



محمد

The Life of  
**PROPHET MUHAMMAD**

Seyed Hashem Rasouli Mahallati

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In the Name of Allah,  
the Gracious, the Merciful

# **THE LIFE OF PROPHET MUHAMMAD**

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by Seyed Hashim Rasuli Mahallati

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## Contents



Unit 1: The Lineage of the Messenger of Allah.....	7
The Prophet's Ancestors.....	7
The Story of the People of Elephant .....	8
The children of Abd al-Muṭṭalib.....	11
The glad tidings of his coming by the Previous Prophets .....	13
Unit 2: The Birth of the Messenger of Allah.....	13
Date of his birth.....	14
The eve of his birth.....	14
The place of his birth.....	15
The period of his infancy .....	15
The death of Abd al-Muṭṭalib .....	16
Unit 3: His Marriage with Khadijah.....	18
The lineage of Lady Khadijah .....	18
Rebuilding the Ka'aba and the wisdom of the Messenger of Allah .....	19
Before his Prophetic mission.....	21
Unit 4: The mission of the Messenger of Allah.....	23
The first Muslim, the first commandment .....	24
An open declaration of his mission.....	25
The Proposal of the polytheists .....	26
Migration to Abyssinia .....	27
Boycott by Quraysh.....	27
The Prophet's Ascension (Mi'rāj) .....	29
The death of Abu Ṭālib and Khadijah .....	32
The Journey to Ta'if .....	33
The preparations for the migration (Hijrah).....	34
Unit 5: The migration of the Messenger of Allah (PBUHH).....	36
His entrance to Medina .....	38
Jihad .....	39

Unit 6: The second year of migration.....	40
The Battle of Badr .....	40
General attack and the defeat of Quraysh .....	42
Unit 7: The third year of migration.....	44
The Battle of Uhud.....	44
The marriage of the Prophet.....	49
Unit 8: The fourth year of migration.....	49
The Battle of Khandaq .....	51
Unit 9: The fifth year of migration.....	51
Unit 10: The sixth year of migration.....	58
The Treaty of Hudaibiyah.....	58
The Battle of Khaybar .....	61
Unit 11: The seventh year of migration.....	61
Unit 12: The eighth year of migration.....	64
The Battle of Muthah .....	65
The Conquest of Mecca.....	66
The Battle of Hunayn .....	68
The Battle of Ṭā'if.....	70
The Year of Delegations .....	71
The Battle of Tabūk.....	71
Unit 13: The ninth year of migration.....	71
The Mosque of Dirār (Masjid al-Ḍirār).....	72
The story of Mubahila .....	73
Unit 14: The tenth year of migration.....	76
Farewell Pilgrimage .....	76
Unit 15: The eleventh year of migration.....	78
The Illness of the Prophet (PBUHH) .....	78





## Unit 1

### The Lineage of the Messenger of Allah

#### The Prophet's Ancestors

According to what is known among Muslim historians, the lineage of the Messenger of Allah (PBUHH<sup>1</sup>) to ‘Adnān, who was the twenty-first ancestor of that noble Prophet, is as follows: Muhammad, the son of Abdullah son of Abd al Muṭṭalib son of Hāshim son of Abd al-Manāf son of Quṣayy son of Kilāb son of Marrah son of Luwīy son of Ghālīb son of Fahar son of Mālik son of Naṣr son of Kinānah son of Khuzaymah son of Mudrikah son of Ilyās son of Muḍar son of Nazār son of Ma’add son of ‘Adnān.

It was also reported that the Messenger of Allah (PBUHH) said: Once my lineage tree gets to ‘Adnān, stop (and do not go above him). The clan from which the Messenger of Allah (PBUHH) was born was one of the best and noblest Arab clans, which had the greatest positions and authority. This is because the position

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1. In this book, the abbreviation “PBUHH” stands for “Peace be upon him and his Household” and shall be used after the name of the Holy Prophet, “PBUH” stands for “Peace be upon him/her” and shall be used after the names of any of the members of the pure Prophet’s Household (Ahl al-Bayt) and “PBUT” stands for “Peace be upon them” shall be used after the names of the Infallible Imams.



of providing water and food for the pilgrims was the greatest honour and the best position, which was inherited by the clan of Bani Hāshim and Abd al- Muṭṭalib, the grandfather of that noble personality.

### **The Story of the People of Elephant**

Yemen, which is located in the southwest of Arabia, was a fertile region and various clans ruled there, including the clan of Bani Ḥamīr, which ruled there for many years. Dhu Nuwas was one of the kings of this tribe who ruled over Yemen for many years. During one of his trips to the city of Yathrib [the present-day Medina], he was influenced by the propaganda of the Jews who had immigrated there, and he gave up paganism and converted to Judaism. This new religion has a strong effect on the heart of Dhu Nuwas to such an extent that he tortured the adherents of other religions so that they would convert to the Jewish religion.

The people of “Najrān” from the northern and mountainous cities of Yemen, who had accepted Christianity and had a strong effect on the depth of their hearts, refused to accept the Jewish religion and disobeyed Dhu Nuwas.

Dhu Nuwas got angry and decided to torture them in the most difficult way. For this reason, he gave the order to dig a ditch, make an intense fire in it and throw the opponents of the Jewish religion into it. In this way, most of the Najrān Christians were burnt in that ditch. And a group rose against Dhu Nuwas with a sword and their hands, feet, ears and nose were cut off. The number of people killed during that period was documented to be twenty thousand. One of the Najrān Christians, who survived the battle, brought the news of this heinous massacre to the Roman emperor, who was a Christian, and requested him to help him to avenge Dhu Nuwas. The Roman emperor said: “I am writing a letter to King Najāshi of Abyssinia so that he could help you.” Hence, Najāshi sent a large army to Yemen under





the commander of a person named Arbāt. He went to Yemen from the Red Sea. Dhu Nuwas also took an army composed of all Yemeni tribes with him and came to the battle with the Abyssinians. When the battle started, the Dhu Nuwas army could not resist the people of Abyssinia and was defeated. Dhu Nuwas, who could not bear this defeat, drowned himself in the sea.

The people of Abyssinia entered the Yemen territory and ruled there for many years. After some time, Abraha killed Arbāt and took his position and made the Yemen people subservient to him and through every means he could, he tried to please Najāshi, who was enraged by his rebellion against Arbāt.

Abraha realized that the Arabs of those areas, both the pagans and others, paid special attention to Mecca and the Ka'aba. Gradually, he thought that this spiritual and economic influence of Mecca might one day create a new problem for him. To resolve this worry, he decided to build a magnificent temple in Yemen and tried as much as possible in its beauty and external decorations, and thereafter he would make the Arabs of that area aware of that temple by any means, and stop them from visiting the Ka'aba.

He built a temple and named it Qullays and put a lot of effort into its decoration, but he did not achieve the slightest [positive] outcome from his many years of efforts. Thus, Abraha made a promise to go to Mecca and destroy the Ka'aba and then return to Yemen. Then he took the Abyssinian army with him and moved with several elephants in an attempt to destroy the Ka'aba and the city of Mecca. The Arabs who were informed about the incident tried to repel Abraha and fought with him, but they could not resist Abraha's infinite army.

As soon as Abraha reached the territory named "Moghammis", he assigned one of his generals named Aswad ibn Maqṣūd to loot the property and livestock of the people of that area and bring them to him. Among these properties, two hundred camels



belonging to Abd al-Muṭṭalib, which were grazing around Mecca, and the Aswad's army captured them and took them to Abraha. Abraha thereafter sent someone to Mecca and said to him: "Ask for their leader. If you see that he does not intend to fight us, bring him to me."

Hanāṭa came to the city of Mecca and because he was looking for the head of the people, they guided him to Abd al-Muṭṭalib and he came to him and conveyed the message of Abraha.

Abd al-Muṭṭalib came to Abraha and Abraha asked him: "What is your need?" Abd al-Muṭṭalib said: "My need is that you give the order to return my two hundred camels that were looted to me!"

Abraha said: "Are you talking about a few camels in such a sensitive situation?" In response, Abd al-Muṭṭalib replied: "I am the owner of these camels and the Ka'aba also has an owner who will protect it!"

Abd al-Muṭṭalib took his camels and returned to Mecca. When he entered the city, he ordered the people of Quraysh to leave the city and take refuge in the mountains and valleys around Mecca to protect their lives from the danger of Abraha's troops. On the other hand, Abraha ordered his armed forces to attack the city and destroy the Ka'aba.

The first sign of their failure appeared in the early hours; the special elephant stopped moving and no matter how much they tried to push it forward, they could not. At this moment, they observed that countless flocks of birds that resembled swallows came from the sea.

The birds, which had pebbles in their beaks and claws, dropped the pebbles on the heads of Abraha's troops, and each one of them that was hit was killed and his body destroyed. One of these pebbles hit Abraha's head, and when he observed the situation like this, he ordered the few people who remained

unharméd to take him back to Yemen.

The story of the Companions of the Elephant is one of the most important stories in history, which became the origin of Arab history for many years, and it was one of the things that gave good news about the mission of the noble Prophet of Islam, and at the same time, it gave the Quraysh dignity and greatness and made other Arab tribes and people from other places in the Arabian Peninsula to refer to them [i.e., the people of Mecca] as “The Household of Allah”, and they considered the destruction of Abraha and his troops as “divine defence of the people of Mecca.”

### **The children of Abd al-Muṭṭalib**

Almighty Allah blessed Abd al-Muṭṭalib with ten sons from several women he married, these were: Abdullah, Hamza, Abbas, Abu Talib, Zubayr, Harith, Hajl, Muqawwim, Dirar, and Abu Lahab. There were also six daughters of Abd al-Muṭṭalib, whose names were: Ṣafiya, Barra, Umm Hakim, Atika, Umama, and Arwa.

Abdullah was the youngest son of Abd al-Muṭṭalib and some have written his birthday to be eighty-one years before the Prophet’s migration (i.e., Hijrah) to Medina and his death was considered to be fifty-two years before Hijrah. Abd al-Muṭṭalib was more interested in his son Abdullah than other children and loved him more than others. This love and interest were due to the glad tidings and good news he had heard [about him] from the priests and religious scholars of that time. What confirmed the glad tidings of the priests was the brilliance and special light that was noticed on Abdullah’s face, and whoever came in contact with him saw that dazzling light.

Abd al-Muṭṭalib tried to get a wife for Abdullah from one of the noblest families of Quraysh. For this purpose, he went to Wahhab ibn Abdul Manāf ibn Zahra ibn Kolāb ibn Marrah, who



was the head of the Banu Zahra tribe and proposed to his daughter (i.e., Āmina), who at that time was the greatest Quraysh woman in terms of virtue and position for Abdullah. The only child of this blessed marriage was the holy personality of the Messenger of Allah (PBUHH).



## **Unit 2**

### **The Birth of the Messenger of Allah**

#### **The glad tidings of his coming by the Previous Prophets**

Among these glad tidings, are verses 14 and 15 of the Book of Judah, which says: “But Enoch (Idris), who was the seventh Prophet from Adam, informed about these people and said: Behold, God has come with ten thousand of his saints so that He may judge everyone and put to order all the irreligious people and all the irreligious deeds that they performed and all the ugly words that the irreligious sinners said against him...”

Those ten thousand saints could only be matched with the Messenger of Allah (PBUH) who [had such a figure] with him during the event of the conquest of Mecca.

Chapter fourteen of the Gospel of John: 16, 17, 25, and 26 is like this: “If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but you know him; for he dwelleth with you and shall be in you. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost,



whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

According to research, the term “paraclete” which is the Arabic translation of “Parakletos” means “Ahmad” and the translators of the Gospels have deliberately or mistakenly translated it to “Comforter”.

### **Date of his birth**

In many historical books, the birth of Prophet Muhammad has been mentioned to be the Year of the Elephant - that is, the same year when Abraha came with a war plan to destroy the city of Mecca. The question, therefore, is, what year was the Year of the Elephant?

There is no definite and precise statement about this. Of course, it is famous among Shiite scholars, may God bless them, that he was born on the eve of Friday, the 17th of Rabi’ al-Awwal.

### **The eve of his birth**

During the emergence of divine prophets and their births, important and wonderful events usually happen, which are called “Arhasat<sup>1</sup>”. Among the historians who mentioned this was Ibn Hishām who narrated from Hasan Ibn Thabit - a famous poet of Islam-, who said: By Allah, I was a young boy at the age of seven or eight, but I understood whatever I heard well when I saw a Jewish man on top of the fortresses of Medina shouting: O Jews! And when the Jews gathered at the wall of the castle and asked him: What are you saying? He said: Be aware that the star with which Ahmad will be born rose last night!

It has been narrated that on that night, the palace porch, which was built with stone and cement, and had worked hard on its

1. Arhas is a theological term that refers to extraordinary events at the same time as the birth or childhood of prophets and before their mission.



construction for years, and there was no crack in that work, but its fourteen pinnacles collapsed.

### **The place of his birth**

Apparently, the Messenger of Allah (PBUHH) was certainly born in the city of Mecca, but there is a difference in the history of his birthplace, such that some historians considered the place of his birth to be a house known as the house of Muhammad Ibn Yusuf Thaqaḫī and they said: The house in question was the same house where Lady Fatimah Zahra (PBUH) was born and became known as “Fatimah’s Birthplace.” The said house was later bought by Harun al-Rashid’s wife; Zubidah, and a mosque was built there.

### **The period of his infancy**

Abd al-Muṭṭalib was very happy with the birth of the new baby and took him inside the Ka’aba and performed the thanksgiving ceremony. Then he tried to provide a nanny to breastfeed him. For this purpose, they handed him over to Thuwayba, who was a freed slave girl by Abu Lahab. She also had a baby named Masrūh, and she nursed the Messenger of Allah (PBUHH) from her milk, and she had previously nursed Hamzah, the uncle of the Messenger of Allah, and hence, Hamzah was also considered his foster brother.

In any case, Thuwayba’s breastfeeding period did not last more than a few days, and thereafter, Halimah Sa’adiyah, the daughter of Abu Dhuayb, whose nickname was “Umm Kabshah” and from the Bani Sa’ad clan, nursed the Prophet and took care of him.

In the noble book of Nahj al-Balaghah, in the Qasa’a sermon of Amir al-Mu’minin, he said: “From the day the Prophet (PBUHH) was weaned, Almighty Allah accompanied him with His noblest angel, who guided him day and night to the path of



magnanimity and compelled him to morals of the world ...”

Historians have generally written that the Messenger of Allah (PBUHH) lived among the Bani Sa’ad tribe until he was five years old, and thereafter Halimah brought him back to his mother, Āmina and entrusted him to her. The Messenger of Allah (PBUHH) until the end of his life used to mention those times and appreciated Halimah and her children.

In this way, the beloved Prophet of Allah (PBUHH) came under the guardianship and supervision of his grandfather Abd al-Muṭṭalib.

### **The death of Abd al-Muṭṭalib**

The Messenger of Allah (PBUHH) was eight years old when Abd al-Muṭṭalib left this world. At the time of his death, Abd al-Muṭṭalib was eighty-two years old or one hundred and twenty years old, and according to some, one hundred and forty years old.

Abu Ṭālib and Abdullah, the father of the Messenger of Allah (PBUHH), both were from the same mother. Therefore, he was interested in his brother’s orphan more than other uncles, and this was the reason why Abd al-Muṭṭalib entrusted the guardianship of that Prophet to Abu Ṭālib.

The period of guardianship of the Messenger of Allah (PBUHH) by Abu Ṭālib was long and full of numerous adventures and witnessed difficult encounters with his enemies and polytheists. Because this period lasted until eleven years after the Messenger of Allah was raised as a Prophet of Allah. Abu Ṭālib’s defence and support of the Prophet of Allah with his social and family position among the twenty-seven Quraysh families was the most important factor in the progress of Islam and the holy goal of the Messenger of Allah (PBUHH) against the enemies.

Although Abu Ṭālib was never the greatest and richest child of





Abd al-Muṭṭalib but he was superior to all of them in terms of honour and magnanimity, and because of the preservation of the spiritual heritage of the family of Ibrahim and his kindness and generosity, the headship of the Bani Hashim clan was handed over to him after Abd al-Muṭṭalib, and even though he was in financial distress and pressure, but his position and character overshadowed other brothers, and they looked at him with greatness and respected him throughout Arabia.

The good manners, trustworthiness and honesty of the Messenger of Allah (PBUHH) gradually became known to the general public and was spread to the gathering of the people in every village and quarter. And this made him more beloved by the people of Mecca. This act was one of the reasons for the marriage of Khadijah with him.



## **Unit 3**

### **His Marriage with Khadijah**

#### **The lineage of Lady Khadijah**

Lady Khadijah (peace be upon her) was the daughter of Khuwaylid, and she was a cousin of the Messenger of God (PBUHH) from her father's side, and both were related to Quṣayy son of Kilāb. Khadijah was from the main and noble Meccan families. Hence, when she grew up, she had many suitors. According to historians, she was finally married to 'Atīq ibn 'Ā'id Makhzūmi, but not many years had passed since 'Atīq passed away, and thereafter, she married another husband, whose name was Abu Hālah ibn Munzir Asadi.

Khadijah had a daughter from her second husband, who was named Hind, and because of this, she was called the mother of Hind. Khadijah's second husband also passed away after a few years and she did not marry again until she was forty years old, and she married the Messenger of Allah (PBUHH).

In some of the historical records, Abu Ṭālib set Khadijah's dowry as twenty camels, and in another record, it is said that the dowry was five hundred dirhams. Allah blessed Khadijah with two sons and four daughters. The sons were Qāsim and Abdullah



while the daughters were Zaynab, Umm Kulthum, Ruqayah and Fatimah Zahra (peace be upon her).

## **Rebuilding the Ka'aba and the wisdom of the Messenger of Allah**

One of the events that happened after the marriage with Khadijah until his appointment as a Prophet was the story of the rebuilding of the Ka'aba and the intervention of the Messenger of Allah (PBUHH). Ten years after his marriage with Khadijah, a flood poured down from the mountains of Mecca and entered the mosque and broke and damaged parts of the wall of the Ka'aba. On the other hand, the Ka'aba had no roof and the surrounding walls were short and its height was slightly higher than a human's height. This issue led to a robbery in the Ka'aba at that time, and the property and jewels of the Ka'aba, which were kept inside a well within it were stolen.

Although the thief was found after some time and they recovered the stolen property from him and cut off his hand for theft. This incident made Quraysh think of constructing a roof for the Sacred House of Ka'aba, but this decision was later postponed. To do this, they had to demolish the surrounding walls and rebuild them.

The problem that was in their way was the lack of wood and planks with which they could make roofing on the walls of the Ka'aba and another problem was the fear that if they wanted to demolish the walls, they could incur the anger of God Almighty and something would happen that they would not be able to finish this task.

The first problem was solved by an unexpected event that they did not foresee and the wood and planks were secured, and the event was that one of the Roman merchant ships coming from Egypt was near Jeddah due to a sea storm - or as a result of a collision with one of the rocks on the sea floor- broke and the



owner of the ship, whose name was “Yāqūm” according to some, despaired of repairing the ship and gave up taking it. The Quraysh, who learned about the incident, went to him and bought its boards for the roof of the Ka’aba and it was brought to the city of Mecca.

The second problem was the fear they had of demolishing, destroying and hitting the wall of the Sacred House (Ka’aba) with a pickaxe and rebuilding it, and they were afraid of incurring the wrath of the Lord of the Ka’aba and suffering a Heavenly or earthly calamity. For this reason, the preparations for the work were made and they divided the four sides of the Sacred House between themselves for demolition and renovation. They did not dare to go ahead with the demolition until Walīd ibn Mughirah had the courage and took the pickaxe and went forward and said: “O God! You know that we have not left your religion and we have no intention except to do good deeds.” He said this statement and hit his pickaxe and demolished a part of the wall.

People were watching and didn’t dare to come forward and said to one another: “We will wait for tonight too. If no calamity befalls Walīd, then it will be clear that God is pleased with our work, but if we see that Walīd falls into trouble, we will not touch the Sacred House (Ka’aba) anymore and we shall repair the part demolished by Walīd.”

The next day they saw that Walīd came out of the house hail and healthy and continued with his previous work, the others also proceeded to demolish the walls of the Ka’aba based on the division they had made.

The Messenger of Allah (PBUHH) also helped them in this task until the walls around the Ka’aba reached the height of a human using the bruised stones brought from the nearby mountains and they wanted to install the Black Stone in its original place. It was here that a dispute arose between the heads of the clans as each of them wanted to have the honour of installing that Sacred Stone.



The grouping of tribes began and each tribe of Quraysh was armed separately and prepared for war. The heads and elders of Quraysh were looking for a solution to resolve the issue amicably so that the matter does not lead to war and conflict.

It was on the fourth or fifth day that after much discussion, they all agreed to do whatever Abu Umayya ibn Mughirah, who was the oldest person in Quraysh, opted for, and he also gave the opinion: “The first person who entered through the door of the mosque should be the judge in this matter and all of them should accept what he said.” Quraysh unanimously accepted this decision and their eyes were fixed on the door of the mosque.

Suddenly they saw Muhammad (PBUHH) entering the mosque. They told him the situation, he said: “Bring a cloth.” They brought the cloth, and the Messenger of Allah (PBUHH) spread the cloth and put the black stone between the cloth. Then he said: “Each of you [the clan] should take its edge and lift it up.” The heads of the clans came forward and each of them held the edge of the cloth and they all participated in raising the stone in this manner. When they brought the stone to its original position, the Holy Prophet himself went ahead and took the black stone from the middle of the cloth and placed it in its place, thereafter they raised the wall of the Ka’aba to eighteen cubits.

### **Before his Prophetic mission**

The Messenger of Allah (PBUHH) had reached the age of thirty-seven years. Every day that passed by, he showed interest in being alone with himself and used to think about the conditions of the world of creation. He used to spend some time alone and worshipped in Mount Hira and its famous cave every year. He spent his leisure time, particularly hours of the night, watching the sky and stars, and thinking about the creation of mountains and deserts.

The days passed slowly and his age had not yet reached thirty-



eight years when a sudden change occurred in his life. He used to sleep late at night and did not have much food to eat. He spent most of his time in the valleys around Mecca and Mount Hira. To relieve his loneliness, he sometimes took Khadijah or Abu Tālib's camels to graze. However, whether he was asleep or awake, he used to feel that someone was accompanying him and sometimes called him by name and said: O Muhammad! But as soon as he looked around, he would not see anyone.

Historians write: At night, he often had dreams that were interpreted during the day and happened outside as he had dreamed, until finally one night in his dream, someone came to him and said: "O Messenger of Allah!"

This was the first time he witnessed such a dream and it left an amazing impression on him. Finally, those voices that he used to hear and the spirit/presence that he sometimes felt around him in the deserts of Mecca, made him go to Khadijah and explained what he saw in his dreams and when he was awake to her. Finally, he came to her one day and said: "Bring me a garment and cover me with it so that I am not afraid of myself"

Khadijah said to him very kindly: "No, I swear by Allah, He will never torture you because you have dedicated your life to the comfort of people, you strengthen the family bond, you remove the heavy burden of those in trouble and debts from the shoulders of debtors. You help the poor! You caress and entertain guests; you help people in solving their problems and troubles!"



## Unit 4

### The mission of the Messenger of Allah

Forty years of the life of the Messenger of Allah (PBUHH) has passed when the angel of revelation apparently appeared to him and he was chosen as a Prophet of God. On the twenty-seven days of the month Rajab, the Messenger of Allah (PBUHH) was engaged in the worship of Allah in the Cave of “Hira”. It was Monday and the Prophet saw two angels entering the cave in his dream, one sat above the Prophet’s head and the other below his feet. The one above his head was Gabriel and the one below his feet was Michael.

Muhammad (PBUHH) had seen angels many times in his dreams, and he had heard their voices talking to him while awake. However, this was the first time that he apparently witnessed a divine angel in front of him. It is said that at this time, Gabriel gave him a silky sheet and said: “Iqra” meaning “Read.”

He replied: What should I read? I cannot read! The same statements were repeated for the second, third, and the fourth time and Gabriel thereafter said: “Read in the Name of your Lord Who created; [the Lord Who] created man a clinging mass. Read, and your Lord is the most generous, who taught by



the pen.” (Qur’an 96: 1-5)

The Holy Prophet (PBUHH) returned home and because of what he had seen and heard; a great change had happened to him. He (PBUHH) therefore narrated what he had seen and heard to Khadijah, and she was astonished to hear the speeches of her noble husband. By the time the Messenger of Allah (PBUHH) finished his speech, a tremor took over his body and he felt cold inside him, he, therefore, said to Khadijah: “I feel cold inside, cover me with something.”

Khadijah brought a blanket and spread it over the body of the Messenger of Allah (PBUHH) and he rested under the blanket. Khadijah put on her clothes and left Muhammad (PBUHH) in the house, and she went to meet Waraqah [her paternal cousin] and told him what she had heard [from her husband] and returned. While the Messenger of Allah (PBUHH) was asleep, he felt that the angel of revelation [Gabriel] had descended on him and so he listened attentively to what he was reciting:

O you wrapped up in your mantle! Rise up and warn! Magnify your Lord, and purify your clothes, and keep away from all impurity! Do not grant a favour seeking a greater gain, and be patient for the sake of your Lord. (Qur’an 74: 1-7)

### **The first Muslim, the first commandment**

It is certain from the historical perspective and the testimonies of famous historians such as Ibn Ishāq, Ibn Hishām and others that the first man who believed in the Messenger of Allah (PBUHH) was Ali ibn Abi Ṭālib while the first woman was Lady Khadijah.

The first commandment that was revealed to the Holy Prophet (PBUHH) was the commandment to observe the ritual prayer (i.e., Ṣalat). Thus, from the early days of the Prophetic mission, the Messenger of Allah (PBUHH) was one day on the outskirts of the city of Mecca when the Gabriel descended and hit the





side of the mountain with his foot and the spring of water gushed out. Then, Gabriel performed ablution with that water to teach him and the Messenger of Allah (PBUHH) also followed him. Thereafter, Gabriel taught him how to observe ritual prayer and the Prophet observed the prayer.

After Ali ibn Abi Ṭālib, the second man who believed in the Messenger of Allah (PBUHH) was Zayd ibn Hāritha, a freed slave of the Holy Prophet. Gradually, with the secret invitation of the Messenger of Allah (PBUHH), a small group of men and women believed in him, among whom were: Ja'far ibn Abi Ṭālib and his wife Asma, the daughter of 'Umais; Abdullah ibn Mas'ūd; Khabāb ibn Arth; 'Ammār ibn Yāsir; Ṣuhaib ibn Sanān -who was from Rome but lived in Mecca -; 'Ubaida ibn Hārith, Abdullah ibn Hajjash and a group of fifty other people.

### **An open declaration of his mission**

The noble Prophet (PBUHH) was commissioned by Almighty Allah to announce his invitation and publicly invite the Meccan polytheists to Islam and to warn his relatives and friends in the first stage.

When the noble verse “Warn the nearest of your kinsfolk” (Qur'an 26: 214) was revealed, the Messenger of Allah (PBUHH) invited to his house his close relatives from among the children of Abd al-Muṭṭalib, who were about forty people or more on that day for a meal, and he prepared and gave them a small meal, which was usually for a few people. When those people came to his house and ate the food, they all had enough and were satisfied. It was at this moment that Abu Lahab exclaimed: “Truly Muhammad has bewitched you!”

The Messenger of Allah (PBUHH) who heard his speech did not say anything that day. The next day, he ordered Ali to prepare another party in the same way and invited his relatives for a meal at his house, and when Ali carried out his order and



the food was eaten, the Messenger of Allah (PBUHH) started speaking and he said: “Behold that anyone of you who believes in me and helps me in this my task will be my brother, guardian, minister, and successor among you after me.” The words of the Messenger of Allah (PBUHH) ended, but none of them answered his invitation and did not stand up to swear allegiance to him except Ali ibn Abi Ṭālib.

### **The Proposal of the polytheists**

In order to prevent the advancement of the holy religion of Islam, the Meccan leaders decided to go to Abu Ṭālib, the uncle of the Prophet, who was in charge of the headship of Bani Hashim clan and the guardianship of the Messenger of Allah to negotiate with him. Abu Ṭālib heard their words and calmed them down with kindness and gentleness and they left him happily. However, when the Meccan leaders observed the continuation of the activities of the Messenger of Allah (PBUHH), they came to Abu Ṭālib for the second time.

Abu Ṭālib found himself in a difficult situation. On the one hand, enmity and separation from the Quraysh tribe were difficult and problematic for him, and on the other hand, he could not surrender the Messenger of Allah (PBUHH) to them or stop helping him. This was why he called for Muhammad (PBUHH) and informed him about the Quraysh request, and then he said: “O Muhammad! Be careful of your life and my life right now, and do not impose on me a task that I cannot do and the one I cannot bear it.”

The Messenger of Allah (PBUHH) thought that his uncle wanted to stop helping him. Therefore, he said: “By Allah, if the sun is placed in my right hand and the moon in my left hand [so that I can stop the message], I will not stop doing this until I perish in this path, or Allah gives me victory and help me over them.” And then tears rolled in his eyes and he wept, got up and walked towards the door of the room. When Abu Ṭālib saw this,



he called him and said: “O nephew, come back!” And when the Messenger of Allah (PBUHH) returned, he said to him: “Go and preach whatever you want. I swear by Allah, I will never stop helping you!”

The polytheists, who did not get any results from the repeated meetings with Abu Ṭālib, thought of inflicting more harm on the Messenger of Allah (PBUHH) and the Muslims who had believed in him. Abu Ṭālib invited the children of Bani Hashim and Abdul Muṭṭalib and requested them to assist him in defending the Messenger of Allah (PBUHH). After listening to the speech of Abu Ṭālib, they also accepted his offer. It was only Abu Lahab who refused to accept the request.

### **Migration to Abyssinia**

The pressure of polytheists against new Muslims and followers of the Messenger of Allah (PBUHH) increased day by day. Muslims also tolerated the pains as much as they could and maybe sometimes, they complained to the Messenger of Allah (PBUHH). The torture and pressure were so great that the Messenger of Allah (PBUHH) could not bear to see those pitiful scenes anymore. Therefore, he ordered them to migrate to Abyssinia. Therefore, many groups prepared to travel and migrate to Abyssinia, the first caravan consisted of eleven men and four women.

### **Boycott by Quraysh**

In order to prevent the spread of Islam and the teachings of the Messenger of Allah (PBUHH), the Quraysh polytheists designed a new and dangerous plan and decided to go into an all-inclusive agreement to sever relations and boycott Bani Hashim. Thus, an agreement was written in this regard and forty Quraysh elders and according to a narration, eighty of them signed it.

The contents and provisions of that agreement, which may have



been composed of several articles, were summarized in the following sentences:

The undersigned undertakes that:

From now on, they should cut off any economic transactions with Bani Hashim and the children of Abd al-Muṭṭalib.

Do not give them wives and do not take wives from them.

Do not sell anything to them and do not buy anything from them.

Do not make any agreement with them and do not defend them in any event and do not have a council or association with them in any business.

As long as Bani Hashim does not hand over Muhammad to the Quraysh to be killed or they secretly or openly kill Muhammad, they [Quraysh] will adhere to this agreement.

They hung this disgraceful agreement in the Sacred House of the Ka'aba. Abu Ṭālib, who observed that Bani Hashim could not live comfortably in the city of Mecca with this arrangement, took them to a valley in the northern part of the city that belonged to him - and it was customarily known as the Valley of Abu Ṭālib - and he assigned the youths of Bani Hashim, especially his sons Ali, Ṭālib and 'Aqīl to strictly guard and protect the Holy Prophet.

In order to confront this economic boycott, Lady Khadijah spent all the wealth she had in those years of boycott, and likewise, Abu Ṭālib himself gave all his property.

Gradually, for three or four years -depending on the difference in the historical reports-, the situation continued in the same



way. The steadfastness and perseverance of Bani Hashim against the polytheists and their disgraceful agreement and likewise, their endurance of all the severity and hardship ended to the benefit of the Messenger of Allah (PBUHH) and the progress of Islam, because on the one hand, it caused a group of Quraysh elders who had signed that agreement to pity the conditions of Bani Hashim and provoked their emotions and feelings towards Abu Ṭālib and his relatives who were from among Bani Hashim clan, and they thought of breaking that cruel agreement. On the other hand, there were some people [among the Quraysh] who had secretly inclined towards Islam, but because of the fear of Quraysh, they did not have the courage to express their opinion and faith in the Messenger of Allah (PBUHH) and they were worried about the future.

During this incident, the Messenger of Allah (PBUHH) was informed one night through a revelation, and Gabriel informed him that the termites had eaten all of that accursed agreement, leaving only the part where “Bismika Allahuma” was written in it, and it remained intact. These two events caused the Quraysh to tear up the agreement and temporarily stop stubbornness and boycott.

### **The Prophet’s Ascension (Mi’rāj)**

The story of the ascension of the Messenger of Allah (PBUHH) in one night from Mecca to the Al-Aqṣa Mosque and from there to the Heavens then back to Mecca is briefly mentioned in two Chapters of the Qur’an; one in Surah “Isra” [i.e., Chapter 17] and the other is in the blessed Surah of “Najm” [i.e., Chapter 53]. In several hadiths, that night was mentioned to be the 17th night of Rabi’ al-Awwal or the 27th night of Rajab, and in another narration, it is also documented to be the 17th or the 21st night of the month of Ramadan.

On that night, Gabriel descended on that noble Prophet and brought him a riding animal named “Burāq” and the Messenger



of Allah (PBUHH) rode on it and moved towards Jerusalem. He stopped at several places and offered ritual prayers on the way; one in Medina; the place of emigration to which the Messenger of Allah (PBUHH) migrated years later; one in Kufa Mosque; the other in Sinai and Bethlehem - the birthplace of Jesus Christ (PBUH) - and thereafter, he entered Al-Aqsa Mosque and prayed there. And he ascended to Heaven from there.

In the hadiths, it is mentioned that on that night, the material world presented itself to him in the form of a beautiful and pretty woman, but the Messenger of Allah (PBUHH) did not pay attention to it and passed by it.

According to the narration reported by Ali ibn Ibrahim in his commentary from Imam Sādiq (PBUH), who reported the Messenger of Allah (PBUHH) saying: “I passed by a group of people who had dishes of lawful and unlawful meats in front of them, but they were eating the unlawful and abandoned the lawful one.” I asked Gabriel: Who are these? He said: “There are people from your community who eat unlawful wealth and abandon the lawful ones.” I also saw people who had lips like those of the camels, and the flesh of their hands was cut and put into their mouths, I asked Gabriel: Who are these? He said: “These are the people who find fault with the people.” I saw other people hitting their heads on stones, and when I asked Gabriel about their situation, he replied: “These are the people who did not pray the evening and Isha prayers and they are sleeping.” I saw people whom fire is being poured into their mouths and coming out of their anus, and when I asked about their condition, he said: “These are the ones who unjustly use the wealth belonging to the orphans.”

And from there, we ascended to the second Heaven and I saw two men similar to each other there. I asked Gabriel: Who are these? He said: They are both cousins of each other; Yahya and Jesus Christ (peace be upon them). And from there, we ascended to the third Heaven and I saw a very handsome man there whose



prettiness compared to others was like the full moon of the fourteenth night compared to the stars. When I asked for his name, Gabriel said: This is your brother, Yusuf. I greeted him and he replied to my greeting and congratulated me. In addition, I saw many angels glorifying the Lord there.

From there, we went up to the fourth Heaven and I saw a man and when I asked Gabriel of him, he said: He is Idris whom Allah brought there. Thereafter, we went to the fifth Heaven and I saw an old man there who was surrounded by a group of his community and when I asked who he was. Gabriel said: It is Hārūn ibn Imrān.

Then we went up to the sixth Heaven and I saw a tall and dark-coloured man there who said: The children of Israel think that I am the dearest of Adam's children in the sight of Allah, but this man [i.e., Muhammad] is dearer to Allah than I am, and when I asked Gabriel: Who is he? He said: Your brother, Moses, the son of Imran.

Thereafter, we went to the seventh Heaven, and I did not meet an angel there except that he said: O Muhammad, perform cupping and enjoin your nation to do the same. In addition, I saw a man with black and white hair sitting on a throne there. Gabriel said: He is your father, Abraham. I greeted him and he answered and congratulated me. I saw the likes of the angels that I had seen in the previous Heavens there. Then I saw seas of light that dazzled the eyes with brilliance, the seas of darkness and obscurity and the seas of shivering snow and ice. And when I was afraid, Gabriel said: This is just a part of Allah's creation.

And it is mentioned in a hadith that the Holy Prophet (PBUHH) said: "When I reached the veils of light, Gabriel stopped moving and said to me: Go ahead!" In another hadith, he (PBUHH) said: "When I reached a place known as 'Sidra al-Muntaha', Gabriel stood still there and left me alone and said: Go!" I said: O Gabriel, will you leave me alone in such a place and abandon me? He [Gabriel] said: "O Muhammad, this is the last point that



Almighty Allah has appointed for me to ascend, and if I go higher than this, my feathers will get burned.”

If a feeling of superiority fills me, the light of manifestation will burn me

### **The death of Abu Ṭālib and Khadijah**

The polytheists engaged in all forms of harassment and harm towards the Messenger of Allah (PBUHH), but despite all these situations, Abu Ṭālib’s support for him was a big obstacle for them such that they could not go beyond the mocking and verbal abuse. However, in the meantime, fate afflicted the Messenger of Allah (PBUHH) with two unpleasant calamities and his enemies therefore became more daring in harassing him and they put him in more distress. And according to historians, they even planned to kill and exile him several times until finally as a result of their fear, the Messenger of Allah (PBUHH) left Mecca at night and migrated to Medina.

One [of those unpleasant calamities] was the death of Abu Ṭālib and the other was the death of Lady Khadijah, which, according to the famous narration, both happened in the same year and within a short distance.

It is known that both of them died in the tenth year of the Prophetic mission, and three years before the migration to Medina [Hijrah]. Abu Ṭālib died before Lady Khadijah but the interval between the death of Khadijah and Abu Ṭālib is also documented by some historians as ten days, thirty-five days, and six months by other historians.

When the news of Abu Ṭālib’s death was brought to the Messenger of Allah (PBUHH), he was overcome with sadness and impatiently reached Abu Ṭālib’s deathbed and he touched the right side of his face four times and the left side three times. Then he said: “O dear uncle, you raised me when I was a child, you took care of me when I was an orphan, and you gave me





help and support in my adulthood. May your Lord reward you well on behalf of me.”

At the time his corpse was taken [to the burial ground], the Prophet of Allah (PBUHH) would go ahead of it and pray for him.

And not too much time, perhaps a few days, had passed after that tragic incident of the death of Abu Ṭālib when the Messenger of Allah (PBUHH) was struck by a new sorrowful calamity as he witnessed the weak body of his generous wife and faithful helper on her deathbed, and he sat by her side with great sadness and he conveyed to her the degree of his impression for witnessing such a situation. Then, in order to comfort Khadijah, the Prophet of Allah (PBUHH) informed her of the place that Allah had prepared for her in Paradise and made her happy.

When Khadijah passed away, the Messenger of Allah (PBUHH) took her body and buried it in “Hajjun” (a place in the city of Mecca), and when he wanted to put her corpse in the grave, he himself went to the middle of the grave and slept there, and then he got up and put her corpse in the grave and covered it with the soil.

The first woman whom the Messenger of Allah (PBUHH) married after the death of Khadijah and before migrating to Medina was Sudah, the daughter of Zam’ah, who was among the early Muslim converts and immigrants to Abyssinia. When they returned from Abyssinia, her husband Sukrān ibn Amr died in Mecca. The Messenger of Allah (PBUHH) married her in such circumstances.

### **The Journey to Ta’if**

After the death of Abu Ṭālib, the Messenger of Allah (PBUHH) sought to find a new supporter and refuge against the polytheists. In the meantime, he thought about the Thaḳif clan who lived in Ta’if and tried to seek help from them. For this purpose, he



travelled to Ta'if with one or two of his relatives, such as Ali and Zayd ibn Hāritha, or, as some historians have said, [that he went] alone, and he met with three individuals who were elders of Thaḳīf clan there.

The Prophet of Allah (PBUHH) explained the purpose of his coming to Ta'if and told them about the harassment he had experienced from his people and asked them to help him against his enemies and advance his goal. But they did not accept his request and each of them said something. One of them said: "I would have torn the curtain of the Ka'aba if Allah had truly sent you as a Prophet!"

The Messenger of Allah (PBUHH) got up from them disappointedly and, according to Ibn Hishām, when he was going out, he requested them to keep the conversation of that meeting secret and not to inform the people of Ta'if.

However, they ignored the Prophet's request and spread the story to the people, and worse than that, they forced the mobs of the city to curse and mock him. This was the reason why when the Messenger of Allah (PBUHH) wanted to leave the city, they surrounded him from both sides and insulted and mocked him, and after a few days of staying there, they attacked him one day and threw stones at his blessed feet. And the noble Prophet of Allah (PBUHH) was expelled from the city in this awkward manner.

### **The preparations for the migration (Hijrah)**

In the city of Yathrib - which later became known as Medina - two tribes named Aus and Khazraj lived, and there were tribes of Jews living in their vicinity. There was a flame of war and disagreement between the tribes of Aus and Khazraj for years and they sometimes killed each other. Aus and Khazraj were preparing for a new war, and in order to suppress and defeat the opponent, both factions were trying to find more forces by



allying other Arab tribes with them. The two tribes of Aus and Khazraj turned towards the Meccan tribes and each of them tried to make them allies and help them against their enemy.

When the Prophet of Allah (PBUHH) heard about the arrival of the tribe of Aus in Mecca, he came to them and before inviting them to Islam and faith in Almighty Allah, he said: “I propose to you something better that will save you from what you have come to this city for.”

“What is that?” They asked.

He (PBUHH) said: “Believe in the One God and accept Islam.” Then he told them about his prophethood and recited some verses from the Qur’an to them.

The first person from the Khazraj tribe to convert to Islam was As’ad ibn Zurāra. One year after As’ad’s conversion to Islam, he came to Mecca during the Hajj season with five or seven other people of Yathrib and met the Messenger of Allah (PBUHH) in ‘Aqaba and they also believed in him.

In the twelfth year of the Prophetic mission, As’ad came to the Messenger of Allah (PBUHH) with eleven other people. When they wanted to return to Yathrib, they asked the Messenger of Allah for help in the teaching of the Qur’an, and the Messenger of Allah (PBUHH) sent Mus’ab ibn Umayr with them to Yathrib.



## **Unit 5**

### **The migration of the Messenger of Allah (PBUHH)**

The influence of Islam in the city of Yathrib was a great relief and an opportunity for the Messenger of Allah (PBUHH) and Muslims. The Prophet of Allah (PBUHH) ordered the Muslims that anyone of you who cannot tolerate their harassment should go to his brothers who are in the city of Yathrib. Muslims, therefore, started migrating to Yathrib individually and in groups.

There was a house in the city of Mecca, called Dar Al-Nadwa where the elders of the city used to gather to discuss their important matters. Their law was that anyone under the age of forty did not have the right to enter Dar Al-Nadwa. Quraysh informed its elders in order to discuss and make a precise decision about Prophet Muhammad (PBUHH). Thus, forty elders gathered in Dar Al-Nadwa to discuss this matter.

It was decided that they should choose one man from each clan of the Arab clans, including even the clan Bani Hāshim, and each of them would take a sword and attack Muhammad at once, and all of them would strike him with swords and they all



participated in his assassination. In this way, his blood will cut across every Arab tribe, and Bani Hāshim, who also participated in his assassination, will not be able to demand his blood money.

Ten or fifteen people based on a historical report, one or two of whom were from a tribe, prepared swords and daggers and came to the back of the house of the Messenger of Allah (PBUHH) at night in order to kill him.

From there, Gabriel descended unto the Prophet and informed him of the polytheists' conspiracy. The Messenger of Allah (PBUHH) who, according to a group of historians, had prepared and made the [necessary] preparations in advance to migrate to Yathrib decided to leave Mecca that night, but it was also predicted that this task also had its dangers ahead that he had to deal with.

The Messenger of Allah (PBUHH) had to make a man sleep in his bed so that the polytheists do not know that he was not in his own bed and they postponed the plan. By Allah's commandment, the Prophet chose Ali ibn Abi Ṭālib for this task, and indeed, no one but Ali could have done this delicate mission perfectly. When the Messenger of Allah (PBUHH) reported the incident to Ali and said to him: "You must sleep in my bed tonight until I leave the city of Mecca." The only question that Ali asked the Messenger of Allah (PBUHH) was: "Will your life be safe if I do this?" The Messenger of Allah (PBUHH) said: "Yes." Ali did not say another word and smiled.

The night the Prophet (PBUHH) left Mecca, instead of taking the usual Yathrib route and basically going towards the northwest of Mecca and the Yathrib region, he took the south-west route and reached the cave known as "Thawr Cave" and spent three days there. He stayed in that cave, then he moved towards Medina. In the meantime, Abu Bakr also learned about the incident and approached the Prophet and entered the cave with him.



In order to erase the footprints of the Messenger of Allah (PBUHH), Almighty Allah had commissioned a spider to make a web at the entrance of the cave, and sent partridges to lay eggs on it, so that when the polytheists reached the entrance of the cave, Abu Kurz, who was an expert in identifying the footprints observed that the footprints stopped there and said: “Muhammad and his companions did not pass through here and did not enter this cave either; because if they were to go inside it, this web would be torn and these partridges eggs would also break.”

The despair of the polytheists to find Muhammad (PBUHH) made the roads safe and the Prophet of Allah was able to come out of the cave and move towards Medina according to the previous plan.

Three days after the arrival of the Messenger of Allah (PBUHH) in Quba, Ali also came from Mecca to join him. The Holy Prophet (PBUHH) reached Quba on Monday and left for Medina on Friday. During these few days, according to the directive of the Messenger of Allah (PBUHH), Ali returned all the trusts of the people that the Prophet (PBUHH) had handed over to him to their owners and took “Fatimahs” that is, Fatimah, the daughter of the Messenger of Allah (PBUHH), Fatimah, the daughter of Asad, the mother of Imam Ali, and Fatimah, the daughter of Zubair and they moved toward Medina.

### **His entrance to Medina**

When the Messenger of Allah (PBUHH) left Quba, the heads of the tribes whose houses were on his route all came out of their houses and when the Holy Prophet reached their neighbourhood, they asked him to come down and settle there. But the Messenger of Allah (PBUHH) answered each one of them while saying: “Get away from the forefront of the camel and leave it alone because he is on a duty.” That is, wherever it stopped and knelt, I will reside there. When the camel reached the neighbourhood of Bani Mālik ibn Najjār, where the Prophet’s Mosque is



presently located, it knelt down and slept.

Among the events that took place in Medina in the first year of Hijrah was the marriage of the Messenger of Allah (PBUHH) with Aisha, the daughter of Abu Bakr.

## **Jihad**

Historians have mentioned twenty-six or twenty-seven battles of the Messenger of Allah (PBUHH), in which he had fought in nine of them and they have likewise mentioned thirty-seven or forty expeditions. The battle (Ghazwah in Arabic) refers to the journeys undertaken by the Messenger of Allah (PBUHH) along with his troops outside Medina, and expeditions are those in which he (PBUHH) sent a group of Muslims, either from among the Muhajir or Ansar, to a certain place while he (PBUHH) remained in Medina.



## **Unit 6**

### **The second year of migration**

One of the events during the second year of Hijrah was the famous marriage of Amir al-Mu'minin Ali with Lady Fatimah, the daughter of the Messenger of Allah (PBUHH), which was based on Divine order. With the help of one of the women, the Messenger of Allah (PBUHH) arranged for the wedding equipment for Lady Zahra (PBUH), and the wedding ceremony took place after the Battle of Badr.

#### **The Battle of Badr**

In the first month of Jumada al-Awwal, the Messenger of Allah (PBUHH) went with a group of emigrants from Medina to a place called Ushaira, but did not encounter the Quraysh caravan there and returned to Medina after they had stayed there for a few days. At that moment, the caravan was going to Syria. During the return of the caravan, the Prophet of Islam (PBUHH) sent two emigrants named Sa'ad ibn Zayd and Ṭalḥa to get information about them, and thereafter, the Prophet himself prepared to leave.

Abu Sufyan heard that Prophet Muhammad (PBUHH) had left Medina to attack the caravan. He immediately sent Ḍamḍam



ibn Amr Ghafari to quickly reach Mecca and inform the Quraysh that their caravan and property were in danger of being attacked by Muhammad and his companions and that they should therefore move from Mecca to protect the caravan.

When Abu Jahl heard this news, he impatiently went here and there and incited the people to move towards the caravan. In this way, Quraysh elders like Umayyah ibn Khalaf, Abu Jahl, Utayba Shayba and others left the city of Mecca putting on their war attire, and by the time they got to the outskirts of the city, they saw huge and armed troops of about a thousand men with seven hundred camels and two or four hundred horses, and they all put-on their armour and weapons.

When Abu Sufyan was about to reach Badr and knew that the Muslims were nearby, he diverted from the road and did not allow the caravans to get to Badr and drove them away from the area quickly and he finally managed to pass the caravans safely through the dangerous areas.

Abu Sufyan sent a message to the Quraysh army that your departure [from Mecca] was to protect the caravan and the caravan was now out of danger, there is no need therefore for you to stay there. But the pride and arrogance of some individuals like Abu Jahl, who felt proud of the weapons and the number of their troops, prevented them from returning. They said: We should rather advance towards Badr and enjoy drinking wine, dancing, and playing there for a few days and displayed our greatness to the Arabs and the people of Yathrib so that the fear of us will remain in their hearts forever and the thought of fight and campaign with us will evade from their heads.

The Muslim army continued to advance towards Badr and the water wells that were there and they stopped at the neighbourhood. In order to get more information about the situation of the Muslims, the Quraysh army sent Umayr ibn Wahhab Jumahi to approach the Muslims and report to them about the situation of their army, their number and their



weapons. Umayr ibn Wahhab mounted his horse and went around the Muslims a couple of times and returned to the Quraysh and said: They are three hundred in number - something more or less. They don't have an ambush behind them, but O people of Quraysh, these people I saw have been burdened with death by their camels and their camels are indeed carriers of destructive death. I saw people who have no refuge except the sword, and I swear by God, as I saw that this is a group of people who will not be killed until they kill at least as many of you as possible, and thus I do not know whether war [with them] is expedient or not, you yourself know this better. This is you and the battlefield!

The words of Umayr ibn Wahhab caused a wavering in Quraysh. Therefore, a group of Quraysh chiefs got up and came to 'Utbah ibn Rabi'ah, who was the Commander of the army, and suggested that he returned the people to Mecca. Utbah liked their opinion and took responsibility for the blood of Amr ibn Hazrami, but since Abu Jahl was the most incendiary of this scene, he directed them to Abu Jahl to convince him, but once again, the pride and arrogance overcame him and Abu Jahl was sceptical, as he insisted on fighting.

### **General attack and the defeat of Quraysh**

The Prophet stirred up the Muslims with his passionate words and recitation of the verses of Jihad. In this way, severe attacks from the Muslims started individually and in groups, and it did not take long that due to the endurance and courage of the Islamic soldiers, the effects of the victory of the Muslims and the defeat of the polytheists appeared, and the trail of the Quraysh army began to flee and retreat towards Mecca, while the Quraysh leaders were killed one after another by the swords of the Muslims.

According to a famous saying, seventy polytheists were killed, seventy others were captured in this battle, but fourteen Muslims



were martyred; six of them were emigrants (Muhajir) and the remaining eight were Ansar.

The defeat of the Quraysh in the Battle of Badr and the killing and capture of a large group of their leaders put them into great sorrow, and the city of Mecca went into public mourning, and there were few families in which one or more members were not killed or captured by the warriors of Islam. However, after a few days, they decided to refrain from weeping and lamenting over the dead ones. The Quraysh gradually thought of revenge for their dead.

Hafsa was the daughter of Umar ibn Khaṭṭāb, whom the Messenger of Allah (PBUH) married in the month of Shaʿban of the second year of Hijrah, and the reason for this was that Hafsa lost her husband, Khunais ibn Hudhayfa in Medina seven months before this marriage.



## **Unit 7**

### **The third year of migration**

#### **The Battle of Uhud**

The Quraysh decided to attack the Muslims with all their forces and weapons. Şafwān ibn Umayyah suggested to Abu Sufyan that all the business property that had come to Mecca before the Battle of Badr should be spent on purchasing weapons and war apparatus, and this proposal was welcomed. On the other hand, they also solicited assistance from every tribe around Mecca such as Bani Kinanah and the people of Tuhama in order to provide human resources and soldiers. Thus, on the day when the Quraysh army left Mecca, they had three thousand swordsmen with two hundred horses, three thousand camels and seven hundred armoured men. In another narration, they marched with three thousand horsemen and two thousand infantries.

Abbas ibn Abd al-Muṭṭalib, the Prophet's uncle, who was in Mecca and lived among the idolaters, informed the Prophet (PBUHH) about the decision and the movement of the idolaters.

The noble Prophet (PBUHH) ordered the people of Medina to gather in the mosque and to give their opinions and suggestions



to confront them and made a plan ahead. The Prophet himself (PBUHH) and a group of heads and elders, including Abdullah ibn Ubayy, were in favour of remaining in the city and having a fortress. They believed that the battle inside the tower and ramparts of the city and in front of the women and children is unbeatable, as the men and soldiers will fight with all their strength in such a circumstance.

However, a group of passionate young people who were not present in the Battle of Badr and wanted to compensate for their absence on that day, and some others who had witnessed the Battle of Badr but thought that no force could overcome them, and on the other hand, they considered remaining in the city and under the fence to be a form of failure and humiliation, they, therefore, insisted on leaving the city and fighting in an open field.

When the noble Prophet (PBUHH) left the city of Medina, a thousand fighters were with him, but as they walked some distances, Abdullah ibn Ubayy and three hundred of his companions retreated on the pretext that his opinion was turned down. The Prophet of Allah (PBUHH) therefore went to Uhud with seven hundred troops.

“Uhud” is the name of a place one mile away from the city of Medina where a mountain range separates that part of the desert from other deserts. The Quraysh armies had taken a position there before the arrival of the Muslims and prepared for their revenge war. When the Messenger of Allah (PBUHH) arrived there, he arranged his armies in such a way that they put Mount Uhud behind them and the enemy in front, and both armies prepared for the battle.

There was a valley and a gap in Mount Uhud from where the enemy could reach the Muslims and attack from that side. The noble Prophet (PBUHH) assigned Abdullah ibn Jubayr with fifty archers there and ordered them to guard that valley and be careful not to allow the enemies to attack from there, and



because he knew that guarding that valley was very effective for the victory of the army, he (PBUHH) ordered and emphasized a lot to them.

Abu Sufyan realized the importance of that valley, he assigned Khālid ibn Walīd with two hundred swordsmen to prepare against those fifty men and ordered him that whenever he observes that the two armies are fighting, he should rush through this valley and finish them if he can.

Hamzah ibn Abd al-Muṭṭalib, the uncle of the Prophet, like a roaring lion, attacked the army of the enemy on the right and the left and destroyed everyone who came in his way.

On the one hand, Ali ibn Abi Ṭālib and other brave and devoted Muslims from among the Muhajir and Ansar defeated the polytheists hardly out of enthusiasm and they therefore started fleeing towards Mecca.

After chasing some of them for a while, the Muslim soldiers proudly returned to the battlefield and collected the spoils of war with every comfort of the mind, and with the past record and that unexpected victory in the Battle of Badr, they were assured that they would not be defeated here again and the polytheists will not return from the way they had fled to.

When the archers noticed from the top of the valley that the Muslims were busy collecting spoils of war and that the polytheists had been defeated, they also rushed down from the valley one by one in order to get the booty and not to lag behind each other. And no matter how Abdullah ibn Jubayr shouted: “Do not go and do not disobey the order of the Messenger of Allah (PBUHH)”, no one listened to him.

Khālid ibn Walīd who was with two hundred Quraysh warriors had not been able to cross the valley and attack the Muslims from behind, and every time he wanted to carry out his assignment, they were confronted with a rain of arrows.



However, when he now realized that no more than ten archers were remaining in the valley, he along with his companions attacked and killed them. And they put the sword amid the Muslims who bent down to collect the spoils of war with a relaxed mind and took them by surprise.

Gradually, the scene of the battle changed in favour of Quraysh and the Muslims were defeated and fled in groups. What contributed to this defeat and distress of the Muslim fighters was the shout that reached their ears that someone was saying: “Muhammad has been killed!”

During the attack of the polytheists, a stone was thrown at the Messenger of Allah (PBUHH) and that stone broke his blessed tooth and also split a part of his lip and face. And another thing was that while he (PBUHH) was busy defending and attacking the enemy, he once fell into a pit dug by the polytheists on the way of the Muslims, and Ali and Talha lifted him. Some who had seen the bloodied and wounded face of the Holy Prophet (PBUHH) and his falling on the ground were sure of the authenticity of this news and the correctness of the rumours and they informed others of what they had seen.

Hamzah, who attacked the enemies of Islam right and left like a roaring lion and scattered the Quraysh and threw the dead and wounded to the ground, was killed by the sword that “Wahshi” threw at him from the ambush and he attained martyrdom.

Wahshi was one of the Meccan and Quraysh slaves who participated in the Battle of Uhud, and Hind, the wife of Abu Sufyan, instructed him thus: “If you can kill one of the three people, Muhammad, Ali or Hamzah, I will give you whatever you want.”

After killing Hamzah, Wahshi tore open the stomach of that gentleman and brought out his liver and took it to Hind, the daughter of Utba, and she cut a piece of that liver and put it in her mouth, but she could not eat it, so she threw it out. According



to her promise, she took out her gold and jewels and gave them to Wahshi.

The martyrs of the Battle, as it is known, were seventy men altogether, among them there were great men and chiefs of tribes and respected personalities of Islam, such as: Hamzah, Mus'ab ibn Umayr, Abdullah ibn Hajjash – from among the emigrants - Abdullah ibn Jubair, Sa'ad ibn Rabi and others from Ansar.

One of the events that happened during the third year of Hijrah was the birth of the first and the eldest grandson of the Messenger of Allah (PBUHH), Imam Hasan al-Mujtaba (peace be upon him) who was born in Medina on the eve of the fifteenth of the holy month of Ramadan.





## **Unit 8**

### **The fourth year of migration**

#### **The marriage of the Prophet**

During the fourth year of migration, in an attempt to take care of Muslim widows and the emigrants who lost their emigrant husbands in the battles and were living in the city of Medina - far from their homeland, people and relatives –, the noble Prophet (PBUHH) married two other women. One was Zaynab, the daughter of Khuzaymah, and the other was Ummu Salma, the daughter of Abi Umayya Makhzūmi, whose name was Hind. In this way, the Messenger of Allah (PBUHH) included those two among his wives and while taking care of them, he also saved them from sadness, alienation, poverty and other complications that were caused by the martyrdom of their husbands.

Ummu Salma was one of the great women who, regardless of the honour of being the wife of the Messenger of Allah (PBUHH), reached a high position in faith in Allah, the Day of Judgment and in obedience to the orders of the Noble Prophet (PBUHH). After Lady Khadijah Kubrah, she was among the Prophet's wives who have precedence in virtue and perfection



based on popular sayings. After the death of the Holy Prophet (PBUHH) even though she lived a long life and was the last wife of the Messenger of Allah (PBUHH) who passed away, she kept her sanctity and that of the Prophet as long as she was alive and something that is against the dignity of a great lady like her was not seen in her and she was indeed entitled to the title of “The Mother of the Faithful” (Ummu al-Mu’minin).

In the month of Sha’ban of the fourth year, based on the famous saying, Almighty Allah through Lady Fatimah Zahra (PBUH) blessed the Messenger of Allah (PBUHH) and Ali ibn Abi Talib with a new baby who was named Husain.

In the same year, Fatimah, the daughter of Asad, the mother of Amir al-Mu’minin Ali, passed away, and besides Amir al-Mu’minin, the Messenger of Allah (PBUHH) was also deeply affected and saddened by her death.



## **Unit 9**

### **The fifth year of migration**

#### **The Battle of Khandaq**

One of the important events that happened during the fifth year of Hijrah, in the month of Shawwal was the Battle of Khandaq. Due to a large number of troops, the weapons of the Quraysh armies, the long siege, the lack of sufficient food in the city of Medina, the difficult economic situation and the internal disruptions that were caused by the Jews of Bani Qurayzah and the hypocrites, the Battle had seriously threatened the Muslims. Thus, it was one of the most difficult battles and conflicts the Prophet of Allah and his Companions had ever had with the enemy.

The Quraysh seemed somewhat tired due to the long opposition against the Muslims, and on the other hand, their beliefs about the religious ceremonies of the Quraysh and idolatry gradually weakened and became doubtful. In an attempt to have certainty about their faith and religion, they asked the elders from among the Jews and the People of the Book: “Really! O you People of the Book who have enough information about our religion and that of Muhammad. Tell us whether our religion is better or that



of Muhammad.”

The Jews out of enmity and hatred of the Prophet of Islam (PBUHH) replied thus: “Be sure that you are right and your religion is better than his religion.”

In an attempt to reassure the Quraysh [of the rightfulness of their idolatry belief], the Jews thereafter came to the Sacred Mosque (Ka’aba) and prostrated before the idols of the polytheists and they wanted to establish practically with this action the legitimacy of their religion.

With this incident, the Quraysh tribe of Mecca was convinced of the support of the Jews and with their encouragement, they were so much satisfied with their wrong belief and declared their readiness to fight with the Muslims.

The news of the movement of the Quraysh army reached the Messenger of Allah (PBUHH) and they thought about how to confront this large army. They had no other option but to stay in the city of Medina and assume a defensive posture, but still, a plan was needed to protect the city from the enemy’s attack. For this reason, the Prophet of Allah (PBUHH) consulted with his companions about this and Salman Farsi, who had been freed from slavery at that time, made a suggestion that was approved and it was agreed that it would be carried out. Salman said: Ditch should be dug in those parts of Medina that are in the path of the enemy. The Messenger of Allah liked this opinion and it was decided to ditch a large part of the north and especially, the northwest of Medina in the shape of a crescent. The part where the Prophet ordered to dig a ditch was the northern part of Medina, which included the Uhud region and reached a point called Rātīj because the Quba province and the gardens were at the southwest and south, and the Bani Qurayzah Jews settled in the eastern region, the army of the enemy had no option but to attack Medina from the same region in the north and part of the northwest, so only that part was designated for trench digging.



Following the news of the movement of the Confederate armies, panic spread throughout Medina, with the difference that the faithful ones, knowing that they have a difficult test ahead of them, were afraid of whether they would be able to handle the test well or not. But the weak-minded and hypocritical people were afraid of their fate, wives, children, and their property and possessions.

The six-day of digging the ditch came to an end and the main reason for this speed of action and the progress of the work was that the noble Prophet of Allah (PBUHH) himself worked like an ordinary person. The Muslims who saw their noble leader struggling with all the troubles and problems and carrying stones and dirt on his shoulder were encouraged to work and act quickly.

Amr bin Auf says: My portion and that of Salman, Huzayfa, Nu'man and six other members of the Ansar had reached forty cubits and we were digging that part when suddenly we came across a hard rock piece which could not be broken by a pickaxe but it had even damaged some pickaxes. When we noticed this, we said to Salman: "Go to the Messenger of Allah and tell him about this rock, so that if he permits, we can dig behind it and bend the path of the ditch."

Salman approached the Prophet (PBUHH) and explained the situation to him. While all those nine men were standing by the ditch waiting for Salman to bring an order, the Prophet got up and came to them and took Salman's pickaxe, entered the ditch and hit the rock with it and a part of it broke and stunning lightning which illuminated a large radius was produced and it looked like a lamp that illuminates the atmosphere of Medina in the middle of the night. The Prophet said Allahu Akbar loudly and the other Muslims did the same. Thereafter, the Messenger of Allah (PBUHH) hit the rock with the pickaxe for the second time and another part of it broke and there was a lot of lightning like the first one, the Prophet said Allahu Akbar again and the



Muslims also did the same. Then he hit the rock for the third time with the pickaxe and the light was illuminated and they all said Allahu Akbar.

Salman asked the Holy Prophet (PBUHH) about those several dazzling flashes of lightning and the saying of Allahu Akbar. The Prophet said while others were also listening: «The first time I hit the pickaxe [on the rock) and that lightning flashed, I saw the palaces of Hira and Madayin that looked like the fangs of dogs in that lightning, and Gabriel informed me that my nation will conquer those palaces. And in the second flash of the lightning, the red palaces of the Rome territory were revealed to me, and Gabriel informed me that my nation would conquer them. In the third flash, I saw the palaces of Sana'a, and Gabriel informed me that my nation would conquer those palaces, so it is good news for you.

At that moment, the large army of Quraysh and other allied parties arrived in groups with their weapons they had and camped at the foot of Mount Uhud, but when they did not encounter the Muslim army, they moved towards Medina until they reached the side of the ditch. Because they were unable to advance further, they camped on the same side of the ditch.

In the meantime, the news of the breaking of the treaty by the Jews of Bani Qurayzah also reached the Messenger of Allah (PBUHH) and he got worried. Indeed, it was a difficult task, because with this incident, the enemy had surrounded the Muslims from all sides, and this was the danger that Bani Qurayzah posed, as the Muslim troops were taking a position in front of the Confederate armies by the trench, Bani Qurayzah used the opportunity to attack inside the city and the women, children and the people's houses were attacked and looted. This news was not hidden and all the Muslims were gradually informed about the breaking of the treaty by Bani Qurayzah and their fear and anxiety increased.

For the warriors like Amr ibn Abdu Wudd and Ikrimah ibn Abi

Jahl, who came to Medina with those soldiers in order to take revenge on the Muslim soldiers over their deceased ones in the Battles of Badr and Uhud, it was very difficult and shameful for them to return to Mecca without any skirmishes, killings and campaigns.

None of them had the fame of Amr ibn Abdu Wudd in bravery, nor were they older and more experienced than him in wars. According to historians, no one at that time had the fame of Amr ibn Abdu Wudd among the Arabs for bravery. He was called “A brave horseman” as he was considered to have been worth over one thousand soldiers. Therefore, the Muslims were only afraid of challenging him, but they did not have much fear for his escorts.

Amr ibn Abdu Wudd, who had managed to cross to the other side of the ditch and declared his intention to fight in an open field with the Muslims. With arrogance and pride, he led his horse to proceed to the narrow part of the trench inviting for a fighter. Ali asked for permission [from the Prophet] to fight with him. The Prophet said: “He is Amr?” Ali replied: “Even if it is Amr!”

The Messenger of Allah (PBUHH) who witnessed this, gave permission to Ali to challenge him and said: “Come forward!” And when Ali went ahead, the Prophet (PBUHH) put his armour on his body and his turban on his head and gave him his special sword, then he said to him: “Go ahead”

When Ali left, the Prophet said: “Indeed, the whole faith (Iman) has confronted the whole kufr (or shirk!)” Amr dismounted from the horse and attacked Ali, and he pointed the sword towards Ali’s head, but Ali drew his shield to prevent it. However, Amr’s sword split the shield and hit the forefront of Ali’s head as well. However, Ali did not give him any respite at that moment and struck the sword behind Amr’s neck and hit him so hard that his head was cut off and fell to the ground.



According to a narration by Hudhayfah, Ali cut Amr's legs with the sword and cut off both of his legs with a spike. In another narration, Jabir said: "I was with Ali at that moment to watch the fight of the two of them, and when they attacked each other, a dust arose that no one could see the two of them anymore, and amid that dust suddenly, the voice of Ali's Takbīr was raised and everyone knew that Amr has been killed by Ali."

With all the problems it had created for the Muslims and the pressure and difficulty it had on them, the Battle of Khandaq ended [in favour of the Muslims] with divine support and the Confederate armies quickly fled towards Mecca. The Muslims took away the enemy's weapons and tents and they returned to the city victoriously.

The Prophet of Allah (PBUHH) came home to wash his head and body to get rid of fatigue and entered the tent that his daughter Fatimah had put in the house for this purpose. After he washed his body and came out, Gabriel descended on him and ordered him to move towards the forts of Bani Qurayzah, and the Prophet knew that he was charged to go to the battle with Bani Qurayzah without stopping.

The Prophet of Allah (PBUHH) observe the noon (Zuhr) prayer in Medina and quickly put on his battle attire and ordered Bilal to spread the message in Medina that whoever obeys Allah and His Messenger should pray the afternoon (Asr) prayer in the neighbourhood of Banu Qurayzah.

Banu Qurayzah, who had heard about the incident, entered their castles and strengthened their towers and ramparts, and when Ali and his companions reached the foot of their castles, they came to the top of the wall and started cursing the Imam and the Messenger of Allah (PBUHH).

The siege of Banu Qurayzah Jews began and lasted for twenty-five days until they finally surrendered and succumbed to the Muslims. The Jews of Bani Qurayzah, who refused to accept





Islam and also pay ransom were fed up with the siege and they had no choice except to surrender, but they were afraid of their fate. Therefore, they sent a message to the heads of the Aus tribe, who were their allies, that we have no choice but to surrender, but you must help us and negotiate with Muhammad so that he will make peace with us. With this message, several members of the mentioned tribe went to the Messenger of Allah (PBUHH) and discussed this matter with him. The Prophet said: "Are you willing I hand over their jurisdiction to one of you?" They said: Yes. He (PBUHH) said: "Sa'd ibn Mu'adh should judge them" and they accepted.

And because of the wound he had and could not walk, they put Sa'd ibn Mu'adh on a donkey and arranged a pillow for him and moved towards the castles of Bani Qurayzah. Sa'd said: "My verdict is that their men should be killed, their property should be distributed, and their women and children should be taken as captives." And the Muslims also acted according to it based on the order of the Messenger of Allah (PBUHH).



## **Unit 10**

### **The sixth year of migration**

#### **The Treaty of Hdaybiyah**

It was in the month of Dhu al-Qa'dah in the sixth year of Hijrah that the Messenger of Allah (PBUHH) saw in a dream that he and his companions had travelled to Mecca and had succeeded in circumambulating the Sacred House of Allah and performing Umrah rites. The Prophet narrated this dream to his companions and promised them its actualization. After that, he invited the Muslims and tribes around Medina to follow him to Mecca in order to perform Umrah. Those aforementioned tribes did not welcome the invitation of His Eminence, except a few of them. It was only the emigrants and Ansar of Medina who were ready to travel and they thereafter left Medina with him.

As the noble Prophet (PBUHH) moved out of Medina a little bit and reached a place known as "Dhu al-Hulayfah", he put on Ihram clothes and put a mark of sacrificing animals on the seventy camels he had taken along with him and drove them in front to let the people who shall be taking the news of his departure to Quraysh understand that he did not come out with an intention of war, but he only intended to perform Umrah and



the circumambulation of the Sacred House of Allah (i.e., Ka'aba).

The Prophet of Islam (PBUHH) and his companions continued to repeat “Labbayk” until they reached “’Uṣfān”, which was the name of a place two houses away from the city of Mecca. It was at that point that he met a man named Bashir who was from the Khuzā’a tribe and asked him about the situation [in Mecca]. In response to the Prophet (PBUHH), he said: “The Quraysh, who have been informed of your movement, have all come out of the city to prevent you, and have brought their wives and children with them, and they have taken an oath not to allow you enter Mecca at all cost.”

Thereafter, the Prophet (PBUHH) turned to his companions and said: “Who can lead us on a route so that we do not encounter Quraysh?” A man from the tribe of Aslam came forward and took the reins of the Prophet’s camel and led them through the valleys and hard rocks, and they continued until they reached “Hudaybiyah” which is close to Mecca.

The camel suddenly stopped there and did not go any further. The Prophet knew that this was a mystery. Therefore, when the companions said: “The camel is stuck and cannot move any further?” He (PBUHH) said: “No, the camel was not pretending, but the One [i.e., Allah] Who stopped the elephant from reaching Mecca [in the Year of Elephant] has also stopped this camel from moving, and today I will accept any proposal made by Quraysh that is related to the aspect of kinship.”

Quraysh had come out of Mecca with a large army. The Messenger of Allah (PBUHH) said to his Meccan delegates: “We have not come here to fight, but we only intended to perform pilgrimage of the Sacred House of Allah and Umrah.”

The noble Prophet (PBUHH) called for Umar and said to him: “Come and go to the Quraysh and explain what we intended by this journey to them and convey our message!”



Umar, who feared for his life from Quraysh, explicitly apologized for his inability to do this. Then the Prophet of Allah (PBUHH) commissioned Uthman to do it. Uthman went to Mecca and delivered the Prophet's message to the Quraysh. They replied: "We will not allow Muhammad to come to this city and circumambulate the Ka'aba." But for you, who have come here, you can get up and circumambulate"

Uthman said: "I will not do this before the Prophet of Allah and I will not perform circumambulation (Tawaf) until he (PBUHH) does." Then, the Quraysh did not let Uthman return to the Prophet and imprisoned him in Mecca.

The news reached the Muslims that Uthman had been killed! More agitation was found among Muslims following this news. The Messenger of Allah (PBUHH) who was sitting under a tree said: "I will not get up from here until my duty with the Quraysh is clarified."

And after that, the Holy Prophet (PBUHH) asked the Muslims to pledge allegiance to defend Islam, and because this pledge was made under a tree, that's why it was also called "The Pledge of the Tree". Before the pledge of allegiance was over, another piece of news was received that Uthman was alive and that he was only imprisoned by the polytheists. After many consultations and discussions, Quraysh sent Suhail ibn Amr to convince the Prophet of Islam in any way he could on their behalf to refrain from performing Umrah and entering Mecca that year, and he should do so the following year.

It was very clear that this agreement and reconciliation, no matter how it was, would end up in favour of the Muslims from the political point of view in such a situation because the Muslims had been recognized by the Quraysh without shedding blood.



## Unit 11

### The seventh year of migration

#### **The Battle of Khaybar**

In the month of Dhu al-Hijjah when the Messenger of Allah (PBUHH) returned from Hdaybiyah and stayed in Medina until part of the month of Muharram, the news reached the Prophet that the Jews of Khaybar were planning to attack Medina, and this made him issue an order to move towards Khaybar.

The Muslim army left Medina and the Messenger of Allah (PBUHH) gave the battle flag to Ali ibn Abi Ṭālib and they quickly moved towards Khaybar, such that they travelled and covered nearly two hundred kilometres, the distance between Medina and Khaybar in three days and they settled and made a camp at the source of “Rajī” water which was near Khaybar in an attempt to create a partition between the said Jews and their allies from the Ghatfan tribe so that they could not come to their aid.

When it was morning and the Jews came out of the forts as usual with shovels and pickaxes to go to the farmland, they noticed that the Islamic armies had disembarked and surrounded



their forts. Khaybar was composed of seven strong castles, surrounded by green fields and palm trees, and was the residence of several families of Jews.

The siege of the castles began, and there was a battle at the foot of one of the castles every day. The Jews strongly defended the castles, because they knew quite well that if they were defeated, they would have to abandon the entire Arab island and the Jewish influence in the Arabia Peninsula would disappear. The siege of the said castles lasted for more than twenty days until the day when the Jews surrendered, and finally, like most other battles, this battle was won by Ali ibn Abi Ṭālib.

According to the historians and the scholars of hadith, the Prophet of Allah - with a slight difference in the transmission of the hadith - said: "Tomorrow I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger also love him, and he will not return until Allah opens the castle in his hands. That fighter is the one who does not run away [from the battlefield]!"

On the next day, the elders among the Prophet's companions gathered in his tent earlier than every day. The Messenger of Allah (PBUHH) asked: "Where is Ali?" They said: "He has severe eye pain that he cannot see the front of his feet." The Prophet (PBUHH) said: "Bring him to me."

And when Ali was brought to him, the Prophet of Allah (PBUHH) rubbed some of his spittle on his eyes, put his hand on it, and his eyes opened. Then he gave him the battle flag and sent him to the castle of the Jews and he made the supplication on his departure, saying: "O Allah! Protect him from heat and cold."

Ali reached the entrance of the castle, and the Jews as usual came out [of the castle] as they had the record of driving away the Muslim armies in the previous days. According to many historians, it was here that Marhab -a Jewish warrior- who was



fully armed came to the battlefield. Ali challenged him in a fight and knocked him to the ground with two blows. When the other Jews saw this, they fled to the castle and quickly closed the castle gate so that the Muslims could not enter. At this moment, Ali came to the foot of the castle and put his blessed paw into the [ring of his horse] and made a forceful movement, then he removed the castle gate from its place and held it in the form of a shield. Thereafter, he threw it away and afterwards, the Muslim army entered the castle and conquered it.

The Prophet's last marriage was with Maimunah, the daughter of Hārith ibn Hazn - the sister-in-law of Abbas ibn Abd al-Muṭṭalib - which took place during this trip and was performed based on the suggestion of his uncle, Abbas ibn Abd al-Muṭṭalib.



## Unit 12

### The eighth year of migration

The expeditions of Amr bin Ka'b and Hārith ibn Umayr

The Messenger of Allah (PBUHH) sent a group led by 'Amr ibn Ka'b Ghifārī to propagate Islam in the Syria area at a place called "Zat al-Talh", but the people of that area did not accept them and tried to kill them - who were fifteen men in number - and all were killed except for Amr ibn Ka'b who was able to save himself from the killing with difficulty and survived.

After that, the Prophet of Islam (PBUHH) sent Hārith ibn Umayr with a group to Sharhabeel ibn Ghossan, who was the governor of Busri city on behalf of the Roman emperor and wrote a letter to invite him to Islam, but Sharhabeel killed Hārith and his companions.

These two events made the Prophet sad and ignited the anger of the Medina Muslims and their preparation for war with the Roman Emperor. In the month of Jumada al-Awwal of the eighth year of Hijrah, the Messenger of Allah (PBUHH) sent a well-equipped army to fight the Romans at Mutah, at the border of Syria.





## The Battle of Muthah

The Prophet of Islam arranged the battle flag and gave the leadership of the Muslim army to Ja'far ibn Abi Ṭālib, as stated in Shia narrations, and said: "If anything happens to Ja'far, Zayd ibn Hāritha should be the commander of the army, and if he is killed, Abdullah ibn Rawaha." But according to the Sunni narrations, the Prophet (PBUHH) handed over the commander of the army to "Zayd ibn Hāritha" and said: "If Zayd is killed, the commander of the army should be with Ja'far ibn Abi Ṭālib, and if he is also killed, Abdullah ibn Rawaha should be the commander of the army!"

The Muslims advanced as far as "Mo'ān" and stopped there, they were informed at that moment that Heraclius, the Roman Emperor, had come to "Ma'āb" territory with a hundred thousand troops to fight with the Muslims, and another hundred thousand troops from the Arabs who lived in "Lakhm", "Jodam", "Qain" and "Bahra" had also come to his aid. He had totally prepared two hundred thousand troops to fight with the Muslims.

The three thousand fighters had given their lives to die an honourable death and to attain martyrdom, they had thrust their souls into the hearts of two hundred thousand well-equipped and experienced troops, and they were not afraid of the multitude of spears and swords and the barrage of arrows that came towards them.

Zayd ibn Hārith died amid the enemy's spears, and after him, Ja'far ibn Abi Ṭālib quickly get to the battle flag, took it in his hands and attacked the enemy. The enemy, who was trying to bring down the battle flag as soon as possible, cut off Ja'far's right hand with the sword, but Ja'far with special skill took the flag with his left hand, and his left hand was also separated from his body, then he took the flag to his chest and he kept his two arms until the enemy's sword threw him to the ground and he attained martyrdom.



After the martyrdom of these two brave and high-ranking commanders, Abdullah ibn Rawaha went ahead and took the battle flag. After the martyrdom of Abdullah, the Muslims chose Khālid ibn Walīd as their commander. And he also spent that day until the night in cautious fights. At night, he sent some troops to the rear of the army. When it was morning, they came and joined the Muslim soldiers with noise, such that the enemy thought that the relief force had arrived from Medina. Therefore, they [the enemy] did not attack anymore and likewise, the Islamic army stopped the attack and the battle was practically brought to an end. For the Roman army, the bravery they had witnessed from the Islamic fighters on the previous day was considered a victory even if the Islamic army did not attack anymore, and therefore, both armies returned to their respective region.

### **The Conquest of Mecca**

Among the articles of the Hudaibiyah peace treaty was that any of the Arab tribes who want to ally with Quraysh or the Prophet would be free to do so. Therefore, the two tribes named “Banu Bakr” and “Banu Khuzā’a”, which had been in conflict for years, each entered into a treaty with one of the two parties. “Khuzā’a” allied with the Holy Prophet (PBUHH) and “Banu Bakr” with Quraysh. Banu Bakr wanted to attack “Banu Khuzā’a” and following this thought, they went to Mecca and negotiated with some elders of Quraysh such as Ikrimah ibn Abi Jahl and Şafwān ibn Umayyah, they also brought them along with them. They planned an attack on “Khoza’a” and they also got their assistance in this regard.

Khuzā’a tribe who were unaware of everything remained calm in their homes, were attacked by Banu Bakr and their Quraysh allies, and based on a narration, twenty of them were killed by Bani Bakr.

The Messenger of Allah (PBUHH), who felt sad hearing this



news promised them help and assistance and prepared to mobilize the army towards Mecca and fight with Quraysh.

At the moment the army was advancing, which was composed of ten thousand troops, it was the first time that Medina witnessed such a large army. It was the tenth day of the month of Ramadan that the army of ten thousand armies left Medina with the intention of conquering Mecca. All the efforts of the Prophet of Allah (PBUHH), who wanted the news of his movement not to reach the Quraysh, were to ensure that there would be no resistance from the Quraysh against them and that the Quraysh would not fight and resist, and no blood would therefore be spilt in Mecca.

The well-equipped Islamic army reached a place known as “Dhi Ṭūwa.” There was no resistance or reaction from the Quraysh side, and silence prevailed in the city of Mecca. The Messenger of Allah (PBUHH) divided the army into four groups and assigned each group to enter the city from different directions and ordered the commanders not to fight with anyone unless they were attacked. There were only a few people whose blood was spilt due to their bad records and lack of hope in their reform, he had directed the Muslim army to be killed them wherever they were found.

The four groups entered Mecca from four directions, the Prophet (PBUHH) himself also came through “Azākhir” and a dome and a veil were erected for him next to the graves of Abu Ṭālib and Lady Khadijah, and he settled there.

The people of the city had gone to their homes and a large group had gone to the mosque and Mecca had surrendered. Only in one of the neighbourhoods of the city, where a group of Huzail and Banu Bakr tribes lived, they blocked the path of the Islamic troops based on the instigation of Ikrimah ibn Abu Jahl and Ṣafwān ibn Umayyah and they prepared for a fight and took a position in a place called “Khandamah.”



The army that passed through that neighbourhood was the group under the commander of Khalīd ibn Walīd. When Khalīd learned about the situation, he ordered a fight. The swords were drawn and the polytheists were pushed back to the vicinity of the Haram Mosque, and twenty people from Bani Bakr were killed in this encounter while the remaining people escaped, including Ikrimah and Ṣafwān.

The four groups from the four sides of Mecca reached the side of the Sacred Mosque. The Supreme Leader of Islam, after washing his head and face and taking a ritual bath (Ghusl), came out of his special tent and rode a camel towards the Sacred Mosque. The city of Mecca which had used all its strength to fight against the divine message of the Prophet (PBUHH) and clamped down on the sacred invitation of that great man, has now been taken over by silence, humility and fear, and people were observing all the greatness and glory of a descendant of Abd al- Muṭṭalib and the noble Prophet of Islam (PBUHH) from the cracks of the house doors and a group from the top of the mountains.

While the reins of his camel were in the hand of Muhammad ibn Muslimah, and then with the stick he had in his hand, he received the stone, and thereafter he dismounted and began to take down the idols that were hung on the wall of the Ka'aba to break them, but since they were not accessible, he ordered Ali to step on his shoulder and throw them down.

### **The Battle of Hunayn**

After the conquest of Mecca, the Prophet of Islam (PBUHH) stayed in Mecca for fifteen days, and during this time he devoted himself to propagating the teachings of Islam and erasing the traces of polytheism and idolatry.

However, the demonic power of Satan propagated his thoughts to the tribes around Mecca and incited a group of pagans and



leaders of those areas to form a united front against the Prophet of Islam (PBUHH). Mālik ibn Auf Naṣrī who was more active than others was among the heads of the mentioned tribes. As far as he could, he attracted the tribes living in the southern mountains of Mecca, who were from Hawāzan, such as Banu Sa'd, Banu Jusham, and Banu Hilāl. He gathered nearly thirty thousand of them in a place called "Auṭās" to fight against the Muslims and inflict a heavy blow on the Islamic army, and they moved towards Hunayn under his command.

The Prophet of Islam (PBUHH) prepared to equip the army and move towards Hunayn. The Islamic army moved to the valley of Hunayn with twelve thousand fighting men. When Abu Bakr's eyes fell on the well-equipped Islamic army outside the city, he said: "We will not be defeated again" This pride spread to some other people as well, but this same pride as well as the sudden attack by the enemy caused their defeat. And it was faith in Allah and the Prophet of Islam (PBUHH) that brought them together again.

The Prophet of Islam (PBUHH) noticed that his twenty-one years of efforts in propagating Islam were all in jeopardy and he had to take immediate action to prevent this failure and defeat. On the one hand, he began to pray: "O Allah, I thank you and bring the glory of my present to Your door, for You are the only support!"

The Holy Qur'an refers to the incident of the Battle of Hunayn in the blessed Chapter of Tawbah when it says: "Then Allah sent down His composure upon His Apostle and upon the faithful, and He sent down hosts you did not see, and He punished the faithless, and that is the requital of the faithless." (Qur'an 9: 26)

A divine favour descended immediately and the scene of the battle gradually changed. The Muslims who were mostly from the Ansar of Medina returned to the battlefield to make up for their escape, barely stood up against the enemy and disrupted



their ranks, and a fierce battle broke out again.

The tribes of Hawāzan, who were not ready to lose the victory they had won, resisted strongly. Finally, the enemy force could not withstand the heavy losses and fled, leaving all their property, cattle, women and children behind and divided into three groups and each group fled in a different direction. The Messenger of Allah (PBUHH) ordered the Muslims to chase them and follow them until they were completely defeated. Mālik ibn Auf also fled to Ṭā'if with a large group and joined strong forts there and because they knew that the Muslims could possibly come after them, they strengthened the said forts.

### **The Battle of Ṭā'if**

In the month of Shawwal of the eighth year of Hijrah, the Messenger of Allah (PBUHH) moved toward Ṭā'if with the Islamic troops to pursue the enemy. When the people of Ṭā'if, who were rich and combatant people having strong forts heard about the arrival of the Islamic armies, they started shooting arrows at them from the top of the towers. Therefore, the Prophet of Islam (PBUHH) ordered the army to retreat and set up camp in a place that is far from the enemy's attack. The siege lasted long but the forts were not opened. It would be useless to continue the siege with the current situation. Therefore, the noble Prophet (PBUHH) decided to return to Mecca and "Ji'rāna" and the Battle of Ṭā'if was postponed to another time.

One of the events that happened during the eighth year of Hijrah was the birth of Ibrahim, who was born by Maryah. However, the Prophet's joy over the birth of this baby did not last long before it turned into sadness with the death of his daughter, Zaynab.



## **Unit 13**

### **The ninth year of migration**

#### **The Year of Delegations**

The ninth year of Hijrah was called ‘Ām al-wufūd, (that is ‘the Year of the Delegations’) because of the delegations (figures and delegations that came to Medina on behalf of tribes and other nations). Every few days, the city of Medina witnessed the arrival of these various delegations to see the Prophet of Islam (PBUHH) from near and converted to Islam and made a friendship agreement with the Leader of Islam and declared their unity with him. One such delegate was Ka’b ibn Zuhair, who used to incite people against the Messenger of Allah (PBUHH) with his poetry and prose, but the noble Prophet forgave him.

#### **The Battle of Tabūk**

The Battle of Tabūk happened in the month of Rajab in the ninth year. The news reached the Prophet of Islam that the Romans are preparing an army to attack the borders of Arabia and the north of the Islamic nation. Upon hearing this news, the Messenger of Allah (PBUHH) decided to personally go to the



battle with the army.

The distance between Tabūk and Medina is about one hundred Farsakhs, and it was one of the farthest war journeys embarked upon by the Prophet of Allah (PBUHH) and Muslims.

Those days coincided with the end of the summer and the deadly heat season of Hijaz and the harvest period of Medinan dates, and it was an exceptional year in terms of drought and lack of water. On the day when the Islamic army left Medina, it had thirty thousand soldiers, consisting of ten thousand cavalry and twenty thousand infantries.

It was for the first time that the Prophet of Allah (PBUHH) ordered Ali ibn Abi Ṭālib to stay in Medina and take charge of his family and relatives, even though in all the previous battles and journeys, Ali was his companion and a standard bearer in those battles.

The Islamic troops reached Tabūk, but they realized that the enemy had fled and retreated inside its borders for fear of confronting the Islamic army. Perhaps, with this action, they wanted to deny the basis of this news. The escape of the enemy and their retreat was considered a great victory for the Muslims from a political point of view. The Messenger of Allah (PBUHH) consulted with the commanders of the army on the order of God Almighty to continue advancing inside the enemy's territory or return to Medina. After the negotiation, they did not consider it expedient to advance into the enemy's territory, therefore, the Prophet of Islam (PBUHH) stayed in the same Tabūk for ten days and during this period, he concluded contracts and agreements of non-aggression with the border guards of those areas.

### **The Mosque of Dirār (Masjid al-Ḍirār)**

The hypocrites of Medina, whose divine revelation often led to their scandal disgrace and the discovery of their conspiracy





thought of using religion and Islam to carry out their treacherous roles, and for this purpose, they decided to build a mosque in the Quba neighbourhood and under the guise of the religion, they should form their circles there and have a centre for the gathering of like-minded people and for the execution of their plans.

The person who was most involved in the construction of this mosque and thought of this dangerous plan was Abu ‘Āmir Rāhib, who was the father of Hanzala. The Messenger of Allah (PBUHH) was returning when he was informed close to Medina that the said mosque had been completed and had become the meeting centre of the hypocrites. From that outskirts of the city and before entering Medina, the Messenger of Allah (PBUHH) based on the commandment of the Almighty Allah sent two people from the tribe of ‘Amr ibn ‘Awf to destroy the mosque which the Almighty Allah has referred to the Masjid al-Dirār. This building which was apparently a holy place has actually become the centre of political divisions against Islam and Muslims and a focal point for creating two factions among Muslims was completely demolished.

### **The story of Mubahila**

Among the delegations that came to Medina in the ninth year of Hijrah was the delegation of Najrān Christians who came to Medina to closely investigate the status of the Prophet of Islam following the letter he (PBUHH) wrote to the great priest of Najrān inviting him to Islam.

The Najrān delegation, which consisted of a group of more than ten of their elders headed by three people, namely: ‘Āqīb, Sayyid and Abu Hāritha, came to Medina and meet the Prophet.

Then, in order to investigate the status of the Prophet, they asked him some questions, among which Sayyid asked: “O Muhammad, what do you say about Jesus Christ?” He (PBUHH)



replied: “He was a servant of God and His Messenger.”

But Sayyid did not accept the saying of the Prophet and laid the foundations of rejection and objection until the verses of Surah Al-Imran were revealed to the Prophet in this regard, among which this verse was the response to their speech when Allah said: “Indeed the case of Jesus with Allah is like the case of Adam: He created him from dust...” (Qur’an 3: 59)

At the same time, He gave to the Prophet the order of “Mubahila<sup>1</sup>” with them when He said: “Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly, and call down Allah’s curse upon the liars.’” (Qur’an 3: 61)

In this way, the Prophet of Islam (PBUHH) invited the Najrān Christians to Mubahila based on the divine commandment and they accepted and said: “Tomorrow we will come for Mubahila.” Then Abu Hāritha said to his companions: “Look! If Muhammad comes to Mubahila tomorrow with his children and family, avoid Mubahila with him, but if he comes with his companions and followers, do Mubahila with him.”

On the next day, the Messenger of Allah (PBUHH) came to Mubahila while holding the hands of Hasan and Husain, Fatimah was also following him, and Ali was ahead of him.

Abu Hāritha, who saw that scene, said: “By Allah, Muhammad was sitting on the ground in the same manner the Prophets used to sit on the ground for Mubahila. Therefore, avoid engaging in Mubahila with the Prophet of Islam.”

In the ninth year, eighteen months after the birth of Ibrahim, he was taken away from the Prophet based on divine decrees. His death deeply saddened the Messenger of Allah (PBUHH), as he wept for his loss.

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1. The act of invoking curse of Allah upon the liars.



On that very day when Ibrahim died, there was an eclipse of the sun, and the people of Medina said: “The sun has eclipsed due to the death of Ibrahim!”

The Messenger of Allah (PBUHH) addressed the people and said: “O people, the sun and the moon are two signs of the Almighty Allah, which are under His will and control and they do not eclipse due to the life or the death of anyone. Thus, whenever you observe the two or one of them [i.e., solar or lunar eclipse] happening, observe prayer.”



## **Unit 14**

### **The tenth year of migration**

#### **Farewell Pilgrimage**

During the month of Dhu al-Qa'dah of the tenth year of Hijrah, the Messenger of Allah (PBUHH) set out for Hajj based on divine commandments and he, therefore, informed the people to prepare to perform Hajj with him on this journey.

The great Hajj caravan performed the Hajj rites under the leadership of the Great Leader of Islam and returned to Medina based on the orders of His Eminence. During this moment, Gabriel descended and brought a divine commandment to install and appoint Ali ibn Abi Ṭālib among people to the position of the caliphate and successor, and the Messenger of Allah (PBUHH) was commissioned to deliver it.

The caravan reached the vicinity of “Juhfa”, the routes of the tribes that were with the Holy Prophet (PBUHH) gradually separated upon reaching that area. At this moment, Gabriel descended for the second time - or more - and revealed the following verse to the noble Prophet (PBUHH), which implied more emphasis and urgency in conveying this order, when Allah said: “O Apostle! Communicate that which has been sent down



to you from your Lord, and if you do not, you will not have communicated His message, and Allah shall protect you from the people. Indeed, Allah does not guide the faithless lot.” (Qur’an 5: 67)

The Messenger of Allah (PBUHH) ordered the caravan to stop and to bring back those who had gone ahead and they waited until those who were coming behind also arrived. Then he ordered that the area under the desert trees should be cleared and a pulpit from the camels’ devices should be made. It was the eighteenth day of Dhu al-Hijjah, the weather was hot at midday, and the Prophet (PBUHH) went up on the pulpit.

After praising and glorifying Allah, while Ali was by his side, the Messenger of Allah (PBUHH) said: “Understand the definitive verses of the Qur’an and do not follow its metaphorical, and let no one interpret them [i.e., metaphorical verses] for you except this person whose hand I held and raised his arm!”

Then, in order to introduce him, he said: “And I announce to you that: [Indeed, whoever I am his master, this Ali is his master, and the subject of his leadership was something that Allah, the Exalted has revealed to me.] Bear witness that I have announced, I have conveyed, and I have clearly said that the commander and leadership of the believers after me is not permissible for anyone but him.”

Thereafter, he lifted Ali’s hand such that Ali’s feet were in line with the Prophet’s knees. Then he (PBUHH) said: “O people, this man is my brother, guardian, custodian of my knowledge and my successor over anyone who believes in me and that the interpretation of the Book of my Lord is on me.”

When the aforementioned ceremony was over and the Prophet’s sermon was concluded, Umar ibn Khaṭṭab visited Ali and congratulated him with these expressions: “Peace be upon you, O son of Abi Ṭālib. You are now my master and the master of every believing man and woman!”



## Unit 15

### The eleventh year of migration

#### **The Illness of the Prophet (PBUHH)**

After returning from the farewell pilgrimage, the Messenger of Allah (PBUHH) set out to prepare a huge army to be sent to Rome. He handed over the command of the said army to Usamah and put the battle flag in his hand. He, therefore, commanded all the emigrants and Ansar to participate in this Battle under the leadership of Usamah.

Usamah was not more than twenty years old at that time, and this issue was difficult for some of the old men and veterans who were commissioned to go to the battle under his command, therefore, they were reluctant to follow the army.

During this moment, the Messenger of Allah (PBUHH) was ill and on a sickbed but when he learned that the people were reluctant in going after the army, despite his illness, fever, and severe headache, he tied a handkerchief on his head and came from his house to the mosque and went to the pulpit and said: "O people, accept the leadership of Usamah. I swear by my life, if you are now complaining about his leadership, you had also complained about his father's leadership before, but he is



worthy of leadership as his father was also worthy of that position then.”

Usamah was about to leave when a messenger came, saying that the Prophet’s condition was getting worse and his death was near, so Usamah and his army stopped.

The statements of the Prophet (PBUHH) and his behaviour during the last days of his life indicated that he was aware that his death is near and he announced this through his words and actions.

The condition of the Prophet (PBUHH) was getting worse day by day. In order to reduce his fever and body temperature so that he could go to the mosque to say farewell to the people, he ordered seven waterskins filled with water drawn from different wells in Medina and then poured it on his body, then a handkerchief was tied on his head. In this state, he came to the mosque while placing one hand on the shoulder of Amir al-Mu’minin, Ali and the other hand on that of Faḍl ibn Abbas, and went to the pulpit and said: “O people, I am about to leave you. Thus, whoever has any trust in me should come to me so that I will pay him and anyone who has given me a loan should inform me. O people, there is nothing between Allah and His servants that makes one attain goodness or avert evil except the deed and action. I swear by the One Who appointed me to prophesy with the truth that nothing will liberate anyone except for good deeds and the mercy of the Lord. And even I, who is His Messenger, if I disobey Him, I will surely go to Hell! By Allah, did I deliver the message to you!?”

Thereafter, he came down from the pulpit and observed a short prayer with the people, then, he went to the house of Umm Salma where he stayed for a day or two. Aisha thereafter came to Umm Salma and requested her to allow her to take the Prophet (PBUHH) to her room for proper care. The other wives of the Prophet also agreed to this proposal and the Prophet was therefore taken to Aisha’s room.



During the next day, the Prophet's condition worsened and from that moment, visitation and meeting with His Eminence were unallowed. When he regained consciousness, he said: "Bring my brother and friend to me" and he became unconscious again. Umm Salma got up and said: "Bring Ali to him, he wants nothing but him." Thus, she went to Ali and brought him to the Prophet's bed. When the Prophet's eyes fell on Ali, he pointed to him and Ali went forward and put his head on the Prophet's chest.

The Messenger of Allah (PBUHH) talked privately with him for a long time and then he became unconscious again. Ali also got up, sat in a corner and thereafter left the room. When Ali was asked: "What did the Prophet say to you?" He said: "He taught me a thousand chapters of knowledge, and each chapter opened another other thousand chapters for me. He bequeathed me something that I shall do, God willing.

And when the Prophet (PBUHH) was in a state of waiting and the time of his death is closer, he said to Ali: "O Ali, hold my head in your bosom, as the command of Allah has come. When my soul got out of my body, take it with your hand and put it on your face, then make me face the Qiblah. And take charge of my ritual bath (Ghusl), shrouding and prayer and don't depart from me until the time of my burial." And in this manner, Ali put the Prophet's head on his lap and the noble Prophet (PBUHH) passed away.

The death of the Messenger of Allah (PBUHH) took place on Monday, the twenty-eighth of the month of Safar, at the age of sixty-three years. And Ali bathed his holy body, embalmed it, and shrouded it, then he prayed over him alone. Thereafter, he came out of the room and turned to the people and said: "Indeed, the Prophet is our Imam and leader when alive and after his death. Now come in groups and pray over him."

They dug a grave in the same room where the Prophet (PBUHH) died and buried him there. Then Amir al-Mu'minin entered the



grave and unfasten the strap of the shroud from the head part and placed the blessed cheek of the Messenger of Allah (PBUHH) on the ground and thereafter poured the soil on the grave. The holy body of the Messenger of Allah was buried in this way with a world of sorrow.




## ABOUT THE BOOK

### THE LIFE OF PROPHET MUHAMMAD

The book is the English translation of a summarized Persian version of the book titled “The Life of Prophet Muhammad” written by Seyyed Hashim Rasuli Mahallati and published by the Office of Islamic Culture Publication, Tehran, Iran.

The booklet consists of fifteen chapters focusing on the biography of the Messenger of Allah (peace be upon him and his household) ranging from his lineage, birth, marriage to Lady Khadijat, prophetic mission, migration to Medina, battles and his passing away.

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