

Short & Simple Series

BOOK OF SĪRAH

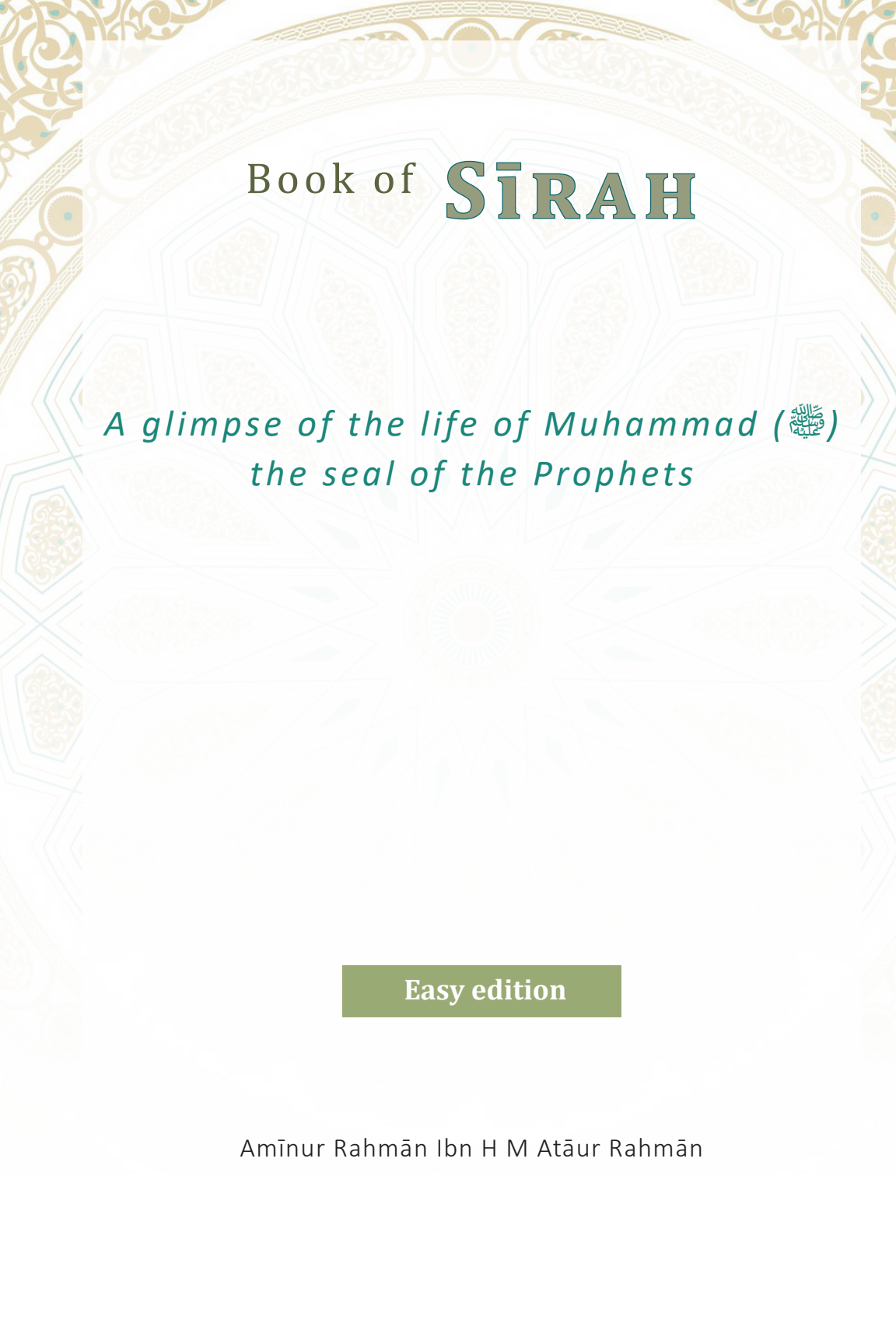
*A glimpse of the life of Muhammad ﷺ
the seal of the Prophets*

Full colour print



Easy edition

Amīnur Rahmān Ibn H M Atāur Rahmān



Book of **SĪRAH**

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the seal of the Prophets*

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It is our humble request that if you find any mistakes or have any suggestions then please forward your comments to the following email:
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Acknowledgement

Firstly, we thank Allāh, the Lord of all the worlds, for making this book possible. We ask that He accepts this humble effort and place it in the scales of good deeds.

This book was inspired by the memory of my late father Hafiz Muhammad Atāur Rahmān and my late grandfather Maulana Muhammad Mīzānūr Rahmān.

My grandfather was a scholar of his time in Assam, India. After graduating from the Dar-Al-Hadīth Rahmāniya which was linked to the prestigious Rahimiya institute in Delhi, India, he moved back to Assam and served his community in teaching and spreading the Islamic Dawah.

My father, like his father before him, was a pillar of the community. He dedicated his time and effort to the education and welfare of his community in the UK and his native country, Bangladesh. He completed his Hifz and Qirah with Ijaza from Jamia Muhammadiyah institute, Gurjanwala, Pakistan. Later he graduated (Kamil) in the sciences of Hadīth. Throughout his life, he founded many Madrasah and helped establish Masjids in many places in Bangladesh.

After moving to the UK in the early 1980s, he formed a Bangladeshi Islamic community and later established a Masjid (Jame Masjid Quba that later became the Old Hill Masjid) for the local Muslims. My father strictly adhered to the Qur'ān and Sunnah and his Dawah was according to the path of the way of the Salaf-as-saliheen (Early righteous Muslims). His legacy continues in the many students he inspired and taught to be in the service of Islām.

My appreciation goes out to all the staff and students of Old Hill Madrasah (OHM), Madeenah Institute (Coventry, UK) and affiliates of Markazi Jamia Ahle Hadīth UK (MJAH) for proofreading and their invaluable contributions. Many others assisted in this work and are too many to mention; I pray that their efforts and times are also rewarded, Aameen.

All praise is for Allāh, the Lord of all the worlds and may He bless the last Messenger Muhammad (ﷺ) and his companions.

Amīnūr Rahmān

September 2020 / Muharram 1442 AH

Preface

All praise belongs to Allāh, the Lord of the Universe, and peace and blessings of Allāh be upon the last of His Messengers, our Prophet Muhammad (ﷺ), his Household and Companions.

This book from the “Short & Simple” series, the “Book of Sirah” has been very beautifully compiled and presented as a summary of the story of the Noble Prophet Muhammad (ﷺ).

The Sirah of the Prophet Muhammad (ﷺ) is one of the greatest and most written biographies in the world. There are many reasons for why such a great man is loved, admired and role modelled by billions of people around the world.

The Prophet Muhammad (ﷺ) was a man of excellent morals and manners in all spheres of life. His gentle nature as a family man, loving husband towards his wives, compassionate with his companion, wise as a statesman, and fearless warrior in the battlefield, set him apart from the rest of the great men known throughout history. No man encompassed so many great qualities and accomplished so much and for this reason alone the Prophet Muhammad (ﷺ) is the most influential man in history. He had to excel in all spheres of life to set an example for people to follow and emulate as he was sent as a mercy to whole of creation.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have not sent you, [O Muḥammad], except as a mercy to the worlds.

(Al-Ambiya 21:107)

This summarised biography of Muhammad (ﷺ) the seal of the Prophets takes in to account major events and incidents of the great Prophet's life, from before his birth to after his death. The book has been compiled giving the most accurate account possible and detailed discussions have been avoided to accommodate younger readers.

Much thought and care have been taken to make this book look appealing to the reader by using large, easy to read, colourful texts.

The book is designed primarily for the learners and students of Qur'an Schools or Madrasah like other books in this series. Nevertheless, it will also benefit Reverts (new Muslims) and any Muslim to aid them to learn about and love the Prophet Muhammad (ﷺ).

Alhamdulillah we had the opportunity to supervise the process of the writing from the beginning by advice and commentary which our dear Brother Amīnur-Rahmān has taken to account and added to make the book similar to the books of the scholars that have been previously written.

We pray that the reader finds this book beneficial and an enjoyable experience.

We ask Allaah to reward all with Jannat-Al-Firdows and Make it as a means of ongoing charity for us and the reader and Allāh knows best.

Dr. Nasir Mustafa BI-Kheer Al-libee

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Dean of Islamic Studies at Passion Islamic University USA

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Before Birth

Allāh in His infinite mercy and wisdom ordained that a prophet should come from Arabia. Before the birth of this great prophet, many Jews and Christians started migrating and living in Arabia because it was foretold in their religious book, the Bible, that a great prophet was to come out of Arabia. The poets and soothsayers, very popular at the time, were also talking about the coming of this great prophet.

Around this time the king of Abyssinia (modern day region of Ethiopia and Somalia) invaded Yemen the south Arabian land. He appointed his governor Abrahah to rule this area. Abrahah decided to build a temple for people to make pilgrimage, like they would with the Ka'bah in Makkah. The reason was so that he would be popular and the pilgrims would bring in trade and so that he could become wealthy. The common people didn't like the idea and this angered Abrahah and so he decided to invade Makkah with the intention of destroying the Ka'bah.

Abrahah surrounded Makkah with his army along with a fleet of Elephants. This terrified the people of Makkah as the army raided and stole from the Makkans, including Camels that belonged to the Chief of Makkah, Abdul Muttalib. The Makkans pleaded with Abdul Muttalib to go to Abrahah and come to an agreement to end the attack. Abdul Muttalib went to the camp of Abrahah where he was received with respect and honour. Abdul Muttalib requested Abrahah to return his camels that were stolen. Abrahah was surprised and didn't think

Abdul Muttalib was a wise man because he was asking to return his camels and was not worried about saving the Ka'bah. He was mistaken. Abdul Muttalib knew well that the Ka'bah was a sacred place and that it would be protected by its real owner, the Almighty Allāh. Abrahah wanted to know what Abdul Muttalib was going to do regarding the destruction of the Ka'bah. Abdul Muttalib in his great speech said:

"I am only the owner of my camels, but this House (Ka'bah) also has an owner and He will protect it."

This enraged Abrahah and he decided to march on with his army of elephants to attack and demolish the Ka'bah. Allāh ordained that the army would be destroyed by a flock of small birds, dropping small stones, that completely destroyed Abrahah's army and so the Ka'bah was saved. That year was known as the year of the Elephant because the Arabs use to remember the ages by the events that occurred.

This event is recorded in the Qur'an in the chapter of 'The Elephant':

Have you not seen (O Prophet) how your Lord
dealt with the Army of the Elephant?

Did He not frustrate their scheme?

For He sent against them flocks of birds,

That pelted them with stones of baked clay,

Leaving them like chewed up straw.

(Surah Al-Feel 105:1-5)

Birth & Childhood

Abdul Muttalib belonged to the noble Quraysh family in Makkah. He was a nobleman and well respected leader of the people. Abdul Muttalib had many sons. The youngest and the dearest of them all was Abdullah bin Abdul Muttalib. Abdullah worked with his father as a caravan tradesman. A few months before the year of the Elephants, Abdullah was married to Aminah bint Wahb who also belonged to the noble Quraysh family in Yathrib (Madinah).

Shortly after he was married, Abdullah was sent to Syria on business trip with a trade caravan for his father. On the way back he fell ill. News reached Abdul Muttalib and Harith, the older brother, was sent to accompany Abdullah back. Unfortunately, on the way back Abdullah died and he was buried near where he passed away. Harith came back with the sad news of Abdullah's passing. Abdul Muttalib was much aggrieved on hearing the news.

Aminah was equally saddened to hear the news of her husband's death. She became a widow while already few months pregnant at the time with Muhammad (ﷺ). Allāh ordained that Muhammad (ﷺ) would be an orphan while still in his blessed mother's womb. A few months after in the year of the Elephants, in the month of Rabi al-awal, the blessed child was born. His mother named him Ahmad (highly praised) and his grandfather named him Muhammad (praiseworthy). When asked why Abdul Muttalib named his grandson Muhammad (ﷺ), he said that he hoped all the people would praise him.

According to the customs of the time, the Arabs would send their children to the desert with the Bedouins to grow up strong and healthy. Lady Halimah Sa'diyyah was appointed to take care of Muhammad (ﷺ). She gave him milk for two years and kept Muhammad (ﷺ) with her for another two years before returning him to his mother Aminah.

During his stay with Halimah something amazing happened to Muhammad (ﷺ). One day while he was playing out with other children, he was visited by angels. After seeing them, he was in shock sitting quietly with his face pale. When asked what had happened, he said that he was visited by two persons who laid him down, opened his chest, took out his heart, and took something out from it then put it back in its place. Later in life he knew that they were angels that came to purify his heart.

After hearing this Halimah rushed to report the events to his mother Aminah. His mother said there's nothing to worry about as she also noticed strange things while the baby was in her womb. She assured Halimah that he would surely be protected from all types of evils.

Aminah took Muhammad (ﷺ) to Yathrib (Madinah) for a visit to see relatives. On the way back to Makkah, Aminah became unwell and sadly passed away. Muhammad (ﷺ) was around six years of age at the time and his grandfather took him and looked after him after his mother's death. After another two years Abdul Muttalib passed away. Before his passing, he entrusted Muhammad (ﷺ) to his son Abu Talib the brother of Abdullah. Abu Talib was very fond of his nephew and took special care of him.

Before Prophethood

The Prophet had an unusual childhood growing up. He always preferred to be alone, away from others. The Prophet (ﷺ) kept away from all sorts of vice which were common in the society like drinking alcohol, gambling and music etc. Allāh had protected him from all types of deviances. The Prophet was a gentle and kind person but also fit and strong.

Around the age of 12 the Prophet's uncle Abu Talib planned to go to Syria with a merchant caravan. Muhammad (ﷺ) was very close to his uncle and couldn't bear to stay alone. Abu Talib decided to take Muhammad (ﷺ) with him. The caravan reached Busra in Syria. During their stay, a Christian monk named Bahira recognized something special about Muhammad (ﷺ). Bahira advised Abu Talib to take special care of him. He said to Abu Talib that he saw in Muhammad (ﷺ) the signs of a great Prophet foretold in their scriptures. Abu Talib then hurried back to Makkah with Muhammad (ﷺ) following the advice from the monk.

When Muhammad (ﷺ) was still a young man he took interest in trade. He accompanied many trade caravans for his uncle Abu Talib. Every time he came back with profit. Those who accompanied him were amazed with his trade skills and his way of dealing with business. Very quickly he became popular for his honesty and fairness in trade dealings conducted with excellent manners. He became known as As-Sadiq Al-Amin (The truthful trustworthy one) in Makkah and far and wide across Arabia. People would leave their possessions and

valuables with Muhammad (ﷺ) with full confidence knowing they would be returned back without any loss.

Muhammad (ﷺ)'s popularity was heard by a wealthy noble lady named Khadijah bint Khuwailid. She was a widow who had inherited a lot of wealth. She wanted Muhammad (ﷺ) to conduct some business on her behalf. She sent her nephew to Muhammad (ﷺ) with the proposal. Muhammad (ﷺ) agreed after speaking to his uncle Abu Talib. Khadijah sent Muhammad (ﷺ) to Syria with her trade caravan. On the way, they stopped by a Christian monastery. A monk named Nasturah was comparing the features of Muhammad (ﷺ) as was described in a religious book he was reading. Muhammad (ﷺ)'s companions were suspicious with regard to the intentions of the monk, but Nasturah assured them that he was only comparing the description of a prophet and that Muhammad (ﷺ) fit all the descriptions.

On his return again Muhammad (ﷺ) came with much profit from the trade to the delight of Khadijah. Muhammad (ﷺ)'s nobility, character and piety gained more attention of Khadijah. She proposed to Abu Talib through one of her servants about marrying Muhammad (ﷺ). After Abu Talib spoke to Muhammad (ﷺ), he agreed to marry Khadijah. Muhammad (ﷺ) was 25 years of age and Khadijah was much older at the time of their marriage. The wedding was blessed and celebrated by all their relatives. During their life together Khadijah gave birth to 2 sons and 4 daughters.

When Muhammad (ﷺ) was around 35 years of age, the Quraysh tribe got together to rebuild and repair the Ka'bah because the wall had cracks due to its age . Once the Ka'bah walls were built, the historic stone, known

as Hajar Al-Aswad (The Black Stone), had to be put back in its place. The leaders of the tribes all wanted the honour of placing the black stone in its place and this caused arguments and disputes as to who should have this right. At the end they decided that the next person to walk through gates of the sanctuary of the Ka'bah should decide and resolve the dispute. So it was ordained that Muhammad (ﷺ) was the first to walk through the gates. After people saw who it was, they were relieved as Muhammad (ﷺ) was known for his just nature.

Muhammad (ﷺ) asked for a large piece of cloth to be bought, then he placed the black stone at the centre of it. He then asked all the tribe leaders to hold the cloth by the edges, lift up the stone and bring it close to the Ka'bah. He then lifted the stone and placed it in its rightful place. This act of wisdom ended all the arguments and fighting between the people and everyone was satisfied.

Before Muhammad (ﷺ) became the prophet he was already a very kind and generous person. He helped and cared for the poor as much as he could, because that was in his nature. He wanted good for the people. He was not into any of the vice of the society. He didn't worship idols, he didn't drink alcohol, he didn't gamble and he didn't busy himself with foolish talk. He joined and was part of a group (Hilf al-fudul) that had a treaty between the Arab tribes which fought against oppressors, disorder and safeguarding travellers and the poor. After Muhammad (ﷺ) became the prophet he said:

"If this formed again, I would have joined it."

Revelation & The First Muslims

Few years before Muhammad (ﷺ) became the prophet, he began to think deeply about life and the wonders of creation and its Creator. He started staying away from people and spending time in contemplation. He began to spend time up in the mountain, few miles away from Makkah, and sit in the cave. This became known as Cave of Hira in the Mountain of Light (Jabal al-Noor).

After Muhammad (ﷺ) was around 40 years of age, one night in the Cave of Hira, he saw an angel appearing before him who said in a majestic voice:

“Read”.

Muhammad (ﷺ) replied:

“I cannot read”.

The Angel squeezed Muhammad (ﷺ) and asked him again:

“Read”.

He replied:

“I cannot read”.

The Angel squeezed and asked him for the third time:

“Read”.

Muhammad (ﷺ) replied again:

“I cannot read”.

The Angel pressed him again and let him go and Said:

Read in the name of your Lord who created.

Created humans from a clinging clot.

Read! And your Lord is the Most Generous,

Who taught by the pen,

Taught humanity what they knew not.

(Surah Al-Alaq 96:1-5)

Muhammad (ﷺ) now realized that he was asked to repeat what he had heard. The angel told Muhammad (ﷺ) that he was chosen by Allāh to be the Prophet and Messenger. Having said this, the angel disappeared leaving Muhammad (ﷺ) shaken and dizzy from the experience. Muhammad (ﷺ) then left the cave in a rush while confused and went to his wife Khadijah still scared and told her:

“Wrap me up, wrap me up”.

Khadijah quickly wrapped him in a blanket to rest.

After a short while when Muhammad (ﷺ) had calmed down, He told his beloved wife Khadijah what had happened. Muhammad (ﷺ) felt his life was threatened by the experience but he was comforted by the words of Khadijah who said to him:

“Allāh will never humiliate you. You join the ties of families, you help the poor, you take on peoples burdens, entertain guests, you mediate between people and you stand for the truth”.

Khadijah then took Muhammad (ﷺ) to her cousin Waraqah bin Naufal who was an old learned Christian man. After hearing what had happened to Muhammad (ﷺ), He said:

“There has come to you the same Namus (angel Jibrail) that had come to Prophet Moses before.”

Waraqah wished to join the Prophet’s mission had he been a young man. He warned Muhammad (ﷺ) that his own people will reject him out and persecute him. He explained that all prophets were persecuted for preaching the true message from Allāh. The message of all the true Prophets was to worship Allāh alone without any idol worship.

Khadijah was the first person to accept and believe Muhammad (ﷺ) as the Prophet of Allāh. Then his cousin Ali along with Zaid bin Haritha the servant of the Prophet

and Abu Bakr the Prophet's long time friend. These were the first Muslims who accepted Islam. After them more close family and friends also accepted Muhammad (ﷺ) as the Prophet of Allāh.

Muhammad (ﷺ) feeling more relieved, resumed his visits to the cave and spent time there again. Nothing happened for some days. Then suddenly on his way home he saw the angel Jibrail again covering the whole horizon. He felt frightened and hurried back home and covered up again. While covered up he heard the majestic voice:

O you wrapped up in garments!

Arise and warn and magnify (your Lord).

Revere your Lord (alone).

Purify your garments.

(Continue to) shun idols.

(Surah Al-Mudathir 74:1-5)

From this point Muhammad (ﷺ) started to receive more and more revelations and he began calling people to the worship of One True Creator, Allāh. He persuaded people away from idol worship and many bad practices that were present in Makkah at the time. Slowly more and more people who knew Muhammad (ﷺ) heard the message and accepted Islam. This happened for a few years in secrecy without causing much alarm to the general public. Abu Talib was asked to join but he refused saying that he would not abandon the religion of his ancestors. He also advised his son Ali not to leave Muhammad (ﷺ)'s side and said:

“Muhammad (ﷺ) will only lead you to what is good.”

Beginning of Dawah

Around 3 years had passed since the first message. Then Allāh revealed the following:

So proclaim what you have been commanded,
and turn away from the polytheists.

(Surah Al-Hijr 15:94)

The Prophet (ﷺ) stood on top of a hill known as mount Safa and called all the tribesmen. A large number of people gathered to listen to what Muhammad (ﷺ) had to say because all the people in Makkah knew that the Prophet (ﷺ) was a truthful person.

Muhammad (ﷺ) addressed the people saying:

“O Quraysh! If I were to warn you of an enemy who’s about to attack you, would you believe me?”

They all said:

“Yes ofcourse, we know you to be truthful, trustworthy one!”

Muhammad (ﷺ) then said:

“Well, I am a Warner to you before a severe punishment overtakes you.”

Hearing this all the people laughed and ridiculed the Prophet. His uncle Abu Lahab then said:

“May you perish. Is it for this why you have called us here?”

The people then dispersed away from Muhammad (ﷺ) leaving him standing all by himself.

The Prophet (ﷺ) then received another revelation in response to Abu Lahab:

May the hands of Abu Lahab perish, and he
(himself) perish!

Neither his wealth nor (worldly) gains will benefit
him.

He will burn in a flaming Fire,

And (so will) his wife, the carrier of (thorny)
kindling,

Around her neck will be a rope of palm-fibre.

(Surah Al-Masad 111:1-5)

After this the Prophet (ﷺ) continued to preach and invite people to his call. He gathered people, he fed them and then advised them to accept his message. In the beginning only the poor and some old people joined his call. They met at the house of Arqam, a companion of the Prophet (ﷺ), for prayers and gatherings secretly.

Makkah became very difficult and hostile for the Muslims. Much persecution and torture took place in the coming years. The weak, the poor and the slaves were among the new Muslims who suffered the most. Bilal, a black slave accepted Islam and was severely tortured under the blazing sun with large rocks being placed on his chest, yet he stayed firm. Ammar along with his father, Yasser, and his mother, Sumayyah were all tortured for their belief. Ammar's mother, Sumayyah, was the first martyr of Islam. She was killed in front of him with a spear, yet he did not give up his faith (Imaan, belief in Allāh). Like this many horrific atrocities were faced by the early Muslims.

The Prophet (ﷺ) was also insulted, ridiculed and harmed

physically. He was almost strangled while he was praying by the Ka'bah. At another time, camel intestines were poured on his back while he was prostrating. He was mocked and called with harsh names. Some people would throw stones and filth at him while he walked by his house. All of this did not deter him from preaching the true message from Allāh.

Failing all types of intimidation the Quraysh tried to bribe the Prophet (ﷺ) with worldly desires and riches. They offered him much wealth, women, and with high status to be the leader of all the Quraysh but this did not change his mind from his true faith (Imaan). They tried to speak with Abu Talib to persuade Muhammad (ﷺ) to stop preaching this new religion.

Under much pressure from the Quraysh, Abu Talib said:
“My nephew, I have now grown old and I am not able to deal with the grief from the Quraysh. Do not burden me with trouble I cannot bear. I suggest you stop preaching against their idol worship.”

After hearing this, Muhammad (ﷺ) replied:
“My dear Uncle, if they were to put the sun in my right hand and the moon in my left, I shall not stop preaching the truth.”

After seeing Muhammad (ﷺ)'s conviction and determination, Abu Talib felt guilty and said,
“I will not withdraw my support for you and I will not give you up to your enemies.”

The First Hijrah

The Quraysh, failing to tempt the Prophet (ﷺ) with worldly pleasures and gains, became more aggressive towards the believers. Their persecution and torture intensified making life unbearable for the new Muslims in Makkah. Seeing all the injustice, the Prophet (ﷺ) ordered some of the believers to migrate to Abyssinia which was ruled by a righteous Christian king. In the 5th year of prophethood, only a small group of Muslims made the journey including Uthman ibn Affan with Ruqayah the daughter of the Prophet (ﷺ). The Quraysh found out about the journey and gave chase but they could not catch up with the Muslims as the ship had already set sail.

The Muslims were treated well and lived freely under the protection of Negus, the Christian king. A few months later, news reached them that life in Makkah was getting better so a small group decided to leave for Makkah. When they were close to Makkah, they were disappointed to hear that it was nothing but a rumour. On hearing this, few returned to Abyssinia and a few still entered Makkah with the hope of persuading more to migrate to Abyssinia. After hearing about life in Abyssinia, this time a large number of Muslims were migrating to Abyssinia for the second time.

The Makkans now felt threatened by possible alliance of the Muslims with the King of Abyssinia because they also had good relations with the king. To prevent any type of revolt or power to pose any danger to the leaders of Makkah by the Muslims, the Quraysh of Makkah devised a cunning plan to expel and bring back the Muslims from Abyssinia.

The Quraysh sent their most eloquent speaker, Amr ibn Al-As and a few others with expensive gifts to the Abyssinian king. Amr ibn Al-As was permitted to speak with the king. Amr pleaded with the king to return the group of slaves and lowly people that had fled Arabia preaching a religion against their ancestors. The king after hearing this called the Muslims to his court. Jafar ibn Abu Talib was an equally eloquent speaker who represented the Muslims. Jafar spoke beautifully addressing the king:

“O King, we were a people of ignorance. We worshipped idols and committed much evil acts. We oppressed ourselves, broke ties of kinship and ill-treated the weak. We were lost until a Prophet from among us was chosen by Almighty Allāh. His nobility, lineage and good character is well known to us. He enjoined us to worship the One, True Deity, Allāh and not to worship idols. He enjoined us to be kind to the neighbour, look after the weak and the orphan, to keep the ties of kinship and avoid all types of vice. We believed in him and because of this our people persecuted us. So when we were tortured and tormented we fled to your country seeking your protection in the hope that we will not be dealt unjustly.”

On hearing this heart-warming speech, the King ordered Jafar to come close to him. He said:

“What revelation has the Prophet been sent with?”

Jafar then recited the few verses (Ayaat) from the Noble Qur'an from Surah Maryam. The king was emotionally moved and his eyes became watery after hearing the Qur'an for the first time.

Amr at this point, became desperate seeing that the king was favouring the Muslims, shouted:

“O King, they oppose Jesus, they say he is not the son of Allāh.”

To which Jafar quickly replied saying:

“We say what the Prophet has taught us: That he is a servant and a messenger of Allāh.”

Negus then said to the Muslims that what was in their holy book and what revelation Muhammad (ﷺ) bought were like rays from the same heavenly light. The King refused to give up on the Muslims and sent the Makkans back empty handed.

This enraged the Quraysh even more and it intensified their persecution towards the believers. Under such hostility and hardships, the Prophet (ﷺ) was attacked physically by Abu Jahal who was one of the leaders of Makkah. On hearing this shocking news the Prophet's (ﷺ) uncle Hamzah, rushed to the scene and struck Abu Jahal and offered him to fight if he had the courage. He shouted:

“I am of my nephew's religion so whoever has the courage to fight, fight me!”

Soon after, Hamzah accepted the call of Islam. He was strong and a great warrior feared by all. He joined the Prophet's (ﷺ) cause by which the Muslims became strong and less fearful of their enemies.

Around the same time in the 6th year for prophethood another great man, Umar ibn Al-Khattab, accepted Islam. Umar was another feared warrior and a great wrestler known by all in Makkah. With Hamzah and Umar's acceptance of Islam, Muhammad (ﷺ) became delighted now that Muslims had the courage to go to the Ka'bah and offer prayers under their protection.

The Boycott & The Year of Grief

The leaders of Makkah were more upset with the news of Hamzah and Umar becoming Muslims. They were almost helpless. However their evil plots didn't stop there. They came up with a plan to expel Muhammad (ﷺ) with his family out of Makkah. The leaders approached Abu Talib and demanded that he hand Muhammad (ﷺ) over to them if not the whole family of Muhammad (ﷺ) including his followers and supporters will be thrown out of Makkah. Abu Talib refused as he was not going to surrender his nephew to the enemies under any circumstances.

All the leaders came together and finally decided to boycott the Muslims and their families who supported them. They reached an agreement that they would cut relations with the tribe of Muhammad (ﷺ). No one could meet them, trade with them, marry them and they cut off all food supplies to them. The boycott terms was written and had on it the seals of all the leaders who approved of it, and was then hung on the Ka'bah for more impact.

The tribe of Muhammad (ﷺ), Bani Hashim, along with others who associated with him was forced out of Makkah, to the outskirts in a valley by the mountains. The place became known as Shi'b Abu Talib. They were left there alone without much food and water. People suffered from hunger and thirst. Food became so scarce that people started to eat leaves of trees and animal skin. Muhammad (ﷺ) with his wife Khadijah and their children suffered very much. Khadijah sacrificed all the wealth she had for the grief stricken people. People of Makkah would hear the cries of babies and children out of hunger.

Time to time a few close people of Abu Talib and Khadijah would secretly take food and supplies to the valley seeing the injustice that was done to them.

Three harsh years past with immense misery as people were now starving and very weak. A few leaders of Makkah felt some remorse as they were still the same people related to each other and so they were thinking of abolishing the boycott. Around the same time Muhammad (ﷺ) had received revelation that the document which had the boycott agreement was eaten up by insects, except where the name of Allāh appeared. Muhammad (ﷺ) told his uncle Abu Talib this amazing revelation. Abu Talib then hurried to the leaders of the Quraysh and declared what he had heard with the condition, that if it is found to be true, then the boycott should end immediately. The Makkans were suspicious but agreed thinking that this is not possible. However, surely, they saw the boycott document with their own eyes and became astonished. Indeed the document was destroyed except where the name of Allāh appeared and this miraculous event ended the harsh boycott.

The Muslims had some respite but soon after Abu Talib fell ill. The beloved uncle of the Prophet (ﷺ) passed away after his illness got worse. Muhammad (ﷺ) felt very sad because he had lost the protection of his family that Abu Talib always provided. More so because Muhammad (ﷺ) tried his utmost best to get his uncle to abandon idol worship, with the worship of Allāh alone and testify that he was a true Prophet (ﷺ). However, on his dying breath he was unable to utter these words especially because his fellow leaders of Makkah persuaded him not abandon the religion of his ancestors.

After about two months, the beloved wife of Muhammad (ﷺ), the mother of his children, Khadijah, passed away. Muhammad (ﷺ) was even more grief stricken. This did not stop his mission but rather he remained patient and firm in preaching the true religion (Deen). Even after this the Makkan's didn't stop their insults and mockery towards the Prophet (ﷺ).

The Prophet (ﷺ), feeling frustrated with the people of Makkah, travelled to a well-known city called Taif some distance away with Zaid bin Haritha his adopted son. There he met with some chiefs of the town. They rejected his call and not only that they let loose all the youth to drive him out of the city. The people of Taif hurled insults, rocks and stones at the Prophet (ﷺ). Zaid tried his best to cover and shelter the Prophet (ﷺ) but the onslaught was so destructive that the Prophet (ﷺ) was hit, got injured and began bleeding profusely from his shins. It was a very harsh and miserable day for the Prophet (ﷺ).

The Prophet (ﷺ) after being driven out took rest in a garden a few miles outside of the city. There he prayed to Allāh saying:

“O Allāh, You are the protector and caretaker of the weak and helpless and I seek your help alone.”

The angel Jibrail appeared before him and said:

“O Prophet, If you wish, I will command the angels of the mountains to bring the hills together and crush the people in the city!”

The Prophet (ﷺ), being sent as the mercy to mankind, said:

“No, maybe one day there will be people who will worship Allāh alone from their descendants.”

Such was the resolve of the Prophet (ﷺ), after suffering so much, he remained determined to complete his mission-to preach the truth of worshipping One, True Deity, Allāh.

The regretful incident in Taif, the death of Abu Talib and Khadijah, his beloved wife, happened in the 10th year of the prophethood, this became known as the year of sorrow. In the same year the Prophet (ﷺ) married Sawda bint Zam'ah and Aa'isha bint Abu Bakr.

Isra-wal-Miraj- The Night Journey

Allāh also honoured the Prophet (ﷺ) with the miraculous Isra-wal-Miraj, the night journey and the Ascension to the heavens. In his bodily form he was accompanied by the great angel Jibrail who took him on a horse-like creature called Al-Buraq. In this journey Jibrail took the Prophet (ﷺ) from Makkah to the furthest mosque in Jerusalem, Bait al-Maqdis (Isra), then from there to the Seven Heavens (Miraj). Along the way he met the prophets and angels according to their stations. He saw paradise and hell-fire and the condition of people in them. The Prophet (ﷺ) carried on his journey, reaching the furthest boundary above the heavens where no one can pass. There he spoke with Allāh behind a veil of light and from there he was also gifted with the five daily prayers which the Muslims establish every day.

The Pledge at Aqabah

The Prophet (ﷺ) carried on with his mission calling the people to the worship of Allāh. He would preach to the caravans that came for pilgrimage to Ka'bah. Around the end of the 11th year of his mission he met a caravan that camped at Aqabah few miles outside of Makkah. He met people that came from Yathrib which later became to be known as Madinah. Few people from Yathrib listened to the Prophet (ﷺ) and believed in him. The Prophet (ﷺ) assigned six people among them to go back to Madinah after their pilgrimage and preach to their people the new message.

The people from Yathrib returned for pilgrimage the following year. They met the Prophet (ﷺ) and gave him the good news that the People of Yathrib were delighted to hear the new call, many of them accepted and believed in the Prophet's (ﷺ) message. The Prophet (ﷺ) noticed there were new faces with the people that he had met before. This time there were 12 people from Yathrib who had already accepted the call. These 12 people made a pledge to the Prophet (ﷺ) to go back to Yathrib and preach Islam even more. This was known as the Pledge of Aqabah. These 12 went back to Yathrib and preached Islam as promised by which many tribes entered into the fold of Islam.

All along the Quraysh did not stop their persecution and torture against the Muslims. The following year again the Prophet (ﷺ) got the message that caravan from Yathrib had arrived and camped at Aqabah. They expressed their desire to take the Prophet (ﷺ) with them to Yathrib and

become their leader. The Prophet (ﷺ) took his Uncle Abbas ibn Abdul Muttalib to the camp. His uncle warned the people that they would be responsible for his well-being and protection and that this is not going to be easy because the Makkan's will pursue the Prophet (ﷺ) to harm him and his followers. One of the people from Yathrib said to the Prophet (ﷺ):

“We are willing to bear all consequences as long you do not leave us behind in Yathrib.”

The Prophet (ﷺ) on hearing this said:

“I shall live and die with you.”

The people from Yathrib became overjoyed on hearing the Prophet's (ﷺ) words. The Prophet (ﷺ) again chose 12 people among them to return to Yathrib and preach Islam to their people. This was the second pledge at Aqabah. The people from Yathrib left for home to preach Islam and eagerly awaiting the arrival of the Prophet (ﷺ) to their city.

Hijrah to Madinah

The Prophet (ﷺ) gave permission to the Muslims to migrate to Yathrib. Slowly all the Muslims left Makkah except a few. This migration wasn't easy, because, the Makkan's felt threatened by all the Muslims leaving, thinking they, could one day come back to reclaim Makkah. The Makkan's therefore tried everything to stop people from leaving Makkah including kidnapping, imprisonment, taking wealth and belongings. However, this didn't stop the Muslims leaving even though they were left with nothing because they knew Allāh would recompense them with something far better.

The Quraysh became irritated knowing the Muslims were escaping and evading their plans. They decided to hold a meeting with all the leaders of Makkah excluding Banu Hashim, the Prophet's (ﷺ) tribe. In this meeting at Dar An-Nadwah (meeting house) they plotted to stop Prophet's (ﷺ) mission forever. The leaders thought of ideas to get rid of the Prophet (ﷺ) but they all couldn't agree until Abu Jahl proposed a cunning plan. He said: **"Let one swordsman from each tribe strike Muhammad (ﷺ) at the same time, that way the blame will be shared and Banu Hashim will have no choice but to accept blood money with persuasion from us all."**

The Quraysh had finally decided to kill Muhammad (ﷺ) the Prophet. They planned to strike him the following night when he comes out for dawn prayer. Of course Allāh already informed the Prophet (ﷺ) of their evil plot. The swordsmen surrounded the Prophet's (ﷺ) house from late in the evening and they stood guard

waiting for the Prophet (ﷺ) to come out at dawn. In the meantime the Prophet (ﷺ) ordered Ali to sleep in his bed and return possessions which the Prophet (ﷺ) had been entrusted with from the Makkans. The Prophet came out of the house while reciting prayers. He threw a hand full of sand towards the assassins who were guarding the house. Allāh had put a cover over the assassins eyes. The Prophet (ﷺ) walked past the men without them noticing and moved to a safe place. At dawn when Ali came out of the house the swordsmen, all surprised, asked Ali where the Prophet (ﷺ) was. Ali simply said:

“I don’t know, I was sleeping all night.”

Allāh had miraculously saved his Prophet (ﷺ) from his enemies. The swordsmen were dumbfounded and left disappointed.

The Makkans were furious knowing Muhammad (ﷺ) had evaded their plans and escaped. The Quraysh sent out bounty hunters to find Muhammad (ﷺ) and bring him back dead or alive. The Prophet (ﷺ) with Abu Bakr, his close friend, set out and hid in the cave of mount Thawr few miles outside of Makkah. The Makkans followed their tracks and caught up with them. They stood by the cave but didn’t go inside thinking it was inhabitable. Abu Bakr felt uneasy in the cave hearing the search party, in case they were found, but the Prophet (ﷺ) told him not to worry and said:

“Don’t grieve, Allāh is with us.”

The search party left empty handed and disappointed. Before leaving Makkah, Abu Bakr had ordered his servant to bring their camels to foot of Mount Thawr with a guide when the time was right. That night Muhammad (ﷺ) and Abu Bakr came out of the cave awaiting their

guide and ride. The Prophet (ﷺ) had a she-camel called Al-Qaswa which he had purchased from Abu Bakr earlier. In the quietness of the night they mounted their camels and headed towards Yathrib.

A few days before the arrival of the Prophet (ﷺ), the news of the Prophet (ﷺ) coming had reached the people of Yathrib. The people would come out of their houses in the morning till noon excited on anticipation of the Prophet's (ﷺ) arrival. On the day of their arrival, the people were ready to go back in their houses because of the extreme desert heat but then they saw something at a distance and soon it became clear that it was the Prophet (ﷺ).

After eight days of journey, in the 14th year of prophethood, under the beaming sun and heat of the desert, they arrived in Quba, a small town outside of Yathrib. The people were overjoyed and the children came running out singing and reciting beautiful poetry welcoming the Prophet (ﷺ). All the people gathered around the Prophet (ﷺ) looking at him with amazement and admiration, the chosen Messenger of Allāh with elegant manners and pleasant appearance, hoping to have the honour of hosting him as a guest in their houses.

The Prophet (ﷺ) stayed a few days in Quba. During their stay the first thing the Prophet (ﷺ) ordered was for a mosque to be built. This was the first mosque built with the Prophet's (ﷺ) orders. Three days after, Ali, the Prophet's (ﷺ) cousin also arrived and joined him. On the Friday they finally decided to go to Yathrib. The people of Yathrib known as the Ansar, the helpers, were equally delighted to welcome the Prophet (ﷺ) to their

city. When they arrived in Yathrib, the Prophet (ﷺ) led the People in Jumuah prayer and also ordered that a mosque be built in that place. This mosque became the Prophet's (ﷺ) Mosque, Masjid An-Nabawi and Yathrib became the Prophet's City, Madinah-An-Nabawi.

The people of Madinah were again overjoyed seeing the Prophet (ﷺ) in their presence and gathered around him, requesting him to stay with them in their houses as guests. The Prophet (ﷺ) said:

“Let my camel decide. Wherever the camel kneels is where I will stay.”

Finally, Al-Qaswa sat near the house of Abu Ayyub Al-Ansari. Overcome with joy, Abu Ayyub Al-Ansari came running towards the Prophet (ﷺ) and requested him to stay at his house. The Prophet (ﷺ) agreed and stayed with him for few months until he had built his own house next to the mosque.

The migration to Madinah marked the start of the Islamic Hijri calendar. The Hijri calendar is based on the moon (lunar) cycles. The people of Madinah elected the Prophet (ﷺ) to be their leader. The first objective of the Prophet (ﷺ) was to bring the migrants from Makkah, Al-Muhajiroon, and the inhabitants of Madinah, Al-Ansar, to come together in mutual understanding and brotherhood. Under the Prophet's (ﷺ) leadership they lived in harmony, the Ansar were very accommodating towards the Muhajiroon and the Muhajiroon were equally grateful in returning favours.

The Prophet (ﷺ) also united all the different tribes of Madinah, (Muslims, Jews and idol worshippers), to live in harmony with each other by a peace treaty. He set

a few rules and laws to which all the tribes agreed to. Some of the rules were:

- **that there will be no fighting between the different tribes;**
- **if there is any dispute between the people then the Prophet (ﷺ) will be the judge between them;**
- **everyone is free to practice their own religion;**
- **all the people will defend Madinah in the event of an outside attack.**

In the first year of migration (Hijri) few notable events took place as the Muslims grew stronger day by day. The famous companion Abdullah bin Salam, who was previously a Jew, became a Muslim. Another great companion Salman the Persian after searching for the truth from being a fire worshipper, then to being a Christian, to finally arriving in Madinah in search for the truth, he found the Last Prophet (ﷺ) and accepted Islam. Bilal, previously a slave, was honoured to call the Adhan (call to prayer) before the prayers in congregation. Finally, the distribution of wealth in the form of Zakat (charity) was also ordered to be given to the poor and needy.

The Battle of Badr and Uhud

Meanwhile, back in Makkah, the Quraysh were feeling defeated and humiliated knowing that Muhammad (ﷺ) and his followers were growing stronger by the day. They tried to infiltrate Madinah with people they knew. Abdullah bin Ubay bin Sulul was a Jew, who professed to be a Muslim, but in reality he was a known hypocrite who had connections with the Makkans. Abdullah bin Sulul was one of the leaders of Madinah on the way to become the Chief of the city. With the arrival of the Prophet (ﷺ) his aspirations didn't go to plan. Therefore, he resented the Prophet (ﷺ) and the Muslims in secret.

Through Abdullah bin Sulul, the Makkans tried to create mischief in Madinah. He tried to put fear and disunity between the people using threats from the Makkans. The Makkans were getting desperate in their pursuit to cause harm to the Muslims. Once, one of the Makkans came to Madinah and stole camels as a show of defiance and strength. However, the Muslims were not weary and they had their own plans.

In retaliation, the Prophet (ﷺ) sent a few men to intercept a Makkan caravan coming from Syria passing by Madinah. The caravan led by Abu Sufyan sent a message to Makkah to rescue the caravan under threat by Muslims. Abu Jahl, seeing the opportunity to fight the Muslims, put an army together of a thousand men and marched towards the caravan's safety. The caravan was then safe and Abu Sufyan took the caravan to Makkah with the Makkan army stationed along the way.

Abu Sufyan called for the army to return to Makkah as there was no more danger. Abu Jahl, being defiant and wanting to wage a war to destroy the Muslims for years, now finally found a reason to attack and fight. In the plain of Badr they camped with a thousand man-army ready to invade Madinah. The Prophet (ﷺ) got news that they were now under threat. Allāh finally gave permission to the Muslims to fight back. The Prophet (ﷺ) called the people of Madinah and said that they should together defend the city. The brave companions all came together, numbering around 300, ready to meet the enemy in the battlefield.

Battle of Badr

In the 2nd year of Hijri, on the 17th of Ramadhan, the Muslims marched towards the battlefield. They arrived in the plain of Badr seeing the enemy had already setup their camp. The Muslims were outnumbered 3 to 1 but they did not fear the enemy. The Prophet (ﷺ) prayed to Allāh:

“O Allāh, if you allow this small number to be defeated then no one will worship you on Earth.”

Before the main battle began, according to the customs, the Makkans sent their warriors forward for a dual and shouted towards the Muslims:

“Send us your warriors.”

The Muslims sent forward Hamzah, the Prophet’s (ﷺ) uncle and Ali, his nephew, along with 2 others for the dual. All the Muslims won their dual. Both armies then marched towards each other and fought a ferocious battle.

With strong belief and conviction the Muslims broke through the enemy lines pushing them back in retreat. More of the enemies were killed in the battle as compared to the small number of the Muslims. Abu Jahl, the staunch enemy of Islam, was killed in the battle along other chiefs of Makkah. Seeing their commander fall in battle the enemies broke off from their ranks in fear of defeat and ran back for safety. Against all odds the Muslims were victorious, sharing the spoils of war amongst each other.

Some of the enemies were captured and held captive. It was the custom of the Arabs to kill all captives. The prisoners of war who surrendered were treated well by the Muslims. They were fed and looked after well. Those who could teach the Muslims to read and write were freed. Others were ransomed by their families. Some became Muslims seeing the good treatment of the Muslims towards them.

The Prophet (ﷺ) sent Zaid bin Haritha to take the news of the victory to Madinah. Few days after the battle the Prophet (ﷺ) returned to Madinah to find that his daughter Ruqayya, the wife of Uthman, had passed away. In the same month he married off his daughter Umm Kulthoom to Uthman bin Affan and also gave the hand of his youngest daughter Fatimah to Ali bin Abu Talib.

Almost a year had passed after the defeat but the flames of revenge were burning the hearts of the Makkans. They wanted to retaliate by any means. They even sent assassins to kill the Prophet (ﷺ) but were unsuccessful. The Jews of Madinah also became hostile and jealous of the victory of the Muslims.

Battle of Uhud

The Makkans started planning and preparing for another battle to avenge their dead. Hindah, the wife of Abu Sufyan, who lost her father and brother in the Battle of Badr, was stoking flames of revenge amongst the Makkans. She was overtaken with pride and plotted to kill Hamzah, the Prophet's (ﷺ) uncle. She hired a very skilful slave, Wahshi, whose spear hardly missed the target. Hindah promised to reward him with much jewellery if he were to succeed in killing Hamzah. Abu Sufyan, now the leader of Makkans, was preparing an army of 3 thousand men to attack Madinah.

The news of an advancing army reached the Prophet (ﷺ). He gathered his companions to prepare the defence. They decided to march out of the city and meet the enemy by mount Uhud. The Prophet (ﷺ) marched, with a thousand strong men, arriving by the Uhud mountain to find the enemy had already set up camp. Some hypocrites created doubts in the mind of the Muslims about strategies of fighting the enemy. Abdullah bin Ubay, the leader of the hypocrites, disagreed with the Prophet's (ﷺ) companions and left before the battle with 300 men following him. The Muslims, now with only 700 men, were even more determined for battle even though they were outnumbered by 4 to 1.

Before the battle the Prophet (ﷺ) ordered 50 archers to stay put on a hill near the enemy camp in case they come under attack from behind. Alongside the Makkans was the commander Khalid bin Walid who also had his men waiting on an attack from behind the hill of the archers. On the 15th of Shaban, the 3rd year of hijri, the battle broke out. The Muslims again broke the enemy lines and was

winning the battle. Hamzah was fearless in battle slaying whoever stepped in front him. Wahshi, in the meantime, was watching and waiting on the right moment, then he threw his spear martyring Hamzah. The Muslims were at the brink of victory as the enemy was retreating.

The archers looked on seeing their brothers collecting the war spoils, they became overjoyed and started to join the others in their greed. Some cried out not to disobey the Prophet's (ﷺ) command to stay put on hill no matter what. Seeing most of the archers leaving their post to join others on the battle field, Khalid bin Walid finally saw an opening to attack from behind the hill. He took his horsemen around the hill now that the threat of archers was not there and launched a surprise attack on the Muslims from behind. The Muslims confused and busy with celebrating victory could not respond in time and many died in that assault.

Due to the mistake of the archers leaving their post, the Muslims now started to retreat in panic. The Prophet (ﷺ) also came under attack receiving injuries to his head and face. The companions came to his rescue and fought off the enemy and the Prophet (ﷺ) finally managed to find his way back to the valley where they camped.

Many companions were martyred while they tried to protect the Prophet (ﷺ) in that attack. As the enemy attacked again, the Muslims fought back valiantly pushing back the Makkans once more and finally made them retreat unable to launch another attack. Abu Sufyan having inflicted serious damage to the Muslim army shouted:
“This battle we equalled our dead with your dead.”

On hearing this, Umar shouted back:

“Our dead are in Paradise while yours are in the fire.”

During the 4th year of Hijri the Muslims fought off hostile tribes around Madinah and hypocrites amongst Jews. Attempts were made to kill the Prophet (ﷺ) but they all failed. Abu Sufyan in Makkah was preparing for another battle as he promised to fight the Muslims again. He sent a messenger to Madinah, to warn the Muslims of the battle preparations, hoping the Muslims would be disturbed by the news but in fact the Muslims were more eager to fight. Abu Sufyan had no choice but to proceed towards Al-Badr with 2000 men. The Muslims also marched with 1500 men, twice as many as in the battle of Uhud. When the enemy saw the Muslim army, they turned back on their heels and retreated because they knew last time they almost lost the battle with half of the number. The Prophet (ﷺ) with his army camped at Badr for a few days waiting on the enemy attack but the enemy had left without a fight.

The Hdaybiyah Treaty

The Prophet (ﷺ) in a dream saw that he was entering the Ka'bah with his companions. Towards the end of the 6th Year of Hijri the Prophet (ﷺ) along with 1400 others marched towards Makkah to perform pilgrimage. When they reached Hdaybiyah near Makkah, the Makkans got alarmed thinking the Muslims came to attack. When they sent a messenger to enquire, they found that the Muslims had no ill intention. The Makkans still refused to allow the Muslims to enter Makkah.

The companions of the Prophet (ﷺ) pledged to stay firm and were even ready to die than to flee if they came under attack. The Prophet (ﷺ) tried mediating with the Makkans by sending Uthman as he had status and was from a wealthy family in Makkah but it didn't work. Seeing that the Muslims were not going anywhere, the Makkans finally sent Suhail bin Amr to form a treaty and come to an agreement, as follows:

- **Muslims must go back and cannot perform pilgrimage this year.**
- **The treaty is valid for 10 years and that there will be no hostility towards each other during this time.**
- **All tribes are free to form alliances with whoever they choose .**
- **Anyone leaving Makkah to join the Prophet must be sent back but anyone leaving Madinah are free to do so.**

The Muslims reluctantly agreed to a treaty that seemed unfavourable for them. The fourth point seemed the most unjust towards the Muslims; the Prophet (ﷺ) knew better and accepted all their conditions. This seemingly unfair treaty turned out to be a blessing in disguise. After this agreement the Muslims were free to preach and many people entered into the fold of Islam. The Prophet (ﷺ) also called the migrants in Abyssiniyah to come back and join them in Madinah.

In the 7th year, again the Prophet (ﷺ) took those who were at Hudaibiyah the previous year to Makkah. They went to the Ka'bah and performed their pilgrimage rites. The Makkans asked them to leave soon as they had finished their rituals.

A famous companion, Amr bin Al-As, once an enemy who tried to bring back Muslims from Abyssinia, accepted Islam along with another warrior who fought against the Muslims at the Battle of Uhud, Khalid bin Walid became known as the 'sword of Allāh' after his entering into Islam. The conversion of Khalid bin Walid gave Muslims an advantage of tactical warfare. Later, Khalid bin Walid fought many battles to free people and protect the Muslims from attack, which led to spreading Islam far beyond Madinah.

The Conquest of Makkah

The 8th year was similar to the previous year in that tribes outside of Madinah tried to attack the Muslims but those hostilities were crushed by the Muslims. Some tribes had a truce with each other not to fight upholding the Hudaibiya treaty. Hostilities among two rival tribes grew stronger even after they had formed alliances with the Muslims as well as the Quraysh of Makkah. Quraysh in their support for one tribe, sided with them and attacked the other who had alliances with the Muslims. After the surprise attack, many people died and this news reached Madinah. The Quraysh broke the treaty and Abu Sufyan rushed to Madinah to restore the agreement again. The Prophet (ﷺ) and his companions didn't agree to his plea because his party clearly broke the agreement.

The Muslims were now much larger in number, and the Prophet (ﷺ) ordered them to march towards Makkah with a 10,000-man army in the month of Ramadhan. The people of Makkah were shocked to see such a huge army coming to destroy them. In the cover of the night Abu Sufyan went to the Prophet's (ﷺ) camp outside Makkah and pleaded with him not to attack his people. The Prophet (ﷺ) agreed and spoke to him and invited him to accept Islam. Abu Sufyan after much thought and contemplation accepted the Prophet's (ﷺ) call. The Prophet (ﷺ) honoured Abu Sufyan and told him his family will be safe.

The next day the Muslim army marched on into Makkah without a fight or any resistance. The people of Makkah who had fought the Prophet (ﷺ) previously was afraid

for their lives and expecting revenge from the Prophet (ﷺ) for the harms they caused him. The Prophet (ﷺ) addressed the People and said:

“What do you think I am about to do with you?”

They said:

“We hope for the best, you are a noble brother, son of a noble brother.”

The Prophet said (ﷺ) in reply:

“I say to you what Yousuf said to his brothers: 'Have no fear this day, go, you are all free'.”

The Prophet (ﷺ) was indeed a mercy to mankind. The Qur'an confirms this fact:

And We have not sent you, [O Muḥammad], except as a mercy to the worlds.

(Surah Al-Ambiya 21:107)

The Prophet (ﷺ) then went into the Ka'bah and purified it of all the idols that were worshipped as false gods and also ordered all the idols in people's possession to be broken.

The Farewell Pilgrimage

In the 10th year Hijri the Prophet (ﷺ) decided to go for Hajj, a pilgrimage to Makkah. A large number of companions followed him. The Prophet (ﷺ) preached to his companions and taught them the rites of Hajj. At the mount of Arafat he addressed all the people advising them with his unforgettable speech. A glimpse of the farewell sermon of the Prophet (ﷺ):

“O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again...

O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust...

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allāh’s trust and with His permission...

O People, listen to me in earnest, worship Allāh, perform your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat (almsgiving) and perform Hajj if you can afford it...

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over a white except by piety and good action. Learn that every

Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.

Remember, one day you will appear before Allāh and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone...

O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QUR'AN and my example, the SUNNAH and if you follow these you will never go astray."

The Prophet (ﷺ) said to them:

"You will be asked if I have conveyed the message of Allāh and fulfilled my mission?"

The companions, all of them, said in loud voice:

"We testify that you have conveyed the message!"

The Prophet (ﷺ) then said:

"O Allāh, be witness."

The Prophet's (ﷺ) speech felt like a farewell to many people present there. Allāh revealed the following verse (Ayah):

...Today I have perfected your religion (Deen) for you, completed My favour upon you, and chosen Islam as your way...

(Surah Al-Ma'idah 5:3)

The companions felt delighted on hearing this but also grew sad as time passed because this was a sign of separation of the Prophet (ﷺ) from his people as the mission was now fulfilled.

Death

Few weeks later after the Hajj while the Prophet (ﷺ) was back in Madinah, sickness overtook him. He had fever and headache as he grew weaker. Three days the Prophet (ﷺ) was bedridden, during which Abu Bakr was asked to lead people in prayer. He became unconscious at times due to the pain. He requested his family to wash him after he passed. He also asked to be with Aa'isha, his beloved wife, during the last days when he fell ill. The Prophet (ﷺ) was born on a Monday and finally passed away on the Monday of Rabi al Awwal in the 11th year of Hijri the 23rd year of his mission at the age of 63.

The death of the Messenger of Allāh (ﷺ) shook the companions like a thunderbolt. In a state of shock and grief, Umar cried out with his sword in his hand ready to attack whoever said that the Prophet (ﷺ) is dead. Abu Bakr after a moment entered the house of Aa'isha. He saw the blessed Prophet (ﷺ) lying on Aa'isha's lap. He put his hand on the Prophet's (ﷺ) head and said:
"Indeed you have tasted death as Allāh had decreed for you, but never will you die again in the hereafter."

A short while after, Abu Bakr came out of the room and people gathered around him anxiously. He addressed the crowd:

"Indeed we belong to Allāh and to him is our return."

He then said:

"Whoever worshipped Muhammad (ﷺ), know that Muhammad (ﷺ) is dead, but whoever worshipped Allāh, know that Allāh never dies."

After that Abu Bakr recited the following Ayah from the Qur'an reminding the people:

Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allāh whatsoever. And Allāh will reward those who are grateful.

(Surah Al-Imran 3:144)

Umar said later that he didn't want to listen to Abu Bakr at first but after hearing those comforting verses (Ayaat), recited by Abu Bakr, he fell to the ground as if he had no legs and realized then that indeed the Noble Messenger (ﷺ) had passed away.

The burial preparation was led by Ali and close family members of the Prophet (ﷺ). Ali washed the body while others poured water and moved the body. The Prophet (ﷺ) was buried in the house of Aa'isha as Abu Bakr said that is what the Prophet (ﷺ) had wished for:

“Every prophet is buried on the spot where he breathed his last.”

The funeral prayer of the Prophet (ﷺ) was prayed in small groups in the house of Aa'isha. Abu Bakr then took charge of the noble duty to lead and serve the Muslims and spread the message of Islam according to the Prophet's (ﷺ) instructions.

This life is but a journey to the afterlife of all those that are born in this world, including the prophets and messengers, and amongst them the noblest of them all, Muhammad (ﷺ), the seal of the prophets.

A Summary of the Life of Muhammad (ﷺ)

Name: Abul Qasim Muhammad Ibn Abdullah

Titles: An-Nabi ('The Prophet'), Rasul Allāh ('Messenger of Allāh'), Khatam al-Nabiyyin ('Seal of the Prophets')

Born: 570 AD (53 BH), Makkah, Arabia

Died: 632 AD (10 AH), Madinah, Arabia

Resting Place: The Prophet's Mosque, Madinah

Lineage: Ibn Abd Allāh ibn Abd al-Muttalib ibn Hashim
ibn Abd Manaf ibn Qusay ibn Kilab

Tribe: Hashim clan from the Quraysh tribe

Father: Abdullah ibn Abdul Muttalib

Mother: Aminah bint Wahb

Orphaned: Father died before birth and Mother died at age of 6

Education: Not literate

Profession: Caravan tradesman (before prophethood)

Prophethood: Age of 40 (610 AD)

Period in Makkah: 13 Years

Period in Madinah: 10 Years

Revelation: Qur'an, the words of Allāh the Almighty (received over 23 years, memorised and written down by the companions during the lifetime of the Prophet)

Mission: Convey the message of the religion of Islam

Marriage: Age 25, to Khadijah (first wife)

Wives: Ummul Mu'mineen (Mother of the believers)

Khadijah bint Khuwaylid	(595–619)
Sawdah bint Zam'ah	(619–632)
Aisha bint Abi Bakr	(623–632)
Hafsah bint Umar	(625–632)
Zaynab bint Khuzayma	(625–626)
Hind bint Abi Umayyah	(625–632)
Zaynab bint Jahsh	(627–632)
Juwayriya bint al-Harith	(628–632)
Ramla bint Abi Sufyan	(628–632)
Safiyya bint Huyay	(629–632)
Maymunah bint al-Harith	(629–632)
Rayhanah bint Zayd	(627–631)
Mariyya bint Sham'un	(628–632)

Children:

With Khadijah:

Qasim	(598–601)
Zainab	(599–629)
Ruqayya	(601–624)
Umm Kulthum	(603–630)
Fatimah	(605–632)
Abd Allāh	(611–615)

With Mariyya:

Ibrahim	(630–632)
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Battles and Expeditions: Commanded 95 expeditions over the last 10 years and took part in 28 including,

**Battle of Badr
Battle of Uhud
Battle of the Trench
Conquest of Makkah**

Final Advice

Dear Student,

All perfect and complete praise with love and veneration is exclusive to Allāh, the Lord of the worlds and may the praise in the most noble of gatherings and His peace descend upon the final Messenger Muhammad (ﷺ).

Allāh says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ ﴿٣٢﴾

Say, [O Muḥammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."

Say, "Obey Allāh and the Messenger. But if you turn away- then indeed, Allāh does not like the disbelievers."

(Āl-Imran 3:31-32)

From the above Ayaat (verses), we as Muslims understand that anyone who claims to love Allāh, cannot do so, unless one also loves the Prophet Muhammad (ﷺ). Also, anyone who claims to love the Prophet (ﷺ) must follow his way, the Sunnah. Just like belief in Allāh and his Prophet (ﷺ) is apparent with righteous actions, the love of Allāh and his Prophet (ﷺ) is shown by obeying him in all matters of the Deen (religion).

May Allāh guide us always closer to the truth, and all success is from Allāh alone. We ask Allāh to forgive us for our mistakes and give us success in this life and the next, Aameen.



Notes

Further Reading

Seerah & Islamic History

The Sealed Nectar (Ar-Raheequl-Makhtum) (1996)

Saifiur-Rahmān Al-Mubarakpuri, Darussalam Publications

The History of Islām (3 Vol. Set) (2000)

Akbar Shah Najeebabadi, Darussalam Publications

Online resources

www.duas.com

www.sunnah.com

www.quranexplorer.com

www.clearquran.com

www.islamqa.info

www.darussalam.com

www.oldhillmasjid.org

Note: Most of the references used in this book are taken from on-line resources especially www.duas.com and www.sunnah.com.

This book is designed primarily for the young learners. It is essential to learn about the life of the Last Prophet to understand why Allah chose him from among all other men to be sent as a mercy to mankind. This is a simple, summarised and easy to read biography according to the authentic sources.

**And We have
not sent you,
[O Muḥammad],
except as a mercy
to the worlds.**

(Al-Ambiya 21:107)

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ISBN 978-1-916689-04-6



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