

Islamic Studies

Paper 1 Section A Arabia In The Pre Islamic Period

Known as the age of Jaahiliyyah, Ayyam ul Jaahiliyyah, the darkest period of history, pre Islamic Arabia is the period ranging after the elevation of prophet Isa (as) to the heaven till the spreading of Islam by the prophet Muhammad (s) at the age of 40. It is reported that it was considered as an evil time.¹ It was a period where the people were deeply rooted in all kinds of sins and immoralities as they were not interested to follow the divine books revealed centuries back. It was a period where there was the need of the coming a messenger.

Social conditions of the Arabs during the Age of Ignorance.

1. The **first** point is that the social structure within the nomadic life of the Arabs in the desert placed great importance to loyalty within the clan or the tribe. Loyalty was very important to the extent that when they would set a slave free, the slave should be loyal to them or the one who set him / her free as the prophet said that loyalty belongs to the one who pays the silver (money).² Now loyalty for the leader is more important to them. The leader was respected. The individuals could not survive in the desert and as such the well-being of group and tribe was paramount. There were the acceptable social norms which revolved around what was acceptable to the group. Something may be accepted in a group and the same thing may not in another group.
2. **Moreover**, due to these differences there was constant warfare between tribes for revenge and superiority and that went on for generations. There was no sense of national identity and there was inter-tribal feuds and vendetta. It is said that for the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person during the time of Jahiliyyah.³ It is said that those who claimed revenge began with the oaths and swear.⁴ Hazrat Aisha (r) said that there was the day of Bu'ith where there was fighting between the tribes of Aws and Khazraj.⁵
3. **Another point** is that the leader, the chief or Shaikh was chosen on the egalitarian system. The shaikh took care of the weaker members of the tribe. His social standing depended on his justice and on raids to capture camels, cattle or goods of neighbouring tribes. The prophet said that Allah has removed the pride of the Jahiliyyah people from you and boasting about lineage.⁶ There were also the settlers in towns like in Makkah and Ta'if. They followed commercial ethos to survive, though they still maintained the tribal allegiances. The main chiefs were the city dwellers.
4. **Added to the above**, the nomadic Arabs evolved a chivalric code (known as Muruwah) giving meaning to their lives within the clan or tribe. This would mean glorifying courage, patience, endurance, hospitality and generosity. They would be being generous with the little they had and that was very important. It is said that Hakim bin Hizam said that he used to keep good relations with his kith and kin, manumit (free) slaves and give alms.⁷ When there would be a funeral procession, they would stand up in sign of respect.⁸ It is also reported that there were those who were good and excellent at that time.⁹

¹ Muslim 1847

² Nasa'i 4642

³ Swahih Al Bukhariy 112, 6880

⁴ Muwatta Book 44 Hadith 2

⁵ Swahih Al Bukhariy 3777

⁶ Jami' Tirmidhi Vol 1 Book 46 Hadith 3956

⁷ Swahih Al Bukhariy 2220

⁸ Swahih Al Bukhariy 3837

⁹ Muslim 2526, 2638

5. **Fifthly**, there were 4 types of marriage. There would be a man who would ask for the hand of a girl through her father or guardian and would give her dowry. There would be the wife who would be sent to another man to have intercourse. The first husband would not touch her as long as she was not pregnant. There would be another type of marriage where a group of less than 10 men would live with a woman and when she would be pregnant, she would choose her husband. Next there would be the prostitute who would fix flags at her doors as a sign and anyone could come to her. After the birth of the child, the woman would choose the man that the child has chosen.¹⁰ It is said that Dailami married 2 sisters during Jahiliyyah period before he converted to Islam.¹¹
6. **Besides**, there were common vices of drinking and gambling more prevalent here and that led to debt. There are the names of Hantam, Muzaffat, Naqir and Muqaiyar reserved for the pots used to prepare and keep alcoholic drinks.¹² In this way usury was common. The prophet (s) said concerning the Jahiliyyah period that they were in a country where the practice of Riba / Usury is prevalent.¹³ It is said that part of gambling of the Jahiliyyah people was bartering live animals for slaughtered meat for instance one live sheep for two slaughtered sheep.¹⁴ It is also mentioned that there was a state of immorality and disrespect.¹⁵
7. **Furthermore**, men were considered as the supreme leaders. They could decide on whatever they wanted as long as women didn't interfere. Men treated their women as commodities known as chattels to pay debts and Umar said that we didn't pay attention to women in Jahiliyyah period.¹⁶ There were unchecked polygamy and polyandry and they were rampant. It is said that before Salamah Thaqafi converted to Islam, he had 10 wives during Jahiliyyah.¹⁷ When the husband died, the wife would enter a small room and wear the worst clothes, and would not put on perfume or anything until a year. Then an animal would be brought, a donkey or a sheep or a bird, and she would end her 'iddah with it (clean herself with it). She would come out and would be given a piece of dung and would throw it and then she could perfume herself.¹⁸
8. **In addition**, women and girls had no status and no human or legal right in their family lives and in the society. They had no say and were not allowed to give their opinions.¹⁹ It was the men who would decide. The men would prefer to have male offspring as the latter would grow to be fighters and would have the chance to become a leader. As such there was female infanticide. It is said that daughters were buried alive during pre-Islamic Arabia.²⁰ It is mentioned in the Qur'an that they are at lost those who killed their daughters. It is also said that they would slap their cheeks and tear their cloth during times of hardship.²¹
9. **Ninthly**, there were many sins like prostitution, adultery, fornication, theft, highway robbery and kidnapping among others. However, the settlers in towns of Makkah followed commercial ethos to survive and made agreements with the Bedouins not to attack the trade caravans especially during season of fairs. It is said that when a woman would give birth to a child, two men would come and would claim the child.²² It is also said that most women of that time were dressed indecently as Allah mentioned and ordered Muslim women to cover themselves and not to imitate pre Islamic women.²³

¹⁰ Swahih Al Bukhariy 5127

¹¹ Ibn Majah Vol 3 Book 9 Hadith 1950

¹² Swahih Al Bukhariy 87

¹³ Swahih Al Bukhariy 3814

¹⁴ Al Muwatta Book 31 Hadith 65

¹⁵ Qur'an 48: 26

¹⁶ Swahih Al Bukhariy Vol 6 Book 60 Hadith 435

¹⁷ Jami' Tirmidhi 1128

¹⁸ An Nasa'i 3533

¹⁹ Swahih Al Bukhariy 3834

²⁰ 'Adab ul Mufrad 747

²¹ Swahih Al Bukhariy 1294

²² Muwatta Book 36 Hadith 22

²³ Qur'an 33: 33

10. **Last but not least**, there was the relation of slaves and masters. The lives of the slaves depended on the masters. They were ill-treated by the bad masters. They had no right in the society and were bought and sold at will. It is said that Abu Dhar had the same cloth as his slave had and they would wear without hesitation.²⁴

Changes Brought By Islam

After the coming of the prophet (s) among the Arabs and the Ashab, there was a slow but inevitable change in the acceptance of Islam in all aspects of life.

1. **Firstly**, the Arabs were used to tribal equality in many spheres of their life and this equality characterised the life of the Prophet and the spirit of early Muslims. This led to the idea of brotherhood in Madinah and towards the whole Muslim community and hence there was more cohesion. The prophet (s) said that the Islamic brotherhood and friendship is superior.²⁵ He also established a bond of brotherhood between the Ansar and the Muhaajiroun.²⁶
2. **Furthermore**, the Prophet Muhammad (s) gave importance to all individuals regardless of who they were or in which tribes they are or which lineage. What was important is to be a Muslim in the Ummah of the prophet (s). This went to such an extent that the prophet said that there is a part of the night when no Muslim individual will ask Allah for good in this world and the next without His giving it to him and that is for every night.²⁷ This shows individualism in Islam.
3. **In addition**, the religion of Islam incorporated the ideals of courage, patience, endurance which became universal loyalties to Allah and other Muslims. It is said that the prophet (s) forbade selling loyalty and giving it away.²⁸ It should be for Allah, the prophet (s) and the religion of Islam alongside with the rights of human beings. Allah ordered us to seek help through patience.²⁹ We are ordered also not to lose courage else our strength will depart from us.³⁰ Allah said that he will reward those who have endurance.³¹
4. **Moreover**, in cases of retribution individualism was fostered and the relatives of a dead man could punish only his murderer not any member of tribe which had previously resulted in prolonged inter-tribal warfare. The prophet (s) encouraged them to let the decision be in the hands of Allah. It is said when the Quraish Uqba bin Abi Mu'ait placed the dung, blood and abdominal contents of a she-camel on the shoulders of the prophet during prostration at the Ka'bah, the prophet (s) invoked Allah to take revenge on the Quraish, Amr bin Hashim, Utba, Shaiba, Walid bin Utbah among others.³² It is narrated that the prophet (s) never took revenge for his own sake but only when it was outside the limit of Islam.³³
5. **Fifthly**, the institution of marriage was taken seriously. The consent of the woman was vital. The prophet introduced the marriage contract when Allah says not to determine to undertake a marriage contract until the decreed period reaches its end.³⁴ There was also the dowry was to be given. The prophet (s) said that whatever is given as a dowry, or gift, or is promised to her before the marriage

²⁴ Swahih Al Bukhariy 30

²⁵ Swahih Al Bukhariy 466

²⁶ Swahih Al Bukhariy 2292

²⁷ Muslim 757

²⁸ Nasa'i 4659

²⁹ Qur'an 2: 45

³⁰ Qur'an 8: 46

³¹ Qur'an 23: 111

³² Swahih Al Bukhariy 520

³³ Swahih Al Bukhariy 3560

³⁴ Qur'an 2: 235

belongs to her.³⁵ Men were limited to only four wives in marriage as Allah has given the choice to two, three or four wives.³⁶

6. **Besides**, thus women in general and wives in particular got status. They were respected and had a voice. They were free to voice out their opinions and they had a say in the society. Hazrat Umar said that before Islam they didn't give women their rights but with the coming of Islam, Allah mentioned their rights and we gave them their rights.³⁷ Allah says in the Qur'an that both men and women have rights over each other.³⁸
7. **More to the point**, women were allowed to ask for divorce and were given rights of inheritance from their fathers and their husbands. There was the possibility of divorce from the side of the wife as the case of Jamilah who sought divorce from her husband Thabit bin Qais and the prophet (s) accepted.³⁹ Concerning inheritance, Ibn Mas'ud said (as an example for a daughter, a son's daughter and a sister) that the daughter will have $\frac{1}{2}$, the son's daughter will have $\frac{1}{6}$ and the sister will take $\frac{1}{3}$ of the property.⁴⁰
8. **Added to the above**, Education became obligatory on everyone and educating girls was commended by the Prophet as a way to Paradise. Allah ordered us in the Qur'an to study by saying 'Read'.⁴¹ The prophet (s) said that seeking knowledge is a duty upon every Muslim male and female.⁴² Again the prophet (s) encouraged us to ask for beneficial knowledge.⁴³ Education is important for progress in both worlds.
9. **Ninthly**, the system of usury was forbidden to prevent monetary exploitation of the weak. It was a tool of oppression and a means to unjustly take others' money. Allah addresses to the believers not to consume usury, doubled and multiplied but fear Him.⁴⁴ As such the institution of Zakaat was made a pillar of Islam. It was obligatory and the prophet encouraged giving charity as Allah says that this is better for us.⁴⁵
10. **Last but not least**, vices of drinking, gambling and prostitution were banned. It is said in the Qur'an that the prophet (s) was asked about wine and gambling. Allah revealed that there is a great sin in them.⁴⁶ The prophet (s) forbade the earnings of slave girls through prostitution.⁴⁷ Many thieves became custodians of money through the prophet (s). The long prevalent slavery was discouraged and there was reward for freeing of slaves. Many slaves were freed by the ashbab like Hazrat Abu Bakr. The prophet (s) said that if someone manumits a Muslim slave, Allah will save him from the fire.⁴⁸

³⁵ Nasa'i 3353

³⁶ Qur'an 4: 3

³⁷ Swahih Al Bukhariy 5843

³⁸ Qur'an 2: 228

³⁹ Nasa'i 3497, Ibn Majah Vol 3 Book 10 Hadith 2056

⁴⁰ Swahih Al Bukhariy 6736

⁴¹ Qur'an 96: 1

⁴² Ibn Majah Vol 1 Book 1 Hadith 224

⁴³ Ibn Majah 3843

⁴⁴ Qur'an 3: 130

⁴⁵ Qur'an 2: 280

⁴⁶ Qur'an 2: 219

⁴⁷ Swahih Al Bukhariy 2283

⁴⁸ Swahih Al Bukhariy 6715

Economic Conditions Of Pre Islamic Arabia

Pre Islamic Arabia also known as the Jaahiliyyah period lasted for approximately 6 centuries from the elevation of prophet Isa till the spreading of Islam by the last prophet Muhammad (s). During that time the Arabs were divided into the city and the desert dwellers. The following will elaborate on the economy of the Arabs of that time.

During that period the economy was divided into different aspects like agriculture, industries, markets, trade and different ways of funds.

1. **At the outset**, on the agricultural sector, the land of Makkah was not fertile and only dates were able to be cultivated. They were thus used locally by the local people. These dates were sold on the local markets available for the people of Makkah. However, the land of Madinah and Ta'if was so much fertile that products like dates, grapes, barley, wheat, rice as such were cultivated. The produce was so beneficial that they were used both locally and for export. They were sold in the local markets as well as exported to different parts of the world such as Africa, India and china. It is worth noted that the people of Ta'if were experts in transplantation. It is narrated that there were those who were engaged in agriculture and livestock.⁴⁹ It is said that if their livestock are destroyed, they would return to palm-trees and agriculture.⁵⁰
2. **Secondly**, the city of Ta'if was known as the industrial city where skins of dead animals like oxen, sheep, goats, camels and many others were transported there for treatment in various tanneries and then in industries for the production of bags, shoes, belts, luxuries and fantasies. They were thus sent to the different parts of the country and to different other countries as exported goods. There were those experts in other domains. Their expertise was not limited to the industrial city. It is said that the prophet (s) and Abu Bakr (r) hired Abdullah bin Uraiqit (a non-muslim) as a guide to leave Makkah for Madinah.⁵¹ There was a Persian who was the neighbour of the prophet (s) and he was an expert in preparation of soup.⁵² There were those who were experts in horse riding and being an archer.⁵³ There were those experts in tracing relationship (child and parent etc) from physical features.⁵⁴ There were those who were experts in tracking people.⁵⁵ It is said that Khabbab (r) was an expert blacksmith during Jaahiliyyah period.⁵⁶
3. **Furthermore**, there were three kinds of markets in the main cities of Hijaz. It is said that Majanna, Dhul Majaz and 'Ukaz were the markets of the people of Jaahiliyyah.⁵⁷ The "common" market was used by each and every one. All Arabs had access therein and there was no discrimination. The "slave" market was meant for the buying and selling of slaves and was occupied by the middle class and rich people. Access to such market was possible only if one was able to buy or sell slaves. The poor people were excluded. The "aristocrat" market was meant only for the rich where only luxuries were sold. Goods and services of high qualities were sold and offered there. All these markets were owned by the rich people of Makkah but their employees or workers were from the middle or low class. They would work hard for only a little share of the profit. During that time they would practice the Manabadhah (it is when one says I will throw my garment and you will throw yours, then they will buy each other's clothes) and Mulamasah (it is when one will sell his garment against another's garment like a barter system). They prophet (s) forbade that practice.⁵⁸
4. **Moreover**, the rich Arabs would engage in business with different countries. They would trade with China for luxuries, Africa for crafts, Syria for carpet and India for spices. The prophet (s) also encouraged us to

⁴⁹ Swahih Al Bukhariy 3324

⁵⁰ Muwatta Book 60 Hadith 1

⁵¹ Swahih Al Bukhariy 2263

⁵² Muslim 2037

⁵³ Muslim 2448

⁵⁴ Abu Dawood 2272

⁵⁵ Abu Dawood 4366

⁵⁶ Swahih Al Bukhariy 2425

⁵⁷ Swahih Al Bukhariy 1770, 2050

⁵⁸ An Nasa'i 4516, 4517

treat with the Indian incense for it has healing for seven diseases.⁵⁹ In return they would sell their dates, leather products, agricultural products and slaves to these countries. They would either engage in barter and monetary systems. The Bedouins would follow the same track if ever they had the means to do so. All these business trades would take place in caravans. The Arabs would also engage in the business of idols. They knew that during the month of Dhul Hijjah there would be many pilgrims who would come for the pilgrimage. They would carve different models of the 360 idols present in and around the sanctuary of the Ka'bah.⁶⁰ They would deal in such business. It is said that there were merchants doing business in Shaam that is Syria, Palestine, Lebanon and Jordan at that time.⁶¹

5. **Fifthly**, there were different ways the Arabs would fund their business and become richer and richer. Levies were imposed on anyone, such as travellers, foreigners and caravans for entering, staying and leaving the city of Makkah. Another levy would be paid for catering for their animals and belongings. Bribes were common among them for "progress". Any desire for favouritism would lead to bribes. High rate of interest was imposed on the borrowers. The lenders were mainly the chiefs of Makkah or the Jews. Each year it would increase by one hundred per cent and at the end of the third year, beginning the fourth year, the properties of the borrower would become the properties of the lender, including wife and children. It is said that Usury in the Jaahiliyyah was that a man would give a loan to a man for a set term after which either it will be paid or increased.⁶²

Changes brought by Islam.

With the coming of Islam, many aspects from the economic field changed. The prophet (s) with the help of the Book of Allah changed the economic system and introduced Islamic concepts into it.

1. The **first point** is that the prophet introduced the concept of Halaal and Haraam business. Profit made by the Muslims should be reasonable not to burden the clients and also not to incur loss. It is said that the prophet (s) bought a calf, sold it, made some profit and gave the profit in charity to the poor and widows of Buna Abdul Muttalib.⁶³ It is said that he (s) made a profit of one Dinar.⁶⁴ The percentage of profit should be regularly checked. At the same time, he emphasised on controlled consumption with moderation. The prophet had a committee for to control the price of traders to avoid injustice and high price.
2. A **second point** was concerning the quality, weight and price of products where the pre Islamic Arabs would indulge in plundering the clients with no good service. Cheating and dishonesty were discouraged. Allah through the Qur'an encourages us to 'establish weight in justice and do not make deficient the balance'.⁶⁵ It is also said in the Qur'an to 'fulfil the measure and weight and do not deprive people of their due and not to cause corruption upon the earth after its reformation'.⁶⁶ There would be the introduction of regular check or surprised check by chosen members from the people. The prophet (s) ordered to 'check the weight of food before selling it'.⁶⁷
3. **Another point** was that the prophet crushed down all kinds of bribes, interest and illicit gains to bring income to the country. Interest was declared haram to both the takers and the givers. It is said in the Qur'an that 'Allah has permitted trade and has forbidden interest'.⁶⁸ Thus 'Allah destroys interest and gives increase for

⁵⁹ Swahih Al Bukhariy 5692, 5693

⁶⁰ Swahih Al Bukhariy 4287

⁶¹ Swahih Al Bukhariy 7

⁶² Muwatta Book 31 Hadith 84

⁶³ Abu Dawood 3344

⁶⁴ Tirmidhi 1257

⁶⁵ Qur'an 55: 9

⁶⁶ Qur'an 7: 85

⁶⁷ Nasa'i 4597

⁶⁸ Qur'an 2: 275

charities'.⁶⁹ As such there was the introduction of Zakaat, Fitr, Ushr and Swadaqah among others as means to fund the Bait ul Maal (the public treasury) which would be used for the development of the city and the welfare of the people. The standard of living of the people was important for the prophet. Allah says that 'if you give charity, then it is better for you, if you only knew'.⁷⁰ The prophet (s) appointed Ibn Lutbiya to collect Zakaat and thus the prophet (s) checked the account with him.⁷¹

4. **Added to the above**, it may be that the prophet encouraged the cultivation of different products by all members of his community. In that way, the Muslims would not be subjected to monopolies of any product. That was done to the Muslim individual's ability. The prophet (s) said that 'if anyone brings barren land into cultivation, it will belong to him'.⁷² It is also narrated that the prophet (s) said that 'if anyone has land, he should cultivate it'.⁷³ That was why many Muslims were farmers or cultivators. Money was not spent for any useless purposes. In that the prophet introduced the system of wise spending as the Quran advised us to spend in His way but at to have a control over it. Allah orders us to 'spend in the way of Allah and not to throw yourselves with your own hands into destruction'.⁷⁴
5. **Moreover**, it is said was that the prophet would allow tract of land to be cultivated like the one given to Wail bin Hajr. It can be done either by the owner or by another one on the basis of crop sharing. This encouraged people to become autonomous and launching their own business and trade. It can be also through lending of money without interest. It is said that it is permissible to rent the land for cultivation as the prophet did not forbid it but it is better to give the land to a brother gratis rather than charging a certain amount.⁷⁵ It is also said that the land of Ibn Umar was rented during the time of the prophet (s) but after the latter's death, Ibn Umar gave up renting his land.⁷⁶ The Ansar would give their land to the Muhaajiroun on the condition that half of their yearly yield would come to them (Ansar).⁷⁷
6. **Next** is that the prophet introduced a system of social security. The Islamic concept of social security originates from verses of the Qur'an and the Hadith which enjoin upon the believers of Islam to help their poor and needy brothers-in-faith who are unable to fulfil their basic human needs. It is found in the Qur'an that 'and from their properties was the right of the (needy) petitioner and'.⁷⁸ Allah orders us to 'give the relative his right, as well as the needy and the traveller'.⁷⁹ Every person living in the Islamic state is entitled to these basic needs. The poor would be helped by the state on monthly basis with the basic needs. As such there would be lesser lower classes and a reduction of thieves with an increase in the standard of living.
7. **A last point** would be that the Islamic system of economics set by the prophet restricted the accumulation and keeping of luxury items and advised the Muslims to lead a simple life, not an extravagant one. The prophet has forbidden us to indulge much in luxury.⁸⁰ Muslims should not be tempted with this luxuries world leaving aside Aakhirah which is better than this world.⁸¹ The prophet said that he was not afraid about our poverty but that we will lead a life of luxury as past nations did'.⁸² It is based on the concept that every human being has the right to equal financial and social needs and these rights were protected by the prophet.

⁶⁹ Qur'an 2: 276

⁷⁰ Qur'an 2: 280

⁷¹ Swahih Al Bukhariy 1500

⁷² Abu Dawood 3074, 3076

⁷³ Abu Dawood 3395

⁷⁴ Qur'an 2: 195

⁷⁵ Swahih Al Bukhariy 2342

⁷⁶ Swahih Al Bukhariy 2345

⁷⁷ Swahih Al Bukhariy 2630

⁷⁸ Qur'an 51: 19

⁷⁹ Qur'an 30: 38

⁸⁰ Abu Dawood 4160

⁸¹ Qur'an 93: 4

⁸² Swahih Al Bukhariy 3158

Religious Conditions Of Pre Islamic Arabia

The period of pre Islamic Arabia was before the coming of the prophet of Islam with his spreading of Islam. During that period the Arabs were pagans with different beliefs and practices. The following paragraphs will help us to understand more their beliefs and practices.

1. **At the outset**, the Arabs were idol worshippers and they would pray to their different gods such as Laat, Uzza, Manat as goddesses and Hubal as their chief god. They would also pray Waad, Na'ilah and Isaaf for which (Na'ilah and Isaaf) they would pronounce the Talbiya.⁸³ It is said that during the time of Jaahiliyyah, they would swear by laat and uzza.⁸⁴ There was a house known as Dhul Khulasa in Yemen wherein idols were worshipped and they called the house Al Ka'bah.⁸⁵
2. **Secondly**, they would pay verbal homage to a supreme God known as Allah. As it is said in the Qur'an that they knew about Allah but they took other gods as intercessors. It is said that 'if you asked them 'who created the heavens and the earth and subjected the sun and the moon?' they would surely say, 'Allah'. Then how are they deluded?'.⁸⁶ It is also said that nevertheless they considered invoking another besides Allah.⁸⁷ The centre of Makkah being the Ka'bah was the vital part of worship with over 360 idols inside and all around in its sanctuary.⁸⁸
3. **Thirdly**, they would worship things of nature like stones, trees, stars, sun and moon. If ever they noticed that a rock or stone was more shining or attractive than what they were using, they would exchange it. Thus the new one would be considered as a god. They used to say that 'we worship idols and remain to them devoted'.⁸⁹ It is also said that they only worship, besides Allah, idols.⁹⁰ They had the knowledge of Allah but they took others as deities.
4. **More**, they would believe in angels as daughters of Allah and they would worship them alongside with spirits of their ancestors. They would have their own personal deity at home. It is said that they attributed daughters to Allah.⁹¹ It is also mentioned that they questioned the prophet (s) whether Allah has chosen the prophet (s) from among His sons and angels from among His daughters.⁹² They would associate their nature (human nature as having kids) with that of Allah.
5. **Furthermore**, there were also the Christians who believed in prophet Isa as being god or son of god with his book as Injeel, the Jews who believed in prophet Musah with his book as Tawraat and the Zoroastrians, also called the Magians⁹³ who believed in one uncreated god as Ahura Mazda without monasticism worshipping fire with their book known as Avesta. There was also the religion of Hanif who followed the prophet Ibrahim with his Suhuf and Allah as God.⁹⁴ They were awaiting the prophet Muhammad to come. The Christians said that 'Allah has taken a son'.⁹⁵
6. **In addition**, they were superstitious and they believed in soothsayers, astrologers, divination through arrows but they didn't believe in accountability in the afterlife. The prophet (s) said that the one who consults a

⁸³ Swahih Al Muslim 1277

⁸⁴ An Nasa'i 3776

⁸⁵ Swahih Al Bukhariy 4357

⁸⁶ Qur'an 29: 61, 31: 25

⁸⁷ Qur'an 39: 38

⁸⁸ Swahih Al Bukhariy 4287

⁸⁹ Qur'an 26: 71

⁹⁰ Qur'an 29: 17

⁹¹ Qur'an 16: 57

⁹² Qur'an 17: 40

⁹³ Qur'an 22: 17

⁹⁴ Swahih Al Bukhariy 3827

⁹⁵ Qur'an 2: 116

soothsayer has disbelieved in what was revealed upon him.⁹⁶ It is said that when they would see a shooting star they would think that either a great man has died or has taken birth.⁹⁷ It is said that the slave of Abu Bakr was a fortune teller before converting to Islam.⁹⁸

7. **A first religious practice** would be that they would perform circumambulation of the Ka'bah in state of nudity with the hands clapping and singing. It is said that this was done by all except the Hums who were from the Quraish and their offspring. They would give clothes to the men and women who would perform the Tawaaf.⁹⁹ However, it is said that they would not go between Safa and Marwa.¹⁰⁰ However, there were those who would do in running and would say that they didn't cross this rain stream except running strongly.¹⁰¹ People used to take an oath, throw their whips and shoes and bow in the Hijr of Isma'il (Hatim).¹⁰² They would pronounce the Talbiyah in the name of Manat.¹⁰³
8. **Another practice** was that they would observe the rites of pilgrimage and they would stay at 'Arafat. It is said that most people used to go away (disperse) directly from 'Arafat but the Hums used to depart after staying at Muzdalifa. They used to stay at Mina also.¹⁰⁴ They would dedicate their time to verbal homage to their gods and would try to be honest and sinless people.
9. **A third practice** was through animal sacrifices. They would sacrifice cats, dogs, rats, monkeys, sheep and goats among others to satisfy their gods or to be protected from punishment from their gods. It is also said that they would practice the 'Atiyah that is slaughtering for the sake of Allah in any month and would feed the poor.¹⁰⁵
10. **It is also found that** would be in the form of human sacrifices. Young virgin girls would be sacrificed specially during the short periods of eclipse. The blood of the poor girls would be poured over the altar of their gods. They thought that this action would help them. Allah says that 'to many of the polytheists their partners have made pleasing the killing of their children'.¹⁰⁶
11. **A fifth practice** could be from the Christians and the Jews who would join in their churches and temples reading the Injeel and the Tawraat respectively. They would join in the feasts of day of assumptions (Virgin Mary going to heavens), all saints' day (day for saints) and baptism for the Christians and the day of Sabbath (7th day for rest and prayer), the Passover (commemorates the migration of the Jews from slavery in Egypt) and the day of Atonement (marking the 10th day period of repentance of the 7th month) for the Jews. The wives of the prophet (s) mentioned that there was a church in Abyssinia which was called Maariyah.¹⁰⁷ It is said that at that place, when a religious man died, they would build a place of worship at his grave and make these pictures of it.¹⁰⁸ The people of Jahiliyyah had two days each year when they would play.¹⁰⁹
12. **Another practice** would be from the Zoroastrian (a Persian religion founded in the 6th century BC - Zoroastrianism) who placed great emphasis on purity and not defiling any of the elements of Ahura Mazda's

⁹⁶ Jaami' al Tirmidhi 135

⁹⁷ Jaami' al Tirmidhi Vol 5 Book 44 Hadith 3224

⁹⁸ Swahih Al Bukhariy 3842

⁹⁹ Swahih Al Bukhariy 1665

¹⁰⁰ Nasa'i 2967: Hazrat Aisha (r) said that people at the time of Jahiliyyah used not to go between them, but when Islam came ... it became part of Hajj.

¹⁰¹ Swahih Al Bukhariy 3847

¹⁰² Swahih Al Bukhariy 3848

¹⁰³ Swahih Al Muslim 1277

¹⁰⁴ Swahih Al Bukhariy 1665

¹⁰⁵ An Nasa'i 4228

¹⁰⁶ Qur'an 6: 137

¹⁰⁷ Muslim 528

¹⁰⁸ Swahih Al Bukhariy 427

¹⁰⁹ Nasa'i 1556

(the highest spirit or lord) creation. For that reason, traditionally, neither burial nor cremation was practiced by Zoroastrians. Instead, dead bodies were taken to the top of the Tower of Silence (known as Dakhma, is a circular raised structure) and laid out under the sun, where vultures devoured them. Zoroastrian's places of worship are called Fire Temples (known as Dar e Mehr). In them an eternal flame is kept burning with sandalwood and frankincense. The first fire to be lit upon an altar is said to have been brought down from heaven by Zoroaster with a rod. Fire and water are their agents of ritual purity. The Hanif used to take bath as means of purification and would perform the tawaf of the ka'bah, the sa'i of mounts Safa and Marwa and the stop (wuquf) at 'Arafat in a modest and moral way with cloth on. The Quraish used to fast on the day of 'Ashurah during Jahiliyyah period.¹¹⁰

Changes brought by Islam

With the coming of the prophet of Islam there had been many changes on the religious beliefs and practices.

1. **To begin with**, the Prophet Muhammad (s) corrected the idea of monotheism that is to worship only one God, Allah. Allah says in the Qur'an that 'your god is one God. There is no deity except Him'.¹¹¹ Pre Islamic Arabs were polytheists and idol worshippers. The prophet changed this belief. They no more worshipped all kinds of manmade idols but only Allah was considered as the Creator and God.
2. **Secondly**, the prophet instilled in them the belief in Allah, angels as His creatures, His books, His messengers, the day of Judgement and destiny.¹¹² Before that they didn't believe in destiny and a day of judgement as day of accountability. They said that there was no afterlife. They were deprived of guidance for a so long period of time due to their misconception upon article of faith / belief.
3. **Furthermore**, the prophet told people about reward of Paradise for good deeds like almsgiving, prayers and reward of Hell for morally depraved actions like female infanticide. Allah says that 'being a doer of good will have his reward with his Lord',¹¹³ 'gardens beneath which rivers flow'.¹¹⁴ They didn't believe in Jannah or Jahannam.
4. **Again**, the prophet made them realise that belief in the worship of spirits of the ancestors, considering them as intermediates, would never help them. Allah says that the gods that they worshipped would never help them. Allah says that 'they are not but names you have named them, you and your forefathers'.¹¹⁵ They challenged the message and said 'when we have become dust as well as our forefathers, will we indeed be brought out (of the graves)?'.¹¹⁶
5. **Moreover**, while they would believe in superstitious, soothsayers, astrologers and divination through arrows, the prophet explained to them that they didn't have the knowledge to know the future as the future lies in the hands of Allah. Astrologers don't have exact science. It is narrated that the prophet (s) was asked about the kahins (soothsayers) and he replied that 'it is nothing'.¹¹⁷ The prophet (s) forbade us to visit the kahins.¹¹⁸
6. Among the various **religious practices**, the prophet reinstated the Ka'bah as the symbolic house of Allah by getting rid of all idols. It is said that when the prophet (s) conquered Makkah, he started striking the 360 idols

¹¹⁰ Jami' Tirmidhi 753

¹¹¹ Qur'an 2: 163

¹¹² Qur'an 2: 285, 4: 136

¹¹³ Qur'an 2: 112

¹¹⁴ Qur'an 3: 136

¹¹⁵ Qur'an 53: 23

¹¹⁶ Qur'an 27: 67

¹¹⁷ Muslim 2228

¹¹⁸ Muslim 537

with a stick he had in his hand and was saying ‘Truth has come and falsehood will neither start nor will it reappear’.¹¹⁹ It was before that a place where shirk and superstitions were practiced.

7. A **second** religious practice was the restoration of the circumambulation of the Ka’bah as it was during the time of prophet Ibrahim. This included Arafat and Mina in pilgrimage. The wear of the Ihram was obligatory. Before Islam it was done in the state of nudity. On the 10th of Dhul Hijja, the prophet (s) ordered that as from now no naked person is allowed to perform the Tawaaf of the Ka’bah.¹²⁰ The prophet ordered us ‘to assume ihram for Hajj and Umra together’.¹²¹
8. **Moreover**, the idea of sacrifices was corrected. While the Arabs used to perform human sacrifices, the prophet gave respect, honour and sacredness to life. According to Islam saving the life of a person is like saving the whole of humanity. Allah says in the Qur’an that ‘whosoever kills a soul unless for a soul or for corruption in the land, it is as if he had slain mankind entirely. And whosoever saves one, it is as if he had saved mankind entirely’.¹²²
9. **Added to the above**, the idea of considering things of nature as gods and of exchanging from time to time was replaced by Trust in Allah. The Arabs no more brought with them 3 stones on journeys and craving idols for buying and selling business. Allah says that ‘we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it, but Man bears it’.¹²³
10. **Fifthly**, the idea of cells for the priest and their places of cult with statues of their gods as means of encouraging towards worship were replaced by the mosque and Qur’anic texts or scriptures for inspiration. Allah says in the Qur’an that ‘a mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves and Allah loves those who purify themselves’.¹²⁴
11. **Last but not least**, The prophet made links with Judaism and Christianity as they shared the same prophets and he reiterated Islam was a continuation of the same Message from Allah. Other religions were given the chance to join that reform. Allah says that ‘the prophet has come with the truth and confirmed the previous messengers’.¹²⁵

Significance Of Makkah / Ka’bah to the Arabs before Islam.

1. **Above all**, since the time of prophet Adam (as) the Ka’bah existed and attracted pilgrims from all over Arabia.¹²⁶ It was a place of worship and business. There were idols like Laat, ‘Uzza, Manaaf¹²⁷ and others in the sanctuary but that sanctuary of Allah was known as the biggest in the region with 360 idols in and around the Ka’bah.¹²⁸ Makkah was important for the Arabs as many prophets of the existing religions once in their lives went through Makkah to spread Islam. It is also said that there are approximately 70, 77, 90, 99 or 300 prophets who are buried in the sanctuary of the Ka’bah between the Yemeni corner and the black stone and

¹¹⁹ Swahih Al Bukhariy 4287

¹²⁰ Swahih Al Bukhariy 369

¹²¹ Swahih Al Bukhariy 1534

¹²² Qur’an 5: 32

¹²³ Qur’an 33: 72

¹²⁴ Qur’an 9: 108

¹²⁵ Qur’an 37: 37

¹²⁶ Qur’an 3: 96

¹²⁷ Qur’an 53: 19, 20

¹²⁸ Swahih Al Bukhariy 4287

around the Ka'bah.¹²⁹ It is said that the prophet Ismail (as) and his mother Hajrah (r) were buried in the Hateem.¹³⁰

2. **Next**, it was important as it was controlled by different tribes, but now by Quraish and more precisely by the Prophet's tribe. That was a prestigious instance to hold and have the key of the Ka'bah. Makkah was important and popular due to the history behind the water Zamzam (the history of prophet Isma'il (as) and his mother Hajrah (r) who collected the water and made a basin to preserve it)¹³¹. After all water in the desert was vital and the settlement was based around the water source called Zamzam. There is also the Hijr Ismail where prophet Ismail is buried (in the Hateem). We have also the Maqaam Ibrahim and the sa'i, that is the move from mount Safa to mount Marwa.
3. **Added to the above**, Makkah was important as a trading city. As agriculture was impossible, hence everyone involved in commerce through different markets for the poor, better off and the rich. Important markets are at Ukaz or Ukaiz market.¹³² It was situated on crossroads of trade routes, from Yemen to Syria, and Abyssinia to Iraq. Many traders carrying incense (frankincense) from India,¹³³ spices, ivory etc. Makkah also became traders themselves, travelling far and wide. They would engage in inland and abroad businesses like to Syria.¹³⁴ The Arabs would also deal with India, China, Africa among others.
4. **Furthermore**, Makkah was important as the leading Makkah were shrewd financiers. That made Makkah the leading financial centre. They were the richest people in the area and could buy any service. Makkah had rich idol worshippers and Hanif.¹³⁵ The Ka'bah within Makkah was the symbol of glory and status. The one being its custodian and the ones living in its vicinity was praised and honoured. The symbolic and spiritual benefits were important. The sanctity of Ka'bah and pilgrimage to Makkah was essential to survival of Quraish.
5. **Besides**, Makkah was a peaceful and secured area as the Quraish were not interested in constant tribal warfare. They remained neutral in conflicts. They thus developed 'haram' with 20 mile radius of Ka'bah where violence was forbidden. There were pacts made with tribes not to attack caravans during season of trade fairs. Makkah was situated in an isolated area. The isolation of Makkah gave the Arabs control of their own activities where there was no outside power was interested in them. As such the Quraysh ruled the country.

Tribal / Political System in Arabia before Islam.

The period of pre Islamic Arabia lasted for approximately 6 centuries from the elevation of prophet Isa (as) till the spreading of Islam by the last prophet Muhammad (s). During that time the Arabs were divided into city and desert dwellers. The following will elaborate on the tribal system.

¹²⁹ Akhbar Makkahh (Azraqi) 1/121 -No 83, Imaam Qurtubi in Tafseer Al-Qurtubi, Vol 2 pg 401, Imaam Tabarani (310 Hijri) in Tafseer-ut-Tabari Vol 1 pg 476, Ibn Asakir (571 Hijri) in Tareekh Dimashq Vol 74 pg 90, Imaam Jalaluddin in Tafseer Ad-Durr Al-Manthoor Vol 1 pg 702, Akhbar Makkahh (Azraqi) 1/129 -No 102, Imam `Abdur Razzaq (211 Hijri) in Musannaf `Abdur Razzaq 5/119 -No 9128, Musannaf `Abdur-Razzaq 5/120 -No 9129, Musannaf `Abdur-Razzaq 5/120 – No 9130, Al-Athar (Muhammad ibn Al-Hassan) 2/292 – No 266, Imam Ibn Jawzi (597 Hijri) in Mutheer-ul-Gharam Vol 2 pg 216, Hafiz Ibn Katheer (774 Hijri) in Al-Bidayah wan-Nihayah Vol 1 pg 185

¹³⁰ Imam Ibn Ishaq (151 Hijri) in Seerah Ibn Ishaq Vol 1 pg 153, Imam Ibn Hisham (183 Hijri) in Seerah Ibn Hisham Vol 1 pg 42, Imam Ibn Sa`ad (230 Hijri) in Tabaqat Ibn Sa`ad pg 35, Ibn Qutaybah (276 Hijri) in Al-Ma`arif pg 34, Imam At-Tabari, (310 Hijri) in Tareekh At-Tabari Vol 1 pg 314, Imam Ibn Jawzi (597 Hijri) Al-Muntazam Vol 1 pg 305, Hafiz Dhahabi (748 Hijri) in Tareekh-ul-Islam (Dhahabi) Vol 2 pg 20, Hafiz Ibn Katheer (774 Hijri) in Al-Bidayah wa `n-Nihayah Vol 1 pg 276

¹³¹ Swahih Al Bukhariy 3364

¹³² Swahih Al Bukhariy 1770

¹³³ Swahih Al Bukhariy 5715

¹³⁴ Swahih Al Bukhariy 6260

¹³⁵ Swahih Al Bukhariy 3827

1. As mentioned, the Bedouin Arabs lived as nomads in tribal groups. In fact, a group of families made a clan and a group of clans made a tribe. There were many tribes at that time and each had its own rules and regulations. What could be prohibited in one tribe could be well allowed in another tribe. Their own different rules and regulations were meant to create a code of conduct within a specific tribe, though they could be different from other tribes. It is mentioned that when a tribe became great in number, they used to say "Amira, the children of so and so".¹³⁶ Members of a tribe could amount to many hundreds.
2. **Secondly**, due to the varieties of tribes with different concepts, they were constantly at war with each other over scarce resources. These fights would last for generations in a more dramatic and drastic way. It is said that if a man of Quraizah killed a man of Nadir, he would be killed in return.¹³⁷ Sometimes they would make an oath known as Qasamah swearing that they had not killed so and so.¹³⁸ Only a few small settled communities such as in Makkah and Ta'if relied on trade and religion where the carving of idols became a business. The messenger (s) said that whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, then he has died a death of Jaahiliyyah.¹³⁹
3. **Moreover**, these tribes were formed on basis of blood and kinship. Family relationship was important to them. This evolved into a tribal chivalric (respectful) code of honour known as "muruwah". This gave meaning to their lives and encouraged towards different elements such as courage, avenging wrongs, patience, endurance, hospitality and generosity above all. The Arabs were adamant in abiding by that code of conduct. It was important as a code of conduct for each member of the tribe. Rarely we could see that someone was accepted not based on blood and kinship relationship.
4. **Furthermore**, the Shaikh (chief or leader) was selected by council of elders as best person for job, regardless of parentage or privilege though his tribe should be famous. He should be known through his intellect, maturity, courage, authority, administration, fluency in language and business. He should know how to make treaties with other groups or tribes and contracts within the business spheres. He should be a person who would devote his time and energy for the survival of the tribe. He should be someone having the knowledge of written Arabic language and knowledge of poetry.
5. **Fifthly**, the Shaikh was the ultimate authority controlling over his people and administrative affairs. He was also to protect the tribe. The Shaikh was the judge in disputes and he was to distribute possessions and goods equally. He also took care of weaker members. The tribe did offer the woman protection if she was maltreated by her husband.¹⁴⁰ The prophet said that anyone who would live during that time would have listened to the leader and carried out his orders even if his back was flogged and his wealth snatched, he would listen and obey.¹⁴¹
6. **Added to the above**, the sense of patriotism was strictly tribal. Everything was subordinate to the interest of the group not to say that they neglected the individuality of a person. They favoured their tribes to such an extent that they defamed the ancestry of other families.¹⁴² They would do anything to honour the names of their tribes and their leaders. They would narrate the achievement of their leaders, warriors and their tribes. Honour and prestige from patriotism were important to them.
7. **Besides**, pre Islamic Arabs were known for their poetry and their poets sang glories of the tribe, of their heroes of war, of their leaders but rarely of their gods. There were poem competitions held at the Ukaz or

¹³⁶ Swahih Al Bukhariy Vol 6 Book 60 Hadith 234

¹³⁷ Sunan An Nasa'i 4732

¹³⁸ Sunan An Nasa'i 4709

¹³⁹ Sunan An Nasa'i 4115

¹⁴⁰ Sechzer, Jeri (September 2004). "Islam and Woman: Where Tradition Meets Modernity: History and Interpretations of Islamic Women's Status"

¹⁴¹ Muslim 1847

¹⁴² Swahih Al Bukhariy 3850

Ukaiz market¹⁴³ on annual basis. The winner would be given much wealth and status in the society. He would be considered as a leader. It is said that Jabir sat more than one hundred times with the prophet while the companions would recite poetry and talk about things of Jaahiliyyah period and the prophet (s) would remain silent and would smile along with them.¹⁴⁴

8. **Eighthly**, each member was fully protected and only the Shaikh / tribe could ensure personal survival in difficult times where there was no room for individualism. This means that ideas like egoism, selfishness and independency were rejected. There was solidarity and loyalty towards the Shaikh. Each tribe had to avenge the death of a single member, hence feuds went on for generations. It was a cycle of violence. It is said that during these days if a person would graze the goat of a tribe and didn't find anyone except the slave girl, he would commit adultery with her.¹⁴⁵ This would lead to fighting which was like a fun for them.
9. **Ninthly**, there was so much competition among these tribes that the balance of power depended on raids to capture camels, cattle or goods; turnover of wealth and fortune was part of tribal existence. It was a constant 'fight' to control the business route and fame. Only the strong would survive and the weak were exploited, hence position of women and female babies at risk. It sometimes resulted in merger of two or more groups or rather taking over of the weak groups / tribes. The survival of the weak depended on the larger and more influential group.
10. **Last but not least**, was that the Bedouins would join together in a meeting in order to take decisions for the benefit of the people. That decision resulted due to the constant fighting periods and unrest in the Arabian countries. As such it would be better for everyone to bring moments of peace where each tribe was able to conduct its own business trade. They would protect their interest but if ever a member got married with another member of another tribe, then both would be rejected from the 2 tribes. Still, there are rules and regulations to be observed.

Changes Brought By Islam.

1. With the coming of Islam, many aspects from different fields changed. The **first point** is that tribal loyalties remained strong but overshadowed by ideals / principles of Islam. They were loyal to their fallible leaders but now they were loyal to Allah and His prophet (s). Allah orders us to obey Him, the prophet and those in authority among us.¹⁴⁶ It was slow but inevitable as the message of equality in Islam spread and Muslims grew in number. There was loyalty to the divine book / Qur'an and the Inspired words and deeds of the prophet / Hadith and Sunnah.
2. The **second point** is that Islam incorporated the best of 'muruwah' that is the chivalric code of conduct but extended it to include all Muslims rather than just tribe. Each member was to endeavour himself to a moral code of conduct and patriotism with the idea of helping his neighbour. It was no more the idea of tribal survival. Instead it was everything around the survival of both the individual Muslim and the Ummah / Muslim community. Each member of the Ummah is important for his / her own development and success.
3. **Moreover**, the Arabs were used to tribal egalitarianism / fairness in the selection of the Shaikh where weaknesses could be found specially when it came to choosing a leader based on his reputation. The idea of selection or rather election characterised the life of the Prophet and the spirit of early Muslims but with divine help. It was more a selection based on the knowledge, sincerity, Imaan / faith, piety and humility of a person to become the leader. Islam capitalized on the religious as well as the administrative abilities to choose someone as leader.

¹⁴³ Swahih Al Bukhariy 1770

¹⁴⁴ Jami' Tirmidhi Vol 5 Book 41 hadith 2850

¹⁴⁵ Muslim 2865

¹⁴⁶ Qur'an 4: 60

4. **Furthermore**, the Prophet Muhammad (s) gave importance to all individuals, Muslims and non-Muslims, regardless of who they were or what were their tribe or lineage. There is equality among all members. Being a member of Ummah became more important than tribal membership. The idea of being in a Jama'ah and congregation was more important. This means that security, peace, freedom of religion, freedom and liberty of business and any other elements related to individual way of life for both the Muslims and the non-Muslims were given and respected.
5. The **fifth point** was seen in the idea of Allah being the Judge. The Arabs had the notion of vendetta where there would be inter-tribal wars lasting for over generations. The prophet stopped it and brought their faith and fate in the hands of Allah. The idea of Tawakkul, that is, to trust Allah completely in all kinds of circumstances was introduced to the Arabs. Henceforth, they should rely only upon the decision of Allah accepting their fate / destiny with patience. No one can be a better decision maker and judge than Allah.
6. **More to the point**, it can be seen in poems being written. The Arabs used to have poem competitions annually as a custom among tribes. Some poems were banned but others for the praise of Allah and His prophet (s) were allowed and encouraged. The idea of using the Arabic language in the best way to praise and worship Allah and at the same time to send salutations upon the prophet (s) was the principle of the pious people. Rough and obscene words and language are not allowed in Islam. Our prophet Muhammad (s) wanted to purify that Arabic language and his followers.
7. **Another aspect** which was changed by the prophet (s) was in marriage. There was no intertribal marriage during the time of pre Islamic Arabia. The prophet (s) stopped that practice and allowed marriage between any male and female Muslim member of his community. However, both should be Muslims. As long as all requirements are met, there is no reason to delay or reject a marriage proposal. Islam brought marriage known as Nikah to eliminate all kinds of sins related to adultery, prostitution and fornication among others.
8. **Eighthly**, though the Bedouins were perseverant, patient and hardworking people, many of the tribes were engaged in looting the cultivation of the city dwellers. The prophet (s) encouraged them with the perseverance but prohibited them from looting. He rather encouraged them to earn a halal living. Robbery, haram gain and all kinds illicit activities were banned and discouraged by the prophet (s). Islam capitalizes on halal gain, licit activities and protection of the wealth of others. Muslims must make the most of moral values.
9. **Added to the above**, the Bedouins of the tribes would engage in rearing of sheep and goats among other different animals like camels, oxen, horses and would deal in the business of buying and selling or barter system. The prophet continued the practice but with a sense of equity, justice, fairness and halal dealing. The idea and implication of weightage with reasonable price was ordained by the prophet (s). Agriculture, rearing of animals and doing business with them were encouraged as the prophet (s) was himself a shepherd and a businessman.
10. **Last but not least**, the tribes would deal in polytheism and idol worshipping. They would have different gods for different purposes. At the same time, they would engage in idol business especially during the time of pilgrimage. The prophet changed their situations to adopting monotheism that is the worshipping of only one god, Allah. The idea of idol worshipping and the sales of idols thus disappeared. The prophet (s) brought a religion where there should be no association of anyone or anything with Allah.

There had been many adapted and adopted concepts as well as many changes through the coming of the prophet within a tribal system. These were done as blessings for the whole of Mankind, Muslims and non-Muslims.

Life Of Prophet Muhammad (s) Before Prophethood

Year 570 CE – 610 CE

1. The holy prophet Muhammad (s) was born in Makkah in the year 570 CE on a Monday the 12th of Rabi'ul Awwal in the Year of the Elephant.¹⁴⁷ His father who was named Abdullah, son of Abdul Mutallib, died 6 months before the birth of the prophet (s). He was thus a posthumous child. His mother Aminah, the daughter of Wahb later on died when he was 6 years old. After the marriage, Abdullah remained with his wife Aminah only for 3 days at her father's house and then left for Syria for trade.¹⁴⁸ On his way back he fell sick and died at Yathrib.¹⁴⁹
2. Ibn Sa'd reported that the prophet's mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of 'Arbadh bin Sariya something similar to this. His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allah and thanked Him. 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs.¹⁵⁰ The first woman to suckle him after his mother was Thuwaybah.
3. At the birth of the prophet (s), he was nursed by a foster mother Halimah bin Abi Dhuaib from the Bani Sa'd bin Bakr of the Hawazin tribe in the desert at a place known as Juraanah.¹⁵¹ She was known as Halimah Sa'diyyah. There was the famous incident of the opening of his chest by angle Jibril (as) at the age of 4 in the desert.¹⁵² It is mentioned that the opening of the chest occurred 5 times during the lifetime of the prophet (s) such as at the age of 4 to 5, at the age of 10, at the age of 20, just before receiving wahy and just before going for Mi'raj.¹⁵³ But most views are for the event of the desert and Mi'raj time. It is also said that the 2 angels who came fixed the seal of prophethood between the prophet's (s) shoulders.¹⁵⁴ He spent 2 to 4 years there and when he was brought back to his mother there was a period of drought and a plague epidemic.¹⁵⁵ Halimah wanted to keep the child with her for another 2 years.
4. So at the age of 6 he returned to his mother Aminah at Makkah.¹⁵⁶ He had grown so much and was so loved by his mother that they went to Madinah (known as Yathrib beforehand), approximately 500 km from Makkah, accompanied by Umm Aiman. He visited the families of his mother, the grave of his father and learned how to swim in a pool there. After one month, on their way back to Makkah, his mother died at Al Abwa. He was carried by Umm Aiman all the way till Makkah.¹⁵⁷
5. He was thus brought up by his grandfather Abdul Muttalib who gave him much affection and love. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul-Muttalib. His children used to sit around that mattress in honour to their father, but the prophet (s) used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: "Leave my grandson. I swear by Allah that this boy will hold a significant position." He used to seat the boy on his mattress, pat his back and was always pleased

¹⁴⁷ Ibn Hisham (d 218 H), al Siraat al Nabawiyyah, Book 1 pg 158. Ibn Sa'd (d 230 H), at Tabaqat al Kubra' Vol 1 pg 100. Ibn Jarir at Tabari (d 310 H), Tarikh ar Rusul wal Muluk, Vol 2 pg 156. Ibn Khaldun (d 805 H), Tarikh Vol 2 pg 710. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

¹⁴⁸ Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 95. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

¹⁴⁹ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 158. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

¹⁵⁰ Ar Raheeq ul Makhtum Pg 26

¹⁵¹ Dr Majid Ali Khan, Muhammad the final Messenger, pg 52.

¹⁵² Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 166. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 113. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 159, 161, 165.

¹⁵³ Syed Sulaiman Nadwi, Siratun Nabi, Vol 3 pg 426. Zurqani (d 1122 H), Sharh al Mawahib al Ladunniyah.

¹⁵⁴ Dr Majid Ali Khan, Muhammad the final Messenger, pg 53

¹⁵⁵ Dr Majid Ali Khan, Muhammad the final Messenger, pg 52

¹⁵⁶ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 56

¹⁵⁷ Dr Majid Ali Khan, Muhammad the final Messenger, pg 56

with what the boy did. His grandfather died when he reached the age of 8 or 9 (some say 8 years, 2 months, 10 days)¹⁵⁸ and after his death (at the age of 82)¹⁵⁹ the prophet was taken in charge by his uncle Abu Twalib.

6. Abu Twalib was a merchant and was the real brother of Abdullah among the 10 sons of Abdul Muttalib.¹⁶⁰ He faithfully and kindly discharged himself of his duties to take care of the prophet (s). He made him sleep by his bed and eat with him. As his uncle was not rich, the prophet (s) took care of the flocks of goats and sheep as other boys did at that time. The prophet (s) would pluck dark skinned plums which he found tasty.¹⁶¹ He would accompany his uncle on his journeys abroad for business and would help as a little shepherd. Ibn 'Asakir reported on the authority of Jalhamah bin 'Arfuta who said: "I came to Makkah when it was a rainless year, so Quraish said 'O Abu Twalib, the valley has become leafless and the children hungry, let us go and pray for rain-fall.' Abu Twalib went to Al-Ka'bah with a young boy (s) who was as beautiful as the sun, and a black cloud was over his head. Abu Twalib and the boy (s) stood by the wall of Al-Ka'bah and prayed for rain. Immediately clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country."¹⁶²
7. In the year 580 CE¹⁶³ when he was 10 years of age (or 14 to 15 years of age), there was the Harb-al-Fijar (the sacrilegious war during sacred months) which lasted for 10 years till 590 CE between the Quraish and Qais tribes at the Ukaz market.¹⁶⁴ It is also said that the war broke out between Quraish and Banu Kinana on the one side and Qais 'Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included.¹⁶⁵ He would participate in helping the wounded, those thirsty and would pick up all arrows to give to his uncle on the battle field but didn't play any direct role as fighter.¹⁶⁶
8. At the age of 12¹⁶⁷ he went on a journey to Syria with Abu Talib¹⁶⁸ and met a Christian monk Bahira or Buhairah who prophesied that he would become a prophet of Allah. They then returned to Makkah. The monk noticed at Busra (in Syria) that a cloud would shadow the prophet (s) and the branches of a tree would bow down to him when he was coming down from the hill with the caravan.¹⁶⁹ Bahira invited them for a feast and after the meal, he checked and found the seal of prophethood in the form of a pigeon egg.¹⁷⁰ Bahira also told them that the prophet (s) was the 'Messenger of the Lord of the Worlds', 'Mercy for the worlds' and 'Leader of the world'.¹⁷¹ He readily enough recognized the Prophet (s) and said while taking his hand: "This is the master of all humans. Allâh will send him with a Message which will be a mercy to all beings." Abu Talib asked: "How do you know that?" He replied: "When you appeared from the direction of 'Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophethood which is below his shoulder, like an apple. We have got to learn this from our books."¹⁷²
9. From the age of 12 till 20 he led a life of shepherd for Bani Sa'd tribe in Makkah and he obtained business experience. Zubair bin Abdil Muttalib who was in charge of the Hashim army proposed to revive an old

¹⁵⁸ Ar Raheeq ul Makhtum Pg 27

¹⁵⁹ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 169. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 119. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 166. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

¹⁶⁰ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 179

¹⁶¹ Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 126

¹⁶² Ar Raheeq ul Makhtum Pg 28

¹⁶³ Farkhanda Noor Muhammad, Islamiyat, pg 2

¹⁶⁴ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 186. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 82.

¹⁶⁵ Ar Raheeq ul Makhtum Pg 28

¹⁶⁶ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 186

¹⁶⁷ Farkhanda Noor Muhammad, Islamiyat pg 2

¹⁶⁸ Dr Majid Ali Khan, Muhammad the final messenger, Pg 58

¹⁶⁹ Ibn Khaldun, Tarikh, Vol 2 p 712. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 27.

¹⁷⁰ Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 171, 172. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

¹⁷¹ Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 278

¹⁷² Ar Raheeq ul Makhtum Pg 28

peace treaty agreement known as Half-ul-Fuzul or Hilf-ul-Fudul¹⁷³ and the prophet (s) at the age of 15 joined in to help the poor, the weak and the orphan as he was disgusted by the society. He loved life of solitude for reflection and pondering on Allah. At the conclusion of these wars, when peace was restored, people felt the need for forming confederacy at Makkah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute. Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin 'Abd Al-'Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet in the habitation of an honourable elderly man called 'Abdullah bin Jada'an At-Taimy to enter into a confederacy that would provide for the above-mentioned items.

10. Due to his great business fame and ability, he received a business proposal from Bibi Khadijah (r.a) in the year 595 at the age of 25.¹⁷⁴ Maysarah accompanied him to Syria to discover his secrets. It was a fruitful business with much profit.¹⁷⁵ It is also said that during that same trip, a Christian monk, Nastura, recognised our prophet (s) as the Last Prophet (s).¹⁷⁶ When the prophet (s) sat under a tree in Syria, the monk asked Maysarah 'who is that man?'. Maysarah replied that 'He is of the Quraish'. The monk said that 'none but a prophet ever sat under this tree'.¹⁷⁷ Ibn Hisham said that when the prophet was on his way to Makkah, maysarah narrated that she saw 2 angels shading the prophet (s) from the sun's beam. When Maysarah met Bibi Khadijah, she narrated to her the events of the monk and the angels. During one night Khadijah dreamed of moon entering her room. She was unaware of the meaning. She went to Waraqah bin Naufal – a Hanif and her cousin. 3 months after the successful journey to Syria, Bibi Khadijah sent a marriage proposal and the prophet (s) accepted.¹⁷⁸ Abu Twalib performed the marriage with a dowry of 500 dirhams (silver coins).¹⁷⁹ It was a successful marriage with 4 daughters (Zaynab, Ruqayyah, Umm Kulthum and Faatima) and 2 sons (Qasim and Abdullah).¹⁸⁰ She was the only wife of the prophet (s) till her death at the age of 65.¹⁸¹ She was married and widowed twice before the marriage with the prophet (s) and had 3 children (2 boys (Hala and Hind) from Abu Hala bin Zurarah and then a daughter (Hindah) from Ateeq bin Aidh Makhzumi).¹⁸²
11. In the year 605 the Ka'bah which is situated in the valley of Faran was flooded by rain and the Arabs decided to rebuild the partly destroyed Ka'bah. People tried to stop the rain water but it was flooding the Ka'bah. The different parts of the Ka'bah were taken in charge by different leading families and the work was done in harmony. It is said that when the Ka'bah was built, the Al Abbas (the uncle of the prophet) advised the prophet to remove his waist sheet and put it on his neck. When it was done, the prophet (s) fell unconscious to the ground with his eyes open towards the sky and he said 'give me my waist sheet' and covered himself with it.¹⁸³ Now the problem was the placing of the Black Stone (Hajr Aswad).¹⁸⁴ Everyone wanted to be honoured by the stone and swords were drawn to decide the matter.¹⁸⁵ An old and wise Qurayshi man, Abu Umayyah bin Mughirah, suggested that the first to enter the Ka'bah next morning would decide what should be done. The prophet (s) was the first there.¹⁸⁶ When the chiefs saw the prophet (s), they all cried 'Look here is Al Ameen (the Trustworthy), here is Muhammad, we agree on him'.¹⁸⁷ The holy prophet (s) solved the problem of the placement of the black stone. The only part that was not constructed was the northern part of

¹⁷³ Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 128

¹⁷⁴ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 188.

¹⁷⁵ Dr Majid Ali Khan, *Muhammad the final messenger*, pg 63

¹⁷⁶ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 188. Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 156, 130. Ibn Athir, al *Kamil fil Tarikh* Vol 2 pg 39.

¹⁷⁷ *Siraat Ibn Hisham* Pg 27

¹⁷⁸ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 189. Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 131-133. Ibn Jarir at *Tabari*, *Tarikh ar Rusul wal Muluk*, Vol 2 pg 281. Ibn Athir, al *Kamil fil Tarikh* Vol 2 pg 39. Ibn Khaldun, *Tarikh*, Vol 2 pg 712

¹⁷⁹ Dr Majid Ali Khan, *Muhammad the final Messenger*, Pg 64

¹⁸⁰ H. U. Rahman, *A chronology of Islamic history*, pg13. Farkhanda Noor Muhammad, *Islamiyat*, pg 3.

¹⁸¹ Farkhanda Noor Muhammad, *Islamiyat*, pg 3

¹⁸² Farkhanda Noor Muhammad, *Islamiyat*, pg 75

¹⁸³ *Swahih Al Bukhari* 1582

¹⁸⁴ Farkhanda Noor Muhammad, *Islamiyat*, pg 3

¹⁸⁵ Dr Majid Ali Khan, *Muhammad the final messenger*, pg 65

¹⁸⁶ Ibn Hisham, al *Siraat al Nabawiyyah*, Book 1 pg 197. Ibn Sa'd, at *Tabaqat al Kubra'* Vol 1 pg 146. Ibn Jarir at *Tabari*, *Tarikh ar Rusul wal Muluk*, Vol 2 pg 290. Ibn Athir, al *Kamil fil Tarikh* Vol 2 pg 45. Ibn Khaldun, *Tarikh*, Vol 2 pg 713

¹⁸⁷ Dr Majid Ali Khan, *Muhammad the final messenger*, pg 65

the Ka'bah where the Hajar of Isma'il is found. They constructed a short wall around it to let people know it was part of the Ka'bah.¹⁸⁸ Each chief would hold the end of a sheet upon which there is the black stone. They would raise it to the appropriate level and the prophet (s) would place it. It is said that the prophet was 35 years of age.¹⁸⁹

12. He was disgusted with Life of Arabs and he felt disturbed at the corrupt society round him.¹⁹⁰ He retreated times and often in the desert and the cave of Hira¹⁹¹ with a supply of dates, oatmeal and water.¹⁹² He (s) never worshipped an idol or bowed down in front of any false-god.¹⁹³ It was then that one night during the month of Ramadhan, Hazrat Jibril (as) brought the first five verses of Surah Al 'Alaq. When Hazrat Jibril (as) came to him, he was in his original form with wings (600 wings)¹⁹⁴ and he asked the prophet (s) to read. But the prophet (s) replied that 'I am not among the readers' (مَا أَنَا بِقَارِئٍ).¹⁹⁵ Hazrat Jibril asked him a second time but with the same answer. The third time Hazrat Jibril seized him and asked him to "Read in the name of your Lord who created. Created Insaan from a clot of blood. Read and your Lord is the most bountiful. Who taught with the pen. Taught Man that which he knew not."

Title of As-Swadiq (the Truthful).

1. The prophet (s) was known for As Swadiq¹⁹⁶, the Truthful for many reasons. He had never lied¹⁹⁷ in his life since his childhood. That was proven on the mount of Safa¹⁹⁸ when people accepted him as such. The whole people of Makkah accepted the prophet (s) as having such quality.
2. He never accused anyone making false allegation or defamation. He would never defame or backbit someone. He would always respect all people. He would always advised others not to spy or to talk ill in the back of each other as this would tantamount to eating the flesh of their brothers.¹⁹⁹
3. He was always Just towards the poor and the low class doing everything to help them. He was always consistent in decision based on justice.²⁰⁰ He worked to promote justice and peace. He was later even considered as the final decision maker and taker in the society especially as from the Madinan phase.
4. He was always genuine towards people without any hidden agenda. He would always be honest towards them.²⁰¹ He was always right to the point irrespective of rich influence.²⁰² He would always speak the truth even in front of a tyrant ruler as this was considered as the best of Jihaad in Islam.²⁰³
5. He never engaged in sins and any frivolity of the society. He would always be far from these things.²⁰⁴ He was known to be virtuous and pious and at the same time thoughtful towards others. It is also stated that all prophets sent by Allah have never committed any kind of sin. They were free of sins.

¹⁸⁸ Noble life of the prophet vol 1 Pg 112 by Dr ali Muhammad sallabbee

¹⁸⁹ Ibn Sa'd, at Tabaqat al kubra, vol 1 pg 145. Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 192

¹⁹⁰ Farkhanda Noor Muhamad, Islamiyat, pg 4

¹⁹¹ Swahih Swahih Al Bukhariy 3

¹⁹² Farkhanda Noor Muhamad, Islamiyat, pg 4

¹⁹³ Dr Majid Ali Khan, Muhammad the final Messenger, pg 66

¹⁹⁴ Muslim 174

¹⁹⁵ Swahih Swahih Al Bukhariy 3

¹⁹⁶ Swahih Al Bukhariy 4415

¹⁹⁷ Swahih Muslim 208

¹⁹⁸ Swahih Bukhariy Vol 6 Book 60 Hadith 293

¹⁹⁹ Qur'an (49: 12)

²⁰⁰ Swahih Muslim 1063

²⁰¹ Swahih Al Bukhariy 4380

²⁰² Sunan An Nasa'i 4209

²⁰³ Sunan Abi Dawood 4344, Jaami' Tirmidhi 2174

²⁰⁴ Ar Rahiq al Makhtum Pg 30 (wordings of Ibn Atheer)

Title of Al-Amin (the Trustworthy).

1. The holy prophet (s) was known as Al Ameen²⁰⁵, the trustworthy for different reasons. The simple fact that at the time of business and pilgrimage people entrusted their belongings to him proved that they had trust in him. They entrusted business contract to him.²⁰⁶
2. All his clients of both local and abroad had full trust in him and would always like to buy and trade with him. He would never engage in bribes and interest and for his own morality he would never engage in conspiracies and kidnappings.²⁰⁷
3. Hazrat Bibi Khadijah employed him for a business trip and later on got married to him and that was a sign that he was pure and trustworthy as Bibi Khadijah though had many proposals didn't accept anyone of them except that of the prophet.²⁰⁸
4. He was so much trusted that he was considered as the arbiter in the dispute of placing the stone. That occurred when he (s) was 35 years of age and avoiding conflicts among the chiefs of Makkah. This helped in maintaining peace among the leaders and their respective tribes.²⁰⁹
5. He never got involved in highway robbery, theft or any kind of crime. He worked to promote justice and peace as part of the treaty called Half ul Fudwul (حلف الفضول) to establish fair commercial dealing (decided in the house of Abdullah ibn Jad), to respect the principles of justice and to collectively intervene in conflicts to establish justice.

Life Of Prophet Muhammad – Wahy – Revelation

Year 610 CE

1. The holy prophet Muhammad (s) was the last of prophets sent to guide Mankind. There was a period of his life when he was disgusted of the society and he wanted to evade that environment. He thus started to retire himself in the cave of Hira on mount Nour (2 miles from Makkah) and in the ravines and desert of the neighbourhood of Makkah. He used to take with him the journey food for the stay and then come back to Bibi Khadija (r) to take his food likewise.²¹⁰ He used to provide himself with *Sawiq* (barley porridge) and water.²¹¹
2. He would always go there and invite wayfarers to share him his modest provision. He used to devote most of his time, and Ramadwan in particular²¹², 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.
3. So one day as he used to spend time meditating especially during month of Ramadan on topics like Allah and the hereafter the first Wahy was sent upon him.²¹³ At that moment he was in cave of Hira, in the hill called Jabal (mount) Nur. The event was recorded as Hazrat Jibril [Gabriel] appeared to him in his real form with wings to bestow revelation upon him. The prophet (s) heard a voice and when he looked up he saw Hazrat Jibril (as) sitting on a chair between the sky and the earth.²¹⁴ He would hear his name everywhere till he saw Hazrat Jibril. The latter told the prophet to utter 'Recite/or Read'. The response from the Prophet was 'I am not a reciter' (مَا أَنَا)

²⁰⁵ Swahih Al Bukhariy 3605

²⁰⁶ Abu Dawood 2902

²⁰⁷ Ar Rahiq al Makhtum Pg 30

²⁰⁸ Ar Rahiq al Makhtum Pg 29

²⁰⁹ Ar Rahiq al Makhtum Pg 29

²¹⁰ Swahih Al Bukhariy 3

²¹¹ Ar Raheeq ul Makhtum Pg 31

²¹² Swahih Al Bukhariy 1147

²¹³ Swahih Al Bukhariy 3

²¹⁴ Swahih Al Bukhariy 4

(بِقَارِي)²¹⁵. Hazrat Jibril did the same again but with the same answer from the prophet (s). However, on the third time the angel squeezed him and said ‘Recite in the name of your Lord who created. Created man from a clot of blood. Recite and your Lord is Most Bountiful, He who has taught by the pen, taught man what he knew not’.²¹⁶

4. These were the first 5 verses of surah 96 Al Alaq which were revealed upon him. The Prophet was so surprised as it was the first time that he had such experience that he fled the cave. However, he was destined to be a prophet. So, wherever he looked he saw the angel and would hear a voice saying: ‘O Muhammad, you are the Messenger of God and I am Jibril’. He got home shaking with fear but excitedly happy and asked his wife Hazrat Bibi Khadijah to cover him.²¹⁷ He told her what did happen and the latter reassured him that he was a good person and no harm would touch him saying ‘Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity afflicted ones’.²¹⁸
5. Hazrat Bibi Khadijah (r.a) went to tell her cousin Waraqah bin Nawfal²¹⁹ who was learned in the scriptures, used to write books including Injeel in Arabic and the son of Bibi Khadija’s uncle, the brother of her father.²²⁰ He reassured the prophet and told him that ‘This is the same angel who was sent to Musah (as). I wish I were young’, ‘yes, for nobody brought the like of what you have brought but was treated with hostility’ and ‘if I were to remain alive till that day, then I would support you strongly’ but he died shortly after.²²¹ He would hear times and often ‘you are indeed Allah’s messenger in truth’.²²² That was the beginning of 23 years of Wahy.

Year 613 CE

The Prophet’s first public proclamation at Safa;

1. At the age of 40²²³, the holy prophet (s) was given the first Wahy by Allah through the angel Jibril (as). It was the first 5 verses of surah al ‘Alaq.²²⁴ He spread this message throughout his closest relatives and friends. Ibn Sa’d reported on the authority of Ibn ‘Abbas that the Revelation paused for a few days.²²⁵ Ibn Hajar said: ‘That (the pause of Allah’s revelation for a few days) was to relieve the Messenger of Allah (Peace be upon him) of the fear he experienced and to make him long for the Revelation. When the shades of puzzle receded, the flags of truth were raised, the Messenger of Allah (Peace be upon him) knew for sure that he had become the Messenger of the Great Lord. He was also certain that what had come to him was no more than the ambassador of inspiration.’²²⁶
2. It was only after 3 years that revelation was received by the Prophet to make the message of Islam public. This is mentioned in the Qur’an as to ‘Declare openly to them what thou are commanded and turn away from the pagans’ [15:94] and also the verse ‘And warn your tribe of near kindred’ (26:214).²²⁷ Following the order of Allah, the prophet moved to the mount Safa and called out to people of Makkah to assemble.²²⁸ He therefore addressed his family and all those present there. He started by asking them if he told them of an

²¹⁵ Swahih Muslim 160, Swahih Al Bukhariy 3)

²¹⁶ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

²¹⁷ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

²¹⁸ Swahih Al Bukhariy 6982

²¹⁹ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

²²⁰ Swahih Muslim 160

²²¹ Swahih Al Bukhariy Vol 6 Book 60 Hadith 478

²²² Swahih Al Bukhariy 6982

²²³ Swahih Bukhariy 3851

²²⁴ Swahih Bukhariy Vol. 6, Book 60, Hadith 446

²²⁵ Ar Raheeq ul Makhtum Pg 32

²²⁶ Ar Raheeq ul Makhtum Pg 33

²²⁷ Swahih Bukhariy 3526

²²⁸ Swahih Al Bukhariy Vol. 6, Book 60, Hadith 495

army of cavalymen coming behind the hill in the valley to attack Makkah would they believe him.²²⁹ All of them replied that they trusted him as he had never lied. Then he (s) said: ‘O Quraysh! Buy your souls from your Lord; I cannot avail you anything before Allah. O Banu 'Abdul-Muttalib! I cannot avail you anything before Allah. O 'Abbas bin 'Abdul-Muttalib! I cannot avail you anything before Allah. O Safiyyah, paternal aunt of the Messenger of Allah! I cannot avail you anything before Allah. O Fatimah bint Muhammad! Ask me for whatever you want, I cannot avail you anything before Allah.’²³⁰ He then said, ‘I am a warner to you in face of a terrific punishment.’²³¹

3. Thereafter he told them of Allah being One and they should believe in Him and he would be witness for them on the last day. The Makkans had never known him to lie [As Swadiq and Al Amin] but still they did not believe in him. Abu Lahab [his uncle] condemned him saying and questioning him as ‘May your hands perish all this day. Is it for this purpose you have gathered us?’²³² All turned away in anger saying he had gone mad. However to console the prophet verses, were revealed later on through the surah Al Masad where Allah condemned Abu Lahab.²³³

This address of the prophet (s) was very important because:

1. **At the outset** due to the fact that he was a prophet who was obeying the order of Allah. He addressed people in obedience to Allah’s command and it was done now in the open. Whether people would accept the message or not the prophet had done his duty. The duty of the prophet was only to deliver the message of the Qur’an as he obtained it.
2. **Moreover**, this was a clear public statement of the fundamental beliefs of Islam delivered to the Quraysh who were idol worshippers and polytheist people. The message was targeted towards the core belief of the Makkah and it dealt with monotheism, the worshipping of one god alone. Islam went against all the concepts of the idol worshippers.
3. **Furthermore**, since the time of Hazrat Isa (as), the Islamic message was not made openly. With this order from Allah, the prophet took his message to a wider audience including both his relatives, families, friends, neighbours and strangers. The prophet was sent to perfect the message and the beauty of Islam.
4. **Fourthly**, this was the first step made by the prophet (s) towards the people of Makkah and as such it was the first stage of his rejection by these people. This means that the task entrusted by Allah to the prophet would not be an easy job where there would be rejections as well as persecutions upon his own body and those following him.
5. **Added to the above**, this refusal was an indication that the prophet should not lose hope and later on it was seen that Islam became attractive where there were both those who converted to Islam and those who continued their persecutions. Patience was a very important ingredient in both the mission of the prophet (s) and the example to be followed by his companions.

²²⁹ Swahih Bukhariy Vol. 6, Book 60, Hadith 293

²³⁰ Sunan an-Nasa'i 3646

²³¹ Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293

²³² Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293

²³³ Swahih Al Bukhariy Vol. 6, Book 60, Hadith 293

Life Of Muhammad (s) – Persecutions

Year 614 CE onwards

At the age of 40 when the prophet started to spread Islam, there was practically no one to accept him. Only the poor and the needy would accept and follow the prophet (s). The Quraysh thought that he would stop but they should give him some time. However, by the passing of time when the prophet would not stop, the Quraysh were angry at the preaching of the Prophet Muhammad. Then there were different moments of persecutions upon the prophet (s), his family and followers.

Physical Persecutions:

1. It was practically the habit of Abu Lahab and his wife, Umm Jamil bint Harb to plan how to hurt the prophet (s) physically. Abu Jahl and some men (Utbah, Shaibah, Walid, Umaiya, Ubay, ‘Uqba) would place abdominal contents of a she-camel over the prophet (s) and faatima would remove them.²³⁴ They would throw rubbish and thorns over the prophet and in front of him on his way to hurt him. They would dig a hole in order for the prophet to fall into it.
2. The Quraish tried to choke him while he was praying. It is said that Suhail once rolled his handkerchief into a rope like thread and would pass it over the head and throat of the prophet while in sajdah in order to choke and kill him. They wanted to finish off with the prophet.
3. There were persecutions upon Bilal (the son of Hamamma and Ribah) who was not a freeman. He was a slave and was subjected to the most severe kinds of punishment physically. He was brought to the desert during the hottest period, thrown down upon his backs (flat on the sand) and heavy rocks were placed on his chests.
4. There was also the family of Yaasir from Yemen. He married a slave girl (Sumayya) and they had a son named as Ammar. All the three were subjected to the same kind of punishment as Bilal but Yaasir and Sumayya were among the first martyrs of Islam. Abu Jahl killed Sumayya with a lance.
5. There was also Khabbah, the slave of Umm Ammar. He was also subjected to physical persecutions and tortures. He was forced to lie down upon his back over burning coals and one of his torturers placed his foot on his chest to prevent him from moving. That lasted till the coals burned to ashes.
6. There was Lubaina, the slave of ‘Umar (before his conversion). When he heard that she converted to Islam, he tortured her and stopped only when he was tired. Nadia, Umm Umais and Zinnira (slaves of ‘Umar) were tortured too. Once Abu Jahl beat Zinnira till she lost her eyesight.
7. There were social and economic boycott upon the Prophet’s clan (Banu Hashim) for 3 years during which they stayed in the Shib Abu Twalib. Food and drink was rare. There was practically no way for them to obtain food. Many among the elders, weak, children and new born died.

Psychological Persecutions:

1. He was called a liar at the Safa gathering. After the prophet (s) had gathered his relatives and some of the tribes like Banu Fihri, Banu ‘Adi, sons of ‘Abd Manaf and sons of Abd Muttalib, many of them were not happy with the meeting and Abu Jahl called the prophet a liar for whatever he had ascertained.

²³⁴ Swahih Al Bukhariy 2934

2. The general public joined the chiefs of Makkah to insult the prophet (s). People said that he was 'possessed' by a jinni. They considered the words of the prophet as coming from and influenced by Shaitwaan. They asserted that a jinn took hold of the prophet (s) during his stay at the cave of Hira.
3. In order to show his anger, Abu Lahab forced his 2 sons to divorce their wives, the Prophet's daughters. That situation affected the prophet (s) as his two daughters were the ones to suffer due to his refusal to stop the spread of Islam, his teachings and the rate of converts.
4. As the Quraysh couldn't do more than that psychologically because of the protection of his uncle Abu Twalib, they decided then to harass, jeer at and insult him at every opportunity. That was extended to his followers and that was the most difficult part (to see his followers being insulted).
5. The prophet (s) could not bear the sufferings of his weak and poor companions like Bilal, Harith, Sumayya, Uthman bin Affan among others. The Quraysh went up to torturing the weaker Muslims who had no social standing and support and that affected the prophet (s).
6. The Quraish sent Abu Twalib to convince the prophet to stop spreading Islam but this was in vain. Thus they offered him bribes of wealth, power and marriage to stop Islam but it was in vain. That was an insult to the prophet (s) especially when the Quraysh knew that the prophet never took bribes.
7. It was very difficult for the prophet (s) as it was his own relatives and uncles who were the ones to stop him with his religion. Psychologically, it was disturbing when his own uncle, friends, known people of Makkah and those who once called him Al-Ameen and As-Swadiq would plan to kill him.

Reasons for Oppositions / Persecutions

The holy prophet (s) went to the foot of mount Safa to declare his prophethood to the people of Makkah but there had been oppositions for different reasons.

1. **At the outset**, the Makkan society was class-conscious and was polarised between powerful rich and weak people. The Quraysh thought only of themselves and based on the fact of abandoning the Muruwah values, they didn't like what they heard from the Prophet. They were interested mainly in worldly gain. That idea of segregation (separation and discrimination) of the high class and the low class was deeply rooted in their customs, traditions and way of living.
2. **In addition**, though Makkans had respected prophet Muhammad (s) as al Amin till now; he was an ordinary man (for them) not credited with any miracles like those of Musah (as) or Jesus (Isa (as)). The Quraysh could not believe in a prophet who would come from the lowly stock. They wanted someone more superior, that is from the high class people. Some even proposed to have a messenger in the personality of an angel and then they would have accepted the message being from Allah.
3. **Moreover**, the message of Islam which is based on monotheism and its teachings went completely against the religion and concepts of their forefathers who was considered as the pillars of their tribes and society. Accepting the prophet (s) and what he brought to them (Qur'an and Hadith) would mean rejecting all their values, concepts and ideologies they had cherished for so many centuries. It was a decision going against their clans, tribes, leaders, forefathers and priests or religious men.
4. **Furthermore**, the revelations that Prophet Muhammad (s) was conveying from Allah were of equality (no advantage of being rich but instead everyone was on the same level), of justice (no preference) and a 'day of reckoning' (Day of Judgement), when all would be faced with their worldly actions and be accountable. That

state displeased the Quraysh who loved to live a luxurious life far from poverty, who didn't care about justice for others and who hated to be accountable.

5. **Additionally**, the Quraysh had the prestigious position of being the custodians of the Ka'ba with all its idols. That brought them a good economic position for the Makkans to be in. However, the message of Islam was of Unseen (Ghayb) Allah. They had never seen Allah and were adamant in their religions and faith. The Quraysh felt their way of life and importance threatened by the growing number of Muslims and as such they persecuted the Muslims.
6. **Another viewpoint** was that the Quraysh were offended by the action of prostrating for prayer done by Muslims. They didn't like to see Muslims in prayers. They considered such act as humiliating and they never prostrated in front of any one. They were proud and arrogant. However, Prayer and revelations gave strength to Muslims, many of whom were the weak in society [e.g. women] and slaves. Prayers would help the Muslims in gaining spiritual dispositions and in approaching Allah.

Lessons from Prophet Muhammad's behaviour and attitude during those times of difficulty

Throughout the whole Makkan phase where there were persecutions and oppositions, the prophet and the Muslims behaved in the most honourable way.

1. **At the outset**, the Prophet bore all the physical persecutions without ever retaliating whether in words or actions. For example, there is the story of the woman who threw rubbish on him regularly and the prophet (s) did not response to her except in silence and patience. However, when one day she didn't throw rubbish and dirt upon the prophet (s), the latter enquired about her health. In that, Muslims need to remember to be patient and courageous but not to retaliate when provoked.
2. **Moreover**, the prophet (s) was no more than the beloved of Allah. He knew Allah more than anyone and had complete faith in Him. So, he depended on Allah with a high and absolute level of Tawakkul (trust) and his faith being complete was unshakable. The prophet taught us to leave our fate in the hands of Allah. In return, Muslims should have a strong trust and faith in Allah despite what other people around them may say or do. That attitude must be adopted and accompanied by patience.
3. **A third way** was that the prophet (s) delivered his message calmly and peacefully to whoever listened despite all verbal abuse. Allah ordered the prophet to speak to people with wisdom in whatever situations he found himself. He also prayed that Allah guide them if he couldn't convince them. The prophet taught us how to stay calm without imposing on others and in return Muslims need to remember this as the best way to invite people to Islam and to turn away if they are reluctant.
4. **Another point**, the Prophet (s) felt the pain that other Muslims were suffering and as such suggested that they migrate to Abyssinia and re-locate to other places except Makkah. Thus some Muslims moved to Abyssinia while the prophet (s) later moved to Madinah. There was logic in that when we are not able to live our Deen in a specific place, we move to other places where there will be freedom of religion and good for living. We must be aware of others' suffering and try to help them.
5. **Another viewpoint**, the people of Makkah respected the prophet (s) as an example among the Arabs even before he spoke about Islam. He was known as Al Amin and As Swadiq. Though there were persecutions, the prophet (s) didn't change his character vis-à-vis the persecutors and remained the 'mercy of the worlds'. He remained as he was and continued to be the custodian to many Makkans. Muslims need to remember to be good towards others regardless of their religious beliefs and actions.

Year 615 CE – 616 CE

The migration of Muslims to Abyssinia (Ethiopia)

Through the mission of the prophet (s) there had been persecutions and oppositions every day. It was a very difficult period and moment for both the prophet and the Muslims following him. Among the Muslims there were those weak, poor or old ones who were not able to bear these persecutions any more.

1. So in the 5th year of prophethood (year 615) the prophet (s) advised Muslims to migrate to Abyssinia / Ethiopia²³⁵ where there was a just and kind king and leader ²³⁶known as Negus (Najashi). Once the prophet (s) said for Negus that he was a pious man and the prophet (s) performed Swalaat janaza for him at his death.²³⁷
2. As such by the month of Rajab 11 Men and 4 Women (1st Group) moved to Abyssinia. In that group there were ‘Uthman²³⁸ and his wife Ruqayya [the Prophet’s daughter]. The Quraysh followed them to influence Negus to send them back to Makkah.
3. On the Muslims side, Ja’far bin Abu Twalib (cousin of Muhammad) acted as spokesman.²³⁹ He was among the first to migrate to Abyssinia. Negus wanted to hear from the Muslims and he summoned them to elaborate on the teachings of Islam. Ja’far thus read Surah Maryam which the King had seen to be the Truth.
4. He thus allowed the Muslims to stay. Negus said that ‘I bore witness that Muhammad is the Messenger of Allah, and it is he about whom Christ, son of Mary gave good news. If I were not in the land in which I am, I would come to him and carry his shoes.’²⁴⁰
5. By the year 616, a group of 80 – 83 persons (2nd Group) went to Abyssinia for the same reason. The prophet (s) sent a fur of silk brocade to Ja’far to be given to king Negus saying ‘send it to your brother Negus’.²⁴¹ Negus gave the prophet (s) some ornaments which he gave to Umamah.
6. It is said that Amir bin Shahr (r) said that he was with Negus when his son (son of negus) recited a verse from Gospel. Amir laughed and Negus asked him whether he was laughing at the word of Allah, the Exalted.²⁴²
7. It is found that Negus married Umm Habibah (r) to the prophet (s) at the death of Ibn Jahsh (husband of Umm Habibah).²⁴³ The prophet (s) gave her a dower of four thousand dirham.²⁴⁴ It is said that when Negus died, the prophet (s) informed the swahaabah, asked them to ask forgiveness for their brother and to make a row in the place of prayer to offer Swalaat Janaaza with 4 Takbir.²⁴⁵

The move to Abyssinia was undertaken by the Muslims for many resources:

1. **At the outset** it was due to the persecutions, oppositions and cruelties inflicted on Muslims by the Makkans. The situation was becoming unbearable and there was the need to migrate. It was so difficult for the new

²³⁵ Sunan Abu Dawood 3205

²³⁶ Sunan An Nasa’i 2042

²³⁷ Swahih Al Bukhariy 3877

²³⁸ Swahih Al Bukhariy 3872

²³⁹ Swahih Al Bukhariy 3136

²⁴⁰ Sunan Abu Dawood 3205

²⁴¹ Sunan Abi Dawood 4047

²⁴² Abu Dawood 4736

²⁴³ Abu Dawood 2086

²⁴⁴ Abu Dawood 2107

²⁴⁵ Muslim 951

converts or for the poor people that there was the need to move to another place where the sharia will be balanced.

2. **Secondly**, the prophet sent the Muslims there to Abyssinia where he felt that the Christian ruler [Negus] would be sympathetic. He was already informed with great help and victories from the people of Negus. And This would allow the Muslims to put Islam into practice and to have a more peaceful life without the fright of being persecuted.
3. **In addition**, through this event, when Negus was moved by the situation and the message found in Surah Maryam made he realise that Muslims worshipped the same God as he did and thus there was a similarity between Islam and Christianity. Both religions are from Allah through 2 different prophets sent by Allah. Each similarity would bring proximity among the followers of each religion.
4. **Furthermore**, it was a blow to the Quraysh as their request was rejected by the king Negus. In fact their mission to extradite Muslims failed and the Muslims were allowed to live in peace and to practice their religion in Abyssinia as long as they desired. The persecuted plan did not work as the king Negus was a kind and just king.
5. **Moreover**, this situation where Negus allowed the Muslims to stay and live in peace in Abyssinia showed the total dedication of Negus to the Muslims and at the same time the dedication of early Muslims to practice Islam. These early Muslims were willing to leave everything in order to be able to practice their faith in peace.

Year 617 CE – 620 CE

Social boycott of the Banu Hashim

1. During the Makkan phase, the Quraish were upset about growing number of Muslims and felt that radical measures were needed to stop the advance of Muslims. There was the meeting of the Shaikh of the city of Makkah and at last a covenant was signed by 40 Quraish hung inside Ka'bah banishing Banu Hashim from Makkah. As the news was heard, the Quraish were ready to drive the Muslims away from the city. The pagans of Makkah held a meeting in a place called Wadi Al-Muhassab.²⁴⁶
2. Social relations, visits and even verbal contacts with the prophet (s) and his supporters would discontinue until the Prophet (s) was given up to them to be killed. The articles of their proclamation, which had provided for merciless measures against Bani Hashim, were committed to writing by an idolater, Bagheed bin 'Amir bin Hashim and then suspended in Al-Ka'bah. The Prophet (s) invoked Allah's imprecations upon Bagheed, whose hand was later paralysed.²⁴⁷
3. However, Abu Twalib supported his nephew and as such his clan (Muttalib) was also included. The boycott started at the beginning of Muharram and its purpose was to make sure that the Prophet would be moving himself from religious life of the Makkans and as such he could not benefit from any religious or economic field. Nevertheless, there were 2 clans (Hashim and Muttalib) which allowed the Prophet to continue preaching.²⁴⁸
4. The rules were that there should not be any contact between the prophet and any one of the Quraish where there could well be dealings to be made. At the same time there would no marriage, trade etc. As such, both clans moved to an area owned by Abu Twalib [Shib Abi Twalib] in Makkah valley where relatives covertly

²⁴⁶ Ar Raheeq al Makhtum Pg 55

²⁴⁷ Ar Raheeq al Makhtum Pg 55

²⁴⁸ Ar Raheeq al Makhtum Pg 55

brought food to them though it was not allowed but still there were great sufferings. Nothing to eat reached them except, on few occasions, some meagre quantities of food were smuggled by some compassionate Makkans.²⁴⁹

5. The supply of food was almost stopped and the people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the Muslims, who were so burdened that they had to eat leaves of trees and skins of animals. Cries of little children suffering from hunger used to be heard clearly. During ‘the prohibited months’ — when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah. Even then, the food stuff was unjustly overpriced so that their financial situation would fall short of finding access to it.²⁵⁰
6. Despite all odds, the prophet (s) persisted in his line and his determination and courage never weakened. He continued to go to the Ka’bah and to pray publicly. He used every opportunity to preach to outsiders who visited Makkah for business or on pilgrimage during the sacred months and special seasons of assemblies. Hisham bin ‘Amr, who used to smuggle some food to Bani Hashim secretly at night, went to see Zuhair bin Abi Omaiyah Al-Makhzoumy and reproached him for resigning to that intolerable treatment meted out to his uncles in exile.²⁵¹
7. On the ground of motivation by uterine relations, there emerged a group of five people who set out to abrogate the pact and declare all relevant clauses null and void. Abu Jahl disapproved of that decision. Abu Twalib meanwhile was sitting in a corner of the Mosque. He came to communicate to them that a Revelation had been sent to his nephew, the Prophet (s) to the effect that ants had eaten away all their proclamation that smacked of injustice and aggression except those parts that bore the Name of Allah.²⁵²
8. He contended that he would be ready to give the prophet (s) up to them if his words proved untrue, otherwise, they would have to revoke and repeal their boycott. The Makkans agreed to the soundness of his proposition. Al-Mut‘im went to see the parchment which was still inside the Ka’bah and there he did discover that it was eaten away by ants and nothing was left save the part bearing in the Name of Allah. That was a miracle from Allah to set His beloved free.²⁵³
9. The proclamation was thus abrogated, and the prophet Muhammad (s) and the other people were permitted to leave the den of Abu Twalib and return home. In the context of this trial to which the Muslims were subjected, the polytheists had a golden opportunity to experience a striking sign of Muhammad’s Prophethood (the white ants eating away the parchment) but to their miserable lot they desisted and augmented in disbelief.²⁵⁴
10. This social boycott lasted more than three years but two supports of the prophet passed away. After 6 month, the first one was Abu Twalib who fell ill and died in the month of Rajab in the 10th year. The prophet (s) approached him and presented Islam to him but he refused. 2 months later, Bibi Khadijah passed away in the month of Ramadwaan at the age of 65. That year was known as the year of sorrow.²⁵⁵

²⁴⁹ Ar Raheeq al Makhtum Pg 55

²⁵⁰ Ar Raheeq al Makhtum Pg 55

²⁵¹ Ar Raheeq al Makhtum Pg 55

²⁵² Ar Raheeq al Makhtum Pg 55 - 56

²⁵³ Ar Raheeq al Makhtum Pg 56

²⁵⁴ Ar Raheeq Al Mukhtar Pg 56

²⁵⁵ Ar Raheeq Al Mukhtar Pg 58 - 59

Year 620 CE

Prophet's visit to Ta'if.

1. Since the spreading of Islam not so many has been converted to Islam. With death Abu Twalib and then Bibi Khadijah, all persecutions by Quraish increased. In this he decided to go to Ta'if [Thaqif tribe] in the month of Shawwal with Zayd, his slave and servant but considered as son. That was done with the intention that they would hear his message and agree to protect the Muslims.²⁵⁶
2. He approached the family of 'Umair, who were reckoned amongst the nobility of the town. But, to his disappointment, all of them turned deaf ear to his message and used abusive language as regards the noble cause he had been striving for. Three brothers from the chieftains of Thaqeef — 'Abd Yaleel, Mas'ud and Habeeb — sons of 'Amr bin 'Umair Ath-Thaqafy met the Prophet (s), who invited them to embrace Islam and worship Allah, but they impudently jeered at him and refused his invitation.²⁵⁷
3. For ten days they stayed there delivering his message to several people, one after another, but all to no purpose. Stirred up to hasten the departure of the unwelcome visitor, the people hooted him through the alleyways, pelted him with stones and obliged him to flee from the city pursued by a relentless rabble. Blood flowed down both his legs; and Zaid, endeavouring to shield him, was wounded in the head.²⁵⁸
4. 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 (Peace be upon him) turned to his Lord and betook himself to prayer and the following touching words are still preserved as those through which his oppressed soul gave vent to its distress.²⁵⁹
5. He was weary and wounded but confident of the help of his Lord. Seeing him in this helpless situation, Rabi'a's two sons (Utbah and Shaibah), 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 (Peace be upon him) accepted the fruit with pious invocation: "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."²⁶⁰ However, the 2 sons didn't approve of the chat their slaves had with the prophet (s)
6. Heart-broken and depressed, the prophet (s) set out on the way back to Makkah. When he reached Qarn Al-Manazil, Allah sent him Gabriel together with the angel of mountains. The latter asked the Prophet (s) for permission to bury Makkah between Al Akhshabain that is Abu Qubais and Quayqa'an mountains. But he was sent as a mercy. He proceeded to Wadi Nakhlah where he stayed for a few days. During his stay there, Allah sent him a company of jinns who listened to him reciting the Noble Qur'an and converted to Islam.²⁶¹
7. When he was a short distance from Makkah, he retired to Hira' Cave. Whence he despatched a man from Khuza'ah tribe to Al-Akhnas bin Shuraiq seeking his protection. The latter answered that he was Quraish's ally and in no position to offer protection. He despatched the messenger to Suhail bin 'Amr, but to no avail, either. Al-Mut'im bin 'Adi, a notable in Makkah, however, volunteered to respond to the Prophet's appeal for shelter. He asked his people to prepare themselves fully armed and then asked the prophet (s) to enter into the town and directly into the Holy Sanctuary.²⁶²

²⁵⁶ Ar Raheeq al Makhtum Pg 64

²⁵⁷ Ar Raheeq al Makhtum Pg 64

²⁵⁸ Ar Raheeq al Makhtum Pg 64

²⁵⁹ Ar Raheeq al Makhtum Pg 64

²⁶⁰ Sirat Ibn Hishaam Pg 80

²⁶¹ Ar Raheeq al Makhtum Pg 65

²⁶² Ar Raheeq al Makhtum Pg 66

Year 620 CE

Isra wal Mi'raj.

1. Throughout the mission of the prophet there had been instances where Allah has shown his (the prophet) superiority over other human beings. For example, in the 10th year of prophethood on the 27 Rajab 620 CE there had been the Isra wal Mi'raj. It is said that the angel Gabriel [Jibril] (among three men)²⁶³ came to the prophet on that night and brought him to the Ka'ba (at Al Hatim or Al Hijr) where the chest of the prophet was opened from his throat to his public area or navel and the heart of the prophet was washed with water Zamzam and thus faith and wisdom were poured into it.²⁶⁴
2. Then Jibril (as) took the Prophet on Buraq (horse-like winged creature), a white animal which was smaller than a mule and bigger than a donkey, whose one step reaches the farthest pint within the reach of the animal.²⁶⁵ They stopped at several places like Taibah (place of migration), Mount Sinai (where Allah spoke to prophet Musah) and Bethlehem (where prophet Isa was born) and Jibril told the prophet to pray 2 rakaat swalaat.²⁶⁶ It is also said that the prophet passed by the red mount and found prophet musah standing and praying swalaat in his grave.²⁶⁷ Then they moved to Jerusalem where the Masjid al Aqsa is found. The prophet tied the Buraq to the ring used by the prophets and prayed 2 rakaat swalaat.²⁶⁸
3. It is said that on that night the prophet was given 2 cups at Jerusalem, one containing wine and the other milk. He took the cup of milk.²⁶⁹ Jibril said that it is the path of Al Fitra (the right path) and if the prophet had chosen the wine, his nation would have gone astray.²⁷⁰ In Baitul Maqdis or Muqaddas, when all prophets were assembled for the prophet, Jibril brought the prophet forward to lead them in 2 rakaat swalaat.²⁷¹ After that he was taken to the Heaven from 'the farthest mosque' (Al Aqsa) with the help of 'rafrat' which is a means of transport. It is narrated that the prophet described Musah (as) as a thin person with thin hair and Isa (as) being average in height with red face and Ibrahim (as) resembling him.²⁷² It is also said that prophet Isa was of red complexion, curly hair and a broad chest whereas prophet Musah was of a brown complexion, straight hair and tall stature.²⁷³
4. He was thus taken through different levels of Heaven and Hell where he visited both of them and acknowledged of their favours and sufferings respectively. On each level he met different specific prophets.²⁷⁴ The prophet (s) was shown Baitul Ma'mur where 70000 angels perform daily swalaat for Allah and when they leave after the swalaat not to return again.²⁷⁵ It is also said that it was at Bait ul Ma'mur that the prophet was given to choose among a cup of wine, milk and honey to drink. The cup of milk was chosen.²⁷⁶ He then proceeded to Sidrat ul Muntaha which was the limit of Hazrat Jibril (as). He was not able to accompany the prophet when the latter continued his way towards Allah.

²⁶³ Sunan An Nasa'i 448

²⁶⁴ Swahih Al Bukhariy 3887

²⁶⁵ Swahih Al Bukhariy 3887

²⁶⁶ Sunan An Nasa'i 450

²⁶⁷ Swahih Muslim 2375

²⁶⁸ Swahih Muslim 162

²⁶⁹ Swahih Al Bukhariy 5576

²⁷⁰ Swahih Bukhariy 5576

²⁷¹ Sunan An Nasaa'i 450

²⁷² Swahih Al Bukhariy 3394

²⁷³ Swahih Al Bukhariy 3438

²⁷⁴ Swahih Bukhariy 3207

²⁷⁵ Swahih Bukhariy 3207

²⁷⁶ Swahih Al Bukhariy 3887

5. At Sidratul Muntaha the prophet was given the 5 daily swalaat, the concluding verses of surah Al Baqara and the remission of serious sins for those among his Ummah who would not associate anything with Allah.²⁷⁷ Arriving at a place (where Allah had wished) known in our scope as 'Laa Makaan' (No place – as we don't know where but known by Allah and His Prophet (s)), Allah spoke to him directly. At this stage the five daily prayers [swalaat] were made obligatory for Muslims by Allah. At first it was a number of 50 prayers per day and with the insistence of Hazrat Musah (as) towards the prophet (s) that number was reduced to 5.²⁷⁸
6. During that night the prophet saw a group of people scratching their chests and faces with their copper nails for their backbiting and trampling of people's honour.²⁷⁹ The prophet saw that the dwellers of Hell are women for they curse so frequently, being ungrateful to their husbands, lacking in common sense, failing in religion and robbing the wisdom of the wise that is depriving the wisest of men of the intelligence.²⁸⁰
7. After that event, the prophet returned to earth where the Makkahns mocked at him about the possibility of the journey but he described in detail a caravan he saw on the way. It is said that the prophet stood in Al Hijr and Allah displayed Jerusalem in front of him and he described it while he was looking at it.²⁸¹

Hadith on that event:

Swahih Al Bukhariy 349

Importance of that event:

1. The importance of this event can be seen in its mentioning in Qur'an as Allah says 'Praise be to Him who carried His servant by night from the Sacred mosque to the Farthest mosque whose precincts We have blessed, that We might show him some of our signs'[17:1].
2. **Secondly**, the event of Mi'raj shows how the Prophet was blessed by Allah. In fact it is to be noted that it was Allah who invited the prophet and as such it was Allah who wanted to see the prophet (s). In it the importance of the prophet had been highlighted.
3. **Moreover**, the stipulation of five daily prayers for Muslims suggests that we too can receive Allah's grace. The prophet said that the Mi'raj of the Muslims is the Swalaat (prayer). Proximity with Allah is thus attained when we worship Him.
4. **Fourthly**, when the prophet reached Jerusalem he was the leader of the messengers and prophets sent by Allah since Hazrat Adam (as). Being awaited by all of them and in the company of Hazrat Jibril (as) to perform 2 unit of Swalaat showed how the prophet was important.
5. **Furthermore**, by this journey Allah gave strength to the Prophet who was sad after the death of his uncle Abu Talib, and Khadijah, his wife.
6. **Moreover**, it was as a consolation after the rejection he faced in Ta'if.

²⁷⁷ Swahih Muslim 173

²⁷⁸ Swahih Bukhariy 349

²⁷⁹ Sunan Abu Dawud 4878

²⁸⁰ Swahih Muslim 79

²⁸¹ Swahih Al Bukhariy 3886

Year 620 CE – 622 CE

The Pledges of ‘Aqabah.

1. In the year 620, 6 men from the tribes of Aws and Khazraj met the prophet at ‘Aqabah listened to him and converted to Islam. They returned to Madinah to spread Islam with the message and teachings of the prophet (s). The 6 men promised not to commit shirk, not to steal, not to commit zina, not to kill their children, not to accuse innocent people, not to be disobedient and to do good deeds.²⁸²
2. In the year 621 there was the 1st Pledge of ‘Aqabah in the month of Dhul Hajj. 12 men from Yathrib came to accept Islam and took the oath not to commit shirk, adultery, fornication, killing of children, calumny, slander and sins. They promised obedience and faithfulness towards and the holy prophet (s). Hazrat Mus’ad bin ‘Umair was sent as teacher to Yathrib. It is said that Abu Tufail asked Hudhaifa about the number of men in the pledge. They were informed of about 14 to 15 persons out of whom 12 were outsiders / enemies.²⁸³
3. The prophet added that if they fulfilled their pledge, they would be rewarded by Allah but if they committed sins and punished in this world, then that punishment would be an expiation for that sin (except ascribing someone or something to Allah). Allah can hide their sins. Then Ubada bin Samit said that they swore the allegiance.²⁸⁴ It is said in Hadith that Ka’b bin Malik said that he witnessed the pledge of ‘Aqabah at night with the prophet (s) when they jointly agreed to support Islam with all their efforts.²⁸⁵
4. The next year (622) there was the 2nd Pledge of ‘Aqabah in the month of Dhul Hajj. 73 men from Yathrib came to accept Islam and to invite the prophet (s) to Yathrib with full protection. They made the same promise as to live according to Islamic principles. When the Makkans came to know about the support from people of Yathrib they doubled their persecution of Muslims and resulting in all Muslims leaving Makkah except the Prophet, Abu Bakr and Ali. The reason was that Allah has not yet given the prophet the personal order to leave Makkah.

Importance of the pledges of ‘Aqabah:

1. The importance of the 2 pledges was that at the outset the holy prophet (s) concentrated his preaching on strangers who came to Makkah. He took advantage of the presence of foreigners to impart the message of Islam to them. In fact anyone who would listen to him would be delighted resulting in either converting to Islam immediately or later on.
2. **Secondly**, he took advantage to reform those approaching him both through his Akhlaaq (good manners) and preaching about how to lead a better human life. At the same time advices to abstain from cruelty, falsehood and to be righteous.
3. **Additionally**, through his endeavour people were keen to spread this message of Islam in Yathrib [Madinah] even though the Prophet wasn’t there. This shows that the Madinah people had accepted Islam and they were not forced to do so.
4. **Furthermore**, the people from Yathrib were looking for an arbitrator to resolve conflict between tribes which endangered prosperity of oasis. The warring parties, tribes, groups or tribes had found in the prophet (s) a real guide.

²⁸² Swahih Al Bukhariy 18

²⁸³ Muslim 2779

²⁸⁴ Swahih Al Bukhariy 18, 3892

²⁸⁵ Swahih Al Bukhariy 3889

5. **Furthermore**, the people of Madinah knowing about what Islam stood for invited Prophet and Muslims to their city to live with them as their leader and they pledged full support to him and his followers. This shows the importance of the prophet's presence.

Year 623 CE

Hijrah to Madinah

1. During the Makkan phase there were constant persecutions both physical and mental of Prophet. That was extended to the Muslims in general also. There were some Muslims who were not able to bear these persecutions and they were ordered to leave Makkah.
2. **Secondly**, the situation went to such extent that names of Sumayyah and Yaasir can be mentioned as being the first martyrs of Islam. This atmosphere and feeling of insecurity among the Muslims led them to go to Abyssinia and then Madinah.
3. **Added to the second point**, though the prophet was being persecuted he was able to maintain the same trend in his mission. However, his followers were not like him in the sense that they were not prophets and were different from the prophet. So, seeing the sufferings of his companions the prophet encouraged Muslims of Makkah to migrate to Abyssinia to avoid persecutions and then later on to Yathrib (Madinah).
4. **In addition**, there was the social boycott of Banu Hashim [Prophet's clan] imposed by the Quraish. The Muslims faced great hardship for three consecutive years however there were exceptions during the holy months when all hostilities ceased. They could then talk to other Arabs and try to invite them to Islam, but it was in vain. The prophet preferred to direct them to Hijra.
5. **Moreover**, after the social boycott the two most important persons in the life of the prophet died. With the death of Khadijah and Abu Talib this weakened his position in Makkah and there were more persecutions by the Quraish. So it was time to leave Makkah.
6. **Furthermore**, seeing that the Makkahns were adamant in their concepts with accompanied insults and beatings, the prophet decided to spread Islam at Ta'if. However, he didn't have the time to elaborate on Islam when the chiefs of Ta'if ordered the children of the city to stone the prophet. The rejection of the people of Ta'if forced him to Hijra.
7. **Added to the above ideas**, during the period of Hajj people from Yathrib had been coming to listen to the Prophet and wanted him to preach them during the fairs of this month. That resulted in the Pledges of Aqabah when he was invited by the people of Yathrib and was promised security for both the Muslims and himself. He had thus the option to move to Yathrib.
8. **Besides**, there was the invitation of the warring tribes of Yathrib. The two tribes, the Aws and the Khazraj, were always in constant fight. They wanted an arbitrator to bring peace in Madinah. They had seen the prophet as the one who could be their saviour. The prophet accepted their invitation to Yathrib.
9. **Additionally**, it was difficult for the prophet and the Muslims to spread Islam as at the outset the leaders of Quraish hated him because of the themes of the message of Islam which went against their whole concept. Therefore, the assembly of Quraish vowed to kill him and then there was no way out except that of leaving Makkah.
10. **Last but not least**, the prophet was waiting for the direct order for him to move to Madinah. As it is known prophets didn't act without the order from Allah. As such when revelation from Allah to leave Makkah was obtained, the prophet left for Madinah.

Night of Hijrah.

1. The **situation** of the Muslims at Makkah for 10 years since the public preaching at mount Safa was chaotic and filled with persecutions. The Muslims had been ordered by Allah and His prophet (s) to make the Hijrah but the prophet was waiting for specific order from Allah for him to go. The prophet received a revelation from Allah and was told to leave Makkah. He was made aware of the plot of the Quraish to kill him during that same night.
2. The Quraish knew the Prophet had been encouraging Muslims to emigrate to Madinah to avoid further persecution. They thus guessed he would leave sometime as well. So they held a meeting at the Council House [dar al Nadwah] and decided to participate jointly in killing the prophet during the night.
3. The prophet (s) went to inform his friend Hazrat Abu Bakr (ra) about the revelation and told him to get ready for the trip. He then returned home for the night to come.
4. In order to ensure his departure the prophet asked Ali to occupy his bed that night and at the same time he reassured him of Allah's protection. He also asked Ali to return the people's belongings which were left with him for safe keeping the next morning and then to join him at Madinah. Ali had faith in the words of the prophet that nothing would happen to him.
5. All that night the Quraish watched the Prophet's house as they were convinced that he was inside and were waiting for the right moment to jump in to kill the prophet. Though the house of the prophet was surrounded, he left it reciting verses from Sura Yaasin [36:9....'And we have put a barrier before them.....so that they cannot see']. As such he was not seen by anyone.
6. He thus went to Abu Bakr's house where two camels and provisions were ready for the journey and they left immediately. Instead of going north towards Madinah, they went southwards to fool their pursuers. They took Abdullah bin Uraiqit (non-Muslim Guide) as guide.
7. Early in the morning the Quraish rushed into the Prophet's house to find Ali asleep in the Prophet's bed. They were shocked and could not understand how the prophet left without being seen. When they asked where the Prophet was, Ali said he didn't know.
8. The Quraish sent search parties to track him while offering a reward of 100 camels. Many of the Quraish wanted the reward and Suraqah bin Malik was among them.
9. The prophet and Abu Bakr reached the cave of Thawr. Before entering it Abu Bakr cleaned it and filled in all the holes found in it with his cloth to avoid being seen by the Quraish. In the cave the prophet reassured Abu Bakr 'Have no fear for Allah is with us' [9:40] before resuming journey to Madinah.
10. When the search party came to the cave of Thawr they saw the spider's web and the nest of the bird at its entrance. They thus returned without looking inside. They stayed for 3 days and 3 nights. . It was 3 miles away from Makkah. After that they continued their way though they were followed by the Quraish. Abu Bakr moved on 4 sides to protect Muhammad (s).
11. When a price was fixed on the head of the prophet, Suraqah bin Malik was sent to kill the prophet. But for 3 times his horse stumbled in the sand and was released by the du'a of the prophet (s). He thus accepted Islam and returned to Makkah.

12. They reached Quba situated 3 miles from Madinah on a Monday. They stayed for 2 weeks there and where they built the Masjid Quba. They left on Friday after Swalaat ul Jumu'ah. It was the first Mosque of Islam where the first Swalaat ul Jumu'ah was performed.

Significance of Hijrah

1. There had been many events in the life of the prophet (s) which were important. One of them was the Hijrah. **At the outset**, the Hijrah makes a clear division in story of the Prophet (s) and Muslims. It symbolises the demarcating line between persecutions and freedom. Muslims were persecuted in Makkah as they lived in a state of helplessness and were not ordered to retaliate but to have patience. However in Madinah they were free to put their religion into practice and allowed to defend themselves.
2. **Secondly**, the Hijrah to Madinah was an irrevocable step and was considered as an act of worship when the Qur'an says "migrate when not allowed to practice Islam freely". In the case of the early Muslims, they were not able to worship freely and live according to the law of Islam. Thus for them it was imperative to leave Makkah for a better place. The mere fact of making Hijrah is considered as an act of ibaadah as it is an order from Allah in order to apply and live according to Shari'ah.
3. **Added to the second point**, this move to Madinah had changed the position of the prophet from a persecuted person to a praised and loved person. The prophet had been invited to Madinah by the people there and by the Aws and the Khazraj tribes. He was badly needed and he thus became the undisputed governor and leader from the first day of his arrival there. This was the opposite of the first day he spread Islam and how he was perceived by the Quraish in Makkah. As such, he was thus able to lay the foundations of a new society or a Muslim state.
4. **In addition**, with the Hijrah the prophet was able to change the conditions of his people and community. At Makkah he was not able to create a community with a specific place for meeting and for other activities. However, the Muslims were united as one Ummah at one centre at Madinah. They were united in faith and the institution of brotherhood between the Muhajiroun and the Ansar was established openly without fright. It was based on a cooperative spirit. As such new surah / chapters were revealed in Madinah giving rules for the Muslim community and for the Prophet as the lawgiver and the reformer. At Makkah the guidance from Allah was for individual development in privacy as it was impossible to practice Islam.
5. **Moreover**, as a custom and practice of past people, the Qiblah of the Muslims was the Masjid al Aqsa. Swalaat was done and directed to that place. However, with the Hijrah the Qiblah was changed to the Masjid ul Haraam in Makkah, that is the Ka'bah. This change of Qiblah from Jerusalem to Makkah meant that Muslims had now their own identity and orientation. They no more shared the same direction as others like the Jews. They were turning towards God Himself but more specifically the house of Allah, the Ka'bah Shareef.

Success in Madinah as compared to Makkah

1. There were many reasons why the prophet was more successful in Madinah than in Makkah. **At the outset**, in Makkah after the Prophet began preaching Islam at the mount Saf the Quraish's hostility increased because the message of Islam was alien to their beliefs and those of their forefathers.
2. **Secondly**, the way of life that the Prophet suggested was also an economic threat to the Makkahns and their wealth. The prophet demanded them to quit all their illicit means of enriching themselves.
3. **Added to the second point**, the prophet's attitude towards everyone was that of peace as the teachings of Islam propounded peace and it needed time to be understood by Makkahns. However, the Makkahns were not ready to quit their customs and traditions. Fighting was like a fun for them.

4. **In addition**, the prophet had his family's clan's protection during the lifetime of his uncle Abu Talib. As such attacks on him were restrained till his death where all chances of success in Makkah were gone.
5. **Moreover**, the attacks on the poor and destitute Muslims became more vicious and they were not able to bear them. This led to many of them migrating to Madinah.
6. However in Madinah the prophet had been invited by the warring tribes of Aws and Khazraj to make peace. **So at the outset** it was a welcoming atmosphere in contrast to the repelling one at Makkah. The 2 above mentioned tribes considered the prophet as an arbitrator and a solution to their problems and became the undisputed ruler from the first day.
7. **Seventhly**, the prophet was a man of great vision and his first task was to lay the foundations of a new egalitarian society where everyone had his say in his society. They were living in harmony and that brought peace to the warring tribes.
8. **Added to the seventh point**, he created a society where respect of the rights of others was sacred. Under his leadership everyone was able to practice their religion and worship freely. There were churches and synagogues which were protected by the prophet. At the beginning of the Madinah phase, the prophet told his companions to help the Jews and the Christians in their buildings, but then he disallowed it when they became rebels. There were many treaties made between the Jews and the Muslims; and between Christians and Muslims.
9. **In addition**, the prophet was a lawgiver and a reformer. He would never refuse to hear and listen to any case or dispute from anyone. When he was called upon he would decide on disputes with the law of Allah and would not side with the Muslims if they were at fault.
10. **Moreover**, the prophet built his community in such a way that everyone felt the security that prevailed. All residents would defend Madinah together in case of attack and that would result in making peace together. That created a situation where all Muslims practiced Islam without fear as they were united as one Ummah with a cooperative spirit.

Life Of Muhammad (s) – As the final Messenger

1. According to the Qur'an and the Hadith of the prophet (s) there will not be any prophet after the prophet of Islam. That was confirmed also by past prophets. The following verses and narrations will enlighten us. Allah says in the Qur'an: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets; and Allah has full knowledge of all things." (33:40)
2. Prophet Ibrahim prayed for his coming: "Our Lord! And raise up in their midst a Messenger from among them who shall recite to them your Verses, and shall teach them the Scripture, and the Wisdom and shall purify them. Surely, You are the Mighty, the Wise." (2:129)
3. Narrated Abu Huraira: The Prophet said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship." (*Sahih al-Bukhari*, Volume 4, Book 56, Number 661)

4. Narrated Jubair bin Mutim: Allah's Apostle said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. There will be no prophet after me)." (*Sahih al-Bukhari*, Volume 4, Book 56, Number 732)

Life Of Muhammad (s) – Important Figures In His Life

Hazrat Khadijah (ra)

1. Hazrat Bibi Khadijah was one of the ladies of Makkah who was famous for her piety and morality.
2. In relation to the prophet (s) she employed him in her service for a business trip to Syria.
3. She was so impressed by the prophet that later on after an interpretation of a dream she got married to him on her own suggestion.
4. She was the first wife of the prophet who did not have any other wives as long as she was alive.
5. She was the support of the prophet with a loving home and six children. She remained at his side through years of persecution and suffered with him through years of Boycott.
6. She was important in the life of the prophet as she recognised his qualities of truthfulness and trustworthiness.
7. Her proposal to him for marriage is a sign of knowing the importance of the prophet. The prophet married her despite she was a widow. It was through that marriage which freed the Prophet from financial worries.
8. She was important as she gave him support during times of depression and sadness.
9. She comforted him after the first Revelation and believed in him. She was the first person to accept Islam.
10. The Prophet said 'She was the wife who believed in me when others rejected me. When people refused to believe me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow'.

Hazrat Abu Bakr (ra)

1. Hazrat Abu Bakr Siddiq was the close friend of Prophet Muhammad (s) since childhood and was 2 years younger than the prophet.
2. He used his wealth to free slaves who had become Muslim especially those working with the bad masters.
3. He gave his daughter Aisha's hand in marriage to the Prophet.
4. He paid the price of land for mosque in Madinahh on Prophet's behalf.
5. He gave all his wealth for the Tabuk expedition and he led prayers during the Prophet's illness.
6. The prophet's marriage to Aisha cemented their relationship.
7. He was the first adult male to accept Islam. When people said that 'he preaches against idols, he must be mad', Abu Bakr said 'if he says so he must be right'. He would never argue with anyone. He accepted Islam because of total confidence in his friend.
8. He was the first to confirm the truth of Isra wal Mi'raj [the Night Journey]. He was called 'Siddiq' by the Prophet because of this event.
9. He made hijrah with the Prophet to Madinahh. He was also mentioned in the Qur'an ... 'one of two in the cave...' [9:40] and was the first to lead the pilgrimage.
10. He was under Prophet's instructions to teach people the correct way of doing it.

Halimah Sa'diyyah

1. Halimah Sa'diyyah was the foster mother of the prophet (s). She took the Prophet to the desert in a place known as Juraanah and cared for him [as per tradition of the Arabs at that time].
2. She belonged to the Banu Sa'd, a clan of the Hawazin tribe, known for the purest Arabic dialect they spoke.
3. The Prophet learnt the Arabic language and dialect of the Bedouins from them.
4. It was through the prophet since childhood that the fortunes of Halima's family improved.
5. Among the various things that occurred in the desert at that time was the miracle of the opening of the chest which occurred while he was there with her.
6. However, she returned him to Aminah, his mother, when he was six years of age.
7. The importance and significance of this custom was to learn the best Arabic dialect, to become more robust through the tough atmosphere of the desert, to lead a life of shepherd, to get accustomed to the life of hardship and to get acquainted to the life of tribe.

Bahira

1. It all started when Abu Talib took the Prophet, aged about 12 at that time, on a trading journey to Syria. It was close to the city of Borsa [in Syria] when a Christian monk called Bahira invited everyone to a feast insisting all should come.
2. The Prophet had been left behind to guard the camels as he was small.
3. However, on the request of Bahira, he was then sent for to join them.
4. While talking with the prophet under a tree, Bahira saw the seal of prophethood on his back in between his shoulders.
5. Some accounts say Bahira had found the announcement of the coming of Muhammad in the original gospels which he possessed.
6. It is also said that there was a cloud or the unusual behaviour of a branch that kept shadowing the Prophet as the caravan came closer and as such Bahira knew about it.
7. Bahira warned Abu Talib not to take his nephew further in case of harm, but to send him back to Makkah and to hide his identity from the Jews. Thus they returned to Makkah.

Waraqah bin Nawfal

1. After receiving the first revelation the Prophet was very frightened and amazed. When he got home he told his wife Khadijah what had happened.
2. The latter comforted him and decided to consult her cousin Waraqah bin Nawfal who was a Christian well versed in the scriptures of the Christians and the Jews.
3. Waraqah said this was the same Holy Spirit whom Allah had sent to Musah (as) and he said, 'I swear by Him in whose hand is Waraqah's life, Allah has chosen Muhammad to be the prophet of this people. Bid him be brave of heart'.
4. The Prophet went back to Hira to complete his days there and later on returned to the Ka'ba. There he saw Waraqah who said 'They will call you a liar, persecute you just like they did to others who came with a similar message, they will banish you, fight against you'.
5. It is also said that Waraqa told the prophet that if he lived to see the day he would support the prophet but Waraqah never witnessed the persecutions as he died soon afterwards.

Year 623 CE

1st Year Of Hijri

Madinan Guidelines

1. The prophet (s) of Islam left Makkah for Madinah to spread Islam and continue his mission. However, there were many guidelines set by the prophet for his communal life. On entering Madinah Prophet said ‘Spread peace [salaam], feed the hungry, honour kinship ties, pray while people sleep, you shall enter Paradise in peace’. The first hadith concerns both our private life as in our family relationship, our public life as in feeding the poor, our responsibility as in spreading Islam and our spiritual life as in pray while people sleep. This was meant to regulate the lives of Muslims.
2. **Moreover**, he established a brotherhood between the Muhaajiroun from Makkah (emigrants of Makkah) and the Ansar [Muslims of Madinah] because Muhaajiroun were homeless and penniless. He knew that these Muhaajiroun had left everything behind and were alien to Madinah.
3. **Furthermore**, this nurtured a collective spirit based on sharing and mutual assistance rather than individual competitiveness. In this way each Muslim in Madinah was given the responsibility of one Muhaajir of Makkah. It is said that these Madinah Muslims would allow the Muhaajiroun to stay in their houses, to share and divide the houses into two halves, to give them a share or the way to business and up to a share / will in their inheritance.
4. **In addition**, there was a mutual assistance agreement between Jews of Madinah and Muslims [whether Aws, Khazraj or Muhaajiroun] known as the Charter of Madinah. It is also known as the sahifah and in it are the rights of both Muslims and Non Muslims. This also signifies justice and dignity for all on a solid legal base. This was done to create a link between the different religions.
5. **Furthermore**, the prophet ensured that the same rights and the same duties were for all. He created a multi-cultural and multi-racial state. There was the freedom of religion and speech. And at the same time there would be respect which led to the Jews and the Muslims would help each other in times of attack.
6. **Besides**, the prophet created a community when all relationships would be based on contracts. The prophet advised Muslims to stand by their contracts. As such the Jews felt threatened economically by business-minded Muhaajiroun.
7. **Added to the above ideas**, it was decided that the prophet would be the decision maker and taker. All conflicts or disputes were to be brought to the prophet being the final judge of the Islamic state. That was done to ensure the same treatment and advice given to the whole community.
8. **Added to the above**, he stressed all relations within society to be egalitarian free from outside world. There would be no forcible conversions. He worked with everyone in construction of mosque and participated in the call to prayer [Adhaan] which was initiated and still resonates today. The 5 daily prayers set the pace of daily life for Muslims.
9. **Additionally**, the institution of fasting [sawm] became obligatory in the month of Ramadan. The prophet wanted the better off Muslims to feel the suffering of the poor and wanted them to reach salvation. Fasting though was practiced by the prophet on personal basis was now considered as part of Islam.
10. **Last but not least**, Zakaat was made compulsory on the better off people or the rich and the aristocrats. It was to be a 2 ½ % of the wealth or money that we have. Before the introduction of Zakaat the generous institution of Swadaqah was practiced by the prophet and ashbab. This was done to help those in need.

1st Year of Hijri

Constitution (Swahifa) Of Madina

1. One of the most important contributions of the prophet can be found in the constitution of Madinah. The holy prophet made a **formal agreement** between himself and all of the significant tribes and families of Yathrib [later known as Madinah] and those who followed them from Makkah in 622. It was known as the Constitution or Charter of Madinah.
2. This document was drawn up with the explicit concern of bringing to **an end the bitter inter-tribal fighting** between the clans of the Aws and Khazraj within Madinah. As such the old tribal enmities were buried by the prophet.
3. This charter brought about different changes within the city of Madinah. As such, it effectively established the **first Islamic state**, yet this political entity was not governed by Islamic law [shari'ah] but rather by established tribal customs.
4. **Moreover**, it normalized tribal relations within Madinah and instituted a number of rights and responsibilities for the Muslim, Jewish and pagan communities bringing them within the fold of one community.
5. **Furthermore**, it guaranteed religious freedom and tolerance to all. There was the possibility to practice all religions without being persecuted. The prophet ensured that both the Muslims and the Non-Muslims would have the liberty to practise their religions at will.
6. **In addition**, the prophet established parameters for political alliances e.g. making peace together with outsiders. In the new society built by the prophet, each must help the other against anyone who attacks the people of this document. There should be mutual protection, advice and consultation.
7. **In addition**, it had been decided that all parties signing the document would defend Madinah in case of both interior and exterior attacks. It was haram to fight within Madinah and above all to fight against each other within the inhabitants of Madinah. As such the prophet established Madinah as a sacred place [a haram: barring all violence and weapons] thus ensured the security of the community.
8. **Furthermore**, the prophet created a system for granting protection to all individuals, especially the security of women. He ensured that women had their rights to complain and to have their own views.
9. **Besides**, the prophet established a tax system for supporting the community in time of conflict. The bait ul Maal was set up and all kinds of funding were accepted as long as it was halal. The money was used for the community in general.
10. **Another viewpoint**, the prophet instituted a judicial system for resolving disputes among any party. However only when people would differ it would be referred to God and to the Prophet who would be impartial arbiter of disputes between Muslims. In this way his decision would be final.
11. **Added to the above points**, the paying of blood money [for the slaying of an individual] instead of taking another life would be regulated. Accordingly, it was done and accepted in specific cases. However, forgiveness is preferred leaving the decisions in the hands of Allah.

Harmony amongst the residents by this document

1. When the prophet (s) arrived at Madinah there were many steps that he took in order to ensure peace and security for his followers and anyone in the city. At the outset the constitution came as result of conflict as

they were many sections in conflict with each other. However it resulted in harmony between the tribes of Aws and Khazraj. Both tribes were in constant war and they wanted an arbitrator.

2. Moreover, the constitution was not a 'treaty' in the modern sense, but a unilateral proclamation by the Prophet of joining together two religious communities; the Muslims and the Jews. Jews "have their religion and the Muslims have theirs." As such the prophet created a society where there was the freedom of religion.
3. Furthermore, the constitution revealed the Prophet's great diplomatic skills where all citizens were given the freedom to live and work in peace, security and with dignity. They were free to live according to their tribal customs and traditions. Respect was the key word among the inhabitants of Madinah.
4. In addition, his great vision empowered communities by giving them local and communal autonomy e.g. they were able to practice their religious rites; manage their affairs, decide on means to earn a living as they choose, punish criminals and many others. They had the liberty to live in Madinah with their own concepts.
5. Furthermore, with the constitution of Madinah issues of law and order were central to his just society. There was no distinction made between the Muslims and the Non-Muslims among the citizens. The conditions were fair and equitable to all. It was a matter of honour to maintain justice.

1st Year Of Hijri

Relationship with the Jews of Madinah

When the prophet (s) entered Madinah there were many parties like the Christians, the Jews, the hanifs and the idol worshippers. With each group the prophet (s) entered in a truce. As such it was so with the Jews.

1. The prophet was at **first** very friendly with the Jews of Madinah for various reasons. At the outset, the Prophet Muhammad's own conduct of humility, compassion, and faithfulness was towards everyone. The prophet as testified by the Qur'an was sent as a mercy for all the worlds. It was within the prophet to be merciful with all people.
2. **Secondly**, when the prophet entered Madinah he was accepted by the whole population as being the leader. There was no leader or guide in the city and as such they had found in the prophet the perfect leader who could take decisions for them in all aspects.
3. **Furthermore**, the friendly attitude of the prophet could be understood also as a step towards a treaty to cement peace and friendship between the two parties. As long as there would be discussion, fight or threat of war there would be no security for the inhabitants.
4. **Moreover**, it was a step taken by the prophet as a means to grant the Jews full freedom to practise their faith, just as Muslims would practise theirs. There was freedom of religion for all inhabitants of Madinah.
5. **Furthermore**, the prophet knew that there were many similarities between the two groups. One of them is that both parties were from the same source that is from Allah. Both religions and parties as human beings were from Allah.
6. **In addition**, from the fifth point, it can be said that the prophet befriended the Jews as they also believed in and were followers of a revealed book that is the Tawraat from one of the prophets of Allah that is the prophet Musah (as).

7. **Added to the above**, the prophet (s) was aware of other similarities with the Jews. The latter would pray towards Jerusalem in the direction of Masjid Al Aqsa and that was also the practice of the Muslims initially before the Ka'bah became the new Qibla (direction).
8. **Besides**, the prophet had always believed by strengthening ties Madinah would be secure if any party of the city would be under attack. The strategy of the prophet was that 'United we stand divided we fall'. As long as there was solidarity among the inhabitants it would be very easy to have a control over the population. In this way each group would contribute resources and defend the city.
9. **More to the point**, the prophet wanted to create specific relations based on equality and justice. In a society where these two mentioned qualities are maintained the population will feel better off as from aspects related to human rights and equal opportunity. That what was intended by the prophet (s).
10. **Last but not least**, the prophet would act as a leader who would deal with any disagreements. Though he had set up specific courts with judges to deal with all cases but those cases where there were real disputes and the prophet was needed, they were referred to the prophet as the best decision maker and taker.

Change in the relationship with the Jews

1. At Madinah the Prophet (s) was now the ruler and the supreme leader. At the **outset** the Jews wanted the prophet to side with them in order to conquer different places but when the prophet sided with the poor they felt upset. However, the Jews felt it was not wise just yet to oppose his authority. Therefore, though against themselves they agreed to the Charter [sahifah] which was based on friendship, cooperation, mutual respect, equality and justice. If that was not done, they would have been outside the constitution of Madinah and that would have been against them.
2. **Secondly**, the Prophet came as a peacemaker to Madinah to settle disputes among the Aws and the Khazraj and he was eager to win the confidence of the Jews who were mentioned in the Qur'an as people with a book [ahl-e-Kitab]. He would visit the homes of their rabbis, prayed towards Jerusalem and fasted on Yom Kippur known as the day of Ashurah for the Muslims. The Jews were rich and thus influential people in Madinah having the monopoly of commerce and finance. With the new law, that is the Shari'ah, being applied some of the Jews became unhappy because the prohibition of usury / interest [riba] affected their financial standing.
3. **Moreover**, by the passing of time slowly the position of Jews deteriorated in Madinah. The Banu Qurayzah, Banu Nadir and Banu Qaynuqa allied themselves with pagan Arabs under leadership of Abdullah ibn Ubayy and Abdullah bin Saba to conspire against the prophet and the Muslims. They were the inside spies of the Quraish. It went to the extent that some Jews accepted Islam but others paid lip service only and were known as the hypocrites. Their leaders were Abdullah ibn Ubayy and Abdullah bin Saba.
4. **Another point** is that the Jews would never say that they were not aware of who was the prophet. Despite having known the prophet and his message they were not prepared to accept a non-Jewish prophet as leader. That would be a blow to their ancestors as they hoped that the last prophet would be from the Israelites but the prophet was from the Ismailites. As time passed by, it became increasingly difficult for the Jews to reconcile their feeling of ethnic and religious superiority with their subordinate position in front of the Prophet who was descended from prophet Ismail son of Hajrah.
5. In **addition**, such their behaviours changed for the worst. In the Islamic history it would be noted that the Jews conspired against the prophet through Abdullah ibn Ubayy and Abdullah bin Saba in the battles of Badr, Uhud, Trench and many others. They were the ones to desert the prophet taking with them 300 men from the land of Uhud. It was these Jews led by Abdullah ibn Ubayy and Abdullah bin Saba who made an ally with different parties like the Christians, the Quraish and the different tribes of Makkah among others in the battle of Khandaq.

6. **Added to the above**, it was these Jews who wanted to poison the prophet through a meal for which he was invited. The meal was poisoned. At another occasion, he was invited for a lunch and they wanted to crush him under a wall. But the prophet was alerted by Allah.
7. **Added to the above ideas**, it was these same Jews who decided to construct a mosque known as Masjid un Dwiraar as mentioned in the Qur'an to criticise Allah, His prophet and the Muslims and to plot against them. The Muslims were ordered not to stand in that mosque. It was then destroyed by the prophet.
8. **Besides**, these Jews through different ways had tried their level best to persecute and oppose the prophet and the Muslims after having known that the prophet would not side with them. It is to be noted that their attitudes changed though it is mentioned by many Muslim scholars that well before the birth and coming of the prophet the Jews were awaiting for him at Madinah known beforehand as Yathrib.

Year 624 CE

2nd Year Of Hijri

Fasting

Zakaat

Change of Qiblah

Battle Of Badr

Events of Battle of Badr.

Among the important events of the life of the prophet (s) was the Battle of Badr. It was the first battle fought by the Muslims in Madinah and the first order from Allah with permission to fight. There were many events leading to the Battle of Badr.

1. **At the outset**, the Quraish were displeased with people of Madinah for giving shelter to the Prophet through the two pledges of 'Aqabah. They didn't accept the fact that the prophet had been invited there at Madinah and would obtain the help of its inhabitants. They thus asked the people of Madinah to hand over Prophet but they refused.
2. **Moreover**, the Makkans were jealous of the growing power of the Prophet in Madinah. They were also jealous of his growing influence and alliances with tribes nearby. They didn't want to see the truth.
3. **Furthermore**, the Makkans were looking for an excuse to attack Madinah. As it was stated, war was like a fun for them. There was no problem of getting into a fight with any other group. It was in their customs and traditions of tribal life.
4. **In addition**, as such it did occur in the 2nd year of Hijri (in the year 624 AD). There was a Makkan caravan returning from Syria and headed by Abu Sufyan with all the provisions for his business and his personal belongings. That same caravan was thus ambushed.
5. **Furthermore**, the prophet sent Abdullah bin Jahsh with a few men to spy on the caravans going to Makkah. He sent a letter to be opened arriving at Nakhlah but Abdullah did not open the letter to follow his

instructions. With his 11 men they were eager to attack the caravan of Abu Sufyan to make up for wealth and property left behind in Makkah. That triggered the battle afterwards.

6. **Additionally**, there was the right time for revelation to be sent to the Prophet as to ‘fight in the way of Allah those who fight you ... (2:192). For 10 years the prophet and the Muslims were persecuted and bore their sufferings with patience but now it was great time to wage war against the persecutors.
7. **Besides**, Abu Sufyan, the leader of the caravan was on alert. He thought that his caravan would be attacked and immediately sent a message through Damdam to Makkah. Arriving in Makkah Damdam entered the Haram, cut the nose of his camel, turned its saddle, tore his shirt and invented lies that the caravan was being looted and Abu Sufyan was dead. The Quraish decided to attack the Muslims with 1000 strong army led by Abu Jahl. Meanwhile Abu Sufyan changed his route, reached Makkah safely but found Makkahns getting ready for war.
8. **More to the point**, it is known that the Quraish wanted any opportunity to fight the Muslims and as such Abu Jahl insisted on a battle wanting to finish the Muslims once and for all. They didn’t want the spread and progress of Islam anywhere in Arabia.
9. **More to the point**, when the prophet learned about the escape of a caravan and the approaching of the Quraish army he held a Shura [consultation] to decide on the steps to take. The Muslims were able to gather only a force of 313 men, sixty camels and three horses to march towards Badr.
10. **Last but not least**, the Battle of Badr took place on 17th of Ramadhan in the 2 Hijri, 624 CE. Before the fight the prophet would pray Allah for victory and help. In fact the Muslims fought with courage and there was Allah’s help in the presence of 3000 angels rank on rank. [3:13]. There were 70 Quraish who died and 70 prisoners of war. Only 14 companions of the prophet (s) passed away.

Significance of Badr for the Muslims

The battle of Badr was an important turning point for the Muslims in different ways.

1. **At the outset** it was a decisive victory for the Muslims. That victory was determinant for the destiny of Islam. It was important for the Muslims to win this first battle by the side of the prophet (s). It was both a physical and a psychological victory.
2. **Moreover**, Muslims were fighting for their very existence and for everything they stood for. They fought for their convictions, religions, faith, dignity, honour, survival among others. However, the Makkans were fighting for personal gain and out of anger and rebellious concepts. The Muslims had faith in their concepts and religion and as such they were fighting for their ideals.
3. **Furthermore**, the little force of the Muslims destroyed most of the huge and well trained Makkan army. That situation created must confidence in their physical power. The Muslims were ill equipped but determined to face the Quraish and to defend the cause of Islam. The Muslims’ imaan got boasted up with such victory. They were fighting the best army in the Arab peninsula.
4. **In addition**, the victory of Badr inspired the Muslims with hope and they felt that Allah was on their side. This can be proven by the revelation where Allah says that ‘Allah strengthens His aid to whom He pleases..’ (3:12). The Muslims were directly and indirectly being encouraged and rewarded by Allah for the hope and conviction they had in Allah.
5. **Furthermore**, though there were 70 Quraish taken as prisoners of war, they were treated with exemplary kindness and magnanimity. As a result, many people accepted Islam. They had seen in Islam the real code

of conduct framed by the love of Allah, His prophet and brotherhood. Many of these prisoners of war had never seen the generosity of the prophet (s) despite their hatred for him.

6. **Additionally**, it can be rightly said that the victory of Badr consolidated the power of the Prophet. It did never happen that the Quraish were defeated as they were known as the power of the Arab peninsula. As a result, the tribes around Madinah formed alliances with Muslims. The victory of Badr consolidated the relationship with different tribes in and around Madinah.
7. **Besides**, seeing the outcome of the battle of Badr the hypocrites in Madinah became more careful about antagonising the Muslims. They started thinking twice before attacking the prophet both physically and psychologically. It was a loss of prestige for Makkans in the area. The Quraish became more aware of the power and ability of the prophet's army and as such they were cautious before provoking the Muslims.
8. **More to the point**, it was a sign of power as from that time it could be well said that it was the start of a new era where the Muslims were able to defend themselves and could be considered as the rising power of Madinah and later on proven as the power of Arabia. The Muslims' army became known for the victory over the Quraish. They were considered as the new force in Arabia.
9. **Moreover**, with the victory of the 313 poor, weak and ill equipped Muslims in front of the rich, powerful and well trained Quraish it was a blow to the reputation of the Quraish in the sight of the Roman and Persian empires. The defeat of the Quraish was a blow to their pride and fame.
10. **Last but not least**, it can be seen in history of Islam that the Battle of Badr was the first step towards the independence of the Muslim community. As from that time it closed the door of persecutions and oppositions from the side of the Quraish. It opened the door of peace and security of Muslims in Madinah. From now on, security prevailed with the smooth running of the newly built up Islamic society.

Year 625 CE

3rd Year Of Hijri

Battle Of Uhud

Events of the Battle of Uhud.

Among the most important battles led by the prophet of Islam and the Muslims during the Madinan phase is the battle of Uhud.

1. **At the outset**, this battle was a revenge and remake of the battle of Badr. It occurred in the 3rd year of Hijri. The Quraish wanted to avenge their death at Badr. Their leaders like Abu Jahl and their relatives died and they were grieved. The Quraish had the great desire to avenge their defeat of Badr. Abu Sufyan said that this is a day of revenge for the day of Badr.²⁸⁶
2. **Secondly**, the defeat of Badr was a serious blow in the sight of the Roman and Persian empires. The Quraish was known as the Arab force among the 3 great forces of that time. They wanted to regain their honour and dignity in the eyes of the world.

²⁸⁶ Swahih Al Bukhariy 3986

3. **Moreover**, they wanted another occasion to fight the Muslims and to finish off with the prophet (s). They were totally against the Islamic concepts and they would do anything at any cost to eliminate that creed. Fighting was a custom and fun for them.
4. **Added to the point**, as such the Makkan army of approximately 3000 soldiers was led by Abu Sufyan one of their leaders. They were fully armed and marched towards Madinah to finish off with the Muslims. However, they stopped at a place known as Uhud 3 miles from Madinah to fight in the open.
5. **Furthermore**, on the other side the prophet (s) gathered his army of 1000 men after a shurah (consultation) and marched towards Uhud. On their way the leader of the hypocrites Abdullah bin Ubayy deserted the army of the prophet followed by 300 of his (Abdullah bin Ubayy) men. Some Muslims wanted to kill them and another party would leave them.²⁸⁷ The Muslims were limited to 700 men. The prophet put on 2 coats of mail during the battle as a double protection.²⁸⁸
6. **In addition**, before the battle the prophet (s) asked for the help of Allah and he placed 50 archers on the unsafe place at mount Uhud to protect the rear of the Muslims. They were ordered not to move until new orders were given. The prophet (s) appointed Hazrat Abdullah bin Jubair (r) as commander of the infantry men (archers). At any cost, whatever the happenings and outcome of the battle, they should not leave their post.²⁸⁹
7. **Besides**, the prophet placed his army in ranks and when the battle began the Muslims gained upper hand and the Makkans retreated. There were 2 men dressed in white fighting on the behalf of the prophet (s).²⁹⁰ Out of the 50 archers 43 left their posts guarding the rear, disobeyed the Prophet's and joined the main army to fight the Quraish and to collect the booty of war. The 7 remaining urged them to stay but they disobeyed. This happened when the infidels were defeated, the women fled lifting their clothes revealing their leg-bangles and their legs and the companions of Abdullah bin Jubair shouted that the Muslims were victorious. Abdullah bin Jubair wanted to stop them but in vain.²⁹¹ Abu Talha said that slumber overtook them during the battle while they were in front lines. Swords would fall and they would pick them up and again swords would fall.²⁹²
8. **Another key point**, Khalid bin Walid who was still in the Quraish side at that time observed the fight from far and was waiting with his 100 horsemen to enter the battlefield. Seeing the mistake of the 43 archers he made the round of the hill and attacked the 7 archers from the exposed rear. All the 7 died. The Muslims were surrounded by Quraish and those fleeing from the battle field made a comeback. There was a confusion with the merger from all fronts and Satan shouted 'o slaves of Allah! Beware of the forces at your back' and on that the Muslims on the front lines fought those of the back lines. Hufaiza alerted them but in vain. His father Al-Yaman was killed.²⁹³
9. **Next**, the prophet was injured and fainted to the ground. Only 12 men were protecting the rear of the prophet (s).²⁹⁴ Hazrat Abu Talha (r) shielded the prophet with his shield in front of him.²⁹⁵ Sa'd also was by the prophet (s).²⁹⁶ His face was wounded and one of his front teeth was broken and his helmet over his head was

²⁸⁷ Swahih Al Bukhariy 1884

²⁸⁸ Abu Dawood 2590

²⁸⁹ Swahih Al Bukhariy 3039

²⁹⁰ Swahih Al Bukhariy 4054

²⁹¹ Swahih Al Bukhariy 3039

²⁹² Swahih Al Bukhariy 4562 Book 65

²⁹³ Swahih Al Bukhariy 3290

²⁹⁴ Swahih Al Bukhariy 3039

²⁹⁵ Swahih Al Bukhariy 3811

²⁹⁶ Swahih Al Bukhariy 4060

smashed. Hazrat Faatima (r) washed the blood while Hazrat Ali (r) held water.²⁹⁷ The Quraish spread a rumour that the prophet died. Many Muslims abandoned the fight and they were thus at the mercy of the Quraish. There were heavy Muslim losses such as Prophet's uncle Hamza. There was chaos and confusion.

10. **Last but not least** after the prophet had obtained his first aid, he came back and the Muslims rallied round him but it was a bit too late. 70 Muslims lost their lives²⁹⁸ and the Makkans left the battlefield with a feeling of victory though they did not follow up the victory by eliminating the prophet (s). Abu Sufyan said that this is a day of revenge for the day of Badr.²⁹⁹ However the Quraish mutilated bodies of many Muslims such as Hamzah. Anas bin Malik said that 70 Ansar were martyred.³⁰⁰ Those who were martyred were buried with their blood, that is they were not washed.³⁰¹ When the pagans left, the prophet (s) was afraid that they might return. So, he selected 70 men (Abu Bakr and Zubair was among them) to go on their track.³⁰²

Victory Or Defeat at Uhud ?

1. The results and outcome of the fight are to be analysed critically to be appreciated. **At the outset**, if one considers the military tactics only, though Muslims had shown themselves almost equal to Makkans despite numerical superiority, it was a defeat. With the deserting of the posts of the 43 archers, their reasoning and tactics failed.
2. **Secondly**, if we consider the fact that the Muslims had regrouped themselves and mustering their forces around the prophet and spent three days in the open challenging Makkans to return to battle though it was to no avail, we can say it was not a defeat.
3. **Moreover**, if we consider the valuable lessons learned by the companions to remain united and disciplined through the psychological impact of defeat, we can say that this is a victory. The Muslims learned about the obedience that one must have towards the prophet. Disobedience towards the prophet will lead to one's own failure.
4. **Added to the point**, when we consider the fact that though the prophet was injured and had fainted, the Muslims were killed and many were mutilated, that defeat was a testing time for the Muslims and that brought greater faith in the hearts in the companions. Their faith in Allah and His Nabi (s) increased.
5. **Furthermore**, if we consider the fact that though the Makkans overjoyed having won after the defeat at Badr but failed to take advantage of their victory it was not a defeat. The Makkans realised that the Muslims were a power to reckon with and they couldn't defeat them alone.
6. **In addition**, when the Muslims felt vulnerable they became aware of which tribes were on their side and which among them were the hypocrites who became openly hostile. As such the prophet therefore prepared himself for rebuilding the lost prestige in the eyes of desert tribes led by Abdullah bin Saba and Abdullah bin Ubayy.
7. **Besides**, when we consider the fact that nothing occurs without the order of Allah, we can say that the battle of Uhud can be a source of inspiration to many people from different perspective. It showed the tactics of protecting the rear of an army through the 50 archers, the patience of Khalid bin Walid waiting to enter the battlefield at the right moment, the plot and rumour of the unbelievers, the determination to protect the

²⁹⁷ Swahih Al Bukhariy 2911

²⁹⁸ Swahih Al Bukhariy 3986

²⁹⁹ Swahih Al Bukhariy 3986

³⁰⁰ Swahih Al Bukhariy 4078

³⁰¹ Swahih Al Bukhariy 1346

³⁰² Swahih Al Bukhariy 4077

prophet and mustering around him and the sacrifice of the lives of the Ashab for the love of the prophet (s) and Islam. It was thus a victory for the Muslims.

Year 627 CE

5th Year Of Hijri

Battle Of Khandaq

Events of Trench [Khandaq].

In the 5th year of Hijri there was one of the most important events in the Madinan life of the prophet (s) of Islam. That was the battle of Trench known also as Khandaq.³⁰³

1. **Right from the start** the Quraish wanted to eliminate the prophet (s) and the Muslims. They were against the spreading and progress of Islam and wanted to halt the religion. The Quraish were still adamant in finishing off with the new religion. They wanted no more people to be converted to Islam. The movement of the muslims was a threat for them.
2. **Secondly**, the Quraish wanted to avenge their death and defeat at the battle of Badr and its remake at Uhud. They were ready to launch and take opportunity through any event for revenge. The Quraish were deeply hurt after the two defeats at the two last battles. They wanted to comfort the prophet to wipe out these defeats.
3. **Moreover**, the Quraish wanted to make another name as they lost their fame, dignity and honour through the battles of Badr and Uhud. They seemed it important in the eyes of the people and the armies of Rome and Persia. The Quraish wanted to regain what they lost at the hands of the inexperienced army of the prophet. Their name was at stake. It was a shame for them.
4. **Furthermore**, the Quraish planned a full scale attack led by Abu Sufyan to crush Muslims. As such many tribes and groups like the Quraish, the Khawarij, the tribes of Jews and Christians and the exiled tribes from Madinah joined together to make a Confederate to fight the Muslims. They were 10000 men marching towards Madinah. It was known as the battle of confederates.
5. **Besides**, the Prophet's uncle Abbas [in Makkah] secretly sent him a warning message and the Muslims had ten days to work out strategy. When a Majlis Shurah was conducted, Salman al Farsi suggested a trench to be dug around Madinah in the exposed area of the north, wide and deep to avoid horses jumping over. In this way the muslims would be on the defensive. It is said that the swahabah were faced to a big solid rock. The prophet (s) came and with one blow it is said that the big solid rock became sand.³⁰⁴
6. **In addition**, everyone worked digging, reciting poems, singing, laughing, sharing work, including the Prophet. The earth from the ditch was used to build escarpment shielding Madinah and used as a vantage point. The crops in the oasis were cut to store food. It is narrated that the prophet saw the Ansar and the Muhaajiroun digging in the very cold morning as they didn't have any slave to work for them. Thus the Swahabah kept on saying 'we are those who have given a pledge of allegiance to Muhammad that we will carry on jihad as long as we live' and the prophet kept on replying 'O Allah there is no good except the good of the hereafter, so confer Your blessings on the ansar and the muharioun'³⁰⁵ It is said that the prophet (s)

³⁰³ Nasa'i 710

³⁰⁴ Swahih Al Bukhariy 4101

³⁰⁵ Swahih Al Bukhariy 2834, 2835, 2961

having earth on his hair and chest would recite the verses of Abdullah bin Rawaha in a raised voice: ‘O Allah, were it not for You, we would not have been guided, nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy, then make our feet firm, for indeed, yet if they want to put us in affliction, we would not’.³⁰⁶

7. **Equally important**, the Confederates arrived and were surprised to see a trench as it was a strategy unknown to Arabs. The only solution thus was to make a siege upon Madinah. It was a test of endurance for Confederates as they were running out of food and also grazing for horses, and for Muslims they were subjected to many small attacks from many fronts so they had to be vigilant. It is said that Jabir (r) slaughtered a goat, cooked it and made bread with barley and invited the prophet (s) on the day he broke the big solid rock. The lunch was only for one or two men. However, the prophet (s) invited all the swahaaba thus rendering Jabir anxious. It is said that when the prophet (s) reached the house of Jabir, the wife of Jabir brought the dough to the prophet (s) who spat in it and invoked for the blessings of Allah. The prophet (s) thus proceeded to the pot of meat and spat in it too asking the blessings of Allah and thus he (s) himself served the food (bread and meat). One thousand men ate from it and the food was still full as if nothing was taken from it.³⁰⁷
8. **Another vital point**, through this battle it also brought out insincerity and infidelity of tribes and individuals. There were double dealing and hypocrisy like from the tribe of Banu Qurayzah. As such the Prophet (s) suggested Nu’aym ibn Mas’ud (ra) to stir up further discord amongst the Confederates. It is said that the prophet (s) put down his arms and took a bath. Hazrat Jibril whose head was covered with dust came to him and asked whether he had put down his arms. Thereupon Jibril told the prophet (s) to go towards Banu Qurayzah.³⁰⁸
9. **Another aspect** the Arabs were not used to protracted (prolonged) war. The siege on Madinah had lasted for approximately 25 days and that was the first time they were faced with such situation. They designed all plans to go through the trench dug by the Muslims but it was in vain. It is said that due to that situation, one day Hazrat Umar and the prophet (s) missed the ‘Asr prayer. They made ablution after sunset and performed ‘Asr and Maghrib prayers.³⁰⁹ It is also said that the idolaters kept the prophet (s) distracted from 4 prayers (Zoh, Asr, Maghrib and Isha). He ordered Bilal to give the adhaan and he did all the 4 swalaat.³¹⁰
10. **Last but not least**, when the Muslims were not able to get rid of the Quraish as they were besieging Madinah, Allah came to their rescue by sending strong bitter winds and cold making the Confederates break their camps and return to Makkah. The Confederates returned without having fought and that was for real as well as a symbolic defeat where the Muslims were recognised as the rising power of the peninsula.
11. It is said that on that day the medial arm vein of Sa’d was injured and the prophet (s) pitched a tent in the mosque to look after him. His blood flowed from his tent to the tent of Banu Ghaffar. Sa’d (r) died in his tent.³¹¹

Significance of Khandaq

1. Each victory of the prophet on the battle field had its own significance. For the battle of trench, **at the outset** the Muslim community was united under the same cause to face the Makkan force. They made one Ummah including the Prophet himself, the Muslims, the women and the children all helped to prepare for the siege.

³⁰⁶ Swahih Al Bukhariy 3034

³⁰⁷ Swahih Al Bukhariy 3070, 4101, 4102

³⁰⁸ Swahih Al Bukhariy 2813

³⁰⁹ Swahih Al Bukhariy 596

³¹⁰ Tirmidhi 179

³¹¹ Swahih Al Bukhariy 463

2. **Secondly**, it was a very important victory in unity. All those who signed the treaty and constitution of Madinah including the different sections of Madinah, though the Muslims had not been able to involve any of their traditional allies because of the shortage of time, were united.
3. **Moreover**, the Makkan forces and their allies were vastly superior in number and they were well equipped to finish off with the Muslims. They had been preparing for a long time to face the prophet (s). However, the outcome of the battle was that they returned without victory to Makkah.
4. **Furthermore**, the whole defence scheme set up by the prophet and the Muslims within Madinah was done in ten days with great enthusiasm and endeavour though it was a small work force. The importance here was focussed on following the Prophet's commands and that led the Muslims victorious.
5. **Furthermore**, the Muslims were open minded to all new ideas put across to them such as the trench. It was an idea of Salma Farsi. This means that the prophet wanted to give the chance to his Ashaab to design new techniques of fighting and defensive measures. Islam is a religion where there is no superiority or inferiority except in piety.
6. **In addition**, due to the vision of Salma Farsi and his experience, the tactic of a defensive trench used and put in place around the unsafe side of the city of Madinah rendered all the Makkan cavalry useless. They were not able to use their horses as means to launch their attacks.
7. **Equally important**, this new strategy employed in a battle situation means that the Makkans were unable to cope with this new situation never seen before by the Quraish though the best Arab's army. They were demoralised and didn't know how to proceed to undo the strategy used by the Muslim.
8. **Another vital point**, the siege was a test of endurance for the Muslims who were aware that they were faced to extermination, panic and fear as said in the Qur'an (33:10) with prospect of a threatening death ahead. At the same time their supplies were getting low and it was a very difficult moment for them.
9. **Another aspect**, the siege was also the climax of trial and suffering in the life of the Prophet. For the past two battles like Badr and Uhud which were brief the Muslims could control the war but for this battle it was a different situation where the outcome was uncertain and well as the duration.
10. **Last but not least**, the help of Allah was paramount as said in the Qur'an (3:22-24) as the Almighty sent a 'wind' [33:9-11] which had the situation changed overnight. In this way and after the battle, there was the recognition of the hypocrites within Madinah like the tribe of Banu Qurayzah. This episode ended the friendly relations between Jews and Muslims as mentioned in the Qur'an (3:119).

Year 628 CE

6th Year Of Hijri

Treaty Of Hudaibiyah

During the 23 years of spreading of Islam by the prophet (s) there had been many important events and one of them which is worth noting is the treaty of Hudaibiyah.

1. It was in the 6th year of Hijri at Madinah when the Prophet (s) had a dream in which he saw himself visiting the Ka'bah and making its Tawaaf in the company of his Ashab. The next morning, he called his companions and shared that marvellous dream. His companions thought that it was a revelation to perform the Umrah and they stood by the house of the prophet (s) ready to go.

2. **Secondly**, when the prophet (s) was aware of their desire, he told them to prepare for the trip to Makkah. The prophet (s) was accompanied by 1400 Muslims³¹² who marched to Makkah. They had their luggage and they wore their ihram.
3. **Moreover**, the Quraish heard of the approach of the Muslims and they were very concerned about large numbers of Muslims. As such they were prepared to resist any kind of entry by force. They were still opposed to the Muslims. The Quraish didn't want the Muslims to enter Makkah at any cost. That was a threat to their concepts and ideologies.
4. **Furthermore**, the prophet had no intention of fighting the Quraish as he was coming for worshipping Allah not to conquer Makkah. He thus encamped at a place outside Makkah known as Hudaibiyyah. They encamped at a well and drew its water till it was dried.³¹³
5. **Furthermore**, in order to be diplomatic he sent 'Uthman to negotiate with Makkans. However, when the messenger delayed too much at Makkah there was a rumour of his death and the Muslims at Hudaibiyyah were much concerned.
6. **In addition**, as such the Muslims took the solemn oath known as Bay'at ul Ridwaan through the hands of the prophet and the approval of Allah under a tree³¹⁴ at Hudaibiyyah to avenge the death of Uthman. That pledge was a sincere one and Allah witnessed it in the Qur'an by saying "Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree" (48: 18). Finally, Uthman returned and the Muslims were relieved. Hazrat Jaabir said that 1500 men gave allegiance on that day.³¹⁵
7. Next, the Quraish came to negotiate with the Muslims and they concluded a treaty with the Muslims. That treaty was not appreciated by the Muslims as it was pro-Quraish. Many Ashab like Ali and Umar objected but the prophet in his wisdom accepted it.
8. **More to the point**, among the terms, no Makkan people would be allowed to go to Madinah and if that was the case, it would be the responsibility of the prophet to return him / her to Makkah. But if a Muslim would enter Makkah he would not be allowed to return to Madinah.
9. **Another point**, the Muslims would not be allowed to perform Umrah that year but would be allowed three days the next year (7th Hijri) for the Umrah.³¹⁶ However, they should enter Makkah unarmed.
10. **Last but not least**, there would be a peace treaty for a period of 10 years during which the Muslims would be allowed to spread Islam. There should be sincerity between the 2 parties and that there should be no theft or treachery.³¹⁷ Any group or tribe desiring to join either the Quraish or the Prophet would be allowed to do so without any influence or menace. When the Muslims were on their way back to Madinah Allah sent verse confirming that He would admit the believing men and women into Jannah under which rivers flow.³¹⁸ It was on the way back to Madinah that Allah revealed surah Al Fatah (The Victory) to the prophet (s) giving the Muslims the good news of a forthcoming victory.

³¹² Swahih Al Bukhariy 4151

³¹³ Swahih Al Bukhariy 4151

³¹⁴ Swahih Al Bukhariy 4154

³¹⁵ Swahih Al Bukhariy 4156

³¹⁶ Abu Dawood 1885

³¹⁷ Abu Dawood 2766

³¹⁸ Tirmidhi vol 5 book 44 hadith 3263

Significance of the treaty of Hudaibiyyah

1. The importance of that treaty can be examined through different angles. **At the outset**, the Prophet was farsighted in signing the Treaty. No doubt that he had a deeper understanding of the dynamics of the change in Arabia. One day or the other they would be the power of Arabia. There was the time for war like in Badr where the Muslims fought to preserve their values and now it was time for peace even if it meant loss of face that some Muslims felt in signing the treaty.
2. **Secondly**, the treaty gave time to Muslims to consolidate their position in Arabia. The city of Madinah became a centre for Islam with its Islamic environment. As such the prophet took the opportunity to send letters to the neighbouring monarchs and to different countries to accept Islam like Egypt, Oman and Bahrain.
3. **Moreover**, the Prophet had gained in propaganda war. He had shown his ability as a diplomatic leader knowing when to bring a peace treaty. By making peace with the Quraish he had gained access to Makkah and Ka'bah. As such it was possible for the Muslims to come for Umrah the following year (7th) where the Makkans vacated the city for 3 days. However, they watched the Muslims from far and were impressed by their behaviour.
4. **Furthermore**, by entering into a ten-year peace treaty it was obvious that the Makkans now considered the Prophet as equal in power or else they would never have accepted to deal with the Muslims. The Makkans became neutral in the struggle between the Prophet on one side and the Jews and some tribes on the other. They no more interfered with the Jewish matter.
5. **Moreover**, the treaty in the long run was beneficial for Islam and the Muslims as well. In the Qur'an Allah revealed 'Verily We have granted thee a manifest victory' (48:1). As such more people accepted Islam as from that time than in preceding six years. Among those who accepted Islam was Khalid bin Walid and Amr bin Aas.
6. **In addition**, as the Makkan converts couldn't go to Madinah under Treaty, they settled in hills on road to Syria. That situation was a threatening one for the Makkan caravans and it was not good for their trade. Therefore, the Makkans were increasingly doubtful about the Treaty. That led to the conquest of Makkah from the killings of men of Banu Khuza'a from men of Banu Bakr who allied with the Quraish.

Year 630 CE

8th Year Of Hijri

Conquest of Makkah

Events of the conquest of Makkah

1. In the 8th year of Hijri, there was an important event known as the conquest of Makkah. It was paramount in the history of Islam due to its importance. However, there were many events which led to it and there was the whole history of how Makkah was conquered.
2. In the 6th year of Hijri, there was the treaty of Hudaibiyyah in which the Banu Bakr allied with the Quraish and Banu Khuza'a allied with the Muslims. However, in the 7th Hijri Banu Bakr attacked and killed men of Banu Khuza'a. That was the first event that is the killing of men of Banu Khuza'a, leading to the conquest of Makkah.
3. **Next**, Banu Khuza'a came to the prophet (s) and asked for his help. The prophet (s) had no choice than leading to Makkah. Banu Khuza'a was the allied of the prophet who was responsible for their security and peace treaty. So the prophet had to help them in that issue.

4. **Additionally**, after the prophet (s) had sent the three proposals (to pay blood money to the family of the dead people, to break alliance with Banu Bakr or to declare the treaty of Hudaibiyyah null and void) the Quraish accepted the third one and thus launching hostility again and the prophet (s) decided to march towards Makkah.
5. **Added to the above**, though the attempt of Abu Sufyan to renew the treaty with the prophet (s), it was too late. The 10000 men of the Muslim army were already determined to fight the Quraish and to take over Makkah. It was during the month of Ramadwaan and the prophet was fasting.³¹⁹
6. **Furthermore**, it was an opportunity for the Muslims to enter Makkah, to end with the Quraish and to stop once for all the persistent hostilities, persecutions and oppositions of the Quraish. It was a perfect reason to attack their enemies.
7. As such, the holy Prophet (s) grouped his men with the help of his allied tribes and it was the first time in history that he had 10000 soldiers. It was the biggest army of the Muslims at that time. They left Madinah and the army stayed at Marr-uz-Zahran, located ten miles northwest of Makkah.³²⁰ The Muslims were commanded not to fast on that day and to be strong for their enemies. But the prophet was fasting.³²¹ The prophet (s) ordered every man to light a fire so as to make the Makkans know and estimate the size of the army. That was done to avoid the Quraish of blind attack.
8. Abu Sufyan saw the fire and with some companions they went to spy. He was caught and brought to the prophet and accepted Islam.³²² He was surprised by the discipline of the Muslims and he alerted the Quraish not to enter into conflict with the Muslims.
9. The next day the Muslims decided to march towards the city. There were four entry routes through passes in the hills. These were from the north-west, the south-west, the south, and the north-east. The prophet (s) divided his army into four groups.³²³ He appointed Khalid bin walid on the right flank, Zubair on the left, Abu Ubaidah as commander of the foot soldiers to the interior of the valley.³²⁴ The tactic used here was to enter Makkah all at once and on all sides reciting the Talbiyyah aloud and targeting the Ka'bah.
10. This would dismay the enemies and no one would be able to stop the Muslim advance. However, there was only a small skirmish occurred with Khalid bin Walid's forces but was quickly under Muslim control. Twelve Quraish and two Muslims died. The prophet entered from Kada' and left Makkah from Kuda.³²⁵
11. In that month of Ramadhan, the Muslims entered peacefully with humility. It is said that he had a black turban over his head.³²⁶ He was wearing an Arabian helmet on his head.³²⁷ He was riding a she camel.³²⁸ He was at the same time reciting surah Al Fatah.³²⁹ The prophet (s) made a public announcement that no one would be hurt if they stayed home or in the house of Abu Sufyan³³⁰ or in the sanctuary of the Ka'bah. The

³¹⁹ Abu Dawood 2406

³²⁰ Swahih Al Bukhariy 4280

³²¹ Abu Dawood 2365

³²² Swahih Al Bukhariy 4280

³²³ Muslim 1780

³²⁴ Muslim 1780

³²⁵ Swahih Al Bukhariy 1578

³²⁶ Abu Dawood 4076

³²⁷ Swahih Al Bukhariy 1846

³²⁸ Swahih Al Bukhariy 2988

³²⁹ Swahih Al Bukhariy 4281

³³⁰ Muslim 1780

prophet said that Makkah was made a sanctuary since the creation of heavens and earth and it will remain as such.³³¹

12. The prophet (s) then proceeded round Ka'bah saying 'Allahou Akbar' and smashed all the 360 idols which were around the Ka'bah with a stick and it was during that conquest that the verse "say Truth has come, falsehood has vanished, no doubt falsehood is bound to disappear" was revealed.³³² The prophet (s) went at the door of the Ka'bah and issued a general amnesty by the wordings 'go your way in peace and freedom, for you are the free ones' except for four bitterest enemies of Islam who were judged by their own tribes.³³³ There were 2 singing girls of al Maqis. One was killed. The other escaped and embraced Islam.³³⁴ It is narrated that on that day the prophet distributed the war booty amongst the people of Quraish.³³⁵ The prophet performed the circumambulation of the ka'bah on a camel and touched the corner (black stone) with a crooked stick in his hand.³³⁶
13. Hazrat Bilal was thus asked to ascend the roof of the Ka'ba and to call the Adhaan. Muslims performed the swalaat ul Zohr and then the prophet (s) went to mount Safa and invited people of Makkah to pledge their loyalty.
14. According to Hazrat Abdullah bin Abbas the prophet stayed in Makkah around 15 days³³⁷ teaching Makkans about Islam and also sent other Muslims to different parts of the city inviting people to Islam. Imran bin Husayn (r) said that the prophet stayed for 18 days and prayed only 2 raka'ah at each time of prayer as being a traveller.³³⁸ When the prophet was in Makkah in the same year, he forbade sale of wine, animals having dead natural death, swine and idols.³³⁹

Significance of the conquest

1. The conquest of Makkah was important both for the Muslims and the Muslim community for various reasons. **At the outset**, there was the return of the Muslims to their homeland. The prophet (s) has always loved and wished to come back to the holy Ka'bah with his own people the Quraish. It was an opportunity for the prophet and the Muslims to visit their homeland.
2. **Next**, when the prophet (s) smashed the 360 idols and cleaned the Ka'bah and its sanctuary this was a final victory for the Muslims and the signal of a new order was going to be in place and that was Islam. It was a new era with a new religion being established in Makkah.
3. **Additionally**, the prophet through that conquest restored the Ka'bah to its original state and spiritual heritage of all Muslims. He gave Makkah its sanctuary as the supreme House of Allah built by Hazrat Adam (as) but reconstructed by Hazrat Ibrahim (as).
4. **Added to the above**, with that conquest the prophet (s) abolished all claims of privilege, pride of ancestry or racial superiority that may exist. The Quraish were no more superior but instead now on equal footing with the rest of Mankind. That brought equality in the community.

³³¹ Swahih Al Bukhariy 4313

³³² Swahih Al Bukhariy 4287

³³³ Abu Dawood 2684

³³⁴ Abu Dawood 2684

³³⁵ Swahih Al Bukhariy 4332

³³⁶ Abu Dawood 1878

³³⁷ Abu Dawood 1231

³³⁸ Abu Dawood 1229

³³⁹ Abu Dawood 3486

5. **Furthermore**, with that unparalleled conquest in history the prophet (s) has given Mankind a lesson of compassion and magnanimity especially with the modesty he displayed on entering Makkah showing everyone he was in no mood for revenge or killing and Islam is a religion of peace.
6. **Furthermore**, after this event other those tribes who were uncertain about their loyalties towards the holy prophet (s) or were afraid to accept Islam due to the authority of the Quraish which was no more till now allied themselves to the Prophet (s).
7. **Moreover**, with the main threat accepting Islam, the Quraish were no more the enemies of Islam. That situation brought about stability and security in the now newly established Islamic society.
8. **Besides**, it came the time for the prophet (s) of Islam to be recognised as the sole and supreme leader of Makkah, Madinah, Ta'if and the leader of so many surrounding tribes.
9. **Another key point**, with the conquest of Makkah the prophet (s) eliminated all illicit dealings like taxes which were paid when entering, staying and leaving Makkah. Business of idols also was abandoned.
10. **Last but not least**, with the conquest of Makkah the prophet (s) eliminated all threats of anyone coming to attack Makkah and the Ka'bah and today we are benefitting it through our visits to its sanctuary.

The conquest of Makkah by the prophet (s) of Islam is unseen in the history of human conquest and battle. It was done through legitimate reasons in the best way with the best consequences.

Year 632 CE

10th Year Of Hijri

Farewell Address

Teachings of the farewell address.

Among the various events of the life of the prophet (s) the last address is very important for the Muslims. This concerns all generations to come as it contains essential elements and teachings that must be put into practice. However, it will be seen that many Muslims are not fully aware of the teachings of this farewell address.

During the last period of the life of the prophet (s) in the 10th year of Hijri, the health of the prophet was failing and at the same time his son Ibrahim passed away. He was fully conscious that he was approaching the end of his life and as such he decided to lead the pilgrimage on Hajj as this was the last pillar of Islam not yet accomplished by him. He thus went with all his family and many hajjis accompanied him. He led the Muslims through all rituals though the Arabs already knew about them. However, with the presence of the prophet it was with new significance. Finally, when he arrived at 'Arafat, he gave his farewell address at Mount of Mercy (Jabal ar-Rahmah). He gathered his Ashab amounting to 124000 followers. There were many different main teachings in his address.

1. At the outset, the prophet talked concerning **trust and accountability**. Whatever we have has been entrusted to us by Allah and we will be accountable for each one of our property, how we obtain them and how we use them. We can't take the property or wealth of others. This is haraam.
2. As second point, there is the **financial obligation**. It is our responsibility to take care of our family with everything halal and lawful. How much money we have must be halal.

3. Moreover, there is the concept of **interest**. The latter has been declared haram and whether it be giving or taking of interest.
4. Fourthly, it is the **responsibility of the husband** to take care of the wife. He must meet her needs and beating is haram. Wife must be treated with due respect and no harm must be inflicted upon them.
5. Furthermore, the prophet warned us about **satan who is the accursed** and declared opened enemy of all Muslims. He is our arch enemy and we must always be on our guard.
6. In addition, the prophet put much emphasis on the **relationship that must be shared among brothers** as all Muslims are brothers of faith. This is what brings unity and solidarity in a community.
7. More to the point, the prophet stressed on the fact that there is **no difference between a rich and a poor and between an Arab and a non Arab**. Everyone is equal in the sight of Allah except in piety and submission.
8. Besides, the prophet spoke about the primary sources of Shari'ah that is the **Qur'an and the Sunnah**. If we stick to both of them we will never be led astray.
9. Next, the prophet talked concerning the **five pillars of Islam** which are Fard on all Muslims. Success lies through them.
10. Furthermore, the prophet established the relationship between the **employer and the employee**. There must neither have persecutions or disrespect from each side. Honesty and respect must prevail.
11. Another important teaching is that the prophet Muhammad will be the **last prophet** and no one will be after him. Anyone coming after him and ascertaining that he is a prophet, then this is a liar.
12. The last point concerns our **responsibility to spread Islam**. It is our duty to let Islam and make it enter the ears and house of each people. At the end he asked thrice of those gathered 'O people have I faithfully delivered my message to you?' and they replied 'yes'. He raised his forefinger towards the heaven saying 'O Allah, bear witness'. Later on there was the last revelation received few hours later on 9 Dhul Hijjah 10 H, 'This day I have perfected your religion for you'.

Significance of Farewell Address

These main teachings were given to mankind to put into practice. They are supposed to be of great value for us.

1. At the outset, they are very significant as they are the framework of one's success in this world and the next. It was the last address, sermon and advice of the prophet. The prophet had shown a way to the Muslim life and a total breaking away from previously held customs and traditions of the time of Jahiliyyah. However, it is still disappointing that we can see many of our brothers and sisters who have chosen the path of this materialistic world rather than the one presented by the prophet.
2. As second point, it was significant as he established equality in a society where there had been none. He propounded that all were equal in the sight of Allah regardless of race, colour, social class or gender because all human beings descended from Adam and the only distinguishing factor was God consciousness (Taqwa). Nonetheless there is still much difference among Muslims let it be in Mauritius itself between the ordinary Muslim and the Mehman and the Sourti.
3. Moreover, the address was important as the prophet declared sanctity of human life and property, to abandon blood feuds, vendettas and exploitation and he made usury unlawful. In this context we can say that Muslims in Mauritius know about the sanctity of human life.

4. Fourthly, it was important as he renewed and he reiterated the essentials of Islam to be followed and what is sacred and he reminded Muslims that everyone will be answerable to Allah directly on the Day of Judgement. Though we know what is more important than others, some people still think that they will live on earth for eternity as they don't care for accountability of the last day.
5. Furthermore, he renewed the importance of family life, mutual rights and obligations stressed in a marriage, women were to be treated kindly and with compassion. But we can see in Mauritius that still women are being ill-treated and in certain firqa women are not given their rights like to work.
6. In addition, he wanted to remind Muslims they were united by faith and fraternity and to follow the Qur'an and Sunnah (traditions). This topic can be praised worthy as Muslims follow their respective Firqa. More to the point, by this time the Prophet had radically changed the political and spiritual landscape of Arabia. His words still resonate in hearts of Muslims as the Prophet asked those present to 'convey this message to those who are absent'.
7. Besides, he wanted to create in the heart of mankind love and respect between the employer and the employee. In a way it is under control but however there are still cases where the employer will end in a lonely state.
8. Next, the address is important as the prophet wanted to create a demarcation line between those who accept the prophet as the last prophet. Anyone refusing to accept the prophet as the last prophet is not a real Muslim. Still we have in Mauritius a group known as the Quraniyyoun which was easily taken under control.
9. Last but not least, the prophet wanted to stress on education especially Islamic education but what can be seen is a partially negligence of the Muslims.
10. The farewell address must be well remembered as it contains the essential framework of the Muslims. It is important for us for all spheres of life.