

In the name of Allah, the most Compassionate, the most Merciful



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Hashem Ibn Abdu-Manaf

Book 1

(Scene 1)

Ibrahim (AS)¹ (Abraham) was living with his family in Palestine, when he received Allah's² order to take his wife Hajar and his son Isma'il (AS) (Ishmael) and leave to Al-Hejaz. He was to leave them there, in the desert, where Makkah stands today. Allah's aim was to make a great nation out of Isma'il's offspring. Ibrahim (AS) obeyed the order of Allah (SWT)³ and took his wife and son to Al-Hejaz, leaving them in a deserted place that did not have water or food. Ibrahim (AS) then went back to Palestine.

Isma'il (AS) was very young and he needed a lot of water. However, Hajar soon ran out of it. Therefore, she had to leave her baby, and find some water. She kept going back and forth but with no success. She was very sad that she would have to go back to her baby with no water. Once she got back to her baby, she realized Allah's mercy toward them in that empty place when she saw water coming out of the earth. There was a particular sound to the water (called '*Zamzama*' in Arabic). So the well was named '*Zamzam*'. She helped her baby take a drink and then she had some. They lived by the well after that.

A while later, Ibrahim (AS) returned to visit them. When he was there, he and his son got the order from Allah (SWT) to rebuild the Ka'ba because it had been destroyed. The Ka'ba was the first place on earth to be dedicated to the worship of Allah (SWT). They obeyed and prayed, 'Our Lord! Send to them a Messenger of their own.' Allah had not ordered Ibrahim (AS) to leave Hajar and Isma'il (AS) in the desert for no reason. There was a reason, known only to Allah (SWT). Allah (SWT) had promised Ibrahim (AS) that Isma'il (AS) would have many children. It was destined that a great Prophet would come out of Isma'il's offspring to guide the people. He was Prophet Muhammad (SAWS)⁴, son of Abdullah.

(Scene 2)

By that time, Zamzam became a stop for traders who used to get the water and rest they needed there. Slowly, that place became a great city, famous for its trade; it was called Makkah.

Isma'il's family grew in number, and then they divided into tribes. Quraysh was the most famous tribe. The head of Quraysh was the one who was responsible for '*Refada*' (hosting the poor and pilgrims). He paid from his own money and the money of the rich to take care of people coming from all over the Arabian Peninsula to visit the noble Ka'ba. He was also in charge of both '*Seqayah*' (providing pilgrims with water) and '*Lewaa*' (giving the flag of war to the leader during the wars between tribes, as a signal for starting the war).

¹ AS= Alaihy al-Salam- Peace be Upon him.

² The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does, and the word 'Allah' in Arabic has no connotation of gender. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad. (the translator)

³ SWT = *Suhanahu wa Ta'ala* [Glorified and Exalted Be He].

⁴ Salla Allah alayhe Wa Salam [All Prayers and Blessings of Allah be upon him]

All three, '*Refada*,' '*Seqayah*,' and '*Lewaa*,' were signs of honor and power. The tribe of Quraysh was responsible for all three because it was the richest and most honored tribe of all tribes in the Arabian Peninsula.

Eventually, Zamzam became filled with sand and disappeared. Nobody knew where it was. Gradually, the Arabs forgot about worshipping Allah (SWT). They brought idols from the lands they visited while trading. They placed the idols inside the Ka'ba and worshipped them. They kept bringing more of them until there were 360 idols. The Arabs used to glorify them during their visits at the season of pilgrimage. They forgot about the fact that the Ka'ba was built only for worshipping Allah (SWT).

(Scene 3)

Young Abdu-Manaf was the son of Qussay, ruler of Quraysh. Abdu-Manaf was sitting in his house with a worried look on his face, because his wife was in labor. He wished the baby would be a boy, so that his elder son Muttalib would have a brother. Qussay's house was where all the great ceremonies and decisions used to take place like weddings, meetings to discuss various issues, and even war decisions. Abdu-Manaf grew up in this house. He used to see his father's generosity, so he inherited this generosity. He was also brought up in a place where people hated baby girls. They used to bury their baby girls alive, fearing they would bring them shame and dishonor.

Abdu-Manaf kept waiting in worry, afraid of having a baby girl. At last, the good news came; "your wife has given birth to twin boys!" He was so happy that he could not wait to see them. When he did, he was surprised. The twins were connected; one's toe was connected to the forehead of the other. He called for someone to separate the twins. When they did, the twins bled. The Arabs used to think blood was an evil sign. Then someone said, "blood will be shed between these two twins". As if fate had made its decision, all the people there bowed their heads. Later, the old prediction turned out to be true. One of the twins was surnamed Hashem, though his father named him Amr. The other was Abd-Shams whose son would be Omayyah. No one would have guessed that many wars would be waged between the '*Omayyads*' and the '*Hashems*'.

(Scene 4)

Abdu-Manaf and all his brothers became great men to their people. However, Abdul-Dar was weak, despite being the most faithful son of Qussay. Qussay wanted him to be an important man, like his brothers. So he called him and said, "I swear by Allah, I shall help you keep up with those people even though they are more important than you. No man will enter the Ka'ba unless you open it for him. No flag will be raised for Quraysh's war except by your hands. No man in Makkah will drink except from your water. No one of the visitors will eat except from your food, and Quraysh will take no decisions except in your house". Then Qussay died and Abdul-Dar received the '*Hijaba*' (permission to enter the Ka'ba), '*Refada*,' '*Seqayah*,' and '*Lewaa*'.

(Scene 5)

The twins Amr and Abd-Shams grew up and became popular. One night they met with their brother Al-Muttalib to discuss the condition of Abdul-Dar's sons. They found that Qussay was unfair to them when he gave Abdul-Dar the honors of '*Refada*,' '*Seqayah*,' '*Lewaa*' and the '*Hijaba*'. They then decided to take what the children of Abdul-Dar had. They thought they deserved these privileges more, since they were more important and respected by their people. They asked the children of Abdul-Dar to give up their privileges but they refused. Hence, Abdu-Manaf's sons decided to fight them to get back their rights. The children of Abdu-Manaf, and those who followed them, took a bowl full of perfume and put it around the Ka'ba. They washed their hands in it and swore to fight till they take over as rulers. Then the

children of Abdul-Dar, and those who supported them, took a bowl of blood, washed their hands in it and swore that they would defend their honor.

After a while they saw that it would be better to come to an agreement, and they agreed that the children of Abdu-Manaf would take the '*Refada*', '*Seqayah*' and that the children of Abdul-Dar would take the '*Hijaba*', '*Lewaa*' and '*Dar al-Nadwa*', where they got together to talk about important things.

Amr Ibn Abdu-Manaf took over feeding and watering the travelers, since he was rich, and his twin brother Abd-Shams traveled to the Levant (the region comprising Syria, Palestine and Lebanon in the past) since he liked to travel.

(Scene 6)

Amr, who became the chief of his people, noticed that in the winter, the Arabs used to go to the warm desert to get away from the cold, and search for water and food for their animals, while in the summer they used to go to cooler lands to escape the heat. Therefore, Amr decided to organize trips for Quraysh. One was in the winter, where the caravans would go to Yemen & Abyssinia, where it was warm. Another one in the summer where the caravans would go to the Levant, where the air is nice and the water is pure.

The roads during these times were not safe. There were thieves all around who would steal all of the goods. Amr wanted to make the road safe so he went to Caesar in the Levant and made a deal with him to protect the caravans. He sent his brother Al-Muttalib to Al-Najashi (Negus the King of Abyssinia) and the kings of Hemeir to make a deal with them for having the roads safer. As a result, Makkah grew and became an important trade centre.

After some time, Quraysh suffered a year of famine and the people were unable to find food. They asked for Amr's help. He gave them what he had, but it all disappeared soon. People became too hungry so Amr went to the Levant and bought lots of food. When he returned to Makkah, people greeted him warmly. He gave them food, fed them bread, which he used to break with his own hands, slaughtered camels for them, and ordered the cooks to cook for them. Quraysh never forgot this favor and that was why they surnamed him *Hashem* (the breaker), because he used to break the bread and feed them.

(Scene 7)

Abd-Shams gave birth to a baby boy, whom he named Omayyah. Omayyah grew up to be a rich man. When he learned about the people's love of Hashem, he wanted to do as many good deeds as Hashem so that the people would love him too. Therefore, he started spending his money in charity and feeding the poor. However, the people didn't love him like they loved Hashem, so they started teasing him, saying, "Are you trying to imitate Hashem? You will never be his equal."

Omayyah got mad and called Hashem names and claimed to be better than him. He went to Hashem and asked him to go with him to someone who would give the final say about who was better. Hashem did not like the idea because he was old and a very important person. However, Omayyah insisted and Hashem sadly agreed to the challenge on condition that the loser would slaughter 50 camels and give the meat to the poor. Another condition was that the loser would stay out of Makkah for ten years. Omayyah accepted these two conditions.

Both parties went to the man who would decide along with their friends. Upon seeing them, the man said, "Hashem is better (in deeds) than Omayyah." So, Hashem took the camels from Omayyah, slaughtered them, and fed the poor. Feeling ashamed, Omayyah left for the Levant. That marked the first division between the families of Hashem and Omayyah. It never occurred to Omayyah's mind that his

family would become great rulers in the Levant because of the revelation of Prophet Muhammad Ibn Abdullah (SAWS), a descendant of Hashem's family.

(Scene 8)

On one of the summer trade journeys, Hashem led a caravan heading towards the Levant where he would buy some goods and sell them in the markets of Yemen and Abyssinia. On his way, he passed by Yathrib (Madinah) where he found an annual market. He decided to make some trade deals there. While he was trading, he saw a beautiful woman standing in a place overlooking the market. That woman was giving orders for what she wanted to buy and sell. Looking at her, Hashem found before him a woman with a strict nature and a beautiful face. He asked about her and whether she was married or not. Knowing that she was single, he was also told that, because of her high rank among her people, she decided not to marry a man unless she had the right to leave him if she disliked him. Hashem pondered the matter and then made up his mind to ask her hand in marriage.

The lady's name was Salma daughter of Amr Ibn-Zaid, and she knew that the man asking her hand was very important among his people and was a descendant of a noble family. Therefore, she accepted his marriage proposal. Hashem made a banquet and invited 40 friends from the tribe of Quraysh and some men from Madinah. He married Salma and stayed in Madinah for many days. Then, he left to the Levant, leaving Salma carrying a child.

Salma gave birth to a lovely baby boy. The boy's head had some white hairs so he was named Shaibah (an Arabic word meaning, white hair). Hashem used to pass by Madinah whenever he went on a summer trade journey to the Levant. On his last journey and while he was in Gaza, he complained of having some pain. He called some of his friends and asked them to carry his possessions back to his son in Madinah. Hashem then died in Gaza and his friends did what he had asked them. They gave Hashem's possessions to little Shaibah who had no idea about the great honor fate was hiding for him; and no honor is greater than being one of Allah's Messenger's (SAWS) family, let alone being his grandfather.



Abdul-Muttalib the Prophet's grandfather

Book 2

“Have you (O Muhammad SAWS) not seen how your Lord dealt with the owners of the Elephant⁵? Did He not make their plot go astray? And He sent against them birds, in flocks, Striking them with stones of *Sijil* (baked clay). And He made them like an empty field of stalks (of which the corn has been eaten up by cattle)”. (TMQ, Al-feel:105)

(Scene 1)

Shaibah grew up with his uncles in Madinah; he was handsome and was known as the son of Hashem Ibn Abdu-Manaf. He also knew that he belonged to this pious home that occupied most of Quraysh. He belonged to the family that was in charge of the Holy House in Makkah (Ka’ba); they offered the pilgrims water and fed the poor and the needy amongst them. Shaibah knew his bearings, although his father was dead, yet he was a proud young man.

One day he went out to play archery, his favourite game, with the boys his. He invited his cousins for an archery tournament; their target was as big as a palm. A man came passing by, and stood far away to watch the tournament. The boys started throwing their arrows, and missed the target. Shaibah came forward, and put his arrow in his bow and let it go, and hit the target. He put another arrow in his bow and was able to hit the target again. He jumped happily and screamed proudly, “I am the son of Hashem, I am the master of *Al-Batha*’ (the straight landscape in Makkah). The man, watching the tournament from far away, smiled and left.

(Scene 2)

Al-Muttalib was in charge of housing the pilgrims after the death of his brother Hashem. Al-Muttalib was an honest leader who was loved by his people. When the pilgrimage started, he used to spend his day in the Ka’ba, and his duty was to take care of the pilgrims. While Al-Muttalib was sitting in his congress, the man who saw the bow and arrow tournament between Shaibah and his cousins approached him. He came from Yathrib (now Madinah) to Makkah for the pilgrimage. He said, “If you had seen your nephew Shaibah, you would have seen beauty, prestige and dignity. I saw him while he was challenging some boys with his bow and arrow and every time he met his target he used to say ‘I am the son’s master of *Al-Batha*’.” Al-Muttalib looked up and said, “I will not rest until I go to him and bring him here.”

The man said, “Salma (his mother) will not allow you to take him, neither will his uncles.” Al-Muttalib then said forcefully, “I will not leave him there, and allow him to leave his people, his prestige, his dignity and his family.” When the night came, Al-Muttalib rode his camel, and went on his way to Yathrib to bring Shaibah back to grow up with his family in the house of the respectful Hashem.

(Scene 3)

⁵ The Elephant army, which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka’bah* at Makkah

Al-Muttalib arrived to Yathrib, and asked about Shaibah until he found him. He found him playing with some boys. He went up to him, hugged and kissed him, and told him that he is his uncle and that he came to take him back to his people. Shaibah said, “My mother has to agree first”. They went together to Salma where Al-Muttalib said, “I came here to fetch my nephew and bring him back to his country and people”.

Salma said while hugging her son, “I will not allow him to leave with you, he is my son”. Al-Muttalib replied with insistence, “I will not leave before I take him with me, he is my nephew, and we are honourable amongst our people, and his honour there in his city is a lot better than here, and he will always stay your son”. Salma said while looking at her son, “give me three days to think.” The days passed and Salma was thinking. Letting her son go away would make her sad, but it would be better for him to stay with his people. Eventually, the benefit of her son won over her love. When Al-Muttalib came back after the three days were over, she allowed him to take her son. Al-Muttalib rode his camel and put Shaibah behind him, and they went to Makkah, while Salma cried as she watched them leave.

(Scene 4)

It was noon when Al-Muttalib arrived at Makkah on his camel, while Shaibah was behind him. When the people saw them, they thought that Al-Muttalib had bought himself a slave; they started pointing at Shaibah saying, “The slave of Al-Muttalib (in Arabic Abdul-Muttalib), the slave of Muttalib”. Al-Muttalib screamed at them “What are you saying? He is my nephew, the son of my brother Hashem, I brought him from Madinah”

Al-Muttalib entered his home and gave Shaibah something new to wear, and went out to the people with him and said, “This is Shaibah my nephew, the son of my brother Hashem. I came back with him from Madinah”. The people looked at Shaibah and found that he looked very much like his father and said, “His son, there is no question he is his son.” This still didn’t convince them to call him Shaibah; they still called him Abdul-Muttalib.

(Scene 5)

Al-Muttalib travelled to Yemen for business and died there. Abdul-Muttalib took over the job of housing and offering water to the pilgrims after Al-Muttalib’s death. He used to bring water to the pilgrims of Makkah in a leather container, which was a very hard job. One day as he slept in the mosque, he saw someone in his dream telling him, “dig Zamzam”. When he woke up, he couldn’t understand the dream because he didn’t know what Zamzam was, since Zamzam had already been buried in sand and had disappeared.

On the next day, he slept again in the mosque and suddenly the caller in the dream came back to him and said, “dig Zamzam”. Abdul-Muttalib asked him, “What is Zamzam?” The caller said, “It supplies the pilgrims with water” and he led him to where it was. When he woke up, he called his only son Al-Harith and told him that he was ordered to dig Zamzam. They headed to Zamzam to dig in the earth. He soon realized that they needed more help. He vowed that if Allah (SWT) would give him ten sons to help him, he would sacrifice one of his sons to Him. On the third day, Abdul-Muttalib found the water and people started coming and said, “Let us share it with you.” Abdul-Muttalib told them, “I will not, this is a mission I was assigned to do on my own. Bring me a judge, to judge between us”. They chose a judge, and twenty men from Bani Abdu-Manaf went out with Abdul-Muttalib. Quraysh went out with twenty men from its tribe. On their way, they ran out of water and were thirsty. They came to Abdul-Muttalib and asked, “What do you think?” Abdul-Muttalib answered, “It’s death! Let every man dig out a hole for himself, and every time one dies, his friends can bury him”. They started digging their own graves and sat waiting for their death. Abdul-Muttalib saw that it would be a weakness to give up, so he stood up

and rode his camel. He started searching for water in the desert. While he was riding his camel, a spring of pleasant water burst under the foot of his camel. Abdul-Muttalib drank, and called his friends to drink to their full.

The men looked at him respectfully and said, “You’ll have the upper hand, He who made this water available for you in this desert, is the same one that gave you Zamzam, by Allah we will not fight with you over it”. They all returned and Zamzam became Abdul-Muttalib’s. He stopped offering the pilgrims water in leather containers in Makkah, and gave them water from Zamzam instead.

(Scene 6)

Abraham El-Ashram was a man from Abyssinia, who killed the king of Yemen and took control over his land. He saw the people getting ready in the pilgrimage season to visit the house of Allah. He asked, “Where do these people go?” “They travel on a pilgrimage to Allah’s house in Makkah!” was the reply. “What is it made of?” he asked. “It’s made of stones”, was the reply. “I will build you something a lot better”, he declared.

So he built for them a house out of marble in white, red, and yellow, and he ornamented it with gold and silver. He built doors, made of golden sheets, and wiped it with Musk, and ordered the people to make their pilgrimage. The people didn’t want to go there, because they loved the Ka’ba and didn’t accept a substitute.

Abraham was very disappointed and angry, and decided to destroy the Ka’ba. He prepared an army, and put a huge elephant at the front and left from Yemen heading to Makkah. On his way, he fought with many Arabs and won every battle. He went on until he reached Makkah and confiscated the camels of Abdul-Muttalib. The people met together, scared, asking Abdul-Muttalib what they should do? He said to them that they couldn’t kill Abraham, and that they should flee to the mountains. The people were very angry at the thought that Abraham might destroy their Ka’ba, their holy place. However, they were too weak to fight him and rescue the Ka’ba from his hands. They fled to the mountains, their hearts so sad.

Abdul-Muttalib the bravest of them all faced Abraham. When Abraham saw him, he told his translator “Ask him what he wants”. Abdul-Muttalib answered, “I want the king to return to me the 100 camels he stole from me.” Abraham said denying, “You are talking to me about 100 camels I stole from you, and you don’t talk to me about this house, your religion, and the religion of your fathers? I came to destroy it!” Abdul-Muttalib said with ease, “I am the master of the camels, but this house has a Master who will protect it”

Abdul-Muttalib then left him, and went with his family to the mountains, waiting to see what Abraham will do to the Ka’ba. Abraham approached in his great army, with the elephant leading it, and headed to the Ka’ba, while the Arabs were watching sadly from the mountains. Suddenly, birds came flying in many flocks from the sea direction, and they dropped stones on the army of Abraham. Many diseases spread among the soldiers of the army. Their body parts started dropping off one by one. When Abraham saw this he ran away. The Arabs saw them leaving Makkah, and started climbing down the mountains to go to the Ka’ba and perform their rituals to thank Allah. Abdul-Muttalib was right again, there is a Master for this house and He has protected it.

During this year, the year of the elephant, Muhammad Ibn-Abdullah Ibn-Abdul-Muttalib was born.



Abdullah and Amena

Book 3

(Scene 1)

Abdul-Muttalib made a vow when he was digging the well of Zamzam with his son, Al-Harith, that if he would become father to ten sons, he would slaughter one of them at the Ka'ba. Years later, he had ten sons and he had to keep his vow to slaughter one of them. He called all his sons together. His oldest son was Al-Harith and the youngest and most adorable to him was Abdullah. He looked at them and said, "I once made a vow to sacrifice one of you for the sake of Allah if He granted me ten sons. There are ten of you now, and I must fulfill my vow."

They said, "Fulfill your vow, and do what you must do."

Arabs at that time used to make difficult decisions by casting lots. The "lots" were wooden sticks with "Do it", "Don't do it" written on them, or whatever they wanted to decide on. They used to go to the major idol that they worshiped, named *Hobal*, and ask the caretaker called Al-Sadden to choose one stick out of the group of sticks. If he chose the "Do it" stick, they had to do that action, and if he chose the "Don't do it" stick, they did not do that action.

When Abdul-Muttalib wanted to cast lots to choose which of his sons to slaughter, he asked them to write their names on sticks and bring them to him. Abdul-Muttalib went to al-Ka'ba and the people followed him talking about his vow and what he intended to do. He asked the keeper of *Hobal* to choose one of the sticks he had brought. The caretaker covered his hands with a cloth and another white cloth was spread in front of him. He held the ten sticks under the white cloth and chose a stick. It was Abdullah's!

Silence spread, heads rose and eyes stared. Abdul-Muttalib had to slaughter his dearest son, Abdullah. Abdul-Muttalib did not hesitate. He stepped forward, took Abdullah with one hand and the knife with the other. He brought Abdullah to a place near the two statues of *Isaf* and *Na'ela* where the Arabs used to slaughter and offer sacrifices.

Abdullah lay down obediently and Abdul-Muttalib was preparing to slaughter him when suddenly, the men of Quraysh tried to stop him. They said, "What do you intend to do, Abdul-Muttalib?" "I want to slaughter him," he replied. "We swear you will never slaughter him. If you do this, other men will come here and do as you are doing and slaughter their sons. Our people will soon vanish," they replied. Abdullah's uncles said, "We are ready to ransom him with all the money we have."

Some people said, "Do not slaughter him. Take him to a fortune-teller in Madinah and ask her what to do. If she orders you to slaughter him, then do it, and if she gives you a compromise then accept it."

They went to the fortune-teller and Abdul-Muttalib told her the story of what he had vowed to do. She said, "How much is the blood money among your people?" (If someone was killed, the killer's family had to pay blood money to the victim's family. It was usually a certain number of camels.) Abdul-Muttalib told her, "Ten camels."

The fortune-teller said, "Return to your homeland; take the child and ten camels to sacrifice. Then cast lots on both. If the lot chosen was the child's, you should offer more camels and cast lots again until

Allah is pleased. If the lot chosen was the camels', you should slaughter them, and this is a sign that Allah is pleased and the child is saved.”

(Scene 2)

Abdul-Muttalib returned with his sons to Makkah and they went to Al-Sadden to cast lots over Abdullah and the camels. Abdul-Muttalib stood in front of Hobal praying that Allah would save his son. First, they cast lots between Abdullah and ten camels. The keeper chose Abdullah's stick. Abdul-Muttalib kept on praying and multiplied the camels to twenty, and they cast lots again. It was Abdullah again! Abdul-Muttalib kept on praying and multiplied the camels to thirty. They cast lots again, and it was Abdullah again. They continued casting lots and continued to choose Abdullah, while multiplying the camels ten by ten. They did this ten times and the camels were finally one hundred when the stick for the camels was finally chosen. The people were so happy and they said: “Allah is pleased now, Abdul-Muttalib.”

Abdul-Muttalib said, “No, I want to make sure. I will cast lots three more times.”

They cast lots over Abdullah and the camels again and Abdul-Muttalib kept on praying. The camels were chosen the first time. They cast again with Abdul-Muttalib still praying. Again, it was the camels that won out. They cast lots for the third time and again, it was the camels. At this moment, Abdul-Muttalib was sure that Allah was pleased with his sacrifice of one hundred camels for his son Abdullah. The camels were slaughtered and left as charity to feed the people and their animals.

(Scene 3)

Abdullah was so handsome that the young women of Quraysh dreamed of marrying him. His face was bright with a unique glitter that attracted people to him. One woman thought that Abdullah's bright face was a “good omen”, meaning that something good would happen to him. Hence, she made an offer to give him a hundred camels if he married her. He rejected her offer because he and his father were on their way to propose to Amena, the daughter of Wahab Ibn Abdu-Manaf Ibn Zahra.

Abdul-Muttalib and his son Abdullah went to Wahab's house. Abdul-Muttalib said, “We came today to propose to your daughter, Amena, to be my son's wife.” Wahab agreed to marry Amena to Abdullah. Abdullah was an excellent groom; he was handsome and a descendant of the family of Hashem, and that was a source of great honor. Amena was also very beautiful, and the noblest one among the women of Quraysh. When the news of Abdullah and Amena's marriage spread in Makkah, there was great sorrow among the young women as every one of them would have loved to be Abdullah's wife.

(Scene 4)

Abdullah stayed with Amena in her family's house for three days after the wedding, as this was the tradition of Arabs. After three days, Abdullah went out and happened to meet the woman who had proposed to marry him for a hundred camels. She did not talk to him this time, and did not repeat her offer. Abdullah was surprised and asked her, “Why aren't you offering to marry me anymore?” She stared at him for a long time and then said, “What did you do after we met that day?” Abdullah said, “I married Amena bint-Wahab.” She said in great sorrow, “I saw the bright glitter of Prophet-hood in your face and I wanted it for myself, but Allah puts it where He wants.”

It was not fated that this woman would be the mother of Prophet Muhammad (peace and blessings be upon him), yet it was predestinated that Amena would give birth to the best human being on earth.

(Scene 5)

Abdullah got ready to travel to Syria with one of Quraysh's caravans that carried trade. He said farewell to his wife before he left. It was hard for him to leave his beloved wife and travel because he had spent less than a month with her since they got married. However, he had to travel for his trade as the other young men did. He was the son of the noblest man in Quraysh, but this did not mean that he would stay in Makkah without working to earn his living. At that time, only working people were respected, not idlers who stayed in Makkah to have fun.

The people of Quraysh were interested in that caravan to Syria. Slaves carried goods and put them on the camels' backs. Men went back and forth loading donkeys with leathers and barley. Women said farewell to the travelers. Abdullah prepared to travel with the caravan while Amena said good-bye with anxiety in her heart and tears in her eyes. The caravan reached Gaza and they started to trade their goods. The Arabs traded desert leathers, barley from Al-Ta'ef, and silver from Bani Saleem for the Romans' perfumes, jewelry, and spices.

As they were returning home, Abdullah became sick. When the caravan reached Al-Madinah, Abdullah said, "I want to stay here with my uncles, Bani Oday Ibnul-Najjar (his mother's family in Madinah)." So, he stayed with them and the caravan continued the journey back home. When they reached Makkah, Abdul-Muttalib asked with great worry about his son, "Where is Abdullah?" They answered, "He is sick; staying with his mother's family in Madinah."

Amena was so worried as she waited for the return of the caravan carrying her dear husband. But, they had all returned except Abdullah! Abdul-Muttalib sent his son, Al-Harith, to Al-Madinah to bring his brother home. When he arrived in Madinah, Abdullah had already died. Amena suffered deep agony over his death and for the child in her womb who would grow up an orphan. However, Allah protected this orphan with His mercy, took care of him, guided him to the right path, and prepared him for a great event.

“Did He not find you (O Muhammad) an orphan and gave you a refuge? And He found you unaware and guided you? And He found you poor and made you rich?” (TMQ, 93:6-8).



Birth of the Prophet

Book 4

“And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ‘îl (Ishmael) were raising the foundations of the House (the Ka’ba at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.” (TMQ, 2:127)

(Scene 1)

A group of men traveled from Makkah to the northern of the Levant countries. While on their way, they passed by a monk sitting away from the other people and worshipping Allah. Four of the men thought of going to this monk and talking to him. At that time, monks were men of knowledge and their talks amazed the Arabs who did not know anything except trade and fun.

They went to the monk and sat talking with him. He asked them,

- “Where are you from?”
- “From Makkah.” they replied.
- He said, “Allah will send you a Prophet in the near future, so follow him and learn from him how to become wise.”
- The men looked at him in wonder and said, “What is his name?”
- “Muhammad”, he replied.

Then the monk entered his cell (the place where he worshiped Allah, away from people). The four men left the monk, thinking about what he had just said. Each one of them decided that if Allah granted him a baby boy, he would name him Muhammad, hoping that the expected Prophet will be from his offspring.

(Scene 2)

Abdul-Muttalib was sleeping in the holy Ka’ba. While he was asleep, he saw a vision that a tree was planted and it became so high that it reached the sky and its leaves spread in the east and west. He saw a very powerful light coming from this tree. He saw the Arabs and foreigners bowing to this tree as its great light and height increased. Then, he saw people from Quraysh (his tribe) holding the leaves of the tree while other Qurayshi people were trying to cut it. Only then, a very handsome and good-looking young man prevented them from harming the tree. Abdul-Muttalib raised his hand to take a portion of the tree but he couldn’t. Then he woke up, scared.

Abdul-Muttalib sat thinking about this vision and could not interpret it. He decided to go to the priests of Quraysh to interpret his vision. At that time, the Arabs used to consult the priests for their travel matters, marriages, and visions’ interpretations.

When he came to a priestess, she saw the worry on his face and she said,

- “Why is the Master not feeling good?”
- Abdul-Muttalib said, “I saw a vision that scared me.”

He started telling her his vision and when he finished, she said, “If your vision comes true, a man from your offspring will be of great importance and he will hold the east and west, and all people will be indebted to him.” Abdul-Muttalib left her and he was very happy. He met his son Abu-Taleb and told him his vision and what the priestess had told him, and then said, “I hope that you be that man.”

However, Abu-Taleb was not the expected man, because that man was still a baby in his mother's womb; Amena Ibnat-Wahab

(Scene 3)

Amena was pregnant, but she did not feel any of the pregnancy problems she heard about from other pregnant women. Months passed, and she saw a lot of visions in her sleep. One of them showed a light coming out of her and it was this light that lit the castles of the Levant. One night, while she was asleep, she heard a voice whispering to her, "O' Amena, when you give birth, name the baby Muhammad, and don't disclose this vision to anyone." She tried to sleep afterwards but she couldn't. The voice she heard in her dream kept ringing in her head, "When you give birth, name the baby Muhammad".

Amena did not tell anybody about her vision.

(Scene 4)

The pains of labor came to Amena, and she gave birth to a baby boy. He was flawless and handsome. She sent a messenger to Abdul-Muttalib, her father in law, who was sitting in the Ka'ba with the chiefs of Quraysh. The messenger told him, "Amena gave birth to a baby boy." Abdul-Muttalib was very happy. He went to Amena and held the child in extreme happiness and he took him to the Ka'ba. He returned to Amena and said, "I'll name him Kuthom."

Abdul-Muttalib had a child who was called Kuthom. He died when he was nine years old and Abdul-Muttalib was very sad about this. Therefore, when Amena gave birth to this child, he wanted to name him Kuthom as a memorial for his past son whom he loved so much. Amena said, "I was ordered in a vision to name him Muhammad." Abdul-Muttalib held the baby close to his heart, kissed him and said, "I hope that this son⁶ of mine would be of great importance."

(Scene 5)

The Jews were living in Yathrib with the Arabs. They were telling the Arabs that they were waiting for the Prophet of this age who will guide the people to the light, assuring them that they would follow him when he appeared and that they would defeat the Arabs.

Some Jewish men of knowledge told the Arabs that this was the age of the expected Prophet. One of the Jews was watching the stars the night Muhammad (SAWS) was born. He saw a star which he did not see before. This was a sign he knew for the birth of the Prophet. The man stood on a high place and shouted, "O' Jews, O' Jews."

The people gathered around him and started asking,

- "What has happened?"
- "A great event."
- "Oh, speak up, what is it?"
- "The star of Muhammad (SAWS) appeared tonight."

(Scene 6)

⁶ Actually his "grandson", but since he was taking full care of Muhammad, so he was like a son to him. (Editor's note).

On the same night, a Jew was passing by the Quraysh gatherings saying, “Was any baby born tonight?” People looked in wonder and said, “Really, we do not know.” The Jew man said, “Remember what I’m saying. The Prophet of the nation was born tonight.” The Jews were waiting for the birth of Muhammad (SAWS), but when he came to them asking them to worship Allah, they denied and did not trust him.

(Scene 7)

On the seventh day of the birth of Muhammad (SAWS), Abdul-Muttalib ordered that sacrifices be slaughtered. He invited the chiefs of Quraysh to the banquet he had prepared for them. After they came and ate, he showed them Muhammad (SAWS). They looked at him in tenderness and pity because he was an orphan, as his father died before seeing him.

One of them said, “O Abul-Harith, what did you name him?” Abdul-Muttalib said, “I named him Muhammad.” Another man said in wonder, “Why did you name him Muhammad and not one of your father’s or people’s names?” Abdul-Muttalib did not want to tell them that Amena was ordered in her vision to name him Muhammad, because she had asked him to hide the matter, so he said, “I wanted him to be praised by Allah (SWT)⁷ in the skies, and by people on earth (this is the meaning of the word (Muhammad)”. People left and no one knew that this baby, whom they felt pity for, came to get them out from darkness to light. He is the answer of Ibrahim’s prayers the day Allah (SWT) ordered him to build al-Ka’ba.

“Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad SAWS), who shall recite unto them Your Verses and instruct them in the Book (this Qur’an) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet hood), and purify them. Verily! You are the All-Mighty, the All-Wise.”“ (TMQ, 2:129).



⁷ SWT = *Suhanahu wa Ta'ala* [Glorified and Exalted Be He].

Halima of Bani-Sa'ad

Book 5

(Scene 1)

On the second day of giving birth to her son, Amena prepared herself to feed her newborn but found that there was no milk in her breasts. This was because the death of her husband had hit her hard. She had fallen deep in melancholy and that had dried the milk in her breasts. However, the heat of Makkah was also very intense and she was afraid that her baby would get sick from it. Amena decided to look for a wet nurse from a nearby desert to take her baby away from the diseases in Makkah and from the heat there.

She found Thuwaiba, a young servant working for Abu-Lahab, the baby's uncle, and who was also breastfeeding her own son. Amena handed the baby, Muhammad, to Thuwaiba while she looked for a wet nurse from the nearby desert. After three days, Amena heard that some wet nurses had come to Makkah looking for newborns to breastfeed. Therefore, she asked Abdul-Muttalib, the baby's grandfather, to find one from among these wet nurses for Muhammad.

(Scene 2)

Hawazen was one of the many tribes on the Arabic peninsula, and this year had been a difficult year for the people living there. There was no rain on the pastures of Hawazen, which made ten women of the Bani Sa'ad tribe head towards Makkah with their husbands looking for newborn babies to breastfeed.

Among these women was Halima the daughter of Abu-Zou'ayb. Her husband Al-Harith Ibn Abdul-Aziz also went with her and their baby son, Abdullah. Halima rode her white donkey and headed towards Makkah with an old she-camel that was weak and had no milk in its udder.

The night had fallen and the young family set up a camp to stay the night before they continued with their journey to Makkah the next day. Halima and Al-Harith could not find sleep at all. All night long Abdullah was crying out of hunger. Halima hoped that she would get to breastfeed the baby of a rich man who will pay her a lot of money, so she and her family could survive. In the morning, Halima and Al-Harith continued their journey to Makkah. They have fallen behind the rest of the caravan because the donkey was weak and skinny, and it needed more time to rest than the other animals. Finally, they reached Makkah and set up a temporary stay there until they would find a baby from a rich family and go back home to Hawazen.

(Scene 3)

Abdul-Muttalib approached the wet nurses showing them Muhammad, his grandson, and asked each one of them, "I have an orphan here. Won't you take him?" All the wet nurses refused to take him saying, "There is no good in an orphan. We are looking for babies from rich fathers. What could his grandfather and his mother give us?" They all rejected him because he was an orphan; one who could not bring them any money. Therefore, they all chose a baby other than Muhammad and started to return home, except for Halima. She looked at her husband and said, "By Allah, I hate to go back home with the caravan with no baby to breastfeed."

Abdul-Muttalib saw her waiting and went up to her asking, “Who are you?” “I am a woman from Bani Sa’ad’s tribe”, replied Halima. “What is your name?” he asked her. “Halima”, she replied.

Abdul-Muttalib smiled and said, “*Sa’d* (happiness) and *Helm* (forbearing); two things that would bring goodness in life and eternal honor. Halima, I have an orphan here and I showed him to Bani Sa’ad’s women but they all rejected him saying that no good will come from behind an orphan. Could you take him with you to breastfeed? You may be happy with him”. “Wait until I ask my husband”, she replied and went over to her husband to consult the matter with him. Al-Harith told her to take him so she went back to Abdul-Muttalib and asked, “Where is the boy?”

Abdul-Muttalib was very happy that he at last found a wet nurse for his grandson. Therefore, he took her to Amena’s place to show her Muhammad. Amena welcomed Halima inside her house and led her to where Muhammad was sleeping. Halima looked at the sleeping Muhammad and saw that he was wrapped in a white woolen cloth and was sleeping on his back on a green silken sheet. He was beautiful! Halima feared that she might awake him so she put her hand on his chest. He opened his eyes and smiled up to her. She had fallen in love with the baby at first sight. Halima leaned over to kiss baby Muhammad between the eyes. Then, she reached down and lifted him between her arms carrying him out of the room.

(Scene 4)

Halima was preparing to breastfeed Muhammad, so she put him on her lap and invited him to suck. Surprisingly she found that her breast had filled up with milk! Muhammad had sucked from her breast and was full, and then later Abdullah had sucked from her breast and was also full. Halima and Al-Harith could not find sleep the night before, since Abdullah cried all night from hunger! Tonight, the two babies were satisfied and sound asleep.

The next morning, Al-Harith milked the old she-camel and found that she too had more milk than usual. He drank some milk and brought some more for Halima to drink. Halima drank until she became full. “You know dear wife, you have taken a blessed child” said Al-Harith. “By Allah, I hope so,” replied Halima.

The family then started to get ready to head back to Bani Sa’ad’s tribe. Halima mounted her white donkey, carrying baby Muhammad, only to see that the donkey ran fast and caught up with the caravan that headed for Hawazen earlier. Halima and Al-Harith watched the donkey with amazement. “O Halima, isn’t that your donkey?” asked Al-Harith. “Yes this is it indeed!” replied Halima.

(Scene 5)

Muhammad lived amongst Bani Sa’ad’s tribe until he turned two years old. Halima then took him back to his mother Amena, but was sad that she will leave Muhammad and won’t see him anymore. Amena hugged her son lovingly and kissed him warmly and wanted him to stay with her in Makkah, close to her. However, she realized that Halima felt great love for Muhammad, so she turned to her and said, “Why not take him for one more year. I fear he will be vulnerable to the diseases we have in Makkah”

Halima was happy that she would have Muhammad for one more year, so she took him back home with her. Muhammad used to go outside Halima’s home and watch as other boys played, but he used to avoid them and look for Halima’s children. One day he searched for them and could not find them so he asked Halima, “Why don’t I see my brothers during the day?” “Dear child, they are on the pastures with our sheep to graze,” replied Halima. “Let me go with them”, he said.

That's how Muhammad began to go out on the pastures with the sheep to graze. He was so happy having to go out and come back home looking up at the sky on his way and reflecting on the wonders of it.

One day, Muhammad thought that he could climb on top of a mountain to look up at the sky there. On his way, Halima's son saw him and ran to his mother and told her what Muhammad had been up to. Halima and Al-Harith raced up the mountain until they reached Muhammad. They found him sitting at the top of the mountain looking up at the sky and wondering about its magnificence, even in his young age. Halima picked him up and kissed him between the eyes and returned him home without realizing that the first link between Muhammad and the sky had already been established.

(Scene 6)

A new marketplace in *Oqaz* (an Arab city) was set up and all the Arabs gathered in it to boast about their products. Among these were lots of fortunetellers who waited for the people to bring their sons to them. Halima went to this marketplace and brought Muhammad to one of them. The fortuneteller looked at Muhammad and cried, "O you people of Arabia, O you people of Arabia!" The people gathered around him. He continued, "Kill that boy!" He turned towards the boy and couldn't find him, for Halima was already fleeing with Muhammad close by. "What boy?" the people asked. "I saw a boy who will kill those who follow your religion, break your idols, and enforce his will on you" the fortuneteller replied.

(Scene 7)

When Muhammad turned six years old, Halima wanted to hand him back to his mother. As she approached Makkah, she turned to Muhammad but could not find him with her. She searched for him and couldn't find him. She became worried and so she went to his grandfather, Abdul-Muttalib. "I came with Muhammad tonight, but when we approached Makkah, I couldn't find him anywhere", said Halima anxiously to Abdul-Muttalib.

Meanwhile, two men from Quraysh were approaching Makkah when they saw a young boy in the valley of *Tamama* (a city near Makkah) looking up at the sky with wonder on his face. They asked him, "Who are you?" "I am Muhammad Ibn Abdullah Ibn Abdul-Muttalib Ibn Hashem", answered the young boy firmly. They took him to Abdul-Muttalib and when his grandfather saw him, he hugged him with love. Halima was glad that Muhammad was back so she took him back to his mother.

When Amena saw Halima not asking to take back Muhammad with her, she asked, "You were so anxious to keep him with you in the past. I wonder why you brought him back now?" "I did what I had to do. You feared that he would be vulnerable to any diseases, so now I'm returning him back to you as you asked me", replied Halima. She then left Muhammad with Amena and went back home.

Muhammad did not live with his mother for long; it was only a few more months when Amena passed away. It was written that Muhammad would grow-up an orphan.



The Orphan

Book 6

“Did He not find you an orphan and give you shelter (and care)? And He found you wandering, and He gave you guidance. And He found you in need, and made you independent. Therefore, treat not the orphan with harshness, nor repulse the petitioner; but the bounty of your Lord, rehearse and proclaim.” (TMQ, 93:6-11)

(Scene 1)

Amena decided to travel to Yathrib so that Muhammad could visit his uncles of Bani An-Najjar. She started preparing for the long journey she would be taking in the vast desert. She ordered Um-Ayman⁸, a slave-girl that Muhammad had inherited from his father, to prepare a camel and to put over it a *Howdaj* (*shade*) to protect them from the desert's hot sun.

Amena waited until she found a caravan going to Al-Madinah. She took Muhammad and Barakah and joined the caravan. The caravan went on its journey until it reached Al-Madinah. Amena and her son went to Bani An-Najjar where Muhammad met his uncles. He stayed with them for a month enjoying the nice weather of Al-Madinah and its fields with the water streams and the gardens full of flowers, for he had been brought up in Makkah in the hot weather and the vast areas of sand. He also learned to swim and played with his cousins. When the visit was over and the caravan left Yathrib, a strong storm blew hard on their way and Amena was not strong enough to bear it, so she became ill. On one of the nights Amena died and Muhammad cried so hard for losing her. Barakah took Amena to a nearby village called “Al-Abwaa” and buried her there. Then she continued her journey with the orphaned boy who arrived at Makkah with a broken heart.

(Scene 2)

Muhammad was brought up by his grandfather, Abdul-Muttalib. Abdul-Muttalib loved him and treated him very kindly. He made sure not to eat except when Muhammad ate, and used to take him wherever he went. A mattress used to be prepared for Abdul-Muttalib in the shadow of the Ka’ba. His sons used to sit around that mattress waiting until their father came out and sat with them. Abdul-Muttalib was such an honorable man that none of his sons dared to sit on his mattress. Once when he was a boy, Muhammad sat on the mattress; his uncles tried hard to stop him but when Abdul-Muttalib saw them, he said, “Leave my grandson. For, I swear by Allah, he will be of a remarkable position one day”. Then Abdul-Muttalib left Muhammad sitting on the mattress and stroked his back gently.

(Scene 3)

Abdul-Muttalib fell ill and stayed in bed and his sons used to come and visit him. Muhammad used to stand beside his grandfather's bed looking sadly at his pale face thinking, “My mother died and left me and my grandfather took me. But now my grandfather is dying. Who will take care of me after his death?”

Muhammad knew the pain of being an orphan, and sadness filled his heart. He kept on looking at his sick grandfather in deep sadness. His grandfather noticed his sad face wet with tears and felt sorry for him.

⁸ Her maiden name at that time was: Barakah

He made a gesture for him to come close and he stroked his back in tenderness. Then he asked his son Abu-Taleb to raise Muhammad after his death.

Abdul-Muttalib died and Muhammad stood shedding lots of tears beside his bed. The whole city of Makkah felt sadder about Abdul-Muttalib's death than it ever felt about anyone before and they closed all the markets and shops, mourning for his death.

Abu-Taleb raised Muhammad, the orphan, with his children, and he loved him more than he loved his own children. He did not eat except with him and slept beside no one but him.

(Scene 4)

The tribe of Quraysh was preparing for the coming trip to Syria. Camels in the markets were loaded with goods, and donkeys and mules went here and there. Abu-Taleb was the head of the caravan. When he got on his camel and everyone was ready to leave, Muhammad held the camel's reins and said to his uncle, "Who are you leaving me with? I have no father or mother here!"

Abu-Taleb felt sorry for him and said, "I swear by God that I will take him with me and never leave him behind, ever again."

Muhammad rode behind Abu-Taleb. He was very happy because he was going outside Makkah for the first time in his life to visit a new world he had never seen before. The caravan moved through the desert for many days and nights until it reached Busra market. Busra is a place located in the eastern part of Jordan where Roman merchants used to trade their goods with the Arabs.

Somewhere close to that market was a cave where a monk called Bahira lived. Arab caravans used to pass by that cave day and night and never before attracted Bahira's attention, all except for Muhammad's caravan. It caught his attention. Much so, that he sent Abu-Taleb the following message, "Dear people of Quraysh, I have prepared a banquet for you and would love that all of the caravan, young and old, attend it."

Everyone was surprised by his offer and one of them said, "Bahira! We used to pass by you many times before and you never invited us, what happened now?" Bahira replied, "True. But now you are my guests. I want to invite you all for a banquet." They all attended the banquet except Muhammad. He sat alone under a tree. Bahira said, "I told you people of Quraysh not to leave anyone behind". They said, "We are all here except for a little boy who is the youngest of us". Bahira said, "Let the boy come. Shame on you to attend and leave one of you behind."

A man said, "I swear by Al-Laah and Al-'Ozza (two idols they used to worship) that it is very mean to accept an invitation without Muhammad Ibn Abdullah Ibn Abdul-Muttalib". Thus the man went and brought Muhammad to sit with them. Muhammad sat by Bahira's side and Bahira began talking to him and said, "I ask you by Al-Laah and Al-'Ozza to answer my questions." Muhammad disliked idols and never believed in Al-Laah or Al-'Ozza or Hubal or any of the other idols his people worshipped, thus he replied, "Do not ask me by Al-Laah or Al-'Ozza for I swear by Allah."

Bahira stared at him for some time then said, "Then I ask you by Allah to tell me what I want." Muhammad replied, "Then ask me what you want." Bahira asked him about his circumstances and what he dreamed while sleeping. When he was done, he went to Abu-Taleb and asked, "Is this boy a relative of yours?" Abu-Taleb replied, "He is my son!" Bahira replied in confidence out of his knowledge that the awaited Prophet would be an orphan: "He is not your son, this boy's father is not supposed to be

alive.” Abu-Taleb said, “He is my nephew.” “And where is his father?” Abu-Taleb said, “He died while the boy's mother was carrying him.” “True, and his mother?” “She died recently.” he replied.

“True! Take your nephew back home and beware of the Jews, for I swear by Allah, if they see him and recognize him like I did, they might kill him.”

(Scene 5)

Muhammad was sent back home from Syria. He worked as a shepherd spending the day in the open air contemplating nature, looking at the sky wondering about the universe, and treating the sheep with mercy allowing pity to fill his heart. His work as a shepherd was a preparation for him to be a shepherd to humanity!

One night Muhammad wanted to enjoy the pleasures of Makkah as the other boys did. The wealthy people of Makkah used to give big idolatrous parties at their houses, where singers sang and dancers danced. Young boys used to go to these parties to watch the dancing and listen to music. Muhammad looked at his fellow shepherd and said, “Look after my sheep while I spend the night in Makkah and have fun like the other boys.”

The boy stayed with Muhammad's sheep while Muhammad went to Makkah. When he reached the houses of Makkah he heard the sound of drums and pipes and people singing so he asked, “What is this?” Muhammad sat to listen but soon fell into a deep sleep and so he heard and saw nothing. Next day, the heat of the sun awakened him so he got up and returned to his sheep. Allah who had detached him from worshipping idols is He who prevented him from wasting his time like the boys of Quraysh because the Almighty was preparing him for a greater cause.

(Scene 6)

A merchant came to Makkah to sell his goods and a nobleman of Makkah bought them from him. But the nobleman refused to pay for the goods and so the stranger asked the other noblemen of Makkah to help him restore his money, but they rejected him. So the stranger went to the top of a mountain called Abu-Kobais in Makkah and began crying out for help.

Muhammad's uncle Az-Zubair Ibn Abdul- Muttalib along with some noblemen of Quraysh decided to help the man. They gathered in the house of Ibn Jid'an, a house where celebrations and meetings used to be held in Makkah. They decided to form a union that would stand by the oppressed against his enemy until they restore his rights. The union was called the Confederation of Al-Fudul⁹. They all went to the nobleman who refused to pay, took from him the goods and gave them back to the merchant. Muhammad joined that union because he hated oppression and he was full of noble feelings that made him stand by the side of the oppressed.



⁹ *Hizbul-Fudul*.

Khadijah bint-Khowayled

Book 7

(Scene 1)

By the time Muhammad was 25 years old, he was well known throughout Makkah for his high integrity, virtue and honesty, so they called him “**The Honest One**”. Makkah was preparing for the departure of Khadijah bint-Khowayled's trade caravan. Khadijah was a rich noble of the Qurayshi tribes. She would hire men to go out and trade for her, loaning them money so that they may share with her trade and profits, and by that guaranteeing their loyalty.

Abu-Taleb met Muhammad one day and told him, “I am a poor man and these are hard times. There are more difficult years to come and we don't own any trade. The caravans are preparing to leave for the Levant and Khadijah bint-Khowayled is hiring men to go out with her trade and gain profit. If you go to her, she is sure to hire you, preferring you over others due to your reputation.” Muhammad replied, “Then maybe she will send for me.” “I am afraid she might hire another if you don't go to her first”, said Abu-Taleb. However, Muhammad wasn't going to ask anyone for favors or present himself to anyone unless they wanted him.

(Scene 2)

Abu-Taleb went to Khadijah and asked her, “Would you hire Muhammad?” Khadijah replied, “If you asked it for someone you didn't like I would do it, so what is the case when it is for a close loved one?” Therefore, Khadijah sent for Muhammad and told him, “What is being told about the truth of your words, your honesty, and high morals has all led me to send for you. I will give you twice as much as anyone else.”

Muhammad accepted to work for Khadijah, and went to tell his uncle, Abu-Taleb, what had just happened. “This is a blessing that God has sent you”, his uncle replied.

(Scene 3)

Muhammad got ready to leave with Khadijah's caravan and her slave Maisara. His uncles had come to bid him farewell and ask the other men to watch over him, as this was his first time to go out for trade alone. The caravan traveled for many days and nights. While Muhammad and Maisara exchanged conversation, Maisara grew fonder and fonder of Muhammad's speech and his virtues. When the caravan reached the market of Basra, Muhammad and Maisara went to sell Khadijah's merchandise.

At one time an argument took place between a man and Muhammad:

- “Swear by Al-Lat and Ozza,” said the man.
- “I have never sworn by them before,” replied Muhammad.
- The man was surprised because all the Arabs swore by the ancient gods.
- “It's your say...”

The man never again questioned Muhammad. He realized that this was no ordinary merchant, like the others who swore falsely by the names of their gods. The men sold all the goods and made huge profits. An overjoyed Maisara came to Muhammad saying, “Muhammad, we have traded for Khadijah for many years, but never have we made so much money before as we did because of you.”

(Scene 4)

Khadijah was standing in a high room when she saw the dust from the approaching camels, donkeys, and mules. She knew that the caravans were coming back from the Levant. It was time for their return. Khadijah's caravan, headed by Muhammad and Maisara, was returning. Maisara turned to Muhammad and asked, "Could you go first to Khadijah and tell her the good fortune Allah has given us because of you?"

It was noon when Khadijah, looking out of her room, saw him riding his camel towards her. She prepared to greet him. Muhammad, looking handsome, came in and started telling her of all that had happened throughout the journey and of all the money they made. Khadijah listened happily, feeling her heart opening up to him. When he was finished she asked him about Maisara. "I left him behind in the desert," replied Muhammad. "Send for him. Tell him to hurry back," said Khadijah.

Muhammad had already told her of the profits they made, which were twice as much as she usually made. That wasn't why she wanted Maisara. She needed him to tell her of Muhammad's news and his stories throughout the journey.

(Scene 5)

Khadijah was in her forties. People were used to calling her "**The Virtuous**" and "**The Lady of Quraysh**". She was a lady of beautiful white skin and a slightly full figure, with soft black hair and wide eyes. The nobles of Quraysh had constantly asked her hand in marriage, but she had turned them all down. She hadn't found a man good enough among them. However, when she saw Muhammad, she fell in love with him and thought about marrying him, but didn't know how to bring up the subject with him.

Muhammad and Maisara were always together going about her trades, and they became good friends. This gave her the idea of sending Maisara to Muhammad to bring about the subject of their marriage. So Maisara went to Muhammad and asked him, "Muhammad, what prevents you from taking a wife?" "I don't have enough money for marriage", replied Muhammad. "What if you are spared that, and asked to marry someone with wealth, beauty, nobility and self sufficiency?" "Who is she?" asked Muhammad. "Khadijah", replied Maisara. Muhammad couldn't believe his ears, "How am I to achieve that?" "Leave it all to me. I'll arrange for it", Maisara told him.

(Scene 6)

Maisara told Khadijah about what had been said between him and Muhammad, and that Muhammad welcomed her hand in marriage. Khadijah was pleased and sent for Muhammad, "cousin, I have wanted you for the blood relation, the honor among your people, your honesty and high morals and the truth of your words". Khadijah was in fact related to Muhammad. Qussay was grandfather to both of them. She agreed with him on what time he would come with his uncles to arrange for the wedding. On that set date, Muhammad came with his uncle Abu-Taleb, Hamza Ibn Abdul-Muttalib and the nobles of Quraysh, and found Khadijah's family waiting for them. Abu-Taleb stood up, "My nephew, Muhammad Ibn Abdullah, would outweigh any man by his honor and nobility, his virtue and wisdom. Even if he is short in wealth, money comes and goes. He has come to ask for your precious Khadijah's hand in marriage."

Waraqah Ibn-Nawfal (a relative of Khadijah's) stood up and replied, "Let the tribes of Quraysh bear witness that I have betrothed Khadijah bint-Khowayled to Muhammad Ibn Abdullah." But Abu-Taleb wanted to hear the approval from the man closest to Khadijah, "I would have liked to hear her uncle's

consent.” “Let the tribes of Quraysh bear witness that I have betrothed Khadijah bint-Khowayled to Muhammad Ibn Abdullah,” said her uncle.

With that, all the men went to the feast that Muhammad had prepared, and Khadijah ordered her slave girls to dance and bang the drums. Hence, Muhammad “The Honest one” was betrothed to Khadijah “The Virtuous, The Lady of Quraysh”.

(Scene 7)

Quraysh had agreed upon renovating the Ka’ba, so all the tribes started to collect stones, each tribe on its own. They began rebuilding it. When they reached the place where the Black Stone should be laid down, they stopped. They argued as to which tribe should have the honor of replacing the stone. It was an argument which almost led to a fight. The nobles of Quraysh assembled to discuss how they were to solve this matter to avoid any conflicts or wars.

“People of Quraysh,” said one of them, “let the first man coming by judge between you.” They sat looking at the door and waited. To their joy the first to enter was Muhammad Ibn Abdullah. “It’s The Honest one!” they cried, “We accept his judgment. It’s Muhammad”, they said.

They told him of the whole matter and he said, “Come, get me some cloth.” When they got him the cloth, he lifted the stone with his noble hands and placed it unto the cloth then said, “Let each tribe carry the cloth from one corner and then raise it together.” So each tribe took one end of the cloth and carried the stone together to its place. When they reached it, Muhammad lifted the stone and placed it with his hands then built over it. All of the tribes of Quraysh were satisfied with what he had done, because he had given them all a share in the honor of raising the Black Stone, without strife or war. His wisdom had saved them a great deal of evil, as wars were made over the smallest reasons at that time.



The Revelation

Book 8

“Read! In the name of your Lord Who has created (all that exists). He has created man from a leech-like clot. Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. He has taught man that which he knew not”. (TMQ, 96:1-5)

(Scene 1)

Muhammad lived in Khadijah’s house. He loved her and she loved him. At that time, Muhammad was inclined to contemplating. He spent much of his time meditating, and Khadijah was noticing his calmness, but unlike other women, she was leaving him to his thoughts and was not bothering him by talking too much as some women would do with their husbands. Khadijah was wise; she was leaving her husband for what his soul was after.

Muhammad was coming back from the Ka’ba, thinking about it and of the 360 idols in it. He was amazed that his people worshiped the stones that their hands had made. These stones could neither hear nor see nor answer the dua’a (supplication) of their worshippers. Muhammad had been rightly guided to know that there is only one Creator for this universe, who created the sun, the moon, the skies, the earth, mountains, human beings, and animals. He knew that Allah was the only One who deserved to be worshipped. That was why Muhammad was taking his food and drink and going to the Cave of Hira'a, away from the noise of the people. He was contemplating about Allah all day and night; he was staying in the cave for one full month every year.

He was worshipping in solitude, since being alone there was a connection between man and the universe, the heart became empty of worries about this world, the mind became clear, and the light of knowledge twinkled. Muhammad was spending the whole month in worship; he was giving bread and oil to the poor who were passing by him. In his sleep in the cave, he was dreaming of many things. When he woke up, those things took place because his soul became pure and he was connected with Allah.

(Scene 2)

At the age of forty, Muhammad went to the Cave of Hira'a carrying his food, fasting all day, worshipping and contemplating in solitude at night. One night, as the sun came down, Muhammad covered himself with his garments; he wanted to sleep for sometime. That night was *Lailat-ul-Qadr* (The Night of Power) in the month of Ramadan. While he was sleeping he heard a voice saying to him, “Read!” Muhammad answered him, “I cannot read.” Then he felt someone squeezing him so hard that he found it hard to breathe, then he left him and said to him again, “Read!” Muhammad answered him, “I cannot read.” He squeezed him for the third time until he was unable to breathe, then left him and said again, “Read!” And Muhammad said, “What should I read?”

The angel said what can be translated as, **“Read! In the name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught by the pen. He has taught man that which he knew not.”** (TMQ, 96:1-5).

Muhammad got up frightened, and hurried out of the cave and suddenly he heard a voice from the sky saying, “O Muhammad, you are Allah’s messenger and I am Jibril.” Muhammad raised his head looking at the sky but he found Jibril (Archangel Gabriel) covering the entire horizon saying, “O Muhammad, you are Allah’s messenger and I am Jibril.” Muhammad stood motionless looking at him. Turning his face towards the horizons of the sky, wherever he looked he found Jibril. Muhammad stood transfixed, not moving forward or backward. When Khadijah sent someone to look for him, he was still standing in his place without moving.

(Scene 3)

Muhammad came back to Khadijah shaking. She asked him, “Where have you been Abul-Qasem¹⁰? I swear by Allah, I sent my messengers to look for you until they reached Makkah and came back to me”. He answered her trembling, “Cover me up, cover me up”. Khadijah started to cover him, and when he calmed down he told her what he had seen and ended with, “I was worried about my sanity”. Khadijah said faithfully, “Be cheerful about that, I swear that Allah will never disgrace you, because you maintain close relations with your relatives and never say anything other than the truth”.

Then Jibril came back to Muhammad (peace be upon him) and revealed to him the verses from the Qur’an, that can be translated as, “**O you wrapped in garments! Arise and warn! And praise your Lord! And purify your garments! And keep away from idols! And give not a thing in order to have more (for yourself)**”. (TMQ, 74:1-6).

After that, Muhammad slept to get rest and Khadijah went to her cousin Waraqa Ibn Nawfal, who had read many books and studied the *Taorah* (Torah) and the *Injil* (Bible). She told him what Muhammad had seen. He said, “I swear by Allah, if you are telling me the truth, then this is the great archangel Jibril, who came to Musa (Moses), and Muhammad is the Prophet of this age. So, Khadijah ask him to be patient.” Khadijah went back to Prophet Muhammad (SAWS) and told him what Waraqa had said. Then Allah’s Messenger (SAWS) went to worship at the Ka’ba and met Waraqa who asked him, “Tell me, my nephew, of what you heard and what you saw.”

Prophet Muhammad (SAWS) told him of everything, and Waraqa said, “I swear by Him Who holds my soul is in His hand, that you are the Prophet of this *Ummah* (nation) and the greatest archangel, who had come to Moses, came to you and you will be accused of lying, you will be hurt, you will be kicked out of your home, and you will be fought against. If I live till that day, I will support you in a way that Allah only knows.”

(Scene 4)

Jibril continued to come to Muhammad (SAWS), revealing to him the commands of Allah, but Khadijah wanted to make sure of that who was visiting her husband, so she asked him, “Yes, my cousin, can you notify me when your friend comes to you?”

- Muhammad (SAWS) said, “Yes I can.”
- Then Jibril came and the Prophet (SAWS) said to Khadijah, “Khadijah, Jibril has come to me.”
- Khadijah said, “Get up, my cousin, and sit on my left thigh”.
- Then the Prophet (SAWS) got up and sat on her left thigh. She asked him, “Do you still see him?”
- The Prophet said, “Yes, I do.”
- Then she told him, “Now move, and sit on my right thigh.”
- The Prophet moved to her right, and she asked him, “Do you still see him?”

¹⁰ His surname.

- He said, “Yes, I do”.
- She said: “Move, and sit on my lap”.
- Then Allah’s Prophet moved and sat on her lap, and she asked him, “Do you see him?”
- He said, “Yes I do”.
- She uncovered her head while the Prophet of Allah was sitting in her lap and asked him, “Do you see him now?”
- He said, “No, I do not”.
- She said, “O my cousin, be steadfast and be cheerful about that. I swear by Allah that he is an angel, and definitely not evil”.

(Scene 5)

Muhammad (SAWS) went to the Cave of Hira'a and waited for Jibril, but a very long time had passed without seeing him. That caused a deep sadness inside Muhammad’s heart because he thought that Allah was angry with him. While he was in that pitiful state, he heard a voice calling him out, “O Muhammad you are really Allah’s Messenger”.

Then Muhammad raised his eyes towards the sky to find the angel who came to him in Hira’a sitting on a chair in the sky. Muhammad was delighted at his return and then Jibril started teaching him Qur’an. Allah says what can be translated as, **“By the forenoon (after sunrise); by the night when it darkens (and stands still). Your Lord has neither forsaken you nor does He hate you. And indeed the Hereafter is better for you than the present (life of this world). And truly, your Lord will give you (all good) so that you shall be well pleased. Did He not find you an orphan and gave you a refuge? And He found you unaware and guided you? And He found you poor and made you rich (self-content)? Therefore, treat not the orphan with oppression. And do not repulse the beggar. And proclaim the Grace of your Lord.”** (TMQ, 93:1-11).



The Earlier Muslims

Book 9

(Scene 1)

For a long time it didn't rain in Quraysh. Abu-Taleb had a lot of children, and Prophet Muhammad (SAWS) never forgot about how his uncle raised him tenderly when his father died. He thought about helping his uncle in these hard times. So, he went to Al-Abbas, his other uncle, and said, "Your brother Abu-Taleb has many children, and as you see, all the people around are suffering from these bad times. Come on, let's go to him and take care of some of his children to help him." They went together to Abu-Taleb and said, "We want to help you in these bad times. We want to help you with some of your children to bring them up for you until things get better." Abu-Taleb, loved his son Aqeel very much so he said, "Take some of the other children but leave Aqeel for me." Prophet Muhammad (SAWS) took his cousin Ali, and Al-Abbas took Ja'far. From that moment, Ali grew up in Prophet Muhammad's house.

(Scene 2)

Khadijah embraced Islam and believed that Muhammad (SAWS) is the messenger of Allah. She believed everything he said. When he prayed, she used to pray behind him, but they used to pray secretly. One day, after they finished, Ali came and asked Prophet Muhammad (SAWS), "What were you doing?" "It's the religion of Allah with which He sent all his Messengers. Come on, Ali, believe in Allah the only Lord who has no partners and worship no One but Him. Come on, don't believe in the "Laat" and "Ozza""", Prophet Muhammad (SAWS) replied. "I never heard about this before," replied Ali, "Give me some time to ask my father, Abu-Taleb". Prophet Muhammad (SAWS) did not like that Ali would reveal his secret, so he said, "If you don't believe in this, Ali, don't tell anybody about it yet." Ali went to his room to think. His cousin never told lies and everyone called him (The Honest), and now he is asking him to forget about idols and to worship only Allah. Deep inside, he didn't like those helpless idols, so, in the morning, he decided to join that new religion. He went to Prophet Muhammad (SAWS) and said, "I decided to be with you, dear cousin." Prophet Muhammad (SAWS) looked at him tenderly and hugged him. "Dear Prophet, I won't consult my father about worshipping Allah, because Allah created me and didn't consult my father about it", Ali said.

(Scene 3)

One day, Prophet Muhammad (SAWS) and Ali went to pray in the mountains of Makkah, where no one could see them. As they were praying, Abu-Taleb passed and saw them. "What's that religion, dear cousin?" he asked. "It's the religion of Allah, His angels, and His Messengers", Prophet Muhammad answered. "It's the religion of Prophet Ibrahim (AS); the religion that Allah has sent to me and to all people. You are the one who deserves my advice and guidance the most. You are the one who will join Allah's religion and help me in spreading it everywhere, right?". "I can't leave the religion of my ancestors", replied Abu-Taleb. Then turning to Ali, he said, "and what about you?" "I believe in Allah and His messenger and in all he says. I've joined Islam", replied Ali. "Follow him, son," Abu-Taleb said, "he never led you to a wrong path before."

(Scene 4)

One day, a merchant came to Makkah to make Hajj. Being a friend of Al-Abbas, the Prophet's uncle, he went directly to him to buy some products from him. As the two sat together to talk, a man came, stood

next to them, and started to pray. Then, a woman stood behind them and joined them. When the man bowed, followed by the boy and the woman, the merchant turned to Al-Abbas and asked, “What's that religion?” “It's the religion of my nephew, Muhammad Ibn Abdullah,” he answered, “He claims to be the messenger that Allah sent to all the people, and this boy is my other nephew, Ali Ibn Abu-Taleb, while the woman is Khadijah, Muhammad's wife.”

(Scene 5)

The news spread everywhere; Muhammad Ibn Abdullah claimed to be a Prophet and called secretly for praying to Allah, the only God. One day, while Hakeem Ibn Khozam, a relative of Khadijah, was sitting with Abu-Bakr, his slave girl came back with news, “Your aunt, Khadijah, claims that her husband is a messenger of Allah, like Musa (Moses) (AS).” Hearing her words, Abu-Bakr started thinking. He knows Muhammad very well. He knows how truthful and honest he is. So, he went to him and said, “What's this news that I heard about you, Abul-Qassem?” “What did you hear about me, Abu-Bakr?” asked Prophet Muhammad (SAWS). “They say that you call for a new religion and that there is no God but Allah and that you are His messenger”, replied Abu-Bakr. “That's true, Abu-Bakr. Allah, the Almighty, has sent me to all the people as a herald and a warning. I'm the answer to that prayer made by Prophet Ibrahim long ago”, said Prophet Muhammad (SAWS). “I swear, you have never lied before,” said Abu-Bakr, “and you really deserve to be the Messenger of Allah. You are always honest to everyone, kind to your relatives, and good in everything you do. Give me your hand to pledge alliance to you.” Prophet Muhammad shook hands with Abu-Bakr, who said the *Shahada* (Muslims' declaration of faith) and declared his Islam. The news reached Khadijah. She was very happy that Abu-Bakr embraced Islam. She went out and told him, “O, Abu-Bakr. Thanks be to Allah who led you to the right path.”

(Scene 6)

One night, when Saad Ibn Abdul-Wakkas, the uncle of Amena bint-Wahb, went to sleep, he had a strange *ru'ya* (vision). He saw himself walking in darkness, and couldn't see anything. Suddenly, the moon was in the sky and took away all the darkness. He stared at it. He saw Abu-Bakr, Ali Ibn Abu-Taleb, and Zayd Ibn Haretha, the Prophet's slave. The three were on the moon and asking him to follow them. “When did you reach that place?” he asked. “Right now”, they replied. He rose from bed and started to think about that *ru'ya*. He wanted to find out what it meant, but he couldn't.

In the morning, Abu-Bakr came to him and said, “Allah has sent a revelation to Muhammad telling him that he was chosen to be a messenger for all the people and that he is to pray to no one but Allah.” “Did you stop believing in “Laat” and “Ozza”?” asked Saad. “He calls upon all the people to stop praying to the idols”, said Abu-Bakr, “He doesn't look for any glory or money. His wife Khadijah offers him all her money and his family has been in Quraysh for a long time ago. He says to forget about those helpless stones, and start to pray to Allah, the Creator of the sky, the vast desert, the stars, the bright sun, the water, the meadows, the air, the woods, and everything else. He said it doesn't matter if we are lords or slaves. In front of Allah, we are all the same. The only difference is in faith and actions; those two things bring us to Allah, so that no one is there between Allah and us, and we can come closer to Him. He calls for spreading mercy, peace, kindness, and piety; and stopping *wa'd* (burying newborn girls alive), breaking up of friends, and fights. He helps you find our way to a joyful life of everlasting happiness.”

Saad was greatly impressed by Abu-Bakr's words. He said, “Who are his followers?” “Ali Ibn Abu-Taleb, Zayd Ibn-Haretha, and myself”, replied Abu-Bakr. At that moment, Saad remembered the vision that he had last night. He remembered Ali, Abu-Bakr, and Zayd Ibn-Haretha, on the moon and asking him to follow them. Now, he was certain that Allah wanted to guide him to the right path, so he said, “Where is the messenger of Allah?” “He is in the valley of Ajjad (a place outside Makkah)”, replied

Abu-Bakr, “praying to Allah secretly.” Saad went straight to him, accompanied by Abu-Bakr. He said the *Shahada* and became a Muslim.

(Scene 7)

Abu-Bakr was a rich and important man in Quraysh. He was known for his good behavior and was loved by everyone. So, he called all of his friends to join the new religion of Islam, and many of them did. One night, he left his house secretly and went to the house of Omayya Ibn-Khalaf, one of the lords of Quraysh. Once there, he started yelling, “O, Belal! O, Belal!” Belal, a black slave of Omayya, hurried down.

- “Who's calling? Abu-Bakr? What brought you here so late?” he asked.
- “Some very important news”, replied Abu-Bakr.
- “What's the news?” asked Belal.
- “The Prophet of this age has been sent by Allah.”
- “Who is he?”
- “It's Muhammad Ibn Abdullah.”

Abu-Bakr went on talking with Belal until he believed that there's no God but Allah and that Muhammad (SAWS) is His messenger. From that moment, the Prophet's friends used to gather with him in the mountains where they listened to the Holy Qur'an and learned the teachings of their new religion, away from the people's eyes, because Allah had not ordered His messenger to go public yet.



Oppression

Book 10

(Scene 1)

The people of Quraysh knew that Muhammad (peace be upon him) was being troublesome. He was telling people that he is the new Prophet of Allah, and that he receives messages from the sky to worship One God and asks them to leave all the other gods. However, where did he and his followers meet? They needed to know the secret place, so they decided to send men to spy on them.

One day, Saad Ibn Abu-Waqqas, a new Muslim, wanted to pray with Muhammad (SAWS) in his secret place. As he was walking, a Qurayshi man followed him from behind. As soon as Saad arrived at the place and walked in, the man went back to tell the others what he saw. Abu-Jahl was one of those who stayed waiting; they waited behind a tree for the Muslims to come out from their place. Meanwhile, Saad has just finished his prayers and stepped outside. He saw Abu-Jahl waiting with some other Qurayshis. “What are you doing here?” asked Abu-Jahl. “Are you praying?” he added.

Before Saad replied, Abu-Jahl started to insult the Muslims and made fun of how they prayed. Saad became very angry so he took a big bone he found near him and hit one of the men with it. Then the man hit Saad on the ear. Saad was hurt and went back in. When Muhammad (SAWS) saw Saad’s ear, he put his hand on it and said, “You have spilled your blood in Allah’s way, O Saad!”

(Scene 2)

Jibril had descended with the word of Allah, **“And caution your nearest family, and show kindness to the Believers who follow you. Then if they disobey you, say: ‘I am free (of blame) for what you do!’ And put your trust on the Exalted in Might, the Merciful, - Who sees you standing forth (in prayer), And sees your movements in bowing among those who bow, For it is He Who hears and knows all things”.** (26:214-220)

Allah now told Muhammad (SAWS) to go public. Muhammad (SAWS) obeyed and went out to do as told. He went up the *Safa* (a mountain in Makkah) and called for all people to gather around. When they did, the Prophet (SAWS) began, “O my friends, O you people of Quraysh, if I have told you that there is an army at the bottom of this mountain that wants to destroy you. Would you believe me?” asked Muhammad (SAWS). “Yes we would”. They replied.

“Then I have come with the word of Allah to warn you of a big disaster. Allah has ordered me to warn my nearest relatives”, Muhammad (SAWS) said. He then looked at the sons of Makhzoom and the sons of Assad and continued, “I have a thing that can help you in your life and the hereafter. It is to say, “there is no God but Allah”.

When Abu-Lahab heard what Muhammad said, he said, “You go and perish (die), you got us here to listen to this crazy talk?” He then left with his wife Um-Jamil. After that everyone left, and Muhammad (SAWS) stayed alone on the *Safa*. This is when Allah sent down in the Qur’an this Surah, what can be translated as, **“Perish the hands of Abu-Lahab! Perish he! No profit to him from all his wealth, and**

all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the fuel, a (crackling) wood, a twisted rope of palm-leaf fiber round her (own) neck!” (TMQ, 111:1-5)¹¹.

(Scene 3)

Muhammad (SAWS) felt very sad that his people were not listening to him. Therefore, he asked Ali to prepare a big meal and to invite all the old and respected people of Quraysh over to talk to them. Ali invited Abu-Taleb, Hamza, Al-Abbas, Abu-Lahab and others. After they had finished their meal the Prophet (SAWS) said, “O the sons of Abdul-Muttalib, I don’t know any other Arab man who came to his people with better words than mine. I’ve come with some words that will help you in this life and the hereafter. Who will support me on this? Whoever does, will be my brother, my doer, and my successor”.

No one said a word. Then Ali stood up and said, “I will be your supporter in Allah, O messenger of Allah”. Ali was the youngest of them. Here, the Prophet (SAWS) took Ali by the neck and looked at the others and said, “This is my brother, my doer and my successor. Listen to him and obey him”. At this everybody laughed and said to Abu-Taleb, Muhammad’s (SAWS) uncle, “He has ordered you to listen to your own son and to obey him”.

(Scene 4)

Muhammad (SAWS) continued to worship Allah in secret in Al-Arqam’s house. It was a house near Safa. One day, Abu-Jahl met Muhammad (SAWS) and insulted him and made fun of his religion. At this moment, a man was walking by and saw what was happening. He was very impressed by Muhammad’s (SAWS) attitude towards Abu-Jahl. Muhammad (SAWS) did not reply at all. He was very quiet and not answering back. The man continued on his way until he saw Hamza walking by after finishing from his usual fishing trip.

“If only you know what Abu-Jahl was saying to your nephew a minute ago” the man said to Hamza. “He insulted him, mocked his religion, and was very overbearing”. Hamza became very angry. How dare Abu-Jahl say such things to Muhammad? He went to him and saw that he was sitting with his friends. As he approached him, he took his crossbow out and struck him with it. When the other men saw Abu-Jahl’s blood they said to Hamza: “So you have joined your nephew in his religion?” Hamza said, “Who can stop me? I know that he is a Prophet of Allah. I will not leave his religion ever. Stop me if you can!” Then he left them staring at him, helpless. They knew they couldn’t stop him. Who could stop the strongest and the most courageous Hamza?

Hamza went to Muhammad (SAWS) to say he is now a Muslim. He approached him and looked at him saying, “I believe that you say the truth. You are a witness to the truth. So make your religion known to everyone. By Allah I now know how wrong my first religion is”. Muhammad (SAWS) was very happy. He knew that Allah had made Islam stronger when his uncle Hamza became a Muslim.

(Scene 5)

Muhammad (SAWS) asked the people of Quraysh to give up worshipping their Gods. They didn’t like this. They also didn’t like how Abu-Taleb (Muhammad’s uncle) was kind to him. Therefore, they decided to go to Abu-Taleb to talk to him. All the respected men from Quraysh walked up to Abu-Taleb. Among them were Utba Ibn-Rabia, Shiba Ibn-Rabia, Abu-Jahl Ibn Hisham and Abbas Ibn-Wael. They sent a messenger to Abu-Taleb to tell him that they came to talk about Muhammad (SAWS).

“These are the oldest in your tribe. They ask permission to talk with you,” The man said. “Let them come in” Abu-Taleb replied. So the men went in and said, “O Abu-Taleb, you are the oldest and our lord. We ask you to do us justice. Order your nephew to stop talking about our Gods. If he stops we will leave him alone to his God”. Abu-Taleb sent for Muhammad (SAWS) to attend the meeting.

When Muhammad (SAWS) came in, Abu-Taleb said, “O my nephew, these are the respected men in your tribe, they have asked you to stop talking about their Gods so they can leave you alone to your God”. Muhammad (SAWS) asked his uncle, “I have to stop it even if I am calling them to a religion that’s better for them than their own Gods?” “To what thing you are calling them?” asked Abu-Taleb. “I’m calling them to believe in a word that will make them the most powerful in the whole world,” answered Muhammad (SAWS). Abu-Taleb then said, “By your father, tell us this word. I am sure we can tell you the same word and 10 more of it on top”. The Prophet (SAWS) then said, “To say: there is no God but Allah (*La Ilaha Illa Allah*)”.

At this point, the old men became very angry. “Tell us anything other than this,” they cried out. When Abu-Taleb saw their anger, he complained to Muhammad (SAWS). “Don’t make me carry a burden that I can’t carry,” he said. Muhammad (SAWS) thought that his uncle would deliver him to the old men. So he said, “O Uncle, if they put the sun in my right hand and the moon in my left and asked me to leave this religion, I will never leave it”. He then cried and turned away leaving the men. Abu-Taleb called after him, “Come my nephew, come”. Muhammad (SAWS) did.

Looking at him, Abu-Taleb said, “Go my nephew, go and say what you like. By Allah, I would not deliver you to any of them”.

(Scene 6)

The eldest men of Quraysh saw that Abu-Taleb was not turning his nephew in. So they decided to bargain with him as a last resort. They came up to him with Emara Ibnul-Waleed. Emara was the most handsome young man in Quraysh. They said to Abu-Taleb, “O’ Abu-Taleb, this is Emara, the most handsome young man in Quraysh. Take him as a son. He is yours to keep. Give us your nephew, the one who turned against your religion and the religion of your ancestors. We will kill him. You have one man and we have one. One for one”

Abu-Taleb couldn’t believe this bargain. “By Allah, what a ridiculous bargain you are making? You give me your son to raise and feed him and I give you my nephew to kill him? This will never happen!”

(Scene 7)

The heads of Quraysh saw that the new religion was spreading fast. They feared for their position in the tribe. The new religion would affect their future as heads of Quraysh. So they thought of stopping the people from converting to the new religion at all costs. Then each tribe started to torture the new Muslims. Omayyah Ibn-Khalaf was an example. He used to take out his servant Belal to the desert and place a rock on his chest. He told Belal to return to his old religion or else he will leave him in the desert to die.

Belal never gave in and used to always say, “One, only one”¹².

Meanwhile, Abu Bakr was passing by and saw how Belal was being tortured. He paid Omayyah some money and bought Belal. He then set him free. At the same time, In Banu Makhzoom’s tribe (a tribe

¹² In Arabic: *Ahadun-Ahad*.

near Makkah), Ammar and his family were new Muslims. They were also being tortured under the intense heat of the sun. All of the Ammar's family refused to leave Islam and return to their old religion. The Prophet (SAWS) passed them by as they were crying out from the pain. "Be patient Oh Yasser's family. Your last resting place will be Paradise," he said.

They listened to their Prophet and were more patient. Abu-Jahl didn't like that. So he killed Sumaya, Ammar's mother with his spear.

From that point on, the heads of Quraysh became more aggressive to the new Muslims. They started to beat them, starve them, make them go thirsty, so they'd leave Islam and return to their old religion. The more severe the torture became, the more the patience grew in the Muslims' hearts. They were never going to go back to their old religion, for how could they go back to the darkness after Allah has showed them the light and the straight path?



Immigration to Habasha (Abyssinia)

Book 11

(Scene 1)

Al-Waleed Ibnul-Mughira met with some of the men of Quraysh to talk about Muhammad (SAWS). They talked about how the number of people would be coming from many parts of the world to perform Hajj, and how Muhammad would present Islam to them. Al-Waleed said, “The Arabs will come to you for the season. They must have heard about Muhammad. You should all have an opinion, lest you belie each other”.

- They said, “O Abu Abd-Shams, tell us what to say.”
- He replied, “No, you speak and I will listen”.
- They said, “We will say he is a priest”.
- He replied, “He is no priest; this is not rhymed prose of priests”.
- They said, “We will say he is crazy.”
- “No, he is not crazy; we have seen craziness and we know it”.
- They said, “We will say he is a poet.”
- Al-Waleed replied, “He is no poet. We know poetry very well, and this is not poetry.”
- They said, “We will say he is a magician.”
- “He is no magician, we have seen magicians and we know their magic very well”.
- “What should we say then, O Abu Abd-Shams?”
- “By Allah, he talks so sweetly that if you say any of this, it would be known that you’re false!”

(Scene 2)

Each tribe of Quraysh began torturing those who had embraced Islam. The Muslims were persecuted so terribly that Othman Ibn-Affan, his wife Ruqqaya, (the daughter of the Prophet - SAWS), and Al-Zubair Ibnul-Awwam thought of leaving Makkah. They wished to flee with their religion. When they told this to the Prophet (SAWS), he said, “Perhaps you should go to Habasha; its king never oppressed anyone, for indeed it is a land of truth. Stay there until Allah dispels the grief you are feeling.”

They began to set out to sea to take a boat to Habasha. When Quraysh knew about the Muslims leaving Makkah, they were furious. The disbelievers tried to follow and catch the Muslims, but to no avail. The Muslims had already gone into sea and had taken asylum under a just king, who had never oppressed anyone.

(Scene 3)

Quraysh heard that the Muslims had gone to Al-Najashi (Negus), the King of Habasha, and that they were living there peacefully. Decisively, the Qurayshis decided to send a gift to Al-Najashi and ask him in return to send back those who had left their religion and the religion of their ancestors. Indeed, they had prepared a great gift and sent it with Amr Ibnul-Aas and Emara Ibnul-Waleed.

When Amr and Emara presented themselves to Al-Najashi, they knelt before him and gave him the gift. He accepted it, made them sit beside him, and began talking to them. Amr Ibnul-Aas, though squat, was very clever. He said, “There are people from our land who rejected our religion and fled to your country.”

- Surprised, Al-Najashi asked, “To my country?”
- Amr replied, “Yes, Indeed.”
- “And what do you want from them,” Al-Najashi asked.
- “Send them back to us.”
- Al-Najashi replied, “No, not until I speak with them.”
- He then sent for the Muslims and when they came, he asked them, “What do these people speak of?”
- The Muslims said, “These are people who worship idols, but Allah Has sent us a Prophet, so we believed his message”.
- Al-Najashi then turned to Amr and inquired, “Are they your slaves?”
- “No.”
- Al-Najashi asked, “Do you have a debt on them?”
- “No”, they answered.

Al-Najashi allowed the Muslims to leave in peace. Amr and Emara also took their leave thinking of what they could do next. Inwardly, Amr was frustrated for failing to return the Muslims to Makkah. He kept thinking until he got an idea. He went to Al-Najashi and whispered something to him. Al-Najashi then asked for the Muslims to come.

Before they entered, Ja’far Ibn Abu-Talib told them, “Nobody speaks, I will be your spokesman today.” They went to Al-Najashi who was seated in his reception room. Amr Ibnul-Aas was on his right and Emara on his left. All the clergymen were also seated there. The Muslims greeted Al-Najashi without kneeling down before him. Amr and Emara told Al-Najashi, “They are not kneeling down to you!”

All the clergymen and monks ordered them, “Kneel down to the King!” But Ja’far firmly said, “We only kneel to Allah (SWT.)” When Ja’far came closer to Al-Najashi, the king asked him, “Why did you not kneel?” Again, he received the same answer, “We only kneel to Allah”. “And what is that?” he was asked. Ja’far answered: “Allah sent us a messenger, who commanded us to worship Allah only, and not to associate anyone with Him. He also ordered us to perform prayer, and give charity. He ordered us to do good and warned us against transgression and committing sins”.

Here, Amr Ibnul-Aas said, “May Allah keep the king virtuous, these people are against you in regards to Issa (AS) son of Mariam, (Jesus son of Mary).” Al-Najashi then asked Ja’far, “What does your man (Muhammad) say about the son of Mariam?” “He says what Allah Said, ‘He is the spirit of Allah and His word. He was begotten from the virgin whom no man touched’.

At that, Al-Najashi took a small stick from the ground, raised it and said, “O Monks and clergymen, these people did not say about the son of Mariam more than we say, not even as much as the weight of this stick. You are welcome, and the one who sent you is welcome. Do you have anything of what he brought to you?” Ja’far’s face lit up and he said, “Yes.” Al-Najashi said, “Come on then, read some of it”.

Here, Gaafar started to recite, “**And mention in the Book (the Qur’an, O Mohammad, the story of Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them, then We sent to her Our Ruh {angel Jibril (Gabriel)}, and he appeared before her in the form of a man in all respects. She said, 'Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah'. (The angel) said, 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son'. She said, 'How can I have a son when no man has touched me, nor am I unchaste?' He said, 'So (it will be), your Lord said, “That is**

easy for Me (Allah), And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah)". (TMQ, Surat Maryam:16-21)¹³.

Al-Najashi said, "These words came from the same lantern that shed light on Musa (Moses). Go O' wise people!"

The Muslims then left feeling happy, while Amr Ibnul-Aas left feeling dejected. He became even sadder when Al-Najashi returned the gift of Quraysh. Thus, Amr Ibnul-Aas went back to Makkah defeated.



Days of Hardship

Book 12

(Scene 1)

One day, with a sword in hand, and a face filled with determination, Omar Ibnul-Khattab was off to the street until he bumped into a man who enquired:

- “Where to Omar?”
- “To kill that apostate, who has induced strife among Quraysh, criticized its people’s beliefs and abused their gods”, retorted Omar.
- “By God, you are being so self-conceited Omar, you really think the tribe of Abdu-Manaf’s would let you get away with killing Muhammad? Why don’t you just go back home and straighten up your own family first?” said the man.
- “Which of them?” taken by surprise, Omar asked.
- “Your sister Fatima, and her husband, Said, your cousin. They have converted and followed Muhammad’s faith”, replied the man.

Flamed up in fury, Omar went straight to his sister’s house, where they had a Muslim guest who was reciting Surat Taha from the Holy Qur’an. Once they heard Omar’s voice, the guest hurried to hide, and Fatima hid the sheet under her thigh. Yet, Omar had already heard the Qur’anic recital, and asked:

- “What was that humming?”
- “Have you heard anything?” asked Fatima and her husband Said.
- “By God, I have known that you have followed Muhammad’s faith”, said Omar as he started to beat Said, and when his sister tried to stop him, he hit her and she started to bleed. That was when she said, “Yes, we have become Muslims and we believe in Allah and His messenger, and that is it!”
- Omar started to regret what he did to his sister and told her, “Give me that piece of paper you were reciting, let me see what Muhammad has come up with”.
- “We fear what you may do to it”, said his sister.
- “Don’t” he replied, and swore by his gods that he would give it back to her.
- Yet, looking forward to converting him to Islam, his sister told him, “O brother, worshipping your idols soils you, whereas Allah says what can be translated as, **“none shall touch it but those who are clean”** (TMQ, Surat al-Waqia’a:79)¹⁴.

Therefore, Omar performed ablution (*Wudu*). Only then Fatima gave him the piece of paper that had Surat Taha on it. He read it and said, “These words are awe-inspiring and sublime!” As the hiding man heard Omar’s comments, he showed up, overwhelmed with joy to say, “By Allah, I really wish that it is you who would be picked by Allah after the Prophet’s supplication (*SAWS*). Just yesterday, I heard him invoke Allah and say: “O Allah, bring victory to Islam with the conversion of Abul-Hakam Ibn Hisham, or Omar Ibnul-Khattab. So Omar, let that be you!”. “Take me to Muhammad to declare my Islam to him”, Omar said, and that is how he accepted Islam.

(Scene 2)

Quraysh was so infuriated with the massive conversion to the new faith that its dignitaries agreed to assassinate Prophet Muhammad (SAWS). Realizing this, Abu-Taleb asked his tribe to protect the Prophet (SAWS) from those who wanted to harm him. Thus, all Muslims, including Khadijah, the Prophet's wife, (RA) were embraced under Abdul-Muttalib's protection. Yet, when Quraysh knew that the tribe of Abdul Muttalib would protect and defend Prophet Muhammad (SAWS), it allied with all unbelievers in boycotting those who had supported the Prophet (SAWS) to the extent that it included avoiding talking, doing business, or even marrying any of them. They even wrote down this pledge in a document to be hanged inside al-Ka'ba.

The siege imposed against Muslims was so severe that they ran out of food, suffered cruel hunger, and their children kept crying, asking for anything to keep them alive. As a result, Muslims went through three years of brutal famine. One day, Prophet Muhammad (SAWS) went to his uncle Abu-Taleb and said, "Allah has sent down termites to that document of Quraysh and that it has been totally devoured, but the name of Allah that has remained untouched". Did your Lord tell you that?" asked Abu-Taleb. "Yes", replied the Prophet (SAWS). "Why are we still confined then?" questioned Abu-Taleb.

Abu-Taleb went out to meet Quraysh's dignitaries and said, "Allah has sent down termites to destroy your unjust document". They hurried to the Ka'ba, and to their surprise, the termites had destroyed the whole document and torn it into pieces, except for Allah's name. Consequently, the siege against the Muslims was lifted.

(Scene 3)

Khadijah (RA) could not bear the persecution she suffered, together with her husband and all the Muslims for three consecutive years. Quraysh has besieged, starved, and tortured them, while Khadijah (RA) was not accustomed to such kinds of torments. Therefore, once she got back home, she fell ill, and Prophet Muhammad (SAWS) was always by her side to take care of her. She believed him when others did not, gave him the support he could not find elsewhere, and comforted him when all unbelievers oppressed him. She was indeed the perfect wife and the perfect shoulder he could lean on.

All of a sudden, after three days of illness, she passed away in the Prophet's arms. He was terribly saddened, for she was his true love. It was painful for him to lose her; and he suffered the anguish of his grave loss.

(Scene 4)

That year was the year of sorrows, as Khadijah (RA) passed away, and Abu-Taleb fell ill. When the dignitaries of Quraysh realized that Abu-Taleb was on the verge of dying, they said, "Hamza and Omar have converted, and Muhammad's message has reached all tribes. Let us go to Abu-Taleb."

They went to him and said, "O Abu-Taleb, you know how much revered you are to us. And we are worried about you, now that you have been through this. You know too well what happened between your nephew and us, and we just wanted you to offer him our deal and let him name whatever he wants to have. If he wants us to hold back from him, let him do the same to us. Tell him to leave us alone to practice our own faith and then it would be our turn to give him the freedom to do the same."

Abu-Taleb then summoned Prophet Muhammad (SAWS) to tell him what Quraysh had to offer.

- "O uncle, if only you utter a phrase, by which you all would rule Arabia, and by which non-Arabs would be indebted to you", was the reply of Prophet Muhammad's (SAWS).

- “Sounds good.” said Abu-Jahl “A single phrase or even ten.”
- “All you have to say is ‘there is no God but Allah’ and all you have to do is to renounce all the gods you have been worshipping other than Allah”, replied the Prophet (SAWS).
- “By God, this man will get you nowhere. Let us leave, we would never renounce our ancestors’ faith, until God rules between him and us”, they said to each other.

And they left.

- “O nephew, you did not ask for much”, said Abu-Taleb.
- “O uncle, to you utter that phrase then!” pleaded the Prophet (SAWS), hoping for his uncle to become a Muslim.
- “O nephew, I am afraid Quraysh would think that I have said it for fear of death, otherwise I would not mind saying it”, boldly replied Abu-Taleb.

However, Abu-Taleb died, and Prophet Muhammad (SAWS) deeply grieved the death of the uncle who protected him from Quraysh, just as he suffered the loss of his compassionate wife, with whom he found comfort and safe haven.

(Scene 5)

With Abu-Taleb’s death, Quraysh’s offences escalated and so, Prophet Muhammad (SAWS) considered moving to At-Taif, hoping that its people would support and protect him and his followers from his own people. He also hoped they would embrace Islam.

His first attempt was with three brothers who were the leaders of Thaqif, the dominant tribe of At-Taif. As he started to talk to them about Islam, one of them cynically said, “So, God hasn’t found anyone else but you to send His message with!” They kept making fun of him, until he decided to leave, for he realized that talking to them is far too futile. Yet, they did not let him go in peace; they gave orders to their slaves to call him names and to throw stones at him. They even queued in two lines and started to pelt his legs with stones with every move he made, blood started to gush out of his feet. Nevertheless, he endured the pain with a great deal of patience and kept walking till he reached a palm tree where he stopped to get some rest. He looked up to the sky and made this *dua’a* (supplication):

“O Allah, to Thee I declare my weakness and lack of strength. To Thee I would show the grief I have been going through due to the contempt I have received from others. O Allah You are the Most Merciful of all. You are the Lord of the oppressed. And you are my Lord. To whom are You entrusting me, to a stranger who would maltreat me, or to a foe who would take hold of me! O Lord, if You are not angry with me, then I do not mind being hurt. What I am looking forward to is Your Providence. I seek refuge in the light of Your Blessed Face Which has lighted all darkness, and rendered worldly life and the hereafter virtuous, from Your anger or discontent. You can keep admonishing me until You are pleased with me, there is no might save in You”.

Two men witnessed what happened and felt pitiful about the Prophet (SAWS) and so, they called a Christian lad called Addas and told him, “Take this bunch of grapes, put it on a plate, and give it to that man. Ask him to have some”.

Addas did as he was told, put the plate in front of the Prophet (SAWS), who in turn extended his hand to eat and said,

- “*Bismillah*” (In the name of Allah).
- “By God, people of this area never use such words”, said Addas.
- “And where are you from Addas? What is your religion?” enquired the Prophet (SAWS).
- “I’m a Nazareth from Nineveh”, replied Addas.

- “Oh! From the village of the good man, Yunus (Jonas), the son of Matta (Mathews)”, replied the Prophet (SAWS).
- “How come you know about Yunus the son of Matta?” asked Addas filled with astonishment.
- “He is my brother in Prophet-hood”, replied the Prophet (SAWS).

All of a sudden, Addas stooped to kiss the Prophet (SAWS) on the head, hands, and feet. Then the Prophet (SAWS) decided to go back to Makkah, overwhelmed with patience and resilience, to endure the pain without any sense of weary. He knew for a fact that every cloud has a silver lining, and that along with every hardship comes relief.



The Immigration

Book 13

(Scene: 1)

The Prophet (SAWS) began to call upon the various Arab tribes and invite them to Islam. He said to one of the tribes, “Surely, I am the messenger of Allah to you. I advise you to worship Him alone and not to associate anything with Him”. Abu-Lahab, a cross-eyed man with two braids, shouted, “He is a liar, do not believe him”.

The Prophet (SAWS) walked away towards another tribe and started saying, “O people, say there is no Lord worthy of worship except Allah, and you will attain success.” Then Abu-Lahab started throwing dust on the Prophet (SAWS), saying, “Do not believe him. Verily, He wants you to stop worshipping your idols.”

The Prophet continued passing by tribes inviting them to Islam, asking them to protect his life so that he could deliver the message of Allah. The tribes kept away from him, saying, “If he was calling for something good, his own people would not have left him.”

(Scene: 2)

The Arabs in Yathrib were composed of two tribes, Aws and Al-Khazraj. Both used to worship idols, while their Jewish neighbors, who were the minority, worshipped Allah. Whenever a fight would break out between them and the Arabs, they would threaten the Arabs saying, “Surely, Allah would send a messenger soon, whom we would follow and hence defeat you.” Whenever the Arabs of Yathrib heard this from the Jews, they knew that Allah would send a messenger to guide the people. During one of the Hajj seasons, it happened that some of the Arabs of Yathrib went to Makkah. The Prophet (SAWS) met them and asked, “Who are you?” They replied, “We are some people from the tribe of Al-Khazraj.” He asked, “Are you leaders from the Jews?” “Yes” they replied. He asked them, “Would you be seated so I can talk with you?” They sat with him and he invited them to Islam. After he recited some verses from the Qur’an, they said to each other, “O People, By Allah this is the messenger the Jews promised you, so let them not precede you by accepting his message.” They embraced Islam and agreed upon the place and time to meet him next year.

(Scene: 3)

These men returned to Yathrib, after meeting the Prophet (SAWS) and declaring their Islam. They began to invite their people to Islam until it spread among them. There was not a household left from the Arabs of Yathrib where you would not find the news of the Prophet (SAWS). Time passed by and the season for Hajj came. Twelve honorable men from them went out to Makkah and met the Prophet (SAWS). They promised allegiance not to associate any god with Allah, not to steal, not to commit adultery, and not to kill their children.

After Hajj, the men went back to Yathrib. The Prophet sent Musab Ibn-Umair to teach them Islam, Qur’an, and the various aspects of their religion. Another year passed and it was another season for Hajj. The Muslims went out from Yathrib to Makkah for Hajj. They agreed upon a place and time to meet the Prophet (SAWS). This was to be at night time, after performing the Hajj rituals. When the night gradually started to spread in peace and stillness, they went out one after the other where they promised to

meet the Prophet (SAWS), until they were about 70 men. The Prophet (SAWS) came to them with his uncle, Al-Abbas Ibnul-Muttaleb. Al-Abbas said, “As you know, Muhammad is from us, he is honored among his people, but he insisted on joining you. You have to live up to the responsibility that you are now carrying. If you see that you are going to hand him over and then let him down after what he did for you, then leave him now.”

They said, “We heard what you said, so speak O’ Prophet of Allah and ask for yourself and Allah whatever you like.” The Prophet (SAWS) said, “I ask from you an oath and a covenant to protect me from what you protect your own wives and children.” The Prophet (SAWS) extended his hand and the *Ansar* (supporters) gave him a covenant to protect him if he immigrated to their land.

(Scene: 5)

Islam spread in Yathrib while persecution was continuing in Makkah, where Quraysh used to harm the Muslims. The Prophet gathered those who believed in him and told them, “Allah has indicated for you a place for shelter where you can be safe.” He commanded his companions to go out to Yathrib. The Muslims continued to leave their homes, fleeing with their religion. The Prophet (SAWS) waited for Allah’s permission for his emigration. Abu-Bakr came to him asking for permission to leave to Yathrib. The Prophet told him not to be hasty and to wait, for Allah might provide him with a companion that would join him in his journey. All Muslims had immigrated; none were left except the Prophet (SAWS), Abu-Bakr, Ali Ibn Abu-Taleb and the weak Muslims, who were prevented from emigrating by their masters.

The leaders of Quraysh came to know about the migration of the companions of the Prophet and felt angry. They feared that the Prophet (SAWS) might go and join his companions. Then, after they grew stronger, he might come back to fight them. Therefore, they decided amongst themselves to take a young man from each tribe and give him a sword. Then, those young men would go to the Prophet and hit him all at once; a single blow that would kill him. The blame of shedding his blood would then be scattered among all of the tribes. They were afraid that if one person killed him, the Prophet’s tribe and his family would fight the tribe of the killer, as it was the custom of the Arabs to take revenge from both the killer and his tribe. They agreed to kill the Prophet during the nighttime. However, Allah protected his messenger. He sent to him Jibril to tell him not to spend this night in his bed.

When nighttime came, Abu-Jahl and the men who conspired to kill the Prophet (SAWS) all gathered around the Prophet’s house. When the Prophet (SAWS) felt their presence, he told Ali, “Sleep in my bed, for no harm will reach you from them.” Ali slept in the bed of the Prophet. The leaders of Quraysh occasionally glimpsed in and each time, saw Ali sleeping in the bed. They thought that it was the Prophet (SAWS) who was sleeping there. The Prophet (SAWS) opened the door and walked out. Allah made his enemies blind. The Prophet (SAWS) placed dust on their heads and went over to the house of Abu-Bakr.

A man then came and saw the men that were waiting to kill the Prophet (SAWS). He asked them, “What are you waiting here for?” They replied, “We are waiting for Muhammad”. He then told them, “You imbeciles, Muhammad already went out and he did not leave a man among you except that he placed dust on his head. Do you not see what happened to you?”

Everyone among them placed his hand over his hair to find dust all over his head. They looked and saw Ali sleeping on the bed so they said, “By Allah, this is Muhammad sleeping.” They kept waiting until the next morning. Ali then came out of the Prophet’s house towards them. They became very angry, and then went out to search for the Prophet (SAWS).

(Scene: 6)

The Prophet and Abu-Bakr set out together to immigration to Yathrib. Before they had gone, Abu-Bakr had commanded his son, Abdullah, to listen to what the people had been saying about them during the daytime. Then, by nighttime, he would come back and inform them about the news he had gathered during the day. Abu-Bakr also commanded his servant to take care of his sheep in the daytime. When it was nighttime, he would leave them at Mount Thur.

The Prophet (SAWS) and Abu-Bakr hid in a cave in mount Thur. When nighttime came, Abdullah would come and inform them about what the people did after they had left. Abu-Bakr would go out to the sheep, which his servant had left, and milk them. He would give the Prophet (SAWS) milk to drink and then drink after him.

Quraysh went on searching for the Prophet (SAWS) and his friend. They tracked their footsteps and followed their footprints until they had reached the cave. When they reached the cave in mount Thur, they saw a huge cobweb on its entrance. They said, “If anyone had entered this cave, the cobweb would not be there.” Abu-Bakr heard the voices of people and whispered to the Prophet, “Those are your people seeking you”. The Prophet (SAWS) replied back, “O’ Abu-Bakr, do not fear for Allah is with us”. Three days passed and the Prophet and Abu-Bakr remained in the cave. When the search efforts of the people ceased, the Prophet (SAWS), Abu-Bakr, and their guide whom they had hired rode their camels towards Yathrib through a path unknown to the people.

(Scene: 7)

The leaders of Quraysh announced a big prize for the one who would kill or capture Muhammad. Surrahah Ibn-Malik was so insistent on winning this prize. He rode his horse and took his spear and started running in the directions that the Prophet, his companion, and guide rode towards Yathrib. When he came very close to them, he fell off his horse. He then stood up, mounted his horse and started chasing them again. However, his horse sank into the sand and he again, fell off.

He climbed back onto his horse and started running once more after the Prophet. He fell one more time. He shouted asking for help, as it was clear to him that this truly was the Prophet, and Allah will give him victory. He approached the Prophet (SAWS) and asked him to write him a safety pledge. The Prophet (SAWS) commanded the guide to write him the pledge. Surarah then returned to Makkah, and whenever he would meet anyone seeking the Prophet (SAWS), he would turn him away from the path of the Prophet. The Prophet (SAWS) continued his trip to Yathrib to spread the religion of Allah and spread it in the whole earth.

“They want to extinguish the light of Allah with their mouths, But Allah rejects but to spread his light even if the disbelievers hate it” (TMQ, Surat As-Saff:8)¹⁵.



The Battle of Badr

Book 14

“If ye help not (your Leader), (it is no matter): for Allah did indeed help him, when the unbelievers drove him out: He had no more than one companion: They two were in the Cave, and he said to his companion, have no fear, for Allah is with us” (TMQ, At-Tawbah:40)

(Scene: 1)

The news that the Messenger of Allah had left Makkah came to Yathrib. The people of Madinah used to pray the *Subuh* (early morning) prayer then go and wait at the Yathrib entrance for the Prophet (SAWS)’s arrival. They only headed back when the weather got unbearably hot, but still with the intention of coming back to wait for him again the next day.

One day they had gone out and walked a long distance to meet the Messenger of Allah (SAWS). Again, it became very hot and the Messenger of Allah (SAWS) had not yet arrived. They started to go home but then a voice cried out loudly, “Here he is! The Messenger of Allah has arrived.” People ran to meet him crying out in happiness, “The Prophet has come! The Prophet has come.” People surrounded the Prophet and Abu-Bakr as they passed amongst the people and the women stood up on the roofs of their houses wondering, “Which one is he? Which one is he?” The voices of the people rocked the whole city as they said, “Allahu-Akkbar! The Messenger of Allah has arrived! Allahu-Akkbar! Muhammad has arrived! Allahu-Akkbar! The Messenger of Allah has arrived!

The women and the children started chanting, “The full moon (meaning the Prophet SAWS) has shone after it had left us, we must be thankful, for never a God except Allah did he take, you (Muhammad SAWS) have been sent to us and we will obey.”

“Muhammad (SAWS) entered the city of Yathrib, which has been known since that day as the city of the Messenger of Allah (Madinat Ar-Rasool), or as it’s named now, Al-Madinah.

(Scene: 2)

The Messenger of Allah entered Madinah and the *Mohajereen* (immigrants) and *Al-Ansar* (the people of Al-Madinah) surrounded him. He united them together through the unity of brotherhood. Those who had immigrated for Allah had left their money in Makkah and had nowhere to live. Those who lived in Madinah (*Ansar*) were required to give shelter to the immigrants and help them along until they would settle in Madinah and find jobs.

The *Mohajereen* were used to the dry weather of Makkah so when they lived in Madinah they became ill. Belal and Abu-Bakr were among those who fell ill. Aisha once went to visit them both and asked them, “How are you feeling now father? How are you now Belal?” Abu-Bakr and Belal told her how they longed for Makkah as it was their home, and although its people had treated them badly and tortured them whilst the people of Madinah had welcomed them, they still yearned for Makkah. Aisha, the Prophet’s wife, went to him and told him that Abu-Bakr and Belal were longing for Makkah. The Messenger of Allah SAWS prayed, “O Allah! Make us love Madinah just as we love Makkah or more”.

(Scene: 3)

The Muslims used to gather at the mosque before prayer time because they were afraid of missing it. They used to come on their own as they used to be no call for prayer then. The Messenger of Allah thought that they should have something like the Jew's horn to announce the prayer times, but he disliked the idea. He also thought of calling people for prayer through a bell like the Christians. He ordered them to prepare a bell for chiming it to announce the prayer times, and while the Messenger of Allah was at the mosque a man came to him and said, "O Messenger of Allah, I saw in my sleep a man in two green suits holding a bell in his hand so I asked him, "Would you sell that bell, O servant of Allah?" he replied, "What are you going to do with it?" So I said, "We will use it to announce the prayer times". He replied, "Shall I tell you of what is better than this bell?" I asked, "What is it?" he replied, "Say:

Allahu Akbar. Allahu Akbar. Allahu Akbar. Allahu Akbar. (Allah is the Greatest)

Ash-Hado alla elaha ella Allah
Ash-Hado alla elaha ella Allah
(I bear witness that there is no God but Allah)

Ash-hado anna Muhammadan Rasul Allah
Ash-hado anna Muhammadan Rasul Allah
(I bear witness that Muhammad is His Messenger)

Haia ala essalah, Haia ala essalah
(Hasten (come) to prayer)

Haia ala elfalah, Haia ala elfalah
(Hasten (come) to real success)

Allahu Akbar Allahu Akbar
(Allah is the Greatest)

La elaha ella Allah
(There is no god but Allah)

The Messenger of Allah said, "It is a blessed and a real dream Allah willing, go and teach it to Belal so that he would call people to prayer by it as his voice is better than yours". Belal called people to pray through the Ath'an (the call to prayer), and people came from everywhere. Omar Ibnul-Khattab heard the Ath'an from his house and quickly went to the Messenger of Allah and said, "O Messenger of Allah, I swear by the One who has sent you with the truth that I have seen the same dream too". The Messenger of Allah replied saying, "Then all praise be to Allah".

(Scene: 4)

The Prophet (SAWS) heard that Abu-Sufyan was on his way back to Quraysh after a trade journey to the Levant. Since Quraysh had hurt the Prophet and his companions and had made them leave Makkah leaving their money and houses behind, the Prophet (SAWS) told his companions, "These are the camels of Quraysh carrying their money on their way back. Go and get them."

Some of the immigrants and the people of Madinah went out to capture the caravan whose leader was Abu-Sufyan. They wanted to make up for the Muslims' loss when they immigrated and were forced to leave their money in Makkah. Abu-Sufyan, however, was worried that Muhammad (SAWS) would one day attack him, so he used to spy on him and ask people about him all the time. One day a man told him

that Muhammad (SAWS) is on his way to attack his caravan. So Abu-Sufyan sent a messenger to Makkah telling its people that their money is in danger. When that messenger arrived in Makkah he said, “O people of Quraysh, your money is with Abu-Sufyan and Muhammad and his companions are attacking him, hurry up and save your money.”

The men of Quraysh went out with their arrows and swords to fight for their money. All the noblemen of Quraysh went except Abu-Lahab Ibn Abdul-Muttalib. They were nine hundred and fifty men with two hundred horses and singers chanting and hitting the drums. They rushed to save their trade.

The Messenger of Allah left the Madinah carrying two black flags, one was held by Ali Ibn Abu-Talib and the other with one of the *Ansar*. The Muslims had only two horses in their army; one was mounted by Az-Zubair Ibnul-Awaam and the other one by Al-Mikdad Ibnul-Aswad. They had seventy camels, with every three men sharing a camel.

News reached the Messenger of Allah that Quraysh had gone out to defend their caravan. Since the Messenger of Allah's goal was only to capture the caravan and not to start a fight, he consulted the Muslims on what should be done? A man stood up and said, “O Messenger of Allah proceed with what Allah has ordered you to do, we are with you. By Allah we will not say to you what the people of Israel said to Moses, **“Go thou, and thy lord, and fight ye two, while we sit here (and watch)”** (TMQ, **Al-Ma’eda:24**), but we will say: Go thou, and thy lord, and fight ye two and we will come and fight with you.”. The man who said these words was from the immigrants, but the Prophet wanted to hear the opinion of the people of Madinah. The Messenger of Allah said, “What say you people?”

S'ad Ibn-Moath, one of the *Ansar*'s nobles, said, “We feel you want to know our opinion, O Messenger of Allah?” The Messenger of Allah replied, “Yes”. S'ad said, “We have believed you and believed in you. We have witnessed that the religion you brought is The Truth. We vowed to be obedient to you so continue what you wanted to do, Messenger of Allah, and we are with you.”

(Scene: 5)

The Messenger of Allah and his companions camped near a well called Badr and dug a big pool of water. When the Messenger of Allah saw Quraysh's army, he made an invocation to Allah saying, “O Allah this is Quraysh approaching with its vanity and pride challenging You, and belying your Messenger. O Allah grant me the victory You have promised.” The Messenger of Allah prayed to Allah, “O Allah if this group of believers die, you will never be worshipped on earth! O Allah fulfill your promise and grant me victory.”

When the Muslims and the people of Quraysh faced each other, a man from Quraysh swore saying, “I promise you Allah to drink from their pool, or destroy it, or die trying.” Therefore, when he headed for the pool Hamza Ibn Abdul-Muttalib faced him, hit him with his sword, cut his leg, and then killed him near the pool. Afterwards, three nobles from Quraysh came out and challenged the three men from the Muslims to come out and battle with them. They screamed, “Muhammad! Let the best fighters among you who were previously from our people (Quraysh) come out and fight us.” The Messenger of Allah said, “Obaydah Ibnul-Harith, get up and fight them! Hamza, get up and fight them! Ali, get up and fight them!”

The duel started, Hamza killed the one he was fighting with, and so did Obaydah; the three Muslims killed three of the nobles of Quraysh.

The Muslims and the people of Quraysh began to throw stones at each other. Then the Prophet told his companions, “I swear by the One whose Muhammad's life is in His hands that whoever fights them with

patience asking the reward from Allah and gets killed fighting face to face without running away, that he will enter *jannah* (paradise).”

The battle started. The men of both armies took their swords and attacked each other. Abu-Jahl got killed in this battle, and the Muslims started killing the disbelievers with their swords, cutting their heads off. The people of Quraysh found that their nobles were being slaughtered so they fled and were followed by the Muslims who took them as prisoners of war. Among the prisoners of war was Omayyah Ibnul-Khalaf, whom Belal saw and remembered what he used to do to him in Makkah. He used to take him to the desert and put a large stone over him to force him to disbelieve in Muhammad and Allah. Belal shouted, “Omayyah, the head of disbelievers! You are dead!” He attacked him with his sword and so Omayyah was the last of the nobles of Quraysh to be killed in the battle of Badr.

The Muslims threw the dead bodies of the disbelievers in the well of Badr called Al-Qulayb. The Prophet (SAWS) stood over the well saying, “O people of Al- Qulayb! Have you found what your God promised you to be the truth? I have found what my God promised me to be the truth.” One of the Muslims said, “O Messenger of Allah, are you talking to them while they are dead?” He replied, “They hear me just as good as you can hear me.”

The battle of Badr ended with the Muslims' victory. It was a hard hit for Quraysh and a great victory for Muhammad. How often, by Allah’s will, has a small force vanquished a big one. Allah told the men of Badr in the Qur'an what can be translated as, **“God had helped you at Badr, when you were a contemptible little force; then fear God; thus may ye show your gratitude.”** (TMQ, Al-Imran:123).



The Battle of Uhud

Book 15

“So lose not heart, nor fall into despair, for ye must gain mastery if ye are true in faith. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that he may take to Himself, from your ranks, Martyr-witnesses (to truth). And Allah loveth not those that do wrong. Allah’s object is also to purge those that are true in faith and to deprive of blessing those that resist faith. Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast? Ye did indeed wish for death before ye met him now ye have seen him with your own eyes, (and ye flinch!) (TMQ, Al-Imran: 139-143)¹⁶.

(Scene: 1)

After Prophet Muhammad (SAWS) had gained victory over Quraysh in the battle of Badr, in which many of their leaders were killed, the sons of Quraysh’s chiefs gathered calling for revenge and went to Abu-Sufyan. “O’ people of Quraysh, we need your help to fight Muhammad, for he killed the best of your sons” they said. Hence, all the heads of Quraysh agreed upon waging war against the Prophet (SAWS) to avenge their fathers, sons, and brothers who were killed in the battle of Badr.

One of the nobles of Quraysh called upon Wahshy, who was a black slave. “Go and join the army,” said the nobleman. “If you succeed in killing Hamza, the uncle of Muhammad, to avenge my uncle who Hamza has killed, then you are free.” Wahshy was well known for his spear-throwing skills, he rarely failed to hit his target.

Under the leadership of Abu- Sufyan, Quraysh left Makkah, well equipped with weapons to fight Prophet Muhammad (SAWS). Abu-Sufyan was accompanied by his wife, Hind Bint Utba Ibn Rabe’a. Hind was inciting people to fight against the Prophet (SAWS), for her father Utba and her brother Al-Waleed were both killed in the battle of Badr by Ali Ibn Abu-Taleb and Hamza.

(Scene: 2)

The Prophet (SAWS) gathered his companions as soon as news arrived that Quraysh had prepared to fight the Muslims and that they had camped at Uhud.

“Do you wish to stay inside Madinah and let them stay where they are, or let them come in, so that we shall fight them back?” said Prophet Muhammad (SAWS). He preferred to wait for the enemy inside Madinah, hurling them with stones whenever they may try to enter it. This was the best option, for meeting such a large number of disbelievers was a risk. Hence, if Muslims fortified themselves inside Madinah, it would be harder for the army of Quraysh to enter. The youth were not satisfied with this opinion as they wished to go out to fight, “Let us go out to fight the enemy, otherwise they would think that we are weak and cowardly.”

Abdullah Ibn-Obayy was the chief of Madinah before the migration of the Prophet (SAWS). The people of Madinah were about to make him their king before the spread of Islam. He said, “Oh Prophet, let us

stay inside Madinah. I swear by Allah, whenever we emerge to fight we are defeated, but nobody has ever entered Madinah without us defeating them.” He added, “Leave Quraysh where they are, were they to stay at their posts, it would be their misfortune, and were they to enter Madinah, they would be fought back by men, hurled with stones by women and children from above. Were they to get back to Makkah, they would return wrapped in their own disappointment.”

Calls to move out came from the youth, “It’s a shame to let the enemies in.”

When the Muslims saw the Prophet (SAWS) leaving them and going into his house, some said, “We were ordered to stay in Madinah by Prophet Muhammad (SAWS), but we forced him to emerge, while we shouldn’t have done so.” At last, Prophet Muhammad (SAWS) emerged from his house, and then they hastened towards him, “Oh Prophet, we will do whatever you wish.” “If ever a Prophet puts on his war uniform and gets the permission to emerge to the enemies, then he shouldn’t take it off until he fights,” Prophet Muhammad (SAWS) said, “I’ve gathered you to discuss this matter and you refused but to emerge, so you should be devout and patient through hard times when you meet the enemy.”

The Muslim army of 1000 fighters gathered at the mosque. Prophet Muhammad (SAWS) paraded them, and then he gave Mos’ab Ibn Omayr the flag of war. Then, under the leadership of Prophet Muhammad (SAWS), the Muslims’ army emerged from Madinah to prove that Allah is much greater than the idols surrounding the Ka’ba.

(Scene: 3)

“He obeyed them and refused to take my advice, so why should we sacrifice ourselves?” said Abdullah Ibn Obayy to his followers, with whom he slipped away from the Muslim army. They constituted a third of the whole army. He was too annoyed that Prophet Muhammad (SAWS) did not take his advice; and instead took that of the youth and went out to fight Quraysh.

Prophet Muhammad (SAWS) kept going on his way with those who stayed with him until they reached the mountain of Uhud. The Muslims stood there, and they had their backs towards the mountain of Uhud. Prophet Muhammad (SAWS) set the archers above another mountain (later it was called The Mountain of Archers). He ordered them not to leave their posts under any circumstances whatsoever. As for the swordsmen, they were set to stand side by side, to thwart Quraysh’s attack. The Muslims’ army was of 700 fighters, while Quraysh’s was of 3000 fighters. Yet, Prophet Muhammad (SAWS) was quite sure that the spirit with which his army would fight would be much stronger than that of Abu-Sufyan’s army. If the Muslims followed his exact commands, they would defeat their enemies without a doubt.

Quraysh’s army came into sight on the leveled land before the mountain of Uhud. They approached until they were face to face with the Muslim army. At that time, a duel between two warriors used to set-off the battle. A man from Quraysh came out calling for anyone who would dare to combat him. So Hamza (RA), the Prophet’s (SAWS) uncle and one of the Muslims’ heroes, stabbed that man with his sword after a short fight.

Then Ibn Abu-Talha, one of Quraysh’s heroes came out, “O Abul-Qasem, who would dare combat me?” Nobody emerged. Again he repeated his call,” O Muhammad’s companions, allegedly, you said that our dead are to be sent to Hell, while yours are to be sent to Paradise. You are liars, I swear by Al-Laat. If you really believe so, you would have sent some of you to fight back,” said Ibn Abu-Talha (as nobody came out for him.)

Ali Ibn Abu-Taleb stepped up to Talha and they fought. As soon as Talha recognized that he was about to be defeated by Ali he ran away. However, a powerful strike from Ali’s sword beheaded Talha at once.

“Death to the disbelievers, death to the disbelievers!” Loud cries came from the Muslims as they descended the mountain of Uhud, like waves, attacking the disbelievers and killing them.

Khaled Ibnul-Waleed, commander of the horsemen of Quraysh’s army, tried to encompass the Muslims from behind, but he was unable to do so, by virtue of the Muslims’ archers. Whenever Khaled, along with his horsemen, tried to approach, the archers, posted above the other mountain, would throw them with their arrows. Hence, he had to retreat, defeated.

When the Muslims saw the enemy’s withdrawal from the battlefield, they did not consider capturing them. To the contrary, they became busy gathering the war booty. “Let’s get our share of the war booty,” said the archers, when they saw what was happening. “I’ve been commanded by the Prophet (SAWS) never to let you leave your posts,” cried the commander of archers, trying to restrain his soldiers. “But Quraysh is already defeated, and our brothers are gathering booty,” they replied. Thus the archers disobeyed the commands of the Prophet (SAWS). They left their posts and hastened to join the other soldiers who were gathering booty.

Khaled’s expert eye noticed what was going on. Being a clever commander, he took advantage of the situation, and attacked the Muslims’ archers from behind. His soldiers darted their arrows towards the Muslims who were standing between the mountain of Uhud and the mountain of Archers.

People from *Muhajereen* (immigrants) and *Ansar* (people of Madinah) were killed, as spears of the disbelievers penetrated their bodies. It was a sudden surprise for the Muslims and it altered the results of the battle. It made them desperate defenders after the victory they had gained over Quraysh.

Another eye was searching for a particular person. It was Wahshy, who, as soon he saw Hamza, pulled up his spear and threw him with it. Then he approached Hamza to be assured of his death, took his spear out of the dead body and went to Hind. She was waiting for the tidings of the death of Hamza, for he was the one who had killed both her father and brother in the battle of Badr. She approached Hamza’s body, fuming with all the hatred inside her, cut open his abdomen, extracted his liver then chewed it.

Among all that mess, Prophet Muhammad (SAWS) was left alone except for Ali, Omar, Abu-Bakr and a few Muslims to defend him. Um-Omara, a Muslim woman who was giving water to the Muslim warriors, recognized the defeat of the Muslims’ army, and how they had abandoned the Prophet (SAWS). She threw away the canteen she was carrying, picked up a sword, and hastened towards Prophet Muhammad (SAWS) to help in defending him, side by side with those who had stayed firmly by him.

A loud cry came out, “Show me Muhammad! As long as I am alive I will never let him survive!” said a man from Quraysh while he was approaching the Prophet (SAWS). However, Um-Omara blocked his way. A blow from his sword wounded her. Nevertheless, a few strikes by her sword were enough to make the man run away.

“Muhammad is dead!” a shout came out loudly and Abu-Sufyan thought it was true. Accordingly, he gave his commands to his soldiers to stop the fighting, for he came only to kill Muhammad and to take revenge from Hamza to satisfy his wife. So he gathered his warriors around his flag of war.

A Muslim saw the Prophet (SAWS), after all had thought that he (SAWS) had been killed during the battle. Happily he cried out, “Oh Muslims, here is Prophet Muhammad, alive”. However, he was ordered to keep silent by a gesture from the Prophet Muhammad (SAWS).

“O Muhammad, are you there?” asked Abu- Sufyan, for he had searched the dead, wishing to see the Prophet among them, but he was not.

“Don’t reply” said Prophet Muhammad (SAWS) to Muslims.

“O Ibn Abu-Kohafa (Abu-Bakr), are you there?” Abu-Sufyan asked again, and again. Prophet Muhammad (SAWS) ordered them not to reply.

“Are you there Ibnul-Khattab?” At last, as Abu-Sufyan heard none of them replying, he said. “It seems they are all dead. If they were still alive, they would have answered.” Then Omar couldn’t help it, so abruptly he said. “Oh you, enemy of Allah, what a liar you are, as we are still here, alive.” He added, “Allah SWT has kept us safe to disgrace you.”

The Muslims prepared to resume fighting. However, Abu-Sufyan did not accept the challenge, so he said, “This day is the reply to the day of Badr”. He added, “May Hubal be exalted, this is our reward from Al-Ozza, and you have none other like him to reward you.” “Allah is our Only Supporter, and you have none like Him” said Omar. “We’ll meet again, next year”, said Abu-Sufyan. “So, until then”, replied Omar.

As Abu-Sufyan gathered his soldiers, heading back to Makkah, Prophet Muhammad (SAWS) descended the mountain to check the dead of his companions. As soon as he saw his uncle Hamza dead, a great grief descended upon him, and his eyes filled with tears that ran down his cheeks.

A great sorrow filled the Muslims’ hearts; for all that they had suffered as a result of their disobedience to the Prophet’s commands. However, all sorrow was wiped away at once when the revelation came down.

For Allah (SWT) says what can be translated as, **“So lose not heart, nor fall into despair, for ye must gain mastery if ye are true in faith. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men and men by turns: that Allah may know those that believe, and that he may take to Himself, from your ranks, Martyr-witnesses (to truth). And Allah loveth not those that do wrong. Allah’s object is also to purge those that are true in faith and to deprive of blessing those that resist faith. Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast? Ye did indeed wish for death before ye met him now ye have seen him with your own eyes, (and ye flinch!)”** (TMQ, Al-Imran: 139-143).



The Battle of al-Khandaq (the trench)

Book 16

“O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not (i.e. troops of angels during the battle of Al-Ahzab {The Confederates}). And Allah is Ever All-Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah! There the Believers were and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said, “Allah and His Messenger promised us nothing but delusions!” (TMQ, Al-Ahzaab, 9-12)

(Scene 1)

The Jews hated prophet Muhammad (SAWS), and when they found that his religion was spreading and that the people of Madinah had become stronger and more powerful by believing in this religion, they plotted to get rid of him. Hence, some of their leaders went to Makkah to conclude a deal with Quraysh, the most violent enemy to Islam and Muhammad, in order to fight the Muslims. The Jews went to Abu-Sufyan and Quraysh's leaders and nobles and said, “We will be with you against him (the prophet) until we get rid of him.”

One of Quraysh's noblemen thought of asking the Jews about Muhammad's religion, “O Jews, You are the people of the first Holy Book (*al-Taorah*, Torah), and you know well the conflict and contention between us and Muhammad. Which is the blessed religion; ours or his?” The Jews envied Muhammad (SAWS) and felt jealous of him, so they said, “Your religion is better than his, and you have all the right, not him!”

Their envy made them say that worshiping idols is better than worshiping Allah the Almighty. Allah, be He Exalted and Glorified, thus, sent down this verse, translated as, **“Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) advocate.” (TMQ, An-Nisa', 51-52).**

Quraysh agreed to fight Muhammad (SAWS) in close collaboration with the Jews. However, the Jews were not satisfied with this, and went seeking the alliance of the other Arab tribes. They wanted to destroy Islam and blow out the light of Allah's true religion.

(Scene 2)

The Muslims heard that the Jews had aroused Quraysh and other tribes of the Arabs against them. They also knew that Abu-Sufyan went ahead of his army to fight them. Therefore, they started to think what to do. They could not fight these troops altogether; they could only defend Madinah. The Arabs could only fight face-to-face, so their opinion was to confront Abu-Sufyan's troops.

Salman Al-Farsi (of Persia), who had left his home searching for the true religion and then met Allah's messenger (SAWS) and declared himself as a Muslim, had another opinion. He saw in his country how the well-trained armies acted when besieging a city. He suggested that the Muslims should dig a deep wide trench surrounding Madinah. He said, “O Prophet of Allah! I think we should dig a trench around

Madinah to stand between us and the disbelievers so that they can not reach us.” The Prophet (SAWS) liked this opinion and took an axe to start digging the trench. The Muslims then joined him and proceeded in digging the deep trench.

When the men became tired, the Prophet (SAWS) encouraged them and helped them by taking the sand away from the trench. At this time he used to repeat the words of Ibn Rawaha (a Muslim poet) aloud, “Oh, Allah; Without You, we wouldn’t have followed the right path, or given out charity, or even prayed.” “O Allah, please send calmness upon us, and make our feet firm if we meet the enemy as the enemy has raided us, and if they intended any affliction, (i.e. against us), we don’t want to flee but withstand them.” Then the Muslims replied, “We are the men who vowed to Muhammad to adhere to Jihad (i.e. fighting the attackers) for as long as we may live.”

When Salman was digging the trench, he was obstructed by a rock. The Prophet (SAWS), who was close by, saw how difficult it was for Salman to crack it. He went to help him and took the pick. When the Prophet (SAWS) hit the rock for the first time, it sparkled. Again he hit it, and it sparkled. The same happened with the third hit. Salman asked him, “O Messenger of Allah! I would sacrifice my father and mother for you. What is that which sparkled beneath the pick when you hit the rock?” Allah’s messenger said, “Did you really see that, Salman?” “Yes, in the first time, Allah revealed to me that the Muslims will conquer Yemen. Then in the second, He revealed to me conquering the Levant and the West; while in the third, He showed me the East.”

At this hard moment, when Muslims were digging the trench and could not go out to meet their enemy face-to-face, Allah’s messenger was confident of the victory of Allah; he was sure that Allah would grant him victory and make His religion reach Yemen, the Levant, the East, and the West.

(Scene 3)

Abu-Sufyan came ahead of an army of 10000 soldiers, and Allah’s messenger (SAWS) was leading only 3000 soldiers. The trench separated the two parties. The Jews of Bani Qurayzah went to their fort, where they sought shelter away from the fight. They had concluded a treaty with the Prophet (SAWS) to live with the Muslims in peace. However, the leader of the Jews who made the deal with Quraysh to fight the Muslims went to the fort and said to Bani Qurayzah’s leader, “Woe to you man! Open, that is I!” The leader of Bani Qurayzah did not want to open the door because he knew that this man came to ask him to join his party against Muhammad (SAWS) in the fight.

- He said, “I concluded a treaty with Muhammad and I will not break it, as I have always found him faithful and truthful.”
- “Woe to you! Open! Let me talk to you.” He kept on persisting until the door was opened, and he said, “Woe to you! I have come to you with the greatest fame and glory.”
- “What do you mean?” the leader of Bani Qurayzah asked.
- “I came to you with Quraysh and the other Arab tribes, who promised not to leave until we can uproot Muhammad and his followers.”
- “Woe to you! Leave me alone. I have always found Muhammad faithful and truthful.”

Yet, he eventually agreed to make his tribe, which was one of Muhammad’s (SAWS) allies, join his enemy.

Allah’s messenger (SAWS) heard about what had happened and sent the Muslim nobles of Madinah to Bani Qurayzah. He told them, “Go to these people and find out if what we heard is true or not”

They went to the Jews of Bani Qurayzah and asked them about the information reported to Allah's messenger (SAWS). The Jews answered ironically, "Who is Allah's messenger?! We have no pact or covenant with Muhammad!" Thus, the Muslim noblemen of Madinah got ascertained that the Jews affiliated with their enemies. They returned and informed Allah's messenger (SAWS) that the Jews betrayed him and allied with his enemies.

(Scene 4)

The disbelievers tried to cross the trench, but the arrows of the Muslims kept them off. Quraysh continued to besiege the Muslims for almost a month. Abu-Sufyan became annoyed because he thought that he could defeat Muhammad and his followers in one day and return victoriously to Makkah. It was this trench which stood as an obstacle between him and his target.

Some of Quraysh's horsemen came down to a narrow place in the trench. Yet, Ali Ibn Abu-Taleb went with some Muslims and met them. Duels took place between horsemen of both parties, which ended with defeating Quraysh's horsemen.

However, the cold weather and hunger attacked the Muslims severely. Muslims suffered a lot because of the siege. Therefore, Allah's messenger (SAWS) supplicated to Allah, "O Allah! You are the Revealer of the Holy Book (the Qur'an), the Quick-Settler of accounts! I pray to You to defeat the confederates. O Allah! Defeat them and shake the ground below them."

The weather got colder in the night and the storm blew hard. The Muslims went into their tents that were in the trench. The storm blew harder and uprooted Quraysh's tents and turned their cooking pots upside down. This caused confusion and chaos in their camp, so they tried to find a place to hide from Heaven's anger, but they could not find shelter. They become distressed, and their spirits turned low. They hoped that the storm would stop so that they would be able to return to Makkah. Thus, nature was a powerful ally of Muslims.

The weather became calm. In the morning, the Muslims looked at their enemy's camp, and found nothing but stillness and quietness.

The Prophet (SAWS) said, "Who will go and bring us their news?"

Al-Zubair Ibnul-`Awam said, "I will"

Al-Zubair went to Quraysh's camp cautiously, yet, he found nothing but upside-down pots and uprooted tents. He returned to the Muslims rejoiced and shouted, "They left... they left..."

All Muslims became happy and said aloud, "There is no god but Allah. He has fulfilled His promise, rendered His slaves victorious, honored His warriors, and He alone defeated the confederates; so there is nothing after Him." Allah's messenger (SAWS) thanked Allah. He then said, "Now we can go to attack them, and they will not come to attack us. We will go to them."

(Scene 5)

Allah's messenger (*SAWS*) went to his house, and the Muslims went to theirs. When the Prophet (*SAWS*) laid down his weapon, Jibril (Gabriel) came to him and said, "O messenger of Allah! Have you laid down your weapons?"

Allah's messenger said, "Yes."

Jibril said, "Allah the Almighty commands you to go out to Bani Qurayzah. I am about to go there to help you in defeating them."

The Jews betrayed Prophet Muhammad (*SAWS*), and plotted against him, but for Allah's mercy and help to get delivered from the siege, it would have been the end of Islam. Therefore, it was essential to fight the Jews, and to dismiss them from Muslims' neighborhood.

Allah's messenger ordered a caller to call on the Muslims saying, "The obedient Muslim would not perform Al-Asr prayer (the afternoon prayer) except in Bani Qurayzah's." (Meaning that all obedient Muslims would hurry and reach there before the time of the afternoon (*Asr*) prayer).

The Muslims were gathered and they armed themselves before going to the forts of Bani Qurayzah. When the Jews saw them near, they trembled and went to hide inside their forts. They closed their doors though they did not have enough food or water. The Muslims besieged them until they surrendered. Allah's messenger (*SAWS*) proposed that they would embrace Islam, but they refused. They suggested that an arbitrator should decide between them and Allah's messenger (*SAWS*). The arbitrator's decision was that the Jews have plotted against their ally, and that the punishment of this betrayal was death. Then, he ordered that the Jewish men would be killed. The order of the judge was executed, so Madinah became for the Muslims only. Allah made them inherit it. Allah the Almighty is able to do everything.



Al-Hudaibiyah Treaty

Book 17

“Verily, those who give *Bai‘ah* (pledge) to you (O Muhammad) they are giving *Bai‘ah* (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.” (TMQ, Al-Fateh: 10)

(Scene: 1)

The tribe of Quraysh strived to nip Islam in the bud. There were battles between the Muslims and the disbelievers in *Badr*, *Uhud* and *Al-Ahzab*. However, Islam stood firm and prevailed through proof and certainty. Persecution strengthened the Muslims' belief and made more people eager to embrace this new religion. The Muslims were increasing in number. In the battle of *Badr*, the number of the Muslim fighters was 300. That number increased in the battle of *Uhud*, which took place only one year after the battle of *Badr*, to 700. In the battle of *Al-Khandaq* (the trench), the Muslims' army consisted of 2000 Mujahideen (fighters).

The people embraced Islam in numbers. The new converts were contented because they embraced the true religion, which never prevailed by the force of the sword, but prevailed despite the swords that were unsheathed, to get rid of it.

(Scene: 2)

Allah's Messenger (SAWS) wanted to leave for Makkah to perform Hajj. The people (non-Muslims) used to come to the Ka'ba from everywhere and walk around it during the season of pilgrimage. The Muslims got ready to leave for Makkah; they put on the white clothes of *Ihram* (the sacred dress of Muslim pilgrims, consisting of two lengths of white cotton, one wrapped around the lower part of the body, the other thrown over the left shoulder) and rode their camels. They were 1400 unarmed Muslims, intending to tell Quraysh that they meant no war. They only wanted to perform pilgrimage and visit the Ka'ba.

On their way, a man came to Allah's Messenger and said, “O Allah's Messenger! Quraysh heard of your leave and have prepared to fight you, swearing that you and your followers will never set foot in Makkah.” Allah's Messenger wanted no war; he only desired to visit the Ka'ba. So he said to the man, “What's wrong with these people! Why do they long for war? Why don't they let me deal with the rest of the Arab tribes? If the Arabs achieve victory, Quraysh's hopes of getting rid of Islam will come true, and if I win over them, its people shall all embrace Islam. What are they thinking?? I swear by Allah that I will struggle for the religion Allah sent me to convey until Allah prevails it or until I die at my post.”

Then, the Muslims went on their way, but took a route other than that of Quraysh. When Makkah appeared on the horizon, the Messenger's camel knelt down. Allah's Messenger (SAWS) said, “Allah withheld it from entering Makkah. If the people of Quraysh call me today to come to an agreement that would keep the ties of kinship, I will accept it.”

The Prophet loved Makkah, his hometown, and he never wanted any war to take place in it or any blood to be shed on its land. It is the country that was and will always be safe and secure. So he ordered his companions to dismount their camels. They did so and settled in a place near Makkah.

(Scene: 3)

A man from Quraysh went to Allah's Messenger (SAWS) and said, "Why did you come?" Allah's Messenger said that he did not come to have war with them, but to perform the rituals of pilgrimage. The man then returned to Quraysh and said, "Muhammad did not come for fighting, but for visiting the Holy Ka'ba." Those envying the Prophet (SAWS) said, "By our gods, he will never enter Makkah against our will, even if he has no intention for fighting." Quraysh sent some of its men, one after another, to the Prophet, inquiring about the intention behind his coming to Makkah. The Prophet assured them that he had no intention of waging war against them, but he desired to perform pilgrimage.

Yet, Quraysh remained unsatisfied. Allah's Messenger (SAWS) then decided to send one of his men to Makkah to meet the heads of Quraysh and tell them the reason of his coming. He chose Omar Ibnul-Khattab. Yet, Omar said, "O, Messenger of Allah, I fear that Quraysh may not refrain from harming me, especially now that we have many enemies. I can recommend a man who is dearer to them than I am.

That man was Othman Ibn-Affan. Allah's Messenger called Othman and sent him to Quraysh. Othman headed towards Makkah to inform Abu-Sufyan and the heads of Quraysh that Allah's Messenger had not come for war, but to visit the Holy Ka'ba and perform pilgrimage. When Othman did not return immediately, Allah's Messenger (SAWS) got worried, especially when a rumor spread among the Muslims that he had been killed. Upon hearing this, Allah's Messenger became angry and summoned the Muslims under a tree. He asked them to pledge allegiance to him to revenge the death of Othman. He did not come to war with Quraysh, but its men killed his messenger in return. Hence, they should not stand still after such a hostile act. This incident was known as the "The Pledge of Ar-Radwan".

Just before the Muslims were about to move and avenge the death of Othman, Othman himself appeared with a man from Quraysh. That man came to negotiate peace with the Prophet (SAWS). When Allah's Messenger saw him, he said, "Sending this man means that Quraysh wants peace." There were negotiations between Allah's Messenger and Suhayl Ibn Amr, Quraysh's messenger. Finally, they agreed on a treaty that would last for 10 years. Among the terms of this treaty was that the Prophet and his companions would not enter Makkah to perform pilgrimage that year. On the following year, they would be allowed to enter it and perform pilgrimage and would be able to stay there for 3 days.

Omar Ibnul-Khattab had reservations concerning such terms. He came to Allah's Messenger (SAWS) to express his strong disapproval of the treaty saying, "You are Allah's Messenger, aren't you?" The Messenger agreed.

Omar exclaimed, "Aren't we Muslims?" "Yes," the Messenger answered. Omar further asked, "Aren't they disbelievers?" "Yes," was the Prophet's answer. Omar asked, "Then, why do we have to accept such humiliation?" The Prophet answered, "I am Allah's servant and messenger. I would never disobey His order, and He would bring us our due rights."

At that time, Omar along with many Muslims did not understand the wisdom behind accepting such an unfair peace treaty. Hence, they all felt deep anger and sadness.

(Scene: 5)

Allah's Messenger (SAWS) asked Ali to write down the terms of the treaty, saying to him, "Write: In the Name of Allah, the Most Compassionate, the Most Merciful." But Suhayl said, "I have nothing to do with this beginning. Write: In the name of the God." The Prophet (SAWS) said to Ali, "Write: In the Name of Allah."

Then he resumed, "Write: This is what Muhammad, the Messenger of Allah, and Suhayl Ibn Amr agreed upon." However, Suhayl again objected to this, saying, "If I testify that you are Allah's Messenger, I will not war with you. Thus, write your name and your father's instead." The Prophet (SAWS) said, in turn, to Ali, "Write: This is what Muhammad Ibn Abdullah and Suhayl Ibn Amr agreed upon. They agreed upon a treaty that would last for 10 years so that the people can live in peace."

The treaty was then concluded and the Muslims were awfully sad. They thought that they would enter Makkah, but the Prophet agreed with Quraysh to go home and return next year to enter it and perform pilgrimage. Moreover, the treaty included that in case any one from Quraysh went to Allah's Messenger to embrace Islam without the permission of his master, the Prophet would have to bring him back. On the other hand, if one of the Prophet's followers went to Quraysh, he would not be brought back to him.

(Scene: 6)

The treaty was a great victory for Allah's Messenger (SAWS), even if most of the Muslims were unable to understand that then. It promised him an entry to Makkah on the next year without shedding more blood. Furthermore, it promoted the sovereignty of Islam in the Arab Peninsula to the extent that the people who came to Madinah to embrace Islam after the conclusion of the treaty were more than those who came to declare themselves as Muslims during the previous six years.

The Muslims returned to Madinah. On their way, a Surah of the Holy Qur'an entitled "Al-Fath" (The Conquest) was revealed by Allah to His Messenger. The Prophet (SAWS) recited before his followers what can be translated as, **"In the Name of Allah, the Most Compassionate, the Most Merciful" "Verily, We have given you (O Muhammad) a manifest victory. That Allah may forgive you your sins of the past and the future and complete His Favor on you, and guide you on the Straight Path. And that Allah may help you with strong help."** (TMQ Al-Fateh: 1 - 3).

Allah also says what can be translated as: **"Verily, those who give Bai'ah (pledge) to you (O Muhammad) they are giving Bai'ah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward."** (TMQ Al-Fateh: 10)

Once Allah's Messenger (SAWS) finished his recitation, Allah sent down calmness and tranquility into the hearts of the believers. Allah backed His Messenger and promised the Muslims the conquest of Makkah.

(Scene: 7)

In Makkah, Khaled Ibnul-Waleed was thinking hard about the new religion brought by the Prophet (SAWS). He found it a precious religion ordering the people to follow good morals. Why was he stubborn? Why did he not embrace it? While thinking hard about that, he came across Amr Ibnul-Aas who asked, "Where were you going?"

Khaled replied, "To Muhammad; this man is indeed a Prophet. Is it not high time to embrace this religion?" Amr Ibnul-Aas said, "By Allah, I came here only to embrace Islam." They both went to Madinah to meet Allah's Messenger (SAWS) and declare themselves as Muslims. When Quraysh was informed that Khaled, its knight, and Amr had converted to Islam, it was certain that they would give

more power to that religion. Thus, the Prophet (SAWS) gained power through peace more than that gained through any hard-won battle.

Allah says what can be translated as, **“Did He not find you (O Muhammad) an orphan and gave you a refuge? And He found you unaware (of the Qur’an, its laws, and Prophethood) and guided you? And He found you poor and made you rich (self-sufficient with self-contentment)? Therefore, treat not the orphan with oppression. And repulse not the beggar. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).”** (TMQ, Ad-Duha: 6 - 11).



The Call to Islam

Book 18

“Say (O Muhammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him.” (TMQ Al-`Imran: 64)

(Scene:1)

After Al-Hudaibiyah peace treaty, many people embraced Islam. Since Prophet Muhammad's (SAWS) message was to all people, he decided to send messengers to the kings of nearby countries to call them to Islam. One day, he wrote several letters to those kings, but his companions suggested that he should put a stamp on them because those kings did not read any letter unless it was stamped.

Thus, Allah's Messenger (SAWS) made a rubber stamp on which was engraved (Muhammad is the Messenger of Allah). All letters were then stamped. He then had to choose the messengers that would carry those letters to the kings. As Allah's Messenger (SAWS) knew his people's nature, he recognized that those assigned for near countries would joyfully accept the mission. However, those assigned for remote ones would be reluctant and may even refuse.

Thus, he gathered his companions and said, “O people! Allah sent me to all people so that they would believe in Him, and, thus, deserve His mercy. I want you to represent me, may Allah have mercy on you all. Do not disobey me as Isa's (Jesus) disciples did.” His Companions asked, “How did they disobey Isa (SAWS), O Messenger of Allah?” He (SAWS) replied, “He asked them to do what I am asking you. Yet, those assigned for nearby regions complied with the order, but those assigned for remote regions refused to go. Isa, thus, complained to Allah (SWT). On the next day, each one of those disciples was talking the very same language of the people he was sent to.”

The Prophet's (SAWS) Companions did not disobey his orders as Isa's followers did. On the contrary, they were willing to go where the Messenger ordered them.

(Scene: 2)

The Prophet (SAWS) sent Dahya Al-Kalby to the Caesar of Rome with a letter calling him to embrace Islam. Dahya went to the Levant and headed for the Caesar's palace. Arriving there, Dahya asked permission to meet the Caesar.

Before entering, Caesar's attendant said, “When you see the Caesar, prostrate before him and never raise your head till he permits you to do so.” Dahya said, “No, I will never prostrate before anyone save Allah.” The attendant replied, “Then he will never accept your letter.”

Dahya entered to the Caesar, raising his head. He presented to him the Prophet's letter. The Caesar was really surprised to see the man not prostrating before him. Nevertheless, he took the letter and asked for a translator. The translator read the letter containing the Prophet's (SAWS) call to the Caesar to embrace Islam. Knowing nothing about the Prophet and his character, he asked his attendant to bring him an Arab so that he would ask him about the Prophet (SAWS).

They started searching in the Levant's markets and found Abu-Sufyan trading in Gaza with some men from the tribe of Quraysh. They, thus, took them all to the palace in Jerusalem. Abu-Sufyan and the men from Quraysh were admitted to the Caesar's court. He was sitting and putting on his crown, with all the senior and significant men around him. He called his translator and ordered him to ask them, "Who amongst you is closely related to the man who claims to be a Prophet?"

- Abu-Sufyan replied, "I am the nearest relative (amongst the group) to him."
- The Caesar asked again, "What is the status of his family among the Arabs?"
- Abu-Sufyan replied, "He belongs to a noble family."
- He further asked, "Has anybody else amongst you ever claimed the same (that is, to be a Prophet) before him?"
- Abu-Sufyan answered, "No."
- The Caesar asked, "Have you ever accused him of telling lies before his claim (to be a Prophet)?"
- Abu-Sufyan answered, "No."
- The Caesar asked, "How about his mind and reasoning?"
- Abu-Sufyan replied, "Perfect and sound."
- A further question was about the Prophet's (SAWS) followers, whether they were the nobles or the poor, and Abu-Sufyan replied that they were the poor.
- The Caesar asked, "Are those followers increasing or decreasing (day by day)?"
- Abu-Sufyan replied, "They are increasing."
- Again, he asked, "Does he break his promises?"
- Abu-Sufyan replied, "No."
- The Caesar asked, "Have you ever had war with him?"
- Abu-Sufyan replied, "Yes."
- Then, the Caesar said, "What was the outcome of these battles?"
- Abu-Sufyan replied, "Victory was shared by turns among us."
- The Caesar asked, "What is his call?"
- Abu-Sufyan said, "He calls us to worship Allah Alone and not to associate any partner along with Him, and to renounce all that our ancestors have said. He orders us to perform prayers, to give money in charity, not to break promises, and to be honest."

Although Abu-Sufyan hated Muhammad (SAWS), he had spoken the truth about him because he was afraid of his companions calling him a liar. Then Caesar said, "He is a Prophet and I knew (from the scriptures) that he was going to appear, but I did not know that he would be from among you. If I were with him, I would certainly wash his feet." Abu-Sufyan left the court amazed at the Prophet (SAWS) who became more and more prestigious.

(Scene: 3)

Allah's Messenger (SAWS) wrote the following letter to Chosroes – King of Persia:

In the Name of Allah, the Most Compassionate, the Most Merciful

From Muhammad, Allah's Messenger, to Chosroes, King of Persia. Peace be upon the one who follows guidance, believes in Allah and His Messenger, and testifies that there is no God but Allah and that Muhammad is His servant and messenger. I convey to you the message of Allah, for I am His Messenger to mankind. Allah sent me to warn any living man that the disbelievers who reject the truth conveyed to them will receive their due punishment. Embrace Islam and you will be safe and sound. If you refuse, you will bear the responsibility for leading the *Majooos* (your followers) astray.

Allah's Messenger (SAWS) gave the letter to Abdullah Ibn-Hudhafah and ordered him to hand it to Chosroes. Abdullah obeyed the order. When he reached Persia, he went to the King's palace and asked permission to meet him. He was given the permission, and he handed Allah's Messenger's letter to the King.

Chosroes began to read the letter. When he found that it began with "From Muhammad, Allah's Messenger, to Chosroes, King of Persia" he got furious because the Prophet (SAWS) started the letter by mentioning his name first. So he tore up the letter angrily. Abdullah Ibn-Hudhafah went out of the palace and left for Madinah.

Abdullah met Allah's Messenger (SAWS) and told him what happened.

The Messenger (SAWS) said, "May Allah destroy his dominion."

Allah's Messenger (SAWS) kept silent for a while, and then said to Hudhafah, "Chosroes' treasures in the White Palace will be seized by the Muslims' army."

Indeed, the Messenger's words came true. During the reign of Omar Ibnul-Khattab, the Muslims won victory over the Persians under the leadership of Sa`d Ibn Abu-Waqqas, who conquered Persia and seized Chosroes' treasures in the White Palace.

(Scene: 4)

Allah's Messenger (SAWS) sent Amr Ibn-Omayyah with a letter to Negus. Negus was known for his fair treatment and generosity towards the Muslims who immigrated to Abyssinia and were allowed to attend his council. Thus, when Amr Ibn-Omayyah arrived there with the letter from Allah's Messenger, Negus kissed him personally and took him in as his guest. He entertained him and stepped out of his throne, out of modesty, to receive him. Then, he embraced Islam and testified that there is no god but Allah and that Muhammad is His Messenger.

In turn, he sent a letter to Allah's Messenger (SAWS), saying:

To Muhammad, the Messenger of Allah, from Negus,

Peace be upon you, the Prophet whom Allah sent. May Allah bless you with His mercy. I testify that there is no god but Allah, Who guided me to Islam. To proceed: I have received your letter. We took your cousin (Ja`far Ibn Abu-Taleb) and his companions (the Muslims who were with him) in as our guests. I testify that you are Allah's Messenger and that you say nothing but the truth and, thus, your call should be believed. I pledged allegiance to you and to your cousin, and declared myself before him as a Muslim, submitted only to Allah, the Lord of the worlds.

(Scene: 5)

Allah's Messenger (SAWS) sent Hatib Ibn Abu-Balta`ah to Egypt. His mission was to give Al-Muqawqas, who was the Copts' King, the letter containing the Prophet's (SAWS) call to him to embrace Islam. Hatib took the letter, went to his house to say goodbye to his family, and then rode his camel heading for Egypt. Traveling through the desert, Hatib finally reached Egypt and went immediately to Alexandria. He was told that Al-Muqawqas was attending a council in a palace viewing the sea.

Thus, Hatib embarked a ship and went to the specified place. He waved the letter at Al-Muqawqas, who ordered him to come closer. Hatib did and gave the letter to him. Al-Muqawqas read:

In the Name of Allah, the Most Compassionate, the Most Merciful:

From Muhammad Ibn `Abdullah to Al-Muqawqas, the Copts' King. Peace be upon the one who follows guidance. I convey to you the message of Islam. Embrace Islam and you will be safe and sound. In addition, Allah will reward you twofold; the first is because you believed in Isa (SAWS) and the second is because you believed in Muhammad (SAWS). If you refuse to embrace Islam, you will bear the responsibility for leading the Copts astray.

He then recited what can be translated as, **“O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: “Bear witness that we are Muslims.” (TMQ, Al-Imran: 64)**

Al-Muqawqas asked, “If he is really a Prophet, why doesn't he invoke his Lord against those who disobey him? Hatib said, “You do believe that Isa is Allah's Messenger, don't you? This being the case, why did not he invoke Allah Almighty to destroy his people when they took him and were about to kill him, until Allah took him up to Heaven?”

Al-Muqawqas said, “Good answer. You are a wise man sent by a wise man.”

Hatib said, “The Prophet (SAWS) has called the people to Islam, and has gone through hell from the tribe of Quraysh in particular, as they gave him a really hard time. The Jews are the most hostile to him, and the closest are the Christians. I swear by Allah that Isa's glad tidings that he would be succeeded by Muhammad was the same as Musa's (Moses) glad tidings that he would be succeeded by Isa (peace be upon them). Similarly, our call to you to believe in the Holy Qur'an is the same as your call to the Jews to believe in Injil (Gospel).”

Al-Muqawqas entertained Hatib and on his return, he sent with him to Allah's Messenger (SAWS) two maids; Mariah the Copt and Sirin. He also sent many clothes and precious gifts.

The messengers went back to the Prophet (SAWS) and after only few years, Persia, Levant and Egypt became Muslim countries; the same countries to which the Prophet (SAWS) sent his messengers to call their kings to Islam.



The conquest of Makkah

Book 19

“Verily We have granted thee a manifest Victory: That Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way.”
(TMQ, Al-Fateh:1-2)

(Scene: 1)

The Hudaibiyah treaty stated that whoever wanted to join Muhammad was free to do so, and whoever wanted to join Quraysh was also free to do so. Banu Bakr joined Quraysh and Khoza'a joined the Prophet (SAWS). While the Prophet (SAWS) was sitting inside the mosque, Amr Ibn-Salem from Khoza'a came to him and told him that Quraysh and Banu Bakr had attacked Khoza'a, the tribe that had joined the Prophet (SAWS). He asked the Prophet to support his tribe against the attackers. The Prophet promised Amr Ibn-Salem to bring victory to him and his people because this attack was against the Hudaibiyah treaty.

Abu-Sufyan was afraid that Khoza'a would complain to the Prophet (SAWS) about what Quraysh had done, so he went to Madinah to meet him and to make sure the treaty was still in effect. He went to his daughter Um-Habiba, who was married to the Prophet (SAWS). When Abu-Sufyan tried to sit on the Prophet's blanket, she moved it away, and that made her father very angry. He asked her if she didn't want him to sit on the blanket. So she said, “This is the Prophet's blanket, and you have the taint of being an atheist on you that's why I don't want you to sit on his blanket.” Abu-Sufyan was very angry and said, “My daughter, you have changed since you left me.”

Abu-Sufyan left the house and did not come back until the Prophet (SAWS) had come home. He tried to talk to the Prophet (SAWS), but the Prophet (SAWS) refused to see him because he was angry with him. Abu-Sufyan then went to Abu-Bakr and asked him to talk to the Prophet (SAWS) on his behalf, but Abu-Bakr refused. Abu-Sufyan then went to Omar Ibnul-Khattab and asked him to talk to the Prophet (SAWS) on his behalf, but Omar refused too. So he went to Ali Ibn Abu-Taleb and Fatima, the Prophet's daughter, and told Ali, “You are the most merciful to me out of all of your people, and I came here to ask a favor. I do not want to leave your house sad like I was when I came. Talk to the Prophet (SAWS) and let him speak to me.”

Ali refused too, so Abu-Sufyan, the leader of Quraysh went back to his house still sad. He found no one was willing to carry his message to the Prophet (SAWS), as the Prophet (SAWS) had promised Khoza'a to support them and give victory to them against those who broke the treaty.

(Scene: 2)

The Prophet (SAWS) ordered the Muslims to get themselves ready to leave, but he did not tell them where they were going. When everything was ready, he told them that they were going to Makkah and he ordered them to move quickly before Quraysh found out so that they would not get the chance to get themselves ready on time. The Prophet (SAWS) wanted to enter Makkah without any fighting. He kept asking Allah in his Dua'a, “Allah keep them unaware about us just till we manage to take them by surprise.”

The Prophet (SAWS) traveled towards Makkah until he got very close to it. He camped outside it together

with 10,000 Muslims. On the way the Prophet (SAWS) met his uncle, Al-Abbas, who came from Makkah to tell the Prophet (SAWS) that he became a Muslim. Al-Abbas went back to Makkah with the Prophet (SAWS). When night came, the Muslims lit their campfires and started glorifying and praising Allah. They were warriors during the day and men of worship during the night.

(Scene: 3)

Al-Abbas rode the Prophet's horse trying to find anyone he could send to Makkah to tell them that the Prophet (SAWS) had arrived with an army they would never be able to defeat, so they'd at least send him someone to ask his forgiveness and avoid this blood-shed. At that time, Abu-Sufyan and some other men had gone out of Makkah in search of news. When they saw the campfires that the Muslims had lit, they kept on looking in wonder and Abu-Sufyan said, "I have never seen a fire or a camp like that ever in my life."

One of the men who was with Abu-Sufyan said, "This must be Khoza'a." Abu-Sufyan replied, "Khoza'a is not strong enough to have a fire and camp like those." In the middle of the night, Al-Abbas recognized Abu-Sufyan's voice and he told him, "Abu-Sufyan! Muhammad is Allah's messenger to the people and he is the hope for Quraysh." Abu-Sufyan then said, "I beg you to tell me what to do." Al-Abbas replied, "I swear by Allah, if I get hold of you that I will kill you! Ride behind me and I will take you to the Prophet (SAWS) and ask him to spare your life." Abu-Sufyan did what the Prophet's uncle said, and they went together to the camp. Whenever they passed a fire, they heard the Muslims sitting around it asking, "Who is that?"

When they noticed that it is the Prophet (SAWS)'s horse and that Al-Abbas was riding it, they said, "It is the Prophet's uncle riding his horse" and they moved out of the way so that he could pass. When Al-Abbas passed by Omar Ibnul-Khattab's fire, and Omar saw that Abu-Sufyan was with him, he yelled, "Abu-Sufyan! Allah's enemy! Thank be to Allah who brought you to us without a deal or a treaty!"

Omar then started running to the Prophet (SAWS), and Al-Abbas made his horse go faster because they both wanted to get to the Prophet (SAWS) before the other one did. Al-Abbas reached the Prophet (SAWS) first but Omar was right behind him and said to the Prophet (SAWS) as he went in, "This is Abu-Sufyan and Allah has brought him to us without a deal or a treaty, so let me kill him." Al-Abbas then said, "I have given him safety and protection." The Prophet (SAWS) asked the three of them to leave him, and told his uncle Al-Abbas, "Take him with you to your tent, and bring him to me in the morning."

(Scene: 4)

When morning came, Al-Abbas took Abu-Sufyan and went to the Prophet (SAWS). When the Prophet (SAWS) saw Abu-Sufyan, he said, "Abu-Sufyan! Isn't it time for you to know that there is no God but Allah?" Abu-Sufyan replied, "I swear that you are patient and generous and I have thought that if there was a God other than Allah, I no longer have any need for it." So the Prophet (SAWS) asked him, "Isn't it time for you to know that I am Allah's Prophet?" Abu-Sufyan replied, "I swear that I have started to believe in this." So Al-Abbas said to him, "Then become a Muslim, and witness that there is no God but Allah, and that Muhammad is His Prophet before you get killed."

Abu-Sufyan said, "I witness that there is no God but Allah, and that Muhammad is His Prophet." Al-Abbas told the Prophet (SAWS), "Abu-Sufyan likes to be proud, tell him something to be proud of." So the Prophet (SAWS) said, "Whoever enters Abu-Sufyan's house will be safe, whoever shuts his door will be safe, and whoever enters the mosque will be safe."

(Scene: 5)

The Muslims' army got ready to enter Makkah. The Prophet (SAWS) rode his camel, and Abu-Sufyan yelled, "Whoever enters Abu-Sufyan's house will be safe, whoever shuts his door will be safe, and whoever enters the mosque will be safe." The Muslims entered Makkah where people were hiding in their houses. The Prophet (SAWS) prostrated on the back of his camel to thank Allah for letting him go into Makkah victoriously, after he had once fled out of it in fear.

The people became sure that the Prophet (SAWS) would not hurt them, so they left their houses to meet him. The Prophet (SAWS) went to the Ka'ba with his companions to circumambulate it, and then he stood in front of the door of the Ka'ba and said, "There is no God but Allah, He kept His promise, and gave victory to His slave, and defeated the enemies all by Himself. People of Quraysh! Allah has saved you from ignorance, and of the conceit you had in you. All people are from Adam and Adam was created from dust. Allah says what can be translated as, **"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you."** (TMQ, al-Hujurat:13).

People of Quraysh! What do you think I will do to you?" They said, "Nothing bad, because you are a noble brother, and the son of a noble brother." So he forgave them all. He forgave those who had hurt and oppressed him, and those who had turned him away from his home. He said to them, "Go, you are free."

Then he went into the Ka'ba with his companions and they broke the idols while saying what can be translated as, **"And say, "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."** (TMQ, al-Israa: 81). When they had taken all the idols out of Ka'ba, Belal stood on top of it calling for prayer, for the first time in Makkah:

Allahu Akbar! Allahu Akbar! Allahu Akbar! Allahu Akbar!

I witness that there is no God but Allah. I witness that there is no God but Allah.

I witness that Muhammad is the Messenger of Allah. I witness that Muhammad is the Messenger of Allah.

Come to prayer, come to prayer.

Come to success, come to success.

Allahu Akbar! Allahu Akbar!

There is no God but Allah!

Since then, the voice of the call for prayer is heard loudly from the Ka'ba five times a day, because the Arabs had stopped praying to idols and started praying to Allah alone.



The battle of Honayn

Book 20

“Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.” (TMQ Al-Molk:20)

“Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His *Sakinah* (calmness, tranquility and reassurance) on the Messenger (Muhammad SAWS), and on the believers.” (TMQ At-Tawba: 25-26)

(Scene: 1)

Islam spread widely in Makkah and the Muslims had become strong. However, the tribe of Hawazen, a strong tribe that settled in south Makkah, had not embraced Islam. The people of Hawazen were men of war; they were very strong and brave. They had decided to fight the Muslims. The heads of Hawazen and Thaqif tribes held a meeting to discuss the matter and finally decided that they would gather an army to put an end to Islam before it spreads throughout the whole Arab Peninsula.

Prophet Muhammad (SAWS) knew about the agreement between Hawazen and Thaqif tribes to fight the Muslims, so he sent someone to discover the details for him. Prophet Muhammad (SAWS) did not want to begin an attack; he fought only to defend himself and the Muslims. When the messenger he had sent returned to tell him that both Hawazen and Thaqif tribes were preparing to fight him, Prophet Muhammad (SAWS) ordered the Muslims to prepare a huge army to be ready for the enemies' sudden attack.

Prophet Muhammad (SAWS) led an army of ten thousand soldiers, with Abu-Sufyan joining him with two thousands more soldiers. The people of Makkah presented many weapons to the Prophet (SAWS) as help. The Muslims' army became great and strong, scaring the enemies of Islam.

(Scene: 2)

Many tribes joined Hawazen such as Banu Sa`d, the tribe in which Prophet Muhammad (SAWS) spent his infancy. The head of Banu Sa`d, an old blind man who was good for nothing but his sound views, came to attend the meeting. The head of Hawazen, Malik Ibn-Auf, was only thirty years old and was full of youth and vigor. He ordered the soldiers to take their money, women, and children with them. When the soldiers came with their families, money and sheep, the head of Banu Sa`d said in great astonishment, “Why do I hear the sounds of donkeys, cows and crying babies?”

They told him, “Malik Ibn-Auf brought with every soldier his money and family.”

The blind old man said, “Where is Malik?”

When Malik came, the old man asked him again, “Why do I hear the sounds of donkeys, cows and crying babies?”

“I ordered every soldier to bring his money and family with him.”

“Why for God's sake?”

“I wanted every soldier to fight and defend all what he has in life.”

The old man rebuked Malik and asked him to return the women, money and children back home. He added, “If you intend to win, nothing will help you as a man with his arrow in his hand, but if you lose, you will be disgraced by your family and money.” The old wise man left Malik and returned to his family.

Malik refused to take the old man's wise advice seriously, and the old man in turn, refused to join him in that battle. Malik ordered the women to ride the camels in rows behind the soldiers. Then he arranged camels, cows, and sheep behind the soldiers in rows in order to prevent them from running away when the Muslims' army attacks them.

(Scene: 3)

The Muslims began to move. They had to get through a narrow bottleneck to reach the wide valleys behind Otas Mountains, where Malik and his followers were waiting for the Muslims with their women, children, and animals. The bottleneck that the Muslims had to pass through was called Honayn. It was a dark narrow strip that could only accommodate small groups; its sides were sloping. A group of Malik's men stood on the mountains tops, waiting for the Muslims to arrive.

A man came and told Prophet Muhammad (SAWS), “Hawazen's youth and wealth are gathered at Honayn.” Prophet Muhammad (SAWS) smiled and said, “This will be the Muslims' booties tomorrow, God's willing.” Prophet Muhammad (SAWS) gave the flag of *Muhajereen* to Ali Ibn Abu-Taleb, and gave Sa`d Ibn Abu-Waqqas, Omar Ibnul-Khataab and a man of *Al-Ansar* each a flag also.

Then he rode his mule and ordered the army to move forward. Khaled Ibnul-Waleed led the Muslim knights. The Honayn strip was still dark. Whenever the Muslims tried to pass through Honayn, the disbelievers hurled them with huge stones and shot them with arrows from the tops of mountains and the Muslims returned, defeated.

Prophet Muhammad (SAWS) became upset that the Muslims had become scared and had run away in this way. He stood still with Ali, Abu-Bakr, his uncle Al-Abbas and some of his followers. He not only stood still, but also moved forward alone towards the face of the enemy saying, “I am the Prophet, it is true. I am the son of Abdul-Muttalib”.

His uncle Al-Abbas quickly went to him and held his mule's rein, calling the Muslims back to fight and defend Prophet Muhammad (SAWS). Al-Abbas had a clear, strong voice that echoed in the valley, “O *Ansar*, you who defended and helped Prophet Muhammad. O *Muhajereen*, you who swore to defend him under that tree one day. Muhammad is still alive. Come O' men.”

The Muslims became ashamed for leaving the Prophet to fight alone and running away. They yelled from all sides, “We are with you Prophet Muhammad! We are with you”. The Muslims gathered around the Prophet (SAWS). He looked right and said, “O *Ansar*” they said, “Yes Prophet Muhammad, we are here”.

He looked left and said, “O *Muhajereen*”. They said, “Yes Prophet Muhammad, we are here”.

The Muslims moved forward and fought the disbelievers until they forced Hawazen's men to retreat. Then the battle took place in the wide valley. Khaled and his brave knights killed many of the Muslims'

enemies. Prophet Muhammad (SAWS) continued encouraging them. The battle was rough; Ali kept on fighting with his sword and Khaled killed the enemies. The Muslims were fighting for the sake of their religion. The men of Hawazen did their best to stand still but the Muslim's attack was so harsh that they had to run away, leaving their women, children and money to be the Muslims' booties.

(Scene: 4)

The Muslims captured 24000 sheep, 4000 ounces of silver and 6000 captives. Malik Ibn-Auf, who arranged the camels, cows, and sheep behind his soldiers so that they would not run away, ran away and sought shelter in Al-Ta'ef citadel.

Prophet Muhammad (SAWS) knew that Malik and his followers sought shelter in Al-Ta'ef citadel with food enough for one year. Prophet Muhammad (SAWS) ordered his men to go and fight Malik. Khaled Ibnul-Waleed and his knights moved in front of the army until they reached the great citadel and besieged it. Malik and his men threw the Muslims with arrows. Many Muslims became injured and the fearless Abu-Sufyan injured his eye. Khaled Ibnul-Waleed moved towards the citadel and shouted, "Is there a man to fight me here?"

No one came to fight him, but a man shouted back, "None of us will go down to fight you; we will stay in the citadel with the food and supplies that will suffice us for one year forward. If you stayed here until our supplies run out, we may fight you till we all die."

Salman Al-Farsi made the catapult; a tool used to hurl huge stones. The Muslims hurled the huge stones using the catapult to destroy the citadel. Some of the Muslims crept under tanks to get near the citadel to burn it. During those days, tanks were used as a tool of war used by soldiers to hide from the enemy's arrows. Men of Thaqif shot the creeping soldiers with red-hot iron bars. The soldiers came out of the tanks and were shot with arrows. A number of them were injured and some were killed.

The siege continued for a long time and the Prophet (SAWS) asked one of his companions about his opinion concerning such a siege. The man replied saying, "O messenger of Allah! If there is a fox in a hole, and you plot to catch it, you will succeed. Yet, if you leave it, it will not harm you".

The Prophet (SAWS) did not come to Hawazen except to resist an invasion, not to kill people. He had won the battle against Hawazen and no longer feared any invasion from their side. Thus, he ordered the Muslims to lift the siege and while leaving, the Muslims asked the Prophet (SAWS) to curse Thaqif, the people of Al-Ta'ef. The Prophet (SAWS) did not like cursing people, because he has been sent by Allah to guide them and bring them happiness. Thus he prayed for them and said, "Oh Allah guide Thaqif to Islam".

(Scene: 5)

A woman, who was a prisoner of war, came to the Muslims and said, "I am your Prophet's sister". They were surprised because they all knew that the messenger of Allah had no sisters or brothers. She used to say, "I swear by Allah that I am your Prophet's sister."

They took her to the Prophet (SAWS) and when she saw him she asked, "Don't you know me?" The Prophet (SAWS) looked at her and said, "If I had recognized you I wouldn't have denied it. Who are you?" She replied, "I am your sister, the daughter of Abu-Dhuai'b." She was Halima's daughter and his foster sister. The Prophet (SAWS) stood up for her, took off his cloak and put it on the ground, asking her to sit down on it while the tears were gathering in his eyes. He asked her about Halima and her husband, Al-Harith. She told him that they had died.

A delegation from Hawazen came to meet the Prophet (SAWS) to announce their Islam. Allah had answered the Prophet's prayer. When the Muslims had asked him to curse the people of Thaqif, he had refused and prayed for Allah to guide them to Islam.



The battle of Tabouk

Book 21

“Go forward (whether equipped) lightly or heavily and strive and struggle with your wealth and your lives in the cause of Allah. That is best for you if you (but) knew, if there had been immediate gain (in sight) and the journey short and easy they would (all) without doubt have followed you but the distance was long (and weighed) on them. They would indeed swear by Allah “If we only could we would certainly have come forth with you they would destroy their own selves; for Allah does know that they are certainly lying “ (TMQ, At-Tawba 41-42) - (the penitence)

(Scene: 1)

Hercules, the emperor of Rome, knew that Islam had spread in the Arabian Peninsula, so he decided to prepare an army to fight the Muslims. He was afraid of this new religion, as it could engulf his empire. He then gathered many groups in the Levant under the Roman flag, which had the emblem of an eagle. Hercules army was very strong and consisted of forty thousand of the best fighters.

Muhammad (SAWS) knew that Hercules was preparing an army to fight him, so he decided to go to fight Hercules in the Levant instead of waiting for him to come and fight him in his country, because if he was to be defeated in his country it would be the end of his cause and of all Muslims. It was hot, people were in hardship, and it was the time of harvest, so people liked to stay in the shadows of their trees. The journey was long, and the enemy was strong, so the Prophet (SAWS) told the people to be ready as he was going to Tabouk. He never told them before to where he was heading so as not to alert his enemies.

(Scene: 2)

The army needed plenty of money to equip and prepare the soldiers for this expedition, especially the poor. So the Prophet (SAWS) asked the rich Muslims to donate their money. Othman Ibn-Affan donated the largest amount of money on that army. No one ever before had spent like him; he alone prepared ten thousand soldiers. The Prophet (SAWS) then said, “Oh Allah please be content with Othman, as I am content with him.”

Abu-Bakr Al-Saddik donated all his money, four thousand dirhams, so the Prophet (SAWS) asked him, “did you leave your family anything?” “I left them Allah and His Prophet (SAWS)” said Abu-Bakr with great faith.

Omar Ibnul-Khattab donated half his money, “did you leave your family anything?” said the Prophet (SAWS). “I left them the second half” Said Omar.

All Muslims had sent to Muhammad (SAWS) much money in donation to prepare the army to fight the Romans; even the women donated their jewelry. All this money was used to prepare the army that was named “*jaysh al usra*” (the army of hardships), as it was prepared in the most difficult of years.

The Muslim army was now ready to go. Seven men came to the Prophet (SAWS) asking him to accompany the army, “I do not have anything for you to ride”, he said. He did not have any camels or mules for them to ride. The men were so sad; they wanted to fight for the sake of Allah but they did not find anything to ride, and they left the Prophet (SAWS), crying in grief. Just before leaving, Muhammad (SAWS) found camels for them to ride, so he called them and they happily went with him.

(Scene: 3)

The Prophet (SAWS) started assigning the flags and banners. He gave his great banner to Abu-Bakr, his great flag to Al-Zobyr Bin Al-Awam, and other flags to the *Ansar*. Just before leaving, the Prophet (SAWS) knew that some of the Muslims gathered at a Jewish home and that they were saying, “we will not go to fight the Romans in that hot weather”. So Allah revealed this verse: **“The fire of Hell is fiercer in heat if only they could understand” (Sûrat At-Tawba:81)** (the penitence).

The Muslim army marched through the desert. The weather was very hot, and some of the men dropped behind and returned to Madinah seeking shade. Muslims then said to the Prophet (SAWS) that so-and-so lagged behind, and the Prophet (SAWS) replied, “leave him, if his presence is for our good, then Allah will bring him back

The Muslim army continued marching through the desert for days. The water they had was completely consumed, and they were just about to die from thirst. Therefore, they were obliged to kill their camels and split open their stomachs in order to drink the water found in them. Abu-Bakr asked the Prophet to pray for them as he did before, and so he did, till Allah sent a cloud and the rain started. Muslims drank and took all the water they needed.

The army marched at night; they were extremely exhausted but they did not sleep because it was the time of the prayer of dawn (*Fajr*). Then Belal said, “go to sleep and I will wake you up”, and so they did, yet neither Belal nor the Muslims awaked. When the Prophet (SAWS) woke up, he called Belal and said, “why didn’t you wake us, Belal?” He replied, “I overslept just as you”. The Prophet (SAWS) did not become angry, and he prayed with the Muslims. After that, they continued their march, but the Prophet noticed that the people were whispering together, so he said, “about what are you whispering behind my back?” They replied, “we remised our prayer because of sleeping, O Prophet of Allah.” So, the Prophet (SAWS) then said, “Don’t you take me as a role model? You did not remiss anything by sleeping; the remiss is when you drop a prayer till the following is due.”

(Scene: 4)

Muslims arrived at Tabouk and they did not find the Roman army, because when they knew that the Muslims were coming to fight them, they decided to withdraw and refused to fight. Therefore, Allah's Prophet (SAWS) stayed in Tabouk and did not proceed because he went out only to defend the Muslims; he did not want war itself; he did not want to force people to enter into Islam. It was easy for him to attack the Levant had he wished to do so, because his army had seventy thousand soldiers.

Days passed and Allah's Prophet was still in Tabouk praying for Allah and waiting for the Roman army, but when he was sure that they will not attack him, he decided to return back after this hard journey as he did not like to start attacking anyone first.

Allah's Prophet (SAWS) ordered the Muslims to return back, so they rode their camels and left. On their way back, some of the people who were Muslims but hated Allah's Prophet (SAWS), being hypocrites, conspired to push Allah's Prophet (SAWS) down from his camel while passing the Aqaba path between Tabouk and Madinah. The Aqaba path was a dark narrow rocky place; they had chosen it because no one would see them while betraying the Prophet (SAWS) and killing him. Allah then inspired his faithful Prophet (SAWS) with their ill intentions. When the army reached the mountain path, the people were told, “Allah's Prophet (SAWS) wants to go into the Aqaba path, so don’t take it, and go through the valley; it is wider for you.”

Therefore, the people went through the valley, and Allah's Prophet (SAWS) went through the Aqaba road accompanied by two of his companions; one in the front and the other in the back. The road was dark and quiet. Then the traitors came; they were hiding their faces. When the Prophet felt that they were near, he shouted at them. They were afraid of him especially when they were certain that he knew everything, so they ran away and mixed with the people who were passing through the valley.

Afterwards, Allah's Prophet (SAWS) gathered the traitors and informed them about what they had decided to do, but they swore that they neither said that nor had wanted to kill him. Some of the Prophet's companions advised him to kill them but he replied, "people will say that Muhammad is killing his companions and I hate this". Therefore, Allah then revealed this verse, that can be translated as, "**They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy...**" (TMQ, al-Tawbah: 74).

(Scene: 5)

Some of the hypocrites built a mosque beside Keba'a mosque, which the Prophet (SAWS) built in Madinah. They used to make fun of the Prophet (SAWS) while gathering in it; they also wanted to collect some weapons in this mosque. They went to the Caesar asking him to provide them with soldiers to help them in dismissing Allah's Prophet (SAWS) and his companions from Madinah.

While returning from Tabouk the Prophet passed by this mosque, and the hypocrites asked him to pray in it, but Allah revealed to him what can be translated as, "**And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah dose declare that they are certainly liars. Never stand therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of your standing for (for prayer) therein. In it are men who love to be purified; and Allah loves those who make themselves pure.**" (TMQ, At-Tawba: 107-108). Then Allah's Prophet ordered some of his companions to burn down this mosque, because it was not really a mosque but a place where the hypocrites were conspiring against Islam and the Muslims.

Allah's Prophet went to Al-Madinah's mosque and prayed, and then sat down with the people. The people who did not go with him to Tabouk came to him and started to apologize, they swore that some excuses prevented them from going with him. The Prophet accepted what they said, because he used to accept what people said, leaving the hidden intentions to Allah. Kaab Bin-Malik came also, as he was one of the good *Ansar* supporters, but he did not march with Allah's Prophet (SAWS). Therefore, the Prophet asked him, "What prevented you from coming with us?" Kaab hesitated because he didn't want to lie, for he knew that Allah did not like liars, so he replied, "I do not have any excuse; I am wealthy and healthy enough." The Prophet replied, "he says the truth, so go and wait for Allah's judgment."

Two truthful men came to the Prophet (SAWS) and said that they too did not have any excuse, so the Prophet (SAWS) ordered the people not to talk to these three and wait for Allah's judgment. People did not talk to them, and the three cried in grief regretting what they had done. This continued for fifty nights, and just as they were in the top of their distress and anguish, people came to congratulate them because Allah had revealed some verses about them and He the Almighty forgave them and accepted their repentance.



The Farewell Pilgrimage

Book 22

“...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion” (TMQ, al-Ma’ida:3)

(Scene 1)

The Prophet (SAWS) conquered Makkah, and Quraysh accepted Islam. Then he, (SAWS), went out to fight the Romans only to find out they were planning to attack him, yet he came back without fighting. He learned that they were afraid of him. Therefore, Prophet Muhammad (SAWS) became the mostly feared man in the Arabian Peninsula. The tribes came to join Islam on their own, no one forced them to accept the new religion; they found it a religion of truth and that’s why they accepted it. That year was known as the year of delegations; after tribes accepted Islam, Allah revealed Surat An-Nasr, **“When there comes the Help of Allah (to you, O Muhammad (SAWS) against your enemies) and the conquest (of Makkah). And you see the people enter Allah’s religion (Islam) in crowds. So glorify the praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.” (Surat an-Nasr:1-3)**

Each tribe had its own idol that it prayed to, and since Islam had come to tell them to pray to the One and Only Allah, the Prophet (SAWS) thought of sending some of his companions to break and burn the idols, to make people pray to the One and Only Allah.

Thaqeef, a tribe that accepted Islam and lived in al-Ta’ef, prayed to the idol al-Laat, which was a big rock they offered sacrifices to and glorified. Therefore, Prophet Muhammad (SAWS) sent Abu-Sufyan Ibn Harb and al-Mougheera Ibn Sho’ba to pull al-Laat down. When he reached Al-Ta’ef, Al-Mougheera said to Abu-Sufyan, “Go on and pull the idol down.” Abu-Sufyan knew that some people were still glorifying the idol, so he was afraid that if he tried to pull it down they would hurt him. As al-Mougheera was a member of Thaqeef, Abu-Sufyan said to him, “Go to your people.”

Therefore, al-Mougheera went to his people, and told them that he came to pull al-Laat down. They tried to stop him because they were afraid that those who pray to the idol would kill him. He did not listen to them and went to the idol with an axe in his hand. Word spread in Al-Ta’ef that al-Mougheera was coming to pull al-Laat down. Women went out unveiled crying for the idol and men thought the idol will avenge itself against al-Mougheera.

Al-Mougheera wanted to make fun of their ignorance; those who believe that a stone, that can’t help them and had no power, can stop anyone from pulling it down. Therefore, he said to his companions, “I will make you laugh at them.” Afterwards, al-Mougheera climbed up to pull the idol down and people stood terrified as they watched him. They were afraid of the idol’s fury. When al-Mougheera reached the top of the idol he pretended to fall down and people started shouting, “Al-Lat stopped al-Mougheera from pulling it down! It is impossible for him to pull it down. Al-Lat knocked al-Mougheera down!”

(Scene 2)

Men rejoiced and women were happy. They all said to al-Mougheera, “Didn’t you know that it destroys its aggressors?” Then al-Mougheera rose up laughing at them saying, “I swear by Allah that I meant to make fun of you.” Then, al-Mougheera stood up and pulled Al-Lat down, using his axe, and put it on

fire, after taking its money and jewelry. When people saw that the idol they were worshipping instead of Allah was pulled down, burnt to ashes, and stood helpless unable to protect itself, they wondered about their own negligence and started considering the truth of the message of Prophet Muhammad (SAWS).

The time for Hajj was eminent; the tribes learned that Allah's messenger (SAWS) went out towards Makkah to perform Hajj, which is a religious obligation. Many groups poured into Madinah, tents were put up around Madinah for a hundred thousand or more, waiting to go around al-Ka'ba with the Prophet (SAWS). They were ready. The Prophet (SAWS) went with his wives who were in their *hawadij*, as his earliest companions, who helped him for Islam's sake, gathered around him. Around him were Abu-Bakr, Omar, Belal and *al-Muhajereen*; Ali Ibn Abu-Taleb didn't go with them, because Allah's messenger (SAWS) had sent him to Yemen to preach Islam.

Then Belal, the Prophet's favorite caller of prayers, raised and started calling people for prayer, "Allah is the greatest! Allah is the greatest! Allah is the greatest! I witness that there is no Allah but Allah! I testify that there is no god but Allah!"

(Scene 3)

The Prophet (SAWS) led people into *Al-Zuhr* (noon) prayer, a four *rakaa's* prayer. When they finished, he rode his camel *al-Qaswa'* and went on his way, while crowds of people followed him. *Al-Muhajereen* remembered the time they came to Madinah when they ran away, when there were people trying to kill them. On seeing the enormous crowds that followed the Prophet (SAWS) their hearts were filled with joy and they thanked Allah for His support, victory, and the fulfillment of His promise.

Pilgrims had no weapons. Why would they need them if all Arab countries accepted Islam and no hatred was left between them? They didn't need to hold swords, since the Prophet (SAWS) did not use the sword except to defend himself and to protect Allah's religion against those who wanted to hurt it. He never did this because he knew that Allah hates attackers.

The people kept on walking until the time of *Al-Asr* (afternoon) prayer; they prayed it behind Prophet Muhammad (SAWS) in two *rakaa's*, since prayers are shortened during travel to make things easier. Afterwards, they rested and stayed the night. When it was morning, Allah's messenger (SAWS) got on his camel and people got on their camels, but before they went on their way, the Prophet (SAWS) told them, "Jibril came to me and said 'O Muhammad, order your companions to raise their voices in *Talbiah*, for it is the slogan of Hajj'."

Thus Muhammad (SAWS) cried the *Talbiah* out, "O Allah here I am at your command! O Allah, Thou hast no partner. Praise and blessings are yours. Sovereignty is yours. Thou hast no partner."¹⁷ Then, the Muslims' voices rose up in *Talbiah* behind Allah's messenger, and all the living creatures responded with the call.

People kept walking until they reached Makkah a few days later, and when the Prophet (SAWS) saw the Ka'ba, he raised his hand and said, "O Allah grant more honour, glory, dignity, and piety to the Ka'ba. And add to its nobleness, honour, dignity and piety through all those who come to perform Hajj or Umrah." Prophet Muhammad (SAWS) felt he wasn't able to go around the Ka'ba on his feet, so he went around it on his camel, *Al-Qaswa'*, then faced the *Kiblah* and said, "There is no God but Allah, and He has no other partners. Sovereignty is His, praise is His, and He is the All-Powerful. There is no God but Allah, Alone, He fulfilled His promise, He helped His servant, and alone He defeated the enemies."

¹⁷ *Labayk Allahuma Labayk, Labayk la Shareek laka Labayk, ina-lhamda wa-ne'mata laka wal-mulk, la shareeka lak.*

Prophet Muhammad (SAWS) then walked, followed by the pilgrims, to Arafat. Arafat is not really a mountain, but a huge rock reaching as high as two hundred feet. The Prophet's camel reached its peak easily. Then he, (SAWS), stood to pray in Arafat and thousands of pilgrims lined up behind him to pray. While they were praying, Jibril descended from heaven saying that Allah's message was successfully delivered, and that the religion of Islam was now complete and whole. At this moment, Prophet Mohammad (SAWS) read what was revealed to him what can be translated as, **“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion”**. (TMQ, al-Ma’ida:3)

Therefore, Omar, may Allah be pleased with him, looked at Allah’s messenger (SAWS) and wept. People turned to him in astonishment and asked him, “Why are you weeping?” Omar felt that the messenger of Allah (SAWS) has accomplished his mission and delivered Allah’s message, which is only a sign that he is going to die. Omar was deeply moved and he cried and said sadly, “perfection is only followed by imperfection.”

(Scene 4)

The pilgrims returned to Menah saying the *Talbiah*, “O Allah, we are at Your command, O Allah, You have no partner.” The pilgrims went to Menah and started stoning a certain rock with pebbles; for at this exact place, Prophet Abraham met Satan, while heading to slaughter his son Isma’il (Ishmael) and he stoned him. This part of Hajj is now known as *Jamarat* (stoning Satan). Then the sheep and camels were brought out and slaughtered, people started cutting their hair and trimming their nails, taking off the white clothes of *Ihram*, and putting on their regular clothes. Meat was then passed out to all the people.

On the third day, the messenger of Allah got on his camel, stood in Menah's valley, and spoke out loud to the people:

“O people! Lend me an attentive ear, for I know not whether I shall ever be with you again after this year, in this very same situation. O people! Just as you think of this month, this day, this city and its sanctity, so think of the life and property of every Muslim as a sacred trust. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. I have delivered the message. Return anything entrusted with you to the rightful owners. Riba (usury) is no longer permitted, yet you can keep your own capital. Don’t be unfair, and you will never be treated unfairly. Blood vengeance is no longer permitted as in the pre-Islam days. Beware of Satan, for the sake of your religion. He has lost all hope of being worshiped in your lands, so he would seek everything else but that. Beware of following him in trivial matters, because this is how he will lead you astray. O people! You have certain rights over your women, and they also have rights over you. So fear Allah when it comes to women, as they are your partners, your committed helpers and they can’t be left to face life all alone. O people! Understand my words, since I have delivered the message. I’ll leave behind me two things; the Qur’an and my Sunnah; if you follow these you will never go astray. O people! Listen to me carefully. Learn that all Muslims are brothers. Nothing that belongs to a fellow Muslim shall be taken by another Muslim unless freely and willingly given, Therefore, do not do injustice to yourselves. By Allah, have I delivered the message??”
People cried, “By Allah, you have.”

Therefore, Allah’s Prophet lifted his face to the sky and said, “O Allah, bear witness.” As it was the last sermon delivered by the Prophet (SAWS) before his death it was called the “Farewell Sermon”.

(Scene 5)

Pilgrims left as Hajj ended. Allah’s messenger (SAWS) took his wives and went back to Makkah. People remained there for three days to get themselves ready to leave to Madinah. Once, at night the Prophet of Allah (SAWS) sat down thinking, he has told Allah’s message, people accepted Islam in huge crowds, he

remembered the days that people tried to hurt him. He then thought of Khadijah, the wife who believed him when the people didn't, and the wife who supported, encouraged, and helped him to be strong until he could tell the messages of his Lord.

He wanted to visit her grave. In the cover of night, he left his companions, got on his mule, and went to the cemetery. When he reached the grave of Khadijah, he got off his mule, and sat near the grave, thinking of the wife who helped him with her money, took care of him, and never bothered him with her chatter, the wife who deserves the favor of this great victory he has achieved. Then, the Prophet of Allah (SAWS) got on his mule to go back to Makkah. He disappeared in the darkness, he was bidding a farewell to this world, after he delivered the message, and after he said goodbye to his own people.



The Virtuous Prophet

Book 23

(Scene 1)

When the messenger of Allah settled in the Madinah, a man of the *Ansar* brought him a young boy, saying, “O, Prophet! Anas is a good boy. He will serve you from now on.” From that moment, Anas started to serve the Messenger of Allah (SAWS) in both, his journeys and his stays, and the more he served him, the more Prophet Muhammad (SAWS) loved him. The Prophet (SAWS) was very compassionate and merciful with young Anas. One day, he sent him to run an errand. Anas went out and found all the young boys playing in the marketplace. He joined them and spent the whole time playing and didn't run the errand of Prophet Muhammad (SAWS). Time passed and the Prophet (SAWS) went out to the market. He saw Anas playing. He went towards him and held him by his nape, Anas was so scared but the Prophet said laughingly, “Did you go to where I told you?” “I'll go right now, dear Prophet”, replied Anas. He went quickly and Prophet Muhammad didn't shout at him. Actually, he never shouted at him throughout the time he served him in. He never asked him, “Why did you do so?” or “Why didn't you do so?” When anyone of his family blamed him, the Prophet (SAWS) used to say, “don't blame him. If this was destined to happen it would have happened.” Indeed, the Prophet's morals were always the best.

Towards the weak ones, Prophet Muhammad was very compassionate. He loved children greatly, to the extent that, he used to go to perform his prayers carrying one of his Companions' children. He used to pray with the child on his shoulders; when bowing, he would put him on the floor and when standing, he would carry him again.

(Scene 2)

One day, some men entered and saw Prophet Muhammad (SAWS) sitting with Al-Hassan Ibn-Ali in his lap. He was hugging him and kissing him tenderly. The men did not like what the Prophet (SAWS) was doing. One of them said, “I have 10 children, yet, I never kissed any of them.” Prophet Muhammad (SAWS) looked at him and said, “He, who is never merciful, can never be dealt with in mercy.” Another Bedouin said, “Do you kiss your boys? We never do.” “ No-one can help you when Allah has plucked the mercy out of your heart”, replied Prophet Muhammad (SAWS).

He (SAWS) was very merciful and compassionate. He used to place Osama Ibn-Zayd, the son of his slave, on one of his thighs, and on the other he placed Al-Hassan. Then, tenderly he would hug them and say, “O, Lord! Have mercy on them for I always have mercy on them.”

He always felt compassion for animals and urged all Muslims to do the same. He was kind with his she-camel (*Al-adbaa*) and his mule (*Doldol*). Once, he said to his companions, “One day, while in his way, a man got very thirsty. Finding a well, he went down and drank. When he came out again, he saw a dog panting out of thirst. It was extremely thirsty to the extent that it was eating the moist dust. Seeing the dog in that state, the man said, 'That dog is as thirsty as I was.' So, he went down the well again, filled his shoe with water, held it in his mouth, and brought it to the dog. At that moment, Allah thanked him and forgave him.” “ O, Prophet! Does this mean that we are all rewarded for being kind to our animals?” asked the companions. “You are rewarded for being kind to anything alive”, replied the Prophet (SAWS).

When it came to the weak ones, he was always compassionate. He used to ask his companions to care for them. One day, a man came to him complaining that he cannot perform the prayer in (*jama'a*) because the Imam used to pray for a long time and being weak, he couldn't stand or bow for a long time. "Sometimes I think about leaving the prayer because the Imam prays for a long time", the man said. Prophet Muhammad (SAWS) flamed up with rage. He was sent as a compassion for all people, and he can never accept that the weak ones, who are willing to pray in (Jama'a), suffer. So, he said to the people, "O, everyone! You have different abilities and endurances. Hence, if anyone was to be the Imam, he is not to pray for so long. Among you, are the ill, the weak, and those who have duties to perform."

(Scene 3)

The Prophet (SAWS) was also very generous. Whenever he met any needy, he used to send him to Belal, his warehouseman, who immediately gave him food and clothes. One day, he found with Belal a bundle of dates. "What's that, Belal?" he asked. "I saved those dates for you and your guests, dear Prophet", replied Belal. "Aren't you afraid that those dates might turn to flames that torture you in Hellfire? Spend them for the sake of Allah, Belal, and be sure that He will never leave you needy."

He always gave beggars lovingly and he never shouted at them, even when they harmed him. Once, he was walking with his servant, Anas Ibn-Malik, dressed in a thick-edged garment. Suddenly, a Bedouin came towards him and pulled his clothes harshly causing him pain in his neck saying, "O, Muhammad! Give me some of Allah's wealth that you have." Prophet Muhammad (SAWS) did not get angry; instead, he turned to him laughingly and ordered his people to give him some money. The man was thankful to him and left satisfied.

Moreover, he never turned any beggar down and never left any needy without helping him. One day, he went out having only 10 dirhams. He bought a garment for 4 dirhams, wore it, and went out again. On his way, he met one of the *Ansar*. The man came towards him and said, "Dear Prophet, give me a garment, may Allah give you a better one in paradise." Prophet Muhammad (SAWS) immediately took off his garment and gave it to him. He went back and bought another one. Now, he was left with only 2 dirhams. On his way, he met a slave-girl crying. "Why are you crying?" asked Prophet Muhammad (SAWS). "My master gave me 2 dirhams to buy them flour, but I lost them", replied the girl sobbingly. He immediately gave her the 2 dirhams that were left with him and was about to leave, yet, he saw her crying again. He called her again and said, "Now you have the two dirhams, why are you crying then?" "I'm afraid they might beat me", replied the girl. He decided to walk home with her. When they arrived, he greeted her masters saying, "Assalamu alaykum." They all knew his voice, yet, no one greeted him back. He said again, "Assalamu alaykum". Yet, again they kept silent and didn't reply. When he said it for the third time, they answered in joy, "Wa Alaykum assalam." "Didn't you hear me the first time?" he asked. "We did, yet, we wanted to listen to more greetings from you", they said lovingly. Then, they went on asking him about the reason of his visit. "What made you bear the difficulty of coming to us, dear Prophet?" they said. "Your slave-girl was afraid you might beat her", he (SAWS) replied. Hearing his words, the girl's lord set her free saying, "Because you walked her back home, I'll set her free for the sake of Allah." Prophet Muhammad (SAWS) left overwhelmed by happiness saying, "Allah has blessed the 10 dirhams. By them, He gave His Prophet a dress, He gave one of the *Ansar* another, and He set a slave free. Thanks to Allah who bestowed all of these blessings upon us."

He once passed by a man from the *Ansar*, blaming his brother. The latter's modesty prevented him from doing things that would increase their profit. "Leave him, for modesty is a part of faith (Iman)", Prophet Muhammad (SAWS) said to him.

One day, while Prophet Muhammad (SAWS) was sitting among the people, a man came and started asking him some questions.

- “What's Iman?” the man asked.
- “Iman is to believe in Allah, His angels, the day you will meet Him, His Messengers, and the Resurrection”, replied Prophet Muhammad (SAWS).
- “What's Islam?” the man asked.
- “Islam is to worship no one but Allah, the only God, to perform the prayers, to pay the Zakat, and to fast in Ramadan”, the Prophet (SAWS) said.
- “What is Ihsan (Perfection)?” the man asked again.
- “Ihsan is to worship Allah as if you do see Him, and to know that if you don't see Him, yet He sees you”, Prophet Muhammad (SAWS) answered.
- “When will the Day of Judgment be?” the man asked.
- “None but Allah knows”, the Prophet (SAWS) replied.

Suddenly, the man disappeared and Prophet Muhammad (SAWS) said to the companions, “This was Jibril (Gabriel). He came to teach people their religion.”



The Death of the Messenger

Book 24

“Muhammad is no more than a messenger, and indeed (many) messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.” (TMQ, al-Baqara:144).

One night, after his return to Madinah, Prophet Muhammad (SAWS) awoke at midnight, called to his servant Abu-Mowayheba, and said, “Saddle my mule.” Abu-Mowayheba prepared the Prophet’s mule. Then the Prophet (SAWS) mounted it, and said to Abu-Mowayheba, “I have been ordered to pray for the deceased people in the *Baqi* (The burial ground of the Muslims in Madinah). Come with me.”

Together, they made their way to the Baqi. Abu-Mowayheba walked behind the Prophet’s mule, and when they arrived, Prophet Muhammad (SAWS) dismounted and Abu-Mowayheba hurried to the mule and held its bridle. The Prophet (SAWS) turned to the graves and said, “Peace be upon you all, dead people. Enjoy your current state; much better than the state of the living ones. The *Fetan* (to disbelieve after one has believed in Allah, or a calamity or an affliction) have drawn near as gloomy as the dark nights, the one following the other, and the latter worst than the former.” He then turned to Abu-Mowayheba and said, “O, Abu-Mowayheba! I have been granted the chance to choose between all the riches of this world as well as living a long life, then entering Paradise, or meeting my Lord then going to Paradise now.” “ O, dear Prophet! I beg you to choose a long rich life followed by Paradise”, said Abu-Mowayheba. “No, Abu-Mowayheba. I have already chosen to meet Allah and to go to Paradise”, said Prophet Muhammad (SAWS). Then he remained there for some time asking Allah to forgive the dead Muslims, and by midnight he left followed by his servant.

Returning home, Prophet Muhammad (SAWS) found his wife Aisha suffering from a headache. “Oh! My head”, she said. “It is me who is supposed to say ‘Oh! My head’, Aisha”, said Prophet Muhammad (SAWS). He sat beside her, turned to her, and started joking with her saying, “What if you died before me and I had to wash you, shroud you, pray for you, and bury you?” “I can imagine it right now” replied Aisha. “You will return to my house and enjoy your time with one of your wives.” He smiled and went to bed that night suffering from a severe headache.

The following days, he used to pass by his wives’ houses, spending one night with each of them. As his case became worse, he started to ask each wife he visits, “Where am I to spend tomorrow?” His wives understood that he wanted to stay in Aisha’s house so that she could nurse him during his illness. One day, when at his wife Maymouna’s house, his pains became worse, so he asked his wives to be nursed at Aisha’s. When they agreed, he called for his cousin Ali Ibn Abu-Taleb and his uncle Al-Abbas. He leant on them and set off to Aisha’s with his head bind up. He remained there and did not go out except in prayer times.

The night fell; all the people assembled to perform the Isha’ prayer. Resounding everywhere was Belal’s pleasant voice announcing the *Azan* (Call to prayers), “Allah is the Greatest...Allah is the Greatest... Allah is the Greatest...Allah is the Greatest.” He finished and all the people kept waiting for Prophet Muhammad (SAWS) to arrive, yet, he did not.

Inside was the Prophet (SAWS) trying to go out to perform the prayer, yet, he fainted. When he came back to consciousness, he asked Aisha, “Did the people pray?” “No, they are waiting for you”, she said.

He asked for water to make *Wudu'* (Ablution), yet he could not make it as he fainted again. A while later, he returned to consciousness and asked, "Did the people pray?" "No, they are waiting for you", replied Aisha. He tried again to make *Wudu'*, yet again he fainted.

All the people were gathering outside, so when he came back to consciousness, Belal entered and said, "It is time for prayer, dear Prophet." "I cannot pray outdoors today. Order Abu-Bakr to be the *Imam* (The one who leads Muslims in prayers) instead of me", said he (SAWS). Aisha was worried about her father, because she knew that no one can replace the Messenger of Allah (SAWS), and that all the people will dispute with whoever replaces him. Therefore, she wanted the Prophet (SAWS) to choose someone else. "Abu-Bakr is a very sensitive man who always cries. If he becomes the Imam, the people will not be able to hear his voice", she said to Prophet Muhammad (SAWS). "Order Abu-Bakr to be the Imam", replied he (SAWS). She repeated her words, "Abu-Bakr is a very sensitive man." "You are like those women in Yusuf's (Joseph) story (meaning that what shows on you is completely different than what is deep inside you, exactly like the wife of the Nobleman who gathered the women and pretended that she wanted to show them her hospitality, while in reality she wanted to show them Yusuf's beauty so that they excuse her for loving him). Order Abu-Bakr to be the Imam." Belal went out crying. All the people hurried to him and asked anxiously, "What is wrong, Belal?" "The Messenger of Allah is unable to pray outdoors", replied Belal. Hearing his words, all the Muslims burst into tears.

A while later, Prophet Muhammad (SAWS) wanted to go out to the people, so he said to his wives, "Pour on me seven bottles of water from seven different wells, so that I can go out to the people to fulfill their needs." They poured water on him and he went out leaning on a man of his relatives. He reached the pulpit, and sat down on it. All the people hurried towards him, feeling happy that he is out again. When they gathered around him, he said, "O, Allah! Forgive the martyrs of *Uhud*. O, Allah! Forgive the martyrs of *Uhud*. Dear, *Muhajereen*, you are now increasing in number, while the *Ansar* are not. Therefore, be generous to their good ones and forgive their hurtful ones. O, everyone! Allah has granted one of his servants the chance to choose between life and what Allah is keeping for him, so he chose what Allah is keeping for him."

Abu-Bakr understood that Prophet Muhammad (SAWS) was talking about himself, and that by this, he was announcing to the people that his death is coming soon. The Prophet (SAWS) had never abandoned him before. So he said, "Ourselves, our children, and our properties; all are for you." "Abu-Bakr has always been the most generous person to me in his company, and if I were to have a friend from my *Ummah* (Islamic nation), I would have chosen Abu-Bakr for that", said the Prophet (SAWS). He, then, added, "O, people! If anyone is suffering from anything deep inside, tell me to pray for him." A man stood up and said, "O Prophet of Allah! I am a hypocrite, a compulsive liar, and very pessimistic." All the people were astonished from that man who scandalized himself, and Omar Ibnul-Khattab said, "Woe unto you! If you had not scandalized yourself, Allah would not have ever scandalized you." "Quiet, Ibnul-Khattab. A scandal in life is much easier to bear than a scandal in the Hereafter. O, Lord! Grant him truthfulness and faith, and take pessimism away of him", replied the Prophet (SAWS).

The following days, Prophet Muhammad (SAWS) performed all the prayers indoors. He was unable to come out, so Abu-Bakr remained the Imam. On Monday morning, the Prophet (SAWS) heard the voices of the people in the mosque, so he parted the curtains of his room and looked through. He saw all the Muslims standing in rows behind Abu-Bakr praying, so he smiled. When the people saw him, they were very happy and started to clear the way for him; they thought that he had come to pray with them. Abu-Bakr, too, took some steps back to give the Prophet room to stand as the Imam. However, the Messenger of Allah (SAWS) made a sign for them to continue praying, and then he drew the curtains and went.

The Prophet's pains became harder, so he put his head in Aisha's lap. He used to dip his hands in a cup of water, and then wipe his face saying, "O, Allah! Help me bear the agonies of death." Sometime later,

his head became heavier in Aisha's lap. She thought that he had fainted, so, she covered him with a dress. Then, Omar Ibnul-Khattab and Al-Mougheera Ibn Sho'ba came, took permission from Aisha, and entered. They both looked on the Prophet (SAWS) and Omar said, "Oh! The Prophet's faint is very hard." "The Messenger of Allah (SAWS) is dead, Omar", said Al-Mougheera. "You are a liar", said Omar harshly, "The Messenger of Allah (SAWS) can never die before Allah ruins all the hypocrites." Then, he went out, giving a speech and menacing all those who said that the Messenger of Allah (SAWS) is dead.

Abu-Bakr came and entered the Prophet's house. He removed the cover on the Prophet's face and said what can be translated as, "**Truly! To Allah we belong and truly, to Him we shall return.**" (TMQ, **al-Fatiha:156**). The messenger of Allah has died." Then, he kissed him on his head and said sadly, "Oh! My Prophet. Oh! My chosen messenger. Oh! My intimate friend." Going out, he found Omar giving a speech and telling the people that the Messenger of Allah (SAWS) will never die before Allah ruins all the hypocrites. He went towards him and said, "Sit down, Omar. Sit down, Omar", then proceeded, "I certify that there is no God but Allah and that Muhammad is His messenger. O, people, whoever worshipped Muhammad, Muhammad is dead, but for him who worships Allah, Allah is living and never dies." He kept silent for a moment, then recited this Holy verse, that can be translated as, "**Muhammad is no more than a messenger, and indeed (many) messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.**" (TMQ, **al-Baqara:144**).

Everyone now became certain that the messenger of Allah (SAWS) had died. They all burst into tears. Fatima came and started to mention her father's virtues, which increased the people's anguish. She cried out in pity, "Oh, father! Oh, father! You are the best of the whole creation. You have answered Allah's invitation. To Jibril, we should announce your death. Upon Allah's call, you emitted your last breath."

At the time of prayer, Belal went on announcing the Azan, "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. I witness that there is no God but Allah, I witness that there is no God but Allah, I witness that Muhammad." At that moment, he remembered Prophet Muhammad (SAWS), now deceased in his house. He could not help crying. He burst into tears followed by all the people. The whole of Madinah was shaken by tears and wrapped up in anguish and deep grief.

END

Translated by:



The English Convoy

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