

Life Of Prophet Muhammad (s) At Madinah

Year 623 CE onwards

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 ashab. This was done to help those in need.

Year 623 CE onwards

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.

Year 623 CE onwards

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 Makkahans 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.¹
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.
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.

¹ Swahih Al Bukhariy 3986

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.² The Muslims were limited to 700 men. The prophet put on 2 coats of mail during the battle as a double protection.³
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.⁴
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).⁵ 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.⁶ 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.⁷
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.⁸
9. **Next**, the prophet was injured and fainted to the ground. Only 12 men were protecting the rear of the prophet (s).⁹ Hazrat Abu Talha (r) shielded the prophet with his shield in front of him.¹⁰ Sa'd also was by the prophet (s).¹¹ His face was wounded and one of his front teeth was broken and his helmet over his head was smashed. Hazrat Faatima (r) washed the blood while Hazrat Ali (r) held water.¹² 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.

² Swahih Al Bukhariy 1884

³ Abu Dawood 2590

⁴ Swahih Al Bukhariy 3039

⁵ Swahih Al Bukhariy 4054

⁶ Swahih Al Bukhariy 3039

⁷ Swahih Al Bukhariy 4562 Book 65

⁸ Swahih Al Bukhariy 3290

⁹ Swahih Al Bukhariy 3039

¹⁰ Swahih Al Bukhariy 3811

¹¹ Swahih Al Bukhariy 4060

¹² Swahih Al Bukhariy 2911

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 lives¹³ 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.¹⁴ However the Quraish mutilated bodies of many Muslims such as Hamzah. Anas bin Malik said that 70 Ansar were martyred.¹⁵ Those who were martyred were buried with their blood, that is they were not washed.¹⁶ 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.¹⁷

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 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.

¹³ Swahih Al Bukhariy 3986

¹⁴ Swahih Al Bukhariy 3986

¹⁵ Swahih Al Bukhariy 4078

¹⁶ Swahih Al Bukhariy 1346

¹⁷ Swahih Al Bukhariy 4077

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.¹⁸

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.¹⁹
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 muharijoun'²⁰ It is said that the prophet (s) 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'.²¹

¹⁸ Nasa'i 710

¹⁹ Swahih Al Bukhariy 4101

²⁰ Swahih Al Bukhariy 2834, 2835, 2961

²¹ Swahih Al Bukhariy 3034

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.²²
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.²³
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.²⁴ 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.²⁵
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.²⁶

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.
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.

²² Swahih Al Bukhariy 3070, 4101, 4102

²³ Swahih Al Bukhariy 2813

²⁴ Swahih Al Bukhariy 596

²⁵ Tirmidhi 179

²⁶ Swahih Al Bukhariy 463

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 Makkani 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 Hudaibiyyah

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 Hudaibiyyah.

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 Muslims²⁷ who marched to Makkah. They had their luggage and they wore their ihram.

²⁷ Swahih Al Bukhariy 4151

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.²⁸
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 tree²⁹ 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.³⁰
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.³¹ 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.³² 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.³³ 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.

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.

²⁸ Swahih Al Bukhariy 4151

²⁹ Swahih Al Bukhariy 4154

³⁰ Swahih Al Bukhariy 4156

³¹ Abu Dawood 1885

³² Abu Dawood 2766

³³ Tirmidhi vol 5 book 44 hadith 3263

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.³⁴
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.³⁵ The Muslims were commanded not to fast on that day and to be strong for their enemies. But the prophet was fasting.³⁶ 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.³⁷ 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.³⁸ 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.³⁹ 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.⁴⁰
11. In that month of Ramadhan, the Muslims entered peacefully with humility. It is said that he had a black turban over his head.⁴¹ He was wearing an Arabian helmet on his head.⁴² He was riding a she camel.⁴³ He was at the same time reciting surah Al Fatah.⁴⁴ The prophet (s) made a public announcement that no one would be hurt if they stayed home or in the house of Abu Sufyan⁴⁵ or in the sanctuary of the Ka'bah. The prophet said that Makkah was made a sanctuary since the creation of heavens and earth and it will remain as such.⁴⁶
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.⁴⁷ 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,

³⁴ Abu Dawood 2406

³⁵ Swahih Al Bukhariy 4280

³⁶ Abu Dawood 2365

³⁷ Swahih Al Bukhariy 4280

³⁸ Muslim 1780

³⁹ Muslim 1780

⁴⁰ Swahih Al Bukhariy 1578

⁴¹ Abu Dawood 4076

⁴² Swahih Al Bukhariy 1846

⁴³ Swahih Al Bukhariy 2988

⁴⁴ Swahih Al Bukhariy 4281

⁴⁵ Muslim 1780

⁴⁶ Swahih Al Bukhariy 4313

⁴⁷ Swahih Al Bukhariy 4287

for you are the free ones' except for four bitterest enemies of Islam who were judged by their own tribes.⁴⁸ There were 2 singing girls of al Maqis. One was killed. The other escaped and embraced Islam.⁴⁹ It is narrated that on that day the prophet distributed the war booty amongst the people of Quraish.⁵⁰ 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.⁵¹

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 days⁵² 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.⁵³ When the prophet was in Makkah in the same year, he forbade sale of wine, animals having dead natural death, swine and idols.⁵⁴

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.
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.

⁴⁸ Abu Dawood 2684

⁴⁹ Abu Dawood 2684

⁵⁰ Swahih Al Bukhariy 4332

⁵¹ Abu Dawood 1878

⁵² Abu Dawood 1231

⁵³ Abu Dawood 1229

⁵⁴ Abu Dawood 3486

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.