reported to have once remarked about him: *"I had not seen any young man in Mecca more handsome and far well-dressed or who had been brought up with more grandeur and comfort than Mus'ab Ibn Umayr."* After becoming Muslim his tribesmen imprisoned him, and remained in fetters until the Muslims first migrated to Abyssinia. When he returned from Abyssinia along with the other refugees, he was completely a changed man. His daintiness and elegance was relinquished in favor of such a rugged simplicity that his mother had to leave him alone instead of confronting him. (Tabaqat Ibn S'ad, Vol. III, pp. 82; Isti'ab, Vol. I, pp. 288)

21.4 The Islam of Hamza

Once, Abu Jahl happened to pass by the Prophet ﷺ near the mount of Safa. He insulted the Prophet ﷺ and heaped all manners of indignities upon him but the Prophet of God ﷺ did not mind at all. After a little while, Hamza returned from a hunting spree with his bow hanging by his shoulder. Hamza was essentially a warrior, the bravest and the most courageous amongst the Quraysh. A servant woman belonging to 'Abdallah Ibn Jad'an told him what had happened to his nephew.

Hamza angrily turned back to the holy Mosque where Abu Jahl was sitting with his friends. Going straight to Abu Jahl, Hamza struck his bow upon his head, saying, *"Would you dare to insult and abuse him when I follow his religion and say what he says?"* Abu Jahl kept quiet while Hamza, returning to his nephew, declared himself a convert to Islam. The Quraysh were put to a great loss by the conversion of a man of unquestionable character and legendary courage. (Ibn Hisham, Vol. I, pp. 291-92)

21.5 Quraysh running scared

As the enmity of persecutors increased, so did the number of the Prophet's followers. The Quraysh were baffled at how to stop the people from taking the Prophet ﷺ and his teachings seriously; at how to make them hold aloof to him and thus finally disregard him.

Mecca was a commercial centre frequented by tribes people from far and near and during the Hajj, or when it is about to draw near, a plethora of them were to come again. The people coming to Mecca had somehow to be kept at a distance from the Prophet ﷺ, lest they should hear his sermons and digest his words, or that they may contemplate or reflect and meditate upon them.

They went to Walid Ibn Al-Mughira, who was old and a man of standing, to seek his advice. He said: *"O people of Quraysh, the time of Hajj has come around when delegations of the Arabs will come here. They have all heard about this man so agree upon a common ground hence you do not contradict one another and each one of you says the same thing."*

Different suggestions were put forward but Walid was not satisfied. At last, he was asked to suggest some way out. Thereupon he said, *"The most convincing thing in my opinion would be that all of you present him as a sorcerer. You should say that he has brought a message through which he creates a rift between fathers and sons, or where brothers fall out from brothers, as well as husbands part ways with their wives and that families break up under his influence."* (Ibn Hisham, Vol. I, p. 270)

22. The slow spread of Islam amongst those from other tribes

22.1 Tufayl Ibn 'Amr al-Dausi

He was a prominent poet honoured by the Arabs. When he came to Mecca, some of the Quraysh warned him against meeting the Prophet ﷺ. They told him, as usual, that Muhammad ﷺ had created dissension among the Quraysh and so he had to be careful lest he should also fall under the Prophet's ﷺ evil spell. Tufayl relates:

"By God, they were so insistent that I decided not to listen or speak to him. I went as far as to stuff cotton in my ears before going to the holy mosque. Accidentally, my eyes captured the Prophet ﷺ who was offering prayer near me. I stood by his side and thus God caused me to hear something of his speech. It was beautiful and noble. I thought, that my mother might curse me, for I am a poet and the connoisseur for nothing good or evil in a speech can elude me. Why should anything prevent me from listening to his speech? If it is good, then I shall accept it, but if contrarily bad, I shall reject it."

He met the Prophet ﷺ at his house where he invited him to accept Islam and recited the Qur'an to him. Tufayl embraced Islam and went back to his tribe determined to preach the faith of God. He refused to do anything with his

household members until they had also acknowledged God and His Prophet ﷺ. All of them became Muslims and Islam spread thereafter in the tribe of Daus.

2.10.4 Abu Dhar Al-Ghifari.

He used to live in the suburbs of Yathrib. News of the Islam reached him and constituted a turning point in his life per se. He travelled to Mecca met the Prophet ﷺ and became Muslim. Despite the Prophet's earnest plea not to divulge his new move, Abu Dhar went directly to the Holy Sanctuary where he publicly declared that he had testified his Islam. The heathens all around hurried and began beating him. He almost died until Al-'Abbas intervened warning against killing someone whose tribe was in full command of the strategic commercial caravan routes leading to Makkah.

23. The migration to Abyssinia

The Prophet ﷺ saw his followers standing up to their convictions in spite of persecutions, and his heart was laden with grief. And since he could do nothing to protect them, he advised his followers to migrate to the country of the Christian ruler, Negus of Abyssinia, who was reputed to be just and kindhearted. It was a friendly country, said the Prophet ﷺ, where the Muslims could stay until such time as God relieved them of their distress.

Thereupon, ten Muslims left Mecca for Abyssinia. This was the first migration in Islam, where Uthman Ibn Maz'un r.a was elected as the leader of this first batch of emigrants. After them J'afar Ibn Abi Talib r.a departed from Mecca, then a number of Muslims followed suit, one after another; some went alone while others took their families with them. A total of eighty-three persons are reported to have fled to Abyssinia. (Ibn Hisham, Vol. Pp. 320-21)

23.1 The Quraysh pursue the Muslims

The news that the Muslims were living in peace in Abyssinia reached Mecca making the Qurayshites all the more restless depressed and discouraged. So they decided to send Abdallah Ibn Abu Rabia and Amr Ibn Al 'As Ibn Wail as their envoys, laden with choicest presents of Mecca for Negus, his nobles and chiefs, to get the persons in exile back from Abyssinia. The agents of the Quraysh first bribed the courtiers of Negus with their presents to espouse their cause before the king, then they presented their gifts to him and said:

"Some foolish young men of our tribe have taken refuge in Your Majesty's country. They have abandoned their own religion but neither accepted yours, and have invented a new faith which neither of us know. Our nobles, (who are their elders and guardians) have sent us to Your Majesty so we could get them back from you, for they are closer to them and that they know their faults."

The bodyguards of Negus who heard this whispered to him in chorus, *"They are correct, surrender the refugees to them."* But King Negus was enraged; he disliked to forsake those who had sought his shelter. He said, *"No, by God, I will not surrender them"*. Thereafter, he summoned the Muslims to his court in the presence of his bishops, and asked the Muslims: *"What is that religion for which you have forsaken your people and neither accepted my religion nor any other?"*

23.2 J'afars portrayal of Islam and ignorance

J'afar Ibn Abi Talib , the cousin of the Prophet ﷺ, then rose to explain and said:

"O King, we were an unenlightened people plunged in ignorance. We worshipped idols, we ate dead animals, and we committed abominations: we broke natural ties, we mistreat our neighbours and our strong exploit the weak. We thus lived that way, until God raised among us a Prophet ﷺ of whose noble birth and lineage, truthfulness, honesty and purity we were aware. He invited us to acknowledge the Unity of God and to worship Him, and to renounce the stones and idols our forefathers and we ourselves used to venerate. He enjoined us to speak the truth, to redeem our pledges, to be kind and considerate to our kin and neighbours; he forbade us to refrain from every vice, bloodshed,

shamelessness, lies and deceit and asked us neither to encroach upon the substance of orphans..... So when they tortured and held us under their tyranny and stood between us and our religion, we fled to your country, having chosen you above others for our refuge. We have come here, O King, to your land seeking your protection and we do hope that we shall not be dealt with unjustly."

Negus listened patiently to J'afar Ibn Abi Talib . Then he asked J'afar if he had something brought by his Prophet ﷺ from God.

J'afar replied in the affirmative. Negus asked him to recite. Thereupon J'afar recited the verses from Surah Maryam. Negus wept until his beard was wet, as the bishop sobbed until their scrolls were moistened with their tears, too.

23.3 The Qurayshite envoys

"Truly, this and what Jesus brought are traditions from the same Heavenly light", said Negus. Then turning to the envoys of the Quraysh he continued, "You may go. By God, I shall never give them up to you."

Now, the shrewd poet Amr Ibn al-'As hurled his last shot and what a deadly tirade at that for he said, "O King, they assert a dreadful thing about Jesus which is even unwholesome to repeat before you." Negus demanded from J'afar , "What do you say about Jesus?" J'afar Ibn Abi Talib replied, "We say about which our Prophet ﷺ has taught us. He was a creature of God and His Prophet, as well as His Spirit and His Word, which was cast unto the blessed Virgin Maryam."

Negus took a straw from the ground and said, "By God, Jesus, son of Mary, does not exceed what you have said by the length of this straw." (Ibn Hisham, pp. 334-38)

24. The Islam of Umar

Fatima bint al-Khattab , the sister of 'Umar, accepted Islam and shortly thereafter, her husband Sa'id Ibn Zayd, too, followed suit. But both kept it a closely guarded secret since they feared the violent inclination of 'Umar's nature. They knew that 'Umar was a zealous adherent of his forefathers' religion and carried a bitter aversion to the new faith in his bosom. Khabbab Ibn Aratt secretly taught the Qur'an to Fatima bint al-Khattab after her conversion.

Umar planned to murder the Prophet ﷺ. He went out with a sword hanging from his neck to find out the house near as-Safa where the Prophet ﷺ and his companions were reported to have assembled. Nu'aym (was a muslim and wanted to stop Umar from carrying out his plan) said "Would it not be better to set your own family in order?" Umar was taken aback. He asked, "And who are they in my family?" Nu'aym replied, "Your brother-in-law and cousin Said Ibn Zayd and your sister Fatima."

Umar immediately hurried on to the house of his sister and attacked his brother-in-law. Fatima rushed in to save her husband, but Umar struck her hard and wounded her.

All this happened abruptly, but now, both husband and wife boldly and openly asserted: "Yes, we are Muslims; we believed in Allah and His Prophet. Do whatever you will."

Umar saw the blood flowing from the wound he had inflicted on his sister; his anger gave in to shame coupled with admiration for his sisters courage. Cooled down, he asked for the manuscript that he had heard Khabbab reading. He said "Show me the manuscript. I want to know what Muhammad has brought." In reality, Umar knew the art of reading and writing. She said to him politely but firmly, "My brother, you are unclean because of your polytheism, and only the pure can touch it." Umar rose and washed himself. His sister then gave him the pages on which surah Ta Ha was written. He had read only a few lines when he exclaimed in amazement, "How noble and sublime is this speech!"

Thereupon Khabbab came out of his concealment and said, "O 'Umar, by God, I hope that Allah would bless you with His Prophet's ﷺ supplication; for I heard him just last night imploring earnestly; "O Allah, strengthen Islam by Abul Hakam (Abu Jahl) or 'Umar Ibn al-Khattab. Now, Umar have some fear of God." Umar then asked Khabbab to lead him to the Prophet ﷺ so that he might accept Islam. (Ibn Hisham, Vol. I, pp. 342-46)

25. The Boycott of Bani Hashim

The spread of Islam among the tribes further aggravated the resentment of the Quraysh. They came together and decided to draw up a decree ostracising Bani Hashim and Bani Abdul-Muttalib. It was decided that nobody should marry the women of these two clans nor give their women to them in marriage; neither should they buy from nor sell to them. Having solemnly agreed to these points, the agreement was put into writing and the parchment was hung in the Ka'ba in order to give it a religious sanction thereby making it mandatory for all.

25.1 The annulment of the Decree

The pitiable condition of the exiles gave rise to a feeling of resentment against the ban confronting the gracious and genial sons of the desert. Hisham Ibn 'Amr Ibn Rabi'a took the initiative to end the boycott. He was amiable and kindhearted, as well as highly esteemed by the Quraysh. He approached some other considerate and well-disposed persons and put them to shame for allowing tyranny to linger on. At last, Hisham, supported by four other persons agreed to stand together till the decree of boycott was cancelled. Then, when the Quraysh had assembled in the sanctuary, Zubayr whose mother 'Atika was daughter of 'Abdul Muttalib, cried out to the people, "O ye people of Mecca, shall we eat and drink while Bani Hashim should die of hunger, unable even to buy or sell? By God I will not take rest until this cruel and unjust decree is torn into pieces."

Abu Jahl tried to intervene but found everybody against him. Mut'im Ibn 'Adiy then went up to tear the document into pieces but discovered that with the exception of the words "In your name, O Allah" the rest of the document had already been eaten up by white ants. (Ibn Hisham, Vol. I, pp. 350-51)

26. Discussion Points: To what degree do the attacks against the early Muslim community in Mecca resemble what is called Islamaphobia?

27. The year of sorrow

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allāh?' Yes! Certainly, the Help of Allāh is near!" (2:214)

In Rajab, the tenth year of the Prophethood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash-Sh'ib. In another version, Abu Talib breathed his last in Ramadan, three days prior to the death of Khadijah r.a.

Only two months after the death of his uncle his wife Khadijah r.a passed away in Ramadan of the tenth year of his Prophethood, when she was sixty-five years old, and he was fifty. Khadijah r.a was in fact a blessing of Allah for the Prophet ﷺ. She, for twenty-five years, shared with him the toils and trials of life, especially in the first ten years of his ministry of Prophethood. He deeply mourned over her death.

When he perceived Muhammad's ﷺ anxiety to convert him Abu Talib said, 'O son of my brother, if I feared not such curses as will fall upon you and the sons of

your father after I am dead, and that the Quraysh would suppose I had submitted from fear of death, I would pronounce it just to please you'.

When Abu Talib was on his deathbed, al-Abbas saw him move his lips and, having bent towards him, said to Muhammad ﷺ, *By Allah! My brother has uttered the phrase which you desired him to speak.* But the apostle of Allah ﷺ replied, *'I did not hear it.'* And Abu Talib died.

After the death of Abu Talib, when the apostle ﷺ began to meet with such persecution from the Quraysh as he never had before, he set out to al-Taif [the nearest city of importance] in search of aid and protection from the Thaqif, in the hope that they would accept the revelation he brought from Allah. He went out to them quite alone. (Ibn Ishaq)

28. Taif

In Shawwal, ten years after receiving his mission, the Prophet ﷺ set out towards At-Ta'if, about 60 kilometres from Makkah, in the company of his freed slave Zaid bin Haritha inviting people to Islam. But contrary to his expectations, the general atmosphere was terribly hostile. Three brothers from the chieftains of Thaqeef — 'Abd Yaleel, Mas'ud and Habeeb — sons of 'Amr bin 'Umair Ath-Thaqafy met the Prophet ﷺ, who invited them to embrace Islam, but they impudently jeered at him and refused his invitation.

"...Is it true that Allah has sent you as a Messenger?" said one of them. *"Has not Allah found someone else to entrust him with His Message?"* said the second. *"I swear by Allah that I will never have any contact with you. If you are really the Messenger of Allah, then you are too serious to retort back; and if you are belying Allah, then I feel it is imperative not to speak to."* said the third.

For ten days he ﷺ stayed there delivering his message to several people, one after another, but to no avail. Wanting to hasten his departure, the people hooted at him and pelted him with stones through the alley-ways. Blood flowed down both his legs; and Zaid r.a, endeavouring to shield him, was wounded in the head.

The mob did not desist until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. There, wearied and exhausted, he took refuge in one of the numerous orchards, and rested against the wall of a vineyard. At a time when the whole world seemed to have turned against him, Muhammad ﷺ turned to his Lord:

"To You, my Lord, I complain of my weakness, lack of support and the humiliation I am made to receive. Most Compassionate and Merciful! You are the Lord of the weak, and you are my Lord. To whom do You leave me? To a distant person who receives me with hostility? Or to an enemy You have given control over my affairs? As long as you are not angry with me, there is nothing for me to worry about. I would, however, be much happier with Your mercy. I seek protection in the light of Your Countenance, which illuminates the heavens and dispels darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Your wrath, or that You should be wrathful to me. And there is no power nor resource, but Yours alone."

28.1 Addas

Seeing him in this helpless situation, some wealthy Makkans, were moved on grounds of kinship and compassion, and sent to him one of their Christian servants with a tray of grapes. The Prophet ﷺ accepted the fruiting said: *"In the Name of the Allah."* The Christian servant 'Addas was greatly impressed by these words and said: *"These are words which people in this land do not generally use."* The Prophet ﷺ inquired of him whence he came and what religion he professed. Addas replied: *"I am a Christian by faith and come from Nineveh."* The Prophet ﷺ then said: *"You belong to the city of the righteous Jonah, son of Matta."* Addas asked him anxiously if he knew anything about Jonah. The Prophet ﷺ significantly remarked: *"He is my brother. He was a*

Prophet and so am I." Thereupon Addas paid homage to Muhammad ﷺ and kissed his hands. His masters admonished him at this act but he replied: *"None on the earth is better than he is. He has revealed to me a truth which only a Prophet can do."*

28.2 The return to Makkah

When he was a short distance from Makkah, he ﷺ retired to Hira' Cave. Whence he ﷺ despatched a man from Khuza'ah seeking his protection before entering Mecca. Eventually Al-Mut'im bin 'Adi, a notable in Makkah, responded to the Prophet's appeal for shelter.

29. Isra and Mi'raj

Night Journey to Jerusalem and then Ascension through the spheres of the heavens occurs according to the majority of jurists is in favour of a date between 16-12 months prior to migration to Madinah. Ibn Al-Qayyim explains:

"The Messenger of Allah ﷺ was carried in body from the Sacred Mosque in Makkah to the Distant Mosque in Jerusalem on a horse called Al-Buraq in the company of Gabriel, the archangel. There he alighted, tethered the horse to a ring in the gate of the Mosque and led the Prophets in prayer. After that Gabriel took him to the heavens on the same horse. When they reached the first heaven Gabriel asked the guardian angel to open the door of heaven. It was opened and he saw Adam, the progenitor of mankind..... Muhammad ﷺ reached the seventh heaven and met Abraham (Ibrahim) (Peace be upon him) and saluted him. The latter returned the salutation and expressed faith in his Prophethood. Then he was carried to Sidrat-al-Muntaha (the remotest lote tree) and was shown Al-Bait-al-Ma'mûr [(the much frequented house) which is like the Ka'bah (Sacred House) encompassed daily by seventy thousand angels, so that the angels who once encompassed it would not have their turn again till the Resurrection]."

He was then presented to the Divine Presence and experienced the thrill of witnessing the Divine Glory and Manifestation at the closest possible proximity. There the Lord revealed unto His servant that which He revealed, and ordained fifty daily prayers for him. On his return, he spoke to Moses that his followers had been enjoined to pray fifty times a day. Moses addressing the Prophet ﷺ said: "Your followers cannot perform so many prayers. Go back to your Lord and ask for a remission in number.".....He went again and again in the Presence of Allah at the suggestion of Moses for reduction in the number of prayers till these were reduced to five only."

30. Islam being introduced to Arabian tribes

30.1 The first Aqabah

When Allah at last decided that the moment had arrived to glorify His prophet ﷺ, and to fulfil His promise to him, the apostle of Allah went forth during the season of pilgrimage, as was his custom, to introduce himself to the Arab tribes, and met a small company of the Khazraj whom Allah had destined for favour.....they said to one another, 'This is the prophet with whom the Jews have threatened us. We must forestall them and join him before they do.' Accordingly they accepted Islam, saying, 'We have left our people, for there is no tribe so divided by enmity and wickedness as they. Perhaps Allah will unite them through you. We shall go to them and urge them to accept your views and this religion, so that, if Allah unites them around you, none will be more exalted than yourself.' Then they returned to their country as believers.' (Ibn Ishaq)

The next year (AD 621), when the season of pilgrimage came again, twelve men of the Helpers met the apostle at the hill of al-Aqaba. *"We pledged that we should not associate other gods with Allah, nor steal, nor commit fornication, nor kill our female children, nor tell lies, nor disobey what was right....."*

30.2 The Reason for Ansaars acceptance of Islam

These tribes were not of the Meccan Qurayshites type for unlike them, the Aus and the Khazraj were kind-hearted and sweet-tempered, immune from the Qurayshite traits of immoderation, stubbornness and vanity, and hence they were responsive, open to reason. The Prophet ﷺ had remarked after meeting one of their deputations: *"The people of Yemen have come to you, and they have the tenderest hearts."* Both these tribes of Yathrib originally belonged to Yemen.

Another reason was that continuous internecine collision had already exhausted both tribes. Distracted by the famous battle of Bu'ath fought a short time ago (about 615 AD), the said tribes were desirous of peace and harmony and wanted to avoid renewal of warfare. them on you, then no other man will be more than honoured as you do."

But the Aus and the Khazraj were neighbours of Yathrib Jews whom they heard talking about the prophets and reciting their scriptures. The Jews often warned them that a prophet was to come in the later times with whom they would ally themselves.

31. The first delegation from Abyssinia

"A group of 40-50 came from Abyssinia to enter Islam with Jafar ibn abi Talib. Abu Lahab wanted to convince them not to, saying "Never have I seen more foolish riders than you. Your people sent you to find out about this man and no sooner do you meet him than you abandon the your religion!" They say peace be upon you. we have no intention of insulting or discrediting you. it is simply that we have chosen this path and you have chosen another. Nor have we done any injustice to ourselves" (Buti, 199-200)

32. Discussion Points: Non-Muslim Friends?

Given the emigration of Muslims to escape persecution to Abyssinia, what understanding can we give to the idea propagated by some that Muslims may not seek the protection or friendship of people of other faiths?

"O you who believe! Do not take Jews and Christians as your friends...." (Al-Ma'dah 5:51)

1. Importance of Context
2. Specific relevance of the text
3. A question of mis-translation

33. The beginning of the Migration from Makkah

As soon as it was clear that their position as a community in Makkah, was untenable, the Prophet started to grant permission to the Muslims to migrate to Madinah.

The pagan Quraysh did everything they could to stop the migration such as creating obstacles along the way of the migrants to prevent their departure, but the Muslims were equally determined not to reconsider their plans. Bent on leaving Mecca at all cost, some, like Abu Salama, had departed alone leaving their wives and children, while others, like Suhayb, had to give up their lifelong earnings before leaving Mecca.

33.1 Preparation to leave Makkah

The migration of Muslims to Madinah frightened the Meccans. For no sooner did they realize that the Prophet ﷺ had already established a base with a large number of adherents in a foreign territory beyond their reach, and if he were also to join them there, then they would be rendered helpless, deprived of all authority over him. They held a council in Dar al-Nadwa where all the chiefs of the Quraysh had assembled to deliberate on the possible solutions of the problem.

They debated and scrutinised the various suggestions and finally decided unanimously that each clan should provide young, courageous and warrior of noble lineage so that all of them fall upon Muhammad ﷺ to jointly kill him. Thus, the responsibility of shedding his blood would lie equally on all the clans, and no single clan whatsoever would then be held responsible for it and so the Prophets tribe would not dare take up a hatchet against all the people. Determined to slay the Prophet ﷺ, the pagans dispersed to execute their treacherous scheme.

However the Prophet ﷺ was warned of their wicked plan by the All-Knowing God and thus, had asked Ali r.a instead to lie on his bed and wrap himself in his cloak, assuring the that no harm would come to him. The shrewd and determined gang stood outside the Prophet's house with drawn swords in their hands prepared to attack the Prophet ﷺ. He ﷺ came out and took a handful of dust. God instantly obscured their eye sight and the Prophet ﷺ went through their ranks, sprinkling the dust over their heads and reciting the surah Ya Sin:

"And we have set a bar before them and a bar behind them, and (thus) have covered them so that they see not." (Qur'an 36:9)

He went through them but nobody was able to see him. (Ibn Hisham)

32.2 The Migration

The Prophet ﷺ came to Abu Bakr r.a and told him that God had given him permission to migrate from Mecca. He exclaimed, *"Together, O Prophet of God?"*; for he was anxious to keep him company. Abdallah Ibn Urayqit was hired by Abu Bakr r.a to act as a guide.

32.3 Returning the trusts

The unbelieving Quraysh of Mecca were bitterly set against the Prophet ﷺ. Yet they were absolutely convinced of his truthfulness, trustworthiness and nobility. If anybody in Mecca apprehended loss or misappropriation of his property, he usually deposited it with the Prophet ﷺ. The Prophet ﷺ had thus a number of things committed to his care. He, therefore, charged Ali r.a to return these to their owners before leaving Mecca.

33.4 Leaving the birth place

The Prophet ﷺ loved Mecca but he valued his faith more. One was a natural feeling of affection and the other an insatiable thirst of soul. We find the two tenderest feelings of human nature articulately expressed by the Prophet ﷺ while leaving Mecca.

"What a Fine city you are and how ardently I love thee. Had my people not exiled me, I would have never settled anywhere save in the city." (Tirmidhi)

33.5 The cave of Thawr

The Prophet ﷺ and Abu Bakr r.a proceeded to the cave of Mt. Thawr. Abu Bakr instructed his son Abdallah to find out the hostile plans and conversations of the Meccans concerning them and then relay these to him. Furthermore, he asked Amir Ibn Fuhayrah, his servant, to cover their tracks with his flock. Asma, his daughter, used to bring food for them at night.

33.6 The celestial assistance

After the two companions had entered the cave, a spider spun its web across the mouth of the cave on a bush at the entrance, concealing the Apostle from those who might look into it. Thereafter came two doves which fluttered over the

cave for some time and then sat down to lay eggs there.

The most critical moment of the world's history, when the fate of mankind hanged by a thread, drew near as the Qurayshite horsemen on the look out for the two fugitives galloping over the desert came to the cave where the two had secluded themselves. The pursuers, who stood debating among themselves at the mouth of the cave, resolved that nobody could be inside it.

Abu Bakr r.a looked over his head. He saw the blood-thirsty warriors of the Quraysh standing at the mouth of the cave. Then he said to his companion with a trembling heart:

"O Prophet ﷺ of God, if anybody steps forward they will see us." "What misgivings have you," replied the Prophet, "about the two with whom the third is Allah?" (Al-Bukhaari, Kitab-ul-Tafsir)

It was as if to remind that at this event, the revelation came down from God:

"When they two were in the cave, when he said to his comrade: Grieve not, indeed! Allah is with us." (Qur'an 9:40)

33.7 Suraqa Ibn Malik

The Quraysh offered a reward of one hundred camels to anyone who brought back the Prophet alive. On the other hand, the Prophet ﷺ spent three nights in the cave and then guided by Amir Ibn Fuhayrah went along the road by the sea-coast. Suraqa Ibn Malik Ibn Ju'shum heard of the price set by the Quraysh on the head of the Prophet ﷺ and hurried after him. As he got near the Prophet ﷺ his horse stumbled three times and he was thrown off each time. Suraqa was now convinced that the Prophet ﷺ was protected against him he called out saying that he was Suraqa Ibn Ju'shum and that he would not inflict any harm to them. (Ibn Hisham, Vol. I, pp. 489-90)

Suraqa is then told: *"Suraqa, how would you feel when you would put on Chosroes' bracelets?"*

And the events took shape exactly in the same way as the Prophet ﷺ had foretold Suraqa r.a. When Persia was conquered and the robe and the bracelets of Chosroes were brought to Umar r.a, he sent for Suraqa r.a and asked him to put them on. (Al-Isti'ab, Vol. II, p. 597)

34. Arrival At Madinah

They continued their journey with the guide until they reached Quba in the vicinity of Madinah. This was Monday, the 12th day of Rabi ul-Awwal. (24th September, 622 A.D.) A new era was indeed commencing, it was from the start of this year that the Islamic calendar of Hijrah is dated.

35. Discussion Points: Living in Non-Muslim lands

35.1 Need for a change - Past and Present

"Indeed God does not change the condition of a people until they change that which is within themselves" (13:11)

This indicates two thing, one related to the past and the other to the future.

Firstly God never removes blessings unless man moves from obedience to disobedience. **Secondly**, God will never change the outward state of humiliation and abasement of a people until they change their inward state (Abu Talib al-Makki, quoted in Agenda, pg vii)

35.2 Why should one emigrate and what are the condition that make it an obligation?

"To make hijrah to something means to move to it from something else.

Technically it is to leave what Allah has forbidden. In Islam, it has come in two forms. The first is leaving from a land of fear to a land of safety and security, as in the two hijrahs to Abyssinia and the beginning of the hijrah from Makkah to Madinah. The second is from the land of kufr to the land of Islam. That was after the Prophet ﷺ was settled in Madinah and those Muslims who were able to emigrated there." (Ibn Hajar, Fath al-Bari, vol. 1, p.16)

There are a number of prophetic traditions that are taken by some to indicate that performing Hijrah is an obligation regardless of the individual context. The most famous is that related in the collection of Imam Tirmidhi.

Jarīr b. ‘Abdullah is reported to have said that the Messenger ﷺ said “I am free from every Muslim who lives amongst the Polytheists.” (Tirmidhi mural; weak according to Abu Hātim al-Rāzi and al-Dāraquṭni; ‘Ilal al-Hadith, Abu Hātim, No. 942)

However the majority of scholars do not give a blanket ruling on this issue, (pointing in part to the weakness of the narration) preferring to advise based upon the logical and rational behind Hijrah itself.

The Companion Fudayk became Muslim and wanted to make Hijrah but his people, who were non-Muslims, wanted him to stay, and promised him that he could practice his religion freely. He met some Muslims who said he had to emigrate. He came to the Prophet ﷺ and said, “O Messenger of God, they claim that the one who doesn’t emigrate is destroyed,”. The Prophet ﷺ replied, “O Fudayk, establish the Prayer, give the poor due (zakat) stay away from sin and live wherever you wish in the land.” (Ibn Hibbān, 4861)

“The lands are the Lands of Allah, and the servants are the Servants of Allah, so wherever you come across good, then stay there.” (Ahmad, 1420)

Also Salman al-Farisi r.a said to Abu al-Darda r.a who had invited him to leave Iraq where he was staying and come to Palestine the Holy land, Salman replied:

“The land never makes someone holy (al-’ard la tuqaddas ahadan), rather what makes men holy are their actions.”

The Glorious Sun - The Sira Reimagined¹

A. Stabilisation Phase

Session 1

Hijra Year 1 - Hijra starts (Muharram/July); Quraysh decide to assassinate the Prophet (26 Safar/9 September); Emigration of Prophet with Abu Bakr (26 Safar/9 September); Leave Thawr towards Madinah (1 Rabi' al-Awwal/13 September); Arrive at Quba (8 Rabi' al-Awwal/20 September) Masjid at Quba established. First Friday prayer performed at valley of Ranuna, after which they arrive in Medina. (12 Rabi' al-Awwal/24 September); Construction of the Masjid al-Nabawi starts (Rabi' al-Awwal/September); Mu'akhah between Muhajirin and *Ansar* (Rajab/January); Constitution of Madinah (Ramadan/March); Permission to fight; Masjid al-Nabawi completed (Shawwal/April); Establishment of Market & Suffa.

Hijra Year 2 - Ashura fast recommended (10 Muharram/14 July); Qibla change (Rajab/January); Ramadan obligated (Sha'ban/February); **Battle of Badr** (17 Ramadan/ 13 March); Death of Ruqaiyyah (Ramadan/ March); Zakat al-Fitr and Eid al-Fitr prayer (1 Shawwal /27 March); Marriage to Aisha (Shawwal/April); Bani Qaynuqa incident (Shawwal / April); Marriage of Ali to Fatima (Dhu al-Hijjah/June); First Eid al-Adha (10 Dhu al-Hijjah/3 June); First Muslim burial at al-Baqi' (Dhu al-Hijjah/June); Zakat is obligated.

Session 2

Hijra Year 3 - Marriage of Uthman and Umm Kulthum (Rabi' al-Awwal/August-September); death of Ka'b b. Ashraf (14 Rabi' al-Awwal/4 September); Marriage to Hafsa (Sha'aban/January); Birth of Hasan ibn Ali (15 Ramadan/1 March); Marriage to Zaynab bint Khuzaimah (Ramadan/February-March); **Battle of Uhud** (7 or 11 Shawwal /23 or 27 March); Hamra al-Asad raid (8 or 12 Shawwal /24 or 28 March).

Hijra Year 4 - Incident of Bir al-Ma'una (Safar/July); Bani Nadir incident (Rabi' al-Awwal/August); First prohibition of wine (Rabi' al-Awwal/August); Death of Prophet's wife Zaynab bint Khuzaimah, (Rabi' al-Thani/October); Birth of Husain (5 Sha'aban/10 January); Marriage to Umm Salama (Shawwal/March-April); Death of Fatima bint Asad.

Post Hijra Year 5 - Khusuf (lunar eclipse) prayer (Jumada al-Thani/October); Marriage to Zaynab bint Jahsh (Dhu al-Qi'dah/April); Bani Mustaliq campaign/ *Ifq* episode (Sha'aban-Ramadan/January); Marriage to Juwayriyah bint Harith; **Battle of the Trench** (Dhu al-Qi'dah/April); Bani Qurayzah incident (Dhu al-Qi'dah /April).

B. Pivotal phase

Session 3

Hijra Year 6 - Drought in Medina and the Prophet's prayer for rain; Lunar Kusuf prayer (Shawwal /March); Departure for Umrah (Dhu al-Qi'dah/March); Visit to Abwa; **Bay'at al-Ridwan and Treaty of Hudaibiyah** (Dhu al-Hijjah/April); Delegation from Bani Khuza'ah & Bani Aslam convert.

Hijra Year 7 - Dispatch of Envoys (Muharram/May); Al-Asham of Abyssinia converts; Zaynab's husband Abu'l-Aas Ibn Rabi'ah converts (Muharram/May); Khaybar starts (Muharram-Safar/May-June); Marriage to Safiyya bint Huyayy; Bazan, the Persian governor in Yemen, converts (Jumada al-Awwal /September); Make-up Umrah (Dhu al-Qi'dah/ March); Marriage to Umm Habibah bint Abu Sufyan; Marriage to Maymuna bint Harith (Dhu al-Qi'dah/March).

C. Embedding phase

Session 4

Post Hijra Year 8 - Khalid b. Walid, Amr ibn Aas and Uthman ibn Talha convert (1 Safar/31 May); Death of Zaynab (Safar/June); The battle of Mu'ta (Jumada al-Awwal/September); Dhat ul-Salasil campaign led by Amr ibn Aas (Jumada al-thani/October); Bani Sulaym and Bani Ghifar enter Islam; Treaty of Hudaibiyah broken (Sha'ban); Departure to Mecca (13 Ramadan/4 January); **Conquest of Mecca** (20 Ramadan/11 January); Bani Makhzum converts; Companions dispatched to destroy Uzza/Manat/Suwa' idols (Ramadan/January); Battle of Hunayn (11 Shawwal/1 February); Taif campaign (Shawwal/February); Prophet's Umrah (19 Dhu al-Qi'dah/10 March); Birth of Ibrahim (Dhu al-Hijjah /March - April).

Hijra Year 9 - Conversion of the Bani Tamim and Bani Asad (Muharram/May); *Zakat* officials are sent to the tribes (Muharram/April-May); Funeral prayer of al-Asham (Rajab/October); Tabuk campaign (Rajab/October); Dihya b. Khalifa is sent from Tabuk to the Byzantine emperor Heraclius for the second time; Umm Kulthum dies; The Christian tribe Bani Taghlib arrives in Medina; Ka'b b. Zuhayr converts; Destruction of Masjid al-Dirar; Himyar Kings convert; Abu Sufyan and Mugirah b. Shubah sent to demolish Lat; Death of Abdullah b. Ubayy (Dhu al-Qai'dah/February); Hajj of Abu Bakr; Ali sent with Sura al-Tawba (Dhu al-Qi'dah-Dhu al-Hijjah/March)

¹ The content for day one 'Radiant Moon' follows the format of english *Sira* book 'The Prophet's Biography' derived from the classical sources, which are then referenced in the course notes. Quotes from the 'Sirah of Ibn Ishaq' have followed the abridged translations of Edward Rehatsek and Guillaume with changes if deemed necessary. Content for day two 'Glorious Sun' copyrighted and referenced as it appears in the notes.

Session 5

Hijra Year 10 - Najran delegation; Prophet reviews the Quran twice (Ramadan/December); Ibrahim's death (29 Shawwal/27 January); Departure for Hajj (26 Dhu al-Qi'dah/23 February); **Farewell Sermon** (9 Dhu al-Hijjah/7 March); Rayhana bint Sham of Bani Nadir, the Prophet's wife, dies.

Hijra Year 11 Roman conquest army of Usama ibn Zayd conscripted (Safar/May); The Prophet falls ill (27 Safar/24 May Sunday); Prophet Muhammad dies (12 Rabi' al-Awwal/June).

Muharram; Safar; Rabi' al-Awwal; Rabi' al-Thani; Jamad al-Ulah; Jamad al-Thaniyya; Rajab; Sha'ban; Ramadan; Shawwal; Dhul Qa'dah; Dhu'l Hijjah.

A. Stabilisation Phase

Session 1

1. The Mosque of Quba

The Prophet ﷺ stayed for four days in Quba where he laid the foundation of a mosque. He left Quba on Friday; the time for Friday prayers found him among the clan of Banu Salim b. 'Auf where he performed the prayer in their mosque. This was the first Friday prayer offered by the Prophet ﷺ in Madinah at the foot of the valley called Ranuna. [Ibn Hisham, Vol. I, pp. 494]

During its construction, Ammar ibn Yasir was carrying two large bricks and his entire body was covered in dust. He joked "Oh Prophet ﷺ they are killing me by giving me two stones and they are only carrying one stone". The Prophet ﷺ smiled and said "Son of Sumayah! they are not killing you. Rather the people who will kill you will be 'the group that has transgressed (baghiyah)'".

2. Aus and Khazraj

The Khazraj consisted of four clans: Malik, 'Adiy, Mazin and Dinar, all co-laterals to Banu Najjar. Banu Najjar took up residence in the central part of the city where the Prophet's mosque now stands. The Aus, who have settled in the fertile, arable lands were the neighbors of the more influential and powerful Jewish tribe. The lands occupied by Khazraj were comparatively less fertile and they had only Banu Qaynuqa as their neighbors. (Makkah wal Madinah, p. 311).

At conquest of Mecca, the Ansar had 4000-5000 men, and the population is around 20,000 people in Yathrib.² Aus land owners and businessmen, Khazraj were more agricultural.

The Jews of Madinah are probably Karaites (Jews who directly follow the Tawrah) since they came from the expulsion from Palestine in 100CE and not Rabbinical Judaism which began around 500CE³, and there are around 6000 Jews in city.

3. Arrival in Madinah

Many in Madinah had never seen the Prophet ﷺ and did not know which of the two was he. They crowded round both, but, Abu Bakr realized this. He rose up, stood behind the Prophet ﷺ shielding him with a piece of cloth from the sun, and thus the doubts of the people dissipated. (Ibn Hisham, Vol. I, p. 492)

"I never saw a day more graceful and radiant than the day when the Prophet ﷺ came to us."

4. The first sermon in Madinah

'Send good works ahead of you for the benefit of your souls When one of you is snatched off by death your Lord will say unto you - for there will be no interpreter or chamberlain between you and Him - "Has not my apostle come and preached to thee? I have given thee possessions, and bestowed benefits upon thee! What hast thou sent ahead for thy soul's reward?" Then you will look to the right and to the left, but will see nothing. And you will look forward and see nothing but hell! 'But he who can give even a little piece of date, and does so, to shade his countenance from the fire of hell; and he who has nothing to give, let him shield himself by means of the Good Word. For good is rewarded from tenfold to seven hundred fold! Peace be unto you, and the mercy and blessing of God!' [Sirah Ibn Ishaq]

5. The Construction of the Mosque

Many tribes and families welcomed him and invited him to their houses, but he ﷺ replied, 'Allow my camel to go where because she is guided by God.' [Sirah Ibn Ishaq]

6. Abu Ayyub Ansari

"O Prophet of God, who is as dear to me as my father and mother; I dislike and think it sinful that I should be above you and you below me." He replied, "It is more pleasing to us and to those who visit us, that we should be in the lower part." Accordingly the Prophet remained beneath and I above. [Sirah Ibn Ishaq]

7. Mu'akha - Brotherhood

This began from Hijrah but continued for the full Sira. Ja'far ibn Abi Talib came to Madinah in the 7th year of the Hijrah but still the Prophet ﷺ did his Mu'akha with an Ansari.

² A good rule of thumb for ancient populations is that if you know the male population then triple it to get total population. 2000 men and 6000 altogether.

³ BCE/CE means Common era (before common era and Common era ie after birth of Christ), is the politically correct form of BC/AD (Before Christ/after birth of Christ)

'Brotherhood-in-faith was holding subordinate every distinction of race and kindred and supporting the Islamic precept: none is superior to the other except on the basis of piety and God-fearing.' [Fiqh As-Sirah, Al-Ghazzali, p140,141]

8. Constitution of Madinah

1. Muslims. They will unite against anyone who does wrong even if its one of our own; Anyone can give 'dhimma' to others; Every sub-tribe will be left with their own responsibilities they had before Islam.
2. Jews. They shall take care of their own disputes, affairs, blood money; Between the two shall be mutual support if they are being fought.
3. Pagans. These clauses shows there were still pagans in Madinah. They cannot support the pagans in Makkah or defend them.
4. Everyone [Mention of 40/50 sub-tribes]. Madinah is now a haram for everyone.

9. Building market

"...this is not a market for you" & "...this is a market for you so let it not be diminished and let no one tax on the people".

10. The change of Qiblah

Surah Baqarah was the first surah to be revealed in Madinah. It mentions Badr, the change of Qiblah and the Bani Israel. The change is announced early morning and news reaches masjid 'Qiblatayn' at Asr prayer. The Prophet's ﷺ overtures of friendship and shared traditions are rejected by the Jews and it becomes clear that these tribes will work to undermine the new presence in Madinah.

11. The Battle of Badr

"Permission is given to those who fight because they were wronged -- surely God is able to help them --who were expelled from their habitations without right, except that they say 'Our Lord is God.' Had God not driven back the people, some by the means of others, there had been destroyed cloisters and churches, oratories and mosques, wherein God's Name is much mentioned. Assuredly God will help him who helps Him - surely God is All-strong, All-mighty[(22): 39-40]"

11.1 Background of the Battle

'Muhammad has gathered his companions to attack you and your caravan.' Greatly alarmed, he sent off a messenger named Damdam to Mecca to call out the Quraysh to protect their goods and to warn them of the threat of Muhammad and his companions. When Damdam arrived in Mecca he cut off the nose of his camel, turned its saddle back to front, and rent his own shirt, all to indicate the alarming news he brought. "Quraysh! Your merchandise! It is with Abu Sufyan. The caravan is being intercepted by Muhammad and his companions. I cannot say what would have happened to them. Help! Help!" [Ibn Ishaq]

11.2 Reasons for attacking the caravan of Abu Sufyan

"Did the Prophet ﷺ ever intend to raid the caravan? In Ibn Hisham, in the account of the Tabuk expedition, it is stated that the Prophet on that one occasion did not hide his real objective. The caravan was the pretext in the campaign of Badr; the real objective was the Makkah army." [Pickthall, Introduction to the Quran]

11.3 The Quraysh arrive at Badr

All the clans of Quraysh gave their consent for war except Banu 'Adi. Soon 1300 soldiers including 100 horsemen and 600 mailed soldiers with a large number of camels, was clamoring to proceed to fight the Muslims. [Tabari, Tarikh al-Umam wa l-Muluk, 2/430] On the way the Makkans received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims. On receiving Abu Sufyan's message, the Makkah army showed a desire to return home. Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities.

'We shall stay there three days, slaughter cattle, feast the people, drink wine, and be entertained by singing-girls. All Arabia will hear of us, of our march, of our festivity, and they will respect us ever afterwards! Therefore, let us proceed.'

11.4 The Prophet's consultation (shura')

The Prophet ﷺ apprised his men of the gravity of the situation and asked for their advice. Abu Bakr was the first who spoke on the occasion and assured the Prophet ﷺ of the unreserved obedience to his command. 'Umar was the next to stand up and supported the views expressed. Then Miqdad bin 'Amr got up and said:

"O Messenger of God! Proceed where God directs you to, for we are with you. We will not say as the Children of Israel said to Moses (peace be upon him): "Go you and your Lord and fight and we will stay here;" Rather we shall say: "Go you and your Lord and fight and we will fight along with you. By God! If

you were to take us to Bark Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it." [Tabaqat I. Sa'd, 3.162]

Sa'd bin Mu'adh of Bani Aus stood and said: *'By God, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do it most readily and not a man would falter...'* [Waqidi, Maghazi, 1.48-9]

11.5 The Muslim army at Badr

God's Messenger, ﷺ positioned his army in the upper part of the valley overlooking Badr, and divided them into three parts. The central force consisted of the leading figures among the Emigrants and Helpers, with Mus'ab ibn 'Umayr carrying the standard. The flanks were commanded by 'Ali and Sa'd ibn Mu'adh.

"The Muslim army was made up of 300-317 men, 82-86 Emigrants, 61 from Aws and 170 from Khazraj. They were not well-equipped nor adequately prepared. They had only two horses belonging to Az-Zubair bin Al-'Awwam and Al-Miqdad bin Al-Aswad Al-Kindi, 70 camels, one for two or three men to ride alternatively. The Messenger of God ﷺ himself, 'Ali and Murthid bin Abi Murthid Al-Ghanawi had only one camel. [Rahiq al-Makhtum]

11.6 Setting up camp

Al-Habbab ibn Mundhir asked the Prophet ﷺ: *'Has God inspired you to choose this very spot or is it stratagem of war and the product of consultation?'* The Prophet ﷺ said, *"It is stratagem of war and consultation."* He replied: *"This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water."*

Wahy or Ijtihad? - Habaab ibn al-Mundhir's question is a rare situations where he ﷺ was asked if his decision was out of *Wahi* or *Ijtihad*. Another example is when Barirah was freed, the Prophet ﷺ saw her husband crying after her seeking to remain with her. So he ﷺ said to her *"Why don't you take him back?"* She asks *"Are you commanding me or is it just a suggestion [...] for I have no need of him"*

A night of serenity - *"(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the evil suggestions of Satan, and to strengthen your hearts, and make your feet firm thereby."* [Al-Qur'an 8:11]

'Usayd Ibn Hudayr said 'Let me take retaliation. The Prophet ﷺ said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted!' [Abu Daud, 5205]

'God! these are the haughty and conceited; they have come defying God and His Messenger. "God! The conceited and haughty Quraysh are already here defying You and Your Messenger. God! I am waiting for Your victory which You have promised me. I beseech You God to defeat them ." [Sahih Al-Bukhari 2/568]

11.7 The first duals

The battle began with duals. At the frontline of the Quraysh were 'Utba ibn Rabi'a, his brother, Shaybah, and his son, Walid. They challenged the Muslims to single combat. Three young men of the Helpers went forward against them. *'We will not fight with the farmers and shepherds of Madinah,'* 'Utba shouted out of an arrogance which would cause their perishing. This was, in fact, what God's Messenger expected. He ordered 'Ali, Hamza and 'Ubayda ibn Harith to go forth for single combat. Hamza advanced against 'Utba and killed him. 'Ali killed Walid with two blows. 'Ubayda, who was old, marched against Shaybah. They exchanged blows, and the sharp edge of Shayba's sword struck 'Ubayda's knee and cut it. However Hamza and 'Ali rescued him from Shayba. They killed Shaybah and carried 'Ubayda away. [I. Hisham, 2.277]

11.8 "And you threw not when you did throw but God threw." [8:17]

Ibn 'Abbas said: "While on that day a Muslim was chasing the enemy and he heard over him the swashing of a whip and the voice of the rider saying: 'Go ahead Haizum'. He glanced at the polytheist who had fallen. The Helper came to the Messenger of God and related that event to him. The Prophet ﷺ replied: 'You have told the truth. This was the help from the third heaven.'" [Sahih Muslim 2/93]

The great tyrant Abu Jahl, however, on seeing the adverse course of the battle, tried to stop the tidal wave of the Islamic victory by nerving the polytheists and encouraging them by all means available and adjuring them by *Al-Lat* and *'Uzza*, but he was deserted and left by himself on his horse waiting for death at the hand of two youth from the Ansar. 'Abdullah bin Mas'ud found him on the verge of death breathing his last. He stepped on his neck addressing him:

"Have you seen how God has disgraced you?'. 'I am not disgraced. I am but a man killed by his people on the battlefield." And then inquired "Who has won the battle?" Ibn Mas'ud replied "God and His Messenger." Abu Jahl then said with a heart full of grudge "You have followed difficult ways, you shepherd!"

The Quraysh sustained heavy casualties, seventy were killed and a like number taken prisoners. Almost all the leaders of the Quraysh, including Abu Jahl, Walid ibn Mughira, 'Utba ibn Rabi'ah, Umayyah ibn Khalaf were killed. Prior to the battle, God's Messenger had indicated the spots where they were killed. On the third day, the Messenger of God ﷺ went out to look at the slain polytheists, and said:

"What an evil tribe you were as regards your Prophet, you belied me but the others have believed; you let me down while the others have supported me; you expelled me, whereas the others have sheltered me." [...] Would it not have been much better for you if you had obeyed God and His Messenger? Behold, we have found that our Lord's promise do come true; did you (also) find that the promises of your Lord came true?" Thereupon, 'Umar bin Al-Khattab said: "O Messenger of God! Why you speak to bodies that have no souls in them?" The Prophet ﷺ answered: "By Him in Whose hand is Muhammad's ﷺ soul! You do not hear better what I am saying than they do." [Ibn Ishaq]

11.9 Prisoners of war.

73 prisoners of war captured were and they were kept in order to solicit ransom fees. However the Qur'an was later to be revealed suggesting a surer course of action. *"It is not appropriate any prophet has prisoners of war until he establishes their authority in the land"*. This indicates that forgiveness borne from weakness is not be effective. The clearer decision would have been to execute to stop further bloodshed, though al-Nadr ibn Harith and Uqbah ibn Abi Mu'ayt were executed - the only time PoW's are executed in Sira. Suhail ibn Amr was cared for by Prophet ﷺ. Abbas was ransomed for 4000 dinars after having told the Prophet ﷺ *"I don't have any money" ... "Where is that money you and Umm Fadl hid on such and such a day?... I swear by the One Who has sent you, you are the messenger of God for no one knew this"*.

A result of Badr is that hypocrisy becomes a clear phenomina, since you couldn't sit on the fence after the battle of Badr. The actions of the *munafiqun* come to fore at Uhud by actions of Abdullah ibn Ubayy.

11.10 Divine predictions

Badr corresponds with the Romans under Heraculus overcoming the Persians under Khosrau II. This is predicted in the Qur'an in the chapter of the Romans, with indications of this corresponding with Badr.

1. Alif Laam Meem 2. The Byzantines have been defeated 3. In the lowest land. But they, after their defeat, will overcome. 4. Within three to nine years. To God belongs the command before and after. And that day the believers will rejoice. 5. In the victory of God.

13. Reaction in Makkah

The news was conveyed in Makkah by Al-Haysaman Al-Khuza'i, who told them how their nobles were killed. People there did not believe him at first Abu Lahab could not contain himself and gave vent to his feelings of resentment in beating Abu Rafi', a Muslim convert slave. Umm Al-Fadl struck Abu Lahab with a log and cracked his head. He eventually died of an infection and was left three days unburied.

The fallout from Badr & Banu Qaynuqa

The Jewish tribes around Madina were now not inclined to honour the agreements they had concluded with God's Messenger after his Emigration from Makkah. In particular, the chief of Banu Nadir, Ka'b ibn Ashraf, went to Makkah personally and recited stirring elegies for the Makkans who had been slain in Badr. A few months after the Battle of Badr, a Muslim woman was indecently treated by some Jews of Banu Qaynuqa. In the fighting that followed a Muslim and a Jew were killed. As a result they were expelled from Madinah. When God's Messenger ﷺ reproached them for this shameful conduct and invited them to remain faithful to the obligations of the treaty they had concluded with him, they threatened him, saying:

'Do not be misled by your encounter with a people who had no knowledge of warfare. By God, if we were to wage war against you, you would know that we are the men of war.' [Ibn Hisham, 3/58]

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Anti-Muslim Trope: Islam is inherently violent
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A. Stabilisation Phase

Session 2

1. Ka'b ibn al-Ashraf's end

After Badr, Ka'b ibn al-Ashraf, a leader of Banu Nadir, described as a poet, rich and handsome is put to death mainly due to a treaty he attempted to strike with Abu Sufyan post-Badr. The Prophet said ﷺ 'He has openly assumed enmity to us and speaks evil of us and he has gone over to the polytheists and has made them gather against us for fighting' [Al-Zurqani, *Sharh al-Muwaahib*, V2, 10-12]

2. Discussions before Uhud

The women of Quraysh were mourning over their warriors killed at the Badr and encouraged them to wage war on the Muslims. Within a year they attacked Madinah again with an army of three thousand, including 700 in coats of mail and 200 cavalry.

"The army was led by Abu Sufyan, and halted on a hill in the valley of Qanat near Medina. When the apostle of God ﷺ heard of this he said, 'By God, I have had a favorable vision. I have seen cows, and a notch on the blade of my sword; and in the vision I thrust my hand into a strong coat of mail which represents, I believe, Medina.' Then he ﷺ told his followers, 'If you think it proper to remain in Medina and leave the enemy where they are, it will be well; for they will either remain in their position, which is a bad one, or come in to us and we shall fight them in the town.' [Ibn Ishaq]

'Come out with us against these enemies lest they take us for cowards and weaklings.' Others said, 'Remain in Medina. Do not go out to them. If they enter Medina, our men will fight them face to face, whilst our women and children throw stones upon them from above; and, if they retreat, they will retreat as disgraced as they came.' But the people who wished to rush out and meet the enemy did not cease to importune the Apostle ﷺ until he entered his house and donned his armour." [Ibn Ishaq] 'It does not befit a Prophet to take off his coat of mail after he has put it of'. [Ibn Hisham, 3/668]

3. The Battle on Mt. Uhud

*"If you fight (bravely), we will embrace and unfold mats to welcome you.
But if you flee from the battlefield, we leave you,
Desert you and no more love you." [Hind Bint Utbah]*

God's Messenger ﷺ, accompanied by a thousand warriors, left Madina for Uhud. However, half way to the destination 'Adbullah ibn Ubayy broke away along with his three hundred men. [Ibn Hisham] The standard of God's Messenger ﷺ was again in the hands of Mus'ab ibn 'Umayr. Zubayr ibn 'Awwam commanded the cavalry while Hamza was given charge the infantry on the ground.

*'Who would like to have this sword in return for giving its due? Abu Dujana asked: 'What is its due?' It is to fight with it until it is broken, the Prophet answered. Abu Dujana took it'. [Musnad, 3.123] Encountering Hind, the wife of Abu Sufyan, he was about to kill her but, 'in order not to sully the sword given by the Prophet ﷺ with the blood of a woman', spared her. [Haythami, *Majma' al-Zawa'id*, 6.109.]*

3.1 Fifty archers

"If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you." [Sahih Al-Bukhari, the Book of Jihad 1/426]

When the enemy began to flee the battlefield, the Muslims occupied themselves with the spoils. The archers under Adbullah ibn Jubayr's command saw others collecting the spoils of war, and said to themselves. 'God has defeated the enemy, and our brothers are collecting the spoils. Let us go and join them.'

Only a few remained at their posts. Khalid ibn Walid, rode with his men around Uhud and attacked the flank of the Muslim army through the pass. 'Adbullah ibn Jubayr's depleted forces tried unsuccessfully to resist.

3.2 The martyrdom of Hamza

"Hamza also fought valiantly on that day. But one of the Quraysh had instructed his slave Wahshi, who was an Abyssinian and skilled in throwing the javelin, that he must kill Hamza in the battle. 'If you kill Hamza, the uncle of Muhammad, in revenge for my uncle who died at Badr, you will be free.' While Hamza was engaged in battle with another man, Wahshi said: "Then I balanced my spear and shook it till I was content with it, then I speared him and it went down into his stomach and issued out between his legs. He attempted moving towards me but he was overcome by his wound. I left him there with the spear in his entrails till he died." [Sahih Al-Bukhari 2/583; Ibn Hisham 2/69-72]

3.3. Taking a bullet for the Prophet ﷺ

Ibn Qami'a killed Mus'ab ibn 'Umayr, the standard-bearer of God's Messenger, who resembled God's Messenger in build and complexion. This led Ibn Qami'a to announce that he had killed the Messenger ﷺ.

"Utbah bin Abi Waqqas pelted him ﷺ with stones. One of the stones fell on his ﷺ face. His lower right incisor was injured. His lower lip was wounded. He ﷺ was also attacked by 'Abdullah bin Shihab Az-Zuhri who cleaved his forehead. 'Abdullah bin Qami'a (Qami'a means 'a humiliated woman'), who was an obstinate strong horseman, struck him violently on his shoulder with his sword; and that stroke hurt the Messenger of God ﷺ for over a month — though it was not strong enough to break his two armours. He dealt a heavy blow on his cheek. It was so strong that two rings of his iron-ringed helmet penetrated into his holy cheek. "Take this stroke from me, I am Ibn Qami'a." He said while striking the Messenger with his sword. The Messenger of God ﷺ replied — while he was wiping the blood flowing on his face: "I implore Allâh to humiliate you." [Fath Al-Bari 7/373, 366]

Some Muslim women hastened to the battlefield. Of them, one from Banu Dinar called Sumayra had lost her husband, father and brother, but she was asking about God's Messenger ﷺ. When she saw him, she said: *'All the misfortunes mean nothing to me as long as you are alive, O God's Messenger!'* [I. Hisham, 3.99.] Another one, named Umm 'Amarah, fought before the Messenger so heroically that the Messenger said about her: *'Whenever I looked to the right or left I saw her fighting in front of me.'* [I. Sa'd, Tabaqat, v8. 413–5]

"Anas Ibn Malik relates that on the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw Aisha daughter of Abu Bakr and Umm Sulaym, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, 'carrying the water skins on their backs'). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people." [Sahih Bukhari, Kitab al-Jihad wal-Siyar]

The first man who recognized the Prophet ﷺ after the rumour spread that he had been killed, was Ka'b [ibn Malik]; 'I recognized his eyes under the helmet, and I shouted with my loudest voice "O Muslims, rejoice! Here is the apostle of God!" But he ﷺ beckoned to me to remain quiet.' [Ibn Ishaq]

Many were seriously wounded; some were even unable to stand and were carried by their friends. At this highly critical moment, they girded up their loins and were prepared to lay down their lives at the behest of God's Messenger ﷺ.

3.4 In the aftermath of Uhud

"When Abu Sufyan decided to leave the field of battle, he climbed to the mountain and cried aloud, 'The day is decided; victory goes by turns — today in exchange for the day of Badr! [...]' 'Some of your dead have been mutilated, but I am neither pleased nor dis-pleased, I neither forbade it nor commanded it. We shall meet at Badr next year [...]. Of the Muslims who fought on the day of Uhud, sixty-five were martyred; and twenty-two infidels were slain on that day.' [Ibn Ishaq]

God's Messenger ﷺ, fearing the Makkans may return and launch an attack on Madinah, ordered those who had taken part in the Battle of Uhud to gather and pursue them in what became known as the Hamra al-Asad expedition. Some people appointed by Abu Sufyan, tried to discourage the Muslims to go forth and this is quoted in the Qur'an: *'The people have gathered against you, therefore fear them,' this only increased them in faith, and they answered: 'God is sufficient for us; what an excellent Guardian He is!'* (Al 'Imran, 3. 173). [I. Hisham, 3.120–1]

4. Reflections on Uhud

"If a wound touches you, a like wound already has touched the heathen; such days We deal out in turn among men, and that God may know who are the believers, and that He may take witnesses from among you; and God loves not the evildoers" [3:138-140]

4.1 Uhud lessons

1. The Prophet ﷺ not taking his armor after wearing it is indicative of the category of *khas'ais*.
2. Wisdom of the older sahabah and overzealousness of youth.
3. The status of shura
4. Absence of post-event vindictiveness

5. Expulsion of Bani Nadir

Most historical sources concur that this was in retaliation to an assassination attempt while the Prophet ﷺ was at the habitation of Bani Nadir's seeking their share of the blood money for two people mistakenly killed

in the aftermath of *Bir al-Ma'unah*. The Prophet ﷺ was informed of their intent from a recent convert of their tribe. Others state that the reason for the expulsion was essentially the same as that of Bani Qaynuqah.

6. Marriage to Zaynab

Originally named Barraah, she was married to Zayd bin Harith by the Prophet ﷺ, though both her and her brother showed some reservations, *"I am the widow of a Qurayshi and you want me to marry Zaid?"*

Aishah: "I have never seen any women more righteous than her; more fearful of God; more truthful in speech; more caring with her family; more generous in charity; more vigorous in her efforts to come closer to God, except she had a quick temper that would go away quickly."

6.1 Quran:

'And when you said to the one on whom God bestowed favor and you bestowed favor, 'Keep your wife and fear God,' while concealing in yourself what God is to disclose. And you feared the people, while God has more right that you fear Him. So when Zayd had no longer any inclination for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons...' [Ahzab:37]

6.2 Hadith books:

Imam Ahmed's teacher Mu'ammal ibn Ismail relates from Hammad ibn Zayd from Thabit from Anas ibn Malik that the Messenger ﷺ came to the house of Zaid and saw Zainab there. At this point Mu'ammal (the sub-narrator in the *isnad*) says *'I do not know whether Anas said the next statement or whether it was inserted by my teacher Hammad' << so something entered his ﷺ heart.>>* Zaid came complaining to the Prophet about her conduct, but the Prophet ﷺ said *'Hold onto your wife and fear God'*.

6.3 Sirah books

Opinion 1: He hid his desire for her and therefore the Prophet ﷺ wanted Zaid to divorce her but he remained silent because of what people would say.

Opinion 2: Another understanding is mentioned in Dala'il an Nubuwa of al-Bayhaqi. Zaid al-Abidin, asks someone, *"What does Hasan al-Basri say about this verse?" The person says "I told him what he said about the verse"... "No - rather God had informed the Prophet ﷺ that Zainab would become his wife."*

The latter appears to be better as [1] the verses were there to legislate on the issue of *maqasid* of family relating to adoption. The Quran clearly states as much *'We married her to you in order that there not be upon the believers any barrs concerning the wives of their adopted sons...'* [2] due to the tafsir rule that gives precedence to honoring the prophetic station. Al-Baghawi comments: *"and this is more befitting and more appropriate for the station of the prophets"* [3] He ﷺ knows her so how could he all of a sudden be struck by her appearance? [4] Al-Baghawi > God says *'You hid in your heart that which God would make open'* and that is *'We married you to her'*, which would break the taboo of adoption rules in Arabia.

7. Banu al-Mustaliq/Al-Muraysi

This takes place towards the Red sea area, north of Jeddah against the tribe of al-Harith ibn Abi Dirar. His daughter is captured and comes into the lot of Thabit Ibn Qays. Expected victory meant hypocrites participated, including Abdullah ibn Ubayy. On the trip the hypocrites manipulated every small disputes: A young Ansari and Muhajir had minor skirmish over water which came to blows. Abdullah ibn Ubayy then shouts out *'fatten your dog only so that it will come back and bite you'*. Zaid ibn Arkam told the Prophet ﷺ of this but he took Abdullah ibn Salul's word for it, and Zaid became depressed.

Umar RA said *"let me strike his neck!"*, but the Prophet ﷺ said *"Leave him, don't kill him - I do not want the people to say that Muhammad kills his own companions"* Due to the argument ignited by Abdullah Ibn Ubayy, the army was ordered to a 20 hours march towards Madinah. Abdullah ibn Ubayy ibn Salul and the hypocrites were right at the back of the army and the entire Surah Munafiqun is revealed.

8. Slander of Aisha

Aisha said *"that was when the rumours began to be spread by Abdullah ibn Ubayy"*, then by three sahabah: Mistah (Aisha's second cousin), Hamna bint Jahsh⁴ (Zaynab ibn Jahsh's sister) and Hasani bint Thabit.

Umm Mistah, Aisha's aunt coming back from a call of nature with her, and Umm Mistah falls over and says *"Curse my son."* Up until this point she was unaware of the allegations. Aisha said, *"The only wife who genuinely rivaled me was Zainab"*. But *"As for Zainab, her deen protected her"*. Despite the actions of her sister, Zainab said *"I will not cause my eyes and ears to fall into sin, walahi I only know good of Aishah"*.

⁴ She was married to Musab ibn Umayr then Talha ibn Ubaydillah

Hamana, Hasan and Mistah were whipped 80 times for this as punishment for spreading the rumor. As for the hypocrites they were let off. The revelation exonerating Aisha came after one month.

9. Aftermath of Banu al-Mustaliq - The Jealousy & Truth of Aisha

Aishah: "As soon as I saw her, I hated her, because I knew the prophet PBUH would see in her what I am seeing" VS Aishah: "I don't know of any lady who brought more blessing to her tribe than Juwayriyya"

Juwayriyya said, "I am the princess of my tribe; I've arranged to free myself so help me in this matter". So the Prophet ﷺ said "What if I give you something better? I will free you myself and marry you."

Al-Harith came to Madinah to ask for his daughter. The Prophet ﷺ said, "It is her decision - she can go back if she wants". She choose to remain and he converts. The Ansar, seeing that she has married the Prophet ﷺ, free her tribe.

10. The Battle of the Trench

A number of Jews went to the Quraysh in Mecca and invited them to wage war against the apostle of God ﷺ saying, 'We shall aid you against him until we wipe out him and his followers.' The Quraysh replied, 'You are the possessors of the first scripture; tell us whether our religion is better than his?' They said, 'Your religion is better than his, and you are nearer to the truth than he.' Then the Quraysh were encouraged to accept the invitation to fight against the apostle of God ﷺ, and the Jews went to the Ghatafan and invited them to wage war also, saying they would aid them, and that the Quraysh had already consented to fight." [Ibn Ishaq]

The Messenger ﷺ came to know of the gathering of confederates and consulted with his Companions. It was their unanimous view that they should remain in Madinah and fight. Salman al-Farisi suggested digging a trench around the city. The Messenger ﷺ divided the Muslims into groups of ten and told them to compete with each other to hasten the ask. [Ibn Hisham, 3:230; Ibn Kathir, al-Bidaya, 4:116.]

10.1 Salman al-Farisi

Salman's ransom from slavery was to plant 100's of date palms that grow to fruition. This would usually take years but the Prophet ﷺ himself went and laid every single seedling himself and in a few years he was free.

What leads to the difficulties during the siege? No preparation; no longer able to indulge in commerce; food storage low due to coming out of winter; A siege lasting 40 days; 20,000 enemies outside and possibly 2,500 inside (Bani Quraydha); Digging a 3km ditch.

10.2 Miracles

'We were working with the apostle ﷺ in the Ditch, and I had with me a small lamb which was not very fat; [...] I wanted him to come alone, but when I had uttered the words, he ordered a crier to shout, "Follow the Messenger of God." Then I said to myself, "To God we belong and to Him we must return....'

Salman al-Farisi told how 'I was digging in a portion of the Ditch and found it hard. The Messenger ﷺ was near me, and when he saw how troublesome the spot was, he came down, took the pick-axe from my hand, and struck the soil thrice. Each stroke brought forth a spark. Then I said, "Thou art to me as my father and mother, Messenger of God! What was this lightning I saw under the pickaxe when thou struck the soil?" He asked, 'Did you see it, Salman?' and I said, "Yes." He told me, "The first spark means that God has promised me the conquest of Yemen; the second that God has granted me the conquest of Syria and the West; and the third that God has bestowed upon me victory over the East." [Ibn Ishaq]

10.3 Madinah under threat.

"When they came against you from above and from below, and when your eyes swerved and your hearts reached your throats, while you thought thoughts about God; there it was that the believers were tried, and shaken most mightily." [33:10-11]

The allies advanced at Madinah in the hope of destroying the Muslims on an open battlefield. However, when they faced this new strategy, and numbering around 20,000, they camped near the ditch.

"When the difficulties of the siege began to bear hard on the people the Messenger of God ﷺ dispatched messengers to two commanders of the Ghatafan, promising them one-third of the date-crop of Medina if they agreed to depart with their people [...] Shall we now - when God has favoured us with Islam, and has honoured us with it and with you - present them with our property? [Ibn Ishaq]

10.4 Huyay ibn Akhtab incites Bani Quraydha

Banu Nadir's Huyay ibn Akhtab meets Ka'ab ibn Asad of Banu Quraydha and initially Ka'ab expresses his unwillingness to break the treaty, but finally agrees to side with the Quraysh. As rumors spread, the Prophet ﷺ sent a group to verify, *"If it is true, tell me indirectly, if they are still on the treaty shout it out loud."*

Nu'aym ibn Mas'ud, a confederate leader was inclining toward Islam. During the battle, he secretly entered Islam and followed the Messenger's order to stir discord in Banu Qurayza. Nu'aym set them against the Quraysh by asserting that the Makkans would abandoned them and so they should withhold their help until the Quraysh gave them hostages. Then he told the Quraysh that the Banu Qurayza would not fulfill their promise and would try to stall by asking for Qurayshi hostages to share their plight in the case of defeat. This strategy succeeded, and dissension grew among the Ahzab. [Ibn Hisham, 3:240-2.]

"Who will go and see what our enemy is doing? [...] when no one rose the Prophet ﷺ called me and said, "Hudhayfa! Go forth, enter among the enemy and see what they are doing, then return to me." [...] Abu Sufyan rose and said, "Let every man identify his neighbour!" Accordingly I took the hand of the man next to me and asked "Who are you?" and he told me his name. Abu Sufyan continued, "This is not our home. Our cattle and camels have perished, the Banu Qurayza have abandoned us and their attitude is disquieting. We suffer from this violent gale; not a cooking-pot is safe, nor a fire burning, nor a tent standing! Go, as I am going!" [...]

Following their withdrawal in defeat and humiliation, the Messenger ﷺ declared: "From this moment we will march upon them; they will no longer be able to raid us." [ibn Ishaq]

10.5 Lessons from Ahzab

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Reality check: Aishah - What would we do?
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B. Pivotal Phase

Session 3

1. The fate of Banu Quraydha

The Battle of the Trench at the end of Year 5 after the Hijra was to be the last Qurayshi attempt to destroy Islam by attacking Madinah. At Dhuhr the next day in house of Umm Salamah, Jibra'il came and proclaimed *'Messenger of God! Have you put down your weapon? as for the angels, they have not put it down yet.'*

Abu Lubaba is requested by Banu Quraydha to negotiate a way out for them. They asked him *"should we surrender or not?"* He said *"yes you should but.."* and then he made a motion of *'you all will die [...]* As soon as I said this and my feet had not moved, that I realized I had been disloyal to God and His messenger"

Abu Lubaba then leaves and ties himself to a pillar in the masjid taking an oath not to leave until God forgives him. The Prophet ﷺ comes and unties him days later after the revelation, *'And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps God will turn to them in forgiveness. Indeed, God is Forgiving and Merciful.'* [Tawbah:102]

A few people were allowed to leave from Bani Quraydha such as Amr ibn Sa'ad, as he vocally opposed the others. When the Prophet ﷺ heard of this, he said *"That was a man God saved because of his honesty"*.

What follows is a 25 days siege, at the end of which Ka'ab Ibn Asad suggest three things to the others: [1] Islam [2] killing our families and attacking (rejected); [3] surprise attack on sabath. At last they asked for surrender terms, agreeing that they should submit to Sa'd ibn Mu'adh's judgment, who decreed the sentence according to the Torah.

2. The barred Umrah

In Dhul Hijjah of that year, the Messenger ﷺ announced his intent to perform Umrah with 1400 men, unarmed except for the small sheathed swords of travelers. His companions drove with them the sacrificial animals. When the Quraysh learned of this, they gathered to prevent them from reaching al-Masjid al-Haram.

"When the Muslims reached the pass of al-Murar the Prophet's ﷺ camel knelt, and the people said, 'She is obstinate.' He ﷺ replied, 'She is not obstinate; it is not her nature to be so. But He who kept the elephant from Mecca holds this camel back, too' [...] After the apostle had settled himself comfortably, he was visited by Budayl and several men of the Khuza'a, who talked with him and asked him the purpose of his expedition. He replied that he had come not to wage war but to visit the sacred Kaba as a pilgrim. Accordingly, they returned to the Quraysh and said, *'You are hasty in your assumptions. Muhammad has not come to fight, but to visit the Kaba.'* [Ibn Ishaq]

2.1 The Negotiators

After Budayl, the next negotiator was Urwa ibn Masud al-Thaqifi, who comes with a pre-set hostility and claims that Muslims will abandon the Prophet ﷺ ! *"By God! I don't see around me men I recognise, just a mix of bandits who will run away and leave you at the earliest chance"*.

Yet when Urwa returns to the Quraysh, he does so with a beautiful description that contradicts his own description of them as 'bandits', since he couldn't understand how a makeshift group of unrelated people can stay loyal to the Prophet ﷺ . *'Oh people, I have visited the kings, and entered the palace of Rome, and Khusru of Persia, and Najashi of Abyssinia. I have never seen any king being shown respect the way that the companion of Muhammad show respect to him... he didn't even spit except that one of the companions caught that spit before it touched the ground and rubbed it on his face and body. And never did he wash himself except that it is as if they were fighting one another to catch the drops of water coming from him.'*

2.2 The Pledge of Ridwan

'God was pleased with the believers when they pledged their allegiance under the tree.' (48: 181)

Uthman, sent to negotiate with Abu Sufyan, was in Makkah longer than the Muslims had expected and rumor spread that he had been killed. Then the Messenger ﷺ called for a pledge of allegiance. He sat beneath a tree and the Muslims promised that they would fight with him to the last man. The Messenger ﷺ of God took his own hand and said, *'This is for Uthman.'*

'The Quraysh dispatched Suhayl to the Messenger with these instructions: 'Make peace with him on condition that he goes away now; we cannot let the Arabs say he entered Mecca against our wish.' When the apostle observed Suhayl approaching he said, 'The Quraysh want to make peace, since they have sent that man. The apostle ﷺ summoned Ali and said, 'Write.'

He said, 'Write "In the name of God, the merciful, the compassionate . . ."', but Suhayl intervened, saying, 'I cannot accept that. Write "In thy name, o God."' The Messenger ﷺ turned to Ali, and said, 'Write "In your name, o God. This is a treaty of peace between Muhammad the Messenger of God and . . ."' But Suhayl intervened again. 'If I acknowledged you to be the messenger of God, I should not have fought you! Write your own and your father's name.' So the Messenger ﷺ said, 'Write "This is a treaty of peace between Muhammad b. Abdullah and Suhayl b. Amr. [Ibn Ishaq]

2.3 The treaty of Hdaybiyyah

The treaty is as follows:

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

2.4 The disquiet amongst the Companions

"Verily, We have given you a manifest victory." [48:1]

Suhail had locked up his son Abu Jandal from before Badr, but Abu Jandal escaped hearing of Muslims just on the outskirts of Makkah. Not knowing that there are negotiations going on, or that his father is there, he manages to hobble to Hdaybiyyah.

Just when Suhail has put forth the condition: *If anyone from Quraish goes over to Muhammad without his guardian's permission, he should be sent back to Quraish*, Abu Jundal appears and the Prophet ﷺ pleads multiple times *"Make an exception! Gift him to me"*. Suhail refuses.

Meanwhile Umar is creating his own intrigue, motioning Abu Jandal towards his sword using his eyes. He also vocalizes what others are thinking:

'Aren't you the true Messenger of God?, Aren't we on the path of righteousness and our enemies in the wrong?' Without showing any resentment, the Prophet ﷺ replied that it was so. On getting this reply he further urged: *"Then we should not suffer any humiliation in the matter of Faith."* The Prophet ﷺ said: *"I am the true Messenger of God, I never disobey Him, He shall help me."* *"Did you not tell us that we shall perform Umrah?"* *"But I have never told you that we shall do so this very year."*

When the peace treaty had been concluded, the Prophet ﷺ ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that. The Prophet ﷺ gave instructions in this regard three times but with negative response. He told his wife Umm Salamah about this attitude of his Companions. She advised that he himself take the initiative, slaughter his animal and have his head shaved. Seeing that, the Muslims, with heavy hearts, started to slaughter their animals and shave their heads. [Rahiq al-Makhtum] Anas said: *"When the Prophet ﷺ shaved his head, Abu Talha was the first one to take off his hair."* [al-Bukhari.]

2.5 Hdaybiyyah - 'The great victory'

"Before this, there had been no greater victory in Islam. War had been rife wherever the people met, but after the treaty people felt safe and could meet and enter into discussion and disputation; thus no intelligent man to whom Islam was proposed in discussion failed to profess it. Two years later, instead of the fourteen hundred men who went on the pilgrimage, the Messenger was able to march out with ten thousand men" [Ibn Ishaq]

"I commanded them to shave their heads, but not one of them follow me". Umm Salama then said "do you wish they follow you?" He said "yes". So she said "why don't you show them you are doing it, when they see you doing it they will follow you".

After the treaty, those that escape from Quraysh, such as Abu Basir, can not come to Madinah, so they go to the Red Sea seaboard. Abu Jandal hears of this, manages to escape and meets up with Abu Basir there. Around 60 people eventually congregate there and attack the caravans of the Quraysh over the next few years.

A. Hudaybiyyah: The pivotal phase in the Sira:

1. Parity of being treated as equals at the negotiation table.
2. Conquest of Mecca is now being prepared for.
3. Al Zuhri: No victory given to Islam before Hudaybiyya greater than Hudaybiyya. Ibn Hisham commented saying the proof of Al Zuhri's statement is that in Bayat al-Ridwan there were 1400 people, two years later in the conquest of Mecca there are 10,000 people"

B. Rulings taken from Hudaybiyyah:

1. Permissibility of engaging in peace treaties with an enemy for a longterm good.
2. Permissibility of armed bodyguards, for parity, as per protocol.
3. Permissibility of being literal about a treaty even if you contradict the spirit of the treaty. One example is that of women migrating. The treaty said "no man shall come" ...
4. Prophet ﷺ takes a good omen upon seeing Suhayl ibn Amr.

Lesson: Planning for longterm even if unpalatable today. The personal anguish of the Prophet ﷺ, as he sees Abu Jandal in chains pleading *"Will you return me to them while I seek protection from you?!"*

3. Invitations to the Rulers

Envoys were chosen on the basis of their experience and knowledge, and sent in Muharram in the year 7 A.H., a few days before heading for Khaybar. They are addressed to Negus of Abyssinia; Muqawqas, of Egypt; Chosroes, king of Persia; Hercules, king of the Byzantines; Al-Harith bin Abi Shamir, King of Damascus. To authenticate the credentials of his envoys, a silver seal was made in which were graven the words: "Muhammad the Messenger of God" [Al-Bukhari 2/872,873]

3.1 Communication to Hercules

"In the Name of God, the Most Beneficent, the Most Merciful.

From Muhammad, the slave of God and His Messenger to Hercules, king of the Byzantines.

Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, God will give you double reward, but in case you turn your back upon it, then the burden of the sins of the Arias⁵ peoples (arisiyyun) shall fall on your shoulders. "Say (O Muhammad : 'O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but God, and that we associate no partners with Him, and that none of us shall take others as lords besides God.' Then, if they turn away, say: 'Bear witness that we are Muslims.' " [Al-Qur'an 3:64][Al-Bukhari 1/4,5]

"Who amongst you is the nearest relative to the man who claims to be a Prophet?" "I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' "Muhammad descends from a noble family. No one of his family happened to assume kingship. His followers are those deemed weak with numbers ever growing. He neither tells lies nor betrays others, we fight him and he fights us but with alternate victory. He bids people to worship God alone with no associate, and abandon our fathers' beliefs. He orders us to observe prayer, honesty, abstinence and maintain strong family ties."

Hercules, on hearing this testimony, turned to his translator bidding him to communicate his following:

'I fully realize that Prophets come from noble families; he does not go against any previous example of Prophethood. Since none of his ancestors was a monarch, we cannot then allege that he is a man trying to reclaim his father's monarchy. So long as he does not tell lies to people, he is for the more reason, immune to telling lies as regards God. ... I have already known that a Prophet must arise but it has never occurred to me that he will be an Arab from among you. If I was sure I would be faithful to him, I might hope to meet him, and if I were with him, I would wash his feet.'

"We were ordered to go out." Abu Sufyan said, "While coming out, I said to my companions, "The matter of Ibn Abi Kabshah (i.e. he has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him."

3.2 Communication to Asham bin Al-Abjar - Negus, king of Abyssinia

"In the Name of God, the Most Beneficent, the Most Merciful.

From Muhammad the Messenger of God to Negus, king of Abyssinia (Ethiopia).

⁵ Arius died 336CE, and the Iznik council was held primarily to refute his 'monotheistic heresy', and Pope Peter had called the Prophet ﷺ 'The follower of Arius'.

Peace be upon him who follows true guidance. Salutations, I entertain God's praise, there is no god but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of God and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. God created him from His spirit and His breathing as He created Adam by His Hand. I call you to God Alone with no associate and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of God.' [Sirah al-Halabiyyah v3, pg293]

When 'Amr bin Umayyah al-Damari communicated the letter to Negus, the latter took the parchment and placed it on his eye, descended to the floor and confessed his faith in Islam.

3.3 Communication to Muqawqas

Hatib bin Abi Balta'a was chosen to requested an audience with Muqawqas before imparting the contents of the letter. Muqawqas took the parchment, had it read and ordered that it be kept in an ivory casket. He called a scribe to write the following reply in Arabic:

*"In the Name of God, the Most Beneficent, the Most Merciful.
From Muqawqas to Muhammad bin 'Abdullah. Peace be upon you. I have read your letter and understood its contents, and what you are calling for. I already know that the coming of a Prophet is still due, but I used to believe he would be born in Syria. I am sending you as presents two maids, who come from noble Coptic families; clothing and a steed for riding on. Peace be upon you."* [Sirah al-Halabiyyah v3, pg295]

3.4 Communication to Chosroes, Emperor of Persia

*"In the Name of God, the Most Beneficent, the Most Merciful.
From Muhammad, the Messenger of God to Chosroes, king of Persia.
Peace be upon him who follows true guidance, believes in God and His Messenger and testifies that there is no god but God Alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion of God. I am the Messenger of God sent to all people in order that I may infuse fear of God in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security, otherwise, you will be responsible for all the sins of the Magians."* [Sirah al-Halabiyyah v3, pg291]

The proud monarch was enraged by the style of the letter as the name of the Prophet ﷺ had been put above his own name. He tore the letter into shreds and forthwith dictated a command to his viceroy in Yemen to send a couple of troopers to arrest the Prophet ﷺ and bring him to his presence. His governor, Bazan, sent two men to Madinah. As soon as the men reached Madinah, the Prophet ﷺ was inspired that Pervez, the emperor of Persia, had been murdered by his son. When the Prophet ﷺ disclosed to them the news, they were stunned. He added asking them to tell their new monarch that Islam would prevail everywhere and outstrip the sovereignty of Chosroes himself. They hurried back to Bazan and communicated to him what they heard. Meanwhile, Sherweh, the new monarch sent a letter to Bazan confirming the news and bidding him to stop any procedures as regards the Prophet ﷺ till further notice. Bazan, together with the Persians in Yemen, entered Islam. [Ibn Hajar, Fath Al-Bari 8/127-128]

3.5 Communication to Harith bin Abi Shamir Al-Ghassani, King of Damascus

Shuja' bin Wahab took the letter to Harith, who upon hearing the letter read in his audience, was infuriated and uttered: *"Who dares to dispossess me of my country, I'll fight him!"* and arrogantly rejected the Prophet's ﷺ invitation. [Sirah al-Halabiyyah v3, pg304]

4. Islam of Abu Aas's Ibn Rabiah

During a raid under the command of Zaid ibn Harithah, Abu Aas's Ibn Rabiah is captured but released after his wife sends a necklace of Khadijah as his ransom. He doesn't convert in Madinah, but rather announces it in Makkah in front of the Kab'ah.

5. Khaybar

Banu Quraydha's fate had roused the Jews of Khaybar to ally themselves with the Banu Ghatafan and attack Madina. [Ibn Hisham, 3:226;] They were making preparations for this when, after the treaty of Hudaibiya, the Messenger ﷺ marched upon Khaybar. The Messenger ﷺ besieged Khaybar for 3 weeks.

When only the last fortress remained, they asked for a treaty: *"Abu al-Qasim, your people do not know how to operate or man these lands. We are people who know Khaybar. So why don't we agree to a percentage."* They would give 50% of the produce and agree that the Prophet ﷺ may annul the treaty at any time.

5.1 Saffiyah bint Huyay

During the siege of Khaybar, Saffiyah bint Huyay's father Huyay Ibn Akhtab, brother and husband Kinanah are all killed. The Prophet ﷺ says to Saffiyah *"If you accept Islam you shall remain with me". She replied "Messenger of God! I was already inclined to Islam. And I have already believed in you, and I have no desire to remain in my faith. Also I have no family."*

It is said that when the Messenger saw Saffiyah bint Huyay, she had a bruised face. *'My husband Kinanah did this. I saw in a dream that the moon had risen up from Yathrib, gone high up and fell into my lap. So I told my husband and he hit my face and said 'And how do you expect the king of the Arabs to marry you?'*

6. Make-up Umrah

When the month of Dhul Qa'dah approached towards the close of the seventh year, the Prophet ﷺ ordered his people, and the men who witnessed Al-Hudaibiyah Truce Treaty in particular, to make preparations to perform 'Umrah.

"When the Makkans heard of their approach some left the city, but some stood near the assembly house to observe the Messenger ﷺ, and when he entered the mosque he threw his mantle over his left shoulder and, stretching forth his right arm, cried, 'May God have mercy on the man whom He shows this day to be strong.' Then he embraced the stone and went out and his companions followed him. He ﷺ went to the Yemeni stone and the Black Stone and ran thrice round the Kaba before slowing his pace. ...

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Reality check: Hudaybiyyah - What price leadership?
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C. Embedding Phase

Session 4

1. The Islam of Amr ibn Al-Aas, Khalid ibn al-Walid and Uthman ibn Talha

Unable to come to terms with the events of Khandaq and Hudaibiyyah, Amr ibn Aas fled, but only as far as Al-Asham the Negus of Abyssinia, who he soon comes to realise has become Muslim.

*'I left the presence of the Negus utterly dejected. [...] I made up my mind to it and secretly set out for Medina. Then I grew aware that **Khalid ibn al-Walid** was following me. 'Where are you going?' I asked him. Khalid was an open-minded, outspoken person. He did not yet know of my decision. He replied, 'No need remains for stubborn persistence on the way of disbelief of our forefathers. There is not a grain of doubt that Muhammad whom we used to know as 'al-Amin' is a true Prophet.'*

Uthman ibn Talha was the key-holder of the Kab'ah and similarly decided to convert. Three nobles of the Makkans now enter together: Their custodian to the Kabah, their Statesman and their Military genius.

2. Battle of Mu'tah

"If something happens to Zayd, Ja'far ibn Abi Talib will assume the command. If Ja'far is martyred, 'Abd Allah ibn Rawaha will assume the command. In case something happens to 'Abd Allah, choose one among you as the commander."

In what came to be known as the 'Army of leaders', 3,000 are led out to face a probably exaggerated number of 100,000. It is the only battle fought against the Romans in the lifetime of the Prophet ﷺ, and is to avenge the murder of an emissary of the Prophet ﷺ - Al-Harith ibn Umayr - by Sharahbil ibn Amr, the chieftain of Bani Ghassan.

2.1 Consultations at Mu'tah

On seeing the size of the enemy army, some express their opinions: *"Let us camp here and send a messenger back to the prophet and get his command: either he'll send more people, or tell us to retreat, or tell us to go and we'll do whatever he wants". Others said: "Let us return we didn't come for this because we have come to this land, shown our force, stepped in their territory, frighten them so the mission is accomplished".* But Abdullah ibn Rawahah rejects all opinions, instead favoring committing to battle, eventually leading to the death of around two dozen muslims. During the battle, one strategy Khalid uses is to make it seem as if reinforcements are arriving by getting a group to depart from the battle and create a dust storm in the distance.

The Messenger ﷺ was in Madinah, relating the fighting to those around him: Zayd took the standard. He thrust himself into the enemy ranks and was martyred. The standard passed to Ja'far ibn Abi Talib. He was killed then 'Abd Allah ibn Rawaha took the standard and was martyred. Then the standard went into the hands of Khalid ibn Walid, *"the Sword of God."* [Musnad, 5:299]

Assessment of Mu'tah: Meticulous scholars of the Islamic sciences, such as Musa ibn Uqta, Al Bayhaqi, take Mu'tah to be a victory since the Prophet ﷺ said: *'..Until a sword from the sword of God took the standard, and God gave them victory'*. There was also very few casualties, and spoils of war were taken as well. Historians like Al-Waqidi and Ibn Sa'd see the loss of three leaders and the muslims retreat as a defeat.

3. Breaking treaty of Hudaibiyyah

In the 8th year Hijrah around Sha'ban, the tribe of Khuza'a (allied to the Muslims) are attacked by an ally of the Quraysh (Banu Bakr) in a continuation of a generational dispute. 20 people are killed, including women and children. A delegation of 40 then head for Madinah and their chieftain Amr ibn Salam recited a heart-wrenching poem on the massacre. There are two opinions on what happened as a result:

- Ibn Hajr al-Asqalani opines that an ultimatum was sent to the Quraysh: *"For this not to be a breach of treaty, cut off ties with Banu Bakr and pay blood money for those killed. Otherwise, there will be war"*.
- Ibn Ishaq and most other historians who followed him hold that the Prophet ﷺ saw this as an automatic breach and therefore marched to Mecca without any attempt to renegotiate.

Abu Sufyan arrives in Madinah to renegotiate the treaty, going from one companion to the next to seek anyone to intercede for him. Only Ali offers some hope saying: *"Go to the masjid and ask if anyone will grant you protection"*. While there, he also sees his daughter, who he has not seen for 13 years, Umm Habiba Ramlah. Ibn Sa'd mentions that the Prophet intentionally sent out a small expedition to the north as a scouting party to give the false impression the army would go north. The army arrives in Makkah on the 19th Ramadan having left just 10 days earlier. The combatants drafted from Aus and Khazraj on the occasion of the conquest of Makkah numbered four thousand. [Al-Imta al-Asma, Vol. I, p. 364]

4. The incident of Hatib ibn Abi Balta'ah

Hatib ibn Abi Balta'ah was a mawla to one of the Quraysh tribes and originally from Yemen. He converted and emigrated to Madinah, but for reasons not mentioned, his mother and family remained in Mecca. In an attempt to safeguard his relatives, he writes a letter to the Quraysh in which he says in some version of the narration: *"The Prophet is heading towards you with an army like the night and gushing towards you like a river, and I swear by God even if he was to come to you alone, God will help overcome you as God will fulfill his promise"*.

He sends the letter smuggled with a women traveller to give to the Quraysh, but Jibra'il informs the Prophet ﷺ of this, and so Zubair ibn Awwam and Ali are dispatched, *"Go to such a place, you will find a lady travelling in a caravan, stop her and bring the letter she has to me"*. After much denial, Ali says to her *"either you hand it over or we will strip you completely"*.

Umar solution to Hatib's action is immediately: *'Messenger of God! Allow me to chop of the head of this munafiq. He has become a kafir'*, but the Prophet ﷺ seeks to understand why Hatib did this.

Hatib says: *'Messenger of God! why would I want to leave faith in God and His Messenger? I did not do what I did leaving my faith, nor did I prefer kufr over Islam [...] I knew God would fulfill his promise and execute his command. I just wanted to find favour with the Quraysh so that my family and property be protected. All others have family that would protect their other relatives but I don't.'* The verdict of the Messenger ﷺ was clear: *'Hatib has spoken the truth. Nobody should say anything except good after this day'*, It is recorded for 22 years of his life thereafter, no one spoke against him mentioning this.

The greatest lesson is that when asked by the Prophet ﷺ why he did this, he gave a *religiously plausible* excuse, and it was accepted.

5. The emigration of Abbas ibn Abdul Muttalib

There are four uncles of the Prophet ﷺ who appear actively in the Sira accounts: Abu Talib, Abu Lahab, Humza and Abbas. The honor of being the last *muhajir* falls to Abbas ibn Abdul Muttalib, as he arrives in Juhfa to do the Hijrah just as the army has left Madinah for the conquest of Makkah.

There are many opinions on when he became muslim, the most clear of which is that it was after Badr. He was being ransomed from being a prisoner and fiend having no wealth. The Prophet ﷺ said to him *'What happened to the money you buried at such-and-such a place the night before you left for Badr and you told your wife 'I will hide the money here' [...] "How did you know? Nobody was there except for me and Umm Fadl"... "God informed me". ... "There is no doubt you are the messenger of God"* After the Prophet's passing away, Abbas was the elder of Banu Hashim, and so conferred immense respect, living for another 20 years.

6. The Conquest of Makkah

The Messenger ﷺ began to prepare for war. As always, he kept the affair secret and no one, including his wives and closest friends, knew where the campaign would be. When Abu Bakr asked 'A'isha where the Messenger ﷺ intended to march, she told him that she did not know. [Ibn Hisham, 4:39.] The Companions did not know the destination until they were ordered to head for Makkah. When they approached Makkah, the Messenger ordered *each soldier* to light a fire, for the Makkans would light a fire for *every tent* while traveling in the desert. [Ibn Hisham, 6:41-5.].

As a result of these fires, the Makkans estimated the Muslim army to consist of about 30,000 men. Having no realistic way to resist, they were disposed to surrender. Abu Sufyan, who had been invited by the Messenger to see the Muslim army, also advised this. On request by 'Abbas, the Prophet ﷺ, in the context of the general amnesty he proclaimed, gave Abu Sufyan, who had a liking for bragging, a special privilege, saying: *"He who takes refuge in Abu Sufyan's house is safe; whosoever confines himself to his house, the inmates thereof shall be in safety, and he who enters the Sacred Mosque is safe."*

6.1 Changing decisions

Sa'd ibn Ubadah, known for his temper, chants out *'Today is the day of death and destruction; Today the Ka'bah will lose its status as a haram and become halal'*. Abu Sufyan complains of this, and the Prophet ﷺ demotes Sa'd, replacing him with Zubair ibn al-Awwam. Ikrimah ibn Abu Jahal, Safwan ibn Ummayah and Suhail ibn Amr - three senior Quraysh decided, unsuccessfully, to resist and so flee.

Abu Sufyan said that no army however powerful could resist those people and addressing Al-'Abbas, he said: "I swear by God that the sovereignty of your brother's son has become too powerful to withstand." Al-'Abbas answered, "It is rather the power of Prophethood."

"How do you expect me to treat you?" They replied: "You are a noble man, the son of a noble man." The Messenger stated: "This day there will be no reproach on you. God will forgive you; He is the Most Merciful of the Merciful. You can go away." [Ibn Sa'd, 2:142; Ibn Hisham, 4:55; Baladhuri, Futuh al-Buldan, 1:47.]

This marked the end of *shirk* in Makkah and while he was destroying the idols at the Ka'ba, The Prophet ﷺ recited: "Say: 'Truth has come and falsehood has disappeared. Indeed falsehood is subject to disappearance.'" (17:81) [Bukhari, 5:93; Muslim, 3:1408]

6.2 Prophetic Clemency

While conducting the oath with the women of Makkah, one particular woman was unyielding in her responses. The Messenger ﷺ said to her, "Take your oath that you would not associate anything with God." "By God", she replied, "You lay on us something that you have not laid on men." The Prophet ﷺ said again, "And you shall not steal." Hind acknowledged, "I used to take a little of Abu Sufyan's money but I do not know if it was lawful or not." Abu Sufyan was present on the occasion. He intervened to say, "In so far as the past is concerned, there is no blame on you. It was lawful. The Apostle ﷺ now recognized Hind and said, "Ah! You are Hind bint 'Utba!" Hind said in reply, "Yes, I am, forgive me of my past deeds and God will forgive you." The Prophet said to her, "And, you shall not commit adultery." "Does a woman of noble birth commit adultery?" she inquired in reply. Ignoring her, the Prophet ﷺ further said, "and you shall not kill your children." Hind answered back, "We brought them up when they were young and you killed them as grown men. The Prophet ﷺ asked her again, "And you shall not utter slanders." "By God", replied Hind, "slander is vile and shameful. It is better sometimes to ignore it." Finally, the Prophet said to her, "And you shall not disobey me." "Yes", but added, "in matters virtuous." [Ibn Kathir Vol. III, pp. 602-3] These retorts from Hind had Umar ibn al-Khattab in hysterics.

Suhail ibn Amr begs forgiveness from the Prophet ﷺ, saying to his son, "Truly this man has been righteous as a young boy and an adult". When Suhail is about to come into his presence, the Prophet ﷺ tells those with him, "When Suhail arrives, give him respect and do not stare at him for he is a man of intelligence and honor, and he is too intelligent to be ignorant of Islam".

Abu Qahafa's Islam "Why didn't you leave the old man, we would have come to him in his own house". And so Abu Bakr begins to cry when he sees the hand of his father in that of the Prophet ﷺ 'How I wish the hand I am seeing now was that of Abu Talib.'

6.3 The Six who were not given general amnesty

- Wahshi knew he would not be spared so as soon as Mecca was conquered, so he fled to Ta'if. He converted a year later when the people of Ta'if converted.
- Ikrimah fled to Jeddah, then took a boat to Abyssinia, but when it runs into dangerous waters he says "God! I promise you if you save me I will accept Islam", and then returns to Mecca.
- Abdullah ibn Abi Sar'ah. A scribe for a period in Madinah. He was a foster brother of Uthman, so when the army entered Makkah, ibn Abi Sar'ah comes to Uthman begging for forgiveness. Uthman hides him until Mecca is conquered. He then appears in front of the Prophet ﷺ to re-enter Islam, but the Prophet ﷺ is silent, finally accepting his repentance. After this he ﷺ says, 'Weren't any of you wise enough to understand why I didn't say yes?'
- Abdullah ibn Khatal - he had performed Hijrah, the Prophet ﷺ sent him on an expedition and he murdered a sahaba, stealing his goods and then fled to Makkah. He had two slave girls who recited poetry against the Prophet and the muslims.
- Two women continued to compose poetry defaming the Prophet ﷺ, one fled and desisted and was eventually forgiven.
- The Prophet ﷺ also gave Bani Khuza'a permission for retaliation against Banu Bakr: '..Until Asr and only Asr'

Where did the Prophet stay? On arriving in Makkah, Ali wanted to regain the house of Abu Talib where he and the Prophet ﷺ grew up. But upon the death of Abu Talib it was inherited by his non-muslim sons Aqil and Talib. Talib passed away and Aqil sold it on. The house of Khadijah had been occupied by others. So a tent is set up in a valley close to the Ka'bah named al-Hujun (next to Jannat al-Mu'allah).

7. The twenty year old Governor of Makkah

'Attab ibn Usayd was only twenty years of age when appointed governor of Makkah, showing that the Prophet ﷺ entrusted responsibility to a person solely on the basis of his merit and capability. 'Attab continued to hold such position throughout the period of Abu Bakr's Caliphate. [Ibn Athir, Usud-al-Ghaba]

8. Battle of Hunayn

"In the same year there was an angry gathering of pagan tribes eager to regain the Ka'bah. The Prophet ﷺ led twelve thousand men against them. At Hunayn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete and the booty enormous, for many of the hostile tribes had brought out with them everything that they possessed." [Pickthal]

Bani Hawazin was under the leadership of Malik ibn Awf, and after the defeat, The Prophet ﷺ said "Go tell him, if he comes to me as a muslim, I shall return his family and property'.

8.1 Heart to heart with the Ansar

The conquest of Makkah and the huge war spoils distributed to the Makkans caused the Ansar to murmur that the Prophet ﷺ had done what he did because the people involved were his own tribesmen. Sa'd ibn `Ubadah reported this murmur to the Prophet but sided with them and justified their complaint.

"O Ansar ! It has been reported to me that you were personally angry, that you do not approve of my distribution of the booty. Do tell me, when I came to you, did I not find you languishing in misguidance and error and did not God guide you to the truth through me? Did I not find you in a state of need and did not God make you affluent? Did I not find you enemies of one another and did not God reconcile your hearts?"

Confused, the Ansar answered: "Indeed! God and his Prophet ﷺ have been very generous and very loving;" and they fell into silence. Muhammad continued: "Will you not then say more than this, O Ansar? By God, had you replied, 'Rather, it was you Muhammad, who were under our obligation. Did you not come to us belied by your fellow men and did we not believe in you? Did you not come to us vanquished and defeated and did we not come to your rescue? Did you not come to us banished and repulsed and did we not give you shelter? Did you not come to us in want and need and did we not give you of our bounty?' Had you replied to me in this vein you would have said nothing but the truth and I would have had to agree.

O Ansar, are you angry because I have given away some goods to those whom I sought to win to Islam? Because I deemed their faith confirmable by material goods whereas I deemed yours to be based on solid conviction, to be candid beyond all dissuasion?

Are you not satisfied, O Ansar, that all the people return from this conquest loaded with goods and camels whereas you return with the Prophet of God? By Him who dominates Muhammad's soul, except for the fact of my birth, there is no people to whom I love to belong beside al Ansar. If all mankind went one way, and al Ansar went another, I would certainly choose the way of al Ansar. O God, bless al Ansar, their children, and their grandchildren. Show Your mercy to them and keep them under Your protection." [Ibn Ishaq]

9. Expedition of Tabuk

It was mid-summer. The scorching heat was at its peak, the harvest season had just arrived, and there was a shortage of material resources. What was more, the enemy was to be the Romans. Despite this, the Companions responded ardently to his call and commenced their war preparations, all contributing much more than their financial means warranted. Huge amounts of money were donated by such wealthy Companions as 'Uthman and 'Abd al-Rahman ibn al-'Awf. [Ibn Hisham, 4:161]

9.1 'The Difficult Expedition'

Tabuk takes place in Rajab, the 9th year with of 25,000 soldiers and lasts in total up to three months. Ali is told 'Stay behind and you will take charge of my family'.

There doesn't seem to be an immediate threat from the Romans or Bani Ghassan. One possible explanation of the expedition is that it was a command from God to test the believers as it is mentioned as the 'difficult expedition', due to limited resources, the logistics, little food or water, and July being the harvest time in Madinah.

"...until finally Abu Bakr pleaded with the Prophet ﷺ , that 'Make dua for us' ...' Umar RA said the Prophet's ﷺ hands had not come down but that the sky began to pour with rain..."

[1] The difficulty of this campaign was to balance up the ease the new muslims experienced entering into Islam at the conquest of Makkah and the easy war spoils at Hunayn, a point indicated in Sura Tawbah 'O you who have believed, what is [the matter] with you that, when you are told to go forth in the path of God, you adhere heavily to the earth? Are you satisfied with the life of this world rather than that of the Hereafter? What is the enjoyment of worldly life compared to the Hereafter, except a little.'

[2] It was also to show the new converts the reality of the Prophet ﷺ at close quarters. If they thought any bad, this was to dispel it. 'Today God has given me five things that He hasn't given anyone before me.'

[3] To show them their future projection. He ﷺ prepares for the army of Usama ibn Zaid to be dispatched.
[4] He speaks of many Signs of the End of Time at Tabuk: 'Count six things before the day of Judgement: *"My death, the conquest of Bayt ul-Maqdis, two plagues that will eliminate you, you will be given lots of money, so much so a person will be given 100 dinars and he will be irritated and angry, a fitnah (trial) that no house will escape, and you will have a truce between yourselves and the Romans."*

10. The incident of Ka'ab ibn Malik

All able males are told to leave for Tabuk, and it is estimated that there were around 70 hypocrites in Madinah. On returning, the Prophet ﷺ ask everyone who remained as to why they did so. They all make excuses and so they are left, even though they are clearly lying. Ka'ab, he fought next the Messenger ﷺ in Uhud, and two others who admit to not traveling with no excuse, are then boycotted by the command of the Prophet ﷺ for 50 days.

"As for the Tabuk and what happened to me, I was never more physically fit or wealthier than right before that battle. [...] The Prophet ﷺ went for this ghazwa at the time when the fruits had ripened and the shade was sweet, and I was more eager for those two than at this ghazwa. The Prophet ﷺ and companions continued to prepare for the battle, and I started to go out myself to prepare, but every day I would come back without doing anything".

"Where is Ka'ab al-Sulami" - a man from the Banu Salama said 'Messenger of God! His desire for clothes, and his seeking property have kept him back" - Mu'ad ibn Jabal said "Why are you saying this? I only know Ka'ab to be a good man". While under boycott, he is told to separate for his wife. Ka'ab also receives a letter from the Romans: "I have been informed that your friend has treated you coldly. And God would not allow you to live at a place where you are inferior and your rights are lost. Join us so we make you happy".

Eventually, the verses were revealed with their repentance accepted. *"I saw the Prophet ﷺ in the middle of the masjid, and Talha ibn Ubaidillah stood up to rush and greet me. By God out of all the muhajirun he was the only one who did this, and I will never forget this gesture from Talha'.*

Lessons: Procrastination; Truth; Ease comes after intense difficulty.

11. The affect of Tabuk

The great impact that this invasion produced could be perceived in of the great number of delegations who came successively to meet the Messenger of God ﷺ . Naturally, deputations used to come to meet him at the end of an invasion particularly after Makkah Conquest but they were not as many as these nor were they as frequent as they were then in the wake of Tabuk event. [Ibn Hisham 2/515-537]

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Reality check: What price forgiveness?

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C. Embedding Phase

Session 5

1. The Year of Delegations

Delegations increase to Madinah in Year 9 of the Hijrah, a process started in the aftermath of al-Ahzab.

"The ninth year of the Hijrah is called the Year of Deputations, because from all parts of Arabia deputations came to Al-Madinah to swear allegiance to the Prophet and to hear the Qur'an. The number of the campaigns which he led in person during the last ten years of his life is twenty-seven in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight. He personally controlled every detail of organization, judged every case and was accessible to every suppliant. In those ten years he destroyed idolatry in Arabia; raised women from the status of a cattle to legal equity with men; effectually stopped the drunkenness and immorality which had till then disgraced the Arabs; made men fall in love with faith, sincerity and honest dealing; transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Qur'an". [Pickthal]

Amongst them is Wa'il ibn Hujr. *"There shall come to you Wa'il ibn Hujr, a 'Prince of Yemen'. And he is coming wanting to embrace Islam",* and the Prophet ﷺ sent Muawiyah to escort him back to Yemen.

2. Mu'adh ibn Jabal sent to Yemen

One of the main kings of Yemen from Himyar accepts Islam, and so the Prophet ﷺ sends Mu'adh as his deputy and judge. He advises him, *'Mu'adh it is possible that I will not see you after this ... You will go to a group; they are people of the book, so call them to Tawhid. If they listen, tell them they have five prayers in the day and night, if they pray them, tell them to give zakat from their rich to their poor... make things easy and don't make things difficult. And give people glad tidings and don't turn people away. And cause people to come together and don't cause people to disunite'.*

3. Gradualism, wisdom and the delegation of Ta'if

Urwah ibn Mas'ud al-Thaqafi, who appears in the treaty of Hudaibiyyah negotiations, is one of the few who initially entered Islam in Ta'if and goes back to teach Islam. Someone saw him praying, and killed him with an arrow. It is said the arrow pushed him back so he fell right down into the valley. When news reached the Prophet ﷺ he said *"Urwa is like the person of 'Ya-Sin'.* The Prophet ﷺ had asked him to emigrate to Madinah. Later, in the year 9, a delegation from Ta'if came to Madina and series of negotiations took place which lasted over a week.

"What of our Idol?" "It shall be destroyed". "Give us three years." "Fine, but we cannot destroy it". "Fine, you don't have to do, we will do it". The Prophet ﷺ sent Mughira ibn Shu'ba, their nephew to destroy it. He played a trick with them when he struck the idol, pretending that it repulsed him by falling down. "Look what happened didn't we tell you Al-Lat is real?!" "You fools! I did this to show you how foolish you are."

"We have heard riba is not allowed." "You get back your original amount".

"How about zina? We have to travel a lot and we are merchants and we need to do zina." "God has forbidden it". "What about alcohol (kamar)? We have to be allowed wine."

"We cannot bend our backs down because of the cold weather; and so can we not pray?" "There is no good in any religion without Prayer".

Lift from us the obligation of zakat and jihad". "You are forgiven from these". Some time later the Prophet ﷺ was asked about this and he said "They will give zakat and do jihad".

This means one of two things: [1] That when they see Islam, they will insist on Zakat and Jihad or [2] the principle of gradualism and pragmatism is important for all Muslims.

4. Delegation of the Christians of Najran

Previous to the arrival of the delegation, the Prophet ﷺ had sent a letter to them *'In name of the God of Abraham, Ishaq and Ya'qub.'* A large delegation of 60 people came, arriving at Asr and they are given permission to pray facing the East. Thereafter, there is a protracted three-four day discussion. *'If you agree with us that Isa was born of a virgin, then who is his father?' 'I don't have an answer. Let God answer you'.* The next day the first 60 verses of Al-Imran are revealed (the middle of the chapter was revealed about Uhud). *'The example of Jesus in the eyes of God is like that of Adam. He created Adam from dust, and said 'Kun!' and he was.'*

When there was no progress, the Prophet ﷺ initiates imprecation (*mubahala*), which leads to the delegation refusing. *'You know if he is a Prophet and we do this curse, we will be destroyed'*. As some accept Islam, Amr ibn Hazm is sent and given the now famous letter on legal rulings.

5. Maria the Copt

She is called Maria bint Sham'un and was sent by Jurayh ibn Minna, the semi-independent Muqawqis of Egypt (AKA Siris of Alexandria) ruling under the Roman auspices. She comes as one of two sisters, the other called Sirin, and are daughters of a noble family gifted to the church.

6. Hajj of Abu Bakr and Sura Tawbah

It appears that the delegations that arrived in Madinah were so numerous that the Prophet ﷺ deferred his Hajj that year, focusing on the 'Embedding Phase'. In year 9, Abu Bakr was sent to lay the foundations for the Prophet's ﷺ first and last Hajj. While Ataab ibn Asid was the governor in Mecca, a small group of muslims led by him performed Hajj in the 8th year. While Abu Bakr was journeying to Hajj, the opening of Surah Bara'ah was revealed and sent with Ali. Abu Bakr inquired whether the Prophet ﷺ had put him in command or he had just been commissioned to make the announcement. *"I have been deputed to make the proclamation only."* Why was Ali sent with the verses and not Abu Bakr?

1. Ali was still in Madinah when they were sent down.
2. Al-Alusi states that when a ruler wanted to break a treaty in Jahiliyyah, a family member had to convey the message, and so this was to pre-empt any excuse that protocol was broken.

Towards the close of the rituals, on the day of the ritual sacrifice, 'Ali stood at *Al-Jamrat* and read aloud to the multitudes that thronged around him the termination of treaties with idolaters and giving them four months' respite to reconsider their position. [Ibn Hisham 2/543-546]

7. Death of Ibrahim, the son of Prophet ﷺ

"O Ibrahim, were the truth not certain that the last of us will join the first, we would have mourned you even more than we do now. The eyes send their tears and the heart is saddened, but we do not say anything except that which pleases our Lord. Indeed, O Ibrahim, we are bereaved by your departure from us."

The occasion of the death of Ibrahim also coincided with an eclipse of the sun, but the Messenger reminded them, *"The sun and the moon are signs of God. They are eclipsed neither for the death nor birth of anyone."*

8. The Farewell Pilgrimage.

At the end of year Ten, the Prophet ﷺ went to Mecca for Hajj, with an estimated 140,000 Muslims, who had come from different parts of Arabia to fulfill their religious obligation around three months before his passing.

9. Farewell Khutbah

'Listen to my words, because I do not know whether I shall meet you again here after this occasion. Your blood and your property shall be sacred to you until you meet your Lord. You will meet your Lord and He will examine you about your deeds. Whoever has charge of another person's wealth, let him return it to the man who has deposited it. Usury is forbidden, but capital belongs to you. Do no wrong, and none shall wrong you. Time has come full circle since the day when God created the heavens and the earth. The number of months with Allah amounts to twelve months, four of which are sacred.

You have rights over your wives, and they have rights over you. Your rights over them are that they shall allow no one of whom you disapprove to enter your bed, nor must they commit open fornication; if they commit it, God permits you to exclude them from your beds, and to beat them (with moderation). Treat your wives well, because they cannot fend for themselves; you have taken them on trust from God, and they are yours by the grace of God. [...] Know that every Muslim is brother to every Muslim. No man may take anything from his brother save what is freely given.'

Thus the Prophet ﷺ concluded his pilgrimage. This was the pilgrimage of instruction and valediction, because after it the apostle of God went no more on pilgrimage. It was 'The Farewell Pilgrimage'. "Have I not delivered the Message (of my Lord)?" "Yes you have."

Bear witness! Let him that is present convey it unto him who is absent. For haply, many people to whom the Message is conveyed may be more mindful of it than the audience.' [Ibn Ishaq]

10. Ghadir Khumm

Ali had travelled from Yemen to join the Messenger ﷺ in Hajj. Yemen was known for fine cloth, and one of the officials with Ali decided to distribute the cloth they have to those that have travelled, but this angers Ali, as a result of which they openly start to speak ill of him. Hearing this, the Prophet gives a short speech, including, *'Whoever is the Mawla of Ali, I am the mawla of him, and Ali is to me like Harun is to Musa'*.

11. The Illness

The Prophet ﷺ said, *"If you are afflicted by anything, then seek strength from my death, because you will not be afflicted by anything that is worse than my death."* [Ibn Majah, Sunan]

".... the last illness of the Messenger ﷺ began in which God took him to Himself, to His mercy and grace. The malady began thus. He had given orders for an expedition to set out to the borders of Syria; that night, his servant recorded that the Messenger ﷺ awoke me in the middle of the night and said, 'I am commanded to implore pardon for the dead in the cemetery!'" So I went there with him, and when he stood among the dead, he exclaimed, 'Peace be upon you, tenants of these graves! May the state you are in be better than that which lies in store for mankind! Rebellions are setting in like waves of darkness. They will follow each other, and the last will be worse than the first'. Then he turned to me and said, 'I have been offered a choice between the treasures of this world and everlasting life, or paradise and the meeting with my Lord. I have chosen the second.' I replied, 'You are my father and my mother; take the treasures of this world now and paradise afterwards.' But he continued, 'No. I have chosen to meet my Lord.' After that, the malady of the Messenger began, and God took him away. [Ibn Ishaq]

12. The final week.

The Prophet ﷺ called his wives and asked their permission to be cared for in the house of 'Aisha. All of them agreed and he came out walking supported by Fad b. 'Abbas and 'Ali. He ﷺ had a cloth bound on his head and his feet were dragging as he came to the house of 'Aisha. (Bukhari, Mard al-Nabi).

Wednesday, five days before he passed away, the Prophet's ﷺ temperature rose so high signaling the severeness of his disease. Yet he gave a sermon.

"He went out with his head bandaged, and sat upon the pulpit. The first words he spoke were words of prayer for those who had fallen at Uhud; for them he implored pardon and again prayed at some length. Then he said, 'God has given one of His servants the choice between this world and the next, and he has chosen to be with God.' Abu Bakr understood these words and knew that he meant himself; so he wept, saying, 'Nay. We shall give our own lives and those of our children for you.' But the apostle said, 'Look to these doors which open into the mosque, and close them all save those which lead to the house of Abu Bakr, because I have known no better companion than he.'"

"I admonish you to be good to Al-Ansar (the Helpers). They are my family and with them I found shelter. They have acquitted themselves credibly of the responsibility that fell upon them and now there remains what you have to do. You should fully acknowledge and appreciate the favour that they have shown, and should overlook their faults."

'O people, dispatch the army of Usama. You criticize his appointment but you have done the same before about his father's appointment. He is indeed worthy of the office of commander, as was his father."

Thursday. Four days before the passing away of the Messenger ﷺ, he said *"Come here. I will write something so that you will never fall into error."* Upon this 'Umar bin Al-Khattab said: *"The Prophet ﷺ is suffering from acute pain and you have the Qur'ân with you; the Book of God is sufficient for you."*

Friday. Umm Al-Fadl reports that the Messenger recited al-Mursalat in the sunset prayer. Thereafter he did not lead any (audible) prayer until God summoned him to His presence. [Bukhari, Chap. Mard un-Nabi]

When Bilal called the *Iqamah* for Isha, the Messenger ﷺ lost consciousness. he fell in and out of consciousness and so water was sprinkled on him to lessen the heat of the fever. *"Go command Abu Bakr, he will lead them in Prayer"* A'isha did not want Abu Bakr to lead, perhaps fearing people will associate her father with the demise of the Messenger ﷺ; *"Go fetch Abu Bakr, for God will refuse any other than Abu Bakr; You are acting even like the women of Yusuf"*

Saturday. The Prophet ﷺ went out leaning on two men in order to perform the noon prayer. Abu Bakr, who was about to lead the prayer withdrew when he saw him coming; but the Prophet ﷺ made him a gesture to stay where he was and said: *"Seat me next to him."* They seated him on the left hand side of Abu Bakr and the Prophet ﷺ led the prayer, with Abu Bakr repeating what was said.

Sunday. The Prophet ﷺ set free his servants, paid as a charity the seven Dinars he owned and gave his weapons away. When night fell, 'Aishah had to borrow some oil from her neighbor to light her oil-lantern.

Monday

On the Monday on which God took His Messenger ﷺ he went out to the people at their morning prayers. The curtain at Aisha's door was lifted, the door opened, and the Messenger ﷺ came out and stood in the doorway. When the Muslims caught sight of him they were almost diverted from their prayers through joy at his presence. He signaled them to continue their devotions, and smiled with pleasure as he watched them

pray; never had the watchers seen him wear a more beautiful expression than then. After the prayers he addressed the people in a voice loud enough to be heard outside the door of the mosque. He said, 'The fire is kindled, and confusion descends like darkness. But you have nothing to reproach me for. I have allowed only what the Quran allows, and have forbidden what the Quran forbids.' When the Prophet had finished speaking Abu Bakr said, 'Messenger of God! I see you have risen this morning, by the favour and grace of God, in the state of health we love to see you in!' Then the people went to their homes, satisfied that the apostle was re-covered from his illness. But al-Abbas had said that morning to Ali, 'I swear by God! I have seen death in the face of the Prophet.' [Ibn Ishaq]

13. The passing away of the Prophet

He raised his finger, looked upwards to the sky and moved his lips. So 'Aishah listened. "With those on whom You have bestowed Your Grace with the Prophets, the Truthful ones (As-Siddiqin), the martyrs and the pure. O God! forgive me and have mercy upon me and join me to the Companionship on high."

On Monday, 12th Rabi al-Awwal in the 11th year Hijri, he returns to being the radiant Moon after being the glorious Sun. The Prophet ﷺ moves through states of feverishness until he passed away slightly after Dhuhr.

14. Janazah of the Prophet ﷺ

'...and Umar was threatening the people when Abu Bakr came into the mosque and overheard him. [...] Having ascertained the fact, and kissed his ﷺ forehead, he went back into the mosque. [...] He first gave praise to God, and then said: "O people! Lo! As for him who worshipped Muhammad, Muhammad is dead. But as for him who worships God, God is Alive and dies not." He then recited:

"And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he passes away or is slain, will you turn back on your heels?" [Ibn Ishaq]

'...the Muslims knew not where to bury him. One said, 'Let us bury him in his mosque.' Another said, 'Let us bury him with his companions.' And Abu Bakr said, 'I have heard the apostle of Allah say that every prophet should be buried on the spot where he died.' Accordingly the bed on which the apostle had been resting was lifted up, and the grave dug under it.' [Ibn Ishaq]

Ibn Abbas narrates: "When the Prophet ﷺ passed away, the men were admitted in and prayed individually, then left, then they admitted the women, and they prayed, then they admitted the children..." [al-Bayhaqi, Dalai'il al-Nubuwwah]⁶

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Anas ibn Malik narrates: "I have never witnessed a day better or brighter than that day on which the Messenger of God ﷺ came to us; and I have never witnessed a day more awful or darker than that one on which the Messenger of God ﷺ passed away."

Anas ibn Malik narrates that the Prophet ﷺ said: "I wish that I could meet my brothers." The Companions of the Prophet ﷺ asked, "Are we not your brothers?" He replied: "You are my Companions, but my brothers are those who will believe in me, without having seen me." [Ahmad, Musnad]

A'isha would say "The greatest blessings God granted me was that the Prophet ﷺ passed away in my house, on my day, between my neck and chest, with my saliva in his mouth".

⁶ A common misunderstanding spread as misinformation is that the burial was delayed as the companions argued over a new leader, which means they [1] were greedy for power [2] unconcerned for the burial of the Messenger ﷺ. However if we understand that passed away Monday, was washed on Tuesday and buried Wednesday, there is no sense of delay, especially since people had to pray on him individually before burial. It is also related that the burial took place on the Tuesday, with the prayers finishing on Wednesday.